

Chanting Book

Tilorien Monastery



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General

Preliminary homage to the Buddha

[Namo tassa] bhagavato arahato sammā-sambuddhassa. (3x)

[Homage to the Blessed], Noble, and Perfectly Enlightened One. (3x)

The three refuges

[Buddhaṃ saraṇaṃ gacchāmi.]

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.

A second time: I go to the Buddha for refuge.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

A second time: I go to the Dhamma for refuge.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time: I go to the Saṅgha for refuge.

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi.

A third time: I go to the Buddha for refuge.

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

A third time: I go to the Dhamma for refuge.

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time: I go to the Saṅgha for refuge.

Recollection of the Triple Gem (MN 7)

[Itipi so bhagavā] araham sammāsambuddho

[The Tathāgata] is the Pure One, the Perfectly Enlightened One,

vijjācaraṇasampanno sugato lokavidū

he is impeccable in conduct and understanding, the Accomplished One, the Knower of the worlds.

anuttaro purisadammasārathi satthā devamanussānam buddho
bhagavā'ti.

He trains perfectly those who wish to be trained. He is teacher of gods and humans. He is awake and holy.

[Svākkhāto] bhagavatā dhammo

[The Dhamma] is well expounded by the Blessed One,

sandiṭṭhiko akāliko ehipassiko

apparent here and now, timeless, encouraging investigation,

opaneyyiko paccattam veditabbo viññūhī'ti.

leading inwards, to be experienced individually by the wise.

[Suppaṭipanno] bhagavato sāvakasaṅgho,

[They are the Blessed One's disciples,] who have practiced well,

ujuppaṭipanno bhagavato sāvakasaṅgho,

who have practiced directly,

ñāyappaṭipanno bhagavato sāvakasaṅgho,

who have practiced insightfully,

sāmīcippaṭipanno bhagavato sāvakasaṅgho,

those who practice with integrity—

yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā.

that is the four pairs, the eight kinds of noble beings—

Esa bhagavato sāvakasaṅgho

these are the Blessed One's disciples,

āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo,

such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect;

anuttaraṃ puñṇakkhettaṃ lokassā'ti.

they give occasion for incomparable goodness to arise in the world.

Closing homage

[Arahaṃ] sammāsambuddho bhagavā

[The Lord], the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantam abhivādemi

I render homage to the Buddha, the Blessed One.

(bow)

[Svākkhāto] bhagavatā dhammo

[The Teaching], so completely explained by him —

Dhammaṃ namassāmi

I bow to the Dhamma.

(bow)

[Supaṭipanno] bhagavato sāvakasaṅgho

[The Blessed One's disciples], who have practised well —

Saṅghaṃ namāmi

I bow to the Saṅgha.

(bow)

Suttas & Parittas

Dhamma-cakka-pavattana-sutta (SN 56.11)

Rolling forth the Wheel of Dhamma

[Evaṃ me sutam—]

[So I have heard.]

ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

[At one time the Buddha] was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

There the Buddha addressed the group of five mendicants:

“Dveme, bhikkhave, antā pabbajitena na sevitabbā.

“Mendicants, these two extremes should not be cultivated by one who has gone forth.

Katame dve?

What two?

Yo cāyaṃ kāmesu kāma-sukhallikānu-yogo hīno gammo pothujjaniko
anariyo anatta-saṃhito, yo cāyaṃ atta-kilamathānu-yogo dukkho
anariyo anatta-saṃhito.

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless.

And indulgence in self-mortification, which is painful, ignoble, and pointless.

Ete’te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya saṃvattati.

Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati?

And what is that middle way?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto

sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena

abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya

sambodhāya nibbānāya saṃvattati.

This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ—

Now this is the noble truth of suffering.

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ,

soka-parideva-dukkha-domanass'upāyāsā pi dukkhā, appiyehi

sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati

tampi dukkhaṃ—saṃkhittena pañc'upādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ—

Now this is the noble truth of the origin of suffering.

yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī,

seyyathidaṃ—

It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

craving for sensual pleasures, craving for continued existence, and craving to exterminate existence.

Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ—

Now this is the noble truth of the cessation of suffering.

yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it.

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ—

Now this is the noble truth of the practice that leads to the cessation of suffering.

ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto
sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘Idaṃ dukkhaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññeyyaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

‘Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

‘Idaṃ dukkha-samudayaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the origin of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Taṃ kho panidaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the origin of suffering should be given up.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Taṃ kho panidaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the origin of suffering has been given up.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Idaṃ dukkha-nirodhaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the cessation of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Taṃ kho panidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering should be realized.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Taṃ kho panidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering has been realized.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

‘Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

‘Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

Yāva-kīvañ-ca me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvā-das’ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya ‘anuttaraṃ sammā-sambodhiṃ abhi-sambuddho’ paccaññāsīm.

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

Yato ca kho me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvā-das’ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ paccaññāsim.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṇ-ca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘Akuppā me vimutti, ayam-antimā jāti, natthi dāni punabbhavo’”ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

Idam-avoca bhagavā.

That is what the Buddha said.

Attamanā pañca-vaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the group of five mendicants was happy with what the Buddha said.

Imasmiṇ-ca pana veyyākaraṇasmim bhaññamāne āyasmato koṇḍaññaassa virajaṃ vīta-malaṃ dhamma-cakkuṃ udapādi:

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña:

“Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhammaṃ”ti.

“Everything that has a beginning has an end.”

Pavattite ca pana bhagavatā dhamma-cakke bhumma devā sadda-manussāvesum:

But when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry:

“Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā cātumahā-rājikā devā saddam-anussāvesuṃ:

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings raised the cry:

“Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Cātumahā-rājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā, yāmā devā, tusitā devā, nimmāna-ratī devā, para-nimmita-vasa-vattī devā, brahma-kāyikā devā saddam-anussāvesuṃ:

The Gods of the Thirty-Three, the Yāma Gods, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Group raised the cry:

“Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Iti-ha tena khaṇena tena layena tena muhuttana yāva brahma-lokā saddo abbhuggacchi.

And so at that moment, in that instant, the cry soared up to the Brahmā realm.

Ayañ-ca dasa-sahassi-loka-dhātu saṅkampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso loke pātur-ahosi atikkamm’eva devānaṃ dev’ānubhāvaṃ.

And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Atha kho bhagavā udānaṃ udānesi:

Then the Buddha spoke these words of inspiration:

“Aññāsi vata bho, koṇḍañña, aññāsi vata bho, koṇḍañña”ti.

“Koṇḍañña has really understood! Koṇḍañña has really understood!”

Iti hidaṃ āyasmato koṇḍaññassa “aññā-koṇḍañña” tveva nāmaṃ ahosīti.

And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

Anatta-lakkhaṇa-sutta (SN 22.59)

The characteristic of not-self

[Evaṃ me sutam—]

[So I have heard.]

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā pañca-vaggiye bhikkhū āmantesi:

There the Buddha addressed the group of five mendicants:

“Rūpaṃ, bhikkhave, anattā.

“Mendicants, form is not-self.

Rūpañ-ca hidaṃ, bhikkhave, attā abhavissa, na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe:

For if form were self, it wouldn’t lead to affliction. And you could compel form:

‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

‘May my form be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe:

But because form is not-self, it leads to affliction. And you can’t compel form:

‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

‘May my form be like this! May it not be like that!’

Vedanā anattā.

Feeling is not-self.

Vedanā ca hidaṃ, bhikkhave, attā abhavissa, na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya:

For if feeling were self, it wouldn’t lead to affliction. And you could compel feeling:

‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

‘May my feeling be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:

But because feeling is not-self, it leads to affliction. And you can’t compel feeling:

‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

‘May my feeling be like this! May it not be like that!’

Saññā anattā.

Perception is not-self.

Saññā ca idaṃ, bhikkhave, attā abhaviṣṣa, na-y-idaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya:

For if perception were self, it wouldn’t lead to affliction. And you could compel perception:

‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.

‘May my perception be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya:

But because perception is not-self, it leads to affliction. And you can’t compel perception:

‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.

‘May my perception be like this! May it not be like that!’

Saṅkhārā anattā.

Choices are not-self.

Saṅkhārā ca idaṃ, bhikkhave, attā abhaviṣṣaṃsu, na-y-idaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu:

For if choices were self, they wouldn’t lead to affliction. And you could compel choices:

‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

‘May my choices be like this! May they not be like that!’

Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu:

But because choices are not-self, they lead to affliction. And you can’t compel choices:

‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

‘May my choices be like this! May they not be like that!’

Viññāṇaṃ anattā.

Consciousness is not-self.

Viññāṇaṃ-ca idaṃ, bhikkhave, attā abhaviṣṣa, na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe:

For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness:

‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

‘May my consciousness be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:

But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness:

‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

‘May my consciousness be like this! May it not be like that!’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘Etaṃ mama, eso’ham-asmi, eso me attā”ti?

‘This is mine, I am this, this is my self?’”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

vedanā niccā vā aniccā vā”ti?

Is feeling permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘Etaṃ mama, eso’ham-asmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññaṇa, bhikkhave,

“What do you think, mendicants?

sañña niccā vā aniccā vā”ti?

Is perception permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘Etaṃ mama, eso’ham-asmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññaṇa, bhikkhave,

“What do you think, mendicants?

saṅkhārā niccā vā aniccā vā”ti?

Are choices permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘Etaṃ mama, eso’ham-asmi, eso me attā”ti?

“This is mine, I am this, this is my self?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

Etaṃ mama, eso’ham-asmi, eso me attā”ti?

“This is mine, I am this, this is my self?”

“No hetāṃ, bhante”.

“No, sir.”

“Tasmā-tiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘n’etaṃ mama, n’eso’ham-asmi, na m’eso attā’ti evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Yā kāci vedanā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā: ‘n’etaṃ mama, n’eso’ham-asmi, na m’eso attā’ti evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Yā kāci saññā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā: ‘n’etaṃ mama, n’eso’ham-asmi, na ‘eso attā’ti evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā: ‘n’etaṃ mama, n’eso’ham-asmi, na m’eso attā’ti evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘n’etaṃ mama, n’eso’ham-asmi, na m’eso attā’ti evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Evam passam, bhikkhave, sutavā ariyasāvako rūpasmiṃ-pi nibbindati, vedanāya-pi nibbindati, saññāya-pi nibbindati, saṅkhāresu-pi nibbindati, viññāṇasmiṃ-pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindam virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttam-iti ñāṇam hoti.

Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'.

‘Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyā’ti pajānātī”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idam-avoca bhagavā.

That is what the Buddha said.

Attamanā pañca-vaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum.

Satisfied, the group of five mendicants were happy with what the Buddha said.

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccirū-sū-ti.

And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

Ādittasutta (Āditta-pariyāya-sutta, SN 35.28)

Burning

[Evaṃ me sutam—]

[So I have heard.]

ekam samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhu-sahassena.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“Sabbam, bhikkhave, ādittam.

“Mendicants, all is burning.

Kiñ-ca, bhikkhave, sabbam ādittam?

And what is the all that is burning?

Cakkhum, bhikkhave, ādittam, rūpā ādittā, cakkhu-viññāṇam ādittam, cakkhu-samphasso āditto. Yampidaṃ cakkhu-samphassa-paccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittam.

The eye is burning. Sight is burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning.

Kena ādittam?

Burning with what?

Ādittam ‘rāg’agginā, dos’agginā, moh’agginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

Sotaṃ ādittaṃ, saddā ādittā, sota-viññāṇaṃ ādittaṃ, sota-samphasso āditto, yampidaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam pi ādittaṃ.

The ear is burning. Sounds are burning. Ear consciousness is burning. Ear contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by ear contact is also burning.

Kena ādittaṃ?

Burning with what?

Ādittaṃ ‘rāg’agginā, dos’agginā, moh’agginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

Ghānaṃ ādittaṃ, gandhā ādittā, ghāna-viññāṇaṃ ādittaṃ, ghāna-samphasso āditto, yampidaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam pi ādittaṃ.

The nose is burning. Smells are burning. Nose consciousness is burning. Nose contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by nose contact is also burning.

Kena ādittaṃ?

Burning with what?

Ādittaṃ ‘rāg’agginā, dos’agginā, moh’agginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

Jivhā ādittā, rasā ādittā, jivhā-viññāṇaṃ ādittaṃ, jivhā-samphasso āditto. Yampidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittaṃ.

The tongue is burning. Tastes are burning. Tongue consciousness is burning. Tongue contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by tongue contact is also burning.

Kena ādittam?

Burning with what?

Ādittam ‘rāg’agginā, dos’agginā, moh’agginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

Kāyo āditto, phoṭṭhabbā ādittā, kāya-viññāṇam ādittam, kāya-samphasso āditto, yampidaṁ kāya-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkham-asukham vā tam pi ādittam.

The body is burning. Touches are burning. Body consciousness is burning. Body contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by body contact is also burning.

Kena ādittam?

Burning with what?

Ādittam ‘rāg’agginā, dos’agginā, moh’agginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

Mano āditto, dhammā ādittā, mano-viññāṇam ādittam, mano-samphasso āditto. Yampidaṁ mano-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkham-asukham vā tampi ādittam.

The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning.

Kena ādittam?

Burning with what?

Ādittam ‘rāg’agginā, dos’agginā, moh’agginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

Evam passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhu-viññāṇe pi nibbindati, cakkhu-samphasse pi nibbindati, yampidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

Sotasmim pi nibbindati, saddesu pi nibbindati, sota-viññāṇe pi nibbindati, sota-samphasse pi nibbindati, yampidaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with the ear, sounds, ear consciousness, and ear contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by ear contact.

Ghānasmim pi nibbindati, gandhesu pi nibbindati, ghāna-viññāṇe pi nibbindati, ghāna-samphasse pi nibbindati, yampidaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with the nose, smells, nose consciousness, and nose contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by nose contact.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhā-viññāṇe pi nibbindati, jivhā-samphasse pi nibbindati, yampidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with the tongue, tastes, tongue consciousness, and tongue contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by tongue contact.

Kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, kāya-viññāṇe pi nibbindati, kāya-samphasse pi nibbindati, yampidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with the body, touches, body consciousness, and body contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by body contact.

Manasmim pi nibbindati, dhammesu pi nibbindati, mano-viññāṇe pi nibbindati, mano-samphasse pi nibbindati, yampidaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi nibbindati.

Seeing this, a learned noble disciple becomes disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmim vimuttam-iti ñāṇaṃ hoti.

Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'.

‘Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun.

Satisfied, the mendicants were happy with what the Buddha said.

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimṣū-ti.

And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

Girimānandasutta (AN 10.60)

With Girimānanda

[Evaṃ me sutam—]

[So I have heard.]

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bālha-gilāno.

Now at that time Venerable Girimānanda was sick, suffering, gravely ill.

Atha kho āyasmā ānando yena bhagavā ten'upasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā ānando bhagavantam etad-avoca:

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Āyasmā, bhante, girimānando ābādhiko hoti dukkhito bālha-gilāno.

“Sir, Venerable Girimānanda is sick, suffering, gravely ill.

Sādhu, bhante, bhagavā yen'āyasmā girimānando ten'upasaṅkamatū anukampaṃ upādāyā”ti.

Sir, please go to Venerable Girimānanda out of compassion.”

“Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tṇānaṃ kho paññā vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tṇānaso paṭippassambheyya.

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

Katamā dasa?

What ten?

Anicca-saññā, anatta-saññā, asubha-saññā, ādīnava-saññā, pahāna-saññā, virāga-saññā, nirodha-saññā, sabba-loke anabhirata-saññā, sabba-saṅkhāresu anicchā-saññā, ānāpānassati.

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

Katamā c'ānanda, anicca-saññā?

And what is the perception of impermanence?

Idh'ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati:

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

‘Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan'ti.

‘Form, feeling, perception, choices, and consciousness are impermanent.’

Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati.

And so they meditate observing impermanence in the five grasping aggregates.

Ayaṃ vuccat'ānanda, anicca-saññā. (1)

This is called the perception of impermanence.

Katamā c'ānanda, anatta-saññā?

And what is the perception of not-self?

Idh'ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati:

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

‘Cakkhu anattā, rūpā anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti.

‘The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and thoughts are not-self.’

Iti imesu chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati.

And so they meditate observing not-self in the six interior and exterior sense fields.

Ayaṃ vuccat'ānanda, anatta-saññā. (2)

This is called the perception of not-self.

Katamā c'ānanda, asubha-saññā?

And what is the perception of ugliness?

Idh'ānanda, bhikkhu imam-eva kāyaṃ uddham pādat-alā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati:

It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘Atthi imasmim kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam, hadayaṃ yakanam kilomakam pihakam papphāsaṃ, antaṃ antagaṇaṃ udariyaṃ karisaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Iti imasmim kāye asubhānupassī viharati.

And so they meditate observing ugliness in this body.

Ayaṃ vuccat'ānanda, asubha-saññā. (3)

This is called the perception of ugliness.

Katamā c'ānanda, ādīnava-saññā?

And what is the perception of drawbacks?

Idh'ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati:

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

‘Bahu-dukkho kho ayaṃ kāyo bahu-ādīnavo. Iti imasmim kāye vividhā ābādhā uppajjanti, seyyathidaṃ—

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

cakkhu-rogo sota-rogo ghāna-rogo jivhā-rogo kāya-rogo sīsa-rogo kaṇṇa-rogo mukha-rogo danta-rogo oṭṭha-rogo kāso sāso pināso dāho jaro kucchi-rogo

Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache,

mucchā pakkhandikā sūlā visūcikā kuṭṭham gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitaṃ pittaṃ madhu-meho aṃsā piḷakā bhagandalā pitta-samuṭṭhānā ābādhā semha-samuṭṭhānā ābādhā vāta-samuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāma-jā ābādhā visama-parihāra-jā ābādhā opakkamikā ābādhā kamma-vipāka-jā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo'ti.

fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers.

Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction.

Afflictions caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.'

Iti imasmim kāye ādīnavānupassī viharati.

And so they meditate observing drawbacks in this body.

Ayaṃ vuccat'ānanda, ādīnava-saññā. (4)

This is called the perception of drawbacks.

Katamā c'ānanda, pahāna-saññā?

And what is the perception of giving up?

Idh'ānanda, bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpāda-vitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ uppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Ayaṃ vuccat'ānanda, pahāna-saññā. (5)

This is called the perception of giving up.

Katamā c'ānanda, virāga-saññā?

And what is the perception of fading away?

Idh'ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati:

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

‘Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabba-saṅkhāra-samatho
sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.’

Ayaṃ vuccat’ānanda, virāga-saññā. (6)

This is called the perception of fading away.

Katamā c’ānanda, nirodha-saññā?

And what is the perception of cessation?

Idh’ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-
gato vā iti paṭisañcikkhati:

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

‘Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabba-saṅkhāra-samatho
sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.’

Ayaṃ vuccat’ānanda, nirodha-saññā. (7)

This is called the perception of cessation.

Katamā c’ānanda, sabba-loke anabhirata-saññā?

And what is the perception of dissatisfaction with the whole world?

Idh’ānanda, bhikkhu ye loke upādānā cetaso
adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto.

It’s when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies.

Ayaṃ vuccat’ānanda, sabba-loke anabhirata-saññā. (8)

This is called the perception of dissatisfaction with the whole world.

Katamā c’ānanda, sabba-saṅkhāresu anicchā-saññā?

And what is the perception of non-desire for all conditions?

Idh’ānanda, bhikkhu sabba-saṅkhāresu aṭṭiyati harāyati jigucchati.

It’s when a mendicant is horrified, repelled, and disgusted with all conditions.

Ayaṃ vuccat’ānanda, sabba-saṅkhāresu anicchā-saññā. (9)

This is called the perception of non-desire for all conditions.

Katamā c'ānanda, ānāpānassati?

And what is mindfulness of breathing?

Idh'ānanda, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suñṇāgāra-gato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

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

So satova assasati satova passasati.

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

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti. Dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti.

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

Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti. Rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti.

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

'Sabba-kāya-paṭisaṃvedī assasissāmī'ti sikkhati. 'Sabba-kāya-paṭisaṃvedī passasissāmī'ti sikkhati.

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

'Passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati.

'Passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

'Pīti-paṭisaṃvedī assasissāmī'ti sikkhati. 'Pīti-paṭisaṃvedī passasissāmī'ti sikkhati.

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

'Sukha-paṭisaṃvedī assasissāmī'ti sikkhati. 'Sukha-paṭisaṃvedī passasissāmī'ti sikkhati.

They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

‘Citta-saṅkhāra-pañisaṁvedī assasissāmī’ti sikkhati. ‘Citta-saṅkhāra-pañisaṁvedī passasissāmī’ti sikkhati.

They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

‘Passambhayaṁ citta-saṅkhāraṁ assasissāmī’ti sikkhati.

‘Passambhayaṁ citta-saṅkhāraṁ passasissāmī’ti sikkhati.

They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

‘Citta-pañisaṁvedī assasissāmī’ti sikkhati. ‘Citta-pañisaṁvedī passasissāmī’ti sikkhati.

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

Abhippamodayaṁ cittaṁ assasissāmī’ti sikkhati. Abhippamodayaṁ cittaṁ passasissāmī’ti sikkhati.

They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

Samādahaṁ cittaṁ assasissāmī’ti sikkhati. Samādahaṁ cittaṁ passasissāmī’ti sikkhati.

They practice breathing in immersing the mind. They practice breathing out immersing the mind.

Vimocayaṁ cittaṁ assasissāmī’ti sikkhati. Vimocayaṁ cittaṁ passasissāmī’ti sikkhati.

They practice breathing in freeing the mind. They practice breathing out freeing the mind.

Aniccānupassī assasissāmī’ti sikkhati. Aniccānupassī passasissāmī’ti sikkhati.

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

Virāgānupassī assasissāmī’ti sikkhati. Virāgānupassī passasissāmī’ti sikkhati.

They practice breathing in observing fading away. They practice breathing out observing fading away.

Nirodhānupassī assasissāmī’ti sikkhati. Nirodhānupassī passasissāmī’ti sikkhati.

They practice breathing in observing cessation. They practice breathing out observing cessation.

‘Paṭinissaggānupassī assasissāmī’ti sikkhati. ‘Paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice breathing in observing letting go. They practice breathing out observing letting go.

Ayaṃ vuccat’ānanda, ānāpānassati. (10)

This is called mindfulness of breathing.

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

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

Atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yen’āyasmā girimānando ten’upasaṅkami; upasaṅkamitvā āyasmato girimānandassa imā dasa saññā abhāsi.

Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them.

Atha kho āyasmato girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi.

Then after Girimānanda heard these ten perceptions his illness died down on the spot.

Vuṭṭhahi c’āyasmā girimānando tamhā ābādhā. Tathā pahīno ca pañāyasmato girimānandassa so ābādho ahoṣī-ti.

And that’s how he recovered from that illness.

Maṅgalasutta (Snp 2.4 = Kp 5)

The greatest good fortune

[Evaṃ me sutam]—ekam samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme.

[Thus have I heard]—that the Blessed One was staying at Sāvatthī, residing at the Jeta's Grove.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkanta-vaṇṇā
kevala-kappaṃ jetavanam obhāsetvā yena bhagavā ten'upasaṅkami;

Then in the dark of the night, a radiant deva illuminated all Jeta's Grove.

upasaṅkamitvā bhagavantam abhivādetvā ekam-antam aṭṭhāsi.

She bowed down low before the Blessed One,

Ekam-antam ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

then standing to one side she said:

“Bahū devā manussā ca,

“Devas are concerned for happiness

maṅgalāni acintayum;

and ever long for peace.

ākaṅkhamānā sotthānam,

The same is true for humankind.

brūhi maṅgalam-uttamam.”

What then are the highest blessings?”

“Asevanā ca bālānam,

“Avoiding those of foolish ways,

paṇḍitānañ-ca sevanā;

associating with the wise,

pūjā ca pūjaneyyānam,

and honoring those worthy of honor:

etaṃ maṅgalam-uttamam.

These are the highest blessings.

Patirūpa-desa-vāso ca,
Living in places of suitable kinds,
 pubbe ca kata-puññatā;
with the fruits of past good deeds
 atta-sammā-pañidhi ca,
and guided by the rightful way:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Bāhu-saccañ-ca sippañ-ca,
Accomplished in learning and craftsman's skills,
 vinayo ca susikkhito;
with discipline, highly trained,
 subhāsītā ca yā vācā,
and speech that is true and pleasant to hear:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Mātā-pitu upaṭṭhānaṃ,
Providing for mother and father's support
 putta-dārassa saṅgaho;
and cherishing family,
 anākulā ca kammantā,
and ways of work that harm no being:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Dānañ-ca dhamma-cariyā ca,
Giving with Dhamma in the heart,
 ñātakānañ-ca saṅgaho;
offering help to relatives and kin,

anavajjāni kammāni,
and acting in ways that leave no blame:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Āratī viratī pāpā,
Steadfast in restraint, and shunning evil ways,
 majja-pānā ca saññāmo;
avoiding intoxicants that dull the mind,
 appamādo ca dhammesu,
and heedfulness in all things that arise:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Gāravo ca nivāto ca,
Respectfulness and being of humble ways,
 santuṭṭhi ca katañ-ñutā;
contentment and gratitude,
 kālena dhammassavanaṃ,
and hearing the Dhamma frequently taught:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Khantī ca sovacassatā,
Patience and willingness to accept one's faults,
 samaṇānañ-ca dassanaṃ;
seeing venerated seekers of the truth,
 kālena dhamma-sākacchā,
and sharing often the words of Dhamma:
 etaṃ maṅgalam-uttamaṃ.
These are the highest blessings.

Tapo ca brahma-cariyañ-ca,
The holy life lived with ardent effort,
 ariya-saccāna dassanam;
seeing for oneself the noble truths,
 nibbāna-sacchikiriya ca,
and the realization of Nibbāna:
 etaṃ maṅgalam-uttamam.
These are the highest blessings.

Phuṭṭhassa loka-dhammehi,
Although involved in worldly ways,
 cittaṃ yassa na kampati;
unshaken the mind remains
 asokaṃ virajaṃ khemaṃ,
and beyond all sorrow, spotless, secure:
 etaṃ maṅgalam-uttamam.
These are the highest blessings.

Etādisāni katvāna,
They who live by following this path
 sabbattham-aparājitā;
know victory wherever they go,
 sabbattha sotthiṃ gacchanti,
and every place for them is safe:
 taṃ tesaṃ maṅgalam-uttaman”ti.
These are the highest blessings.”

Ratanasutta (Snp 2.1 = Kp 6)

The Threefold Gem (the six protective verses)

Yam kiñci vittaṃ idha vā huraṃ vā,
The riches of this world and of the next
 saggesu vā yaṃ ratanaṃ paṇītaṃ;
and all precious things the heavens may hold,
 na no samaṃ atthi tathāgatena,
none can compare with the Tathāgata.
 idampi buddhe ratanaṃ paṇītaṃ;
Yea, in the Buddha shines this glorious gem:
 etena saccena suvatthi hotu.
By virtue of this truth, may blessing be!

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
The waning out of lust, that wondrous state
 yad-ajjhagā sakya-munī samāhito;
of Deathlessness the Sakyan Sage attained
through calm and concentration of the mind—
 na tena dhammena sam’atthi kiñci,
nothing with that state can ought compare.
 idampi dhamme ratanaṃ paṇītaṃ;
Yea, in the Dharma shines this glorious gem:
 etena saccena suvatthi hotu.
By virtue of this truth, may blessing be!

Yam buddha-seṭṭho parivaṇṇayī suciṃ,
That flawless meditation praised by Him
 samādhim-ānantarikaññaṃ-āhu;
who is the wisest of the wise, which brings
instant reward to one who practises—
 samādhinā tena samo na vijjati,
naught with this meditation can compare.

idampi dhamme ratanaṃ paṇītaṃ;
Yea, in the Dharma shines this glorious gem:

etena saccena suvatthi hotu.
By virtue of this truth, may blessing be!

Ye puggalā aṭṭha sataṃ pasatthā,
Those Persons Eight who all the sages praise,

cattāri etāni yugāni honti;
make up four pairs. Worthy of offerings

te dakkhiṇeyyā sugatassa sāvakā,
are they, the followers of the Happy one,

etesu dinnāni mahapphalāni;
and offerings made bear abundant fruit.

idampi saṃghe ratanaṃ paṇītaṃ,
Yea, in the Saṅgha shines this glorious gem:

etena saccena suvatthi hotu.
By virtue of this truth, may blessing be!

Ye suppayuttā manasā daḥhena,
Whoso, desireless, have applied themselves

nikkāmino gotama-sāsanamhi;
firm-minded to the love of Gotama,

te patti-pattā amataṃ vigayha,
reached to the goal, plunged into Deathlessness,

laddhā mudhā nibbutiṃ bhuñjamānā;
freely enjoy Cool Peace they have attained.

idampi saṃghe ratanaṃ paṇītaṃ,
Yea, in the Saṅgha shines this glorious gem:

etena saccena suvatthi hotu.
By virtue of this truth, may blessing be!

...

Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ,

The old is withered up, new being there is not,

viratta-citt'āyatike bhavasmim;

now their minds desire no future birth,

te khīṇa-bijā avirūḷhi-chandā,

destroyed the seeds, no want for future growth,

nibbanti dhīrā yathā'yaṃ padīpo;

extinguished are those wise ones as this lamp.

idampi saṅghe ratanaṃ paṇītaṃ,

Yea, in the Saṅgha is this glorious gem:

etena saccena suvatthi hotu.

By virtue of this truth, may blessing be!

Mettasutta (Karaṇīya-metta-sutta, Snp 1.8 = Kp 9)

Loving-kindness

[Karaṇīya m-attha-kusalena,]

[This is what should be done]

yan-taṃ santaṃ padaṃ abhisamecca;

by one, who is skilled in goodness,

sakko ujū ca suhujū ca,

and who knows the path of peace:

sūvaco c'assa mudu anatimānī.

Let them be able and upright,

Santussako ca subharo ca,

straightforward and gentle in speech,

appakicco ca sallahuka-vutti;

humble and not conceited, contented and easily satisfied,

sant'indriyo ca nipako ca,

not busy with duties, and frugal in their ways.

appagabbho kulesu ananugiddho.

Peaceful and calm and wise and skillful,

Na ca khuddaṃ samācare kiñci,

not proud and demanding in nature.

yena viññū pare upavadeyyum;

Let them not do the slightest thing that the wise would later reprove.

sukhino vā khemino hontu,

Wishing: 'In gladness and in safety,

sabbe sattā bhavantu sukhit'attā.

may all beings be happy!'

Ye keci pāṇa-bhūt'atthi,
Whatever living beings there may be,
 tasā vā thāvarā vā anavasesā;
whether they are weak or strong, omitting none,
 dīghā vā ye mahantā vā,
the great or the mighty,
 majjhimā rassakā aṇuka-thūlā.
medium, short or small,

Diṭṭhā vā ye ca adiṭṭhā,
the seen and the unseen,
 ye ca dūre vasanti avidūre;
those living near and far away,
 bhūtā vā sambhavesī vā,
those born and to-be-born:
 sabbe sattā bhavantu sukhit'attā.
,May all beings be happy!'

Na paro param nikubbetha,
Let none deceive another,
 nātimaññetha katthaci naṃ kiñci;
nor despise any being in any state.
 byārosanā pāṭighasañña,
Let none through anger or ill will
 nāññam-aññassa dukkham-iccheyya.
wish harm upon another.

Mātā yathā niyaṃ puttā—
Even as a mother protects with her life
 āyusā eka-puttam-anurakkhe;
her child, her only child,

evampi sabba-bhūtesu,

so with a boundless heart

mānasam-bhāvaye aparimāṇaṃ.

should one cherish all living beings.

Mettañ-ca sabba-lokasmim,

Radiating kindness over the entire world,

mānasam-bhāvaye aparimāṇaṃ;

spreading upwards to the skies

uddhaṃ adho ca tiriyañ-ca,

and downwards to the depths,

asambādhaṃ averaṃ asapattaṃ.

outwards and unbounded, freed from hatred and ill-will.

Tiṭṭhañ-caraṃ nisinno vā,

Whether standing or walking, seated or lying down,

sayāno vā yāvat'āssa vigata-middho;

free from drowsiness,

etaṃ satim adhiṭṭheyya,

one should sustain this recollection;

brahmam-etaṃ vihāraṃ idham-āhu.

This is said to be the sublime abiding.

Diṭṭhiñ-ca anupaggamma,

By not holding to false views,

sīlavā dassanena sampanno;

the pure-hearted one, having clarity of vision,

kāmesu vineyya gedhaṃ,

being freed from all sense desires,

na hi jātu gabbha-seyyaṃ punareti'ti.

is not born again into this world.

Khandha-paritta (AN 4.67)

[Virūpakkhehi me mettaṃ]

I love the Virūpakkhas,

mettaṃ erāpathehi me

the Erāpathas I love,

chabyā-puttehi me mettaṃ

I love the Chabyāputtas,

mettaṃ kaṇhā-gotamakehi ca

the Kaṇhāgotamakas I love.

apādakehi me mettaṃ

I love the footless creatures,

mettaṃ di-pādakehi me

the two-footed I love,

catuppadehi me mettaṃ

I love the four-footed,

mettaṃ bahuppadehi me

the many-footed I love.

mā maṃ apādako hiṃsi

May the footless not harm me!

mā maṃ hiṃsi di-pādako

May I not be harmed by the two-footed!

mā maṃ catuppado hiṃsi

May the four-footed not harm me!

mā maṃ hiṃsi bahuppado

May I not be harmed by the many-footed!

sabbe sattā sabbe pāṇā

All sentient beings, all living things,

sabbe bhūtā ca kevalā

all creatures, every one:

sabbe bhadrāni passantu

May they see only nice things,

mā kiñci pāpam-āgamā

may bad not come to anyone.

appamāṇo buddho

The Buddha is immeasurable,

appamāṇo dhammo

the teaching is immeasurable,

appamāṇo saṅgho

the Saṅgha is immeasurable.

pamāṇavantāni sirimśapāni

But limited are crawling things,

ahi-vicchikā sata-padī

snakes and scorpions, centipedes,

uṇṇā-nābhī sarabhū mūsikā

spiders and lizards and mice.

katā me rakkhā katā me parittā

I've made this safeguard, I've made this protection:

paṭikkamantu bhūtāni

Go away, creatures!

so'haṃ namo bhagavato

And so I revere the Blessed One,

namo sattannaṃ sammā-sambuddhānaṃ

I revere the seven perfectly awakened Buddhas."

The four divine abidings (MN 7)

[Mettā-saha-gatena] cetasā ekaṃ disaṃ pharitvā viharati,

[They meditate] spreading a heart full of love to one direction,

tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

and to the second, and to the third, and to the fourth.

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

In the same way above, below, across, everywhere, all around,

sabbāvantam lokam mettā-saha-gatena cetasā vipulena

they spread a heart full of love to the whole world—

mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

abundant, expansive, limitless, free of enmity and ill will.

Karuṇā-saha-gatena cetasā ekaṃ disaṃ pharitvā viharati,

They meditate spreading a heart full of compassion to one direction,

tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

and to the second, and to the third, and to the fourth.

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

In the same way above, below, across, everywhere, all around,

sabbāvantam lokam karuṇā-saha-gatena cetasā vipulena

they spread a heart full of compassion to the whole world—

mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

abundant, expansive, limitless, free of enmity and ill will.

Muditā-saha-gatena cetasā ekaṃ disaṃ pharitvā viharati,

They meditate spreading a heart full of rejoicing to one direction,

tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

and to the second, and to the third, and to the fourth.

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

In the same way above, below, across, everywhere, all around,

sabbāvantam lokam muditā-saha-gatena cetasā vipulena

they spread a heart full of rejoicing to the whole world—

mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

abundant, expansive, limitless, free of enmity and ill will.

Upekkhā-saha-gatena cetasā ekaṃ disaṃ pharitvā viharati,

They meditate spreading a heart full of equanimity to one direction,

tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

and to the second, and to the third, and to the fourth.

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

In the same way above, below, across, everywhere, all around,

sabbāvantam lokam upekkhā-saha-gatena cetasā vipulena

they spread a heart full of equanimity to the whole world—

mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

abundant, expansive, limitless, free of enmity and ill will.

Reflections

Reflection on the four requisites (MN 2)

[Paṭisaṅkhā yoniso cīvaram paṭisevāmi:]

[Wisely reflecting, I use the robe:]

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva hirikopīna-paṭicchādanattham’.

only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi:

Wisely reflecting, I use almsfood:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsū-paratiyā, brahma-cariyānuggahāya, iti purāṇaṇca vedanam paṭihaṅkhāmi navaṇca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti.

not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the holy life; thinking thus, “I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

Paṭisaṅkhā yoniso senāsanam paṭisevāmi:

Wisely reflecting, I use the lodging:

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva utuparissaya vinodanam paṭi-sallānārāmattham’.

only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi:

Wisely reflecting, I use supports for the sick and medicinal requisites:

‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,
abyābajjha-paramatāyā’ti.

only to ward off painful feelings that have arisen, for the maximum freedom from disease.

Abhiñha-paccavekkhitabbhāna-sutta (AN 5.57)

Five subjects for regular reflection

(1) ‘Jarā-dhammo’mhi, jaram anatīto.

‘I am of the nature to age, I have not gone beyond aging.’

(2) ‘Byādhi-dhammo’mhi, byādhim anatīto.

‘I am of the nature to sicken, I have not gone beyond sickness.’

(3) ‘Maraṇa-dhammo’mhi, maraṇam anatīto.

‘I am of the nature to die, I have not gone beyond dying.’

(4) ‘Sabbhehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

‘All that is mine, beloved and pleasing, will become otherwise, will become separated from me.’

(5) ‘Kammassako’mhi, kamma-dāyādo, kamma-yoni, kamma-bandhu,
kamma-paṭisaraṇo,

‘I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma.’

yaṃ kammaṃ karissāmi—kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo
bhavissāmī.

Whatever kamma I shall do, for good or for ill, of that I will be the heir.’

Evam amhehi abhiñhaṃ paccavekkhitabbhaṃ.

Thus we should frequently recollect.

Pabbajita-abhiṇha-sutta (AN 10.48)

Ten regular reflections for a renunciate

[Dasa ime, bhikkhave], dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā.

[Bhikkhus,] there are ten dhammas which should be reflected upon again and again by one who has gone forth.

Katame dasa?

What are these ten?

(1) ‘Vevaṇṇiy’amhi ajjhupagato’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

“I am no longer living according to worldly aims and values.” This should be reflected upon again and again by one who has gone forth.

(2) ‘Para-paṭibaddhā me jīvikā’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

“My very life is sustained through the gifts of others.” This should be reflected upon again and again by one who has gone forth.

(3) ‘Añño me ākappo karaṇīyo’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

“I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.

(4) ‘Kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

“Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.

(5) ‘Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadantī’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.

(6) ‘Sabbahi me piyehi manāpehi nānā-bhāvo vinā-bhāvo’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

“All that is mine, beloved and pleasing, will become otherwise, will become separated from me.” This should be reflected upon again and again by one who has gone forth.

(7) ‘Kammassako’ mhi kamma-dāyādo kamma-yoni kamma-bandhu
kamma-paṭisaraṇo,

“I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma;

yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo
bhavissāmī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

whatever kamma I shall do, for good or for ill, of that I will be the heir.” This should be reflected upon again and again by one who has gone forth.

(8) ‘Kathaṃ-bhūtaṃ me rattin-divā vītivattantī’ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ.

The days and nights are relentlessly passing; how well am I spending my time?” This should be reflected upon again and again by one who has gone forth.

(9) ‘Kacci nu kho’haṃ suññāgāre abhiraṃāmi’ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ.

Do I delight in solitude or not?” This should be reflected upon again and again by one who has gone forth.

(10) ‘Atthi nu kho me uttari manussa-dhammā alam-ariya-ñāṇa-dassana-
viseṣo adhigato, so’haṃ pacchime kāle sabrahma-cārīhi puṭṭho na
maṅku bhavissāmī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

“Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel ashamed when questioned by my spiritual companions?” This should be reflected upon again and again by one who has gone forth.

Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇhaṃ
paccavekkhitabbā’ti.

Bhikkhus, these are the ten dhammas to be reflected upon again and again by one who has gone forth.

Kāyānupassanā-paṭikūla-manasikāra-pabba (MN 10)

Reflection on the thirty-two parts of the body

[Ayaṃ kho] me kāyo uddhaṃ pādatalā adho kesamatthakā

This, which is my body, from the soles of the feet up, and down from the crown of the head,

taca-pariyanto pūro nānappakārassa ascino.

is a sealed bag of skin filled with unattractive things.

‘Atthi imasmim kāye

In this body there are:

kesā lomā nakhā dantā taco

hair of the head, hair of the body, nails, teeth, skin,

maṃsaṃ nahārū aṭṭhi aṭṭhimiñjaṃ vakkam

flesh, sinews, bones, bone marrow, kidneys,

hadayaṃ yakanam kilomakam pihakam papphāsam

heart, liver, membranes, spleen, lungs,

antaṃ antaguṇaṃ udariyaṃ karīsaṃ

bowels, entrails, undigested food, excrement,

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu

bile, phlegm, blood, pus, sweat, fat, tears,

vasā kheḷo singhāṇikā lasikā muttaṃ matthaluṅgaṃ ti.

grease, spittle, mucus, oil of the joints, urine, brain.

Evamāyaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā

This, which is my body, from the soles of the feet up, and down from the crown of the head,

taca-pariyanto pūro nānappakārassa ascino.

is a sealed bag of skin filled with unattractive things.

Saṅkhitta-sutta (AN 8.53)

Brief Advice to Gotamī

[Ekaṃ samayaṃ bhagavā] vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.

[At one time the Buddha] was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhitā kho sā mahāpajāpatī gotamī bhagavantam etadavoca:

Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“Sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ
bhagavato dhammaṃ sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā
vihareyyaṃ”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Ye kho tvaṃ, gotamī, dhamme jāneyyāsi:

“Gotamī, you might know that certain things

‘ime dhammā sarāgāya saṃvattanti, no virāgāya;

lead to passion, not dispassion;

saṃyogāya saṃvattanti, no visaṃyogāya;

to being fettered, not to being unfettered;

ācayāya saṃvattanti, no apacayāya;

to accumulation, not dispersal;

mahicchatāya saṃvattanti, no appicchatāya;

to more desires, not fewer;

asantuṭṭhiyā saṃvattanti, no santuṭṭhiyā;

to discontentment, not contentment;

saṅgaṇikāya saṃvattanti, no pavivekāya;

to crowding, not seclusion;

kosajjāya saṁvattanti, no vīriyārambhāya;

to laziness, not energy;

dubbharatāya saṁvattanti, no subharatāyā'ti,

to being hard to look after, not being easy to look after.

ekaṁsena, gotami, dhāreyyāsi:

You should definitely bear in mind that these things are

‘neso dhammo, neso vinayo, netam satthusāsanā'ti.

not the teaching, not the training, and not the Teacher's instructions.

Ye ca kho tvaṁ, gotami, dhamme jāneyyāsi:

You might know that certain things

‘ime dhammā virāgāya saṁvattanti, no sarāgāya;

lead to dispassion, not passion;

visaṁyogāya saṁvattanti, no saṁyogāya;

to being unfettered, not to being fettered;

apacayāya saṁvattanti, no ācayāya;

to dispersal, not accumulation;

appicchatāya saṁvattanti, no mahicchatāya;

to fewer desires, not more;

santutṭhiyā saṁvattanti, no asantutṭhiyā;

to contentment, not discontentment;

pavivekāya saṁvattanti, no saṅgaṇikāya;

to seclusion, not crowding;

vīriyārambhāya saṁvattanti, no kosajjāya;

to energy, not laziness;

subharatāya saṁvattanti, no dubbharatāyā'ti,

to being easy to look after, not being hard to look after.

ekaṁsena, gotami, dhāreyyāsi:

You should definitely bear in mind that these things are

eso dhammo, eso vinayo, etaṁ satthusāsanā'ti.

the teaching, the training, and the Teacher's instructions."

Sāraṇīya-sutta (AN 6.12)

Warm-hearted

[Chayime, bhikkhave], dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattanti.

[Mendicants], these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

(1) Idha, bhikkhave, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca,

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati.

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

(2) Puna caparaṁ, bhikkhave, bhikkhuno mettaṁ vacīkammaṁ paccupaṭṭhitaṁ hoti hoti sabrahmacārīsu āvi ceva raho ca,

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati.

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

(3) Puna caparaṁ, bhikkhave, bhikkhuno mettaṁ manokammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca,

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati.

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

(4) Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī,

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

(5) Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

(6) Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime kho, bhikkhave, cha dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti”ti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

English

Preliminary homage

[Homage to the Blessed], Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

The three refuges

[I go to the Buddha for refuge.]

I go to the Dhamma for refuge.

I go to the Saṅgha for refuge.

A second time: I go to the Buddha for refuge.

A second time: I go to the Dhamma for refuge.

A second time: I go to the Saṅgha for refuge.

A third time: I go to the Buddha for refuge.

A third time: I go to the Dhamma for refuge.

A third time: I go to the Saṅgha for refuge.

Recollection of the Triple Gem (MN 7)

[The Tathāgata] is the Pure One, the Perfectly Enlightened One, he is impeccable in conduct and understanding, the Accomplished One, the Knower of the worlds.

He trains perfectly those who wish to be trained. He is teacher of gods and humans. He is awake and holy.

[The Dhamma] is well expounded by the Blessed One,
 apparent here and now, timeless, encouraging investigation,
 leading inwards, to be experienced individually by the wise.

[They are the Blessed One's disciples,] who have practiced well,
 who have practiced directly,
 who have practiced insightfully,
 those who practice with integrity—
 that is the four pairs, the eight kinds of noble beings—
 these are the Blessed One's disciples,
 such ones are worthy of gifts, worthy of hospitality, worthy of offerings,
 worthy of respect;
 they give occasion for incomparable goodness to arise in the world.

Closing homage

[The Lord,] the Perfectly Enlightened and Blessed One —
 I render homage to the Buddha, the Blessed One.

(bow)

[The Teaching,] so completely explained by him —
 I bow to the Dhamma.

(bow)

[The Blessed One's disciples,] who have practiced well —
 I bow to the Saṅgha.

(bow)

Maṅgalasutta (Snp 2.4 = Kp 5)

The greatest good fortune

[Thus have I heard] that the Blessed One was staying at Sāvattthī,
residing at the Jeta's Grove.

Then in the dark of the night, a radiant deva illuminated all Jeta's Grove.
She bowed down low before the Blessed One,
then standing to one side she said:

“Devas are concerned for happiness
and ever long for peace.
The same is true for humankind.
What then are the highest blessings?”

“Avoiding those of foolish ways,
associating with the wise,
and honoring those worthy of honor:
These are the highest blessings.

“Living in places of suitable kinds,
with the fruits of past good deeds
and guided by the rightful way:
These are the highest blessings.

“Accomplished in learning and craftsman's skills,
with discipline, highly trained,
and speech that is true and pleasant to hear:
These are the highest blessings.

“Providing for mother and father’s support
and cherishing family,
and ways of work that harm no being:
These are the highest blessings.

“Giving with Dhamma in the heart,
offering help to relatives and kin,
and acting in ways that leave no blame:
These are the highest blessings.

“Steadfast in restraint, and shunning evil ways,
avoiding intoxicants that dull the mind,
and heedfulness in all things that arise:
These are the highest blessings.

“Respectfulness and being of humble ways,
contentment and gratitude,
and hearing the Dhamma frequently taught:
These are the highest blessings.

“Patience and willingness to accept one’s faults,
seeing venerated seekers of the truth,
and sharing often the words of Dhamma:
These are the highest blessings.

“The holy life lived with ardent effort,
seeing for oneself the noble truths,
and the realization of Nibbāna:
These are the highest blessings.

“Although involved in worldly ways,
unshaken the mind remains
and beyond all sorrow, spotless, secure:
These are the highest blessings.

“They who live by following this path
know victory wherever they go,
and every place for them is safe:
These are the highest blessings.”

Mettasutta (Karaṇīya-metta-sutta, Snp 1.8 = Kp 9)

Loving-kindness

[This is what should be done]

by one, who is skilled in goodness,

and who knows the path of peace:

Let them be able and upright,

straightforward and gentle in speech,

humble and not conceited, contented and easily satisfied,

not busy with duties, and frugal in their ways.

Peaceful and calm and wise and skillful,

not proud and demanding in nature.

Let them not do the slightest thing that the wise would later reprove.

Wishing: 'In gladness and in safety,

may all beings be happy!'

Whatever living beings there may be,

whether they are weak or strong, omitting none,

the great or the mighty,

medium, short or small,

the seen and the unseen,

those living near and far away,

those born and to-be-born:

'May all beings be happy!'

Let none deceive another,
nor despise any being in any state.
Let none through anger or ill will
wish harm upon another.

Even as a mother protects with her life
her child, her only child,
so with a boundless heart
should one cherish all living beings.

Radiating kindness over the entire world,
spreading upwards to the skies
and downwards to the depths,
outwards and unbounded, freed from hatred and ill-will.

Whether standing or walking, seated or lying down,
free from drowsiness,
one should sustain this recollection;
this is said to be the sublime abiding.

By not holding to false views,
the pure-hearted one, having clarity of vision,
being freed from all sense desires,
is not born again into this world.

Reflection on the four requisites (MN 2)

[Wisely reflecting, I use the robe:]

only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

Wisely reflecting, I use almsfood:

not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the holy life; thinking thus, “I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

Wisely reflecting, I use the lodging:

only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Wisely reflecting, I use supports for the sick and medicinal requisites:

only to ward off painful feelings that have arisen, for the maximum freedom from disease.

Abhiṇha-paccavekkhitabbathāna-sutta (AN 5.57)

Five subjects for regular reflection

- (1) 'I am of the nature to age, I have not gone beyond aging.'
- (2) 'I am of the nature to sicken, I have not gone beyond sickness.'
- (3) 'I am of the nature to die, I have not gone beyond dying.'
- (4) 'All that is mine, beloved and pleasing, will become otherwise, will become separated from me.'
- (5) 'I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma.
Whatever kamma I shall do, for good or for ill, of that I will be the heir.'

Thus we should frequently recollect.

Pabbajita-abhin̄ha-sutta (AN 10.48)

Ten regular reflections for a renunciate

[Bhikkhus,] there are ten dhammas which should be reflected upon again and again by one who has gone forth.

What are these ten?

- (1) “I am no longer living according to worldly aims and values.” This should be reflected upon again and again by one who has gone forth.
- (2) “My very life is sustained through the gifts of others.” This should be reflected upon again and again by one who has gone forth.
- (3) “I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.
- (4) “Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.
- (5) Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.
- (6) “All that is mine, beloved and pleasing, will become otherwise, will become separated from me.” This should be reflected upon again and again by one who has gone forth.
- (7) “I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.” This should be reflected upon again and again by one who has gone forth.

(8) The days and nights are relentlessly passing; how well am I spending my time?" This should be reflected upon again and again by one who has gone forth.

(9) Do I delight in solitude or not?" This should be reflected upon again and again by one who has gone forth.

(10) "Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel ashamed when questioned by my spiritual companions?" This should be reflected upon again and again by one who has gone forth.

Bhikkhus, these are the ten dhammas to be reflected upon again and again by one who has gone forth.

Kāyānupassanā-paṭikūla-manasikāra-pabba (MN 10)

Reflection on the thirty-two parts of the body

This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

In this body there are:

hair of the head, hair of the body, nails, teeth, skin,
flesh, sinews, bones, bone marrow, kidneys,
heart, liver, membranes, spleen, lungs,
bowels, entrails, undigested food, excrement,
bile, phlegm, blood, pus, sweat, fat, tears,
grease, spittle, mucus, oil of the joints, urine, brain.

This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

Others

The three refuges & five precepts

(Bow 3 x, hands in añjali)

(A group)

Mayaṃ ayye tisaraṇena saha pañca sīlāni yācāma.

We, Venerable, request the three refuges and the five precepts.

Dutiyampi mayaṃ ayye tisaraṇena saha pañca sīlāni yācāma.

For the second time, we, Venerable, request the three refuges and the five precepts.

Tatiyampi mayaṃ ayye tisaraṇena saha pañca sīlāni yācāma.

For the third time, we, Venerable, request the three refuges and the five precepts.

(A single person)

Ahaṃ ayye tisaraṇena saha pañca sīlāni yācāmi.

I, Venerable, request the three refuges and the five precepts.

Dutiyampi ahaṃ ayye tisaraṇena saha pañca sīlāni yācāmi.

For the second time, I, Venerable, request the three refuges and the five precepts.

Tatiyampi ahaṃ ayye tisaraṇena saha pañca sīlāni yācāmi.

For the third time, I, Venerable, request the three refuges and the five precepts.

(Repeat after the leader)

Namo tassa bhagavato arahato sammā-sambuddhassa (3x)

Homage to the Blessed, Noble, and Perfectly Enlightened One. (3x)

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyampi Buddham saranam gacchāmi...

A second time: I go to the Buddha for refuge...

Tatiyampi Buddham saranam gacchāmi...

A third time: I go to the Buddha for refuge...

(Leader)

Tisaraṇa-gamanam niṭṭhitam.

This completes the going to the three refuges.

(Response)

Āma ayye

Yes, Venerable.

(Repeat each precept after the leader)

(1) Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from taking the life of any living creature.

(2) Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from taking that which is not given.

(3) Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from sexual misconduct.

(4) Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from lying.

(5) Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

(Leader)

Imāni pañca sikkhāpadāni

These are the five precepts;

sīlena sugatim yanti

virtue is the source of happiness,

sīlena bhogasampadā

virtue is the source of true wealth,

sīlena nibbutim yanti

virtue is the source of peacefulness —

tasmā sīlam visodhaye.

therefore let virtue be purified.

(Response)

Sādhu, sādhu, sādhu.

(Bow 3 x)

The three refuges & eight precepts

(Bow 3 x, hands in añjali)

(A group)

Mayaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāma.

We, Venerable, request the three refuges and the eight precepts.

Dutiyampi mayaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāma.

For the second time, we, Venerable, request the three refuges and the eight precepts.

Tatīyampi mayaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāma.

For the third time, we, Venerable, request the three refuges and the eight precepts.

(A single person)

Ahaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāmi.

I, Venerable, request the three refuges and the eight precepts.

Dutiyampi ahaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāmi.

For the second time, I, Venerable, request the three refuges and the eight precepts.

Tatīyampi ahaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāmi.

For the third time, I, Venerable, request the three refuges and the eight precepts.

(Repeat after the leader)

Namo tassa bhagavato arahato sammā-sambuddhassa (3x)

Homage to the Blessed, Noble, and Perfectly Enlightened One. (3x)

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi...

A second time: I go to the Buddha for refuge...

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi...

A third time: I go to the Buddha for refuge...

(Leader)

Tisaraṇa-gamaṇaṃ niṭṭhitaṃ.

This completes the going to the three refuges.

(Response)

Āma ayye

Yes, Venerable.

(Repeat each precept after the leader)

(1) Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from taking the life of any living creature.

(2) Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from taking that which is not given.

(3) Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from any intentional sexual activity.

(4) Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from lying.

(5) Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

(6) Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from eating at inappropriate times.

(7) Nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from entertainment, beautification, and adornment.

(8) Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

(Leader)

Imāni aṭṭha sikkhāpadāni samādiyāmi.

(Response)

Imāni aṭṭha sikkhāpadāni samādiyāmi. (3x)

I undertake these eight precepts. (3x)

(Leader)

Imāni aṭṭha sikkhāpadāni

These are the eight precepts;

sīlena sugatim yanti

virtue is the source of happiness,

sīlena bhogasampadā

virtue is the source of true wealth,

sīlena nibbutim yanti

virtue is the source of peacefulness —

tasmā sīlaṃ visodhaye.

therefore let virtue be purified.

(Response)

Sādhu, sādhu, sādhu.

(Bow 3 x)

Requesting a Dhamma talk

(Bow 3 x, hands in añjali)

Brahmā ca lokādhīpatī sahampatī

The Brahmā god Sahampatī, Lord of the world,

katañjali anadhivaram ayācatha

With palms joined in reverence, requested a favour:

santīdha sattāpparajakkha-jātikā

'Beings are here with but little dust in their eyes,

desetu dhammam anukampimam pajam.

Pray, teach the Dhamma out of compassion for them.'

Acknowledgement

[Handa mayam dhammakathāya sādhu-kāram dadāmase.]

[Now let us express our approval of this Dhamma Teaching.]

Sādhu, sādhu, sādhu, anumodāmi.

It is well, I appreciate it.