



Translated and Compiled by Bhante Ānanda

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"Tathāgatappavedito dhammavinayo,

bhikkhave, vivato virocati,

no paticchanno."





"The Truth-Finder's Teaching and way of life,

monks, is clear and open, it shines for all to see,

it cannot be concealed."



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Introduction

Recital and Learning

At the time of the Buddha, in the early days of the saṅgha, there were no written teachings and the Dhamma was passed down, from teacher to pupil, through oral recitation. Since that time, monks and nuns have assembled together, most often in the afternoon or the evening, to discuss Dhamma and recite the teachings as they knew them, the discourses of the Buddha. This is how they learned and remembered discourses - by reciting them.

Because the Pāḷi canon is a vast and comprehensive body of teachings, one cannot expect to learn it by heart easily. However, it is generally agreed that newly ordained monks and nuns should be at least well versed in a book called 'the book of protections' as part of their training, by committing it to memory. The book of protection, also known as the Maha Pirith Potha, is widespread in Theravāda Buddhist countries such as Sri Lanka, Myanmar, Thailand, etc... It is usually composed of roughly twenty-nine discourses found throughout the Pāḷi canon and is sometimes considered as 'the Buddhist Bible' since it contains accessible and well-known instructions from the Buddha.

In modern days, with readily accessible technology and mass printing, the culture of traditional oral transmission of the teaching has left the mainstream, although still alive in the monastic community. Because of this, the teaching has become more accessible to the general public. Reciting is nevertheless a truly valuable tool for learning the Dhamma. A recital book cannot replace the wisdom of the elders, but it can certainly help

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a person gain clarity and understanding. May the arrival of all this technology and new ways of learning be in favor of the Dhamma and goodness.

Like most chanting books in Theravāda Buddhism, this book is inspired from the book of protections. However, the intention here was to move closer to more significant and practical teachings which seem more helpful to memorize, for monastics as well as lay meditators, than the conventional parittas.

Many of these discourses have been close to my heart since the beginning and their profound insight left a deep enough impression within me to be compelled to commit them to memory. Those are the teachings I have chosen to memorize as part of my training.

Many important discourses that are essential to understanding the basics of the path that the Buddha taught, which appear to be overlooked by the classic book of protections, will be found here, making this booklet unique in its own right.

Paritta Chanting

Paritta in Pāļi or Paritrāṇa in Sanskrit is generally translated as "protection" or "safeguard." In Buddhism, it refers to the practice of reciting certain suttas or discourses delivered by the Buddha or his disciples in order to ward off illnesses, misfortune and dangers.

Paritta discourses are also known as "sacca-kiriya", statements or affirmations of Truth. This is because the protective power of the chants resides in the truth that they expose to light. It is by clearly understanding what is being said and fully resonating with it that their effectiveness becomes manifest.

Many of the Buddha's disciples attained the path or the fruit of stream-entry to arahanthood by merely listening to the Dhamma expounded by the Blessed One. The undeniable truth in his words being so potent, one cannot remain blind to its knowledge. A shift must take place. These parittas here work in much the same way.

The concept of paritta was used by the Buddha, for the first time, in a discourse known as "khandha paritta" in the shorter section (Culla-vagga) of the Vinaya basket, and also in the numerical Collection (AN) under the title 'Ahi (metta) Sutta'. This discourse was recommended by the Buddha as protection for the sangha to use as he exhorted the monks to cultivate mettā (Boundless Love) towards all beings, therefore, naturally protecting themselves (i.e. because of their own minds).

Consequently, the practice of reciting or listening to paritta began quite early.

One can recite and intend the parittas to be for one's own benefit, or one can also do it for others. For example, one can recite the protective chants to recover from illness oneself or by the bed of a sick person, or perhaps in the case of a loved one, a relative or anyone who has passed away, to help them along the way. Even the Buddha had certain discourses (from his own teachings!) recited to him on his bedside at times when he was sick.

On special occasions, all night recitations of parittas are performed by monks and nuns in order to bring safety, peace and well-being to a community. These are also done on auspicious occasions, such as the inauguration of a new monastery and on inauspicious occasions as well, such as at a funeral or during pandemics.

The Buddha's Instruction

Even though reciting of the teaching was primarily an aid to learning the teachings, the Buddha himself instructed in many ways, to both lay people and monastics, ways to uplift the mind by recollecting the qualities of the Buddha, the Dhamma, the sangha, the virtues of the awakened people and generosity. The following excerpt is a classic teaching he gave, especially on how to practice the observance day, in his dispensation:

"Visākhā, when one repeatedly calls to mind the Buddha, the mind become clear and bright, joy wells up from within, and the mind sheds its defilements. Just as the way to cleaning one's dirty head is through diligent effort Visākhā.

[Analogy of Cleaning One's Head]

How is a dirty head cleansed by diligent effort?

By applying powder, clay, water, and by applying one's own effort.

This is how a dirty head is cleansed by diligent effort.

[Emphasizing this Joyful Recollection]

In the same fashion, impurities in the mind are cleansed by diligent practice.

How?

Here, one who follows the path of the Ariyas repeatedly calls to mind the Buddha in this way:

'The Awakened One is an Arahant,
a fully awakened Buddha,
his knowledge and behavior are perfected,
he is the Exalted One,
the one who has understood the world,
the unequalled teacher of beings who seek to master
themselves,

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the teacher of Divine beings and humans, he is the Buddha, the Auspicious One.

[Natural Samādhi]

When one repeatedly calls to mind the Buddha, the mind become clear and bright,
Then joy wells up from within,
and the mind sheds its defilements.

Then one is called:

'A wise follower who observes the Divine observance, who lives in union with the Divine, and by one's devotion to the Divine, ones mind becomes clear and bright, and joy wells up from within, and the mind sheds its defilements.'

This is how the impurities of the mind are cleansed by diligent practice, Visākhā."

AN III 70 The Observance of the Ariyas

Pāli Phonetics and Pronunciation

Vowels

The Pāḷi alphabet is quite different and much better organized than the English one. The letters in Pāḷi generally sound exactly like they are written, unlike in the English language.

First are the vowels, starting by the short sound, then the extended sound. $(a, \bar{a}, i, \bar{\imath}, u, \bar{u})$. Then follow the two exception vowels which are long by nature (e and o).

```
a is pronounced as in 'apply'
ā or 'aa' as in 'tall'

i as in 'pit'
ī or 'ii' as in 'glee'

u as in 'you'
ū or 'oo' as in 'rule'

e as in 'hey'
o as in 'over'
```

Consonants

Then, consonants are divided into six groups which are organized in the manner by which they are articulated inside the oral cavity, from the back of the mouth, where the soft palate is located (velum), to the front of the teeth and lips.

Velar consonants (k, kh, g, gh, n)

These are articulated at the back of the mouth by the back part of the tongue and the soft palate.

n is pronounced as the 'ng' in 'sang'
Same as the anusvāra (m)

Aspirated consonant, consonants which contain the letter h after the primary consonant letter (i.e.: kh, gh, dh...) are a different letter from their unaspirated counterparts (i.e.: k vs. kh). The h is not a silent h and should be sounded.

For example, a person saying kanka, to express 'doubt,' instead of saying kankhā, would be saying 'heron' instead 'doubt.'

Palatal consonants (c, ch, j, jh, ñ)

These are pronounced by pressing the main part of the tongue onto the palate, the top part of the oral cavity.

c is pronounced as the 'ch' in 'chili' \tilde{n} as the 'ny' in 'canyon.'

Retroflex consonants (t, th, d, dh, n)

These consonants have no English counterparts. They are produced by curling the tip of the tongue back to press the (underside of) the tongue against the top of the palate. Their sound is slightly crisper and sharper than the common dental consonants also found in English.

Dental consonants (t, th, d, dh, n)

These are the soft and familiar consonants which are articulated by pressing the tip of the tongue against the back of the teeth.

The consonant 'th' is different than in English. It is sounded 'hard,' as the 'th' in 'Thomas,' not as in 'Thistle.'

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Labial consonants (p, ph, b, bh, m)

These are produced with the joining of the lips together, as in english.

The consonant 'ph' is also different than in english. It too, is sounded 'hard,' as only 'p', like in 'pasture,' not as in 'philosophy.'

Semi-Vowels (*y*, *r*, *l*, *l*, *v*, *s*, *h*)

This group is different from the others as it contains consonants which escape the lens of the previous structure or simply, letters unique in their own style. With the exception of the letter 'v', they are articulated the same as in English. The letter 'l' is the retroflex counterpart of 'l'.

The consonant 'v' is softer than in English. It is pronounced as the 'w' in 'window.'

Anusvāra (m)

This is not a particular group but rather, a final exception. The anusvāra is pronounced as the 'ng' in 'sang'.

Notes on Translation

Since the Pāḷi and English languages differ greatly in syntax, style, grammar and manner of speech, I usually make an effort to adapt the ancestral Pāḷi into modern English. This process brings a final result which can rarely be juxtaposed perfectly, word over word, as found in a chanting booklet.

The Pāḷi language uses sentences beginning with the subject, then the object and finishes with the verb (when the narrator even ventures to use one)¹ and sometimes implementing a few adjectives afterwards, to qualify the subject, or the object. This would be a nearly incomprehensible puddle of words in English. (Bhikkhuno dhamman deseti; The monk, the Dhamma, teaches.)

However, in this particular occasion, one of the main goals is to learn Pāḷi and hopefully, to understand the meaning of what is being recited by looking directly under the **bold Pāḷi chant** and trying to match the words in order to create meaning.

Therefore, for the sake of learning and clarity, I have rearranged my original translations to fit the context intented here. The translations in this book will sound a little less polished and not always structurally proper in 'good English' but I feel it is a

¹ The verb 'to be' (often in the form 'hoti') is most often skipped altogether in Pāḷi. Perhaps due to its intrinsic quality as, 'if it is mentioned, then it surely is, no need to repeat it!'

necessary adaptation in order to facilitate the learning experience which is the purpose of this book.

In some cases, because of the opposing syntaxes and structures of English and $P\bar{a}$, I have implemented a simple [bracket system] in less obvious passages, to direct the reader to where, in the sentence, the proper $P\bar{a}$ -i-English translation can be found:

Ākāsānañc-āyatana-sukhuma-sacca-saññā [At that time, there is] a true and yet subtle perception [tasmiṃ samaye hoti,] of endless spaciousness.

Since these discourses were memorized orally, some adaptations have naturally occurred in the way the teaching has been learned and transmitted. The most prominent of these adaptations is the heavy use of tedious repetitions, which were very helpful for learners, but in modern literary English, this can be repelling to many, unfortunately. In the translations I have published, which are the original English translations used in this book, an effort is usually made to reduce the amount of repetitions unless they are part of the Buddha's rhetorical style in a teaching.

Conversely, in this work, such modifications are not appropriate since this would alter much of these original Pāļi teachings and it is my belief that such teachings should continue to be passed down, in Pāļi, in the same way we have received them, to minimize possible mistakes and misunderstandings, out of compassion for future generations. After all, change is inevitable, but we can at least slow down the deterioration of the Buddha Sāsana. This is one of the purposes of this book.

Note on Hyphenation

To help the new readers of Pāli language and to facilitate learning and understanding, most of the longer Pāļi words in the text have been hyphenated and broken down into the words from which they are composed.

For example:

Samādhimānantarikaññamāhu: Samādhim-ānantarik-aññam-āhu;

The Samādhi which is known as uninterrupted,

Reciters using this booklet should keep in mind that the hyphens are not part of the original Pāḷi and that no particular pause is meant by them. This should not affect their pronunciation nor their meaning.

Happy recitals.



Formal Requests



Namo tassa Bhagavato
Homage to the Blessed One,
Arahato
the Arahant,
Sammāsambuddhassa.
the Perfectly All-Awakened Buddha.



Asking for the Five Virtues

Pañca Sīla Yācanā

(This is done with hands folded in Añjali over the heart, kneeling or sitting next to the monk or nun.)

Okāsa aham Bhante

Allow me Bhante

Tisaraṇena saddhiṃ pañca-sīlaṃ yācāmi, To ask for the three refuges and the five virtues. Anuggahaṃ katvā sīlaṃ detha me Bhante. Would you please give me the virtues Bhante.



Asking for the Eight Virtues

Aṭṭhaṅga Sīla Yācanā

Okāsa aham Bhante

Allow me Bhante

Tisaraṇena saddhim aṭṭhaṅga-sīlaṃ yācāmi, To ask for the three refuges and the eight virtues. Anuggahaṃ katvā sīlaṃ detha me Bhante. Would you please give me the virtues Bhante.



Khp 1 Saraṇattaya

Buddhaṃ saraṇaṃ gacchāmi,
I go to the Buddha as a refuge,
Dhammaṃ saraṇaṃ gacchāmi,
I go to the Dhamma as a refuge,
Saṅghaṃ saraṇaṃ gacchāmi.
I go to the Saṅgha as a refuge.

Dutiyampi buddham saranam gacchāmi,
For a second time, I go to the Buddha as a refuge,
Dutiyampi dhammam saranam gacchāmi,
For a second time, I go to the Dhamma as a refuge,
Dutiyampi sangham saranam gacchāmi.
For a second time, I go to the Sangha as a refuge.

Tatiyampi buddham saranam gacchāmi,
For a third time, I go to the Buddha as a refuge,
Tatiyampi dhammam saranam gacchāmi,
For a third time, I go to the Dhamma as a refuge,
Tatiyampi sangham saranam gacchāmi.
For a third time, I go to the Sangha as a refuge.

[Bhante or Ayya replies:]

"Saraṇagamaṃ sampunnaṃ"
"The going for refuge is now complete."



The Five or Eight Training Virtues

Pañca & Aṭṭhaṅga-Sīla (Khp 2 The Ten Trainings)

1. Pāṇātipātā veramaṇi-sikkhā-padaṃ samādiyāmi I undertake the practice to refrain from harming living beings [on purpose].

- 2. Adinnā-dānā veramaṇi-sikkhā-padaṃ samādiyāmi. I undertake the practice to refrain from taking what is not given.
 - 3. Kāmesu micchā-cāra veramaņi-sikkhā-padaṃ samādiyāmi.

I undertake the practice to refrain from sexual misconduct.

- **4.** Musā-vādā veramaṇi-sikkhā-padaṃ samādiyāmi. I undertake the practice to refrain from false speech.
- 5. Surā-meraya-majja-pamāda-ṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the practice to refrain from taking mind-altering substances.

Here end the five virtues.



- **6.** Vikāla-bhojanā veramaṇi-sikkhā-padaṃ samādiyāmi. I undertake the practice to refrain from eating at improper times.
 - 7. Nacca-gīta-vādita-visūka-dassanā mālā-gandhavilepana-dhāraṇa-maṇḍana-vibhūsana-ṭṭhānā veramaṇisikkhāpadaṃ samādiyāmi.

I undertake the practice to refrain from dancing, singing, listening to music, seeing entertainment shows, wearing necklaces, perfumes and beautifying the body with cosmetics.

8. Uccā-sayana-mahā-sayanā veramaṇi-sikkhā-padaṃ samādiyāmi.

I undertake the practice to refrain from high and luxurious beds and seats.

Here end the eight virtues

Formal Requests

[Bhante or Ayya replies:]

"Sīlena sugatiṃ yanti,
"By virtue, a good life is obtained,
Sīlena bhogasampadā,
By virtue, inner wealth comes to be,
Sīlena nibbutiṃ yanti,
By virtue, one is liberated,
Tasmā sīlaṃ visodhaye."
This virtue is to be perfected."

Meditator:

Sādhu! Sādhu! Sādhu! Excellent! Excellent! Excellent!

Opening



Homage and Respect

Namo tassa Bhagavato Arahato Sammāsambuddhassa. Homage to the Blessed One, the Arahant, the Perfectly All-Avakened One.

Buddha Vandanā

Homage to the Buddha

'Itipi so bhagavā arahaṃ

The Exalted One is an Arahant,
sammā-sambuddho

Perfectly All-Awakened,
Vijjā-caraṇa-sampanno
Endowed with knowledge and conduct,
sugato lokavidū

Auspicious, Knower of the worlds,
Anuttaro purisa-damma-sārathi
Unsurpassed guide for those who seek self-mastery,
Satthā deva-manussānaṃ buddho bhagavā'ti;
Teacher of Devas and humans, Awakened and Blessed.'

Dhamma Vandanā

Homage to the Dhamma

'Svākkhāto bhagavatā dhammo
'Well explained is the Blessed One's Teaching,
sandiṭṭhiko akāliko
Directly visible, Immediate,
ehipassiko opaneyyiko
Inviting, Leading upwards,
paccattaṃ veditabbo viññūhī'ti;
To be experienced by the wise for oneself.'

Sangha Vandanā

Homage to the Sangha

'Suppaṭipanno bhagavato sāvakasaṅgho,
'Good is the practice of the Awakened One's saṅgha,
Ujuppaṭipanno bhagavato sāvakasaṅgho,
Straight is the practice of the Awakened One's saṅgha,
Ñāyappaṭipanno bhagavato sāvakasaṅgho,
Wise is the practice of the Awakened One's saṅgha,
Sāmīcippaṭipanno bhagavato sāvakasaṅgho,
Meaningful is the practice of the Awakened One's saṅgha.

Yadidam cattāri purisayugāni,
That is, the four pairs of people,
Aṭṭha purisapuggalā.
The eight kinds of persons.

Esa bhagavato sāvakasaṅgho
The saṅgha of the Awakened One is
Āhuneyyo pāhuneyyo
Worthy of offerings, worthy of hospitality,
Dakkhiṇeyyo añjalikaraṇīyo,
Worthy of generosity, worthy of respect,
Anuttaraṇ puñña-kkhettaṇ lokassā'ti.
An unsurpassed field of goodness for the universe.'



Dhamma Samādhi

Tassime pañca nīvaraṇe pahīne attani samanupassato Realizing that these five hindrances have been abandoned within,

Pamuditassa pīti jāyati,With the arising of gladness, joy arises;

Pītimanassa kāyo passambhati, With mental joy, the body becomes calm;

Passaddhakāyo sukhaṃ vediyati,Calm in body, the mind experiences happiness;

Sukhino cittaṃ samādhiyati. The happy mind becomes collected.



Nibbāna Gātha AN III 32 Ānanda Sutta

Etaṃ santaṃ, etaṃ paṇītaṃ,
This is peaceful, this is sublime,
Yadidaṃ sabba-saṅkhāra-samatho
Namely the stilling of all processes,
Sabbūpadhi-paṭinissaggo
Breaking free from all mental limitations,
Taṇha-kkhayo
The complete calming of tension,
Virāgo nirodho
Appeasement, Release,
Nibbānaṃ.
The Blowing out.



The Buddha's Passing

DN 16 Last Words

Handa dāni, bhikkhave, āmantayāmi vo,
At last, now, monks, I speak to you,
vayadhammā saṅkhārā appamādena sampādethā.
All conditions are of a nature to pass,
with mindfulness, realize this.

Then, Sakka said:

Aniccā vata saṅkhārā,

Mental activities are impermanent,

uppāda-vaya-dhammino;

transient in nature;

Upajjitvā nirujjhanti,

Once they have arisen, they disappear,

tesaṃ vūpasamo sukho.

Their calming is blissful.



Dhammapāda Gātha

1.

Mano-pubban-gamā dhammā,
Mind precedes all things,
Mano-seṭṭhā mano-mayā,
All are governed by the mind, created by the mind,
Manasā ce paduṭṭhena
If, with an unwholesome mind,
Bhāsati vā karoti vā,
A person speaks or acts,
Tato nam dukkham-anveti
Trouble follows along
Cakkam va vahato padam.
As a cart is dragged on with much labor.

2.

Mano-pubban-gamā dhammā,
Mind precedes all things,
Mano-seṭṭhā mano-mayā,
All are governed by the mind, created by the mind,
Manasā ce pasannena
If, with a wholesome mind,
Bhāsati vā karoti vā,
A person speaks or acts,
Tato nam sukham-anveti
Then, happiness follows along

Opening Chants

Chāyā va anapāyinī.

Like one's own shadow.

5.

Na hi verena veranī

Never is anger

Sammant-īdha kudacanam

Appeased by anger,

Averena ca sammanti

Only by non-anger is it appeased,

Esa dhammo sanantano

This is an eternal law.

16.

Idha modati pecca modati

In this world and the next, one rejoices,

Katapuñño ubhayattha modati

The doer of good rejoices in both worlds;

So modati so pamodati

One rejoices, one delights,

Disvā kamma-visuddhim attano.

Seeing the beauty of one's own actions.

108.

Puññañ-ce puriso kayirā,

Should a person do good deeds,

Kayirāthetam punappunam,

Let one do it over and over again;

Tamhi chandam kayirātha,

Let one be wholly devoted to it,

Sukho puññassa uccayo.

For blissful is the accumulation of goodness.

Māppamaññetha puññassa:

Do not belittle goodness thinking:

Na mam tam āgamissati.

'It will never come to me.'

Udabindunipātena udakumbho pi pūrati,

With each drop of water, the jar gets filled,

Dhīro pūrati puññassa,

The wise gets filled with wisdom,

Thokathokam-pi ācinam.

Gathering it little by little.

125.

Whosoever should revile a blameless person, Suddhassa posassa anangaṇassa,

So appaduţţhassa narassa dussati,

A bright sage of spotless virtue;

Tam-eva bālam pacceti pāpam,

A fool's wickedness turns back on him,

Sukhumo rajo paţivātam va khitto.

Like fine dust thrown against the wind.

183.

Sabba-pāpassa akaraṇam,

Abandoning what is unwholesome,

Kusalassa upasampadā,

Cultivating what is wholesome,

Sacitta-pariyodapanam -

And elevating one's mind,

Etam Buddhāna' sāsanam.

This is the Buddha's Teaching.

Khantī paramam tapo titikkhā,
Patience and acceptance are the utmost sacrifice,
Nibbānam paramam vadanti Buddhā.
Nibbāna is paramount say the Buddhas,
Na hi pabbajito parūpaghāti,
One is no spiritual person, who strikes another,
Samaņo hoti param viheṭhayanto.
One is no monk, who oppresses others.

185.

Anūpa-vādo, anūpa-ghāto,
Not looking to blame, not looking to hurt,
Pātimokkhe ca samvaro,
Self-mastered by the guidelines of the Pātimokkha,
Mattaññutā ca bhattasmim,
Knowing the right amount of food,
Pantañ-ca sayanāsanam,
Living alone,
Adhicitte ca āyogo And being devoted to the higher mind,
Etam Buddhāna' sāsanam.
This is the Teaching of the Buddhas.

200.

Susukham vata jīvāma
Surely, we are living in bliss,
Yesam no natthi kiñcanam,
We who have nothing,
Pīti-bhakkhā bhavissāma
Feeders on joy we shall be,

Devā Ābhassarā yathā.

Like the Devas of streaming radiance.

368.

Mettāvihārī yo bhikkhu,

The monk who lives in Boundless Love,

Pasanno Buddha-sāsane,

Who is confident in the Buddha's Teaching,

Adhigacche padam santam,

Accomplished, one walks at peace,

Sankhārūpasamam sukham.

Experiencing the happiness of the stilling of tension.

153.

Aneka-jāti-samsāram

Countless births in Saṃsāra,

Sandhāvissam anibbisam

Searching without finding,

Gaha-kārakam gavesanto:

The builder of this house,

Dukkhā jāti puna-ppunam.

Troublesome it is, to be born again and again.

154.

Gaha-kāraka diţţhosi!

Oh housebuilder, you are seen!

Puna geham na kāhasi:

Another house you shall not build,

Sabbā te phāsukā bhaggā,

All your rafters have given out,

Gaha-kūṭam visankhitam,

The ridge beam is shattered,

Opening Chants

Visankhāra-gatam cittam, Mind has gone beyond fabrications, Taṇhānam khayam-ajjhagā. Having reached the end of discontent.



Khamāpana Yācanā - MN 104 Samagama Sutta

Kāyena vācā-cittena
By way of body, speech or mind,
Pamādena mayā katam,
For any careless action of mine,
Accayam khama me Bhante
Please forgive me, Bhante,
Bhūri-pañña Tathāgata.
Truth-Finder of profound wisdom.

Kāyena vācā-cittena
By way of body, speech or mind,
Pamādena mayā katam,
For any careless action of mine,
Accayam khama me Dhamma
Please forgive me, O Dhamma,
Sandiṭṭhika, akālika.
Which is directly visible and immediate.

Kāyena vācā-cittena
By way of body, speech or mind,
Pamādena mayā katam,
For any careless action of mine,
Accayam khama me Sangha
Please forgive me, O Sangha,
Puññakkhetta anuttara.
Unrivaled field of merit.



Reflections on the Requisites

Paccavekkhanā (MN 2 Sabbāsavā Sutta – All the Distractions)

Katame ca, bhikkhave, How monks, āsavā paṭisevanā pahātabbā Should one abandon distractions by reflection?

[Clothing]

1. Paţisankhā yoniso cīvaram paţisevati:

While wearing robes, one reflects wisely:

'Yāvadeva sītassa paṭighātāya,

"This is only to protect [the body] from cold,

Uṇhassa paṭighātāya,

To protect it from heat,

Daṃsa-makasa
To protect it from flies, mosquitos,

Vātātapa-sarīsapa
Wind, sun, insects

Samphassānaṃ paṭighātāya,

and lurking animals,

Yāvadeva hiriko-pīna-ppaṭicchādanatthaṃ.'

And for concealing the private parts."

[Food]

2. Paţisankhā yoniso pindapātam paţisevati:

While eating almsfood, one reflects wisely:

'Neva davāya, na madāya,

"This is not for playing around, not for intoxication, Na maṇḍanāya, na vibhūsanāya,
Not for looking pretty, not for personal pride,
Yāvadeva imassa kāyassa ṭhitiyā yāpanāya,
But only for sustaining and maintaining the body,
Vihiṃsū-paratiyā,
For allaying discomfort,

Brahmacariyānuggahāya.
And for the love of the spiritual life.

Iti purāṇañca vedanam paṭihaṅkhāmi:

This will allay any overwhelming feelings (hunger)
Navañca vedanaṃ na uppādessāmi,
And not create new feelings (overeating),
Yātrā ca me bhavissati anavajjatā ca
I this way, I will become blameless
Phāsuvihāro ca'.
and live at ease."

[Shelter]

3. Paţisankhā yoniso senāsanam paţisevati:

While living in some residence, one reflects wisely:

'Yāvadeva sītassa paṭighātāya,
"This is only to protect [the body] from cold,
Uṇhassa paṭighātāya,
To protect it from heat,

Daṃsa-makasa
To protect from flies, mosquitos,
Vātā-tapa-sarīsapa
wind, sun, insects
Samphassānaṃ paṭighātāya,
and lurking animals.

Yāvadeva utu-parissaya-vinodana-It is only to ease the disturbances of the seasons Paṭisallānārāmatthaṃ'. and for the purpose of meditation."

[Medicine]

4. Paṭisaṅkhā yoniso gilāna-ppaccaya-While using medicine for illnesses and bhesajja-parikkhāraṃ paṭisevati: medical assistance or treatments, one reflects wisely:

'Yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya,
"This is only to alleviate any unpleasant experiences,
Abyābajjha paramatāya'.
[In service] of the highest kindness of heart.

Yañhissa, bhikkhave,
In this way monks,
Appaṭisevato
when one is unreflective:

Uppajjeyyuṃ āsavā vighāta pariļāhā,There is tension and overwhelming distractions;

Pațisevato

But when one is reflective:

Evamsa te āsavā vighātapariļāhā na honti.

There is no tension nor overwhelming distractions.

Opening Chants

Paritta



Khp 5 Discourse on the Blessings

Evam me sutam—
Thus I have heard,
Ekam samayam
At one time,
Bhagavā sāvatthiyam viharati
The Awakened One was residing in Sāvatthi
Jetavane anāthapindikassa ārāme.
In Jeta's grove at Anāthapindika's monastery.

Atha kho aññatarā devatā
Then a certain Deva,
Abhikkantāya rattiyā
At the waning of the night,
Abhikkanta-vaṇṇā kevala-kappaṃ
Shining with surpassing splendor,
jetavanaṃ obhāsetvā
Filling the entire Jeta's grove,
yena bhagavā tenupasaṅkami;
Approached where the Exalted One was.

Upasankamitvā bhagavantam abhivādetvā Having approached and paid loving respect **ekamantam aṭṭhāsi.**

he stood to the side.

Ekamantaṃ ṭhitā kho sā devatā
While standing to the side,
bhagavantaṃ gāthāya ajjhabhāsi—
that Deva addressed the Exalted One in verses:

(Devatā)

1.

"Bahū devā manussā ca,
"Many Devas and humans
Maṅgalāni acintayuṃ;
Have pondered about happiness
Ākaṅkhamānā sotthānaṃ,
Seeking well-being,
Brūhi maṅgalam-uttamaṃ".
Pray Bhante, what is the highest blessing?"

(The Buddha)

2.

"Asevanā ca bālānaṃ,
"Not associating with the careless,
Paṇḍitānañca sevanā;
Associating with the wise,
Pūjā ca pūjaneyyānaṃ,
Revering those worthy of esteem:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

Patirūpa-desavāso ca,
Living in a pleasant location,
Pubbe ca katapuññatā;
Having performed merits in the past,
Atta-sammā-paṇidhi ca,
Aspiring for righteousness:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

4.

Bāhu-saccañca sippañca,
Being knowledgeable and skilled,
Vinayo ca susikkhito;
Disciplined and competent,
Subhāsitā ca yā vācā,
With eloquent speech:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

5.

Mātā-pitu-upaṭṭhānaṃ,
Attending to one's mother and father,
Putta-dārassa saṅgaho;
Caring for one's wife and children,
Anākulā ca kammantā,
Not having a disturbing profession:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

Dānañca dhamma-cariyā ca, Giving and living in Truth, Ñātakānañca saṅgaho; Caring for one's relatives, Anavajjāni kammāni, Acting blamelessly: Etaṃ maṅgalam-uttamaṃ. This is the highest blessing.

7.

Āratī viratī pāpā,
Staying away and abstaining from all wrong,
Majjapānā ca saṃyamo;
Refraining from intoxicants,
Appamādo ca dhammesu,
Being steadfast in truth:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

8.

Gāravo ca nivāto ca,
Being respectful and unpretentious,
Santuṭṭhi ca kataññutā;
Content and grateful,
Kālena dhamma-ssavanaṃ,
Hearing the Dhamma in good time:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

Khantī ca sovacassatā,
Being patient and gentle,
Samaṇānañca dassanaṃ;
Visiting monks,
Kālena dhamma-sākacchā,
Conversing on the Dhamma in good time:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

10.

Tapo ca brahma-cariyañca,
Being intent, living the spiritual life,
Ariya-saccāna dassanaṃ;
Comprehending the truths of the awakened ones,
Nibbāna-sacchikiriyā ca,
Experiencing Nibbāna:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing,

11.

Phuṭṭhassa lokadhammehi,
Touched by the ways of the world,
Cittaṃ yassa na kampati;
With a mind that remains unshaken,
Asokaṃ virajaṃ khemaṃ,
Sorrowless, quenched and serene:
Etaṃ maṅgalam-uttamaṃ.
This is the highest blessing.

Parittas — Protections

12.

Etādisāni katvāna,
Doing here as such,
Sabbattha maparājitā;
Everywhere undefeated,
Sabbattha sotthim gacchanti,
They go, abounding in happiness:
Tam tesam mangalam-uttaman"ti.
For them, this is the highest blessing."



Khp 6 The Jewel Discourse

1.

Yānīdha bhūtāni samāgatāni,
Of all beings here assembled;
Bhummāni vā yāni va antalikkhe;
Whether from the earth or from the sky,
Sabbeva bhūtā sumanā bhavantu,
May the minds of all these beings be uplifted,
Athopi sakkacca suṇantu bhāsitaṃ.
May they be able to understand what is said.

2.

Tasmā hi bhūtā nisāmetha sabbe,
May all of these beings attend closely
Mettaṃ karotha mānusiyā pajāya;
Be loving and kind towards this generation of humans
Divā ca ratto ca haranti ye baliṃ,
Who day and night, bring you offerings
Tasmā hi ne rakkhatha appamattā.
Therefore, protect them carefully.

3.

Yaṃ kiñci vittaṃ idha vā huraṃ vā, Whatever wealth there is here or in the future, Saggesu vā yaṃ ratanaṃ paṇītaṃ; Even the most precious jewels in the heavens, Na no samaṃ atthi tathāgatena, None is equal to the Truth-Finder.

Idampi buddhe ratanam paṇītaṃ;
This is the sublime jewel of the Buddha
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

4.

Khayaṃ virāgaṃ amataṃ paṇītaṃ,

That Cessation, Unclenching, Undying, Blissful State,

Yadajjhagā sakyamunī samāhito;

That state of collectedness attained by the Sakyan Sage;

Na tena dhammena samatthi kiñci,

There is no other state equal to that state,

Idampi dhamme ratanaṃ paṇītaṃ;
This is the sublime jewel of the Dhamma
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

5.

Yaṃ buddha-seṭṭho parivaṇṇayī suciṃ,

That which the Buddha, the highest being, praised as pure;

Samādhim-ānantarik-aññam-āhu;

The Samādhi which is known as uninterrupted,

Samādhinā tena samo na vijjati,

A Samādhi equal to this cannot be known.

Idampi dhamme ratanaṃ paṇītaṃ; This is the sublime jewel of the Dhamma Etena saccena suvatthi hotu.

By understanding this, let there be happiness.

6.

Ye puggalā aṭṭha sataṃ pasatthā, The eight [awakened] persons praised by the mindful, Cattāri etāni yugāni honti;

There are these four pairs;

Te dakkhiṇeyyā sugatassa sāvakā,

Those students of the Blissful One, worthy of offerings,

Etesu dinnāni mahapphalāni;

Those to whom what is offered bears great fruits;

Idampi saṃghe ratanaṃ paṇītaṃ,
This is the sublime jewel of the Saṅgha,
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

7.

Ye suppayuttā manasā daļhena,
Those who are steadily intent,
Nikkāmino gotama-sāsanamhi;
The greedless [followers] of Gotama's footsteps,
Te pattipattā amataṃ vigayha,
Who arrived, entered and plunged into the Deathless,
Laddhā mudhā nibbutiṃ bhuñjamānā;
And are delighting in unbinded bliss, obtained for free;

Idampi saṃghe ratanaṃ paṇītaṃ,
This is the sublime jewel of the Saṅgha,
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

8.

Yathinda-khīlo patha-vissito siyā,
Just as a pillar of Indra which is firmly set into the earth,
Catubbhi vātehi asampakampiyo;
Does not waver on account of the four winds,
Tathūpamaṃ sappurisaṃ vadāmi,
This is an analogy for the people of Truth,
Yo ariya-saccāni avecca passati;
Those who have unwavering vision of the awakened truths;

Idampi saṃghe ratanaṃ paṇītaṃ,
This is the sublime jewel of the Saṅgha,
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

9.

Ye ariya-saccāni vibhāvayanti,
Those who make clear these Awakened Understandings,
Gambhīra-paññena sudesitāni;
Which exquisitely teach truly profound wisdom;
Kiñcāpi te honti bhusaṃ pamattā,
However much they fall into negligence,
Na te bhavaṃ aṭṭhamam-ādiyanti;
They cannot take up an eighth [lifetime];

Idampi saṃghe ratanaṃ paṇītaṃ, This is the sublime jewel of the Saṅgha, Etena saccena suvatthi hotu. By understanding this, let there be happiness.

Sahāvassa dassana-sampadāya,
Following that blissful vision
Tayassu dhammā jahitā bhavanti;
Three qualities are given up;
Sakkāya-diṭṭhī vicikicchitañca,

10.

Belief in personal identity, perplexity, Sīlabbataṃ vāpi yadatthi kiñci.

And the marsh of [blind] observances.

Catūh-apāyehi ca vippamutto, Risen above and freed from the four lower planes, Chacc-ābhiṭhānāni abhabba kātuṃ; Incapable of committing any of the six great crimes;

Idampi saṃghe ratanaṃ paṇītaṃ,
This is the sublime jewel of the Saṅgha,
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

11.

Kiñcāpi so kamma karoti pāpakaṃ,

Whatever unwholesome action one performs,

Kāyena vācā uda cetasā vā;

By way of body speech or mind;

Abhabba so tassa paṭicchadāya,
One is incapable of concealing it,
Abhabbatā diṭṭha-padassa vuttā;
This incapacity testifies that one has seen [the Dhamma];

Idampi saṃghe ratanaṃ paṇītaṃ,
This is the sublime jewel of the Saṅgha,
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

12.

Vana-ppagumbe yatha phussitagge,
Like the old growth forest is the highest,
Gimhā-namāse paṭhamasmiṃ gimhe;
And the summer season is the hottest;
Tathūpamaṃ dhammavaraṃ adesayi,
These analogies point to the true Dhamma,
Nibbāna-gāmiṃ paramaṃ hitāya;
Which leads to Nibbāna, the Unsurpassed Goodness;

Idampi buddhe ratanam paṇītam,
This is the sublime jewel of the Buddha
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

13.

Varo varaññū varado varāharo, It is the best, most excellent knowledge, Which imparts the highest, the most sublime food, Anuttaro dhamma-varaṃ adesayi; This is the unsurpassed truest Teaching;

Idampi buddhe ratanam paṇītaṃ, This is the sublime jewel of the Buddha Etena saccena suvatthi hotu. By understanding this, let there be happiness.

14.

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
The old fades away and nothing new comes to be,
Viratta-cittā-yatike bhavasmiṃ;
Their minds are free from future becoming;
Te khīṇabījā avirūļhi-chandā,
The seeds of craving all crushed, incapable of growth,
Nibbanti dhīrā yathāyaṃ padīpo;
The sages blown out just like a lamp;

Idampi saṃghe ratanaṃ paṇītaṃ,
This is the sublime jewel of the Saṅgha,
Etena saccena suvatthi hotu.
By understanding this, let there be happiness.

[Spoken by Sakka, Leader of the Devas:]

15.

Yānīdha bhūtāni samāgatāni,
All beings here assembled;
Bhummāni vā yāni va antalikkhe;
Whether from the earth or from the sky,
Tathāgatam deva-manussa-pūjitam,
Devas and humans pay homage to the Truth-Finder,
Buddham namassāma suvatthi hotu.
We look up to the Buddha,
Let there be happiness.

Yānīdha bhūtāni samāgatāni,
All beings here assembled;
Bhummāni vā yāni va antalikkhe;
Whether from the earth or from the sky,
Tathāgataṃ deva-manussa-pūjitaṃ,
Devas and humans pay homage to the Truth-Finder,
Dhammaṃ namassāma suvatthi hotu.
We look up to the Teaching,
Let there be happiness.

17.

Yānīdha bhūtāni samāgatāni,
All beings here assembled;
Bhummāni vā yāni va antalikkhe;
Whether from the earth or from the sky,
Tathāgatam deva-manussa-pūjitam,
Devas and humans pay homage to the Truth-Finder,
Saṃghaṃ namassāma suvatthi hotū'ti.
We look up to the Community,
Let there be happiness.



Khp 9 Discourse on Boundless Love

1.

Karaṇīyam-attha-kusalena,
This should be displayed by one skilled in goodness,
Yanta santaṃ padaṃ abhisamecca;
One who walks at peace and is accomplished;
Sakko ujū ca suhujū ca,
That person is able, straight and composed,
Sūvaco cassa mudu anatimānī.
Well spoken, kind and free from conceit.

2.

Santussako ca subharo ca,
Content and easy to support,
Appakicco ca sallahuka-vutti;
With few duties, living lightly;
Santindriyo ca nipako ca,
With faculties at peace, clever,
Appagabbho kulesv-ananugiddho.
Unobtrusive and not greedy with family folk.

3.

Na ca khuddam samācare kiñci, Not performing anything,

Yena viññū pare upavadeyyum;

That the wise would later reprove;

[Wishing:]

Sukhino va khemino hontu, 'May all beings be happy and secure, Sabbasattā bhavantu sukhitattā. May all beings be happy at heart.'

4.

Ye keci pāṇa-bhūtatthi, 'Of all living beings there might be, Tasā vā thāvarā vanavasesā: Whether frail or strong, without exception; Dīghā vā ye va mahantā, Whether great or tall, Majjhimā rassakā aņuka-thūlā. Medium or short, rough or delicate, Ditthā vā ye va aditthā, Visible or invisible. Ye va dūre vasanti avidūre: Those who live near or far away; Bhūtā va sambhavesī va. Those who are alive and those about to be. Sabba-sattā bhavantu sukhitattā. May all beings be happy at heart.'

5.

Na paro param nikubbetha, Not deceiving others, Nāti-maññetha katthaci na kañci; Nor despising anyone anywhere; Byārosanā paṭigha-sañña,
Doing away with bitterness and retaliation,
Nāññam-aññassa dukkham-iccheyya.
Not wishing harm for others.

6.

Mātā yathā niyaṃ-putta,
Just as a mother would for her child,
Māyusā eka-puttam-anurakkhe;
Protect her only child with her own life,
Evampi sabba-bhūtesu,
In the same way, towards all beings,
Mānasaṃ bhāvaye aparimāṇaṃ.
One develops a boundless heart.

7.

Mettañca sabba-lokasmi,
With Boundless Love for this entire universe,
Mānasaṃ bhāvaye aparimāṇaṃ;
One develops a boundless heart.
Uddhaṃ adho ca tiriyañca,
Above, below and all around,
Asambādhaṃ averam-asapattaṃ.
Unrestricted, rid of anger and resentment.

8.

Tiṭṭhaṃ caraṃ nisinno va,
[While] standing, walking or sitting,
Sayāno yāvatāssa vitamiddho;
[Even] laying down, for as long as one is awake;
Etaṃ satiṃ adhiṭṭheyya,
This awareness should be established,

Parittas — Protections

Brahmam-etam vihāram-idham-āhu.

This is said to be Brahma's mode of living.

9.

Dițțhiñca anupaggamma,

Not holding on to opinions and judgements,
Sīlavā dassanena sampanno;
Good in nature and discerning,
Kāmesu vinaya gedham,
Giving up sensory gratification,
Na hi jātu-ggabbhaseyya puna-retīti.

One [is headed for the realms of bliss].



AN IV 67 Ahirāja Sutta Royal Snake Protection

[Sutta Introduction]

Once,

The Awakened One was residing at Sāvatthi In Jeta's grove, at Anāthapiṇḍika's Monastery.

At that time in Sāvatthi,

A certain monk died from a snake bite.

Then many monks approached the Buddha; Paid loving respects, sat down in front of him And reported this.

[The Buddha]
"Monks,
This monk surely did not pervade
The four royal snake families with a loving mind.

If he had done so monks,
That monk would not have died bitten by a snake."

What four?

Short Essentials

- (1) The royal family of the viperidae snakes,
- (2) The royal family of the elapid snakes,
- (3) The royal family of the colubrid snakes,
- (4) The royal family of the black hydrophidae snakes.

"Monks, this monk surely did not pervade These four royal snake families with a loving mind."

"Monks,
For your own safety,
Your own protection,
Your own security,
I advise you to pervade
These four royal families of snakes with love;

[In this way, thinking:]

[The Paritta]

Virūpakkhehi me mettam,
I have love for the vipers
Mettam erāpathehi me;
For the elapids I have love;
Chabyāputtehi me mettam,
I have love for the colubrids,
Mettam kaṇhāgotamakehi ca.
For the black hydrophids I have love.

Apādakehi me mettam, I have love for those without feet, Mettam dvipādakehi me; For those with two feet I have love; Catuppadehi me mettam,
I have love for those with four feet,
Mettam bahuppadehi me.
For those with many feet I have love.

Mā maṃ apādako hiṃsi,
Let those without feet not hurt me,
Mā maṃ hiṃsi dvipādako;
Let those with two feet not hurt me;
Mā maṃ catuppado hiṃsi,
Let those with four feet not hurt me,
Mā maṃ hiṃsi bahuppado.
Let those with many feet not hurt me.

Sabbe sattā sabbe pāṇā,
May all beings, all who breathe,
Sabbe bhūtā ca kevalā;
all the living and the rest;
Sabbe bhadrāni passantu,
May they all come upon well-being,
Mā kañci pāpamāgamā.
May no wrong come to them.

Appamāṇo buddho,
Measureless is the Buddha,
Appamāṇo dhammo;
Measureless is the Dhamma;
Appamāṇo saṃgho,
Measureless is the Saṅgha;

Pamāṇa-vantāni sarīsa-pāni.Creeping things are limited and measurable.

Short Essentials

Ahi-vicchikā sata-padī, Snakes, centipedes, Uṇṇanābhī sarabū mūsikā; Spiders, lizards and rats;

Katā me rakkhā katā me parittā, I have made this protection, I have made this safeguard, Paṭikkamantu bhūtāni; May these beings turn away;

Sohaṃ namo bhagavato,
As I pay homage to the Awakened One,
Namo sattannaṃ sammā-sambuddhānan"ti.
Homage to the seven Perfectly All-Awakened Buddhas.

Short Essentials



(Theragāthā)

1.11

"Pāmojja-bahulo bhikkhu,

"Monks and nuns who find great joy
dhamme buddhappavedite;
in the teaching expounded by the Buddha,
Adhigacche padam santam,
They attain the peaceful state,
sankhār-ūpasamam sukhan"ti.
Enjoying the bliss of calming mental activities."

1.16

"Yathāpi bhaddo ājañño,
"Just as a strong highbred horse
naṅgalāvattanī sikhī;
who turns the plow like fire
Gacchati appakasirena,
goes about with little difficulty;
evaṁ rattindivā mama;
So do I, day and night,
Gacchanti appakasirena,
Go about with little difficulty,
sukhe laddhe nirāmise"ti.
Delighting in the bliss which is beyond this world."

1.63

"Cutā patanti patitā,

"Those who pass away,
weighed down and sullen,
giddhā ca punarāgatā;

longing [for things], they come back [over and over] again.

Katam kiccam ratam rammam, Those who enjoy what should be enjoyed, sukhenanvāgatam sukhan"ti. They attain bliss by following bliss."

1.71

"Susukhuma-nipuṇ-attha-dassinā,
"For one who sees the goal, so subtle and profound,
Matikusalena nivātavuttinā;
Skilled in mind and humble in one's ways,
Samsevita-vuddhasīlinā,
Who has nurtured the growth of their virtue,
Nibbānam na hi tena dullabhan"ti.
Nibbāna is not hard to attain."



AN IV 143 Āloka Sutta

"Cattārome, bhikkhave, ālokā. Katame cattāro?

"There are four kinds of lights, monks. What four?

(1) Candāloko,

The light of the moon,

(2) sūriyāloko

The light of the sun,

(3) aggāloko

The light of fire,

(4) paññāloko

and the light of wisdom.

- Ime kho, bhikkhave, cattāro ālokā.

These are the four kinds of light, monks.

Etadaggam, bhikkhave,

And this is the best

imesam catunnam ālokānam yadidam

of these four kinds of light, monks, that is:

paññāloko"ti.

The light of wisdom."



AN VI 6.78 Sukha-Somanassa Sutta

Chahi, bhikkhave,
Monks,
Dhammehi samannā-gato
Endowed with six qualities,
Bhikkhu diṭṭheva dhamme
One lives, here and now,
Sukha-somanassa-bahulo viharati,
Abounding in blissful ease of mind,
Yoni cassa āraddhā hoti
And one is thoroughly undertaking the way
Āsavānaṃ khayāya.
to the stilling of the distractions.

Katamehi chahi? What six?

Idha, bhikkhave, bhikkhu Here, a bhikkhu;

- **(1)** *Dhammā-rāmo hoti, Delights in the Dhamma,*
- (2) Bhāvanā-rāmo hoti,
 Delights in [mental] development,
- (3) Pahānā-rāmo hoti, Delights in letting go,

- **(4)** *Pavivekā-rāmo hoti, Delights in solitude,*
- (5) Abyāpajjhā-rāmo hoti, Delights in non-anger,
- **(6)** Nippapañcā-rāmo hoti.

 And delights in non-propagation.

Imehi kho, bhikkhave,
Monks,
Chahi dhammehi samannā-gato
Endowed with these six qualities,
Bhikkhu diṭṭheva dhamme
One lives, here and now,
Sukha-somanassa-bahulo viharati,
Abounding in blissful ease of mind,
Yoni cassa āraddhā hoti
And one is thoroughly undertaking the way
Āsavānaṃ khayāyā.
to the stilling of the distractions.



AN III 131 Paţicchanna Sutta

"Tīṇimāni, bhikkhave, paṭicchannāni āvahanti, Three proceedings are kept concealed, monks, no vivaṭāni.

not carried out in the open.

Katamāni tīņi?

What three?

(1) Mātugāmo, bhikkhave, paṭicchanno āvahati,

Sexuality is kept concealed, monks,

no vivațo;

it is not carried out in the open.

(2) Brāhmaṇānam, bhikkhave, mantā paṭicchannā āvahanti,

The Brahmins' incantations are kept concealed, monks, no vivaṭā;

they are not carried out in the open.

(3) Micchādiṭṭhi, bhikkhave, paṭicchannā āvahati,

Wrong views [and actions] are kept concealed, no vivatā.

they are not carried out in the open.

Imāni kho, bhikkhave, tīņi paţicchannāni āvahanti,

These three proceedings are kept concealed, monks,

no vivatāni.

they are not carried out in the open.

Tīņimāni, bhikkhave, vivaţāni virocanti,

Three things are clear and open monks, shining for all to see, no paticchannāni.

and cannot be concealed.

Katamāni tīņi?

What three?

(1) Candamandalam, bhikkhave, vivatam virocati,

The moon is clear and open, it shines for all to see,

no paṭicchannaṁ;

it cannot be concealed.

(2) Sūriyamaṇḍalam, bhikkhave, vivaṭam virocati,

The sun is clear and open, monks, it shines for all to see, no paticchannam;

and cannot be concealed.

(3) Tathāgatappavedito dhammavinayo, bhikkhave,

The Truth-Finder's Teaching and way of life, monks,

vivațo virocati,

is clear and open,

no pațicchanno.

it shines for all to see, it cannot be concealed.

Imāni kho, bhikkhave, tīņi vivaţāni virocanti,

Three things are clear and open monks, shining for all to see, no paţicchannānī"ti.

they cannot be concealed.



AN IV 146 Pathamakāla Sutta

"Cattārome, bhikkhave, kālā.

"There are four times, monks.

Katame cattāro?

What are they?

There is

(1) Kālena dhammassavanam,

The right time for listening to the Dhamma,

(2) Kālena dhammasākacchā,

The right time for discussing the Dhamma,

(3) Kālena sammasanā,

The right time for tranquility,

(4) Kālena vipassanā-

The right time for discernment.

Ime kho, bhikkhave, cattāro kālā"ti.

These are the four times, monks."



AN IV 147 Dutiyakāla Sutta

"Cattārome, bhikkhave, kālā
"There are these four times, monks, which
sammā bhāviyamānā
properly developed
sammā anuparivattiyamānā
in harmony,
anupubbena āsavānam khayam pāpenti.
progressively bring about the stilling of the mind.

Katame cattāro? What are they?

There is

(1) Kālena dhamma-ssavanam,

The right time for listening to the Dhamma,

(2) Kālena dhamma-sākacchā,

The right time for discussing the Dhamma,

(3) Kālena sammasanā,

The right time for tranquility,

(4) Kālena vipassanā-

The right time for discernment.

Ime kho, bhikkhave, cattāro kālā

"These are the four times which

sammā bhāviyamānā
when properly developed
sammā anu-parivatti-yamānā
in harmony,
anupubbena āsavānam khayam pāpenti.
progressively lead to the stilling of the mind.

Seyyathāpi, bhikkhave, uparipabbate
Just as when it pours down heavily on the mountain tops,
thulla-phusitake deve vassante

Tam udakam yathā-ninnam pavatta-mānam

That water rushes down,

pabbata-kandara-padara-sākhā paripūreti;

filling the main valleys and the gorges;

Pabbata-kandara-padara-sākhā paripūrā

The main valleys and gorges being full,

kusobbhe paripūrenti;

they fill the streams;

Kusobbhā paripūrā

The streams being full,

mahā-sobbhe paripūrenti;

they fill the creeks;

Mahā-sobbhā paripūrā

The creeks being full,

kunnadiyo paripūrenti;

they fill the rivers;

Kunnadiyo paripūrā

The rivers being full,

mahā-nadiyo paripūrenti;

they fill the estuaries;

Mahā-nadiyo paripūrā

The estuaries being full, samuddam paripūrenti. they fill the great ocean.

Evamevam kho, bhikkhave, ime cattāro kālā
This is how, monks, these four times
sammā bhāviyamānā
when properly developed
sammā anu-parivatti-yamānā
in harmony,
anupubbena āsavānam khayam pāpentī"ti.
progressively lead to the stilling of the mind."



Unlimited Perception of Transience

AN VI 102 Anavatthita Sutta

"Cha, bhikkhave, ānisamse
"Monks, [considering] six benefits
[sampassamānena] alameva bhikkhunā
is enough for a monk or a nun
sabba-saṅkhāresu anodhiṁ karitvā
to make the [perception of transience] of all mental activities
[anicca-saññaṁ] upaṭṭhāpetuṁ.
established and unlimited.

Katame cha? What six?

- (1) 'Sabba-saṅkhārā ca me anavatthitā khāyissanti, 'All activities will appear to me as unestablished;
- (2) Sabba-loke ca me mano nābhi-ramissati,

 My mind will not latch on to anything in the world;
- (3) Sabba-lokā ca me mano vuṭṭhahissati, My mind will rise above the whole world;
- (4) Nibbāna-poṇañca me mānasam bhavissati, My mind will incline towards Nibbāna,

- (5) Samyojanā ca me pahānam gacchissanti, The fetters will come to be unshackled;
- (6) Paramena ca sāmaññena samannāgato bhavissāmī'ti. and I will come to realize the highest spiritual life.'

Ime kho, bhikkhave,

Monks.

cha ānisamse sampassamānena alameva bhikkhunā
considering these six benefits is enough
sabba-sankhāresu anodhim karitvā
to make the perception of transience
in all mental activities
anicca-saññam upaṭṭhāpetun"ti.
established and unlimited."



AN VI 103 Ukkhittāsika Sutta

"Cha, bhikkhave, ānisamse
"Monks, [considering] six benefits
[sampassamānena] alameva bhikkhunā
is enough for a monk or a nun
sabba-sankhāresu anodhim karitvā
to make the [perception of trouble] towards all mental activities
[dukkha-saññam] upaṭṭhāpetum.
established and unlimited.

Katame cha?

What six?

(1) 'Sabba-saṅkhāresu ca me nibbida-saññā

'The perception of disillusionment towards all activities paccupatthitā bhavissati, will be developed and firmly established, seyyathāpi ukkhittāsike vadhake.

Seeing them as an assassin with drawn out sword;

(2) Sabbalokā ca me mano vuṭṭhahissati,

My mind will rise above the whole world;

(3) Nibbāne ca santadassāvī bhavissāmi,

I will grow in the understanding that Nibbāna is peaceful;

- (4) Anusayā ca me samugghātam gacchissanti, My reactional tendencies will come to be rooted out;
- (5) Kiccakārī ca bhavissāmi,

 I will become one who accomplishes what should be done;
- (6) Satthā ca me pariciṇṇo bhavissati mettāvatāyā'ti.
 and I will attend to the teacher with loving benevolence.'

Ime kho, bhikkhave,

Monks,

cha ānisamse sampassamānena alameva

considering these six benefits is enough

bhikkhunā sabba-sankhāresu anodhim karitvā

for a monk to make the perception of trouble

towards all mental activities

dukkha-saññam upaṭṭhāpetun"ti.

established and unlimited."



Unlimited Perception of Selflessness

AN VI 104 Atammaya Sutta

"Cha, bhikkhave, ānisamse
"Monks, considering six benefits
sampassamānena alameva bhikkhunā
is enough for a monk or a nun
sabba-dhammesu anodhim karitvā
to make the [perception of selflessness] towards all activities
[anatta-saññam] upaṭṭhāpetum.
established and unlimited.

Katame cha?

What six?

(1) Sabbaloke ca atammayo bhavissāmi, I will not take anything in the world as mine or myself;

- **(2) Ahankārā ca me uparujjhissanti,**Taking things as "I" will be put to an end;
- (3) Mamankārā ca me uparujjhissanti, Taking things as "mine" will be put to an end;

- (4) Asādhāraņena ca ñāņena samannāgato bhavissāmi, I will come to possess knowledge not shared by many;
- (5) Hetu ca me sudiṭṭho bhavissati,

 I will see and understand the cause very clearly,
- (6) Hetusamuppannā ca dhammā.

 Along with the states that arise from that cause.

Monks,

cha ānisamse sampassamānena alameva bhikkhunā

considering these six benefits is enough

sabba-dhammesu anodhim karitvā

to make the perception of selflessness

towards all mental activities

anatta-saññam upaṭṭhāpetun"ti.

established and unlimited."

Ime kho, bhikkhave,



[Material Self]

Olārikassapi kho aham, poṭṭhapāda, atta-paṭilābhassa It is for the purpose of abandoning the material made-up self pahānāya dhammam desemi: that I teach the Dhamma in this way, Poṭṭhapāda:

'Yathā-patipannānam vo

'For those who practice in this way,

sankilesikā dhammā pahīyissanti,
mental impurities come to be given up,
vodāniyā dhammā abhivaḍḍhissanti,
and clear mental states directly come to growth,
paññā-pāripūriṃ
and they know the maturity and
vepullattañca
full development of discernment,
diṭṭheva dhamme
here and now,
sayaṃ abhiññā sacchikatvā

having realized it by their own direct experience,

upasampajja viharissathā'ti. they attain it and abide in it.'

Siyā kho pana te, poṭṭhapāda, evamassa:

It is possible that you might think, Poṭṭhapāda:

'Sankilesikā dhammā pahīyissanti, 'When mental impurities come to be given up vodāniyā dhammā abhivaddhissanti, and clear mental states directly come to growth, paññā-pāripūrim and one knows the maturity vepullattañca and full development of discernment, dittheva dhamme here and now. sayam abhiññā sacchikatvā having realized it by one's own direct experience. upasampajja viharissati, attaining it and abiding in it, dukkho ca kho vihāro'ti. that is no happy state to live in.'

Na kho panetam, poṭṭhapāda, evaṃ daṭṭhabbaṃ. But that is not so, Potthapāda, this is how it should be seen:

Saṅkilesikā ceva dhammā pahīyissanti,
When mental impurities come to be given up
vodāniyā ca dhammā abhivaḍḍhissanti,
and clear mental states directly come to growth,
paññā-pāripūriṃ
and one knows the maturity
vepullattañca
and full development of discernment

diṭṭheva dhamme
here and now,
sayaṃ abhiññā sacchikatvā
Having understood by one's own direct experience.
upasampajja viharissati,
attaining it and remaining in it,

pāmujjañceva bhavissati
Much relief and gladness are experienced,
pīti ca passaddhi ca
joy, calm
sati ca sampajaññañca
presence of mind, and full awareness
sukho ca vihāro.
and one abides in happiness.

[Mental Self]

Manomayassapi kho aham, poṭṭhapāda, attapaṭilābhassa It is for the purpose of abandoning the mentally made-up self pahānāya dhammaṃ desemi:

that I teach the Dhamma in this way, Poṭṭhapāda:
[...Repeating the entire previous section...]

[Immaterial Self]

Arūpassapi kho aham, poṭṭhapāda, attapaṭilābhassa It is for the purpose of abandoning the immaterial made-up self pahānāya dhammam desemi:

that I teach the Dhamma in this way, Poṭṭhapāda:

[...Repeating the entire previous section...]

Longer Essentials



DN 2 Sāmaññaphala Sutta

[Third Fruit of the Truth-Seeking Life] Paṇītatara-sāmaññaphala

"Sakkā pana, bhante,
"Is it possible to reveal Bhante,
aññampi diṭṭheva dhamme
another fruit, visible here and now,
sandiṭṭhikaṃ sāmañña-phalaṃ paññapetuṃ
of the truth-seeking life
imehi sandiṭṭhikehi sāmaññaphalehi
and which is, compared to the previous ones,
abhikkantatarañca paṇītatarañcā"ti?
beyond and more exalted?

"Sakkā, mahārāja.
"It is possible, O King,
Tena hi, mahārāja, suṇohi,
Then listen properly
sādhukaṃ manasi karohi, bhāsissāmī"ti.
And apply your mind to what I will say."

"Evam, bhante" ti kho "Yes Bhante"

Longer Essentials

rājā māgadho ajātasattu vedehiputto replied the King Ajātasattu Vedehiputta of Magadha bhagavato paccassosi.

To what the Awakened One had said.

Bhagavā etadavoca:

The Bhagavan said this:

[A Buddha Arises in the World]

Tathāgato Loke Uppajjati

"idha, mahārāja,
"Here, O King,
tathāgato loke uppajjati
A Truth-Finder arises in the world,
arahaṃ sammāsambuddho
truly worthy, a perfectly All-Awakened Buddha
vijjācaraṇasampanno
Endowed with true knowledge and deportment,
sugato lokavidū
Auspicious, Knower of the worlds
anuttaro purisadammasārathi
Unsurpassed guide for those who seek self-mastery
satthā devamanussānaṃ buddho bhagavā'ti;
Teacher of Devas and humans, Awakened and Blessed.

So imam lokam sadevakam samārakam And in this world, with its Devas and Māras, sabrahmakam sassamaṇabrāhmaṇim Brahmās, truth-seekers and brahmins, pajam sadevamanussam sayam This generation of kings and people,

abhiññā sacchikatvā pavedeti.

He makes known the direct experience of his realization.

So dhammam deseti

He teaches the Dhamma

ādikalyāṇaṃ

That is beautiful in the beginning

majjhekalyāṇaṃ

beautiful in the middle

pariyosānakalyāṇaṃ

and beautiful in the end

sāttham sabyañjanam,

in the meaning and in the phrasing

kevalaparipunnam

He embodies and shines forth the completely perfected

parisuddham

and utterly pure

brahmacariyam pakāseti.

spiritual life.

Tam dhammam sunāti

Then this teaching reaches the ears of

gahapati vā gahapatiputto vā

Householders and their children

aññatarasmim vā kule paccājāto.

Or others born in any family or country.

So tam dhammam sutvā

Having heard this Dhamma

tathāgate saddham paṭilabhati.

One gains faith in the Buddha

[...]

[Protected by the Pātimokkha] Pātimokkhasaṃvarasaṃvuto

So evam pabbajito samāno Gone forth as a monk or nun, pātimokkha-samvara-samvuto viharati one lives, master of oneself and protected by the pātimokkha ācāragocarasampanno, continually living virtuously, aņumattesu vajjesu bhayadassāvī, seeing the danger even in minute lapses of care, samādāya sikkhati sikkhāpadesu, undertaking the training in the training guidelines, kāya-kamma-vacī-kammena samannāgato kusalena, skillfully conducted in physical and verbal actions, parisuddhājīvo sīlasampanno, completely pure in living, filled with virtue, indriyesu guttadvāro, watchful over the doors of one's sense faculties, sati-sampajaññena samannāgato, possessed of presence and full awareness, santuttho. happy and content.

> [Virtue] Sīla

Kathañca, mahārāja, bhikkhu sīlasampanno hoti? And how, Great King, is a monk or nun good natured?

[Cūḷasīla] Short Virtue

Idha, mahārāja, bhikkhu
Here, a monk or nun
pāṇātipātaṃ pahāya
abandons hurting living beings
pāṇātipātā paṭivirato hoti.
and turns away from hurting living beings.
Nihitadaṇḍo nihitasattho
Without stick or sword
lajjī dayāpanno
considerate and kind
sabbapāṇabhūtahitānukampī viharati.
One lives, friendly and compassionate for all living beings.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Adinnādānam pahāya

One abandons the taking of what is not given adinnādānā paţivirato hoti

One turns away from taking what is not given dinnādāyī dinna-pāṭikankhī,

Taking only what is offered, wishing only for what is offered, athenena sucibhūtena attanā viharati.

One lives without stealing, with inner purity,

Idampissa hoti sīlasmiņ.

This constitutes one's good nature.

Longer Essentials

Abrahmacariyam pahāya

One abandons non-chastity,

brahmacārī hoti ārācārī

One lives the celibate life, living alone,

virato methunā gāmadhammā.

Abstaining from the village-practice of sexual intercourse.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Musāvādam pahāya

One abandons speaking lies,

musāvādā paţivirato hoti

One turns away from speaking lies,

saccavādī saccasandho

One is one who speaks the truth, filled with truth,

theto paccayiko avisamvādako lokassa.

Firm, trustworthy, not a deceiver of the world.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Pisuņam vācam pahāya

One abandons hurtful speech,

pisuņāya vācāya paţivirato hoti;

One turns away from hurtful speech,

ito sutvā na amutra akkhātā

What is heard here, one does not repeat elsewhere

imesam bhedāya;

in order to disunite the people here.

amutra vā sutvā na imesam akkhātā,

What is heard elsewhere, one does not repeat here, amūsaṃ bhedāya.

In order to disunite the people elsewhere.

Iti bhinnānam vā sandhātā,

One is a unifier of those who are divided

sahitānam vā anuppadātā,

and a promoter of those who are united,

samaggārāmo

enjoying harmony,

Samaggarato

delighting in harmony,

samagganandī

pleased by harmony,

samagga-karaṇim vācam bhāsitā hoti.

One speaks praise of making peace and harmony.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Pharusam vācam pahāya

One abandons coarse speech

pharusāya vācāya paţivirato hoti;

and turns away from coarse speech.

yā sā vācā nelā

Speaking with words that are polished,

kaṇṇasukhā

pleasant to the ear,

pemanīyā

loving,

hadayangamā

going to the heart,

porī

civilized,

Longer Essentials

bahujanakantā

beloved by many,

bahujanamanāpā

held dear by many,

tathārūpim vācam bhāsitā hoti.

One speaks words such as these.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Samphappalāpam pahāya

One abandons meaningless talk

samphappalāpā paṭivirato hoti

and turns away from meaningless talk.

kālavādī

One speaks at the appropriate time,

bhūtavādī

words that are factual,

atthavādī

and meaningful

dhammavādī

A speaker of Dhamma

vinayavādī,

A speaker of vinaya

nidhānavatim vācam bhāsitā hoti

One speaks in praise of laying down the burden.

kālena

Words that are timely,

sāpadesam

reasonable

pariyantavatim

well defined,

atthasamhitam.

In connection to the meaning.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Bījagāma-bhūtagāma-samārambhā paṭivirato hoti

One turns away from injuring the seed and the plant kingdom.

[Idampissa hoti sīlasmim.]

This constitutes one's good nature.

Ekabhattiko hoti

One is a one-meal eater, rattūparato virato one turns away from eating in the evening vikālabhojanā. and at improper times.

[Idampissa hoti sīlasmim.]

This constitutes one's good nature.

Nacca-gīta-vādita-visūkadassanā paţivirato hoti.

One turns away from dancing, singing, listening to music, entertainment shows.

Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā paṭivirato hoti.

One turns away from ornaments, perfumes, cosmetics and embellishing themselves by wearing jewelry.

Longer Essentials

Uccā-sayana-mahā-sayanā paţivirato hoti.

One turns away from using high and luxurious beds and seats.

Jāta-rūpa-rajata-paṭiggahaṇā paṭivirato hoti.

One turns away from owning money.

Āmaka-dhañña-paṭiggahaṇā paṭivirato hoti.

One turns away from accepting raw grain.

Āmaka-maṃsa-paṭiggahaṇā paṭivirato hoti.

One turns away from accepting raw meat.

Itthi-kumārika-paţiggahaṇā paţivirato hoti.

One turns away from owning women and young girls.

Dāsidāsapaţiggahaņā paţivirato hoti.

One turns away from owning men and women slaves.

Aje-ļaka-paṭiggahaṇā paṭivirato hoti.

One turns away from keeping goats and sheep.

Kukkuţa-sūkara-paţiggahaṇā paţivirato hoti.

One turns away from keeping chickens and pigs.

Hatthi-gavassavaļava-paţiggahaṇā paţivirato hoti.

One turns away from keeping elephants and cattle.

Khetta-vatthu-paṭiggahaṇā paṭivirato hoti.

One turns away from owning land and fields.

Dūteyya-pahiṇa-gaman-ānuyogā paţivirato hoti.

One turns away from running errands, sending for or going for messages and invitations,

Kayavikkayā paţivirato hoti.

One turns away from buying and selling.

Tulākūţa-kaṃsakūţa-mānakūţā paţivirato hoti.

One turns away from using false weights and false measures.

Ukkoṭana-vañcana-nikati-sāciyogā paṭivirato hoti.

One turns away from bribery and insincere duplicity.

Chedana-vadha-bandhana-viparāmosa-ālopasaha-sākārā paţivirato hoti.

One turns away from mutilation, blows, imprisonment, robbery, destruction, pillaging and violence.

Idampissa hoti sīlasmim.

This constitutes one's good nature.

Majjhimasīla... Mahāsīla...

[...Middle-Length Virtue and Long Virtue abridged...]

[Blameless bliss]

Anavajjasukham

Sa kho so, mahārāja, In this way, Great King,

bhikkhu evam sīlasampanno

For a monk or a nun of such good nature,

Longer Essentials

na kutoci bhayaṃ samanupassati, there is no fear arising from anywhere for them, yadidaṃ sīlasaṃvarato. Because they are protected by their own virtue.

Seyyathāpi, mahārāja,
Imagine, Great King,
rājā khattiyo muddhābhisitto
A highly celebrated king of the ruling caste
Nihatapaccāmitto
Who conquered his enemies
na kutoci bhayaṃ samanupassati,
there is no fear arising from anywhere for him
yadidaṃ paccatthikato;
Because of this very fact.

Evameva kho, mahārāja,
So too, Great King,
bhikkhu evaṃ sīlasampanno
For a monk or a nun of such good nature,
na kutoci bhayaṃ samanupassati,
there is no fear arising from anywhere for them,
yadidaṃ sīlasaṃvarato.
because they are protected by their own virtue.

So iminā ariyena sīlakkhandhena samannāgato Following this entire body of the awakened ones' virtue, ajjhattam anavajjasukham paṭisaṃvedeti. One experiences a bliss that is blameless within oneself.

Evaṃ kho, mahārāja, bhikkhu sīlasampanno hoti. In this way, Great King, a monk or nun is of good nature.

[Samādhi] Meditation

Kathañca, mahārāja, bhikkhu indriyesu guttadvāro hoti? And how is a monk or nun a gatekeeper of one's sense faculties?

[Indriyasaṃvara]
Restraint of the Sense Faculties

[The Eye]

Idha, mahārāja, bhikkhu
Here, Great King, one,
cakkhunā rūpaṃ disvā
Seeing a shape with the eye,
na nimittaggāhī hoti
one neither dwells on it [with one's mind]
nānubyañjanaggāhī.
Nor dwells on any of its features.

Yatv-ādhikaraṇamenaṃ
Because if one were to live
cakkhundriyaṃ asaṃvutaṃ viharantaṃ
with the eye faculty unprotected
abhijjhā domanassā
longing, impatience,
pāpakā akusalā dhammā
and unskillful, unwholesome states
anvāssaveyyuṃ,
would take over [one's mind].

tassa saṃvarāya paṭipajjati,
Thus, one practices for its mastery.
rakkhati cakkhundriyaṃ,
One protects the visual-faculty.
cakkhundriye saṃvaraṃ āpajjati.
One becomes skilled regarding the visual faculty.

[The ear]

Sotena saddaṃ sutvā
Hearing a sound with the ear,
na nimittaggāhī hoti
one neither dwells on it [with one's mind]
nānubyañjanaggāhī.
Nor dwells on any of its features.

Yatv-ādhikaraṇamenaṃ
Because if one were to live
cakkhundriyaṃ asaṃvutaṃ viharantaṃ
with the ear faculty unprotected
abhijjhā domanassā
longing, impatience
pāpakā akusalā dhammā
and unskillful, unwholesome states
anvāssaveyyuṃ,
would take over [one's mind].

tassa saṃvarāya paṭipajjati, Thus, one practices for its mastery. rakkhati cakkhundriyaṃ, One protects the auditive-faculty

cakkhundriye samvaram āpajjati.

One becomes skilled regarding the auditive faculty.

[The Nose]

Ghānena gandhaṃ ghāyitvā
Smelling an odor with the nose,
na nimittaggāhī hoti
one neither dwells on it [with one's mind]
nānubyañjanaggāhī.
Nor dwells on any of its features.

Yatvādhikaraņamenam

Because if one were to live

ghānindriyam asamvutam viharantam

with the olfactive faculty unprotected

abhijjhā domanassā

longing, impatience

pāpakā akusalā dhammā

and unskillful, unwholesome states

anvāssaveyyum,

would take over [one's mind].

tassa saṃvarāya paṭipajjati,
Thus, one practices for its mastery.
rakkhati ghānindriyaṃ,
One protects the olfactive faculty
ghānindriye saṃvaraṃ āpajjati.
One becomes skilled regarding the olfactive faculty.

[The Tongue]

Longer Essentials

Jivhāya rasaṃ sāyitvā
Tasting a flavor with the tongue,
na nimittaggāhī hoti
one neither dwells on it [with one's mind]
nānubyañjanaggāhī.
Nor dwells on any of its features.

Yatv-ādhikaraṇamenaṃ
Because if one were to live
jivhindriyaṃ asaṃvutaṃ viharantaṃ
with the gustative faculty unprotected
abhijjhā domanassā
longing, impatience and
pāpakā akusalā dhammā
unskillful, unwholesome states
anvāssaveyyuṃ,
would take over [one's mind].

Tassa saṃvarāya paṭipajjati,
Thus, one practices for its mastery.
rakkhati jivhindriyaṃ,
One protects the gustative faculty
jivhindriye saṃvaraṃ āpajjati.
One becomes skilled regarding the gustative faculty.

[The Body]

Kāyena phoṭṭhabbaṃ phusitvā
Touching a tangible with the body,
na nimittaggāhī hoti
one does not dwell on it [with one's mind]

nānubyañjanaggāhī.

Nor dwells on any of its features.

Yatv-ādhikaranamenam

Because if one were to live

kāyindriyam asamvutam viharantam

with the body faculty unprotected

abhijjhā domanassā

longing, impatience and

pāpakā akusalā dhammā

unskillful, unwholesome states

anvāssaveyyum,

would take over [one's mind].

tassa saṃvarāya paṭipajjati,

Thus, one practices for its mastery.

rakkhati kāyindriyam,

One protects the body faculty

kāyindriye saṃvaraṃ āpajjati.

One becomes skilled regarding the body faculty.

[The Mind]

Manasā dhammam viññāya

Aware of a mental object in one's mind na nimittaggāhī hoti one neither dwells on it [with one's mind] nānubyañjanaggāhī.

Nor dwells on any of its features.

Longer Essentials

Yatv-ādhikaraṇamenaṃ
Because if one were to live
manindriyaṃ asaṃvutaṃ viharantaṃ
with the mental faculty unprotected
abhijjhā domanassā
longing, impatience and
pāpakā akusalā dhammā
unskillful, unwholesome states
anvāssaveyyuṃ,
would take over [one's mind].

tassa saṃvarāya paṭipajjati,
Thus, one practices for its mastery.
rakkhati manindriyaṃ,
One protects the mental faculty
manindriye saṃvaraṃ āpajjati.
One becomes skilled regarding the mental faculty.

So iminā ariyena indriyasaṃvarena samannāgato Possessing this self-mastery of the awakened ones, ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti. One experiences a bliss that is blameless within oneself.

Evaṃ kho, mahārāja, bhikkhu indriyesu guttadvāro hoti.This is how a monk or a nun is a gatekeeper of one's sense faculties.

[Present and Fully Conscious] Sati-sampajañña

Kathañca, mahārāja, bhikkhu
And how, Great King, is a monk or nun endowed with
sati-sampajaññena samannāgato hoti?
presence of mind and is fully conscious?

Idha, mahārāja, bhikkhu
Here, Great King,
abhikkante paṭikkante sampajānakārī hoti,
One is fully conscious, while going forward and coming back
ālokite vilokite sampajānakārī hoti,
One is fully conscious, looking ahead and looking down
samiñjite pasārite sampajānakārī hoti,
One is fully conscious, moving and extending [one's body]
saṅghāṭi-patta-cīvara-dhāraṇe sampajānakārī hoti,
One is fully conscious, wearing the saṅghāṭi
and one's bowl and other robes.

asite pīte khāyite sāyite sampajānakārī hoti, One is fully conscious, while eating, drinking, chewing, swallowing,

uccārapassāvakamme sampajānakārī hoti, One is fully conscious, while evacuating and urinating, gate thite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

One is fully conscious, while walking, standing, sitting, sleeping, waking up, talking, being silent.

Evam kho, mahārāja, bhikkhu

This is how a monk or nun is endowed with

satisampajaññena samannāgato hoti.

Presence of mind and fully conscious.

[Santosa] Contentment

Kathañca, mahārāja, bhikkhu santuṭṭho hoti? And how, Great King, is a monk or nun content?

Idha, mahārāja,
Here, Great King,
bhikkhu santuṭṭho hoti
one is content
kāyaparihārikena cīvarena,
with robes to cover one's body,
kucchiparihārikena piṇḍapātena.
With alms food to satisfy one's stomach.

So yena yeneva pakkamati, Wherever one goes, samādāyeva pakkamati. one goes, taking only these things.

Seyyathāpi, mahārāja, Just as, Great King,

pakkhī sakuṇo yena yeneva ḍeti, a bird, wherever it flies, takes only its wings sapattabhārova ḍeti; and flies with itself as only burden. evameva kho, mahārāja, bhikkhu
In the same way, Great King, a monk or a nun
santuṭṭho hoti kāyaparihārikena cīvarena,
is happy with robes to cover one's body,
kucchiparihārikena piṇḍapātena.
with alms food to satisfy one's stomach.

So yena yeneva pakkamati, Wherever one goes, samādāyeva pakkamati. One goes, taking only these things.

> Evaṃ kho, mahārāja, bhikkhu santuṭṭho hoti. This is how, Great King, a monk or a nun is content.

[Letting go of the Hindrances] Nīvaraṇappahāna

So iminā ca ariyena sīlakkhandhena samannāgato,
Following this body of virtue of the awakened ones,
iminā ca ariyena indriyasaṃvarena samannāgato,
Possessing the awakened ones' mastery of sense faculties,
iminā ca ariyena sati-sampajaññena samannāgato,
Filled with the presence and full awareness of the awakened ones,
imāya ca ariyāya santuṭṭhiyā samannāgato,
Attained to this contentment of the awakened ones,

vivittam senāsanam bhajati One resorts to a secluded dwelling araññam rukkhamūlam or to the forest, at the root of a tree, pabbatam kandaram on a hillside in some cave, giriguham susānam vanapattham a refuge in the mountain, a cemetery, a forest hut, abbhokāsam palālapuñjam. in the open air or on a pile of straw.

So pacchābhattaṃ piṇḍapātapaṭikkanto
After having eaten, on return from alms round
nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ
one sits down with legs cross-folded and body upright
paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.
and settles down, attending with presence before oneself.

[Longing]

So abhijjham loke pahāya Abandoning longing for the world

vigatābhijjhena cetasā viharati, dwelling with a mind void of longing, abhijjhāya cittaṃ parisodheti. their mind is cleansed from longing

[Hostility and Aversion]

Byāpādapadosaṃ pahāya
Abandoning hostility and hatred,
abyāpannacitto viharati,
one dwells with a mind rid of hostility,

Sabbapāṇabhūtahitānukampī, with heart-felt compassion towards all beings that live byāpādapadosā cittaṃ parisodheti. one's mind is cleansed from hostility and hatred.

[Laziness]

Thinamiddham pahāya Leaving behind hardness and laziness of mind, Vigatathinamiddho viharati dwelling with a mind void of hardness and laziness, ālokasaññī, perceiving clearly sato sampajāno, present and fully aware,

thinamiddhā cittaṃ parisodheti. their mind is cleansed from hardness and laziness.

[Worry and Anxiety]

Uddhaccakukkuccam pahāya
Leaving behind agitation and remorse,
Anuddhato viharati,
one dwells, uplifted
Ajjhattam vūpasantacitto,
With an inwardly relieved mind,
Uddhaccakukkuccā cittam parisodheti.
their mind is cleansed from agitation and remorse.

[Perplexity]

Vicikiccham pahāya
Leaving behind perplexity,
tiṇṇavicikiccho viharati,
one dwells unperplexed,
akathankathī kusalesu dhammesu,
rid of uncertainty towards what is good,
vicikicchāya cittam parisodheti.
their mind is cleansed of insecurity.

[The Similes]

[...]

Evameva kho, mahārāja, bhikkhu

Just as if, Great King, a monk or a nun
yathā iṇaṃ
Was in debt,
yathā rogaṃ
sick,
yathā bandhanāgāraṃ
Imprisoned,
yathā dāsabyaṃ
In servitude,
yathā kantāraddhānamaggaṃ,
On a wild desert journey;

evam ime pañca nīvaraņe appahīne attani samanupassati.

This is how one perceives carrying around the five hindrances within one.

Seyyathāpi, mahārāja,

Just as if, Great King,
yathā āṇaṇyaṃ
one was freed from debt,
yathā ārogyaṃ
Freed from illness,
yathā bandhanāmokkhaṃ
Freed from jail,
yathā bhujissaṃ
A freeman or woman
yathā khemantabhūmiṃ;
having come upon a haven on this earth;

evameva kho, mahārāja, bhikkhu
This is how, Great King, a monk or nun perceives
ime pañca nīvaraṇe pahīne attani samanupassati.
the letting go of the five hindrances within them.

[Happy Samādhi] Sukhino Cittaṃ Samādhiyati

Tassime pañca nīvaraṇe pahīne attani samanupassato
Realizing that these five hindrances have been abandoned within,
Pāmojjaṃ jāyati,

Gladness arises,

Pamuditassa pīti jāyati,

From that gladness, bliss arises,

Pītimanassa kāyo passambhati,

From this blissful mind, one's body becomes tranquil

Passaddhakāyo sukhaṃ vedeti, With a tranquil body, one experiences happiness Sukhino cittaṃ samādhiyati. And their happy mind goes into Samādhi.

[First Jhāna] Paṭhamajhāna

So vivicceva kāmehi
Being thus disengaged from the sense faculties
Vivicca akusalehi dhammehi
and detached from unwholesome mental states,
Savitakkaṃ savicāraṃ
attended by thinking and imagining,
Vivekajaṃ pītisukhaṃ
with the blissful happiness born of letting go

Paṭhamaṃ jhānaṃ upasampajja viharati.one understands and abides in the first level of meditation

So imameva kāyaṃ vivekajena pītisukhena
And with this blissful ease born of letting go
abhisandeti parisandeti paripūreti parippharati,
One immerses, permeates, suffuses and pervades one's body,
nāssa kiñci sabbāvato kāyassa
And nowhere, in one's entire body is left untouched
vivekajena pītisukhena apphuṭaṃ hoti.
by this blissful ease born of letting go.

[Simile of the Soap]

Seyyathāpi, mahārāja, Imagine, Great King, dakkho nhāpako vā nhāpakantevāsī vā there was a skilled soap-maker or his assistant, kaṃsathāle nhānīyacuṇṇāni ākiritvā Who would throw some soap powder in a bronze plate udakena paripphosakam paripphosakam sanneyya, They would sprinkle it with water and knead it thoroughly sāyam nhānīyapiņdi After some time, the lump of soap, snehānugatā snehaparetā would be filled and suffused by the moisture, santarabāhirā phuṭā snehena, through and through, everywhere touched by the moisture, na ca paggharanī; yet it would not leak.

Evameva kho, mahārāja,

In the same way, Great King,

bhikkhu imameva kāyam vivekajena pītisukhena
a monk or nun, with the blissful ease born of letting go,
abhisandeti parisandeti paripūreti parippharati,
immerses, permeates, suffuses and pervades one's entire body,
nāssa kiñci sabbāvato kāyassa
And nowhere, in one's entire body is left untouched
vivekajena pītisukhena apphuṭam hoti.
by this blissful ease born of letting go.

Idampi kho, mahārāja, This is, Great King, sandiṭṭhikaṃ sāmaññaphalaṃ
yet another visible fruit of truth-seeking, here and now
purimehi sandiṭṭhikehi sāmaññaphalehi
and from the earlier fruits of this kind of life
abhikkantatarañca paṇītatarañca.
it is loftier and more sublime.

[Second Jhāna]
Dutiyajhāna

Puna caparam, mahārāja, bhikkhu
Again, Great King, a monk or nun,
Vitakka-vicārānam vūpasamā
as thinking and imagining calm down,
Ajjhattam sampasādanam
with inner tranquilization,
Cetaso ekodibhāvam
one's mind becoming unified,
Avitakkam avicāram
without thinking and imagining
Samādhijam pītisukham
with joy and happiness born of mental collectedness

Dutiyaṃ jhānaṃ upasampajja viharati. understands and dwells in the second level of meditation.

So imameva kāyaṃ samādhijena pītisukhena And with this blissful happiness born of mental collectedness abhisandeti parisandeti paripūreti parippharati, one immerses, permeates, suffuses and pervades one's body, nāssa kiñci sabbāvato kāyassa
So that nowhere in one's entire body
samādhijena pītisukhena apphuṭaṃ hoti.
Is left untouched by this blissful ease born of mental collectedness.

[Simile of the Lake]

Seyyathāpi, mahārāja, Imagine, Great King, udakarahado gambhīro ubbhidodako a lake, deep, with water welling up from within tassa nevassa puratthimāya disāya and there would be, from the east, udakassa āyamukham, no water flowing, na dakkhiṇāya disāya udakassa āyamukham, no water flowing in from the south, na pacchimāya disāya udakassa āyamukham, no water flowing in from the west, na uttarāya disāya udakassa āyamukham, no water flowing in from the north. devo ca na kālena kālam and the sky Devas would not let out sammādhāram anuppaveccheyya. any downpours at any time.

Atha kho tamhāva udakarahadā sītā
Then, that lake, with that cool water spring,
vāridhārā ubbhijjitvā
bursting up from within,

tameva udakarahadaṃ sītena vārinā
That lake would be filled by that cool water
abhisandeyya parisandeyya paripūreyya paripphareyya,
immersed, permeated, suffused, pervaded,
nāssa kiñci sabbāvato udakarahadassa sītena
So that nowhere in this entire lake
vārinā apphuṭaṃ assa.
would be left untouched by this cool water.

Evameva kho, mahārāja, bhikkhu
In the same way, Great King, a monk or nun,
imameva kāyaṃ samādhijena pītisukhena
with this blissful happiness born of mental collectedness,
abhisandeti parisandeti paripūreti parippharati,
immerses, permeates, suffuses and pervades one's body,
nāssa kiñci sabbāvato kāyassa
So that nowhere in one's entire body
samādhijena pītisukhena apphuṭaṃ hoti.
is left untouched by this blissful ease born of mental
collectedness.

Idampi kho, mahārāja,

This is, Great King,

sandiṭṭhikaṃ sāmaññaphalaṃ

yet another visible fruit of truth-seeking, here and now

purimehi sandiṭṭhikehi sāmaññaphalehi

and from the earlier fruits of this kind of life,

abhikkantatarañca paṇītatarañca.

it is loftier and more sublime.

[Third Jhāna] Tatiyajhāna

Puna caparam, mahārāja, bhikhu
Again, Great King, a monk or nun,
Pītiyā ca virāgā
as stronger joy calms down,
upekkhako ca viharati
abides in mental steadiness,
Sato ca sampajāno,
present and fully aware,
Sukhañca kāyena paṭisaṃvedeti,
experiencing happiness within one's body
Yaṃ taṃ ariyā ācikkhanti:
a state the awakened ones describe as:
'Upekkhako satimā sukhavihārī'ti
"Steadiness and presence of mind:
This is a pleasant abiding."

Tatiyaṃ jhānaṃ upasampajja viharati. Understands and abides in the third level of meditation.

So imameva kāyaṃ nippītikena sukhena
In the same way, with the happiness beyond stronger joy,
abhisandeti parisandeti paripūreti parippharati,
one immerses, permeates, suffuses and pervades one's body,
nāssa kiñci sabbāvato kāyassa
So that nowhere in one's entire body
nippītikena sukhena apphuṭaṃ hoti.
Is left untouched by this happiness beyond stronger joy.

[Simile of the Lotuses]

Seyyathāpi, mahārāja, Imagine, Great King, uppaliniyam vā paduminiyam vā puņdarīkiniyam vā water lilies. Indian lotuses and white lotuses appekaccāni uppalāni vā padumāni vā puņdarīkāni vā Some of these, water lilies, Indian lotuses and white lotuses udake jātāni udake samvaddhāni Are born in water, grown in water, udakānuggatāni antonimuggaposīni, Not risen above the water, nourished while completely immersed tāni yāva caggā yāva ca mūlā from the very tip of their petals down to their roots sītena vārinā they are filled by this cool water, abhisannāni parisannāni paripūrāni paripphutāni, immersed, permeated, suffused and pervaded, nāssa kiñci sabbāvatam uppalānam So that no part of those water lilies, vā padumānam vā pundarīkānam vā Indian lotuses and white lotuses. sītena vārinā apphutam assa;

Evameva kho, mahārāja, bhikkhu
Similarly, Great King, a monk or nun,
imameva kāyaṃ nippītikena sukhena
fills one's body with the happiness beyond stronger joy,
abhisandeti parisandeti paripūreti parippharati,
one immerses, permeates, suffuses and pervades one's body,

is left untouched by this cool water.

nāssa kiñci sabbāvato kāyassa So that nowhere in one's entire body nippītikena sukhena apphuṭaṃ hoti. Is left untouched by this happiness beyond stronger joy.

Idampi kho, mahārāja,

This is, Great King,

sandiṭṭhikaṃ sāmaññaphalaṃ

yet another visible fruit of truth-seeking, here and now

purimehi sandiṭṭhikehi sāmaññaphalehi

and from the earlier fruits of this kind of life,

abhikkantatarañca paṇītatarañca.

it is loftier and more sublime.

[Fourth Jhāna] Catutthajhāna

Puna caparam, mahārāja, bhikkhu
Again, Great King, a monk or nun,
Sukhassa ca pahānā
Unattached to pleasant sensations,
dukkhassa ca pahānā
Unstirred by unpleasant ones,
Pubbeva somanassadomanassānam atthangamā
As mental excitement and heaviness settle,
Adukkhamasukham
One's mind is balanced,
Upekkhāsatipārisuddhim
Purified by unmoving presence,

Catutthaṃ jhānaṃ upasampajja viharati— Understands and abides in the fourth level of meditation.

So imameva kāyaṃ parisuddhena
Then, pervading one's body with the bright purity
cetasā pariyodātena pharitvā nisinno hoti,
of one's own spotless mind, one meditates.
nāssa kiñci sabbāvato kāyassa
So that nowhere in one's body
parisuddhena cetasā pariyodātena apphuṭaṃ hoti.
is left untouched by this bright purity of the spotless mind.

[Simile of the Cloth]

Seyyathāpi, mahārāja, puriso
Imagine, Great King, a man
odātena vatthena sasīsam pārupitvā nisinno assa,
Was sitting wrapped up to the head with a shining white cloth
nāssa kiñci sabbāvato kāyassa
So that nowhere on his entire body
odātena vatthena apphuṭam assa;
Would be left untouched by this shining white cloth.

Evameva kho, mahārāja, bhikkhu imameva kāyaṃ In the same way, Great King, a monk or nun, parisuddhena cetasā pervading one's body with the bright purity pariyodātena pharitvā nisinno hoti, of one's own spotless mind, one meditates. nāssa kiñci sabbāvato kāyassa
So that nowhere in one's body

parisuddhena cetasā pariyodātena apphuṭaṃ hoti. is left untouched by this bright purity of the spotless mind.

Idampi kho, mahārāja,

This is, Great King,

sandiṭṭhikaṃ sāmaññaphalaṃ

yet another visible fruit of truth-seeking, here and now

purimehi sandiṭṭhikehi sāmaññaphalehi

and from the earlier fruits of this kind of life,

abhikkantatarañca paṇītatarañca.

it is loftier and more sublime.

[Pañña] Discernment

[Complete Stilling of the Mind] Āsavakkhayañāṇa

So evam samāhite citte
With this composed and collected mind,
parisuddhe pariyodāte
wholly cleansed and purified,
anangane vigatūpakkilese
clear and open, rid of imperfections,
mudubhūte kammaniye
having become soft and malleable,
thite āneñjappatte
straight and immovable,
āsavānam khayañānāya cittam
one directs one's mind to the falling away of the distractions

abhinīharati abhininnāmeti. and inclines one's mind to it.

So idam dukkhanti yathābhūtam pajānāti,
One knows as it is: "This is tension"

ayam dukkhasamudayoti yathābhūtam pajānāti,
One knows as it is: "This is the increase of tension"

ayam dukkhanirodhoti yathābhūtam pajānāti,
One knows as it is: "This is the release from tension"

ayam dukkhanirodhagāminī paṭipadāti
yathābhūtam pajānāti.

One knows as it is: "This is the path going towards the end of tension."

Ime āsavāti yathābhūtam pajānāti,
One knows as it is: "These are the distractions."
ayam āsavasamudayoti yathābhūtam pajānāti,
One knows as it is: "This is the increase of the distractions."
ayam āsavanirodhoti yathābhūtam pajānāti,
One knows as it is: "This is the end of the distractions."
ayam āsavanirodhagāminī paṭipadāti
yathābhūtam pajānāti.

One knows as it is: "This is the path going to the end of the distractions."

Tassa evam jānato evam passato

Continually observing and understanding in this way, kāmāsavāpi cittaṃ vimuccati,

One's mind is released from the inclination for craving, bhavāsavāpi cittaṃ vimuccati,
from the inclination of selfishness,

avijjāsavāpi cittaṃ vimuccati, and from the inclination to negligence.

> vimuttasmim 'vimuttam'iti ñāṇaṃ hoti, In that release, one knows: "This is Release."

"Khīṇā jāti,
One directly understands: Rebirth is finished,
vusitaṃ brahmacariyaṃ,
Lived is the holy life,
kataṃ karaṇīyaṃ,
Done, is what should be done,
nāparaṃ itthattāyā"ti abbhaññāsi.
There is no more conceit here.

[...]

Imasmā ca pana, mahārāja,

This is, O King, yet another

sandiṭṭhikā sāmaññaphalā

visible fruit of the truth seeking life, here and now,

aññaṃ sandiṭṭhikaṃ sāmaññaphalaṃ

And in relation to the fruits of the truth-seeking life,

uttaritaraṃ vā paṇītataraṃ vā natthī"ti.

there are none beyond this and more exalted than this one."



SN V 45.8 Vibhanga Sutta

Sāvatthi-nidānam.

Once in Sāvatthi,

"Ariyam vo, bhikkhave,
"Monks, I will teach you
aṭṭhaṅgikaṃ maggaṃ
the eight-spoked path of the awakened ones,
desessāmi vibhajissāmi.
and I will break it down for you."

Taṃ suṇātha,

"Listen carefully,
sādhukaṃ manasi karotha, bhāsissāmī"ti.
and apply your mind to what I will say."

"Yes, Bhante" te bhikkhū bhagavato paccassosuṃ. the monks replied.

Bhagavā etadavoca:

The Awakened One said this:

"Katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo? "What is this eight-spoked path of the awakened ones?

Seyyathidam —

It is here as follows:

Sammā-ditthi, Wise understanding Sammā-sankappo wise attitude Sammā-vācā wise speech Sammā-kammanto wise behavior Sammā-ājīvo wise living Sammā-vāyāmo wise practice Sammā-sati wise awareness Sammā-samādhi. wise meditation.

[1. Wise Understanding]

Katamā ca, bhikkhave, sammā-diṭṭhi? What is this wise understanding monks?

Yam kho, bhikkhave,

That is monks:

Dukkhe ñāṇaṃ,
Knowing what is tension;
Dukkha-samudaye ñāṇaṃ,
Knowing the cause of tension;
Dukkha-nirodhe ñāṇaṃ,
Knowing the release from tension;
Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ
Knowing the way to release the tension.

Ayaṃ vuccati, bhikkhave, sammā-diṭṭhi.
This is called wise understanding.

[2. Wise Attitude]

Katamo ca, bhikkhave, sammā-sankappo?
What is wise attitude monks?

Yo kho, bhikkhave, That is monks,

Nekkhamma-saṅkappo,
The attitude of letting go.
Abyāpāda-saṅkappo,
The attitude of non-anger.
Avihiṃsā-saṅkappo—
The attitude of harmlessness.

Ayaṃ vuccati, bhikkhave, sammā-saṅkappo.

This is called wise attitude.

[3. Wise Speech]

Katamā ca, bhikkhave, sammā-vācā?

And what is wise speech?

Yā kho, bhikkhave, That is. monks.

Musāvādā veramaṇī,
Abstaining from false speech,
Pisuṇāya vācāya veramaṇī,
Abstaining from spiteful speech,
Pharusāya vācāya veramaṇī,
Abstaining from unkind speech,
Samphappalāpā veramaṇī—
Abstaining from senseless talk.

Ayam vuccati, bhikkhave, sammā-vācā.

This is called wise speech.

[4. Wise Behavior]

Katamo ca, bhikkhave, sammā-kammanto?

And what is wise behavior?

Yā kho, bhikkhave,

That is, monks,

Pāṇ-ātipātā veramaṇī,

Abstaining from mistreating living beings,

Adinn-ādānā veramaņī,

Abstaining from taking what is not given,

Abrahma-cariyā veramaņī-

Abstaining from [sexual misconduct].

Ayam vuccati, bhikkhave, sammā-kammanto.

This is called wise behavior.

[5. Wise Living]

Katamo ca, bhikkhave, sammā-ājīvo?

What is wise living?

Idha, bhikkhave,

That is, monks,

Ariya-sāvako

A follower of the awakened ones

micchā-ājīvam pahāya

abandons unwise modes of living

Sammā-ājīvena jīvitam kappeti—

And shapes a life by wise modes of living.

Ayam vuccati, bhikkhave, sammā-ājīvo.

This is called wise living.

[6. Wise Practice]

Katamo ca, bhikkhave, sammā-vāyāmo?

What is wise practice?

Idha, bhikkhave, bhikkhu

That is, monks,

[1. Guarding from Unwholesome States]

Anuppannānaņ

[As for yet] unarisen

Pāpakānam akusalānam dhammānam

Unfavorable, unwholesome states of mind,

Anuppādāya chandam janeti

One develops the desire not to give rise to them,

Vāyamati vīriyam

Through dedicated practice,

Ārabhati cittaṃ

Continually devoting one's mind to it,

Pagganhāti padahati.

One undertakes this and makes an effort [in that direction].

[2. Abandoning Unwholesome States]

Uppannānam

As for already arisen

Pāpakānam akusalānam dhammānam

Unfavorable, unwholesome states of mind,

Pahānāya chandam janeti

One develops the desire to let them go

Vāyamati vīriyam

Through dedicated practice,

Ārabhati cittam

Continually devoting one's mind to it.

Pagganhāti padahati,

One undertakes this and makes an effort [in that direction].

[3. Bringing up Wholesome States]

Anuppannānam

As for yet unarisen

Kusalānam dhammānam,

Wholesome states of mind,

Uppādāya chandam janeti

One develops the desire to give rise to them,

Vāyamati vīriyam

Through dedicated practice,

Ārabhati cittaṃ

Continually devoting one's mind to it.

Pagganhāti padahati,

One undertakes this and makes an effort [in that direction].

[4. Maintaining Wholesome States]

Uppannānam

As for already present

Kusalānam dhammānam

wholesome states,

Thitiyā

One develops [the desire to sustain them],

Asammosāya

for their increase,

Bhiyyobhāvāya

growth,

Vepullāya

maturation,

Bhāvanāya

development

Pāripūriyā [chandaṃ janeti] and culmination,

Vāyamati vīriyam

Through dedicated practice,

Ārabhati cittam

Continually devoting one's mind to it.

Pagganhāti padahati,

One undertakes this and makes an effort [in that direction].

Ayam vuccati, bhikkhave, sammā-vāyāmo.

This is called wise practice.

[7. Wise Awareness]

Katamā ca, bhikkhave, sammā-sati?

What is wise awareness?

Idha, bhikkhave,

That is, monks, one meditates,

Bhikkhu kāye kāyā-nupassī viharati

Resting one's awareness on the body, Knowing it as only body.

Ātāpī sampajāno satimā,

Intent, fully conscious and present

Vineyya loke abhijjhā-domanassaṃ;

Letting go of tensions and distractions.

Vedanāsu vedanā-nupassī viharati

Resting one's awareness on sensations, Knowing them as only sensations. Ātāpī sampajāno satimā, Intent, fully conscious and present, Vineyya loke abhijjhā-domanassam; Letting go of tensions and distractions.

Citte cittā-nupassī viharati
Resting one's awareness on mind,
Knowing it as only mind.
Ātāpī sampajāno satimā,
Intent, fully conscious and present,
Vineyya loke abhijhā-domanassaṃ;
Letting go of tensions and distractions.

Dhammesu dhamma-nupassī viharati
Resting one's awareness on mental states,
Knowing them as only mental states.
Ātāpī sampajāno satimā,
Intent, fully conscious and present,
Vineyya loke abhijjhā-domanassaṃ—
Letting go of tensions and distractions.

Ayam vuccati, bhikkhave, sammā-sati.
This is called wise awareness.

[8. Wise Meditation]

Katamo ca, bhikkhave, sammā-samādhi?
What is wise meditation?

Idha, bhikkhave, bhikkhu That is, monks,

Vivicceva kāmehi

Disengaging oneself from the senses,

Vivicca akusalehi dhammehi

and letting go of unwholesome mental states,

Savitakkam savicāram

Assisted by thinking and imagination

Vivekajam pītisukham

With the joy and happiness born of letting go

Pathamam jhānam upasampajja viharati.

One understands and abides in the first level of meditation.

Vitakka-vicārānam vūpasamā

As thinking and imagining calm down,

Ajjhattam sampasādanam

With inner tranquilization,

Cetaso ekodibhāvam

One's mind becoming unified,

Avitakkam avicāram

Without thinking and imagination

Samādhijam pītisukham

With joy and happiness born of mental collectedness,

Dutiyam jhānam upasampajja viharati.

One understands and dwells in the second level of meditation.

Pītiyā ca virāgā

As excited joy calms down

upekkhako ca viharati

and one dwells in steady awareness,

Sato ca sampajāno,

Present and fully comprehending,

Longer Essentials

Sukhañca kāyena paţisamvedeti,

Still experiencing ease within one's body,

Yam tam ariyā ācikkhanti:

A states which the awakened ones describe as:

'Upekkhako satimā sukhavihārī'ti

"Steady presence of mind, this is a pleasant abiding"

Tatiyam jhānam upasampajja viharati.

One understands and abides in the third level of meditation.

Sukhassa ca pahānā

Unattached to pleasant sensations,

dukkhassa ca pahānā

Unstirred by unpleasant ones,

Pubbeva somanassa-domanassānam atthangamā

As mental excitement and heaviness settle,

Adukkham-asukham

One's mind is balanced.

Upekkhā-sati-pārisuddhim

Purified by unmoving presence,

Catuttham jhānam upasampajja viharati—

One understands and abides in the fourth level of meditation.

Ayam vuccati, bhikkhave, sammā-samādhī"ti.

This is called wise meditation."



DN 26 Cakkavatti-Sīhanāda Sutta

[A Monk's Good Qualities]

Gocare, bhikkhave, caratha Stay in your own fields monks, sake pettike visaye. Stay on familiar grounds.

Gocare, bhikkhave, carantā

Abiding in your own fields,
sake pettike visaye
Abiding on familiar grounds:
āyunāpi vaḍḍhissatha,
You will grow in vitality,
vaṇṇenapi vaḍḍhissatha,
You will grow in beauty,
sukhenapi vaḍḍhissatha,
You will grow in happiness,
bhogenapi vaḍḍhissatha,
You will grow in wealth
balenapi vaḍḍhissatha.
And you will grow in power.

[1. Vitality]

Kiñca, bhikkhave, bhikkhuno āyusmim? And what monks, is vitality for monks and nuns?

Idha, bhikkhave, bhikkhu Here, monks,

[There is]

chanda-samādhi-padhāna
the mental collectedness obtained by way of desire,

sankhāra-samannāgatam

and willful striving,

iddhipādaṃ bhāveti,
One develops that road to power;

[There is]

Vīriya-samādhi-padhānathe mental collectedness obtained by way of determination saṅkhāra-samannāgataṃ and willful striving,

iddhipādaṃ bhāveti,One develops this road to power;

[There is]

Citta-samādhi-padhānathe mental collectedness obtained by way of mind

sankhāra-samannā-gatam and willful striving,

iddhipādaṃ bhāveti,
One develops this road to power;

[There is]

Vīmaṃsā-samādhi-padhānathe mental collectedness obtained by way of exploration, saṅkhāra-samannā-gataṃ and willful striving,

*iddhipādaṃ bhāveti.*One develops this road to power.

So imesam catunnam iddhi-pādānam
One in whom these four roads to power,
bhāvitattā bahulīkatattā
are developed and continually practiced
ākankhamāno kappam vā
may resolve to live for an aeon
tiṭṭheyya kappāvasesam vā.
or for the remainder of an aeon.

Idaṃ kho, bhikkhave, bhikkhuno āyusmiṃ.
This is vitality for monks and nuns.

[2. Beauty]

Kiñca, bhikkhave, bhikkhuno vaṇṇasmiṃ? And what monks, is beauty for monks and nuns? Idha, bhikkhave,
Here monks,
bhikkhu sīlavā hoti,
a monk or a nun is virtuous,
pātimokkhasaṃvarasaṃvuto viharati
Living by the self-mastery of the pātimokkha,
ācāragocarasampanno,
Endowed with skillful behavior,
aṇumattesu vajjesu bhayadassāvī,
Seeing danger in the slightest fault,
samādāya sikkhati sikkhāpadesu.
undertaking the practice of the training rules.

Idam kho, bhikkhave, bhikkhuno vannasmim.
This, monks, is beauty for monks and nuns.

[3. Happiness]

Kiñca, bhikkhave, bhikkhuno sukhasmim? And what monks, is happiness for monks and nuns?

Idha, bhikkhave,
Here monks,
bhikkhu vivicceva kāmehi
letting go of sensory engagement,
vivicca akusalehi dhammehi
and letting go of unwholesome mental states,
savitakkam savicāram
Assisted by thinking and imagining,
vivekajam pītisukham
With the blissful happiness born of letting go

paṭhamaṃ jhānaṃ upasampajja viharati. one understands and abides in the first level of meditation

Vitakka-vicārānaṃ vūpasamā
As thinking and imagining calm down,
Ajjhattaṃ sampasādanaṃ
With inner tranquilization,
Cetaso ekodibhāvaṃ
and the mind becoming unified,
Avitakkaṃ avicāraṃ
without thinking and imagination
Samādhijaṃ pītisukhaṃ
With joy and happiness born of mental collectedness,
Dutiyaṃ jhānaṃ upasampajja viharati.
One understands and dwells in the second level of meditation.

Pītiyā ca virāgā As excited joy calms down upekkhako ca viharati meditating with steady awareness,

Sato ca sampajāno,
Present and fully comprehending,
Sukhañca kāyena paṭisaṃvedeti,
Experiencing happiness within one's body
Yaṃ taṃ ariyā ācikkhanti:
A state which the awakened ones describe as:
'Upekkhako satimā sukhavihārī' ti
"Steady presence of mind, this is a pleasant abiding"
Tatiyaṃ jhānaṃ upasampajja viharati.
One understands and abides in the third level of meditation.

Longer Essentials

Sukhassa ca pahānā

Unattached to pleasant sensations,

dukkhassa ca pahānā

Unstirred by unpleasant ones,

Pubbeva somanassa-domanassānam atthangamā

As mental excitement and heaviness settle,

Adukkham-asukham

One's mind is balanced,

Upekkhā-sati-pārisuddhim

Purified by unmoving presence,

Catuttham jhānam upasampajja viharati —

One understands and abides in the fourth level of meditation.

Idam kho, bhikkhave, bhikkhuno, sukhasmim. This, monks, is happiness for monks and nuns.

[4. Wealth]

Kiñca, bhikkhave, bhikkhuno bhogasmim? And what monks, is wealth for monks and nuns?

[Boundless Love]

Idha, bhikkhave, bhikkhu
Here monks,
mettā-sahagatena cetasā
One meditates with a mind filled with Love;
ekaṃ disaṃ pharitvā viharati
Pervading one direction.

tathā dutiyam.
Likewise, a second.
Tathā tatiyam.
Likewise, a third.
Tathā catuttham.
Likewise, a fourth.

Iti uddhamadho tiriyam

So above, below and around sabbadhi

To all directions, sabbattatāya

To all living beings, sabbāvantaṃ lokaṃ
In the boundless universe.

mettā-sahagatena cetasā One meditates with a mind filled with Love, vipulena mahaggatena appamāṇena

Longer Essentials

Vast, expansive and unbounded.

averena abyāpajjena pharitvā viharati.

Radiant, without a trace of anger or impatience.

[Boundless Compassion]

Karuṇā-sahagatena cetasā
One meditates with a mind filled with compassion;
ekaṃ disaṃ pharitvā viharati
Pervading one direction.

tathā dutiyaṃ.
Likewise, a second.
Tathā tatiyaṃ.
Likewise, a third.
Tathā catutthaṃ.
Likewise, a fourth.

Iti uddhamadho tiriyam

So above, below and around

sabbadhi

To all directions,

sabbattatāya

To all living beings,

sabbāvantam lokam

In the boundless universe.

Karuṇā-sahagatena cetasā
One meditates with a mind filled with compassion, vipulena mahaggatena appamāṇena
Vast, expansive and unbounded.
averena abyāpajjena pharitvā viharati.

Radiant, without a trace of anger or impatience.

[Boundless Joy]

Muditā-sahagatena cetasā
One meditates with a mind filled with joy;
ekaṃ disaṃ pharitvā viharati
Pervading one direction.

tathā dutiyaṃ.
Likewise, a second.
Tathā tatiyaṃ.
Likewise, a third.
Tathā catutthaṃ.
Likewise, a fourth.

Iti uddhamadho tiriyam

So above, below and around

sabbadhi

To all directions,

sabbattatāya

To all living beings,

sabbāvantam lokam

In the boundless universe.

Muditā-sahagatena cetasā

One meditates with a mind filled with joy, vipulena mahaggatena appamāṇena Vast, expansive and unbounded. averena abyāpajjena pharitvā viharati. Radiant, without a trace of anger or impatience.

[Boundless Calm]

Upekkhā-sahagatena cetasā

One meditates with a mind filled with calm;

ekam disam pharitvā viharati

Pervading one direction.

tathā dutiyam.

Likewise, a second.

Tathā tatiyam.

Likewise, a third.

Tathā catuttham.

Likewise, a fourth.

Iti uddhamadho tiriyam

So above, below and around

sabbadhi

To all directions,

sabbattatāya

To all living beings,

sabbāvantam lokam

In the boundless universe.

Upekkhā-sahagatena cetasā

One meditates with a mind filled with calm,

vipulena mahaggatena appamāṇena

Vast, expansive and unbounded.

averena abyāpajjena pharitvā viharati.

Radiant, without a trace of anger or impatience.

Idam kho, bhikkhave, bhikkhuno bhogasmim.

This, monks, is wealth for a monk.

[5. Strength]

Kiñca, bhikkhave, bhikkhuno balasmim? And what, monks, is strength for monks and nuns?

Idha, bhikkhave, bhikkhu

Here monks,
 āsavānaṃ khayā
 with the complete stilling of mental agitation,
 anāsavaṃ
 one is distractionless
 cetovimuttiṃ
 unbinded in mind
 paññāvimuttiṃ
 unbinded by discernment,
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
knowing it, here and now, by direct experience
upasampajja viharati.

one lives and remains in it.

Idaṃ kho, bhikkhave, bhikkhuno balasmiṃ. This, monks, is strength for a monk or a nun.

[Accumulating Goodness]

Nāhaṃ, bhikkhave, aññaṃ ekabalampi samanupassāmi Monks, I do not see a single other power, yaṃ evaṃ duppasahaṃ, So hard to overcome yathayidaṃ, bhikkhave, mārabalaṃ. As the power of Māra, monks.

Longer Essentials

Kusalānam, bhikkhave, dhammānam samādānahetu The accumulation of wholesome states, monks, evamidam puññam pavaḍḍhatī"ti. is the cause for merit to grow."

Idamavoca bhagavā.

Thus spoke the Awakened One. **Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.**Uplifted, the monks delighted in the Awakened One's speech.



MN 118 Ānāpānassati Sutta

...[1. Introduction]... 2

[2. Instructions]

Ānāpānassati, bhikkhave,
Awareness of breathing, monks,
bhāvitā bahulīkatā
Developed and practiced,
mahapphalā hoti mahānisaṃsā.
is highly fruitful and very beneficial.

Ānāpānassati, bhikkhave,
Awareness of breathing, monks,
bhāvitā bahulīkatā
when developed and practiced,
cattāro satipaṭṭhāne paripūreti.
fulfills the four resting places of awareness.

Cattāro satipaţţhānā

These four resting places of awareness,

² The introduction is not included in this version.

Longer Essentials

bhāvitā bahulīkatā when developed and practiced, satta bojjhange paripūrenti. fulfill the seven supports of awakening.

Satta bojjhaṅgā
The seven supports of awakening,
bhāvitā bahulīkatā
when developed and practiced,
vijjāvimuttiṃ paripūrenti.
fulfill release by understanding.

Katham bhāvitā ca, bhikkhave, ānāpānassati
How is awareness of breathing developed, monks,
katham bahulīkatā
How is it practiced
mahapphalā hoti mahānisamsā?
for it to be highly fruitful and beneficial?

[Seclusion]

Idha, bhikkhave, Here monks, bhikkhu araññagato vā

A monk or a nun resorts to the forest, rukkhamūlagato vā
At the root of a tree, suññāgāragato vā in an empty cabin, nisīdati pallankaṃ ābhujitvā sitting down with legs folded

ujum kāyam

and body upright

paṇidhāya parimukham satim upaṭṭhapetvā.

settles down and steadies one's awareness before oneself.

So satova assasati
Breathing in with presence,
satova passasati.
Breathing out with presence.

[First Stage]

(1)

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti,Breathing in long, <u>one knows:</u> 'I am breathing in long,' **Dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti;**Breathing out long, <u>one knows:</u> 'I am breathing out long.'

(2)

Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, Breathing in short, <u>one knows:</u> 'I am breathing in short,' Rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti; Breathing out short, <u>one knows:</u> 'I am breathing out short.'

(3)
'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati,
One practices: 'I will experience the whole body, breathing in,'
'Sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati;
One practices: 'I will experience the whole body, breathing out.'

(4)
'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati,
One practices: 'I will relax bodily tension, breathing in,'

'Passambhayam kāyasankhāram passasissāmī'ti sikkhati One practices: 'I will relax bodily tension, breathing out.'

[Second Stage]

(5)

'Pītipaṭisaṃvedī assasissāmī'ti sikkhati, One practices: 'I will experience joy, breathing in,' 'Pītipaṭisaṃvedī passasissāmī'ti sikkhati; One practices: 'I will experience joy, breathing out.'

(6)

'Sukhapaṭisaṃvedī assasissāmī'ti sikkhati,

One practices: 'I will experience happiness, breathing in,'
'Sukhapaṭisaṃvedī passasissāmī'ti sikkhati;

One practices: 'I will experience happiness, breathing out.'

*(*7*)*

'Cittasaṅkhārapaṭisaṃvedī assasissāmī'ti sikkhati, <u>One practices:</u>

'I will become aware of mental activities, breathing in,'
'Cittasankhārapaṭisaṃvedī passasissāmī'ti sikkhati;
One practices:

'I will become aware of mental activities, breathing out.'

(8)

'Passambhayam cittasankhāram assasissāmī'ti sikkhati, One practices: 'I will relax mental activities, breathing out,' 'Passambhayam cittasankhāram passasissāmī'ti sikkhati. One practices: 'I will relax mental activities, breathing out.'

[Third Stage]

(9)

'Cittapaṭisaṃvedī assasissāmī'ti sikkhati, One practices: 'I will become aware of mind, breathing in,' 'Cittapaṭisaṃvedī passasissāmī'ti sikkhati; One practices: 'I will become aware of mind, breathing out.'

(10)

'Abhippamodayam cittam assasissāmī'ti sikkhati,

One practices: I will uplift the mind with joy, breathing in,'
'Abhippamodayam cittam passasissāmī'ti sikkhati;

One practices: 'I will uplift the mind with joy, breathing out.'

(11)

'Samādahaṃ cittaṃ assasissāmī'ti sikkhati,
One practices: I will gather the mind, breathing in,'
'Samādahaṃ cittaṃ passasissāmī'ti sikkhati;
One practices: 'I will gather the mind, breathing out.'

(12)

'Vimocayaṃ cittaṃ assasissāmī'ti sikkhati,

One practices: 'I will untangle the mind, breathing in,'
'Vimocayaṃ cittaṃ passasissāmī'ti sikkhati.

One practices: 'I will untangle the mind, breathing out.'

[Fourth Stage]

(13)

'Aniccānupassī assasissāmī'ti sikkhati,

One practices: 'I will contemplate transience, breathing in,'
'aniccānupassī passasissāmī'ti sikkhati;

One practices: 'I will contemplate transience, breathing out;

Longer Essentials

(14)

'Virāgānupassī assasissāmī'ti sikkhati,

One practices: 'I will contemplate calming down, breathing in,'

'Virāgānupassī passasissāmī'ti sikkhati;

One practices: 'I will contemplate calming down, breathing out.'

(15)

'Nirodhānupassī assasissāmī'ti sikkhati,

One practices:

'I will contemplate the end of awareness, breathing in,'

'Nirodhānupassī passasissāmī'ti sikkhati;

One practices:

'I will contemplate the end of awareness, breathing out.'

(16)

'Paṭinissaggānupassī assasissāmī'ti sikkhati, One practices: 'I will contemplate release, breathing in,' 'Paṭinissaggānupassī passasissāmī'ti sikkhati. One practices: 'I will contemplate release, breathing out.'

Evaṃ bhāvitā kho, bhikkhave,

Cultivated in this way, monks,

ānāpānassati evaṃ bahulīkatā

practiced in this way, awareness of breathing,

mahapphalā hoti mahānisaṃsā.

is highly fruitful and beneficial.

G

[3. Fulfilling the Four Resting Places]

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati
How is awareness of breathing cultivated, monks,
kathaṃ bahulīkatā
How is it developed,
cattāro satipaṭṭhāne paripūreti?
So that it fulfills the four resting places of awareness?

[1. Body as Body]

Yasmim samaye, bhikkhave, bhikkhu Whenever, monks, a monk or a nun

(1)

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti,Breathes in long, <u>knowing:</u> 'I am breathing in long,' **Dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti;**Breathes out long, <u>knowing:</u> 'I am breathing out long.'

(2)

Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, Breathes in short, <u>knowing:</u> 'I am breathing in short,' Rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti; Breathes out short, <u>knowing:</u> 'I am breathing out short.'

(3)
'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati,
Practices: 'I will experience the whole hody breathing

<u>Practices:</u> 'I will experience the whole body, breathing in,' 'Sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati;
Practices: 'I will experience the whole body, breathing out.'

*(*4)

'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, <u>Practices:</u> 'I will relax bodily tension, breathing in,' 'Passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati <u>Practices:</u> 'I will relax bodily tension, breathing out.'

kāye kāyānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati

At that time, one meditates, [naturally] aware of body as only 'body,'

ātāpī sampajāno satimā Intent, fully conscious and present, vineyya loke abhijjhādomanassaṃ. Letting go of sensory engagement and agitation. 3

Kāyesu kāyaññatarāham, bhikkhave, evam vadāmi yadidam— I say, this is just another bodily experience, monks, Bound up with the body, that is:

Assāsa-passāsā.

Breathing in and breathing out.

Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṃ samaye bhikkhu viharati

³ **Loke:** The Buddha calls our six senses 'the world,' that is what is meant here. This equates to the first jhāna vivicc'eva

[2. Sensations as Sensations]

Yasmim samaye, bhikkhave, bhikkhu

Whenever monks, a monk or a nun:

(5)

'Pīti-paṭisaṃvedī assasissāmī'ti sikkhati, <u>Practices:</u> 'I will experience joy, breathing in,' 'Pīti-paṭisaṃvedī passasissāmī'ti sikkhati; Practices: 'I will experience joy, breathing out.'

(6)

'Sukha-paṭisaṃvedī assasissāmī'ti sikkhati, <u>Practices:</u> 'I will experience happiness, breathing in,' 'Sukha-paṭisaṃvedī passasissāmī'ti sikkhati; <u>Practices:</u> 'I will experience happiness, breathing out.'

(7)
'Citta-saṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati,
Practices: 'I will be aware of mental activities, breathing in,'
'Citta-saṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati;
Practices: 'I will be aware of mental activities, breathing out.

(8)

'Passambhayam citta-sankhāram assasissāmī'ti sikkhati, <u>Practices:</u> 'I will relax mental activities, breathing out,' 'Passambhayam cittasankhāram passasissāmī'ti sikkhati; <u>Practices:</u> 'I will relax mental activities, breathing out.'

vedanāsu vedanānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati

vineyya loke abhijjhā-domanassam.

Letting go of sensory engagement and agitation.

Vedanāsu vedanāññatarāham, bhikkhave, evam vadāmi yadidam—

I say, this is just another kind of experience, Bound up amongst all that is felt, that is:

Assāsa-passāsānam sādhukam manasikāram.

Attending wisely, breathing in and breathing out.

Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmiṃ samaye bhikkhu viharati

[3. Mind as Mind]

Yasmim samaye, bhikkhave, bhikkhu

Whenever, monks, a monk or nun

(9) 'Cittapaṭisaṃvedī assasissāmī'ti sikkhati,

<u>Practices:</u> 'I will become aware of mind, breathing in,'

'Cittapaṭisaṃvedī passasissāmī'ti sikkhati; One practices: 'I will become aware of mind, breathing out.'

(10)

'Abhippamodayam cittam assasissāmī'ti sikkhati, <u>Practices:</u> I will uplift the mind with joy, breathing in,'
'Abhippamodayam cittam passasissāmī'ti sikkhati;
<u>Practices:</u> 'I will uplift the mind with joy, breathing out.'

(11)

'Samādahaṃ cittaṃ assasissāmī'ti sikkhati, <u>Practices:</u> I will gather the mind, breathing in,' 'Samādahaṃ cittaṃ passasissāmī'ti sikkhati; <u>Practices:</u> 'I will gather the mind, breathing out.'

(12)

'Vimocayaṃ cittaṃ assasissāmī'ti sikkhati,

<u>Practices:</u> 'I will untangle the mind, breathing in,'
'Vimocayaṃ cittaṃ passasissāmī'ti sikkhati.

<u>Practices:</u> 'I will untangle the mind, breathing out.'

tasmiṃ samaye bhikkhu viharati
At that time, one meditates,
[naturally] aware of mind, as only 'mind,'
ātāpī sampajāno satimā
Intent, fully conscious and present,
vineyya loke abhijjhādomanassaṃ.

citte cittānupassī, bhikkhave,

Letting go of sensory engagement and agitation.

Nāhaṃ, bhikkhave,
I say, monks, that there cannot be,
muṭṭhassatissa asampajānassa
for one who forgets to be present and fully conscious,
ānāpānassatiṃ vadāmi.
awareness of breathing.

Tasmātiha, bhikkhave, citte cittānupassī tasmiṃ samaye bhikkhu viharati

[4. Mental States as Mental States]

Yasmim samaye, bhikkhave, bhikkhu Whenever, monks, a monk or a nun

(13)

'Aniccānupassī assasissāmī'ti sikkhati,

<u>Practices:</u> 'I will contemplate transience, breathing in,'
'aniccānupassī passasissāmī'ti sikkhati;

<u>Practices:</u> 'I will contemplate transience, breathing out;

(14)

'Virāgānupassī assasissāmī'ti sikkhati,

Practices: 'I will contemplate calming down, breathing in,'

'Virāgānupassī passasissāmī'ti sikkhati;

Practices: 'I will contemplate calming down, breathing out.'

(15)

'Nirodhānupassī assasissāmī'ti sikkhati,

<u>Practices:</u> 'I will contemplate the end of awareness, breathing in,' 'Nirodhānupassī passasissāmī'ti sikkhati;

<u>Practices:</u> 'I will contemplate the end of awareness, breathing out.'

(16)

'Paṭinissaggānupassī assasissāmī'ti sikkhati,

Practices: 'I will contemplate release, breathing in,'

'Paţinissaggānupassī passasissāmī'ti sikkhati.

<u>Practices:</u> 'I will contemplate release, breathing out.'

dhammesu dhammānupassī, bhikkhave,

At that time, one meditates
[naturally] aware of Dhamma, as only 'Dhamma,'
tasmim samaye bhikkhu viharati
ātāpī sampajāno satimā
Intent, fully conscious and present,
vineyya loke abhijjhā-domanassam.

Letting go of sensory engagement and agitation.

So yam tam abhijjhādomanassānam pahānam

When sensory engagement and agitation are abandoned,

tam paññāya disvā

Having seen those with discernment

sādhukam ajjhupekkhitā hoti.

One wisely attends with steadiness.

Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmiṃ samaye bhikkhu viharati

B

Evam bhāvitā kho, bhikkhave, ānāpānassati

When awareness of breathing is developed in this way, monks, evaṃ bahulīkatā

practiced in this way, cattāro satipaṭṭhāne paripūreti.

it fulfills the four resting places of awareness.

B

[4. Fulfilling the Supports of Awakening]

[Body as Body]

I1. Awareness1

Yasmiṃ samaye, bhikkhave, bhikkhu
When, monks, one meditates
kāye kāyānupassī viharati
[naturally] aware of body as only 'body,'
ātāpī sampajāno satimā
intent, fully conscious, and present,
vineyya loke abhijjhādomanassaṃ,
letting go of clinging and anxiety,
upaṭṭhitāssa tasmiṃ samaye sati hoti
there comes to be awareness,
asammuṭṭhā.
and one is not distracted.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, When one is not distracted.

and there comes to be awareness,

Sati-sambojjhango

The support of awakening of awareness tasmim samaye at that time, bhikkhuno āraddho hoti. is undertaken by that person,

Sati-sambojjhangam

The support of awakening of awareness tasmim samaye at that time, bhikkhu bhāveti, is developed by that person,

Sati-sambojjhango

And the support of awakening of awareness tasmim samaye at that time, bhikkhuno bhāvanā-pāripūrim gacchati. (1) gradually matures by development in that person.

[2. Discernment]

So tathāsato viharanto

Meditating with this awareness,

tam dhammam paññāya
one uses discernment to
pavicinati pavicayati
seek [wholesome states],
let go of [unwholesome ones],
parivīmaṃsaṃ āpajjati.

And completely understands mental states that arise;

Yasmim samaye, bhikkhave,
At the time when
bhikkhu tathāsato viharanto
a monk meditates with this awareness
tam dhammam paññāya pavicinati
and uses discernment to
pavicinati pavicayati
seek [wholesome states],
let go of [unwholesome ones],
parivīmaṃsaṃ āpajjati,
and completely understands mental states that arise;

Dhamma-vicaya-sambojjhango
The support of awakening of discernment
tasmim samaye
At that time,
bhikkhuno āraddho hoti,
is undertaken by that person,

Dhamma-vicaya-sambojjhangamThe support of awakening of discernment tasmim samaye
at that time,

bhikkhu bhāveti, is developed by that person,

Dhammavicayasambojjhango
The support of awakening of discernment
tasmiṃ samaye
at that time,
bhikkhuno bhāvanā-pāripūriṃ gacchati. (2)
comes to maturation by development in that person.

[3. Determination]

Tassa taṃ dhammaṃ paññāya When, with this discernment, pavicinato pavicayato one seeks [wholesome states], lets go of [unwholesome ones],

parivīmaṃsaṃ āpajjato
thoroughly understanding mental states that arise
āraddhaṃ hoti vīriyaṃ asallīnaṃ.
And practices continually, with determination.

Yasmiṃ samaye, bhikkhave,
Whenever, monks,
bhikkhuno taṃ dhammaṃ paññāya
that person uses discernment to
pavicinato pavicayato
seek [wholesome states],
let go of [unwholesome ones],

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parivīmaṃsaṃ āpajjato thoroughly understand mental states that arise, āraddhaṃ hoti vīriyaṃ asallīnaṃ, Practicing continually, with determination.

Vīriya-sambojjhaṅgo
The support of awakening of determination
tasmiṃ samaye
at that time,
bhikkhuno āraddho hoti,
is undertaken by that person,

Vīriya-sambojjhaṅgaṃ
The support of awakening of determination
tasmiṃ samaye
at that time,
bhikkhu bhāveti,
is developed by that person,

Vīriyasambojjhaṅgo
The support of awakening of determination
tasmiṃ samaye
at that time,
bhikkhuno bhāvanā-pāripūriṃ gacchati. (3)
comes to maturity by development in that person.

[4. Joy]

Āraddha-vīriyassa uppajjati pīti nirāmisā. With continual practice arises mental joy.

Yasmiṃ samaye, bhikkhave, Whenever, monks, bhikkhuno āraddha-vīriyassa uppajjati pīti nirāmisā, a person experiences mental joy from this continual practice,

Pīti-sambojjhaṅgo
the support of awakening of joy
tasmiṃ samaye
at that time,
bhikkhuno āraddho hoti,
is undertaken by that person,

Pīti-sambojjhaṅgaṃ
The support of awakening of joy
tasmiṃ samaye
at that time,
bhikhu bhāveti,
is developed by that person,

Pītisambojjhaṅgo
The support of awakening of joy
tasmiṃ samaye
at that time,
bhikkhuno bhāvanā-pāripūriṃ gacchati. (4)
comes to maturity by development in that person.

[5. Calm]

Pīti-manassa kāyopi passambhati,With the mental joy, the body calms down,
cittampi passambhati.
and the mind calms down.

Yasmim samaye, bhikkhave, Whenever, monks, bhikkhuno pītimanassa due to this mental joy,

kāyopi passambhati, the body calms down, cittampi passambhati, and the mind calms down.

Passaddhi-sambojjhango
The support of awakening of calm
tasmim samaye
at that time,
bhikhuno āraddho hoti,
is undertaken by that person,

Passaddhi-sambojjhangam the support of awakening of calm tasmim samaye at that time, bhikkhu bhāveti, is being developed by that person, Passaddhi-sambojjhango
the support of awakening of calm
tasmim samaye
at that time,
bhikkhuno bhāvanā-pāripūrim gacchati. (5)
comes to maturity by development in that person.

[6. Mental Collectedness]

Passaddha-kāyassa
With this calmness of body,
sukhino cittaṃ samādhiyati.
the happy mind becomes collected.

Yasmiṃ samaye, bhikkhave, Whenever, monks, bhikkhuno passaddhakāyassa due to this calmness of body, sukhino cittaṃ samādhiyati, the happy mind becomes collected;

Samādhi-sambojjhaṅgo
The support of awakening of collectedness
tasmiṃ samaye
at that time,
bhikkhuno āraddho hoti,
is undertaken by that this person,

Samādhi-sambojjhaṅgaṃ The support of awakening of collectedness

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tasmim samaye at that time, bhikkhu bhāveti, is being developed by that person,

Samādhi-sambojjhango
The support of awakening of collectedness
tasmiṃ samaye
at that time,
bhikkhuno bhāvanā-pāripūriṃ gacchati. (6)
comes to maturity by development in that person.

[7. Mental Steadiness]

So tathāsamāhitaṃ cittaṃ With this calm collected mind, sādhukaṃ ajjhupekkhitā hoti. one steadily attends with discernment.

Yasmim samaye, bhikkhave, Whenever, monks, bhikkhu tathāsamāhitam cittam a person, thus collected in mind, sādhukam ajjhupekkhitā hoti, steadily attends with discernment.

Upekkhā-sambojjhaṅgoThe support of awakening of mental steadiness **tasmiṃ samaya**at that time,

bhikkhuno āraddho hoti,

is undertaken by that person,,

Upekkhā-sambojjhangam

The support of awakening of mental steadiness tasmim samaye at that time, bhikkhu bhāveti,
It is being developed by that person,

Upekkhāsambojjhango

The support of awakening of mental steadiness tasmim samaye at that time, bhikkhuno bhāvanā-pāripūrim gacchati. (7) comes to maturity by development in that person.

[2. Sensations as Sensations]

[Exact same repetition, except replace "kāye kāyānupassī" or "body as body" by "vedanāsu vedanānupassī" or "experience as experience." Only occurs once, in the first paragraph]

[3. Mind as Mind]

[Exact same repetition, except replace "kāye kāyānupassī" or "body as body" by "citte cittānupassī" or "mind as mind." Only occurs once, in the first paragraph]

[Mental States as Mental States]

[Exact same repetition, except replace "kāye kāyānupassī" or "Body as body" by "dhammesu dhammānupassī" or "Mental states as mental states." Only occurs once, in the first paragraph]

Evam bhāvitā kho, bhikkhave,

Thus practiced, monks,

cattāro satipaṭṭhānā

the four resting places of awareness,

evam bahulīkatā

thus cultivated,

satta sambojjhange paripūrenti.

fulfill the seven supports of awakening.

B

[5. Fulfilling Release by Understanding]

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā How are the seven supports of awakening developed,

katham bahulīkatā How are they practiced, vijjāvimuttim paripūrenti?

So as to mature in release by understanding?

Idha, bhikkhave,

Here monks,

bhikkhu sati-sambojjhangam bhāveti

A monk develops the support of awakening of awareness

viveka-nissitam

That comes from letting go,

virāga-nissitam

That comes from calming down,

nirodha-nissitam.

That comes from release,

vossagga-parināmim

and which culminates in surrender.

Dhamma-vicaya-sambojjhangam bhāveti

One develops the support of awakening of discernment,

viveka-nissitam

That comes from letting go,

virāga-nissitam

That comes from calming down,

nirodha-nissitam.

That comes from release,

vossagga-pariņāmiņ

and which culminates in surrender.

Vīriya-sambojjhangam bhāveti

One develops the support of awakening of determination,

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viveka-nissitaṃ
That comes from letting go,
virāga-nissitaṃ
That comes from calming down,
nirodha-nissitaṃ.
That comes from release,
vossagga-pariṇāmiṃ
and which culminates in surrender.

Pīti-sambojjhangam bhāveti

One develops the support of awakening of joy viveka-nissitam

That comes from letting go, virāga-nissitam

That comes from calming down, nirodha-nissitam.

That comes from release, vossagga-parināmim and which culminates in surrender.

Passaddhi-sambojjhangam bhāveti

One develops the support of awakening of calm viveka-nissitam

That comes from letting go, virāga-nissitam

That comes from calming down, nirodha-nissitam.

That comes from release, vossagga-parināmim

and which culminates in surrender.

Samādhi-sambojjhangam bhāveti

One develops the support of awakening of mental collectedness

viveka-nissitam

That comes from letting go,

virāga-nissitam

That comes from calming down,

nirodha-nissitam.

That comes from release,

vossagga-pariņāmiņ

and which culminates in surrender.

Upekkhā-sambojjhangam bhāveti

One develops the support of awakening of mental steadiness,

viveka-nissitam

That comes from letting go,

virāga-nissitam

That comes from calming down,

nirodha-nissitam.

That comes from release,

vossagga-pariņāmiņ

and which culminates in surrender.

Evam bhāvitā kho, bhikkhave,

Thus developed monks,

satta bojjhangā

the seven supports of awakening,

evam bahulīkatā

Thus practiced,

vijjāvimuttim paripūrentī"ti.

mature into release by understanding."

Longer Essentials

Idamavoca bhagavā.

This is what the Awakened One said.

Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Glad at heart, the monks rejoiced in his words.



Vin. IV - Mahākhandhaka

[1. Bodhi Kathā]

Tena samayena buddho bhagavā
At that time, the Buddha, the Awakened One,
uruvelāyaṃ viharati
Was living at Uruvelā
najjā nerañjarāya tīre
on the bank of the river Nerañjara,
bodhi-rukkha-mūle
at the root of the tree of Awakening,
paṭham-ābhisambuddho.
recently completely awakened,

Tena kho pana samayena bhagavā
On that occasion, the Awakened One
sattāhaṃ eka-pallaṅkena nisinno hoti
sat in one posture for seven days,
vimutti-sukha-paṭisaṃvedī.
experiencing the bliss of freedom.

[First Part of the Night]

Atha kho bhagavā
Then,
tassa sattāhassa accayena
when the week had passed
tamhā samādhimhā vuṭṭhahitvā
he emerged from this samādhi,
rattiyā paṭhamaṃ yāmaṃ
in the first part of the night,
paṭiccasamuppādaṃ anulomaṃ
to the arising chain of causality
sādhukaṃ manasākāsi:
he paid careful attention:

"Iti imasmiṃ sati idaṃ hoti,
"When there is this, that comes to be,
imassuppādā idaṃ uppajjati, yadidaṃ—
When this arises, there is the arising of that, that is—

Avijjā-paccayā sankhārā,
From lack of awareness arise activities,
Sankhāra-paccayā viññāṇaṃ,
From activities arises consciousness,
Viññāṇa-paccayā nāma-rūpaṃ,
From consciousness arise mind-and-body
Nāma-rūpa-paccayā saļāyatanaṃ,
From mind-and-body arise the six senses,

Saļāyatana-paccayā phasso, From the six senses arises contact, Phassa-paccayā vedanā, From contact arises experience, Vedanā-paccayā taṇhā, From experience arises discontent, Tanhā-paccayā upādānam, From discontent arise attachments. Upādāna-paccayā bhavo, From attachments arises identity, Bhava-paccayā jāti, From identity arises birth, Jāti-paccayā jarā-maraņam From birth arises decay and passing away, Soka-parideva-dukkha-domanass-upāyāsā sambhavanti. Sadness, grieving, trouble, depression and anxiety also arise.

Evametassa kevalassa This is how this whole dukkhakkhandhassa samudayo hotī"ti. mass of trouble comes to be."

Atha kho bhagavā etam-atthaṃ viditvā
Then, having understood this, the Awakened One
tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
at that moment spoke this uplifted revelation:

"Yadā have pātubhavanti dhammā,
"When the nature of things becomes evident,
Ātāpino jhāyato brāhmaṇassa;

to the intently meditating Brāhmaṇa,

Athassa kaṅkhā vapayanti sabbā,

At that time, all doubts disappear,

Yato pajānāti sahetudhamman"ti.

As one understands the cause of reality."

[Middle Part of the Night]

Atha kho bhagavā
Then the Awakened One,
rattiyā majjhima yāmaṃ
In the middle part of the night,
paṭicca-samuppādaṃ paṭilomaṃ
to the regressive chain of causality,
sādhukaṃ manasākāsi:
Paid careful attention:

"Iti imasmim asati idam na hoti,
"When there is not this, that does not come to be,
imassa nirodhā idam nirujjhati, yadidam—
When this ceases, that also ceases, that is—

Avijjā-nirodhā saṅkhāra-nirodho,
When lack of awareness ceases, activities cease,
Saṅkhāra-nirodhā viññāṇa-nirodho,
When activities cease, consciousness ceases,
Viññāṇa-nirodhā nāma-rūpa-nirodho,
When consciousness ceases, mind-and-body cease,
Nāma-rūpa-nirodhā saḷāyatana-nirodho,
When mind-and-body cease, the six senses cease,

Saļāyatana-nirodhā phassa-nirodho, When the six senses cease, contact ceases, Phassa-nirodhā vedanā-nirodho. When contact ceases, experience ceases, Vedanā-nirodhā tanhā-nirodho, When experience ceases, discontent ceases, tanhā-nirodhā upādāna-nirodho, When discontent ceases, attachments cease, Upādāna-nirodhā bhava-nirodho, When attachments cease, identity ceases, Bhava-nirodhā jāti-nirodho, When identity ceases, birth ceases, Jāti-nirodhā jarā-maraņam When birth ceases, decay and passing away cease Soka-parideva-dukkha-domanass-upāyāsā nirujjhanti. and sadness, grieving, trouble, depression and anxiety all cease.

Evam-etassa kevalassa
This is how this whole
Dukkha-kkhandhassa nirodho hotī"ti.
mass of trouble comes to an end."

Atha kho bhagavā etam-atthaṃ viditvā
Then, having understood this,
tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
the Awakened One spoke this joyful revelation:

"Yadā have pātubhavanti dhammā,
"When the nature of things becomes clear,
Ātāpino jhāyato brāhmaṇassa;
to the dedicatedly meditating Brāhmaṇa,

Athassa kankhā vapayanti sabbā, at that time, all doubts vanish, Yato khayam paccayānam avedī"ti. when one understands the disappearance of conditions."

[Last Part of the Night]

Atha kho bhagavā
Then, the Awakened One
rattiyā pacchimaṃ yāmaṃ
in the last part of the night,
paṭicca-samuppādaṃ
Paid careful attention to the arising
Anuloma-paṭilomaṃ sādhukaṃ manasākāsi:
and regressing chain of causality:

"Iti imasmiṃ sati idaṃ hoti,
"When there is this, that comes to be,
imassuppādā idaṃ uppajjati, yadidaṃ—
When this arises, there is the arising of that, that is—

Iti imasmim asati idam na hoti,
When there is not this, that does not come to be,
imassa nirodhā idam nirujjhati, yadidam—
When this ceases, that also ceases, that is—

Avijjā-paccayā saṅkhārā, From lack of awareness arise activities, saṅkhāra-paccayā viññāṇaṃ, From activities arises consciousness,

viññāṇa-рассауā nāma-rūрaṃ,

From consciousness arise mind-and-body,

Nāma-rūpa-paccayā saļāyatanam,

From mind-and-body arise the six senses,

Saļāyatana-paccayā phasso,

From the six senses arises contact,

Phassa-paccayā vedanā,

From contact arise experiences,

Vedanā-paccayā taņhā,

From experiences arises discontent,

Taṇhā-paccayā upādānaṃ,

From discontent arise attachments,

Upādāna-paccayā bhavo,

From attachments arises identity,

Bhava-paccayā jāti,

From identity arises birth,

Jāti-paccayā jarā-maraṇaṃ

From birth arise aging and death,

Soka-parideva-dukkha-domanass-upāyāsā sambhavanti.

and the manifestation of sorrow, sadness, trouble, depression and anxiety.

Evametassa kevalassa

This is how this whole

dukkha-kkhandhassa samudayo hotī"ti.

mass of trouble comes into being.

Avijjāya tveva asesa-virāga-nirodhā

When lack of awareness is completely brought to an end, sankhāra-nirodho,

activities cease,

Longer Essentials

sankhāra-nirodhā viñnāna-nirodho, When activities cease, consciousness ceases, viññāṇa-nirodhā nāma-rūpa-nirodho, When consciousness ceases, mind-and-body cease, Nāma-rūpa-nirodhā saļāyatana-nirodho, When mind-and-body cease, the six senses cease, Saļāyatana-nirodhā phassa-nirodho, When the six senses cease, contact ceases, Phassa-nirodhā vedanā-nirodho. When contact ceases, experience ceases, Vedanā-nirodhā tanhā-nirodho, When experiences cease, discontent ceases, Tanhā-nirodhā upādāna-nirodho, When discontent ceases, attachments cease. Upādāna-nirodhā bhava-nirodho, When attachments cease, identity ceases, Bhava-nirodhā jāti-nirodho, When identity ceases, birth ceases, Jāti-nirodhā jarā-maranam When birth ceases, aging and death cease Soka-parideva-dukkha-domanass-upāyāsā nirujjhanti. and sorrow, sadness, trouble, depression and anxiety all cease.

Evametassa kevalassa
This is how this whole
Dukkha-kkhandhassa nirodho hotī"ti.
mass of trouble comes to an end.

Atha kho bhagavā etam-attham viditvā
Then, having understood this,
tāyam velāyam imam udānam udānesi:
the Awakened One let out this joyful revelation:

"Yadā have pātubhavanti dhammā,
"When the nature of things becomes clear,
Ātāpino jhāyato brāhmaṇassa;
To the devoted meditating Brāhmaṇa,
Vidhūpayaṃ tiṭṭhati mārasenaṃ,
One stands, shattering death and its troops,
Sūriyova obhāsayam-antalikkhan"ti.
Like the sun lighting up the sky."



Setting Rolling the Wheel of Dhamma

 $SN\ V\ 56.11\ Dhamma-cakka-ppavattana\ Sutta$

Ekaṃ samayaṃ
Once,
bhagavā bārāṇasiyaṃ viharati
the Awakened One was living in Vārāṇasi
isipatane migadāye.
at the deer sanctuary.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: There the Awakened One told the group of five monks:

[Two Extremes]

"Dveme, bhikkhave, antā Monks, these two [dead] ends pabbajitena na sevitabbā. should not be practiced by one gone forth.

Katame dve?
What two?

Yo cāyaṃ kāmesu kāma-sukhallik-ānuyogo Immoderate indulgence in sensory gratification,

hīno which is base, gammo vulgar, pothujjaniko materialistic, anariyo unvirtuous, anattha-saṃhito, disconnected from meaning and happiness.

yo cāyam atta-kilamath-ānuyogo

And indulging in self-inflicted penances,

dukkho

which are painful,

anariyo

unvirtuous,

anattha-samhito.

disconnected from meaning and happiness.

[The Midway]

Ete kho, bhikkhave, ubho ante anupagamma Monks, by avoiding both these extremes, majjhimā paṭipadā tathāgatena abhisambuddhā the Truth-finder has fully Awakened to the middle path,

cakkhukaraṇī Which imparts vision

ñāṇakaraṇī and understanding,

Longer Esentials

upasamāya
leading to calm,
abhiññāya
going beyond knowledge,
sambodhāya nibbānāya saṃvattati.
to complete Awakening and Nibbāna.

Katamā ca sā, bhikkhave, majjhimā paṭipadā

What is this middle path

tathāgatena abhisambuddhā

the Truth-finder has fully Awakened to,

cakkhukaranī

which imparts vision

ñānakaranī

and understanding,

upasamāya

leads to calm.

abhiññāya

goes beyond knowledge,

sambodhāya nibbānāya saṃvattati?

to complete Awakening and Nibbāna?

[Eight-Spoked]

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ —

It is this eight-spoked path of the awakened, namely—

Sammādiţţhi

Wise understanding,

sammāsankappo

wise attitude.

sammāvācā

wise speech,

sammākammanto

wise behavior,

sammāājīvo

wise living,

sammāvāyāmo

wise practice,

sammāsati

wise awareness,

sammāsamādhi.

wise meditation.

Ayam kho sā, bhikkhave, majjhimā paţipadā

This is the middle path, monks,

tathāgatena abhisambuddhā

the Truth-finder has fully Awakened to

cakkhukaranī

which imparts vision

ñānakaranī

and understanding,

upasamāya

leads to calm,

abhiññāya

goes beyond knowledge,

sambodhāya nibbānāya saṃvattati.

to complete Awakening and Nibbāna.

[Four Understandings of the Ariyas]

[Difficulty]

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ— Monks, understanding difficulty is conducive to Awakening — that is,

Jātipi dukkhā,

Taking birth is a difficult experience, jarāpi dukkhā,

Aging is a difficult experience,

byādhipi dukkho,

Diseases are a difficult experience,

maraṇampi dukkhaṃ,

Death is a difficult experience,

appiyehi sampayogo dukkho,

Being forced to be with the undesired is a difficult experience, piyehi vippayogo dukkho,

Being separated from what is desired is a difficult experience, yampiccham na labhati tampi dukkham—

Moreover, not getting what one wants is a difficult experience, saṃkhittena pañcupādānakkhandhā dukkhā.

In brief, the five fabrics of the ego are a difficult experience.

[The Cause of Difficulty]

Idam kho pana, bhikkhave, dukkhasamudayam ariyasaccam —

Monks, understanding the cause of difficulty is conducive to Awakening—that is,

Yāyam taṇhā ponobbhavikā

That very discontent, thirst, which is the very fuel for taking rebirth, nandirāgasahagatā propelled by seeking happiness in wanting,

tatratatrābhinandinī, seyyathidam —

seeking happiness and attachment in trifling material things, that is—

Kāmatanhā,

Wishing for sensory stimulation,

Bhavatanhā,

Wishing for being,

Vibhavatanhā.

Wishing for the end of being.

[The Release from Difficulty]

Idam kho pana, bhikkhave, dukkhanirodham ariyasaccam

Monks, understanding the release from difficulty is conducive to awakening — that is,

Yo tassāyeva taņhāya asesavirāganirodho

the complete appeasement and release from that very discontent,

cāgo

giving it up,

paținissaggo

breaking free,

mutti

unbinding,

anālayo.

unlatching from it.

[The Practice Leading to Release]

Idam kho pana, bhikkhave,

Monk,

dukkhanirodhagāminī paṭipadā ariyasaccaṃ— understanding the practice which leads to the release of difficulty is conducive to Awakening— that is,

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ this eight-spoked path of the awakened, which is—

Sammādiṭṭhi
Wise understanding
Sammāsaṅkappo
wise attitude
Sammāvācā
wise speech
Sammākammanto
wise behavior
Sammājīvo
wise living
Sammāvāyāmo
wise practice
Sammāsati
wise awareness
Sammāsamādhi.

wise meditation.

[Three Modes]

[I. Difficulty]
[A. Discovering]

'Idam dukkham ariyasaccan'ti me, bhikkhave, "[When I realized:]

'This understanding of difficulty is enlightening,'
pubbe ananussutesu dhammesu
I began to understand things unheard before and
cakkhum udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.

[B. Continually]

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me, bhikkhave,

"[When I realized:]

'This understanding of difficulty is to be continually known,'

pubbe ananussutesu dhammesu

clarity arose."

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[C. Attainment]

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti me, bhikkhave,

"[When I realized:]

'This understanding of the awakened ones <u>is continually known</u>,' pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[II. The Cause]

[A. Discovery]

'Idaṃ dukkhasamudayaṃ ariyasaccan'ti me, bhikkhave,

"[When I realized:]

'This understanding of the cause of difficulty is enlightening.'

pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[B. To be Given up]

'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me, bhikkhave,

"[When I realized:]

'This understanding of the cause of difficulty <u>is to be given up</u>.' pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[C. Given up]

'Tam kho panidam dukkhasamudayam ariyasaccam pahīnan'ti me, bhikkhave,

"[When I realized:]

'This understanding of the cause of difficulty <u>is given up</u>,' **pubbe ananussutesu dhammesu**

I began to understand things unheard before and

cakkhum udapādi, vision arose, ñāṇaṃ udapādi, understanding arose, paññā udapādi, discernment arose, vijjā udapādi, awareness arose, āloko udapādi. clarity arose."

[III. The Release]

[A.Discovery]

"[When I realized:]

'Idam dukkhanirodham ariyasaccan'ti me, bhikkhave, 'This understanding of the release of difficulty is enlightening.' pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhum udapādi, vision arose, ñāṇam udapādi, understanding arose,

paññā udapādi, discernment arose, vijjā udapādi, awareness arose, āloko udapādi. clarity arose.

[B. To be Experienced]

"[When I realized:]

'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave,

'This understanding of the release from difficulty is to be experienced.'

pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[C. Experienced]

"[When I realized:]

'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave,

'This understanding of the release from difficulty is experienced' pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[IV. The Practice]

[A. Discovery]

"[When I realized:]

'Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan'ti me, bhikkhave,

'This understanding of the practice leading to the release from difficulty is enlightening.'

pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhum udapādi, vision arose, ñāṇam udapādi, understanding arose, paññā udapādi, discernment arose, vijjā udapādi, awareness arose, āloko udapādi. clarity arose."

[B. To be Developed]

'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave,

"[When I realized:]

'This understanding of the practice leading to the release of difficulty <u>is to be developed</u>,'

pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[C. Developed]

'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan'ti me, bhikkhave,

"[When I realized:]

'This understanding of the practice leading to the release from difficulty <u>is developed</u>,'

pubbe ananussutesu dhammesu

I began to understand things unheard before and

cakkhuṃ udapādi,
vision arose,
ñāṇaṃ udapādi,
understanding arose,
paññā udapādi,
discernment arose,
vijjā udapādi,
awareness arose,
āloko udapādi.
clarity arose."

[Declaring Full Awakening]

Yāvakīvañca me, bhikkhave,

So long as my [knowledge and direct experience], monks, imesu catūsu ariyasaccesu

of these four understandings of the Awakened, [as they truly are] evaṃ tiparivaṭṭaṃ dvāda-sākāraṃ

each turning threefold in these twelve modes

[yathā-bhūtaṃ ñāṇa-dassanaṃ] na suvisuddhaṃ ahosi,

had not become clear,

neva tāvāham, bhikkhave,

I did not declare

sadevake loke samārake sabrahmake
to this world of Devas and Māras and Brāhmas
sassamaṇabrāhmaṇiyā pajāya
this generation of samaṇas and Brahmaṇas
sadevamanussāya
Kings and people,
'anuttaraṃ sammā-sambodhiṃ
that I had fully awakened with perfect,
abhi-sambuddho'ti paccaññāsiṃ.
unrivaled knowledge and understanding.

Yato ca kho me, bhikkhave,
But when, monks, [my knowledge and direct experience]
imesu catūsu ariyasaccesu
of these four understandings of the Awakened,
evaṃ tiparivaṭṭaṃ dvādasākāraṃ
each turning threefold in these twelve modes
yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi,
as they truly are finally became very clear and perfected,

athāhaṃ, bhikkhave,
Only then did I declare
sadevake loke samārake sabrahmake
to this world of Devas, Māras and Brāhmas
sassamaṇabrāhmaṇiyā pajāya
this generation of samaṇas and Brahmaṇas
sadevamanussāya
Kings and people,
'anuttaraṃ sammā-sambodhiṃ
that I had fully awakened with perfect,
abhi-sambuddho'ti paccaññāsiṃ.
unrivaled knowledge and understanding.

Ñāṇañca pana me dassanam udapādi:

Then, the direct knowledge and experience came:

'akuppā me vimutti,
Unshakeable is my liberation,
ayamantimā jāti,
This is the final birth,
natthi dāni punabbhavo'''ti.
There is no more rebirth from now."

Idamavoca bhagavā.

This is what the Awakened One said:

Attamanā

Glad at heart.

pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandunti.

the group of five monks rejoiced in his words.

[Dhamma Vision]

Imasmiñca pana veyyākaraṇasmim bhaññamāne

And while this speech was being given,

āyasmato koṇḍaññassa

in the venerable Koṇḍañña

virajam vītamalam dhammacakkhum udapādi:

The flawless, stainless, Vision of the Dhamma arose thus:

"Yaṃ kiñci samudayadhammaṃ "Whatever is of a nature to originate, sabbaṃ taṃ nirodhadhamman"ti.

All of it must come to an end."

[Sounding the News]

[The Earth Devas]

Pavattite ca pana bhagavatā dhammacakke
Once the Wheel of Dhamma was set turning by the Buddha
bhummā devā saddamanussāvesuṃ:
The Earth-Devas exclaimed:

"Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye
"At Vārāṇasi, in the deer sanctuary at Isipatana
anuttaraṃ dhammacakkaṃ pavattitaṃ
The Awakened One has set rolling the wheel of Dhamma
appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
which cannot be turned back by any samaṇa or Brāhmaṇa,
devena vā mārena vā brahmunā vā
any Deva or Māra or Brahma
kenaci vā lokasmin"ti.
or anyone in this world."

[The Devas of the Four Great Kings]

Bhummānam devānam saddam sutvā
The Earth-Devas having heard the news,
cātumahārājikā devā saddamanussāvesum:
The Devas of the Four Great Kings exclaimed:

"etam bhagavatā bārāṇasiyam isipatane migadāye
"At Vārāṇasi, in the deer sanctuary at Isipatana
anuttaram dhammacakkam pavattitam
The Awakened One has set rolling the wheel of Dhamma

appațivattiyam samanena vā brāhmanena vā

Which cannot be turned back by any samaṇa or Brāhmaṇa,

devena vā mārena vā brahmunā vā

Any Deva or Māra or Brahma

kenaci vā lokasmin"ti.

or anyone in this world."

Cātumahārājikānam devānam saddam sutvā

The Devas of the Four Great Kings having heard the utterance,

tāvatiṃsā devā ... pe ...

The Thirty Three Devas exclaimed:

yāmā devā ... pe ...

The Yāmā Devas...

tusitā devā ... pe ...

The Tusitā Devas...

nimmānaratī devā ... pe ...

The Nimmānaratī Deva...

paranimmitavasavattī devā ... pe ...

The Paranimmitavasavattī Devas...

[The Devas in Brahmic Planes]

brahmakāyikā devā saddamanussāvesum:

The Brahmic body of Devas exclaimed:

"etam bhagavatā bārāṇasiyam isipatane migadāye

"At Vārāṇasi, in the deer sanctuary at Isipatana
anuttaraṃ dhammacakkaṃ pavattitaṃ
The Awakened One has set rolling the wheel of Dhamma
appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
Which cannot be turned back by any samaṇa or Brāhmaṇa,
devena vā mārena vā brahmunā vā
Any Deva or Māra or Brahma
kenaci vā lokasmin"ti.
or anyone in this world."

Itiha tena khaṇena tena layena tena muhuttena And at that moment, in that instant, immediately, yāva brahmalokā saddo abbhuggacchi. The news resounded all the way to the Brahmic planes.

Ayañca dasa-sahassi-loka-dhātu
This ten thousand world system
saṅkampi sampakampi sampavedhi,
Shook, trembled and quaked,
appamāṇo ca uḷāro obhāso loke pāturahosi
And a measureless, illustrious radiance manifested in the world,
atikkamma devānaṃ devānubhāvanti.
Surpassing even the [radiance] of the highest Devas.

Atha kho bhagavā imam udānam udānesi: And the Awakened One spoke these inspired verses:

"Aññāsi vata bho, koṇḍañño,
"Koṇḍañña knows,
aññāsi vata bho, koṇḍañño"ti.
Kondañña knows."

Iti hidam āyasmato kondaññassa

This is how the Venerable Koṇḍañña came to be known as:

"Aññāsikoṇḍañño" tveva nāmaṃ ahosīti.

"Koṇḍañña, The One Who Knows."



The Release from Perceptual Awareness

DN 9 Poṭṭhapāda Sutta (Excerpt)

[Natural Samādhi & Jhāna] ⁴

Tassime pañcanīvaraņe pahīne

Experiencing the gradual disappearance of these five hindrances
attani samanupassato pāmojjam jāyati,
within oneself, relief arises.
pamuditassa pīti jāyati,
because of that relief comes joy,
pītimanassa kāyo passambhati,
with an uplifted mind, the body calms down,
passaddhakāyo sukham vedeti,
with a calm body, one experiences happiness,
sukhino cittam samādhiyati.
and the happy mind becomes collected.

⁴ Introduction not included.

[First Jhāna]

So vivicceva kāmehi,

Disengaged from the senses,
vivicca akusalehi dhammehi,
and detached from unwholesome mental states,
savitakkaṃ savicāraṃ
still attended by thinking and reflection,
vivekajaṃ pītisukhaṃ
with the blissful happiness born of mental detachment,
paṭhamaṃ jhānaṃ upasampajja viharati.
one experiences and abides in the first level of meditation.

Tassa yā purimā kāmasaññā,
The sense-perceptions that one previously had
sā nirujjhati.
fade away.

Vivekaja-pīti-sukha-sukhuma-sacca-saññā
[At that time, there is] a true and yet subtle perception
[tasmiṃ samaye hoti,]
of joy and happiness that comes from letting go,
vivekaja-pīti-sukha-sukhuma-sacca-saññīyeva
[At that time,] one perceives this true and yet subtle
tasmiṃ samaye hoti.
joy and happiness that comes from letting go.

Evampi sikkhā ekā saññā uppajjati, In this way, some perceptions arise by practice, sikkhā ekā saññā nirujjhati. and some perceptions are given up by practice.

Ayam sikkhā"ti bhagavā avoca.

and this is that practice.

[Second Jhāna]

"Puna caparam, poṭṭhapāda, bhikkhu Then, Potthapāda,

vitakka-vicārānaṃ vūpasamā
with the calming of thinking and reflection,
ajjhattaṃ sampasādanaṃ
with inner tranquilization,
cetaso ekodibhāvaṃ
one's mind becoming unified,
avitakkaṃ avicāraṃ
without thinking and reflection,
samādhijaṃ pītisukhaṃ
with the blissful happiness born of mental stillness,
dutiyaṃ jhānaṃ upasampajja viharati.
one experiences and abides in the second level of meditation.

Tassa yā purimā

Those previous perceptions

vivekaja-pīti-sukha-sukhuma-sacca-saññā,

of true and yet subtle joy and happiness of letting go

sā nirujjhati.

fade away.

Samādhija-pīti-sukha-sukhuma-sacca-saññā
[And at that time, there is] a true and yet subtle perception
[tasmiṃ samaye hoti,]
of the joy and happiness that comes from mental collectedness,

samādhija-pīti-sukha-sukhuma-sacca-saññīyeva [at that time,] one perceives this true and yet subtle [tasmiṃ samaye hoti.] joy and happiness that comes from mental collectedness.

Evampi sikkhā ekā saññā uppajjati,
In this way, some perceptions arise by practice,
sikkhā ekā saññā nirujjhati.
Some perceptions fade away by practice.
Ayampi sikkhā"ti bhagavā avoca.
and this is that practice.

[Third Jhāna]

"Puna caparam, poṭṭhapāda, bhikkhu
Then, Poṭṭhapāda,

pītiyā ca virāgā

with the calming of stronger joy,

upekkhako ca viharati

abiding in mental steadiness,

sato ca sampajāno,
present and fully aware,
sukhañca kāyena paṭisaṃvedeti,
one experiences ease within one's body
yaṃ taṃ ariyā ācikkhanti:
A state which the awakened ones describe as such:
'upekkhako satimā sukhavihārī'ti,
"One who is present and steady in mind, lives happily."
tatiyaṃ jhānaṃ upasampajja viharati.
One experiences and abides in the third level of meditation.

Tassa yā purimā

Those previous perceptions

samādhija-pīti-sukha-sukhuma-sacca-saññā,

of true and yet subtle joy and happiness of mental collectedness

sā nirujjhati.

fade away.

Upekkhā-sukha-sukhuma-sacca-saññā [At that time, there is] a true and yet subtle perception [tasmiṃ samaye hoti,] of the bliss of steady awareness, upekkhā-sukha-sukhuma-sacca-saññīyeva [At that time,] one perceives this true and yet subtle [tasmiṃ samaye hoti.] bliss of steady awareness.

Evampi sikkhā ekā saññā uppajjati,
In this way, some perceptions arise by training,
sikkhā ekā saññā nirujjhati.
Some perceptions fade away by training.
Ayampi sikkhā"ti bhagavā avoca.
and this is that practice.

[Fourth Jhāna]

"Puna caparam, poṭṭhapāda, bhikkhu
"Then Poṭṭhapāda,
sukhassa ca pahānā
Unattached to pleasant sensations,
dukkhassa ca pahānā
Unstirred by unpleasant ones,

pubbeva somanassa-domanassānam atthangamā
as mental excitement and heaviness settle,
adukkham-asukham
with a balanced mind,
upekkhā-sati-pārisuddhim
which is purified by unmoving presence,
catuttham jhānam upasampajja viharati.
one experiences and abides in the fourth level of meditation.

Tassa yā purimā

Those previous perceptions

upekkhā-sukha-sukhuma-sacca-saññā,

of this true and yet subtle bliss of steady awareness

sā nirujjhati.

fade away.

Adukkham-asukha-sukhuma-sacca-saññā
[At that time, there is] a true and yet subtle perception
[tasmiṃ samaye hoti,]
beyond pleasant and unpleasant perceptions,
adukkham-asukha-sukhuma-sacca-saññīyeva
[At that time, one perceives this true and yet subtle
[tasmiṃ samaye hoti.]
perception beyond pleasantness and unpleasantness.

Evampi sikkhā ekā saññā uppajjati,
In this way, some perceptions arise by practice,
sikkhā ekā saññā nirujjhati.
some perceptions fade away by practice.
Ayampi sikkhā"ti bhagavā avoca.
and this is that practice.

[5. The Plane of Endless Space]

"Puna caparam, poṭṭhapāda, bhikkhu

"Then, Poṭṭhapāda,

sabbaso rūpa-saññānaṃ samatikkamā

going beyond all perception of form,

paṭigha-saññānaṃ atthaṅgamā

where awareness of the senses fades away,

nānatta-saññānaṃ amanasikārā

Turning away from the awareness plurality,

'ananto ākāso'ti

Knowing: 'There is Endless Space'

ākāsānañc-āyatanam upasampajja viharati.

One understands and abides in the plane of endless space.

Tassa yā purimā rūpasaññā,

The previous perceptions of physical reality sā nirujjhati.

fade away.

Ākāsānañc-āyatana-sukhuma-sacca-saññā

[At that time, there is] a true and yet subtle perception [tasmim samaye hoti,]

of endless spaciousness.

ākāsānañc-āyatana-sukhuma-sacca-saññīyeva

[At that time,] one perceives this true and yet subtle

tasmim samaye hoti.

perception of endless spaciousness.

Evampi sikkhā ekā saññā uppajjati,

In this way, some perceptions arise by practice,

sikkhā ekā saññā nirujjhati. some perceptions fade away by practice. Ayampi sikkhā"ti bhagavā avoca. and this is that practice.

[6. Plane of Endless Consciousness]

"Puna caparaṃ, poṭṭhapāda, bhikkhu "Then, Poṭṭhapāda,

sabbaso ākāsānañcāyatanaṃ samatikkamma going entirely beyond the plane of endless space, 'anantaṃ viññāṇan'ti Knowing: 'There is endless consciousness'

Knowing: 'There is endless consciousness' viññāṇañc-āyatanaṃ upasampajja viharati. one experiences and abides in the plane of endless consciousness.

Tassa yā purimā

The previous perceptions **ākāsānañc-āyatana-sukhuma-sacca-saññā,**of this true and yet subtle endless spaciousness **sā nirujjhati.**fade away.

Viññāṇañc-āyatana-sukhuma-sacca-saññā
[At that time, there is] a true and yet subtle perception
tasmiṃ samaye hoti,
of endless consciousness,
viññāṇañc-āyatana-sukhuma-sacca-saññīyeva
[at that time,] one perceives this true and yet subtle

[tasmim samaye hoti.]

perception of endless consciousness.

Evampi sikkhā ekā saññā uppajjati,
In this way, some perceptions arise by practice,
sikkhā ekā saññā nirujjhati.
Some perceptions fade away by practice.
Ayampi sikkhā"ti bhagavā avoca.
and this is that practice.

[6. Plane of Bare Awareness]

"Puna caparam, poṭṭhapāda, bhikkhu

"Then, Potthapāda,

sabbaso viññāṇañcāyatanaṃ samatikkamma

going entirely beyond the plane of endless space,

'natthi kiñcī'ti

Knowing: 'There is nothing,'

ākiñcaññāyatanam upasampajja viharati.

one experiences and abides in the plane of objectlessness.

Tassa yā purimā

The previous perceptions [of this true and yet subtle] viññāṇañc-āyatana-[sukhuma-sacca-saññā,] plane of endless consciousness

sā nirujjhati.

fade away.

Ākiñcaññā-yatana-sukhuma-sacca-saññā

[At that time, there is] a true and yet subtle perception

Longer Esentials

tasmiṃ samaye hoti,
of bare awareness,
ākiñcaññā-yatana-sukhuma-sacca-saññīyeva
[at that time,] one perceives this true and yet subtle
[tasmiṃ samaye hoti.]
plane of bare awareness.

Evampi sikkhā ekā saññā uppajjati,
In this way, some perceptions arise by practice,
sikkhā ekā saññā nirujjhati.
Some perceptions fade away by practice.
Ayampi sikkhā"ti bhagavā avoca.
and this is that practice.

[Nirodha]

"Yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, Up to here, Poṭṭhapāda, one is conscious of one's self so tato amutra tato amutra and gradually, one stage after the other, anupubbena saññaggaṃ phusati. one arrives at the finest level of perception

Tassa saññagge thitassa evam hoti:

Once in that finest stage of perception, [one understands thus]:

'Cetayamānassa me pāpiyo,
'Mental activities are worse for me,
acetayamānassa me seyyo.
Freedom from mental activities would be better.

Ahañceva kho pana ceteyyam, abhisankhareyyam, If I were to incline or engage my mind in any way, imā ca me saññā nirujjheyyum, these [fine meditative] perceptions would cease aññā ca olārikā saññā uppajjeyyum; and gross perceptions would arise;

Yannūnāhaṃ na ceva ceteyyaṃ Therefore, one does not incline na ca abhisankhareyyan'ti. nor engage one's mind in any way.

So na ceva ceteti, na ca abhisankharoti. Then, one does not incline nor engage one's mind,

Tassa acetayato anabhisankharoto
Then, uninclined and disengaged,
tā ceva saññā nirujjhanti,
those perceptions fade away,
aññā ca oḷārikā saññā na uppajjanti.
And gross perceptions do not arise.

So nirodham phusati.
One contacts Release.

Evaṃ kho, poṭṭhapāda,

This is how Poṭṭhapāda,

anupubb-ābhisaññā-nirodhathe complete release from perceptual awareness is gradually

sampajāna-samāpatti hoti.

understood and experienced.



AN X 48 Pabbajitaabhinha Sutta (Dasadhamma Sutta)

"Dasayime, bhikkhave, dhammā
"Monks, there are ten aspects upon which,
pabbajitena abhinham paccavekkhitabbā.
One who has gone forth should constantly reflect."

Katame dasa?

What ten?

(1) 'Vevaṇṇiyamhi ajjhupagato'ti

"I have become one with no distinctive physical appearance."

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(2) 'Parapaṭibaddhā me jīvikā'ti

"My life entirely depends on others."

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(3) 'Añño me ākappo karaṇīyo'ti

"I should conduct myself in a different manner."

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(4) 'Kacci nu kho me attā sīlato na upavadatī'ti

"Is there anything about my behavior that is blameworthy?"

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(5) 'Kacci nu kho mam anuvicca viññū sabrahmacārī sīlato na upavadantī'ti

"Is there anything which my wise brothers and sisters in the higher life could find as blameworthy about my behavior?"

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(6) 'Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti "I am bound to be taken away and separated from all that is dear and beloved to me."

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(7) 'Kammassakomhi

"I am responsible for my own actions,

kammadāyādo

I am the heir of my actions,

kammayoni

I originate from my actions, kammabandhu actions are my true kin, kammapaṭisaraṇo, actions are my protection,

yam kammam karissāmi

And whether my actions be skillful or neglectful, kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti I will be their heir."

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(8) 'Kathaṃbhūtassa me rattindivā vītivattantī'ti

"How do I spend my days and nights?"

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(9) 'Kacci nu kho aham suññāgāre abhiramāmī'ti

"Do I find solace and bliss in emptiness?"

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

(10) 'Atthi nu kho me uttari manussa-dhammo

"Have I gone beyond worldly states?

alam-ariya-ñāṇa-dassana-viseso adhigato,

Have I reached and directly experienced a state worthy of the awakened ones?

yenāhaṃ pacchime kāle
so that on my final days,
sabrahmacārīhi puṭṭho
when my brothers and sisters question me,
na manku bhavissāmī'ti
I will not be embarrassed?"

pabbajitena abhinham paccavekkhitabbam.

One who has gone forth should constantly reflect upon this.

Ime kho, bhikkhave, dasa dhammā

These are the ten aspects upon which,
pabbajitena abhiṇhaṃ paccavekkhitabbā"ti.
one who has gone forth should constantly reflect upon.

Extras



Rejoicing and Sharing of Merits

Puññanumodanā-Pattidāna

Dukkha-ppattā ca, niddukkhāMay suffering ones be suffering free.

Bhaya-ppattā ca, nibbhayā And the fear-struck fearless be.

Soka-ppattā ca, nissokāMay the grieving shed all grief.

Hontu sabbe pi, pāṇino. And may all beings find relief.

Idaṃ no puññaṃ, sabbe sattā anumodantu May all beings share this merit that we have thus acquired

Sabba sampatti siddhiyā.
For the acquisition of all kinds of happiness.

Ākāsaṭṭhā ca bhummaṭṭhā

May beings inhabiting space and earth

Devā nāgā mahiddhikā Devas and Nāgas of mighty power

Puññaṃ taṃ anumoditvā.

Share this merit of ours.

Ciram rakkhantu Buddhassa sāsanam. May they long protect the Buddha's dispensation.



Рӣјеті

Imāya Dhammānu-dhamma-paṭipattiyā Buddhaṃ pūjemi,

It is by my practice of the Dhamma, In conformity with the Dhamma, That I pay homage to the Buddha,

Imāya Dhammānu-dhamma-paṭipattiyā Dhammaṃ pūjemi,

It is by my practice of the Dhamma, In conformity with the Dhamma, That I pay homage to the Dhamma,

Imāya Dhammānu-dhamma-paṭipattiyā Sanghaṃ pūjemi,

It is by my practice of the Dhamma, In conformity with the Dhamma, That I pay homage to the Saṅgha,

Addhā imāya paţipadāya

By my own practice, **Jāti-jarā-byādhi-maraṇamhā pari-muccisāmi.**may I be freed from birth, old age, sickness and death.

Idaṃ me puññaṃ āsava-kkhayā-vahaṃ hotu.

May my merits bring about the end of the distractions.

Idaṃ me puññaṃ Nibbānassa paccayo hotu.

May my merit be a condition for the attainment of Nibbāna.

Mama puñña-bhāgaṃ sabba-sattānaṃ bhājemi,
I share my merits with all beings,
Te sabbe me samaṃ puñña-bhāgaṃ labhantu.
May all of them equally share my merits.



Bhavatu Sabba Maṅgalaṃ

Bhavatu sabba-mangalam,
May all blessings be upon you,
Rakkhantu sabba-devatā,
And may all of the Devas protect you,
Sabba-buddh-ānubhāvena
By the power of all the Buddhas
Sadā sotthi bhavantu te!
May you be well and happy!

Bhavatu sabba-mangalam,
May all blessings be upon you,
Rakkhantu sabba-devatā,
And may all of the Devas protect you,
Sabba-dhamm-ānubhāvena
By the power of all the Dhamma
Sadā sotthi bhavantu te!
May you be well and happy!

Bhavatu sabba-mangalam,
May all blessings be upon you,
Rakkhantu sabba-devatā,
And may all of the Devas protect you,
Sabba-sangh-ānubhāvena
By the power of all the Sangha
Sadā sotthi bhavantu te!
May you be well and happy!

Sadhu, Sadhu, Sadhu! Well said, Well said, Well said!



Sabbe sattā, sabbe pānā, May all beings, all those who breathe, sabbe bhūtā, sabbe puggalā, all who are living, all people, sabbe attabhāvapariyāpannā, all who have taken up identity, sabbā itthiyo, sabbe purisā, all women and all men, sabbe ariyā, sabbe anariyā, all those who are Awake and those who are not, sabbe devā, sabbe manussā, sabbe vinipātikā, all Devas, all humans and all who have fallen, averā hontu, abyāpajjā hontu, be free from anger, free from aversion anīghā hontu, sukhī attānam pariharantu, and free from problems, may they be good to themselves dukkhā muccantu, yathā-laddha-sampattito and free from harm, may [the qualities] they have gained mā vigacchantu kammassakā. not be lost owing to their actions.

Puratthimāya disāya, pacchimāya disāya, To the east and to the west, uttarāya disāya, dakkhiṇāya disāya, to the north and to the south, puratthimāya anudisāya, pacchimāya anudisāya, to the south-east and to the north-west, uttarāya anudisāya, dakkhiṇāya anudisāya, to the north-east and to the south-west, heṭṭhimāya disāya, uparimāya disāya. above and below:

Sabbe sattā, sabbe pāṇā, May all beings, all those who breathe, sabbe bhūtā, sabbe puggalā, all who are living, all people, sabbe attabhāvapariyāpannā, all who have taken up identity, sabbā itthiyo, sabbe purisā, all women and all men. sabbe ariyā, sabbe anariyā, all those who are Awake and those who are not, sabbe devā, sabbe manussā, sabbe vinipātikā, all Devas, all humans and all who have fallen, averā hontu, abyāpajjā hontu, be free from anger, free from aversion anīghā hontu, sukhī attānam pariharantu, and free from problems, may they be good to themselves dukkhā muccantu, yathā-laddha-sampattito and free from harm, may [the good qualities] they have gained mā vigacchantu kammassakā. not be lost owing to their actions.

Uddham yāva bhavaggā ca adho yāva avīcito,
As high as the finest existence, down to the lowest of planes,
samantā cakkavāļesu,
throughout the entire universe,

may all beings who live in the earth,

abyāpajjā niverā ca niddukkhā cā' nuppaddavā.

be free from hostility and anger, pain-free and far from dangers.

Uddham yāva bhavaggā ca adho yāva avīcito,

As high is the finest existence, down to the lowest of planes, samantā cakkavāļesu, throughout the entire universe, ye sattā udakecarā, may all beings who live in the water, abyāpajjā niverā ca niddukkhā cā' nuppaddavā. be free from hostility and anger, pain-free and far from dangers.

Uddham yāva bhavaggā ca adho yāva avīcito,

As high is the finest existence, down to the lowest of planes, samantā Cakkavāļesu, throughout the entire universe, ye sattā ākāsecarā, may all beings who live in the air, abyāpajjā niverā ca niddukkhā cā' nuppaddavā. be free from hostility and anger, pain-free and far from dangers.

Yam pattam kusalam tassa, ānubhāvena pāņino,

Having encountered that which is wholesome, empowered, may these beings,

sabbe saddhamma-rājassa ñatvā Dhammam, sukhāvaham,

having understood the Teaching of the King of the Good Law, be led to happiness,

pāpuṇantu visuddhāya, sukhāya paṭipattiyā, come upon clarity and practice happily,

asokam-anupāyāsam, sorrowless, unhurt, Nibbāna-sukham-uttamam. may they enjoy the highest bliss of Nibbāna.

Ciram tiṭṭhatu Saddhammo,
May the true Dhamma stand for a long time,
Dhamme hontu sagāravā, sabbepi sattā,
May all beings be grateful and respect Dhamma,
kālena sammā devo pavassatu.
may the Sky-Devas pour down when needed.

Yathā-rakkhimsu porāṇā Surājāno tathevimam. Jast as the Great Kings of old bestowed protection, Rājā rakkhatu dhammena, attanova pajam pajam. may the present King protect the Dhamma, as his own legitimate sons and daughters.

Imāya dhammānudhamma-paṭipattiyā Buddham pūjemi,

It is by my practice of the Dhamma, In conformity with the Dhamma, That I pay homage to the Buddha,

Imāya dhammānudhamma-paṭipattiyā dhammaṃ pūjemi

It is by my practice of the Dhamma, In conformity with the Dhamma, That I pay homage to the Dhamma,

Imāya dhammānudhamma-paţipattiyā sangham pūjemi,

It is by my practice of the Dhamma, In conformity with the Dhamma, That I pay homage to the Saṅgha,

Addhā imāya paṭipadāya

By my own practice, **Jāti-jarā-byādhi-maraṇamhā pari-muccisāmi.**may I be freed from birth, old age, sickness and death.

Idam me puññam āsava-kkhayā-vaham hotu.

May my merits bring about the end of impurities.

Idam me puññam Nibbānassa paccayo hotu.

May my merit be a condition for the attainment of Nibbāna.

Mama puñña-bhāgam sabba-sattānam bhājemi,

I share my merits with all beings,

Te sabbe me samam puñña-bhāgam labhantu.

May all of them equally share my merits.

Sādhu! Sādhu! Sādhu! Wise words, well said, very good!

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All of my mettā.



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