



Daily Chants

3rd edition

Pa-Auk Tawya Meditation Centre



*"Idha pana, bhikkhave,
ekacce kulaputtā dhammaṃ pariyāpuṇanti –
suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ,
itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.
Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya
atthaṃ upaparikkhanti. Tesam te dhammā paññāya atthaṃ
upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisamsā
dhammaṃ pariyāpuṇanti na itivādappamokkhānisamsā ca. Yassa catthāya
dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti. Tesam te dhammā
suggahitā dīgharattaṃ hitāya sukhāya samvattanti. Taṃ kissa hetu?
Suggahitattā bhikkhave dhammānaṃ. (M.1.187. paragraph 239.)*

"Here, bhikkhus, some clansmen learn the Dhamma—discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions—and having learned the Dhamma, they examine the meaning of those teachings with wisdom. Examining the meaning of those teachings with wisdom, they gain a reflective acceptance of them. They do not learn the Dhamma for the sake of criticising others and for winning in debates, and they experience the good for the sake of which they learned the Dhamma. Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time. Why is that? Because of the right grasp of those teachings.



Daily Chants

(Third Edition)



Pa-Auk Tawya Meditation Centre

** The “Third Edition” includes English translations for the three weekly extra chants:
Āṅānāṭṭiyasuttaṃ, Girimānandasuttaṃ, and Mahāsamayasuttaṃ.

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Foreword

This edition of the Pāli chanting book is currently being used at Pa Auk Meditation Centre. As in the previous edition, it follows the Sixth Buddhist Council's (Chaṭṭha Saṅgāyanā Tipiṭaka) Pāli text. However, in this edition, more chants or Suttas have been added. Furthermore, all Suttas, with the exception of the last three, have been translated into English.

We rejoice in Venerable Ānandajoti's effort in gathering the Pāli text and then translating them into English. He has meticulously placed the English translation alongside the Pāli text. This will enable the reader to immediately comprehend the meaning of the Sutta as it is being chanted. His effort has made the printing of this chanting book possible.

We also appreciate Venerable Ānandajoti's patience towards both the delay in publication and our request for various changes or edits in the book.

There are many others who have rendered their assistance in getting this book ready for printing. To them, we would also like to express our appreciation by saying "Sādhu, Sādhu, Sādhu".

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(22nd August 2017)

Daily Morning Chants

Anekajāti Pāḷi

Through Countless Births Text

Namo tassa Bhagavato Arahato Sammāsambuddhassa. (3x)

Reverence to him, the Blessed One, the Worthy One,
the Perfectly Self-Enlightened One.

Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ.

Through countless births in saṃsāra I have wandered without
finding.

Gahakāraṃ gavesanto: dukkhā jāti punappunaṃ.

While seeking the housebuilder, (I had received) jāti-dukkhā which
is to be born again and again.

Gahakāraṃ diṭṭhosi! Puna gehaṃ na kāhasi:

O housebuilder, now you are seen! You will not build the house
again:

sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatam,

all your rafters have been broken, and the ridgepole has been
destroyed,

visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

my mind has reached the Unconditioned, and craving's end has
been achieved.

(3 Times)

Iti imasmim sati idaṃ hoti; imassuppādā idaṃ uppajjati,

This being so, that is; from the arising of this, that arises,

yadidaṃ: avijjāpaccayā saṅkhārā,

that is to say: with ignorance as condition there are (volitional) formations,

saṅkhārapaccayā viññāṇaṃ,

with (volitional) formations as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṃ,

with mind and body as condition: the six sense bases,

saḷāyatanapaccayā phasso,

with the six sense bases as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānaṃ,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

because of (kamma) becoming, birth (upapatti-bhava = aggregates which arise dependent on jāti),

because of becoming (kamma-bhava), birth (upapatti-bhava = aggregates which arise dependent on jāti),

jātipaccayā jarāmaraṇaṃ,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti.

grief, lamentation, pain, sorrow, and despair (all) arise,

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

Yadā have pātubhavanti dhammā,

When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa.

to the ardent meditating brāhmaṇa,

Athassa kaṅkhā vapayanti sabbā,

then all his doubts disappear,

yato pajānāti sahetudhammaṃ.

since he knows (the nature of a) thing and its cause.

**Iti imasmim̐ asati idaṃ na hoti; imassa nirodhā idaṃ
nirujjhati,**

This not being so, that is not; from the ceasing of this, that ceases,

yadidaṃ: avijjānirodhā saṅkhāranirodho,

that is to say: from the cessation of ignorance, there is the cessation of
(volitional) formations,

saṅkhāranirodhā viññāṇanirodho,

from the cessation of (volitional) formations: the cessation of
consciousness,

viññāṇanirodhā nāmarūpanirodho,

from the cessation of consciousness: the cessation of mind and body,

nāmarūpanirodhā saḷāyatānanirodho,

from the cessation of mind and body: the cessation of the six sense bases,

saḷāyatānanirodhā phassanirodho,

from the cessation of the six sense bases: the cessation of contact,

phassanirodhā vedanānirodho,

from the cessation of contact: the cessation of feeling,

vedanānirodhā taṇhānirodho,

from the cessation of feeling: the cessation of craving,

taṇhānirodhā upādānanirodho,

from the cessation of craving: the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment: the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of (kamma) becoming: the cessation of birth
(upapatti-bhava = aggregates which arise dependent on jāti),

from the cessation of becoming (kamma-bhava): the cessation of birth
(upapatti-bhava = aggregates which arise dependent on jāti),

jātinirodhā jarāmaraṇaṃ,

from the cessation of birth: old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

grief, lamentation, pain, sorrow, and despair (all) cease,

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Yadā have pātubhavanti dhammā,

When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa.

to the ardent meditating brāhmaṇa,

Athassa kaṅkhā vapayanti sabbā,

then all his doubts disappear,

yato khayam paccayānam avedi.

since the destruction of causes has been understood.

Iti imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati,

This being so, that is; from the arising of this, that arises,

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,

this not being so, that is not; from the ceasing of this, that ceases,

yadidaṃ: avijjāpaccayā saṅkhārā,

that is to say: with ignorance as condition there are (volitional)
formations,

saṅkhārapaccayā viññānaṃ,

with (volitional) formations as condition: consciousness,

viññānapaccayā nāmarūpaṃ,

with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanam,

with mind and body as condition: the six sense bases,

saḷāyatanapaccayā phasso,

with the six sense bases as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānam,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

because of (kamma) becoming, birth (upapatti-bhava = aggregates which arise dependent on jāti),

because of becoming (kamma-bhava), birth (upapatti-bhava = aggregates which arise dependent on jāti),

jātipaccayā jarāmaṇam,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti.

grief, lamentation, pain, sorrow, and despair (all) arise,

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) formations,

saṅkhāranirodhā viññāṇanirodho,

from the cessation of (volitional) formations: the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,

from the cessation of consciousness: the cessation of mind and body,

nāmarūpanirodhā saḷāyatananirodho,

from the cessation of mind and body: the cessation of the six sense bases,

saḷāyatananirodhā phassanirodho,

from the cessation of the six sense bases: the cessation of contact,

phassanirodhā vedanānirodho,

from the cessation of contact: the cessation of feeling,

vedanānirodhā taṇhānirodho,

from the cessation of feeling: the cessation of craving,

taṇhānirodhā upādānanirodho,

from the cessation of craving: the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment: the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of (kamma) becoming: the cessation of birth
(upapatti-bhava = aggregates which arise dependent on jāti),

from the cessation of becoming (kamma-bhava): the cessation of birth
(upapatti-bhava = aggregates which arise dependent on jāti),

jātinirodhā jarāmaṇaṃ,

from the cessation of birth: old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

grief, lamentation, pain, sorrow, and despair (all) cease,

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Yadā have pātubhavanti dhammā,

When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa.

to the ardent meditating brāhmaṇa,

Vidhūpayam tiṭṭhati Mārasenam,

he dwells dispelling Māra's army,

suriyova obhāsayamantalikkham.

as the sun (dwells) lighting up the firmament.

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo,
Root condition, object condition, predominance condition,

anantarapaccayo, samanantarapaccayo,
preceding condition, prior condition,

sahajātapaccayo, aññamaññapaccayo,
arising together condition, mutuality condition,

nissayapaccayo, upanissayapaccayo,
support condition, strong support condition,

purejātapaccayo, pacchājātapaccayo, āsevanapaccayo,
arising before condition, arising later condition, habitual condition,

kammaṇapaccayo, vipākaṇapaccayo,
(intentional) deed condition, result condition,

āhārapaccayo, indriyapaccayo,
nutriment condition, faculty condition,

jhānapaccayo, maggaṇapaccayo,
absorption condition, path condition,

sampayuttaṇapaccayo, vippayuttaṇapaccayo,
association condition, disassociation condition,

atthipaccayo, natthipaccayo,
presence condition, absence condition,

vigataṇapaccayo, avigataṇapaccayo.
disappearance condition, non-disappearance condition

Jayaparittam

The Success Safeguard

Jayanto Bodhiyā mūle, Sakyānaṃ nandivuḍḍhano -

Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evameva jayo hotu, jayassu jayamaṅgale.

so may you be successful, may you succeed with the blessing of success!

Aparājitapallaṅke, sīse puthuvipukkhale,

On the undefeated seat at the top of the world which is the most sacred earth,

abhiseke sabbaBuddhānaṃ, aggapatto pamodati.

which was consecrated by all Buddhas, he rejoices in the highest attainment.

Sunakkhattaṃ sumaṅgalaṃ, supphātaṃ suhuṭṭhitaṃ,

(May there be) good planets, good blessings, good daybreaks, good waking up,

sukhaṇo sumuhutto ca, suyūṭṭhaṃ brahmacārisu.

good moments, good instants and good offerings made to the Noble Ones,

Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ padakkhiṇaṃ,

(May there be) favourable body-actions, favourable speech-actions,

padakkhiṇaṃ manokammaṃ, paṇidhi te padakkhiṇe.

favourable mind-actions, and favourable aspiration for you.

Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,

And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā, viruḷhā Buddhasāsane,

and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha, saha sabbehi ñātibhi.

may you be well and happy, together with all your relatives!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbaBuddhānubhāvena, sadā sukhī bhavantu te.
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbaDhammānubhāvena, sadā sukhī bhavantu te.
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbaSaṃghānubhāvena, sadā sukhī bhavantu te.
by the power of the whole Sangha may you be well forever!

Sādhu! Sādhu! Sādhu!

Paccavekkhaṇā

The Reflections on the Four Requisites
(Robes, Almsfood, Lodgings and Medicine)

01. Paṭisaṅkhā yoniso cīvaram paṭisevāmi,

With proper discernment I make use of the robe,

**yāvadeva sītassa paṭighātāya, uṇhassa
paṭighātāya,**

only to ward off the cold, to ward off the heat,

**ḍaṃsa-makasa-vātātapa-sarīsapa-samphassānaṃ
paṭighātāya,**

to ward off contact with gadflies, mosquitoes, wind, the heat
(of the sun), and creeping things,

yāvadeva hirikopīnappaṭicchādanattham.

only as a cover for the shameful parts.

02. Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

With proper discernment I make use of almsfood,

neva davāya na madāya na maṇḍanāya na vibhūsanāya,

not for sport, or for showing off, not for ornament, or for
adornment,

yāvadeva imassa kāyassa ṭhitiyā yāpanāya,

but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,

to inhibit annoyance, and to assist in the spiritual life,

īti purāṇaṅca vedanaṃ paṭihaṅkhāmi,

and so I will get rid of any old feeling,

navaṅca vedanaṃ na uppādessāmi,

and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca

phāsuvihāro ca.

and I will carry on, being blameless, and living comfortably.

03. Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

With proper discernment make use of a dwelling,

**yāvadeva sītassa paṭighātāya, uṇhassa
paṭighātāya,**

only to ward off the cold, to ward off the heat,

**ḍaṃsa-makasa-vātātapa-sarīsapa-samphassānam
paṭighātāya,**

to ward off contact with gadflies, mosquitoes, wind, the heat
(of the sun), and serpents,

yāvadeva

utuparissayavinodanapaṭisallānārāmattham.

only to dispel the trouble of the (varying) seasons, and so as to
delight in seclusion.

**04. Paṭisaṅkhā yoniso gilānapaccaya-bhesajja-
parikkhāram paṭisevāmi,**

With proper discernment I make use of the requisite of
medicine for support when sick,

**yāvadeva uppannānam veyyābādhikānam
vedanānam paṭighātāya**

only to ward off oppressive feelings that have arisen

abyāpajjaparamatāya.

and at least be free from oppression.

Reflection upon Four Requisites in Myanmar Language

01. **Chan puu go phyet chin mhet lay nay kin mwe lhwe
thon hiri gon go kon zay tat swar ko in gar go, lon
bar zay lo ko go san pae sin pyin mae hu, seit wae
ma than ee thin gan go phon lhwan thon song bar
tha dee.**

With proper discernment I make use of the robe, only to ward off the cold, to ward off the heat, to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things, only as a cover for the shameful parts.

02. **Ee thi sar bhwe a mae mae go myuu yea man jwa
hla pa ye(yei) sin pyei phyo chin nghan ma thon bar
buu, lay phyar dat song ee ko gaung thee shay
aung tee leyat a thet myha tan ma mo pan nyar,
phayar thar tha nar jint nhet phyar go jint bar naing
zay vay da nar how thit ma phyt say ya, yar pai
(pike) myha lit khat thein pyit ko ma pyit lay aung
cham myei aung hu thon song mhe wae bar tha dee.**

With proper discernment I make use of almsfood, not for sport, or for showing off, not for ornament, or for adornment, but only to maintain this body, and to carry on, to inhibit annoyance, and to assist in the spiritual life, and so I will get rid of any old feeling, and not produce any new feeling, and I will carry on, being blameless, and living comfortably.

03. **Chan puu go phyet chin mhet lay nay, king mwe
wae(way) mhu utu bay byam ma than kin sin, seit
jee lin jyaung nay yar jaung go kein aung mhe kho
bar tha dee.**

With proper discernment I make use of a dwelling, only to ward off the cold, to ward off the heat, to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents, only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

**04. Jin nar khan khet nheit set phi see phyit pyee phyit
lar vay da nar go, sont khwar pae lyin sin yea kin
yuwei luu min myat swar thar tha nar go, jee thar
shwin lan jint phyeit swan naing bo yee mhan thon
soug bar tha dee.**

With proper discernment I make use of the requisite of medicine for support when sick, only to ward off oppressive feelings that have arisen and at least be free from oppression.

**Thardhu! Thardhu! Thardhu!
Sādhu! Sādhu! Sādhu!**

Daily Evening Chants

Mahānamakkāra Pāḷi

The Great Reverence Text

Namo tassa Bhagavato Arahato Sammāsambuddhassa. (3x)

Reverence to him, the Blessed One, the Worthy One,
the Perfectly Self-Enlightened One.

01. Sugataṃ sugataṃ seṭṭhaṃ, kusalaṃkusalaṃ jaham,

The one who speaks only what is true and beneficial, who is the well-gone (to Nibbāna) and excellent, who has given up wholesome and unwholesome deeds,

Amataṃ amataṃ santaṃ, Asamaṃ Asamaṃ dadaṃ,

Who is deathless, who found the Deathless (Nibbāna), who is peaceful, who is unrivalled, and gives the Matchless (Nibbāna) (to others),

Saraṇaṃ saraṇaṃ lokaṃ, araṇaṃ araṇaṃ karaṃ,

Who is the refuge (for men and gods), who knows the world, the one without passions, who makes the passions fade,

Abhayaṃ abhayaṃ ṭhānaṃ nāyakaṃ: Nāyakaṃ name.

The one without fear, who leads to that fearless place: I will revere (Lord Buddha), the Leader.

02. Nayanasubhagakāyaṅgaṃ,

Having body and limbs lovely to the eyes,

Madhuravarasaropetaṃ,

Endowed with a noble and sweet voice,

Amitagaṇagaṇādhāraṃ:

The receptacle of many measureless virtues:

Dasabalamatulaṃ vande.

I worship that incomparable One who has Ten Powers.

03. Yo Buddho dhitimāññadhārako,

He who is Buddha, the bearer of steadfast knowledge,

Samsāre anubhosi kāyikaṃ

Who underwent in the continual round of existence, both bodily

Dukkhaṃ cetasikañca lokato:

And mental suffering for the sake of the world:

Taṃ vande naradevamaṅgalam.

I worship Him, who is a blessing for men and gods.

04. Bāttimsatilakkhaṇacitradeham,

He who has the thirty-two beautiful marks on his body,

Dehajjutiniggatapajjalantaṃ,

Whose body shines with an effulgence of light,

Paññādhitisīlaguṇoghavindaṃ:

Who possesses an ocean of wisdom, steadfastness, morality and virtue:

Vande Munimantimajātiyuttaṃ.

I worship that Sage who is in his final birth.

05. Pātodayaṃ bāladivākaraṃva,

Like a fresh sun rising in the morning,

Majjhe yatīnaṃ lalitaṃ sirīhi,

With charming grace in the midst of those who strive,

Puṇḍindusaṅkāsamukhaṃ, anejaṃ:

Having a face like a full moon, lust-free:

Vandāmi sabbaññumahaṃ Munindaṃ.

I worship the omniscient Lord of Sages.

06. Upetapuñño, varabodhimūle

Endowed with merit, at the root of the Bodhi tree

Sasenamāraṃ Sugato jinitvā,

The Fortunate One, after defeating Māra and his army,

Abojji Bodhiṃ aruṇodayamhi:

Awoke to Wisdom as the dawn broke:

Namāmi Tam mārajinam abhaṅgam.

I revere Him, the unbroken one, who defeated the (five) deaths.

07. Rāgādichedāmalaññakhaggam,

That one having the sword of undefiled knowledge that cuts off passion and so on,

Satisamaññāphalakābhigāham,

Who holds up the shield known as mindfulness,

Silohalaṅkāravibhūsitam: Tam

Who is adorned with the decoration of an ocean of morality: Him

Namāmibhiññāvaramiddhupetaṃ.

I revere, the one endowed with noble knowledge and psychic power.

08. Dayālayam sabbadhi dukkaram karam,

That abode of sympathy, who (overcoming) difficulties everywhere,

Bhavaṇṇavātikkamamaggataṃ gataṃ,

And, overcoming the ocean of existence, attained the highest,

Tilokanātham susamāhitaṃ hitam:

The well-composed Lord of the Three Worlds who is a benefit (to others):

Samantacakkhum paṇamāmi Tammitam.

I bow down to the measureless All-Seeing One.

09. Tahim tahim pāramisañcayam cayam,

In this place and that place he accumulated a store of perfections,

Gataṃ gataṃ sabbhi sukhappadaṃ padaṃ,

He attained the happy resting place of the virtuous,

Narānarānam sukhasambhavam bhavam,

And is the origin and source of happiness for men and gods,

Namānamānam Jinapuṅgavam gavam.

I revere the noble Victor, who (overcame) the disrespectful fools.

10. Maggaṅganāvam Munidakkhanāviko,

The Sage and skilful mariner ascended the ship of the Path-factors,

Īhāphiyam̄ nāṇakarena gāhako,

Grasped with the hand of knowledge the rudder of exertion,

Āruyha yo tāya bahū bhavaṇṇavā:

Caused many beings to cross over the ocean of existence by that ship:

Tāresi Tam̄ buddhamaghappaham̄ name.

I revere Him, who understood, abandoned distress.

11. Samatimsatipāramisambharaṇam̄,

He who fulfilled the thirty perfections equally,

Varabodhidume Catusaccadasam̄,

Who, under the noble Bodhi tree, saw the Four Truths,

Varamiddhigatam̄ naradevahitam̄:

Attained the noble psychic powers, which benefit gods and men:

Tibhavūpasamam̄ paṇamāmi Jinam̄.

I bow down to the Victor, who stilled (rebirth in) the three (planes of) existence.

12. Satapuññajalakkhaṇikam̄ virajam̄,

Having the marks that arose because of hundreds of merits, passionless,

Gaganūpamadhiṃ dhitiMerusamam̄,

Superior like the sky, firm like (Mount) Meru,

Jalajūpamasītalasīlayutam̄,

Cool, like the lotus, endowed with morality,

Pathavīsahanam̄ paṇamāmi Jinam̄.

who endures (like) the Earth: I bow down to the Victor.

13. Yo Buddho sumati, dive divākarova,

He who is the wise Buddha, like the sun shining in the day,

Sobhanto ratijanane silāsanamhi,

Resplendent, on the stone throne which produces (gods') delight,

Āsīno sivasukhadam̄ adesi Dhammam̄,

While sitting, Taught the Abhidhamma, which gives the happiness of safety,

Devānaṃ Tamasadisaraṃ namāmi niccaṃ.

To the gods: I always revere Him who is Matchless.

14. Yo pādapaṅkajamuduttalarājikehi,

On the tender skin of his lotus feet,

Lokehi tīhivikalehi nirākulehi,

By lines Which are not partial and not agitating,

Sampāpuṇe nirupameyyatameva, Nātho

He has attained the incomparable with the beings of the three worlds.

Taṃ sabbalokamahitaṃ asamaṃ namāmi.

Who is unequalled and honoured by the whole world: I revere Him, the Lord.

15. Buddhaṃ narānarasamosaraṇaṃ dhitattaṃ,

The Buddha with steady mind, who brought together men and gods,

Paññāpadīpajutiyā vihatandhakāraṃ,

Who, with the lustre of the light of wisdom destroyed the darkness (of ignorance),

Atthābhikāmanaradevahitāvahaṃ, Taṃ

He who greatly desires the welfare and benefit of men and gods, Him

Vandāmi, kāruṇikamaggamanantaññaṇaṃ.

I worship, the great compassionate (Buddha), with infinite knowledge.

16. Akhilaguṇanidhāno yo Munindopagantvā

The deposit of all virtues, the Lord of Sages, who, after approaching

VanamIsipatanavhaṃ saññatānaṃ nicketaṃ,

The Wood called Isipatana, the abode of those restrained,

Tahimakusalachedaṃ Dhammacakkaṃ pavatto:

And rolling the Dhamma-Wheel, which cut off unwholesomeness in that place:

Tamatulamabhikantaṃ vandaneyyaṃ namāmi.

I revere Him of incomparable beauty, who should be worshipped.

17. Suciparivāritaṃ, surucirappabhāhi rattaṃ,

Surrounded by the pure, brilliant with beautiful radiance,

Sirivisarālayaṃ gupitamindriyehupetaṃ,

The abode of many glories, endowed with guarded senses,

Ravisasimaṇḍalappabhutilakkaṇopacittaṃ:

Who has the soles of feet with beautiful marks beginning with the discs of the sun and the moon:

Suranarapūjitaṃ Sugatamādaraṃ namāmi.

I revere with respect the Fortunate One, worshipped by gods and men.

18. **Maggaḷumpena muhapaṭighāsādiullolavīcim**

With the raft of the Path, he crossed over the waves and currents of delusion, anger and desire

Saṃsāroghaṃ tari; tamabhayaṃ pārapattaṃ, pajānaṃ

The ocean of existences; the fearless one fully crossed over, and he established humanity's

Tāṇaṃ leṇaṃ asamasaraṇaṃ ekatitthaṃ patiṭṭhaṃ:

Shelter, safety and unequalled refuge, the best port (to go other shore), the support:

Puññakkhettaṃ paramasukhadam Dhammarājaṃ namāmi.

I revere the King of the Dhamma, that field of merit, who gives the ultimate bliss.

19. **Kaṇḍambaṃmūle parahitakaro yo Munindo nisinno,**

The Lord of Sages sitting at the root of the Kaṇḍamba tree, seeking the benefit of others,

Accheraṃ sīghaṃ nayanasubhagaṃ ākulaṇṇaggijālaṃ,

Quickly wrought a wonder by scattering water and fire that was pleasing to the eyes,

Dujjāladdhaṃsaṃ, Munibhijahitaṃ pāṭiheraṃ akāsi:

Destroying the false net (of views), this miracle was not left undone by the Sage:

Vande Taṃ, seṭṭhaṃ paramaratijaṃ iddhidhammehupetaṃ.

I worship Him, the praised origin of supreme delight, endowed with psychic power.

20. Munindakko yeko dayudayarūṇo ñāṇavitthiṇṇabimbo,
That sun of Sage, who is the rising dawn of compassion, having
extensive range of knowledge,

Vineyyappāṇoghaṃ kamalakathitaṃ
Dhammaraṃsīvarehi,

makes the Noble to be what are called lotuses awaken with the noble
rays of his Dhamma,

Subodhesī suddhe tibhavakuhare byāpitakkittinañca,
In the pure lotus lake of the three worlds. Widely-renowned,

Tilokekaccakkhuṃ dukhamasahaṇaṃ: Taṃ Mahesiṃ
namāmi.

The one (wisdom) eye of the three worlds, who endured suffering: I
revere Him, the Great Sage.

21. Yo Jino anekajātiyaṃ, saputtadāramaṅgaḷivītampi,
That Victor who, in countless lives, gave both his children and wife, his
limbs and life,

Bodhipemato alaggamānaso adāsiyeva atthikassa,
Without a clinging mind, for love of Awakening, to he who desired it,

Dānapāramiṃ tato paraṃ apūri silapāramādikampi,
And after the perfection of generosity fulfilled the others, like the
perfection of virtue and so on,

TāsamiddhiyopayātamAggataṃ: TamEkadīpakam
namāmi.

And reached the Highest through their (inherent) power: I revere Him,
the one (true) Island.

22. Devādevātidevaṃ nidhanavapudharaṃ mārabhaṅgaṃ
abhaṅgaṃ,

The Great God above all gods, bearing his last body, having broken the
(five) killers, unbroken (himself),

Dīpaṃ dīpaṃ pajānaṃ, jayavarasayane
Bodhipattaṃdhipattaṃ,

Who spread the light of wisdom on people, and attained Awakening on
the noble victory seat,

**Brahmābrahmāgatānaṃ varagirakathikaṃ pāpahīnaṃ
pahīnaṃ,**

Surrounded by brahmas and others, speaking with a noble voice, having given up low actions,

**Lokālokābhirāmaṃ: satatamabhiname Taṃ Munindaṃ
Munindaṃ.**

Greatly delighting the worlds: I always greatly revere Him, the Lord of Sages, the Lord of the (five) Sages.

**23. Buddho nigrodhabimbo mudukaracaraṇo
brahmaghoseṇijaṅgho,**

The Buddha, having a form like the banyan tree, soft hands and feet, a voice like brahma, calves like an antelope,

Kosacchādaṅgajāto, punarapi Sugato suppatiṭṭhitapādo,
And a foreskin that covers the organ, the Fortunate One, with steady feet,

**Mūdodātuṅṅalomo, athamapi Sugato
brahmujuggattabhāvo,**

Soft white hair between the brows, the Fortunate One, straight-limbed (like) a brahma,

**Nīlakkhī dīghapaṇhī sukhumamalachavī,
thomyarasaggasaggī,**

Having blue eyes, long heels, exquisite skin, whose taste buds are the very best,

24. Cattālisaggadanto samakalapanaḥ antaraṃsappapīno,

Having forty of the best teeth, even teeth, a full back between the shoulders,

Cakkenaṅkitapādo aviraḷadasano, Mārajussaṅkhapādo,
Wheel-marked feet, unflawed teeth, He who defeated the killers, having high ankles,

**Ṭiṭṭhanto nonamantobhayakaramudunā
jaṅṅukānāmasanto,**

Who, while standing, without bending, with both his soft hands, can touch his knees,

**Vaṭṭakkhandho, Jino gotaruṇapakhumako
sīhapubbaḍḍhakāyo,**

Whose neck is round, the Victor, having eyelashes like a young calf, the upper half of whose body is like a lion,

25. Sattappīno ca dīghaṅguli matha Sugato lomakūpekalomo,

Having seven fat areas, long fingers, the Fortunate One, with one hair to a vesicle,

Sampannodātadāṭho kanakasamataco nīlamuddhaggalomo,

Full white teeth, golden skin, with blue body-hair whose top is facing above (to His face),

Sambuddho, thūlajivho atha sīhahanuko jālikappādahattho,

The Sambuddha, having a broad tongue, then a lion-like jaw, webbed feet and hands,

Nātho uṇhīsasīso itiguṇasahitaṃ: Taṃ Mahesiṃ namāmi.

Whose head has a crown, the Lord endowed with these (thirty-two) qualities: I revere Him, the Great Sage.

**26. BuddhoBuddhotighoso atidullabhataro kā kathā
Buddhabhāvo?**

The sound, “Buddha, Buddha” is extremely rare in the world, what to say of Buddhahood?

**Loke tasmā vibhāvī vividhahitasukhaṃ sādhave
patthayantā,**

Therefore the wise and good, wishing for various sorts of benefit and happiness,

**Itṭhaṃ atthaṃ vahantaṃ suranaramahitaṃ nibbhayaṃ
dakkhiṇeyyaṃ,**

May all always revere Him, who carries desirable welfare, who is fearless, worthy, honoured by gods and men,

**Lokānaṃ nandivaḍḍhaṃ Dasabalamasamaṃ, Taṃ
namassantu niccaṃ.**

The incomparable One of Ten Powers, who increases the happiness of the world.

Selective Evening Chants

Paritta Chants

Day One

Samantā cakkavāḷesu, atrāgacchantu devatā,
May the gods from all over the universe assemble here

saddhammaṃ Munirājassa, suṇantu saggamokkhadaṃ:
and listen to the King of the Sage's true Dhamma about
heaven and release:

Dhammassavanakālo ayaṃ bhadantā! (3x)
Reverend Sirs, this is the time for hearing the Dhamma!

Namo tassa Bhagavato Arahato Sammāsambuddhassa. (3x)
Reverence to him, the Blessed One, the Worthy One, the
Perfectly Self-Enlightened One.

Ye santā santacittā, tisaraṇasaraṇā, ettha lokantare vā,
Those (gods) who are peaceful, with peaceful minds, who have taken
refuge in the triple refuge, whether here, or above the worlds,

**bhummābhummā ca devā, guṇagaṇagahaṇabyāvaṭā
sabbakālaṃ,**

the various earth gods and sky gods, who make effort to take group of
virtuous deeds all of the time,

ete āyantu devā, varakanakamaye, Merurāje vasanto,
may these gods and those who dwell on the majestic Mt. Meru, that
excellent golden mountain, come in concord,

**santo santosahetuṃ, Munivaravacanāṃ, sotumaggāṃ
samaggāṃ.**

to hear the Sage's excellent word which is a reason of great happiness.

Sabbesu cakkavāḷesu, yakkhā devā ca brahmano,

May all yakkhas, gods, and deities, from the whole universe,

yaṃ amhehi kataṃ puññaṃ, sabbasampattisādhakaṃ,

after partaking of the merits, which can produce all good fortune,

sabbe taṃ anumoditvā, samaggā sāsane ratā,

which we have acquired, being in harmony, and delighting in the teaching,

pamādarahitā hontu, ārakkhāsu viśesato.

be not heedless and grant us complete protection especially.

Sāsanassa ca lokassa, vuḍḍhī bhavatu sabbadā,

May the teaching and the world be on the increase at all times,

sāsanampi ca lokañca, devā rakkhantu sabbadā.

and may the gods protect the teaching and the world forever.

Saddhiṃ hontu sukhī sabbe, parivārehi attano,

May all together with those who are one's around, be happy,

anīghā sumanā hontu, saha sabbehi ñātibhi.

may all together with all relatives, be untroubled, and easy in mind.

Rājato vā, corato vā, manussato vā, amanussato vā,

(May you be protected) from the king, thieves, humans, and non-humans,

aggito vā, udakato vā, pisācato vā, khāṇukato vā,

kaṇṭakato vā,

from fire and water, demons, stumps, and thorns,

nakkhattato vā, janapadarogato vā,

from unlucky stars, and epidemics,

asaddhammato vā, asandiṭṭhito vā, asappurisato vā,

from what is not the true dhamma, not right view, not a good person,

**caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahi-vicchika-
maṇisappa-**

and from fierce elephants, horses, antelopes, bulls, dogs, snakes, scorpions,
poisonous serpents,

**dīpi-accha-taraccha-sūkara-mahiṃsa-yakkha-
rakkhasādīhi,**

panthers, bears, hyenas, wild boars, buffaloes, yakkhas, rakkhasas, and so
on,

**nānābhayato vā, nānārogato vā, nānāupaddavato vā,
ārakkhaṃ gaṇhantu.**

from the manifold fears, the manifold diseases, the manifold calamities,
(from all of these troubles) may you receive protection.

*Maṅgalasuttam*¹

The Discourse on the Blessings

Introductory Verses

Yaṃ maṅgalaṃ dvādasahi, cintayimsu sadevakā,

What is a blessing was thought about by gods and men for twelve (years),

soṭṭhānaṃ nādhigacchanti; aṭṭhatimsaṅca maṅgalaṃ,

but they did not attain that blessing which is called success; the thirty-eight blessings

desitaṃ devadevena, sabbapāpavināsaṇaṃ.

which were preached by the god of gods, make all that is bad perish,

Sabbalokahitattḥāya, maṅgalaṃ taṃ bhaṇāma he.

For the whole world's benefit and welfare. O good persons, Let's recite that blessed safeguard!

The Safeguard

Evam me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyam viharati

at one time the Blessed One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiyā,

Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,

having lit up the whole of Jeta's Wood with his surpassing beauty,

¹ Khuddakapāṭṭha.3-4, Suttanipāta.318-319.

yena Bhagavā tenupasaṅkami,
approached the Blessed One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ
aṭṭhāsi.**

and after approaching and worshipping the Blessed One, he stood on one side.

**Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya
ajjhabhāsi:**

While standing on one side that god addressed the Blessed One with a verse:

01. “Bahū devā manussā ca, maṅgalāni acintayum

“Many are the gods and the men who have thought about the blessings

**ākaṅkhamānā sotthānaṃ: brūhi
maṅgalamuttamaṃ.**

hoping for safety: now please say what is the supreme blessing.

02. Asevanā ca bālānaṃ, paṇḍitānañca sevanā,

Not associating with fools, but associating with the wise,

pūjā ca pūjaneyyānaṃ: etaṃ maṅgalamuttamaṃ.

honouring those worthy of honour: this is the supreme blessing.

03. Patirūpadesavāso ca, pubbe ca katapuññatā,

Living in a suitable place, formerly having done good deeds,

attasammāpaṇidhi ca: etaṃ maṅgalamuttamaṃ.

aspiring in a right way oneself: this is the supreme blessing.

04. Bāhusaccañca sippañca, vinayo ca susikkhito,

Having great learning and craft, and being disciplined and well trained,

subhāsītā ca yā vācā: etaṃ maṅgalamuttamaṃ.

and whatever words are well spoken: this is the supreme blessing.

- 05. Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho,**
Attendance on one's mother and father, looking after one's wife and children,
anākulā ca kammantā: etaṃ maṅgalamuttamaṃ.
with works that are not agitating: this is the supreme blessing.
- 06. Dānañca Dhammacariyā ca, ñātakānañca saṅgaho,**
Giving, and living by the Dhamma, and looking after one's relatives,
anavajjāni kammāni: etaṃ maṅgalamuttamaṃ.
(performing) actions that are blameless: this is the supreme blessing.
- 07. Āratī viratī pāpā, majjapānā ca saṃyamo,**
Abstinence, avoidance of bad deeds, restraint from intoxicating drink,
appamādo ca dhammesu: etaṃ maṅgalamuttamaṃ.
being heedful regarding (all) things: this is the supreme blessing.
- 08. Gāravo ca nivāto ca, santuṭṭhi ca kataññutā,**
Having respect, being humble, being satisfied and grateful,
kālena Dhammassavaṇaṃ: etaṃ maṅgalamuttamaṃ.
listening to Dhamma at the right time: this is the supreme blessing.
- 09. Khantī ca sovacassatā, samaṇānañca dassanaṃ,**
Being patient and easily spoken to, seeing ascetics,
kālena Dhammasākacchā: etaṃ maṅgalamuttamaṃ.
discussing Dhamma at the right time: this is the supreme blessing.
- 10. Tapo ca brahmacariyañca, ariyasaccāna dassanaṃ,**
Austere, living spiritually, insight into the noble truths,
nibbānasacchikiriyā ca: etaṃ maṅgalamuttamaṃ.
the experience of Nibbāna: this is the supreme blessing.

11. Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,
He whose mind does not waver, when it is touched by things of this
world,

**asokaṃ virajaṃ khemaṃ: etaṃ
maṅgalamuttamaṃ.**

(being) griefless, dustless, and secure: this is the supreme blessing.

12. Etādisāni katvāna, sabbatthamaparājitā,
Having done as here directed, they are undefeated everywhere,

**sabbattha sotthiṃ gacchanti: taṃ tesāṃ
maṅgalamuttamaṃ”.**

they go everywhere in safety: for them this is the supreme
blessing.”

Maṅgalasuttam Niṭṭhitam.

The Discourse on the Blessings is Finished.

Day Two

*Ratanasuttam*²

The Discourse on the Treasures

Introductory Verses

Paṇḍhānato paṭṭhāya, Tathāgatassa dasa pāramiyo,
Beginning with the aspiration (for Buddhahood, and thinking of) the
Realised One's ten perfections,

**dasa upapāramiyo, dasa paramatthapāramiyoti -
samatimsa pāramiyo,**
ten minor perfections, ten great perfections; altogether thirty
perfections,

**pañca mahāpariccāge, lokatthacariyaṃ
ñātatthacariyaṃ Buddhatthacariyaṃ**
his five great sacrifices, life of benefitting the world, life of
benefitting his relatives, life of benefitting (by becoming) Buddha

**tisso cariyāyo pacchimabhava gabbhavokkantim,
jātim,**
three ways of conduct, descent into the womb for his final existence,
birth,

**abhinikkhamanaṃ padhānacariyaṃ Bodhipallaṅke
Māravijayaṃ**
great renunciation, life of effort, sitting on the seat at the Bodhi tree
victory over Māra,

**sabbaññutaññāṇappaṭivedhaṃ
Dhammacakkavattanaṃ nava lokuttaradhammeti,**
his penetration to the knowledge of omniscience, teaching
Dhammacakka Sutta, and his nine supermundane attainments,

² Khuddakapāṭṭha.4-7, Suttanipāta.312-315.

**sabbepi'me Buddhagūṇe āvajjetvā Vesāliyā tīsu
pākārañtesu**

and after considering all these Buddha qualities, (going around) the
three walls of Vesāli,

**tiyāmarattim parittam karonto āyasmā Ānandatthero
viya,**

during the three watches of the night, like the venerable elder
Ānanda,

kāruṇṇaccittam upaṭṭhapetvā:

after establishing great compassion in his heart, made this safeguard:

Koṭṭisatasahasāsu cakkavāḷesu devatā

The gods in the ten hundred thousand million universes

Yassā'nam paṭiggaṇhanti yañca Vesāliyā pure

accepted the order (given) in the city of Vesāli,

**rogāmanussadubbhikkha-sambhūtam tividham
bhayaṃ,**

and disease, non-human beings, and famine, the threefold fear that
had arisen,

kippa'mantaradhāpesi, parittam tam bhaṇāma he.

quickly disappeared. O good persons, Let's recite that safeguard!

The Safeguard

**01. Yānīdha bhūtāni samāgatāni, Bhumāni vā yāni va
antalikkhe,**

Whatever beings have come together here, whether of the earth or in
the firmament,

**sabbeva bhūtā sumanā bhavantu, athopi sakkacca
suṇantu bhāsitaṃ.**

may the minds of all those beings be happy, and may they listen
carefully to what is said.

**02. Tasmā hi bhūtā nisāmetha sabbe, mettāṃ karotha
mānusiyaṃ pajāya,**

Therefore, all of you beings, be attentive, be friendly towards
this generation of men,

**divā ca ratto ca haranti ye baliṃ, tasmā hi ne
rakkhatha appamattā.**

they who bring offerings by day and by night, therefore, being
heedful, you must protect them.

**03. Yam kiñci vittaṃ idha vā huraṃ vā, saggesu vā yam
ratanaṃ paṇītaṃ**

Whatever riches there are here or elsewhere or in the heavens, that
excellent treasure

**na no samaṃ atthi Tathāgatena, idampi Buddhē
ratanaṃ paṇītaṃ:**

is not equal to the Realised One, this excellent treasure is in the
Buddha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

**04. Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā
Sakyamunī samāhito,**

(Craving's) end, dispassion, deathlessness, excellence which the
concentrated Sakyan sage attained,

**na tena dhammena samatthi kiñci, idampi Dhamme
ratanaṃ paṇītaṃ:**

there is nothing that is equal to that state, this excellent treasure is in
the Dhamma:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

**05. Yam Buddhaseṭṭho parivaṇṇayī suciṃ,
samādhi'mānantarikaññamāhu,**

That which the Buddha, the Great One, praised as pure, the
concentration said to have prompt (result),

**Samādhinā tena samo na vijjati, idampi Dhamme
ratanam paṇītam:**

No equal to that concentration is found, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

**06. Ye puggalā aṭṭha satam pasatthā, cattāri etāni yugāni
honti,**

Those eight individuals praised by the good there are these four pairs (of individuals),

**te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni
mahapphalāni.**

those disciples of the Fortunate One are worthy of gifts, those things that have been given to them have great fruit.

**Idampi Saṅghe ratanam paṇītam: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

**07. Ye suppayuttā manasā daḷhena, nikkāmino
Gotamasāsanamhi,**

Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

**te pattipattā amataṃ vigayha, laddhā mudhā
nibbutim bhuñjamānā.**

those who have attained, and entered the deathless, are enjoying emancipation, gained for free.

**Idampi Saṅghe ratanam paṇītam: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

**08. Yathindakhīlo pathavissito siyā, catubbi vātehi
asampakampiyo,**

Just as a locking post stuck fast in the earth does not waver on account of the four winds,

**tathūpamañ sappurisañ vadāmi, yo ariyasaccāni
avecca passati.**

in the same way, I say, is the true person, the one who sees the noble truths completely.

**Idampi Saṅghe ratanañ paṇītañ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

**09. Ye ariyasaccāni vibhāvayanti, gambhīrapaññena
sudesitāni,**

Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

**kiñcāpi te honti bhusañ pamattā, na te bhavañ
aṭṭhama'mādiyanti.**

however great they become in heedlessness still they do not take up an eighth existence.

**Idampi Saṅghe ratanañ paṇītañ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

**10. Sahāvassa dassanasampadāya, tayassu dhammā
jahitā bhavanti:**

With his attainment of (liberating) insight there are a triad of things that are given up:

**sakkāyadiṭṭhi vicikicchitañca, sīlabbatam vāpi
yadatthi kiñci.**

embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

**Catūhapāyehi ca vip̄pamutto, chaccābhiṭhānāni
abhabba kātuṃ.**

He is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

**Idampi Saṅghe ratanaṃ paṇītaṃ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

**11. Kiñcāpi so kamma karoti pāpakaṃ, kāyena vācā uda
cetasā vā,**

Whatever bad action there is that he performs by way of body, or of speech, or of mind,

**abhabba so tassa paṭicchadāya, abhabbatā
diṭṭhapadassa vuttā.**

he is incapable of covering it up: this incapacity is said of one who has seen the state (of peace).

**Idampi Saṅghe ratanaṃ paṇītaṃ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

**12. Vanappagumbe yatha phussitagge, gimhānamāse
paṭhamasmim̄ gimhe,**

Just like a tall woodland tree crowned with blossom in the summer months, in the early summer,

**tathūpamaṃ Dhammavaraṃ adesayi, Nibbānagāmiṃ
paramaṃhitāya.**

in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit.

**Idampi Buddhē ratanaṃ paṇītaṃ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Buddha: by virtue of this truth may there be safety!

**13. Varo varaññū varado varāharo, anuttaro
Dhammavaram adesayi.**

The best one, knowing the best, giving the best, brought the best,
unsurpassed he preached the best Dhamma.

**Idampi Buddhē ratanaṃ paṇītaṃ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Buddha: by virtue of this truth may
there be safety!

**14. Khīṇaṃ purāṇaṃ nava natthisambhavaṃ,
virattacittā'yatike bhavasmiṃ,**

The old is destroyed, and nothing new is produced, (their) minds are
unexcited by future rebirth,

**te khīṇabijā avirūhichandā, nibbanti dhīrā yathāyaṃ
padīpo.**

they have destroyed the seeds, and have no desire for growth, the
wise are still, just as this lamp (is still).

**Idampi Saṅghe ratanaṃ paṇītaṃ: etena saccena
suvatthi hotu!**

This excellent treasure is in the Saṅgha: by virtue of this truth
may there be safety!

(Spoken by Sakka, lord of the gods:)

**15. Yānīdha bhūtāni samāgatāni, bhumāni vā yāni va
antalikkhe,**

Whatever beings have come together here, whether of the earth or in
the firmament,

**Tathāgataṃ devamanussapūjitaṃ, Buddhaṃ
namassāma - suvatthi hotu!**

we all honour the Buddha, who is called Tathāgata, who is revered
by gods and men, - may there be safety!

**16. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va
antalikkhe,**

Whatever beings have come together here, whether of the earth or in
the firmament,

**Tathāgataṃ devamanussapūjitaṃ, Dhammaṃ
namassāma - suvatthi hotu!**

we all honour the Dhamma, who is called Tathāgata, who is revered
by gods and men - may there be safety!

**17. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va
antalikkhe,**

Whatever beings have come together here, whether of the earth or in
the firmament,

**Tathāgataṃ devamanussapūjitaṃ, Saṅghaṃ
namassāma - suvatthi hotu!**

we all honour the Saṅgha, who is called Tathāgata, who is revered
by gods and men - may there be safety!

Ratanasuttam Niṭṭhitam.

The Discourse on the Treasures is Finished.

Day Three

*Mettasuttam*³

The Discourse on Friendliness Meditation

Introductory Verses

Yassā'nubhāvato yakkhā, neva dassenti bhīsanam,

Because of the power of that (safeguard) the yakkhas could not make fearful (sights) appear;

yamhi cevā'nuyuñjanto, rattindiva'matandito

by practising that diligently night and day,

sukham supati sutto ca, pāpam kiñci na passati -

he sleeps happily, and while sleeping does not see anything bad.

evamādiguṇūpetam, parittam tam bhaṇāma he.

O good persons, Let's recite that safeguard which is endowed with such qualities!

The Safeguard

**01. Karaṇīya'matthakusalena, yanta santam padam
abhisamecca:**

What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca suhujū ca, suvaco cassa mudu anamānī,

he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

**02. santussako ca subharo ca, appakicco ca sallahukavutti,
satisfied (with little), easy to support, free from duties, and light in living,**

santindriyo ca nipako ca, appagabbho

kulesva'nanugiddho,

with faculties at peace, prudent, not forward, and greedless among the families,

³ Khuddakapāṭṭha.10-11, Suttanipāta.300-301.

**03. na ca khudda'mācare kiñci, yena viññū pare
upavadeyyum.**

he should not do the slightest thing whereby others who are wise might find fault (with him).

**Sukhino va khemino hontu, sabbasattā bhavantu
sukhitattā!**

(May all beings) be happy and secure, may all beings in their hearts be happy!

**04. Ye keci pañabhūtatthi, tasā vā thāvarā va'navasesā,
Whatsoever breathing beings there are trembling, firm, or any other
(beings),**

**dīghā vā ye va mahantā, majjhimā rassakā
aṇukathulā,**

whether they be long or great, of middle (size), short, tiny, or of compact (body),

**05. diṭṭhā vā yeva adiṭṭhā, ye va dūre vasanti avidūre,
those who are seen, and those who are unseen, those who live far
away, those who are near,**

**bhūtā va sambhavesī va, sabbasattā bhavantu
sukhitattā!**

those who are born, and those who still seek birth: May all beings in their hearts be happy!

**06. Na paro param nikubbetha, nātimaññetha katthaci na
kañci,**

No one should cheat another, nor should he despise anyone wherever he is,

**byārosanā paṭighasañña, nāññamaññassa
dukkha'miccheyya.**

he should not long for suffering for another because of anger or resentment.

**07. Mātā yathā niyaṃ putta-māyusā
ekaputta'manurakkhe,**

In the same way as a mother would protect her child, her only child, with her life,

evampi sabbabhūtesu, mānasam bhāvaye aparimāṇam.
so too towards all beings one should develop the measureless
thought (of friendliness).

**08. Mettaṅca sabbalokasmi, mānasam bhāvaye
aparimāṇam,**

Towards the entire world he should develop the measureless thought
of friendliness,

**uddham adho ca tiriyaṅca, asambādham
avera'masapattam.**

above, below, and across (the middle), without barriers, hate, or
enmity.

**09. Tiṭṭham caram nisinno va, sayāno yāvata'ssa
vitamiddho,**

Standing, walking, sitting, lying, for as long as he is without torpor,

**etaṃ satim adhiṭṭheyya, brahma'metaṃ
vihāra'midhamāhu.**

he should be resolved on this mindfulness, for this, they say here, is
the (true) spiritual life.

10. Diṭṭhiṅca anupaggamma, sīlavā dassanena sampanno,

Without going near a (wrong) view, virtuous, and endowed with
(true) insight,

**kāmesu vineyya gedham, na hi jātu'ggabbhaseyya
puna reti.**

having removed greed towards sense pleasures, he does not come to
lie in a womb again.

Mettasuttam niṭṭhitam.

The Discourse on Friendliness Meditation is Finished.

Day Four

*Khandhasuttam*⁴

The Discourse about the Constituent Groups (of Mind & Body)

Introductory Verses

Sabbāsīvisajātīnaṃ, dībbamantāgadam viya,

To all kinds of poisonous snakes it is like the medicine of a divine charm,

yaṃ nāseti viṣaṃ ghoram, sesaṅcāpi parissayaṃ.

it destroys terrible poisons and all other dangers.

Āṇākkhettamhi sabbattha, sabbadā sabbapāṇinaṃ,

In this order's domain, (which is) everywhere, always, for all living creatures,

sabbasopi nivāreti, parittaṃ taṃ bhaṅāma he.

it thoroughly wards off (all dangers), O good persons, Let's recite that safeguard!

The Safeguard

01. Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me,

I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

Chabyāputtehi me mettaṃ, mettaṃ Kaṇhāgotamakehi ca.

I am friendly with the Chabyāputtas, and friendly with the Kaṇhāgotamakas.

02. Apādakehi me mettaṃ, mettaṃ dvipādakehi me,

I am friendly with those without feet, with those with two feet I am friendly,

catuppadehi me mettaṃ, mettaṃ bahuppadehi me.

I am friendly with those with four feet, with those with many feet I am friendly.

⁴ Vi.4.245, Jātaka.1.53-54.

03. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako,
May the one without feet not hurt me, may the one with two feet not hurt me,

mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.
may the one with four feet not hurt me, may the one with many feet not hurt me.

04. Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,
May all beings, all living creatures, all who are born, in their entirety,
sabbe bhadraṇi passantu, mā kañci pāpamāgama.
may all see prosperity, may nothing bad come to anyone.

Appamāṇo Buddho!
The Buddha is measureless!

Appamāṇo Dhammo!
The Dhamma is measureless!

Appamāṇo Saṅgho!
The Saṅgha is measureless!

Pamaṇavantāni sarīsapāni,
Measurable are creeping things,

ahi vicchikā, satapadī, uṇṇanābhī, sarabū, mūsikā.
(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.

**Katā me rakkhā, kataṃ me parittaṃ, paṭikkamantu
bhūtāni!**

I have made this protection, I have made this safeguard, may (all these)
beings go away!

**Sohaṃ namo Bhagavato, namo sattannaṃ
Sammāsambuddhānaṃ.**

I revere the Blessed One, I revere the seven Perfectly Self-Enlightened Ones.

Khandhasuttaṃ Niṭṭhitaṃ.

The Discourse about the Constituent Groups (of Mind & Body)
is Finished.

Day Five

*Morasuttam*⁵

The Discourse about the Peacock

Introductory Verses

Pūrentam Bodhisambhāre, nibbattam morayoniyam.

While fulfilling the conditions for Awakening he was born from a peahen's womb.

Yena samvihitārakkham, Mahāsattam vanecarā

As the Great Being was protected with (a safeguard) the forest dwellers

cirassam vāyamantāpi, neva sakkhimsu gaṇhitum.

were unable to catch him, though they endeavoured for a long time.

**“Brahmamantan”ti akkhātam, parittam tam
bhaṇāma he.**

It is declared to be “Brahma's Charm”, O good persons, Let's recite that safeguard!

The Safeguard

01. “Udetayam Cakkhumā ekarājā,

“That One who gives Vision, the sole king, comes up,

harissavaṇṇo pathavippabhāso,

he is golden coloured, he enlightens the earth,

tam tam namassāmi harissavaṇṇam

pathavippabhāsam,

therefore I revere the golden coloured one, who enlightens the earth,

tayājja guttā viharemu divasam.

guarded by you today, we will live out the day.

02. Ye brāhmaṇā vedagū sabbadhamme,

I revere those brahmins who have true understanding

⁵ Jātaka.1.38.

te me namo - te ca mañ pālayantu!
of all things - may they keep watch over me!

Namatthu Buddhānañ! Namatthu Bodhiyā!
Revere the Buddhas! Revere Awakening!

Namo Vimuttānañ! Namo Vimuttiyā!”
Reverence to the Free! Reverence to Freedom!”

Imañ so parittañ katvā moro carati esanā.
After making this safeguard the peacock roams about seeking (for food).

03. **“Apetayañ Cakkhumā ekarājā,**
“That One who gives Vision, the sole king, goes down,
harissavañño pathavippabhāso,
he is golden coloured, he enlightens the earth,
tañ tañ namassāmi harissavaññañ
pathavippabhāsañ,
therefore I revere the golden coloured one, who enlightens the earth,
tayājja guttā viharemu rattim.
guarded by you today, we will live out the night.

04. **Ye brāhmaṇā vedagū sabbadhamme**
I revere those brahmins who have true understanding
te me namo - te ca mañ pālayantu!
of all things - may they keep watch over me!
Namatthu Buddhānañ! Namatthu Bodhiyā!
Revere the Buddhas! Revere Awakening!
Namo Vimuttānañ! Namo Vimuttiyā!”
Reverence to the Free! Reverence to Freedom!”
Imañ so parittañ katvā moro vāsamakappayi.
After making this safeguard the peacock dwells on (without fear).

Morasuttam Niṭṭhitam.

The Discourse about the Peacock is Finished.

Day Six

*Vaṭṭasuttam*⁶

The Discourse about the Quail

Introductory Verses

Pūrentam Bodhisambhāre, nibbattam vaṭṭajātiyam,

While fulfilling the conditions for Awakening he was born as a kind of quail,

yassa tejena dāvaggi, Mahāsattam vivajjayi.

and through his spiritual power the Great Being avoided the forest-fire.

Therassa Sāriputtassa, Lokanāthena bhāsitam,

This was spoken by the Lord of the World to the Elder Sāriputta,

Kappaṭṭhāyim mahātejam: parittam tam bhaṇāma he.

it has great power for a world-cycle: O good persons, Let's recite that safeguard!

The Safeguard

Atthi loke sīlaguṇo, saccam soceyyanuddayā,

There is in the world virtue, truth, purity and empathy,

tena saccena kāhāmi, saccakiriyamuttamam,

by the truth of that I will make an asseveration of supreme truth,

Āvajjetvā Dhammabalam, saritvā pubbake Jine,

After reflecting on the strength of the Dhamma, and recalling the former Victors,

saccabalamavassāya, saccakiriyamakāsaḥam:

relying on the strength of truth, I made an asseveration of truth:

“Santi pakkhā apatanā, santi pādā avañcanā,

“There are wings which fly not, there are feet which walk not,

⁶ Cariyāpiṭaka.415.

Mātā pitā ca nikkhantā, Jātaveda, paṭikkama!”

Mother and Father have gone out, Fire, please depart!”

Saha sacce kate mayhaṃ, mahāpajjalito sikhī

This (asseveration) was made by me with truth, and the great blazing fire

vajjesi soḷasa karīsāni, udakaṃ patvā yathā sikhī,

avoided (this area for) sixteen measures, like fire after reaching water,

saccena me samo natthi, esā me saccapāramī!

there is no one my equal for truth, such is my perfection of truth!

Vaṭṭasuttaṃ Nitthitaṃ.

The Discourse about the Quail is Finished.

Day Seven

*Dhajaggasuttam*⁷

The Discourse about the Top of a Banner

Introductory Verses

Yassānussaraṇenāpi, antalikkhepi paṇino,

By the recollection of that (safeguard) living creatures in the firmament

patiṭṭhamadhigacchanti, bhūmiyaṃ viya sabbathā.

obtain complete support, just like (living creatures) everywhere on earth.

Sabbupaddavajālamhā, yakkhacorādisambhavā,

From the net of all adversity arising from yakkhas, thieves, and rivals,

gaṇanā na ca muttānaṃ, parittaṃ taṃ bhaṇāma he.

those who were released cannot be numbered, O good persons,
Let's recite that safeguard!

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Blessed One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Blessed One addressed the monks, saying:

⁷ Sarn.1.220-222.

“Bhikkhavo!”ti. “Bhadante!”ti te bhikkhū Bhagavato paccassosum.

“Monks!”, “Reverend Sir!” those monks replied to the Blessed One,

Bhagavā etadavoca:

and the Blessed One said this:

Bhūtapubbam bhikkhave devāsurasaṅgāmo samupabyūḷho ahoṣi.

Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvatiṃse āmantesi:

Then, monks, the lord of the gods Sakka addressed the Tāvatiṃsa gods, saying:

“Sace mārisā devānam saṅgāmagatānam

“If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmim samaye dhajaggam ullokeyyātha.

at that time you could look for the top of my banner.

Mamaṃ hi vo dhajaggam ullokayataṃ

For to those who look to the top of my banner

yaṃ bhavissati bhayaṃ vā chambhitattam vā, lomahaṃso vā, so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce me dhajaggam ullokeyyātha,

If you cannot look to the top of my banner,

atha Pajāpatissa devarājassa dhajaggam ullokeyyātha.

then you could look for the top of the god-king Pajāpati’s banner.

Pajāpatissa hi vo devarājassa dhajaggam ullokayataṃ

For to those who look to the top of the god-king Pajāpati’s banner

yaṃ bhavissati bhayaṃ vā chambhitattam vā, lomahaṃso vā, so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha,
If you cannot look to the top of the god-king Pajāpati's banner,

atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha.
then you could look for the top of the god-king Varuṇa's banner.

Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ
For to those who look to the top of the god-king Varuṇa's banner

yaṃ bhavissati bhayaṃ vā chambhitattam vā, lomahaṃso vā, so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha,
If you cannot look to the top of the god-king Varuṇa's banner,

atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha.
then you could look for the top of the god-king Īsāna's banner.

Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ
For to those who look to the top of the god-king Īsāna's banner

yaṃ bhavissati bhayaṃ vā chambhitattam vā, lomahaṃso vā, so pahīyissatīti.

whatever fear there may be, or terror, or horror, will be given up.

Tam kho pana bhikkhave Sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ,

But, monks, to he who looks to the top of the lord of the gods Sakka's banner,

Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ,
or who looks to the top of the god-king Pajāpati's banner,

Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ,
or who looks to the top of the god-king Varuṇa's banner,

Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ,
or who looks to the top of the god-king Īsāna's banner,

yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā,
whatever fear there may be, or terror, or horror,

so pahīyethāpi nopi pahīyetha.
may be given up, and may not be given up.

Tam kissa hetu?
What is the reason for that?

Sakko hi bhikkhave devānamindo
The lord of the gods Sakka, monks,

**avītarāgo avītadoso avītamoho, bhīru chambhī utrāsī
palāyīti.**
being fearful, terrified, scared, he ran away. is not free from passion, is
not free from hatred, is not free from delusion,

Ahañca kho bhikkhave evaṃ vadāmi:
But I say this, monks:

Sace tumhākaṃ bhikkhave araññagatānaṃ vā,
If to you, monks, after going to the wilderness,

rukkhamūlagatānaṃ vā, suññāgāragatānaṃ vā,
or to the foot of a tree, or to an empty place,

uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā,
there should arise fear, or terror, or horror,

mameva tasmim samaye anussareyyātha:
at that time you could recollect me thus:

“Itipi so Bhagavā Arahaṃ Sammāsambuddho,
“Such is he, the Blessed One, the Worthy One, the Perfectly Self-
Enlightened One,

vijjācaraṇasampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Fortunate
One, the One who understands the worlds,

anuttaro purisadammasārathi,
the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā”ti.

the Teacher of gods and men, the Buddha, the Blessed One.”

Mamaṃ hi vo bhikkhave anussarataṃ

For, monks, to those who recollect me

**yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso
vā, so pahīyissati.**

whatever fear there may be, or terror, or horror, will be given up.

**No ce maṃ anussareyyātha, atha Dhammaṃ
anussareyyātha:**

If you cannot recollect me, then recollect the Dhamma thus:

“Svākkhāto Bhagavatā Dhammo,

“The Dhamma has been well-proclaimed by the Blessed One,

sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattaṃ veditabbo viññūhī”ti.

and can be understood by the wise for themselves.”

Dhammaṃ hi vo bhikkhave anussarataṃ

For, monks, to those who recollect the Dhamma

**yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,
so pahīyissati.**

whatever fear there may be, or terror, or horror, will be given up.

**No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ
anussareyyātha:**

If you cannot recollect the Dhamma, then recollect the Saṅgha thus:

“Suppaṭipanno Bhagavato sāvakaṣaṅgho,

“The Blessed One’s Saṅgha of disciples are good in their practice,

ujjappaṭipanno Bhagavato sāvakaṣaṅgho,

the Blessed One’s Saṅgha of disciples are upright in their practice,

ñāyappaṭipanno Bhagavato sāvakaṣaṅgho,

the Blessed One’s Saṅgha of disciples are systematic in their practice,

sāmīcippaṭipanno Bhagavato sāvakaśaṅgho,

the Blessed One’s Saṅgha of disciples are correct in their practice,

yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaśaṅgho,

this is the Blessed One’s Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puññakkhettaṃ lokassā”ti.

they are an unsurpassed field of merit for the world.”

Śaṅghaṃ hi vo bhikkhave anussarataṃ

For, monks, to those who recollect the Saṅgha

**yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso
vā, so pahīyissati.**

whatever fear there may be, or terror, or horror, will be given up.

Taṃ kissa hetu?

What is the reason for that?

Tathāgato hi bhikkhave Arahaṃ Sammāsambuddho,

The Realised One, monks, the Worthy One, the Perfectly Self-Enlightened One,

**vītarāgo, vītadoso, vītamoho, abhīru acchambhī anutrāsī
apalāyī”ti.**

is free from passion, is free from hatred, is free from delusion, not being fearful, not terrified, not scared, he did not run away.”

**Idamavoca Bhagavā, idaṃ vatvāna Sugato athāparaṃ
etadavoca Satthā:**

The Blessed One said this, and after saying this, the Fortunate One, the Teacher, said something more:

01. Araññe rukkhamūle vā, suññāgāre va bhikkhavo,

In the wilds, at the root of a tree, or in an empty place, monks,

anussaretha Sambuddham, bhayam tumhāka no siyā.
you must recollect the Sambuddha, and there will be no fear for you.

02. No ce Buddham sareyyātha, lokajettham narāsabham,
if you can't remember the Buddha, the world's elder, the man-bull,

atha Dhammam sareyyātha, niyyānikam sudesitam.
then you must remember the Dhamma, which leads out, which is well preached.

03. No ce Dhammam sareyyātha, niyyānikam sudesitam,
If you can't remember the Dhamma, which leads out, which is well preached,

atha Saṅgham sareyyātha, puññakkhetam anuttaram.

then you must remember the Saṅgha, which is an unsurpassed field of merit.

04. Evam Buddham sarantānam, Dhammam Saṅghaṅca bhikkhavo,

Thus for those who remember the Buddha, the Dhamma, or the Saṅgha, monks,

bhayam vā chambhitattam vā, lomahaṁso na hessati.
(there will be no) fear, or terror, there will be no horror.

Dhajaggasuttam Niṭṭhitam.

The Discourse about the Top of a Banner is finished.

Day Eight

Āṭānāṭṭiyasuttam

The Āṭānāṭṭiya Discourse

Introductory Verses

Appasannehi Nāthassa, Sāsane sādhu sammate,
About those having little faith in the Lord's well-honoured
Dispensation,

amanussehi caṇḍehi, sadā kibbisakāribhi,
about violent non-human beings, who are always criminals,

parisānam catassannaṃ, ahimsāya ca guttiyā,
this is what was preached by the Great Hero to the four
assemblies,

yaṃ desesi Mahāvīro: parittam taṃ bhaṇāma he.
about non-violence and watchfulness: O good persons, Let's
recite that safeguard!

The Safeguard

*⁸ **Vipassissa ca namatthu, Cakkhumantassa sirīmato,**
May you revere Vipassī, the glorious Visionary,

Sikhissapi ca namatthu, sabbabhūtānukampino,
may you revere Sikhī, who has pity on all beings,

* **Vessabhussa ca namatthu, nhātakassa tapassino,**
may you revere Vessabhū, the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, Mārasenāpamaddino,
may you revere Kakusandha, who has crushed Māra's army,

* **Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,**
may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa ca namatthu, vippamuttassa sabbadhi.
may you revere Kassapa, who is free in every respect.

⁸ Paragraphs marked with an asterisk (*) – Dī.3.159.

***⁹Āṅgīrasassa namatthu, Sakyaputtassa sirīmato,**
May you revere Āṅgīrasa, the glorious son of the Sakyans,

yo imaṃ Dhammaṃ desesi, sabbadukkhāpanūdanam.
he who preached this Dhamma, which is the dispelling of all suffering.

*** Ye cāpi nibbutā loke, yathābhūtam vipassisum,**
Those who are emancipated in the world, who have insight (into things)
as they are,

te janā apisuṇātha, mahantā vītasārādā,
those people free from malicious speech, who are great and fully mature,

*** hitam devamanussānam, yam namassanti Gotamam,**
they will revere that Gotama, who is of benefit to gods and men,

vijjācaraṇasampannam, mahantam vītasāradam.
who has understanding and good conduct, who is great and fully mature.

Ete caññe ca Sambuddhā, anekasatakoṭṭyo,
Those other Buddhas, countless hundreds of millions,

sabbe Buddhā'samasamā, sabbe Buddhā mahiddhikā,
all those unequalled Buddhas, all those Buddhas of great power,

sabbe Dasabalūpetā, vesārajjuhupāgatā,
all those endowed with Ten Powers, with (supreme) confidence,

sabbe te paṭijānanti, Āsabham ṭhānamuttamam.
they all acknowledge the Bull in the supreme abode.

Sīhanādam nadantete, parisāsu visāradā,
These roar the Lion's Roar confidently amongst the assemblies,

brahmacakkaṃ pavattenti, loke appaṭivattiyam.
and turn the supreme (Dhamma) wheel, which cannot be turned back in
the world.

Upetā Buddhadhammehi, aṭṭhārasahi nāyakā,
They are Leaders endowed with eighteen things pertaining to the
Buddhas,

⁹ Paragraphs marked with an asterisk (*) – Dī.3.159.

bāttimsalakkhaṇūpetā, sītānubyañjanādhārā,
endowed with thirty-two marks, and bearing eighty minor characteristics,

byāmappabhāya suppbhā, sabbe te munikuñjarā.
radiating a halo all round, they are all elephant-like sages.

Buddhā sabbañño ete, sabbe khīṇāsavā Jinā,
These omniscient Buddha are all Victors who are pollutant-free,

mahāpabhā mahātejā, mahāpaññā mahabbalā,
having great radiance, great power, great wisdom, great strength,

mahākāruṇikā, dhīrā, sabbesānam sukhāvahā.
great compassion, wise men bringing happiness to all.

Dīpā Nāthā paṭiṭṭhā ca, tāṇā leṇā ca paṇinaṃ,
These Lords establish support, shelter and protection for (all) breathing beings,

gaṭī bandhū mahassāsā, saraṇā ca hitesino,
they seek the benefit of all kinsmen who have a great desire for refuge,

sadevakassa lokassa, sabbe ete parāyaṇā.
in the world with its gods and men, they have all crossed over.

Tesāham sirasā pāde, vandāmi purisuttame,
I worship the feet of these supreme persons with my head,

vacasā manasā ceva, vandāmete Tathāgate,
with my words, with my mind, I worship these Realised Ones,

sayane āsane ṭhāne, gamane cāpi sabbadā.
while lying, sitting, standing and going everyday.

Sadā sukkena rakkhantu, Buddhā santikarā tuvaṃ,
May the Buddhas, who are peacemakers, always happily protect you,

tehi tvaṃ rakkhito santo, mutto sabbabhayehi ca,
and may you be protected by them, peaceful and free from all fear.

sabbarogā vinīmutto, sabbasantāpavajjito,
may you be free of all diseases, avoid all grief,

sabbaveramatikkanto, nibbuto ca tvaṃ bhava!
overcome all enemies, and may you attain nibbāna!

Tesaṃ saccena sīlena, khantimettābalena ca,

Through their truth and virtue, and the strength of their patience and friendliness,

tepi amhe'nurakkhantu, arogena sukkena ca!

may the (Buddhas) always protect us with health and happiness!

Puratthimasmim̐ disābhāge, santi bhūtā mahiddhikā,

In the Easterly direction there are beings of great power,

tepi amhe'nurakkhantu, arogena sukkena ca!

may the (Buddhas) always protect us with health and happiness!

Dakkhiṇasmim̐ disābhāge, santi devā mahiddhikā,

In the Southerly direction there are gods of great power,

tepi amhe'nurakkhantu, arogena sukkena ca!

may the (Buddhas) always protect us with health and happiness!

Pacchimasmim̐ disābhāge, santi nāgā mahiddhikā,

In the Westerly direction there are nāgas of great power,

tepi amhe'nurakkhantu, arogena sukkena ca!

may the (Buddhas) always protect us with health and happiness!

Uttarasmim̐ disābhāge, santi yakkhā mahiddhikā,

In the Northerly direction there are yakkhas of great power,

tepi amhe'nurakkhantu, arogena sukkena ca!

may the (Buddhas) always protect us with health and happiness!

Puratthimena Dhataratṭho, Dakkhiṇena Virūḷhako,

To the East there is Dhataratṭha, in the South there is Virūḷhako,

Pacchimena Virūpakkho, Kuvero Uttaraṃ disaṃ.

in the West there is Virūpakkho, to the North there is Kuvera.

Cattāro te Mahārājā, lokapālā yassasino,

These are the Four Great Kings, who are famous and protect the world,

tepi amhe'nurakkhantu, arogena sukkena ca!

may these (Buddhas) always protect us with health and happiness!

Ākāsaṭṭhā ca bhūmaṭṭhā, devā nāgā mahiddhikā,

(There are) powerful gods and nāgas stationed in the sky or on the earth,

tepi amhe'nurakkhantu, arogena sukkena ca.
may these (Buddhas) always protect us with health and happiness!

Iddhimanto ca ye devā, vasantā idha Sāsane,
There are gods endowed with psychic power dwelling here in the
Dispensation,

tepi amhe'nurakkhantu, arogena sukkena ca!
may these (Buddhas) always protect us with health and happiness!

Sabbītiyo vivajjantu, soko rogo vinassatu,
May you avoid all calamities, may grief and disease be destroyed,

mā te bhavantvantarāyā, sukhī dīghāyuko bhava!
may there be no obstacles for you, may you be happy and live long!

***¹⁰ Abhivādanasīlissa, niccam vuḍḍhāpacāyino,**
For one in the habit of constantly worshipping respectable elders,

cattāro dhammā vaḍḍhanti: āyuvaṇṇo, sukham, balaṃ.
four things increase: length of life, beauty, happiness, and strength.

Āṭānāṭiyasuttam Niṭṭhitam.

The Āṭānāṭiya Discourse is Finished.

¹⁰ Paragraph marked with an asterisk (*) – Dhammapada. Gāthā-109.

Day Nine

Aṅgulimālasuttaṃ

The Discourse about Aṅgulimāla

Introductory Verses

Parittaṃ yaṃ bhaṇantassa, nisinnaṭṭhānadhovanaṃ,

When this safeguard is being recited (even) the washing water

udakampi vināseti, sabbameva parissayaṃ.

(taken) from the sitting place will destroy all dangers.

“Sotthinā gabbhavuṭṭhānaṃ, yañca sādheti taṅkhaṇe,”

“For sure this will effect a safe birth from the womb in a moment,”

Therass’Aṅgulimālassa, Loka nāthena bhāsitaṃ,

this was spoken by the Lord of the World to the Elder Aṅgulimāla,

kappaṭṭhāyim mahātejaṃ, parittaṃ taṃ bhaṇāma he.

it has great power for a world-cycle, O good persons, Let’s recite that safeguard!

The Safeguard

***¹¹ Yatohaṃ, bhagini, Ariyāya jātiyā jāto;**

Sister, from the time I was born in a Noble birth

nābhijānāmi sañcicca pāṇaṃ jīvita voropetā.

I am not aware of having intentionally deprived a being of life,

Tena saccena sotthi te hotu sotthi gabbhassa!

through this truth may you be safe, and may your foetus be safe!

Aṅgulimālasuttaṃ Niṭṭhitaṃ.

The Discourse about Aṅgulimāla is Finished.

¹¹ Paragraph marked with an asterisk (*) – Ma.2.306.

Bojjhaṅgasuttāni

Discourses about the Factors of Awakening

*Paṭhamagilānasuttam*¹²

The First Discourse about being Sick

Ekam samayaṃ Bhagavā Rājagahe viharati

At one time the Blessed One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahākassapo

Then at that time venerable Mahā Kassapa

Pippaliguhāyaṃ viharati, ābādhiko dukkhito bālḥagilāno.

was dwelling at the Pepper Cave, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito,

Then the Blessed One, rising from seclusion in the evening time,

yenāyasmā Mahākassapo tenupasaṅkami,

approached venerable Mahā Kassapa,

upasaṅkamtivā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ

etadavoca:

Having sat down the Blessed One said this to venerable Mahā Kassapa:

“Kacci te Kassapa khamanīyaṃ? Kacci yāpanīyaṃ?”

“Can you bear up, Kassapa? Can you carry on?”

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Do painful feelings decrease and not increase?

¹² Sam.3.71-72.

Paṭikkamosānaṃ paññāyati no abhikkamo”ti

Is it known that they are decreasing and not increasing?”

“Na me bhante khamaṇīyaṃ, na yāpaṇīyaṃ.

“No, reverend Sir, I cannot bear up, nor can I carry on,

Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti,

painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

and it is known that they increase and do not decrease.”

“Sattime Kassapa Bojjhaṅgā mayā sammadakkhātā,

“There are these seven factors of Awakening, Kassapa, that have been fully explained by me,

**bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya
saṃvattanti.**

when developed and made much of they lead to deep knowledge,
Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

01. Satisambojjhaṅgo kho Kassapa mayā sammadakkhāto,

The factor of Complete Awakening that is mindfulness, Kassapa,
has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**02. Dhammavicayasambojjhaṅgo kho Kassapa mayā
sammadakkhāto,**

The factor of Complete Awakening that is investigation of (the
nature of) things, Kassapa, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

03. **Vīriyasambojjhaṅgo kho Kassapa mayā
sammadakkhāto,**

The factor of Complete Awakening that is energy, Kassapa, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

04. **Pītisambojjhaṅgo kho Kassapa mayā
sammadakkhāto,**

The factor of Complete Awakening that is rapture, Kassapa, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

05. **Passaddhisambojjhaṅgo kho Kassapa mayā
sammadakkhāto,**

The factor of Complete Awakening that is calm, Kassapa, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

06. **Samādhisambojjhaṅgo kho Kassapa mayā
sammadakkhāto,**

The factor of Complete Awakening that is concentration, Kassapa, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

**07. Upekkhāsambojjhaṅgo kho Kassapa mayā
sammadakkhāto,**

The factor of Complete Awakening that is equanimity, Kassapa,
has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

Ime kho Kassapa satta Bojjhaṅgā mayā sammadakkhātā,
These are the seven factors of Awakening, Kassapa, which have been
fully explained by me,

**bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya
saṃvattantī”ti.**

when developed and made much of they lead to deep knowledge,
Complete Awakening, and Nibbāna.”

“Taggha Bhagavā Bojjhaṅgā!

“Surely, Blessed One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!”ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idamavoca Bhagavā.

The Blessed One said this,

**Attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ
abhinandi.**

and venerable Mahā Kassapa was uplifted and greatly rejoiced in what
was said by the Blessed One,

Vuṭṭhahi cāyasmā Mahākassapo tamhā ābādhā.

and venerable Mahā Kassapa recovered from that affliction,

**Tathāpahīno cāyasmato Mahākassapassa so ābādho
ahosīti.**

and by that venerable Mahā Kassapa’s affliction was brought to an end.

Day Ten

*Dutiyagilānasuttam*¹³

The Second Discourse about being Sick

Ekam samayaṃ Bhagavā Rājagahe viharati

At one time the Blessed One was dwelling near Rājagaha

Veļuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahāmogallāno

Then at that time venerable Mahā Moggallāna

**Gijjhakūṭe pabbate viharati, ābādhiko dukkhito
bālhagilāno.**

was dwelling at the Vultures' Peak mountain, and was afflicted,
suffering, and very sick.

Atha kho Bhagavā sāyanhasamayam patisallānā vuṭṭhito,

Then the Blessed One, rising from seclusion in the evening time,

yenāyasmā Mahāmogallāno tenupasaṅkami,

approached venerable Mahā Moggallāna,

upasaṅkamtivā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahāmogallānaṃ

etadavoca:

Having sat down the Blessed One said this to venerable Mahā
Moggallāna:

“Kacci te Moggallāna khamanīyaṃ? Kacci yāpanīyaṃ?

“Can you bear up, Moggallāna? Can you carry on?

Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti?

Do painful feelings decrease and not increase?

Paṭikkamosānaṃ paññāyati, no abhikkamo”ti

Is it known that they are decreasing and not increasing?”

¹³ Sam.3.72-73.

“Na me bhante khamanīyaṃ, na yāpanīyaṃ.

“No, reverend Sir, I cannot bear up, nor can I carry on,

Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti,
painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

and it is known that they increase and do not decrease.”

“Sattime Moggallāna Bojjhaṅgā mayā sammadakkhātā,

“There are these seven factors of Awakening, Moggallāna, that have been fully explained by me,

**bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya
saṃvattanti.**

when developed and made much of they lead to deep knowledge,
Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

**01. Satisambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is mindfulness,
Moggallāna, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**02. Dhammavicayasambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is investigation of (the
nature of) things, Moggallāna, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**03. Vīriyasambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is energy, Moggallāna, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

**04. Pītisambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is rapture, Moggallāna, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

**05. Passaddhisambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is calm, Moggallāna, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

**06. Samādhisambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is concentration, Moggallāna, has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

**07. Upekkhāsambojjhaṅgo kho Moggallāna mayā
sammadakkhāto,**

The factor of Complete Awakening that is equanimity, Moggallāna,
has been fully explained by me,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

Ime kho Moggallāna satta Bojjhaṅgā mayā sammadakkhātā,

These are the seven factors of Awakening, Moggallāna, which have
been fully explained by me,

**bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya
saṃvattantī”ti.**

when developed and made much of they lead to deep knowledge,
Complete Awakening, and Nibbāna.”

“Taggha Bhagavā Bojjhaṅgā!

“Surely, Blessed One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā”ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idamavoca Bhagavā.

The Blessed One said this,

**Attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ
abhinandi.**

and venerable Mahā Moggallāna was uplifted and greatly rejoiced in
what was said by the Blessed One,

Vuṭṭhahi cāyasmā Mahāmoggallāno tamhā ābādhā.

and venerable Mahā Moggallāna recovered from that affliction,

**Tathāpahīno cāyasmato Mahāmoggallānassa so ābādhō
ahosīti.**

and by that venerable Mahā Moggallāna’s affliction was brought to an end.

Day Eleven

*Tatiyagilānasuttaṃ*¹⁴

The Third Discourse about being Sick

Ekam samayam Bhagavā Rājagahe viharati

At one time the Blessed One was dwelling near Rājagaha

Veļuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

**Tena kho pana samayena Bhagavā ābādhiko hoti
dukkhito bāḥgilaṇo.**

Then at that time the Blessed One was afflicted, suffering, and very sick.

**Atha kho āyasmā Mahācundo yena Bhagavā
tenupasaṅkami,**

Then venerable Mahā Cunda approached the Blessed One,

**upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ
nisīdi.**

and after approaching and worshipping the Blessed One, he sat down on one side.

**Ekamantaṃ nissinaṃ kho āyasmantaṃ Mahācundaṃ
Bhagavā etadvoca:**

While he was sitting on one side the Blessed One said this to venerable Mahā Cunda:

“Paṭibhantu taṃ Cunda Bojjhaṅgā”ti.

“May the factors of Awakening occur to you, Cunda.”

“Sattime bhante Bojjhaṅgā Bhagavatā sammadakkhātā,

“There are these seven factors of Awakening, reverend Sir, that have been fully explained by the Blessed One,

**bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya
saṃvattanti.**

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

¹⁴ Saṃ.3.73.

Katame satta?

What are the seven?

01. Satisambojjhaṅgo kho bhante Bhagavatā sammadakkhāto,

The factor of Complete Awakening that is mindfulness, reverend Sir, has been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

02. Dhammavicayasambojjhaṅgo kho bhante Bhagavatā sammadakkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, reverend Sir, has been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

03. Vīriyasambojjhaṅgo kho bhante Bhagavatā sammadakkhāto,

The factor of Complete Awakening that is energy, reverend Sir, has been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṃvattati.**

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

04. Pītisambojjhaṅgo kho bhante Bhagavatā sammadakkhāto,

The factor of Complete Awakening that is rapture, reverend Sir, has been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**05. Passaddhisambojjhaṅgo kho bhante Bhagavatā
sammadakkhāto,**

The factor of Complete Awakening that is calm, reverend Sir, has
been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**06. Samādhisambojjhaṅgo kho bhante Bhagavatā
sammadakkhāto,**

The factor of Complete Awakening that is concentration, reverend
Sir, has been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**07. Upekkhāsambojjhaṅgo kho bhante Bhagavatā
sammadakkhāto,**

The factor of Complete Awakening that is equanimity, reverend Sir,
has been fully explained by the Blessed One,

**bhāvito bahulīkato abhiññāya Sambodhāya
Nibbānāya saṁvattati.**

when developed and made much of it leads to deep knowledge,
Complete Awakening, and Nibbāna.

**Ime kho bhante satta Bojjhaṅgā Bhagavatā
sammadakkhātā,**

These are the seven factors of Awakening, reverend Sir, which have
been fully explained by the Blessed One,

**bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya
saṁvattantī”ti.**

when developed and made much of they lead to deep knowledge,
Complete Awakening, and Nibbāna.”

“Taggha Cunda Bojjhaṅgā!

“Surely, Cunda, (these are) the factors of Awakening!

Taggha Cunda Bojjhaṅgā!”ti.

Surely, Cunda, (these are) the factors of Awakening!”

Idamavocāyasmā cundo.

Venerable Cunda said this,

Samanuñño Satthā ahoṣi.

and the Teacher was in agreement,

Vuṭṭhahi ca Bhagavā tamhā ābādha.

and the Blessed One recovered from that affliction,

Tathāpahīno ca Bhagavato so ābādho ahoṣīti.

and by that the Blessed One’s affliction was brought to an end.

Day Twelve

Bojjhaṅgasuttam

The Discourse about the Factors of Awakening
(from the Eleven Great Paritta Discourses)

Introductory Verses

Samsāre samsārantānaṃ, sabbadukkhavināsane,
While rolling on through the rounds of birth and death all suffering
is destroyed

satta dhamme ca Bojjhaṅge, Mārasenāpamaddane.
(by) the seven Factors of Awakening, which crush Māra's army.

Bujjhitvā ye c'ime sattā, tibhavā muttakuttamā,
Having Awakened to them these beings are supremely released
from the three worlds,

ajāti'majarā'byādhim, amataṃ nibbhayaṃ gatā.
and have gone to (that state where there is) no birth, no ageing, no
sickness, no death and which is free from fear.

Evamādiguṇūpetam, anekaguṇasaṅgahaṃ,
Being endowed with this quality and a collection of countless other
qualities

osadhañca imaṃ mantam: Bojjhaṅgañca bhaṇāma he.
it is a medicinal mantra: O good persons, Let's recite those factors
of Awakening!

The Safeguard

Bojjhaṅgo satisaṅkhāto, dhammānaṃ vicayo tathā,
The Factors of Awakening are agreed upon as mindfulness, and then
investigation of the (nature of) things,

vīriyaṃ pīti passaddhi, Bojjhaṅgā ca tathāpare,
and after that the Factors of Awakening of energy, joyful-interest and calm,

samādhupekkha bojjhaṅgā: sattete Sabbadassinā
(then) the Factors of Awakening of concentration and equanimity: these seven

Muninā sammadakkhātā, bhāvitā bahulikatā,
were well-proclaimed by the All-Seeing Sage, when developed and
practiced

saṃvattanti abhiññāya, Nibbānāya ca Bodhiyā:
they lead to deep knowledge, Emancipation and Awakening:

Etena saccavajjena, sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Ekasmiṃ samaye Nātho, Moggallānaṅca Kassapaṃ,
At one time The Lord, having seen that Moggallāna and Kassapa
gilāne dukkhite disvā, Bojjhaṅge satta desayi,
were sick and suffering, taught these seven Factors of Awakening,

te ca taṃ abhinanditvā, rogā muccimsu taṅkhaṇe:
and having rejoiced in them, they were freed from illness in an instant:

Etena saccavajjena, sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Ekadā Dhammarājāpi, gelaññenābhipīlito,
One day the Dhamma-King was oppressed by sickness,

Cundattherena taṃyeva, bhaṇāpetvāna sādaram,
and after the Elder Cunda had recited them with respect,

sammoditvāna ābādhā, tamhā vuṭṭhāsi ṭhānaso:
having rejoiced he rose from that affliction on the spot:

Etena saccavajjena, sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Pahīnā te ca ābādhā, tiṇṇannampi Mahesinaṃ,
These afflictions were abandoned by these three Great Seers,

maggāhatā kilesāva, pattānuppattidhammataṃ:
just as the defilements are destroyed by the path, attained in accordance
with nature:

Etena saccavajjena, sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Day Thirteen

Pubbaṅhasuttaṃ

The Discourse about the Forenoon

**Yaṃ dunnimittaṃ avamaṅgalaṅca, yo cāmanāpo
sakuṇassa saddo,**

Whatever bad sign, inauspicious event, or whatever ominous bird
shriek there is,

**pāpaggaho dussupinaṃ akantaṃ, Buddhānubhāvena
vināsamentu!**

also evil planets, and unpleasant dreams may they perish through the
power of the Buddha!

**Yaṃ dunnimittaṃ avamaṅgalaṅca, yo cāmanāpo
sakuṇassa saddo,**

Whatever bad sign, inauspicious event, or whatever ominous bird
shriek there is,

**pāpaggaho dussupinaṃ akantaṃ, Dhammānubhāvena
vināsamentu!**

also evil planets, and unpleasant dreams may they perish through the
power of the Dhamma!

**Yaṃ dunnimittaṃ avamaṅgalaṅca, yo cāmanāpo
sakuṇassa saddo,**

Whatever bad sign, inauspicious event, or whatever ominous bird
shriek there is,

**pāpaggaho dussupinaṃ akantaṃ, Saṅghānubhāvena
vināsamentu!**

also evil planets, and unpleasant dreams may they perish through the
power of the Saṅgha!

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
May those who suffer be without suffering, may those who fear be
without fear,

sokappattā ca nissokā, hontu sabbepi paṇino!
may those who grieve be without grief - may all living creatures be so!

Ettāvatā ca amhehi, sambhataṃ puññasampadam,
For as far as success in merit has been achieved by us

sabbe devānumodantu, sabbasampatti siddhiyā!
may all gods rejoice in the accomplishment of all attainments!

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā,
All should give gifts with confidence, protect one's virtue at all times,

bhāvanābhiratā hontu, gacchantu devatāgatā.
find delight in meditation, and all gods coming here may go.

Sabbe Buddhā balappattā, Paccekānaṃ yaṃ balaṃ
All the Buddhas' strength, and whatever strength the Independent
Buddhas

Arahantānaṃ tejena, rakkhaṃ bandhāmi sabbaso!
and Worthy Ones have, by that power I bind this protection in every way!

**Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ
ratanaṃ paṇītaṃ.**
Whatever riches there are - here or elsewhere or in the heavens - that
excellent treasure

**Na no samaṃ atthi Tathāgatena, idampi Buddhē
ratanaṃ paṇītaṃ:**
is not equal unto the Realised One this excellent treasure is in the
Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

**Yaṃ kiñci vittam idha vā huraṃ vā, saggesu vā yaṃ
ratanam paṇītam.**

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

**Na no samam atthi Tathāgatena, idampi Dhamme
ratanam paṇītam:**

is not equal unto the Realised One this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

**Yaṃ kiñci vittam idha vā huraṃ vā, saggesu vā yaṃ
ratanam paṇītam.**

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

**Na no samam atthi Tathāgatena, idampi Saṅghe
ratanam paṇītam:**

is not equal unto the Realised One this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

Mahākāruṇiko nātho, hitāya sabbapāṇinam,

The lord of great compassion, for the benefit of all living creatures,

pūretvā pāramī sabbā, patto Sambodhimuttamam.

having fulfilled all the perfections has attained supreme and Complete Awakening.

Etena saccavajjena, sotthi te hotu sabbadā!

By this declaration of the truth may you be safe everyday!

Jayanto Bodhiyā mūle, Sakyānam nandivuḍḍhano -

Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evameva jayo hotu, jayassu jayamaṅgale!

so may you be successful, may you succeed with the blessing of success!

Aparājitapallaṅke, sīse puthuvipukkhaḷe,

On the undefeated seat at the top of the world which is the most sacred earth,

abhiseke sabbaBuddhānaṃ, aggapatto pamodati.

which was consecrated by all Buddhas, he rejoices in the highest attainment.

***¹⁵ Sunakkhattaṃ sumaṅgalaṃ, suppubhātaṃ
suhuṭṭhitaṃ,**

(May there be) good planets, good blessings, good daybreaks, good waking up,

sukhaṇo sumuhutto ca, suyitṭhaṃ brahmacārisu,

good moments, good instants and good offerings made to the Noble Ones,

*** Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ
padakkhiṇaṃ,**

(May there be) favourable body-actions, favourable speech-actions,

padakkhiṇaṃ manokammaṃ, paṇidhi te padakkhiṇe.

favourable mind-actions, and favourable aspiration for you.

***¹⁶ Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,**

And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā, virūḷhā Buddhasāsane,

and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha, saha sabbehi nātibhi!

may you be well and happy, together with all your relatives!

¹⁵ Paragraphs marked with an asterisk (*) – Añ.1.299.

¹⁶ Paragraph marked with an asterisk (*) – Añ.1.299.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbaBuddhānubhāvena, sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbaDhammānubhāvena, sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbaSaṃghānubhāvena, sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Pubbaṅhasuttam Niṭṭhitam.

The Discourse about the Forenoon is Finished.

Parittapāḷi Niṭṭhitam.

The Safeguard Text is Finished.

Day Fourteen

*Mahāsatiṭṭhānasuttam*¹⁷

The Long Discourse about the Ways of Attending to
Mindfulness

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Kurūsu viharati

at one time the Blessed One was dwelling amongst the Kurus

Kammāsadhammaṃ nāma Kurūnaṃ nigamo.

near a market town of the Kurus named Kammāsadamma.

Tatra kho Bhagavā bhikkhū āmantesi:

There the Blessed One addressed the monks (saying):

**“Bhikkhavo!”ti “Bhaddante!”ti te bhikkhū Bhagavato
paccassosum,**

“Monks!” “Venerable Sir!” those monks replied to the Blessed One,

Bhagavā etadavoca:

and the Blessed One said this:

Uddeso

Summary

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā,

This is a one-way path, monks, for the purification of beings,

sokaparidevānaṃ samatikkamāya,

dukkhadomanassānaṃ atthaṅgamāya,

for the overcoming of grief and lamentation, for the extinction of pain
and sorrow,

ñāyassa adhiḅgamāya, Nibbānassa sacchikiriyāya,

for attaining the right way, for the direct realisation of Nibbāna,

¹⁷ Dī.2.231-252, Ma.1.70-91.

yadidaṃ cattāro satipaṭṭhānā.

that is to say, the four ways of attending to mindfulness.

Katame cattāro?

Which four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Uddeso Niṭṭhito.

The Summary is Finished.

Kāyānupassanā, Ānāpānappabbaṃ
Contemplation of the Body, the Section about In-
breathing and Out-breathing

**Kathaṅca pana, bhikkhave, bhikkhu kāye kāyānupassī
viharati?**

And how, monks, does a monk dwell contemplating (the nature of) the
body in the body?

**Idha, bhikkhave, bhikkhu araṅṅagato vā,
rukkhamūlagato vā,**

Here, monks, a monk who has gone to the wilderness, or has gone to the
foot of a tree,

suñṅāgāragato vā, nisīdati.

or has gone to an empty place, sits down.

Pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukhaṃ satim upaṭṭhapetvā,

and establishing mindfulness at the front,

so satova assasati, satova passasati.

being very mindful he breathes in, mindful he breathes out.

Dīghaṃ vā assasanto “dīghaṃ assasāmī”ti pajānāti,

While breathing in long, he knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī”ti pajānāti,

or, while breathing out long, he knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmī”ti pajānāti,

or, while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī”ti pajānāti.

or, while breathing out short, he knows “I am breathing out short”.

“Sabbakāyapaṭisaṃvedī assasissāmī”ti sikkhati,

“Experiencing the whole body I will breathe in”, like this he trains,

“Sabbakāyapaṭisaṃvedī passasissāmī”ti sikkhati;

“Experiencing the whole body I will breathe out”, like this he trains;

“Passambhayaṃ kāyasaṅkhāraṃ assasissāmī”ti sikkhati,

“Calming the bodily process I will breathe in”, like this he trains,

“Passambhayaṃ kāyasaṅkhāraṃ passasissāmī”ti sikkhati.

“Calming the bodily process I will breathe out”, like this he trains.

**Seyyathāpi, bhikkhave, dakkho bhamakāro vā
bhamakārantevāsī vā**

Just as, monks, a clever turner or turner’s apprentice

dīghaṃ vā añchanto “dīghaṃ añchāmī”ti pajānāti,

while making a long turn knows “I am making a long turn”,

rassaṃ vā añchanto “rassaṃ añchāmī”ti pajānāti,

or, while making a short turn knows “I am making a short turn”,

evameva kho, bhikkhave, bhikkhu

just so, monks, a monk

dīghaṃ vā assasanto “dīghaṃ assasāmī”ti pajānāti,

while breathing in long, knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī”ti pajānāti,

or, while breathing out long, he knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmī”ti pajānāti,

or, while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī”ti pajānāti.

or, while breathing out short, he knows “I am breathing out short”.

“Sabbakāyapaṭisaṃvedī assasissāmī”ti sikkhati,

“Experiencing the whole body I will breathe in”, like this he trains,

“Sabbakāyapaṭisaṃvedī passasissāmī”ti sikkhati,

“Experiencing the whole body I will breathe out”, like this he trains,

“Passambhayaṃ kāyasaṅkhāraṃ assasissāmī”ti sikkhati,

“Calming the bodily process I will breathe in,” like this he trains,

“Passambhayaṃ kāyasaṅkhāraṃ passasissāmi”ti sikkhati.
“Calming the bodily process I will breathe out”, like this he trains.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvadeva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Ānāpānappabbaṃ Niṭṭhitam.

The Section about In-breathing and Out-breathing is Finished.

Day Fifteen

Kāyānupassanā, Iriyāpathapabbāṃ

Contemplation of the Body, the Section about the Postures

**Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā
“gacchāmi”ti pajānāti;**

Moreover, monks, a monk while going knows “I go”;

**ṭhito vā “ṭhitomhī”ti pajānāti, nisinno vā “nisinnomhī”ti
pajānāti;**

or, standing he knows “I am standing”; or, sitting he knows “I am sitting”;

sayāno vā “sayānomhī”ti pajānāti;

or, while lying down he knows “I am lying down”;

**yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā
naṃ pajānāti.**

or, in whatever way his body is disposed, he knows it is (disposed) in that way.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of origination and dissolution in
the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full
measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in
the world.

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī
viharati.**

In this way, monks, a monk dwells contemplating (the nature of) the
body in the body.

Iriyāpathapabbam Niṭṭhitam.

The Section about the Postures is Finished.

Kāyānupassanā, Sampajānapabbhāṃ

Contemplation of the Body, the Section about Full
Awareness

**Puna caparaṃ, bhikkhave, bhikkhu abhikkante
paṭikkante sampajānakārī hoti;**

Moreover, monks, a monk in going forwards, in going back, is one who practises with full awareness;

ālokite vilokite sampajānakārī hoti;

in looking ahead, or in looking around, he is one who practises with full awareness;

samiñjite pasārite sampajānakārī hoti;

in bending or in stretching, he is one who practises with full awareness;

saṃghāṭipattacīvaradhāraṇe sampajānakārī hoti;

in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness;

asite pīte khāyite sāyite sampajānakārī hoti;

in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness;

uccārapassāvakamme sampajānakārī hoti;

in passing stool and urine, he is one who practises with full awareness;

**gate ṭhite nisinne; sutte jāgarite; bhāsite tuṇhībhāve
sampajānakārī hoti.**

in going, in standing, in sitting; in sleeping, in waking; in talking, and in maintaining silence, he is one who practises with full awareness.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Sampajānapabbāṃ Niṭṭhitāṃ.

The Section about Full Awareness is Finished.

Day Sixteen

Kāyānupassanā, Paṭikūlamānasikārapabbam

Contemplation of the Body, the Section about Applying the
Mind to Repulsiveness

Puna caparam, bhikkhave, bhikkhu imameva kāyam -
Moreover, monks, a monk in regard to this very body -

uddham pādatalā, adho kesamatthakā, tacapariyantam,
from the sole of the feet upwards, from the hair of the head down,
bounded by the skin,

pūram nānappakārassa asucino paccavekkhati:
and full of manifold impurities - reflects (thus):

“Atthi imasmim kāye:

“There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṁsam, nhāru, aṭṭhi, aṭṭhimiñjam, vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam, matthalungam,
intestines, mesentery, undigested food, excrement, the brain,

pittam, semham, pubbo, lohitaṁ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan”ti.
tears, grease, spit, mucus, synovial fluid, urine.”

**Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā
nānāvhitassa dhañṇassa,**

Just as though, monks, there were a bag open at both ends, full of
various kinds of grain,

**seyyathidaṃ: sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ
tilānaṃ taṇḍulānaṃ;**

such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas;

tameṇaṃ cakkhumā puriso muñcivā paccavekkheyya:
and a man with good vision having opened it were to reflect (thus):

**“Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime
taṇḍulā”ti;**

“This is hill rice, this is white rice, these are mung beans, these are sesame seeds, these are chickpeas”;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ -
even so, monks, a monk in regard to this very body -

uddhaṃ pādatalā, adho kesamatthakā, tacapariyantam,
from the sole of the feet upwards, from the hair of the head down,
bounded by the skin,

pūraṃ nānappakārassa asucino paccavekkhati:
and full of manifold impurities - reflects (thus):

“Atthi imasmim kāye,

“There are in this body,

kesā, lomā, nakhā, dantā, taco,

hairs of the head, body hairs, nails, teeth, skin,

maṃsaṃ, nhāru, aṭṭhi, aṭṭhimiñjaṃ, vakkam,

flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,

heart, liver, pleura, spleen, lungs,

antaṃ, antaṅgaṃ, udariyaṃ, karīsaṃ, matthaluṅgaṃ,

intestines, mesentery, undigested food, excrement, the brain,

pittam, semham, pubbo, lohitaṃ, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan”ti.

tears, grease, spit, mucus, synovial fluid, urine.”

Iti ajjhattam vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvadeva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Paṭikkūlamānasikārapabbam Niṭṭhitam.

The Section about Applying the Mind to Repulsiveness is Finished.

Kāyānupassanā, Dhātumanasikārapabbam

Contemplation of the Body, the Section about Applying the
Mind to the Elements

Puna caparam, bhikkhave, bhikkhu imameva kāyam,
Moreover, monks, a monk, in regard to this very body,

yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

“Atthi imasmim kāye,
“There are in this body,

pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
the earth element, the water element, the fire element, the wind
element.”

Seyyathāpi, bhikkhave, dakkho goghātako vā
goghātakantevāsī vā,
Just as though, monks, a clever butcher, or a butcher’s apprentice,

gāvim vadhitvā cātumahāpathe bilaso vibhajitvā nisinno
assa;
after slaughtering a cow, were sitting down at a crossroads after
dividing it into portions;

evameva kho, bhikkhave, bhikkhu imameva kāyam,
even so, monks, a monk in regard to this very body,

yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

“Atthi imasmim kāye,
“There are in this body,

pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
the earth element, the water element, the fire element, the wind
element.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in
regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvadeva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Dhātumanasikārapabbāṃ Niṭṭhitāṃ.

The Section about Applying the Mind to the Elements is Finished.

Day Seventeen

Kāyānupassanā, Navasivathikapabbam

Contemplation of the Body, the Section about the Nine
Charnel Grounds

Puna caparam, bhikkhave, bhikkhu seyyathāpi

Moreover, monks, it's as if a monk

passeyya sarīram sivathikāya chaḍḍitam,

might see a body thrown into a charnel ground,

ekāhamatam vā dvīhamatam vā tīhamatam vā,

dead for one day, or dead for two days, or dead for three days,

uddhumātakam vinīlakam vipubbakajātam.

bloated, discoloured, having become quite rotten.

So imameva kāyam upasamharati:

He then compares it with his very own body (thinking):

**“Ayampi kho kāyo evaṃdhammo evaṃbhāvī
evaṃanatīto”ti.**

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of origination and dissolution in
the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full
measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in
the world.

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī
viharati.**

In this way, monks, a monk dwells contemplating (the nature of) the
body in the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi
Moreover, monks, it’s as if a monk

passeyya sarīraṃ sivathikāya chaḍḍitaṃ,
might see a body thrown into a charnel ground,

**kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ,
gijjhehi vā khajjamānaṃ,**
being eaten by crows, or being eaten by hawks, or being eaten by
vultures,

kañkehi vā khajjamānaṃ, sunakhehi vā khajjamānaṃ,
or being eaten by herons, or being eaten by dogs,

**byaggehi vā khajjamānaṃ, dīpīhi vā khajjamānaṃ,
siṅgālehi vā khajjamānaṃ,**
or being eaten by tigers, or being eaten by leopards, or being eaten by
jackals,

vividhehi vā pāṇakajātehi khajjamānaṃ.
or being eaten by various kinds of worms.

So imameva kāyaṃ upasaṃharati:
He then compares it with his very own body (thinking):

**“Ayampi kho kāyo evaṃdhammo evaṃbhāvī
evaṃanatīto”ti.**

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī
viharati.**

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi
Moreover, monks, it's as if a monk

passeyya sarīraṃ sivathikāya chaḍḍitaṃ,
might see a body thrown into a charnel ground,

**aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ
nhārusambandhaṃ ...**

a skeleton, with flesh and blood, bound together by tendons ...

**aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ
nhārusambandhaṃ ...**

a skeleton, without flesh, smeared with blood, bound together by
tendons ...

**aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ
nhārusambandhaṃ ...**

a skeleton, no longer having flesh and blood, bound together by
tendons ...

aṭṭhikāni apagatasambandhāni, disā vidisā vikkhittāni,
with bones no longer bound together, scattered in all directions,

aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ,
with a hand-bone here, with a foot-bone there,

aññena gopphakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ,
with a ankle-bone here, with a knee-bone here,

aññena ūruṭṭhikaṃ, aññena kaṭṭhikaṃ,
with a thigh-bone here, with a hip-bone here,

aññena phāsukaṭṭhikaṃ, aññena piṭṭhiṭṭhikaṃ,
with a rip-bone here, with a bone of the back here,

**aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ, aññena
hanukaṭṭhikaṃ,**

with a shoulder-bone here, with a neck-bone here, with a jaw-bone
here,

aññena dantaṭṭhikaṃ, aññena sīsakaṭṭhikaṃ.
with a tooth-bone here, with a skull-bone here.

So imameva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

**“Ayampi kho kāyo evaṃdhammo evaṃbhāvī
evaṃanatīto”ti.**

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sivathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...

having white bones, like the colour of a conch ...

aṭṭhikāni puñjakitāni terovassikāni ...

a heap of bones more than a year old ...

aṭṭhikāni pūtīni cuṇṇakajātāni.

rotten bones that have become like powder.

So imameva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto”ti.

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Navasivathikapabbam Niṭṭhitam.

The Section about Nine Charnel Grounds is Finished.

Cuddasa Kāyānupassanā Niṭṭhitā.

The Fourteen Contemplations of the Body are Finished.

Day Eighteen

Vedanānupassanā Contemplation of Feelings

**Kathaṅca pana, bhikkhave, bhikkhu vedanāsu
vedanānupassī viharatī?**

And how, monks, does a monk dwell contemplating (the nature of) feelings in feelings?

**Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ
vedayamāno**

Here, monks, a monk when experiencing a pleasant feeling

“sukhaṃ vedanaṃ vedayāmī”ti pajānāti;

knows “I experience a pleasant feeling”;

dukkhaṃ vā vedanaṃ vedayamāno

or, when experiencing an unpleasant feeling

“dukkhaṃ vedanaṃ vedayāmī”ti pajānāti;

he knows “I experience an unpleasant feeling”;

adukkhamasukhaṃ vā vedanaṃ vedayamāno

or, when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukhaṃ vedanaṃ vedayāmī”ti pajānāti.

he knows “I experience a neither-unpleasant-nor-pleasant feeling”.

Sāmisam vā sukhaṃ vedanaṃ vedayamāno

Or, when experiencing a sensual pleasant feeling

“sāmisam sukhaṃ vedanaṃ vedayāmī”ti pajānāti;

he knows “I experience a sensual pleasant feeling”;

nirāmisam vā sukhaṃ vedanaṃ vedayamāno

or, when experiencing a spiritual pleasant feeling

“nirāmisam sukhaṃ vedanaṃ vedayāmī”ti pajānāti;

he knows “I experience a spiritual pleasant feeling”;

sāmisam vā dukkhaṃ vedanaṃ vedayamāno

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkham vedanam vedayāmī”ti pajānāti;
he knows “I experience a sensual unpleasant feeling”;

nirāmisam vā dukkham vedanam vedayamāno
or, when experiencing a spiritual unpleasant feeling

“nirāmisam dukkham vedanam vedayāmī”ti pajānāti;
he knows “I experience a spiritual unpleasant feeling”;

sāmisam vā adukkhamasukham vedanam vedayamāno
or, when experiencing a sensual neither-unpleasant-nor-pleasant
feeling

**“sāmisam adukkhamasukham vedanam vedayāmī”ti
pajānāti;**
he knows “I experience a sensual neither-unpleasant-nor-pleasant
feeling”;

**nirāmisam vā adukkhamasukham vedanam
vedayamāno**
or, when experiencing a spiritual neither-unpleasant-nor-pleasant
feeling

**“nirāmisam adukkhamasukham vedanam vedayāmī”ti
pajānāti.**
he knows “I experience an spiritual neither-unpleasant-nor-pleasant
feeling”.

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati,
Thus he dwells contemplating (the nature of) feelings in feelings in
regard to himself,

bahiddhā vā vedanāsu vedanānupassī viharati,
or he dwells contemplating (the nature of) feelings in feelings in regard
to others,

ajjhatabhiddhā vā vedanāsu vedanānupassī viharati,
or he dwells contemplating (the nature of) feelings in feelings in regard
to himself and in regard to others,

samudayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of origination in the feelings,

vayadhammānupassī vā vedanāsu viharati,

or he dwells contemplating the nature of dissolution in the feelings,

samudayavayadhammānupassī vā vedanāsu viharati,

or he dwells contemplating the nature of origination and dissolution in the feelings,

“atthi vedanā”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are feelings” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

**Evampi kho, bhikkhave, bhikkhu vedanāsu
vedanānupassī viharati.**

In this way, monks, a monk dwells contemplating (the nature of) feelings in feelings.

Vedanānupassanā Niṭṭhitā.

Contemplation of Feelings is Finished.

Day Nineteen

Cittānupassanā

Contemplation of the Mind

Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?

And how, monks, does a monk dwell contemplating (the nature of) the mind in the mind?

Idha, bhikkhave, bhikkhu sarāgam vā cittaṃ “sarāgam cittaṃ”ti pajānāti,

Here, monks, a monk when a mind has passion knows “the mind has passion”,

vītarāgam vā cittaṃ “vītarāgam cittaṃ”ti pajānāti;

or when a mind is without passion he knows “the mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”ti pajānāti,

or when a mind has hate he knows “the mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”ti pajānāti;

or when a mind is without hate he knows “the mind is without hate”;

samohaṃ vā cittaṃ “samohaṃ cittaṃ”ti pajānāti,

or when a mind has delusion he knows “the mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”ti pajānāti;

or when a mind is without delusion he knows “the mind is without delusion”;

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ cittaṃ”ti pajānāti,

or when a mind is collected he knows “the mind is collected”,

vikkhittaṃ vā cittaṃ “vikkhittaṃ cittaṃ”ti pajānāti;

or when a mind is scattered he knows “the mind is scattered”;

mahaggataṃ vā cittaṃ “mahaggataṃ cittaṃ”ti pajānāti,

or when a mind has become very great he knows “the mind has become very great”,

amahaggataṃ vā cittaṃ “amahaggataṃ cittaṃ”ti pajānāti;

or when a mind has not become very great he knows “the mind has not become very great”;

sauttaraṃ vā cittaṃ “sauttaraṃ cittaṃ”ti pajānāti,

or when a mind is surpassable he knows “the mind is surpassable”;

anuttaraṃ vā cittaṃ “anuttaraṃ cittaṃ”ti pajānāti;

or when a mind is unsurpassable he knows “the mind is unsurpassable”;

samāhitaṃ vā cittaṃ “samāhitaṃ cittaṃ”ti pajānāti,

or when a mind is concentrated he knows “the mind is concentrated”;

asamāhitaṃ vā cittaṃ “asamāhitaṃ cittaṃ”ti pajānāti;

or when a mind is not concentrated he knows “the mind is not concentrated”;

vimuttaṃ vā cittaṃ “vimuttaṃ cittaṃ”ti pajānāti,

or when a mind is liberated he knows “the mind is liberated”;

avimuttaṃ vā cittaṃ “avimuttaṃ cittaṃ”ti pajānāti.

or when a mind is not liberated he knows “the mind is not liberated”.

Iti ajjhataṃ vā citte cittānupassī viharati,

Thus he dwells contemplating (the nature of) the mind in the mind in regard to himself,

bahiddhā vā citte cittānupassī viharati,

or he dwells contemplating (the nature of) the mind in the mind in regard to others,

ajjhatabhiddhā vā citte cittānupassī viharati,

or he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others,

samudayadhammānupassī vā cittasmiṃ viharati,

or he dwells contemplating the nature of origination in the mind,

vayadhammānupassī vā cittasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the mind,

samudayavayadhammānupassī vā cittasmim viharati,
or he dwells contemplating the nature of origination and dissolution in
the mind,

“atthi citta”ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a mind” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full
measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in
the world.

**Evampi kho, bhikkhave, bhikkhu citte cittānupassī
viharati.**

In this way, monks, a monk dwells contemplating the (the nature of)
the mind in the mind.

Cittānupassanā Niṭṭhitā.
Contemplation of the Mind is Finished.

Day Twenty

Dhammānupassanā Nīvaraṇapabbam

Contemplation of (the Nature of) Things,
The Section about the Hindrances

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati?**

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things?

**Idha, bhikkhave, bhikkhu dhammesu dhammānupassī
viharati,**

Here, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu.
in the five hindrances.

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu?
in the five hindrances?

**Idha, bhikkhave, bhikkhu santam vā ajjhataṁ
kāmacchandaṁ**

Here, monks, a monk having sensual desire in himself

“atthi me ajjhataṁ kāmacchando”ti pajānāti;
knows “there is sensual desire in myself”;

**asantaṁ vā ajjhataṁ kāmacchandaṁ “natthi me
ajjhataṁ kāmacchando”ti pajānāti.**

or, not having sensual desire in himself he knows “there is no sensual desire in myself”.

Yathā ca anuppannessa kāmacchandassa uppādo hoti tañca pajānāti;

How there is an arising of sensual desire that has not arisen – that he knows;

yathā ca uppannessa kāmacchandassa pahānam hoti tañca pajānāti;

and how there is an abandonment of sensual desire that has arisen – that also he knows;

yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti.

and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

Santaṃ vā ajjhataṃ byāpādam “atthi me ajjhataṃ byāpādo”ti pajānāti;

Having ill-will in himself he knows “there is ill-will in myself”;

asantaṃ vā ajjhataṃ byāpādam “natthi me ajjhataṃ byāpādo”ti pajānāti.

or, not having ill-will in himself he knows “there is no ill-will in myself”.

Yathā ca anuppannessa byāpādassa uppādo hoti tañca pajānāti,

How there is an arising of ill-will that has not arisen – that he knows;

yathā ca uppannessa byāpādassa pahānam hoti tañca pajānāti,

and how there is an abandonment of ill-will that has arisen – that also he knows;

yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

**Santaṃ vā ajjhataṃ thinamiddhaṃ “atthi me
ajjhataṃ thinamiddhaṃ”ti pajānāti;**

Having sloth and torpor in himself he knows “there is sloth and torpor in myself”;

**asantaṃ vā ajjhataṃ thinamiddhaṃ “natthi me
ajjhataṃ thinamiddhaṃ”ti pajānāti.**

or, not having sloth and torpor in himself he knows “there is no sloth and torpor in myself”.

**Yathā ca anuppannassa thinamiddhassa uppādo hoti
tañca pajānāti;**

How there is an arising of sloth and torpor that has not arisen – that he knows;

**yathā ca uppannassa thinamiddhassa pahānaṃ hoti
tañca pajānāti;**

and how there is an abandonment of sloth and torpor that has arisen – that also he knows;

**yathā ca pahīnassa thinamiddhassa āyatim anuppādo
hoti tañca pajānāti.**

and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ

Having agitation and worry in himself

“atthi me ajjhataṃ uddhaccakukkuccaṃ”ti pajānāti;

he knows “there is agitation and worry in myself”;

asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ

or, not having agitation and worry in himself

“natthi me ajjhataṃ uddhaccakukkuccaṃ”ti pajānāti.

he knows “there is no agitation and worry in myself”.

**Yathā ca anuppannassa uddhaccakukkucassa uppādo
hoti tañca pajānāti;**

How there is an arising of agitation and worry that has not arisen – that he knows;

**yathā ca uppannassa uddhaccakukkuccassa pahānaṃ
hoti tañca pajānāti;**

and how there is an abandonment of agitation and worry that has arisen – that also he knows;

**yathā ca pahīnassa uddhaccakukkuccassa āyatim
anuppādo hoti tañca pajānāti.**

and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

**Santaṃ vā ajjhattaṃ vicikicchaṃ “atthi me ajjhattaṃ
vicikicchā”ti pajānāti;**

Having doubt in himself he knows “there is doubt in myself”;

**asantaṃ vā ajjhattaṃ vicikicchaṃ “natthi me ajjhattaṃ
vicikicchā”ti pajānāti.**

or, not having doubt in himself he knows “there is no doubt in myself”.

**Yathā ca anuppannāya vicikicchāya uppādo hoti tañca
pajānāti;**

How there is an arising of doubt that has not arisen – that he knows;

**yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca
pajānāti;**

and how there is an abandonment of doubt that has arisen – that also he knows;

**yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti
tañca pajānāti.**

and how there is a non-arising of abandoned doubt again in the future – that also he knows.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabhiddhā vā dhammesu dhammānupassī viharati.

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

Samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati.

or he dwells contemplating the nature of origination and dissolution in things,

“Atthi dhammā”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” is established in him

yāvadeva ñāṇamattāya paṭissatimattāya.

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

Anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu.

in the five hindrances.

Nīvaraṇapabbam Niṭṭhitam.

The Section about the Hindrances is Finished.

Day Twenty-One

Dhammānupassanā Khandhapabbam

The Section on the Constituents (of Mind & Matter)

**Puna caparam, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

Moreover, monks, a monk dwells contemplating (the nature of) things
in (various) things,

pañcasu upādānakkhandhesu.

in the five clinging aggregates that provide fuel for attachment.

**Kathañca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

And how, monks, does a monk dwell contemplating (the nature of)
things in (various) things,

pañcasu upādānakkhandhesu?

in the five clinging aggregates that provide fuel for attachment?

**Idha, bhikkhave, bhikkhu: “iti rūpaṃ, iti rūpassa
samudayo, iti rūpassa atthaṅgamo;**

Here, monks, a monk (knows): such is form, such is the origination of
form, such is the passing away of form;

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

such is feeling, such is the origination of feeling, such is the passing
away of feeling;

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

such is perception, such is the origination of perception, such is the
passing away of perception;

**iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti
saṅkhārānaṃ atthaṅgamo;**

such are (mental) formations, such is the origination of (mental)
formations, such is the passing away of (mental) formations;

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo”ti.

such is consciousness, such is the origination of consciousness, such is the passing away of consciousness.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” is established in him

yāvadeva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

**Evampi kho, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

In this way, monks, a monk dwells contemplating (the nature of) things
in (various) things,

pañcasu upādānakkhandhesu.

in the five clinging aggregates that provide fuel for attachment.

Khandhapabbam Niṭṭhitam.

The Section on the Constituents is Finished.

Day Twenty-Two

Dhammānupassanā Āyatanapabbhaṃ

The Section on the Sense-Spheres

**Puna caparaṃ, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

Moreover, monks, a monk dwells contemplating (the nature of) things
in (various) things,

chasu ajjhattikabāhiresu āyatanesu.

in the six internal and external sense-spheres.

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

And how, monks, does a monk dwell contemplating (the nature of)
things in (various) things,

chasu ajjhattikabāhiresu āyatanesu?

in the six internal and external sense-spheres?

**Idha, bhikkhave, bhikkhu cakkhuṅca pajānāti, rūpe ca
pajānāti;**

Here, monks, a monk knows the eye, and he knows forms;

**yaṅca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṅca
pajānāti.**

and the fetter that arises dependent on the pair of them – that also he knows.

**Yathā ca anuppannassa saṃyojanassa uppādo hoti taṅca
pajānāti;**

How there is an arising of a fetter that has not arisen – that he knows;

**yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṅca
pajānāti;**

and how there is an abandonment of a fetter that has arisen – that also
he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Sotañca pajānāti, sadde ca pajānāti,

He knows the ear, and he knows sounds,

yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Ghānañca pajānāti, gandhe ca pajānāti,

He knows the nose, and he knows smells,

yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṅca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṅca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Jivhaṅca pajānāti, rase ca pajānāti,

He knows the tongue, and he knows tastes,

yaṅca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṅca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti taṅca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṅca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṅca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Kāyaṅca pajānāti, phoṭṭhabbe ca pajānāti,

He knows the body, and he knows tangibles,

yaṅca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṅca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Manañca pajānāti, dhamme ca pajānāti,

He knows the mind, and he knows thoughts,

yañca tadubhayaṃ paṭicca uppajjati saṃyojanam tañca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabhiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudaya-vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā”ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvadeva nāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu.
in the six internal and external sense-spheres.

Āyatanapabbāṃ Niṭṭhitāṃ.

The Section on the Sense-Spheres is Finished.

Day Twenty-Three

Dhammānupassanā Bojjhaṅgapabbam The Section about the Factors of Awakening

**Puna caparam, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.

in the seven factors of Awakening.

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu?

in the seven factors of Awakening?

**Idha, bhikkhave, bhikkhu santam vā ajjhataṁ
Satisambojjhaṅgaṁ**

Here, monks, a monk having the Mindfulness factor of Complete Awakening in himself

“atthi me ajjhataṁ Satisambojjhaṅgo”ti pajānāti;

knows “there is the Mindfulness factor of Complete Awakening in myself”;

asantaṁ vā ajjhataṁ Satisambojjhaṅgaṁ

or, not having the Mindfulness factor of Complete Awakening in himself

“natthi me ajjhataṁ Satisambojjhaṅgo”ti pajānāti.

he knows “there is no Mindfulness factor of Complete Awakening in myself”.

**Yathā ca anuppanassa Satisambojjhaṅgassa uppādo
hoti, taṅca pajānāti,**

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen – that he knows;

**yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya
pāripūrī hoti,**

and how there is fulfilment of the development of the Mindfulness
factor of Complete Awakening that has arisen –

tañca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

Having the Investigation of the (nature) of things factor of Complete
Awakening in himself

**“atthi me ajjhataṃ Dhammavicayasambojjhaṅgo”ti
pajānāti;**

he knows “there is the Investigation of the (nature) of things factor of
Complete Awakening in myself”;

asantam vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

or, not having the Investigation of the (nature) of things factor of
Complete Awakening in himself

**“natthi me ajjhataṃ Dhammavicayasambojjhaṅgo”ti
pajānāti.**

he knows “there is no Investigation of the (nature) of things factor of
Complete Awakening in myself”.

**Yathā ca anuppannassa Dhammavicayasambojjhaṅgassa
uppādo hoti, tañca pajānāti;**

How there is an arising of the Investigation of the (nature) of things
factor of Complete Awakening that has not arisen – that he knows;

**yathā ca uppannassa Dhammavicayasambojjhaṅgassa
bhāvanāya pāripūrī hoti,**

and how there is fulfilment of the development of the Investigation of
the (nature) of things factor of Complete Awakening that has arisen
(until) it comes to fulfilment –

tañca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Vīriyasambojjhaṅgaṃ

Having the Energy factor of Complete Awakening in himself

“atthi me ajjhattam Vīriyasambojjhaṅgo”ti pajānāti;

he knows “there is the Energy factor of Complete Awakening in myself”;

asantaṃ vā ajjhattam Vīriyasambojjhaṅgam

or, not having the Energy factor of Complete Awakening in himself

“natthi me ajjhattam Vīriyasambojjhaṅgo”ti pajānāti.

he knows “there is no Energy factor of Complete Awakening in myself”.

Yathā ca anuppanna Vīriyasambojjhaṅgassa uppādo hoti, taṅca pajānāti;

How there is an arising of the Energy factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppanna Vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen –

taṅca pajānāti.

that also he knows.

Santaṃ vā ajjhattam Pītisambojjhaṅgam

Having the Joyful-Interest factor of Complete Awakening in himself

“atthi me ajjhattam Pītisambojjhaṅgo”ti pajānāti;

he knows “there is the Joyful-Interest factor of Complete Awakening in myself”;

asantaṃ vā ajjhattam Pītisambojjhaṅgam

or, not having the Joyful-Interest factor of Complete Awakening in himself

“natthi me ajjhattam Pītisambojjhaṅgo”ti pajānāti.

he knows “there is no Joyful-Interest factor of Complete Awakening in myself”.

Yathā ca anuppanna Pītisambojjhaṅgassa uppādo hoti, taṅca pajānāti;

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen – that he knows;

**yathā ca uppannassa Pītisambojjhaṅgassa bhāvanāya
pāripūrī hoti,**

and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen –

tañca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

Having the Calmness factor of Complete Awakening in himself

“atthi me ajjhataṃ Passaddhisambojjhaṅgo”ti pajānāti;

he knows “there is the Calmness factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

or, not having the Calmness factor of Complete Awakening in himself

“natthi me ajjhataṃ Passaddhisambojjhaṅgo”ti pajānāti.

he knows “there is no Calmness factor of Complete Awakening in myself”.

Yathā ca anuppannassa Passaddhisambojjhaṅgassa

uppādo hoti, tañca pajānāti;

How there is an arising of the Calmness factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppannassa Passaddhisambojjhaṅgassa

bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen –

tañca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Samādhisambojjhaṅgaṃ

Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhataṃ Samādhisambojjhaṅgo”ti pajānāti;

he knows “there is the Concentration factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Samādhisambojjhaṅgaṃ

or, not having the Concentration factor of Complete Awakening in himself

“natthi me ajjhattam Samādhisambojjhaṅgo”ti pajānāti.
he knows “there is no Concentration factor of Complete Awakening in myself”.

**Yathā ca anuppannassa Samādhisambojjhaṅgassa
uppādo hoti, tañca pajānāti.**

How there is an arising of the Concentration factor of Complete Awakening that has not arisen – that he knows;

**yathā ca uppannassa Samādhisambojjhaṅgassa
bhāvanāya pāripūrī hoti,**

and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen –

tañca pajānāti.

that also he knows.

Santam vā ajjhattam Upekkhāsambojjhaṅgam

Having the Equanimity factor of Complete Awakening in himself

“atthi me ajjhattam Upekkhāsambojjhaṅgo”ti pajānāti;

he knows “there is the Equanimity factor of Complete Awakening in myself”;

asantam vā ajjhattam Upekkhāsambojjhaṅgam

or, not having the Equanimity factor of Complete Awakening in himself

“natthi me ajjhattam Upekkhāsambojjhaṅgo”ti pajānāti.

he knows “there is no Equanimity factor of Complete Awakening in myself”.

**Yathā ca anuppannassa Upekkhāsambojjhaṅgassa
uppādo hoti, tañca pajānāti;**

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen – that he knows;

**yathā ca uppannassa Upekkhāsambojjhaṅgassa
bhāvanāya pāripūrī hoti,**

and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen –

tañca pajānāti.

that also he knows.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabhiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā”ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are (various) things” is established in him

yāvadeva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu

dhammānupassī viharati,

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjaṅgesu.

in the seven Factors of Awakening.

Bojjaṅgapabbam Niṭṭhitam.

The Section about the Factors of Awakening is Finished.

Day Twenty-Four

Dhammānupassanā, Saccapabbam

The Section about the Truths

**Puna caparam, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

Moreover, monks, a monk dwells contemplating (the nature of) things in
(various) things,

Catūsu Ariyasaccesu.

in the Four Noble Truths.

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

And how, monks, does a monk dwell contemplating (the nature of) things in
(various) things,

Catūsu Ariyasaccesu?

in the Four Noble Truths?

**Idha, bhikkhave, bhikkhu “idaṃ Dukkhaṃ”ti yathābhūtaṃ
pajānāti,**

Here, monks, a monk knows as it really is “this is Suffering”,

“ayaṃ Dukkhasamudayo”ti yathābhūtaṃ pajānāti,

he knows as it really is “this is the Origination of Suffering”,

“ayaṃ Dukkhanirodho”ti yathābhūtaṃ pajānāti,

he knows as it really is “this is the Cessation of Suffering”,

**“ayaṃ Dukkhanirodhagāminī Paṭipadā”ti yathābhūtaṃ
pajānāti.**

he knows as it really is “this is the Practice Leading to the Cessation of
Suffering”.

Paṭhamabhāṇavāro Niṭṭhito.

The First Section for Recital is Finished.

Dukkhasaccaniddeso

The Explanation of the Truth of Suffering

Katamañca, bhikkhave, Dukkhaṃ Ariyasaccaṃ?

Now what, monks, is the Noble Truth of Suffering?

Jātipi dukkhā,

Birth is suffering,

jarāpi dukkhā,

also old age is suffering,

maraṇampi dukkhaṃ,

also death is suffering,

sokaparidevadukkhadomanassupāyāsāpi dukkhā,

also grief, lamentation, pain, sorrow, and despair, is suffering,

appiyehi sampayogopi dukkho,

also being joined to what is not liked is suffering,

piyehi vippayogopi dukkho,

also being parted from what is liked is suffering,

yampicchaṃ na labhati tampi dukkhaṃ;

also not to obtain that which one longs for is suffering;

saṃkhittena pañcupādānakkhandhā dukkhā.

in brief, the five clinging aggregates that provide fuel for attachment are suffering.

Katamā ca, bhikkhave, jāti?

Now what, monks, is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;

(there is) birth, being born, appearing, turning up;

khandhānam pātubhāvo, āyatanānam paṭilābho:

the manifestation of the constituents (of mind and body), the acquisition of the sense bases:

ayaṃ vuccati, bhikkhave, jāti.

this, monks, is called birth.

Katamā ca, bhikkhave, jarā?

Now what, monks, is old age?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;

there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānaṃ paripāko:

the dwindling away of the life span, the decay of the sense faculties:

ayaṃ vuccati, bhikkhave, jarā.

this, monks, is called old age.

Katamañca, bhikkhave, maraṇaṃ?

Now what, monks, is death?

Yaṃ tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

**cuti, cavanatā, bhedo, antaradhānaṃ, maccu, maraṇaṃ,
kālakiriyā;**

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānaṃ bhedo, kaḷavarassa nikkhepo;

the break up of the constituents (of mind and body), the throwing off of the body;

jīvitindriyassupacchedo:

the cutting off of the life faculty:

idaṃ vuccati, bhikkhave, maraṇaṃ.

this, monks, is called death.

Katamo ca, bhikkhave, soko?

Now what, monks, is grief?

**Yo kho, bhikkhave, aññataraññatarena byasanena
samannāgatassa,**

For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

soko, socanā, socitattaṃ, antosoko, antoparisoko:
there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṃ vuccati, bhikkhave, soko.
this, monks, is called grief.

Katamo ca, bhikkhave, paridevo?
Now what, monks, is lamentation?

**Yo kho, bhikkhave, aññataraññatarena byasanena
samannāgatassa,**

For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

**ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ,
paridevitattaṃ:**

there are laments, great laments, lamenting, great lamenting, the state of
lamenting, the state of great lamentation:

ayaṃ vuccati, bhikkhave, paridevo.
this, monks, is called lamentation.

Katamañca, bhikkhave, dukkhaṃ?
Now what, monks, is pain?

**Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ
asātaṃ,**

That, monks, which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ:
pain born of contact with the body, disagreeable feeling:

idaṃ vuccati, bhikkhave, dukkhaṃ.
this, monks, is called pain.

Katamañca, bhikkhave, domanassaṃ?
Now what, monks, is sorrow?

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ,

That, monks, which is mental pain, mental disagreeableness,

manosamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ:

pain born of contact with the mind, disagreeable feeling:

idaṃ vuccati, bhikkhave, domanassaṃ.

this, monks, is called sorrow.

Katamo ca, bhikkhave, upāyāso?

Now what, monks, is despair?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,

For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

āyāso, upāyāso, āyāsittattāṃ, upāyāsittattāṃ:

there is desponding, despairing, the state of despondency, the state of despair:

ayaṃ vuccati, bhikkhave, upāyāso.

this, monks, is called despair.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?

And what, monks, is the suffering from being joined to what is not liked?

Idha yassa te honti aniṭṭhā akantā amanāpā

Here, for that one who has unwanted, unlovely, unpleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;

forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti anattakāmā

or, for that one who has those who do not desire his welfare,

ahitakāmā aphāsukakāmā ayogakkhemakāmā -

benefit, comfort and security –

**yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ
missībhāvo:**

(and then) having meetings, assembly, connection, and interaction with them:

ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.
this, monks, is called the suffering from being joined to what is not liked.

Katamo ca, bhikkhave, piyehi vippayogo dukkho?

And what, monks, is the suffering from being parted from what is liked?

Idha yassa te honti iṭṭhā kantā manāpā

Here, for that one who has wanted, lovely, pleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;

forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti atthakāmā

or, for that one who has those who do desire his welfare,

hitakāmā phāsukakāmā yogakkhemakāmā -

benefit, comfort and security -

mātā vā pitā vā bhātā vā bhaginī vā,

mothers, or fathers, or brothers, or sisters,

mittā vā amaccā vā ñātisālohitā vā -

or friends, or companions, or blood relatives -

yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ

amissībhāvo:

(and then) not having meetings, assembly, connection, and interaction with them:

ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

this, monks, is called the suffering from being parted from what is liked.

**Katamañca, bhikkhave, yampicchaṃ na labhati tampi
dukkhaṃ?**

Now what, monks, is the suffering from not obtaining what one longs for?

**Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā
uppajjati:**

To those beings subject to birth, monks, a longing like this arises:

**“Aho vata mayaṃ na jātidhammā assāma,
“Oh, might we not be subject to birth,**

na ca vata no jāti āgaccheyyā!”ti
may birth not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idampi yampicchaṃ na labhati tampi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

**Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā
uppajjati:**

To those beings subject to old age, monks, a longing like this arises:

**“Aho vata mayaṃ na jarādhammā assāma,
“Oh, might we not be subject to old age,**

na ca vata no jarā āgaccheyyā!”ti
may old age not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idampi yampicchaṃ na labhati tampi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

**Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā
uppajjati:**

To those beings subject to sickness, monks, a longing like this arises:

**“Aho vata mayaṃ na byādhidhammā assāma,
“Oh, might we not be subject to sickness,**

na ca vata no byādhi āgaccheyyā!”ti
may sickness not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idampi yampicchaṃ na labhati tampi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to death, monks, a longing like this arises:

“Aho vata mayaṃ na maraṇadhammā assāma,

“Oh, might we not be subject to death,

na ca vata no maraṇaṃ āgaccheyyā!”ti

may death not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idampi yampicchaṃ na labhati tampi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ

To those beings subject to grief, lamentation, pain, sorrow, and despair,

bhikkhave sattānaṃ evaṃ icchā uppajjati:

monks, a longing like this arises:

“Aho vata mayaṃ na

sokaparidevadukkhadomanassupāyāsadhammā assāma,

“Oh, might we not be subject to grief, lamentation, pain, sorrow, and despair,

na ca vata no

sokaparidevadukkhadomanassupāyāsadhammā

āgaccheyyūn”ti

may grief, lamentation, pain, sorrow, and despair, not come to us”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idampi yampicchaṃ na labhati tampi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Katame ca, bhikkhave, saṃkhittena

pañcupādānakkhandhā dukkhā?

Now what, monks, in brief, are the five clinging aggregates that provide fuel for attachment which are suffering?

Seyyathidam:

They are as follows:

rūpupādānakkhandho,

the form clinging aggregate that is fuel for attachment

vedanupādānakkhandho,

the feelings clinging aggregate that is fuel for attachment

saññupādānakkhandho,

the perceptions clinging aggregate that is fuel for attachment

saṅkhārupādānakkhandho,

the (mental) formations clinging aggregate that is fuel for attachment

viññāṇupādānakkhandho.

the consciousness clinging aggregate that is fuel for attachment.

Ime vuccanti, bhikkhave, saṅkhittena

pañcupādānakkhandhā dukkhā.

These, monks, are called, in brief, the five clinging aggregates that provide fuel for attachment which are suffering.

Idam vuccati, bhikkhave, Dukkham Ariyasaccam.

This, monks, is called the Noble Truth of Suffering.

Day Twenty-Five

Samudayasaccaniddeso

The Explanation of the Truth of Origination

Katamañca, bhikkhave, Dukkhasamudayaṃ Ariyasaccaṃ?

And what, monks, is the Noble Truth of the Origination of Suffering?

Yāyaṃ taṇhā ponobbhavikā,

It is that craving which leads to the continuation of existence,

nandīrāgasahagatā, tatratrābhinandinī, seyyathidaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmataṇhā

craving in regard to sense pleasures

bhavataṇhā

craving in regard to the continuation of existence

vibhavataṇhā.

craving in regard to the discontinuation of existence.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati?

Now where, monks, does that craving when it is arising arise?

Kattha nivisamānā nivisati?

When settling where does it settle?

Yaṃ loke piyarūpaṃ sātārūpaṃ -

In the world there is that which is likeable and pleasing

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Kiñca loke piyarūpaṃ sātārūpaṃ?

And in the world what is likeable and pleasing?

Cakkhu loke piyarūpaṃ sātārūpaṃ -

In the world the eye is likeable and pleasing -

**etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Sotaṃ loke ...

In the world the ear ...

Ghānaṃ loke ...

In the world the nose ...

Jivhā loke ...

In the world the tongue ...

Kāyo loke ...

In the world the body ...

Mano loke piyarūpaṃ sātārūpaṃ -

In the world the mind is likeable and pleasing -

**etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Rūpā loke ...

In the world forms ...

Saddā loke ...

In the world sounds ...

Gandhā loke ...

In the world smells ...

Rasā loke ...

In the world tastes ...

Phoṭṭhabbā loke ...

In the world tangibles ...

Dhammā loke piyarūpaṃ sātārūpaṃ -

In the world thoughts are likeable and pleasing -

**etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Cakkhaviññāṇaṃ loke ...

In the world eye-consciousness ...

Sotaviññāṇaṃ loke ...

In the world ear-consciousness ...

Ghānaviññāṇaṃ loke ...

In the world nose-consciousness ...

Jivhāviññāṇaṃ loke ...

In the world tongue-consciousness ...

Kāyaviññāṇaṃ loke ...

In the world body-consciousness ...

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world mind-consciousness is likeable and pleasing -

**etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Cakkhusamphasso loke ...

In the world eye-contact ...

Sotasamphasso loke ...

In the world ear-contact ...

Ghānasamphasso loke ...

In the world nose-contact ...

Jivhāsamphasso loke ...

In the world tongue-contact ...

Kāyasamphasso loke ...

In the world body-contact ...

Manosamphasso loke piyarūpaṃ sātārūpaṃ -

In the world mind-contact is likeable and pleasing -

etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Cakkhusamphassajā vedanā loke ...

In the world feeling born of eye-contact ...

Sotasamphassajā vedanā loke ...

In the world feeling born of ear-contact ...

Ghānasamphassajā vedanā loke ...

In the world feeling born of nose-contact ...

Jivhāsamphassajā vedanā loke ...

In the world feeling born of tongue-contact ...

Kāyasamphassajā vedanā loke ...

In the world feeling born of body-contact ...

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpasaññā loke ...

In the world perception of forms ...

Saddasaññā loke ...

In the world perception of sounds ...

Gandhasaññā loke ...

In the world perception of smells ...

Rasasaññā loke ...

In the world perception of tastes ...

Phoṭṭhabbasaññā loke ...

In the world perception of tangibles ...

Dhammasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of thoughts is likeable and pleasing -

**etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Rūpasañcetanā loke ...

In the world intention in regard to forms ...

Saddasañcetanā loke ...

In the world intention in regard to sounds ...

Gandhasañcetanā loke ...

In the world intention in regard to smells ...

Rasasañcetanā loke ...

In the world intention in regard to tastes ...

Phoṭṭhabbasañcetanā loke ...

In the world intention in regard to tangibles ...

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to thoughts is likeable and pleasing -

**etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Rūpataṇhā loke ...

In the world craving for forms ...

Saddataṇhā loke ...

In the world craving for sounds ...

Gandhataṇhā loke ...

In the world craving for smells ...

Rasataṇhā loke ...

In the world craving for tastes ...

Phoṭṭhabbataṇhā loke ...

In the world craving for tangibles ...

Dhammataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for thoughts is likeable and pleasing -

**etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Rūpavitakko loke ...

In the world thinking about forms ...

Saddavitakko loke ...

In the world thinking about sounds ...

Gandhavitakko loke ...

In the world thinking about smells ...

Rasavitakko loke ...

In the world thinking about tastes ...

Phoṭṭhabbavitakko loke ...

In the world thinking about tangibles ...

Dhammavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about thoughts is likeable and pleasing -

**etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

Rūpavicāro loke ...

In the world an examination of forms ...

Saddavicāro loke ...

In the world an examination of sounds ...

Gandhavicāro loke ...

In the world an examination of smells ...

Rasavicāro loke ...

In the world an examination of tastes ...

Phoṭṭhabbavicāro loke ...

In the world an examination of tangibles ...

Dhammavicāro loke piyarūpaṃ sātārūpaṃ -

In the world an examination of thoughts is likeable and pleasing -

**etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā
nivisati.**

here this craving when it is arising arises, here when settling it settles.

**Idaṃ vuccati, bhikkhave, Dukkhasamudayaṃ
Ariyasaccaṃ.**

This, monks, is called the Noble Truth of the Origination of Suffering.

Day Twenty-Six

Nirodhasaccaniddeso

The Explanation of the Truth of Cessation

Katamañca, bhikkhave, Dukkhanirodham ariyasaccam?

And what, monks, is the Noble Truth of the Cessation of Suffering?

Yo tassāyeva taṇhāya asesavirāganirodho -

It is the complete fading away and cessation without remainder of that craving -

cāgo paṭinissaggo mutti anālayo.

liberation, letting go, release, and non-adherence.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati?

Now where, monks, is that craving when it is being abandoned (actually) abandoned?

Kattha nirujjhamānā nirujjhati?

When ceasing where does it cease?

Yaṃ loke piyarūpaṃ sātārūpaṃ -

In the world there is that which is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kiñca loke piyarūpaṃ sātārūpaṃ?

And in the world what is likeable and pleasing?

Cakkhu loke piyarūpaṃ sātārūpaṃ -

In the world the eye is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Sotaṃ loke ...

In the world the ear ...

Ghānaṃ loke ...

In the world the nose ...

Jivhā loke ...

In the world the tongue ...

Kāyo loke ...

In the world the body ...

Mano loke piyarūpaṃ sātārūpaṃ -

In this world the mind is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when
ceasing it ceases.

Rūpā loke ...

In the world forms ...

Saddā loke ...

In the world sounds ...

Gandhā loke ...

In the world smells ...

Rasā loke ...

In the world tastes ...

Phoṭṭhabbā loke ...

In the world tangibles ...

Dhammā loke piyarūpaṃ sātārūpaṃ -

In the world thoughts are likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when
ceasing it ceases.

Cakkhuviññāṇaṃ loke ...

In the world eye-consciousness ...

Sotaviññāṇaṃ loke ...

In the world the ear- consciousness ...

Ghānaviññāṇaṃ loke ...

In the world nose-consciousness ...

Jivhāviññāṇaṃ loke ...

In the world tongue-consciousness ...

Kāyaviññāṇaṃ loke ...

In the world body-consciousness ...

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world mind-consciousness is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhusamphasso loke ...

In the world eye-contact ...

Sotasamphasso loke ...

In the world ear-contact ...

Ghānasamphasso loke ...

In the world nose-contact ...

Jivhāsamphasso loke ...

In the world tongue-contact ...

Kāyasamphasso loke ...

In the world body-contact ...

Manosamphasso loke piyarūpaṃ sātārūpaṃ -

In the world mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhusamphassajā vedanā loke ...

In the world feeling born of eye-contact ...

Sotasamphassajā vedanā loke ...

In the world feeling born of ear-contact ...

Ghānasamphassajā vedanā loke ...

In the world feeling born of nose-contact ...

Jivhāsamphassajā vedanā loke ...

In the world feeling born of tongue-contact ...

Kāyasamphassajā vedanā loke ...

In the world feeling born of body-contact ...

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpasaññā loke ...

In the world perception of forms ...

Saddasaññā loke ...

In the world perception of sounds ...

Gandhasaññā loke ...

In the world perception of smells ...

Rasasaññā loke ...

In the world perception of tastes ...

Phoṭṭhabbasaññā loke ...

In the world perception of tangibles ...

Dhammasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of thoughts is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpasañcetanā loke ...

In the world intention in regard to forms ...

Saddasañcetanā loke ...

In the world intention in regard to sounds ...

Gandhasañcetanā loke ...

In the world intention in regard to smells ...

Rasasañcetanā loke ...

In the world intention in regard to tastes ...

Phoṭṭhabbasañcetanā loke ...

In the world intention in regard to tangibles ...

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to thoughts is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpataṇhā loke ...

In the world craving for forms ...

Saddataṇhā loke ...

In the world craving for sounds ...

Gandhataṇhā loke ...

In the world craving for smells ...

Rasataṇhā loke ...

In the world craving for tastes ...

Phoṭṭhabbataṇhā loke ...

In the world craving for tangibles ...

Dhammataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for thoughts is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpavitakko loke ...

In the world thinking about forms ...

Saddavitakko loke ...

In the world thinking about sounds ...

Gandhavitakko loke ...

In the world thinking about smells ...

Rasavitakko loke ...

In the world thinking about tastes ...

Phoṭṭhabbavitakko loke ...

In the world thinking about tangibles ...

Dhammavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about thoughts is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpavicāro loke ...

In the world an examination of forms ...

Saddavicāro loke ...

In the world an examination of sounds ...

Gandhavicāro loke ...

In the world an examination of smells ...

Rasavicāro loke ...

In the world an examination of tastes ...

Phoṭṭhabbavicāro loke ...

In the world an examination of tangibles ...

Dhammavicāro loke piyarūpaṃ sātārūpaṃ -

In the world an examination of thoughts is likeable and pleasing -

**etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.**

here this craving when it is being abandoned is abandoned, here when
ceasing it ceases.

Idaṃ vuccati, bhikkhave, Dukkhanirodham Ariyasaccam.

This, monks, is called the Noble Truth of the Cessation of Suffering.

Day Twenty-Seven

Maggasaccaniddeso

The Explanation of the Truth of the Path

Katamañca, bhikkhave, Dukkhanirodhagāminī Paṭipadā Ariyasaccam?

Now what, monks, is the Noble Truth of the Practice Leading to the Cessation of Suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ:

It is this noble path with eight factors, as follows:

sammādiṭṭhi, sammāsaṅkappo,

right view, right thought,

sammāvācā, sammākammanto, sammāājīvo,

right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.

right endeavour, right mindfulness, right concentration.

Katamā ca, bhikkhave, sammādiṭṭhi?

Now what, monks, is right view?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ

That, monks, which is knowledge about suffering

dukkhasamudaye ñāṇaṃ

knowledge about the origination of suffering

dukkhanirodhe ñāṇaṃ

knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

knowledge about the practice leading to the cessation of suffering.

Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

This, monks, is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?

Now what, monks, is right thought?

**Nekkhammasaṅkappo, abyāpādasāṅkappo,
avihiṃsāsaṅkappo.**

The thought of renunciation, the thought of good-will, the thought of non-violence.

Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

This, monks, is called right thought.

Katamā ca, bhikkhave, sammāvācā?

Now what, monks, is right speech?

Musāvādā veramaṇī

Refraining from false speech

pisuṇāya vācāya veramaṇī

refraining from malicious speech

pharusāya vācāya veramaṇī

refraining from rough speech

samphappalāpā veramaṇī.

refraining from frivolous talk.

Ayaṃ vuccati, bhikkhave, sammāvācā.

This, monks, is called right speech.

Katamo ca, bhikkhave, sammākammanto?

Now what, monks, is right action?

Pāṇātipātā veramaṇī

Refraining from killing living creatures

adinnādānā veramaṇī

refraining from taking what has not been given

kāmesumicchācārā veramaṇī.

refraining from sexual misconduct.

Ayaṃ vuccati, bhikkhave, sammākammanto.

This, monks, is called right action.

Katamo ca, bhikkhave, sammāājīvo?

Now what, monks, is right livelihood?

Idha, bhikkhave, ariyasāvako micchājīvaṃ pahāya,
Here, monks, a noble disciple, having abandoned a wrong way of
livelihood,

sammājīvena jīvaṃ kappeti.
makes his living by a right way of livelihood.

Ayaṃ vuccati, bhikkhave, sammājīvo.
This, monks, is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?
Now what, monks, is right endeavour?

Idha, bhikkhave, bhikkhu
Here, monks, a monk

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṃ janeti,
generates desire for their non-arising,

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and
makes an effort.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
Regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṃ janeti,
he generates desire for their abandonment,

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and
makes an effort.

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya
chandaṃ janeti,**

He generates desire for the arising of wholesome thoughts that have not
yet arisen,

vāyamaṭi, vīriyaṃ ārabhaṭi, cittaṃ paggaṇhāṭi, padahaṭi.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā,
asammosāya,**

Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

**bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā
chandaṃ janeti,**

multiplication, extension, development, and fulfilment,

vāyamaṭi, vīriyaṃ ārabhaṭi, cittaṃ paggaṇhāṭi, padahaṭi.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

This, monks, is called right endeavour.

Katama ca, bhikkhave, sammāsati?

Now what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

**ātāpī, sampajāno, satimā, vineyya loke
abhijjhādomanassaṃ.**

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,
He dwells contemplating (the nature of) things in (various) things,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ayaṃ vuccati, bhikkhave, sammāsati.
This, monks, is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?
Now what, monks, is right concentration?

Idha, bhikkhave, bhikkhu viviceva kāmehi,
Here, monks, a monk, quite secluded from sense desires,

vivicca akusalehi dhammehi,
secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and joy born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati.
dwells having attained the first absorption.

Vitakkavicārānaṃ vūpasamā,
With the calming down of thinking and reflection,

ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ,
with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,
being without thinking, without reflection, having the happiness and joy born of concentration,

dutiyaṃ jhānaṃ upasampajja viharati.
he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako ca viharati,

With the fading away of joy he dwells equanimous,

sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti,

mindful, fully aware, experiencing happiness through the body,

**yaṃ taṃ Ariyā ācikkhanti: “Upekkhako satimā
sukhavihāri”ti,**

about which the Noble Ones declare: “He dwells pleasantly, mindful,
and equanimous,”

tatiyaṃ jhānaṃ upasampajja viharati.

he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,

and with the previous passing away of mental happiness and sorrow,

adukkhamasukhaṃ, upekkhāsatiṭṭhānaṃ,

without pain, without pleasure, and with complete purity of mindfulness
owing to equanimity,

catutthaṃ jhānaṃ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ vuccati, bhikkhave, sammāsamādhī.

This, monks, is called right concentration.

Idaṃ vuccati, bhikkhave, Dukkhanirodhagāminī

paṭipadā Ariyasaccaṃ.

This, monks, is called the Noble Truth of the Practice Leading to the
Cessation of Suffering.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things
in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in
regard to others,

ajjhatabhiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in
regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in
things,

“atthi dhammā”ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established
in him

yāvadeva nāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full
measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in
the world.

**Evampi kho, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati,**

In this way, monks, a monk dwells contemplating (the nature of) things
in (various) things,

Catūsu Ariyasaccesu.
in the Four Noble Truths.

Saccapabbam Niṭṭhitam.

The Section about the Truths is Finished.

Dhammānupassanā Niṭṭhitam.

Contemplation of (the Nature of) Things is Finished.

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ
bhāveyya sattavassāni,**

Whoever, monks, should develop these four ways of attending to mindfulness in this way for seven years,

**tassa dvinnam phalaṇam aññataram phalam
pāṭikaṅkham:**

for him, out of two results, a particular result is to be expected:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, sattavassāni,
Let alone seven years, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ
bhāveyya cha vassāni,**

whoever should develop these four ways of attending to mindfulness in this way for six years

pañca vassāni ...
for five years ...

cattāri vassāni ...
for four years ...

tīṇi vassāni ...
for three years ...

dve vassāni ...
for two years ...

ekam vassam ...
for one year ...

Tiṭṭhatu, bhikkhave, ekam vassam,
Let alone one year, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ
bhāveyya satta māsāni**

whoever should develop these four ways of attending to mindfulness in this way for seven months

**tassa dvinnam phalaṇam aññataram phalaṃ
pāṭikaṅkham:**

for him, out of two results, a particular result is to be expected:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, satta māsāni,

Let alone seven months, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ
bhāveyya cha māsāni**

whoever should develop these four ways of attending to mindfulness in this way for six months

pañca māsāni ...

for five months ...

cattāri māsāni ...

for four months ...

tīṇi māsāni ...

for three months ...

dve māsāni ...

for two months ...

ekaṃ māsam ...

for one month ...

aḍḍhamāsam ...

for half a month ...

Tiṭṭhatu, bhikkhave, aḍḍhamāso,

Let alone half a month, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ
bhāveyya sattāham**

whoever should develop these four ways of attending to mindfulness in this way for seven days

**tassa dvinnam phalanam aññataram phalam
pāṭikaṅkham:**

for him, out of two results, a particular result is to be expected:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

“Ekāyano ayam, bhikkhave, maggo sattānam visuddhiyā,

“This is a one-way path, monks, for the purification of beings,

sokaparidevānam samatikkamāya,

dukkhadomanassānam atthaṅgamāya,

for the overcoming of grief and lamentation, for the extinction of pain and sorrow,

ñāyassa adhigamāya, nibbānassa sacchikiriyāya,

for attaining the right way, for the direct realisation of Nibbāna,

yadidaṃ cattāro satipaṭṭhānā”ti.

that is to say, the four ways of attending to mindfulness”.

Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttanti.

Thus, whatever was said, it is for this reason it was said.

Idamavoca Bhagavā,

The Blessed One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandunti.

and those monks were uplifted and greatly rejoiced in what was said by the Blessed One.

Mahāsatiṭṭhānasuttam Niṭṭhitam.

The Long Discourse about the Ways of Attending to Mindfulness is finished.

Day Twenty-Eight

*Paṭiccasamuppādavibhaṅgo*¹⁸

The Analysis of Conditional Origination

Suttantabhājanīyaṃ

The Section Derived from the Discourses

Avijjāpaccayā saṅkhārā,

With ignorance as condition there are (volitional) formations,

saṅkhārapaccayā viññāṇaṃ,

with (volitional) formations as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saḷāyatanaṃ,

with mind and bodily form as condition: the six sense bases,

saḷāyatanapaccayā phasso,

with the six sense bases as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānaṃ,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaṇaṃ,

with birth as condition: ageing, death,

¹⁸ Abhi.2.142-145.

soka-parideva-dukkha-domanassa-upāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

**evametassa kevalassa dukkhakkhandhassa samudayo
hoti.**

and so there is an origination of this whole mass of suffering.

[01: Avijjāniddeṣo]

[Definition of Ignorance]

Tattha katamā avijjā?

Herein, what is ignorance?

Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ,

Not knowing suffering, not knowing the origination of suffering,

**dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā
paṭipadāya aññāṇaṃ.**

not knowing the cessation of suffering, not knowing the path leading to
the cessation of suffering.

Ayaṃ vuccati avijjā.

This, is called ignorance.

[02: Saṅkhāraniddeṣo]

[Definition of (Volitional) Formations]

Tattha katame avijjāpaccayā saṅkhārā?

Herein, what is with ignorance as condition there are (volitional)
formations?

**Puññābhisaṅkhāro, apuññābhisaṅkhāro,
āneñjābhisaṅkhāro,**

(There is) a meritorious (volitional) process, a demeritorious (volitional)
process, an imperturbable (volitional) process,

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

a (volitional) process expressed by way of the body, a (volitional)
process expressed by way of speech, a (volitional) process expressed by
way of the mind.

Tattha katamo puññābhisaṅkhāro?

Herein, what is a meritorious (volitional) process?

Kusalā cetanā kāmāvacarā rūpāvacarā,

(There are) wholesome intentions in the sense-world sphere, in the form-world sphere,

dānamayā sīlamayā bhāvanāmayā,

consisting of generosity, consisting of morality, consisting of meditation,

ayaṃ vuccati puññābhisaṅkhāro.

this is said to be a meritorious (volitional) process.

Tattha katamo apuññābhisaṅkhāro?

Herein, what is a demeritorious (volitional) process?

Akusalā cetanā kāmāvacarā,

(There are) unwholesome intentions in the sense-world sphere,

ayaṃ vuccati apuññābhisaṅkhāro.

this is said to be a demeritorious (volitional) process.

Tattha katamo āneñjābhisaṅkhāro?

Herein, what is an impertubable (volitional) process?

Kusalā cetanā arūpāvacarā

(There are) wholesome intentions in the formless-world sphere,

ayaṃ vuccati āneñjābhisaṅkhāro.

this is said to be an impertubable (volitional) process.

Tattha katamo kāyasaṅkhāro?

Herein, what is a (volitional) process expressed by way of the body?

Kāyasañcetanā, kāyasaṅkhāro.

(There is) an intention expressed by way of the body, a (volitional) process expressed by way of the body.

Vacīsañcetanā, vacīsaṅkhāro.

(There is) an intention expressed by way of speech, a (volitional) process expressed by way of speech.

Manosañcetanā cittasaṅkhāro.

(There is) an intention expressed by way of the mind, a (volitional) process expressed by way of the mind.

Ime vuccanti avijjāpaccayā saṅkhārā.

This is said to be with ignorance as condition there are (volitional) formations.

[03: Viññāṇaniddeso]

[Definition of Consciousness]

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Herein, what is with (volitional) formations as condition: consciousness?

Cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ,

(There is) eye-consciousness, ear-consciousness, nose-consciousness,

jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

tongue-consciousness, body-consciousness, mind-consciousness.

Idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

This is said to be with (volitional) formations as condition: consciousness.

[04: Nāmarūpaniddeso]

[Definition of Mind and Bodily Form]

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Herein, what is with consciousness as condition: mind and bodily form?

Atthi nāmaṃ, atthi rūpaṃ.

There is mind, there is bodily form.

Tattha katamaṃ nāmaṃ?

Herein, what is mind?

Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:

(There is) the feeling constituent, the perception constituent, the (volitional) formations constituent:

idaṃ vuccati nāmaṃ.

this is said to be mind.

Tattha katamaṃ rūpaṃ?

Herein, what is bodily form?

**Cattāro mahābhūtā, catunnaṅca mahābhūtānaṃ
upādāyarūpaṃ,**

(There are) the four great entities, and the bodily form attached to the four great entities,

idaṃ vuccati rūpaṃ.

this is said to be bodily form.

Iti idaṅca nāmaṃ, idaṅca rūpaṃ.

Thus, this is mind and this is bodily form.

Idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

This is said to be with consciousness as condition: mind and bodily form.

[05: Saḷāyatanaṅgadeso]

[Definition of the Six Sense Bases]

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ?

Herein, what is with mind and bodily form as condition: the six sense bases?

Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ,

(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

tongue sense sphere, body sense sphere, mind sense sphere.

Idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ.

This is said to be with mind and bodily form as condition: the six sense bases.

[06: Phassaniddeso]

[Definition of Contact]

Tattha katamo saḷāyatanapaccayā phasso?

Herein, what is with the six sense bases as condition: contact?

Cakkhusamphasso sotasamphasso ghānasamphasso,

(There is) eye-contact, ear-contact, nose-contact,

jivhāsamphasso kāyasamphasso manosamphasso.

tongue-contact, body-contact, mind-contact.

Ayaṃ vuccati saḷāyatanapaccayā phasso.

This is said to be with the six sense bases as condition: contact.

[07: Vedanāniddeso]

[Definition of Feeling]

Tattha katamā phassapaccayā vedanā?

Herein, what is with contact as condition: feeling?

Cakkhusamphassajā vedanā, sotasamphassajā vedanā,

(There is) feeling arising from eye-contact, feeling arising from ear-contact,

ghānasamphassajā vedanā, jivhāsamphassajā vedanā,

feeling arising from nose-contact, feeling arising from tongue-contact,

kāyasamphassajā vedanā, manosamphassajā vedanā.

feeling arising from body-contact, feeling arising from mind-contact.

Ayaṃ vuccati phassapaccayā vedanā.

This is said to be with contact as condition: feeling.

[08: Taṇhāniddeso]

[Definition of Craving]

Tattha katamā vedanāpaccayā taṇhā?

Herein, what is with feeling as condition: craving?

Rūpataṇhā, saddataṇhā,

(There is) craving for forms, craving for sounds,

gandhataṇhā, rasataṇhā,

craving for smells, craving for tastes,

phoṭṭhabbataṇhā, dhammataṇhā.

craving for tangibles, craving for thoughts.

Ayaṃ vuccati vedanāpaccayā taṇhā.

This is said to be with feeling as condition: craving.

[09: Upādānaniddeso]

[Definition of Attachment]

Tattha katamaṃ taṇhāpaccayā upādānaṃ?

Herein, what is with craving as condition: attachment?

Kāmupādānaṃ, diṭṭhupādānaṃ,

(There is) attachment to sense pleasures, attachment to views,

sīlabbatupādānaṃ, attavādupādānaṃ.

attachment to virtue and practice, attachment to self-theories.

Idaṃ vuccati taṇhāpaccayā upādānaṃ.

This is said to be with craving as condition: attachment.

[10: Bhavaniddeso]

[Definition of Continuation]

Tattha katamo upādānapaccayā bhavo?

Herein, what is with attachment as condition: continuation?

Bhavo duvidhena: atthi kammabhavo, atthi upapattibhavo.

Continuation is two-fold: there is continuation through (intentional) deeds, there is continuation through rebirth.

Tattha katamo kammabhavo?

Herein, what is continuation through (intentional) deeds?

**Puññābhisaṅkhāro, apuññābhisaṅkhāro,
āneñjābhisaṅkhāro.**

(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process.

Ayaṃ vuccati kammabhavo.

This is said to be continuation through (intentional) deeds.

Sabbampi bhavagāmikammaṃ kammabhavo.

All (intentional) deeds leading to continuation is continuation from (intentional) deeds.

Tattha katamo upapattibhavo?

Herein, what is continuation through rebirth?

Kāmabhavo, rūpabhavo, arūpabhavo,

(There is) continuation in the sense-world spheres, continuation in the form-world spheres, continuation in the formless-world spheres,

saññābhavo, asaññābhavo, nevasaññānāsaññābhavo,

continuation with perception, continuation without perception, continuation with neither-perception-nor-non-perception,

ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.

continuation with one constituent, continuation with four constituents, continuation with five constituents.

Ayaṃ vuccati upapattibhavo.

This is said to be continuation through rebirth.

Ayaṃ vuccati upādānapaccayā bhavo.

This is said to be with attachment as condition: continuation.

[11: Jātiniddeso]

[Definition of Birth]

Tattha katamā bhavapaccayā jāti?

Herein, what is with continuation as condition: birth?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti sañjāti okkanti abhinibbatti,

(there is) birth, being born, appearing, arising, turning up,

khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho.

the manifestation of the constituents (of mind and bodily form), the acquisition of the sense spheres.

Ayaṃ vuccati bhavapaccayā jāti.

This is said to be with continuation as condition: birth.

[12: Jarāmarañaniddeso]

[Definition of Ageing and Death]

Tattha katamaṃ jātipaccayā jarāmarāṇaṃ?

Herein, what is with birth as condition: ageing, death?

Atthi jarā, atthi marāṇaṃ.

There is ageing, there is death.

Tattha katamā jarā?

Herein, what is ageing?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā,

(there is) broken teeth, greying hair, and wrinkled skin,

āyuno saṃhāni indriyānaṃ paripāko.

the dwindling away of the life span, the decay of the sense faculties.

Ayaṃ vuccati jarā.

This is said to be ageing.

Tattha katamaṃ maraṇaṃ?

Herein, what is death?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

**cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ
kālakiriyā,**

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time,

khandhānaṃ bhedo kaḷavarassa nikkhepo,

the break up of the constituents (of mind and bodily form), the throwing off of the body,

jīvitindriyassupacchedo.

a cutting off of the life-faculty.

Idaṃ vuccati maraṇaṃ.

This is called death.

Iti ayañca jarā idañca maraṇaṃ.

Thus, this is ageing and this is death.

Idaṃ vuccati jātipaccayā jarāmaraṇaṃ.

This is said to be with birth as condition: ageing, death.

[12a: Sokañiddeso]

[Definition of Grief]

Tattha katamo soko?

Herein, what is grief?

**Ñātibyanena vā phuṭṭhassa, bhogabyasanena vā
phuṭṭhassa,**

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

**rogabyasanena vā phuṭṭhassa, sīlabyasanena vā
phuṭṭhassa,**

to one touched by misfortune regarding health, to one touched by
misfortune regarding (loss of) morality,

ditṭhibyasanena vā phuṭṭhassa,

to one touched by misfortune regarding his views,

aññataraññatarena byasanena samannāgatassa,

for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

soko socanā socitattaṃ antosoko antoparisoko,

there is grief, grieving, the state of grieving, inner grief, great inner grief,

cetaso pariñhāyanā domanassaṃ sokasallaṃ.

his mind is sorrowful, being pierced with the dart of grief.

Ayaṃ vuccati soko.

This is said to be grief.

[12b: Paridevaniddeso]

[Definition of Lamentation]

Tattha katamo paridevo?

Herein, what is lamentation?

**Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā
phuṭṭhassa,**

To one touched by misfortune regarding relatives, to one touched by
misfortune regarding wealth,

**rogabyasanena vā phuṭṭhassa, sīlabyasanena vā
phuṭṭhassa,**

to one touched by misfortune regarding health, to one touched by
misfortune regarding (loss of) morality,

diṭṭhibyasanena vā phuṭṭhassa,

to one touched by misfortune regarding his views,

aññataraññatarena byasanena samannāgatassa,

for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

ādevo paridevo ādevanā paridevanā ādevitattam

paridevitattam,

there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation,

vācā palāpo vippalāpo lālappo lālappanā lālappitattam.

words of wailing, great wailing, moaning, great moaning, the state of moaning.

Ayaṃ vuccati paridevo.

This is said to be lamentation.

[12c: Dukkhaniddeso]

[Definition of Pain]

Tattha katamaṃ dukkhaṃ?

Herein, what is pain?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ,

That which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ,

pain arising from contact with the body, disagreeable feeling,

kāyasamphassajā asātā dukkhā vedanā.

pain and painful feeling that is born in the body.

Idaṃ vuccati dukkhaṃ.

This is said to be pain.

[12d: Domanassaniddeso]

[Definition of Sorrow]

Tattha katamaṃ domanassaṃ?

Herein, what is sorrow?

Yaṃ cetasikaṃ asātaṃ, cetasikaṃ dukkhaṃ,

That which is mental pain, mental disagreeableness,

cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ,

pain arising from contact with the mind, disagreeable feeling,

cetosamphassajā asātā dukkhā vedanā.

pain and painful feeling that is born in the mind.

Idaṃ vuccati domanassaṃ.

This is said to be sorrow.

[12e: Upāyāsaniddeso]

[Definition of Despair]

Tattha katamo upāyāso?

Herein, what is despair?

**Ñātibyaśanena vā phuṭṭhaśsa, bhogaśyaśanena vā
phuṭṭhaśsa,**

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogaśyaśanena vā phuṭṭhaśsa, sīlaśyaśanena vā phuṭṭhaśsa,

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyaśanena vā phuṭṭhaśsa,

to one touched by misfortune regarding his views,

aññataraññatarena byaśanena samannāgataśsa,

for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhaśsa,

who is touched by some sort of painful thing or another,

āyāso upāyāso āyāsittattam upāyāsittattam.

there is desponding, despairing, the state of despondency, the state of despair.

Ayam vuccati upāyāso.

This is said to be despair.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti,

So there is an origination of this whole mass of suffering,

evametassa kevalassa dukkhakkhandhassa saṅgati hoti,

and so there is an association with this whole mass of suffering,

samāgamo hoti, samodhānam hoti, pātubhāvo hoti.

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati evametassa kevalassa dukkhakkhandhassa
samudayo hotīti.**

This is said to be the origination of this whole mass of suffering.

Day Twenty-Nine

*Dhammacakkappavattanasuttaṃ*¹⁹

The Discourse that Set the Dhamma Wheel Rolling

**Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati
Isipatane Migadāye.**

At that time the Blessed One was living near Bārāṇasī, at the Deer Park in Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:
Then the Blessed One addressed the group-of-five monks, saying:

Dveme bhikkhave antā pabbajitena na sevitabbā.

There are these two extremes, monks, that one who has gone forth ought not to associate with.

Katame dve?

Which two?

Yo cāyaṃ: kāmesu kāmasukhallikānuyogo,

Which is this: devotion and clinging to the pleasure in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anatthasāmhito;

which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṃ: attakilamathānuyogo,

and this: devotion to self-mortification,

dukkho, anariyo, anatthasāmhito.

which is painful, ignoble, and not connected with the goal.

**Ete kho bhikkhave ubho ante anupagamma, majjhimā
paṭipadā**

Not having approached either of these two extremes, monks, the middle practice

¹⁹ Saṃ.3.368-371, Vi.3.17.

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
was awakened to by the Realised One, which produces vision, produces
knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati.

and which leads to peace, deep knowledge, Complete Awakening, and
Emancipation.

Katamā ca sā bhikkhave majjhimā paṭipadā,

Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
that was awakened to by the Realised One, which produces vision,
produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati?

and which leads to peace, deep knowledge, Complete Awakening, and
Emancipation?

Ayameva Ariyo Aṭṭhaṅgiko Maggo, seyyathidaṁ:

It is this Eightfold Noble Path, as follows:

sammādiṭṭhi, sammāsaṅkappo,

right view, right thought,

sammāvācā, sammākammanto, sammāājīvo,

right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.

right endeavour, right mindfulness, right concentration.

Ayaṁ kho sā bhikkhave majjhimā paṭipadā,

This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
that was awakened to by the Realised One, which produces vision,
produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati.

and which leads to peace, deep knowledge, Complete Awakening, and
Emancipation.

Idam kho pana bhikkhave dukkham ariyasaccam:

Now this, monks, is the noble truth of suffering:

jātipi dukkhā, jarāpi dukkhā

birth is suffering, also old age is suffering

byādhipi dukkho, maraṇampi dukkham

also sickness is suffering, also death is suffering

appiyehi sampayogo dukkho

being joined to what is not dear is suffering

piyehi vippayogo dukkho

being separated from what is dear is suffering

yampiccham na labhati tampi dukkham

also not to obtain what one longs for is suffering

samkhittena pañcupādānakkhandhā dukkhā.

in brief, the five clinging aggregates that provide fuel for attachment are suffering.

**Idam kho pana bhikkhave dukkhasamudayam
ariyasaccam:**

Now this, monks, is the noble truth of the arising of suffering:

yāyam taṇhā ponobbhavikā,

it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatrataṭṭhābhinandinī, seyyathidam:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatañhā, bhavatañhā, vibhavatañhā.

craving for sense pleasures, craving for continuation, craving for discontinuation.

**Idam kho pana bhikkhave dukkhanirodham
ariyasaccam:**

Now this, monks, is the noble truth of the cessation of suffering:

yo tassāyeva taṇhāya asesavirāganirodho -

it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ kho pana bhikkhave,

Now this, monks,

dukkhanirodhagāminī paṭipadā ariyasaccaṃ,

is the noble truth of the practice leading to the end of suffering,

ayameva Ariyo Aṭṭhaṅgiko Maggo, seyyathidaṃ:

it is this Eightfold Noble Path, as follows:

sammādiṭṭhi, sammāsaṅkappo,

right view, right thought,

sammāvācā, sammākammanto, sammājīvo,

right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.

right endeavour, right mindfulness, right concentration.

“Idaṃ dukkhaṃ ariyasaccaṃ”ti -

“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ

pariññeyyaṃ”ti -

“Now that to which this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Tam kho panidam dukkham ariyasaccam pariññātan”ti -

“Now that to which this is the noble truth of suffering” refers has been fully known -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Idam dukkhasamudayam ariyasaccam”ti -

“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Tam kho panidam dukkhasamudayam ariyasaccam pahātabban”ti -

“Now that to which this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Tam kho panidam dukkhasamudayaam ariyasaccam pahinan”ti -

“Now that to which this is the noble truth of the arising of suffering” refers has been given up -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,
vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.
understanding arose, light arose.

“Idam dukkhanirodham ariyasaccam”ti -

“This is the noble truth of the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,
vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.
understanding arose, light arose.

“Tam kho panidam dukkhanirodham ariyasaccam sacchikātabban”ti -

“Now that to which this is the noble truth of the cessation of suffering” refers (i.e. Emancipation) ought to be experienced -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,
vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.
understanding arose, light arose.

“Tam kho panidam dukkhanirodham ariyasaccam sacchikatan”ti -

“Now that to which this is the noble truth of the cessation of suffering” refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

“Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan”ti -
“This is the noble truth of the practice going to the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

“Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā
ariyasaccam bhāvetabban”ti -

“Now that to which this is the noble truth of the practice leading to the end of suffering” refers (i.e. the practice itself) ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

“Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā
ariyasaccam bhāvitān”ti -

“Now that to which this is the noble truth of the practice leading to the end of suffering” refers has been developed -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Yāvakīvaṅca me bhikkhave imesu catūsu ariyasaccesu
For as long as to me, monks, in regard to these four noble truths

evaṃ tiparivaṭṭaṃ dvādasākāraṃ -
turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi,
knowledge and insight as it really is was not quite clear,

**neva tāvāhaṃ bhikkhave sadevake loke Samārake
Sabrahmake,**

for that long, monks, I did not declare to the world with its gods, Māra,
and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brāhmaṇas, princes and men,

**“anuttaraṃ sammāsambodhiṃ abhisambuddho”ti
paccaññāsim.**

that I was fully awakened with unsurpassed complete awakening.

Yato ca kho me bhikkhave imesu catūsu ariyasaccesu
But when to me, monks, in regard to these four noble truths

evaṃ tiparivaṭṭaṃ dvādasākāraṃ -
turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi,
knowledge and insight as it really is was quite clear,

athāhaṃ bhikkhave sadevake loke Samārake Sabrahmake,
then, monks, I did declare to the world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brāhmaṇas, princes and men,

**“anuttaram sammāsambodhiṃ abhisambuddho”ti
paccaññāsim.**

that view ‘I was fully awakened with unsurpassed complete awakening’.

Ñāṇaṅca pana me dassanaṃ udapādi:

To me knowledge and insight arose:

“Akuppā me vimutti

Sure is my liberation

ayamantimā jāti

this is my last birth

natthidāni punabbhavo”ti.

now there is no continuation of existence.

Idamavoca Bhagavā,

The Blessed One said this,

**attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinanduntī.**

and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Blessed One.

**Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne,
āyasmato Koṇḍañña**

Moreover, as this sermon was being given, to the venerable Koṇḍañña

virajaṃ, vītamalaṃ, Dhammacakkuṃ udapādi:

the dust-free, stainless, Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabbaṃ taṃ nirodhadhammaṃ”ti.

all that has the nature of ceasing.”

Pavattite ca pana Bhagavatā Dhammacakke

Now when the Dhamma Wheel was set rolling by the Blessed One

Bhummā devā saddamanussāvesuṃ:

the Earth gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
the unsurpassed Dhamma Wheel has been set rolling by the Blessed One,

appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā
lokasmin”ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Earth gods

Cātumahārājikā devā saddamanussāvesuṃ:

the gods called the Four Great Kings let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Blessed One,

appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā
lokasmin”ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called the Four Great Kings,

Tāvatiṃsā devā ...

the Tāvatiṃsa gods ...

Yāmā devā ...

the Yāma gods ...

Tusitā devā ...

the Tusita gods ...

Nimmānaratī devā ...

the Nimmānarati gods ...

Paranimmitavasavattī devā ...

the Paranimmitavasavatti gods ...

Brahmakāyikā devā saddamanussāvesum:

the Brahmakāyika gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,

“Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Blessed One,

appaṭivattīyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā

lokasmin”ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Itiha tena khaṇena, tena layena, tena muhuttena,

Thus at that moment, at that instant, at that second,

yāva Brahmālokā saddo abbhuggacchi,

that cry reached as far as the Brahmā worlds,

ayañca dasasahassilokadhātu saṅkampi, sampakampi,

sampavedhi,

and this ten-thousand world-element moved, wavered, and shook,

appamaṇo ca uḷāro obhāso loke pāturaḥosi,

and great and measureless light became manifest in the world,

atikkamma devānaṃ devānubhāvanti.

transcending the godly power of the gods.

Atha kho Bhagavā imaṃ udānaṃ udānesi:

Then the Blessed One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañña,

“Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañño”ti.

Koṇḍañña surely knows.”

Iti hidam āyasmato Koṇḍaññassa

Thus to the venerable Koṇḍañña

“Aññāsikoṇḍañño” tveva nāmaṃ ahoṣi.

came the name “Aññāsi Koṇḍañña” (Koṇḍañña, he-who-knows).

**Atha kho āyasmā Aññāsikoṇḍañño diṭṭhadhammo
pattadhammo,**

Then the venerable Aññāsi Koṇḍañña, having seen the Dhamma,
attained the Dhamma,

**viditadhammo pariyoḅhadhammo tiṇṇavicikiccho
vigatakathaṃkatho,**

understood the Dhamma, penetrated the Dhamma, crossed over
uncertainty, being without doubts,

vesārajjappatto aparappaccayo Satthusāsane,

having attained full confidence, having become independent of others in
the Teacher’s teaching,

Bhagavantam etadavoca:

said this to the Blessed One:

“Labheyāhaṃ Bhante Bhagavato santike pabbajjam

“May I receive the going-forth, venerable Sir, in the presence of the
Blessed One,

labheyyaṃ upasampadan”ti.

may I receive the full ordination”.

“Ehi bhikkhū”ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monk,” said the Blessed One, “the Dhamma has been well-
proclaimed,

cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti.

live the spiritual life for the complete ending of suffering.”

Sāva tassa āyasmato upasampadā ahoṣīti.

That was this the venerable one’s full ordination.

Day Thirty

*Anattalakkhaṇasuttaṃ*²⁰

The Discourse on the Characteristic of Non-Self

Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.

At that time the Blessed One was living near Bārāṇasī, at the Deer Park in Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Then the Blessed One addressed the group-of-five monks, saying:

“Bhikkhavo!”ti. “Bhadante!”ti te bhikkhū Bhagavato paccassosum,

“Monks!”. “Reverend Sir!” those monks replied to the Blessed One,

Bhagavā etadavoca:

and the Blessed One said this:

Rūpaṃ bhikkhave Anattā,

Bodily form, monks, is not Self,

rūpaṅca hidaṃ bhikkhave Attā abhaviṣṣa

for if this bodily form, monks, were Self

nayidaṃ rūpaṃ ābādhāya samvatteyya, labbheṭṭha ca rūpe:

this bodily form would not lead to affliction, and regarding bodily form it might be possible (to say):

“Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti.

“Let my bodily form be thus, let my bodily form be not thus.”

Yasmā ca kho bhikkhave rūpaṃ Anattā,

But because bodily form, monks, is not Self,

tasmā rūpaṃ ābādhāya samvattati, na ca labbhati rūpe:

therefore bodily form does lead to affliction, and regarding bodily form it is not possible (to say):

²⁰ Saṃ.2.55-56, Vi.3.18-20.

“Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti.
“Let my bodily form be thus, let my bodily form be not thus.”

Vedanā Anattā,
Feeling is not Self,

vedanā ca hidaṃ bhikkhave Attā abhavissa
for if this feeling, monks, were Self

nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya:
this feeling would not lead to affliction, and regarding feeling it might be possible (to say):

“Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī”ti.
“Let my feeling be thus, let my feeling be not thus.”

Yasmā ca kho bhikkhave vedanā Anattā,
But because feeling, monks, is not Self,

tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:
therefore feeling does lead to affliction, and regarding feeling it is not possible (to say):

“Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī”ti.
“Let my feeling be thus, let my feeling be not thus.”

Saññā Anattā,
Perception is not Self,

saññā ca hidaṃ bhikkhave Attā abhavissa
for if this perception, monks, were Self

nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya:
this perception would not lead to affliction, and regarding perception it might be possible (to say):

“Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī”ti.
“Let my perception be thus, let my perception be not thus.”

Yasmā ca kho bhikkhave saññā Anattā,

But because perception, monks, is not Self,

**tasmā saññā ābādhāya saṁvattati, na ca labbhati
saññāya:**

therefore perception does lead to affliction, and regarding perception it is not possible (to say):

“Evaṁ me saññā hotu, evaṁ me saññā mā ahoṣī”ti.

“Let my perception be thus, let my perception be not thus.”

Saṅkhārā Anattā,

(Mental) formations are not Self,

saṅkhārā ca hidaṁ bhikkhave Attā abhavissaṁsu

for if these (mental) formations, monks, were Self

**na yidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ, labbhettha
ca saṅkhāresu:**

these (mental) formations would not lead to affliction, and regarding (mental) formations it might be possible (to say):

**“Evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā
ahesun”ti.**

“Let my (mental) formations be thus, let my (mental) formations be not thus.”

Yasmā ca kho bhikkhave saṅkhārā Anattā,

But because (mental) formations, monks, are not Self,

**tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati
saṅkhāresu**

therefore (mental) formations do lead to affliction, and regarding (mental) formations it is not possible (to say):

**“Evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā
ahesun”ti.**

“Let my (mental) formations be thus, let my (mental) formations be not thus.”

Viññāṇaṁ Anattā,

Consciousness is not Self,

viññāṇaṅca hidaṃ bhikkhave Attā abhaviṣsa

for if this consciousness, monks, were Self

nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe:

this consciousness would not lead to affliction, and regarding consciousness it might be possible (to say):

“Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī”ti

“Let my consciousness be thus, let my consciousness be not thus.”

Yasmā ca kho bhikkhave viññāṇaṃ Anattā,

But because consciousness, monks, is not Self,

tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:

therefore consciousness does lead to affliction, and regarding consciousness it is not possible (to say):

“Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī”ti.

“Let my consciousness be thus, let my consciousness be not thus.”

Taṃ kiṃ maññatha bhikkhave:

What do you think of this, monks:

Rūpaṃ niccaṃ vā aniccaṃ vāti?

(Is) bodily form permanent or impermanent?”

Aniccaṃ Bhante.

Impermanent, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?

But that which is impermanent, (is) that unpleasant or pleasant?

Dukkhaṃ Bhante.

Unpleasant, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

“Etaṃ mama, esohamasmi, eso me attā”ti?

“This is mine, this I am, this is my Self?”

No hetam Bhante.

Certainly not, venerable Sir.

Vedanā niccā vā aniccā vāti?

(Is) feeling permanent or impermanent?

Aniccā Bhante.

Impermanent, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?

But that which is impermanent, (is) that unpleasant or pleasant?

Dukkhaṃ Bhante.

Unpleasant, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

“Etaṃ mama, esohamasmi, eso me attā”ti?

“This is mine, this I am, this is my Self?”

No hetam Bhante.

Certainly not, venerable Sir.

Saññā niccā vā aniccā vāti?

(Is) perception permanent or impermanent?

Aniccā Bhante.

Impermanent, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?

But that which is impermanent, (is) that unpleasant or pleasant?

Dukkhaṃ Bhante.

Unpleasant, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassitum:
is it proper to regard it thus:

“Etaṃ mama, esohamasmi, eso me attā”ti?
“This is mine, this I am, this is my Self?”

No hetam Bhante.
Certainly not, venerable Sir.

Saṅkhārā niccā vā aniccā vāti?
(Are) (mental) formations permanent or impermanent?

Aniccā Bhante.
Impermanent, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?
But that which is impermanent, (is) that unpleasant or pleasant?

Dukkhaṃ Bhante.
Unpleasant, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassitum:
is it proper to regard it thus:

“Etaṃ mama, esohamasmi, eso me attā”ti?
“This is mine, this I am, this is my Self?”

No hetam Bhante.
Certainly not, venerable Sir.

Viññāṇaṃ niccaṃ vā aniccaṃ vāti?
(Is) consciousness permanent or impermanent?

Aniccaṃ Bhante.
Impermanent, venerable Sir.

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?
But that which is impermanent, (is) that unpleasant or pleasant?

Dukkhaṃ Bhante.

Unpleasant, venerable Sir.

Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

“Etaṃ mama, esohamasmi, eso me attā”ti?

“This is mine, this I am, this is my Self?”

No hetam̐ Bhante.

Certainly not, venerable Sir.

**Tasmātiha bhikkhave yaṃ kiñci rūpaṃ
atītānāgatapaccuppannaṃ,**

Therefore monks, whatever bodily form (there is) in the past, future or present,

**ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā
hīnaṃ vā paṇītaṃ vā,**

internal or external, gross or fine, inferior or excellent,

yaṃ dūre santike vā sabbāṃ rūpaṃ:

whether far or near, regarding all bodily form:

“Netam̐ mama, nesohamasmi, na meso attā”ti,

“This is not mine, I am not this, this is not my Self,”

evametam̐ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

Yā kāci vedanā atītānāgatapaccuppannā,

Whatever feeling (there is) in the past, future or present,

**ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā
vā paṇītā vā,**

internal or external, gross or fine, inferior or excellent,

yā dūre santike vā sabbā vedanā:

whether far or near, regarding all feeling:

“Netam mama, nesohamasmī, na meso attā”ti,
“This is not mine, I am not this, this is not my Self,”

evametam yathābhūtam sammappaññāya daṭṭhabbam.
in just this way, as it really is, it should be seen with full wisdom.

Yā kāci saññā atītānāgatapaccuppannā,
Whatever perception (there is) in the past, future or present,

**ajjhattam vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā
vā paṇītā vā,**
internal or external, gross or fine, inferior or excellent,

yā dūre santike vā sabbā saññā:
whether far or near, regarding all perception:

“Netam mama, nesohamasmī, na meso attā”ti,
“This is not mine, I am not this, this is not my Self,”

evametam yathābhūtam sammappaññāya daṭṭhabbam.
in just this way, as it really is, it should be seen with full wisdom.

Ye keci saṅkhārā atītānāgatapaccuppannā,
Whatever (mental) formations (there are) in the past, future or present,

**ajjhattam vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā
vā paṇītā vā,**
internal or external, gross or fine, inferior or excellent,

ye dūre santike vā sabbe saṅkhārā:
whether far or near, regarding all (mental) formations:

“Netam mama, nesohamasmī, na meso attā”ti,
“This is not mine, I am not this, this is not my Self,”

evametam yathābhūtam sammappaññāya daṭṭhabbam.
in just this way, as it really is, it should be seen with full wisdom.

Yaṃ kiñci viññāṇam atītānāgatapaccuppannam,
Whatever consciousness (there is) in the past, future or present,

**ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā
hīnaṃ vā paṇītaṃ vā,**

internal or external, gross or fine, inferior or excellent,

yaṃ dūre santike vā sabbaṃ viññāṇaṃ:

whether far or near, regarding all consciousness:

“Netam mama, nesohamasmi, na meso attā”ti,

“This is not mine, I am not this, this is not my Self,”

evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

**Evaṃ passaṃ bhikkhave sutavā Ariyasāvako
rūpasmimpi nibbindati,**

Seeing in this way, monks, the learned, Noble disciple, grows weary of
bodily form,

vedanāyapi nibbindati, saññāyapi nibbindati,

and weary of feeling, and weary of perception,

saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati,

and weary of (mental) formations, and weary of consciousness,

nibbindaṃ virajjati, virāgā vimuccati,

through weariness he becomes dispassionate, through dispassion he is
liberated,

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti:

in liberation, there is the knowledge that such is “liberation”:

“Khīṇā jāti

“Destroyed is (re)birth

vusitaṃ brahmacariyaṃ

accomplished is the spiritual life

kataṃ karaṇīyaṃ

done is what ought to be done

nāparaṃ itthattāyā”ti pajānātīti.

there is no more of this mundane state” - this he knew.

Idamavoca Bhagavā,
The Blessed One said this,

**attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandun.**

and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Blessed One.

Imasmiñca pana veyyākaraṇasmim bhaññamāne,
Moreover, as this sermon was being given,

**pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi
cittāni vimuccimsūti.**

the group-of-five monks' minds were liberated from the pollutants, without attachment.

Day Thirty-One

*Pabbajita-abhiṇhasuttam*²¹

The Discourse on What One Gone Forth
Should Frequently Reflect On

Dasayime bhikkhave dhammā

There are these ten things, monks,

pabbajitena abhiṇham paccavekkhitabbā.

that one who has gone forth should frequently reflect on.

Katame dasa?

What are the ten?

01. “Vevaṇṇiyamhi ajjhupagato”ti,

“My appearance is now changed”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this.

02. “Parapaṭibaddhā me jīvikā”ti,

“I am bound to others for my livelihood”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this.

03. “Añño me ākappo karaṇīyo”ti,

“I should comport myself differently”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this.

04. “Kacci nu kho me attā sīlato na upavadatī”ti,

“Can I myself find no fault with my virtue?”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this.

05. “Kacci nu kho maṃ anuvicca viññū sabrahmacārī,

“Will my wise companions in the spiritual life, after testing me,

²¹ Añ.3.325.

sīlato na upavadantī”ti,
find no fault with my virtue?”,

pabbajitena abhiṅham paccavekkhitabbam.
one who has gone forth should frequently reflect on this.

**06. “Sabbehi me piyehi manāpehi nānābhāvo
vinābhāvo”ti,**

“There is alteration in, and separation from, all that is dear and appealing to me”,

pabbajitena abhiṅham paccavekkhitabbam.
one who has gone forth should frequently reflect on this.

07. “Kammassakomhi, kammadāyādo, kammayoni,

“It is actions that I own, it is actions that I am heir to, it is actions that I am born from,

kammabandhu, kammaṭṭisaraṇo -
actions are my kinsfolk, actions are my refuge -

yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā
whatever actions I perform, whether good or bad,

tassa dāyādo bhavissāmī”ti,
to that I will be the heir”,

pabbajitena abhiṅham paccavekkhitabbam.
one who has gone forth should frequently reflect on this.

08. “Kathamhūtassa me rattindivā vītivattantī”ti,

“In what way do the nights and days pass for me?”,

pabbajitena abhiṅham paccavekkhitabbam.
one who has gone forth should frequently reflect on this.

09. “Kacci nu kho ahaṃ suññāgāre abhiraṃāmi”ti,

“Do I delight in empty places?”,

pabbajitena abhiṅham paccavekkhitabbam.
one who has gone forth should frequently reflect on this.

10. “Atthi nu kho me uttari manussadhammo -

“Has a state beyond (ordinary) human beings -

alamariyañāṇadassanaviseso - adhigato?

the distinction of what is truly noble knowledge and seeing - been attained by me?

Yenāhaṃ pacchime kāle sabrahmacārīhi puṭṭho,

Will I at the end, when questioned by my companions in the spiritual life,

na maṅku bhavissāmī”ti,

not be embarrassed?”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

Ime kho bhikkhave dasa dhammā,

These are the ten things, monks,

pabbajitena abhiṇhaṃ paccavekkhitabbā.

that one who has gone forth should frequently reflect on.

Lovingkindness – Aspiration – Sharing of Merits

(Chant on every Uposatha day)

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,

May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,

all persons, all individuals,

sabbā itthiyo, sabbe purisā,

may all women, all men,

sabbe ariyā, sabbe anariyā,

all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,

all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,

be free from hatred, free from oppression, free from trouble,

sukhī attānaṃ pariharantu, dukkhā muccantu,

may they take care of themselves and be happy, may they be free from suffering,

yathāladdhasampattito mā vigacchantu kammassakā.

being ones who own their actions, may they not lose whatever prosperity they have gained.

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

In the Eastern direction, in the Western direction, in the Northern
direction, in the Southern direction,

puratthimāya anudisāya, pacchimāya anudisāya,

in the South-East direction, in the North-West direction,

uttarāya anudisāya, dakkhiṇāya anudisāya,

in the North-East direction, in the South-West direction,

heṭṭhimāya disāya, uparimāya disāya.

in the lower direction, in the upper direction.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,

May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,

all persons, all individuals,

sabbā itthiyo, sabbe purisā,

may all women, all men,

sabbe ariyā, sabbe anariyā,

all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,

all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,

be free from hatred, free from oppression, free from trouble,

sukhī attānaṃ pariharantu, dukkhā muccantu,

may they take care of themselves and be happy, may they be free from suffering,

yathāladhasampattito mā vigacchantu kammassakā.

being ones who own their actions, may they not lose whatever prosperity they have gained.

Uddhaṃ yāva bhavaggā ca adho yāva avīcīto,

From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā pathavīcarā,

everywhere in the Universe, whatever beings live on the earth,

abyāpajjā niverā ca niddukkhā cā'nuppaddavā.

(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddhaṃ yāva bhavaggā ca adho yāva avīcīto,

From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā udatakarā,

everywhere in the Universe, whatever beings live in the water,

abyāpajjā niverā ca niddukkhā cā'nuppaddavā.

(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddham yāva bhavaggā ca adho yāva avīcīto,

From the top of existence down, and from the lowest worlds up,

samantā Cakkavālesu, ye sattā ākāsecarā,

everywhere in the Universe, whatever beings live in the sky,

abyāpajjā niverā ca niddukkhā cā'nuppaddavā.

(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Yaṃ pattam kusalam tassa, ānubhāvena paṇino,

I have attained what is wholesome, by the power of this, may all beings,

sabbe Saddhammarājassa ṇatvā Dhammam,

sukhāvaham,

having understood the King of the True Dhamma's Doctrine, be led to happiness,

pāpuṇantu visuddhāya, sukhāya paṭipattiyā,

attain to purity, practise comfortably,

asokamanupāyāsam, Nibbānasukhamuttamam.

be without grief, without continuing despair, (and attain) the supreme happiness of Emancipation.

Ciram tiṭṭhatu Saddhammo, Dhamme hontu sagāravā,

May the True Dhamma last long, may all beings have respect for the Dhamma,

sabbepi sattā, kālena sammā devo pavassatu.

may the (rain)-gods rain down at the right time.

Yathārakkhimsu porāṇā Surājāno tathevimam.

Just like the Good Kings of old gave protection, likewise

Rājā rakkhatu dhammena, attanova pajam pajam.

may the (present) King protect the people righteously like he protects his son.

Imāya Dhammānudhammapaṭipattiyā Buddhāṃ pūjemi,

By this practice in conformity with the Dhamma I worship the Buddha,

**imāya Dhammānudhammapaṭipattiyā Dhammaṃ
pūjemi,**

by this practice in conformity with the Dhamma I worship the Dhamma,

imāya Dhammānudhammapaṭipattiyā Saṅghaṃ pūjemi,

by this practice in conformity with the Dhamma I worship the Saṅgha,

**addhā imāya paṭipattiyā jāti-jarā-byādhi-maraṇamhā
parimuccissāmi.**

by this practice I shall be freed from birth, old age, sickness and death.

Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu.

May my merit bring about the destruction of the pollutants.

Idaṃ me puññaṃ Nibbānassa paccayo hotu.

May my merit be a condition for (gaining) Emancipation.

Mama puññabhāgaṃ sabbasattānaṃ bhājemi,

I share my portion of merits with all beings,

te sabbe me samaṃ puññabhāgaṃ labhantu.

may all of them share my portion of merits evenly.

Sādhu! Sādhu! Sādhu!

Well Said! Well Said! Well Said!

Weekly Extra Chants

*Paccayuddeso*²²

Enumeration of the conditions

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo,
Root condition, object condition, predominance condition,

anantarapaccayo, samanantarapaccayo,
preceding condition, prior condition,

sahajātapaccayo, aññamaññapaccayo,
arising together condition, mutuality condition,

nissayapaccayo, upanissayapaccayo,
support condition, strong support condition,

purejātapaccayo, pacchājātapaccayo, āsevanapaccayo,
arising before condition, arising later condition, habitual condition,

kammaṇapaccayo, vipākaṇapaccayo,
(intentional) deed condition, result condition,

āhārapaccayo, indriyapaccayo,
nutriment condition, faculty condition,

jhānapaccayo, maggaṇapaccayo,
absorption condition, path condition,

sampayuttaṇapaccayo, vippayuttaṇapaccayo,
association condition, disassociation condition,

atthipaccayo, natthipaccayo,
presence condition, absence condition,

vigataṇapaccayo, avigataṇapaccayoti.
disappearance condition, non-disappearance condition.

²² Abhi, paṭṭhāna.1.1.

*Paccayaniddeso*²³

The Explanation of the Conditions

01. Hetupaccayoti –

Root condition means

hetū hetusampayuttakānaṃ dhammānaṃ,
roots are related to those things associated with roots,

taṃsamuṭṭhānānaṃ rūpānaṃ,
and the forms that originate from it,

hetupaccayena paccayo.
the condition being by way of root condition.

02. Ārammaṇapaccayoti –

Object condition means

rūpāyatanaṃ cakkhaviññāṇadhātuyā,
the form sense-sphere is related to the eye-consciousness element,

taṃsampilayuttakānaṃ dhammānaṃ,
and the things that are associated with it,

ārammaṇapaccayena paccayo;
the condition being by way of object condition;

saddāyatanaṃ sotaviññāṇadhātuyā,
the sound sense-sphere is related to the ear-consciousness element,

taṃsampilayuttakānaṃ dhammānaṃ,
and the things that are associated with it,

ārammaṇapaccayena paccayo;
the condition being by way of object condition;

gandhāyatanaṃ ghānaviññāṇadhātuyā,
the smell sense-sphere is related to the nose-consciousness element,

taṃsampilayuttakānaṃ dhammānaṃ,

²³ Abhi, paṭṭhāna.1.1-10.

and the things that are associated with it,

ārammaṇapaccayena paccayo;

the condition being by way of object condition;

rasāyatanam̐ jivhāviññādhātuyā,

the taste sense-sphere is related to the tongue-consciousness element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo;

the condition being by way of object condition;

phoṭṭhabbāyatanam̐ kāyaviññādhātuyā,

the tangibles sense-sphere is related to the body-consciousness element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo;

the condition being by way of object condition;

rūpāyatanam̐ saddāyatanam̐ gandhāyatanam̐,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam̐ phoṭṭhabbāyatanam̐ manodhātuyā,

the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo.

the condition being by way of object condition.

Sabbe dhammā manoviññādhātuyā,

All thought sense-bases are related to the mind-consciousness element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo.

the condition being by way of object condition.

Yaṃ yaṃ dhammaṃ ārabha

Beginning with any thought sense-sphere

ye ye dhammā uppajjanti, cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṃ tesaṃ dhammānaṃ,

these thoughts and whatever other thoughts (arise),

ārammaṇapaccayena paccayo.

the condition is by way of object condition.

03. Adhipatipaccayoti –

Predominance condition means

chandādhīpati chandasampayuttakānaṃ dhammānaṃ,

a predominance of (concentrated wholesome) desire is related to those thoughts associated with (wholesome) desire,

taṃsamuṭṭhānānaṃ rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo;

the condition being by way of predominance condition;

vīriyādhīpati vīriyasampayuttakānaṃ dhammānaṃ,

a predominance of (concentrated) energy is related to those thoughts associated with energy,

taṃsamuṭṭhānānaṃ rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo;

the condition being by way of predominance condition;

cittādhīpati cittasampayuttakānaṃ dhammānaṃ,

predominance of (concentrated wholesome) mind is related to those thoughts associated with (wholesome) mind,

taṃsamuṭṭhānānaṃ rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo;

the condition being by way of predominance condition;

**vīmaṃsādhīpati vīmaṃsasampayuttakānaṃ
dhammānaṃ,**

predominance of (concentrated) investigation is related to those thoughts associated with investigation,

taṃsamuṭṭhānānaṃca rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo.

the condition being by way of predominance condition.

Yaṃ yaṃ dhammaṃ garuṃ katvā,

After giving weight to one of these thoughts,

ye ye dhammā uppajjanti, cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesāṃ tesāṃ dhammānaṃ,

these thoughts and whatever other thoughts (arise),

adhipatipaccayena paccayo.

the condition is by way of predominance condition.

04. Anantarapaccayoti –

Preceding condition means

cakkhuvīññāṇadhātu taṃsampayuttakā ca dhammā

eye-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānaṃca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;

the condition being by way of preceding condition;

sotaviññāṇadhātu taṃsampayuttakā ca dhammā

ear-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;

the condition being by way of preceding condition;

ghānaviññāṇadhātu taṃsampayuttakā ca dhammā

nose-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;

the condition being by way of preceding condition;

jivhāviññāṇadhātu taṃsampayuttakā ca dhammā

tongue-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;

the condition being by way of preceding condition;

kāyaviññāṇadhātu taṃsampayuttakā ca dhammā

body-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

**manoviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ,

are related to the immediately following unwholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ,

are related to the immediately following unwholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Yesaṃ yesaṃ dhammānaṃ anantarā

Whenever any of these thoughts are preceding

ye ye dhammā uppajjanti cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṃ tesaṃ dhammānaṃ,

these thoughts are related to those thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

05. Samanantarapaccayoti –

Prior condition means

cakkhaviññāṇadhātu taṃsampayuttakā ca dhammā
eye-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,
are related to the mind-element and the things that are associated
with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

**manoviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**
are related to the mind-consciousness element and the things
associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

sotaviññāṇadhātu taṃsampayuttakā ca dhammā
ear-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,
are related to the mind-element and the things that are associated
with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

**manoviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**
are related to the mind-consciousness element and the things
associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

ghānaviññāṇadhātu taṃsampayuttakā ca dhammā
nose-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,
are related to the mind-element and the things that are associated
with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

**manoviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**
are related to the mind-consciousness element and the things
associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

jivhāviññāṇadhātu taṃsampayuttakā ca dhammā
tongue-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,
are related to the mind-element and the things that are associated
with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

**manoviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**
are related to the mind-consciousness element and the things
associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

kāyaviññāṇadhātu taṃsampayuttakā ca dhammā
body-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañca dhammānaṃ,
are related to the mind-element and the things that are associated
with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

**manoviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**
are related to the mind-consciousness element and the things
associated with it,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

**pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ,**
are related to the immediately following wholesome thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**
are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

**pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ,**

are related to the immediately following unwholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,
are related to the immediately following wholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

**pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ,**

are related to the immediately following unwholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Yesaṃ yesaṃ dhammānaṃ samanantarā

Whenever any of these thoughts are prior

ye ye dhammā uppajjanti cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṃ tesaṃ dhammānaṃ,

these thoughts being related to those thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

06. Sahajātapaccayoti —

Arising together condition means

cattāro khandhā arūpino aññamaññaṃ,

the four formless constituents are mutually related,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

cattāro mahābhūtā aññamaññaṃ,

the four great elementals are mutually related,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,

at the time of descent (into the womb) mind and body are mutually related,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

cittacetāsikā dhammā

mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,

are related to forms that originate from the mind,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

mahābhūtā upādārūpānaṃ,

the four great elementals are related to secondary form,

sahajātapaccayena paccayo.

the condition being by way of arising together condition.

Rūpino dhammā arūpīnaṃ dhammānaṃ kiñci kāle,

Forms are sometimes related to the formless,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

kiñci kāle na sahaajātapaccayena paccayo.

and sometimes the condition is not by way of arising together condition.

07. Aññamaññapaccayoti —

Mutuality condition means

cattāro khandhā arūpino,

the four formless constituents are related,

aññamaññapaccayena paccayo;

the condition being by way of mutuality condition;

cattāro mahābhūtā,

the four great elementals are related,

aññamaññapaccayena paccayo;

the condition being by way of mutuality condition;

okkantikkhaṇe nāmarūpaṃ,

at the time of descent (into the womb) mind and body are related,

aññamaññapaccayena paccayo.

the condition being by way of mutuality condition.

08. Nissayapaccayoti —

Support condition means

cattāro khandhā arūpino aññamaññaṃ,
the four formless constituents are mutually related,

nissayapaccayena paccayo;
the condition being by way of support condition;

cattāro mahābhūtā aññamaññaṃ,
the four great elementals are mutually related,

nissayapaccayena paccayo;
the condition being by way of support condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,
at the time of descent (into the womb) mind and body are mutually related,

nissayapaccayena paccayo;
the condition being by way of support condition;

cittacetāsikā dhammā
mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,
are related to forms that originate from the mind,

nissayapaccayena paccayo;
the condition being by way of support condition;

mahābhūtā upādārūpānaṃ,
the four great elementals are related to secondary form,

nissayapaccayena paccayo.
the condition being by way of support condition.

Cakkhāyatanaṃ
Eye sense-sphere

**cakkhuvīññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**
is related to eye-consciousness element and the things associated with it,

nissayapaccayena paccayo;
the condition being by way of support condition;

sotāyatanam

ear sense-sphere

**sotaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to ear-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

ghānāyatanam

nose sense-sphere

**ghānaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to nose-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

jivhāyatanam

tongue sense-sphere

**jivhāviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to tongue-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

kāyāyatanam

body sense-sphere

**kāyaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to body-consciousness element and the things associated with it,

nissayapaccayena paccayo.

the condition being by way of support condition.

Yaṃ rūpaṃ nissāya,

With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,

mind element and the mind-consciousness element arise,

taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca

that form is related to the mind element and the mind-consciousness element

taṃsampayuttakānañca dhammānaṃ,

and the thoughts associated with it,

nissayapaccayena paccayo.

the condition being by way of support condition.

09. Upanissayapaccayoti –

Strong support condition means

purimā purimā kusalā dhammā

the immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ

kesaṅci,

are related to some later unwholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ

dhammānaṃ,

are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

**pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ,**

are related to the immediately following unwholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

**pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ kesañci,**

are related to some later wholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

**pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ,**

are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,
are related to the immediately following wholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

**pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ,**

are related to the immediately following unwholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Utubhojanampi upanissayapaccayena paccayo.

Also season and food (may be) a condition by way of strong support condition.

Puggalopi upanissayapaccayena paccayo.

Also a person (may be) a condition by way of strong support condition.

Senāsanampi upanissayapaccayena paccayo.

Also a dwelling place (may be) a condition by way of strong support condition.

10. Purejātapaccayoti —

Arising before condition means

cakkhāyatanaṃ

eye sense-sphere

**cakkhuvīññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to eye-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

sotāyatanam

ear sense-sphere

**sotaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to ear-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

ghānāyatanam

nose sense-sphere

**ghānaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to nose-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

jivhāyatanam

tongue sense-sphere

**jivhāviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to tongue-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

kāyāyatanam

body sense-sphere

**kāyaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to body-consciousness element and the things associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition.

Rūpāyatanam

The form sense-sphere

**cakkhaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to the eye-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

saddāyatanam

the sound sense-sphere

**sotaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to the ear-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

gandhāyatanam

the smell sense-sphere

**ghānaviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to the nose-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

rasāyatanam

the taste sense-sphere

**jivhāviññāṇadhātuyā taṃsampayuttakānañca
dhammānam,**

is related to the tongue-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

phoṭṭhabbāyatanam

the tangibles sense-sphere

kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānam,

is related to the body-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

rūpāyatanam saddāyatanam gandhāyatanam,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam phoṭṭhabbāyatanam

the taste sense-sphere, the tangibles sense-sphere

manodhātuyā taṃsampayuttakānañca dhammānam,

are related to the mind element and the things that are associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition.

Yam rūpam nissāya,

With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,

mind element and the mind-consciousness element arise,

taṃ rūpam

that form

manodhātuyā taṃsampayuttakānañca dhammānam,

is related to the mind element and the things associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition.

Manoviññāṇadhātuyā

(That form is) related to mind-consciousness element

taṃsampayuttakānañca dhammānaṃ kiñci kāle,
and the thoughts associated with it sometimes,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

kiñci kāle na purejātapaccayena paccayo.

and sometimes the condition is not by way of arising before condition.

11. **Pacchājātapaccayoti –**

Arising later condition means

pacchājātā cittacetāsikā dhammā

mental factors and thoughts arising later

purejātassa imassa kāyassa,

are related to this collection of (things) arising before,

pacchājātapaccayena paccayo.

the condition being by way of arising later condition.

12. **Āsevanapaccayoti –**

Habitual condition means

purimā purimā kusalā dhammā

former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the following wholesome thoughts,

āsevanapaccayena paccayo.

the condition being by way of habitual condition.

Purimā purimā akusalā dhammā

Former unwholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ,

are related to the following unwholesome thoughts,

āsevanapaccayena paccayo.

the condition being by way of habitual condition.

Purimā purimā kiriyābyākatā dhammā

Former functionally inconsequential thoughts

**pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ
dhammānaṃ,**

are related to the following functionally inconsequential thoughts,

āsevanapaccayena paccayo.

the condition being by way of habitual condition.

13. Kammappaccayoti –

(Intentional) deed condition means

kusalākusalaṃ kammaṃ

a wholesome and an unwholesome (intentional) deed

vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ,

are related to the constituents of results and to the forms that originate from what was done,

kammappaccayena paccayo.

the condition being by way of (intentional) deed condition.

Cetanā sampayuttakānaṃ dhammānaṃ,

Intention is related to those thoughts associated with it,

taṃsamuṭṭhānānaṃca rūpānaṃ,

and the forms that originate from it,

kammappaccayena paccayo.

the condition being by way of (intentional) deed condition.

14. Vipākapaccayoti –

Result condition means

vipākā cattāro khandhā arūpino aññamaññaṃ,

the resultant four formless constituents are mutually related,

vipākapaccayena paccayo.

the condition being by way of result condition.

15. Āhārapaccayoti –

Nutriment condition means

kabaḷikāro āhāro imassa kāyassa,
material food is related to this body,

āhārapaccayena paccayo.
the condition being by way of nutriment condition.

Arūpino āhārā sampayuttakānaṃ dhammānaṃ,
Formless foods are related to those things associated with it,

taṃsamuṭṭhānānaṃ rūpānaṃ,
and the forms that originate from it,

āhārapaccayena paccayo.
the condition being by way of nutriment condition.

16. Indriyapaccayoti –

Faculty condition means

cakkhundriyaṃ
the eye-faculty

**cakkhaviññāṇadhātuyā taṃsampayuttakānaṃ
dhammānaṃ,**
is related to eye-consciousness element and the things associated
with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

sotindriyaṃ
the ear-faculty

**sotaviññāṇadhātuyā taṃsampayuttakānaṃ
dhammānaṃ,**
is related to ear-consciousness element and the things associated
with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

ghānindriyaṃ
the nose-faculty

ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

is related to nose-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

jivhindriyaṃ
the tongue-faculty

jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

is related to tongue-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

kāyindriyaṃ
the body-faculty

kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ,

is related to body-consciousness element and the things associated with it,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

Rūpajīvitindriyaṃ kaṭattārūpānaṃ,
The physical life faculty is related to forms that originate from what was done,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ,
Formless faculties are related to those things associated with it,

taṃsamuṭṭhānānañca rūpānaṃ,
and the forms that originate from it,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

17. **Jhānapaccayoti** –

Absorption condition means

jhānaṅgāni
the absorption factors

jhānasampayuttakānaṃ dhammānaṃ,
are related to those things associated with absorption,

taṃsamuṭṭhānānañca rūpānaṃ,
and the forms that originate from it,

jhānapaccayena paccayo.
the condition being by way of absorption condition.

18. **Maggapaccayoti** –

Path condition means

maggaṅgāni
the path factors

maggasampayuttakānaṃ dhammānaṃ,
are related to those things associated with the path,

taṃsamuṭṭhānānañca rūpānaṃ,
and the forms that originate from it,

maggapaccayena paccayo.
the condition being by way of path condition.

19. **Sampayuttapaccayoti** –

Association condition means

cattāro khandhā arūpino aññamaññaṃ,
the four formless constituents are mutually related,

sampayuttapaccayena paccayo.
the condition being by way of association condition.

20. Vip̄payuttapaccayoti –

Disassociation condition means

rūpino dhammā arūpīnaṃ dhammānaṃ,
forms are related to the formless,

vip̄payuttapaccayena paccayo.
the condition being by way of disassociation condition.

Arūpino dhammā rūpīnaṃ dhammānaṃ,
the formless is related to forms,

vip̄payuttapaccayena paccayo.
the condition being by way of disassociation condition.

21. Atthipaccayoti –

Presence condition means

cattāro khandhā arūpino aññamaññaṃ,
the four formless constituents are mutually related,

atthipaccayena paccayo;
the condition being by way of presence condition;

cattāro mahābhūtā aññamaññaṃ,
the four great elementals are mutually related,

atthipaccayena paccayo;
the condition being by way of presence condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,
at the time of descent (into the womb) mind and body are mutually related,

atthipaccayena paccayo;
the condition being by way of presence condition;

cittacetāsikā dhammā
mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,
are related to forms that originate from the mind,

atthipaccayena paccayo;

the condition being by way of presence condition;

mahābhūtā upādārūpānaṃ,

the four great elementals are related to secondary form,

atthipaccayena paccayo.

the condition being by way of presence condition.

Cakkhāyatanam

Eye sense-sphere

**cakkhaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to eye-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

sotāyatanam

ear sense-sphere

**sotaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to ear-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

ghānāyatanam

nose sense-sphere

**ghānaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to nose-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

jivhāyatanam

tongue sense-sphere

**jivhāviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to tongue-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

kāyāyatanam

body sense-sphere

**kāyaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to body-consciousness element and the things associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition.

Rūpāyatanam cakkhaviññāṇadhātuyā,

The form sense-sphere is related to the eye-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

saddāyatanam sotaviññāṇadhātuyā,

the sound sense-sphere is related to the ear-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

gandhāyatanam ghānaviññāṇadhātuyā,

the smell sense-sphere is related to the nose-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

rasāyatanam̐ jivhāviññāṇadhātuyā,

the taste sense-sphere is related to the tongue-consciousness element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

phoṭṭhabbāyatanam̐ kāyaviññāṇadhātuyā,

the tangibles sense-sphere is related to the body-consciousness element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

rūpāyatanam̐ saddāyatanam̐ gandhāyatanam̐,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam̐ phoṭṭhabbāyatanam̐ manodhātuyā,

the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṃsampayuttakānañca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition.

Yaṃ rūpaṃ nissāya,

With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,

mind element and the mind-consciousness element arise,

taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca
that form is related to the mind element and the mind-
consciousness element

taṃsampayuttakānañca dhammānaṃ,
and the thoughts associated with it,

atthipaccayena paccayo.
the condition being by way of presence condition.

22. Natthipaccayoti –

Absence condition means

samanantaraniroduddhā cittacetāsikā dhammā,
mental factors and thoughts that have ceased being prior,

paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ,
are related to mental factors and thoughts that have arisen in the
present,

natthipaccayena paccayo.
the condition being by way of absence condition.

23. Vigatapaccayoti –

Disappearance condition means

samanantaravigatā cittacetāsikā dhammā,
mental factors and thoughts that have disappeared from being prior,

paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ,
are related to mental factors and thoughts that have arisen in the
present,

vigatapaccayena paccayo.
the condition being by way of disappearance condition.

24. Avigatapaccayoti –

Non-disappearance condition means

cattāro khandhā arūpino aññamaññaṃ,
the four formless constituents are mutually related,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

cattāro mahābhūtā aññamaññaṃ,

the four great elementals are mutually related,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,

at the time of descent (into the womb) mind and body are mutually related,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

cittacetāsikā dhammā

mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,

are related to forms that originate from the mind,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

mahābhūtā upādārūpānaṃ,

the four great elementals are related to secondary form,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition.

Cakkhāyatanam

Eye sense-sphere

**cakkhaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to eye-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

sotāyatanam

ear sense-sphere

**sotaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to ear-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

ghānāyatanam

nose sense-sphere

**ghānaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to nose-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

jivhāyatanam

tongue sense-sphere

**jivhāviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to tongue-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

kāyāyatanam

body sense-sphere

**kāyaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ,**

is related to body-consciousness element and the things associated with it,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition.

Rūpāyatanam cakkhaviññāṇadhātuyā,

The form sense-sphere is related to the eye-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

saddāyatanaṃ sotaviññāṇadhātuyā,

the sound sense-sphere is related to the ear-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

gandhāyatanaṃ ghānaviññāṇadhātuyā,

the smell sense-sphere is related to the nose-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

rasāyatanaṃ jivhāviññāṇadhātuyā,

the taste sense-sphere is related to the tongue-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā,

the tangibles sense-sphere is related to the body-consciousness element,

taṃsampayuttakānañca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

rūpāyatanam saddāyatanam gandhāyatanam,
the form sense-sphere, the sound sense-sphere, the smell sense-
sphere,

rasāyatanam phoṭṭhabbāyatanam manodhātuyā,
the taste sense-sphere, the tangibles sense-sphere are related to the
mind element,

taṃsampayuttakānañca dhammānam,
and the things that are associated with it,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition.

Yaṃ rūpaṃ nissāya,
With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,
mind element and the mind-consciousness element arise,

taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca
that form is related to the mind element and the mind-
consciousness element

taṃsampayuttakānañca dhammānam,
and the thoughts associated with it,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition.

Paccayaniddeso Niṭṭhito.

The explanation of the conditions is finished.

*Āṭānāṭiyasuttam*²⁴

The Āṭānāṭiya Discourse

Paṭhamabhāṇavāro

(First section)

275. Evaṃ me sutam –

275. Thus I have heard:

**ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe
pabbate.**

at one time the Fortunate One was dwelling near Rājagaha on the
Vultures' Peak mountain.

Atha kho cattāro mahārājā

Then the Four Great Kings,

**mahatiyā ca yakkhasenāya mahatiyā ca gandhabba-
senāya**

with a great army of yakkhas, with a great army of gandhabbas,

**mahatiyā ca kumbhaṇḍasenāya mahatiyā ca
nāgasenāya**

with a great army of kumbhaṇḍas, with a great army of nāgas,

**catuddisaṃ rakkham ṭhapetvā catuddisaṃ gumbaṃ
ṭhapetvā**

having set up a protection over the four quarters, having set serried
troops at the four directions,

catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā
having set up a barricade at the four directions, at the end of the night,

**abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ pabbataṃ
obhāsetvā**

having lit up the whole of Vultures' Peak mountain with their
surpassing beauty,

²⁴ Dī.3.158-174.

yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā
approached the Fortunate One, and after approaching

bhagavantam abhivādetvā ekamantaṃ nisīdimsu.
Tepi kho yakkhā

and worshipping the Fortunate One, they sat down on one side.
Then of those yakkhas,

appekacce bhagavantam abhivādetvā ekamantaṃ
nisīdimsu,

some, after worshipping the Fortunate One, sat down on one side.

appekacce bhagavatā saddhiṃ sammodimsu,
Some exchanged greetings with the Fortunate One,

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā
ekamantaṃ nisīdimsu,

and after exchanging polite and courteous greetings, sat down on one side.

appekacce yena bhagavā tenañjaliṃ paṇāmetvā
ekamantaṃ nisīdimsu,

Some, after raising their hands in respectful salutation to the Fortunate One, sat down on one side.

appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu,
Some, after announcing their name and family, sat down on one side.

appekacce tuṅhībhūtā ekamantaṃ nisīdimsu.
Some, while keeping silent, sat down on one side.

276. Ekamantaṃ nisinno kho vessavaṇo mahārājā
bhagavantam etadavoca –

276. Then, while sitting on one side, the Great King Vessavaṇa said this to the Fortunate One:

“santi hi bhante uḷārā yakkhā bhagavato appasannā.
“There are, reverend Sir, some high ranking yakkhas who are not pleased with the Fortunate One,

Santi hi bhante uḷārā yakkhā bhagavato pasannā.
there are, reverend Sir, some high ranking yakkhas who are pleased
with the Fortunate One,

**Santi hi bhante majjhimā yakkhā bhagavato
appasannā.**
there are, reverend Sir, some middle ranking yakkhas who are not
pleased with the Fortunate One,

Santi hi bhante majjhimā yakkhā bhagavato pasannā.
there are, reverend Sir, some middle ranking yakkhas who are
pleased with the Fortunate One,

Santi hi bhante nīcā yakkhā bhagavato appasannā.
there are, reverend Sir, some low ranking yakkhas who are not
pleased with the Fortunate One,

Santi hi bhante nīcā yakkhā bhagavato pasannā.
there are, reverend Sir, some low ranking yakkhas who are pleased
with the Fortunate One.

**Yebhuyyena kho pana bhante yakkhā appasannāyeva
bhagavato.**

But, reverend Sir, almost all of the yakkhas are not pleased with
the Fortunate One.

Tam kissa hetu?
What is the reason for that?

**Bhagavā hi bhante paṇātipātā veramaṇiyā dhammaṃ
deseti,**

Because, reverend Sir, the Fortunate One preaches the Dhamma of
refraining from killing living creatures,

adinnādānā veramaṇiyā dhammaṃ deseti,
preaches the Dhamma of refraining from taking what has not been given,

kāmesumicchācārā veramaṇiyā dhammaṃ deseti,
preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaṇiyā dhammaṃ deseti,
preaches the Dhamma of refraining from false speech,

**surāmerayamajjappamādaṭṭhānā veramaṇiyā
dhammaṃ deseti.**

preaches the Dhamma of refraining from liquor, wines, or
intoxicants which cause heedlessness.

**Yebhuyyena kho pana bhante yakkhā appaṭiviratāyeva
pāṇātipātā,**

But, reverend Sir, almost all of the yakkhas do not refrain from
killing living creatures,

appaṭiviratā adinnādānā,

do not refrain from taking what has not been given,

appaṭiviratā kāmesumicchācārā,

do not refrain from sexual misconduct,

appaṭiviratā musāvādā,

do not refrain from false speech,

appaṭiviratā surāmerayamajjappamādaṭṭhānā.

do not refrain from liquors, wines, or intoxicants which cause
heedlessness.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.

To them that is neither dear nor appealing.

Santi hi bhante bhagavato sāvakā

There are, reverend Sir, disciples of the Fortunate One

araññavanapatthāni pantāni senāsanāni paṭisevanti

in the wilderness who are practising in remote jungle dwelling places,

appasaddāni appanigghosāni vijanavātāni

where there is little sound, little noise, which have a lonely atmosphere,

manussarāhasseyyakāni paṭisallānasārubbāni.

lying hidden away from men, which are suitable for seclusion.

Tattha santi uḷārā yakkhā nivāsino,

And there are high ranking yakkhas settled there

ye imasmim bhagavato pāvacane appasannā.

who are not pleased with the word of the Fortunate One,

**Tesaṃ pasādāya uggaṇhātu bhante bhagavā āṭānāṭiyam
rakkham**

To please then, reverend Sir, may the Fortunate One learn this
“Āṭānāṭiya” protection,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāyā”ti.
guard, protection, freedom from harm, and comfortable living.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Fortunate One by keeping silent gave consent.

**Atha kho vessavaṇo mahārājā bhagavato adhivāsaṇaṃ
viditvā**

Then the Great King Vessavaṇa having understood the Fortunate
One’s consent

tāyaṃ velāyaṃ imaṃ āṭānāṭiyam rakkham abhāsi –
on that occasion recited this “Āṭānāṭiya” protection:

The Seven Buddhas

277. Vipassissa ca namatthu, cakkhumantassa sirīmato.

277. “May you revere Vipassī, the glorious Visionary,

Sikhissapi ca namatthu, sabbabhūtānukampino.

may you revere Sikhī, who has pity on all beings,

Vessabhussa ca namatthu, nhātakassa tapassino;

may you revere Vessabhū, the austere one, cleansed (of corruptions),

Namatthu kakusandhassa, mārasenāpamaddino.

may you revere Kakusandha, who has crushed Māra’s army,

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato;

may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa ca namatthu, vippamuttassa sabbadhi.

may you revere Kassapa, who is free in every respect.

Āṅgīrasassa namatthu, sakyaputtassa sirīmato;

May you revere Āṅgīrasa, the glorious son of the Sakyans,

Yo imam dhammam desesi, sabbadukkhā-panūdanam.

he who preached this Dhamma, which is the dispelling of all suffering.

Ye cāpi nibbutā loke, yathābhūtam vipassisum;

Those who are emancipated in the world, who have insight (into things) as they are,

Te janā apisuṇātha, mahantā vītasāradā.

those people free from malicious speech, who are great and fully mature,

Hitam devamanussanam, yam namassanti gotamam;

they will revere that Gotama, who is of benefit to gods and men,

Vijjācaraṇasampannam, mahantam vītasāradam.

who has understanding and good conduct, who is great and fully mature.

The East

278. Yato uggacchati sūriyo, ādicco maṇḍalī mahā.

278. From where the sun comes up, the son of Aditi, the great circle,

Yassa cuggacchamānassa, samvarīpi nirujjhati;

while that one is coming up, the darkness of night comes to an end,

Yassa cuggate sūriye, divasoti pavuccati.

and after the sun has come up, it is said to be the daytime,

Rahadopi tattha gambhīro, samuddo saritodako;

there is a deep lake in that place, an ocean where the waters have flowed,

Evam tam tattha jānanti, samuddo saritodako.

thus in that place they know there is an ocean where the waters have flowed,

Ito sā purimā disā, iti nam ācikkhatī jano;

from here that is the Easterly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

That direction is watched over by a resplendent Great King,

Gandhabbānaṃ adhipati, dhataratṭho nāmaso;

he is the master of the gandhabbas, Dhataratṭha, such is his name.

Ramatī naccagītehi, gandhabbehi purakkhato.

He delights in song and dance, he is honoured by gandhabbas,

Puttāpi tassa bahavo, ekanāmāti me sutam;

he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddham disvāna, buddham ādiccabandhunam;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradam.

from afar, do reverence him, who is great and fully mature:

Namo te purisājaṇṇa, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings
worship you,

Sutam netaṃ abhiṇhaso, tasmā evam vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddham vandāma gotamaṃ.

who has understanding and good conduct, we should worship the
Buddha Gotama!”

The South

279. Yena petā pavuccanti, piṣuṇā piṭṭhimaṃsikā;

279. There they say (go) the departed, who speak maliciously,
backbiters,

Pāṇātipātino luddā, corā nekatikā janā.

killers of creatures, hunters, thieves, and fraudulent people,

Ito sā dakkhiṇā disā, iti nam ācikkhatī jano;

from here that is the Southerly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

That direction is watched over by a resplendent Great King,

Kumbhaṇḍanaṃ adhipati, virūḷho iti nāmaso;

he is the master of the kumbhaṇḍhas, Virūḷha, such is his name.

Ramatī naccagītehi, kumbhaṇḍehi purakkhato.

He delights in song and dance, he is honoured by kumbhaṇḍhas,

Puttāpi tassa bahavo, ekanāmāti me sutam;

he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradaṃ.

from afar, do reverence him, who is great and fully mature:

Namo te purisājañña, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings
worship you,

Sutaṃ netam abhiṇhaso, tasmā evaṃ vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.

who has understanding and good conduct, we should worship the
Buddha Gotama!”

The West

280. Yattha coggacchati sūriyo, ādicco maṇḍalī mahā.

280. That place where the sun goes down, the son of Aditi, the great circle,

Yassa coggacchamānassa, divasopi nirujjhati;

while that one is going down the light of day comes to an end,

Yassa coggate sūriye, saṁvarīti pavuccati.

and after the sun has gone down, it is said to be night-time,

Rahadopi tattha gambhīro, samuddo saritodako;

there is a deep lake in that place, an ocean where the waters have flowed,

Evam taṁ tattha jānanti, ‘samuddo saritodako’.

thus in that place they know there is an ocean where the waters have flowed,

Ito sā pacchimā disā, iti naṁ ācikkhatī jano;

from here that is the Westerly direction, so the people declare.

Yaṁ disaṁ abhipāleti, mahārājā yasassi so.

That direction is watched over by a resplendent Great King,

Nāgānaṅca adhipati, virūpakkhoti nāmaso;

he is the master of the nāgas, Virūpakkha, such is his name.

Ramatī naccagītehi, nāgeheva purakkhato.

He delights in song and dance, he is honoured by nāgas,

Puttāpi tassa bahavo, ekanāmāti me sutam;

he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddham disvāna, buddham ādiccabandhunam;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṁ vītasāradam.

from afar, do reverence him, who is great and fully mature:

Namo te purisājaṅṅa, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings
worship you,

Sutaṃ netaṃ abhiṅhaso, tasmā evaṃ vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.

who has understanding and good conduct, we should worship the
Buddha Gotama!”

The North

281. Yena uttarakuruvho, mahāneru sudassano;

281. Where the island called Uttarakuru is, and it is the north of the
good looking Mount Neru,

Manussā tattha jāyanti, amamā apariggahā.

the men who are born in that place are unselfish, without possessions.

Na te bijaṃ pavapanti, napi nīyanti naṅgalā;

They do not sow the seed, and nor are there ploughs led along,

Akaṭṭhapākimaṃ sālīm, paribhuñjanti mānūsā.

the rice that men enjoy the use of there matures in untilled ground,

Akaṇaṃ athusam suddhaṃ, sugandhaṃ taṇḍulapphalaṃ;

without husk powder or chaff, pure, sweet smelling grains of the
finest rice,

Tuṇḍikīre pacitvāna, tato bhuñjanti bhojanaṃ.

having cooked it on hot rocks (without smoke), they then enjoy
their food.

Gāviṃ ekakhuraṃ katvā, anuyanti disodisaṃ;

Having made their cows solid-hooved they go about from place to place,

Pasum ekakhuraṃ katvā, anuyanti disodisaṃ.

having made their kine solid-hooved they go about from place to place,

Itthim vā vāhanam katvā, anuyanti disodisam;

having made women their vehicle they go about from place to place,

Purisaṃ vāhanam katvā, anuyanti disodisam.

having made men their vehicle they go about from place to place,

Kumāriṃ vāhanam katvā, anuyanti disodisam;

having made girls their vehicle they go about from place to place,

Kumāram vāhanam katvā, anuyanti disodisam.

having made boys their vehicle they go about from place to place.

Te yāne abhiruhitvā,

Having mounted their (various) carriages,

Sabbā disā anupariyāyanti; Pacārā tassa rājino.

the messengers of that King go around in all directions,

Hatthiyānam assayānam, dibbam yānam upaṭṭhitam;

being furnished with elephant- and horse- and divine-carriages.

Pāsādā sivikā ceva, mahārājassa yasassino.

And for that Great and resplendent King there are palaces and
palanquins,

Tassa ca nagarā ahu, Antalikkhe sumāpitā;

and there are cities for him also, that are well built in the heavens
(called):

**Āṭānāṭa kusināṭa parakusināṭa, Nāṭasuriyā
parakusītanāṭa.**

Āṭānāṭa, Kusināṭa, Parakusināṭa, Nāṭapuriyā, Parakusitanāṭa.

Uttarena kasivanto, Janoghamaparena ca;

To the North is Kapīvanta, and on the other side is Janogha,

Navanavutiyo ambaraambaravatiyo,

Ālakamandā nāma rājadhānī.

Navanavatiya, Ambara-ambaravatiya, and the king's capital named
Ālakamandā.

**Kuverassa kho pana mārīsa, mahārājassa visāṇā
nāma rājadhānī;**

The Great King Kuvera's capital, dear Sir, is named Visāṇā,

Tasmā kuvero mahārājā, vessavaṇoti pavuccati.
therefore is the Great King also called Vessavaṇa.

Paccesanto pakāsenti, tatolā tattalā tatotalā;

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi tejasi tatojasī, sūro rājā ariṭṭho nemi.

Ojasi, Tejasi, Tatojasī, Sūra, Rājā, Ariṭṭha, Nemi.

Rahadopi tattha dharaṇī nāma,

There is a lake in that place also, named Dharaṇī,

yato meghā pavassanti; Vassā yato patāyanti,

and from there the clouds rain down, from there the rains spread.

**sabhāpi tattha sālavatī nāma. Yattha yakkhā
payirupāsanti,**

There also is the public hall named Sālavatī where the yakkhas
assemble,

tattha nīcaphalā rukkhā; Nānā dijagaṇā yutā,

there the trees are always in fruit, and have a crowd of birds of
diverse kinds,

mayūraḥkoṇcābhirudā; Kokilādīhi vaggūhi.

resounding with peacocks and hens, and also with the lovely cuckoos,

Jīvañjīvakasaddettha, atho oṭṭhavacittakā;

there is the pheasant who calls out "live on!", and the bird who
calls out "lift up your minds!",

Kukkuṭakā kuḷīrakā, vane pokkharasātakā.

there are the jungle fowl, and golden cocks, and in the wood the
lotus crane,

Sukasālikasaddettha, daṇḍamāṇavakāni ca;

there are the sounds of parrot and mynah, and birds who have
young mens' faces,

Sobhati sabbakālaṃ sā, kuveranaḷiṇī sadā.

and Kuvera's lotus pond is ever attractive, all of the time,

Ito 'sā uttarā disā', iti naṃ ācikkhatī jano;

from here that is the Northerly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

That direction is watched over by a resplendent Great King,

Yakkhānaṅca adhipati, 'kuvero' iti nāmaso;

he is the master of the yakkhas, Kuvera, such is his name.

Ramatī naccagītehi, yakkheheva purakkhato.

He delights in song and dance, he is honoured by yakkhas,

Puttāpi tassa bahavo, ekanāmāti me sutam;

he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradaṃ.

from afar, do reverence him, who is great and fully mature:

Namo te purisājaṅṅa, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings
worship you,

Sutaṃ netam abhiḷhaso, tasmā evaṃ vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamanti.

who has understanding and good conduct, we should worship the
Buddha Gotama!””

Ayaṃ kho sā mārisa āṭānāṭiyā rakkhā

This, dear Sir, is the “Āṭānāṭiya” protection,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ

for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāya.

guard, protection, freedom from harm, and comfortable living.

282. Yassa kassaci mārisa bhikkhussa vā bhikkhuniyā vā

282. Whoever, dear Sir - be they monk or nun

upāsakassa vā upāsikāya vā ayaṃ āṭānāṭiyā rakkhā

suggahitā

or layman or laywoman - learns this “Āṭānāṭiya” protection well,

bhavissati samattā pariyāputā. Tam ce amanusso

and will master it in its entirety, then if a non-human being -

yakkho vā yakkhinī vā yakkhapotako vā

be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā

or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā,

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā

or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā

or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā,

or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā

or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā

or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā,

or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāgī vā nāgapotako vā

or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā

or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā,

or nāga councillor or nāga messenger -

**paduṭṭhacitto bhikkhum vā bhikkhunim vā upāsakaṃ vā
upāsikaṃ vā**

with a wicked mind should come near a monk or a nun or a layman
or a laywoman

gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya,

while they are going, or stand near while they are standing,

nisinnaṃ vā upaniṣideyya, nipannaṃ vā upanipajjeyya.

or sit near while they are sitting, or lie near while they are lying,

Na me so mārisa amanusso labheyya

then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.

in my villages and towns, honour or respect.

Na me so mārisa amanusso labheyya

That non-human being, dear Sir, would not receive

āḷakamandāya nāma rājadhāniyā vatthum vā vāsaṃ vā.

in my royal city named Ālakamandā, ground or dwelling.

Na me so mārisa amanusso labheyya

That non-human being, dear Sir, would not be able

yakkhānaṃ samitiṃ gantuṃ.

to go to the gathering of the yakkhas.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

anāvayhampi naṃ kareyyuṃ avivayaṃ.

would not give or take him in marriage.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

attāhipi paripuṇṇāhi paribhāsāhi paribhāseyyūm.

would abuse him with very personal abuse.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

rittampissa pattaṃ sīse nikkujjeyyūm.

would drop an empty bowl over his head.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

sattadhāpissa muddhaṃ phāleyyūm.

would split his head into seven pieces.

Santi hi mārisa amanussā caṇḍā ruddhā rabhasā,

There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva mahārājānaṃ ādiyanti,

they do not take notice of the Great Kings,

na mahārājānaṃ purisakānaṃ ādiyanti,

they do not take notice of the Great Kings' men,

na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

they do not take notice of the Great Kings' mens' men,

Te kho te mārisa amanussā mahārājānaṃ avaruddhā

nāma vuccanti.

and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Seyyathāpi mārisa rañño māgadhasa vijite mahācorā.

Just as, dear Sir, there are great thieves in the king of Magadha's realm,

Te neva rañño māgadhasa ādiyanti,

who do not take notice of the king of Magadha,

na rañño māgadhasa purisakānaṃ ādiyanti,

who do not take notice of the king of Magadha's men,

na rañño māgadhassa purisakānaṃ purisakānaṃ ādiyanti.
who do not take notice of the king of Magadha's mens' men,

**Te kho te mārisa mahācorā rañño māgadhassa avaruddhā
nāma vuccanti.**

and those great thieves, dear Sir, are said to be in revolt against the
king of Magadha.

**Evameva kho mārisa santi amanussā caṇḍā ruddhā
rabhasā,**

Even so, dear Sir, there are non-human beings who are fierce, cruel,
and violent,

te neva mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings,

na mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.
they do not take notice of the Great Kings' mens' men,

**Te kho te mārisa amanussā mahārājānaṃ avaruddhā
nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in revolt against
the Great Kings.

Yo hi koci mārisa amanusso

Now, dear Sir, whatever non-human beings -

yakkho vā yakkhinī vā yakkhapotako vā
be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā
or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā,
or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā

or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā,

or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā

or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā

or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā,

or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāgī vā nāgapotako vā

or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā

or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā,

or nāga councillor or nāga messenger -

paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā

upāsikaṃ vā

with a wicked mind should come near a monk or a nun or a layman or a laywoman

gacchantāṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya,

while they are going, or stand near while they are standing,

nisinnaṃ vā upanisiḍeyya, nipannaṃ vā upanipajjeyya.

or sit near while they are sitting, or lie near while they are lying,

Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ

mahāsenāpatīnaṃ

then to these yakkhas, great yakkhas, generals, great generals,

ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ –

one should call out, one should shout out, one should cry out:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,

“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭṭeti, ayaṃ yakkho viheṭṭeti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho himsati, ayaṃ yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muṅcaṭi”ti.
this yakkha will not release me.”

**283. Katamesaṃ yakkhānaṃ mahāyakkhānaṃ
senāpatīnaṃ mahāsenāpatīnaṃ?**

283. To which yakkhas, great yakkhas, generals, and great generals?

Indo somo varuṇo ca, bhāradvājo pajāpati;
Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati,

Candano kāmaseṭṭho ca, kinnuḅhaṇḁu nighaṇḁu ca.
Candana, and Kāmaseṭṭha, Kinnuḅhaṇḁu, and Nighaṇḁu,

Panādo opamaṅṅo ca, devasūto ca mātaḁi;
Panāda, and Opamaṅṅa, and Mātali, the gods’ charioteer.

Cittaseno ca gandhabbo, naḁo rājā janesabho.
The gandhabbas Citta and Sena, the kings Nala and Janesabha,

Sātāgiro hemavato, puṅṅako karatiyo guḁo;
Sātāgira, Hemavata, Puṅṅaka, Karatiya, Guḁa,

Sivako mucalindo ca, vessāmitto yugandharo.
Sīvaka, and Mucalinda, Vessāmitta, Yugandhara,

Gopālo supparodho ca, hiri netti ca mandiyō;
Gopāla, and Suppagedha, Hiri, Netti, and Mandiya,

**Pañcālacaṇḁo āḁavako, pajjunno sumano sumukho;
Dadhimukho**

Pañcālacaṇḁa, Ālavaka, Pajjuna, Sumana, Sumukha, Dadhīmukha,

maṅi māṅivaro dīgho, atho serīsako saha.
Maṅi, Māṅivara, Cara, Dīgha, together with Serissaka -

**Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ
mahāsenāpatīnaṃ**

then to these yakkhas, great yakkhas, generals, and great generals,

ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ –
one should call out, one should shout out, one should cry out:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho himsati, ayaṃ yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcatī”ti.
this yakkha will not release me.”

Ayaṃ kho sā mārīsa āṭānāṭiyā rakkhā
This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāya.
guard, protection, freedom from harm, and comfortable living.

Handa ca dāni mayaṃ mārīsa gacchāma
And now, dear Sir, we shall go,

bahukiccā mayaṃ bahukaraṇīyāti.
as we have many duties, and there is much which ought to be done.”

Yassadāni tumhe mahārājāno kālaṃ maññathāti.
“Now is the time for whatever you Great Kings are thinking.”

**284. Atha kho cattāro mahārājā uṭṭhāyāsanaṃ
bhagavantam**

284. Then the Four Great Kings rose from their seats and after

abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.
worshipping and circumambulating the Fortunate One, vanished
right there.

Tepi kho yakkhā uṭṭhāyāsanaṃ appekacce bhagavantam
Then some yakkhas rose from their seats and after

abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.
worshipping and circumambulating the Fortunate One, vanished
right there.

**Appekacce bhagavatā saddhiṃ sammodimsu,
sammodanīyaṃ**

Some exchanged greetings with the Fortunate One, and after

kathaṃ sāraṇīyaṃ vītisāretvā tatthevantaradhāyimsu.
exchanging polite and courteous greetings, vanished right there.

Appekacce yena bhagavā tenaṅjalim

Some, after raising their hands in respectful salutation

paṇāmetvā tatthevantaradhāyimsu.

to the Fortunate One, vanished right there.

Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu.

Some, after announcing their name and family vanished right there.

Appekacce tuṅhībhūtā tatthevantaradhāyimsūti.

And some, while keeping silent, vanished right there.

Paṭhamabhāṇavāro niṭṭhito.

The First Section is Finished.

Dutiyabhāṇavāro

(Second Section)

**285. Atha kho bhagavā tassā rattiyā accayena
bhikkhū āmantesi —**

285. Then the Fortunate One when that night had passed addressed the monks, saying:

imaṃ bhikkhave rattim cattāro mahārājā

“This night, monks, the Four Great Kings,

mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya

with a great army of yakkhas, with a great army of gandhabbas,

mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya

with a great army of kumbhaṇḍas, with a great army of nāgas,

catuddisaṃ rakkaṃ ṭhapetvā catuddisaṃ gumbaṃ

ṭhapetvā

having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā

having set up a barricade at the four directions, at the end of the night,

abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ

pabbataṃ obhāsetvā

having lit up the whole of Vultures’ Peak mountain with their surpassing beauty,

yenāhaṃ tenupasaṅkamimsu; upasaṅkamtivā

approached me, and after approaching

maṃ abhivādetvā ekamantaṃ nisīdimsu.

and worshipping me, they sat down on one side.

Tepi kho bhikkhave yakkhā

Then of those yakkhas, monks,

appekacce maṃ abhivādetvā ekamantaṃ nisīdimsu.

some, after worshipping me, sat down on one side.

Appekacce mayā saddhiṃ sammodiṃsu,

Some exchanged greetings with me,

**sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā
ekamantaṃ nisīdiṃsu.**

and after exchanging polite and courteous greetings, sat down on one side.

**Appekacce yenāhaṃ tenaṅjalim paṇāmetvā ekamantaṃ
nisīdiṃsu.**

Some, after raising their hands in respectful salutation to me, sat down on one side.

Appekacce nāmagottaṃ sāvetaṃ ekamantaṃ nisīdiṃsu.

Some, after announcing their name and family, sat down on one side.

Appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

Some, while keeping silent, sat down on one side.

**286. Ekamantaṃ nisinno kho bhikkhave vessavaṇo
mahārājā maṃ etadavoca –**

286. Then, while sitting on one side, monks, the Great King Vessavaṇa said this to me:

santi hi bhante uḷārā yakkhā bhagavato appasannā.

“There are, reverend Sir, some high ranking yakkhas who are not pleased with the Fortunate One,

Santi hi bhante uḷārā yakkhā bhagavato pasannā.

there are, reverend Sir, some high ranking yakkhas who are pleased with the Fortunate One,

Santi hi bhante majjhimā yakkhā bhagavato appasannā.

there are, reverend Sir, some middle ranking yakkhas who are not pleased with the Fortunate One,

Santi hi bhante majjhimā yakkhā bhagavato pasannā.

there are, reverend Sir, some middle ranking yakkhas who are pleased with the Fortunate One,

Santi hi bhante nīcā yakkhā bhagavato appasannā.

there are, reverend Sir, some low ranking yakkhas who are not pleased with the Fortunate One,

Santi hi bhante nīcā yakkhā bhagavato pasannā.

there are, reverend Sir, some low ranking yakkhas who are pleased with the Fortunate One.

Yebhuyyena kho pana bhante yakkhā appasannāyeva bhagavato.

But, reverend Sir, almost all of the yakkhas are not pleased with the Fortunate One.

Taṃ kissa hetu?

What is the reason for that?

Bhagavā hi bhante pāṇātipātā veramaṇiyā dhammaṃ deseti,

Because, reverend Sir, the Fortunate One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaṇiyā dhammaṃ deseti,

preaches the Dhamma of refraining from taking what has not been given,

kāmesumicchācārā veramaṇiyā dhammaṃ deseti,

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaṇiyā dhammaṃ deseti,

preaches the Dhamma of refraining from false speech,

surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā,

But, reverend Sir, almost all of the yakkhas do not refrain from killing living creatures,

appaṭiviratā adinnādānā,

do not refrain from taking what has not been given,

appaṭiviratā kāmesumicchācārā,

do not refrain from sexual misconduct,

appaṭiviratā musāvādā,
do not refrain from false speech,

appaṭiviratā surāmerayamajjappamādaṭṭhānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.
To them that is neither dear nor appealing.

Santi hi bhante bhagavato sāvakā
There are, reverend Sir, disciples of the Fortunate One

araññavanapatthāni pantāni senāsanāni paṭisevanti
in the wilderness, who are practising in remote jungle dwelling places,

appasaddāni appanigghosāni vijanavātāni
where there is little sound, little noise, which have a lonely atmosphere,

manussarāhasseyyakāni paṭisallānasārubbāni.
lying hidden away from men, which are suitable for seclusion.

Tattha santi uḷārā yakkhā nivāsino,
And there are high ranking yakkhas settled there

ye imasmiṃ bhagavato pāvacane appasannā,
who are not pleased with the word of the Fortunate One,

tesaṃ pasādāya uggaṇhātu bhante bhagavā āṭānāṭiyaṃ rakkham

To please then, reverend Sir, may the Fortunate One learn this “Āṭānāṭiya” protection,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāyāti.
guard, protection, freedom from harm, and comfortable living.”

Adhivāsesiṃ kho ahaṃ bhikkhave tuṇhībhāvena.
And I, monks, by keeping silent, gave consent.

**Atha kho bhikkhave vessavaṇo mahārājā me
adhivāsanam veditvā**

Then the Great King Vessavaṇa, monks, having understood my consent

tāyaṃ velāyaṃ imaṃ āṭānāṭiyaṃ rakkhaṃ abhāsi —
on that occasion recited this “Āṭānāṭiya” protection:

The Seven Buddhas

287. Vipassissa ca namatthu, cakkhumantassa sirīmato.

287. “May you revere Vipassī, the glorious Visionary,

Sikhissapi ca namatthu, sabbabhūtānukampino.

may you revere Sikhī, who has pity on all beings,

Vessabhussa ca namatthu, nhātakassa tapassino;

may you revere Vessabhū, the austere one, cleansed (of corruptions),

Namatthu kakusandhassa, mārasenāpamaddino.

may you revere Kakusandha, who has crushed Māra’s army,

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato;

may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa ca namatthu, vippamuttassa sabbadhi.

may you revere Kassapa, who is free in every respect.

Āṅgīrasassa namatthu, sakyaputtassa sirīmato;

May you revere Āṅgīrasa, the glorious son of the Sakyans,

Yo imaṃ dhammaṃ desesi, abbadukkhāpanūdanaṃ.

he who preached this Dhamma, which is the dispelling of all suffering.

Ye cāpi nibbutā loke, yathābhūtaṃ vipassisuṃ;

Those who are emancipated in the world, who have insight (into things) as they are,

Te janā apisuṇātha, mahantā vītasārādā.

those people who are free from malicious speech, who are great and fully mature,

Hitaṃ devamanussānaṃ, yaṃ namassanti gotamaṃ;
they will revere that Gotama, who is of benefit to gods and men,

Vijjācaraṇasampannaṃ, mahantaṃ vītasāradaṃ.
who has understanding and good conduct, who is great and fully mature.

The East

288. Yato uggacchati sūriyo, ādicco maṇḍalī mahā;
288. From where the sun comes up, the son of Aditi, the great circle,

Yassa cuggacchamānassa, saṃvarīpi nirujjhati;
while that one is coming up, the darkness of night comes to an end,

Yassa cuggate sūriye, divasoti pavuccati.
and after the sun has come up, it is said to be the daytime,

Rahadopi tattha gambhīro, samuddo saritodako;
there is a deep lake in that place, an ocean where the waters have flowed,

Evaṃ taṃ tattha jānanti, samuddo saritodako.
thus in that place they know there is an ocean where the waters
have flowed,

Ito sā purimā disā, iti naṃ ācikkhatī jano;
from here that is the Easterly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.
That direction is watched over by a resplendent Great King,

Gandhabbānaṃ adhipati, dhataratṭhoti nāmaso;
he is the master of the gandhabbas, Dhataratṭha, such is his name.

Ramatī naccagītehi, gandhabbehi purakkhato.
He delights in song and dance, he is honoured by gandhabbas,

Puttāpi tassa bahavo, ekanāmāti me sutam;
he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.
they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;
they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradaṃ.
from afar, do reverence him, who is great and fully mature:

Namo te purisājañña, namo te purisuttama;
“Reverence to you, excellent one! Reverence to you, supreme one!”

Kusalena samekkhasi, amanussāpi taṃ vandanti;
You have looked on us with goodness, the non-human beings
worship you,

Sutaṃ netaṃ abhiṅhaso, tasmā evaṃ vademase.
we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;
“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.
who has understanding and good conduct, we should worship the
Buddha Gotama!””

The South

289. Yena petā pavuccanti, piṣuṇā piṭṭhimaṃsikā.
289. There they say (go) the departed, who speak maliciously,
backbiters,

Pāṇātipātino luddā, corā nekatikā janā.
killers of creatures, hunters, thieves, and fraudulent people,

Ito sā dakkhiṇā disā, iti naṃ ācikkhatī jano;
from here that is the Southerly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.
That direction is watched over by a resplendent Great King,

Kumbhaṇḍānaṃ adhipati, virūḷho iti nāmaso;
he is the master of the kumbhaṇḍhas, Virūḷha, such is his name.

Ramatī naccagītehi, kumbhaṇḍehi purakkhato.
He delights in song and dance, he is honoured by kumbhaṇḍhas,

Puttāpi tassa bahavo, ekanāmāti me sutam;
he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddham disvāna, buddham ādiccabandhunaṃ;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradam.

from afar, do reverence him, who is great and fully mature:

Namo te purisājañña, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings
worship you,

Sutaṃ netam abhiṅhaso, tasmā evaṃ vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddham vandāma gotamaṃ.

who has understanding and good conduct, we should worship the
Buddha Gotama!””

The West

290. Yattha coggacchati sūriyo, ādicco maṇḍalī mahā.

290. That place where the sun goes down, the son of Aditi, the
great circle,

Yassa coggacchamānassa, divasopi nirujjhati;

while that one is going down the light of day comes to an end,

Yassa coggate sūriye, samvarīti pavuccati.

and after the sun has gone down, it is said to be night-time,

Rahadopi tattha gambhīro, samuddo saritodako;

there is a deep lake in that place, an ocean where the waters have flowed,

Evaṃ taṃ tattha jānanti, samuddo saritodako.

thus in that place they know there is an ocean where the waters have flowed,

Ito sā pacchimā disā, iti naṃ ācikkhatī jano;

from here that is the Westerly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

That direction is watched over by a resplendent Great King,

Nāgānaṅca adhipati, virūpakkhoti nāmaso;

he is the master of the nāgas, Virūpakkha, such is his name.

Ramatī naccagītehi, nāgeheva purakkhato.

He delights in song and dance, he is honoured by nāgas,

Puttāpi tassa bahavo, ekanāmāti me sutam;

he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunam;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradam.

from afar, do reverence him, who is great and fully mature:

Namo te purisājaṅṅa, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings worship you,

Sutam netam abhiṅhaso, tasmā evaṃ vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the victor Gotama,

Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.
who has understanding and good conduct, we should worship the
Buddha Gotama!””

The North

291. Yena uttarakuruvo, mahāneru sudassano.

291. Where delightful Uttarakuru is, and the good looking Mount Neru,

Manussā tattha jāyanti, amamā apariggahā.

the men who are born in that place are unselfish, without possessions.

Na te bījaṃ pavapanti, nāpi nīyanti naṅgalā;

They do not sow the seed, and nor are there ploughs led along,

Akaṭṭhapākimaṃ sālīm, paribhuñjanti mānusa.

the rice that men enjoy the use of there matures in untilled ground,

Akaṇaṃ aṭhusaṃ suddhaṃ, sugandhaṃ taṇḍulapphalaṃ;

without husk powder or chaff, pure, sweet smelling grains of the
finest rice,

Tuṇḍikīre pacitvāna, tato bhuñjanti bhojanaṃ.

having cooked it on hot rocks (without smoke), they then enjoy
their food.

Gāviṃ ekakhuraṃ katvā, anuyanti disodisaṃ;

Having made their cows solid-hooved they go about from place to
place,

Pasuṃ ekakhuraṃ katvā, anuyanti disodisaṃ.

having made their kine solid-hooved they go about from place to place,

Itthiṃ vā vāhanaṃ katvā, anuyanti disodisaṃ;

having made women their vehicle they go about from place to place,

Purisaṃ vāhanaṃ katvā, anuyanti disodisaṃ.

having made men their vehicle they go about from place to place,

Kumāriṃ vāhanaṃ katvā, anuyanti disodisaṃ;

having made girls their vehicle they go about from place to place,

Kumāraṃ vāhanaṃ katvā, anuyanti disodisaṃ.

having made boys their vehicle they go about from place to place.

Te yāne abhiruhitvā,

Having mounted their (various) carriages,

Sabbā disā anupariyāyanti; Pacārā tassa rājino.

the messengers of that King go around in all directions,

Hatthiyānam assayānam, Dibbam yānam upaṭṭhitam;

being furnished with elephant- and horse- and divine-carriages.

Pāsādā sivikā ceva, Mahārājassa yasassino.

And for that Great and resplendent King there are palaces and palanquins,

Tassa ca nagarā ahu, Antalikkhe sumāpitā;

and there are cities for him also, that are well built in the heavens (called):

**Āṭānāṭā kusināṭā parakusināṭā, Nāṭasuriyā
parakusiṭanāṭā.**

Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.

Uttarena kasivanto, Janoghamaparena ca;

To the North is Kapivanta, and on the other side is Janogha,

Navanavutiyo ambaraambaravatiyo,

Ālakamandā nāma rājadhānī.

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

**Kuverassa kho pana mārissa, mahārājassa visāṇā
nāma rājadhānī;**

The Great King Kuvera's capital, dear Sir, is named Visāṇā,

Tasmā kuvero mahārājā, “vessavaṇo”ti pavuccati.

therefore is the Great King also called Vessavaṇa.

Pacesanto pakāsenti, tatolā tattalā tatotalā;

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi tejasi tatojasī, sūro rājā ariṭṭho nemi.

Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, Nemi.

Rahadopi tattha dharaṇī nāma,

There is a lake in that place also, named Dharaṇī,

yato meghā pavassanti; Vassā yato patāyanti,
and from there the clouds rain down, from there the rains spread.

**sabhāpi tattha sālavatī nāma. Yattha yakkhā
payirupāsanti,**

There also is the public hall named Sālavatī where the yakkhas assemble.

tattha niccaphalā rukkhā; Nānā dijagaṇā yutā,

There the trees are always in fruit, and have a crowd of birds of diverse kinds,

mayūrakoṅcābhirudā; Kokilādīhi vagguhi.

resounding with peacocks and hens, and also with the lovely cuckoos,

Jīvañjīvakasaddettha, atho oṭṭhavacittakā;

there is the pheasant who calls out “live on!”, and the bird who calls out “lift up your minds!”,

Kukkuṭakā kuḷīrakā, vane pokkharasātakā.

there are the jungle fowl, and golden cocks, and in the wood the lotus crane,

Sukasālika saddettha, daṇḍamāṇavakāni ca;

there are the sounds of parrot and mynah, and birds who have young mens’ faces,

Sobhati sabbakālam sā, kuveranaḷinī sadā.

and Kuvera’s lotus pond is ever attractive, all of the time,

Ito sā uttarā disā, iti nam ācikkhatī jano;

from here that is the Northerly direction, so the people declare.

Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

That direction is watched over by a resplendent Great King,

Yakkhānaṅca adhipati, kuvero iti nāmaso;

he is the master of the yakkhas, Kuvera, such is his name.

Ramatī naccagītehi, yakkheheva purakkhato.

He delights in song and dance, he is honoured by yakkhas,

Puttāpi tassa bahavo, ekanāmāti me sutam;

he also has a great many sons, all of one name, so I have heard,

Asīti dasa eko ca, indanāmā mahabbalā.

they are eighty and ten and one, Inda by name, ones of great strength,

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;

they, having seen the Awakened One, the Buddha, kinsman of the sun,

Dūratova namassanti, mahantaṃ vītasāradam.

from afar, do reverence him, who is great and fully mature:

Namo te purisājañña, namo te purisuttama;

“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussāpi taṃ vandanti;

You have looked on us with goodness, the non-human beings
worship you,

Sutam netaṃ abhiñhaso, tasmā evaṃ vademase.

we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;

“You should worship the victor Gotama, we should worship the
victor Gotama,

Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotama’nti.

who has understanding and good conduct, we should worship the
Buddha Gotama!”

292. Ayaṃ kho sā mārisa āṭānāṭiyā rakkhā

292. This, dear Sir, is the “Āṭānāṭiya” protection,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ

for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāya.

guard, protection, freedom from harm, and comfortable living.

Yassa kassaci mārisa bhikkhussa vā bhikkhuniyā vā

Whoever, dear Sir - be they monk or nun

**upāsakassa vā upāsikāya vā ayaṃ āṭānāṭiyā rakkhā
suggahitā**

or layman or laywoman - learns this “Āṭānāṭiya” protection well,

bhavissati samattā pariyāputā. Tam ce amanusso

and will master it in its entirety, then if a non-human being -

yakkho vā yakkhinī vā yakkhapotako vā

be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā

or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā,

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā

or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā

or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā,

or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā

or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā

or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā,

or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāgī vā nāgapotako vā

or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā

or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā,

or nāga councillor or nāga messenger -

**paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ
vā upāsikaṃ vā**

with a wicked mind should come near a monk or a nun or a layman
or a laywoman

gacchantam vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya,
while they are going, or stand near while they are standing,

nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya.
or sit near while they are sitting, or lie near while they are lying,

Na me so mārisa amanusso labheyya

then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.

in my villages and towns, honour or respect.

Na me so mārisa amanusso labheyya

That non-human being, dear Sir, would not receive

ālakamandāya nāma rājadhāniyā vatthuṃ vā vāsaṃ vā.

in my royal city named Ālakamandā, ground or dwelling.

Na me so mārisa amanusso labheyya

That non-human being, dear Sir, would not be able

yakkhānaṃ samitiṃ gantuṃ.

to go to the gathering of the yakkhas.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

anāvayhampi naṃ kareyyuṃ avivayhaṃ.

would not give or take him in marriage.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.

would abuse him with very personal abuse.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

rittaṃpissa pattaṃ sīse nikkujjeyyūṃ.

would drop an empty bowl over his head.

Apissu naṃ mārisa amanussā

Further, dear Sir, non-human beings

sattadhāpissa muddhaṃ phāleyyūṃ.

would split his head into seven pieces.

Santi hi mārisa amanussā caṇḍā ruddhā rabhasā,

There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva mahārājānaṃ ādiyanti,

they do not take notice of the Great Kings,

na mahārājānaṃ purisakānaṃ ādiyanti,

they do not take notice of the Great Kings' men,

na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

they do not take notice of the Great Kings' mens' men,

**Te kho te mārisa amanussā mahārājānaṃ avaruddhā
nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in revolt
against the Great Kings.

Seyyathāpi mārisa rañño māgadhasa vijite mahācorā.

Just as, dear Sir, there are great thieves in the king of Magadha's realm,

Te neva rañño māgadhasa ādiyanti,

who do not take notice of the king of Magadha,

na rañño māgadhasa purisakānaṃ ādiyanti,

who do not take notice of the king of Magadha's men,

na rañño māgadhasa purisakānaṃ purisakānaṃ ādiyanti.

who do not take notice of the king of Magadha's mens' men,

Te kho te mārisa mahācorā

and those great thieves, dear Sir,

rañño māgadhasa avaruddhā nāma vuccanti.

are said to be in revolt against the king of Magadha.

**Evameva kho mārīsa santi amanussā caṇḍā ruddhā
rabhasā,**

Even so, dear Sir, there are non-human beings who are fierce, cruel,
and violent,

te neva mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings.

na mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na mahārājānaṃ purisakānaṃ purisa-kānaṃ ādiyanti.
they do not take notice of the Great Kings' mens' men,

**Te kho te mārīsa amanussā mahārājānaṃ avaruddhā
nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in revolt
against the Great Kings.

Yo hi koci mārīsa amanusso

Now, dear Sir, whatever non-human beings -

yakkho vā yakkhinī vā yakkhapotako vā
be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā
or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā,
or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā,
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā,
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāgī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā
or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā,
or nāga councillor or nāga messenger -

**paduṭṭhacitto bhikkhum vā bhikkhunim vā upāsakaṃ
vā upāsikaṃ vā**
with a wicked mind should come near a monk or a nun or a layman
or a laywoman

gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya,
while they are going, or stand near while they are standing,

nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya.
or sit near while they are sitting, or lie near while they are lying,

**Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ
mahāsenāpatīnaṃ**
then to these yakkhas, great yakkhas, generals, great generals

ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ –
one should call out, one should shout out, one should cry out:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho himsati, ayaṃ yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcatī”ti.
this yakkha will not release me.”

293. Katamesaṃ yakkhānaṃ mahāyakkhānaṃ

293. To which yakkhas, great yakkhas,

senāpatīnaṃ mahāsenāpatīnaṃ?

generals, and great generals?

Indo somo varuṇo ca, bhāradvājo pajāpati;

Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati,

Candano kāmasēṭṭha ca, kinnughaṇḍu nighaṇḍu ca.

Candana, and Kāmasēṭṭha, Kinnughaṇḍu, and Nighaṇḍu,

Panādo opamañña ca, devasūto ca mātali;

Panāda, and Opamañña, and Mātali, the gods' charioteer.

Cittaseno ca gandhabbo, naḷo rājā janesabho.

The gandhabbas Citta and Sena, the kings Nala and Janesabha,

Sātāgiro hevamoto, puṇṇako karatiyo guḷo;

Sātāgira, Hemavata, Puṇṇaka, Karatiya, Guḷa,

Sivako mucalindo ca, vessāmitto yugandharo.

Sīvaka, and Mucalinda, Vessāmitta, Yugandhara,

Gopālo supparodho ca, hiri netti ca mandiyō;

Gopāla, and Suppagedha, Hiri, Netti, and Mandiya,

Pañcālacaṇḍo ālavako, pajjunno sumano sumukho;

Dadhimukho

Pañcālacaṇḍa, Ālavaka, Pajjuna, Sumana, Sumukha, Dadhīmukha,

maṇi māṇivaro dīgho, atho serīsako saha.

Maṇi, Māṇivaro, Cara, Dīgha, together with Serissaka -

Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ

mahāsenāpatīnaṃ

then to these yakkhas, great yakkhas, generals, and great generals,

ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ –

one should call out, one should shout out, one should cry out:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,

“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho himsati, ayaṃ yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muṅcati”ti.
this yakkha will not release me.”

Ayaṃ kho mārisa āṭānāṭiyā rakkhā
This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāya.
guard, protection, freedom from harm, and comfortable living.

Handa ca dāni mayaṃ mārisa gacchāma,
And now, dear Sir, we shall go,

bahukiccā mayaṃ bahukaraṇīyāti.
as we have many duties, and there is much which ought to be done.”

Yassa dāni tumhe mahārājāno kālaṃ maññathāti.
“Now is the time for whatever you Great Kings are thinking.”

294. Atha kho bhikkhave cattāro mahārājā uṭṭhāyāsanā
294. Then the Four Great Kings, monks, rose from their seats

maṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyimsu.
and after worshipping and circumambulating me, vanished right there.

Tepi kho bhikkhave yakkhā uṭṭhāyāsanā appekacce
Then some yakkhas, monks, rose from their seats

maṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyimsu.
and after worshipping and circumambulating me, vanished right there.

Appekacce mayā saddhiṃ sammodimsu,
Some exchanged greetings with me,

**sammodanīyaṃ katham̐ sāraṇīyaṃ vītisāretvā
tatthevantaradhāyimsu.**

and after exchanging polite and courteous greetings, vanished right there.

**Appekacce yenāham̐ tenañjalim̐ paṇāmetvā
tatthevantaradhāyimsu.**

Some, after raising their hands in respectful salutation to me,
vanished right there.

Appekacce nāmagottam̐ sāvetvā tatthevantaradhāyimsu.
Some, after announcing their name and family vanished right there.

Appekacce tuṇhībhūtā tatthevantaradhāyimsu.
And some, while keeping silent, vanished right there.

295. Uggaṇhātha bhikkhave āṭānāṭiyaṃ rakkham̐.
295. Learn the “Āṭānāṭiya” protection, monks,

Pariyāpuṇātha bhikkhave āṭānāṭiyaṃ rakkham̐.
master the “Āṭānāṭiya” protection, monks,

Dhāretha bhikkhave āṭānāṭiyaṃ rakkham̐.
bear in mind the “Āṭānāṭiya” protection, monks,

Atthasamhitā bhikkhave āṭānāṭiyā rakkhā
the “Āṭānāṭiya” protection, monks, is for your welfare and benefit,

bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā rakkhāya avihimsāya phāsuvihārāyāti.
guard, protection, freedom from harm, and comfortable living.”

Idamavoca bhagavā.

The Fortunate One said this,

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.
and those monks were uplifted and greatly rejoiced in what was
said by the Fortunate One.

Āṭānāṭiyasuttam̐ Niṭṭhitam̐.

The Āṭānāṭiya Discourse is Finished

*Girimānandasuttam*²⁵

The Discourse to Girimānanda

60. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati

60. at one time the Fortunate One was dwelling near Sāvattihī

jetavane anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena āyasmā girimānando

Then at that time venerable Girimānanda

ābādhiko hoti dukkhito bāḷhagilāno.

was afflicted, suffering, and very sick.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;

Then venerable Ānanda approached the Fortunate One,

upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

and after approaching and worshipping the Fortunate One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā ānando bhagavantam

etadavoca —

While sitting on one side venerable Ānanda said this to the Fortunate One:

“Āyasmā bhante girimānando ābādhiko hoti dukkhito bāḷhagilāno.

“Reverend Sir, venerable Girimānanda is afflicted, suffering, and very sick.

Sādhu bhante bhagavā yenāyasmā girimānando

Please, reverend Sir, may the Fortunate One approach

tenupasaṅkamatu anukampaṃ upādāyā”ti.

venerable Girimānanda, taking pity on him.”

²⁵ Añ.3.342-345.

**Sace kho tvaṃ ānanda girimānandassa bhikkhuno
dasa saññā bhāseyyāsi,**

“If you, Ānanda, were to recite the ten perceptions to the monk
Girimānanda,

ṭhānaṃ kho panetaṃ vijjati yaṃ

then it is possible that

girimānandassa bhikkhuno dasa saññā sutvā

having heard the ten perceptions, the monk Girimānanda’s

so ābādhō ṭhānaso paṭippassambheyya.

affliction would immediately abate.

Katamā dasa?

What are the ten?

Aniccaaññā,

The perception of impermanence,

anattasaññā,

the perception of non-self,

asubhasaññā,

the perception of the foulness,

ādīnavasaññā,

the perception of danger,

pahānasaññā,

the perception of giving up,

virāgasaññā,

the perception of dispassion,

nirodhasaññā,

the perception of cessation,

sabbaloke anabhiratasaññā,

the perception of non-delight in the whole world,

sabbasaṅkhāresu anicchāsaññā,

the perception of impermanence in all formations,

ānāpānassati.

mindfulness of breathing.

Katamā cānanda aniccasaññā?

Now what, Ānanda, is the perception of impermanence?

Idhānanda bhikkhu araññagato vā rukkhamaḷagato vā

Here, Ānanda, a monk who has gone to the wilderness, or to the foot of a tree,

suññāgāragato vā iti paṭisañcikkhati –

or to an empty place, considers thus:

“rūpaṃ aniccaṃ,

form is impermanent

vedanā aniccā,

feelings are impermanent

saññā aniccā,

perceptions are impermanent

saṅkhārā aniccā,

(mental) formations are impermanent

viññāṇaṃ aniccaṃ”ti.

consciousness is impermanent.

Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati.

Thus in regard to these five clinging aggregates that provide fuel for attachment he dwells contemplating impermanence.

Ayaṃ vuccatānanda aniccasaññā.

This, Ānanda, is called the perception of impermanence.

Katamā cānanda anattasaññā?

Now what, Ānanda, is the perception of non-self?

Idhānanda bhikkhu araññagato vā rukkhamaḷagato vā

Here, Ānanda, a monk who has gone to the wilderness, or to the foot of a tree,

suññāgāragato vā iti paṭisañcikkhati –

or to an empty place, considers thus:

“cakkhu anattā, rūpā anattā,
the eye is not self - forms are not self

sotaṃ anattā, saddā anattā,
the ear is not self - sounds are not self

ghānaṃ anattā, gandhā anattā,
the nose is not self - smells are not self

jivhā anattā, rasā anattā,
the tongue is not self - tastes are not self

kāyā anattā, phoṭṭhabbā anattā,
the body is not self - tangibles are not self

mano anattā, dhammā anattā”ti.
the mind is not self - mental phenomena are not self.

Iti imesu chasu ajjhattikabāhiresu āyatanesu
Thus in regard to these six internal and external sense spheres

anattānupassī viharati.
he dwells contemplating non-self.

Ayaṃ vuccatānanda anattasaññā.
This, Ānanda, is called the perception of non-self.

Katamā cānanda asubhasaññā?
Now what, Ānanda, is the perception of the foulness?

Idhānanda bhikkhu imameva kāyaṃ
Here, Ānanda, a monk (in regard to) this body -

uddhaṃ pādatalā adho kesamatthakā tacapariyantam
from the sole of the feet upwards, from the hair of the head down,
bounded by the skin,

pūram nānāppakārassa asucino paccavekkhati –
and filled with manifold impurities - reflects (thus):

“atthi imasmim̐ kāye

There are in this body:

kesā lomā nakhā dantā taco

hairs of the head, body hairs, nails, teeth, skin,

maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam̐

flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakanam̐ kilomakam̐ pihakam̐ papphāsam̐

heart, liver, pleura, spleen, lungs,

antaṃ antagaṇam̐ udariyam̐ karīsam̐ (matthaluṅgam̐)

intestines, mesentery, undigested food, excrement, (brain),

pittam̐ semham̐ pubbo lohitaṃ sedo medo

bile, phlegm, pus, blood, sweat, fat,

assu vasā kheḷo siṅghāṇikā lasikā muttan”ti.

tears, grease, spit, mucus, synovial fluid, urine.

Iti imasmim̐ kāye asubhānupassī viharati.

Thus in regard to this body he dwells contemplating what is foulness.

Ayam̐ vuccatānanda asubhasaññā.

This, Ānanda, is called the perception of the foulness.

Katamā cānanda ādīnavasaññā?

Now what, Ānanda, is the perception of danger?

Idhānanda bhikkhu araññagato vā rukkhamaḷagato vā

Here, Ānanda, a monk who has gone to the wilderness, or to the foot of a tree,

suññāgāragato vā iti paṭisañcikkhati –

or to an empty place, considers thus:

“bahudukkho kho ayam̐ kāyo bahuādīnavo?

This body has many sufferings, many dangers,

Iti imasmim̐ kāye vividhā ābādhā uppajjanti,

seyyathidaṃ –

thus, in connection with this body, various afflictions arise, like this:

cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo
eye-disease, ear-disease, nose-disease, tongue-disease, body-
disease (i.e diseases affecting the sense spheres),

sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo
head-disease, ear-disease, mouth-disease, tooth-disease, lip-disease,

kāso sāso pināso ḍāho jaro
cough, asthma, catarrh, pyrexia, fever,

kucchirogo mucchā pakkhādikā sūlā visūcikā
stomach-ache, fainting, diarrhoea, gripes, cholera,

kuṭṭham gaṇḍo kilāso soso apamāro
leprosy, boils, eczema, consumption, epilepsy,

daddu kaṇḍu kacchu nakhasā vitacchikā
ringworm, itch, scab, chickenpox, scabies,

lohitam pittaṃ madhumeho amsā piḷakā bhagandalā
haemorrhage, diabetes, piles, cancer, ulcers,

pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā
afflictions arising from excess bile, afflictions arising from excess
phlegm,

vātasamuṭṭhānā ābādhā sannipātikā ābādhā
afflictions arising from excess wind, afflictions arising from a
conflict of humours,

utupariṇāmajā ābādhā visamaparihārajā ābādhā
afflictions born of a change of season, afflictions born of not being
careful,

opakkamikā ābādhā kammavipākajā ābādhā
afflictions from being attacked, afflictions born as a result of
(previous unwholesome) actions,

sītam uṇham jighacchā pipāsā uccāro passāvo”ti.
cold, heat, hunger, thirst, stool, urine.

Iti imasmim kāye ādīnavānupassī viharati.
Thus, in regard to this body, he dwells contemplating danger.

Ayaṃ vuccatānanda ādīnavasaññā.

This, Ānanda, is called the perception of danger.

Katamā cānanda pahānasaññā?

Now what, Ānanda, is the perception of giving up?

**Idhānanda bhikkhu uppannaṃ kāmavitakkaṃ
nādhivāseti,**

Here, Ānanda, a monk does not consent to thoughts of sense desire that have arisen,

pajahati, vinodeti, byantūkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannaṃ byāpādavittakkaṃ nādhivāseti,

He does not consent to thoughts of ill-will that have arisen,

pajahati, vinodeti, byantūkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannaṃ vihimsāvitakkaṃ nādhivāseti,

He does not consent to thoughts of violence that have arisen,

pajahati, vinodeti, byantūkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannuppanne pāpake akusale dhamme nādhivāseti,

He does not consent to any bad, unwholesome, thoughts that have arisen,

pajahati, vinodeti, byantūkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Ayaṃ vuccatānanda pahānasaññā.

This, Ānanda, is called the perception of giving up.

Katamā cānanda virāgasaññā?

Now what, Ānanda, is the perception of dispassion?

Idhānanda bhikkhu araññagato vā rukkhamaḷagato vā

Here, Ānanda, a monk who has gone to the wilderness, or to the foot of a tree,

suññāgāragato vā iti paṭisañcikkhati –

or to an empty place, considers thus:

“etaṃ santam etaṃ paṇītam

This is peaceful, this is excellent,

yadidam

that is to say:

sabbasaṅkhārasamatho

the calming of all formations,

sabbūpadhippaṭinissaggo

the letting go of all bases for cleaving,

taṇhākkhayo

the end of craving,

virago

dispassion,

nibbānan”ti.

Nibbāna.

Ayam vuccatānanda virāgasaññā.

This, Ānanda, is called the perception of dispassion.

Katamā cānanda nirodhasaññā?

Now what, Ānanda, is the perception of cessation?

Idhānanda bhikkhu araṇṇagato vā rukkhamūlagato vā

Here, Ānanda, a monk who has gone to the wilderness, or to the foot of a tree,

suññāgāragato vā iti paṭisañcikkhati –

or to an empty place, considers thus:

“etaṃ santam etaṃ paṇītam

This is peaceful, this is excellent,

yadidam

that is to say:

sabbasaṅkhārasamatho

the calming of all formations,

sabbūpadhippaṭinissaggo

the letting go of all bases for cleaving,

taṇhākkhayo

the end of craving,

nirodho

cessation,

nibbānan”ti.

Nibbāna.

Ayaṃ vuccatānanda nirodhasaññā.

This, Ānanda, is called the perception of cessation.

Katamā cānanda sabbaloke anabhiratasaññā?

Now what, Ānanda, is the perception of non-delight in the whole world?

Idhānanda bhikkhu

Here, Ānanda, a monk

ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā,

in regard to clinging in the world, or mental obstinacy, adherences, and underlying tendencies,

te pajahanto viharati anupādiyanto.

he dwells giving these up, not being attached.

Ayaṃ vuccatānanda sabbaloke anabhiratasaññā.

This, Ānanda, is the perception of non-delight in the whole world.

Katamā cānanda sabbasaṅkhāresu anicchāsaññā?

Now what, Ānanda, is the perception of impermanence in all formations?

Idhānanda bhikkhu

Here, Ānanda, a monk

sabbasaṅkhāresu aṭṭiyati harāyati jigucchati.

in regard to all formations, is distressed, ashamed, and disgusted.

Ayaṃ vuccatānanda sabbasaṅkhāresu anicchāsaññā.

This, Ānanda, is the perception of impermanence in all formations,.

Katamā cānanda ānāpānassati?

Now what, Ānanda, is mindfulness of breathing?

Idhānanda bhikkhu araṇṇagato vā rukkhamūlagato vā
Here, Ānanda, a monk who has gone to the wilderness, or to the
foot of a tree,

suñṇāgāragato vā nisīdati
or to an empty place, sits down.

pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya
After folding his legs crosswise, setting his body straight,

parimukhaṃ satim̐ upaṭṭhapetvā.
and establishing mindfulness at the front,

So satova assasati satova passasati.
mindful he breathes in; mindful he breathes out.

Dīghaṃ vā assasanto “dīghaṃ assasāmī”ti pajānāti.
While breathing in long, he knows “I am breathing in long”,

Dīghaṃ vā passasanto “dīghaṃ passasāmī”ti pajānāti.
while breathing out long, he knows “I am breathing out long”,

Rassaṃ vā assasanto “rassaṃ assasāmī”ti pajānāti.
while breathing in short, he knows “I am breathing in short”,

Rassaṃ vā passasanto “rassaṃ passasāmī”ti pajānāti.
while breathing out short, he knows “I am breathing out short”,

“Sabbakāyapaṭisaṃvedī assasissāmī”ti sikkhati.
he trains like this: experiencing the whole body I will breathe in,

“Sabbakāyapaṭisaṃvedī passasissāmī”ti sikkhati.
he trains like this: experiencing the whole body I will breathe out,

“Passambhayaṃ kāyasaṅkhāraṃ assasissāmī”ti sikkhati.
he trains like this: making the bodily process calm I will breathe in,

**“Passambhayaṃ kāyasaṅkhāraṃ passasissāmī”ti
sikkhati.**
he trains like this: making the bodily process calm I will breathe out.

“Pītipaṭisaṃvedī assasissāmī”ti sikkhati.
He trains like this: experiencing joy I will breathe in,

“Pītipaṭisaṃvedī passasissāmī”ti sikkhati.

he trains like this: experiencing happiness I will breathe out,

“Sukhapaṭisaṃvedī assasissāmī”ti sikkhati.

he trains like this: experiencing pleasure I will breathe in,

“Sukhapaṭisaṃvedī passasissāmī”ti sikkhati.

he trains like this: experiencing pleasure I will breathe out,

“Cittasaṅkhārapaṭisaṃvedī assasissāmī”ti sikkhati.

he trains like this: experiencing the mental formation I will breathe in,

“Cittasaṅkhārapaṭisaṃvedī passasissāmī”ti sikkhati.

he trains like this: experiencing the mental formation I will breathe out,

**“Passambhayaṃ cittasaṅkhāraṃ assasissāmī”ti
sikkhati.**

he trains like this: making the mental formation calm I will breathe in,

**“Passambhayaṃ cittasaṅkhāraṃ passasissāmī”ti
sikkhati.**

he trains like this: making the mental formation calm I will breathe out.

“Cittapaṭisaṃvedī assasissāmī”ti sikkhati.

He trains like this: experiencing the mind I will breathe in,

“Cittapaṭisaṃvedī passasissāmī”ti sikkhati.

he trains like this: experiencing the mind I will breathe out,

“Abhippamodayaṃ cittaṃ assasissāmī”ti sikkhati.

he trains like this: gladdening the mind I will breathe in,

“Abhippamodayaṃ cittaṃ passasissāmī”ti sikkhati.

he trains like this: gladdening the mind I will breathe out,

“Samādahaṃ cittaṃ assasissāmī”ti sikkhati.

he trains like this: concentrating the mind I will breathe in,

“Samādahaṃ cittaṃ passasissāmī”ti sikkhati.

he trains like this: concentrating the mind I will breathe out,

“Vimocayaṃ cittaṃ assasissāmī”ti sikkhati.

he trains like this: freeing the mind I will breathe in,

“Vimocayaṃ cittaṃ passasissāmi”ti sikkhati.

he trains like this: freeing the mind I will breathe out.

“Aniccānupassī assasissāmi”ti sikkhati.

He trains like this: contemplating impermanence I will breathe in,

“Aniccānupassī passasissāmi”ti sikkhati.

he trains like this: contemplating impermanence I will breathe out,

“Virāgānupassī assasissāmi”ti sikkhati.

he trains like this: contemplating dispassion I will breathe in,

“Virāgānupassī passasissāmi”ti sikkhati.

he trains like this: contemplating dispassion I will breathe out,

“Nirodhānupassī assasissāmi”ti sikkhati.

he trains like this: contemplating cessation I will breathe in,

“Nirodhānupassī passasissāmi”ti sikkhati.

he trains like this: contemplating cessation I will breathe out,

“Paṭinissaggānupassī assasissāmi”ti sikkhati.

he trains like this: contemplating letting go I will breathe in,

“Paṭinissaggānupassī passasissāmi”ti sikkhati.

he trains like this: contemplating letting go I will breathe out.

Ayaṃ vuccatānanda ānāpānassati.

This, Ānanda, is mindfulness of breathing.

**Sace kho tvaṃ ānanda girimānandassa bhikkhuno
imā dasa saññā bhāseyyāsi,**

“If you, Ānanda, were to recite these ten perceptions to the monk
Girimānanda,

ṭhānaṃ kho panetaṃ vijjati yaṃ

then it is possible that

girimānandassa bhikkhuno imā dasa saññā sutvā

having heard these ten perceptions, the monk Girimānanda’s

so ābādhō ṭhānaso paṭippassambheyyāti.

affliction would immediately abate.”

**Atha kho āyasmā ānando bhagavato santike imā dasa
saññā uggahetvā**

Then venerable Ānanda, having learned these ten perceptions from
the Fortunate One,

yenāyasmā girimānando tenupasaṅkami;
approached venerable Girimānanda,

**upasaṅkamtivā āyasmato girimānandassa imā dasa
saññā abhāsi.**

and after approaching he recited these ten perceptions to venerable
Girimānanda.

Atha kho āyasmato girimānandassa dasa saññā sutvā

Then, having heard the ten perceptions, venerable Girimānanda's

so ābādho ṭhānaso paṭippassambhi.
affliction immediately abated,

Vuṭṭhahi cāyasmā girimānando tamhā ābādhā.

and venerable Girimānanda recovered from that affliction,

**Tathā pahīno ca panāyasmato girimānandassa so
ābādho ahoṣīti.**

and by that venerable Girimānanda's affliction was brought to an end.

Girimānandasuttaṃ niṭṭhitam.

The Discourse to Girimānanda is Finished

*Mahāsamayasuttam*²⁶

The Discourse on the Great Convention

331. Evaṃ me sutam —

331. Thus I have heard:

ekaṃ समयam bhagavā sakkesu viharati

at one time the Fortunate One was dwelling amongst the Sakyans

kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhim

in the Great Wood near Kapilavatthu with a great Saṅgha of monks

pañcamattehi bhikkhusatehi sabbeheva arahantehi;

consisting of five hundred monks, all of them Worthy Ones,

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti

and almost all of the gods from the ten world-elements had assembled

bhagavantam dassanāya bhikkhusaṅghañca.

to see the Fortunate One and the Saṅgha of monks.

Atha kho catunnam suddhāvāsakāyikanam devatanam etadahosi —

Then this occurred to four gods from among the hosts in the Pure Abodes:

“ayam kho bhagavā sakkesu viharati

“The Fortunate One is dwelling amongst the Sakyans

kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhim

in the Great Wood near Kapilavatthu with a great Saṅgha of monks

pañcamattehi bhikkhusatehi sabbeheva arahantehi;

consisting of five hundred monks, all of them Worthy Ones,

²⁶ Dī.2.203-210.

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti

and almost all of the gods from the ten world elements have assembled

bhagavantam dassanāya bhikkhusaṅghaṅca.

to see the Fortunate One and the Saṅgha of monks.

Yaṁnūna mayampi yena bhagavā tenupasaṅkameyyāma;

Well now, we too could approach the Fortunate One,

upasaṅkamtivā bhagavato santike paccekam gātham bhāseyyamā”ti.

and after approaching the Fortunate One we could recite a verse each in his presence.

332. Atha kho tā devatā seyyathāpi nāma balavā puriso

332. Then those gods, just as a strong man

samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya,

might stretch out a bent arm, or bend in an outstretched arm,

evameva suddhāvāsesu devesu antarahitā

in the same way disappeared from among the gods of the Pure Abodes

bhagavato purato pāturaheṣuṁ.

and appeared in front of the Fortunate One.

Atha kho tā devatā bhagavantam abhivādetvā ekamantaṁ aṭṭhaṁsu.

Then those gods after worshipping the Fortunate One, stood on one side.

Ekamantaṁ ṭhitā kho ekā devatā

While standing on one side one of the gods

bhagavato santike imaṁ gātham abhāsi —

recited this verse in the presence of the Fortunate One:

“Mahāsamayo pavanasmim, devakāyā samāgatā;

“There is a great convention in the wood, and a host of gods have come,

**Āgatamha imaṃ dhammasamayam, dakkhitāye
aparājitasamghan”ti.**

we have come to this Dhamma convention to see the Saṅgha, who are undefeated.”

**Atha kho aparā devatā bhagavato santike imaṃ
gātham abhāsi —**

Then another god recited this verse in the presence of the Fortunate One:

**“Tatra bhikkhavo samādahaṃsu, cittamattano
ujukaṃ akaṃsu;**

“In this place the monks are concentrated, they have straightened out their minds by themselves,

**Sāraṭhīva nettāni gahetvā, indriyāni rakkhanti
paṇḍitā”ti.**

like a charioteer who has taken the reins, the wise protect their sense faculties.”

**Atha kho aparā devatā bhagavato santike imaṃ
gātham abhāsi —**

Then another god recited this verse in the presence of the Fortunate One:

**“Chetvā khīlam chetvā paligham, indakhīlam ūhacca
maneja;**

“Having cut off the hindrance and obstacle, and dug up the locking post, they are unmoved,

**Te caranti suddhā vimalā, cakkhumatā sudantā
susunāgā”ti.**

they live pure and unstained, young nāgas, well-tamed by the Visionary.”

**Atha kho aparā devatā bhagavato santike imaṃ
gātham abhāsi —**

Then another god recited this verse in the presence of the Fortunate One:

**“Yekeci buddhaṃ saraṇaṃ gatāse, na te gamissanti
apāyabhūmiṃ;**

“Whoever has gone to the Buddha for refuge will not go to the lower worlds.

Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressantī”ti.
After giving up the human body they will fill up the ranks of the gods.”

Devatāsannipātā

Assembly of Devas

333. Atha kho bhagavā bhikkhū āmantesi —

333. Then the Fortunate One addressed the monks, saying:

**“yebhuyyena bhikkhave dasasu lokadhātūsu devatā
sannipatitā honti,**

“Monks, almost all of the gods from the ten world-elements have assembled

tathāgataṃ dassaṇāya bhikkhusaṅghaṇca.

to see the Realised One and the Saṅgha of monks.

Yepi te bhikkhave ahesuṃ atītamaddhānaṃ arahanto

Monks, those who in the past were Worthy Ones,

sammāsambuddhā, tesampi bhagavantānaṃ

Perfect Sambuddhas, for those Fortunate Ones also

**etaṃparamāyeva devatā sannipatitā ahesuṃ seyyathāpi
mayhaṃ etarahi.**

at least as many gods have assembled as for me at the present time.

**Yepi te bhikkhave bhavissanti anāgatamaddhānaṃ
arahanto**

Monks, those who in the future will be Worthy Ones,

sammāsambuddhā, tesampi bhagavantānaṃ

Perfect Sambuddhas, for those Fortunate Ones also

**etaṃparamāyeva devatā sannipatitā bhavissanti
seyyathāpi mayhaṃ etarahi.**

at least as many gods will assemble as for me at the present time.

Ācikkhissāmi bhikkhave devakāyānaṃ nāmāni;

Monks, I will declare the names of the hosts of gods,

kittayissāmi bhikkhave devakāyānaṃ nāmāni;

monks, I will proclaim the names of the hosts of gods,

desessāmi bhikkhave devakāyānaṃ nāmāni.

monks, I will reveal the names of the hosts of gods.

Taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmi”ti.

Listen to it, apply your minds well, and I will speak.”

“Evaṃ bhante”ti kho te bhikkhū bhagavato paccassosun.

“Yes, reverend Sir,” those monks replied to the Fortunate One,

334. Bhagavā etadavoca —

334. and the Fortunate One said this:

Silokamanukassāmi, yattha bhumā tadassitā;

“I will repeat a famous verse (a Siloka) wherever the gods of the Earth live:

Ye sitā girigabbharaṃ, pahitattā samāhitā.

There are (monks) who live in a hill cave, who are resolute, composed,

Puthūsīhāva sallīnā, lomahaṃsābhisambhuno;

who are like lions crouching, who have overcome (all) horror,

Odātamanasā suddhā, vipprasannamanāvilā.

with minds that are cleansed, and purified, which are clear, and undisturbed”.

Bhiyyo pañcasate ñatvā, vane kāpilavatthave;

He knew there were more than five hundred in the wood near Kapilavatthu (like this),

Tato āmantayī sathā, sāvake sāsane rate.

therefore the Teacher addressed those disciples who delight in the teaching:

Devakāyā abhikkantā, te vijānātha bhikkhavo;

“A host of gods have drawn near (to us), you should know who they are, monks!”

Te ca ātappamakarum, sutvā buddhassa sāsanaṃ.

Then (those monks) became ardent, after hearing the Buddha’s teaching,

Tesaṃ pāturahu ñāṇaṃ, amanussānadassanaṃ;

and knowledge was manifest to them, seeing those non-human beings -

Appeke satamaddakkhum, sahasaṃ atha sattariṃ.

and some of them saw a hundred, a thousand, or seventy (thousand).

Sataṃ eke sahasānaṃ, amanussānamaddasaṃ;

Some of them saw a hundred thousand of those non-human beings,

Appekenantamaddakkhum, disā sabbā phuṭā ahuṃ.

and some saw an endless number spread out in every direction.

Tañca sabbaṃ abhiññāya, vavatthivāna cakkhumā;

Having deep knowledge of all that the Visionary desired to speak,

Tato āmantayī satthā, sāvake sāsane rate.

therefore the Teacher addressed those disciples who delight in the teaching:

Devakāyā abhikkantā, te vijānātha bhikkhavo;

“A host of gods have drawn near (to us), you should know who they are, monks!

Ye vohaṃ kittayissāmi, girāhi anupubbaso.

I will proclaim their (names) to you with lyrics in regular order.

Yakkhas

335. Sattasahasā te yakkhā, bhummā kāpilavatthavā.

335. There are seven thousand yakkhas, Earth gods from Kapilavatthu,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Chasahassā hemavatā, yakkhā nānattavaṇṇino;

From Hemavant there are six thousand yakkhas, diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Sātāgira tisahassā, yakkhā nānattavaṇṇino;

From Sātāgira there are three thousand yakkhas, diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Iccete soḷasasahassā, yakkhā nānattavaṇṇino;

Like this there are sixteen thousand yakkhas, diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Vessāmittā pañcasatā, yakkhā nānattavaṇṇino;

From Vessāmitta there are five hundred yakkhas, diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Kumbhīro rājagahiko, vepullassa nivesanaṃ;

From Rājagaha there is Kumbīra, who is settled on Vepulla,

Bhiyyo naṃ satasahassaṃ, yakkhānaṃ payirupāsati;

and more than a hundred thousand yakkhas who gather round him,

Kumbhīro rājagahiko, sopāgā samitiṃ vanaṃ.

From Rājagaha there is Kumbīra he also came to the gathering in the wood.

The Four Great Kings

336. Purimañca disaṃ rājā, dhataratṭho pasāsati.

336. The Easterly direction, the king Dhataratṭha rules over that,

Gandhabbānaṃ adhipati, mahārājā yasassiso.

he is master of the Gandhabbas, he is a resplendent Great King,

Puttāpi tassa bahavo, indanāmā mahabbalā;

also there are his many sons, Inda by name, ones of great strength,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Dakkiṇaṃca disaṃ rājā, virūḷho taṃ pasāsati;

The Southerly direction, the king Virūḷha rules over that,

Kumbhaṇḍānaṃ adhipati, mahārājā yasassiso.

he is master of the Kumbhaṇḍas, he is a resplendent Great King,

Puttāpi tassa bahavo, indanāmā mahabbalā;

also there are his many sons, Inda by name, ones of great strength,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Pacchimañca disaṃ rājā, virūpakkho pasāsati;

The Westerly direction, the king Virūpakkha rules over that,

Nāgānañca adhipati, mahārājā yasassiso.

he is master of the nāgas, he is a resplendent Great King,

Puttāpi tassa bahavo, indanāmā mahabbalā;

also there are his many sons, Inda by name, ones of great strength,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Uttarañca disaṃ rājā, kuvero taṃ pasāsati;

The Northerly direction, the king Kuvera rules over that,

Yakkhānañca adhipati, mahārājā yasassiso.

he is master of the yakkhas, he is a resplendent Great King,

Puttāpi tassa bahavo, indanāmā mahabbalā;

also there are his many sons, Inda by name, ones of great strength,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Purimaṃ disaṃ dhataratṭho, dakkhiṇena virūlhako;

To the East there is Dhataratṭha, in the South there is Virūlhaka,

Pacchimena virūpakkho, kuvero uttaraṃ disaṃ.

in the West there is Virūpakkha, to the North there is Kuvera.

Cattāro te mahārājā, samantā caturo disā;

These are the Four Great Kings, from all sides, the four directions,

Daddallamānā aṭṭhaṃsu, vane kāpilavatthave.

they stood blazing brilliantly in the wood near Kapilavatthu.

337. Tesaṃ māyāvino dāsā, āguṃ vañcanikā saṭṭhā.

337. Their deceitful servants came, who are fraudulent and treacherous:

Māyā kuṭeṇḍu viṭeṇḍu, viṭucca viṭuṭo saha.

the deceitful Kuteṇḍu, Veteṇḍu, Viṭucca, and Viṭuṭa,

Candano kāmaseṭṭho ca, kinnighaṇḍu nighaṇḍu ca;
Candana and Kāmaseṭṭha, Kinnughanḍu and Nighanḍu,

Panādo opamañño ca, devasūto ca mātali.
Panāda and Opamañña, and Mātali, the gods' charioteer,

Cittaseno ca gandhabbo, naḷorājā janesabho;
The gandhabbas Citta and Sena, the kings Nala and Janesabha

Āgā pañcasikho ceva, timbarū sūriyavacchasā.
came, and also Pañcasikha, Timbaru, and Suriyavaccasā.

Ete caññe ca rājāno, gandhabbā saha rājubhi;
These and also other kings, and gandhabbas along with their kings,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near the gathering of monks in the wood.

Nāgas and Supaṇṇas

338. Athāguṃ nāgasā nāgā, vesālā sahatacchakā.

338. Then came Nāgas from Nābhasa, and from Vesāli, and the Tacchakas,

Kambalassatarā āguṃ, pāyāgā saha ñātibhi.

the Kambalas, and Assataras came, and (nāgas) from Pāyāga with their kin.

Yāmunā dhataratṭhā ca, āgū nāgā yasassino;

The Yāmuna, and the Dhataratṭha nāgas came, resplendent ones,

Erāvaṇo mahānāgo, sopāgā samitiṃ vanam.

and Erāvaṇa, the great nāga, he also came to the gathering in the wood.

**Ye nāgarāje sahasā haranti, dibbā dijā pakkhi
visuddhacakkhū;**

Those who carry away the nāga kings by force the divine, twice-born, winged ones, with clear vision -

**Vehāyasā te vanamajjhapattā, citrā supaṇṇā iti tesa
nāmaṃ.**

through the air they (came and) arrived in the wood, the Citras and Supaṇṇas, such are their names.

**Abhayaṃ tadā nāgarājānamakāsi, supaṇṇato
khemamakāsi buddho;**

But at that time the nāga kings were without fear, for the Buddha made them safe from the supaṇṇas.

**Saṅhāhi vācāhi upavhayantā, nāgā supaṇṇā
saraṇamakamsu buddham.**

Calling on (one another) with gentle words, the nāgas and supaṇṇas took refuge in the Buddha.

Asuras

339. Jitā vajirahatthena, samuddaṃ asurāsītā.

339. Defeated by Vajirahattha, the asuras live in the ocean,

Bhātaro vāsavassete, iddhimanto yasassino.

they are brothers of Vāsava, having psychic power, resplendent,

Kālakañcā mahābhismā, asurā dānaveghasā;

the very fearful Kālakañjas, the Dānaveghasa asuras,

Vepacitti sucitti ca, pahārādo namucī saha.

Vepacitti and Sucitti, Pahārāda, together with Namuci,

Satañca baliputtānaṃ, sabbe verocanāmakā;

and a hundred of Bali's sons, all of them named after Veroca.

Sannayhitvā balisenam, rāhubhaddamupāgamuṃ;

Having armed themselves, Bali's army came to lucky Rāhu (and said):

Samayodāni bhaddante, bhikkhūnaṃ samitiṃ vanam.

“Now is the time, reverend Sir, for the gathering of the monks in the wood.”

Devas

340. Āpo ca devā pathavī, tejo vāyo tadāgamuṃ.

340. The Water gods, and the Earth gods, the Fire, and the Wind (gods all) came there,

Varuṇā vāraṇā devā, somo ca yasasā saha.

the Varuṇa, and Vāruṇa gods, Soma followed by Yasa,

Mettā karuṇā kāyikā, āguṃ devā yasassino;

and a host of Friendly and Compassionate gods came, resplendent ones.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino.

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent.

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Veṇḍudevā sahali ca, asamā ca duve yamā;

The Veṅhu and Sahali and Asama gods, and the two Yama gods (came).

Candassūpanisā devā, candamāguṃ purakkhatvā.

The gods who depend on the Moon came, with the Moon in front of them.

Sūriyassūpanisā devā, sūriyamāguṃ purakkhatvā;

The gods who depend on the Sun came, with the Sun in front of them,

Nakkhattāni purakkhatvā, āguṃ mandavalāhakā.

with the stars in front of them, also the foolish Rain Cloud (gods) came.

Vasūnaṃ vāsavo seṭṭho, sakkopāgā purindado;

Sakka also came, (who is called) Vāsava, the best of the Vasū, and Purindada.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino.

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Athāguṃ sahabhū devā, jalamaggisikhāriva;

Then came the Sahabhu gods, blazing forth, like the crest of a fire,

Ariṭṭhakā ca rojā ca, umāpupphanibhāsino.

and the Ariṭṭhakas and Rojas and the splendid Ummapuppha (gods).

Varuṇā sahadhammā ca, accutā ca anejakā;

The Varuṇas and Sahadhammas, the Accutas and Anejakas,

Sūleyyarucirā āguṃ, āguṃ vāsavanesino;

the Sūleyyas and Ruciras (all) came; the Vāsavanesi (gods) came.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino.

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Samānā mahāsamanā, mānusa mānussuttamā;

The Samānas, Mahasamānas, Mānusas, Mānussuttamas,

Khiḍḍāpadosikā āguṃ, āguṃ manopadosikā.

and the Khiḍḍāpadūsikas came; the Manopadūsikas came.

Athāguṃ harayo devā, ye ca lohitavāsino;

Then the Hari gods came, and those (known as) the Lohitavāsī.

Pāragā mahāpāragā, āguṃ devā yasassino;

The Pāragas, and Mahāpāragas came, gods who are resplendent.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino.

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Sukkā karambhā aruṇā, āguṃ veghanasā saha;

The Sukkas, Karumhas, and Aruṇas came, with the Veghanasas.

Odātagayhā pāmokkhā, āguṃ devā vicakkhaṇā.

The Vicakkhaṇa gods came with the Odātagayhas in front.

Sadāmatā hāragajā, missakā ca yasassino;

The Sadāmattas, Hāragajas, and the resplendent Missakas.

Thanayaṃ āga pajjunno, yo disā abhivassati.

Pajjunna came thundering, he who pours down rain in (all) directions.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino;

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Khemiyā tusitā yāmā, kaṭṭhakā ca yasassino;

The Khemiyas, Tusitas, Yāmas, and resplendent Kaṭṭhakas (came).

Lambītakā lāmaseṭṭhā, jotināmā ca āsavā;

The Lambītakas, Lāmaseṭṭhas, those called the Jotis, and Āsavas,

Nimmānaratino āguṃ, athāguṃ paranimmitā.

and the Nimmānaratis came; then came the Paranimittas.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino;

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

Iddhimanto jutimanto, vaṇṇavanto yasassino;

who have psychic power, who are bright, beautiful, and resplendent,

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near the gathering of monks in the wood.

Saṭṭhete devanikāyā, sabbe nānattavaṇṇino;

All of these sixty hosts of gods, who are diverse in colour,

Nāmanvayena āgacchuṃ, ye caññe sadisā saha.

in conformity with their names came; these along with others similar (thinking):

Pavuṭṭhajātimakhilaṃ, oghatiṇṇamanāsavaṃ;

“We shall see the casteless (Saṅgha), unhindered, flood-crossers, pollution-free,

Dakkhemoghataraṃ nāgaṃ, candaṃva asitātigaṃ.

and the nāga, who is beyond the flood, who, like the Moon, has overcome the darkness.

Brahmās

341. Subrahmā paramatto ca, puttā iddhimato saha.

341. Subrahmā and Paramatta, along with the sons of the powerful one (came).

Sanañkumāro tisso ca, sopāga samitiṃ vanam.

Sanañkumāra and Tissa also came to the gathering in the wood.

Sahassaṃ brahmalokānaṃ, mahābrahmābhitiṭṭhati;

In the thousand brahma worlds a Great Brahma has arisen,

Upapanno jutimanto, bhismākāyo yasassiso.

a bright one, who stands out, whose awesome body is resplendent.

Dasettha issarā āguṃ, paccekavasavattino;

The ten Issarā (brahmās) came, who individually wield power,

Tesañca majjhato āga, hārito parivārito.

and in the midst of them came Hārita with his entourage.

Māra and his Army

342. Te ca sabbe abhikkante, sainde deve sabrahmake.

342. Now when they had all drawn near, Inda with the gods and the brahmās,

Mārasenā abhikkāmi, passa kaṇhassa mandiyam.

Māra's army also drew near: behold the foolishness of the Dark One!

Etha gaṇhatha bandhatha, rāgena baddhamatthu vo;

“Come now, seize them, and bind them (he said), let them be bound by passion,

Samantā parivāretha, mā vo muñcitha koci naṃ.

surround them on all sides, do not let anyone of them go free!”

Iti tattha mahāseno, kaṇho senaṃ apesayi;

Thus in that place the great army leader sent forth his dark army,

Pāṇinā talamāhacca, saraṃ katvāna bheravaṃ.

after striking the ground with his hand, and making a fearful noise,

Yathā pāvussako meggho, thanayanto savijjuko;

like a storm cloud shedding rain, thundering, with flashes of lightning -

Tadā so paccudāvatti, saṅkuddho asayaṃvase.
but then he retreated, angry, and unable to control himself.

343. Tañca sabbaṃ abhiññāya, vavatthivāna cakkhumā.
343. Knowing all that (was happening) the Visionary desired to speak,

Tato āmantayī satthā, sāvake sāsane rate.
therefore the Teacher addressed those disciples who delight in the teaching:

Mārasenā abhikkantā, te vijānātha bhikkhavo;
“Māra’s army has drawn near (to us), you should know who they are, monks!”

Te ca ātappamakarum̐, sutvā buddhassa sāsanaṃ;
Then (those monks) became ardent, after hearing the Buddha’s teaching.

Vītarāgehi pakkāmuṃ, nesaṃ lomāpi iñjayuṃ.
They withdrew from the passionless (monks), not one of their hairs was shaken!

Spoken by Māra

Sabbe vijitasāṅgāmā, bhayātītā yasassino;
“They are all victorious in battle, beyond fear, and resplendent,

Modanti saha bhūtehi, sāvakā te janesutāti.
those disciples, famous among men, along with (all) beings, are glad.”

Mahāsamayasuttaṃ niṭṭhitaṃ.

The Discourse on the Great Convention is Finished

*Alms-food Reflection and Sending Lovingkindness
at meal times in Myanmar Language*

**Ee thi sar bhwe a mae mae go myuu yea man jwa hla pa
ye(yei) sin pyei phyo chin nghar ma thon bar buu, lay phyar
dat soung ee ko gaung thee shay aung tee leyat a thet myha
tan ma mo pan nyar, phayar thar tha nar jint nhet phyar go
jint bar naing zay vay da nar how thit ma phyt say ya, yar
pai(pike) myha lit khat thein pyit ko ma pyit lay aung cham
myei aung hu thon soung mhe wae bar tha dee. [1]**

With proper discernment I make use of almsfood, not for sport, or for showing off, not for ornament, or for adornment, but only to maintain this body, and to carry on, to inhibit annoyance, and to assist in the spiritual life, and so I will get rid of any old feeling, and not produce any new feeling, and I will carry on, being blameless, and living comfortably.

**Pyit see lay bar daryakar, chann thar ko seit myea bar zay, u
bat yan bay kinn sin way, nyein aye jya bar zay. (x 3)**

May the donors of the four requisites be healthy and happy always, being free from obstructions, may they be peaceful.

**Way yar wisa daryakar, chann thar ko seit myea bar zay, u bat
yan bay kin sin way, nyein aye jya bar zay. (x 3)**

May the volunteers be healthy and happy always, being free from obstructions, may they be peaceful.

Thardu! Thardu! Thardu!

Sadhu! Sadhu! Sadhu!

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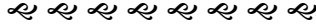
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Pa-Auk Tawya Meditation Centre

Daily Chants (3rd edition)



Published by:

Pa-Auk Forest Monastery (Main)
Pa-Auk Tawya Meditation Centre (Pyin Oo Lwin)
Pa-Auk Meditation Centre (Singapore)

July 2023 (500 copies)

Printed by:

Markono Print Media Pte Ltd
M- Cube, 18 Pioneer Crescent, Singapore 628567
DID: (+65) 6263-0655

Free Distribution @



Pa-Auk Meditation Centre
(Singapore)
15 Teo Kim Eng Road
Singapore 416385
Website: www.pamc.org.sg

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Thanks to the generous contributions of donors who supported the "Dhamma Propagation Fund" managed by the lay Management Committee of Pa-Auk Meditation Centre (Singapore), the printing of the Dhamma book has been made possible.

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