PĀLI · ENGLISH · PARALLEL EDITION



Daily Chanting Book

Pāli Chants with English Renderings for Temple and Ceremonial Use

COMPILED AND TRANSLATED BY

Bhikkhu Visuddhamma

Daily Chanting Book

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Compiled and translated by Bhikkhu Visuddhamma

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Daily Chanting Book: Pāli Chants with English Renderings for Temple and Ceremonial Use

Compiled and translated by Bhikkhu Visuddhamma
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The Pāli texts are from the Tipiṭaka and the traditional Theravāda chanting books, and belong to all who follow the Buddha's teaching.

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Sabbadānaṃ dhammadānaṃ jināti. · The gift of the Dhamma surpasses all gifts. (Dhammapada 354)

Author's Preface

Namo tassa bhagavato arahato sammāsambuddhassa.

For more than two and a half thousand years, the voice of the Saṅgha chanting the words of the Buddha has filled shrine halls at dawn and dusk, comforted the sick and the dying, blessed new homes and newborn children, and accompanied the departed on their way. Chanting is not merely recitation. It is recollection of the Buddha, the Dhamma and the Saṅgha; it is a training in mindfulness and concentration; and it is an offering of merit to all beings.

This book was compiled so that monks, novices and lay followers in our temples may have, in one volume, the chants needed for daily practice and for the great occasions of human life. Each Pāli text is accompanied by an English rendering, so that those who chant may also understand, and those who listen may follow the meaning. The renderings aim at clarity and faithfulness rather than literary elegance; wherever they fall short, the Pāli remains the true guide.

The customs of the Theravāda lands differ in many small ways: in pronunciation, in the order of chants, and in the wording of particular verses. I have followed the forms most widely used, and noted differences where they matter. Each temple should keep to the practice of its own preceptors and teachers. Before printing, I ask that senior monks check the Pāli against their own Tipiṭaka edition and chanting books, and I welcome corrections for future editions.

May whatever merit arises from this work be shared with my preceptors and teachers, my parents and relatives, the donors who support the Saṅgha, and all beings without exception. May the true Dhamma long endure.

Bhikkhu Visuddhamma

November 2026

Preface and Guidance for Use

This book gathers the core Pāli chants of the Theravāda tradition for daily temple practice and for the ceremonies of lay life: birth, illness, marriage, a new home, and death. Each chant is given in Pāli with an English rendering beneath it, so that monks may chant in the original and lay people may follow the meaning.

Conventions

- *Leader:* lines marked **(L)** are chanted by the senior monk alone; all others are chanted together.
- *Bowing:* ✦ marks a full five-point prostration.
- *Pace:* chant evenly, in one voice, neither hurried nor dragged. Long vowels (ā, ī, ū, and e and o except before a double consonant) are held for two beats.
- *Pronunciation:* c = "ch", ṃ = nasal "ng", th = aspirated t (as in "Thomas"), ph = aspirated p (never "f").

Order of a typical ceremony

1. Homage to the Triple Gem and request for the Precepts (lay people)
2. Invitation to the devas (for blessing ceremonies)
3. The chants appropriate to the occasion
4. Sharing of merit (*anumodanā*) and blessings

Wording and pacing vary between Thai, Sri Lankan, Burmese and Cambodian lineages. Each temple should follow the customs of its own preceptors where they differ from this book.

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Chants by occasion

Occasion	Where to find it
Daily morning service	Part One
Daily evening service	Part Two
House or business blessing	Part Three §1–4, 6, 40; Part Six
Newborn and first-month rite	Part Five A
Birthday	Part Five B
Illness	Chanting for the Sick; Part Three §11
Dying	Chanting for the Dying
Funeral and memorial	Part Four; Part Three §8–10, 13, 16, 18, 20, 21, 24
Meal offering	Part Six; Part Seven §2
Uposatha and festival days	Part Six; Part Three §8, 23, 43

Part One:
Morning Chanting (Pāta Vandanā)

Chanted at dawn in the shrine hall before the meal and the day's work.

Offerings to the Triple Gem (Ratanattaya Pūjā)

Chanted while placing offerings before the Buddha image, at the start of morning or evening chanting, and on full-moon and festival days. Offer each item as its verse is chanted, then bow.

✦

Offering of flowers (Puppha Pūjā)

Vaṇṇa-gandha-guṇopetaṃ, etaṃ kusumasantatiṃ,
Pūjayāmi munindassa, sirīpāda-saroruhe.

Pūjemi buddhaṃ kusumenanena, puññenametena ca hotu mokkhaṃ,
Pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti vināsabhāvaṃ.

Pūjemi dhammaṃ kusumenanena, puññenametena ca hotu mokkhaṃ,
Pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti vināsabhāvaṃ.

Pūjemi saṅghaṃ kusumenanena, puññenametena ca hotu mokkhaṃ,
Pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti vināsabhāvaṃ.

Offering of light (Padīpa Pūjā)

Ghanasārappadittena, dīpena tamadhaṃsinā,
Tilokadīpaṃ sambuddhaṃ, pūjayāmi tamonudaṃ.

Offerings to the Triple Gem (Ratanattaya Pūjā)

Chanted while placing offerings before the Buddha image, at the start of morning or evening chanting, and on full-moon and festival days. Offer each item as its verse is chanted, then bow.

✦

Offering of flowers (Puppha Pūjā)

This mass of flowers, fresh-hued, fragrant and fine, I offer at the sacred lotus feet of the Lord of Sages.

With these flowers I honour the Buddha; through this merit may there be liberation. Just as these flowers will wither, so my body will come to destruction.

With these flowers I honour the Dhamma; through this merit may there be liberation. Just as these flowers will wither, so my body will come to destruction.

With these flowers I honour the Saṅgha; through this merit may there be liberation. Just as these flowers will wither, so my body will come to destruction.

Offering of light (Padīpa Pūjā)

With this lamp, brightly burning and dispelling darkness, I honour the Perfectly Enlightened One, the light of the three worlds, who dispels the darkness of ignorance.

Offering of incense (Sugandha Pūjā)

Gandha-sambhāra-yuttena, dhūpenāhaṃ sugandhinā,
Pūjaye pūjaneyyaṃ taṃ, pūjābhājanamuttamaṃ.

Offering of food (Āhāra Pūjā) — before noon only

Adhivāsetu no bhante, bhojanaṃ parikappitaṃ,
Anukampaṃ upādāya, paṭiggaṇhātu muttamaṃ.

Offering of water (Pānīya Pūjā)

Adhivāsetu no bhante, pānīyaṃ parikappitaṃ,
Anukampaṃ upādāya, paṭiggaṇhātu muttamaṃ.

Offering of evening refreshments (Gilānapaccaya Pūjā) — after noon

Adhivāsetu no bhante, gilānapaccayaṃ imaṃ,
Anukampaṃ upādāya, paṭiggaṇhātu muttamaṃ.

Dedication of all offerings

Imāya dhammānudhammapaṭipattiyā buddhaṃ pūjemi.
Imāya dhammānudhammapaṭipattiyā dhammaṃ pūjemi.
Imāya dhammānudhammapaṭipattiyā saṅghaṃ pūjemi.
Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuccissāmi.

✦ ✦ ✦

Offering of incense (Sugandha Pūjā)

With incense of fragrant substances, I honour the One worthy of honour, the supreme recipient of offerings.

Offering of food (Āhāra Pūjā) — before noon only

Venerable Lord, out of compassion, please accept this food we have prepared, O Supreme One.

Offering of water (Pānīya Pūjā)

Venerable Lord, out of compassion, please accept this water we have prepared, O Supreme One.

Offering of evening refreshments (Gilānapaccaya Pūjā) — after noon

Venerable Lord, out of compassion, please accept these permitted refreshments, O Supreme One.

Dedication of all offerings

By this practice in accordance with the Dhamma, I honour the Buddha.

By this practice in accordance with the Dhamma, I honour the Dhamma.

By this practice in accordance with the Dhamma, I honour the Saṅgha.

Surely, by this practice, I shall be released from birth, ageing and death.

✦ ✦ ✦

1. Opening Homage

(L) Yo so bhagavā arahaṃ sammāsambuddho, svākkhāto yena bhagavatā dhammo, supaṭipanno yassa bhagavato sāvakasaṅgho, tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma. Arahaṃ sammāsambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi. ✦

Svākkhāto bhagavatā dhammo, dhammaṃ namassāmi. ✦
Supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi. ✦

2. Preliminary Homage (three times)

Namo tassa bhagavato arahato sammāsambuddhassa.

3. Recollection of the Buddha (Buddhānussati)

Itipi so bhagavā arahaṃ sammāsambuddho, vijjācaraṇasampanno sugato lokavidū, anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

4. Recollection of the Dhamma (Dhammānussati)

Svākkhāto bhagavatā dhammo, sandiṭṭhiko akāliko ehipassiko, opanayiko paccattaṃ veditabbo viññūhīti.

1. Opening Homage

To the Blessed One, the Worthy One, the Perfectly Enlightened; to the Dhamma he taught so well; to the Saṅgha of his disciples who have practised well: to these we offer this worship with fitting offerings.

I bow to the Buddha. I pay homage to the Dhamma. I bow to the Saṅgha.

2. Preliminary Homage (three times)

Homage to the Blessed One, the Worthy One, the Perfectly Self-enlightened.

3. Recollection of the Buddha (Buddhānussati)

Thus is the Blessed One: worthy, perfectly enlightened, accomplished in knowledge and conduct, well-gone, knower of the worlds, unsurpassed trainer of those to be tamed, teacher of gods and humans, awakened and blessed.

4. Recollection of the Dhamma (Dhammānussati)

The Dhamma is well taught by the Blessed One: seen here and now, timeless, inviting all to come and see, leading inward, to be realised by the wise each for themselves.

5. Recollection of the Saṅgha (Saṅghānussati)

Supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassāti.

6. Reflection on the Requisites (Paṭisaṅkhā Yoniso)

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva hirikopīna-paṭicchādanatthaṃ.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti.
Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva utuparissaya-vinodanaṃ paṭisallānārāmatthaṃ.

Paṭisaṅkhā yoniso gilānapaccaya-bhesajja-parikkhāraṃ paṭisevāmi, yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjha- paramatāya.

5. Recollection of the Saṅgha (Saṅghānussati)

The Saṅgha of the Blessed One's disciples practises well, straightly, wisely and properly: the four pairs, the eight kinds of noble persons. They are worthy of gifts, of hospitality, of offerings and of reverent salutation, the unsurpassed field of merit for the world.

6. Reflection on the Requisites (Paṭisaṅkhā Yoniso)

Wisely reflecting, I use the robe only to ward off cold and heat, the touch of insects, wind, sun and creeping things, and to cover the body for modesty.

Wisely reflecting, I use almsfood not for fun, pleasure, fattening or beauty, but only to sustain this body, to end hunger's pain, and to support the holy life. Thus I will put an end to old feelings of hunger and not create new feelings of overeating; I will live blamelessly and at ease.
Wisely reflecting, I use the dwelling only for shelter from the elements and for the joy of seclusion.

Wisely reflecting, I use medicine only to cure illness and for the greatest freedom from affliction.

7. The Five Daily Recollections (Abhiṇhapaccavekkhaṇa)

Jarādhammomhi, jaraṃ anatīto.

Byādhidhammomhi, byādhiṃ anatīto.

Maraṇadhammomhi, maraṇaṃ anatīto.

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo.

Kammassakomhi, kammadāyādo, kammayoni, kammabandhu, kammapaṭisaraṇo; yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmi.

7. The Five Daily Recollections (Abhiṇhapaccavekkhaṇa)

I am subject to ageing; I have not gone beyond ageing.

I am subject to illness; I have not gone beyond illness.

I am subject to death; I have not gone beyond death.

All that is dear and pleasing to me will change and be separated from me.

I am the owner of my actions, heir to my actions, born of my actions, bound to my actions, supported by my actions. Whatever I do, good or bad, of that I shall be the heir.

Part Two:
Evening Chanting (Sāyaṃ Vandanā)

Chanted at dusk in the shrine hall. Candles and incense are lit before the service begins.

1. Opening Homage

(L) Yo so bhagavā arahaṃ sammāsambuddho, svākkhāto yena bhagavatā dhammo, supaṭipanno yassa bhagavato sāvakasaṅgho, tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma. Arahaṃ sammāsambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi. ✦

Svākkhāto bhagavatā dhammo, dhammaṃ namassāmi. ✦
Supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi. ✦

2. Preliminary Homage

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo tassa bhagavato arahato sammāsambuddhassa.

3. Going for Refuge (Saraṇagamana)

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

1. Opening Homage

To the Blessed One, the Worthy One, the Perfectly Enlightened; to the Dhamma he taught so well; to the Saṅgha of his disciples who have practised well: to these we offer this worship with fitting offerings.

I bow to the Buddha. I pay homage to the Dhamma. I bow to the Saṅgha.

2. Preliminary Homage

Homage to the Blessed One, the Worthy One, the Perfectly Self-enlightened.

3. Going for Refuge (Saraṇagamana)

I go to the Buddha for refuge.

I go to the Dhamma for refuge.

I go to the Saṅgha for refuge.

For the second time, I go to the Buddha for refuge.

For the second time, I go to the Dhamma for refuge.

For the second time, I go to the Saṅgha for refuge.

For the third time, I go to the Buddha for refuge.

For the third time, I go to the Dhamma for refuge.

For the third time, I go to the Saṅgha for refuge.

4. Salutation to the Triple Gem (Ratanattaya Vandanā)

Buddho susuddho karuṇāmahaṇṇavo,
Yoccanta-suddhabbara-ñāṇalocano,
Lokassa pāpūpakilesa-ghātako,
Vandāmi buddhaṃ ahamādarena taṃ.

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bheda-bhinnako,
Lokuttaro yo ca tadattha-dīpano,
Vandāmi dhammaṃ ahamādarena taṃ.

Saṅgho sukhettābhyatikhetta-saññito,
Yo diṭṭhasanto sugatānubodhako,
Lolappahīno ariyo sumedhaso,
Vandāmi saṅghaṃ ahamādarena taṃ.

Iccevamekantabhipūjaneyyakaṃ, vatthuttayaṃ
vandayatābhisaṅkhataṃ, puññaṃ mayā yaṃ mama
sabbupaddavā, mā hontu ve tassa pabhāvasiddhiyā.

5. Reflection on the Three Characteristics

Sabbe saṅkhārā aniccā.

Sabbe saṅkhārā dukkhā.

Sabbe dhammā anattā.

6. The Four Sublime Abidings (Brahmavihāra)

4. Salutation to the Triple Gem (Ratanattaya Vandanā)

The Buddha, wholly pure, a great ocean of compassion, whose eye of knowledge is utterly clear, destroyer of the world's evils and defilements: with reverence I bow to that Buddha.

The Teacher's Dhamma, like a lamp, divided into path, fruit and the Deathless, beyond the world and pointing to that goal: with reverence I bow to that Dhamma.

The Saṅgha, a field of merit beyond all fields, who have seen peace and awakened after the Well-gone One, noble and wise, free of craving: with reverence I bow to that Saṅgha.

By the power of the merit I have made in bowing to these three supremely worthy objects, may all my misfortunes cease.

5. Reflection on the Three Characteristics

All conditioned things are impermanent.

All conditioned things are unsatisfactory.

All phenomena are not-self.

6. The Four Sublime Abidings (Brahmavihāra)

Loving-kindness for oneself

Ahaṃ sukhito homi, niddukkho homi, avero homi, abyāpajjho homi, anīgho homi, sukhī attānaṃ pariharāmi.

Loving-kindness (Mettā)

Sabbe sattā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Compassion (Karuṇā)

Sabbe sattā sabbadukkhā pamuccantu.

Sympathetic joy (Muditā)

Sabbe sattā mā laddhasampattito vigacchantu.

Equanimity (Upekkhā)

Sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavissanti.

Loving-kindness for oneself

May I be happy, free from suffering, free from enmity, free from ill-will, free from trouble; may I look after myself with ease.

Loving-kindness (Mettā)

May all beings be free from enmity, free from ill-will, free from trouble; may they look after themselves with ease.

Compassion (Karuṇā)

May all beings be released from all suffering.

Sympathetic joy (Muditā)

May all beings not be parted from the good fortune they have gained.

Equanimity (Upekkhā)

All beings are owners of their actions, heirs to their actions, born of their actions, bound to their actions, supported by their actions. Whatever they do, good or bad, of that they will be the heirs.

7. Asking Forgiveness of the Triple Gem

Kāyena vācāya va cetasā vā, buddhe kukammaṃ pakataṃ mayā yaṃ,
Buddho paṭiggaṇhatu accayantaṃ, kālantare saṃvarituṃ va buddhe. ✦
Kāyena vācāya va cetasā vā, dhamme kukammaṃ pakataṃ mayā yaṃ,
Dhammo paṭiggaṇhatu accayantaṃ, kālantare saṃvarituṃ va dhamme. ✦
Kāyena vācāya va cetasā vā, saṅghe kukammaṃ pakataṃ mayā yaṃ,
Saṅgho paṭiggaṇhatu accayantaṃ, kālantare saṃvarituṃ va saṅghe. ✦

8. Evening Dedication of Merit

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

Idaṃ me puññaṃ nibbānassa paccayo hotu.

Mama puññabhāgaṃ sabbasattānaṃ bhājemi; te sabbe me samaṃ puññabhāgaṃ labhantu.

7. Asking Forgiveness of the Triple Gem

Whatever wrong I have done towards the Buddha by body, speech or mind, may the Buddha accept my acknowledgement of it, that I may restrain myself towards the Buddha in future.

Whatever wrong I have done towards the Dhamma by body, speech or mind, may the Dhamma accept my acknowledgement of it, that I may restrain myself towards the Dhamma in future.

Whatever wrong I have done towards the Saṅgha by body, speech or mind, may the Saṅgha accept my acknowledgement of it, that I may restrain myself towards the Saṅgha in future.

8. Evening Dedication of Merit

May this merit lead to the ending of the defilements.

May this merit be a condition for Nibbāna.

I share my portion of merit with all beings; may they all receive an equal share.

9. Closing

Arahaṃ sammāsambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi. ✦

Svākkhāto bhagavatā dhammo, dhammaṃ namassāmi. ✦
Supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi. ✦

Sit in silent meditation for a period set by the senior monk before leaving the hall.

9. Closing

I bow to the Buddha. I pay homage to the Dhamma. I bow to the Saṅgha.

Sit in silent meditation for a period set by the senior monk before leaving the hall.

Part Three:
Protective Chants and Discourses (Paritta and Sutta)

These form the core of every blessing ceremony. A sacred thread (sai sin / pirit nūl) may be held by the monks from the Buddha image through the water bowl during the chanting.

1. Discourse on Blessings (Maṅgala Sutta) — complete

(L) Evaṃ me sutaṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:

1. Bahū devā manussā ca, maṅgalāni acintayuṃ, ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ.
2. Asevanā ca bālānaṃ, paṇḍitānañca sevanā, pūjā ca pūjanīyānaṃ, etammaṅgalamuttamaṃ.
3. Paṭirūpadesavāso ca, pubbe ca katapuññatā, attasammāpaṇidhi ca, etammaṅgalamuttamaṃ.
4. Bāhusaccañca sippañca, vinayo ca susikkhito, subhāsitā ca yā vācā, etammaṅgalamuttamaṃ.
5. Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho, anākulā ca kammantā, etammaṅgalamuttamaṃ.
6. Dānañca dhammacariyā ca, ñātakānañca saṅgaho, anavajjāni kammāni, etammaṅgalamuttamaṃ.
7. Āratī viratī pāpā, majjapānā ca saṃyamo, appamādo ca dhammesu, etammaṅgalamuttamaṃ.
8. Gāravo ca nivāto ca, santuṭṭhi ca kataññutā, kālena dhammassavanaṃ, etammaṅgalamuttamaṃ.

1. Discourse on Blessings (Maṅgala Sutta) — complete

Thus have I heard. Once the Blessed One was staying at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's monastery. Late in the night a deva of radiant beauty, lighting up the whole grove, approached the Blessed One, bowed, stood to one side, and addressed him in verse:

1. Many devas and humans, longing for well-being, have pondered on blessings. Tell us the highest blessing.
2. Not associating with fools, associating with the wise, honouring those worthy of honour: this is the highest blessing.
3. Living in a suitable place, having made merit in the past, setting oneself on the right course.
4. Broad learning and skill, well-mastered discipline, and well-spoken words.
5. Supporting mother and father, cherishing spouse and children, peaceful work.
6. Generosity, living by the Dhamma, helping relatives, blameless deeds.
7. Avoiding and abstaining from evil, refraining from intoxicants, heedfulness in good things.
8. Respect, humility, contentment, gratitude, hearing the Dhamma at the right time.

9. Khantī ca sovacassatā, samaṇānañca dassanaṃ, kālena dhammasākacchā, etammaṅgalamuttamaṃ.
10. Tapo ca brahmacariyañca, ariyasaccāna dassanaṃ, nibbānasacchikiriyā ca, etammaṅgalamuttamaṃ.
11. Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati, asokaṃ virajaṃ khemaṃ, etammaṅgalamuttamaṃ.
12. Etādisāni katvāna, sabbattha-maparājitā, sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttamanti.

9. Patience, being easy to correct, seeing contemplatives, discussing the Dhamma at the right time.
10. Austerity, the holy life, seeing the Noble Truths, realising Nibbāna.
11. A mind unshaken by the ways of the world, sorrowless, stainless, secure.
12. Having done such things, people are undefeated everywhere and go everywhere in safety: theirs is the highest blessing.

2. Discourse on Jewels (Ratana Sutta) — complete

Each verse from 3 to 14 ends with etena saccena suvatthi hotu — by this truth may there be well-being.

1. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe, sabbeva bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.
2. Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiyā pajāya, divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.
3. Yaṅkiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ, na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
4. Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī samāhito, na tena dhammena samatthi kiñci, idampi dhamme ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
5. Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ,
   samādhimānantarikaññamāhu, samādhinā tena samo na vijjati, idampi dhamme ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
6. Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti, te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.

2. Discourse on Jewels (Ratana Sutta) — complete

Each verse from 3 to 14 ends with etena saccena suvatthi hotu — by this truth may there be well-being.

1. Whatever beings have gathered here, of earth or sky, may all be glad and listen closely to these words.
2. So, all beings, attend: show kindness to humankind, who bring you offerings day and night; protect them diligently.
3. No treasure here, beyond, or in the heavens equals the Tathāgata. This is the jewel in the Buddha.
4. The ending, dispassion, the sublime Deathless that the concentrated Sage realised: nothing equals that Dhamma. This is the jewel in the Dhamma.
5. The pure concentration praised by the Supreme Buddha, bearing fruit without delay: nothing equals it.
6. The eight persons praised by the good, the four pairs, disciples worthy of gifts: what is given to them bears great fruit. This is the jewel in the Saṅgha.

7. Ye suppayuttā manasā daḷhena, nikkāmino gotamasāsanamhi, te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
8. Yathindakhīlo pathaviṃ sito siyā, catubbhi vātebhi asampakampiyo, tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
9. Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni, kiñcāpi te honti bhusaṃ pamattā, na te bhavaṃ aṭṭhamamādiyanti, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
10. Sahāvassa dassanasampadāya, tayassu dhammā jahitā bhavanti, sakkāyadiṭṭhi vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñci, catūhapāyehi ca vippamutto, cha cābhiṭhānāni abhabba kātuṃ, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
11. Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā, abhabba so tassa paṭicchadāya, abhabbatā diṭṭhapadassa vuttā, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.
12. Vanappagumbe yatha phussitagge, gimhānamāse paṭhamasmiṃ gimhe, tathūpamaṃ dhammavaraṃ adesayi, nibbānagāmiṃ paramaṃ hitāya, idampi buddhe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.

7. Those firm in mind, free of desire in Gotama's teaching, have plunged into the Deathless and enjoy perfect peace.
8. As a city pillar set in the earth is unshaken by the four winds, so is the one who sees the Noble Truths.
9. Those who discern the Noble Truths, taught by the one of deep wisdom, will not take an eighth birth, however heedless they may be.
10. With the attainment of vision three things are abandoned: self-view, doubt, and clinging to rites; freed from the four lower realms, such a one cannot commit the six great wrongs.
11. Whatever wrong such a one may do by body, speech or mind, they cannot conceal it.
12. Like a forest grove in bloom in the first month of summer, he taught the excellent Dhamma leading to Nibbāna, for the highest good.

13. Varo varaññū varado varāharo, anuttaro dhammavaraṃ adesayi, idampi buddhe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.

14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,
virattacittāyatike bhavasmiṃ, te khīṇabījā avirūḷhichandā,
nibbanti dhīrā yathāyaṃ padīpo, idampi saṅghe ratanaṃ paṇītaṃ; etena saccena suvatthi hotu.

15. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe, tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotu.

16. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe, tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotu.

17. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe, tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotu.

(Verses 16 and 17 open with the same first two lines as verse 15.)

13. The Excellent One, knower, giver and bringer of the excellent, the unsurpassed, taught the excellent Dhamma.
14. The old is exhausted, nothing new arises; with minds unattached to future becoming, seeds destroyed, the wise go out like this lamp.
15. Beings gathered here, of earth or sky: let us honour the Buddha, the Tathāgata revered by devas and humans. May there be well-being.
16. Beings gathered here, of earth or sky: let us honour the Dhamma, revered by devas and humans. May there be well-being.
17. Beings gathered here, of earth or sky: let us honour the Saṅgha, revered by devas and humans. May there be well-being.

(Verses 16 and 17 open with the same first two lines as verse 15.)

3. Discourse on Loving-kindness (Karaṇīya Mettā Sutta) — complete

Chanted in full at blessings, at the bedside of the sick, and at the start of meditation retreats.

(L) Karaṇīyamatthakusalena, yantaṃ santaṃ padaṃ abhisamecca,
Sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī.

Santussako ca subharo ca, appakicco ca sallahukavutti,
Santindriyo ca nipako ca, appagabbho kulesvananugiddho.

Na ca khuddamācare kiñci, yena viññū pare upavadeyyuṃ,
Sukhino vā khemino hontu, sabbe sattā bhavantu sukhitattā.

Ye keci pāṇabhūtatthi, tasā vā thāvarā vanavasesā,
Dīghā vā ye va mahantā, majjhimā rassakā aṇukathūlā.

Diṭṭhā vā ye va adiṭṭhā, ye va dūre vasanti avidūre,
Bhūtā va sambhavesī va, sabbe sattā bhavantu sukhitattā.

Na paro paraṃ nikubbetha, nātimaññetha katthaci na kañci,
Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.

Mātā yathā niyaṃ puttaṃ, āyusā ekaputtamanurakkhe,
Evampi sabbabhūtesu, mānasaṃ bhāvaye aparimāṇaṃ.

Mettañca sabbalokasmiṃ, mānasaṃ bhāvaye aparimāṇaṃ,
Uddhaṃ adho ca tiriyañca, asambādhaṃ averaṃ asapattaṃ.

3. Discourse on Loving-kindness (Karaṇīya Mettā Sutta) — complete

Chanted in full at blessings, at the bedside of the sick, and at the start of meditation retreats.

This is what should be done by one skilled in goodness, who wishes to reach the state of peace: let them be able and upright, straightforward, easy to speak to, gentle and not proud.

Contented and easily supported, with few duties and living lightly; with senses calmed, wise, not brash, and not greedy among families.

Let them not do the slightest thing that the wise would later reprove. May all beings be happy and secure; may their hearts be filled with joy.

Whatever living beings there are, weak or strong, without exception, long or large, middling, short, small or great,

seen or unseen, living far or near, born or yet to be born: may all beings be happy at heart.

Let none deceive another or despise anyone anywhere. Let none, through anger or ill-will, wish suffering upon another.

As a mother would protect her only child with her own life, so towards all beings let one cultivate a boundless heart.

Let one cultivate boundless loving-kindness for the whole world, above, below and all around, unobstructed, free of hatred and enmity.

Tiṭṭhaṃ caraṃ nisinno vā, sayāno yāvatāssa vitamiddho,
Etaṃ satiṃ adhiṭṭheyya, brahmametaṃ vihāraṃ idhamāhu.

Diṭṭhiñca anupaggamma, sīlavā dassanena sampanno,
Kāmesu vineyya gedhaṃ, na hi jātu gabbhaseyyaṃ punaretīti.

Closing: Etena saccavajjena, sotthi te hotu sabbadā.

4. Verses of the Buddha's Victories (Jayamaṅgala Aṭṭhagāthā) — complete

Chanted in full, each verse with its refrain.

1. Victory over Māra

Bāhuṃ sahassamabhinimmita sāvudhantaṃ,
Grīmekhalaṃ udita-ghora-sasena-māraṃ,
Dānādi-dhamma-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

2. Victory over the yakkha Āḷavaka

Mārātirekamabhiyujjhita-sabbarattiṃ,
Ghorampanāḷavakamakkhamathaddhayakkhaṃ,
Khantī-sudanta-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

Standing, walking, sitting or lying down, as long as one is awake, let one maintain this mindfulness. This, they say, is the divine abiding here and now.

Not holding to wrong views, virtuous and endowed with insight, having removed greed for sense pleasures, one never again lies in a womb.

By this utterance of truth, may you always be well.

4. Verses of the Buddha's Victories (Jayamaṅgala Aṭṭhagāthā) — complete

Chanted in full, each verse with its refrain.

1. Victory over Māra

Māra, creating a thousand armed hands, mounted on the elephant Girimekhala and roaring with his fearsome army, was conquered by the Lord of Sages through generosity and the other perfections. By the power of this, may joyous victory be yours.

2. Victory over the yakkha Āḷavaka

The fierce, stubborn yakkha Āḷavaka, who fought through the whole night more fiercely than Māra, was conquered by the Lord of Sages through well-tamed patience. By the power of this, may joyous victory be yours.

3. Victory over the elephant Nāḷāgiri

Nāḷāgiriṃ gajavaraṃ atimattabhūtaṃ,
Dāvaggi-cakkamasanīva sudāruṇantaṃ,
Mettambuseka-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

4. Victory over Aṅgulimāla

Ukkhitta-khaggamatihattha-sudāruṇantaṃ,
Dhāvanti-yojanapathaṅgulimālavantaṃ,
Iddhībhisaṅkhata-mano jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

5. Victory over Ciñcā

Katvāna kaṭṭhamudaraṃ iva gabbhinīyā,
Ciñcāya duṭṭha-vacanaṃ janakāya majjhe,
Santena soma-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

6. Victory over Saccaka

Saccaṃ vihāya mati-saccaka-vādaketuṃ,
Vādābhiropita-manaṃ ati-andhabhūtaṃ,
Paññā-padīpa-jalito jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

3. Victory over the elephant Nāḷāgiri

Nāḷāgiri, the maddened royal elephant, terrible as a forest fire, a discus or a thunderbolt, was conquered by the Lord of Sages by sprinkling the water of loving-kindness. By the power of this, may joyous victory be yours.

4. Victory over Aṅgulimāla

The ruthless Aṅgulimāla, sword raised high, running three leagues in pursuit, was conquered by the Lord of Sages through psychic power. By the power of this, may joyous victory be yours.

5. Victory over Ciñcā

Ciñcā, who tied wood to her belly to feign pregnancy and slandered him before the assembly, was conquered by the Lord of Sages through peace and gentleness. By the power of this, may joyous victory be yours.

6. Victory over Saccaka

Saccaka, who abandoned truth, raised the banner of debate, and was blinded by his own views, was conquered by the Lord of Sages with the blazing lamp of wisdom. By the power of this, may joyous victory be yours.

7. Victory over the nāga Nandopananda

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ,
Puttena thera-bhujagena damāpayanto,
Iddhūpadesa-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

8. Victory over the Brahmā Baka

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ,
Brahmaṃ visuddhi-jutimiddhi-bakābhidhānaṃ,
Ñāṇāgadena vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

Concluding verse

Etāpi buddha-jayamaṅgala-aṭṭhagāthā, yo vācano dinadine sarate matandī, hitvānaneka-vividhāni cupaddavāni, mokkhaṃ sukhaṃ adhigameyya naro sapañño.

7. Victory over the nāga Nandopananda

The mighty, clever nāga Nandopananda was tamed by the Lord of Sages through his disciple, the Elder Moggallāna, by psychic power and instruction. By the power of this, may joyous victory be yours.

8. Victory over the Brahmā Baka

The Brahmā named Baka, pure, radiant and powerful, yet gripped by the serpent of wrong view, was cured by the Lord of Sages with the medicine of knowledge. By the power of this, may joyous victory be yours.

Concluding verse

The wise person who recites or recalls these eight verses of the Buddha's victories daily, without sloth, will leave behind many kinds of misfortune and attain liberation and happiness.

Jaya Paritta (Mahākāruṇiko nātho)

Mahākāruṇiko nātho, hitāya sabbapāṇinaṃ,
Pūretvā pāramī sabbā, patto sambodhimuttamaṃ,
Etena saccavajjena, hotu te jayamaṅgalaṃ.

Jayanto bodhiyā mūle, sakyānaṃ nandivaḍḍhano,
Evaṃ tvaṃ vijayo hohi, jayassu jayamaṅgale.

Aparājita-pallaṅke, sīse paṭhavipokkhare,
Abhiseke sabbabuddhānaṃ, aggappatto pamodati.

Sunakkhattaṃ sumaṅgalaṃ, supabhātaṃ suhuṭṭhitaṃ,
Sukhaṇo sumuhutto ca, suyiṭṭhaṃ brahmacārisu.

Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ padakkhiṇaṃ,
Padakkhiṇaṃ manokammaṃ, paṇidhī te padakkhiṇā,
Padakkhiṇāni katvāna, labhantatthe padakkhiṇe.

(Chanted three times, with the ending adapted to the listener:)
So atthaladdho sukhito, viruḷho buddhasāsane, arogo sukhito hohi, saha sabbehi ñātibhi. (for a man)
Sā atthaladdhā sukhitā, viruḷhā buddhasāsane, arogā sukhitā hohi, saha sabbehi ñātibhi. (for a woman)
Te atthaladdhā sukhitā, viruḷhā buddhasāsane, arogā sukhitā hotha, saha sabbehi ñātibhi. (for several)

Jaya Paritta (Mahākāruṇiko nātho)

The Lord of great compassion, for the welfare of all beings, fulfilled all the perfections and attained supreme awakening. By this utterance of truth, may joyous victory be yours.

As he who brought joy to the Sakyans was victorious at the foot of the Bodhi tree, so may you be victorious and win joyous victory.

On the undefeated seat, at the navel of the earth, consecrated by all the Buddhas, he rejoiced in the highest attainment.

Whenever one does good, that is a lucky star, a fine blessing, a bright dawn, a good rising, a happy moment, an auspicious time, and a worthy offering to those who live the holy life.

Right actions of body, speech and mind, and right aspirations: having done what is right, one gains benefits that are right.

(Chanted three times, with the ending adapted to the listener:)
May he, having gained his goal and found happiness, prosper in the Buddha's teaching, healthy and happy, together with all his relatives. (for a man)
May she, having gained her goal and found happiness, prosper in the Buddha's teaching, healthy and happy, together with all her relatives. (for a woman)
May they, having gained their goal and found happiness, prosper in the Buddha's teaching, healthy and happy, together with all their relatives. (for several)

Closing blessing

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
sabbabuddhānubhāvena, sadā sotthī bhavantu te.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
sabbadhammānubhāvena, sadā sotthī bhavantu te.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
sabbasaṅghānubhāvena, sadā sotthī bhavantu te.

5. The Ten Perfections (Dasa Pāramī)

The ten qualities the Bodhisatta perfected over countless lives to become the Buddha. Each is chanted at three levels: the ordinary perfection (pāramī), the higher perfection (upapāramī), and the ultimate perfection (paramattha-pāramī). It is chanted at blessings, on Vesak, and as a reflection to inspire practice.

(L) Namo tassa bhagavato arahato sammāsambuddhassa. *(three times)*

Closing blessing

May every blessing be yours; may all the devas protect you. By the power of all the Buddhas, all the Dhamma, all the Saṅgha, may you always be well.

5. The Ten Perfections (Dasa Pāramī)

The ten qualities the Bodhisatta perfected over countless lives to become the Buddha. Each is chanted at three levels: the ordinary perfection (pāramī), the higher perfection (upapāramī), and the ultimate perfection (paramattha-pāramī). It is chanted at blessings, on Vesak, and as a reflection to inspire practice.

The Ten Perfections Recited

#	Pāli	English	Meaning
1	Dāna pāramī	Generosity	Giving freely, from possessions up to one's own life
2	Sīla pāramī	Virtue	Keeping moral conduct pure
3	Nekkhamma pāramī	Renunciation	Letting go of sensual pleasures
4	Paññā pāramī	Wisdom	Understanding things as they truly are
5	Viriya pāramī	Energy	Tireless effort in the good
6	Khanti pāramī	Patience	Enduring hardship and wrong without anger
7	Sacca pāramī	Truthfulness	Never departing from the truth
8	Adhiṭṭhāna pāramī	Determination	Unshakeable resolve towards the goal
9	Mettā pāramī	Loving-kindness	Goodwill to all beings without exception
10	Upekkhā pāramī	Equanimity	A balanced mind in gain and loss, praise and blame

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10	Upekkhā pāramī	Equanimity	A balanced mind in gain and loss, praise and blame

The Chant

Dāna pāramī sampanno, dāna upapāramī sampanno, dāna paramattha-pāramī sampanno.

Sīla pāramī sampanno, sīla upapāramī sampanno, sīla paramattha-pāramī sampanno.

Nekkhamma pāramī sampanno, nekkhamma upapāramī sampanno, nekkhamma paramattha-pāramī sampanno.

Paññā pāramī sampanno, paññā upapāramī sampanno, paññā paramattha-pāramī sampanno.

Viriya pāramī sampanno, viriya upapāramī sampanno, viriya paramattha-pāramī sampanno.

Khanti pāramī sampanno, khanti upapāramī sampanno, khanti paramattha-pāramī sampanno.

Sacca pāramī sampanno, sacca upapāramī sampanno, sacca paramattha-pāramī sampanno.

Adhiṭṭhāna pāramī sampanno, adhiṭṭhāna upapāramī sampanno, adhiṭṭhāna paramattha-pāramī sampanno.

Mettā pāramī sampanno, mettā upapāramī sampanno, mettā paramattha-pāramī sampanno.

Upekkhā pāramī sampanno, upekkhā upapāramī sampanno, upekkhā paramattha-pāramī sampanno.

The Chant

He was accomplished in the perfection of generosity, the higher perfection of generosity, the ultimate perfection of generosity.

Accomplished in the perfection of virtue at all three levels.

Accomplished in the perfection of renunciation at all three levels.

Accomplished in the perfection of wisdom at all three levels.

Accomplished in the perfection of energy at all three levels.

Accomplished in the perfection of patience at all three levels.

Accomplished in the perfection of truthfulness at all three levels.

Accomplished in the perfection of determination at all three levels.

Accomplished in the perfection of loving-kindness at all three levels.

Accomplished in the perfection of equanimity at all three levels.

All together:

Dasa pāramī sampanno, dasa upapāramī sampanno, dasa paramattha-pāramī sampanno.

Mettā karuṇā muditā upekkhā sampanno.

Etena saccavajjena, sotthi te hotu sabbadā. *(three times)*

Wording varies: *some lineages chant the list in the Jātaka order shown here; others place mettā and upekkhā with the brahmavihāras or use a longer Burmese form. Follow your preceptor's version where it differs.*

All together:

Accomplished in the ten perfections, the ten higher perfections, and the ten ultimate perfections.

Accomplished in loving-kindness, compassion, sympathetic joy and equanimity.

By the utterance of this truth, may you always be well.

Wording varies: *some lineages chant the list in the Jātaka order shown here; others place mettā and upekkhā with the brahmavihāras or use a longer Burmese form. Follow your preceptor's version where it differs.*

6. Khandha Paritta (Protection through Loving-kindness to Serpents and All Creatures) — complete

Chanted for protection from snakes, insects and dangerous animals, and at the start of a stay in forest or new lodgings.

Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me,
Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.

Apādakehi me mettaṃ, mettaṃ dipādakehi me,
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.

Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dipādako,
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā,
Sabbe bhadrāni passantu, mā kiñci pāpamāgamā.

Appamāṇo buddho, appamāṇo dhammo, appamāṇo saṅgho. Pamāṇavantāni sarīsapāni, ahi vicchikā satapadī, uṇṇānābhī sarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni. Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhānaṃ.

7. Mora Paritta
(The Peacock's Protection) — complete

The Bodhisatta, born as a golden peacock, recited this at sunrise and sunset and could not be caught. Chanted for safety by day and by night.

6. Khandha Paritta (Protection through Loving-kindness to Serpents and All Creatures) — complete

Chanted for protection from snakes, insects and dangerous animals, and at the start of a stay in forest or new lodgings.

I have loving-kindness for the Virūpakkha serpents, for the Erāpatha, the Chabyāputta and the Kaṇhāgotamaka serpents.

I have loving-kindness for the footless, for the two-footed, for the four-footed, and for the many-footed.

May no footless being harm me, nor two-footed, nor four-footed, nor many-footed.

May all creatures, all breathing things, all beings without exception, see only good fortune; may no harm come to any.

Boundless is the Buddha, boundless the Dhamma, boundless the Saṅgha. Limited are creeping things: snakes, scorpions, centipedes, spiders, lizards and rats.

I have made my protection, I have made my safeguard. Let these beings withdraw. I pay homage to the Blessed One, homage to the seven Perfectly Enlightened Buddhas.

7. Mora Paritta (The Peacock's Protection) — complete

The Bodhisatta, born as a golden peacock, recited this at sunrise and sunset and could not be caught. Chanted for safety by day and by night.

At sunrise

Udetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso,

Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu divasaṃ.

Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu,

Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā.

Imaṃ so parittaṃ katvā, moro carati esanā.

At sunset

Apetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso,

Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu rattiṃ.

Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu,
Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā.
Imaṃ so parittaṃ katvā, moro vāsamakappayī.

At sunrise

There rises the one king, the eye of the world, golden-hued, lighting up the earth. I pay homage to you, golden one who lights the earth; guarded by you, may we live safely through the day.

To the holy ones who have mastered all things, my homage; may they protect me.

Homage to the Buddhas, homage to awakening; homage to the liberated, homage to liberation. Having made this protection, the peacock went about seeking food.

At sunset

There sets the one king, the eye of the world, golden-hued, lighting up the earth. I pay homage to you; guarded by you, may we live safely through the night.

… Having made this protection, the peacock settled down for the night.

8. Dhammacakkappavattana Sutta — Rolling Forth the Wheel of Dhamma (SN 56.11)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

“Dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

8. Dhammacakkappavattana Sutta — Rolling Forth the Wheel of Dhamma (SN 56.11)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

“Mendicants, these two extremes should not be cultivated by one gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ— jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ— yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ— kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ— yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ— ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ — sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

‘Idaṃ dukkhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Now this is the noble truth of the origin of suffering. It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

Now this is the noble truth of the cessation of suffering. It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it.

Now this is the noble truth of the practice that leads to the cessation of suffering. It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This noble truth of suffering should be completely understood.' Such was the vision that arose in me … 'This noble truth of suffering has been completely understood.' Such was the vision that arose in me …

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me … ‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me … ‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me …

‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me … ‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me … ‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me …

‘Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti. Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me … ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me … ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three rounds and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’” That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman”ti.

Pavattite ca pana bhagavatā dhammacakke bhummā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatiṃsā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā yāmā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Yāmānaṃ devānaṃ saddaṃ sutvā tusitā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that is liable to arise is liable to cease.”

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

Hearing the cry of the gods of the four great kings, the gods of the thirty-three raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

Hearing the cry of the gods of the thirty-three, the gods of Yama raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

Hearing the cry of the gods of Yama, the joyful gods raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

Tusitānaṃ devānaṃ saddaṃ sutvā nimmānaratī devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā paranimmitavasavattī devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā brahmakāyikā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Itiha tena khaṇena tena layena tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

Atha kho bhagavā imaṃ udānaṃ udānesi: “aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti. Iti hidaṃ āyasmato koṇḍaññassa “aññāsikoṇḍañño” tveva nāmaṃ ahosīti.

Hearing the cry of the joyful gods, the gods who love to create raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

Hearing the cry of the gods who love to create, the gods who control what is created by others raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

Hearing the cry of the gods who control what is created by others, the gods of the Divinity’s host raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

And so at that moment, that second, that hour, the cry soared up to the realm of divinity. And this ten-thousandfold galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Then the Buddha expressed this heartfelt sentiment: “Koṇḍañña has really understood! Koṇḍañña has really understood!” And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

9. Anattalakkhaṇa Sutta
— The Characteristic of Not-Self (SN 22.59)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

Rūpaṃ anattā. Rūpañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ti.

Vedanā anattā. Vedanā ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ti.

Saññā anattā. Saññā ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosī’ti.

9. Anattalakkhaṇa Sutta
— The Characteristic of Not-Self (SN 22.59)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the group of five mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

Form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’

Feeling is not-self. For if feeling were self, it wouldn’t lead to affliction. And you could compel feeling: ‘May my feeling be like this! May it not be like that!’ But because feeling is not-self, it leads to affliction. And you can’t compel feeling: ‘May my feeling be like this! May it not be like that!’

Perception is not-self. For if perception were self, it wouldn’t lead to affliction. And you could compel perception: ‘May my perception be like this! May it not be like that!’ But because perception is not-self, it leads to affliction. And you can’t compel perception: ‘May my perception be like this! May it not be like that!’

Saṅkhārā anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha 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 saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

Viññāṇaṃ anattā. Viññāṇañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’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 vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetaṃ, 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 vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetaṃ, bhante”.

Choices are not-self. For if choices were self, it wouldn’t lead to affliction. And you could compel choices: ‘May my choices be like this! May it not be like that!’ But because choices are not-self, it leads to affliction. And you can’t compel choices: ‘May my choices be like this! May it not be like that!’

Consciousness is not-self. For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness: ‘May my consciousness be like this! May it not be like that!’ But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness: ‘May my consciousness be like this! May it not be like that!’

“What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

“What do you think, mendicants? Is feeling permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, 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 vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetaṃ, 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 vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetaṃ, bhante”.

“Taṃ kiṃ maññatha, bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetaṃ, bhante”.

Tasmātiha, bhikkhave, Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“What do you think, mendicants? Is perception permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

“What do you think, mendicants? Is choices permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

“What do you think, mendicants? Is consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

So you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of feeling at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’

yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsūti.

Any kind of perception at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of choices at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

10. Paṭiccasamuppāda (Dependent Origination) — abbreviated presentation

Chanted at funerals, memorials and on retreat.

Arising (anuloma)

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Cessation (paṭiloma)

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

10. Paṭiccasamuppāda (Dependent Origination) — abbreviated presentation

Chanted at funerals, memorials and on retreat.

Arising (anuloma)

With ignorance as condition, formations arise; with formations, consciousness; with consciousness, name-and-form; with name-and-form, the six sense bases; with the six sense bases, contact; with contact, feeling; with feeling, craving; with craving, clinging; with clinging, becoming; with becoming, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief and despair arise. Such is the origin of this whole mass of suffering.

Cessation (paṭiloma)

With the complete fading away and cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; … with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief and despair cease. Such is the cessation of this whole mass of suffering.

Verse of the Buddha's awakening (Udāna)

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā, yato pajānāti
sahetudhammaṃ.

Verse of the Buddha's awakening (Udāna)

When things become manifest to the ardent, meditating sage, all his doubts vanish, for he understands things together with their causes.

11. Girimānanda Sutta
— The Ten Perceptions, for the Sick (AN 10.60)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

“Āyasmā, bhante, girimānando ābādhiko hoti dukkhito bāḷhagilāno. Sādhu, bhante, bhagavā yenāyasmā girimānando tenupasaṅkamatu anukampaṃ upādāyā”ti.

“Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya.

Katamā dasa? Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.

Katamā cānanda, aniccasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: ‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan’ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccatānanda, aniccasaññā.

11. Girimānanda Sutta
— The Ten Perceptions, for the Sick (AN 10.60)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Girimānanda was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Girimānanda is sick, suffering, gravely ill. Sir, please go to Venerable Girimānanda out of sympathy."

"Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot.

What ten? The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, impermanence of all conditions, and mindfulness of breathing.

And what is the perception of impermanence? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'Form, feeling, perception, choices, and consciousness are impermanent.' And so they meditate observing impermanence in the five grasping aggregates. This is called the perception of impermanence.

Katamā cānanda, anattasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: ‘cakkhu anattā, rūpā anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā’ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccatānanda, anattasaññā.

Katamā cānanda, asubhasaññā? Idhānanda, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati: ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccatānanda, asubhasaññā.

Katamā cānanda, ādīnavasaññā?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

‘bahudukkho kho ayaṃ kāyo bahuādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ—

And what is the perception of not-self? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and ideas are not-self.’ And so they meditate observing not-self in the six interior and exterior sense fields. This is called the perception of not-self.

And what is the perception of ugliness? It’s when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ And so they meditate observing ugliness in this body. This is called the perception of ugliness.

And what is the perception of drawbacks?

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following.

cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo kāso sāso pināso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitaṃ pittaṃ madhumeho aṃsā piḷakā bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo’ti.

Iti imasmiṃ kāye ādīnavānupassī viharati.

Ayaṃ vuccatānanda, ādīnavasaññā.

Katamā cānanda, pahānasaññā? Idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Ayaṃ vuccatānanda, pahānasaññā.

Katamā cānanda, virāgasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan’ti. Ayaṃ vuccatānanda, virāgasaññā.

Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by exertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.'

And so they meditate observing drawbacks in this body.

This is called the perception of drawbacks.

And what is the perception of giving up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. This is called the perception of giving up.

And what is the perception of fading away? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.' This is called the perception of fading away.

Katamā cānanda, nirodhasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan’ti. Ayaṃ vuccatānanda, nirodhasaññā.

Katamā cānanda, sabbaloke anabhiratasaññā? Idhānanda, bhikkhu ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto. Ayaṃ vuccatānanda, sabbaloke anabhiratasaññā.

Katamā cānanda, sabbasaṅkhāresu anicchāsaññā? Idhānanda, bhikkhu sabbasaṅkhāresu aṭṭīyati harāyati jigucchati. Ayaṃ vuccatānanda, sabbasaṅkhāresu anicchāsaññā.

Katamā cānanda, ānāpānassati?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

So satova assasati satova 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.

And what is the perception of cessation? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.' This is called the perception of cessation.

And what is the perception of dissatisfaction with the whole world? It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies. This is called the perception of dissatisfaction with the whole world.

And what is the perception of the impermanence of all conditions? It's when a mendicant is horrified, repelled, and disgusted with all conditions. This is called the perception of the impermanence of all conditions.

And what is mindfulness of breathing?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, sets their body straight, and brings mindfulness to the present.

Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

‘Sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati.
‘Sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati.

‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati.
‘Passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

‘Pītipaṭisaṃvedī assasissāmī’ti sikkhati. ‘Pītipaṭisaṃvedī passasissāmī’ti sikkhati.

‘Sukhapaṭisaṃvedī assasissāmī’ti sikkhati. ‘Sukhapaṭisaṃvedī passasissāmī’ti sikkhati.

‘Cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati.
‘Cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati.

‘Passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati.
‘Passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati. ‘Cittapaṭisaṃvedī passasissāmī’ti sikkhati.

‘Abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati.
‘Abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati.

‘Samādahaṃ cittaṃ assasissāmī’ti sikkhati. ‘Samādahaṃ cittaṃ passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’

They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’

They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’

They practice like this: ‘I’ll breathe in experiencing the mental process.’ They practice like this: ‘I’ll breathe out experiencing the mental process.’

They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling the mental process.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’

They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’

‘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 vuccatānanda, ānāpānassati.

Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā”ti.

Atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā girimānando tenupasaṅkami; upasaṅkamitvā āyasmato girimānandassa imā dasa saññā abhāsi. Atha kho āyasmato girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhahi cāyasmā girimānando tamhā ābādhā. Tathā pahīno ca panāyasmato girimānandassa so ābādho ahosīti.

They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’

They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

This is called mindfulness of breathing.

If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”

Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them. Then after Girimānanda heard these ten perceptions his illness died down on the spot. And that’s how he recovered from that illness.

12. Bodhipakkhiyā Dhammā (The 37 Factors of Awakening)

The complete list of the qualities that lead to awakening, chanted on retreat and before Dhamma talks.

1. ***Cattāro satipaṭṭhānā*** *— Four foundations of mindfulness*

Kāyānupassanā, vedanānupassanā, cittānupassanā, dhammānupassanā.

2. **Cattāro sammappadhānā** — Four right efforts

Saṃvarappadhāna, pahānappadhāna, bhāvanāppadhāna, anurakkhaṇāppadhāna.

3. ***Cattāro iddhipādā*** *— Four bases of success*

Chanda, viriya, citta, vīmaṃsā.

4. **Pañcindriyāni** — Five faculties

Saddhindriya, viriyindriya, satindriya, samādhindriya, paññindriya.

5. **Pañca balāni** — Five powers

Saddhābala, viriyabala, satibala, samādhibala, paññābala.

6. ***Satta bojjhaṅgā*** *— Seven factors of awakening*

Satisambojjhaṅga, dhammavicayasambojjhaṅga, viriyasambojjhaṅga, pītisambojjhaṅga, passaddhisambojjhaṅga, samādhisambojjhaṅga, upekkhāsambojjhaṅga.

7. **Ariyo aṭṭhaṅgiko maggo** — Noble Eightfold Path

12. Bodhipakkhiyā Dhammā (The 37 Factors of Awakening)

The complete list of the qualities that lead to awakening, chanted on retreat and before Dhamma talks.

1. ***Cattāro satipaṭṭhānā*** *— Four foundations of mindfulness*

Contemplation of body, feelings, mind and mental phenomena.

2. **Cattāro sammappadhānā** — Four right efforts

The effort to prevent unarisen unwholesome states, to abandon arisen unwholesome states, to develop unarisen wholesome states, and to maintain arisen wholesome states.

3. ***Cattāro iddhipādā*** *— Four bases of success*

Desire to act, energy, mind, investigation.

4. **Pañcindriyāni** — Five faculties

Faith, energy, mindfulness, concentration, wisdom.

5. **Pañca balāni** — Five powers

The same five, developed until they cannot be shaken by their opposites.

6. ***Satta bojjhaṅgā*** *— Seven factors of awakening*

Mindfulness, investigation of Dhamma, energy, joy, tranquillity, concentration, equanimity.

7. **Ariyo aṭṭhaṅgiko maggo** — Noble Eightfold Path

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

Summary verse (all together)

Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. Ime sattatiṃsa bodhipakkhiyā dhammā.

Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Summary verse (all together)

Four foundations of mindfulness, four right efforts, four bases of success, five faculties, five powers, seven factors of awakening, the Noble Eightfold Path: these are the thirty-seven factors of awakening.

13. Ādittapariyāya Sutta — The Fire Sermon (SN 35.28)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena.

Tatra kho bhagavā bhikkhū āmantesi:

“Sabbaṃ, bhikkhave, ādittaṃ. Kiñca, bhikkhave, sabbaṃ ādittaṃ?

cakkhu ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? ‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto. Yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? ‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

13. Ādittapariyāya Sutta
— The Fire Sermon (SN 35.28)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants.

There the Buddha addressed the mendicants:

“Mendicants, all is burning. And what is the all that is burning?

The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

The ear is burning. Sounds are burning. Ear consciousness is burning. Ear contact is burning. The painful, pleasant, or neutral feeling that arises dependent on ear contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

ghānaṃ āditta̱ṃ, gandhā āditta̱, ghānaviññāṇaṃ āditta̱ṃ, ghānasamphasso āditto. Yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi āditta̱ṃ. Kena āditta̱ṃ? ‘Rāgagginā, dosagginā, mohagginā āditta̱ṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta̱n’ti vadāmi.

jivhā āditta̱, rasā āditta̱, jivhāviññāṇaṃ āditta̱ṃ, jivhāsamphasso āditto. Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi āditta̱ṃ. Kena āditta̱ṃ? ‘Rāgagginā, dosagginā, mohagginā āditta̱ṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta̱n’ti vadāmi.

kāyo āditto, phoṭṭhabbā āditta̱, kāyaviññāṇaṃ āditta̱ṃ, kāyasamphasso āditto. Yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi āditta̱ṃ. Kena āditta̱ṃ? ‘Rāgagginā, dosagginā, mohagginā āditta̱ṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta̱n’ti vadāmi.

The nose is burning. Smells are burning. Nose consciousness is burning. Nose contact is burning. The painful, pleasant, or neutral feeling that arises dependent on nose contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

The tongue is burning. Tastes are burning. Tongue consciousness is burning. Tongue contact is burning. The painful, pleasant, or neutral feeling that arises dependent on tongue contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

The body is burning. Touches are burning. Body consciousness is burning. Body contact is burning. The painful, pleasant, or neutral feeling that arises dependent on body contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto. Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? ‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

The mind is burning. Ideas are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress. I say.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati, sotasmimpi nibbindati, saddesupi nibbindati, sotaviññāṇepi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati, ghānasmimpi nibbindati, gandhesupi nibbindati, ghānaviññāṇepi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati, jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati, kāyasmimpi nibbindati, phoṭṭhabbesupi nibbindati, kāyaviññāṇepi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati, manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact, and with the painful, pleasant, or neutral feeling that arises dependent on eye contact; grows disillusioned with the ear, sounds, ear consciousness, and ear contact, and with the painful, pleasant, or neutral feeling that arises dependent on ear contact; grows disillusioned with the nose, smells, nose consciousness, and nose contact, and with the painful, pleasant, or neutral feeling that arises dependent on nose contact; grows disillusioned with the tongue, tastes, tongue consciousness, and tongue contact, and with the painful, pleasant, or neutral feeling that arises dependent on tongue contact; grows disillusioned with the body, touches, body consciousness, and body contact, and with the painful, pleasant, or neutral feeling that arises dependent on body contact; grows disillusioned with the mind, ideas, mind consciousness, and mind contact, and with the painful, pleasant, or neutral feeling that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucciṃsūti.

14. The Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

From the Satipaṭṭhāna Sutta (Majjhima Nikāya 10). Chanted before meditation and on retreat days.

#	Pāli	Contemplation of	Practice
1	Kāyānupassanā	The body	Breath, postures, clear comprehension, parts of the body, elements, charnel-ground reflections
2	Vedanānupassanā	Feelings	Pleasant, painful and neutral feeling, worldly and spiritual
3	Cittānupassanā	The mind	Knowing the mind with or without greed, hatred, delusion; contracted or expanded; concentrated or not
4	Dhammānupassanā	Mental phenomena	Five hindrances, five aggregates, six sense bases, seven factors of awakening, Four Noble Truths

The Direct Path

(L) Ekāyano ayaṃ bhikkhave maggo, sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

14. The Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

From the Satipaṭṭhāna Sutta (Majjhima Nikāya 10). Chanted before meditation and on retreat days.

#	Pāli	Contemplation of	Practice
1	Kāyānupassanā	The body	Breath, postures, clear comprehension, parts of the body, elements, charnel-ground reflections
2	Vedanānupassanā	Feelings	Pleasant, painful and neutral feeling, worldly and spiritual
3	Cittānupassanā	The mind	Knowing the mind with or without greed, hatred, delusion; contracted or expanded; concentrated or not
4	Dhammānupassanā	Mental phenomena	Five hindrances, five aggregates, six sense bases, seven factors of awakening, Four Noble Truths

The Direct Path

Monks, this is the direct path for the purification of beings, for overcoming sorrow and lamentation, for the ending of pain and grief, for attaining the true way, for realising Nibbāna: namely, the four foundations of mindfulness.

The Four Foundations

Katame cattāro? Idha bhikkhave bhikkhu,

Kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

The Four Foundations

What are the four? Here, monks, a monk

dwells contemplating the body in the body, ardent, clearly comprehending and mindful, having put away longing and grief for the world;

dwells contemplating feelings in feelings, ardent, clearly comprehending and mindful, having put away longing and grief for the world;

dwells contemplating mind in mind, ardent, clearly comprehending and mindful, having put away longing and grief for the world;

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

The Refrain (Insight)

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.

Samudayadhammānupassī vā kāyasmiṃ viharati,
vayadhammānupassī vā kāyasmiṃ viharati,
samudayavayadhammānupassī vā kāyasmiṃ viharati.

"Atthi kāyo"ti vā panassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

(For the full chant, repeat the refrain for each foundation, replacing kāye kāyānupassī / kāyasmiṃ / kāyo with vedanāsu vedanānupassī / vedanāsu / vedanā, then citte cittānupassī / cittasmiṃ / cittaṃ, then dhammesu dhammānupassī / dhammesu / dhammā.)

The Promise

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

Note: some teachers use "four contemplations" for a different set, the Caturārakkha or Four Protective Meditations: recollection of the Buddha, loving-kindness, the unattractive aspects of the body, and death.

The Refrain (Insight)

Thus he dwells contemplating the body in the body internally, externally, and both internally and externally.

He dwells contemplating the arising of things in the body, their passing away, and both their arising and passing away.

Or mindfulness that "there is a body" is simply established in him, to the extent needed for knowledge and mindfulness. He dwells independent, not clinging to anything in the world.

(For the full chant, repeat the refrain for each foundation, replacing kāye kāyānupassī / kāyasmiṃ / kāyo with vedanāsu vedanānupassī / vedanāsu / vedanā, then citte cittānupassī / cittasmiṃ / cittaṃ, then dhammesu dhammānupassī / dhammesu / dhammā.)

The Promise

Monks, whoever develops these four foundations of mindfulness in this way for seven years may expect one of two fruits: final knowledge here and now, or, if there is a trace of clinging left, non-return. *(The sutta goes on to say the same of seven months, and even of seven days.)*

Note: some teachers use "four contemplations" for a different set, the Caturārakkha or Four Protective Meditations: recollection of the Buddha, loving-kindness, the unattractive aspects of the body, and death.

15. Pakiṇṇaka Paritta
(Miscellaneous Closing Verses of Protection)

Chanted at the end of a paritta ceremony, before the Anumodanā, while the blessed thread and water are distributed.

For all beings

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
Sokappattā ca nissokā, hontu sabbepi pāṇino.

Ettāvatā ca amhehi, sambhataṃ puññasampadaṃ,
Sabbe devānumodantu, sabbasampattisiddhiyā.

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā,

Bhāvanābhiratā hontu, gacchantu devatā gatā.

Sabbe buddhā balappattā, paccekānañca yaṃ balaṃ,
Arahantānañca tejena, rakkhaṃ bandhāmi sabbaso.

Against harmful influences

Nakkhattayakkhabhūtānaṃ, pāpaggahanivāraṇā,
Parittassānubhāvena, hantvā tesaṃ upaddave. *(three times)*

15. Pakiṇṇaka Paritta
(Miscellaneous Closing Verses of Protection)

Chanted at the end of a paritta ceremony, before the Anumodanā, while the blessed thread and water are distributed.

For all beings

May those who suffer be free from suffering, the fearful free from fear, the grieving free from grief: may all beings be so.

May all the devas rejoice in the merit we have gathered so far, for the attainment of every blessing.

May they give gifts with faith, keep the precepts always, and delight in meditation. May the devas who have come now depart.

By the strength of all the Buddhas, the strength of the Paccekabuddhas, and the power of the arahants, I bind this protection on every side.

Against harmful influences

By the power of this protection, may the harm from inauspicious stars, yakkhas, spirits and malign planets be warded off and destroyed.

The Triple Refuge as protection

Natthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ,
Etena saccavajjena, hotu te jayamaṅgalaṃ.

Natthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ varaṃ,
Etena saccavajjena, hotu te jayamaṅgalaṃ.

Natthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ varaṃ,
Etena saccavajjena, hotu te jayamaṅgalaṃ.

The Three Jewels beyond all treasures

Yaṅkiñci ratanaṃ loke, vijjati vividhaṃ puthu,
Ratanaṃ buddhasamaṃ natthi, tasmā sotthī bhavantu te.

Yaṅkiñci ratanaṃ loke, vijjati vividhaṃ puthu,
Ratanaṃ dhammasamaṃ natthi, tasmā sotthī bhavantu te.

Yaṅkiñci ratanaṃ loke, vijjati vividhaṃ puthu,
Ratanaṃ saṅghasamaṃ natthi, tasmā sotthī bhavantu te.

The Three Jewels as supreme medicine

Sakkatvā buddharatanaṃ, osathaṃ uttamaṃ varaṃ,
Hitaṃ devamanussānaṃ, buddhatejena sotthinā,
Nassantupaddavā sabbe, dukkhā vūpasamentu te.

Sakkatvā dhammaratanaṃ, osathaṃ uttamaṃ varaṃ,
Pariḷāhūpasamanaṃ, dhammatejena sotthinā,
Nassantupaddavā sabbe, bhayā vūpasamentu te.

The Triple Refuge as protection

I have no other refuge; the Buddha is my supreme refuge. By this utterance of truth, may joyous victory be yours.

I have no other refuge; the Dhamma is my supreme refuge. By this utterance of truth, may joyous victory be yours.

I have no other refuge; the Saṅgha is my supreme refuge. By this utterance of truth, may joyous victory be yours.

The Three Jewels beyond all treasures

Of all the many precious things in the world, there is no jewel equal to the Buddha. Therefore may you be well.

Of all the many precious things in the world, there is no jewel equal to the Dhamma. Therefore may you be well.

Of all the many precious things in the world, there is no jewel equal to the Saṅgha. Therefore may you be well.

The Three Jewels as supreme medicine

Having honoured the Buddha-jewel, the highest and finest medicine, a blessing to devas and humans: by the Buddha's power and grace, may all misfortunes vanish and your sufferings be stilled.

Having honoured the Dhamma-jewel, the highest medicine, which cools the fever of passion: by the Dhamma's power and grace, may all misfortunes vanish and your fears be stilled.

Sakkatvā saṅgharatanaṃ, osathaṃ uttamaṃ varaṃ,
Āhuneyyaṃ pāhuneyyaṃ, saṅghatejena sotthinā,
Nassantupaddavā sabbe, rogā vūpasamentu te.

Then continue with the Jayamaṅgala closing Bhavatu sabbamaṅgalaṃ (§4) and the Anumodanā (Part Seven §2).

Having honoured the Saṅgha-jewel, the highest and finest medicine, worthy of gifts and of hospitality: by the Saṅgha's power and grace, may all misfortunes vanish and your illnesses be stilled.

Then continue with the Jayamaṅgala closing Bhavatu sabbamaṅgalaṃ (§4) and the Anumodanā (Part Seven §2).

16. Pabbatūpama Sutta
— The Simile of the Mountains (SN 3.25)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca: “handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā”ti? “Yāni tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ janapadatthāvariyappattānaṃ mahantaṃ pathavimaṇḍalaṃ abhivijiya ajjhāvasantānaṃ rājakaraṇīyāni bhavanti, tesu khvāhaṃ, etarahi ussukkamāpanno”ti.

“Taṃ kiṃ maññasi, mahārāja, idha te puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya: ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya. Tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ, sabbe pāṇe nippothento āgacchati. Yaṃ te, mahārāja, karaṇīyaṃ, taṃ karohī’ti.

atha dutiyo puriso āgaccheyya pacchimāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya: ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi pacchimāya disāya. Tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ, sabbe pāṇe nippothento āgacchati. Yaṃ te, mahārāja, karaṇīyaṃ, taṃ karohī’ti.

16. Pabbatūpama Sutta
— The Simile of the Mountains (SN 3.25)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

At Sāvatthī. King Pasenadi of Kosala sat to one side, and the Buddha said to him, “So, Great King, where are you coming from in the middle of the day?” “Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. I have been busy with the typical affairs of such kings.”

“What do you think, Great King? Suppose a trustworthy and dependable man were to come from the east. He’d approach you and say: ‘Please, Great King, you should know this. I come from the east. There I saw a big mountain that reached the clouds, and it was advancing crushing all creatures. So then, Great King, do what you must!’

Then a second such man would come from the west, who would say the same.

atha tatiyo puriso āgaccheyya uttarāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya: ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi uttarāya disāya. Tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ, sabbe pāṇe nippothento āgacchati. Yaṃ te, mahārāja, karaṇīyaṃ, taṃ karohī’ti.

atha catuttho puriso āgaccheyya dakkhiṇāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya: ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi dakkhiṇāya disāya. Tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ, sabbe pāṇe nippothento āgacchati. Yaṃ te, mahārāja, karaṇīyaṃ, taṃ karohī’ti.

Evarūpe te, mahārāja, mahati mahabbhaye samuppanne dāruṇe manussakkhaye dullabhe manussatte kimassa karaṇīyan”ti?

“Evarūpe me, bhante, mahati mahabbhaye samuppanne dāruṇe manussakkhaye dullabhe manussatte kimassa karaṇīyaṃ aññatra dhammacariyāya aññatra samacariyāya aññatra kusalakiriyāya aññatra puññakiriyāyā”ti?

“Ārocemi kho te, mahārāja, paṭivedemi kho te, mahārāja, adhivattati kho taṃ, mahārāja, jarāmaraṇaṃ. Adhivattamāne ce te, mahārāja, jarāmaraṇe kimassa karaṇīyan”ti?

Then a third such man would come from the north, who would say the same.

Then a fourth such man would come from the south, who would say the same.

Should such a dire threat arise—a grim loss of human life, when human birth is so rare—what would you do?”

“Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

“I tell you, Great King, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?”

“Adhivattamāne ca me, bhante, jarāmaraṇe kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāya? Yāni tāni, bhante, rañña khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ janapadatthāvariyappattānaṃ mahantaṃ pathavimaṇḍalaṃ abhivijiya ajjhāvasantānaṃ hatthiyuddhāni bhavanti; tesampi, bhante, hatthiyuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmaraṇe.

Yānipi tāni, bhante, rañña khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ janapadatthāvariyappattānaṃ mahantaṃ pathavimaṇḍalaṃ abhivijiya ajjhāvasantānaṃ assayuddhāni bhavanti; tesampi, bhante, assayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmaraṇe.

Yānipi tāni, bhante, rañña khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ janapadatthāvariyappattānaṃ mahantaṃ pathavimaṇḍalaṃ abhivijiya ajjhāvasantānaṃ rathayuddhāni bhavanti; tesampi, bhante, rathayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmaraṇe.

Yānipi tāni, bhante, rañña khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ janapadatthāvariyappattānaṃ mahantaṃ pathavimaṇḍalaṃ abhivijiya ajjhāvasantānaṃ pattiyuddhāni bhavanti; tesampi, bhante, pattiyuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmaraṇe.

“Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions? There are anointed aristocratic kings who have conquered a vast territory. Such kings engage in battles of elephants; but there is no place, no domain for such battles when old age and death are advancing.

Such kings engage in battles of cavalry; but there is no place, no domain for such battles when old age and death are advancing.

Such kings engage in battles of chariots; but there is no place, no domain for such battles when old age and death are advancing.

Such kings engage in battles of infantry; but there is no place, no domain for such battles when old age and death are advancing.

Santi kho pana, bhante, imasmiṃ rājakule mantino mahāmattā, ye pahonti āgate paccatthike mantehi bhedayituṃ. Tesampi, bhante, mantayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmaraṇe.

Saṃvijjati kho pana, bhante, imasmiṃ rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañceva vehāsaṭṭhañca, yena mayaṃ pahoma āgate paccatthike dhanena upalāpetuṃ. Tesampi, bhante, dhanayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmaraṇe. Adhivattamāne ca me, bhante, jarāmaraṇe kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāyā”ti?

“Evametaṃ, mahārāja, evametaṃ, mahārāja. Adhivattamāne jarāmaraṇe kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāyā”ti?

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Yathāpi selā vipulā,
nabhaṃ āhacca pabbatā;
Samantānupariyāyeyyuṃ,
nippothento catuddisā.

Evaṃ jarā ca maccu ca,
adhivattanti pāṇine;
Khattiye brāhmaṇe vesse,
sudde caṇḍālapukkuse;
Na kiñci parivajjeti,
sabbamevābhimaddati.

In this royal court there are ministers of wise counsel capable of dividing an approaching enemy by wise counsel; but there is no place for such diplomatic battles when old age and death are advancing.

In this royal court there is abundant gold, both coined and uncoined, stored above and below ground, with which we can bribe an approaching enemy; but there is no place for such monetary battles when old age and death are advancing. When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

“That’s so true, Great King! That’s so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Suppose there were vast mountains
of solid rock pressing against the sky
drawing in from all sides
and crushing the four quarters.

So too old age and death
advance upon all living creatures—
aristocrats, brahmins, peasants,
menials, corpse-workers, and scavengers.
They spare nothing.
They crush all beneath them.

Na tattha hatthīnaṃ bhūmi,
na rathānaṃ na pattiyā;
Na cāpi mantayuddhena,
sakkā jetuṃ dhanena vā.

Tasmā hi paṇḍito poso,
sampassaṃ atthamattano;
Buddhe dhamme ca saṅghe ca,
dhīro saddhaṃ nivesaye.

Yo dhammaṃ cari kāyena,
vācāya uda cetasā;
Idheva naṃ pasaṃsanti,
pecca sagge pamodatī”ti.

There’s nowhere for elephants to take a stand,
nor chariots nor infantry.
They can’t be defeated
by diplomatic battles or by wealth.

That’s why an astute person,
seeing what’s good for themselves,
being wise, would place faith
in the Buddha, the teaching, and the Saṅgha.

Whoever lives by the teaching
in body, speech, and mind,
is praised in this life
and departs to rejoice in heaven.”

17. Bhaddekaratta Sutta
— One Fine Night (MN 131)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

17. Bhaddekaratta Sutta
— One Fine Night (MN 131)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“I shall teach you the summary recital and the analysis of the one who has one fine night. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
appattañca anāgataṃ.
Paccuppannañca yo dhammaṃ,
Tattha tattha vipassati;
Asaṃhīraṃ asaṅkuppaṃ,
Taṃ vidvā manubrūhaye.
Ajjeva kiccamātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgaraṃ tena,
mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni.

Kathañca, bhikkhave, atītaṃ anvāgameti?

‘Evaṃrūpo ahosiṃ atītamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃvedano ahosiṃ atītamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃsañño ahosiṃ atītamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahosiṃ atītamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahosiṃ atītamaddhānan’ti tattha nandiṃ samanvāneti— evaṃ kho, bhikkhave, atītaṃ anvāgameti.

Kathañca, bhikkhave, atītaṃ nānvāgameti?

“Don’t run back to the past,
don’t anticipate the future.
What’s past is left behind,
the future has not arrived;
and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.
Today’s the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.
One who keenly meditates like this,
tireless all night and day:
that’s who has one fine night—
so declares the peaceful sage.

And how do you run back to the past?

You muster delight there, thinking: ‘I had such form in the past’ … ‘I had such feeling … perception … choices … consciousness in the past.’ That’s how you run back to the past.

And how do you not run back to the past?

‘Evaṃrūpo ahosiṃ atītamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃvedano ahosiṃ atītamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃsañño ahosiṃ atītamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro ahosiṃ atītamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo ahosiṃ atītamaddhānan’ti tattha nandiṃ na samanvāneti— evaṃ kho, bhikkhave, atītaṃ nānvāgameti.

Kathañca, bhikkhave, anāgataṃ paṭikaṅkhati?

‘evaṃrūpo siyaṃ anāgatamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃvedano siyaṃ anāgatamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃsañño siyaṃ anāgatamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro siyaṃ anāgatamaddhānan’ti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo siyaṃ anāgatamaddhānan’ti tattha nandiṃ samanvāneti— evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

Kathañca, bhikkhave, anāgataṃ nappaṭikaṅkhati?

‘evaṃrūpo siyaṃ anāgatamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃvedano siyaṃ anāgatamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃsañño siyaṃ anāgatamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro siyaṃ anāgatamaddhānan’ti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo siyaṃ anāgatamaddhānan’ti tattha nandiṃ na samanvāneti— evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

You don’t muster delight there, thinking: ‘I had such form in the past’ … ‘I had such feeling … perception … choices … consciousness in the past.’ That’s how you don’t run back to the past.

And how do you anticipate the future?

You muster delight there, thinking: ‘May I have such form in the future’ … ‘May I have such feeling … perception … choices … consciousness in the future.’ That’s how you anticipate the future.

And how do you not anticipate the future?

You don’t muster delight there, thinking: ‘May I have such form in the future’ … ‘May I have such feeling … perception … choices … consciousness in the future.’ That’s how you don’t anticipate the future.

Kathañca, bhikkhave, paccuppannesu dhammesu saṃhīrati? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

Kathañca, bhikkhave, paccuppannesu dhammesu na saṃhīrati? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

And how do you falter amid presently arisen phenomena? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They regard form as self, self as having form, form in self, or self in form; they regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They don’t regard form as self, self as having form, form in self, or self in form; they don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how you don’t falter amid presently arisen phenomena.

Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
appattañca anāgataṃ.
Paccuppannañca yo dhammaṃ,
tattha tattha vipassati;
Asaṃhīraṃ asaṅkuppaṃ,
taṃ vidvā manubrūhaye.
Ajjeva kiccamātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgaraṃ tena,
mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate munīti.

‘Bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmī’ti— iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttan”ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

‘Don’t run back to the past,
don’t anticipate the future.
What’s past is left behind,
the future has not arrived;
and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.
Today’s the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.
One who keenly meditates like this,
tireless all night and day:
that’s who has one fine night—
so declares the peaceful sage.’

And that’s what I meant when I said: ‘I shall teach you the summary recital and the analysis of the one who has one fine night.’” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

18. Kutūhalasālā Sutta
— The Debating Hall (SN 44.9)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

“Purimāni, bho gotama, divasāni purimatarāni sambahulānaṃ nānātitthiyānaṃ samaṇabrāhmaṇānaṃ paribbājakānaṃ kutūhalasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi: ‘ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti.

18. Kutūhalasālā Sutta
— The Debating Hall (SN 44.9)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“Worthy Gotama, a few days ago several ascetics, brahmins, and wanderers who follow various other religions were sitting together in the debating hall, and this discussion came up among them: ‘Pūraṇa Kassapa leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

ayampi kho makkhali gosālo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti.

ayampi kho nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti.

ayampi kho sañcayo belaṭṭhaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti.

the bamboo-staffed ascetic Gosāla leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

the Jain ascetic of the Ñātika clan leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

Sañjaya Belaṭṭhiputta leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

ayampi kho pakudho kaccāno saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti.

ayampi kho ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti.

Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Sopi sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tañca sāvakaṃ abbhatītaṃ kālaṅkataṃ upapattīsu na byākaroti: “asu amutra upapanno, asu amutra upapanno”ti. Api ca kho naṃ evaṃ byākaroti: “acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”’ti. Tassa mayhaṃ, bho gotama, ahu deva kaṅkhā, ahu vicikicchā: ‘kathaṃ nāma samaṇassa gotamassa dhammo abhiññeyyo’”ti?

Pakudha Kaccāyana leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

Ajita of the hair blanket leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This ascetic Gotama leads an order and a community, and tutors a community, and is a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he does not declare that this one is reborn here, while that one is reborn there. Rather, he declares that they have cut off craving, cast off the fetters, and by rightly comprehending conceit have made an end of suffering.’ I had doubt and uncertainty about that: ‘How on earth can I understand the ascetic Gotama’s teaching?’”

“Alañhi te, vaccha, kaṅkhituṃ, alaṃ vicikicchituṃ.

Kaṅkhanīye ca pana te ṭhāne vicikicchā uppannā.

Saupādānassa khvāhaṃ, vaccha, upapattiṃ paññāpemi no anupādānassa.

Seyyathāpi, vaccha, aggi saupādāno jalati, no anupādāno;

evameva khvāhaṃ, vaccha, saupādānassa upapattiṃ paññāpemi, no anupādānassā”ti.

“Yasmiṃ, bho gotama, samaye acci vātena khittā dūrampi gacchati, imassa pana bhavaṃ gotamo kiṃ upādānasmiṃ paññāpetī”ti?

“Yasmiṃ kho, vaccha, samaye acci vātena khittā dūrampi gacchati, tamahaṃ vātūpādānaṃ paññāpemi.

Vāto hissa, vaccha, tasmiṃ samaye upādānaṃ hotī”ti.

“Yasmiñca pana, bho gotama, samaye imañca kāyaṃ nikkhipati, satto ca aññataraṃ kāyaṃ anupapanno hoti, imassa pana bhavaṃ gotamo kiṃ upādānasmiṃ paññāpetī”ti?

“Yasmiṃ kho, vaccha, samaye imañca kāyaṃ nikkhipati, satto ca aññataraṃ kāyaṃ anupapanno hoti, tamahaṃ taṇhūpādānaṃ vadāmi.

Taṇhā hissa, vaccha, tasmiṃ samaye upādānaṃ hotī”ti.

“Vaccha, no wonder you’re doubting and uncertain.

Doubt has come up in you about an uncertain matter.

I describe rebirth for someone who grasps fuel, not for someone who does not.

It’s like a fire which only burns with fuel, not without fuel.

In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn’t grasp fuel.”

“But when a flame is blown away by the wind, what does the worthy Gotama say is its fuel then?”

“At such a time, I say that it’s fueled by the wind.

For the wind is its fuel then.”

“But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does the worthy Gotama say is their fuel then?”

“When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they’re fueled by craving.

For craving is their fuel then.”

19. Mettā Pharaṇa (Radiating Loving-kindness) — selected/abridged recitation

The full spreading of loving-kindness, chanted before meditation, at blessings, and at the bedside. It begins with oneself, spreads to all beings by category, then through the ten directions.

For oneself

Ahaṃ avero homi, abyāpajjho homi, anīgho homi, sukhī attānaṃ pariharāmi.

For those near and dear

Mama mātāpitu ācariya ca ñātimittā ca, sabrahmacārino ca, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

For the guardians and devas of this place

Imasmiṃ ārāme sabbe yogino averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu. Imasmiṃ ārāme sabbe ārakkha-devatā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

19. Mettā Pharaṇa (Radiating Loving-kindness) — selected/abridged recitation

The full spreading of loving-kindness, chanted before meditation, at blessings, and at the bedside. It begins with oneself, spreads to all beings by category, then through the ten directions.

For oneself

May I be free from enmity, free from ill-will, free from trouble; may I look after myself with ease.

For those near and dear

May my mother and father, teachers, relatives and friends, and companions in the holy life be free from enmity, free from ill-will, free from trouble; may they look after themselves with ease.

For the guardians and devas of this place

May all practitioners in this monastery be free from enmity, free from ill-will, free from trouble; may they look after themselves with ease. May all the guardian devas of this monastery be free from enmity, free from ill-will, free from trouble; may they look after themselves with ease.

For all beings, by category (the twelve kinds)

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā,

Sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā,
Sabbe devā, sabbe manussā, sabbe vinipātikā,
Averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Through the ten directions

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya,

Puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhiṇāya anudisāya,

Heṭṭhimāya disāya, uparimāya disāya,

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

(In full chanting, the twelve kinds of beings are recited for each of the ten directions.)

The four sublime abidings to close

Sabbe sattā sabbadukkhā pamuccantu.

Sabbe sattā mā laddhasampattito vigacchantu.

Sabbe sattā kammassakā.

For all beings, by category (the twelve kinds)

May all beings, all breathing things, all creatures, all individuals, all who have a personal existence; all women, all men, all noble ones, all not yet noble; all devas, all humans, all those in the lower realms: be free from enmity, free from ill-will, free from trouble; may they look after themselves with ease.

Through the ten directions

In the east, the west, the north, the south; the south-east, north-west, north-east, south-west; below and above: may all beings be free from enmity, free from ill-will, free from trouble; may they look after themselves with ease.

(In full chanting, the twelve kinds of beings are recited for each of the ten directions.)

The four sublime abidings to close

May all beings be released from all suffering.

May all beings not lose the good fortune they have gained.

All beings are the owners of their actions.

Universal protection

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito,
Samantā cakkavāḷesu, ye sattā pathavīcarā,
Abyāpajjhā niverā ca, niddukkhā ca nupaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito,
Samantā cakkavāḷesu, ye sattā udakecarā,
Abyāpajjhā niverā ca, niddukkhā ca nupaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito,
Samantā cakkavāḷesu, ye sattā ākāsecarā,
Abyāpajjhā niverā ca, niddukkhā ca nupaddavā.

Universal protection

From the highest realm above to the Avīci hell below, in all the world-systems around, may all beings that move upon the earth be free from ill-will and enmity, free from suffering and danger.

May all beings that move in the waters be free from ill-will and enmity, free from suffering and danger.

May all beings that move in the air be free from ill-will and enmity, free from suffering and danger.

20. Paṭṭhāna Mātikā (The Twenty-four Conditions)

The opening summary of the Paṭṭhāna, the seventh book of the Abhidhamma. It is chanted at funerals, at the wake on the night before cremation, and in the Burmese tradition at house blessings, to recall the conditioned nature of all things.

(L) Namo tassa bhagavato arahato sammāsambuddhassa. *(three times)* Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.

20. Paṭṭhāna Mātikā (The Twenty-four Conditions)

The opening summary of the Paṭṭhāna, the seventh book of the Abhidhamma. It is chanted at funerals, at the wake on the night before cremation, and in the Burmese tradition at house blessings, to recall the conditioned nature of all things.

(L) Homage to the Blessed One, the Worthy One, the Perfectly Self- enlightened One. *(three times)*

Root condition, object condition, predominance condition,
proximity condition, contiguity condition, co-nascence condition,
mutuality condition, support condition, decisive support condition,
pre-nascence condition, post-nascence condition, repetition condition,
kamma condition, resultant condition, nutriment condition,
faculty condition, jhāna condition, path condition,
association condition, dissociation condition, presence condition,
absence condition, disappearance condition, non-disappearance condition.

#	Pāli	Condition
1	Hetu	Root
2	Ārammaṇa	Object
3	Adhipati	Predominance
4	Anantara	Proximity
5	Samanantara	Contiguity
6	Sahajāta	Co-nascence
7	Aññamañña	Mutuality
8	Nissaya	Support
9	Upanissaya	Decisive support
10	Purejāta	Pre-nascence
11	Pacchājāta	Post-nascence
12	Āsevana	Repetition
13	Kamma	Kamma
14	Vipāka	Result
15	Āhāra	Nutriment
16	Indriya	Faculty
17	Jhāna	Jhāna
18	Magga	Path
19	Sampayutta	Association
20	Vippayutta	Dissociation
21	Atthi	Presence
22	Natthi	Absence
23	Vigata	Disappearance
24	Avigata	Non-disappearance

Closing: Ime catuvīsati paccayā.

#	Pāli	Condition
1	Hetu	Root
2	Ārammaṇa	Object
3	Adhipati	Predominance
4	Anantara	Proximity
5	Samanantara	Contiguity
6	Sahajāta	Co-nascence
7	Aññamañña	Mutuality
8	Nissaya	Support
9	Upanissaya	Decisive support
10	Purejāta	Pre-nascence
11	Pacchājāta	Post-nascence
12	Āsevana	Repetition
13	Kamma	Kamma
14	Vipāka	Result
15	Āhāra	Nutriment
16	Indriya	Faculty
17	Jhāna	Jhāna
18	Magga	Path
19	Sampayutta	Association
20	Vippayutta	Dissociation
21	Atthi	Presence
22	Natthi	Absence
23	Vigata	Disappearance
24	Avigata	Non-disappearance

Closing: These are the twenty-four conditions.

21. Maraṇassati (Recollection of Death)

Chanted daily in many monasteries, and at funerals and memorials with the family.

Adhuvaṃ me jīvitaṃ, dhuvaṃ me maraṇaṃ.

Avassaṃ mayā maritabbameva.

Maraṇapariyosānaṃ me jīvitaṃ.

Jīvitaṃ me aniyataṃ, maraṇaṃ me niyataṃ.

Maraṇaṃ maraṇaṃ. *(three times)*

Reflection verses

Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati,
Chuḍḍho apetaviññāṇo, niratthaṃva kaliṅgaraṃ.

Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve,
Na hi no saṅgaraṃ tena, mahāsenena maccunā.

Sabbe sattā maranti ca, mariṃsu ca marissare,
Tathevāhaṃ marissāmi, natthi me ettha saṃsayo.

Follow with a period of silent reflection, then the Five Daily Recollections (Part One §7).

21. Maraṇassati (Recollection of Death)

Chanted daily in many monasteries, and at funerals and memorials with the family.

My life is uncertain; my death is certain.

I must surely die.

My life ends in death.

Life is uncertain; death is certain.

Death, death.

Reflection verses

Before long, alas, this body will lie upon the earth, cast aside, without consciousness, like a useless log.

Today the effort must be made; who knows whether death will come tomorrow? There is no bargaining with Death and his great army.

All beings die, have died, and will die. In the same way I too shall die; of this I have no doubt.

Follow with a period of silent reflection, then the Five Daily Recollections (Part One §7).

22. Sumaṅgala Gāthā (Verses of Excellent Blessing)

The closing blessing chanted at the end of most ceremonies, after the paritta and before the Anumodanā.

Hotu sabbaṃ sumaṅgalaṃ, rakkhantu sabbadevatā,
Sabbabuddhānubhāvena, sadā sotthī bhavantu te.

Hotu sabbaṃ sumaṅgalaṃ, rakkhantu sabbadevatā,
Sabbadhammānubhāvena, sadā sotthī bhavantu te.

Hotu sabbaṃ sumaṅgalaṃ, rakkhantu sabbadevatā,
Sabbasaṅghānubhāvena, sadā sotthī bhavantu te.

(Many lineages use Bhavatu sabbamaṅgalaṃ in place of Hotu sabbaṃ sumaṅgalaṃ; both are correct.)

22. Sumaṅgala Gāthā (Verses of Excellent Blessing)

The closing blessing chanted at the end of most ceremonies, after the paritta and before the Anumodanā.

May there be every excellent blessing; may all the devas protect you. By the power of all the Buddhas, may you always be well.

… By the power of all the Dhamma, may you always be well.

… By the power of all the Saṅgha, may you always be well.

(Many lineages use Bhavatu sabbamaṅgalaṃ in place of Hotu sabbaṃ sumaṅgalaṃ; both are correct.)

23. Ariya Aṭṭhaṅgika Magga (The Noble Eightfold Path) — Magga-vibhaṅga Sutta, SN 45.8

The Buddha's own analysis of each factor of the path. Chanted on Āsāḷha Pūjā, on retreat, and before Dhamma talks.

Group	Path factor	Pāli
Wisdom (paññā)	Right view	Sammādiṭṭhi
Wisdom (paññā)	Right intention	Sammāsaṅkappa
Virtue (sīla)	Right speech	Sammāvācā
Virtue (sīla)	Right action	Sammākammanta
Virtue (sīla)	Right livelihood	Sammāājīva
Concentration (samādhi)	Right effort	Sammāvāyāma
Concentration (samādhi)	Right mindfulness	Sammāsati
Concentration (samādhi)	Right concentration	Sammāsamādhi

Opening

(L) Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ desessāmi vibhajissāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmīti.
Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo? Seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

23. Ariya Aṭṭhaṅgika Magga (The Noble Eightfold Path) — Magga-vibhaṅga Sutta, SN 45.8

The Buddha's own analysis of each factor of the path. Chanted on Āsāḷha Pūjā, on retreat, and before Dhamma talks.

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Virtue (sīla)	Right livelihood	Sammāājīva
Concentration (samādhi)	Right effort	Sammāvāyāma
Concentration (samādhi)	Right mindfulness	Sammāsati
Concentration (samādhi)	Right concentration	Sammāsamādhi

Opening

Monks, I will teach you and analyse for you the Noble Eightfold Path. Listen and attend closely; I will speak.

And what, monks, is the Noble Eightfold Path? Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

1. Right view (Sammādiṭṭhi)

Katamā ca bhikkhave sammādiṭṭhi? Yaṃ kho bhikkhave dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati bhikkhave sammādiṭṭhi.

2. Right intention (Sammāsaṅkappa)

Katamo ca bhikkhave sammāsaṅkappo? Yo kho bhikkhave nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṃsāsaṅkappo. Ayaṃ vuccati bhikkhave sammāsaṅkappo.

3. Right speech (Sammāvācā)

Katamā ca bhikkhave sammāvācā? Yā kho bhikkhave musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccati bhikkhave sammāvācā.

4. Right action (Sammākammanta)

Katamo ca bhikkhave sammākammanto? Yā kho bhikkhave pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī. Ayaṃ vuccati bhikkhave sammākammanto.

5. Right livelihood (Sammāājīva)

Katamo ca bhikkhave sammāājīvo? Idha bhikkhave ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti. Ayaṃ vuccati bhikkhave sammāājīvo.

1. Right view (Sammādiṭṭhi)

And what, monks, is right view? Knowledge of suffering, knowledge of its origin, knowledge of its cessation, and knowledge of the way leading to its cessation. This is called right view.

2. Right intention (Sammāsaṅkappa)

And what is right intention? The intention of renunciation, the intention of non-ill-will, the intention of harmlessness. This is called right intention.

3. Right speech (Sammāvācā)

And what is right speech? Abstaining from false speech, from divisive speech, from harsh speech, and from idle chatter. This is called right speech.

4. Right action (Sammākammanta)

And what is right action? Abstaining from killing living beings, from taking what is not given, and from unchaste conduct. This is called right action. (For lay followers the third factor is abstaining from sexual misconduct, kāmesumicchācārā veramaṇī, as in other suttas.)

5. Right livelihood (Sammāājīva)

And what is right livelihood? Here a noble disciple, having abandoned wrong livelihood, earns their living by right livelihood. This is called right livelihood.

6. Right effort (Sammāvāyāma)

Katamo ca bhikkhave sammāvāyāmo? Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati bhikkhave sammāvāyāmo.

7. Right mindfulness (Sammāsati)

Katamā ca bhikkhave sammāsati? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati bhikkhave sammāsati.

6. Right effort (Sammāvāyāma)

And what is right effort? Here a monk generates desire, strives, arouses energy, exerts his mind and makes effort for the non-arising of unarisen evil, unwholesome states;

for the abandoning of arisen evil, unwholesome states;
for the arising of unarisen wholesome states;

and for the continuance, non-decline, increase, growth, development and fulfilment of arisen wholesome states. This is called right effort.

7. Right mindfulness (Sammāsati)

And what is right mindfulness? Here a monk dwells contemplating the body in the body, feelings in feelings, mind in mind, and phenomena in phenomena, ardent, clearly comprehending and mindful, having put away longing and grief for the world. This is called right mindfulness. *(Each of the four is chanted in full in Part Three §14.)*

8. Right concentration (Sammāsamādhi)

Katamo ca bhikkhave sammāsamādhi? Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave sammāsamādhīti.

Closing

Ayaṃ vuccati bhikkhave ariyo aṭṭhaṅgiko maggoti.

All: Sādhu, sādhu, sādhu.

8. Right concentration (Sammāsamādhi)

And what is right concentration? Here a monk, secluded from sensual pleasures and unwholesome states, enters and dwells in the first jhāna, with applied and sustained thought, and joy and happiness born of seclusion.
With the stilling of applied and sustained thought, he enters and dwells in the second jhāna, with inner confidence and unification of mind, without applied and sustained thought, with joy and happiness born of concentration.
With the fading of joy, he dwells in equanimity, mindful and clearly comprehending, experiencing happiness with the body; he enters and dwells in the third jhāna, of which the noble ones declare: "equanimous and mindful, one dwells happily."
With the abandoning of pleasure and pain, and the earlier passing away of joy and grief, he enters and dwells in the fourth jhāna, neither painful nor pleasant, with purity of mindfulness due to equanimity. This, monks, is called right concentration.

Closing

This, monks, is called the Noble Eightfold Path.

All: Sādhu, sādhu, sādhu.

24. Anekajāti Gāthā (The Buddha's Verses of Victory, Dhammapada 153–154)

The first words of the Buddha after his awakening under the Bodhi tree, celebrating the end of craving. Chanted on Vesak, at funerals and memorials, and to inspire practice.

(L) Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ,
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ,
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

Meaning: *the "house" is this body and repeated existence; its "builder" is craving (taṇhā); the "rafters" are the defilements, and the "ridge-pole" is ignorance (avijjā). With craving seen and destroyed, no new house is built: this is Nibbāna.*

All: Sādhu, sādhu, sādhu.

24. Anekajāti Gāthā (The Buddha's Verses of Victory, Dhammapada 153–154)

The first words of the Buddha after his awakening under the Bodhi tree, celebrating the end of craving. Chanted on Vesak, at funerals and memorials, and to inspire practice.

Through many births in saṃsāra I wandered, seeking but not finding the builder of this house. Painful is birth again and again.

House-builder, you are seen! You shall not build the house again. All your rafters are broken, the ridge-pole is shattered. My mind has reached the Unconditioned; it has attained the end of craving.

Meaning: *the "house" is this body and repeated existence; its "builder" is craving (taṇhā); the "rafters" are the defilements, and the "ridge-pole" is ignorance (avijjā). With craving seen and destroyed, no new house is built: this is Nibbāna.*
Text note: *the Pāli in Part Three follows the standard Theravāda recensions as chanted in Thailand and Sri Lanka. Where a text abbreviates a repeated passage (shown as "…" or in a note), the full chant repeats it each time. Before printing, please have a senior monk check every passage against your temple's own chanting book, because small spelling differences between lineages are common.*

25. Āṭānāṭiya Paritta Gāthā (Homage to the Seven Buddhas)

The protective verses given by the Great King Vessavaṇa (DN 32), paying homage to the seven Buddhas. Chanted for protection against harmful spirits, at night, and at house blessings.

Vipassissa ca namatthu, cakkhumantassa sirīmato,
Sikhissapi ca namatthu, sabbabhūtānukampino.

Vessabhussa ca namatthu, nhātakassa tapassino,
Namatthu kakusandhassa, mārasenappamaddino.

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,
Kassapassa ca namatthu, vippamuttassa sabbadhi.

Aṅgīrasassa namatthu, sakyaputtassa sirīmato,
Yo imaṃ dhammaṃ desesi, sabbadukkhāpanūdanaṃ.

Ye cāpi nibbutā loke, yathābhūtaṃ vipassisuṃ,
Te janā apisuṇātha, mahantā vītasāradā.

Hitaṃ devamanussānaṃ, yaṃ namassanti gotamaṃ,
Vijjācaraṇasampannaṃ, mahantaṃ vītasāradaṃ.

Closing protection

Sabbītiyo vivajjantu, sabbarogo vinassatu,
Mā te bhavatvantarāyo, sukhī dīghāyuko bhava.

25. Āṭānāṭiya Paritta Gāthā (Homage to the Seven Buddhas)

The protective verses given by the Great King Vessavaṇa (DN 32), paying homage to the seven Buddhas. Chanted for protection against harmful spirits, at night, and at house blessings.

Homage to Vipassī, possessed of vision and splendour. Homage to Sikhī, compassionate to all beings.

Homage to Vessabhū, cleansed of defilements, devoted to austerity. Homage to Kakusandha, crusher of Māra's army.

Homage to Koṇāgamana, the holy one who lived the holy life to its end. Homage to Kassapa, freed in every way.

Homage to Aṅgīrasa, the radiant son of the Sakyans, who taught this Dhamma that dispels all suffering.

Those in the world who have attained peace and seen things as they truly are: they are free of slander, great, and mature in wisdom.

They pay homage to Gotama, benefactor of devas and humans, accomplished in knowledge and conduct, great and mature in wisdom.

Closing protection

May all misfortunes be averted, may all illness vanish, may no dangers befall you; may you be happy and live long.

26. Uṭṭhāna Sutta
(Arise! Sit Up!, Sn 2.10) — complete

The Buddha's urgent call to wake up and practise without delay. Chanted on retreat, at funerals, and to encourage diligence.

Uṭṭhahatha nisīdatha, ko attho supitena vo,
Āturānañhi kā niddā, sallaviddhāna ruppataṃ.

Uṭṭhahatha nisīdatha, daḷhaṃ sikkhatha santiyā,
Mā vo pamatte viññāya, maccurājā amohayittha vasānuge.

Yāya devā manussā ca, sitā tiṭṭhanti atthikā,
Tarathetaṃ visattikaṃ, khaṇo vo mā upaccagā,
Khaṇātītā hi socanti, nirayamhi samappitā.

Pamādo rajo pamādo, pamādānupatito rajo,
Appamādena vijjāya, abbahe sallamattanoti.

26. Uṭṭhāna Sutta
(Arise! Sit Up!, Sn 2.10) — complete

The Buddha's urgent call to wake up and practise without delay. Chanted on retreat, at funerals, and to encourage diligence.

Arise! Sit up! What good is sleeping to you? What sleep can there be for the sick, pierced by the arrow and afflicted?

Arise! Sit up! Train firmly for peace. Do not let the King of Death, knowing you are heedless, delude you and bring you under his power.

Cross over this clinging, on which devas and humans depend in their wanting. Do not let the moment pass you by; those who miss the moment grieve when they are consigned to hell.

Heedlessness is dust; dust follows on heedlessness. By heedfulness and true knowledge, pull out the arrow from yourself.

27. Mahāsatipaṭṭhāna Sutta
— The Great Discourse on Mindfulness (DN 22)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

“Bhaddante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

27. Mahāsatipaṭṭhāna Sutta
— The Great Discourse on Mindfulness (DN 22)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

1. Kāyānupassanā

1.1. Kāyānupassanāānāpānapabba

Kathañca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati, satova 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.

‘Sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati,
‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati.

‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā
bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti;

1. Observing the Body

1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’

Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’

They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’

They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

It’s like a deft lathe-turner or lathe-turner’s apprentice. When drawing a long pull they know: ‘I’m drawing a long pull,’ and when drawing a short pull they know: ‘I’m drawing a short pull.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

1.2. Kāyānupassanāiriyāpathapabba

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti, yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

1.3. Kāyānupassanāsampajānapabba

Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

That too is how a mendicant meditates by observing an aspect of the body.

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññassa, seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.

1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

It’s as if there were a bag with openings at both ends, filled with various kinds of grain. And a person with clear eyes were to open it and examine the contents: ‘These are wheat, these are rice, these are mung beans, these are peas, these are sesame, and these are hulled rice.’ In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth: ‘In this body there is head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

That too is how a mendicant meditates by observing an aspect of the body.

1.5. Kāyānupassanādhātumanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati: ‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

That too is how a mendicant meditates by observing an aspect of the body.

1.6. Kāyānupassanānavasivathikapabba

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ. So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ.

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures.

They'd compare it with their own body:

'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

A skeleton without flesh but smeared with blood, and held together by sinews They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

A skeleton rid of flesh and blood, held together by sinews They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena gopphakaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ. Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Aṭṭhikāni puñjakitāni terovassikāni So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. … And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

White bones, the color of shells They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

Decrepit bones, heaped in a pile They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

Aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

2. Vedanānupassanā

Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

Adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.'

Sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘sāmisaṃ dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

Nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

Sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati. Samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

3. Cittānupassanā

Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?

When they feel a painful feeling of the flesh, they know: ‘I feel a painful feeling of the flesh.’

When they feel a painful feeling not of the flesh, they know: ‘I feel a painful feeling not of the flesh.’

When they feel a neutral feeling of the flesh, they know: ‘I feel a neutral feeling of the flesh.’

When they feel a neutral feeling not of the flesh, they know: ‘I feel a neutral feeling not of the flesh.’

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That’s how a mendicant meditates by observing an aspect of feelings.

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittan’ti pajānāti. Vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittan’ti pajānāti. Sadosaṃ vā cittaṃ ‘sadosaṃ cittan’ti pajānāti. Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittan’ti pajānāti. Samohaṃ vā cittaṃ ‘samohaṃ cittan’ti pajānāti. Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittan’ti pajānāti. Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittan’ti pajānāti. Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittan’ti pajānāti. Mahaggataṃ vā cittaṃ ‘mahaggataṃ cittan’ti pajānāti. Amahaggataṃ vā cittaṃ ‘amahaggataṃ cittan’ti pajānāti. Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittan’ti pajānāti. Anuttaraṃ vā cittaṃ ‘anuttaraṃ cittan’ti pajānāti. Samāhitaṃ vā cittaṃ ‘samāhitaṃ cittan’ti pajānāti. Asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittan’ti pajānāti. Vimuttaṃ vā cittaṃ ‘vimuttaṃ cittan’ti pajānāti. Avimuttaṃ vā cittaṃ ‘avimuttaṃ cittan’ti pajānāti.

Iti ajjhattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhattabahiddhā vā citte cittānupassī viharati. Samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati. ‘Atthi cittan’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

It’s when a mendicant understands mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They understand mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They understand mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That’s how a mendicant meditates by observing an aspect of the mind.

4. Dhammānupassanā

4.1. Dhammānupassanānīvaraṇapabba

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ ‘atthi me ajjhattaṃ kāmacchando’ti pajānāti, asantaṃ vā ajjhattaṃ kāmacchandaṃ ‘natthi me ajjhattaṃ kāmacchando’ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ ‘atthi me ajjhattaṃ byāpādo’ti pajānāti, asantaṃ vā ajjhattaṃ byāpādaṃ ‘natthi me ajjhattaṃ byāpādo’ti pajānāti, yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti tañca pajānāti.

4. Observing Principles

4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Santaṃ vā ajjhattaṃ thinamiddhaṃ ‘atthi me ajjhattaṃ thinamiddhan’ti pajānāti, asantaṃ vā ajjhattaṃ thinamiddhaṃ ‘natthi me ajjhattaṃ thinamiddhan’ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘atthi me ajjhattaṃ uddhaccakukkuccan’ti pajānāti, asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘natthi me ajjhattaṃ uddhaccakukkuccan’ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ vicikicchaṃ ‘atthi me ajjhattaṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchaṃ ‘natthi me ajjhattaṃ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have doubt in them, they understand: ‘I have doubt in me.’ When they don’t have doubt in them, they understand: ‘I don’t have doubt in me.’ They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

4.2. Dhammānupassanākhandhapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu 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, iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to fall, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. Dhammānupassanāāyatanapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It’s when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter …

They understand the nose, smells, and the fetter …

They understand the tongue, tastes, and the fetter …

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

4.4. Dhammānupassanābojjhaṅgapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

They understand the body, touches, and the fetter …

They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhattaṃ satisambojjhaṅgaṃ ‘atthi me ajjhattaṃ satisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ satisambojjhaṅgaṃ ‘natthi me ajjhattaṃ satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ ‘atthi me ajjhattaṃ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ ‘natthi me ajjhattaṃ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ ‘atthi me ajjhattaṃ vīriyasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ ‘natthi me ajjhattaṃ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

It’s when a mendicant who has the awakening factor of mindfulness in them understands: ‘I have the awakening factor of mindfulness in me.’ When they don’t have the awakening factor of mindfulness in them, they understand: ‘I don’t have the awakening factor of mindfulness in me.’ They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fully developed.

When they have the awakening factor of investigation of principles …

energy …

Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘atthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘natthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

rapture …

tranquility …

immersion …

equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fully developed.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

4.5. Dhammānupassanāsaccapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

Idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Paṭhamabhāṇavāro niṭṭhito.

4.5.1. Dukkhasaccaniddesa

Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths. And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

The first recitation section is complete.

4.5.1. The Truth of Suffering

And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

Katamā ca, bhikkhave, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

Katamañca, bhikkhave, maraṇaṃ? Yaṃ tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

And what is death? The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave, paridevo.

Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

Katamañca, bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ, 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 panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

And what is pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called pain.

And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called sadness.

And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

And what is meant by ‘being coupled with the disliked is suffering’? There are sights, sounds, smells, tastes, touches, and ideas, which are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them: this is what is meant by ‘being coupled with the disliked is suffering’.

Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ?

Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

‘aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti.

Na kho panetaṃ icchāya pattabbaṃ,

idampi yampicchaṃ na labhati tampi dukkhaṃ.

Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti.

Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ti.

And what is meant by ‘separation from the liked is suffering’? There are sights, sounds, smells, tastes, touches, and ideas, which are likable, desirable, and agreeable. And there are those who want to help, benefit, comfort, and protect you: mother and father, brother and sister, friends and colleagues, relatives and kin. The division from these, the disconnection, segregation, and parting from them: this is what is meant by ‘separation from the liked is suffering’.

And what is meant by ‘not getting what you wish for is suffering’?

In sentient beings who are liable to be reborn, such a wish arises:

‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

But you can’t get that by wishing.

This is what is meant by ‘not getting what you wish for is suffering’.

In sentient beings who are liable to grow old …

fall ill …

die …

Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyun’ti.

Na kho panetaṃ icchāya pattabbaṃ,

idampi yampicchaṃ na labhati tampi dukkhaṃ.

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

4.5.2. Samudayasaccaniddesa

Katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?

Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ— kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: ‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’

But you can’t get that by wishing.

This is what is meant by ‘not getting what you wish for is suffering’.

And what is meant by ‘in brief, the five grasping aggregates are suffering’? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is what is meant by ‘in brief, the five grasping aggregates are suffering’.

This is called the noble truth of suffering.

4.5.2. The Origin of Suffering

And what is the noble truth of the origin of suffering?

It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

But where does that craving arise and where does it settle? Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ghānaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. jivhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kāyo loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. Sotaṃ in the world seems nice and pleasant, and it is there that craving arises and settles. Ghānaṃ in the world seems nice and pleasant, and it is there that craving arises and settles. Jivhā in the world seems nice and pleasant, and it is there that craving arises and settles. Kāyo in the world seems nice and pleasant, and it is there that craving arises and settles. mind in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpā in the world seems nice and pleasant, and it is there that craving arises and settles. Saddā in the world seems nice and pleasant, and it is there that craving arises and settles. Gandhā in the world seems nice and pleasant, and it is there that craving arises and settles. Rasā in the world seems nice and pleasant, and it is there that craving arises and settles. Phoṭṭhabbā in the world seems nice and pleasant, and it is there that craving arises and settles. ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ghānaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. jivhāviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kāyaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
sotasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
ghānasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
jivhāsamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
kāyasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
manosamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Eye consciousness in the world seems nice and pleasant, and it is there that craving arises and settles. Ear consciousness in the world seems nice and pleasant, and it is there that craving arises and settles. Nose consciousness in the world seems nice and pleasant, and it is there that craving arises and settles. Tongue consciousness in the world seems nice and pleasant, and it is there that craving arises and settles. Body consciousness in the world seems nice and pleasant, and it is there that craving arises and settles. mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles.

Eye contact in the world seems nice and pleasant, and it is there that craving arises and settles. Ear contact in the world seems nice and pleasant, and it is there that craving arises and settles. Nose contact in the world seems nice and pleasant, and it is there that craving arises and settles. Tongue contact in the world seems nice and pleasant, and it is there that craving arises and settles. Body contact in the world seems nice and pleasant, and it is there that craving arises and settles. mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of eye contact in the world seems nice and pleasant, and it is there that craving arises and settles. Feeling born of ear contact in the world seems nice and pleasant, and it is there that craving arises and settles. Feeling born of nose contact in the world seems nice and pleasant, and it is there that craving arises and settles. Feeling born of tongue contact in the world seems nice and pleasant, and it is there that craving arises and settles. Feeling born of body contact in the world seems nice and pleasant, and it is there that craving arises and settles. feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Perception of sights in the world seems nice and pleasant, and it is there that craving arises and settles. Perception of sounds in the world seems nice and pleasant, and it is there that craving arises and settles. Perception of smells in the world seems nice and pleasant, and it is there that craving arises and settles. Perception of tastes in the world seems nice and pleasant, and it is there that craving arises and settles. Perception of touches in the world seems nice and pleasant, and it is there that craving arises and settles. perception of ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Intention regarding sights in the world seems nice and pleasant, and it is there that craving arises and settles. Intention regarding sounds in the world seems nice and pleasant, and it is there that craving arises and settles. Intention regarding smells in the world seems nice and pleasant, and it is there that craving arises and settles. Intention regarding tastes in the world seems nice and pleasant, and it is there that craving arises and settles. Intention regarding touches in the world seems nice and pleasant, and it is there that craving arises and settles. intention regarding ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

Craving for sights in the world seems nice and pleasant, and it is there that craving arises and settles. Craving for sounds in the world seems nice and pleasant, and it is there that craving arises and settles. Craving for smells in the world seems nice and pleasant, and it is there that craving arises and settles. Craving for tastes in the world seems nice and pleasant, and it is there that craving arises and settles. Craving for touches in the world seems nice and pleasant, and it is there that craving arises and settles. craving for ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

4.5.3. Nirodhasaccaniddesa

Katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?

Thoughts about sights in the world seems nice and pleasant, and it is there that craving arises and settles. Thoughts about sounds in the world seems nice and pleasant, and it is there that craving arises and settles. Thoughts about smells in the world seems nice and pleasant, and it is there that craving arises and settles. Thoughts about tastes in the world seems nice and pleasant, and it is there that craving arises and settles. Thoughts about touches in the world seems nice and pleasant, and it is there that craving arises and settles. thoughts about ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

Considerations regarding sights in the world seems nice and pleasant, and it is there that craving arises and settles. Considerations regarding sounds in the world seems nice and pleasant, and it is there that craving arises and settles. Considerations regarding smells in the world seems nice and pleasant, and it is there that craving arises and settles. Considerations regarding tastes in the world seems nice and pleasant, and it is there that craving arises and settles. Considerations regarding touches in the world seems nice and pleasant, and it is there that craving arises and settles. considerations regarding ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

This is called the noble truth of the origin of suffering.

4.5.3. The Cessation of Suffering

And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Yaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. ghānaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. jivhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. kāyo loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

It’s the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it.

Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. … Sotaṃ in the world seems nice and pleasant, and it is there that craving is given up and ceases. Ghānaṃ in the world seems nice and pleasant, and it is there that craving is given up and ceases. Jivhā in the world seems nice and pleasant, and it is there that craving is given up and ceases. Kāyo in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Rūpā in the world seems nice and pleasant, and it is there that craving is given up and ceases. Saddā in the world seems nice and pleasant, and it is there that craving is given up and ceases. Gandhā in the world seems nice and pleasant, and it is there that craving is given up and ceases. Rasā in the world seems nice and pleasant, and it is there that craving is given up and ceases. Phoṭṭhabbā in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
ghānaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
jivhāviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
kāyaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
sotasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
ghānasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
jivhāsamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
kāyasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Eye consciousness in the world seems nice and pleasant, and it is there that craving is given up and ceases. Ear consciousness in the world seems nice and pleasant, and it is there that craving is given up and ceases. Nose consciousness in the world seems nice and pleasant, and it is there that craving is given up and ceases. Tongue consciousness in the world seems nice and pleasant, and it is there that craving is given up and ceases. Body consciousness in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Eye contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Ear contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Nose contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Tongue contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Body contact in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of eye contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Feeling born of ear contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Feeling born of nose contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Feeling born of tongue contact in the world seems nice and pleasant, and it is there that craving is given up and ceases. Feeling born of body contact in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Perception of sights in the world seems nice and pleasant, and it is there that craving is given up and ceases. Perception of sounds in the world seems nice and pleasant, and it is there that craving is given up and ceases. Perception of smells in the world seems nice and pleasant, and it is there that craving is given up and ceases. Perception of tastes in the world seems nice and pleasant, and it is there that craving is given up and ceases. Perception of touches in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Intention regarding sights in the world seems nice and pleasant, and it is there that craving is given up and ceases. Intention regarding sounds in the world seems nice and pleasant, and it is there that craving is given up and ceases. Intention regarding smells in the world seems nice and pleasant, and it is there that craving is given up and ceases. Intention regarding tastes in the world seems nice and pleasant, and it is there that craving is given up and ceases. Intention regarding touches in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Craving for sights in the world seems nice and pleasant, and it is there that craving is given up and ceases. Craving for sounds in the world seems nice and pleasant, and it is there that craving is given up and ceases. Craving for smells in the world seems nice and pleasant, and it is there that craving is given up and ceases. Craving for tastes in the world seems nice and pleasant, and it is there that craving is given up and ceases. Craving for touches in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

4.5.4. Maggasaccaniddesa

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Thoughts about sights in the world seems nice and pleasant, and it is there that craving is given up and ceases. Thoughts about sounds in the world seems nice and pleasant, and it is there that craving is given up and ceases. Thoughts about smells in the world seems nice and pleasant, and it is there that craving is given up and ceases. Thoughts about tastes in the world seems nice and pleasant, and it is there that craving is given up and ceases. Thoughts about touches in the world seems nice and pleasant, and it is there that craving is given up and ceases.

Considerations regarding sights in the world seems nice and pleasant, and it is there that craving is given up and ceases. Considerations regarding sounds in the world seems nice and pleasant, and it is there that craving is given up and ceases. Considerations regarding smells in the world seems nice and pleasant, and it is there that craving is given up and ceases. Considerations regarding tastes in the world seems nice and pleasant, and it is there that craving is given up and ceases. Considerations regarding touches in the world seems nice and pleasant, and it is there that craving is given up and ceases. Considerations regarding ideas in the world seem nice and pleasant, and it is there that craving is given up and ceases.

This is called the noble truth of the cessation of suffering.

4.5.4. The Path

And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ— sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasaṅkappo avihiṃsāsaṅkappo. Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī. Ayaṃ vuccati, bhikkhave, sammāvācā.

Katamo ca, bhikkhave, sammākammanto? Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī. Ayaṃ vuccati, bhikkhave, sammākammanto.

Katamo ca, bhikkhave, sammāājīvo? Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvitaṃ kappeti. Ayaṃ vuccati, bhikkhave, sammāājīvo.

It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right purpose? Purposes of renunciation, good will, and harmlessness. This is called right purpose.

And what is right speech? Refraining from lying, backbiting, harsh speech, and talking nonsense. This is called right speech.

And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

Katamā ca, bhikkhave, sammāsati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati, bhikkhave, sammāsati.

Katamo ca, bhikkhave, sammāsamādhi?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. This is called right effort.

And what is right mindfulness? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

And what is right immersion?

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave, sammāsamādhi.

Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

This is called right immersion.

This is called the noble truth of the practice that leads to the cessation of suffering.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That’s how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, sattavassāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.

Let alone seven years,

Anyone who develops these four kinds of mindfulness meditation in this way for six years can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for five years can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for four years can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for three years can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for two years can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Anyone who develops these four kinds of mindfulness meditation in this way for one year can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

seven months …

Anyone who develops these four kinds of mindfulness meditation in this way for six months can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for five months can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for four months can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for three months can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya aḍḍhamāsaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

tiṭṭhatu, bhikkhave, aḍḍhamāso.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānāti. Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttan”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Anyone who develops these four kinds of mindfulness meditation in this way for two months can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for one month can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Anyone who develops these four kinds of mindfulness meditation in this way for a fortnight can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return.

Let alone a fortnight,

anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results:

enlightenment in this very life, or if there’s residue left behind, non-return.

‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.’ That’s what I said, and this is why I said it.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

28. Dhajagga Sutta — The Banner (SN 11.3)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Sāvatthiyaṃ.

Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“Bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi. Atha kho, bhikkhave, sakko devānamindo deve tāvatiṃse āmantesi:

‘Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmiṃ samaye dhajaggaṃ ullokeyyātha. Mamañhi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

28. Dhajagga Sutta — The Banner (SN 11.3)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

At Sāvatthī.

There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, a battle was fought between the gods and the titans. Then Sakka, lord of gods, addressed the gods of the thirty-three:

‘Good fellows, when the gods are fighting, if you get scared or terrified, just look up at my banner’s crest. Then your fear and terror will go away.

If you can’t see my banner’s crest, then look up at the banner’s crest of the Progenitor, king of gods. Then your fear and terror will go away.

If you can’t see his banner’s crest, then look up at the banner’s crest of Varuṇa, king of gods. Then your fear and terror will go away.

No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissatī’ti.

Taṃ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.

Taṃ kissa hetu? Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.

Ahañca kho, bhikkhave, evaṃ vadāmi: ‘sace tumhākaṃ, bhikkhave, araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmiṃ samaye anussareyyātha: “itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā”ti. Mamañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha: “svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti. Dhammañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

If you can’t see his banner’s crest, then look up at the banner’s crest of Īsāna, king of gods. Then your fear and terror will go away.’

However, when they look up at those banner’s crests their fear and terror might go away or it might not.

Why is that? Because Sakka is not free of greed, hate, and delusion. He is fearful, scared, nervous, quick to flee.

But, mendicants, I say this: If you’ve gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ Then your fear and terror will go away.

If you can’t recollect me, then recollect the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ Then your fear and terror will go away.

No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha: “suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti. Saṅghañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Taṃ kissa hetu? Tathāgato hi, bhikkhave, arahaṃ sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī’”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Araññe rukkhamūle vā,
suññāgāreva bhikkhavo;
Anussaretha sambuddhaṃ,
bhayaṃ tumhāka no siyā.

No ce buddhaṃ sareyyātha,
lokajeṭṭhaṃ narāsabhaṃ;
Atha dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ.

No ce dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ;
Atha saṅghaṃ sareyyātha,
puññakkhettaṃ anuttaraṃ.

If you can’t recollect the teaching, then recollect the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’ Then your fear and terror will go away.

Why is that? Because the Realized One is free of greed, hate, and delusion. He is fearless, brave, bold, and stands his ground.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“In the wilderness, at a tree’s root,
or an empty hut, O mendicants,
recollect the Buddha,
and no fear will come to you.

If you can’t recollect the Buddha—
the eldest in the world, the captain of men—
then recollect the teaching,
emancipating, well taught.

If you can’t recollect the teaching—
emancipating, well taught—
then recollect the Saṅgha,
the supreme field of merit.

Evaṃ buddhaṃ sarantānaṃ,
Dhammaṃ saṅghañca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,
Lomahaṃso na hessatī”ti.

Thus recollecting the Buddha,
the teaching, and the Saṅgha, mendicants,
fear and terror
and goosebumps will be no more.”

29. Sabbāsava Sutta — All the Taints (MN 2)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“sabbāsavasaṃvarapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

“Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayaṃ vadāmi? Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ. Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti; yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

29. Sabbāsava Sutta — All the Taints (MN 2)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Rational application of mind and irrational application of mind. When you apply the mind irrationally, defilements arise, and once arisen they grow. When you apply the mind rationally, defilements don’t arise, and those that have already arisen are given up.

Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

1. Dassanāpahātabbaāsava

Katame ca, bhikkhave, āsavā dassanā pahātabbā? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto— manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti. So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati— ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati— ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

1. Defilements Given Up by Seeing

And what are the defilements that should be given up by seeing? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They don't understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they shouldn't and don't apply the mind to things they should.

And what are the things to which they apply the mind but should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they apply the mind but should not.

And what are the things to which they do not apply the mind but should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not apply the mind but should.

Because of applying the mind to what they should not and not applying the mind to what they should, unarisen defilements arise and arisen defilements grow.

So evaṃ ayoniso manasi karoti: ‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānan’ti? Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṅkathī hoti: ‘ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmī bhavissatī’ti?

Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati.

‘Atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati;

‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati;

‘attanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

‘attanāva anattānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

‘anattanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

atha vā panassa evaṃ diṭṭhi hoti:

This is how they apply the mind irrationally: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’ Or they are undecided about the present thus: ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

When they apply the mind irrationally in this way, one of the following six views arises in them and is taken as a genuine fact.

The view: ‘My self survives.’

The view: ‘My self does not survive.’

The view: ‘I perceive the self with the self.’

The view: ‘I perceive what is not-self with the self.’

The view: ‘I perceive the self with what is not-self.’

Or they have such a view:

‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti.

Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ
diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ
diṭṭhisaṃyojanaṃ.

Diṭṭhisaṃyojanasaṃyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

‘na parimuccati dukkhasmā’ti vadāmi.

ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto— manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati— ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

‘This self of mine is he, the one who speaks, the one who knows, who experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.’

This is called a misconception, the thicket of views, the desert of views, the twist of views, the dodge of views, the fetter of views.

An unlearned ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

They’re not freed from suffering, I say.

But take a learned noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they should and don’t apply the mind to things they shouldn’t.

And what are the things to which they don’t apply the mind and should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don’t apply the mind and should not.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati— ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

So ‘idaṃ dukkhan’ti yoniso manasi karoti, ‘ayaṃ dukkhasamudayo’ti yoniso manasi karoti, ‘ayaṃ dukkhanirodho’ti yoniso manasi karoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yoniso manasi karoti. Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti— sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

2. Saṃvarāpahātabbaāsava

Katame ca, bhikkhave, āsavā saṃvarā pahātabbā?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasaṃvarasaṃvuto viharati.

Yañhissa, bhikkhave, cakkhundriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, cakkhundriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

And what are the things to which they do apply the mind and should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do apply the mind and should.

Because of not applying the mind to what they should not and applying the mind to what they should, unarisen defilements don't arise and arisen defilements are given up.

They rationally apply the mind: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. And as they do so, they give up three fetters: substantialist view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

2. Defilements Given Up by Restraint

And what are the defilements that should be given up by restraint?

Take a mendicant who, reflecting rationally, lives restraining the eye faculty.

For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint.

Paṭisaṅkhā yoniso sotindriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, sotindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, sotindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Paṭisaṅkhā yoniso ghānindriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, ghānindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, ghānindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Paṭisaṅkhā yoniso jivhindriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, jivhindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, jivhindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Paṭisaṅkhā yoniso kāyindriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, kāyindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, kāyindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

manindriyasaṃvarasaṃvuto viharati.

Yañhissa, bhikkhave, manindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, manindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Reflecting rationally, they live restraining the ear faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the ear faculty do not arise when there is such restraint.

Reflecting rationally, they live restraining the nose faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the nose faculty do not arise when there is such restraint.

Reflecting rationally, they live restraining the tongue faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the tongue faculty do not arise when there is such restraint.

Reflecting rationally, they live restraining the body faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the body faculty do not arise when there is such restraint.

the mind faculty.

For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

Yañhissa, bhikkhave, saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, saṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

3. Paṭisevanāpahātabbaāsava

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati: ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya, yāvadeva hirikopīnappaṭicchādanatthaṃ’.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati: ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’.

Paṭisaṅkhā yoniso senāsanaṃ paṭisevati: ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṃ’.

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati: ‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhaparamatāya’.

For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

3. Defilements Given Up by Using

And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.’

Reflecting rationally, they make use of almsfood: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.’

Reflecting rationally, they make use of lodgings: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’

Reflecting rationally, they make use of medicines and supplies for the sick: ‘Only for the sake of warding off the pains of illness and to promote good health.’

Yañhissa, bhikkhave, appaṭisevato uppajjeyyuṃ āsavā vighātapariḷāhā, paṭisevato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

4. Adhivāsanāpahātabbaāsava

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya. Ḍaṃsamakasavātātapasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

Yañhissa, bhikkhave, anadhivāsayato uppajjeyyuṃ āsavā vighātapariḷāhā, adhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

5. Parivajjanāpahātabbaāsava

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṇṭakaṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ. Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

4. Defilements Given Up by Enduring

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

5. Defilements Given Up by Avoiding

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting rationally, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

Yañhissa, bhikkhave, aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

6. Vinodanāpahātabbaāsava

Katame ca, bhikkhave, āsavā vinodanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Yañhissa, bhikkhave, avinodayato uppajjeyyuṃ āsavā vighātapariḷāhā, vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

7. Bhāvanāpahātabbaāsava

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

6. Defilements Given Up by Dispelling

And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting rationally, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them.

For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

7. Defilements Given Up by Developing

And what are the defilements that should be given up by developing?

Take a mendicant who, reflecting rationally, develops the awakening factors of mindfulness,

investigation of principles,

paṭisaṅkhā yoniso vīriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

paṭisaṅkhā yoniso pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

paṭisaṅkhā yoniso passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

paṭisaṅkhā yoniso samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Yañhissa, bhikkhave, abhāvayato uppajjeyyuṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayaṃ vuccati, bhikkhave: ‘bhikkhu sabbāsavasaṃvarasaṃvuto viharati, acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’”ti.

energy,

rapture,

tranquility,

immersion,

and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing. They're called a mendicant who lives having restrained all defilements, who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

30. Bāhiya Sutta
— Bāhiya of the Bark Cloth (Ud 1.10)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bāhiyo dārucīriyo suppārake paṭivasati samuddatīre sakkato garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: “ye kho keci loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesaṃ aññataro”ti.

Atha kho bāhiyassa dārucīriyassa purāṇasālohitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa cetasā cetoparivitakkamaññāya yena bāhiyo dārucīriyo tenupasaṅkami; upasaṅkamitvā bāhiyaṃ dārucīriyaṃ etadavoca: “neva kho tvaṃ, bāhiya, arahā, nāpi arahattamaggaṃ vā samāpanno. Sāpi te paṭipadā natthi yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno”ti.

“Atha ke carahi sadevake loke arahanto vā arahattamaggaṃ vā samāpannā”ti? “Atthi, bāhiya, uttaresu janapadesu sāvatthī nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho. So hi, bāhiya, bhagavā arahā ceva arahattāya ca dhammaṃ desetī”ti.

30. Bāhiya Sutta
— Bāhiya of the Bark Cloth (Ud 1.10)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time Bāhiya of the Bark Cloth was residing by Suppāraka on the ocean shore, where he was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. Then as he was in private retreat this thought came to his mind, “I am one of those in the world who are perfected or on the path to perfection.”

Then a deity who was a former relative of Bāhiya, having sympathy and wanting what’s best for him, approached him and said: “Bāhiya, you’re not a perfected one, nor on the path to perfection. You don’t have the practice by which you might become a perfected one or one on the path to perfection.”

“So who then are those in the world who are perfected or on the path to perfection?” “In the northern lands there is a city named Sāvatthī. There that Blessed One is now staying, the perfected one, the fully awakened Buddha. He is a perfected one and teaches the Dhamma for the sake of perfection.”

Atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva suppārakamhā pakkāmi. Sabbattha ekarattiparivāsena yena sāvatthī jetavanaṃ anāthapiṇḍikassa ārāmo tenupasaṅkami. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho bāhiyo dārucīriyo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca: “kahaṃ nu kho, bhante, etarahi bhagavā viharati arahaṃ sammāsambuddho? Dassanakāmamhā mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhan”ti. “Antaragharaṃ paviṭṭho kho, bāhiya, bhagavā piṇḍāyā”ti.

Atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvatthiṃ pavisitvā addasa bhagavantaṃ sāvatthiyaṃ piṇḍāya carantaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ uttamadamathasamathamanuppattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato pāde sirasā nipatitvā bhagavantaṃ etadavoca: “desetu me, bhante, bhagavā dhammaṃ; desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā”ti. Evaṃ vutte, bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: “akālo kho tāva, bāhiya, antaragharaṃ paviṭṭhamhā piṇḍāyā”ti.

Impelled by that deity, Bāhiya left Suppāraka right away. Sojourning no more than a single night in any place, he made his way to Anāthapiṇḍika’s monastery in the Jeta Grove at Sāvatthī. At that time several mendicants were walking mindfully in the open air. Bāhiya approached them and said, “Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him.” “He has entered an inhabited area for almsfood, Bāhiya.”

Then Bāhiya rushed out of the Jeta Grove and entered Sāvatthī, where he saw the Buddha walking for alms. He was impressive and inspiring, with peaceful faculties and heart, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. Bāhiya went up to the Buddha, bowed down with his head to the Buddha’s feet, and said, “Sir, let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness.” The Buddha said this: “It’s not the time, Bāhiya, so long as I have entered an inhabited area for almsfood.”

Dutiyampi kho bāhiyo dārucīriyo bhagavantaṃ etadavoca: “dujjānaṃ kho panetaṃ, bhante, bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ. Desetu me, bhante, bhagavā dhammaṃ; desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā”ti. Dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: “akālo kho tāva, bāhiya, antaragharaṃ paviṭṭhamhā piṇḍāyā”ti.

Tatiyampi kho bāhiyo dārucīriyo bhagavantaṃ etadavoca: “dujjānaṃ kho panetaṃ, bhante, bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ. Desetu me, bhante, bhagavā dhammaṃ; desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā”ti.

“Tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ: ‘diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissatī’ti. Evañhi te, bāhiya, sikkhitabbaṃ. Yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati, tato tvaṃ, bāhiya, na tena. Yato tvaṃ, bāhiya, na tena; tato tvaṃ, bāhiya, na tattha. Yato tvaṃ, bāhiya, na tattha, tato tvaṃ, bāhiya, nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā”ti.

Atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci.

For a second time, Bāhiya said, “But you never know, sir, when life is at risk, either the Buddha’s or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness.” For a second time, the Buddha said, “It’s not the time, Bāhiya, so long as I have entered an inhabited area for almsfood.”

For a third time, Bāhiya said, “But you never know, sir, when life is at risk, either the Buddha’s or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness.”

“In that case, Bāhiya, you should train like this: ‘In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.’ That’s how you should train. When you have trained in this way, you won’t be ‘by that’. When you’re not ‘by that’, you won’t be ‘in that’. When you’re not ‘in that’, you won’t be in this life or the next or between the two. Just this is the end of suffering.”

Then, due to this brief Dhamma teaching of the Buddha, Bāhiya’s mind was right away freed from defilements by not grasping.

Atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi. Atha kho acirapakkantassa bhagavato bāhiyaṃ dārucīriyaṃ gāvī taruṇavacchā adhipatitvā jīvitā voropesi.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālaṅkataṃ; disvāna bhikkhū āmantesi: “gaṇhatha, bhikkhave, bāhiyassa dārucīriyassa sarīrakaṃ; mañcakaṃ āropetvā nīharitvā jhāpetha; thūpañcassa karotha. Sabrahmacārī vo, bhikkhave, kālaṅkato”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā nīharitvā jhāpetvā thūpañcassa katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: “daḍḍhaṃ, bhante, bāhiyassa dārucīriyassa sarīraṃ, thūpo cassa kato. Tassa kā gati, ko abhisamparāyo”ti?
“Paṇḍito, bhikkhave, bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ; na ca maṃ dhammādhikaraṇaṃ vihesesi. Parinibbuto, bhikkhave, bāhiyo dārucīriyo”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yattha āpo ca pathavī,
tejo vāyo na gādhati;

And when the Buddha had given Bāhiya this brief advice he left. But soon after the Buddha had left, a cow with a baby calf charged at Bāhiya and took his life.

Then the Buddha wandered for alms in Sāvatthī. After the meal, on his return from almsround, he exited the city together with several mendicants and saw that Bāhiya had passed away. He said to the monks, “Mendicants, pick up Bāhiya’s corpse. Having lifted it onto a cot and carried it, cremate it and build a monument. Mendicants, one of your spiritual companions has passed away.”

“Yes, sir,” replied those mendicants. They did as the Buddha asked, then returned to the Buddha and said, “Sir, Bāhiya’s corpse has been cremated and a monument built for him. Where has he been reborn in his next life?” “Mendicants, Bāhiya was astute. He practiced in line with the teaching, and did not trouble me about the teachings. Bāhiya of the Bark Cloth has become fully quenched.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Where water and earth,
fire and air have no footing—

Na tattha sukkā jotanti,
ādicco nappakāsati;
Na tattha candimā bhāti,
tamo tattha na vijjati.

Yadā ca attanāvedi,
muni monena brāhmaṇo;
Atha rūpā arūpā ca,
sukhadukkhā pamuccatī”ti.

Ayampi udāno vutto bhagavatā iti me sutanti.

there no star does shine,
nor does the sun shed its light;
there the moon glows not,
yet no darkness is found.

And when a sage, a brahmin, finds understanding
through their own sagacity,
then, from forms and formless,
from pleasure and pain they are released.”

This too is a heartfelt saying that was spoken by the Blessed One: that is what I heard.

31. Dhātuvibhaṅga Sutta
— The Exposition of the Elements (MN 140)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā bhaggavaṃ kumbhakāraṃ etadavoca: “sace te, bhaggava, agaru viharemu āvesane ekarattan”ti.

“Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamaṃ vāsūpagato. Sace so anujānāti, viharatha, bhante, yathāsukhan”ti.

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantaṃ uddissa saddhāya agārasmā anagāriyaṃ pabbajito. So tasmiṃ kumbhakārāvesane paṭhamaṃ vāsūpagato hoti. Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pukkusātiṃ etadavoca: “sace te, bhikkhu, agaru viharemu āvesane ekarattan”ti.

“Urundaṃ, āvuso, kumbhakārāvesanaṃ. Viharatāyasmā yathāsukhan”ti.

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārakaṃ paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmesi. Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi.

31. Dhātuvibhaṅga Sutta
— The Exposition of the Elements (MN 140)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha. He went to see Bhaggava the potter, and said, “Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.”

“It’s no trouble, sir. But there’s a renunciate already staying there. If he allows it, sir, you may stay as long as you please.”

Now at that time a gentleman named Pukkusāti had gone forth out of faith from the lay life to homelessness in the Buddha’s name. And it was he who had first taken up residence in the workshop. Then the Buddha approached Venerable Pukkusāti and said, “Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.”

“The potter’s workshop is spacious, reverend. Stay as long as you please.”

Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, set his body straight, and brought mindfulness to the present. He spent much of the night sitting in meditation, and so did Pukkusāti.

Atha kho bhagavato etadahosi: “pāsādikaṃ kho ayaṃ kulaputto iriyati. Yannūnāhaṃ puccheyyan”ti.

Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca: “kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesī”ti?

“Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tāhaṃ bhagavantaṃ uddissa pabbajito. So ca me bhagavā satthā. Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

“Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti.

“Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

“Diṭṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsī”ti?

“Na kho me, āvuso, diṭṭhapubbo so bhagavā; disvā cāhaṃ na jāneyyan”ti.

Atha kho bhagavato etadahosi: “mamañca khvāyaṃ kulaputto uddissa pabbajito. Yannūnassāhaṃ dhammaṃ deseyyan”ti.

Atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi: “dhammaṃ te, bhikkhu, desessāmi. Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

Then it occurred to the Buddha, “This gentleman’s behavior is impressive. Why don’t I question him?”

So the Buddha said to Pukkusāti, “In whose name have you gone forth, mendicant? Who is your Teacher? Whose teaching do you believe in?”

“Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ I’ve gone forth in his name. That Blessed One is my Teacher, and I believe in his teaching.”

“But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

“In the northern lands there is a city named Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha.”

“But have you ever seen that Buddha? Would you recognize him if you saw him?”

“No, I’ve never seen him, and I wouldn’t recognize him if I did.”

Then it occurred to the Buddha, “This gentleman has gone forth in my name. Why don’t I teach him the Dhamma?”

So the Buddha said to Pukkusāti, “Mendicant, I shall teach you the Dhamma. Listen and apply your mind well, I will speak.”

“Evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi. Bhagavā etadavoca:

“‘Cha dhāturo ayaṃ, bhikkhu, puriso cha phassāyatano aṭṭhārasa manopavicāro caturādhiṭṭhāno; yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti— ayamuddeso dhātuvibhaṅgassa.

‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Chayimā, bhikkhu, dhātuyo — pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu. ‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘Cha phassāyatano ayaṃ, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ. ‘Cha phassāyatano ayaṃ, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

“Yes, reverend,” replied Pukkusāti. The Buddha said this:

“‘This person has six elements, six fields of contact, eighteen mental preoccupations, and four foundations. Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace. Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ This is the summary recital for the analysis of the elements.

‘This person has six elements.’ That’s what I said, but why did I say it? There are these six elements: the elements of earth, water, fire, air, space, and consciousness. ‘This person has six elements.’ That’s what I said, and this is why I said it.

‘This person has six fields of contact.’ That’s what I said, but why did I say it? The fields of contact of the eye, ear, nose, tongue, body, and mind. ‘This person has six fields of contact.’ That’s what I said, and this is why I said it.

‘Aṭṭhārasa manopavicāro ayaṃ, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavicarati, domanassaṭṭhāniyaṃ rūpaṃ upavicarati, upekkhāṭṭhāniyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā somanassaṭṭhāniyaṃ saddaṃ upavicarati, domanassaṭṭhāniyaṃ saddaṃ upavicarati, upekkhāṭṭhāniyaṃ saddaṃ upavicarati; ghānena gandhaṃ ghāyitvā somanassaṭṭhāniyaṃ gandhaṃ upavicarati, domanassaṭṭhāniyaṃ gandhaṃ upavicarati, upekkhāṭṭhāniyaṃ gandhaṃ upavicarati; jivhāya rasaṃ sāyitvā somanassaṭṭhāniyaṃ rasaṃ upavicarati, domanassaṭṭhāniyaṃ rasaṃ upavicarati, upekkhāṭṭhāniyaṃ rasaṃ upavicarati;

kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati, domanassaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati, upekkhāṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati; manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati, domanassaṭṭhāniyaṃ dhammaṃ upavicarati, upekkhāṭṭhāniyaṃ dhammaṃ upavicarati— iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasa manopavicāro ayaṃ, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno. ‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘This person has eighteen mental preoccupations.’ That’s what I said, but why did I say it? Seeing a sight with their eyes, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity. Hearing a sound with their ears, one is preoccupied with a sound that’s a basis for happiness or sadness or equanimity. Smelling an odor with their nose, one is preoccupied with a odor that’s a basis for happiness or sadness or equanimity. Tasting a flavor with their tongue, one is preoccupied with a flavor that’s a basis for happiness or sadness or equanimity.

Feeling a touch with their body, one is preoccupied with a touch that’s a basis for happiness or sadness or equanimity. Becoming conscious of an idea with their mind, one is preoccupied with an idea that’s a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ‘This person has eighteen mental preoccupations.’ That’s what I said, and this is why I said it.

‘This person has four foundations.’ That’s what I said, but why did I say it? The foundations of wisdom, truth, generosity, and peace. ‘This person has four foundations.’ That’s what I said, and this is why I said it.

‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

Kathañca, bhikkhu, paññaṃ nappamajjati? Chayimā, bhikkhu, dhātuyo— pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

Katamā ca, bhikkhu, pathavīdhātu? Pathavīdhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ— kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ— ayaṃ vuccati, bhikkhu, ajjhattikā pathavīdhātu. Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhāturevesā. ‘Taṃ netaṃ mama nesohamasmi na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

‘Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ That’s what I said, but why did I say it?

And how does one not neglect wisdom? There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything internal, personal, that’s hard, solid, and appropriated. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else internal, personal, that’s hard, solid, and appropriated. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

Katamā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ— pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ— ayaṃ vuccati, bhikkhu, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

Katamā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ— yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ— ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that’s water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else internal, personal, that’s water, watery, and appropriated. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, personal, that’s fire, fiery, and appropriated. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink; or anything else internal, personal, that’s fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

Katamā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ — uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ— ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Katamā ca, bhikkhu, ākāsadhātu? Ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, seyyathidaṃ— kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ— ayaṃ vuccati, bhikkhu, ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that’s air, airy, and appropriated. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that’s air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the air element, detaching the mind from the air element.

And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything internal, personal, that’s space, spacious, and appropriated. This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions; or anything else internal, personal, that’s space, spacious, and appropriated. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the space element, detaching the mind from the space element.

Athāparaṃ viññāṇaṃyeva avasissati parisuddhaṃ pariyodātaṃ. Tena ca viññāṇena kiṃ vijānāti? ‘Sukhan’tipi vijānāti, ‘dukkhan’tipi vijānāti, ‘adukkhamasukhan’tipi vijānāti. Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

What remains is sheer consciousness, pure and bright. And what does that consciousness know? It cognizes ‘pleasure’ and ‘pain’ and ‘neutral’. Pleasant feeling arises dependent on a contact to be experienced as pleasant. When they feel a pleasant feeling, they know: ‘I feel a pleasant feeling.’ They know: ‘With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.’

Painful feeling arises dependent on a contact to be experienced as painful. When they feel a painful feeling, they know: ‘I feel a painful feeling.’ They know: ‘With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.’

Neutral feeling arises dependent on a contact to be experienced as neutral. When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’ They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

Seyyathāpi, bhikkhu, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭā samodhānā usmā jāyati, tejo abhinibbattati, tesaṃyeva dvinnaṃ kaṭṭhānaṃ nānābhāvā vinikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammati; evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā.

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

Athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmukhaṃ ālimpeyya, ukkāmukhaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipeyya, tamenaṃ kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjhupekkheyya, taṃ hoti jātarūpaṃ sudhantaṃ niddhantaṃ nīhaṭaṃ ninnītakasāvaṃ mudu ca kammaññañca pabhassarañca, yassā yassā ca piḷandhanavikatiyā ākaṅkhati—yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti; evameva kho, bhikkhu, athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

So evaṃ pajānāti:

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. …

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

There remains only equanimity, pure, bright, pliable, workable, and radiant. It’s like when a deft goldsmith or a goldsmith’s apprentice prepares a forge, fires the crucible, picks up some native gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That native gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland. In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

They understand:

‘If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, and develop my mind accordingly,

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā’ti.

this equanimity of mine, relying on that and grasping it, would remain for a very long time.

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, and develop my mind accordingly,

this equanimity of mine, relying on that and grasping it, would remain for a very long time.

If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, and develop my mind accordingly,

this equanimity of mine, relying on that and grasping it, would remain for a very long time.

If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, and develop my mind accordingly,

this equanimity of mine, relying on that and grasping it, would remain for a very long time.’

So evaṃ pajānāti: ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametan’ti.

So neva taṃ abhisaṅkharoti, na abhisañcetayati bhavāya vā vibhavāya vā. So anabhisaṅkharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

So sukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Dukkhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Adukkhamasukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.

They understand: ‘If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. But that is conditioned. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness … nothingness … neither perception nor non-perception, my mind would develop accordingly. But that is conditioned.’

They neither make a choice nor form an intention for existence or nonexistence. Because of this, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

So sukhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti; dukkhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti; adukkhamasukhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti. So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedā paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati; tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati; evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedā paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ— sabbadukkhakkhaye ñāṇaṃ.

Tassa sā vimutti sacce ṭhitā akuppā hoti. Tañhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ. Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti. Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ— amosadhammaṃ nibbānaṃ.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body draw close, they understand: ‘I feel the end of the body draw close.’ Feeling the end of life draw close, they understand: ‘I feel the end of life draw close.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed. In the same way, feeling the end of the body draw close, they understand: ‘I feel the end of the body draw close.’ Feeling the end of life draw close, they understand: ‘I feel the end of life draw close.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom. For this is the ultimate noble wisdom, namely, the knowledge of the ending of all suffering.

Their freedom, being founded on truth, is unshakable. For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment. Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth. For this is the ultimate noble truth, namely, that which has an undeceptive nature—extinguishment.

Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinnā. Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā. Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ — sabbūpadhipaṭinissaggo.

Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ— rāgadosamohānaṃ upasamo.

‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti— iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

In their ignorance, they used to acquire attachments. Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity. For this is the ultimate noble generosity, namely, letting go of all attachments.

In their ignorance, they used to be covetous, full of desire and lust. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be contemptuous, full of ill will and malevolence. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be ignorant, full of delusion. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace. For this is the ultimate noble peace, namely, the pacification of greed, hate, and delusion.

'Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.' That's what I said, and this is why I said it.

'Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace.' That's what I said, but why did I say it?

‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamahamasmī’ti maññitametaṃ, ‘bhavissan’ti maññitametaṃ, ‘na bhavissan’ti maññitametaṃ, ‘rūpī bhavissan’ti maññitametaṃ, ‘arūpī bhavissan’ti maññitametaṃ, ‘saññī bhavissan’ti maññitametaṃ, ‘asaññī bhavissan’ti maññitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ. Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ. Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Taññissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akuppamāno kissa pihessati?

‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti— iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Imaṃ kho me tvaṃ, bhikkhu, saṅkhittena chadhātuvibhaṅgaṃ dhārehī”ti.

Atha kho āyasmā pukkusāti: “satthā kira me anuppatto, sugato kira me anuppatto, sammāsambuddho kira me anuppatto”ti uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca: “accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavantaṃ āvusovādena samudācaritabbaṃ amaññissaṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

These are all forms of conceiving: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceiving is a disease, a boil, a dart. Having gone beyond all conceiving, one is called a sage at peace. The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn. For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

‘Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace.’ That’s what I said, and this is why I said it. Mendicant, you should remember this brief analysis of the six elements.”

Then Venerable Pukkusāti thought, “It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha’s feet, and said, “I made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, bhikkhu, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ maṃ tvaṃ āvusovādena samudācaritabbaṃ amaññittha. Yato ca kho tvaṃ, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī”ti.

“Labheyyāhaṃ, bhante, bhagavato santike upasampadan”ti.

“Paripuṇṇaṃ pana te, bhikkhu, pattacīvaran”ti?

“Na kho me, bhante, paripuṇṇaṃ pattacīvaran”ti.

“Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī”ti.

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi.

Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantā gāvī jīvitā voropesi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: “yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṅkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti?

“Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

“Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“But mendicant, do you have a full set of bowl and robes?”

“No, sir, I do not.”

“The Realized Ones do not ordain those without a full set of bowl and robes.”

And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

But while he was wandering in search of a bowl and robes, a stray cow took his life.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

“Mendicants, Pukkusāti was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

32. Khaggavisāṇa Sutta
— The Rhinoceros Horn (Snp 1.3)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
Aviheṭhayaṃ aññatarampi tesaṃ;
Na puttamiccheyya kuto sahāyaṃ,
Eko care khaggavisāṇakappo”.

“Saṃsaggajātassa bhavanti snehā,
Snehanvayaṃ dukkhamidaṃ pahoti;
Ādīnavaṃ snehajaṃ pekkhamāno,
Eko care khaggavisāṇakappo”.

“Mitte suhajje anukampamāno,
Hāpeti atthaṃ paṭibaddhacitto;
Etaṃ bhayaṃ santhave pekkhamāno,
Eko care khaggavisāṇakappo”.

“Vaṃso visālova yathā visatto,
Puttesu dāresu ca yā apekkhā;
Vaṃsakkaḷīrova asajjamāno,
Eko care khaggavisāṇakappo”.

“Migo araññamhi yathā abaddho,
Yenicchakaṃ gacchati gocarāya;
Viññū naro seritaṃ pekkhamāno,
Eko care khaggavisāṇakappo”.

32. Khaggavisāṇa Sutta
— The Rhinoceros Horn (Snp 1.3)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

When you’ve laid down violence toward all creatures,
not harming even a single one,
don’t wish for a child, let alone a companion:
live alone like a horned rhino.

Those with close relationships have affection,
following which this pain arises.
Seeing this danger born of affection,
live alone like a horned rhino.

When feelings for friends and loved ones
are tied up in selfish love, you miss out on the goal.
Seeing this peril in intimacy,
live alone like a horned rhino.

As a spreading bamboo gets entangled,
so does concern for partners and children.
Like a bamboo shoot unobstructed,
live alone like a horned rhino.

As a wild deer loose in the forest
grazes wherever it wants,
a smart person looking for freedom would
live alone like a horned rhino.

“Āmantanā hoti sahāyamajjhe,
Vāse ṭhāne gamane cārikāya;
Anabhijjhitaṃ seritaṃ pekkhamāno,
Eko care khaggavisāṇakappo”.

“Khiḍḍā ratī hoti sahāyamajjhe,
Puttesu ca vipulaṃ hoti pemaṃ;
Piyavippayogaṃ vijigucchamāno,
Eko care khaggavisāṇakappo”.

“Cātuddiso appaṭigho ca hoti,
Santussamāno itarītarena;
Parissayānaṃ sahitā achambhī,
Eko care khaggavisāṇakappo”.

“Dussaṅgahā pabbajitāpi eke,
Atho gahaṭṭhā gharamāvasantā;
Appossukko paraputtesu hutvā,
Eko care khaggavisāṇakappo”.

“Oropayitvā gihibyañjanāni,
Sañchinnapatto yathā koviḷāro;
Chetvāna vīro gihibandhanāni,
Eko care khaggavisāṇakappo”.

“Sace labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā”.

When among friends, whether staying in place
or going on a journey, you’re always on call.
Looking for the uncoveted freedom,
live alone like a horned rhino.

Among friends you have fun and games,
and for children you are full of fondness.
Though loathe to depart from those you hold dear,
live alone like a horned rhino.

At ease in any quarter, unresisting,
content with whatever comes your way;
prevailing over adversities, dauntless,
live alone like a horned rhino.

Even some renunciates are hard to please,
as are some layfolk dwelling at home.
Don’t worry about others’ children,
live alone like a horned rhino.

Having shed the marks of the home life,
like the fallen leaves of the Shady Orchid Tree;
having cut the bonds of the home life, a hero would
live alone like a horned rhino.

If you find an alert companion,
an attentive friend to live happily together,
then, overcoming all adversities,
wander with them, joyful and mindful.

“No ce labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya,
Eko care mātaṅgaraññeva nāgo”.

“Addhā pasaṃsāma sahāyasampadaṃ,
Seṭṭhā samā sevitabbā sahāyā;
Ete aladdhā anavajjabhojī,
Eko care khaggavisāṇakappo”.

“Disvā suvaṇṇassa pabhassarāni,
Kammāraputtena suniṭṭhitāni;
Saṅghaṭṭamānāni duve bhujasmiṃ,
Eko care khaggavisāṇakappo”.

“Evaṃ dutīyena sahā mamassa,
Vācābhilāpo abhisajjanā vā;
Etaṃ bhayaṃ āyatiṃ pekkhamāno,
Eko care khaggavisāṇakappo”.

“Kāmā hi citrā madhurā manoramā,
Virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā,
Eko care khaggavisāṇakappo”.

“Ītī ca gaṇḍo ca upaddavo ca,
Rogo ca sallañca bhayañca metaṃ;
Etaṃ bhayaṃ kāmaguṇesu disvā,
Eko care khaggavisāṇakappo”.

If you find no alert companion,
an attentive friend to live happily together,
then, like a king who flees his conquered realm,
wander alone like a tusker in the wilds.

Clearly we praise the blessing of a friend,
it’s good to be with friends your equal or better.
But failing to find them, eating blamelessly,
live alone like a horned rhino.

Though made of shining gold, <j>well-finished by a smith,
when two bracelets share the same arm
they clash up against each other. Seeing this,
live alone like a horned rhino.

Thinking, “So too, if I had a partner,
there’d be flattery or curses.”
Seeing this peril in the future,
live alone like a horned rhino.

Sensual pleasures are diverse, sweet, delightful;
appearing in disguise they disturb the mind.
Seeing danger in sensual stimulations,
live alone like a horned rhino.

This is a calamity, a boil, a disaster,
an illness, a dart, and a danger for me.
Seeing this peril in sensuality,
live alone like a horned rhino.

“Sītañca uṇhañca khudaṃ pipāsaṃ,
Vātātape ḍaṃsasarīsape ca;
Sabbānipetāni abhisambhavitvā,
Eko care khaggavisāṇakappo”.

“Nāgova yūthāni vivajjayitvā,
Sañjātakhandho padumī uḷāro;
Yathābhirantaṃ viharaṃ araññe,
Eko care khaggavisāṇakappo”.

“Aṭṭhānataṃ saṅgaṇikāratassa,
Yaṃ phassaye sāmayikaṃ vimuttiṃ;
Ādiccabandhussa vaco nisamma,
Eko care khaggavisāṇakappo”.

“Diṭṭhīvisūkāni upātivatto,
Patto niyāmaṃ paṭiladdhamaggo;
Uppannañāṇomhi anaññaneyyo,
Eko care khaggavisāṇakappo”.

“Nillolupo nikkuho nippipāso,
Nimmakkho niddhantakasāvamoho;
Nirāsayo sabbaloke bhavitvā,
Eko care khaggavisāṇakappo”.

“Pāpaṃ sahāyaṃ parivajjayetha,
Anatthadassiṃ visame niviṭṭhaṃ;
Sayaṃ na seve pasutaṃ pamattaṃ,
Eko care khaggavisāṇakappo”.

Heat and cold, hunger and thirst,
wind and sun, flies and reptiles:
having put up with all these things,
live alone like a horned rhino.

As a full-grown elephant, lotus-fond, magnificent,
forsaking the herd,
stays as it pleases in the forest,
live alone like a horned rhino.

It’s impossible for one who delights in company
to experience even temporary freedom.
Heeding the speech of the Kinsman of the Sun,
live alone like a horned rhino.

Thinking, “I have left twisted views behind,
reached the sure way, and gained the path;
I’ve given rise to knowledge, <j>and need no one to guide me”,
live alone like a horned rhino.

No greed, no guile, no thirst, no slur,
dross and delusion is smelted off;
free of hoping for anything in the world,
live alone like a horned rhino.

Avoid a wicked companion,
blind to the good, habitually immoral.
Don’t befriend the heedless and the hankering, but
live alone like a horned rhino.

“Bahussutaṃ dhammadharaṃ bhajetha,
Mittaṃ uḷāraṃ paṭibhānavantaṃ;
Aññāya atthāni vineyya kaṅkhaṃ,
Eko care khaggavisāṇakappo”.

“Khiḍḍaṃ ratiṃ kāmasukhañca loke,
Analaṅkaritvā anapekkhamāno;
Vibhūsanaṭṭhānā virato saccavādī,
Eko care khaggavisāṇakappo”.

“Puttañca dāraṃ pitarañca mātaraṃ,
Dhanāni dhaññāni ca bandhavāni;
Hitvāna kāmāni yathodhikāni,
Eko care khaggavisāṇakappo”.

“Saṅgo eso parittamettha sokhyaṃ,
Appassādo dukkhamettha bhiyyo;
Gaḷo eso iti ñatvā matīmā,
Eko care khaggavisāṇakappo”.

“Sandālayitvāna saṃyojanāni,
Jālaṃva bhetvā salilambucārī;
Aggīva daḍḍhaṃ anivattamāno,
Eko care khaggavisāṇakappo”.

“Okkhittacakkhu na ca pādalolo,
Guttindriyo rakkhitamānasāno;
Anavassuto apariḍayhamāno,
Eko care khaggavisāṇakappo”.

Spend time with the learned <j>who have memorized the teachings,
an eloquent and uplifting friend.
When you understand the meanings <j>and have dispelled doubt,
live alone like a horned rhino.

When you realize that worldly fun and games
and pleasure are inadequate, <j>unconcerned with them,
as one unadorned, a speaker of truth,
live alone like a horned rhino.

Children, partner, father, mother,
wealth and grain and relatives:
having given up sensual pleasures to this extent,
live alone like a horned rhino.

“This is a chain. Here there’s hardly any happiness,
little gratification, and it’s full of drawbacks.
It’s a hook.” Knowing this, a thoughtful person would
live alone like a horned rhino.

Having burst apart the fetters,
like a fish that tears the net and swims free,
or a fire not returning to ground it has burned,
live alone like a horned rhino.

Eyes downcast, not footloose,
senses guarded, mind protected,
not festering or burning with desire,
live alone like a horned rhino.

“Ohārayitvā gihibyañjanāni,
Sañchannapatto yathā pārichatto;
Kāsāyavattho abhinikkhamitvā,
Eko care khaggavisāṇakappo”.

“Rasesu gedhaṃ akaraṃ alolo,
Anaññaposī sapadānacārī;
Kule kule appaṭibaddhacitto,
Eko care khaggavisāṇakappo”.

“Pahāya pañcāvaraṇāni cetaso,
Upakkilese byapanujja sabbe;
Anissito chetva sinehadosaṃ,
Eko care khaggavisāṇakappo”.

“Vipiṭṭhikatvāna sukhaṃ dukhañca,
Pubbeva ca somanassadomanassaṃ;
Laddhānupekkhaṃ samathaṃ visuddhaṃ,
Eko care khaggavisāṇakappo”.

“Āraddhaviriyo paramatthapattiyā,
Alīnacitto akusītavutti;
Daḷhanikkamo thāmabalūpapanno,
Eko care khaggavisāṇakappo”.

“Paṭisallānaṃ jhānamariñcamāno,
Dhammesu niccaṃ anudhammacārī;
Ādīnavaṃ sammasitā bhavesu,
Eko care khaggavisāṇakappo”.

Having shed the marks of the home life,
like the fallen leaves of the Orchid Tree,
and gone forth in the ocher robe,
live alone like a horned rhino.

Not wanton, nor rousing greed for tastes,
providing for no other, <j>wandering indiscriminately for alms,
not attached to this family or that,
live alone like a horned rhino.

When you’ve given up five mental obstacles,
and cast aside all corruptions,
and cut off affection and hate, being independent,
live alone like a horned rhino.

When you’ve put pleasure and pain behind you,
and former happiness and sadness,
and gained equanimity serene and pure,
live alone like a horned rhino.

With energy roused to reach the ultimate goal,
not sluggish in mind or lazy,
vigorous, strong and powerful,
live alone like a horned rhino.

Not neglecting retreat and absorption,
always living in line with the teaching,
comprehending the danger in rebirths,
live alone like a horned rhino.

“Taṇhakkhayaṃ patthayamappamatto,
Aneḷamūgo sutavā satīmā;
Saṅkhātadhammo niyato padhānavā,
Eko care khaggavisāṇakappo”.

“Sīhova saddesu asantasanto,
Vātova jālamhi asajjamāno;
Padumaṃva toyena alippamāno,
Eko care khaggavisāṇakappo”.

“Sīho yathā dāṭhabalī pasayha,
Rājā migānaṃ abhibhuyya cārī;
Sevetha pantāni senāsanāni,
Eko care khaggavisāṇakappo”.

“Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ,
Āsevamāno muditañca kāle;
Sabbena lokena avirujjhamāno,
Eko care khaggavisāṇakappo”.

“Rāgañca dosañca pahāya mohaṃ,
Sandālayitvāna saṃyojanāni;
Asantasaṃ jīvitasaṅkhayamhi,
Eko care khaggavisāṇakappo”.

“Bhajanti sevanti ca kāraṇatthā,
Nikkāraṇā dullabhā ajja mittā;
Attaṭṭhapaññā asucī manussā,
Eko care khaggavisāṇakappo”.

One whose aim is the ending of craving—
diligent, clever, learned, mindful, resolute—
who has appraised the teaching and is assured, destined for awakening, should
live alone like a horned rhino.

Like a lion not startled by sounds,
like wind not caught in a net,
like water not sticking to a lotus,
live alone like a horned rhino.

Like the fierce-fanged lion, king of beasts,
who wanders as conqueror and victor,
you should frequent remote lodgings, and
live alone like a horned rhino.

In time, cultivate freedom through
love, compassion, rejoicing, and equanimity.
Not upset by anything in the world,
live alone like a horned rhino.

Having given up greed, hate, and delusion,
having burst apart the fetters,
unafraid at the end of life,
live alone like a horned rhino.

They befriend you and serve you for their own sake;
these days it’s hard to find friends <j>lacking ulterior motive.
Impure folk cleverly profit themselves—
live alone like a horned rhino.

33. Parābhava Sutta — Downfall (Snp 1.6)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:

“Parābhavantaṃ purisaṃ,
mayaṃ pucchāma gotama;
Bhavantaṃ puṭṭhumāgamma,
kiṃ parābhavato mukhaṃ”.

“Suvijāno bhavaṃ hoti,
suvijāno parābhavo;
Dhammakāmo bhavaṃ hoti,
dhammadessī parābhavo”.

“Iti hetaṃ vijānāma,
paṭhamo so parābhavo;
Dutiyaṃ bhagavā brūhi,
kiṃ parābhavato mukhaṃ”.

“Asantassa piyā honti,
sante na kurute piyaṃ;
Asataṃ dhammaṃ roceti,
taṃ parābhavato mukhaṃ”.

33. Parābhava Sutta — Downfall (Snp 1.6)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, a glorious deity, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, that deity addressed the Buddha in verse:

“We ask Gotama
about a man’s downfall.
We have come to ask you, sir:
what leads to downfall?”

“It’s easy to understand success,
understanding downfall is just as easy.
One who loves the teaching succeeds,
but a hater of the teaching meets their downfall.”

“We understand what you’re saying,
this is the first downfall.
Tell us the second, Blessed One:
what leads to downfall?”

“The bad are dear to him,
he has no love for the good.
He believes the teaching of the bad;
and that leads to his downfall.”

“Iti hetaṃ vijānāma,
dutiyo so parābhavo;
Tatiyaṃ bhagavā brūhi,
kiṃ parābhavato mukhaṃ”.

“Niddāsīlī sabhāsīlī,
anuṭṭhātā ca yo naro;
Alaso kodhapaññāṇo,
taṃ parābhavato mukhaṃ”.

“Iti hetaṃ vijānāma,
tatiyo so parābhavo;
Catutthaṃ bhagavā brūhi,
kiṃ parābhavato mukhaṃ”.

“Yo mātaraṃ pitaraṃ vā,
jiṇṇakaṃ gatayobbanaṃ;
Pahu santo na bharati,
taṃ parābhavato mukhaṃ”.

“Iti hetaṃ vijānāma,
catuttho so parābhavo;
Pañcamaṃ bhagavā brūhi,
kiṃ parābhavato mukhaṃ”.

“Yo brāhmaṇaṃ samaṇaṃ vā,
Aññaṃ vāpi vanibbakaṃ;
Musāvādena vañceti,
Taṃ parābhavato mukhaṃ”.

“We understand what you’re saying,
this is the second downfall.
Tell us the third, Blessed One:
what leads to downfall?”

“Fond of sleep, fond of company,
a man who does no work;
he’s lazy, marked by anger,
and that leads to his downfall.”

“We understand what you’re saying,
this is the third downfall.
Tell us the fourth, Blessed One:
what leads to downfall?”

“Though able, he does not look after
his mother and father
when elderly, past their prime,
and that leads to his downfall.”

“We understand what you’re saying,
this is the fourth downfall.
Tell us the fifth, Blessed One:
what leads to downfall?”

“He deceives with lies
ascetics and brahmins
and other supplicants,
and that leads to his downfall.”

“Iti hetaṃ vijānāma,
Pañcamo so parābhavo;
Chaṭṭhamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Pahūtavitto puriso,
Sahirañño sabhojano;
Eko bhuñjati sādūni,
Taṃ parābhavato mukhaṃ”.

“Iti hetaṃ vijānāma,
Chaṭṭhamo so parābhavo;
Sattamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Jātitthaddho dhanatthaddho,
Gottatthaddho ca yo naro;
Saññātiṃ atimaññeti,
Taṃ parābhavato mukhaṃ”.

“Iti hetaṃ vijānāma,
Sattamo so parābhavo;
Aṭṭhamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Itthidhutto surādhutto,
Akkhadhutto ca yo naro;
Laddhaṃ laddhaṃ vināseti,
Taṃ parābhavato mukhaṃ”.

“We understand what you’re saying,
this is the fifth downfall.
Tell us the sixth, Blessed One:
what leads to downfall?”

“A man with plenty of wealth,
including gold coin and food,
eats delicacies alone,
and that leads to his downfall.”

“We understand what you’re saying,
this is the sixth downfall.
Tell us the seventh, Blessed One:
what leads to downfall?”

“Vain of birth, wealth,
and clan, a man
looks down on his own family,
and that leads to his downfall.”

“We understand what you’re saying,
this is the seventh downfall.
Tell us the eighth, Blessed One:
what leads to downfall?”

“In womanizing, drinking,
and gambling, a man
wastes all that he has earned,
and that leads to his downfall.”

“Iti hetaṃ vijānāma,
Aṭṭhamo so parābhavo;
Navamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Sehi dārehi asantuṭṭho,
Vesiyāsu padussati;
Dussati paradāresu,
Taṃ parābhavato mukhaṃ”.

“Iti hetaṃ vijānāma,
Navamo so parābhavo;
Dasamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Atītayobbano poso,
Āneti timbarutthaniṃ;
Tassā issā na supati,
Taṃ parābhavato mukhaṃ”.

“Iti hetaṃ vijānāma,
Dasamo so parābhavo;
Ekādasamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Itthiṃ soṇḍiṃ vikiraṇiṃ,
Purisaṃ vāpi tādisaṃ;
Issariyasmiṃ ṭhapeti,
Taṃ parābhavato mukhaṃ”.

“We understand what you’re saying,
this is the eighth downfall.
Tell us the ninth, Blessed One:
what leads to downfall?”

“Not content with his own partners,
he debauches himself with prostitutes,
and with others’ partners,
and that leads to his downfall.”

“We understand what you’re saying,
this is the ninth downfall.
Tell us the tenth, Blessed One:
what leads to downfall?”

“A man well past his prime
marries a girl with budding breasts;
he cannot sleep for jealousy,
and that leads to his downfall.”

“We understand what you’re saying,
this is the tenth downfall.
Tell us the eleventh, Blessed One:
what leads to downfall?”

“He places in authority
a woman or a man
who’s a drunkard and a wastrel,
and that leads to his downfall.”

“Iti hetaṃ vijānāma,
Ekādasamo so parābhavo;
Dvādasamaṃ bhagavā brūhi,
Kiṃ parābhavato mukhaṃ”.

“Appabhogo mahātaṇho,
Khattiye jāyate kule;
So ca rajjaṃ patthayati,
Taṃ parābhavato mukhaṃ.

Ete parābhave loke,
Paṇḍito samavekkhiya;
Ariyo dassanasampanno,
Sa lokaṃ bhajate sivan”ti.

“We understand what you’re saying,
this is the eleventh downfall.
Tell us the twelfth, Blessed One:
what leads to downfall?”

“A man of little wealth and strong craving,
born into an aristocratic family,
sets his sights on kingship,
and that leads to his downfall.

Seeing these downfalls in the world,
an astute and noble person,
accomplished in vision,
will enjoy a world of grace.”

34. Sigālovāda Sutta — Advice to Sigālaka (DN 31)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena siṅgālako gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassati— puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Addasā kho bhagavā siṅgālakaṃ gahapatiputtaṃ kālasseva vuṭṭhāya rājagahā nikkhamitvā allavatthaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ— Disvā siṅgālakaṃ gahapatiputtaṃ etadavoca: “kiṃ nu kho tvaṃ, gahapatiputta, kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi—

“Pitā maṃ, bhante, kālaṃ karonto evaṃ avaca: ‘disā, tāta, namasseyyāsī’ti. So kho ahaṃ, bhante, pituvacanaṃ sakkaronto garuṃ karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi — puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disan”ti.

34. Sigālovāda Sutta — Advice to Sigālaka (DN 31)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his cupped palms to revere the various quarters— east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the various quarters and said to him, "Householder's son, why are you revering the various quarters in this way?"

"Sir, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my cupped palms to revere the various quarters— east, south, west, north, below, and above."

1. Cha disā

“Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbā”ti.

“Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā? Sādhu me, bhante, bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā namassitabbā”ti.

“Tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmī”ti.

“Evaṃ, bhante”ti kho siṅgālako gahapatiputto bhagavato paccassosi. Bhagavā etadavoca:

“Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisāpaṭicchādī ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āraddho hoti paro ca loko. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

2. Cattāro kammakilesā

Katamassa cattāro kammakilesā pahīnā honti? Pāṇātipāto kho, gahapatiputta, kammakileso, adinnādānaṃ kammakileso, kāmesumicchācāro kammakileso, musāvādo kammakileso. Imassa cattāro kammakilesā pahīnā hontī”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

1. The Six Directions

“Householder’s son, that’s not how the six directions should be revered in the training of the Noble One.”

“But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this.”

“Well then, householder’s son, listen and apply your mind well, I will speak.”

“Yes, sir,” replied Sigālaka. The Buddha said this:

“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six directions covered. They’re practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

2. Four Corrupt Deeds

What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they’ve given up.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Pāṇātipāto adinnādānaṃ,
Musāvādo ca vuccati;
Paradāragamanañceva,
Nappasaṃsanti paṇḍitā”ti.

3. Catuṭhānaṃ

“Katamehi catūhi ṭhānehi pāpakammaṃ na karoti? Chandāgatiṃ gacchanto pāpakammaṃ karoti, dosāgatiṃ gacchanto pāpakammaṃ karoti, mohāgatiṃ gacchanto pāpakammaṃ karoti, bhayāgatiṃ gacchanto pāpakammaṃ karoti. Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati; imehi catūhi ṭhānehi pāpakammaṃ na karotī”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Chandā dosā bhayā mohā,
yo dhammaṃ ativattati;
Nihīyati yaso tassa,
kāḷapakkheva candimā.

Chandā dosā bhayā mohā,
yo dhammaṃ nātivattati;
Āpūrati yaso tassa,
sukkapakkheva candimā”ti.

“Killing, stealing,
telling lies,
and committing adultery:
astute people don’t praise these things.”

3. Four Grounds

“On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don’t do bad deeds on these four grounds.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.

If you don’t act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

4. Cha apāyamukhāni

“Katamāni cha bhogānaṃ apāyamukhāni na sevati? Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṃ apāyamukhaṃ, vikālavisikhācariyānuyogo bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ apāyamukhaṃ, jūtappamādaṭṭhānānuyogo bhogānaṃ apāyamukhaṃ, pāpamittānuyogo bhogānaṃ apāyamukhaṃ, ālasyānuyogo bhogānaṃ apāyamukhaṃ.

5. Surāmerayassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge. Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanaṃ, akittisañjananī, kopīnanidaṃsanī, paññāya dubbalikaraṇītveva chaṭṭhaṃ padaṃ bhavati. Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.

6. Vikālacariyāya cha ādīnavā

Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge. Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti, sāpateyyampissa aguttaṃ arakkhitaṃ hoti, saṅkiyo ca hoti pāpakesu ṭhānesu, abhūtavacanañca tasmiṃ rūhati, bahūnañca dukkhadhammānaṃ purakkhato hoti. Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.

4. Six Drains on Wealth

“What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: beer, wine, and liquor intoxicants; roaming the street markets at night; frequenting festivals; gambling; bad friends; laziness.

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually consuming intoxicants of beer, wine, and liquor. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually consuming intoxicants of beer, wine, and liquor.

6. Six Drawbacks of Roaming the Street Markets at Night

There are these six drawbacks of roaming the street markets at night. Yourself, your partners and children, and your property are all left unguarded. You’re suspected of bad deeds. Untrue rumors spread about you. You’re at the forefront of many things that entail suffering. These are the six drawbacks of roaming the street markets at night.

7. Samajjābhicaraṇassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe. Kva naccaṃ, kva gītaṃ, kva vāditaṃ, kva akkhānaṃ, kva pāṇissaraṃ, kva kumbhathunanti. Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.

8. Jūtappamādassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge. Jayaṃ veraṃ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni, sabhāgatassa vacanaṃ na rūhati, mittāmaccānaṃ paribhūto hoti, āvāhavivāhakānaṃ apatthito hoti: ‘akkhadhutto ayaṃ purisapuggalo nālaṃ dārabharaṇāyā’ti. Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.

9. Pāpamittatāya cha ādīnavā

Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge. Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā honti te sahāyā. Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.

7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals. You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettledrums?' These are the six drawbacks of frequenting festivals.

8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends. You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

10. Ālasyassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā ālasyānuyoge. Atisītanti kammaṃ na karoti, atiuṇhanti kammaṃ na karoti, atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti, atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti. Tassa evaṃ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti. Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Hoti pānasakhā nāma,
hoti sammiyasammiyo;
Yo ca atthesu jātesu,
sahāyo hoti so sakhā.

Ussūraseyyā paradārasevanā,
Verappasavo ca anatthatā ca;
Pāpā ca mittā sukadariyatā ca,
Ete cha ṭhānā purisaṃ dhaṃsayanti.

Pāpamitto pāpasakho,
pāpaācāragocaro;
Asmā lokā paramhā ca,
ubhayā dhaṃsate naro.

Akkhitthiyo vāruṇī naccagītaṃ,
Divā soppaṃ pāricariyā akāle;
Pāpā ca mittā sukadariyatā ca,
Ete cha ṭhānā purisaṃ dhaṃsayanti.

10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out. These are the six drawbacks of habitual laziness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Some are just drinking buddies,
some call you their dear, dear friend;
but a friend in times of need
is a comrade indeed.

Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

With bad friends, bad comrades,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Dice, women, toddy, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

Akkhehi dibbanti suraṃ pivanti,
Yantitthiyo pāṇasamā paresaṃ;
Nihīnasevī na ca vuddhasevī,
Nihīyate kāḷapakkheva cando.

Yo vāruṇī addhano akiñcano,
Pipāso pivaṃ papāgato;
Udakamiva iṇaṃ vigāhati,
Akulaṃ kāhiti khippamattano.

Na divā soppasīlena,
rattimuṭṭhānadessinā;
Niccaṃ mattena soṇḍena,
sakkā āvasituṃ gharaṃ.

Atisītaṃ atiuṇhaṃ,
atisāyamidaṃ ahu;
Iti vissaṭṭhakammante,
atthā accenti māṇave.

Yodha sītañca uṇhañca,
tiṇā bhiyyo na maññati;
Karaṃ purisakiccāni,
so sukhaṃ na vihāyatī”ti.

11. Mittapatirūpaka

“Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā. Aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo, anuppiyabhāṇī amitto mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.

They play dice and drink beer,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

One who is broke and destitute due to toddy,
thirsty, drinking in the bar,
drowning in debt,
will quickly lose their way.

When you’re in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can’t keep up the household life.

‘Too cold, too hot,
too late,’ they say.
When the young neglect their work like this,
riches pass them by.

But one who considers heat and cold
as no more than blades of grass—
he does his duties as a man,
and happiness never fails.”

11. Fake Friends

“Householder’s son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

Catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.

Aññadatthuharo hoti,
appena bahumicchati;
Bhayassa kiccaṃ karoti,
sevati atthakāraṇā.

Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.

Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo. Atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṃ dasseti. Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.

Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo. Pāpakampissa anujānāti, kalyāṇampissa anujānāti, sammukhāssa vaṇṇaṃ bhāsati, parammukhāssa avaṇṇaṃ bhāsati. Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.

Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo.
Surāmerayamajjappamādaṭṭhānānuyoge sahāyo hoti, vikālavisikhācariyānuyoge sahāyo hoti, samajjābhicaraṇe sahāyo hoti, jūtappamādaṭṭhānānuyoge sahāyo hoti. Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo”ti.

You can recognize a fake friend who’s all take on four grounds.

Your possessions end up theirs.
Giving little, they expect a lot.
They do their duty out of fear.
They associate for their own advantage.

You can recognize a fake friend who’s all take on these four grounds.

You can recognize a fake friend who’s all talk on four grounds. They’re hospitable in the past. They’re hospitable in the future. They’re full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune. You can recognize a fake friend who’s all talk on these four grounds.

You can recognize a fake friend who’s a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who’s a flatterer on these four grounds.

You can recognize a fake friend who’s a spender on four grounds. They accompany you when drinking, roaming the street markets at night, frequenting festivals, and gambling. You can recognize a fake friend who’s a spender on these four grounds.”

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Aññadatthuharo mitto,
yo ca mitto vacīparo;
Anuppiyañca yo āha,
apāyesu ca yo sakhā.

Ete amitte cattāro,
iti viññāya paṇḍito;
Ārakā parivajjeyya,
maggaṃ paṭibhayaṃ yathā”ti.

12. Suhadamitta

“Cattārome, gahapatiputta, mittā suhadā veditabbā. Upakāro mitto suhado veditabbo, samānasukhadukkho mitto suhado veditabbo, atthakkhāyī mitto suhado veditabbo, anukampako mitto suhado veditabbo.

Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo. Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītassa saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti. Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“One friend is all take,
another all talk;
one’s just a flatterer,
and one’s a comrade who spends.

An astute person understands
these four enemies for what they are
and keeps them at a distance,
as they’d shun a risky road.”

12. Good-Hearted Friends

“Householder’s son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who’s sympathetic.

You can recognize a good-hearted friend who’s a helper on four grounds. They guard you when you’re negligent. They guard your property when you’re negligent. They keep you safe in times of danger. When something needs doing, they provide you with twice the money you need. You can recognize a good-hearted friend who’s a helper on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo. Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitaṃpissa atthāya pariccattaṃ hoti. Imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.

Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo. Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhati. Imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto suhado veditabbo.

Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo. Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati. Imehi kho, gahapatiputta, catūhi ṭhānehi anukampako mitto suhado veditabbo”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Upakāro ca yo mitto,
sukhe dukkhe ca yo sakhā;
Atthakkhāyī ca yo mitto,
yo ca mittānukampako.

You can recognize a good-hearted friend who’s the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don’t abandon you in times of trouble. They’d even give their life for your welfare. You can recognize a good-hearted friend who’s the same in good times and bad on these four grounds.

You can recognize a good-hearted friend who’s a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who’s a counselor on these four grounds.

You can recognize a good-hearted friend who’s sympathetic on four grounds. They don’t delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who’s sympathetic on these four grounds.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A friend who’s a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of sympathy;

Etepi mitte cattāro,
iti viññāya paṇḍito;
Sakkaccaṃ payirupāseyya,
mātā puttaṃva orasaṃ;
Paṇḍito sīlasampanno,
jalaṃ aggīva bhāsati.

Bhoge saṃharamānassa,
bhamarasseva irīyato;
Bhogā sannicayaṃ yanti,
vammikovupacīyati.

Evaṃ bhoge samāhatvā,
alamatto kule gihī;
Catudhā vibhaje bhoge,
sa ve mittāni ganthati.

Ekena bhoge bhuñjeyya,
dvīhi kammaṃ payojaye;
Catutthañca nidhāpeyya,
āpadāsu bhavissatī”ti.

13. Chaddisāpaṭicchādanakaṇḍa

“Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti? Cha imā, gahapatiputta, disā veditabbā. Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.

an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.

They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like a termite mound piling up.

In gathering wealth like this,
a householder does enough for their family.
And they'd hold on to friends
by dividing their wealth in four.

One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble."

13. Covering the Six Directions

"And how, householder's son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, tutors as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā— bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjāmi, atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassāmīti. Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādenti. Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṃ anukampanti. Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

Pañcahi kho, gahapatiputta, ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā— uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ sippapaṭiggahaṇena. Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṃ anukampanti— suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabbasippassutaṃ samakkhāyino bhavanti, mittāmaccesu paṭiyādenti, disāsu parittāṇaṃ karonti. Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṃ anukampanti. Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

A child should serve their parents as the eastern quarter in five ways, thinking: ‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family lineage. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’ Parents served by the children in these five ways show sympathy to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show sympathy to them in these five ways. And that’s how the eastern quarter is covered, kept safe and free of peril.

A pupil should serve their tutor as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Tutors served by their pupils in these five ways show sympathy to them in five ways. They make sure they’re well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Tutors served by their pupils in these five ways show sympathy to them in these five ways. And that’s how the southern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā— sammānanāya anavamānanāya anaticariyāya issariyavossaggena alaṅkārānuppadānena. Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati— susaṃvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārinī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu. Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati. Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhātabbā— dānena peyyavajjena atthacariyāya samānattatāya avisaṃvādanatāya. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtaṃ anukampanti— pamattaṃ rakkhanti, pamattassa sāpateyyaṃ rakkhanti, bhītassa saraṇaṃ honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kulaputtaṃ anukampanti. Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.

A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows sympathy to him in five ways. She’s well-organized in her work. She manages the domestic help. She’s not unfaithful. She preserves his earnings. She’s deft and tireless in all her duties. A wife served by her husband in these five ways shows sympathy to him in these five ways. And that’s how the western quarter is covered, kept safe and free of peril.

A gentleman should serve his friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show sympathy to him in five ways. They guard him when they’re negligent. They guard his property when they’re negligent. They keep him safe in times of danger. They don’t abandon him in times of trouble. They honor his descendants. Friends and colleagues served by a gentleman in these five ways show sympathy to him in these five ways. And that’s how the northern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā— yathābalaṃ kammantasaṃvidhānena bhattavetanānuppadānena gilānupaṭṭhānena acchariyānaṃ rasānaṃ saṃvibhāgena samaye vossaggena. Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā pañcahi ṭhānehi ayyirakaṃ anukampanti— pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca, kittivaṇṇaharā ca. Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi pañcahi ṭhānehi ayyirakaṃ anukampanti. Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā— mettena kāyakammena mettena vacīkammena mettena manokammena anāvaṭadvāratāya āmisānuppadānena. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi ṭhānehi kulaputtaṃ anukampanti— pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi, sutaṃ pariyodāpenti, saggassa maggaṃ ācikkhanti. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi kulaputtaṃ anukampanti. Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show sympathy to him in five ways. They get up first, and go to bed last. They don’t steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show sympathy to him in these five ways. And that’s how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in six ways. They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he’s already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in these six ways. And that’s how the upper quarter is covered, kept safe and free of peril.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Mātāpitā disā pubbā,
ācariyā dakkhiṇā disā;
Puttadārā disā pacchā,
mittāmaccā ca uttarā.

Dāsakammakarā heṭṭhā,
uddhaṃ samaṇabrāhmaṇā;
Etā disā namasseyya,
alamatto kule gihī.

Paṇḍito sīlasampanno,
saṇho ca paṭibhānavā;
Nivātavutti atthaddho,
tādiso labhate yasaṃ.

Uṭṭhānako analaso,
āpadāsu na vedhati;
Acchinnavutti medhāvī,
tādiso labhate yasaṃ.

Saṅgāhako mittakaro,
vadaññū vītamaccharo;
Netā vinetā anunetā,
tādiso labhate yasaṃ.

Dānañca peyyavajjañca,
atthacariyā ca yā idha;
Samānattatā ca dhammesu,
tattha tattha yathārahaṃ;
Ete kho saṅgahā loke,
rathassāṇīva yāyato.

“Parents are the east,
tutors the south,
wives and child the west,
friends and colleagues the north,
servants and workers below,
and ascetics and brahmins above.
By honoring these quarters
a householder does enough for their family.

The astute and the virtuous,
the gentle and the articulate,
the placid in manner and the amenable:
they’re the kind who win glory.

The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they’re the kind who win glory.

The inclusive, the makers of friends,
the bountiful, those rid of stinginess,
those who lead, train, and persuade:
they’re the kind who win glory.

Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as they deserve in each case;
these ways of being inclusive in the world
are like a moving chariot’s linchpin.

Ete ca saṅgahā nāssu,
na mātā puttakāraṇā;
Labhetha mānaṃ pūjaṃ vā,
pitā vā puttakāraṇā.

Yasmā ca saṅgahā ete,
sammapekkhanti paṇḍitā;
Tasmā mahattaṃ papponti,
pāsaṃsā ca bhavanti te”ti.

Evaṃ vutte, siṅgālako gahapatiputto bhagavantaṃ etadavoca: “abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they’ve done for their children.

But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised.”

When this was said, Sigālaka the householder’s son said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

35. Nidhikaṇḍa Sutta — The Treasure Store (Kp 8)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Nidhiṃ nidheti puriso,
gambhīre odakantike;
Atthe kicce samuppanne,
atthāya me bhavissati.

Rājato vā duruttassa,
corato pīḷitassa vā;
Iṇassa vā pamokkhāya,
dubbhikkhe āpadāsu vā;
Etadatthāya lokasmiṃ,
nidhi nāma nidhīyati.

Tāvassunihito santo,
gambhīre odakantike;
Na sabbo sabbadā eva,
tassa taṃ upakappati.

Nidhi vā ṭhānā cavati,
saññā vāssa vimuyhati;
Nāgā vā apanāmenti,
yakkhā vāpi haranti naṃ.

Appiyā vāpi dāyādā,
uddharanti apassato;
Yadā puññakkhayo hoti,
sabbametaṃ vinassati.

35. Nidhikaṇḍa Sutta — The Treasure Store (Kp 8)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

A person stores away their savings
in a deep trove by the water's edge:
"When need arises
it will be there to help
free me from rulers if I am slandered,
or from bandits if harassed,
or to release me from debt,
or in case of famine or losses."
What the world calls savings
get stored away for such reasons.

But no matter how well stored away they are
in a deep pit by the water's edge,
all their savings will fail
to aid them all the time.

For perhaps those savings shift from there,
or they forget what marks the site,
or dragons make off with them,
or spirits carry them away,
or unloved heirs
secretly unearth them.
When their merit is used up,
all of that will vanish.

Yassa dānena sīlena,
saṃyamena damena ca;
Nidhī sunihito hoti,
itthiyā purisassa vā.

Cetiyamhi ca saṅghe vā,
puggale atithīsu vā;
Mātari pitari cāpi,
atho jeṭṭhamhi bhātari.

Eso nidhi sunihito,
ajeyyo anugāmiko;
Pahāya gamanīyesu,
etaṃ ādāya gacchati.

Asādhāraṇamaññesaṃ,
acorāharaṇo nidhi;
Kayirātha dhīro puññāni,
yo nidhi anugāmiko.

Esa devamanussānaṃ,
sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti,
sabbametena labbhati.

Suvaṇṇatā susaratā,
susaṇṭhānā surūpatā;
Ādhipaccaparivāro,
sabbametena labbhati.

But by giving and morality,
restraint and self-control,
a woman or man
keeps their savings safe.

At a shrine or with the Saṅgha,
with mother or father,
or else an elder sibling,
those savings are kept safe,
they stay with you, undecaying.
We must go on leaving all behind,
only this you take when you go.

You don’t have to share it with others,
no thief makes off with your savings.
An attentive one would make merit,
the savings that stay with you.

Such savings grant every desire
of gods and humans too.
Whatever it is that they wish for
through this they have it all.

Good looks, a sweet voice,
a good shape, and good appearance,
leadership and followers:
through this they have it all.

Padesarajjaṃ issariyaṃ,
cakkavattisukhaṃ piyaṃ;
Devarajjampi dibbesu,
sabbametena labbhati.

Mānussikā ca sampatti,
devaloke ca yā rati;
Yā ca nibbānasampatti,
sabbametena labbhati.

Mittasampadamāgamma,
yonisova payuñjato;
Vijjāvimuttivasībhāvo,
sabbametena labbhati.

Paṭisambhidā vimokkhā ca,
yā ca sāvakapāramī;
Paccekabodhi buddhabhūmi,
sabbametena labbhati.

Evaṃ mahatthikā esā,
yadidaṃ puññasampadā;
Tasmā dhīrā pasaṃsanti,
paṇḍitā katapuññatanti.

Sovereignty of a local kingdom,
the happiness of a Wheel-Turning Monarch,
even kingship in the heavens:
through this they have it all.

Human success,
heavenly delight,
attaining extinguishment:
through this they have it all.

Relying on having good friends,
rational application of effort,
mastery of knowledge and freedom:
through this they have it all.

Analytical knowledge, the liberations,
the perfections of the disciple,
the plane of an independent Buddha:
through this they have it all.

This accomplishment in merit
is so very beneficial.
That’s why the attentive and the astute
praise the making of merit.

36. Cūḷakammavibhaṅga Sutta
— The Shorter Exposition of Deeds (MN 135)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane, anāthapiṇḍikassa ārāme.

Atha kho subho māṇavo todeyyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

“Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā? Dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā; dissanti bavhābādhā, dissanti appābādhā; dissanti dubbaṇṇā, dissanti vaṇṇavanto; dissanti appesakkhā, dissanti mahesakkhā; dissanti appabhogā, dissanti mahābhogā; dissanti nīcakulīnā, dissanti uccākulīnā; dissanti duppaññā, dissanti paññavanto. Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā”ti?

“Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ— hīnappaṇītatāyā”ti.

36. Cūḷakammavibhaṅga Sutta
— The Shorter Exposition of Deeds (MN 135)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Then the student Subha, Todeyya’s son, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, worthy Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior? For people are seen who are short-lived and long-lived, sickly and healthy, ugly and beautiful, insignificant and illustrious, poor and rich, from low and eminent families, witless and wise. What is the reason why even among those who are human beings some are seen to be inferior and superior?”

“Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior.”

“Na kho ahaṃ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi. Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyan”ti.

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

“Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca:

“Idha, māṇava, ekacco itthī vā puriso vā pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appāyuko hoti.
Appāyukasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

Idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dīghāyuko hoti. Dīghāyukasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

“I don’t understand the meaning of what the worthy Gotama has said in brief, without explaining the details. Worthy Gotama, please teach me this matter in detail so I can understand the meaning.”

“Well then, student, listen and apply your mind well, I will speak.”

“Yes, worthy sir,” replied Subha. The Buddha said this:

“Take some woman or man who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re short-lived. For killing living creatures is the path leading to a short lifespan.

But take some woman or man who gives up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of sympathy for all living beings. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re long-lived. For not killing living creatures is the path leading to a long lifespan.

Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭhakajātiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati bavhābādho hoti.

Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appābādho hoti.

Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dubbaṇṇo hoti.

Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. If they're not reborn in a place of loss, but return to the human realm, then wherever they're reborn they're sickly.

But take some woman or man who would never hurt living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're healthy.

Take some woman or man who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. If they're not reborn in a place of loss, but return to the human realm, then wherever they're reborn they're ugly.

Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati pāsādiko hoti.

Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appesakkho hoti.

Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahesakkho hoti.

But take some woman or man who isn’t irritable and bad-tempered. Even when heavily criticized, they don’t lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re lovely.

Take some woman or man who is jealous. They envy, resent, and begrudge the possessions, honor, respect, reverence, homage, and veneration given to others. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re insignificant.

But take some woman or man who is not jealous. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re illustrious.

Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appabhogo hoti.

Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahābhogo hoti.

Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī—abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati nīcakulīno hoti.

Take some woman or man who doesn’t give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re poor.

But take some woman or man who does give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re rich.

Take some woman or man who is obstinate and arrogant. They don’t bow to those they should bow to. They don’t rise up for them, offer them a seat, make way for them, or honor, respect, esteem, or venerate those who are worthy of such. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re reborn in a low-class family.

Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī; So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati uccākulīno hoti.

Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti: ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati duppañño hoti.

But take some woman or man who is not obstinate and arrogant. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re reborn in an eminent family.

Take some woman or man who doesn’t approach an ascetic or brahmin to ask: ‘Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?’ Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re witless.

Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti: ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahāpañño hoti. Mahāpaññasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ —

Iti kho, māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasaṃvattanikā paṭipadā dīghāyukattaṃ upaneti;

bavhābādhasaṃvattanikā paṭipadā bavhābādhattaṃ upaneti, appābādhasaṃvattanikā paṭipadā appābādhattaṃ upaneti;

dubbaṇṇasaṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasaṃvattanikā paṭipadā pāsādikattaṃ upaneti;

appesakkhasaṃvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasaṃvattanikā paṭipadā mahesakkhattaṃ upaneti;

appabhogasaṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasaṃvattanikā paṭipadā mahābhogattaṃ upaneti;

nīcakulīnasaṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasaṃvattanikā paṭipadā uccākulīnattaṃ upaneti;

But take some woman or man who does approach an ascetic or brahmin to ask: ‘Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?’ Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re very wise. For asking questions of ascetics or brahmins is the path leading to wisdom.

So it is the way people live that makes them how they are, whether short-lived or long-lived,

sickly or healthy,

ugly or lovely,

insignificant or illustrious,

poor or rich,

in a low class or eminent family,

duppaññasaṃvattanikā paṭipadā duppaññattaṃ upaneti,
mahāpaññasaṃvattanikā paṭipadā mahāpaññattaṃ upaneti.

Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ— hīnappaṇītatāyā”ti.

Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca: “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama. Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

or witless or wise.

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior.”

When he had spoken, Subha said to him, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

37. Ānāpānasati Sutta
— Mindfulness of Breathing (MN 118)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ— āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ jānanti.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

37. Ānāpānasati Sutta
— Mindfulness of Breathing (MN 118)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Now at that time the senior monks were advising and instructing the junior monks. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṃ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāhaṃ sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamessāmī”ti.

Assosuṃ kho jānapadā bhikkhū: Te jānapadā bhikkhū sāvatthiṃ osaranti bhagavantaṃ dassanāya.

Te ca kho therā bhikkhū bhiyyoso mattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ jānanti.

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

“I am satisfied, monks, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvatthī for the Komudī full moon of the fourth month.”

Mendicants from around the country heard about this, and came down to Sāvatthī to see the Buddha.

And those senior monks instructed the junior monks even more. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpāya parisāya appaṃ dinnaṃ bahu hoti, bahu dinnaṃ bahutaraṃ. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisaṃ alaṃ yojanagaṇanāni dassanāya gantuṃ puṭosenāpi.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññāvimuttā— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

“This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly! For an assembly such as this, giving little becomes much, while giving much becomes even more. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

For in this Saṅgha there are perfected mendicants who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ iddhipādānaṃ bhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ indriyānaṃ bhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ balānaṃ bhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe sattannaṃ bojjhaṅgānaṃ bhāvanānuyogamanuyuttā viharanti—

ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation …

In this Saṅgha there are mendicants committed to developing the four right efforts.

In this Saṅgha there are mendicants committed to developing the four bases of psychic power.

In this Saṅgha there are mendicants committed to developing the five faculties.

In this Saṅgha there are mendicants committed to developing the five powers.

In this Saṅgha there are mendicants committed to developing the seven awakening factors.

the noble eightfold path.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe karuṇābhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe muditābhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe upekkhābhāvanānuyogamanuyuttā viharanti—

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe asubhabhāvanānuyogamanuyuttā viharanti—

aniccasaññābhāvanānuyogamanuyuttā viharanti—

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti.

Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā?

In this Saṅgha there are mendicants committed to developing developing the heart of love.

In this Saṅgha there are mendicants committed to developing compassion.

In this Saṅgha there are mendicants committed to developing rejoicing.

In this Saṅgha there are mendicants committed to developing equanimity.

In this Saṅgha there are mendicants committed to developing the perception of ugliness.

impermanence.

There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation. The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova 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; ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

‘Pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing the mental process.’ They practice like this: ‘I’ll breathe out experiencing the mental process.’ They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling the mental process.’

‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī 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.

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Yasmiṃ samaye, 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; ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati; kāye kāyānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Kāyesu kāyaññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsā. Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling the physical process— at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that the in-breaths and out-breaths are an aspect of the body. That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī 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; citte cittānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Whenever a mendicant practices breathing while experiencing rapture, or experiencing bliss, or experiencing the mental process, or stilling the mental process— at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings. That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while experiencing the mind, or gladdening the mind, or immersing the mind in samādhi, or freeing the mind— at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say. That’s why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘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; dhammesu dhammānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjhupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā. Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing letting go— at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity. That’s why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That’s how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it.

As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

When they’re energetic, rapture not of the flesh arises. At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Passaddhakāyassa sukhino cittaṃ samādhiyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it.

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it.

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

And so they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world; at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness …

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

investigation of principles …

energy …

rapture …

tranquility …

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

immersion …

equanimity.

And so they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world; at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness …

investigation of principles …

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

energy …

rapture …

tranquility …

immersion …

equanimity.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

principles, at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness …

investigation of principles …

energy …

rapture …

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paripūrenti.

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

tranquility …

immersion …

equanimity.

That’s how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Vīriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

That’s how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.”

That is what the Buddha said. Satisfied, the monks approved what the Buddha said.

38. Gilāna Suttas — The Discourses to the Sick (Factors of Awakening) (SN 46.14–16)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Gilāna Sutta (1) — to Venerable Mahākassapa (SN 46.14)

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati ābādhiko dukkhito bāḷhagilāno. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca:

“Kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

38. Gilāna Suttas — The Discourses to the Sick (Factors of Awakening) (SN 46.14–16)

Pāli: Mahāsaṅgīti Tipiṭaka. English translation: Bhikkhu Sujato — SuttaCentral (CC0).

Gilāna Sutta (1) — to Venerable Mahākassapa (SN 46.14)

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

"I hope you're keeping well, Kassapa, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

"Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

What seven?

satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. dhammavicayasambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. vīriyasambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. pītisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. passaddhisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. samādhisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattantī”ti.

“Taggha, bhagavā, bojjhaṅgā; taggha, sugata, bojjhaṅgā”ti.

Idamavoca bhagavā. Attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi. Vuṭṭhahi cāyasmā mahākassapo tamhā ābādhā.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

That is what the Buddha said. Satisfied, Venerable Mahākassapa approved what the Buddha said. And that's how he recovered from that illness.

Gilāna Sutta (2)
— to Venerable Mahāmoggallāna (SN 46.15)

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahāmoggallāno gijjhakūṭe pabbate viharati ābādhiko dukkhito bāḷhagilāno. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca:

“Kacci te, moggallāna, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sattime, moggallāna, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

Gilāna Sutta (2)
— to Venerable Mahāmoggallāna (SN 46.15)

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak Mountain, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

"I hope you're keeping well, Moggallāna, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

"Moggallāna, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

What seven?

satisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. dhammavicayasambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. vīriyasambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. pītisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. passaddhisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. samādhisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattantī”ti.

“Taggha, bhagavā, bojjhaṅgā; taggha, sugata, bojjhaṅgā”ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandi. Vuṭṭhahi cāyasmā mahāmoggallāno tamhā ābādhā.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna approved what the Buddha said. And that's how he recovered from that illness.

Gilāna Sutta (3) — the Buddha’s own illness (SN 46.16)

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena bhagavā ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā mahācundo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahācundaṃ bhagavā etadavoca:

“paṭibhantu taṃ, cunda, bojjhaṅgā”ti.

“Sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

Gilāna Sutta (3) — the Buddha's own illness (SN 46.16)

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill. Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Cunda, express your understanding of the awakening factors."

"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

What seven?

satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. dhammavicayasambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. vīriyasambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. pītisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. passaddhisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. samādhisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattantī”ti.

“Taggha, cunda, bojjhaṅgā; taggha, cunda, bojjhaṅgā”ti.

Idamavocāyasmā cundo. Samanuññho satthā ahosi. Vuṭṭhahi ca bhagavā tamhā ābādhā.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!”

That is what Cunda said, and the Teacher concurred. And that’s how the Buddha recovered from that illness.

39. Dhammadesanāyācana Gāthā (Request for a Dhamma Talk)

Chanted by the lay people, led by a lay leader, to invite a monk to give a Dhamma talk. It recalls Brahmā Sahampati's request to the newly awakened Buddha.

Lay leader and all:

Brahmā ca lokādhipatī sahampatī,
Katañjalī andhivaraṃ ayācatha,
Santīdha sattāpparajakkhajātikā,
Desetu dhammaṃ anukampimaṃ pajaṃ.

The monk then gives the talk, beginning: Namo tassa bhagavato arahato sammāsambuddhassa (three times).

40. Invitation to the Devas (Devatā Ārādhanā)

(L) Samantā cakkavāḷesu, atrāgacchantu devatā,
Saddhammaṃ munirājassa, suṇantu saggamokkhadaṃ.

Sagge kāme ca rūpe, giri-sikhara-taṭe cantalikkhe vimāne,
Dīpe raṭṭhe ca gāme, taru-vana-gahane geha-vatthumhi khette,
Bhummā cāyantu devā, jala-thala-visame yakkha-gandhabba-nāgā,
Tiṭṭhantā santike yaṃ, muni-vara-vacanaṃ sādhavo me suṇantu.

Dhammassavanakālo ayaṃ bhadantā. *(three times)*

39. Dhammadesanāyācana Gāthā (Request for a Dhamma Talk)

Chanted by the lay people, led by a lay leader, to invite a monk to give a Dhamma talk. It recalls Brahmā Sahampati's request to the newly awakened Buddha.

Lay leader and all:

Brahmā Sahampati, lord of the world, with palms joined, requested the Supreme One: "There are beings here with little dust in their eyes. Please, out of compassion for this generation, teach the Dhamma." ✦ ✦

The monk then gives the talk, beginning: Namo tassa bhagavato arahato sammāsambuddhassa (three times).

40. Invitation to the Devas (Devatā Ārādhanā)

May the devas from all the world-systems come here and listen to the true Dhamma of the King of Sages, which grants heaven and liberation.

Devas of the sense-sphere and form-sphere heavens, of mountain peaks and cliffs, of the sky and celestial mansions; of islands, countries and villages, of trees, forests and thickets, of houses, lands and fields; earth-devas, yakkhas, gandhabbas and nāgas of water, land and rough places: may you come, stand near, and listen well to the excellent words of the Sage that I recite.
Venerable ones, this is the time for hearing the Dhamma.

41. Devānumodanā and Puññānumodanā (Inviting the Devas to Rejoice in the Merit)

Chanted after a merit-making ceremony so that the devas share in and rejoice at the merit, and protect the Sāsana.

Devānumodanā

Ettāvatā ca amhehi, sambhataṃ puññasampadaṃ,
Sabbe devānumodantu, sabbasampattisiddhiyā.

Puññānumodanā

Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā, ciraṃ rakkhantu sāsanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā, ciraṃ rakkhantu desanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā, ciraṃ rakkhantu maṃ paraṃ.

Response: Sādhu, sādhu, sādhu.

42. Āpatti Desanā (Confession of Offences) — for bhikkhus only

A Vinaya procedure, not a public chant. Before the Uposatha and other formal acts of the Saṅgha, each pair of bhikkhus acknowledges any minor offences to one another. It is done in private, between monks only. Follow the exact wording of your preceptor's lineage; the Thai Mahānikāya form is given here.

41. Devānumodanā and Puññānumodanā (Inviting the Devas to Rejoice in the Merit)

Chanted after a merit-making ceremony so that the devas share in and rejoice at the merit, and protect the Sāsana.

Devānumodanā

May all the devas rejoice in the merit we have gathered so far, for the attainment of every blessing.

Puññānumodanā

May the devas and nāgas of great power, dwelling in the sky and on the earth, rejoice in this merit and long protect the Buddha's teaching.

… and long protect the Dhamma teaching.

… and long protect me and others.

42. Āpatti Desanā (Confession of Offences) — for bhikkhus only

A Vinaya procedure, not a public chant. Before the Uposatha and other formal acts of the Saṅgha, each pair of bhikkhus acknowledges any minor offences to one another. It is done in private, between monks only. Follow the exact wording of your preceptor's lineage; the Thai Mahānikāya form is given here.

Junior monk to senior monk

Junior: Ahaṃ bhante sambahulā nānāvatthukāyo āpattiyo āpanno, tā tumhamūle paṭidesemi.

Senior: Passasi āvuso?

Junior: Āma bhante passāmi.

Senior: Āyatiṃ āvuso saṃvareyyāsi.

Junior: Sādhu suṭṭhu bhante saṃvarissāmi. *(three times; the second and third begin Dutiyampi … and Tatiyampi …)*

Senior monk to junior monk

Senior: Ahaṃ āvuso sambahulā nānāvatthukāyo āpattiyo āpanno, tā tuyhamūle paṭidesemi.

Junior: Passatha bhante?

Senior: Āma āvuso passāmi.

Junior: Āyatiṃ bhante saṃvareyyātha.

Senior: Sādhu suṭṭhu āvuso saṃvarissāmi. *(three times)*

Note: *this covers only offences that can be cleared by confession (desanāgāminī āpatti). Graver offences (saṅghādisesa and above) require the procedures set out in the Vinaya, under the guidance of the preceptor.*

Junior monk to senior monk

Junior: Venerable sir, I have fallen into many offences of various kinds. I confess them in your presence.

Senior: Do you see them, friend?

Junior: Yes, venerable sir, I see them.

Senior: In future, friend, you should restrain yourself.

Junior: Very well, venerable sir, I will restrain myself.

Senior monk to junior monk

Senior: Friend, I have fallen into many offences of various kinds. I confess them in your presence.

Junior: Do you see them, venerable sir?

Senior: Yes, friend, I see them.

Junior: In future, venerable sir, you should restrain yourself.

Senior: Very well, friend, I will restrain myself.

Note: *this covers only offences that can be cleared by confession (desanāgāminī āpatti). Graver offences (saṅghādisesa and above) require the procedures set out in the Vinaya, under the guidance of the preceptor.*

43. Ovāda Pāṭimokkha (for Māgha Pūjā)

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,
sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.
Khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā, na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭhayanto.
Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro, mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ, adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.

Text note: *the Pāli in Part Three follows the standard Theravāda recensions as chanted in Thailand and Sri Lanka. Where a text abbreviates a repeated passage (shown as "…" or in a note), the full chant repeats it each time. Before printing, please have a senior monk check every passage against your temple's own chanting book, because small spelling differences between lineages are common.*

43. Ovāda Pāṭimokkha (for Māgha Pūjā)

Not doing any evil, undertaking the good, purifying one's own mind: this is the teaching of the Buddhas.
Patient endurance is the highest austerity; Nibbāna is supreme, say the Buddhas. One who harms another is not one gone forth; one who troubles others is no true ascetic.
Not reviling, not harming, restraint according to the Pāṭimokkha, moderation in food, a secluded dwelling, and devotion to the higher mind: this is the teaching of the Buddhas.

Chanting for the Sick and the Dying

For monks visiting a patient at home, in hospital or in a hospice. Keep visits short and gentle, follow the hospital's rules, and always ask the patient (or family) first. Speak softly; a quiet, steady voice comforts more than volume.

A. For the Sick (Gilāna Paritta)

Preparation: *a small Buddha image or picture placed where the patient can see it; a cup of clean water to be blessed; white thread for the wrist. If the patient can, they hold their palms together; if not, they simply listen.*

Order

1. Namo tassa bhagavato arahato sammāsambuddhassa *(three times)*
2. Refuges and Five Precepts, if the patient is able (Part Seven §1); otherwise relatives may undertake the precepts themselves and dedicate their wholesome intentions; this does not constitute the patient's own undertaking.
3. Bojjhaṅga Paritta (below)
4. Karaṇīya Mettā Sutta (Part Three §3), or Mettā Pharaṇa (Part Three §19)
5. Girimānanda Sutta, the ten perceptions (Part Three §11), for a patient able to reflect
6. Blessing verses and blessed water (below)
7. Sharing of merit

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6. Blessing verses and blessed water (below)
7. Sharing of merit

The Bojjhaṅga Paritta
(Seven Factors of Awakening) — complete

Recited by the Buddha for Mahākassapa and Mahāmoggallāna in sickness, and by Venerable Cunda for the Buddha himself; each recovered on hearing it. Bojjhaṅgo satisaṅkhāto, dhammānaṃ vicayo tathā,

Vīriyaṃ pīti passaddhi, bojjhaṅgā ca tathāpare.

Samādhupekkhabojjhaṅgā, sattete sabbadassinā,
Muninā sammadakkhātā, bhāvitā bahulīkatā.

Saṃvattanti abhiññāya, nibbānāya ca bodhiyā,
Etena saccavajjena, sotthi te hotu sabbadā.

Ekasmiṃ samaye nātho, moggallānañca kassapaṃ,
Gilāne dukkhite disvā, bojjhaṅge satta desayi.

Te ca taṃ abhinanditvā, rogā mucciṃsu taṅkhaṇe,
Etena saccavajjena, sotthi te hotu sabbadā.

Ekadā dhammarājāpi, gelaññenābhipīḷito,
Cundattherena taññeva, bhaṇāpetvāna sādaraṃ.

Sammoditvā ca ābādhā, tamhā vuṭṭhāsi ṭhānaso,
Etena saccavajjena, sotthi te hotu sabbadā.

Pahīnā te ca ābādhā, tiṇṇannampi mahesinaṃ,
Maggāhatakilesāva, pattānuppattidhammataṃ,
Etena saccavajjena, sotthi te hotu sabbadā.

The Bojjhaṅga Paritta
(Seven Factors of Awakening) — complete

Recited by the Buddha for Mahākassapa and Mahāmoggallāna in sickness, and by Venerable Cunda for the Buddha himself; each recovered on hearing it.

The factors of awakening: mindfulness, investigation of the Dhamma, energy, joy, tranquillity,

concentration and equanimity: these seven, well taught by the all-seeing Sage, when developed and cultivated,

lead to direct knowledge, to Nibbāna and to awakening. By the utterance of this truth, may you always be well.

Blessing for the sick

Sabbarogavinimutto, sabbasantāpavajjito,
Sabbaveramatikkanto, nibbuto ca tuvaṃ bhava.

Sakkatvā saṅgharatanaṃ, osathaṃ uttamaṃ varaṃ,
Āhuneyyaṃ pāhuneyyaṃ, saṅghatejena sotthinā,
Nassantupaddavā sabbe, rogā vūpasamentu te.

The monk ties the thread on the patient's wrist and offers the blessed water to drink or sprinkles a few drops, if the patient wishes and the medical staff allow.

Words of comfort (in the patient's own language)

May you be well. May your body find ease and your mind find peace. The Buddha, the Dhamma and the Saṅgha are with you. Rest in loving-kindness; you are cared for.

Once the Lord, seeing Moggallāna and Kassapa sick and in pain, taught them the seven factors of awakening.

Rejoicing in it, they were freed from illness at that very moment. By the utterance of this truth, may you always be well.

Once the King of Dhamma himself, afflicted by illness, had the Elder Cunda recite the same teaching with reverence.

Rejoicing, he rose at once from that illness. By the utterance of this truth, may you always be well.

Those illnesses of the three great sages were abandoned, as defilements struck down by the path never arise again. By the utterance of this truth, may you always be well.

Blessing for the sick

May you be free from all disease, spared all torment, beyond all enmity, and at peace.

Having honoured the Saṅgha-jewel, the supreme medicine: by the Saṅgha's power, may all misfortunes vanish and your illnesses be stilled.

The monk ties the thread on the patient's wrist and offers the blessed water to drink or sprinkles a few drops, if the patient wishes and the medical staff allow.

Words of comfort (in the patient's own language)

May you be well. May your body find ease and your mind find peace. The Buddha, the Dhamma and the Saṅgha are with you. Rest in loving-kindness; you are cared for.

B. For a Person Near Death

The last moments of mind are of great importance in Buddhist teaching: a calm, wholesome mind at death supports a good rebirth. The aim is to help the dying person rest in faith, peace and loving-kindness, free from fear and regret.

Guidance for monks and family

- Keep the room calm and quiet; avoid weeping, quarrelling or talk of worldly affairs at the bedside. Grief can be expressed outside the room.
- Place a Buddha image where the person can see it, and light a candle (if permitted) or place flowers.
- Remind the person gently of the good they have done in their life: their generosity, kindness, keeping of precepts and devotion. Recalling merit gladdens the mind.
- Hold their hand if they wish; speak slowly, softly and close to the ear. Hearing is often the last sense to fade.
- Do not press food or drink, and follow the doctors' and nurses' guidance.
- If the person was devoted to a particular chant or teacher, use that.

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- Do not press food or drink, and follow the doctors' and nurses' guidance.
- If the person was devoted to a particular chant or teacher, use that.

Order

1. Namo tassa bhagavato arahato sammāsambuddhassa *(three times)*
2. Refuges, recited slowly so the person can follow in their mind (below)
3. Recollection of the Buddha, Dhamma and Saṅgha (below)
4. Five recollections of impermanence, only if the person is calm and receptive (Part One §7)
5. Mettā for the dying person
6. Quiet repetition of "Buddho" or "Arahaṃ" until the end

Taking the Refuges at the bedside

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi. *(three times)*

Recollection of the Triple Gem (slowly)

Itipi so bhagavā arahaṃ sammāsambuddho,
vijjācaraṇasampanno sugato lokavidū, anuttaro
purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

Svākkhāto bhagavatā dhammo, sandiṭṭhiko akāliko ehipassiko, opanayiko paccattaṃ veditabbo viññūhīti.

Supaṭipanno bhagavato sāvakasaṅgho … anuttaraṃ
puññakkhettaṃ lokassāti.

(Full English in Part One §§3–5.)

Order

1. Namo tassa bhagavato arahato sammāsambuddhassa *(three times)*
2. Refuges, recited slowly so the person can follow in their mind (below)
3. Recollection of the Buddha, Dhamma and Saṅgha (below)
4. Five recollections of impermanence, only if the person is calm and receptive (Part One §7)
5. Mettā for the dying person
6. Quiet repetition of "Buddho" or "Arahaṃ" until the end

Taking the Refuges at the bedside

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

Recollection of the Triple Gem (slowly)

(Full English in Part One §§3–5.)

Verses of refuge for the dying

Natthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ,
Etena saccavajjena, hotu te jayamaṅgalaṃ.

Mettā for the dying person

Sukhī hotu, niddukkho hotu, avero hotu, abyāpajjho hotu, anīgho hotu, sukhī attānaṃ pariharatu.

At the final moments

A monk or family member softly repeats, close to the ear, one word the person knows:
Buddho … Buddho … Buddho … *(Thai and Lao forest tradition)*

or **Arahaṃ … Arahaṃ …** (Burmese and Sri Lankan usage)

Words of comfort (in the person's own language)

You have done much good in your life. Remember the Buddha, the Dhamma and the Saṅgha. There is nothing to fear. Let go of everything with a peaceful heart. May you go in peace.

After death

Allow the body to rest undisturbed for a short time if possible. The monks then chant the Reflection on Impermanence (Aniccā vata saṅkhārā, Part Four §1), and the family begins the funeral arrangements in Part Four.

Verses of refuge for the dying

I have no other refuge; the Buddha is my supreme refuge. By this truth, may there be victory and blessing for you. (Repeat with dhammo and saṅgho.)

Mettā for the dying person

May he/she be happy, free from suffering, free from enmity, free from ill-will, free from trouble; may he/she go with ease.

At the final moments

A monk or family member softly repeats, close to the ear, one word the person knows:
Buddho … Buddho … Buddho … *(Thai and Lao forest tradition)*
or ***Arahaṃ … Arahaṃ …*** *(Burmese and Sri Lankan usage)*
"Awakened One" / "Worthy One". *Continue gently until breathing stops, and for a little while afterwards.*

Words of comfort (in the person's own language)

You have done much good in your life. Remember the Buddha, the Dhamma and the Saṅgha. There is nothing to fear. Let go of everything with a peaceful heart. May you go in peace.

After death

Allow the body to rest undisturbed for a short time if possible. The monks then chant the Reflection on Impermanence (Aniccā vata saṅkhārā, Part Four §1), and the family begins the funeral arrangements in Part Four.

Part Four:
Funeral and Memorial Chanting

Used at the bedside of the dying, at the wake, at cremation or burial, and at memorials on the 7th, 50th and 100th days and on anniversaries. The tone is calm and slow. Protective blessing verses (Jayamaṅgala) are ***not*** *chanted at funerals.*

Order: *Homage (Namo tassa ×3) → Refuges → Five Precepts for the family → the chants below → Offering of cloth (paṃsukūla) → Pouring of water and sharing merit.*

1. Reflection on Impermanence (Anicca Gāthā)

Aniccā vata saṅkhārā, uppādavayadhammino, uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho.

2. Verses on the Body

Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati, chuḍḍho apetaviññāṇo, niratthaṃva kaliṅgaraṃ.

3. Verses for the Offering of Cloth (Paṃsukūla)

Chanted by the monks as they take the robe-cloth laid on the coffin.

Sabbe sattā maranti ca, mariṃsu ca marissare, tathevāhaṃ marissāmi, natthi me ettha saṃsayo.

4. Five Recollections (see Part One, section 7)

Chant all five recollections together with the family.

5. The Abhidhamma Mātikā — opening (Kusalā Dhammā)

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

(In Thai and Burmese traditions the full seven-book Abhidhamma chant is customary at the wake.)

1. Reflection on Impermanence (Anicca Gāthā)

Impermanent indeed are all formations; their nature is to arise and pass away. Having arisen, they cease. Their stilling is true bliss.

2. Verses on the Body

Before long, alas, this body will lie upon the earth, cast aside, without consciousness, like a useless log.

3. Verses for the Offering of Cloth (Paṃsukūla)

Chanted by the monks as they take the robe-cloth laid on the coffin.

All beings die, have died, and will die. In the same way I too shall die; of this I have no doubt.

4. Five Recollections (see Part One, section 7)

Chant all five recollections together with the family.

5. The Abhidhamma Mātikā — opening (Kusalā Dhammā)

States that are wholesome, states that are unwholesome, states that are indeterminate.

(In Thai and Burmese traditions the full seven-book Abhidhamma chant is customary at the wake.)

6. Dedication to the Departed (Tirokuḍḍa — closing verses)

Yathā vārivahā pūrā, paripūrenti sāgaraṃ, evameva ito dinnaṃ, petānaṃ upakappati.

Idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo. *(three times)*

Water pouring: *a family member slowly pours water from a small vessel into a bowl while the monks chant Yathā vārivahā, and empties it at the foot of a tree afterwards.*

7. Sharing Merit with the Departed (Pattidāna for the Deceased)

Performed at the end of every funeral and memorial (7th, 50th and 100th days and anniversaries), after the offerings to the Saṅgha. The family dedicates the merit of their offerings to the one who has died.

Preparation: *set a small jug of clean water and an empty bowl or cup before the family. Write the deceased's full name on a card if the family wishes it to be read aloud.*

6. Dedication to the Departed (Tirokuḍḍa — closing verses)

Just as rivers full of water fill the ocean, so does what is given here benefit the departed.

May this merit go to your departed relatives. May your relatives be happy.

Water pouring: *a family member slowly pours water from a small vessel into a bowl while the monks chant Yathā vārivahā, and empties it at the foot of a tree afterwards.*

7. Sharing Merit with the Departed (Pattidāna for the Deceased)

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Preparation: *set a small jug of clean water and an empty bowl or cup before the family. Write the deceased's full name on a card if the family wishes it to be read aloud.*

Step 1. The family recites the dedication (led by a monk or lay leader)

Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo. *(three times)*

Idaṃ me mātāpitūnaṃ hotu, sukhitā hontu mātāpitaro.

Idaṃ me ācariyupajjhāyānaṃ hotu, sukhitā hontu ācariyupajjhāyā.

Idaṃ sabbasattānaṃ hotu, sukhitā hontu sabbe sattā.

***For the one who has died** (insert the name):*

Imaṃ puññabhāgaṃ, … (name) … nāmassa petassa dema. Sukhito hotu, niddukkho hotu.

Step 2. Pouring the water (Udaka Dhārā)

As the monks begin the Anumodanā, a family member slowly pours the water from the jug into the bowl in a steady, unbroken stream, holding the jug with both hands. Other family members may touch the pourer's arm to join in. Keep the mind on the departed and on the wish for their happiness.

Step 1. The family recites the dedication (led by a monk or lay leader)

May this merit go to my departed relatives. May my relatives be happy.

May this merit go to my mother and father. May my mother and father be happy.

May this merit go to my teachers and preceptors. May they be happy.

May this merit go to all beings. May all beings be happy.

***For the one who has died** (insert the name):*

We give this share of merit to the departed one named … . May they be happy; may they be free from suffering. (For a woman: … nāmāya petiyā dema. Sukhitā hotu, niddukkhā hotu.)

Step 2. Pouring the water (Udaka Dhārā)

As the monks begin the Anumodanā, a family member slowly pours the water from the jug into the bowl in a steady, unbroken stream, holding the jug with both hands. Other family members may touch the pourer's arm to join in. Keep the mind on the departed and on the wish for their happiness.

The monks chant (Anumodanārambha):

Yathā vārivahā pūrā, paripūrenti sāgaraṃ,
Evameva ito dinnaṃ, petānaṃ upakappati.

Icchitaṃ patthitaṃ tumhaṃ, khippameva samijjhatu,
Sabbe pūrentu saṅkappā, cando paṇṇaraso yathā,
Maṇi jotiraso yathā.

The pourer empties the last drops as the monks reach Maṇi jotiraso yathā, then joins palms.

Step 3. The monks chant the Tirokuḍḍakaṇḍa Gāthā

The full verses are in Part Seven §2(e) (Adāsi me akāsi me …). Then the general blessing, Part Seven §2(b).

Step 4. Great Dedication Verses (Uddissanādhiṭṭhāna Gāthā)

Chanted by monks and family together, dedicating the merit to all who have helped us and to all beings.

Iminā puññakammena, upajjhāyā guṇuttarā,
Ācariyūpakārā ca, mātāpitā ca ñātakā,
Suriyo candimā rājā, guṇavantā narāpi ca,
Brahmamārā ca indā ca, lokapālā ca devatā,
Yamo mittā manussā ca, majjhattā verikāpi ca,
Sabbe sattā sukhī hontu, puññāni pakatāni me,
Sukhañca tividhaṃ dentu, khippaṃ pāpetha vo mataṃ.

The monks chant (Anumodanārambha):

Just as rivers full of water fill the ocean, so does what is given here benefit the departed.

May all you wish and long for be quickly fulfilled, like the full moon, like a radiant wish-fulfilling gem.

The pourer empties the last drops as the monks reach Maṇi jotiraso yathā, then joins palms.

Step 3. The monks chant the Tirokuḍḍakaṇḍa Gāthā

The full verses are in Part Seven §2(e) (Adāsi me akāsi me …). Then the general blessing, Part Seven §2(b).

Step 4. Great Dedication Verses (Uddissanādhiṭṭhāna Gāthā)

Chanted by monks and family together, dedicating the merit to all who have helped us and to all beings.

By this meritorious deed, may my preceptors of excellent virtue, my teachers and benefactors, my mother, father and relatives,

the sun, the moon, the king, all people of virtue, the Brahmās, Māras and Indras, the world-guardians and the devas,

Yama, friends, those indifferent to me, and even those hostile: may all beings be happy through the merit I have made.

May it bring them the threefold happiness, and may they quickly reach the Deathless.

Step 5. Returning the water to the earth

After the ceremony, the family pours the water at the foot of a tree or onto clean ground, saying silently or aloud:

This recalls the Buddha calling the earth to witness his merit on the night of his awakening.

Simple English dedication (for family members who do not chant Pāli)

By the merit of these offerings, of the precepts we have kept, and of the Dhamma we have heard today, may [name] be free from suffering, free from fear, and at peace. May they rejoice in this merit and share in its blessing. May all our departed relatives, and all beings everywhere, be happy.

All: Sādhu, sādhu, sādhu.

Step 5. Returning the water to the earth

May the earth bear witness to this merit. May [name] receive it and be happy.

This recalls the Buddha calling the earth to witness his merit on the night of his awakening.

Simple English dedication (for family members who do not chant Pāli)

By the merit of these offerings, of the precepts we have kept, and of the Dhamma we have heard today, may [name] be free from suffering, free from fear, and at peace. May they rejoice in this merit and share in its blessing. May all our departed relatives, and all beings everywhere, be happy.

8. Tirokuḍḍa Sutta (Outside the Walls, Khuddakapāṭha 7 / Petavatthu 1.5) — complete

The Buddha's discourse on remembering departed relatives and sharing merit with them. According to the commentary, it was spoken after King Bimbisāra's offering, when his departed relatives received the merit he dedicated to them. Chanted at funerals, memorials, anniversaries of a death, and festivals for the departed (such as Ullambana, Pchum Ben and Sat Thai). ***How to use it:*** *the family first makes an offering to the Saṅgha (food, robes or requisites) and keeps the precepts. While the monks chant this sutta, the family recalls the departed with gratitude, and a family member pours water as in §7, Step 2. The family then dedicates the merit by name.*

1. Tirokuḍḍesu tiṭṭhanti, sandhisiṅghāṭakesu ca,

Dvārabāhāsu tiṭṭhanti, āgantvāna sakaṃ gharaṃ.

2. Pahūte annapānamhi, khajjabhojje upaṭṭhite,

8. Tirokuḍḍa Sutta (Outside the Walls, Khuddakapāṭha 7 / Petavatthu 1.5) — complete

The Buddha's discourse on remembering departed relatives and sharing merit with them. According to the commentary, it was spoken after King Bimbisāra's offering, when his departed relatives received the merit he dedicated to them. Chanted at funerals, memorials, anniversaries of a death, and festivals for the departed (such as Ullambana, Pchum Ben and Sat Thai). ***How to use it:*** *the family first makes an offering to the Saṅgha (food, robes or requisites) and keeps the precepts. While the monks chant this sutta, the family recalls the departed with gratitude, and a family member pours water as in §7, Step 2. The family then dedicates the merit by name.*

Outside the walls they stand, at crossroads and junctions; at the door-posts they stand, having come to their former home.

Na tesaṃ koci sarati, sattānaṃ kammapaccayā.

3. Evaṃ dadanti ñātīnaṃ, ye honti anukampakā,

Suciṃ paṇītaṃ kālena, kappiyaṃ pānabhojanaṃ.

4. Idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo,

Te ca tattha samāgantvā, ñātipetā samāgatā.

5. Pahūte annapānamhi, sakkaccaṃ anumodare,

Ciraṃ jīvantu no ñātī, yesaṃ hetu labhāmase.

6. Amhākañca katā pūjā, dāyakā ca anipphalā,

Na hi tattha kasi atthi, gorakkhettha na vijjati.

7. Vaṇijjā tādisī natthi, hiraññena kayākayaṃ,

Ito dinnena yāpenti, petā kālakatā tahiṃ.

8. Unname udakaṃ vuṭṭhaṃ, yathā ninnaṃ pavattati,

Evameva ito dinnaṃ, petānaṃ upakappati.

9. Yathā vārivahā pūrā, paripūrenti sāgaraṃ,

Evameva ito dinnaṃ, petānaṃ upakappati.

10. Adāsi me akāsi me, ñātimittā sakhā ca me,

Petānaṃ dakkhiṇaṃ dajjā, pubbe katamanussaraṃ.

11. Na hi ruṇṇaṃ vā soko vā, yā cañña paridevanā,

Na taṃ petānamatthāya, evaṃ tiṭṭhanti ñātayo.

12. Ayañca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā,

Dīgharattaṃ hitāyassa, ṭhānaso upakappati.

13. So ñātidhammo ca ayaṃ nidassito,

When abundant food and drink and meals are set out, no one remembers them, because of their past kamma.

So those who are compassionate give for their relatives, at the proper time, pure, fine and suitable food and drink,

saying: "May this be for our relatives; may our relatives be happy." And the departed relatives, gathered there together,

rejoice wholeheartedly at the abundant food and drink: "Long may our relatives live, through whom we have gained this.

Honour has been paid to us, and the givers are not without fruit." For there is no ploughing there, nor any herding of cattle;

there is no trade, no buying and selling with gold. The departed who have died live there on what is given from here.

As rain falling on high ground flows down to the low ground, so what is given from here benefits the departed.

As rivers full of water fill the ocean, so what is given from here benefits the departed.

"He gave to me, she worked for me; they were my relatives, friends and companions": remembering what they did in the past, one should give offerings for the departed.

No weeping, no sorrow, nor any other lamentation benefits the departed; the relatives remain as they are.

But this offering, given and well placed in the Saṅgha, benefits them at once, for their long-lasting welfare.

Petāna pūjā ca katā uḷārā,
Balañca bhikkhūnamanuppadinnaṃ,
Tumhehi puññaṃ pasutaṃ anappakanti.

Remembrance and dedication (family, after the sutta)

The family sits quietly for a moment, each person recalling the departed and the good they did. Then all recite together:

Idaṃ no ñātīnaṃ hotu, sukhitā hontu ñātayo. *(three times)*

Then each person may name their departed loved ones aloud or silently:

Monks: Anumodanā, Part Seven §2 (a), (b) and (e).

Thus the duty to relatives has been shown, great honour has been done to the departed, strength has been given to the monks, and no small merit has been made by you.

Remembrance and dedication (family, after the sutta)

The family sits quietly for a moment, each person recalling the departed and the good they did. Then all recite together:

May this merit go to our departed relatives. May our relatives be happy.

By the merit of this offering, this keeping of precepts and this hearing of the Dhamma, may [name], my [father / mother / grandparent / spouse / child / friend], share in this merit and rejoice in it. May they be free from suffering and at peace. May all our departed relatives, of this life and of past lives, be happy.
All: Sādhu, sādhu, sādhu. ✦ ✦ ✦

Part Five:
Blessing of a Newborn and Birthdays

Two sample ceremony outlines. Consult verified full recitation sources where a cited chant is abbreviated in Part Three.

1. Blessing of a Newborn Child

Traditionally held around the first month. The parents bring the baby before the Buddha image, light candles and incense, and offer flowers. A bowl of clean water with a candle is placed before the monks, and the sacred thread runs from the image through the bowl to the monks.

1.1. Homage (lay people, led by a lay leader)

Arahaṃ sammāsambuddho bhagavā, buddhaṃ bhagavantaṃ abhivādemi. ✦

Svākkhāto bhagavatā dhammo, dhammaṃ namassāmi. ✦
Supaṭipanno bhagavato sāvakasaṅgho, saṅghaṃ namāmi. ✦
Namo tassa bhagavato arahato sammāsambuddhassa. *(three times)*

1. Blessing of a Newborn Child

Traditionally held around the first month. The parents bring the baby before the Buddha image, light candles and incense, and offer flowers. A bowl of clean water with a candle is placed before the monks, and the sacred thread runs from the image through the bowl to the monks.

1.1. Homage (lay people, led by a lay leader)

Homage to the Blessed One, the Worthy One, the Perfectly Self-enlightened.

1.2. Request for and Giving of the Refuges and Five Precepts (parents)

Parents: Mayaṃ bhante, visuṃ visuṃ rakkhaṇatthāya, tisaraṇena saha, pañca sīlāni yācāma. *(repeat with Dutiyampi … and Tatiyampi …)*

Monk, repeated by parents: Namo tassa bhagavato arahato sammāsambuddhassa. *(three times)*

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi. Dutiyampi dhammaṃ saraṇaṃ gacchāmi. Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi. Tatiyampi dhammaṃ saraṇaṃ gacchāmi. Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

Monk: Tisaraṇa-gamanaṃ niṭṭhitaṃ.

The going for refuge is complete. Yes, venerable sir.

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Monk: Sīlena sugatiṃ yanti, sīlena bhogasampadā, sīlena nibbutiṃ yanti, tasmā sīlaṃ visodhaye.

1.2. Request for and Giving of the Refuges and Five Precepts (parents)

Venerable sir, we request the Three Refuges and the Five Precepts, to observe each one.

Parents: Āma bhante.

The going for refuge is complete. Yes, venerable sir.

1. I undertake to abstain from killing living beings.
2. I undertake to abstain from taking what is not given.
3. I undertake to abstain from sexual misconduct.
4. I undertake to abstain from false speech.
5. I undertake to abstain from intoxicants that cause heedlessness.

Through virtue they go to a happy state; through virtue comes wealth; through virtue they reach peace. Therefore let virtue be purified. · All: Sādhu, sādhu, sādhu.

1.3. Request for Paritta Chanting (lay leader)

Vipattipaṭibāhāya, sabbasampattisiddhiyā,
sabbadukkhavināsāya, parittaṃ brūtha maṅgalaṃ.

Vipattipaṭibāhāya, sabbasampattisiddhiyā, sabbabhayavināsāya, parittaṃ brūtha maṅgalaṃ.

Vipattipaṭibāhāya, sabbasampattisiddhiyā, sabbarogavināsāya, parittaṃ brūtha maṅgalaṃ.

1.4. Monks' Chanting

1. Invitation to the Devas — see Part Three §40
2. Maṅgala Sutta — see Part Three §1
3. Ratana Sutta — see Part Three §2
4. Karaṇīya Mettā Sutta — see Part Three §3
5. Aṅgulimāla Paritta, below
6. Jayamaṅgala Gāthā and Jaya Paritta — see Part Three §4

1.3. Request for Paritta Chanting (lay leader)

To ward off misfortune, to bring all good fortune, to destroy all suffering, all fear, all illness: please chant the auspicious protection.

1.4. Monks' Chanting

1. Invitation to the Devas — see Part Three §40
2. Maṅgala Sutta — see Part Three §1
3. Ratana Sutta — see Part Three §2
4. Karaṇīya Mettā Sutta — see Part Three §3
5. Aṅgulimāla Paritta, below
6. Jayamaṅgala Gāthā and Jaya Paritta — see Part Three §4

1.5. Aṅgulimāla Paritta
(for safe birth and the health of mother and child)

(L) Parittaṃ yaṃ bhaṇantassa, nisinnaṭṭhāna-dhovanaṃ,
Udakampi vināseti, sabbameva parissayaṃ.

Sotthinā gabbha-vuṭṭhānaṃ, yañca sādheti taṅkhaṇe,
Therassaṅgulimālassa, lokanāthena bhāsitaṃ,
Kappaṭṭhāyiṃ mahātejaṃ, parittaṃ taṃ bhaṇāma he.

Yatohaṃ bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassa. *(three times)*

1.5. Aṅgulimāla Paritta
(for safe birth and the health of mother and child)

Even the water that washes the seat of one who recites this protection removes every danger. It brings safe delivery of a child in that very moment. Spoken by the Lord of the World to the Elder Aṅgulimāla, of great power and lasting an aeon: let us recite this protection.

Sister, since I was born with the noble birth, I do not recall intentionally taking the life of any living being. By this truth may you be well, and may your child be well.

1.6. Blessing and Naming

The senior monk ties the blessed thread on the child's right wrist (and the parents' wrists) while all chant:

Sabbītiyo vivajjantu, sabbarogo vinassatu,
Mā te bhavatvantarāyo, sukhī dīghāyuko bhava.

Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

Sabbarogavinimutto, sabbasantāpavajjito,
Sabbaveramatikkanto, nibbuto ca tuvaṃ bhava.

Naming (optional): *the monk announces the chosen name aloud three times, then chants:*

Sukhī hotu, niddukkho hotu, avero hotu, abyāpajjho hotu, anīgho hotu, sukhī attānaṃ pariharatu.

The monk sprinkles the blessed water over the child, parents and guests.

1.7. Anumodanā and Sharing of Merit

Monks: Yathā vārivahā pūrā, paripūrenti sāgaraṃ, evameva ito dinnaṃ, petānaṃ upakappati.

Icchitaṃ patthitaṃ tumhaṃ, khippameva samijjhatu, sabbe pūrentu saṅkappā, cando paṇṇaraso yathā.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
sabbabuddhānubhāvena, sadā sotthī bhavantu te. *(repeat with sabbadhammānubhāvena, sabbasaṅghānubhāvena)*

All: Sādhu, sādhu, sādhu. ✦ ✦ ✦

1.6. Blessing and Naming

The senior monk ties the blessed thread on the child's right wrist (and the parents' wrists) while all chant:

May all misfortunes be averted, may all illness vanish, may no dangers befall you; may you be happy and live long.

For one who habitually honours and respects the elders, four things increase: long life, beauty, happiness and strength.

May you be free from all disease, spared all torment, beyond all enmity, and at peace.

Naming (optional): *the monk announces the chosen name aloud three times, then chants:*

May this child be happy, free from suffering, free from enmity, free from ill-will, free from trouble; may they look after themselves with ease.

The monk sprinkles the blessed water over the child, parents and guests.

1.7. Anumodanā and Sharing of Merit

As rivers full of water fill the ocean, so what is given here benefits the departed. May all you wish for be quickly fulfilled, like the moon on the fifteenth day.

May every blessing be yours; may all the devas protect you; by the power of all the Buddhas, the Dhamma and the Saṅgha, may you always be well.

1.8. First-Month Hair-Shaving Rite (Kesa Chedana / Tham Khwan Duean) — Preparation Checklist

In Thai, Lao, Khmer and some Sri Lankan families, the baby's first hair is shaved at about one month old, as a sign of a fresh, pure beginning. It is usually combined with the newborn blessing (A1–A7). The monks chant and bless; the actual cutting is done by the parents, grandparents or elders, not by the monks.

Two to four weeks before

☐ Choose an auspicious date with the abbot or an elder (often the 30th day after birth, or the nearest good day).

☐ Invite the monks (an odd number, often 5, 7 or 9; one is sufficient) and agree the time — morning, so the meal can be offered before noon.

☐ Decide the place: the family home or the temple shrine hall.

☐ Invite grandparents, relatives and elders who will cut a lock of hair.

☐ Ask the abbot whether he will give the baby a name, and if so, give him the baby's date and time of birth in advance.

1.8. First-Month Hair-Shaving Rite (Kesa Chedana / Tham Khwan Duean) — Preparation Checklist

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☐ Decide the place: the family home or the temple shrine hall.

☐ Invite grandparents, relatives and elders who will cut a lock of hair.

☐ Ask the abbot whether he will give the baby a name, and if so, give him the baby's date and time of birth in advance.

For the shrine

☐ Buddha image on a raised, clean table

☐ Two candles, incense and fresh flowers

☐ Seats or mats for the monks, lower than the image and higher than the guests

☐ Bowl of clean water with a candle on its rim, for blessed water

☐ Ball of white sacred thread (sai sin), run from the image through the water bowl to the monks

☐ Sprinkler of grass or leaves for the blessed water

For the hair-shaving

☐ Small, clean scissors and a new, gentle baby razor, used only by a parent or elder experienced with infants

☐ A bowl of warm water and mild baby soap to soften the hair

☐ Soft towels and a clean cloth for the baby's head

☐ A lotus leaf or banana leaf (or a clean white cloth) to receive the hair

☐ A small container for the hair afterwards

☐ Coconut water or scented water for the final rinse, if customary

☐ Clean clothes for the baby to change into afterwards

For the shrine

☐ Buddha image on a raised, clean table

☐ Two candles, incense and fresh flowers

☐ Seats or mats for the monks, lower than the image and higher than the guests

☐ Bowl of clean water with a candle on its rim, for blessed water

☐ Ball of white sacred thread (sai sin), run from the image through the water bowl to the monks

☐ Sprinkler of grass or leaves for the blessed water

For the hair-shaving

☐ Small, clean scissors and a new, gentle baby razor, used only by a parent or elder experienced with infants

☐ A bowl of warm water and mild baby soap to soften the hair

☐ Soft towels and a clean cloth for the baby's head

☐ A lotus leaf or banana leaf (or a clean white cloth) to receive the hair

☐ A small container for the hair afterwards

☐ Coconut water or scented water for the final rinse, if customary

☐ Clean clothes for the baby to change into afterwards

For the blessing of the child

- ☐ Short lengths of white thread for tying on the baby's and parents' wrists
- ☐ Optional: a small gift for the child from each elder (traditionally coins or a token in a red envelope)

Offerings to the Saṅgha

- ☐ Meal for the monks, ready to serve before noon
- ☐ Drinking water
- ☐ Requisites if wished: robes, toiletries, medicines, or an envelope for the temple

For the blessing of the child

☐ Short lengths of white thread for tying on the baby's and parents' wrists

☐ Optional: a small gift for the child from each elder (traditionally coins or a token in a red envelope)

Offerings to the Saṅgha

☐ Meal for the monks, ready to serve before noon

☐ Drinking water

☐ Requisites if wished: robes, toiletries, medicines, or an envelope for the temple

Order on the day

1. Triple Gem Pūjā (Part One, opening) and the newborn blessing A1–A5.
2. **Hair-shaving.** While the monks chant the Karaṇīya Mettā Sutta or the Jayamaṅgala Gāthā, the senior elder snips a first lock, followed by each grandparent and the parents. Each gives a short blessing in their own words as they cut. A parent then gently shaves or trims the rest.
3. The hair is placed on the lotus leaf.
4. Blessing and naming, A6, with thread-tying and blessed water.
5. Meal offering to the Saṅgha (Part Six, Saṅghadāna).
6. Anumodanā and sharing of merit, A7.
7. **Afterwards:** the hair is floated on a river or stream, buried at the foot of a tree, or kept, according to family custom.

Safety notes

- The baby's comfort comes first: shave only if the baby is healthy, and stop if the baby is distressed. A few symbolic snips with scissors are enough.
- Avoid the soft spot (fontanelle) and any rash or cradle cap; ask the doctor or midwife if unsure.
- Keep candles, incense and hot water well away from the baby.
- Wash hands and sterilise the scissors and razor beforehand.

Order on the day

1. Triple Gem Pūjā (Part One, opening) and the newborn blessing A1–A5.
2. **Hair-shaving.** While the monks chant the Karaṇīya Mettā Sutta or the Jayamaṅgala Gāthā, the senior elder snips a first lock, followed by each grandparent and the parents. Each gives a short blessing in their own words as they cut. A parent then gently shaves or trims the rest.
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Safety notes

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- Keep candles, incense and hot water well away from the baby.
- Wash hands and sterilise the scissors and razor beforehand.

2. Birthday Blessing

For any age, and especially for the 60th, 72nd and 84th years (completion of the fifth, sixth and seventh twelve-year cycles). The person offers food, robes or requisites to the Saṅgha in the morning before noon, then receives the chanting.

2.1. Homage, Refuges and Five Precepts

As in A1 and A2 above, spoken by the birthday person.

2.2. Offering to the Saṅgha (birthday person)

Imāni mayaṃ bhante, bhattāni saparivārāni, bhikkhusaṅghassa onojayāma. Sādhu no bhante, bhikkhusaṅgho, imāni bhattāni saparivārāni paṭiggaṇhātu, amhākaṃ dīgharattaṃ hitāya sukhāya.

2.3. Request for Paritta

As in A3 above.

2.4. Monks' Chanting

1. Invitation to the Devas — Part Three §40
2. Maṅgala Sutta — Part Three §1
3. Karaṇīya Mettā Sutta — Part Three §3
4. Jayamaṅgala Gāthā and Jaya Paritta — Part Three §4

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For any age, and especially for the 60th, 72nd and 84th years (completion of the fifth, sixth and seventh twelve-year cycles). The person offers food, robes or requisites to the Saṅgha in the morning before noon, then receives the chanting.

2.1. Homage, Refuges and Five Precepts

As in A1 and A2 above, spoken by the birthday person.

2.2. Offering to the Saṅgha (birthday person)

Venerable sirs, we offer this food and these requisites to the Saṅgha of monks. May the Saṅgha kindly accept them, for our long-lasting welfare and happiness.

2.3. Request for Paritta

As in A3 above.

2.4. Monks' Chanting

1. Invitation to the Devas — Part Three §40
2. Maṅgala Sutta — Part Three §1
3. Karaṇīya Mettā Sutta — Part Three §3
4. Jayamaṅgala Gāthā and Jaya Paritta — Part Three §4

2.5. Long-life Blessing (Āyu Vaḍḍhana)

Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

Sabbītiyo vivajjantu, sabbarogo vinassatu,
Mā te bhavatvantarāyo, sukhī dīghāyuko bhava.

Āyurārogya-sampatti, saggasampattimeva ca,
Tato nibbānasampatti, iminā te samijjhatu.

2.6. Birthday Reflection (birthday person, guided by a monk)

Jarādhammomhi, jaraṃ anatīto.

Byādhidhammomhi, byādhiṃ anatīto.

Maraṇadhammomhi, maraṇaṃ anatīto.

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo.

Kammassakomhi, kammadāyādo, kammayoni, kammabandhu, kammapaṭisaraṇo; yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmi.

Each birthday marks a year of life spent; the reflection reminds us to use the years remaining well.

2.7. Anumodanā, Blessing and Closing

As in A7 above, with the sacred thread tied on the birthday person's wrist and blessed water sprinkled. ***All:*** *Sādhu, sādhu, sādhu.* ✦ ✦ ✦

2.5. Long-life Blessing (Āyu Vaḍḍhana)

For one who honours the elders, four things increase: long life, beauty, happiness and strength.

May all misfortunes be averted, may all illness vanish; may you be happy and live long.

By this merit may you attain long life and health, the bliss of heaven, and finally Nibbāna.

2.6. Birthday Reflection (birthday person, guided by a monk)

I am subject to ageing; I have not gone beyond ageing.

I am subject to illness; I have not gone beyond illness.

I am subject to death; I have not gone beyond death.

All that is dear to me will change and be separated from me.

I am the owner of my actions and heir to them; whatever I do, good or bad, of that I shall be the heir.

Each birthday marks a year of life spent; the reflection reminds us to use the years remaining well.

2.7. Anumodanā, Blessing and Closing

As in A7 above, with the sacred thread tied on the birthday person's wrist and blessed water sprinkled. ***All:*** *Sādhu, sādhu, sādhu.* ✦ ✦ ✦

Part Six:
Other Occasions

Each ceremony below begins with Homage, Refuges and Precepts, and ends with Anumodanā (Part Seven).

Occasion	Core chants	Special notes
New house / business opening	Invitation to Devas, Maṅgala, Ratana, Karaṇīya Mettā, Jayamaṅgala	Sacred thread around the building; sprinkle water in each room
Wedding blessing	Maṅgala Sutta (verse on cherishing spouse), Mettā, Jayamaṅgala	Monks bless the couple in the morning; the secular rite follows separately
Illness	Bojjhaṅga Paritta, Girimānanda Sutta, Mettā	Chant at the bedside or hospital; keep it brief
Ordination (pabbajjā / upasampadā)	Request for going forth, Refuges, Ten Precepts	Follow the preceptor's Vinaya formulas exactly
Uposatha (moon days)	Evening chanting, Eight Precepts for laity; Pāṭimokkha for monks	Pāṭimokkha is recited only by bhikkhus in the sīmā
Vesak, Āsāḷha, Māgha Pūjā	Morning chanting, Dhammacakkappavattana Sutta (Āsāḷha), Ovāda Pāṭimokkha (Māgha)	Candle-lit circumambulation three times around the shrine
Kathina robe offering	Kathina formula, Anumodanā	Within one month after the Rains Retreat
Travel and safety	Ratana Sutta, Jayamaṅgala	Short form is suitable

1. The Bojjhaṅga Paritta (for the sick) — closing verse

Etena saccavajjena, sotthi te hotu sabbadā. *(three times)*

Occasion	Core chants	Special notes
New house / business opening	Invitation to Devas, Maṅgala, Ratana, Karaṇīya Mettā, Jayamaṅgala	Sacred thread around the building; sprinkle water in each room
Wedding blessing	Maṅgala Sutta (verse on cherishing spouse), Mettā, Jayamaṅgala	Monks bless the couple in the morning; the secular rite follows separately
Illness	Bojjhaṅga Paritta, Girimānanda Sutta, Mettā	Chant at the bedside or hospital; keep it brief
Ordination (pabbajjā / upasampadā)	Request for going forth, Refuges, Ten Precepts	Follow the preceptor's Vinaya formulas exactly
Uposatha (moon days)	Evening chanting, Eight Precepts for laity; Pāṭimokkha for monks	Pāṭimokkha is recited only by bhikkhus in the sīmā
Vesak, Āsāḷha, Māgha Pūjā	Morning chanting, Dhammacakkappavattana Sutta (Āsāḷha), Ovāda Pāṭimokkha (Māgha)	Candle-lit circumambulation three times around the shrine
Kathina robe offering	Kathina formula, Anumodanā	Within one month after the Rains Retreat
Travel and safety	Ratana Sutta, Jayamaṅgala	Short form is suitable

1. The Bojjhaṅga Paritta (for the sick) — closing verse

By the utterance of this truth, may you be well always.

2. Uposatha: Request for the Eight Precepts

Mayaṃ bhante, tisaraṇena saha, aṭṭhaṅga-samannāgataṃ uposathaṃ yācāma.

The monk first gives the Homage (Namo tassa ×3) and the Three Refuges, which the lay people repeat. Then each precept is repeated line by line:

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
7. Nacca-gīta-vādita-visūkadassana-mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.

Undertaking the whole (all together): Imāni aṭṭha sikkhāpadāni samādiyāmi. *(three times)*

2. Uposatha: Request for the Eight Precepts

Venerable sir, we request the Uposatha of eight factors, together with the Three Refuges.

The monk first gives the Homage (Namo tassa ×3) and the Three Refuges, which the lay people repeat. Then each precept is repeated line by line:

1. I undertake the training rule to abstain from killing living beings.
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 intoxicants that cause heedlessness.
6. I undertake the training rule to abstain from eating at the wrong time (after midday until dawn).
7. I undertake the training rule to abstain from dancing, singing, music and shows, and from wearing garlands, perfumes and cosmetics for adornment.
8. I undertake the training rule to abstain from high and luxurious seats and beds.

I undertake these eight training rules.

(L) The monk concludes: Sīlena sugatiṃ yanti, sīlena bhogasampadā, sīlena nibbutiṃ yanti, tasmā sīlaṃ visodhaye.

All respond: ***Sādhu, sādhu, sādhu.***

3. Meal Offering to the Saṅgha (Saṅghadāna) and Blessing of the Donors

For a meal offered at the temple or in a donor's home, before noon. The donors prepare the food, then the following is done in order.

1. Homage, Refuges and Five Precepts (donors)

Namo tassa bhagavato arahato sammāsambuddhassa (three times), then the Refuges and Five Precepts as in Part Seven §1.

2. Offering the meal (donors, led by a lay leader)

Imāni mayaṃ bhante, bhattāni saparivārāni, bhikkhusaṅghassa onojayāma. Sādhu no bhante, bhikkhusaṅgho, imāni bhattāni saparivārāni paṭiggaṇhātu, amhākaṃ dīgharattaṃ hitāya sukhāya.

The donors then present the dishes to each monk by hand. The monks receive them, and the senior monk says: ***Sādhu.***

3. Monks' reflection before eating

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi … (full text, Part One §6). The monks eat in silence.

Through virtue they go to a happy state; through virtue comes wealth; through virtue they reach peace. Therefore let virtue be purified.

All respond: ***Sādhu, sādhu, sādhu.***

3. Meal Offering to the Saṅgha (Saṅghadāna) and Blessing of the Donors

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1. Homage, Refuges and Five Precepts (donors)

Namo tassa bhagavato arahato sammāsambuddhassa (three times), then the Refuges and Five Precepts as in Part Seven §1.

2. Offering the meal (donors, led by a lay leader)

Venerable sirs, we humbly offer this food and its accompaniments to the Saṅgha of monks. May the Saṅgha kindly accept this food and its accompaniments, for our long-lasting welfare and happiness.

The donors then present the dishes to each monk by hand. The monks receive them, and the senior monk says: ***Sādhu.***

3. Monks' reflection before eating

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi … (full text, Part One §6). The monks eat in silence.

4. Blessing of the donors (after the meal)

The donors sit before the monks with joined palms; one family member pours water for the dedication of merit (as in Part Four §7, step 2). The monks chant:

(a) Opening verses — Yathā vārivahā pūrā … maṇi jotiraso yathā (Part Seven §2a).

(b) General blessing — Sabbītiyo vivajjantu … sadā sotthī bhavantu te (Part Seven §2b).

(c) Verses on the gift of food (Bhojanadānānumodanā)

Āyudo balado dhīro, vaṇṇado paṭibhāṇado,
Sukhassa dātā medhāvī, sukhaṃ so adhigacchati.

Āyuṃ datvā balaṃ vaṇṇaṃ, sukhañca paṭibhāṇado,
Dīghāyu yasavā hoti, yattha yatthūpapajjatīti.

(d) Verses on giving at the right time (Kāladāna Sutta, AN 5.36)

Kāle dadanti sapaññā, vadaññū vītamaccharā,
Kālena dinnaṃ ariyesu, ujubhūtesu tādisu,
Vippasannamanā tassa, vipulā hoti dakkhiṇā.

Ye tattha anumodanti, veyyāvaccaṃ karonti vā,
Na tena dakkhiṇā onā, tepi puññassa bhāgino.

Tasmā dade appaṭivānacitto, yattha dinnaṃ mahapphalaṃ,
Puññāni paralokasmiṃ, patiṭṭhā honti pāṇinaṃ.

4. Blessing of the donors (after the meal)

The donors sit before the monks with joined palms; one family member pours water for the dedication of merit (as in Part Four §7, step 2). The monks chant:

(c) Verses on the gift of food (Bhojanadānānumodanā)

The wise giver of food gives life, strength, beauty, happiness and eloquence; having given these, wherever they are reborn they will be long-lived and honoured.

(d) Verses on giving at the right time (Kāladāna Sutta, AN 5.36)

The wise, generous and free of stinginess, give at the proper time. Given at the proper time to the upright noble ones, with a clear and joyful mind, the offering becomes abundant.

Those who rejoice in it or lend a hand also share in the merit, and the offering is not diminished by that.

Therefore, with an unhesitating mind, give where a gift bears great fruit. Merit is the support of living beings in the world beyond.

(e) What each gift brings (SN 1.42)

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 dhammamanusāsati.

(f) Blessing by the power of the Triple Gem (Ratanattayānubhāva)

Ratanattayānubhāvena, ratanattayatejasā,
Dukkharogabhayā verā, sokā sattu cupaddavā,
Anekā antarāyāpi, vinassantu asesato.
Jayasiddhi dhanaṃ lābhaṃ, sotthi bhāgyaṃ sukhaṃ balaṃ,
Siri āyu ca vaṇṇo ca, bhogaṃ vuḍḍhī ca yasavā,
Satavassā ca āyū ca, jīvasiddhī bhavantu te.

(g) Closing — Bhavatu sabbamaṅgalaṃ … (threefold, Part Three §4).

5. Response

Donors: Sādhu, sādhu, sādhu. ✦ ✦ ✦

The water from the dedication is poured at the foot of a tree.

4. Blessing for the Opening of a Business (Vāṇijjārambha Maṅgala)

For a new shop, office, restaurant, factory or other business. Usually held in the morning, so that the monks can be offered the meal before noon at the new premises.

(e) What each gift brings (SN 1.42)

The giver of food gives strength; the giver of clothing gives beauty; the giver of transport gives ease; the giver of light gives sight.

The giver of a dwelling gives everything; but the one who teaches the Dhamma gives the Deathless.

(f) Blessing by the power of the Triple Gem (Ratanattayānubhāva)

By the power and the glory of the Triple Gem, may suffering, illness, fear, enmity, sorrow, adversaries, misfortunes and countless dangers all be utterly destroyed.

May you have success and victory, wealth and gain, safety, good fortune, happiness and strength, glory, long life and beauty, prosperity, growth and honour; may you live a hundred years and fulfil your life.

5. Response

The water from the dedication is poured at the foot of a tree.

4. Blessing for the Opening of a Business (Vāṇijjārambha Maṅgala)

For a new shop, office, restaurant, factory or other business. Usually held in the morning, so that the monks can be offered the meal before noon at the new premises.

A. Preparation (by the owner)

1. **Invite the monks.** An odd number is customary in many traditions (5, 7 or 9); one monk is sufficient where there are few. Agree the date and time with the abbot.
2. **Prepare a shrine.** On a raised, clean table facing east or towards the entrance, place a Buddha image, flowers, two candles and incense. Set seats for the monks lower than the image and higher than the guests.
3. **Prepare the blessing water.** A bowl of clean water with a candle on its rim; fresh leaves or flowers may be placed in it.
4. **The sacred thread.** A ball of white cotton thread (sai sin / pirit nūl). It is run from the Buddha image, around the premises if possible, through the water bowl, and into the monks' hands.
5. **The meal and requisites.** Food for the monks, and any gifts or requisites the family wishes to offer.
6. **Right livelihood.** Before the ceremony, the owner should reflect on whether the business is right livelihood. The Buddha advised lay followers to avoid five trades (AN 5.177): weapons (*satthavaṇijjā*), living beings (*sattavaṇijjā*), meat (*maṃsavaṇijjā*), intoxicants (*majjavaṇijjā*) and poisons (*visavaṇijjā*).

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B. Order of the Ceremony

1. **Lighting the shrine.** The owner lights the candles and incense and makes the Triple Gem Pūjā (Part One, opening).
2. **Homage, Refuges and Five Precepts** (Part Seven §1), requested by the owner and family.
3. **Request for paritta chanting** (owner and family):

Vipattipaṭibāhāya, sabbasampattisiddhiyā,
sabbadukkhavināsāya, parittaṃ brūtha maṅgalaṃ.

Vipattipaṭibāhāya, sabbasampattisiddhiyā, sabbabhayavināsāya, parittaṃ brūtha maṅgalaṃ.

Vipattipaṭibāhāya, sabbasampattisiddhiyā, sabbarogavināsāya, parittaṃ brūtha maṅgalaṃ.

B. Order of the Ceremony

1. **Lighting the shrine.** The owner lights the candles and incense and makes the Triple Gem Pūjā (Part One, opening).
2. **Homage, Refuges and Five Precepts** (Part Seven §1), requested by the owner and family.
3. **Request for paritta chanting** (owner and family):

To ward off misfortune, to bring all good fortune, to destroy all suffering, fear and illness: please chant the auspicious protection.

4. **Monks' chanting** (holding the sacred thread):
   - Invitation to the Devas (Part Three §40)
   - Maṅgala Sutta (Part Three §1)
   - Ratana Sutta (Part Three §2)
   - Karaṇīya Mettā Sutta (Part Three §3)
   - Khandha Paritta (Part Three §6)
   - The business blessing verses below (C)
   - Jayamaṅgala Gāthā and Jaya Paritta (Part Three §4)
5. **Meal offering** (Saṅghadāna formula, previous section), if before noon.
6. **Sprinkling the premises.** After the meal, the senior monk sprinkles the blessed water at the entrance, the cash desk or counter, the work areas, and over the owner, family and staff, while the other monks chant *Bhavatu sabbamaṅgalaṃ*.
7. **Tying the thread.** The monk ties blessed thread on the wrists of the owner and family. Some traditions also tie a short length of thread above the main door or around the counter.
8. **Anumodanā and sharing of merit** (Part Seven §2a, b and d), with water pouring. Verse (d), *Yasmiṃ padese kappeti*, dedicates the merit to the devas guarding the premises.
9. **Response:** Sādhu, sādhu, sādhu. ✦ ✦ ✦

C. Business Blessing Verses

4. **Monks' chanting** (holding the sacred thread):
   - Invitation to the Devas (Part Three §40)
   - Maṅgala Sutta (Part Three §1)
   - Ratana Sutta (Part Three §2)
   - Karaṇīya Mettā Sutta (Part Three §3)
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9. **Response:** Sādhu, sādhu, sādhu. ✦ ✦ ✦

C. Business Blessing Verses

On diligent work and guarding wealth (Dīghajāṇu Sutta, AN 8.54)

Uṭṭhātā kammadheyyesu, appamatto vidhānavā,
Samaṃ kappeti jīvikaṃ, sambhataṃ anurakkhati.

Saddho sīlena sampanno, vadaññū vītamaccharo,
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

On building wealth honestly (Sigālovāda Sutta, DN 31)

Bhoge saṃharamānassa, bhamarasseva irīyato,
Bhogā sannicayaṃ yanti, vammikovupacīyati.

On the right use of wealth (Sigālovāda Sutta, DN 31)

Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye,
Catutthañca nidhāpeyya, āpadāsu bhavissati.

Blessing by the power of the Triple Gem

Ratanattayānubhāvena, ratanattayatejasā,
Dukkharogabhayā verā, sokā sattu cupaddavā,
Anekā antarāyāpi, vinassantu asesato.

Jayasiddhi dhanaṃ lābhaṃ, sotthi bhāgyaṃ sukhaṃ balaṃ,
Siri āyu ca vaṇṇo ca, bhogaṃ vuḍḍhī ca yasavā,
Satavassā ca āyū ca, jīvasiddhī bhavantu te.

On diligent work and guarding wealth (Dīghajāṇu Sutta, AN 8.54)

Energetic in work, heedful, skilled in managing affairs, one lives within one's means and guards the wealth one has gathered.

Endowed with faith and virtue, generous and free of stinginess, one constantly clears the path to well-being in the life to come.

On building wealth honestly (Sigālovāda Sutta, DN 31)

For one who gathers wealth as a bee gathers nectar, harming no flower, wealth accumulates like an anthill rising.

On the right use of wealth (Sigālovāda Sutta, DN 31)

Let one part of wealth be enjoyed, two parts be invested in work, and the fourth be saved for times of need.

Blessing by the power of the Triple Gem

By the power and glory of the Triple Gem, may suffering, illness, fear, enmity, sorrow, adversaries, misfortunes and countless obstacles be utterly destroyed.

May you have success, wealth and gain, safety, good fortune, happiness and strength, glory, long life and beauty, prosperity, growth and good name; may you live a hundred years and fulfil your life.

D. Brief Dhamma Talk (by the senior monk, optional)

Suggested themes: honest dealing and fair prices; kindness to staff and customers (the employer's five duties in the Sigālovāda Sutta: assigning work by ability, fair wages, care in sickness, sharing special treats, and timely rest); generosity from profits; and right livelihood as the foundation of lasting prosperity.

E. Annual Renewal

Many followers invite the monks again on the business's anniversary, or at the New Year, to renew the blessing and make merit with an offering to the Saṅgha.

D. Brief Dhamma Talk (by the senior monk, optional)

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Many followers invite the monks again on the business's anniversary, or at the New Year, to renew the blessing and make merit with an offering to the Saṅgha.

Part Seven:
Sharing of Merit and Closing

1. Request for the Five Precepts (lay people)

Mayaṃ bhante, visuṃ visuṃ rakkhaṇatthāya, tisaraṇena saha, pañca sīlāni yācāma.

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

2. Anumodanā (Monks' Blessings after Offerings)

Chanted by the monks after receiving food or gifts, while the donors pour water to share the merit. The senior monk chants verse (a) alone; the Saṅgha joins from Icchitaṃ. Then choose (b) for any occasion, and add (c), (d) or (e) as fits.

Verses	When used
(a) Anumodanārambha Gāthā	Always, to open the blessing
(b) Sāmaññānumodanā Gāthā	Always, the general blessing
(c) Bhojanadānānumodanā Gāthā	After an offering of food
(d) Devatābhisammantana Gāthā	At a new house, or when dedicating merit to local devas
(e) Tirokuḍḍakaṇḍa Gāthā	At funerals and memorials, for the departed

1. Request for the Five Precepts (lay people)

Venerable sir, we request the Three Refuges and the Five Precepts, to observe each one.

1. I undertake to abstain from killing living beings.
2. I undertake to abstain from taking what is not given.
3. I undertake to abstain from sexual misconduct.
4. I undertake to abstain from false speech.
5. I undertake to abstain from intoxicants that cause heedlessness.

2. Anumodanā (Monks' Blessings after Offerings)

Chanted by the monks after receiving food or gifts, while the donors pour water to share the merit. The senior monk chants verse (a) alone; the Saṅgha joins from Icchitaṃ. Then choose (b) for any occasion, and add (c), (d) or (e) as fits.

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(e) Tirokuḍḍakaṇḍa Gāthā	At funerals and memorials, for the departed

(a) Anumodanārambha Gāthā
(Opening Verses of Rejoicing)

(L) Yathā vārivahā pūrā, paripūrenti sāgaraṃ,
Evameva ito dinnaṃ, petānaṃ upakappati.

(All) Icchitaṃ patthitaṃ tumhaṃ, khippameva samijjhatu,
Sabbe pūrentu saṅkappā, cando paṇṇaraso yathā,

Maṇi jotiraso yathā.

(b) Sāmaññānumodanā Gāthā
(General Verses of Rejoicing)

Sabbītiyo vivajjantu, sabbarogo vinassatu,
Mā te bhavatvantarāyo, sukhī dīghāyuko bhava.

Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabbabuddhānubhāvena, sadā sotthī bhavantu te.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabbadhammānubhāvena, sadā sotthī bhavantu te.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabbasaṅghānubhāvena, sadā sotthī bhavantu te.

(c) Bhojanadānānumodanā Gāthā
(Verses of Rejoicing in a Gift of Food)

Āyudo balado dhīro, vaṇṇado paṭibhāṇado,
Sukhassa dātā medhāvī, sukhaṃ so adhigacchati.

Āyuṃ datvā balaṃ vaṇṇaṃ, sukhañca paṭibhāṇado,
Dīghāyu yasavā hoti, yattha yatthūpapajjatīti.

(a) Anumodanārambha Gāthā
(Opening Verses of Rejoicing)

Just as rivers full of water fill the ocean, so does what is given here benefit the departed.

May all you wish and long for be quickly fulfilled; may all your aspirations be complete, like the moon on the fifteenth day, like a radiant, wish-fulfilling gem.

(b) Sāmaññānumodanā Gāthā
(General Verses of Rejoicing)

May all misfortunes be averted, may all illness vanish, may no dangers befall you; may you be happy and live long.

For one who habitually honours and respects the elders, four things increase: long life, beauty, happiness and strength.

May every blessing be yours; may all the devas protect you. By the power of all the Buddhas, all the Dhamma, all the Saṅgha, may you always be well.

(c) Bhojanadānānumodanā Gāthā
(Verses of Rejoicing in a Gift of Food)

The wise one who gives life, strength, beauty, eloquence and happiness, that intelligent giver, will himself gain happiness.

Having given life, strength, beauty, happiness and eloquence, wherever he is reborn he will be long-lived and honoured.

(d) Devatābhisammantana Gāthā
(Verses Addressed to the Devas)

Yasmiṃ padese kappeti, vāsaṃ paṇḍitajātiyo,
Sīlavantettha bhojetvā, saññate brahmacārayo.

Yā tattha devatā āsuṃ, tāsaṃ dakkhiṇamādise,
Tā pūjitā pūjayanti, mānitā mānayanti naṃ.

Tato naṃ anukampanti, mātā puttaṃva orasaṃ,
Devatānukampito poso, sadā bhadrāni passati.

(e) Tirokuḍḍakaṇḍa Gāthā
(Verses for the Departed, from the Tirokuḍḍa Sutta)

Adāsi me akāsi me, ñātimittā sakhā ca me,
Petānaṃ dakkhiṇaṃ dajjā, pubbe katamanussaraṃ.

Na hi ruṇṇaṃ vā soko vā, yā caññā paridevanā,
Na taṃ petānamatthāya, evaṃ tiṭṭhanti ñātayo.

Ayañca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā,
Dīgharattaṃ hitāyassa, ṭhānaso upakappati.

So ñātidhammo ca ayaṃ nidassito, petāna pūjā ca katā uḷārā,

Balañca bhikkhūnamanuppadinnaṃ, tumhehi puññaṃ pasutaṃ anappakanti.

(d) Devatābhisammantana Gāthā
(Verses Addressed to the Devas)

Wherever a wise person makes their dwelling, having fed there the virtuous, the restrained, those who live the holy life,

let them dedicate the offering to the devas of that place. Honoured, those devas honour them; respected, they respect them.

Then the devas care for them as a mother cares for her own child. One cared for by the devas always sees good fortune.

(e) Tirokuḍḍakaṇḍa Gāthā
(Verses for the Departed, from the Tirokuḍḍa Sutta)

"He gave to me, she worked for me; they were my relatives, friends and companions": remembering what they did in the past, one should give offerings for the departed.

Weeping, sorrow and other lamentation do not help the departed; the relatives remain as they are.

But this offering, given and well placed in the Saṅgha, benefits the departed at once, for their long-lasting welfare.

Your duty to your relatives has been shown, great honour done to the departed, strength given to the monks, and no small merit made by you.

3. Sharing of Merit (Patti Dāna)

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

Idaṃ me puññaṃ nibbānassa paccayo hotu.

Mama puññabhāgaṃ sabbasattānaṃ bhājemi; te sabbe me samaṃ puññabhāgaṃ labhantu.

4. Closing

All respond three times: **Sādhu, sādhu, sādhu.**

Close with three prostrations to the Buddha image. ✦ ✦ ✦

3. Sharing of Merit (Patti Dāna)

May this merit lead to the ending of the defilements.

May this merit be a condition for Nibbāna.

I share my portion of merit with all beings; may they all receive an equal share.

4. Closing

Well done, well done, well done.

Close with three prostrations to the Buddha image. ✦ ✦ ✦

Part Eight:
Expanded English Ceremony Texts

WORKING TEXT — editorial translations and public ceremonial scripts developed from the Vietnamese Pāli–Việt edition. They are not quotations from canonical Vinaya and should be reviewed before communal use. Chant selections shown below already occur in the original English master; the rites add a practical English sequence.

1. Āyuvaḍḍhana · Honoring Elders and Parents

Suggested order: homage, refuges and precepts, a short Dhamma reflection, spoken gratitude, optional offerings by family members, a blessing, and dedication of merit. This is a contemporary family ceremony and does not imply a canonical promise of longevity or recovery.

Opening homage · Pāli

Namo tassa bhagavato arahato sammāsambuddhassa. (Three times.)

Reflection · English editorial wording

Today we offer gratitude to our parents, elders, and those who have cared for us. Ageing, illness, separation, and death are conditions of embodied life. Understanding this, we choose patience rather than neglect, and care rather than indifference. May respect become action through companionship, practical assistance, and gentle speech.

Traditional verse · Pāli (Dhp 109)

Abhivādanasīlissa niccaṃ vuḍḍhāpacāyino; cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

Rendering · English

For one who habitually shows respect and honors elders, four things increase: life, beauty, happiness, and strength. (Dhammapada 109; understood as a traditional blessing verse, not a medical guarantee.)

Family dedication · English editorial wording

May we use the time we still share wisely. May the elderly be supported with food, shelter, medicine, dignity, and affection. May those who provide care be sustained by patience and compassion. May the merit of these good intentions benefit all beings.

2. Bhūmipūjā · Blessing for Building a Home, Kuti, or Monastery

Suggested order: inspect the ground for safety and living creatures; gather without harming animals or plants unnecessarily; offer flowers or lamps; chant homage, refuges, Maṅgala Sutta and loving-kindness verses; state the intended use; symbolically turn a small amount of earth; dedicate merit.

Opening homage · Pāli

Namo tassa bhagavato arahato sammāsambuddhassa. (Three times.)

Purpose statement · English editorial wording

We begin this work with the intention to provide a safe and peaceful place for wholesome living, learning, and practice. May all who plan, build, fund, maintain, and use this place act honestly and carefully. May no person or creature be harmed through negligence, haste, or greed. May this building support generosity, restraint, mindfulness, and goodwill.

Loving-kindness · Pāli

Sabbe sattā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Loving-kindness · English

May all beings be free from enmity, free from oppression, free from distress, and able to care for themselves in happiness.

Closing · English editorial wording

May those carrying out this work be safe. May this dwelling or sanctuary be used for beneficial purposes and maintained responsibly. We share the merit of these wholesome intentions with all beings.

Editorial limitation: this is a modern, optional blessing service. It is not an obligatory Buddhist sacrament, and it is not a formal Saṅgha transaction. Standard building permits, construction safety and environmental obligations remain applicable.

3. Vesākha — Commemorative Ceremony

Suggested order: opening homage, three refuges and five precepts, recollection of the Buddha, selected discourses on birth, awakening and final passing, a period of meditation and generosity, and sharing of merit. Some local customs add bathing a Buddha image or lighting lamps.

4. Pavāraṇā
— Invitation for Admonition at the End of the Rains

The central invitation asks members of the Saṅgha to speak compassionately about faults seen, heard or suspected, so that the monk can make amends. The formula is repeated, with forms dependent on seniority and local Vinaya instruction.

5. Kaṭhina — Robe Offering and Rejoicing

Lay supporters may offer robe cloth and requisites to a qualified community following the rains retreat. The formal Kaṭhina procedure belongs to the Saṅgha. The rejoicing formula in the Vietnamese edition recognizes a lawfully spread Kaṭhina robe.

Sabbadānaṃ dhammadānaṃ jināti.

The gift of the Dhamma surpasses all gifts.

DHAMMAPADA 354

For more than two and a half thousand years, the voice of the Saṅgha chanting the words of the Buddha has filled shrine halls at dawn and dusk, comforted the sick and the dying, and blessed the great moments of human life.

This book gathers in one volume the Pāli chants of the Theravāda tradition for temple and home. The Pāli is printed on each left-hand page and its English rendering on the facing page, line for line, so that both languages may be chanted together.

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Uposatha and festival days

Bhikkhu Visuddhamma

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