

Daily Morning (4.00 a.m.) Chants

Anekajāti Pāḷi

Namo tassa bhagavato arahato sammāsambuddhassa. (3 times)

Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisam;
gahakāraṃ gavesanto, dukkhā jāti punappunam.
gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatam;
visaṅkhāragatam cittaṃ, taṇhānaṃ khayamajjhagā

[*Dhp. 153-4:*

Through the round of many births I wandered in samsara, seeking, but not finding, the builder of the house. Suffering is birth again and again.

O, house-builder! You are seen. You shall not build a house again. All your rafters are broken. Your ridge-pole is shattered.

My mind has attained the unconditioned, obtaining the destruction of craving.]

(The above verse was uttered by the Buddha immediately after His enlightenment.

House = the body

Builder of the house = craving, taṇhā.

Rafters = defilements, kilesa

Ridge-pole = ignorance, avijjā)

Iti imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
yadidaṃ— avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ,
viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ,
saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā
taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo,
bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparideva-
dukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa
dukkhakkhandhassa samudayo hoti.

Yadā have pātubhavanti dhammā;
ātāpino jhāyato brāhmaṇassa;
athassa kaṅkhā vapayanti sabbā;
yato pajānāti sahetudhammaṃ.

Iti imasmim̄ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānirodho, upādānirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparideva-dukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā;
ātāpino jhāyato brāhmaṇassa;
athassa kaṅkhā vapayanti sabbā;
yato khayāṃ paccayānaṃ avedi.

Iti imasmim̄ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim̄ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ– avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparideva-dukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānirodho, upādānirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparideva-dukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā;
ātāpino jhāyato brāhmaṇassa;

vidhūpayam tiṭṭhati mārasenam;
sūriyova obhāsayingamantalikkham.

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantara-
paccayo, samanantarapaccayo, saha-jātapaccayo, añña-mañña-
paccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo,
pacchājātapaccayo, āsevanapaccayo, kamma-paccayo, vipāka-
paccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, magga-
paccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo,
natthipaccayo, vigatapaccayo, avigatapaccayoti.

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Daily Morning (5.30 a.m.) Chants

Reflections Upon The Four Requisites: Robes, Almsfood, Lodgings & Medicine

Paṭisaṅkhā yoniso cīvaram paṭisevāmi – ‘yāvadeva sītassa
paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-
sarīmsapa-samphassānam paṭighātāya, yāvadeva
hirikopīnappaṭicchādanattham.

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi – ‘neva davāya,
na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa
kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā,
brahmacariyānuggahāya, iti purāṇaṅca vedanam paṭihaṅkhāmi
navaṅca vedanam na uppādessāmi, yātrā ca me bhavissati
anavajjātā ca phāsuvihāro ca’.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi – ‘yāvadeva sītassa
paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-
sarīmsapa-samphassānam paṭighātāya, yāvadeva utuparissaya-
vinodana-paṭisallānārāmattham’.

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram
paṭisevāmi – ‘yāvadeva uppannānam veyyābādhikānam
vedanānam paṭighātāya, abyāpajjhāparamatāya’.

[Reflecting wisely I wear the robe, only to protect myself from cold, heat, gadflies, mosquitoes, wind & sun and creeping things; and also for the purpose of covering the parts of the body that cause shame.

Reflecting wisely I use almsfood not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to cease discomfort; and to be able to practice the holy life, thinking “Thus I will destroy old feelings (of hunger) and not create new feelings (from over-eating). I will maintain myself, be blameless, & live in comfort.”

Reflecting wisely I make use of dwellings, only to protect myself from cold, heat, gadflies, mosquitoes, wind & sun and creeping things; and as a protection from the perils of weather conditions; and for the joy of seclusion.

Reflecting wisely I make use of medicinal requisites that are for curing the sick, only to counteract any afflicting feelings (of illness) that have arisen and for maximum freedom from disease.]



Daily Evening Chants

Mahā Namakkārapāḷi

Namo tassa bhagavato arahato sammāsambuddhassa (3x)

1. Sugataṃ sugataṃ seṭṭhaṃ, kusalaṃkusalaṃ jaham;
amataṃ amataṃ santaṃ, asamaṃ asamaṃ dadaṃ.
Saraṇaṃ saraṇaṃ lokaṃ, araṇaṃ araṇaṃ karaṃ;
abhayaṃ abhayaṃ ṭhānaṃ, nāyakaṃ nāyakaṃ name.
2. Nayanasubhagakāyaṅgaṃ,
madhuravarasaropetaṃ;
amitaḡuṇagaṇādhāraṃ,
dasabalamatulaṃ vande.
3. Yo buddho dhitimāññadhāraḡo,
saṃsāre anubhosi kāyikaṃ;
dukkhaṃ cetasikaṇca lokato,
taṃ vande naradevamaṅgalaṃ.
4. Bāttimsatilakkhaṇacitradehaṃ,
dehajjutiniggatapajjalantaṃ;

- paññādhitisīlaguṇoghavindam,
vande munimantimajātiyuttam.
5. Pātodayam bāladivākaramva,
majjhe yatīnam lalitam sirīhi;
puṇḍindusaṅkāsamukham anejam,
vandāmi sabbaññumahaṃ munindam.
 6. Upetapuñño varabodhimūle,
sasenamāram sugato jinitvā;
abojjhi bodhim aruṇodayamhi,
namāmi tam mārajinam abhaṅgam.
 7. Rāgādichedāmalaññakhaggam,
satīsamaññāphalakābhigāham;
sīloghalaṅkāravibhūsitam tam,
namāmibhiññāvaramiddhupetam.
 8. Dayālayam sabbadhi dukkaram karam,
bhavaṇṇavātikkamamaggatam gatam;
tilokanātham susamāhitam hitam,
samantacakkhum paṇamāmi tammitam.
 9. Tahim tahim pāramisañcayam cayam,
gatam gatam sabbhi sukhappadam padam;
narānarānam sukhasambhavam bhavam,
namānamānam jinapuṅgavam gavam.
 10. Maggaṅganāvam munidakkhanāviko,
ihāphiyam ñāṇakarena gāhako;
āruyha yo tāya bahū bhavaṇṇavā,
tāresi tam buddhamaghappaham name.
 11. Samatimsatipāramisambharaṇam,
varabodhidume catusaccadasam;
varamiddhigatam naradevahitam,
tibhavūpasamam paṇamāmi jinaṃ.
 12. Satapuññajalakkhaṇikam virajam,
gaganūpamadhim dhitimerusamam;
jalajūpamasītalasīlayutam,

- pathavīsahanam paṇamāmi jinam.
13. Yo buddho sumati dive divākarova,
sobhanto ratijanane silāsanamhi;
āsīno sivasukhadam adesi dhammam,
devānam tamasadisam namāmi niccam.
 14. Yo pādapaṅkajamuduttalarājikehi,
lokehi tihivikalehi nirākulehi;
sampāpuṇe nirupameyyatameva nātho,
tam sabbalokamahitam asamam namāmi.
 15. Buddhām narānarasamosaraṇam dhitattam,
paññāpadipajutiyā vihatandhakāram;
atthābhikāmanaradevahitāvaham tam,
vandāmi kāruṇikamaggamanantaññam.
 16. Akhilaguṇanidhāno yo munindopagantvā,
vanamisipatanavham saññatānam niketam;
tahimakusalachedam dhammacakkaṃ pavatto,
tamatulamabhikantam vandaneyyam namāmi.
 17. Suciparivāritam surucirappabhāhi rattam,
sirivisarālayam gupitamindriyehupetam;
ravisasimaṇḍalappabhutilakkhaṇopacittam,
suranarapūjitam sugatamādarām namāmi.
 18. Maggoḷumpena muhapaṭighāsādi-ullolavīcim,
saṃsārogham tari tamabhayam pārapattam pajānam;
tānam leṇam asamasaraṇam ekatittham paṭiṭṭham,
puññakkhetam paramasukhadam dhammarājam namāmi.
 19. Kaṇḍambamūle parahitakaro yo munindo nisinno,
accheram sīgham nayanashubhagam ākulanaṅgijālam;
dujjāladdhamsam munibhijahitam pāṭiheram akāsi,
vande tam seṭṭham paramaratijam iddhidhammehupetam.
 20. Munindakko yveko dayudayarūṇo ñāṇavitthiṇṇabimbo,
vineyyappāṇogham kamalakathitam dhammaraṃsivarehi;
subodhesī suddhe tibhavakuhare byāpitakkittinañca,
tilokekaccakkuṃ dukhamasahanam tam mahesim namāmi.

21. Yo jino anekajātiyaṃ saputtadāramaṅgajīvitampi,
 bodhipemato alaggamānaṣo adāsiyeva atthikassa;
 dānapāramiṃ tato paraṃ apūri sīlapāramādikampi,
 tāsamidhiyopayātamaggataṃ tamekadīpakāṃ namāmi.
22. Devādevātidevaṃ nidhanavapudharaṃ mārabaṅgaṃ
 abhaṅgaṃ,
 dīpaṃ dīpaṃ pajānaṃ jayavarasayane bodhipattaṃdhipattaṃ;
 brahmābrahmāgatānaṃ varagirakathikaṃ pāpahīnaṃ
 pahīnaṃ,
 lokālokābhirāmaṃ satatamabhinaṃ tam munindaṃ
 munindaṃ.
23. Buddho nigrodhabimbo mudukaracaraṇo brahmaghose-
 ṇijaṅgho,
 kosacchādaṅgajāto punarapi sugato suppatiṭṭhitapādo;
 mūdodātuṅṅhalomo athamapi sugato brahmujuggattabhāvo,
 nīlakkhī dīghapaṅḥī sukhumamalachavī thomyarasaggasaggī.
24. Cattālīsaggadanto samakalapanajo antaraṃsappapīno,
 cakkenaṅkitapādo aviraḷadasano mārājussāṅkhapādo.
 Tiṭṭhanto nonamantobhayakaramudunā jaṅṅukānāmasanto,
 vaṭṭakkhandho jino gotaruṇapakhumako sīhapubbaḍḍhakāyo.
25. Sattappīno ca dīghaṅguli matha sugato lomakūpekalomo,
 sampannodātadāṭho kanakasamataco nīlamuddhaggalomo.
 Sambuddho thūlajivho atha sīhahanuko jālikappādahattho,
 nātho uṅḥīsasīso itiguṇasahitaṃ taṃ mahesiṃ namāmi.
26. Buddhobuddhotighoso atidulabhataro kā kathā buddhabhāvo,
 loke tasmā vibhāvī vividhahitasukhaṃ sādhave patthayantā.
 Iṭṭhaṃ atthaṃ vahantaṃ suranaramahitaṃ nibbhayaṃ
 dakkhiṇeyyaṃ,
 lokānaṃ nandivaḍḍhaṃ dasabalamasamaṃ taṃ namassantu
 niccaṃ.

~ ~ ~

Evening Chants

Paritta Chants

(To be divided into thirteen days for chanting)

1. Samanta cakkavalesu, atragacchantu devata;
Saddhammam munirajassa, sunantu saggamokkhadam.

[May deities of the entire universe assemble here and listen to the sublime Dhamma of the Great Sage which can bring about the heavenly states and freedom (Nibbana)]

2. Dhammassavanakalo ayam bhadanta. (3x)
/Sirs, now is the time to listen to the Dhamma/
3. Namō tassa bhagavato arahato sammāsambuddhassa (3x)
/Homage to the Blessed One, the Arahāt, the Supreme Self-enlightened One/
4. Ye santa santacitta, tīśānāsārāna, eṭṭha lokāntarēva,
Bhummabhūmma ca deva, guṇāgānāgāhāna, byāvata
sabbakālam.
Ete ayāntu deva, varākanākāmāye, merurāje vāsānto,
Santo santosāhetum, munivarāvācānam, sotumaggam
samagga.
/Those who are tranquil and peaceful in minds, who take refuge in The Three Refuges here in this world or in other realms; terrestrial and celestial deities who are always engaged in accumulating merits; those deities who are residing on the royal Mt. Meru, the majestic golden mountain; and all those virtuous ones come here in unity to listen to the noble words of the Great Sage which are the root cause of peace and contentment./
5. Sabbesu cakkavalesu, yakkha deva ca brahmano;
Yam amhehi katam pubbam, sabbasampattisadhakam.
/(May) The yakkhas, deities and Brahmas in all universes (rejoice) in those meritorious deeds done by us for the accomplishment of all successes./
6. Sabbe tam anumoditva, samagga sasane rata;
Pamadārahita hontu, arakkhasu viśesato.
/Having rejoiced in this sharing of merits, may all be harmonious and pleased with the (Buddha's) teachings. May all be free from negligence especially in protecting (virtues)./

7. Sasanassa ca lokassa, vuddhi bhavatu sabbada;
Sasanampi ca lokabca, deva rakkhantu sabbada.
/May there be progress in the teachings as well as in the world. May the deities always protect the teachings and the world/
8. Saddhim hontu sukhi sabbe, parivarehi attano;
Anigha sumana hontu, saha sabbehi batibhi.
/May you and all your companions be happy. May you and all your relatives be joyous and free from physical suffering./
9. Rajato va corato va
Manussato va amanussato va
Aggito va udakato va
Pisacato va khanukato va
Kandakato va nakkhattato va
Janapadarogato va asaddhammato va
Asanditthito va asappurisato va
Canda-hatthi-assa-miga-gona-kukkura-ahi-vicchikka-
manisappa-dipi-accha-taraccha-sukara-mahimsa-yakkha-
rakkhasadihi
Nana-bhayato va nana-roгато va
Nana-upaddavato va arakkham ganhantu.
/May you take protection to be free from various frightful things, various diseases, various dangers such as tyrants, robbers, humans, non-humans, fire, flood, spirits, tree stumps, thorns, planets, epidemic diseases, immoral ones, heretics, bad people, and fierce elephants, horses, deers, bull, dogs, snakes, scorpions, manisappa serpents , leopards, bears, hyenas, boars, buffalos, yakkhas, demons, etc./

1) Maṅgalasuttaṃ

1. Yam mangalam dvadasahi, cintayimsu sadevaka;
Sotthanam nadhigacchanti, atthattimsabca mavgalam.
2. Desitam devadevena, sabbapapavinasanam;
Sabbalokahitattaya, mangalam tam bhanama he.
/1. Deities and men pondered on the meaning of 'Blessing' ('Maṅgala') for twelve years but could not obtain it (the meaning). Therefore the discourse on the 38 Blessings,

2. was expounded by the Supreme Deity (i.e. the Buddha) for the eradication of all evils and for the welfare of the entire world. Let us recite this discourse on blessings now./
3. *Evam me sutam— ekam samayam bhagava savatthiyam viharati jetavane anathapindikassa arame. Atha kho aññatara devata abhikkantaya rattiya abhikkantavanna kevalakappam jetavanam obhasetva yena bhagava tenupasavkami; upasavkamitva bhagavantam abhivadetva ekamantam atthasi. Ekamantam thita kho sa devata bhagavantam gathaya ajjhabhasi—*
 /3. Thus have I heard: On one occasion the Blessed One was living near Savatthi at Jetavana, Anathapindika’s park. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him and stood beside him. Standing thus, he addressed the Blessed One in verse:/
4. “*Bahu deva manussa ca, mavgalani acintayum; akavkhamana sotthanam, bruhi mavgalamuttamam*”.
 /4. Many deities and men, longing for happiness, have pondered on ‘blessings’. Please tell me what are the highest blessings?/
5. *Asevana ca balanam, panditanañca sevana; puja ca pujaneyyanam, etam mavgalamuttamam.*
 /5. Not associating with the foolish, but to associate with the wise; and to honour those worthy of honour—this is the highest blessing./
6. *Patirupadesavaso ca, pubbe ca katapuññata; attasammapanidhi ca, etam mavgalamuttamam.*
 /6. Residing in a suitable locality, having done meritorious deeds in the past; and to set oneself in the right direction—this is the highest blessing./
7. *Bahusaccañca sippañca, vinayo ca susikkhito; subhasita ca ya vaca, etam mavgalamuttamam.*
 /7. Having wide knowledge, skill in crafts; thoroughly learnt & well trained in discipline, well spoken speech—this is the highest blessing/
8. *Matapitu upatthanam, puttadarassa savgaho; anakula ca kammanta, etam mavgalamuttamam.*
 /8. Caring for one’s mother & father, to support children & wife; untroubled occupations—this is the highest blessing/

9. Danañca dhammacariya ca, ñatakanañca savgaho;
 anavajjani kammani, etam mavgalamuttamam.
 [9. Generosity, righteous conduct, rendering assistance to relatives;
 blameless deeds—this is the highest blessing/]
10. Arati virati papa, majjapana ca samyamo;
 appamado ca dhammesu, etam mavgalamuttamam.
 [10. Avoiding & abstaining from evil, refraining from intoxicants; vigi-
 lant in doing wholesome deeds—this is the highest blessing/]
11. Garavo ca nivato ca, santutthi ca kataññuta;
 kalena dhammassavanam, etam mavgalamuttamam.
 [11. Reverence, humility, contentment, gratitude; timely hearing of the
 Dhamma—this is the highest blessing/]
12. Khanti ca sovacassata, samananañca dassanam;
 kalena dhammasakaccha, etam mavgalamuttamam.
 [12. Patience, compliant, meeting holy men; timely discussions on the
 Dhamma—this is the highest blessing/]
13. Tapo ca brahmacariyañca, ariyasaccāna dassanañ;
 nibbānasacchikiriyā ca, etam maṅgalamuttamañ.
 [13. Asceticism, holy life, comprehension of the Noble Truths;
 the realization of Nibbana—this is the highest blessing.]
14. Phuṭṭhassa lokadhammehi, cittañ yassa na kampati;
 asokañ virajañ khemañ, etam maṅgalamuttamañ.
 [When encountered with worldly conditions the mind is unshaken,
 sorrowless, stainless and secure—this is the highest blessing. (Worldly
 conditions = gain & loss, good-repute & ill-repute, praise & blame,
 happiness & sorrow.)]
15. Etādisāni katvāna, sabbatthamaparājitā;
 sabbattha sotthiñ gacchanti, tañ tesam maṅgalamuttaman”ti.
 [15. Those that have fulfilled these (conditions for blessings) are unde-
 feated everywhere; and everywhere they go, they go in well-being.]

Maṅgalasuttañ niṭṭhitam.

2) Ratanasuttaṃ

1. Paṇḍhānato paṭṭhāya Tathāgatassa dasa pāramiyo,
Dasa upapāramiyo, dasa paramatthapāramiyoti
Samatimsa pāramiyo, pañca mahapariccāge,
Lokatthacariyaṃ ñātatthacariyaṃ buddhatthacariyanti
Tisso cariyāyo pacchimabhava gabbhavokkantim
Jātim abhinikkhamanaṃ padhānacariyaṃ bodhipallaṅke
Māravijayaṃ sabbaññutaññāṇappativedhaṃ
Dhammacakkappavattanaṃ, nava lokuttaradhammeti
Sabbepime Buddhaguṇe āvajjetvā
Vesāliyā tisu pākarantaesu
Tiyāmarattim parittam karonto
Āyasmā Ānandatthero viya
Kāruṇṇacittam upaṭṭhapetvā
2. Koṭisahassesu, cakkavāḷesu devatā;
Yassānaṃ paṭiggaṇhanti, yañca Vesāliyā pure.
3. Rogāmanussadubbhikkha-sambhutaṃ tividhaṃ bhayaṃ;
Khippamantaradhāpesi, parittam taṃ bhaṇāma he.
4. Yānīdha bhūtāni samāgatāni,
bhumāni, vā yāni va antalikkhe.
sabbeva bhūtā sumanā bhavantu,
athopi sakkacca suṇantu bhāsitaṃ.
[4. *Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all be joyous; and may they listen attentively to these words:*]
5. Tasmā hi bhūtā nisāmetha sabbe,
mettam karotha mānusiyaṃ pajāya;
divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā.
[5. *Thus, O beings, listen attentively. May you all radiate lovingkindness to those human beings who, day and night, bring offerings to you. Therefore protect them well with vigilance.*]

6. Yaṃ kiñci vittaṃ idha vā huraṃ vā,
 saggesu vā yaṃ ratanaṃ paṇītaṃ;
 na no samaṃ atthi tathāgatena,
 idampi buddhe ratanaṃ paṇītaṃ;
 etena saccena suvatthi hotu.
 [6. Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.]
7. Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī
 samāhito;
 na tena dhammena samatthi kiñci, idampi dhamme ratanaṃ
 paṇītaṃ;
 etena saccena suvatthi hotu.
 [7. The serene Sakyan Sage had attained that Cessation, Detachment, Deathlessness and Exalted State. There is none equal to that Dhamma. This precious jewel is the Dhamma. By this truth may there be happiness.]
8. Yaṃ buddhaseṭṭho parivaṇṇayī sucim, samādhimānantarikañña-
 māhu;
 samādhinā tena samo na vijjati, idampi dhamme ratanaṃ paṇītaṃ;
 etena saccena suvatthi hotu.
 [8. The Supreme Buddha praised that purity, calling that as the concentration without an interval. There is none which is equal to that concentration. This precious jewel is the Dhamma. By this truth may there be happiness.]
9. Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti;
 te dakkhiṇeyyā sugatassa sāvaka, etesu dinnāni mahapphalāni;
 idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.
 [9. The Virtuous praise the eight individuals, that is the four pairs. They are the disciples of the Buddha and are worthy of offerings. Offerings given to them yield great results. This precious jewel is the Sangha. By this truth may there be happiness.]
10. Ye suppayuttā manasā daḷhena, nikkāmino gotamasāsanamhi;

te pattipattā amatam vigayha, laddhā mudhā nibbutim
bhuñjamānā.

idampi saṅghe ratanam paṇitam, etena saccena suvatthi hotu.

[10. With a steadfast mind, they applied themselves well in the dispensation of the Gotama Buddha, freed from defilements; on attaining their goal, enter into the Deathlessness. They experience the Peaceful State (Nibbana) freely attained. This precious jewel is the Sangha. By this truth may there be happiness.]

11. Yathindakhīlo pathavissito siyā, catubbhi vātehi asampakampiyo.
tathūpamam sappurisam vadāmi, yo ariyasaccāni avecca passati;
idampi saṅghe ratanam paṇitam, etena saccena suvatthi hotu.

[11. Just as a pillar deeply planted in the earth stands unshaken by the winds from the four quarters, so too, I declare, is the righteous one who comprehends the Noble Truths penetratively. This precious jewel is the Sangha. By this truth may there be happiness.]

12. Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni;
kiñcāpi te honti bhusam pamattā, na te bhavam aṭṭhamamādiyanti;
idampi saṅghe ratanam paṇitam, etena saccena suvatthi hotu.

[Those who realize the Noble Truths well taught by Him of profound wisdom, even though they may be negligent they will not take an eighth existence. This precious jewel is the Sangha. By this truth may there be happiness.]

13. Sahāvassa dassanasampadāya, tayassu dhammā jahitā bhavanti.
sakkāyadiṭṭhī vicikicchitañca, sīlabbatam vāpi yadatthi kiñci.

14. Catūhapāyehi ca vipbamutto, chaccābhiṭṭhānāni abhabba kātuṃ.
idampi saṅghe ratanam paṇitam, etena saccena suvatthi hotu.

[13-14. With his gaining of insight he abandons three states of mind, namely wrong view of self, sceptical doubts and (clinging to) rites & rituals, should there be any.

He is also totally freed from the four woeful states, and therefore incapable of committing the six major wrongdoings. This precious jewel is the Sangha. By this truth may there be happiness.]

15. Kiñcāpi so kamma karoti pāpakaṃ, kāyena vācā uda cetasā vā.
abhabba so tassa paṭicchadāya, abhabbatā diṭṭhapadassa vuttā.
idampi saṅghe ratanam paṇitam, etena saccena suvatthi hotu.

[15. Whatever bad deed one may do—in body, speech, or in mind—one cannot hide it. It has been proclaimed that such concealing is not possible for one who has seen the Path. This precious jewel is the Sangha. By this truth may there be happiness.]

16. Vanappagumbe yatha phussitagge, gimhanamase pathamasmim gimhe.

tathupamam dhammavaram adesayi, nibbanagamim paramam hitaya.

idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

[16. Just as woodland groves in the heat of the early summer month are crowned with blossoming flowers, even so is the sublime Dhamma taught for the highest benefit, leading to Nibbana. This precious jewel is the Buddha. By this truth may there be happiness.]

17. Varo varaññū varado varāharo, anuttaro dhammavaram adesayi;

idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

[17. The Supreme One, supreme knower, giving the supreme, bringing the supreme, taught the unsurpassed supreme Dhamma. This precious jewel is the Buddha. By this truth may there be happiness.]

18. Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ, virattacittāyatike bhavasmim;

te khīṇabījā avirūhichandā, nibbanti dhīrā yathāyaṃ padīpo.

idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

[18. Their past (kamma) is spent, not producing new (kamma), their minds not attached to future becoming; Their seed (for rebirth) have ceased, they have no more desire for rebirth. Those wise men extinguish as this lamp. This precious jewel is the Sangha. By this truth may there be happiness.]

19. Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va antalikkhe;
tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotu.

[19. Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Buddha, the Tathagata honoured by gods and humans.]

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

[20. Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Dhamma, the Thus Gone honoured by gods and humans.]

21. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi
hotūti.

[21. Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Sangha, the Thus Gone honoured by gods and humans.]

Ratanasuttaṃ niṭṭhitaṃ.

3) Mettasuttaṃ

Yassānubhāvato yakkhā, nevadassenti bhīsanam;
Yamhi cevānuyuñjanto, rattindivamatandino.
Sukhaṃ supati sutto ca, pāpaṃ kiñci na passati;
Evamādi guṇūpetam, parittaṃ tam bhaṇāma he.

[Due to the power of this (Metta Sutta), spirits did not manifest frightful sights. One who devotes himself to these teachings day and night diligently sleeps soundly and does not have any nightmare when asleep. Let us recite this protective discourse.]

1. Karaṇīyam’atthakusalena, yantasantaṃ padaṃ abhisamecca;
sakko ujū ca suhujū, ca, suvaco cassa mudu anatimānī.
2. Santussako ca subharo ca, appakicco ca sallahukavutti;
santindriyo ca nipako ca, appagabbho kulesvananugiddho.
3. Na ca khuddamācare kiñci, yena viññū pare upavadeyyum;
sukhinova khemino hontu, sabbasattā bhavantu sukhittā.

4. Ye keci pāṇabhūtatthi, tasā vā thāvarā v' anavasesā;
dīghā vā yeva mahantā, majjhimā rassakā aṇukathulā.
5. Diṭṭhā vā yeva adiṭṭhā, ye va dūre vasanti avidūre.
bhūtā va sambhavesī va, sabbasattā bhavantu sukhittā.
6. Na paro param nikubbetha, nātimaññetha kattraci na kiñci

byārosanā paṭighasaññā, nāññamaññassa
dukkhamiccheyya.

7. Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe;
evampi sabbabhūtesu, mānasam bhāvaye aparimāṇam.
8. Mettañca sabbalokasmi, mānasam bhāvaye aparimāṇam;
uddham adho ca tiriyañca, asambādham averamasapattam.
9. Tiṭṭham caram nisinno va, sayāno yāvatāssa vitamiddho,
etaṃ satim adhiṭṭheyya, brahmametaṃ vihāramidhamāhu.
10. Diṭṭhiñca anupaggamma, sīlavā dassanena sampanno;
kāmesu vineyya gedham, na hi jātuggabbhaseyya puna reti.

1. [This should be done by the one skilful in beneficial practices who wishes to attain penetrative realization of peaceful Nibbana: he is to be able, upright, very upright, compliant, pliant, not conceited;
2. contended, easy to support, with few duties, living lightly, have calm faculties, have matured wisdom, not impolite and is without greed on householders.
3. Let him not perform the slightest wrong for which wise men would censure him. (Let him reflect thus:) 'May all beings be happy and safe. May they have mental happiness;
4. whatever living beings that exist, without exception—be it trembling or unshakable; long or big or medium size; or short or small or plump;
5. those seen or not seen; those dwelling far or near; those born or those seeking rebirth—may all beings happy.'
6. Let him not deceive another nor despise anyone anywhere in anger or with illwill, let them not wish each other harm.
7. Just as a mother would protect her only child with her life, even so let one cultivate a boundless loving-kindness towards all beings.
8. Let him radiate boundless loving-kindness towards the entire world—above, below and across—unhindered, without anger and without hostility.

9. *Standing, walking, sitting or reclining—as long as he is without drowsiness—let him develop this mindfulness. This, they say, is 'sublime living' here.*
10. *Not holding on to wrong views—being virtuous, possessed of insight and totally eradicated desire for sensual objects—surely he will never come to be reborn in a womb again.]*

Mettasuttaṃ niṭṭhitam.

4) Khandhasuttaṃ

(1) Sabbāsīvisajātīnaṃ, dibbamantāgadam viya;
Yaṃ nāseti visaṃ ghoram, sesañcāpi parissayam.

1. *[Just like divine charms and divine medicines, this (Khandha-sutta) nullifies baneful poison and other perils of all the highly poisonous creatures.]*

(2) Āṇākkhettamhi sabbattha, sabbadā sabbapāṇīnaṃ;
Sabbassopi nivāreti, parittam taṃ bhaṇāma he.

2. *[In the scope of authority everywhere, always, for all beings this discourse prevents (the disasters). Let us recite this protective discourse now.]*

(3) Virūpakkhehi me mettam, mettam erāpathehi me;
chabyāputtehi me mettam, mettam kaṇhāgotamakehi ca.

3. *[May I have loving-kindness towards the Virūpakkhas; May I have loving-kindness towards the Erāpathas; May I have loving-kindness towards the Chabyāputtas; May I have loving-kindness towards the Kaṇhāgotamakas.]*

(4) Apādakehi me mettam, mettam dvipādakehi me.
catuppadehi me mettam, mettam bahuppadehi me.

4. *[May I have loving-kindness towards footless beings; May I have loving-kindness towards beings with two legs; May I have loving-kindness towards beings with four legs; May I have loving-kindness towards beings with many legs.]*

(5) Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako
mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

5. *[May footless beings not harm me; May beings with two legs not harm me;*

May beings with four legs not harm me; May beings with many legs not harm me.]

(6) Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
sabbe bhadraṇi passantu, mā kañci pāpamāgamā.

6. *[May all beings, all breathing things, all creatures (without exception) meet with good fortune. May none of them come to any evil.]*

(7) Appamāṇo buddho, appamāṇo dhammo;
appamāṇo saṅgho, pamāṇavantāni sarīsapāni;
ahivicchikā satapadī, uṇṇanābhī sarabū mūsikā.

7. *[Infinite is the Buddha, Infinite is the Dhamma, Infinite is the Sangha. Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, rats.]*

(8) Katā me rakkhā katā me parittā paṭikkamantu bhūtāni.
sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhānaṃ.

8. *[I have made the protection, I have made the safeguard. May the (harmful) beings depart.*

I pay homage to the Blessed One; homage to the seven Buddhas (Vipassī Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha Buddha, Koṇāgamana Buddha, Kassapa Buddha, Gotama Buddha)].

Khandhasuttaṃ niṭṭhitam

5) Morasuttaṃ

(1) Pūrentaṃ bodhisambhāre, nibbattaṃ morayoniyam;
Yena saṃvihitārakkhaṃ, mahāsattaṃ vanecarā.

(2) Cirassaṃ vāyamantāpi, neva sakkhimsu gaṇhitum;
“Brahmamantaṃ”ti akkhātam, parittaṃ taṃ bhaṇāma he.

(3) Udetayaṃ cakkhumā ekarājā,
harissavaṇṇo pathavippabhāso;
taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
tayājja guttā viharemu divasaṃ.

- (4)Ye brāhmaṇā vedagū sabbadhamme,
te me namo te ca maṃ pālayantu;
namatthu buddhānaṃ namatthu bodhiyā,
namo vimuttānaṃ namo vimuttiyā;
imaṃ so parittaṃ katvā, moro carati esanā.
- (5)Apetayaṃ cakkhumā ekarājā,
harissavaṇṇo pathavippabhāso;
taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
tayājja guttā viharemu rattiṃ.
- (6)Ye brāhmaṇā vedagū sabbadhamme,
te me namo te ca maṃ pālayantu;
namatthu buddhānaṃ namatthu bodhiyā,
namo vimuttānaṃ namo vimuttiyā;
imaṃ so parittaṃ katvā, moro vāsamakappayi.

Morasuttaṃ niṭṭhitaṃ

6) Vaṭṭasuttaṃ

- (1)Pūentaṃ bodhisambhāre, nibbattaṃ vaṭṭajātiyaṃ;
Yassa tejena dāvaggi, mahāsattaṃ vivajjayi.
- (2)Therassa Sāriputtassa, lokanāthena bhāsitaṃ;
Kappaṭṭhāyimaṃ mahātejaṃ, parittaṃ taṃ bhaṇāma he.
- (3)Atthi loke sīlaguṇo, saccaṃ soceyyanuddayā;
tena saccena kāhāmi, saccakiriyamuttamaṃ.
- (4)Āvejjetvā dhammabalaṃ, saritvā pubbake jine;
Saccabala'mavassāya, saccakiriyamakāsahaṃ.
- (5)Santi pakkhā apatanā, santi pādā avañcanā;
mātāpitā ca nikkhantā, jātaveda paṭikkama
- (6)Sahasacce kate mayhaṃ, mahāpajjalito sikhī;
vajjesi soḷasakarīsāni, udakaṃ patvā yathā sikhī;
saccena me samo natthi, esā me saccapāramī.

Vaṭṭasuttaṃ niṭṭhitaṃ

7) Dhajaggasuttam

Yassānussaranenāpi, antalikkhepi pāṇino;
Patiṭṭhamadhigacchanti, bhūmiyaṃ viya sabbathā.
Sabbupaddavajālamhā, yakkhacorādisambhavā;
Gaṇanā na ca muttānaṃ, parittāṃ taṃ bhaṇāma he.

Evam me sutam– ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme.

Tatra kho bhagavā bhikkhū āmantesi– “bhikkhavo”ti. “Bhadante”ti
te bhikkhū bhagavato paccassosum. Bhagavā etadavoca–

“Bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūḷho
ahosi. Atha kho, bhikkhave, sakko devānamindo deve tāvatimse
āmantesi–

‘Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim
samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ
ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā
lomahaṃso vā, so pahīyissati.

No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa
devarājassa dhajaggaṃ ullokeyyātha.

Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ
bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so
pahīyissati.

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha
varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi
vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha
īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo
devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’ti.

Taṃ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.

Taṃ kissa hetu? Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.

Ahañca kho, bhikkhave, evaṃ vadāmi— ‘sace tumhākaṃ, bhikkhave, araññagātānaṃ vā rukkhamūlagātānaṃ vā suññāgāragātānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye anussareyyātha—

‘itipi so bhagavā araham̐ sammāsambuddho

vijjācaraṇasampanno sugato lokavidū

anuttaro purisadammasārathi

sathā devamanussānaṃ buddho bhagavā’ti.

Mamaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha—

‘svākkhāto bhagavatā dhammo

sandiṭṭhiko akāliko

ehipassiko opaneyyiko

paccattaṃ veditabbo viññūhī’ti.

Dhammaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

No ce dhammaṃ anussareyyātha, atha saṅghaṃ

anussareyyātha—

‘suppaṭipanno bhagavato sāvakasaṅgho

ujuppaṭipanno bhagavato sāvakasaṅgho

ñāyappaṭipanno bhagavato sāvakasaṅgho

sāmīcippaṭipanno bhagavato sāvakasaṅgho,

yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

esa bhagavato sāvakasaṅgho,

āhuneyyo pāhuneyyo dakkhiṇeyyo
añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.
Saṅghaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Taṃ kissa hetu? tathāgato hi, bhikkhave, arahamaṃ
sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī
anutrāsī apalāyī'ti. idamavoca bhagavā. idamaṃ vatvāna sugato
athāparaṃ etadavoca satthā–

“Araññe rukkhamaṃ vā, suññāgāreva bhikkhavo;
anussaretha sambuddhaṃ, bhayaṃ tumhāka no siyā.

“No ce buddhaṃ sareyyātha, lokajeṭṭhaṃ narāsabhaṃ;
atha dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ.

“No ce dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ;
atha saṅghaṃ sareyyātha, puññakkhettaṃ anuttaraṃ.

“Evaṃ buddhaṃ sarantaṇaṃ, dhammaṃ saṅghaṃ
bhikkhavo;

bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessati.

Dhajaggasuttaṃ niṭṭhitaṃ

8) Āṭānāṭiyasuttaṃ

1. Appasannehi Nāthassa, sāsane sādhusammate;
Amanussehi caṇḍehi, sadā kibbisakāribhi.
2. Parisānaṃ catassannaṃ, ahimsāya ca guttiyā;
Yaṃ desesi Mahāvīro, parittaṃ taṃ bhaṇāma he.
3. Vipassissa ca namatthu, cakkhumantassa sirīmato;
Sikhissapi ca namatthu, sabbabhūtānukampino.
4. Vessabhussa ca namatthu, nhātakassa tapassino;
Namatthu kakusandhassa, mārasenāpamaddino.
5. Koṇāgamanassa namatthu, brāhmaṇassa vusīmato;
Kassapassa ca namatthu, vippamuttassa sabbadhi.
6. Aṅgirasassa namatthu, sakyaputtassa sirīmato;

- Yo imaṃ dhammaṃ desesi, sabbadukkhapanūdanam.
7. Ye cāpi nibbutā loke, yathābhutaṃ vipassisum;
Te janā apisuṇātha mahantā vītasārada.
8. Hitāṃ devamanussānaṃ yaṃ namassanti Gotamaṃ;
Vijjācaraṇasampannaṃ mahantaṃ vītasāradaṃ.
9. Ete caññe ca sambuddhā, anekasatakotiyo;
Sabbe Buddhā samasamā, sabbe Buddhā mahiddhikā.
10. Sabbe dasabalūpetā, vesārajjuhupāgatā;
Sabbe te paṭijānanti, āsabhaṃ thānamuttamaṃ.
11. Sīhanādaṃ nadante'te, parisāsu visārada;
Brahmacakkaṃ pavattenti, loke appaṭivattiyaṃ.
12. Upetā Buddha-dhammehi, aṭṭhārasahi nāyakā;
Bāttimsalakkhaṇupeta, sītānubyañjanādharā.
13. Byāmapabbhāya suppabhā, sabbe te munikuñjarā;
Buddhā sabbañño ete, sabbe khīṇasavā jinā.
14. Mahāpabhā mahātejā, mahāpaññā mahabbalā;
Mahakāruṇikā dhīrā, sabbesānaṃ sukhāvahā.
15. Dīpā nāthā paṭiṭṭhā ca, tāṇā leṇā ca pāṇinaṃ;
Gatī bandhu mahessāsā, saraṇā ca hitesino.
16. Sadevakassa lokassa, sabbe ete parāyaṇā;
Tesā'haṃ sirasā pāde, vandāmi purisuttame.
17. Vacasā manasā ceva, vandāmi'te Tathāgate;
Sayane āsane thāne, gamane cāpi sabbadā.
18. Sadā sukkhena rakkhantu, Buddhā santikarā tuvaṃ;
Tehi tvaṃ rakkhito santo, mutto sabbabhayehi ca.
19. Sabbarogā vinīmutto, sabbasantāpa vajjito;
Sabbaveram'atikkanto, nibbuto ca tuvaṃ bhava.
20. Tesāṃ saccena sīlena, khantimettābalena ca;
Tepi amhe'nurakkhantu, Arogena sukhena ca.
21. Puratthimasmim disābhāge, santi bhūtā mahiddhikā;
Tepi amhe'nurakkhantu, arogena sukhena ca.
22. Dakkhiṇasmim disābhāge, santi devā mahiddhikā;
Tepi amhe'nurakkhantu, arogena sukhena ca.

23. Pacchimasmiṃ disābhāge, santi nāgā mahiddhikā;
Tepi amhe'nurakkhantu, arogena sukkena ca.
24. Uttarasmiṃ disābhāge, santi yakkhā mahiddhika;
Tepi amhe'nurakkhantu, arogena sukkena ca.
25. Puratthimena Dhatarattho, dakkhiṇena Virūḷhako;
Pacchimena Virūpakkho, Kuvero uttaraṃ disaṃ.
26. Cattaro te mahārājā, lokapālā yasassino;
Tepi amhe'nurakkhantu, arogena sukkena ca.
27. Ākāsatthā ca bhūmaṭṭha, devā nāgā mahiddhikā;
Tepi amhe'nurakkhantu, arogena sukkena ca.
28. Iddhimanto ca ye devā, vasantā idha sāsane;
Tepi amhe'nurakkhantu, arogena sukkena ca.
29. Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā, sukhī dīghāyuko bhava.
30. Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino;
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

Āṭṭhānāṭṭiyasuttaṃ niṭṭhitam.

9) Aṅgulimālasuttaṃ

- (1) Parittaṃ yaṃ bhaṇantassa, nisinnaṭṭhānadhovanaṃ;
Udakampi vināseti, sabbameva parissayaṃ.
- (2) Sotthinā gabbhavuṭṭhānaṃ, yañca sādheti taṅkhaṇe;
Therassa'ṅgulimalassa, Lokanāthena bhāsitaṃ;
Kappaṭṭhāyiraṃ mahātejaṃ, parittaṃ taṃ bhaṇāma he.
- (3) Yatohaṃ, bhagini, ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā,
Tena saccena sotthi te hotu, sotthi gabbhassa

Aṅgulimālasuttaṃ niṭṭhitam.

10) Bojjhaṅga Suttas (i) Paṭhamagilānasuttam

Ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati ābādhiko dukkhito bāḷhagilāno. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamtvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca—

“Kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti? “Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvītā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. Katame satta?

Satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati;

Dhammavicayasambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati;

Vīriyasambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati;

Pītisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati;

Passaddhisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati;

Samādhisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati;

Upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulikātā abhiññāya sambodhāya nibbānāya samvattanti”ti.

“Taggha, bhagavā, bojjhaṅgā; taggha, sugata, bojjhaṅgā”ti.

Idamavoca bhagavā. Attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi. Vuṭṭhahi cāyasmā mahākassapo tamhā ābādha. Tathāpahīno cāyasmato mahākassapassa so ābādho ahosīti.

(ii) Dutiyagilānasuttaṃ

(‘...pe...’ in the followings means repetition. You should refer to a previous sentence or paragraph, as the case may be, for the repetition.)

Ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahāmoggallāno gijjhakūṭe pabbate viharati ābādhiko dukkhito bāḷhagilāno. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca—

“Kacci te, moggallāna, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti? “Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sattime, moggallāna, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulikātā abhiññāya sambodhāya nibbānāya samvattanti. Katame satta?

Satisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulikato abhiññāya sambodhāya nibbānāya samvattati;

...pe...

Upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya samvattati. Ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya samvattanti”ti.

“Taggha, bhagavā, bojjhaṅgā; taggha, sugata, bojjhaṅgā”ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandi. Vuṭṭhahi cāyasmā mahāmoggallāno tamhā ābādha. Tathāpahīno cāyasmato mahāmoggallānassa so ābādho ahoṣīti.

(iii) Tatiyagilānasuttam

Ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena bhagavā ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā mahācundo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahācundaṃ bhagavā etadavoca—“paṭibhantu taṃ, cunda, bojjhaṅgā”ti.

“Sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya samvattanti. Katame satta?

Satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya samvattati;

...pe...

Upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya samvattati. Ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya samvattanti”ti.

“Taggha, cunda, bojjhaṅgā; taggha, cunda, bojjhaṅgā”ti.

Idamavocāyasmā cundo. samanūñño satthā ahosi. vuṭṭhahi ca
bhagavā tamhā ābādhā. tathā
pahīno ca bhagavato so ābādho ahosīti.

(iv) Bojjhaṅga Sutta from the Eleven Great Paritta Discourses

1. Saṃsāre saṃsarantānaṃ, sabbadukkhavināsane;
Satta dhamme ca bojjhaṅge, mārasenāpamaddane.
2. Bujjhitvā ye c’ime sattā, tibhavā muttakuttamā;
Ajātimajarābyādhim, amataṃ nibbhayaṃ gatā.
3. Evāmādiḡuṇūpetam, anekaguṇasaṅgham;
Osadhañca imaṃ mantam, bojjhaṅgañca bhaṇāma he.
4. Bojjhaṅgo sati saṅkhāto, dhammānaṃ vicayo tathā;
Vīriyaṃ pīti pasaddhi, bojjhaṅgā ca tathāpare.
5. Samādhupekkhā bojjhaṅgā, satte’te sabbadassinā;
Muninā sammadakkhātā, bhāvitā bahulīkatā.
6. Saṃvattanti abhiññāya, nibbānāya ca bodhiyā;
Etena saccavajjena, sotthi te hotu sabbadā.
7. Ekasmim samaye Nātho, Moggallānañca Kassapaṃ;
Gilāne dukkhite disvā, bojjhaṅge satta desayī.
8. Te ca taṃ abhinanditvā, rogā muccimsu taṅkhaṇe;
Etena saccavajjena, sotthi te hotu sabbadā.
9. Ekaḍā Dhammarājāpi, gelaññenā’bhipīḷito;
Cundattherena taṃyeva, bhaṇāpetvāna sādaram.
10. Sammoditvāna ābādhā, tamhā vuṭṭhāsi ṭhānaso,
Etena saccavajjena, sotthi te hotu sabbadā.
11. Pahīnā te ca ābādhā, tiṇṇannampi mahesinam;
Maggahatā kilesāva, pattā’nuppattidhammataṃ;
Etena saccavajjena, sotthi te hotu sabbadā.

Bojjhaṅgasuttam niṭṭhitam.

11) Pubbaṅhasuttam

1. Yam dunnimittam avamaṅgalañca,
Yo cā'manāpo sakuṇassa saddo;
Pāpaggaho dussupinam akantam,
Buddhānubhāvena vināsa'mentu
2. Yam dunnimittam avamaṅgalañca,
Yo cā'manāpo sakuṇassa saddo;
Pāpaggaho dussupinam akantam,
Dhammānubhāvena vināsa'mentu
3. Yam dunnimittam avamaṅgalañca,
Yo cā'manāpo sakuṇassa saddo;
Pāpaggaho dussupinam akantam,
Saṃghānubhāvena vināsa'mentu
4. Dukkappattā ca nidukkhā,
Bhayappattā ca nibbhayā;
Sokappattā ca nissokā,
Hontu sabbepi paṇino.
5. Ettāvata ca amhehi sambhataṃ puññasampadam;
Sabbe devā'numodantu sabbasampattisiddhiyā.
6. Dānam dadantu saddhāya, sīlam rakkhantu sabbadā;
Bhāvanābhiratā hontu, gacchantu devatā'gatā.
7. Sabbe Buddhā balappattā, paccekānañca yam balam;
Arahantānañca tejena, rakkham bandhāmi sabbaso.
8. Yam kiñci vittaṃ idha vā huram vā,
saggesu vā yam ratanam paṇitam;
na no samam atthi tathāgatena,
idampi Buddhē ratanam paṇitam;
etena saccena suvatthi hotu.
9. Yam kiñci vittaṃ idha vā huram vā,
saggesu vā yam ratanam paṇitam;
na no samam atthi tathāgatena,
idampi Dhamme ratanam paṇitam;
etena saccena suvatthi hotu.

10. Yam kiñci vittaṃ idha vā huram vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena,
idampi Saṃghe ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.
11. Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Buddhānubhavana, sadā sukhī bhavantu te.
12. Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Dhammānubhavana, sadā sukhī bhavantu te.
13. Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Saṃghānubhavana, sadā sukhī bhavantu te.
14. Mahākāruṇiko Nātho, hitāya sabbapāṇinaṃ;
Pūretvā pāramī sabbā, patto sambodhimuttamaṃ;
Etena saccavajjena, sotthi te hotu sabbadā.
15. Jayanto bodhiyā mūle, Sakyānaṃ nandivaḍḍhano,
Evameva jayo hotu, jayassu jayamaṅgale.
16. Aparājitapallaṅke, sīse puthuvipukkhaḷe,
Abhiseke sabbabuddhānaṃ, aggappatto pamodati.
17. Sunakkhattaṃ sumaṅgalaṃ supphātaṃ suhuṭṭhitaṃ;
sukhaṇo sumuhutto ca, suyiṭṭhaṃ brahmacārisu.
18. Padakkhiṇaṃ kāyakammaṃ vācākammaṃ padakkhiṇaṃ
Padakkhiṇaṃ manokammaṃ paṇīdhi te padakkhiṇe.
19. Padakkhiṇāni katvāna, labhantatthe padakkhiṇe.
Te atthaladdhā sukhitā viruḷhā Buddhasāsane;
Arogā sukhitā hotha, saha sabbehi nātibhi.

1. *[By the power of the Buddha may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.*

2. *By the power of the Dhamma may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.*

3. *By the power of the Sangha may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.*
4. *May all beings who are suffering be free from suffering; may all beings who are in fear be free from fear; may all beings who are in grief be free from grief.*
5. *May all deities rejoice in this merit which we have thus acquired. May it brings about all achievements.*
6. *May all be able to perform giving with faith; may all safeguard their morality always. May all be delighted to meditate.*
7. *By the (protective) power of Buddhas, Pacceka Buddhas and Arahants I fortify the protection in every way.*
8. *Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.*
9. *Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Dhamma. By this truth may there be happiness.*
10. *Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Dhamma. By this truth may there be happiness.*
11. *May all blessings be upon you. May all deities protect you. By the power of the Buddha may you be happy always.*
12. *May all blessings be upon you. May all deities protect you. By the power of the Dhamma may you be happy always.*
13. *May all blessings be upon you. May all deities protect you. By the power of the Sangha may you be happy always.*
14. *The most compassionate Lord had fulfilled all the perfections for the welfare of all beings and had attained the supreme enlightenment. By this truth may there be well-being for you always.*
15. *Just as the Lord, the most affectionate of the Sakyas was victorious at the foot of the Bo tree, so also may the victory be to you and may you be successful in all the auspicious conquests.*
16. *The Lord had attained the Noble State on the Un-conquerable Seat, on the most sacred earth consecrated by all the Buddhas and rejoiced.*
17. *May good planets, excellent blessings, good daybreak, good waking up, good moment, good instance, and good oblations to the sages be to you.*

18. *May the bodily deeds be reverential; may the speech (deeds) be reverential; may the mental (deeds) be reverential. May be resolute in these reverential matters.*

19. *Having done the reverential deeds, may you obtain reverential gains; Having obtained them may you be happy and make progress in the Buddha's dispensation. May you and all your relatives be happy and free from sickness.]*

Pubbaṅhasuttaṃ niṭṭhitam.

Parittapāḷi niṭṭhitam.

~ ~ ~

Mahāsatipaṭṭhānasuttaṃ

(To be divided into fourteen days for chanting)

Evam me sutam— ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi— “bhikkhavo”ti. “Bhaddante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—

Uddeso

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

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

Uddeso niṭṭhito.

Kāyānupassanā ānāpānapabbam

Kathañca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam pañdhāya parimukham satim upaṭṭhapetvā. So satova assasati, satova passasati. Dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti. Rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti. ‘Sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati. ‘passambhayam kāyasaṅkhāram assasissāmī’ti sikkhati, ‘passambhayam kāyasaṅkhāram passasissāmī’ti sikkhati.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīgham vā añchanto ‘dīgham añchāmī’ti pajānāti, rassam vā añchanto ‘rassam añchāmī’ti pajānāti evameva kho, bhikkhave, bhikkhu dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti, rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti. ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati, ‘passambhayam kāyasaṅkhāram assasissāmī’ti sikkhati, ‘passambhayam kāyasaṅkhāram passasissāmī’ti sikkhati. iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānapabbam niṭṭhitam.

Kāyānupassanā iriyāpathapabbam

Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, t̥hito vā ‘t̥hitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti, yathā yathā vā panassa kāyo pañihito hoti, tathā tathā nam pajānāti. Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam niṭṭhitam.

Kāyānupassanā sampajānapabbam

Puna caparam, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate t̥hite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Iti ajjhattam vā ...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Sampajānapabbam niṭṭhitam.

Kāyānupassanā paṭikūlamanasikārapabbam

Puna caparam, bhikkhave, bhikkhu imameva kāyam uddham pādatalā adho kesamatthakā tacapariyantam pūram

nānappakārassa asucino paccavekkhati– ‘atthi imasmim kāye kesā lomā nakhā dantā taco, māmsam nhāru aṭṭhi aṭṭhimiñjam vakkam, hadayam yakanam kilomakam pihakam papphasam, antam antagunam udariyam karisam pittam semham pubbo lohitaṃ sedo medo, assu vasā kheḷo singhāṇikā lasikā muttan’ti.

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhañṇassa, seyyathidaṃ sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameṇaṃ cakkhumā puriso muñcivā paccavekkheyya– ‘ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho, bhikkhave, bhikkhu imameva kāyam uddham pādatalā adho kesamatthakā tacapariyantaṃ pūram nānappakārassa asucino paccavekkhati– ‘atthi imasmim kāye kesā lomā ...pe... muttan’ti.

Iti ajjhataṃ vā ...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

Kāyānupassanā dhātumanasikārapabbaṃ

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyam yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati– atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti.

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim vadhivā catumahāpathe bilaso vibhajivā nisinno assa, evameva kho, bhikkhave, bhikkhu imameva kāyam yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati– ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti.

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe... evampi kho, bhikkhave, bhikkhu kāye kāyā nupassī viharati.

Dhātumanasikārapabbam niṭṭhitam. (Until here for one day)

Kāyānupassanā navasivathikapabbam

Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam ekāhamatam vā dvīhamatam vā tīhamatam vā uddhumātakam vinīlakam vipubbakajātam. so imameva kāyam upasamharati— ‘ayampi kho kāyo evamdhammo evambhāvī evam-anatīto’ ti.

Iti ajjhattam vā ...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam kākehi vā khajjamānam kulalehi vā khajjamānam gijjhehi vā khajjamānam kaṅkehi vā khajjamānam sunakhehi vā khajjamānam byagghehi vā khajjamānam dipīhi vā khajjamānam siṅgālehi vā khajjamānam vividhehi vā paṇakajātehi khajjamānam. So imameva kāyam upasamharati— ‘ayampi kho kāyo evamdhammo evambhāvī evam-anatīto’ ti.

Iti ajjhattam vā ...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam aṭṭhikasaṅkhalikam samaṃsalohitam nhārusambandham ...pe... aṭṭhikasaṅkhalikam nimāsalohitamakkhitam nhārusambandham ...pe... aṭṭhikasaṅkhalikam apagatamaṃsalohitam nhārusambandham ...pe... aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikam aññena pādaṭṭhikam aññena goppakaṭṭhikam aññena jaṅghaṭṭhikam aññena ūruṭṭhikam aññena kaṭiṭṭhikam aññena phāsukaṭṭhikam aññena piṭṭhiṭṭhikam aññena khandhaṭṭhikam aññena gīvaṭṭhikam aññena hanukaṭṭhikam aññena dantaṭṭhikam aññena sīsakaṭāham. So imameva kāyam

upasaṃharati— ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

Iti ajjhataṃ vā ...pe... viharati.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...pe... aṭṭhikāni puñjakitāni terovassikāni ...pe... aṭṭhikāni pūṭini cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati— ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa satī paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbaṃ niṭṭhitam.

Cuddasa kāyānupassanā niṭṭhitā.

Vedanānupassanā

Kathaṅca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti. sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘sāmisaṃ dukkhaṃ

vedanaṃ vedayāmi'ti pajānāti, nirāmiṣaṃ vā dukkhaṃ vedanaṃ vedayamāno 'nirāmiṣaṃ dukkhaṃ vedanaṃ vedayāmi'ti pajānāti. sāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'sāmiṣaṃ adukkhamasukhaṃ vedanaṃ vedayāmi'ti pajānāti, nirāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'nirāmiṣaṃ adukkhamasukhaṃ vedanaṃ vedayāmi'ti pajānāti. iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati. Samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. 'atthi vedanā'ti vā paṇassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. evampi
kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

Cittānupassanā

Kathaṅca pana, bhikkhave, bhikkhu citte cittānupassī viharati? idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānāti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ cittaṃ'ti pajānāti. sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti, vītadosaṃ vā cittaṃ 'vītadosaṃ cittaṃ'ti pajānāti. samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānāti, vītamohaṃ vā cittaṃ 'vītamohaṃ cittaṃ'ti pajānāti. saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittaṃ'ti pajānāti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānāti. mahaggataṃ vā cittaṃ 'mahaggataṃ cittaṃ'ti pajānāti, amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti pajānāti. sauttaraṃ vā cittaṃ 'sa-uttaraṃ cittaṃ'ti pajānāti, anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānāti. samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ

cittan'ti pajānāti. vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānāti. avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti. iti ajjhataṃ vā citte cittaṇupassī viharati, bahiddhā vā citte cittaṇupassī viharati, ajjhatabahiddhā vā citte cittaṇupassī viharati. samudayadhammānupassī vā cittaṃim viharati, vayadhammānupassī vā cittaṃim viharati, samudayavayadhammānupassī vā cittaṃim viharati, 'atthi cittaṃ'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. evampi kho, bhikkhave, bhikkhu citte cittaṇupassī viharati.

Cittānupassanā niṭṭhitā. (Until here for one day)

Dhammānupassanā nīvaraṇapabbhaṃ

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati? idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ 'natthi me ajjhataṃ kāmacchando'ti pajānāti, yathā ca anuppanassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppanassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ byāpādo'ti pajānāti, yathā ca anuppanassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppanassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhataṃ thinamiddhaṃ ‘atthi me ajjhataṃ thinamiddhaṃ’ti pajānāti, asantaṃ vā ajjhataṃ thinamiddhaṃ ‘natthi me ajjhataṃ thinamiddhaṃ’ti pajānāti, yathā ca anuppanassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppanassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ ‘atthi me ajjhataṃ uddhaccakukkuccaṃ’ti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ ‘natthi me ajjhataṃ uddhaccakukkuccaṃ’ti pajānāti, yathā ca anuppanassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppanassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhataṃ vicikicchaṃ ‘atthi me ajjhataṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhataṃ vicikicchaṃ ‘natthi me ajjhataṃ vicikicchā’ti pajānāti, yathā ca anuppanāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppanāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati ‘atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbaṃ niṭṭhitaṃ.

Dhammānupassanā khandhapabbaṃ

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha, bhikkhave, bhikkhu— ‘iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo, iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthaṅgamo’ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbam niṭṭhitam.

Dhammānupassanā āyatanapabbam

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti,

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati. samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva

ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Āyatanapabbam niṭṭhitam.

Dhammānupassanā bojjaṅgapabbam

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjaṅgesu. kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjaṅgesu? idha, bhikkhave, bhikkhu santam vā ajjhattam satisambojjaṅgam ‘atthi me ajjhattam satisambojjaṅgo’ti pajānāti, asantam vā ajjhattam satisambojjaṅgam ‘natthi me ajjhattam satisambojjaṅgo’ti pajānāti, yathā ca anuppanassa satisambojjaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa satisambojjaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

Santam vā ajjhattam dhammavicayasambojjaṅgam ‘atthi me ajjhattam dhammavicayasambojjaṅgo’ti pajānāti, asantam vā ajjhattam dhammavicayasambojjaṅgam ‘natthi me ajjhattam dhammavicayasambojjaṅgo’ti pajānāti, yathā ca anuppanassa dhammavicayasambojjaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa dhammavicayasambojjaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

Santam vā ajjhattam vīriyasambojjaṅgam ‘atthi me ajjhattam vīriyasambojjaṅgo’ti pajānāti, asantam vā ajjhattam vīriyasambojjaṅgam ‘natthi me ajjhattam vīriyasambojjaṅgo’ti pajānāti, yathā ca anuppanassa vīriyasambojjaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa vīriyasambojjaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

Santaṃ vā ajjhataṃ pītisaṃbojjhaṅgaṃ ‘atthi me ajjhataṃ pītisaṃbojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ pītisaṃbojjhaṅgaṃ ‘natthi me ajjhataṃ pītisaṃbojjhaṅgo’ti pajānāti, yathā ca anuppanassa pītisaṃbojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa pītisaṃbojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppanassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppanassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppanassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati. samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati ‘atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva

ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbam niṭṭhitam (Until here for one day).

Dhammānupassanā saccapabbam

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Paṭhamabhāṅavāro niṭṭhito.

Dukkhasaccaniddeso

Katamaṅca, bhikkhave, dukkham ariyasaccam? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampiccham na labhati tampi dukkham, saṅkhittena pañcupādānakkhandhā dukkhā.

Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānam pātubhāvo āyatanānam paṭilābho, ayam vuccati, bhikkhave, jāti.

Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccam pāliccam valittacatā

āyuno saṁhāni indriyānaṁ paripāko, ayaṁ vuccati, bhikkhave, jarā.

Katamañca, bhikkhave, maraṇaṁ? Yaṁ tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṁ vuccati, bhikkhave, maraṇaṁ.

Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṁ antosoko antoparisoko, ayaṁ vuccati, bhikkhave, soko.

Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṁ paridevitattaṁ, ayaṁ vuccati, bhikkhave, paridevo.

Katamañca, bhikkhave, dukkhaṁ? yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ kāyikaṁ asātaṁ kāyasamphassaṁ dukkhaṁ asātaṁ vedayitaṁ, idaṁ vuccati, bhikkhave, dukkhaṁ.

Katamañca, bhikkhave, domanassaṁ? yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ cetasikaṁ asātaṁ manosamphassaṁ dukkhaṁ asātaṁ vedayitaṁ, idaṁ vuccati, bhikkhave, domanassaṁ.

Katamo ca, bhikkhave, upāyāso? yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṁ upāyāsitattaṁ, ayaṁ vuccati, bhikkhave, upāyāso.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho? idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṁ saṅgati samāgamo samodhānaṁ missībhāvo, ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.

Katamo ca, bhikkhave, piyehi vippayogo dukkho? idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhim asaṅgati asamāgamo asamodhānaṃ amissibhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ? jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati— ‘aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti. na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati— ‘aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti. na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti. na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ti. na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyū’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? seyyathidaṃ— rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho,

viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā. idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

Samudayasaccaniddeso

Katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ— kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke ...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhuviññāṇaṃ loke... sotaviññāṇaṃ loke... ghānaviññāṇaṃ loke... jivhāviññāṇaṃ loke... kāyaviññāṇaṃ loke... manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke...

manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbataṇhā loke... dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Idam vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

(Until here for one day)

Nirodhasaccaniddeso

Katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yam loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotam loke ...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhuvīññāṇaṃ loke... sotavīññāṇaṃ loke... ghānavīññāṇaṃ loke... jivhāvīññāṇaṃ loke... kāyavīññāṇaṃ loke... manovīññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke ... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpaṇhā loke... saddaṇhā loke... gandhaṇhā loke...
rasaṇhā loke... phoṭṭhabbaṇhā loke... dhammaṇhā loke
piyarūpaṃ sātārūpaṃ, etthesā ṇhā pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Rūpavitakko loke... saddavitakko loke... gandhavitakko
loke... rasavitakko loke... phoṭṭhabbavitakko loke...
dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā ṇhā
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke... saddavicāro loke... gandhavicāro loke...
rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke
piyarūpaṃ sātārūpaṃ, etthesā ṇhā pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati. Idaṃ vuccati, bhikkhave,
dukkhanirodhaṃ ariyasaccaṃ.

Maggasaccaniddeso

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ-
sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto
sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī.

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

Katamo ca, bhikkhave, sammāsaṅkappo?
Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo,
ayaṃ vuccati bhikkhave, sammāsaṅkappo.

Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī
pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī
samphappalāpā veramaṇī, ayaṃ vuccati, bhikkhave, sammāvācā.

Katamo ca, bhikkhave, sammākammanto? Pāṇātipātā veramaṇī
adinnādānā veramaṇī kāme

sumicchācārā veramaṇī, ayaṃ vuccati, bhikkhave, sammākammanto.

Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitam kappeti, ayaṃ vuccati, bhikkhave, sammā-ājīvo.

Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

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

Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avittakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca

pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati,
bhikkhave, sammāsamādhī. Idaṃ vuccati, bhikkhave,
dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā
vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā
dhammesu dhammānupassī viharati. Samudayadhammānupassī vā
dhammesu viharati, vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi
dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci
loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati catūsu ariyasaccesu.

*Saccapabbam niṭṭhitam.
Dhammānupassanā niṭṭhitā.*

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

Tiṭṭhantu, bhikkhave, sattavassāni. Yo hi koci, bhikkhave,
ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ...pe...
pañca vassāni... cattāri vassāni... tīṇi vassāni... dve
vassāni...ekam vassaṃ...

Tiṭṭhatu, bhikkhave, ekam vassaṃ. Yo hi koci, bhikkhave, ime
cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnaṃ
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā;
sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave,
ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ...pe...
pañca māsāni... cattāri māsāni... tīṇi māsāni ... dve māsāni...
ekam māsam... aḍḍhamāsam...

Tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānāti. Iti yaṃ taṃ vuttaṃ, idame taṃ paṭicca vuttan'ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsatipaṭṭhānasuttaṃ niṭṭhitaṃ. (Until here for one day)

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Paṭiccasamuppādavibhaṅgo

Suttantabhājanīyaṃ

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

Tattha katamā avijjā? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ– ayaṃ vuccati “avijjā”.

Tattha katame avijjāpaccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Tattha katamo puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā– ayaṃ vuccati “puññābhisaṅkhāro”.

Tattha katamo apuññābhisaṅkhāro? Akusalā cetanā kāmāvacarā– ayaṃ vuccati “apuññābhisaṅkhāro”.

Tattha katamo āneñjābhisaṅkhāro? Kusalā cetanā arūpāvacarā– ayaṃ vuccati “āneñjābhisaṅkhāro”.

Tattha katamo kāyasaṅkhāro? Kāyasañcetanā kāyasaṅkhāro, vacīsañcetanā vacīsaṅkhāro, manosañcetanā cittasaṅkhāro. Ime vuccanti “avijjāpaccayā saṅkhārā”.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhaviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ– idaṃ vuccati “saṅkhārapaccayā viññāṇaṃ”.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho– idaṃ vuccati “nāmaṃ”. Tattha katamaṃ rūpaṃ? Cattāro mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ– idaṃ vuccati “rūpaṃ”. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati “viññāṇapaccayā nāmarūpaṃ”.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ– idaṃ vuccati “nāmarūpapaccayā saḷāyatanaṃ”.

Tattha katamo saḷāyatanapaccayā phasso? Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso– ayaṃ vuccati “saḷāyatanapaccayā phasso”.

Tattha katamā phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā,

jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā– ayaṃ vuccati “phassapaccayā vedanā”.

Tattha katamā vedanāpaccayā taṇhā? Rūpatāṇhā, saddatāṇhā, gandhatāṇhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammatāṇhā– ayaṃ vuccati “vedanāpaccayā taṇhā”.

Tattha katamaṃ taṇhāpaccayā upādānaṃ? Kāmuḍānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ– idaṃ vuccati “taṇhāpaccayā upādānaṃ”.

Tattha katamo upādānapaccayā bhavo? Bhavo duvidhena– atthi kammabhavo, atthi upapattibhavo. Tattha katamo kammabhavo? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro– ayaṃ vuccati “kammabhavo”. Sabbampi bhavagāmikammaṃ kammabhavo.

Tattha katamo upapattibhavo? Kāmbhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññānāsaññābhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo– ayaṃ vuccati “upapattibhavo”. Iti ayañca kammabhavo, ayañca upapattibhavo. Ayaṃ vuccati “upādānapaccayā bhavo”.

Tattha katamā bhavapaccayā jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti, khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho– ayaṃ vuccati “bhavapaccayā jāti”.

Tattha katamaṃ jātipaccayā jarāmarāṇaṃ? Atthi jarā, atthi marāṇaṃ. Tattha katamā jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko– ayaṃ vuccati “jarā”.

Tattha katamaṃ marāṇaṃ? Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu marāṇaṃ kālakiriyā khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo– idaṃ vuccati “marāṇaṃ”. Iti ayañca jarā, idañca marāṇaṃ. Idaṃ vuccati “jātipaccayā jarāmarāṇaṃ”.

Tattha katamo soko? Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa,

sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattam antosoko antoparisoko cetaso parijjhāyanā domanassam sokasallam– ayam vuccati “soko”.

Tattha katamo paridevo? Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam vācā palāpo vippalāpo lālappo lālappanā lālappitattam– ayam vuccati paridevo”.

Tattha katamam dukkham? Yam kāyikam asātam kāyikam dukkham kāyasamphassajam asātam dukkham vedayitam kāyasamphassajā asātā dukkhā vedanā– idam vuccati “dukkham”.

Tattha katamam domanassam? Yam cetasikam asātam, cetasikam dukkham, cetosamphassajam asātam dukkham vedayitam, cetosamphassajā asātā dukkhā vedanā– idam vuccati “domanassam”.

Tattha katamo upāyāso? Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittam upāyāsittam– ayam vuccati “upāyāso”.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti, evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānam hoti, pātubhāvo hoti. Tena vuccati “evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti.

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Dhammacakkappavattanasuttaṃ

Ekam̐ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi— “dveme, bhikkhave, antā pabbajītena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasamhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

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

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ— jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ— saṃkhattena pañcupādānakkhandhā dukkhā. Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ— yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ— kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ— yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ— ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi ...pe... sammāsamādhi.

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

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

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

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

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamaṇussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsīṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamaṇussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsīṃ. Ñāṇaṇca pana me dassanaṃ udapādi– ‘akuppā me vimutti, ayamantimā jāti, natthidāni punabbhavo’”ti. Idamavoca bhagavā. Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Imasmiṇca pana veyyākaraṇasmim bhaññamaṇe āyasmato koṇḍañṇassa virajaṃ vītamalaṃ dhammacakkaṃ udapādi– “yaṃ kiṇci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti.

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

Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamaṇussāvesuṃ– “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ...pe... yāmaṃ devā ...pe... tusitā devā ...pe... nimmānaratī devā ...pe... paranimmitavasavattī devā ...pe... brahmakāyikā devā saddamaṇussāvesuṃ– “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ

pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā
kenaci vā lokasmin”ti.

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

Atha kho bhagavā imaṃ udānaṃ udānesi– “aññāsi vata,
bho, koṇḍañño, aññāsi vata, bho, koṇḍañño”ti! Iti hidaṃ
āyasmato koṇḍaññaṃsa ‘aññāsikoṇḍañño’ tveva nāmaṃ ahoṣīti.

Atha kho āyasmā aññāsikoṇḍañño diṭṭhadhammo pattadhammo
viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho
vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane
bhagavantaṃ etadavoca– “Labheyyāhaṃ bhante, bhagavato santike
pabbajjāṃ, labheyyaṃ upasampadaṃ”ti.

“Ehi bhikkhū”ti bhagavā avoca– “Svākkhāto dhammo, cara
brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tassa
āyasmato upasampadā ahoṣīti.

~ ~ ~

Anattalakkhaṇasuttaṃ

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane
migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi–
“bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosūṃ.
Bhagavā etadavoca–

“Rūpaṃ, bhikkhave, anattā. Rūpañca hidaṃ, bhikkhave,
attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya samvatteyya, labbhettha
ca rūpe– ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.
Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya

saṁvattati, na ca labbhati rūpe– ‘evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahoṣī’ti.

Vedanā anattā. Vedanā ca idaṁ, bhikkhave, attā abhavissa, nayidaṁ vedanā ābādhāya saṁvatteyya, labbhettha ca vedanāya– ‘evaṁ me vedanā hotu, evaṁ me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṁvattati, na ca labbhati vedanāya– ‘evaṁ me vedanā hotu, evaṁ me vedanā mā ahoṣī’ti.

Saññā anattā ...pe...

Sañkhārā anattā. Sañkhārā ca idaṁ, bhikkhave, attā abhavissamsu, nayidaṁ sañkhārā ābādhāya saṁvatteyyuṁ, labbhettha ca sañkhāresu– ‘evaṁ me sañkhārā hontu, evaṁ me sañkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, sañkhārā anattā, tasmā sañkhārā ābādhāya saṁvattanti, na ca labbhati sañkhāresu– ‘evaṁ me sañkhārā hontu, evaṁ me sañkhārā mā ahesun’ti.

Viññāṇaṁ anattā. Viññāṇaṁ ca idaṁ, bhikkhave, attā abhavissa, nayidaṁ viññāṇaṁ ābādhāya saṁvatteyya, labbhettha ca viññāṇe– ‘evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṁvattati, na ca labbhati viññāṇe– ‘evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahoṣī’ti.

Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā’ti? “Aniccaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā’ti? “Dukkhaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ– ‘etaṁ mama, esohamasmi, eso me attā’ti? “No hetuṁ, bhante”.

“Vedanā... saññā... sañkhārā... viññāṇaṁ niccaṁ vā aniccaṁ vā’ti?

“Aniccaṁ, bhante”. “Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā’ti? “Dukkhaṁ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum– ‘etaṃ mama, esoḥamasmi, eso me attā’”ti? “No hetāṃ, bhante”.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbāṃ rūpaṃ– ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgatapaccuppannā ajjhata vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā– ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Yā kāci saññā ...pe...

Ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā– ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbāṃ viññānaṃ– ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ.

Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

~ ~ ~

Pabbajita-abhiṇhasuttam

Dasayime, bhikkhave, dhammā pabbajitena abhiṇham paccavekkhitabbā. katame dasa?

- (1)‘vevaṇṇiyamhi ajjhupagato’ti pabbajitena abhiṇham paccavekkhitabbam;
- (2)‘parapaṭibaddhā me jīvikā’ti pabbajitena abhiṇham paccavekkhitabbam;
- (3)‘añño me ākappo karaṇīyo’ti pabbajitena abhiṇham paccavekkhitabbam;
- (4)‘kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiṇham paccavekkhitabbam;
- (5)‘kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī’ti pabbajitena abhiṇham paccavekkhitabbam;
- (6)‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti pabbajitena abhiṇham paccavekkhitabbam;
- (7)‘kammassakomhi kammaḍāyādo kammayoni kammabandhu kammaṭṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakam vā tassa ḍāyādo bhavissāmī’ti pabbajitena abhiṇham paccavekkhitabbam;
- (8)‘kathambhūtassa me rattindivā vītivattantī’ti pabbajitena abhiṇham paccavekkhitabbam;
- (9)‘kacci nu kho ahaṃ suññāgāre abhiramāmī’ti pabbajitena abhiṇham paccavekkhitabbam;
- (10) ‘atthi nu kho me uttari manussadhammo alamariyaññadassanaviseso adhigato, yenāham pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī’ti pabbajitena

abhiñhaṃ paccavekkhitabbaṃ. Ime kho, bhikkhave, dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā.

[These ten dhammas must be reflected upon again and again by one who has gone forth (i.e. renounced the household life). What are these ten? :

1. *“I am now changed (from that of a layman) into a different mode of life.” This must be reflected upon again and again by one who has gone forth.*
2. *“My life depends on others.” This must be reflected upon again and again.*
3. *“I must now behave in a different manner (i.e. different from lay people’s behavior)” This must be reflected upon again and again.*
4. *“Does my mind censure myself regarding my morality (sīla)?” This must be reflected upon again and again.*
5. *“Do my wise companions in the holy life, having known, censure me regarding my morality?” This must be reflected upon again and again.*
6. *“All those who are dear and pleasing to me are subject to change, subject to separation (i.e. death)” This must be reflected upon again and again.*
7. *“Kamma is my possessions, Kamma is my inheritance, Kamma is my source, Kamma is my relative, and Kamma is my shelter. Whatever Kamma I do, be it good or evil, to that I will be heir” This must be reflected upon again and again.*
8. *“How do I spend my nights and days?” This must be reflected upon again and again.*
9. *“Do I delight in solitude?” This must be reflected upon again and again.*
10. *“Have I attained superhuman states? Have I attained that higher wisdom so that when I am questioned (on this point) by*

my companions in the holy life at the last moment (when death is approaching) I will have no occasion to be depressed?” This must be reflected upon again and again.]

~ ~ ~

Lovingkindness—Aspiration—Sharing of Merits
(On every Uposatha-day)

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe
attabhāvapariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā,
sabbe devā, sabbe manussā, sabbe vinipātikā—

averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānam pariharantu.
Dukkhā muccantu, yathā laddhasampattito māvigacchantu,
kammassakā.

*[May all beings, all breathing things, all creatures, all individuals, all personalities, all females, all males, all noble ones, all non-noble ones, all deities, all humans, all those in the four woeful planes:—
be free from enmity, free from mental suffering, free from physical suffering,
may they take care of themselves happily; may they be free from suffering;
may whatever they have obtained not be lost; they are owners of their
Kamma.]*

Puratthimāya disāya, pacchimāya disāya,
uttarāya disāya, dakkhiṇāya disāya,
puratthimāya anudisāya, pacchimāya anudisāya,
uttarāya anudisāya, dakkhiṇāya anudisāya,
heṭṭhimāya disāya, uparimāya disāya.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe
attabhāvapariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā,
sabbe devā, sabbe manussā, sabbe vinipātikā—

averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānaṃ pariharantu.
Dukkhā muccantu, yathāladhasampattito māvigacchantu,
kammassakā.

*[In the easterly direction, in the westerly direction, in the northerly direction,
in the southerly direction, in the south-east direction, in the north-west direc-
tion, in the north-east direction, in the south-west direction, in the direction
below, in the direction above
May all beings, all breathing things, all creatures, all individuals, all per-
sonalities, all females, all males, all noble ones, all non-noble ones, all dei-
ties, all humans, all those in the four woeful planes:—
be free from enmity, free from mental suffering, free from physical suffering,
may they take care of themselves happily; may they be free from suffering;
may whatever they have obtained not be lost; they are owners of their
Kamma.]*

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito;
Samantā cakkavāḷesu, ye sattā pathavīcarā;
Abyāpajjā niverā ca, niddukkhā cā'nuppaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito;
Samantā cakkavāḷesu, ye sattā udayacarā;
Abyāpajjā niverā ca, niddukkhā cā'nuppaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito;
Samantā cakkavāḷesu, ye sattā ākāsecarā;
Abyāpajjā niverā ca, niddukkhā cā'nuppaddavā.

*[As far up as the highest plane of existence to as far down as the lowest
plane, in the entire universe, may whatever beings that move on earth be free*

from mental suffering, free from enmity, free from physical suffering and free from danger.

As far up as the highest plane of existence to as far down as the lowest plane, in the entire universe, may whatever beings that move in water be free from mental suffering, free from enmity, free from physical suffering and free from danger.

As far up as the highest plane of existence to as far down as the lowest plane, in the entire universe, may whatever beings that move in space/sky be free from mental suffering, free from enmity, free from physical suffering and free from danger.]

Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena paṇino;
sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ.
Pāpuṇantu visuddhāya, sukhāya paṭipattiyā;
asokamanupāyāsaṃ, nibbānasukhamuttamaṃ.
Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā;
sabbepi sattā kālena, sammā devo pavassatu.
Yathā rakkhimsu porāṇā, surājāno tathevimaṃ;
rājā rakkhatu dhammena, attanova pajaṃ pajaṃ.

Imāya dhammānudhammapaṭipattiyā Buddhaṃ pūjemi.
Imāya dhammānudhammapaṭipattiyā Dhammaṃ pūjemi.
Imāya dhammānudhammapaṭipattiyā Saṅghaṃ pūjemi.

[By this practice of the Dhamma, I pay homage to the Buddha. By this practice of the Dhamma, I pay homage to the Dhamma. By this practice of the Dhamma, I pay homage to the Sangha.]

Addhā imāya paṭipattiyā jāti-jarā-byādhi-maraṇamhā
parimuccissāmi.

[Surely by this practice I will be free from birth, old age, sickness and death.]

Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu.

Idaṃ me puññaṃ nibbānassa paccayo hotu.

[By this merit of mine, may I destroy the taints; by this merit of mine, may it bring about the realization of Nibbāna.]

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

[I share my merits done today with all beings. May all those beings get an equal share of the merits shared by me.]

Mama = *my*; puññabhāgaṃ = *share of merits done today*; sabbasattānaṃ = *to all beings*; bhājemi = *I share*.

Te sabbe = *all those beings*; me = *by me*; samaṃ = *equal*; puññabhāgaṃ = *share of merits*; labhantu = *get*.]

Sādhu Sādhu Sādhu

