

THE BASIC TEACHINGS OF THERAVĀDA BUDDHISM

**BY
U JOTĀLAÑKĀRA**

**Not Doing Any Evil
Cultivating Good
Purifying One's Mind**





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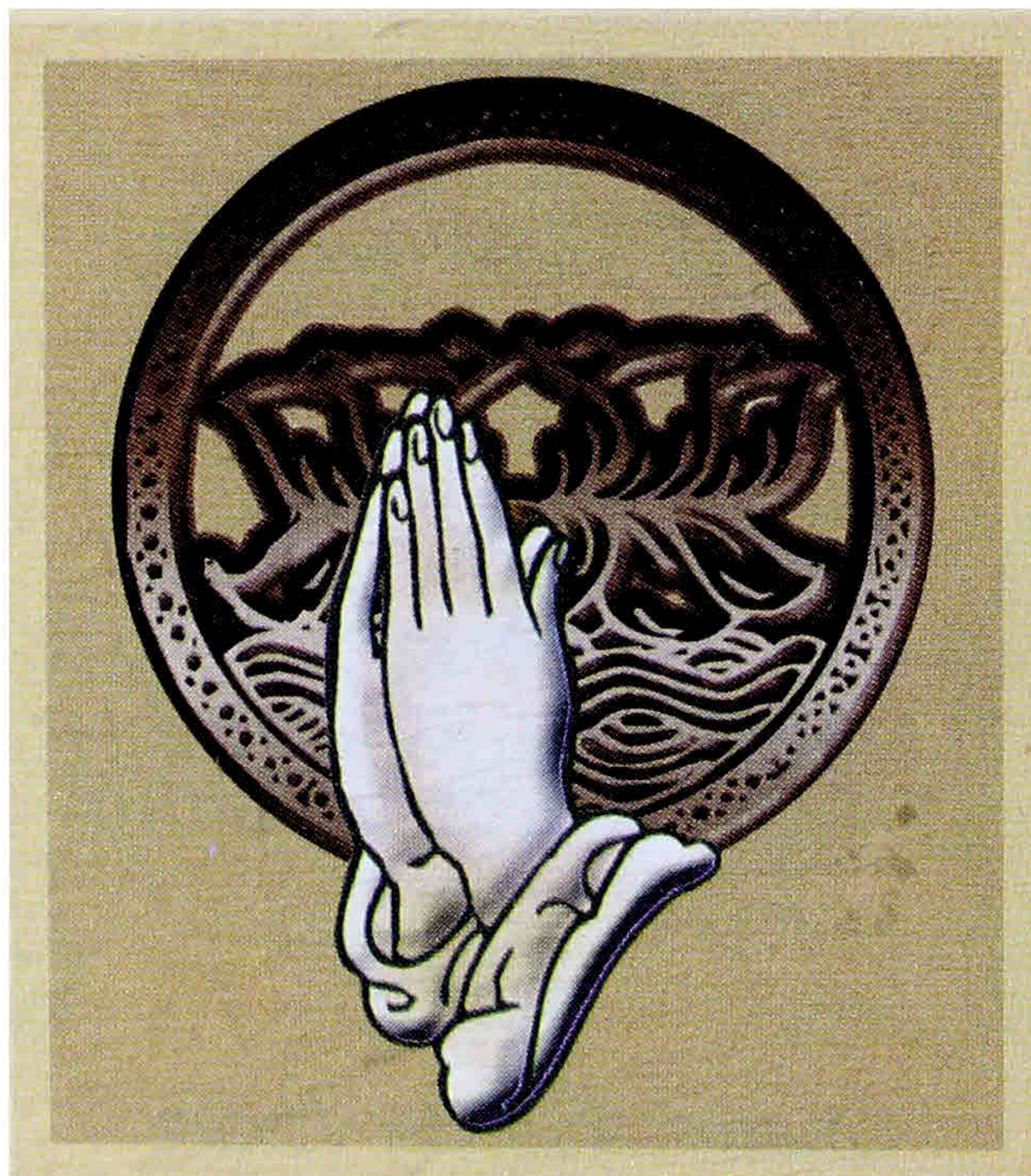
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PURIFYING ONE'S MIND**



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BIOGRAPHY OF VENERABLE SAYĀDAW U JOTĀLAṆKĀRA

Sayādaw was born on Tuesday, August 16, 1938, of parents U Phyo and Daw Aye Tin, residents of Laputtaloke Village, Laputtā Township, Myaung-mya district, Burma (Myanmar). He was the fifth among the eight children.

Sayādaw was named "Maung Than Hsaung". In his early childhood, he studied basic curriculum and rudimentary Pāli texts under his uncle (mother's elder brother) Venerable Sayādaw U Vimala, abbot of Kambalā Kyaung (monastery), Lower Kambalā Village, Laputta Township. At the age of 10, he moved along with his parents to Zeebyuseik Village, Ngaputaw township, Pathein district. There, he studied elementary Burmese and Arithmetic from Venerable Sayādaw U Paññājota, abbot of Zeebyuseik Kyaung (monastery).

With the support of his parents and uncles and aunt— U Kyin, U Kyaw Sein and Daw Sein Thin, on Sunday, July 15, 1951, he became a novice at Auk-Kyaung Monastery, Laputtaloke Village under the Preceptorship of Venerable Sayādaw U Indāsīha. He was given the religious name, "Shin Jota".

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From the age of 13, the young novice studied from his preceptor the following: Padarūpasiddhi, Kaccāyana Byākarāṇa, Vācakopadesa, Vaccavācaka, Gaṇṭhābharāṇa, Ekakkharakosa (Pāli grammar treatises), Dīgha-nikāya (three volumes), Vinaya-piṭaka (five volumes), Abhidhammattha-saṅgaha, Abhidhammatthavibhāvanī-Tīkā, Aṭṭhasālinī Aṭṭhakathā, Sammohavinodanī Aṭṭhakathā and so forth. In sum, he finished a curriculum of Pāli canon, commentaries and subcommentaries.

On Sunday, April 13, 1958, Under the supervision and arrangement of Nibbinda-Hill Sayādaw of Pyay, Pegu Division, he was ordained as a monk at the Baddha Sīmā of Nibbinda-Hill with Auk-Kyaung Sayādaw as preceptor, Auk-Nibbinda Sayādaw U Tejavanta as instructor, and others. His supporters were U Nyo Ohn & Daw Thein and U Maung San & Daw Pu in Lammadaw (main street), Gyobingauk Township.

During the first vassa, he continued his studies under Auk-Kyaung Sayādaw, who was living at Shwe-hin-thar Monastery in Laputta Township. In summer of 1960, he moved to Taik-kyaung Pāli University in Gyobingauk Township to pursue studies for the religious examinations held by the Government of Burma (now Myanmar). His mentors there included Sayādaw U Tiloka, Sayādaw U Uttarābhidhaja, Sayādaw U Ādiccajeyya, and Sayādaw U

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Narindācāra (currently Aggamahāgaṇṭhavācaka, Aggamahāpaṇḍita, Member of State Sangha-mahānāyaka, Abbot of Taik-kyaung). During that time— 1962— he attended Paṭṭhāna course (the book of relations) taught at Monastery of U Kumāra on Popa Taungkalat (Popa Plateau) near Popa Township by Paṭṭhann Theikpan Sayādaw U Indaka. For 40 days in 1968, he practiced Vipassanā meditation under the guidance of Mahāsi Sayādaw at Mahāsi Sāsana Yeiktha (Meditation Center) in Rangoon (now Yangon).

He took the religious examinations. He passed the 1st, 2nd, and 3rd Grades in 1960, 1962, and 1963 respectively. He attained the 3rd position in the 2nd Grade in the whole of Burma and the 2nd position in the 3rd Grade. He got the degree of Dhammācariya (Master of Dhamma) in 1964 and was awarded the title, Sāsanadhaja Dhammācariya. In 1966, at the 17th Tipiṭakadhara Selection Examination held by the Government, he attained another title, Dīghabhāṇaka (Reciter of Dīgha-nikāya). In that year, he was also awarded the degree, Sāsanadhaja Sirīpavara Dhammācariya and the 3rd prize in the "Five Nikāyas/ Three Piṭakas" Examinations held in Hlegu Township. In 1968, he successfully passed both the oral and written at the "Five Nikāyas" Examination conducted by Maṅgalagati-Visuddhi Association in Rangoon (now Yangon) and was awarded the title, Dīgha-nikāya-

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· bhāṇaka-gambhīrañāṇa. In 1969, at 21st Tipiṭakadhara Selection Examination, he was awarded the title, "Dīgha-nikāya-kovidā" for successfully completing the written/comprehension tests for the three treatises from Dīgha-nikāya, Suttanta-piṭaka.

Although he won numerous awards and titles, he still felt uncomfortable with studying Pāli canons, commentaries, and sub-commentaries at a scholarly level. He also felt a need to be proficient in other languages and literature in order to do Sāsana work in foreign lands. With these in mind, he moved to Abhayārāma Shwegu Taik (monastery) in Western part of Mandalay (the 2nd Capital of Myanmar) in 1971 to study under the scholarly sayādaws. He resided at the monastery until 1974 and studied the Sanskrit grammar "Kātantra" from 2nd Abhayārāma Sayādaw U Paduma. He learned other Sanskrit treatises, such as Mugdhabodha, Vidagdhamukhamanḍana, Tarkasaṃgraha, and basic English from Sayādaw U Sīlānanda (currently doing Sāsana work in the United States and beyond, Aggamahāpaṇḍita, Aggamahāsaddhammajotikadhaja, Rector of International Theravāda Buddhist Missionary University).

In 1974, Zeebyuseik Sayādaw, a mentor from his childhood, expressed his support and desire for U Jotālaṅkāra to assume the abbotship of Dekkhinayone

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Monastery in Kaikwine, 3rd Ward, Mayangon Township, Yangon. Hitherto unplanned, he spent six years disseminating his knowledge to the monks and novices at that monastery.

At the request of the trustees of World Peace Pagoda of Moji in Kitakyushu City, Japan, Sayādaw U Jotālaṅkāra performed Sāsana duties for 6 years at the Myanmar monastery of World Peace Pagoda from August 25, 1979 to September 3, 1985. During that stay, he studied Japanese from Moji Sayādaw U Vepulla, Aggamahāpaṇḍita, (passed away in Bahan Township, Yangon) and Sayādaw U Dhammācāra (passed away in 1981). Sayādaw U Kheminda (currently Aggamahāpaṇḍita, Aggamahāsaddhammajotikadhaja, Moji Sayādaw) helped answer his questions about Japanese. After becoming somewhat fluent in Japanese, he wrote an elementary Buddhist text (*Nanpou Jouzabubukkyou no Oshie*) in Japanese.

In 1985, he was invited by the Theravāda Buddhist Society of America (TBSA) to visit the United States. Upon arrived in the US on September 3, 1985, he stayed at the monastery of Penang Sayādaw U Pannyā wamsa in Los Angeles, California (Currently in Penang, Malaysia) for one year until he was summoned by his mentor Dhammānanda Sayādaw U Sīlānanda to the Dhammānanda

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Vihāra [the located in] Daly City, California. In addition to making the environment conducive for Sāsana work, by helping him get U.S. residency (Green card), Sayādaw U Sīlānanda let U Jotālaṅkāra assist him in conducting courses including Abhidhamma, Visuddhimagga, Cakkavatti Sutta, Siṅgāla Sutta, and other suttas, and elementary Buddhism for youths. Even after the relocation of the Dhammānanda Vihāra to Half Moon Bay, California, he continued to discharge the teaching duties.

He attended the Adult Schools in both Los Angeles and Daly City to prepare for a formal education at the City College of San Francisco and San Francisco State University. At the City College of San Francisco, he won the Scholarship Award (Fall, 1989), Dean's List Certificate of Merit (1989-1990), Dean's Honor List Certificate (Spring, 1990), A.A. [Associate in Arts] with Honor (June, 1990) and Scholarship Award (Fall, 1990). He graduated with B.A. (major and honors in Japanese) from San Francisco State University on May 27, 1995.

Sayādaw U Jotālaṅkāra has a passion for writing. In the Dhammānanda Newsletters [published by TBSA], Sayādaw has written numerous Dhamma articles in both Myanmar and English. He also contributes special column which answers Dhamma questions posed by the readers. In addition, Sayādaw has given Dhamma talks and

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Vipassanā meditation instruction to the devotees in general, and the Myanmar lay-people in particular.

Sayādaw's works include:

1. Nanpou Jouzabubukkyou no Oshie (Theravāda Buddhism text in Japanese)
2. Meisou Shidousho (Japanese translation of "Meditation Instructions" by Venerable Sayādaw U Sīlānanda)
3. Dhammananda Wut Yut Sin in Myanmar[Collection of protective verses and chants, with explanatory notes]
First and Second editions
4. General notes on interesting topics from the Piṭakas (Volume 1) in Myanmar
Part 1: Notes from Vinaya Piṭaka
Part 2: Notes from Suttanta Piṭaka
5. The Basic Teachings of Theravāda Buddhism
Expanded and revised version of the Dhamma articles from the Dhammananda Newsletters and others

AN ERRATA SLIP

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Page-No

- (116) Nāmrūpa to Nāmarūpa
- (132) Evaṃkāya to Evaṃthāma
- (133) Yonamiddhi to Yonāmiddhi
- (215) Muñciyukamyatā to Muñcitukamyatā
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- (276) hontu to honti
- (323) Cittāṃ to Cittāni
- (326) Saṅkhāranirodgo to Saṅkhāranirodho
- (328) Saṅkhāranirodgo to Saṅkhāranirodho
- Tatiyampi-bante to Tatiyamapi aham-bhante

“Dutiyampi Saṃghāṃ-Saraṇāṃ gacchāmi” is to be filled on page (257)

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FOREWORD
BY VENERABLE SAYĀDAW
U SĪLĀNANDA

Aggamahāpaṇḍita, Aggamahāsaddhammajotikadhaja
the Abbot of Dhammānanda Vihāra
Half Moon Bay, California

U Jotālaṅkāra has produced the book, The Basic Teachings of Theravāda Buddhism, for the use of students who take the examination especially conducted by Theravāda Buddhist Society of America. The Manual of Buddhism by Nārada Thera has already been prescribed, but that book is somewhat difficult and so there are complaints about it. A book prescribed at the examination should be easier and so the present book has been written. It will serve as a first book in this examination and Nārada Thera's book will be the second.

In this book U Jotālaṅkāra begins with the paying homage to the Three Gems of Buddhism, and then Requesting Five Precepts and so on. He includes all that is essential to Theravāda Buddhism in this book and he does not leave aside the practice. He often brings out the stories that would strengthen the memory of the readers. Most stories are from the ancient Commentaries.

He declares what the Buddha taught and elaborates on that subject and he shows the reader how to practice both *Samatha* and *Vipassanā* meditations.

Whenever he writes he gives the reference numbers of books so that we can go to the original if we like. His translations from the Pāli are accurate and closest to the original.

In the end he gives us the Program of Pāli Chanting. All the essential Suttas that Theravāda Buddhists chant are included. You will find that he has filled in the elliptical passages in the Suttas and that is a great blessing for those who want to chant the Suttas in full.

Although this book is primarily meant for those who take the examination, it will also be useful for those who want to learn about Theravāda Buddhism. Therefore I would recommend this book to those who want to understand and practice the Theravāda Teachings of the Buddha.

INTRODUCTION

I produced the book, *Dhammānanda Chanting*, in 1999 only for the use of those, (especially the community of Myanmar) who can read Myanmar language. This time, I created the book, *The Basic Teachings of Theravāda Buddhism*, for use of those, especially the community of Myanmar, who can not read Myanmar Language, and for use of students who take the '*Aye-Thet Scholarship Examination*' particularly conducted by Theravāda Buddhist Society of America. I want to make them understand how to worship the Three Gems, how to offer food, fruits, water, or flowers, how to send loving-kindness, how to recollect on the Nine Special Qualities of the Buddha, how to practice meditation, how not to do any evil, how to cultivate good, how to purify one's mind, and so forth.

This book consists of 15 chapters. The first five chapters mainly deal with (1) program of worshipping, (2) explanation of words, (3) benefits and stories of taking refuges and precepts and offering food, fruits, flowers, and water, (4) duties of layperson, (5) the teaching of the Buddhas— not doing any evil.

In the second five chapters there are (1) cultivating good, (2) purifying one's mind— concentration meditation, (3) the four divine abodes, (4) mindfulness meditation, and (5) the four noble truths.

In the rest five chapters there are (1) the doctrine to the Kālāmas, the thirty-eightfold highest blessing, and the Pāli alphabet in Roman characters, (2) the programs of worshipping, sending Sublime-States and chanting in Pāli, (3) Protective Eleven Suttas and other suttas, (4) Dhammacakkappavattana Sutta, Anattalakkhaṇa Sutta, the program of chanting to consecrate a Buddha-image, and Ovāda-pātimokkha, and program of Novice Ordination.

This book, The Basic Teachings of Theravāda Buddhism, is important for those who study Theravāda Buddhism basically and practice the teachings of it. This book is not a book to be read superficially like a novel and shelved aside. It should be read, re-read and practiced so that it may serve as a constant companion for inspiration and edificaion in times of need.

By practicing the teachings in one's daily life, one can gain spiritual bliss that transcends wordly happiness and can attain to a higher spiritual state whereby he can purify and try to purify.

The publication of this book would not have been possible without the help of my teacher, Venerable Sayādaw U Sīlānanda, Aggamahāpaṇḍita, Aggamahāsaddhammajotikadhaja, the Abbot of Dhammānanda Vihāra, and others.

First, I am grateful to Venerable Sayādaw U Sīlānanda for his guidance, through which I am able to understand the Scriptural Piṭakas, their commentaries, and their sub-commentaries well.

Second, I am also grateful to Venerable U Lokanātha, the Abbot of Alohtaw Pyayt Dhamma Yeitha, who designed the front cover of this book, for his help.

Third, I am grateful to U Hla Min and Mr. Don Johnson who proofread and edited the draft of my book many times, and Thant Lwin Oo who prepared the draft for publication, for their efforts.

Finally, I am grateful to Dr. Aung Zaw Myint, Daw Khaing Mar Swe and Family, and their relatives and friends in Yangon, Myanmar, and Kwang-ne Chun and Otaki Hiroko in Japan, and other lay-people in Bay-area, California, U.S.A. who sponsor the publication of this book, for their generosity.

I am glad that PAN MYO TAYA SARPAY Publication has published this book so that it can reach many people I have never met.

U Jotālaṅkāra

Aggamahāsaddhammajotikadhaja

Sāsana Era 2547

Full Moon-day of Dabaung, Myanmar Era 1365

March 5, 2004

THE BASIC TEACHINGS OF THERAVĀDA BUDDHISM

CHAPTER I

PROGRAM OF WORSHIPPING

Paying Homage to the Three Gems (*Ratanattayapaṇāma*)

I pay homage to the Buddha.

I pay homage to the Dhamma.

I pay homage to the Sangha.

I request! I request! I request!

In order that any bad action I may have committed (against the Three Gems) either in deed, speech or thought may be effaced, and in order that I may acquire merit which will bestow upon me longevity, health, freedom from dangers and calamities, I raise my joined hands in reverence to the forehead and worship, honor, look at, and humbly pay homage to the Three Gems: the Buddha, the Dhamma, and the Sangha once, twice, and three times.

And as a result of this meritorious act of prostration¹ may I be free at all times from the four woeful realms², the three kinds of catastrophes³, the eight kinds of wrong circumstances⁴, the five kinds of enemies, the four kinds of misfortunes, the five kinds of loss, the ninety-six or ninety-eight kinds of diseases, and the sixty-two kinds of wrong views and quickly attain the Path, the Fruition, and the Noble Dhamma of Nibbāna.

Requesting the Five Precepts with the Three Refuges

Venerable Sir, I request the Five Precepts together with the Three Refuges. Out of compassion for me⁵, please give me the Precepts.

For the second time, Venerable Sir, I request the Five Precepts together with the Three Refuges. Out of compassion for me, please give me the Precepts.

¹ stretching out or reaching out with face on the ground

² "woeful realms" means "the worlds or areas of deep suffering.

³ (catastrophes) "catastrophe" means "misfortune or great disaster or a sudden, unexpected, and terrible event that causes great suffering, misfortune, or ruin".

⁴ surrounding conditions, occasion

⁵ because of compassion on me

3 BASIC TEACHINGS OF THERAVĀDA BUDDHISM

For the third time, Venerable Sir, I request the Five Precepts together with the Three Refuges. Out of compassion for me, please give me the Precepts.

[Ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante. Dutiyampi ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante. Tatiyampi ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.]

Paying Homage (*Vandanā*)

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One. (Three times)

[Namo tassa Bhagavato Arahato Sammāsambuddhassa.]

Taking the Three Refuges (*Tisaraṇa gamana*)

I go to the Buddha as my refuge⁶.

I go to the Dhamma as my refuge.

I go to the Sangha as my refuge.

For the second time, I go to the Buddha as my refuge.

⁶ "I go to the Buddha as my refuge" means "I recognize the Buddha as my refuge".

For the second time, I go to the Dhamma as my refuge.
 For the second time, I go to the Sangha as my refuge.
 For the third time, I go to the Buddha as my refuge.
 For the third time, I go to the Dhamma as my refuge.
 For the third time, I go to the Sangha as my refuge.

*[Buddham saraṇam gacchāmi.
 Dhammam saraṇam gacchāmi.
 Saṅgham saraṇam gacchāmi.]*

*Dutiyampi Buddham saraṇam gacchāmi.
 Dutiyampi Dhammam saraṇam gacchāmi.
 Dutiyampi Saṅgham saraṇam gacchāmi.]*

*Tatiyampi Buddham saraṇam gacchāmi.
 Tatiyampi Dhammam saraṇam gacchāmi.
 Tatiyampi Saṅgham saraṇam gacchāmi.]*

Taking the Five Precepts (*pañca sīla*)

1. I undertake⁷ to observe the precept to abstain from killing living beings.
2. I undertake to observe the precept to abstain from taking what is not freely given.
3. I undertake to observe the precept to abstain from committing sexual misconduct⁸.

⁷ guarantee, promise

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4. I undertake to observe the precept to abstain from telling lies.
5. I undertake to observe the precept to abstain from intoxicating drinks and drugs that cause heedlessness⁹.

[1. *Pāṇātipātā veramaṇi-sikkhāpadam samādiyāmi.*
2. *Adinnādānā veramaṇi-sikkhāpadam samādiyāmi.*
3. *Kāmesu micchācārā veramaṇi-sikkhāpadam samādiyāmi.*
4. *Musāvādā veramaṇi-sikkhāpadam samādiyāmi.*
5. *Surā-meraya majjappamādaṭṭhānā veramaṇi-sikkhāpadam samādiyāmi.*]

Requesting the *Ājivaṭṭhamaka-sīla*¹⁰
with the Three Refuges

Venerable Sir, I request the *Ājivaṭṭhamaka* Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

For the second time, I request the *Ājivaṭṭhamaka* Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

⁸ bad behavior

⁹ lack of care and attention

¹⁰ *Sīlakkhanddhavaggaṭṭhakathā*, 281, *Paṭisambhidāmagga*, 40, *Paṭisambhidāmaggaṭṭhakathā* 1, 151 the precept which has livelihood as eighth

For the third time, I request the Ājīvaṭṭhamaka Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

[Ahaṃ Bhante tisaṇaṇa saha Ājīvaṭṭhamaka-sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me Bhante. Dutiyam pi, Tatiyam pi....]

Taking the Eight Precepts for Ājīvaṭṭhamaka-sīla

1. I undertake to observe the precept to abstain from killing living beings.
2. I undertake to observe the precept to abstain from taking what is not freely given.
3. I undertake to observe the precept to abstain from committing sexual misconduct.
4. I undertake to observe the precept to abstain from telling lies.
5. I undertake to observe the precept to abstain from slandering or divisive speech.
6. I undertake to observe the precept to abstain from harsh speech.
7. I undertake to observe the precept to abstain from frivolous talk or talking non-sense.
8. I undertake to observe the precept to abstain from wrong livelihood.

- [1. *Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.*
2. *Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.*
3. *Kāmesu micchācārā veramaṇi-sikkhāpadaṃ samādiyāmi.*
4. *Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.*
5. *Pisunāya vācāya veramaṇi-sikkhāpadaṃ samādiyāmi.*
6. *Pharusāya vācāya veramaṇi-sikkhāpadaṃ samādiyāmi.*
7. *Samphappalāpā veramaṇi-sikkhāpadaṃ samādiyāmi.*
8. *Micchājīvā veramaṇi-sikkhāpadaṃ samādiyāmi.]*

Requesting the Eight *Upasatha*¹¹ Precepts
with the Three Refuges

Venerable Sir, I request the Eight Upasatha Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

For the second time, I request the Eight Upasatha Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

For the third time, I request the Eight Upasatha Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

¹¹ The Buddhist Sabbath or fast-day

[Ahaṃ bhante tisaraṇena saha aṭṭhaṅgasamannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

Dutiyampi,....., Tatiyampi,.....sīlaṃ detha me bhante.]

Taking the Eight Uposatha Precepts (*Aṭṭhaṅga Uposatha-sīla*)

1. I undertake to observe the precept to abstain from killing living beings.
2. I undertake to observe the precept to abstain from taking what is not freely given.
3. I undertake to observe the precept to abstain from unnoble conduct (sexual intercourse).
4. I undertake to observe the precept to abstain from telling lies.
5. I undertake to observe the precept to abstain from intoxicating drinks and drugs that cause heedlessness.
6. I undertake to observe the precept to abstain from eating after mid-day (until next dawn).
7. I undertake to observe the precept to abstain from dancing, singing, playing music, and witnessing shows or entertainments, from wearing flowers, using perfumes and beautifying with cosmetics.
8. I undertake to observe the precept to abstain from using high and luxurious seats and beds.

- [1. *Pāṇātipātā veramaṇi-sikkhāpadam samādiyāmi.*
2. *Adinnādānā veramaṇi-sikkhāpadam samādiyāmi.*
3. *Abrahmacariyā veramaṇi-sikkhāpadam samādiyāmi.*
4. *Musāvādā veramaṇi-sikkhāpadam samādiyāmi.*
5. *Surā-meraya majjappamādaṭṭhānā veramaṇi-sikkhāpadam samādiyāmi.*
6. *Vikāla-bhojanā veramaṇi-sikkhāpadam samādiyāmi.*
7. *Nacca gīta vādita visuka-dassana, mālā gandha vilepana dhāraṇa maṇḍana vibhūsanatṭhānā veramaṇi-sikkhāpadam samādiyāmi.*
8. *Uccāsayana mahāsayanā veramaṇi-sikkhāpadam samādiyāmi.*]

Requesting the Nine Uposatha Precepts
with the Three Refuges

Venerable Sir, I request the Nine Uposatha Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

For the second time, I request the Nine Uposatha Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

For the third time, I request the Nine Uposatha Precepts together with the Three Refuges. Out of compassion for me, please give me the precepts.

*[Ahaṃ bhante tisaraṇena saha navaṅgasamannāgatam
uposathasīlam dhammam yācāmi,
anuggaham katvā sīlam detha me bhante.
Dutiyampi,....., Tatiyampi,.....sīlam detha me
bhante.]*

Taking the Nine Uposatha Precepts
(*Navaṅga Uposatha-sīla*)

The precepts from the first to the eighth that consist of the Nine Uposatha Precepts are exactly the same with those of the Eight Uposatha Precepts.

9. I undertake to dwell with my mind pervading with loving-kindness all beings.

- [1. Pāṇātipātā veramaṇi-sikkhāpadam samādiyāmi.
2. Adinnādānā veramaṇi-sikkhāpadam samādiyāmi.
3. Abrahmacariyā veramaṇi-sikkhāpadam samādiyāmi.
4. Musāvādā veramaṇi-sikkhāpadam samādiyāmi.
5. Surā-meraya majjappamādaṭṭhānā veramaṇi-
sikkhāpadam samādiyāmi.
6. Vikāla-bhojanā veramaṇi-sikkhāpadam samādiyāmi.
7. Nacca gīta vādita visuka-dassana, mālā gandha
vilepana dhāraṇa maṇḍana vibhūsaṇaṭṭhānā
veramaṇi-sikkhāpadam samādiyāmi.]*

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*8. Uccāsayana mahāsayanā veramaṇi-sikkhāpadam
samādiyāmi*

*9. Mettāsaḥagatena cetasā sabbapāṇabhūtesu pharitvā
viharaṇam samādiyāmi.]*

CHAPTER II

EXPLANATION OF WORDS

The Fivefold Prostration

The word, "Prostration" means "stretching out flat, with face touching ground, position used in worship when the devotee is normally sitting".

When someone prostrates himself or herself, his or her feet, knees, elbows, palms, and forehead should touch the ground or the floor.

There are, basically, the following five factors:

1. Keeping the two feet together on the ground or the floor,
2. Putting the two knees evenly together on the ground or the floor,
3. Placing the two elbows¹² evenly together on the ground or the floor and stretching out the two forearms¹³,
4. Placing the two palms spread on the ground or the floor, and

¹² joints of the arm

¹³ part of the arm between the elbow and the wrist

5. Touching the ground or the floor with the forehead.
(Sīlakkhandhavagga Abhinavaṭīkā, Vol.2, 18)

The Explanation of the Three Words: *Buddha*,
Dhamma, and *Samgha*

Buddha is a person who has understood ultimate reality and enables others to understand it through His teaching of the Four Noble Truths.

Dhamma is the Buddha's teachings: Tipiṭaka or the Three Baskets, the Path to *Nibbāna*¹⁴, the Fruition, and *Nibbāna* (the final bliss).

Samgha is the community of Bhikkhus (Sangha) who follow the Buddha.

The Three Gems (*Ratanattaya*)

The Buddha was a historical person who lived in India over 2500 years ago. He was born as a prince in 624 B.C. At the age of 29, he renounced the world. After he practiced austerities¹⁵ in the forest for six years, he became the Perfectly Enlightened One by his own human

¹⁴ "*Nibbāna*" means "freedom from desire or craving or from all suffering"; "*Nibbāna*", also extinction of greed, hate, and delusion.

¹⁵ "austerities" is "ascetic practices". "austerity" means "severity of manner or mortification".

effort. He taught beings for 45 years and died at the age of 80.

The Life of the Buddha¹⁶

The Bodhisattahood

From the time of the *Bodhisatta* (the Buddha-to-be) made the aspiration for Buddhahood, His practice of the thirty *Pāramīs* comprising the ten *Pāramīs* (perfections),¹⁷ the ten *Upapāramīs* (the middle grade perfections), and the ten *Paramatthapāramīs* (the highest grade perfections), the five great givings,¹⁸ the three great practices comprising

¹⁶ Buddhavaṃsaṭṭhakathā, A Manual of Buddhism, and The Illustrated History of Buddhism

¹⁷ The ten *Pāramīs*: 1. *Dāna* (generosity or giving), 2. *Sīla* (morality), 3. *Nekkhamma* (renunciation), 4. *Paññā* (wisdom), 5. *Vīriya* (energy or effort), 6. *Khanti* (patience), 7. *Sacca* (truthfulness), 8. *Adhiṭṭhāna* (determination), 9. *Mettā* (loving-kindness), and 10. *Upekkhā* (equanimity)

¹⁸ The giving of the most valuable treasure (*Dhana-pariccāga*), of limb (*Aṅga-pariccāga*), of children (*Putta-pariccāga*), of wife (*Bhāriya-pariccāga*), of life (*Jīvita-pariccāga*) [Jātakatṭhakathā 7, 333], The giving of limb (*Aṅga-pariccāga*), of life (*Jīvita-pariccāga*), of the most valuable treasure (*Dhana-pariccāga*), of Kingdom (*Rajja-pariccāga*), of children and wife (*Puttadāra-pariccāga*) [Buddhavaṃsaṭṭhakathā, 18] & the giving of body or life (*Atta-pariccāga*), of eyes (*Nayanapariccāga*), of the most valuable treasure

practice for world (*Lokattha-cariya*), practice for His relatives (*Ñātattha-cariya*), and practice for Buddhahood (*Buddhattha-cariya*).

The Birth

On the full-moon day of May¹⁹ in the year 624 B.C.²⁰, He was born, a noble Prince of Royal Sākya clan, in the Lumbinī Park at the Royal City of Kapilavatthu²¹, on the borders of Nepal. His father was King Suddhodana, and His mother, Queen Mahā Māyā. Seven days after the birth of the child, the mother died, and her younger sister, Mahā Pajāpati Gotamī, who was also married to King Suddhodana, became the Prince's fostermother.

The Naming Ceremony

On the fifth day after the Prince's birth, He was named Siddhattha Gotama. His first name was "Siddhattha"

(*Dhana-pariccāga*), of Kingdom (*Rajja-pariccāga*), of children and wife (*Puttadāra-pariccāga*) [Iti-vuttakatṭhakathā, 7]

¹⁹ Vesākha, the second month of Indian calendar

²⁰ Unlike the Christian Era, the Buddhist Era is reckoned on the death of the Buddha which occurred in 544 B.C.

²¹ The site of Kapilavatthu has been identified with Bhula (Bhulya) in the Basti district, approximately 3 miles from the Bengal and N.W. Railway station of Babuan.

which means 'wish fulfilled'. His last name was "Gotama".

According to the ancient custom, eight distinguished brahmins examined the characteristics of the Prince. Seven of them raised two fingers and gave a double interpretation, saying that He would become either a Universal Monarch or a Buddha. But the youngest Brahmin Koṇḍañña, who excelled the others in knowledge, raised only one finger and firmly declared that He would definitely retire from the world and become a Buddha.

The Marriage Ceremony

At the early age of sixteen, the Prince Siddhattha married his cousin Princess Yasodharā²², who was of equal years. After his happy marriage, he led a luxurious life, blissfully unexpected changes of life, outside the palace gates. In his father's dwelling, three lotus ponds were made for Him:²³ the first pond where blue lotuses bloomed, the second where red lotuses bloomed, and the third where white lotuses bloomed. He did not use things

²² The daughter of King Suppabuddha and Queen Amitā (King Suddhodana's younger sister)

²³ Aṅguttara 1, 143-144

of other countries except the sandal-wood of Kāsi²⁴. His turban, tunic, dress and cloak were all from Kāsi²⁵. Day and night a white umbrella was held over Him so that He might not be touched by heat or cold, dust, leaves or dew.

Three palaces were built for him— one for the winter season, one for the summer season, and one for the autumn or rainy season. In accordance with the three seasons, he lived in the three different palaces by turns, surrounded by female attendants, and entertained by female musicians, without coming down from the palaces.

The Renunciation

With the march of time, truth gradually dawned upon him. His contemplative nature and boundless compassion did not permit him to enjoy the fleeting pleasures of a royal household. He did not know any woeful life, but he felt deep pity for sorrowing humanity. In the middle of comfort and prosperity, he realized the universality of sorrow. One day when he went out of the palace to see

²⁴ Kāsi— one of the sixteen Kingdoms of ancient India, its capital was Benares. It was famous for its silks and perfumes.

²⁵ turban— an eastern headdress consisting of a long cloth of silk, linen, or cotton, wound around the head tunic— a loose-fitting, knee-length garment worn in ancient Greece and Rome cloak— a loose, outer garment, usually without arm-coverings (sleeves)

the royal park, he came into direct contact with the absolute realities of life. Within the narrow confines (limits) of the palaces, he saw only the rosy side of life, but the dark side, the common lot of mankind was withheld from him. His observant eyes met the four sights (signs) of a decrepit old man, a diseased person, a corpse, and hermit. The first three sights convinced him of the inexorable nature of life and the universal sickness of humanity. The fourth signified the means to overcome the ills of life and to attain calm and peace.

Realizing the worthlessness of sensual pleasures highly prized by ordinary people, and the value of renunciation in which the wise seek delight, he decided to leave the world in search of truth and peace. When his final decision was made after much deliberation, the happy news of the birth of a son was conveyed to him. Contrary to expectation, he was not overjoyed but regarded the first and only offspring as a hindrance. Prince Siddhattha exclaimed, "A hindrance—*Rāhu*, has been born; a fetter has arisen". In accordance with the exclamation, the infant son was named "*Rāhula*" by his grandfather.

At the age of twenty-nine, leaving all behind with a light heart, he stole away (move) from the palace at the

midnight of full moon-day of Āsāḷhī²⁶. As a penniless wanderer, he went forth in search of truth and peace.

The ascetic Siddhattha practiced mental concentration with two famous ascetic teachers of his time. While studying with the ascetic teacher, Āḷāra Kālām, he achieved the seventh stage of mental concentration and, as a student of the ascetic Udaka Rāmaputta, he reached the eighth and highest level of mental concentration. But he was not satisfied with only mental concentration and an ordinary system, which did not lead to Nibbāna.

He knew that nobody was competent to teach him what he sought as all were entangled in ignorance. He gave up seeking external help, for truth and peace are to be found within.

The Superhuman Struggle for Enlightenment

He made a super-human struggle practicing all forms of severe austerity in Uruvela grove for six years. The super-human struggle is an austere practice which is beyond human endurance of an ordinary person. He tried various plans such as, abstaining from rice meal and living on fruits which dropped from trees, then on fruits which dropped from the tree under which he sat, then living on

²⁶ the full moon-day of July

one fruit, one sesame seed or one grain of rice a day. By this lack of nourishment, his delicate body was reduced almost to a skeleton.

The Middle Path

He was fully convinced, through personal experience, of the utter futility of self-mortification. Abandoning it forever, he adopted an independent course—*the Middle Path*.

The Enlightenment

He realized that enlightenment could not be gained with an exhausted body. So he decided to take some food. After he had accepted a substantial meal offered by Sujātā, a generous lady, he took it near Nerañjarā river. In the evening he went to the famous Pippala²⁷ tree and made a firm resolve not to rise from his seat under that tree until he attained Buddhahood and went into deep meditation on the Full Moon of Vesāka (Vesak).

With mind tranquilized and purified, in the first watch of the night, he developed that supernormal knowledge

²⁷ A kind of banyan tree, as the Buddha attained Enlightenment under the shade of this tree, it was named the Bodhi Tree. Its descendants are still known by the same name.

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21 BASIC TEACHINGS OF THERAVĀDA BUDDHISM

which enabled him to remember his previous lives²⁸. In the middle watch, he developed the clairvoyant supernormal vision dealing with the death and rebirth of beings²⁹. In the last watch, he developed the supernormal knowledge with regard to the destruction of passions³⁰, and comprehending things as they are truly, attained Perfect Enlightenment³¹, and became a Buddha³² at the age of 35.

The Buddha's Ministry

The Buddha's successful ministry lasted 45 years. From His 35th year, the date of His Enlightenment, till His death in His 80th year, He served humanity both by example and precept, with no personal motive. Throughout the years He wandered from place to place, teaching the Dhamma to the people and liberating them from the bonds of Samsāra³³.

²⁸ *Pubbenivāsānussati Ñāṇa*—Reminiscence of Past Lives

²⁹ *Cutūpapāta Ñāṇa*—Perception of the Disappearing and reappearing of beings or the Power of seeing by the *Dibbacakkhu* (Divine eye or Supernatural Vision) beings leaving one world and being reborn in another

³⁰ *Āsavakkhaya Ñāṇa*—Cessation of passions

³¹ *Sammā Sambodhi*—Perfect Enlightenment

³² Buddha is derived from the root *Budh*, to understand. He is called the Buddha because He understood the Four Noble Truths.

³³ *Samsāra*—the round of rebirths, the cycle of continuity of existence

The Buddha's Parinibbāna (Death)

On the Full Moon-day of Vesak, when He reached His 80th year, the Buddha had an attack of dysentery and lay down on a couch with His head to the northern side between twin sal-trees in the Sāla Grove, the royal City of Kusināra and passed away.

The Dhamma is the Buddha's teachings which comprise what He realized on enlightenment and what He taught to beings.

In brief, his teachings are

*"Not doing any evil,
Cultivating good, and
Purifying one's mind."
(Dhammapada, 183)*

The Sangha (Saṅgha) is the community of monks (and nuns) who follow the Buddha's teachings and have become enlightened themselves and of those who are practicing to achieve enlightenment, too.

Why the Buddha, the Dhamma, and the Sangha Are called "Gems" (*Ratana*)

In the world gold, silver, pearls, rubies, lapis lazuli³⁴, diamonds, and so on are called gems (*Ratana*) because they cause the delight to people, and because they are precious things. Like those, the Buddha, the Dhamma, and the Saṅgha are also called Gems (*Ratana*) because they cause devotion in the minds of Buddhists, and because they are the most precious objects in the world to the Buddhist.

The Four Woeful Realms (*Apāya*)³⁵

The Four Woeful Realms are (1) hell, (2) the animal realm, (3) the *Peta* realm, and (4) the *Asura* realm.

They are called "Four Lower Worlds": (1) hell, (2) the animal world, (3) the ghost world, and (4) the demon world.

Hell is the lowest realm of existence in the Buddhist universe, the place of the most intense suffering. It is said that the beings in hell have to suffer the results of their

³⁴ "lapis lazuli" is "bright blue stone".

³⁵ The Four Woeful Realms, the four worlds or states of suffering

bad deeds from the beginning of their lives until the end, without a moment's respite³⁶.

The animal realm³⁷, in Buddhism, is a woeful plane into which beings may be reborn as a result of their evil deeds.

The *Peta* realm is also a place of beings who have to suffer the painful results of their unwholesome Kammās. The word *Peta*, often translated as "hungry ghosts," refers to a class of beings who are tormented³⁸ by intense hunger and thirst as well as other afflictions from which they cannot find relief. The *Petas* particularly have no world of their own. They live in the same world as human beings — in forests, valleys, bogs, cemeteries, etc.

The *Asura* realm is the place of demons. The word *Asura*, often translated "titans," is used to refer to various classes of beings. As a realm within the woeful plane the commentators identify the *Asuras* with a group of tormented spirits similar to the *Petas*.

(A Comprehensive Manual of Abhidhamma by Bhikkhu Bodhi, 189-190)

³⁶ without a moment's respite" means "without a short period of rest or without ceasing or ceaselessly".

³⁷ animal realm, animal kingdom or animal world

³⁸ torment (tormented), to cause to suffer great pain in mind or body

The Three Kinds of Catastrophes (*Kappa*)³⁹

There are Three Kinds of Catastrophes:

1. The Catastrophe of famine⁴⁰ (*Dubbhikkhantara-kappa*),
2. The Catastrophe of epidemic or pestilence⁴¹ (*Rogantara-kappa*), and
3. The Catastrophe of war (*Satthantara-kappa*).

The catastrophe of famine— a terrible catastrophe in which many people died by extreme scarcity of food.

The catastrophe of epidemic or pestilence— a terrible catastrophe in which many people died by cholera, bubonic plague, etc.

The catastrophe of war— a terrible catastrophe in which many people died by war.

The Catastrophe of famine is due to excessive greed; the Catastrophe of epidemic or pestilence is due to excessive

³⁹ Pāthikavaggatthakathā, 38

⁴⁰ "famine" means "extreme scarcity of food or very serious lack of food".

⁴¹ "epidemic" is "a large number of cases of the same infectious disease during a single period of time", e.g. a cholera. "pestilence" is "a disease that causes death and spreads quickly to large numbers of people", e.g. bubonic plague.

delusion; and the Catastrophe of war is due to excessive anger.

The beings who die by the catastrophe of famine, mostly, will be reborn in the *Peta* (ghost) world, because they have a strong desire for food.

The beings who die by the catastrophe of epidemic or pestilence, mostly, will be reborn in the celestial world or the heavenly world, because they send loving-kindness to others: "May other beings not take the disease like mine (May other beings not suffer from the disease like mine)."

The beings who die by the catastrophe of war, mostly, will go to hell, because they are full of strong hatred for each other.

The Eight Kinds of Wrong Circumstances (*Akkhaṇa*)⁴²

The eight kinds of wrong circumstances are as follows:

1. Being born in hell,
2. Being born in the animal realm,
3. Being born in the *Peta* realm of ghosts or ever-hungry beings and in the *Asura* realm of demons,

⁴²Pāthikavagga, Saṅgīti-sutta, 219-220 inopportuneness

4. Being born as a long-lived *Brahmā* in the realms of No-Perception (Asaññasatta) and No-Form (Arūpaloka)⁴³,
5. Being born as a person in a remote borderland inaccessible to monks, nuns, and lay people,
6. Being born as a person with wrong views⁴⁴,
7. Being born as a man with no intelligence to understand the Dhamma, and
8. Being born as a man with intelligence but when the Buddha has not arisen.

Because there are not times when one can attain Path, Fruition, and Nibbāna, the Eight Kinds of Wrong Circumstances are also called "the Eight Kinds of Inopportune Moments."

The Five Kinds of Enemies (*Verī*)⁴⁵

The five kinds of enemies are (1) floods, (2) conflagrations⁴⁶, (3) tyrants⁴⁷, (4) thieves and robbers, and (5) unloved heirs.

⁴³ No-Perception, a state of total unconsciousness

⁴⁴ "Wrong views" means "the views of him who does not believe in Kamma (good or bad action) and Kammaphala (result of Kamma)".

⁴⁵ *Anguttara-nikāya*, Vol.2, 226, *Theragāthā*, *Bhoga-sutta*, 433, *Theragāthā-aṭṭhakathā*, 296

⁴⁶ Great fire, a large and destructive fire, a very large fire that destroys much property, especially buildings or forests

⁴⁷ kings or rulers who use their power oppressively or unjustly

The Four Kinds of Misfortunes (*Vipatti*)

The four kinds of misfortunes are as follows:

1. Being reborn in four woeful realms (*Gati-vipatti*),
2. Having physical deformities and disfigurements (*Upadhi-vipatti*),
3. Living in the times of bad rulers (*Kāla-vipatti*), and
4. Being deficient in intelligence, knowledge, mindfulness, and diligence, or wrong application (*Payoga-vipatti*).

(Sammohavinodanī-aṭṭhakathā, *Ñāṇavibhaṅga*, 421)

The Five Kinds of Loss (*Byasana*)

The five kinds of loss are as follows:

1. Loss of relatives (*Ñāti-byasana*),
2. Loss of wealth (*Bhoga-byasana*),
3. Loss of health (*Roga-byasana*),
4. Loss of morality (*Sīla-byasana*), and
5. Loss of right view (*Diṭṭhi-byasana*).

Because of loss of relatives, wealth, or health, after death, beings do not fall into an evil state, a hell-state, but because of loss of morality or right view, beings do fall into a hell-state.

(Pāthikavagga, *Saṅgītisutta*, 196)

The Ninety-six or Ninety-eight Kinds of Diseases⁴⁸

In this body arise various diseases, such as:

1. Disease of eyesight, or the eye (*cakkhurogo*),
2. Disease of hearing (*sotarogo*),
3. Disease of nose (*ghānarogo*),
4. Disease of tongue (*jivhārogo*),
5. Disease of trunk (*kāyarogo*),
6. Disease of head (*sīsarogo*),
7. Disease of ear (*kaṇṇarogo*),
8. Disease of mouth (*mukharogo*),
9. Disease of teeth (*dantarogo*),
10. Cough (*kāso*),
11. Asthma (*sāso*),⁴⁹
12. Catarrh (*pināso*),⁵⁰
13. Fever (*ḍāho*, *ḍaho*),
14. Decrepitude (*jaro*),⁵¹
15. Belly-ache (*kucchirogo*),
16. Swoon (*mucchā*),⁵²
17. Dysentery or diarrhea (*pakkhandikā*),
18. Gripping pain (*sūlā*)⁵³,

⁴⁸ Aṅguttra-nikāya, Dasaka-nipāta, Girimānanda-sutta, 343

⁴⁹ a diseased condition which makes breathing very difficult at times

⁵⁰ a disease, especially, of the nose and throat, causing a flow of thick liquid and discomfort, as when one has a cold

⁵¹ the state of being weak or in bad condition from old age

⁵² lost consciousness, a faint

⁵³ disease causing pain in the stomach

19. Cholera (*visūcikā*),
20. Leprosy (*kuṭṭham*),
21. Imposthume, Abscess (*gaṇḍo*)⁵⁴,
22. Eczema (*kilāso*)⁵⁵,
23. Tuberculosis (*soso*),
24. Epilepsy (*apamāro*)⁵⁶,
25. Skin-disease (*daddu*),
26. Itch (*kaṇḍu*),
27. Scab (*kacchu*)⁵⁷,
28. Tetter, a disease at the place scratched by nails
(*nakhasā, rakhasā*),
29. Scabies (*vitacchikā*)⁵⁸,
30. Disease with internal and external hemorrhage or
jaundice [a disease that causes a yellowness of the
skin, the white part of the eyes, etc.] (*lohitapittam*),
31. Diabetes (*madhumeho*),
32. Piles (*aṃsā, arisa*),
33. Boils, blister (*piḷakā*),
34. Fistula (*bhagandalā*)⁵⁹.

⁵⁴ abscess, a swelling on or in the body where a thick yellowish poisonous liquid, or pus has gathered

⁵⁵ a red swollen condition of the skin, an inflammatory disease of the skin attended with itching and the exudation of serous matter

⁵⁶ a disease of brain which causes sudden attacks of uncontrolled violent movement and loss of consciousness

⁵⁷ a cutaneous disease, a mangy disease in animals, esp. sheep

⁵⁸ a skin disease marked by scabs

⁵⁹ a narrow passage or duct formed by disease as one leading from an abscess to a free surface, a long pipe-like ulcer

Of the thirty-four kinds of diseases, the thirty-two except Epilepsy and Tetters are caused either by (a) bilious humor or (b) phlegmalic humor or (c) wind humor. Thus there are ninety-six kinds of diseases.

If Epilepsy and Tetters are included, there are ninety-eight kinds of diseases.

(Aṅguttranikāya, Vol.3, Girimānanda Sutta,
Māhāniddeśa, Kāma Sutta & Cūḷaniddeśa,
Ajita-māṇava-pucchāniddeśa)

The Sixty-two Kinds of Wrong Views

According to *Brahmajāla Sutta*,⁶⁰ in brief, there are sixty-two kinds of wrong views:

1. Four kinds of Eternalism (*Sassatavāda*),
2. Four kinds of Partial Eternalism (*Ekacca-sassatavāda*),
3. Four kinds of the Doctrines of the Finitude and Infinity of the World (*Antānantavāda*),
4. Four kinds of the Doctrines of Endless Equivocation (*Amarāvikkhepavāda*),
5. Two kinds of the Doctrines of Fortuitous Origination (*Adhiccasaṃuppannavāda*),
6. Sixteen kinds of the Doctrines of Perceptible Immortality (*Saññīvāda*),

⁶⁰ Sīlakkhandhavagga, Brahmajāla sutta

7. Eight kinds of the Doctrines of Non-perceptible Immortality (*Asaññīvāda*),
8. Eight kinds of the Doctrines of Neither Perceptible Nor Non-perceptible Immortality (*N'evasaññīnāsaññīvāda*),
9. Seven kinds of Annihilationism (*Ucchedavāda*), and
10. Five kinds of the Doctrines of Nibbāna Here and Now (*Diṭṭhadhamma-nibbānavāda*).

For details, you can read "The Brahmajāla Sutta and its Commentary" in Pāli, and "The Discourse On the All-Embracing Net of Views" by Bhikkhu Bodhi.

The Three Kinds of Fixed Wrong Views (*Niyata-micchādiṭṭhi*)

There are three kinds of fixed wrong views:

1. The view of uncausedness of existence (*Ahetuka-diṭṭhi*),
2. The view of the inefficiency of action (*Akiriya-diṭṭhi*) and
3. The view of nihilism (*Natthika-diṭṭhi*).

With any of the fixed wrong views, beings, after death, do fall into hell.

(Uparipaṇṇāsapākathā, Mahācattārīsakasuttavaṇṇanā, 96)

Who is an *upāsaka* or *upāsikā*?

An *upāsaka* is a devout layman who takes the Three Gems as refuge.

An *upāsikā* is a devout laywoman who takes the Three Gems as refuge.

Both are called "Buddhist" because they take the Three Refuges.

What is *Sīla*?

Sīla is precept, a guiding rule to control bodily and verbal actions. It is also morality, especially with regard to the precepts undertaken by anybody. *Sīla* is the foundation for further spiritual training. Without it, the spiritual advancement cannot be achieved.

CHAPTER III

BENEFITS AND STORIES OF TAKING REFUGES AND PRECEPTS, AND OFFERING FOOD, FLOWERS, ETC.

The Benefits of Taking the Three Refuges

One who takes refuge in the Buddha, the Dhamma, and the Sangha, sees with right knowledge the Four Noble Truths — Suffering, the Cause of Suffering, the Cessation of Suffering, and the Noble Eightfold Path which leads to the Cessation of Suffering.

This, indeed, is refuge secure. This, indeed, is refuge supreme. Having taken this refuge, one is released from all suffering. (Dhammapada, Verses 190, 191 & 192)

The Story of a Young Boy Who Kept the Three Refuges

During the time of the Buddha Anomadassī, a young man, who took care of his blind parents, took the Three Gems as refuge for the whole of his life. And because of this meritorious deed, after death, he became a divine prince in the Realm of the Thirty-three Gods. And then he never fell into hell. He had human and celestial happiness in many lives. At the lifetime of our Buddha Gotama, he was

born in a rich family in Sāvatti. One day he led his playmates and went to a monastery. An Arahant taught them the Three Refuges.

At that time, he was reminded of the Three Refuges that he took in a past life and practiced meditation. Thus he became an Arahant at the age of seven. (Apadāna, Vol.1, Subhūtivagga, Saraṇagamnīyatthera Apadāna, 82-84)

What are the Layman's Moral Duties, or Precepts?

A lay man's moral duties are the observance of the Five Precepts.

"Mahānāma, a lay man abstains from taking life; abstains from taking what is not given; abstains from sexual misconduct; abstains from telling lies; and abstains from taking the intoxicants that cause heedlessness. By this much a lay man is virtuous." (Aṅguttara-Nikāya, Vol. 3, Mahānāma Sutta, 56)

What is a Layman's Occupation?

A lay man's occupation is to earn a livelihood righteously and justly, avoiding the five wrong trades, which are (1) trade in weapons, (2) trade in human beings, (3) trade in

flesh, (4) trade in intoxicants, and (5) trade in poison. (Aṅguttara-Nikāya, Vol. 2, Vaṇijjā Sutta, 183)

The Results of Keeping the Five Precepts

A person who keeps the Five Precepts, in the future, will get many favorable results: having a long life, being healthy, having a lovely face, having smooth complexion, safe-keeping, receiving respect from others, being fortunate, having good teeth, having a good memory and so on.

A Story of a Young Man Who Kept the Five Precepts

During the time of the Buddha Anomadassī, a young man made a living while going through hardships,. Even though he lived in poverty, he always kept the Five Precepts from an Arahant monk. As long as he lived, he held them. Thus, after death, he was born as a celestial being in the realm of the Thirty-three gods (*Tāvatisā*).

After that, he had never gone to hell or the woeful planes. He had human and celestial happiness many times. And then at the time of the Buddha Gotama, he was of noble birth. At the age of five when he saw his parents who kept the Five Precepts, he was reminded of the fact that he recieved them (precepts) from a monk in a past life.

He contemplated them and practiced as an object of insight meditation. Thus he became an Arahant and entered the monkhood. (Apadāna, Vol.1, Subhūtivagga, pañcasīlasamādānīyatthera Apadāna, 84-86)

Story of a Poor Man who Kept the Eight Precepts for Half a Day⁶¹

Once a poor man obtained work for hire from the well-known millionaire *Anāthapiṇḍika* and made a living. Every *Uposatha* day (fast-day), usually everybody in the millionaire's house kept the Eight Precepts. One day nobody told him that that day was the *Uposatha* day, so the cook made a supper for him. After he had worked all day in the forest, he returned in the evening.

When the meal had been prepared and given to him, all of a sudden he refused to eat and asked the cook, "Have other people eaten?"

The cook replied, "They have not eaten."

The poor man asked, "Why?"

The cook said, "In this house people do not eat supper in *Uposatha* days. The millionaire makes all of them keep

⁶¹ Dhammapadaṭṭhakathā 2, Appamādavagga, 131-132

the Eight Precepts. He causes even infants at the breast to rinse their mouths and to eat the four sweets (ghee, sesame oil, honey, and molasses). At lighting up time both young and old retire to recite the Thirty-two Constituents of the body. But we've forgotten to tell you about the *Upasatha* day, so the rice was cooked for you alone, eat it."

The poor man said, "If it is proper for me to keep the Eight Precepts now, I would like to do so."

After the cook asked the millionaire about it, he said, "Without eating, if you rinse your mouth and take upon yourself the Eight precepts now, you will attain half the merit of keeping the precepts."

And then the poor man kept the precepts. However, he had worked the whole day in the forest and was hungry, thus the humors of his body became disordered. He bound his chest with a girth. He held the end of the girth in his hand and rolled over and over.

When the millionaire had learned of this condition, he took the four sweets⁶², went to the laborer and asked, "Young man, what is the matter?"

⁶² catu-madhura, four sweet things— *sappi*, butter or ghee, *tela*, sessame oil, *madhu*, honey, *phāṇita*, molasses

The poor man replied, "Master, the humors of my body are out of order."

The millionaire said, "Well then, get up and eat this medicinal food."

The poor man asked, "Did you also eat it, Master?"

The millionaire replied, "I am not sick. Eat it."

The poor man said, "Master, keeping the precepts, I was not able to keep them all day, but let me not be deprived of half (I don't want to be deprived of half)."

The millionaire requested him, "Don't do thus."

But the laborer steadfastly refused to eat, thus he died at dawn as a garland of flowers withered. However, as a result of this meritorious deed of keeping the Eight Precepts for half a day, he was born as a guardian spirit of a banyan tree in a forest.

Offering of Food (and Fruits)

I reverentially offer the excellent food (and fruits) to the Lord who is Blessed, possessed of Great Compassion, has fulfilled all the Perfections for the benefit of all beings,

and reached the highest state as the Fully Enlightened One.

And as a result of this meritorious deed, may I quickly attain the Path, the Fruition, and the Noble Dhamma of Nibbāna. May all beings including my parents and teachers share this merit which I have thus acquired for the acquisition of all kinds of happiness.

The Five Benefits of Offering Food

Someone who offers food to others, in his or her future lives, will gain these benefits: (1) longevity, (2) good looks or beauty, (3) happiness, (4) physical strength, and (5) intelligence.

The Usual Benefit of Offering Food

If you do not eat any food, you will not live long, your appearance won't be good, you will not be happy and strong physically, and your good ideas will not come out, but if you take some food, you will live long, your appearance will be good, you will be happy and strong physically, and your ideas will come out well. Actually, everyone who offers food to others gives them the above benefits. Thus he or she gains the same things in return.

The Story of a Young Man Who Offered Food to the Buddha Siddhattha

During the time of the Buddha Siddhattha who became as the Enlightened One ninety-four aeons ago, a young man of a good family respectfully invited and offered food to the Buddha. After passing away, he, because of that meritorious deed, was born as a deity in heaven. And then without going to the woeful planes, he had human and celestial happiness. At the lifetime of our Buddha Gotama, he was of noble birth. When he came of age, he entered monkhood and became an Arahant.

(Apadāna, Vol.1, Subhūtivagga, Annasamsāvakatthera Apadāna)

Offering of Flowers

I reverentially offer the flowers with fresh-hue and fragrance to the Buddha endowed with the nine special qualities. As a result of this meritorious deed, may I quickly attain the Path, the Fruition, and Nibbāna. May all beings including my parents and teachers share this merit which I have thus acquired for the acquisition of all kinds of happiness.

Flowers: dahlias, daisies, lilies, lotus, roses, etc.

The Five Benefits of Offering Flowers

Everybody who offers flowers to the Buddha, the Dhamma, and the Sangha will attain the five benefits: (1) good looks or beauty, (2) good bodily odor, (3) love of celestial and human beings, (4) renown (good reputation), and (5) happiness.

The Story of a Young Woman Who Offered Flowers to an Arahant

During the lifetime of our Buddha Gotama, when Venerable Mahāmoggallāna, Chief among the Buddha's disciples of Supernormal powers, went on a journey to Tāvātimsa⁶³. He saw a splendid mansion in the middle of the many kinds of the lotus flowers and others which were blooming and noticed, inside that mansion, a celestial maiden (a goddess) surrounded by others. And then he went there and asked her which meritorious deeds she did in her past life (why she became a goddess such as this). The goddess replied that she was a woman, by the name Pesavatī, who lived in Nālaka Village, East of Rājagaha. One day she saw the Arahant Upatissa (Venerable Sāriputta, Chief among the Buddha's disciples of great wisdom) and happily offered flowers to him.

⁶³ the realm of the 33 gods

Thus she became a goddess, and the mansion belonged to her, and she enjoyed here.

(Vimānavatthu, Pārīchattaka, Tatiyavagga, Pesavatī Vimānavatthu)

Offering of Drinking-water to the Buddha

I reverentially offer the pure drinking-water to the Lord Buddha who is possessed of Great Compassion, has fulfilled all the Perfections for the benefit of all beings, and reached the highest state as the Fully Enlightened One. And because of this meritorious deed, may I quickly attain the Path, the Fruition, and Nibbāna. May all beings inhabiting space and earth, deities and others of mighty power share this merit of mine.

The Ten Benefits of Offering Water

According to the Myanmar Buddhist Traditional teaching, everyone who offers water to others will gain the ten benefits: (1) longevity, (2) good looks or beauty, (3) happiness, (4) physical strength, (5) intelligence, (6) purity, (7) fame (reputation), (8) having a great retinue, (9) never being thirsty, and (10) quickness in going.

The Usual Benefits of Offering Water

If you do not drink water, you will not live long, your appearance will not be good, you will not be happy, you will not be strong physically, your good ideas will not come out, you will be thirsty, you cannot go and come quickly; if you do not take a bath, your body will be dirty, but if you drink water, you will live long, your appearance will be good, you will be happy, you will be strong physically, your ideas will come out well, you will never be thirsty, you can go and come quickly; if you take a bath, your body will be free from dirt and so on. Actually, every body who offers water to others gives them the above benefits. Therefore, in return, he gains the same things.

The Story of One who Poured Water on the Sacred Banyan Tree or the Bodhi tree⁶⁴

After the Buddha Padumuttara had passed away, the Buddhist community poured water round Bodhi tree. At that time a gentle man (young man of a good family) poured scented-water on a Bodhi tree. He, after passing away, was born as a deity in the Tusita Heaven. And then he had human and celestial enjoyments many times. At the

⁶⁴ Apadāna, Vol. 1, Gandhodakiyatthera Apadāna

life time of our Buddha Gotama, he entered monkhood and became an Arahant by the name Gandhodakiya.

Paying Homage to the Buddha with Lights or Lamps

With the lights (lamps) abolishing gloom. I do homage to the Enlightened One, the Light of the Three Worlds, who dispels the darkness of ignorance. And because of this meritorious deed, may I quickly attain the Path, the Fruition, and the Noble Dhamma of Nibbāna. May all beings including my parents and teachers share this merit which I have thus aquired for the acquisition of all kinds of happiness.

The Eight Benefits of Offering Lights

According to the Myanmar Buddhist Traditional teaching, someone who offers lights or lamps to the Buddha or others will get the eight good benefits in his or her future lives: (1) Prospering in safety, (2) being of noble birth, (3) being of talent (developing one's talents), (4) having no physical defect, (5) having a good figure (good looks), (6) having mighty power, (7) fearlessness (bravery), and (8) living in peace.

**The Story of One Who Put on Offering Five Lights
around a Bodhi tree**

During the time of the Buddha Padumuttara, a young man offered five lights around a Bodhi tree. And as a result of this meritorious deed, he, after passing away, was born in human and celestial worlds in turn. Moreover, he was able to see things in hiding and very far away places.

Since then, he, at the lifetime of our Buddha, became an Arahant by the name Pañcadīpaka.

(Apadāna, Vol. 1, Pañcadīpakatthera Apadāna)

CHAPTER IV

THE DISCIPLINE OR DUTIES OF LAYPERSONS (*Gihivinaya*)⁶⁵

The Five Duties of Parents towards Children

Parents should show their love for children in the following five ways:

1. By restraining their children from evil,
2. By directing them towards the good (By supporting them in doing good),
3. By training them to a profession, or teaching them some skill,
4. By arranging suitable marriages for them, and
5. In due time, by handing over the inheritance to them.

The Five Duties of Children towards Parents

Children should minister to their parents in the following five ways:

1. By supporting their parents who have supported them,
2. By performing those duties the parents have to perform,

⁶⁵ Pāthikavagga, 154-156, The Long Discourses of the Buddha, 467-468 & WHAT THE BUDDHA TAUGHT, 123-124

3. By keeping up the family lineage and tradition,
4. By being worthy of their heritage, and
5. By distributing gifts or alms on behalf of the parents after their deaths
(By sharing merit with the parents who are dead).

The Five Duties of Teachers towards Pupils

Teachers should show their love for pupils in the following five ways:

1. By training pupils well,
2. By making them grasp what they have learned,
3. By instructing them thoroughly in the lore (knowledge) of every art (giving them a thorough grounding in all skills),
4. By introducing or recommending them to their friends and companions (colleagues), and
5. By providing them in security everywhere.

The Five Duties of Pupils towards Teachers

Pupils should minister to their teachers in the following five ways:

1. By rising to greet them (rising from their seats to salute them),
2. By waiting on them,

3. By being attentive (or listening to teachers' words with eager attention),
4. By serving them, and
5. By respectfully accepting their teaching (or mastering the skills they teach).

The Five Duties of Husband towards His Wife

A husband should minister to his wife in the following five ways:

1. By honoring her,
2. By not disparaging her (not speaking without respect for her),
3. By not being unfaithful to her (or being faithful to her),
4. By giving authority to her, and
5. By providing her with adornments.

The Five Duties of Wife towards Her Husband

A wife ministered to by her husband should reciprocate in the following five ways:

1. By properly organizing her work (or doing her duty well),
2. By being kind to the servants or the attendants,
3. By not being unfaithful,
4. By protecting stores, or looking after his earnings, and

5. By being skilful and diligent (hardworking) in all she has to do.

The Five Duties of a Man towards His Friends and Companions

A man should minister to his friends and companions in the following five ways:

1. By generosity, or gifts,
2. By kindly words,
3. By benevolence (desire to do good), or by looking after their welfare,
4. By equality (treating them like himself), and
5. By keeping his word.

’ The Five Duties of Friends and Companions towards Their Man

The friends and companions ministered to by him, should show their help in the five ways:

1. By looking after him when he is inattentive,
2. By looking after his property when he is inattentive,
3. By being a refuge when he is afraid,
4. By not deserting him when he is in trouble, and
5. By showing concern for his children, or by taking care of his children.

The Five Duties of a Master towards His Servants and Workpeople (Employees)

A master should minister to his servants and workpeople in the five ways:

1. By arranging their work according to their capacity and strength,
2. By Supplying them with food and wages,
3. By looking after them in sickness (or by looking after them when they are ill),
4. By sharing special delicacies with them, and
5. By letting them off work and giving them gifts at suitable times.

The Five Duties of Servants and Workpeople towards Their Master

The servants and workpeople ministered to by their master should do their duties for him in the five ways:

1. By getting up before him,
2. By going to bed after him,
3. By taking only what they are given,
4. By doing their work well, and
5. By being bearers of his praise and good repute, or by speaking well of him and giving him a good reputation.

**The Five Duties of a Layperson towards Ascetics
(Monks) and Brahmins**

A layperson should minister to ascetics and Brahmins in the following five ways:

1. By kindness in bodily actions (affectionate acts),
2. By kindness in verbal actions (affectionate words),
3. By kindness in mental actions (affectionate thoughts),
4. By keeping open house for them, and
5. By supplying them with their worldly needs.

**The Six Duties of Ascetics and Brahmins
towards Their Layperson**

The ascetics and brahmins, ministered to by the layperson, should reciprocate in six ways:

1. By restraining him from evil,
2. By encouraging him to do good,
3. By being benevolently compassionate to him,
4. By teaching him what he has not heard (learned),
5. By correcting and refining what he has heard (learned), and
6. By pointing out to him the way to heaven.

WHO DO YOU ASSOCIATE WITH: GOOD FRIENDS OR BAD FRIENDS?

A friend is a person who shares good or bad things with his companion. There are two kinds of friends: (1) a false or bad friend and (2) a true or good friend.

The Four Bad Friends and Their Characteristics⁶⁶

There are these four types who can be seen as false or bad friends pretending to be true or good friends:

1. One who takes anything (from others),
2. One who is a great talker or only pays lip-service by making empty promises,
3. One who flatters or only says pleasant things, and
4. One who is a fellow-spendthrift or debauched companion.

The first bad friend, who takes anything (from others), has four characteristics: (a) taking everything from you, (b) wanting a lot for very little (or wanting much in return for giving only a little), (c) doing service only when he gets into trouble, and (d) seeking only his own advantage.

The second bad friend, who is a great talker, has also four characteristics: (a) talking of favours in the past, (b)

⁶⁶ Pāthika-Vagga, Sīṅgāla Sutta, 151-152

talking of favours in the future, (c) trying to please you with empty promises or mouthing empty promises of goodwill, and (d) pleading inability owing to some disaster when something needs to be done in the present.

The third bad friend, who flatters, has also four characteristics: (a) agreeing to your bad actions, (b) also, agreeing to your good actions, (c) praising you in your presence, (d) disparaging you behind your back.

The fourth bad friend, who is a fellow-spendthrift or who debauches, also has four characteristics: (a) being a companion when indulging in strong drink, (b) being a companion when haunting the streets at unfitting times, (c) being a companion when frequenting shows and entertainments, and (d) being a companion when indulging in gambling.

Thus, you should keep yourself aloof from them as you hold yourself aloof from some path of panic and fear.

The Four Good Friends and Their Characteristics⁶⁷

There are these four types can be seen to be good or true friends. They are as follows:

1. One who is helpful,

⁶⁷ Pāthika-Vagga, Sīṅgāla Sutta, 152-153

2. One who is the same in happy and unhappy times,
3. One who points out what is good for you, and
4. One who is sympathetic.

The first good friend, who is helpful, has four characteristics: (a) looking out for you when you are drunk, (b) looking out for your possessions when you are drunk, (c) being a refuge when you are in trouble, and (d) letting you have twice what you ask for when some business is to be done.

The second good friend, who is the same in happy and unhappy times, has four characteristics: (a) telling you his secrets, (b) keeping your secrets, (c) not forsaking you when you are in trouble, and (d) sacrificing even his life for you.

The third good friend, who points out what is good for you, has four characteristics: (a) keeping you from wrongdoing, [it means "restraining you from doing the ten unwholesome courses of action: killing, stealing, sexual misconduct, telling lies, slandering, harsh speech, frivolous talk, covetousness, ill will, and wrong view"], (b) supporting you in doing good, [it means "encouraging you to do the ten courses of wholesome Kamma(= no-killing, no-stealing, no-sexual misconduct, no-telling lies, no-slandering, no-harsh speech, no-frivolous talk or

reasonable talk, no-covetousness, no-ill will, and right view), to give offerings, to take five precepts, and to practice meditation"], (c) informing you of what you do not know, and (d) pointing out the path to heaven.

The fourth good friend, who is sympathetic, has four characteristics: (a) not rejoicing at your misfortune, (b) rejoicing at your good fortune, (c) stopping others who speak against you, and (d) commending others who speak in praise of you.

Thus, you should cherish them with care, just like a mother with her dearest child.

In *Dutiya-Mitta Sutta*⁶⁸, The Buddha said, "You should cultivate and follow a friend who is endowed with seven characteristics: he is (1) genial, (2) venerable or respectable, (3) praise-worthy, (4) clever in speech, (5) obedient or willing to do what others bid, (6) profound in speech, and (7) not encouraging others to do evil."

Regarding good friends in *Upaddha Sutta*⁶⁹, Venerable Ānanda said to the Buddha, "Venerable Sir, good friendship, good companionship, and good comradeship is half of the holy life."

⁶⁸ *Āṅguttara-Nikāya, Sattaka-Nipāta*, 422

⁶⁹ *Saṃyutta-Nikāya, Mahā-Vagga Saṃyutta*, 2

The Buddha said to Venerable Ānanda, "Not so, Ānanda! Not so, Ānanda! Good friendship, good companionship, and good comradeship is the entire holy life. When a Bhikkhu or a monk has a good friend, a good companion, or a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path."

Therefore, may you choose the good friends, associate with them, practice a suitable meditation under their instructions, and quickly attain Path (*Magga*), Fruition (*Phala*), and Nibbāna.

CHAPTER V

WHAT IS THE TEACHING OF THE BUDDHAS?

Sabbapāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacittapariyodapanam,
Etaṃ Buddāna sāsanaṃ.
(Dhammapada, Verse No. 183)

Not doing any evil,
Cultivating good,
Purifying one's mind,
This is the teaching of the Buddhas.

Not Doing Any Evil or Bad

We should understand what is meant by evil or bad actions and evil or bad roots.

What are evil or bad actions?

Three evil or bad bodily actions or conducts are as follows:

1. Killing of living beings (*Pāṇātipāta*),
2. Stealing or taking what is not given (*Adinnādāna*), and
3. Committing sexual misconduct (*Kāmesu micchācāra*).

They are called *Akusala-Kāya-kammas* or *Kāya-duccaritas* because the three bad actions or conducts are caused by deed.

Four evil or bad verbal actions or conducts are as follows:

4. Telling lies or false speech (*Musāvāda*),
5. Slandering or divisive speech (*Pisunā vācā*),
6. Harsh speech (*Pharusā vācā*), and
7. Frivolous talk (*Samphappalāpa*).

They are called *Akusala-Vacī-kammas* or *Vacī-duccaritas* because the four bad actions or conducts are caused by speech.

Three evil or bad mental actions or conducts are as follows:

8. Covetousness (*Abhijjhā*),
9. Ill-will (*Byāpāda*), and
10. Wrong view or false views (*Micchādiṭṭhi*).

They are called *Akusala-Mano-kammas* or *Mano-duccaritas* because the three bad actions or conducts are caused by thought.

There are ten evil or bad actions (*Duccaritas*) which are divided into three groups, or three evil or bad Kammas.

The ten Duccaritas are also known as the unwholesome courses of action (*Dasa Akusalakamma-patha*)⁷⁰.

The Ten Evil or Bad Actions in Detail

Action of Killing

“Killing” means “taking life quickly or by violence”. Slaughtering, murder or killing of living beings⁷¹ is meant.

[Killing means the destruction of any living being. The *Pāli* term *Pāṇa* strictly means the psycho-physical life pertaining to one’s particular existence. The speedy destruction of this life force, without allowing it to run its due course, is *Pāṇātipāta*. Animals are also included in living beings, but not plants. (A Manual of Buddhism by Narada, Chap. 11, 99)]

Five constituent factors necessary to complete the action of killing are as follows:

1. a living being,
2. consciousness that it is a being,

⁷⁰ Pāthikavagga, 223& Pāthikavaggaṭṭhakathā, 231-232, Mūlapaṇṇāsa, 57& Mūlapaṇṇāsaṭṭhakathā 1, 201-205, Aṭṭhasālinī Aṭṭhakathā, 140-144, Vibhaṅga, 405& Sammohavinodanī Aṭṭhakathā, 495, Paṭisambhidāmaggaṭṭhakathā 1, 203-207

⁷¹ Not only human beings but also animals are included in living beings.

3. intention of killing or the mind to kill it,
4. effort to kill, and
5. consequent (resulting) death.

The bad effects of killing are — short life, sickness (bad health), constant grief caused by separation from the loved, constant fear, disability and so on.

Action of Stealing

“Stealing” means “taking what is not given”. Taking what belongs to another without any right, robbery, or the condition of being a thief is meant.

Five constituent factors necessary to complete the action of stealing are as follows:

1. another’s property,
2. consciousness that it belongs to another,
3. intention of stealing or the mind to steal it,
4. effort to steal, and
5. consequent removal or stealing.

The bad effects of stealing are — poverty, wretchedness (deep unhappiness), unfulfilled desires, dependent livelihood (dependence on another for livelihood), loss of property by the five kinds of enemies: floods,

conflagrations, tyrants, thieves and robbers, and unloved heirs.

Action of Sexual Misconduct

"Sexual misconduct" means "wrong conduct in sensual pleasures". Wrong or evil conduct with regard to sensual things, or unlawful sexual intercourse is meant.

Four constituent factors necessary to complete the action of sexual misconduct are as follows:

1. the forbidden object (the woman under guardianship),
2. sexual desire (the mind to enjoy it),
3. effort to enjoy (the attempt to do it), and
4. thrusting one's sexual organ into another's (the enjoyment in engaging for sexual organs).

"The forbidden object" means "woman to whom man has no right to go for sensual pleasures".

The Twenty Forbidden Objects

The forbidden objects are twenty classes of women: namely—

1. a woman under the guardianship of her mother,
2. a woman under the guardianship of her father,
3. a woman under the guardianship of her parents,

4. a woman under the guardianship of her brother,
 5. a woman under the guardianship of her sister,
 6. a woman under the guardianship of her relatives,
 7. a woman under the guardianship of her clan,
 8. a woman under the guardianship of her spiritual guide,
 9. a woman under an engagement,
 10. a woman who is undergoing punishment⁷²,
- (These ten are unmarried women.)

11. a woman bought by wealth,
 12. a woman who becomes a wife through her free-will,
 13. a woman who becomes a wife through love of property,
 14. a woman who becomes a wife through love of clothes,
 15. a woman lawfully wedded by parents after the ceremony of dipping the hands of the couple in a bowl of water,
 16. a woman who is taken from the poorer classes,
 17. a slave wife,
 18. a servant wife,
 19. a wife captured in war, and
 20. a mistress or prostitute kept for a time.
- (These ten are married women.)

⁷² If a man has sex with the woman who is undergoing punishment, a fine, or penalty would be on him. *Yassā gamane raññā daṇḍo thapito.* (Dhamma-saṅgaṇī-mūlatikā, 80)

The evil effects of sexual misconduct are — having many enemies, getting undesirable wives, getting birth as a woman (prostitute) or as an eunuch⁷³.

Action of Lying

"Telling lies" means "an untrue statement purposely made to deceive, or a false speech intended to deceive".

Four constituent factors are necessary to complete the action of telling lies or lying are as follows:

1. an untrue thing,
2. intention to tell lies or the mind to deceive,
3. corresponding effort, and
4. the communication of the matter to others.

The bad effects of lying are — being tormented by abusive speech, being subject to vilification, incredibility, stinking mouth, deformity, and so on.

Action of Slandering or Divisive speech

"Slandering"⁷⁴ means "a defamatory statement."

⁷³ a castrated man, a man who has been removed all or part of his sex organs

⁷⁴ 'Slander' means calumnious speech which, by being said to another, reduces to nothing the love which that person, or the speaker bears at

Another word, divisive speech, is a talk of someone who has intention to divide persons and a desire to endear oneself to one of them.

Four constituent factors necessary to complete the action of slandering are as follows:

1. persons who are to be divided,
2. the mind or intention to separate them, or the desire to endear oneself to one of them,
3. corresponding effort, and
4. the communication of the matter to another.

The bad effect of slandering is the dissolution of friendship without sufficient cause.

Action of Harsh Speech

"Harsh speech" means "rude speech, unpleasant words to the ears. Harsh speech not only makes one's self harsh, but also causes another to be harsh. It is in itself harsh, either ungentle and unpleasant to the ears or disagreeable to the heart.

Three constituent factors necessary to complete the action of harsh speech are as follows:

1. another to be abused,

2. angry thought or mind, and
3. abusing.

"One's speech may be harsh but one's heart, kind and merciful. In this case it is not a bad Kamma, as in this story of a mother speaking harshly to her son:"

One day her son said to his mother, "I want to go to a forest."

The mother who was unable to prevent him, abused him, "May a wild she-buffalo chase you."

When he had arrived in the forest, a she-buffalo appeared in the front of him. She chased him quickly. He was very affraid of her, so he vouched for his mother's heart, "May it not happen as my mother said, but as she thought."

And then the she-buffalo stood as if there transfixed, did not chase him, and went away.

According to this story, the harsh speech accompanied by a merciful heart is not a bad action.

The bad effects of harsh speech are: being detested by others though absolutely blameless and having a harsh voice.

Action of Frivolous Talk

Frivolous talk is "speaking senseless, useless things, or talking foolishly."

Two constituent factors necessary to complete the action of frivolous talk are as follows:

1. the inclination (tendency) towards useless, unprofitable talk – like the stories of the fight of the Bhāratas and the abduction⁷⁵ of Sītā, etc.⁷⁶
2. the narration of such themes.

The bad effects of frivolous talk are: defective bodily organs and incredible speech.

Action of Covetousness

Covetousness means "inordinately or wrongfully desire, a too eager desire for wealth, possessions, or what belongs to someone else." Covetousness has the characteristic mark of thinking "Ah, would this property were mine!"

Two constituent factors necessary to complete the action of covetousness are as follows:

1. another's property, and
2. adverting to it, saying: "Would this be mine!"

⁷⁵ taking away (a person) unlawfully by force; kidnapping

⁷⁶ THE EXPOSITOR, 133 BY PE MAUNG TIN, M.A.

The bad effect of covetousness is non-fulfilment of one's wishes.

Action of Ill-will

Ill-will means "wish to injure or harm others whom someone hates." It has the characteristic mark of wishing injury to others.⁷⁷

Two constituent factors necessary to complete the action of ill-will are as follows:

1. another being, and
2. the thought of doing harm.

The bad effects of ill-will are: ugliness, manifold diseases, . and a detestable nature.

Action of False or Wrong View

False View is wrong view, seeing things wrongly by not taking the right view. It has the characteristic of perverted views, such as: "There is no benefit from *dāna* (gift or offering)." False beliefs, like the denial of the efficacy of deeds, etc., are also included in the following:

⁷⁷ THE EXPOSITOR, 133 BY PE MAUNG TIN, M.A.

The three most common wrong views are as follows:

1. *Natthika-diṭṭhi* = Nihilism, which denies the survival of the personality in any form after death, thus negating the moral significance of deed,
2. *Akiriya-diṭṭhi* = The inefficacy of action view, which claims that deeds have no efficacy, or no results and thus invalidates moral distinctions, and
3. *Ahetuka-diṭṭhi* = The acausality view, or the view of no cause, which states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate, or necessity.⁷⁸

Two constituent factors necessary to complete the action of false view are as follows:

1. the manner perverted in which the object is viewed, and
2. the understanding of it according to that misconception.

The bad effects of false view are "base attachment, lack of wisdom, dull wit, chronic diseases and blameworthy ideas.

⁷⁸ A Comprehensive Manual of Abhidhamma, 208

What are Evil or Bad Roots?

There are three kinds of evil or bad roots: Greed (*Lobha*), hatred (*Dosa*), and delusion or ignorance (*Moha*).

Greed is "strong desire to obtain a lot or more than what is fair, especially, of food, money, or desire for sensual pleasure, wealth, power and so on. It has the characteristic of grasping the object like birdlime (*Lobho ārammaṇaggahaṇalakkhaṇo, makkaṭālepo viya*)⁷⁹.

Hatred is the feeling of hating, intense dislike, aversion, hostility, or the tendency within us which resents an action of another which challenges our right to what we desire.

Delusion or ignorance is the lack of knowledge, learning, information and so on. It has the characteristic of opposition to knowledge (*Moho cittassa aññāṇalakkhaṇo*)⁸⁰. Delusion (*Moha*) is the root of all evil (*Sabbākusalānaṃ mūlaṃ*)⁸¹.

The ten bad actions are rooted in greed, hatred, and delusion.

⁷⁹ birdlime (sticky material spread on branches to catch birds)

Atṭhasālinī Atṭhakathā, 291

⁸⁰ Atṭhasālinī Atṭhakathā, 291

⁸¹ Atṭhasālinī Atṭhakathā, 291

Killing, harsh speech, and ill-will spring from the root of hatred.

Sexual misconduct, covetousness, and false view spring from the root of greed.

Stealing, lying, slandering, and frivolous talk spring from the two roots: Sometime the two roots are 'greed and delusion', sometime 'hatred and delusion', e.g., when you steal someone's possession with covetous mind, stealing springs from the two roots, greed and delusion, or when you steal someone's possession with destructive mind, stealing arises from the two roots, hatred and delusion. Greed as well as hatred is always accompanied by delusion because delusion is the primary root of all evil.

We should understand what is meant by good actions and good roots.

What Are Good or Good Actions?

Three good bodily actions are as follows:

1. Abstaining from killing,
2. Abstaining from stealing, and
3. Abstaining from sexual misconduct.

They are called *Kusala-Kāya-kammas* or *Kāya-sucaritas* because the three good actions are caused by deed.

Four good verbal actions are as follows:

4. Abstaining from lying,
5. Abstaining from slandering or tale-bearing,
6. Abstaining from harsh speech, and
7. Abstaining from frivolous talk.

They are called *Kusala-Vacī-kammas* or *Vacī-sucaritas* because the three good actions are caused by speech.

Three good mental actions are as follows:

8. Absence of covetousness or non-covetousness⁸² (*Anabhijjhā*),
9. Absence of ill-will or good-will (*Abyāpāda*)⁸³, and
10. Right view or right understanding (*Sammādiṭṭhi*).

They are called *Kusala-Mano-kammas* or *Mano-sucaritas* because the three good actions are caused by thought.

There are ten good actions (*Sucaritas*) which are divided into three groups, or three good Kammas. These ten are

⁸² Non-covetousness is that which does not covet others' property (THE EXPOSITOR, 171).

⁸³ Good-will is that which does not ruin another's bodily or mental happiness, worldly or future advantage and good report (THE EXPOSITOR, 171).

also called "tenfold wholesome courses of action (*Dasa Kusalakamma-patha*)⁸⁴."

What Are Good Roots?

There are three kinds of good roots: Non-greed (*Alobha*), non-hatred (*Adosa*), and non-delusion or non-ignorance (*Amoha*).

Non-greed has the characteristic of the mind's lack of desire for its object, or non-adherence to the object like a drop of water on a lotus leaf (*Alobho ārammaṇe cittassa agedhalakkhaṇo, alagga-bhāvalakkhaṇo, kamaladale jalabindu viya*).⁸⁵ Non-greed is not only the absence of greed, but also the presence of positive virtues such as generosity and renunciation.

Non-hatred has the characteristic of lack of ferocity, or of non-opposition like an agreeable friend (*Adoso acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā, anukūlamitto*

⁸⁴ Pāthikavagga, 224 & Pāthikavaggaṭṭhakathā, 233-234, Mūlapaṇṇāsa, 58 & Mūlapaṇṇāsaṭṭhakathā 1, 206-208, Aṭṭhasālinī Aṭṭhakathā, 145-147, Paṭisambhidāmagga, 43-44 & Paṭisambhidāmagga Aṭṭhakathā 1, 208

⁸⁵ Aṭṭhasālinī Aṭṭhakathā, 170 & A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 86

viya).⁸⁶ Non-hatred is not only the absence of hatred, but also the presence of positive virtues, such as loving-kindness, friendliness, amity, gentleness, and so on.

Non-delusion or non-ignorance is wisdom, the quality of being wise, knowledge of what is true coupled with good judgment, or knowing things as they are really. Wisdom has the characteristic of illuminating and understanding like a lamp which dispels darkness and manifests light (*Sā panesā obhāsanalakkhaṇā ca paññā pajānanalakkhaṇā ca, Yathā--- dīpe jalite andhakāro nirujjhati, āloko pātubhavati*)⁸⁷.

Of the ten good actions, seven actions (three bodily actions and four verbal actions) arise from the three roots: non-greed (*Alobha*), non-hatred (*Adosa*), and non-delusion or non-ignorance (*Amoha*) when you abstain from them with knowledge (of bad effects of these bad actions, or of good effects of abstaining from them). These seven actions spring from the two roots, non-greed (*Alobha*) and non-hatred (*Adosa*) when you abstain from them without knowledge.

⁸⁶ Aṭṭhasālinī Aṭṭhakathā, 171 & A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 86

⁸⁷ Aṭṭhasālinī Aṭṭhakathā, 165 & THE EXPOSITOR, 161

Absence of covetousness (*Anabhijjhā*) is with the two roots, non-hatred and non-delusion, when you abstain from covetousness with knowledge (of bad effects of these bad actions, or of good effects of abstaining from them), but it is only with one root, non-hatred, because it is itself non-greed (*Alobha*) when you abstain from covetousness without knowledge.

Absence of ill-will (*Abyāpāda*) is with the two, non-greed and non-delusion when you abstain from ill-will with knowledge (of bad effects of these bad actions, or of good effects of abstaining from them), but it is only with one root, non-greed, because it is itself non-hatred (*Adosa*), when you abstain from ill-will without knowledge.

Right view is only with the two roots, non-greed and non-hatred, because it is itself non-delusion or non-ignorance (*Amoha*)⁸⁸.

Abstaining from the ten bad actions is "Not Doing Any Evil." It is the first teaching of the Buddhas.

⁸⁸ Pāthikavaggatthakathā, 234, Mūlapaṇṇāsattakathā 1, 208-209, Atthasālinī Atthakathā, 147 & Paṭisambhidāmaggaṭṭhakathā 1, 209

CHAPTER VI

CULTIVATING GOOD

The Ten Bases of Meritorious Action (*Dasa Puñña-kiriya-vatthu*)⁸⁹

The ten bases of meritorious action are as follows:

1. Giving (*Dāna*),
2. Morality (*Sīla*),
3. Meditation (*Bhāvanā*),
4. Reverence (*Apaciti, apacāyana*),
5. Service (*Veyyāvacca*),
6. Sharing of one's merit (*Pattānuppadāna, pattidāna*),
7. Rejoicing in others' merit (*Abbhānumodana, pattānumodana*),
8. Teaching or preaching the Dhamma (*Dhamma-desanā, desanā*),
9. Listening to the Dhamma (*Dhamma-savana*), and
10. Straightening one's right views (*Diṭṭhijukamma*).

Dāna, giving, or gift

⁸⁹ Itivuttaka, 230 & Itivuttakattakathā, 193-196, Pāthikavagga, 182 & Pāthikavaggaṭṭhakathā, 181-182, Aṭṭhasālinī Aṭṭhakathā, 201-203, Abhidhammattha-saṅgaha, 84 & THE EXPOSITOR, 209, A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 209

"Giving" is charity, the charitable meritorious act, which is the basis of various advantages. *Dāna* means giving the four requisites, such as robes, food, dwelling, and medicine, or offering the ten kinds of *Dāna*-bases, such as food (*anna*), juice (*pāna*), dwelling (*ghara* or *āvasatha*), clothes or robes (*vattha*), shoes or carriage (*yāna*), flowers (*mālā*), perfumes, fragrance, or fragrant substances (*gandha*), cosmetics (*vilepana*), beds (*seyyā*), and lamps and their accessories (*Padīpeyya*).

Dāna literally means the volition (*Cetanā*) that arises in one who gives the ten bases of gift, such as food, etc., or the non-greed (*Alobha*) accompanied by the volition.⁹⁰

The Three Kinds of Volition about *Dāna*----

The volition that arises in the giver on the three occasions of producing the articles prior to the gift (*Pubba-cetanā*), of making the gift (*Munīca-cetanā*), and of recollection with a joyful heart after the gift (*Para-cetanā*).⁹¹

Another explanation about the three kinds of volition is the following:

- (a) Volition of a thinker, who will give, is called *Pubba-cetanā*= "the earlier volition";

⁹⁰ Khuddakapāṭhaṭṭhakathā, 118

⁹¹ THE EXPOSITOR, 209

- (b) Volition of one who gives, *Muñca-cetanā* = "the present volition";
- (c) Volition of one who recollects it after he has given, *Apara-cetanā* = "the volition after having given".⁹²

The Two Kinds of Gift (*Dāna*)—

There are two kinds of gift:

1. (*Āmisa-dāna*) material gift, such as food, etc., or giving the requisites and
2. (*Dhamma-dāna*) spiritual gift, religious gift, giving the Dhamma-talk, preaching the way leading to the Deathlessness or Nibbāna, or instructing others in the Dhamma leading to happiness and cessation of suffering in this world and the next world, taught by the Buddha. Of them, the spiritual gift is superior.⁹³

The Superlative Gift:

The gift of Truth excels all other gifts.

The flavour of Truth excels all other flavours.

The pleasure in Truth excels all other pleasures.

⁹² Vibhaṅgaṭṭhakathā, 395

⁹³ Aṅguttara 1, 90 & Aṅguttaraṭṭhakathā 2, 60,
Khuddakapāṭhaṭṭhakathā, 118, Gradual Sayings 1, 81

He who has destroyed craving overcomes all sorrow.⁹⁴

*[Sabbadānaṃ Dhammadānaṃ jināti,
 Sabbarasaṃ Dhammaraso jināti,
 Sabbaratiṃ Dhammarati jināti,
 Taṇhakkhayo sabbadukkhaṃ jināti.
 Dhammapada, 354]*

The Three kinds of Gift:⁹⁵

1. *Āmisa-dāna*, material gifts —

[Āmisa-dāna has the kinds of things to be given:

- (a) *Ajjhattika-dānavatthu*, internal things or the parts of body, such as the eyes, the kidneys, or the heart to be given, and
- (b) *Bāhira-dānavatthu*, external goods, such as food, clothes, or medicine to be given.],

2. *Abhaya-dāna*, giving protection from danger of tyrants (bad rulers), thieves, conflagration, floods, enemies, beasts of prey and so on, and

3. *Dhamma-dāna*, preaching the Dhamma with one' pure mind.

⁹⁴ THE DHAMMAPADA, 270 BY NĀRADA & DHAMMAPADA, 354

⁹⁵ Cariya-piṭakatṭhakathā, 295-297

The Four Factors of Right Charity:⁹⁶

1. *Sakkacca-dāna*, giving ungrudgingly, or wholeheartedly (generously),
2. *Sahatthā-dāna*, giving with one's own hands,
3. *Cittikata-dāna*, giving with proper concern, and
4. *Anapaviddha-dāna*, giving without doing as something tossed aside.

One who gives the charity ungrudgingly, with one's own hands, with proper concern, not as something tossed aside, like a young brahmin called Uttara, will be reborn after death, in the Realm of the Thirty-three Gods.

The Three Kinds of Donors:⁹⁷

1. *Dāna-dāsa* = a sordid giver, one who eats sweet, savory, or flavored food, or uses good things by oneself, but gives sour or bitter food, or bad things to others;
2. *Dāna-sahāya* = a companionable giver, one who gives only what he eats or uses by himself;
3. *Dāna-pati* = a noble giver, one who keeps himself to eat whatever he can find, but gives sweet food or good things to others.

⁹⁶ Mahāvagga (Dīgha-Nikāya), 282

⁹⁷ Sīlakkhandhavaggaṭṭhakathā, 266, Sagāthāvagga-Saṃyuttaṭṭhakathā, 105 & Saṃyutta-Ṭīkā 1, 156, Aṅguttaraṭṭhakathā 2, 20 & Aṅguttara-Ṭīkā 3, 16

Another explanation about the three donors:⁹⁸

1. *Dānapati*, one who gives much and keeps little, or gives the good and keeps the bad;
2. *Dānasahāya*, one who gives away property similar to what he keeps;
3. *Dānadāsa*, one who gives little (or the bad) and keeps much (or the good).

Sīla, morality

"Morality" is precept— a guiding rule on which bodily or verbal behaviour is based, virtue – the volition of one who abstains from killing living beings and so on, or of one who fulfils his duties. Virtue is, literally, the volition that arises in one who takes the five precepts, the eight precepts, the ten precepts and so on.

The Four Kinds of Virtue or Morality

The four kinds of virtue consisting of purification (*Catupārisuddhi-sīla*) are, namely:

1. Restraint with regard to the monks' Disciplinary Rules (*Pātimokkha-saṁvara-sīla*) --- The 227 Disciplinary Rules,
2. Restraint of senses (*Indriya-saṁvara-sīla*)---e.g., whenever the monk perceives a form with the eye, the

⁹⁸ DICTIONARY OF THE PALI LANGUAGE (111)

sound with the ear, an odour with the nose, a taste with the tongue, an impression with the body, an object with the mind, he neither adheres to the appearance as a whole, nor to its parts.⁹⁹

3. Purification of livelihood (*Ājīva-pārisuddhi-sīla*)--- Abstaining from making one's living through a profession that brings harm to others, such as trading in weapons, human beings, flesh (the meat of animals used as food), intoxicants, and poisons---, and
4. Morality with regard to the four requisites of the monk (*Paccaya-sannissita-sīla*).

Reflections On Use Of Requisites:¹⁰⁰

On Robes ---" Wisely reflective, I use robes simply for warding off cold, for warding off heat, for warding off contact with gadflies, mosquitoes, wind and sun, and creeping creatures; simply for the sake of covering my limbs which if uncovered would cause shame to me."

On Food ---" Wisely reflective, I take food not for sport, not for arrogance, not for personal charm, not for beautification, but just enough for the support and sustenance of the body, for the cessation of infliction of

⁹⁹ BUDDHIST DICTIONARY, 200

¹⁰⁰ Mūlapaṇṇāsa, 12-13, Aṅguttara 2, 341, NOVICE ORDINATION
BY VENERABLE U SĪLĀNANDA

hunger, for furthering the Noble Life; and thinking thus too I take food: By thus taking food I shall eliminate the prime feeling of hunger, and shall not set going the new feeling caused by indigestion; and my body will last long, and there will be for me faultlessness and living in comfort."

On Lodgings --- "Wisely reflective, I use lodgings and furniture simply for warding off cold, for warding off heat, for warding off contact with gadflies, mosquitoes, wind and sun, and creeping creatures; simply for dispelling the danger of climate, and for the purpose of enjoying seclusion."

On Medicine --- "Wisely reflective, I use medicine that is suitable for the sick and is life's protection, for warding off painful feelings that have arisen and are caused by the disturbance of elements, for the maximum of well-being."

Bhāvanā, Mental Development, or meditation

"Meditation" is mental development. There are two kinds of meditation:

1. Development of tranquility or concentration-meditation (*Samatha-Bhāvanā*) and
2. Development of insight, insight-meditation or mindfulness-meditation (*Vipassanā-Bhāvanā*).

Apacāyana or *Apaciti*, Reverence

Apacāyana or *Apaciti* literally means the volition that arises in one who respects the virtuous or the elderly persons and who rises from his seat with the pure mind and without any expectation.¹⁰¹

Reverence as a basis of meritorious action should be known in such acts as going to meet an aged monk, taking his bowl and robe for him, saluting him, showing him the way and so on.¹⁰²

The Four Benefits of Respecting the Elders

For him who has the habit of paying homage and who always respects the elders, four things increase, namely:

1. life span,
2. beauty,
3. happiness, and
4. strength.¹⁰³

[*Abhivādanasīlissa, niccam vuddhāpacāyino, Cattāro dhammā vadḍhanti, āyu vaṇṇo sukham balam.*]¹⁰⁴

¹⁰¹ Abhidhammattha-vibhāvinī-Tīkā, 176

¹⁰² Atṭhasālinī Atṭhakathā, 202, THE EXPOSITOR, 210

¹⁰³ PARITTA PĀḲI and PROTECTIVE SUTTAS, 55

¹⁰⁴ Dhammapada, 109

Veyyāvacca, Service

Veyyāvacca literally means the volition that arises in one who does the duties of the virtuous towards the elderly or sick with his pure mind.¹⁰⁵

Service as basis of meritorious action should be known in those acts by which you carry out duties great and small to the elders, when, e.g., you take the bowl from a monk who has been seen to enter the village for alms, fill it with food, and present it to him, and so on.¹⁰⁶

Pattidāna, Sharing of one's merit

Pattidāna literally means the volition that arises in one who shares his merit with others.¹⁰⁷

The sharing of one's merit as basis of meritorious action should be known in the case – “After one has made a gift and an offering of perfume or flower, he gives a part of his merit thus: Let this share be for such a one, or let it be for all beings.”¹⁰⁸

¹⁰⁵ Abhidhammattha-vibhāvinī-Ṭīkā, 176

¹⁰⁶ Aṭṭhasālinī Aṭṭhakathā, 202, THE EXPOSITOR, 210

¹⁰⁷ Abhidhammattha-vibhāvinī-Ṭīkā, 176-177

¹⁰⁸ Aṭṭhasālinī Aṭṭhakathā, 202, THE EXPOSITOR, 210

Sharing merit with deities

When the wise man makes his home, he should feed those endowed with morality, self-control, and holy life. And then he should share this merit with the deities of that place. In return, they will respect the sharer of merit and watch over him. As a son under the watchful eyes of his mother, a person under the care of deities always sees only good, or fortunate things.

*[Yasmim padese kappeti, vāsam paṇḍitajātiyo,
Sīlavant'ettha bhojetvā, saññate brahmacārayo.
Yā tattha devatā āsum, tāsam dakkhiṇa mādise,
Tā pūjitā pūjayanti, mānitā mānayanti nam.
Tato nam anukampanti, mātā puttam va orasam,
Devatā'nukampito poso, sadā bhadraṇi passati.]*¹⁰⁹

Pattānumodanā, Rejoicing in others' merit

Pattānumodanā literally means the volition that arises in one who rejoices in others' merit.¹¹⁰

The rejoicing in others' merit as basis of meritorious action should be recognized by giving thanks with the words, 'Good, well done, or Sādhu, sādhu, sādhu!', e.g.,

¹⁰⁹ D-Mahāvagga, 75

¹¹⁰ Abhidhammattha-vibhāvinī-Tikā, 177

when others share their merit with us, or when they perform another meritorious deed.¹¹¹

Dhamma-desanā, Preaching the Dhamma or Giving the Dhamma-talk

Dhamma-desanā literally means the volition that arises in one who preaches the Dhamma or gives the Dhamma-talk without regard to gain and honor.¹¹²

Dhammassavana, Listening to the Dhamma-talk of others

Dhammassavana literally means the volition that arises in one who listens to the Dhamma-talk of others with a pure mind.¹¹³

Diṭṭhujukamma, Straightening out one's views

Diṭṭhujukamma is 'straightening out one's views, or correcting one's own views that is the basis of meritorious action of rectified opinion'.¹¹⁴

Doing the ten bases of meritorious action is "Cultivating good", the second teaching of the Buddhas.

¹¹¹ Aṭṭhasālinī Aṭṭhakathā, 203, THE EXPOSITOR, 211

¹¹² Abhidhammattha-vibhāvinī-Ṭīkā, 177

¹¹³ Abhidhammattha-vibhāvinī-Ṭīkā, 177

¹¹⁴ Aṭṭhasālinī Aṭṭhakathā, 203, THE EXPOSITOR, 211

CHAPTER VII

PURIFYING ONE'S MIND

Two Kinds of Meditation to Purify One's Mind

The Pāli word *Bhāvanā* means meditation, literally, mental development. By practicing meditation, you see the object as it truly is; your thoughts become pure and you develop wisdom.

"Most of us are like the jar full of holes, ready to leak, so that we cannot concentrate. Meditation is like the pouring of the water, filling our consciousness with wisdom and clear vision. Concentration is filling the holes, making the consciousness steady without leakage. By meditation we shall observe clearly the object chosen and shall understand the function of the object in conjunction with other things. In this way we develop our wisdom and knowledge."¹¹⁵

There are two kinds of meditation:

¹¹⁵ ESSENTIAL THEMES OF BUDDHIST LECTURES GIVEN BY A SHIN THITILA, 124-125

1. *Samatha-bhāvanā*, the development of mental concentration, of one-pointedness of mind, or concentration meditation and
2. *Vipassanā-bhāvanā*, the development of insight, insight meditation, or mindfulness meditation.

Samatha-bhāvanā, The Concentration Meditation

Of the two kinds of meditation, concentration meditation can destroy hindrances (such as sensual desire, ill-will, hatred, indolence, restlessness and worry, sceptical doubt, ignorance) and lead to the attainment of Jhānas.

Sevenfold Meditation Subjects or The Forty Meditation Subjects

The meditation subjects for developing concentration are sevenfold:

1. Ten Kasiṇas,
2. Ten kinds of foulness (*Asubha*),
3. Ten recollections (*Anussati*),
4. Four illimitables or illimitabilities (*Appamaññā*), Four Sublime States, or Four Divine Abodes (*Brahma-vihāra*),
5. One perception of loathsomeness in food (*Āhāre paṭikūla-saññā*),

6. One analysis of the four elements (*Catudhātu-vavatthāna*), and
7. Four immaterial states (*Āruppa*).

These sevenfold meditation subjects are also called the Forty Meditation Subjects.

Ten Kasīṇas

Ten Kasīṇas are as follows:

1. Earth kasīṇa (*Pathavī-kasīṇa*),
2. Water kasīṇa (*Āpo-kasīṇa*),
3. Fire kasīṇa (*Tejo-kasīṇa*),
4. Air kasīṇa (*Vāyo-kasīṇa*),
5. Blue kasīṇa (*Nīla-kasīṇa*),
6. Yellow kasīṇa (*Pīta-kasīṇa*),
7. Red kasīṇa (*Lohita-kasīṇa*),
8. White kasīṇa (*Odāta-kasīṇa*),
9. Space kasīṇa (*Ākāsa-kasīṇa*) or limited-space kasīṇa (*Paricchannākāsa-kasīṇa*),¹¹⁶ and
10. Light kasīṇa (*Āloka-kasīṇa*).

The Pāli word *Kasīṇa* means "whole". In this *earth kasīṇa*, before a meditator practices the earth kasīṇa, he has to make a disk of about twelve inches in diameter on the ground or the floor or a wall, cover it with clay of the

¹¹⁶ Visuddhimagga 1, 107 (*Paricchannākāsa-kasīṇam*), THE PARTH OF PURIFICATION, 112

color of dawn, and smoothen it well. This is the *kaṣiṇa*-disk, which serves as preliminary sign for developing the earth *kaṣiṇa*. And then he looks at the disk about a meter in front of him and focuses his attention on it, contemplating it as "earth, earth."

In the case of the *water kaṣiṇa*, a meditator may use a bowl or a vessel full of clear water and focus his mind on it, contemplating it as "water, water."

A meditator, who wants to develop the *fire kaṣiṇa*, may kindle a fire and look at it through a hole of about thirty centimeters (in diameter) in a piece of leather or a piece of cloth, contemplating it as "fire, fire."

A meditator who wants to develop the *air kaṣiṇa*, may focus his mind on the place where the wind strikes a part of his body after entering through a window or an opening in the wall and develop this *kaṣiṇa* by thinking, "air, air."

The four *Color Kaṣiṇas*— A meditator, who wants to develop the *color kaṣiṇas*, may make a disk of the prescribed size and the sign in blue, yellow, red, or white, whether in a flower or in a cloth. He may develop it by mentally repeating the name of the color, e.g., "blue, blue", "yellow, yellow", "red, red", or "white, white."

The *Light Kasīṇa*¹¹⁷- The *light kasīṇa* may be developed by concentrating on the moon or on an unflickering lamplight, or on a circle of light cast on the ground, or on a beam of sunlight or moonlight entering through a hole in a wall, or in a keyhole, or in a window opening.

The *Space Kasīṇa*- The *space kasīṇa* may be developed by focusing one's mind on a hole of about twelve inches in diameter, contemplating it as, "space, space."

The Ten Kinds of Foulness (*Asubha*)

There are ten kinds of foulness:

1. The bloated (unpleasantly swollen) corpse (*Uddhumātaka*),
2. The livid (blue-grey) corpse (*Vinīlaka*),
3. The festering (forming pus) corpse (*Vipubbaka*),
4. The dismembered (cut up or torn apart) corpse (*Vicchiddaka*),
5. The eaten corpse (*Vikkhāyitaka*),
6. The scattered-in-pieces corpse (*Vikkhittaka*),
7. The hacked (cut up in uneven pieces) and scattered¹¹⁸ or a mutilated and scattered-in-pieces corpse¹¹⁹ (*Hatavikkhittaka*),
8. The bleeding or bloody corpse (*Lohitaka*),
9. The worm-infested corpse (*Puluvaka, pulavaka*), and

¹¹⁷ A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 332-333

¹¹⁸ THE PATH OF PURIFICATION, 186

¹¹⁹ A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 333

10. The skeleton (*Aṭṭhika*).

The ten kinds of foulness are corpses in different stages of decay. The meditation subjects of the tenfold foulness are especially recommended for removing sensual desire.

According to *Visuddhimagga*,¹²⁰ each of these meditation subjects is best suited for meditators who are attached in particular ways to their own or others' bodies: the bloated corpse suits one who is greedy about shape or form; the livid suits one who is greedy about the body's color; the festering suits one who is greedy about the smell of the body aroused by scents, perfumes, etc.; the dismembered suits one who is greedy about compactness (solidness) in the body; the eaten suits one who is greedy about accumulation of flesh in such parts of the body as the breasts; the scattered-in-pieces corpse suits one who is greedy about the grace of the limbs; the hacked and scattered suits one who is greedy about a fine body as a whole; the bleeding suits one who is greedy about elegance (exquisiteness) produced by ornaments; the worm-infested suits one who is greedy about ownership of the body; the skeleton suits one who is greedy about fine teeth.

¹²⁰ *Visuddhimagga* 1, 188, THE PATH OF PURIFICATION, 200-201, A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 333

The Ten Kinds of Recollections (*Anussati*)¹²¹

There are ten kinds of recollections:

1. The recollection of the Buddha (*Buddhānussati*),
2. The recollection of the Dhamma (*Dhammānussati*),
3. The recollection of the Sangha (*Saṃghānussati*),
4. The recollection of morality (*Sīlānussati*),
5. The recollection of generosity (*Cāgānussati*),
6. The recollection of the Devas or deities (*Devatānussati*),
7. The recollection of peace (*Upasamānussati*),
8. The recollection of death (*Maraṇānussati*),
9. The mindfulness of the body (*Kāyagatāsati*), and
10. The mindfulness of breathing (*Ānāpānasati*).

THE RECOLLECTION OF THE BUDDHA

Buddhānussati, the recollection of the Buddha, or the recollection practiced by calling to mind the special qualities or virtues of the Buddha, is a term for mindfulness with the Buddha's special qualities as its object.

¹²¹ Visuddhimagga 1, 191 & THE PATH OF PURIFICATION 204-206, Abhidhammatthasaṅgaha, 59 & A COMPREHENSIVE MANUAL OF ABHIDHAMMA, 333-334

The Nine Special Qualities of the Buddha

That Blessed One is such since He is (1) Accomplished, (2) Perfectly Enlightened, (3) Endowed with Knowledge and Conduct (or Practice), (4) Well-gone or Well-spoken, (5) the Knower of worlds, (6) the Guide Unsurpassed of men to be tamed, (7) the Teacher of gods and men, (8) Enlightened, and (9) Blessed.

The Accomplished One (*Araham*)

According to Visuddhimagga-Aṭṭhakathā, *Araham* (Accomplished) has five definitions. The Blessed One is accomplished for the following reasons: (1) because He is far away from all internal conflicts (*Araham*), (2-3) because He destroyed defilement-enemies and all the wheel's spokes (*Ara- ham*), (4) because He is worthy of requisites (*Araham*), and (5) because He is devoid of secret evil-doing (*A- rahan*). The beginningless round of rebirths is called the wheel of the round of rebirths.

The Perfectly Enlightened One (*Sammāsambuddha*)

The Lord Buddha is the Perfectly Enlightened One because He has known all things rightly by Himself. In fact, He has of Himself known all the things, knowable things as knowable, comprehensible things as

comprehensible, removable things as removable, realizable things as realizable, and things that may be developed as such.

The Endowed One with Knowledge and Conduct
(*Vijjācaraṇasampanna*)

The Lord Buddha is One who is endowed with three or eight kinds of knowledge and fifteen kinds of conduct. *Vijjā* means (higher) knowledge and *Caraṇa*, good conduct (practice) that guides a noble disciple and sends him towards the deathless.

The Three Kinds of Knowledge (*Tisso Vijjā*)

The Three Kinds of Knowledge are as follows:

1. the knowledge capable of recollecting past lives or former existences (*Pubbenivāsānussati ñāṇam vijjā*),
 2. the knowledge capable of seeing the decease (death) and rebirth of beings (*Sattānam cutūpapāte ñāṇam vijjā*), and
 3. the knowledge capable of eradicating defilements (*Āsavānam khaye ñāṇam vijjā*).
- (Pāthikavagga, Saṅgīti Sutta, 184)

The Eight Kinds of Knowledge (*Aṭṭha Vijjā*)

The Eight Kinds of Knowledge are as follows:

(1) *Vipassanā ñāṇa* = The knowledge or ability of attaining insight

With this knowledge, He knows: "my body is material, made from four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it".

(2) *Manomayiddhi ñāṇa* = The knowledge of the production of a mind-made body (the supernormal power of the mind-made body)

With this knowledge, out of this body He produces another body, having a form, mind-made, complete in all its limbs and faculties.

(3) *Iddhividha ñāṇa* = The various supernormal powers

With the supernormal powers, being one, He becomes many, being many, He becomes one; He appears and disappears; He passes through fences, walls and mountains unhindered as if through air; He sinks into the

ground and emerges from it as if it were water; He walks on the water without breaking the surface as if on land; He flies cross-legged through the air like a bird with wings; He even touches and strokes with His hand the sun and moon, mighty and powerful as they are, and He travels in the body as far as the Brahmā world.

(4) *Dibbasota ñāṇa* = The divine ear

With this divine ear, He hears sounds both divine and human, whether far or near.

(5) *Cetopariya ñāṇa* = The knowledge of others' minds (Understanding the ways of others' thought)

With this knowledge, He knows and distinguishes with His mind the minds of other beings or other persons.

(6) *Pubbenivāsānussati ñāṇa* = The knowledge of previous existences (The remembrance of one's former state of existence)

With this knowledge, He remembers many previous existences: one birth, two births,..... a hundred thousand births and so on.

(7) *Dibbacakkhu ñāṇa* = The divine eye or The knowledge of the passing-away and arising of beings

With this divine eye, He sees beings passing-away and arising: inferior and superior, well-favoured and ill-favoured, to happy and unhappy destinations as kamma directs them.

(8) *Āsavakkhaya ñāṇa* = The knowledge of eradicating defilements

With mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established and having gained imperturbability, He applies and directs His mind to the knowledge of eradicating defilements or destruction of corruptions. With this knowledge, He knows as it really is: "This is suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering.

(Sīlakkhandhavagga, Sāmaññaphala Sutta)

The Fifteen Kinds of the Good Conducts (The Fifteen *Caraṇas*)

Caraṇa means good conduct (practice) that guides to a noble disciple and sends him towards the deathless.

The Fifteen Kinds of the Good Conducts are as follows:

1. *Sīlasamvara*, Restraint by virtue (moral restraint),
2. *Indriyesu guttadvārātā*, Guarding the doors of the sense faculties (watching over the sense-doors),
3. *Bhojane mattaññutā*, Moderation in accepting and eating food(knowledge of the right amount in accepting and eating)¹²²
4. *Jāgariyānuyoga*, Devotion to wakefulness (watchfulness),
- 5-11. *Satta Saddhammā*, the Seven good states:
 - a) *Saddhā*= Faith,
 - b) *Hirī*= Moral shame (shame of wrong-doing),
 - c) *Ottappa*= Moral dread (fear of wrong-doing),
 - d) *Bahussuta*= Great learning,
 - e) *Āraddhavīriya*= Energy,
 - f) *Upaṭṭhitassati*= Mindfulness, and
 - g) *Paññā*= Wisdom,
- 12-15. *Cattāri Rūpāvacarajhānāni*, the Four Jhānas of the fine-material sphere.

The Well-gone One or The Well-spoken One (*Sugata*)

The term *Sugata* has two definitions:

1. One who has gone to the deathless, *Nibbāna* and

— ¹²² *Mattaññutā ti paṭigghaṇa-paribhogavasena pamāṇaññutā* (D-Mahāvaggaṭṭhakathā, 70)

2. One who speaks rightly, [it means that the Buddha speaks only fitting speech in the fitting place].

The Six Kinds of Speech

The six kinds of speech are as follows:

1. Speech which is untrue, incorrect, and unbeneficial, and unwelcome and disagreeable to others,
2. Speech which is true, correct, but unbeneficial and, unwelcome and disagreeable to others,
3. Speech which is true, correct, and beneficial, but unwelcome and disagreeable to others,
4. Speech which is untrue, incorrect, and unbeneficial but welcome and agreeable to others,
5. Speech which is true, correct, but unbeneficial, and welcome and agreeable to others, and
6. Speech which is true, correct, and beneficial, and welcome and agreeable to others.

Of them, only the third and sixth are the two kinds of speech that the Buddha speaks because those are true, correct, and beneficial.

(Majjhimaṇṇāsa, Abhayarājakumāra Sutta)

The Knower of the Worlds (*Lokavidū*)

The Buddha is the Knower of worlds because He has known the world in all ways.

The Three Kinds of Worlds

There are three kinds of worlds:

1. the world of formations (*Saṅkhāra-loka*),
2. the world of beings (*Satta-loka*), and
3. the world of location (*Okāsa-loka*).

The Incomparable Leader of Men to Be Tamed (*Anuttaro purisadamma-sārathi*)

The Buddha surpasses the whole world in the special qualities of virtue, concentration, understanding, deliverance, and knowledge and vision of deliverance, so He is the incomparable leader (master) of men to be tamed.

The Teacher of Celestial and Human Beings (*Satthā devamanussānam*)

It is usual for religious masters to seek advice or teaching from the deities or gods, but this would never happen in the case of the Buddha. The deities are also beings caught

in the round of rebirths because they could not find the way out of it. The Buddha did not seek counsel from human beings either, and relied solely on His knowledge of the Dhamma. On the other hand, deities and human beings merely come to Him for counsel or advice and teaching, thus He is their teacher.

The Enlightened One (*Buddho*)

The Lord Buddha has discovered the four Noble Truths by Himself and awakened others to them, thus He is enlightened.

The Four Noble Truths

The Four Noble Truths that He discovered are:

1. the truth of suffering,
2. the truth of the cause of suffering,
3. the truth of the cessation of suffering, and
4. the truth of the way leading to the cessation of suffering.

The Blessed One (*Bhagavā*)

The Six Kinds of the Buddha's Power

The Buddha is endowed with the six things:

1. Lordship [*Issariya*],
2. Dhamma [*Dhamma*],

3. Fame [*Yasa*],
 4. Glory [*Sirī*],
 5. Wish [*Kāma*], and
 6. Endeavor [*Payatta*],
- Thus He is called the Blessed One.

He has the supreme lordship over His own mind as follows:

- a) *Animā*— power to make the body minute (e.g. making the size of an atom),
- b) *Laghimā*— power to make the body light (e.g. walking on air),
- c) *Mahimā*— power to make the body huge,
- d) *Patti*— power to arrive where He wants to go,
- e) *Pākamma*— power to produce what He wants by resolving, etc.,
- f) *Isitā*— power to make anyone or anything follow His wishes,
- g) *Vasitā*— power to create at will(as He wishes) water, fire, etc., and
- h) *Yatthakāmāvasāyitā*— power to attain the perfection in all ways in Him who wants go through the air or do anything else of the sort.

He has the supramundane Dhamma.

- He has the greatly pure fame, spread through the three

worlds, attained through the quality of veracity.

He has the glory of all limbs, perfect in every appearance, which is capable of comforting the eyes of people eager to see His material body.

He has the wish appearing as accomplishment of whatever is wanted by Him for whether it be for His own benefit or for another's (others').

He has the endeavor, the right effort, which is the reason why the whole world reveres Him.

The Benefits of Recollecting the Special Qualities of the Buddha

As long as someone recollects the Buddha's special qualities, his mind will not be invaded either by greed or hate or delusion. His mind is quite upright with the Buddha as object. And by absence of the invasion of greed, etc., his mind faces the subject of meditation with rectitude; then his applied and sustained thoughts occur with a tendency towards the special qualities of the Buddha. When he continually practices applied and sustained thoughts upon the Buddha's special qualities, happiness arises in him. And with his mind happy, his bodily disturbance and mental disturbance are subsided by

tranquility which has happiness as its proximate cause. When these disturbances have been tranquilized, bodily bliss and mental bliss arise in him. When he is blissful, his mind, with the Buddha's special qualities as its object, becomes concentrated, thus the Jhāna factors eventually arise in a single moment. But because of the profundity of the Buddha's special qualities, or because of being occupied in recollecting special qualities of many kinds, the Jhāna is only access (*Upacāra*) and does not reach absorption (*Appanā*).

In addition, when a monk recollects the Buddha's special qualities, he is respectful and deferential towards the Buddha. He attains an abundance of faith, of mindfulness, of understanding, and of merit. He has much happiness and gladness. He overcomes fear and dread. He is also able to bear pain. He comes to feel as if he were living in the Buddha's presence. And his body, when the recollection of the Buddha's special qualities dwells in it, becomes as worthy of veneration as a shrine room. His mind tends towards the stage of the Buddhas. When he encounters an opportunity for transgression, he has awareness of conscience and shame as vivid as though he were face to face with the Buddha. Besides, if he penetrates no higher, he will be at least destined to be born in a happy state.

(The Path Of Purification—Visuddhimagga, 229-130)

The Ten Wisdom-Powers of the Buddha (*Dasa bala*)

The Ten Wisdom-Powers of the Buddha are as follows:

1. *Thānāṭṭhānakosallañāṇa*= Understanding as it truly is the possible as possible and the impossible as impossible,
2. *Kammavipākāñāṇa*= Understanding as it truly is the results of actions (Kammas) undertaken, past, future, and present, with possibilities and with causes,
3. *Sabbatthagāmini paṭipadā ñāṇa*= Understanding as it truly is the ways leading to all destinations (all the states of existence and Nibbāna),
4. *Anekadhātu nānādhātu ñāṇa*= Understanding as it truly is the world with its many and different elements,
5. *Nānādhimuttikatañāṇa*= Understanding as it truly is how beings have different inclinations,
6. *Indriyaparopariyattañāṇa*= Understanding as it truly is the disposition of the faculties of other beings, other persons,
7. *Jhānādisamkiliṭṭhavodānavuṭṭhānañāṇa*= Understanding as it truly is the defilement, the cleansing and the emergence of the *jhānas*, liberations, concentrations, and attainments,
8. *Pubbenivāsānussatiñāṇa*= Recollection of His manifold past lives, i.e. one birth, two births, etc.,
9. *Cutūpapātañāṇa (Dibbacakkhuñāṇa)*= With the divine eye which is purified and surpasses the human, seeing

beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate (Understanding how beings pass on according to their kammas), and

10. *Āsavakkhayañāṇa*= By realizing for Himself with direct knowledge, here and now entering upon and abiding in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

(Majjhimanikāya, Mulapaṇṇāsa, Mahāsīhanāda Sutta, 99-102)

THE RECOLLECTION OF THE DHAMMA

Dhammānussati, the recollection of the Dhamma, or the recollection practiced by calling to mind the special qualities or virtues of the Dhamma, is a term for mindfulness with the special qualities of the Dhamma being well proclaimed, etc., as its object.

The Six Special Qualities Of the Dhamma

The Dhamma is

1. well-proclaimed by the Blessed One,
2. realized by oneself,
3. followed by its fruition without delay (immediate result),

4. worthy of the invitation "Come and see",
5. brought to oneself, and
6. realized by the wise each for oneself.

The Dhamma which Is Well-Proclaimed
by the Blessed One
(*Svākkhāto Bhagavatā Dhammo*)

The Dhamma, which is well-proclaimed by the Blessed One, consists of the Scriptural Dhamma (*Pariyatti Dhamma*) and the Ninefold Supramundane Dhamma (*Nava Lokkuttara Dhamma*).

The Scriptural Dhamma is well-proclaimed because it is good in the beginning, the middle, and the end and because it declares the life of purity that is absolutely perfect and pure with meaning and with detail. For instance, a Sutta (discourse) with a single sequence of meaning is good in the beginning with the introduction, good in the end with the conclusion, and good in the middle with the rest.

The Scriptural Dhamma is doctrine and discipline, or three Baskets (*Tipiṭaka*): the Basket of Discipline (*Vinayapiṭaka*), the Basket of Discourses (*Suttantapiṭaka*), and the Basket of higher doctrine or Buddhist philosophy

and psychology, or Buddhist Metaphysics (*Abhidhamma-piṭaka*).

VINAYAPIṬAKA (Basket of Discipline)

Vinaya-piṭaka consists of the following five books:

1. *Pārājika*—Major Offences,
2. *Pācittiya*—Minor Offences,
3. *Mahāvagga*—Greater Section,
4. *Cūlavagga*—Smaller Section, and
5. *Parivāra*—Epitome of the *Vinaya*.

SUTTANTAPIṬAKA (Basket of Discourses)

Dīghanikāya (Collection of Long Discourses) consists of

1. *Sīlakkhandha-vagga*,
2. *Mahā-vagga*, and
3. *Pāthika-vagga*.

Majjhimanikāya (Collection of Middle Length Discourses) consists of

1. *Mula-paṇṇāsa*,
2. *Majjhima-paṇṇāsa*, and
3. *Upari-paṇṇāsa*.

Samyuttanikāya (Collection of Kindred Sayings) consists of

1. *Sagāthāvagga, Nidānavagga-samyutta,*
2. *Khandhavagga, Saḷāyatana-vagga-samyutta,* and
3. *Mahāvagga-samyutta.*

Anguttaranikāya (Collection of Gradual Sayings) consists of

1. *Ekaka, Duka, Tika, Catukka-nipāta,*
2. *Pañcaka, Chakka, Sattaka-nipāta,* and
3. *Aṭṭhaka, Navaka, Dasaka, Ekādasaka-nipāta.*

Anguttaranikāya is a Collection of Discourses arranged in accordance with number.

Khuddakanikāya (Collection of Short Discourses) consisting of

1. *Kuddakapāṭha*—Shorter Texts,
2. *Dhammapada*—Way of Truth,
3. *Udāna*—Paeans of Joy,
4. *Itivuttaka*—"Thus said" Discourses,
5. *Suttanipāta*—Collected Discourses,
6. *Vimānavatthu*—Stories of Celestial Mansions,
7. *Petavatthu*—Stories of Petas,
8. *Theragāthā*—Psalms of the Brethren,
9. *Therīgāthā*—Psalms of the Sisters,
10. *Apadāna*—Lives of Arahants,
11. *Buddahvaṃsa*—The History of the Buddhas, and
12. *Cariyāpīṭaka*—Modes of Conduct,
13. *Jātaka*—Birth Stories,

14. *Mahāniddeśa*—Great Expositions,
15. *Cūḷaniddeśa*—Smaller Expositions,
16. *Paṭisambhidāmagga*—The Path of Discrimination,
17. *Netti Peṭakopadesa*—A Guide & Instruction in the Pataḥ, and
18. *Milindapañhā*—The Debate of King Milinda.

Khuddaka-nikāya includes not only these discourses but also *Vinaya-piṭaka* and *Abhidhamma-piṭaka*.

It means as Piṭaka, Vinaya and Abhidhamma are different from Suttanta, but as Nikāya, they are parts of Khuddaka-nikāya. Actually, Khuddaka-nikāya itself is a part of Three Baskets or *Tipiṭakas*.

ABHIDHAMMA-PIṬAKA (Basket of Higher Doctrine or Buddhist Metaphysics)

Abhidhamma-piṭaka consists of the following seven books:

1. *Dhammasaṅgaṇī*.—Classification of Dhammas,
2. *Vibhaṅga*—The Book of Division,
3. *Dhātukathā*—Discussion with reference to Elements,
4. *Puggalapaññatti*—Description of Individuals,
5. *Kathāvatthu*—Points of Controversy,
6. *Yamaka*—The Book of Pairs, and
7. *Paṭṭhāna*—The Book of Relations.

There are fifty-five books of *Aṭṭhakathās*, Commentaries:

1. *Pārājikakaṇḍa-Aṭṭhakathā* (Vol. 1) called
"Samantapāsādikā" [Vinaya],
2. *Pārājikakaṇḍa-Aṭṭhakathā* (Vol. 2) called
"Samantapāsādikā" [Vinaya],
3. *Pācityādi-Aṭṭhakathā* (*Pācittiya & Mahāvagga*)
[Vinaya],
4. *Cūlavaggādi-Aṭṭhakathā* (*Cūlavagga & Parivāra*)
[Vinaya],
5. *Sīlakkhandhavagga-Aṭṭhakathā* called
"Sumanṅgalavilāsinī" [Suttanta],
6. *Mahāvagga-Aṭṭhakathā* [Suttanta],
7. *Pāthikavagga-Aṭṭhakathā* [Suttanta],
8. *Mūlapaṇṇāsa-Aṭṭhakathā* (Vol. 1) called
"Papañcasūdanī" [Suttanta],
9. *Mūlapaṇṇāsa-Aṭṭhakathā* (Vol. 2) [Suttanta],
10. *Majjhimapaṇṇāsa-Aṭṭhakathā* [Suttanta],
11. *Uparipaṇṇāsa-Aṭṭhakathā* [Suttanta],
12. *Samyutta-Aṭṭhakathā* (Vol. 1) (*Sagāthāvagga*) called
"Sāratthappakāsanī" [Suttanta],
13. *Samyutta-Aṭṭhakathā* (Vol. 2) (*Nidānavagga &*
Khandhavagga) [Suttanta],
14. *Samyutta-Aṭṭhakathā* (Vol. 3) (*Salāyatana* *vagga &*
Mahāvagga) [Suttanta],
15. *Anguttaraṭṭhakathā* (Vol. 1) (*Ekakanipāta*) called
"Manorathapūraṇī" [Suttanta],

16. *Anguttaraṭṭhakathā* (Vol. 2) (*Duka, Tika & Catukkanipāta*) [Suttanta],
17. *Anguttaraṭṭhakathā* (Vol. 3) (*Pañcaka-Ekādasakanipāta*) [Suttanta],
18. *Aṭṭhasālinī-Aṭṭhakathā* (*Dhammasaṅgaṇī* or *Dhammasaṅgaha-Aṭṭhakathā*) [Abhidhamma],
19. *Sammohavinodanī-Aṭṭhakathā* (*Vibhaṅga-Aṭṭhakathā*) [Abhidhamma],
20. *Pañcapakaraṇa-Aṭṭhakathā* (*Dhātukathā, Puggalapāññatti, Kathāvatthu, Yamakappakaraṇa & Paṭṭhānappakaraṇa*) [Abhidhamma],
21. *Khuddakapāṭhaṭṭhakathā* called "*Paramatthajotikā*" [Suttanta],
22. *Dhammapadaṭṭhakathā* (Vol. 1) (*1-Yamakavagga– 8-Sahassavagga*) [Suttanta],
23. *Dhammapadaṭṭhakathā* (Vol. 2) (*9-Pāpavagga– 26-Brāhmaṇavagga*) [Suttanta],
24. *Udānaṭṭhakathā* called "*Paramatthadīpanī*" [Suttanta],
25. *Itivuttakaṭṭhakathā* called "*Paramatthadīpanī*" [Suttanta],
26. *Suttanipātaṭṭhakathā* (Vol. 1) called "*Paramatthajotikā*" [Suttanta],
27. *Suttanipātaṭṭhakathā* (Vol. 2) called "*Paramatthajotikā*" [Suttanta],
28. *Vimānavatthu-Aṭṭhakathā* called "*Paramatthadīpanī*" [Suttanta],

29. *Petavatthu-Aṭṭhakathā* called "*Paramatthadīpanī*" [Suttanta],
30. *Theragāthā-Aṭṭhakathā* (Vol. 1) called "*Paramatthadīpanī*" [Suttanta],
31. *Theragāthā-Aṭṭhakathā* (Vol. 2) called "*Paramatthadīpanī*" [Suttanta],
32. *Therīgāthā-Aṭṭhakathā* called "*Paramatthadīpanī*" [Suttanta],
33. *Apadānaṭṭhakathā* (Vol. 1) called "*Visuddhajānavilāsinī*" [Suttanta],
34. *Apadānaṭṭhakathā* (Vol. 2) called "*Visuddhajānavilāsinī*" [Suttanta],
35. *Buddhavaṃsaṭṭhakathā* called "*Madhuratthavilāsinī*" [Suttanta],
36. *Cariyāpiṭakaṭṭhakathā* called "*Paramatthadīpanī*" [Suttana],
37. *Jātakatṭhakathā* (Vol. 1) (*Ekakanipāta*) [Suttanta],
38. *Jātakatṭhakathā* (Vol. 2) (*Duka & Tikanipāta*) [Suttanta],
39. *Jātakatṭhakathā* (Vol. 3) (*Catukka-Navakanipāta*) [Suttanta],
40. *Jātakatṭhakathā* (Vol. 4) (*Dasaka-Vīsatinipāta*) [Suttanta],
41. *Jātakatṭhakathā* (Vol. 5) (*Timisa-Asītinipāta*) [Suttanta],
42. *Jātakatṭhakathā* (Vol. 6) (*Mahānipāta*) [Suttanta],
43. *Jātakatṭhakathā* (Vol. 7) (*Mahānipāta*) [Suttanta],

44. *Mahāniddesaṭṭhakathā* called "*Saddhammappajjotikā*" [Suttanta],
45. *Cūḷaniddesaṭṭhakathā-Netti-Aṭṭhakathā* [Suttanta],
46. *Paṭisambhidāmaggaṭṭhakathā* (Vol. 1) called "*Saddhammappakāsanī*" [Suttanta],
47. *Paṭisambhidāmaggaṭṭhakathā* (Vol. 2) called "*Saddhammappakāsanī*" [Suttanta],
48. *Kaṅkhāvitaranī-Aṭṭhakathā* [Vinaya],
49. *Vinaya-saṅgahaṭṭhakathā* [Vinaya],
50. *Visuddhimagga* (vol. 1) [Suttanta & Abhidhamma],
51. *Visuddhimagga* (vol. 2) [Suttanta & Abhidhamma],
52. *Khuddasikkhā & Mūlasikkhā* [Vinaya],
53. *Vinaya-vinicchaya & Uttara-vinicchaya* [Vinaya],
54. *Abhidhammāvatāra-Aṭṭhakathā (Nāmrūpapariccheda & Paramattha-vinicchaya)* [Abhidhamma],
55. *Abhidhammattha-saṅgaha* called "*Kaniṭṭhaṅguli-Aṭṭhakathā*" (Smallest Commentary or a little finger-sized commentary) [Abhidhamma] and so forth.

There are 37 books of *Ṭīkā*s, Sub-commentaries:

1. *Vajirabuddhi-Ṭīkā* [Vinaya],
2. *Sāratthadīpanī-Ṭīkā* (Vol. 1) [Vinaya],
3. *Sāratthadīpanī-Ṭīkā* (Vol. 2) [Vinaya],
4. *Sāratthadīpanī-Ṭīkā* (Vol. 3) [Vinaya],
5. *Vimativinodanī-Ṭīkā* (Vol. 1) [Vinaya],

6. *Vimativinodanī-Ṭīkā* (Vol. 2) [Vinaya],
7. *Sīlakkhandhavagga-Ṭīkā* (*Purāṇa-Ṭīkā*= Old Sub-commentary) [Suttanta],
8. *Sīlakkhandhavagga-Abhinavaṭīkā* (New Sub-commentary, vol. 1) [Suttanta],
9. *Sīlakkhandhavagga-Abhinavaṭīkā* (New Sub-commentary, vol. 2) [Suttanta],
10. *Mahāvagga-Ṭīkā* [Suttanta],
11. *Pāṭhikavagga-Ṭīkā* [Suttanta],
12. *Mūlapaṇṇāsa-Ṭīkā* (Vol. 1) [Suttanta],
13. *Mūlapaṇṇāsa-Ṭīkā* (Vol. 2) [Suttanta],
14. *Majjhimapāṇṇāsa-Ṭīkā–Uparipaṇṇāsa-Ṭīkā* [Suttanta],
15. *Saṃyutta-Ṭīkā* (Vol. 1) [Suttanta],
16. *Saṃyutta-Ṭīkā* (Vol. 2) [Suttanta],
17. *Aṅguttara-Ṭīkā* (Vol. 1) [Suttanta],
18. *Aṅguttara-Ṭīkā* (Vol. 2) [Suttanta],
19. *Aṅguttara-Ṭīkā* (Vol. 3) [Suttanta],
20. *Netti-Ṭīkā– Nettivibhāvanī* [Suttanta],
21. *Dhammasaṅgaṇī-Mūlaṭīkā– Anuṭīkā* [Abhidhamma],
22. *Vibhaṅga-Mūlaṭīkā– Anuṭīkā* [Abhidhamma],
23. *Pañcapakaraṇa-Mūlaṭīkā– Anuṭīkā* [Abhidhamma],
24. *Visuddhimagga-Mahāṭīkā* (Vol. 1),
25. *Visuddhimagga-Mahāṭīkā* (Vol. 2),
26. *Kaṅkhāvitaranī-Purāṇaṭīkā– Abhinavaṭīkā* [Vinaya],
27. *Abhidhammatthavibhāvanī-Ṭīkā* [Abhidhamma],
28. *Khuddasikkhā-purāṇa & Abhinava-Ṭīkā* [Vinaya],

29. *Vinayavinicchaya-Ṭīkā* (Vol. 1) [Vinaya],
30. *Vinayavinicchaya-Ṭīkā* (*Uttaravinicchaya-Ṭīkāya sahita*) (Vol. 2) [Vinaya],
31. *Vinayālaṅkāra-Ṭīkā* (Vol. 1) [Vinaya],
32. *Vinayālaṅkāra-Ṭīkā* (Vol. 2) [Vinaya],
33. *Abhidhammāvatārābhinava-Ṭīkā* (Vol. 1) [Abhidhamma],
34. *Abhidhammāvatārābhinava-Ṭīkā* (Vol. 2) [Abhidhamma],
35. *Abhidhammatthavibhāvinī-Ṭīkā* [Abhidhamma],
36. *Paramattha-Dīpanī Ṭīkā* [Abhidhamma],
37. *Aṅkura-Ṭīkā* [Abhidhamma], and so forth.

The Ninefold Supramundane Dhamma is the Fourfold Noble Path, the Fourfold Fruition, and Nibbāna. Of them, the Fourfold Noble Path, which is the middle way leading to Nibbāna without approaching the two extremes, addiction to sensual pleasures and self-mortification, is well-proclaimed. And the Fourfold Fruition, in which defilements are tranquillized, is well-proclaimed too. And Nibbāna, whose individual essence is eternal, deathless, the refuge, the shelter, etc., is well-proclaimed too.

The Fourfold Noble Path is (1) the Path of stream-entry, (2) the Path of once-returning, (3) the Path of non-returning, and (4) the Path of Arahantship.

“The Path of Stream-entry” means “the first Supramundane wholesome Dhamma of one who enters the stream that leads to Nibbāna.”

“The Path of Once-returning” means “the second Supramundane wholesome Dhamma of one who will be born on the earth only once before he attains Arahantship.”

“The Path of Non-returning” means “the third Supramundane wholesome Dhamma of one who does not return to this world or the sensuous world.”

“The Path of Arahantship” means “the fourth Supramundane wholesome Dhamma of one who attains Arahantship.”

“The Fourfold Noble Fruition is (1) Fruition of Stream-entry, (2) Fruition of Once-returning, (3) Fruition of Non-returning, and (4) Fruition of Arahantship.”

“The Fruition of stream-entry” means “the first Supramundane resultant Dhamma of the first Supramundane wholesome state.”

“The Fruition of Once-returning, the second Supramundane resultant Dhamma of the second Supramundane wholesome state”.

“The Fruition of Non-returning, the third Supramundane resultant Dhamma of the third Supramundane wholesome state”.

“The Fruition of Arahantship, the fourth Supramundane resultant Dhamma of the fourth Supramundane wholesome state.”

The Dhamma which Is Realized by Oneself(*Sandiṭṭhiko*)

The Dhamma, which is realized by oneself, is the Noble Path. It can be seen by the Noble person, who has done away with greed, hate, and delusion in his own continuity. Furthermore, the Dhamma, which is realized by oneself, is also the Ninefold Supramundane through his reviewing knowledge without relying on faith in another.

The Dhamma which Is Followed by Its Fruition
Without Delay (*Akālika*)

The Dhamma, which gives immediate result, is the Supramundane Path because it is immediately followed by its own fruition or the Supramundane Fruition. Instead of .

giving its fruition after using up time such as five days, seven days, it gives its fruition immediately after its own arising.

The arising of the Supramundane Path endures for only one mind-moment. Thereafter, its own result or Supramundane Fruition consciousness arises according to the procedure of Javana or the thought process (Abhidhammattha Saṅgaha).

The Dhamma which Is Worthy of the Invitation “Come and See” (*Ehipassiko*)

The Dhamma, which is worthy of the invitation to "Come and see", is the Supramundane Path, Fruition, and Nibbāna because it is actually found as such in its individual essence, and because it is as pure as the full moon's disk in a cloudless sky.

The Dhamma which Is Brought to Oneself or Leading up to (*Opāneyyiko*)

The Dhamma, which is brought to oneself, is also the Supramundane states because the Path and the Fruition are worthy of leading Nibbāna, and because Nibbāna is worthy of being treated as one's shelter by realizing it.

The Dhamma which Is Realized by the Wise Each for Oneself (*Paccattam veditabbo viññūhi*)

The Dhamma, which is realized by the wise each for oneself" means the Dhamma understood by the wise such as those of quick understanding, each for himself— It is the Ninefold Supramundane state because it can be experienced only by the noble ones. The Path has been developed, the Fruition attained, and Nibbāna (the Cessation of suffering) realized by them.

The Benefits of the Recollection of the Special Qualities of the Dhamma

As much as someone recollects the special qualities of the Dhamma, his mind is invaded neither by lust, nor by hate, nor by delusion. He has a right state of mind being inspired by the Dhamma. And when he has suppressed the hindrances, the Jhāna factors arise in a single mind-moment. But because of the profundity of the special qualities of the Dhamma, or because of his being engrossed in recollecting special qualities of various kinds, the Jhāna (he attains) is only access (*Upacāra*, the condition of concentration just before entering any of the absorption) without reaching absorption (*Appanā*, the condition of concentration existing during absorption).

In addition, when a meditator recollects the Dhamma, he thinks, "In the past I never saw a master who taught the Dhamma which is brought to oneself thus; in the present I also do not see anyone such a master other than the Buddha. Seeing the special qualities of the Dhamma, he is respectful and deferential towards the Buddha. Having great reverential for the Dhamma, he attains fullness of faith and has much happiness and gladness. He overcomes fear and dread. He is able to bear pain and comes to feel as if he were living in the Dhamma's presence.

Furthermore, the body of who is recollecting the special qualities of the Dhamma becomes as worthy of veneration as a shrine room. His mind has a tendency towards the realization of incomparable Dhamma. When he encounters an opportunity for wrong-doing, he has a strong awareness of conscience and shame on recollecting the well-regulatedness of the Dhamma. If he comprehends no higher, he will be at least born in a happy state.

THE RECOLLECTION OF THE SANGHA

Samghānussati, the recollection of the Sangha (the Community of Noble Ones), or the recollection practiced by calling to mind the special qualities or virtues of the Sangha, is a term for mindfulness with the Sangha's

special qualities of being entered on the good way, etc., as its object.

The Nine Special Qualities Of the Sangha

The Sangha has the Nine Special Qualities as follows:

1. The community of the disciples of the Blessed One has practiced the good (right) way (*Suppaṭipanno*);
2. The community of the disciples of the Blessed One has practiced the straight way (*Ujuppaṭipanno*);
3. The community of the disciples of the Blessed One has practiced the way to Nibbāna (*Ñāyappaṭipanno*);
4. The community of the disciples of the Blessed One has practiced the proper way (*Sāmīcippaṭipanno*);

This community of the disciples of the Blessed One that has the Four Pairs of persons, the Eight Kinds of individuals:

5. is worthy of gifts (*Āhuneyyo*),
6. is worthy of hospitality (*Pāhuneyyo*),
7. is worthy of offerings (*Dakkhiṇeyyo*),
8. is worthy of reverential salutation (*Añjalikaraṇīyo*),
and
9. is an unsurpassed field of merit for the world
(*Anuttaram puñṇakkhettām lokassa*).

The Good Way the Sangha Has Practiced (*Suppaṭipanno*)

The community of the disciples has practiced the good (right) way because it has practiced the way in accordance with the instructions of the well-proclaimed Doctrine and Discipline, and because it has practiced the immaculate way.

**The Straight Way the Sangha Has Practiced
(*Ujuppaṭipanno*)**

The community of the disciples has practiced the straight way because it has practiced the way avoiding the two extremes (the constant attachment to Sensual Pleasures and the constant addiction to Self-Mortification) and taking the middle path, and because it has practiced the way of the abandonment of faults of bodily, verbal, and mental crookedness, and tortuousness.

**The True Way the Sangha Has Practiced
(*Ñāyappaṭipanno*)**

The community of the disciples has practiced the true way because Nibbāna is what is called "true (*Ñāya*)", and because it has practiced the way for Nibbāna.

The Proper Way the Sangha Has Practiced
(*Sāmicippaṭipanno*)

The community of the disciples has practiced the proper way because it has practiced the way of those who are worthy of proper acts.

(*Cattāri Purisa - yugāni*) The Four Pairs of Persons are as follows:

1. the first pair of the one who stands on the first path and the one who stands in the first fruition, i.e. Stream-Entry,
2. the second pair of the one who stands on the first path and the one who stands in the second fruition, i.e. Once-Returner,
3. the third pair of the one who stands on the third path and the one who stands in the third fruition, i.e. Non-Returner, and
4. the fourth pair of the one who stands on the fourth path and the one who stands in the fourth fruition, i.e. Arahant.

(*Aṭṭha Purisa-puggalā*) The eight kinds of individuals are the four persons who stand on the four paths and the four persons who stand in the four fruitions.

The Quality Worthy of Gifts the Sangha Has (*Āhuneyyo*)

The community of the disciples of the Blessed One is worthy of gifts (the four requisites) which are brought even from far away because it (the community) makes this offering bear great fruit (benefit).

The Quality Worthy of Hospitality the Sangha Has (*Pāhuneyyo*)

The community of the disciples is worthy of hospitality (things given to visitors like dear and beloved relatives and friends who come from all quarters) because there is no object of hospitality so suitable to receive hospitality as the community since it is encountered after an interval between Buddhas and endows with the constantly endearing and lovable qualities.

The Quality Worthy of Offering (*Dakkhiṇeyyo*)

A gift that is given out of faith in the world is called "offering (*Dakkhiṇa*)". The community is worthy of that gift because it (community) purifies the offering to be great fruit (benefit).

The Quality Worthy of Reverential Salutation
the Sangha Has (*Añjalikaraṇīyo*)

Because of being honored with both hands above the head by the whole world, the community of the disciples is worthy of reverential salutation.

The Unsurpassed Field of Merit for the World
the Sangha Has
(*Anuttaram puñṇakkhetam lokassa*)

The community of disciples is the place for growing the whole world's merit. Depending on it, the world's various kinds of merit leading to welfare and happiness grow, thus the community is an unsurpassed field of merit for the world.

The Benefits of Recollecting the Special
Qualities of the Sangha

As long as someone recollects the special qualities of the Sangha, his mind is invaded neither by lust, nor by hate, nor by delusion. He has a right state of mind being inspired by the Sangha. And when he has suppressed the hindrances, the Jhāna-factors arise in a single mind-moment. But because of the profundity of the special qualities of the Sangha, or because of his being engrossed

in recollecting special qualities of various kinds, the Jhāna (he attains) is only access without reaching absorption.

Furthermore, when a monk recollects the special qualities of the Sangha, he is respectful and deferential towards the Sangha. He attains faithfulness and has much happiness and gladness. He overcomes fear and dread. He is able to bear pain and comes to feel as if he were living in the Sangha's presence. The body of who dwells in the recollection of the Sangha's special qualities becomes as worthy of veneration as an Uposatha house (a chapter house) where the Sangha has assembled. When he encounters an opportunity for wrong-doing, he has a strong awareness of conscience and shame on recollecting the well-regulatedness of the Sangha. If he comprehends no higher, he will be at least born in a happy state.

Sīlānussati, the recollection of morality

Sīlānussati means the practice of mindfully recollecting the special qualities of morality. It is a term for mindfulness with the special qualities of morality's untornness, etc., as its object.

Cāgānussati, the recollection of generosity

The recollection arisen, inspired by generosity is a term for mindfulness with generosity's special qualities of free generosity, etc., as its object.

Devatānussati, the recollection of the Devas or deities

The recollection arisen, inspired by deities is a term for mindfulness with the special qualities of one's own faith, etc., as its object.

Upasamānussati, the recollection of peace

The recollection arisen, inspired by peace is a term for mindfulness that has as its object ceasing (cessation) of all suffering.

Maraṇānussati, the recollection of death

The recollection arisen, inspired by death is a term for mindfulness with the termination of the life faculty as its object.

One who wants to develop this death-mindfulness should go into solitary retreat and exercise attention wisely in this way: "Death will take place; the life-faculty will be interrupted, or 'Death, Death'.

All health ends in sickness, all youth ends in ageing (old age),

All life ends in death, even all the world of beings is followed by birth,

Approached by ageing, oppressed by sickness, and struck down by death.

["*Sabbam ārogyam byāhipariyosānam*,

*sabbam yobbanam jarāpariyosānam,
 Sabbam jīvitam maraṇapariyosānam.
 Sabboyeva lokasannivāso jātiyā anugato,
 Jarāya anusato, byādhinā abhibhūto,
 maraṇena abbhāhato.]¹²³*

Death Recollected by Comparison in Seven Ways By comparing oneself with others — Death should be recollected by comparison in seven ways:¹²⁴

1. With those of great fame,
2. With those of great merit,
3. With those of great strength,
4. With those of great supernormal power,
5. With those of great understanding,
6. With Pacceka Buddhas, and
7. With fully Enlightened Buddhas.

Death should be recollected by comparison with those of great fame in this way: "This death assuredly came upon Great kings such as Mahāsammata, Mandhātu, or Mahāsudassana, who possessed great fame, great retinue, and enormous wealth; Why will it not come upon me also?

Great kings and other kings,
 Whose fame spread so mightily,

¹²³ Visuddhimagga 1, 225

¹²⁴ Visuddhimagga 1, 225-227, THE PATH OF PURIFICATION, 250-252

They fell into death's power too;
What can be said of those like me?"

[*Mahāyasā rājavarā, Mahāsammataādayo.*

Tepi maccuvasam pattā, mādisesu kathā'va kā?]¹²⁵

Death should be also recollected by comparison with those of great merit in this way: "Jotika, Jaṭila, Ugga, Meṇḍaka, and Puṇṇaka were renowned as the persons of great merit in the world, but they came one and all to death; what can be said of those like me?"

[*Jotiko Jaṭilo Uggo, Meṇḍako atha Puṇṇako,*

Ete caññe ca ye loke, mahāpuññā'ti vissutā.

Sabbe maraṇam'āpannā, mādisesu kathāva kā?]¹²⁶

It should be also recollected by comparison with those of great strength in this way: "Vāsudeva, Baladeva, Bhīmasena, Yudhiṭṭhila, and Cānura the wrestler were renowned as the persons in the world, but they went to the realm of death too; what can be said of those like me?"

[*Vāsudevo Baladevo, Bhīmaseno Yudhiṭṭhilo,*

Cānuro yo mahāmallo, antakassa vasam gatā.

Evam kāyabalūpetā, iti lokamhi vissutā.

Etepi maraṇam yātā, mādisesu kathāva kā.]¹²⁷

¹²⁵ Visuddhimagga 1, 225, THE PATH OF PURIFICATION, 251 & THE PATH OF PURITY, 268

¹²⁶ Visuddhimagga 1, 225, THE PATH OF PURIFICATION, 251

¹²⁷ Visuddhimagga 1, 226, THE PATH OF PURIFICATION, 251

It should be also recollected by comparison with those of great supernormal power in this way: "The second of the Chief Disciples (Mahāmoggallāna) of great supernormal power could shake Vejayanta's Palace towers with the point of his great toe, but he fell in the mouth of death too, like a deer in the mouth of a lion; what can be said of those like me?"

*[Pādaṅguṭṭhakamattena, Vejayantam'akampayī.
Yo namiddhimataṃ seṭṭho, dutiyo Aggasāvako.
Sopi maccumukhaṃ ghoram, migo sīhamukhaṃ viya,
Paviṭṭho saha iddhīhi, mādisesu kathāva kā?]¹²⁸*

It should be also recollected by comparison with those of great understanding in this way: "Except the Lord of the world or the Buddha, other beings are not worth the sixteenth part of Sāriputta's understanding. However, of great understanding, the first Chief Disciple fell into death's power too; what can be said of those like me?"

*[Lokanāthaṃ ṭhapetvāna, ye caññe atthi pāṇino.
Paññāya Sāriputtassa, kalam nāgghanti soḷasim.
Evam nāma mahāpañño, paṭhamo Aggasāvako,
Maraṇassa vasaṃ patto, mādisesu kathāva kā?]¹²⁹*

It should be also recollected by comparison with Pacceka Buddhas in this way: "Even those who crushed all the

¹²⁸ Visuddhimagga 1, 226

¹²⁹ Visuddhimagga 1, 226

enemy defilements by the strength of their own knowledge and energy and reached Pacceka Buddhahood or enlightenment for themselves, who stood alone like the horn of the rhinoceros and were self-perfected, were still not free from death. How should I be free from it?"¹³⁰

The death should be also recollected by comparison with the Fully Enlightened Buddhas in this way: "The Blessed One, who has His body adorned with the eighty minor signs and variegated with the thirty-two major signs of a great man, who has the Dhamma-body fulfilled with the treasured qualities of the aggregates of virtue, etc., pure in every aspect, who overpassed greatness of fame, of merit, of strength, of supernormal power, and of understanding, who had no equal, who was the equal of those without equal, without double, accomplished and fully enlightened, — even he was immediately quenched (extinguished) by the rain-fall of death as a great mass of fire is quenched by the downpour of water. A man like me, how will it not overcome?"¹³¹

Death Recollected by Comparison in Other Three Ways

Death should be also recollected by comparison in other three ways:

¹³⁰ Visuddhimagga 1, 226, THE PATH OF PURIFICATION, 252

¹³¹ Visuddhimagga 1, 227, THE PATH OF PURITY, 269-270 & THE PATH OF PURIFICATION, 252

"Every day persons older than me (us) die; also, persons younger than me (us) die; also, the persons of the same age die; death has not ceased yet. So assuredly, I (we), also, will die one day."

The Five kinds of Signless Things or Things Unknowable in Advance

Death should be also recollected by the five kinds of signless things:

1. The span of life — The span of life is a signless thing because there is no definition such as: "One should live to such an extent (so much), no more than that."
2. The sickness — The sickness is also a signless because there is no definition such as: "Beings die only with this sickness, not with another."
3. The time — The time is also a signless because there is no definition such as: "One has to die only at this time, not at any other."
4. Where the body will be laid down — It is also a signless because there is no definition such as: "When beings die, their bodies must be dropped only here, not anywhere else."

5. The destiny — It is also a signless because there is no definition such as: "One who dies, there must be reborn here."

¹³²[*Jīvitam byādhi kālo ca, dehanikkhepanam gati, Pañc'ete jīvalokasmim, animittā na nāyare.*]

The span, the sickness, and the time, and where
The body will be laid, the destiny:
The living world can never know these things;
There is no sign foretells when they will be.

Life, sickness, time and body-laying-down,
And destiny:— these five may ne'er (never) be known,
Since they are signless things in the world of life.

(1) The span of life (life-time), (2) the sickness (the disease of death), (3) The time (when one will die), (4) the place where the body will be laid down, and (5) the existence going after death — These five signless things in the living world can not be known in advance.

¹³² Visuddhimagga 1, 228, THE PATH OF PURIFICATION, 254 & THE PATH OF PURITY, 271

The Five Things Everybody Should Often Contemplate

The five things, which everybody (man, woman, layman, and monk) should often contemplate, are as follows:

1. Old age,
2. Disease,
3. Death,
4. Separation from his loved ones, and
5. Kamma.

First, one should often contemplate old age, doing it thus: “I am continuously driven to old age; I can not avoid it.” Beings in youth are obsessed with the pride of youth; those, who are proud of youth, dare to do evil in deed, speech, and thought. However, to one who often contemplate old age, the pride of youth can be completely removed, or reduced.

Second, he should also often contemplate disease, doing it thus: “I am continuously driven to disease; I can not avoid it.” Beings in health are obsessed with the pride of health; those, who are proud of health, dare to do evil in deed, speech, and thought. However, to one who often contemplate disease, the pride of health can be also completely removed, or reduced.

Third, he should also often contemplate death, doing it thus: "I am continuously driven to death; I can not avoid it." Long-lived beings are obsessed with the pride of life; those, who are proud of longevity, dare to do evil in deed, speech, and thought. However, to one who often contemplate death, the pride of life can be also completely removed, or reduced.

Fourth, he should also often contemplate separation from his/her loved ones, doing it thus: "I will be separated from my loved beings for life or by death; I can not avoid it." Beings are obsessed with attachment to those who are dear; excited by that attachment, they dare to do evil in deed, speech, and thought. However, to one who often contempate separation from his/her loved ones, that attachment to them can be also completely removed, or reduced.

Fifth, he should also often contemplate his/her own kamma, good or bad actions, doing it thus: "I am the result of my kamma or the owner of my kamma; I am the heir of my kamma; kamma is my matrix; kamma is my relative; kamma is my refuge. Whatever kamma I do, whether good or bad, I will become heir to it." By not contemplating it, beings dare to do evil in deed, speech, and thought. However, to one who often contemplate his/her kamma, that evil can be also completely removed,

or reduced. (Aṅguttara-nikāya, Vol. 3, Abhiñha-paccavekkhitabbatṭhāna Sutta)

Kāyagatāsati, the mindfulness on the Parts of the Body, or the mindfulness on the 32 parts of the body (*Dvattimsākāra*)

The mindfulness occupied with the body, is a term for mindfulness that has as its object the sign of the bodily parts consisting of head-hairs and the rest.

Someone has a strong attachment to his own body or others, so to remove or reduce it, he reflects on the body from the soles of the feet upwards and from the hairs of the head downwards, enclosed by the skin and full of manifold impurities.

*Bhikkhus, a Bhikkhu reflects on this body,
Upward from the soles of his feet, downward from the
tips
Of his hair, enclosed by the skin and full of diverse
impurities,
thus: "There are in this body"¹³³—
Head hair, body hair, nails, teeth, skin;¹³⁴ 5*

¹³³ Dīghanikāya, Mahāvagga, 233-234 & The Four Foundations of Mindfulness, 64

¹³⁴ *Tacapañcaka*, the five constituents ending with skin

*Flesh, sinews, bones, marrow, kidneys;*¹³⁵ 5
*Heart, liver, pleura, spleen, lungs;*¹³⁶ 5
*Bowels*¹³⁷, *stomach, undigested food, feces, brain;*¹³⁸ 5
*Bile, phlegm*¹³⁹, *pus, blood, sweat, fat;*¹⁴⁰ 6
*Tears, lymph*¹⁴¹, *saliva, nasal mucus, oil of the joints*
*[synovial fluid], urine.*¹⁴² 6

Ānāpānasati, The mindfulness of breathing

Ānāpānasati means attentiveness to the touch sensation of the in-breath and out-breath in the entrance of the nostrils, wherever the air is felt striking as one breathes in and out. It is a term for mindfulness that has as its object the in-breaths and out-breaths.

¹³⁵ *Vakkapañcaka*, the five constituents ending with kidneys

¹³⁶ *Papphāsapañcaka*, the five constituents ending with lungs

¹³⁷ *Bowels*, a long pipe continuing down from the stomach and leading the waste matter out of the body, *Intestine*, the tube carrying food from the stomach

¹³⁸ *Matthalungapañcaka*, the five constituents ending with brain

¹³⁹ the thick jelly-like substance produced in the nose and throat, especially, when one has a cold

¹⁴⁰ *Medachakka*, the six constituents ending with fat

¹⁴¹ a clear watery liquid formed in the body

¹⁴² *Muttachakka*, the six constituents ending with urine

CHAPTER VIII

PURIFYING ONE'S MIND

THE FOUR DIVINE ABODES (*BRAHMA VIHĀRAS*)

The following Four Divine Abodes should be known and developed:

(1) loving-kindness (*mettā*), (2) compassion (*karuṇā*), (3) altruistic or sympathetic joy or gladness (*muditā*), and (4) equanimity (*upekkhā*).

Loving-kindness is love without any element of possessiveness. It is a selfless, universal, all-expansive love. And also, it does not distinguish between one's own welfare and that of others.

Compassion is sympathy for all beings in their sufferings, with no sense of superiority over them. It has the characteristic of promoting the removal suffering in others. And also, it does not distinguish between one's own suffering and that of others.

Sympathetic joy or gladness is an altruistic joy in the success or welfare of others.

Equanimity is an attitude of seeing things without partiality, calmly and with an even mind.

LOVING-KINDNESS (*Mettā*)

Loving-kindness is a kind of love without attachment; it is also love and good-will to all beings without any kind of discrimination. A meditator who wants to develop loving-kindness should think of the evil of hate and the advantage of patience because he has to abandon hate and attain patience by developing it.

The Four Kinds of Persons Who Should not Be First Sent Loving-kindness¹⁴³

When someone begins to practice loving-kindness, He should not develop or send it at first towards the four kinds of persons: (1) an unloved person, (2) a very dearly loved friend, (3) a neutral person, and (4) an enemy (an unfriendly person).

There are some reasons why loving-kindness should not be sent at first towards an unloved person and others. (1) To put an unloved person in a dear one's place is fatiguing (over-tiring). (2) To put a very dearly loved friend in neutral person's place is fatiguing. (3) To put a

¹⁴³ Visuddhimagga 1, 287

neutral person in a respected one's place, or in a dear one's place is fatiguing. And (4) to put an enemy (unfriendly person) in a dear person is difficult, and anger springs up in him/her.

The Two Kinds of Persons Who Should Not Be,
Specifically, Sent Loving-kindness¹⁴⁴

Loving-kindness should not be sent specifically towards the opposite sex. If someone sends it specifically towards the opposite sex, lust springs up in him. Once a certain minister's son asked a monk who frequented a family, "Venerable Sir, towards whom should loving-kindness be sent?" The monk told him, "Towards a person one loves." The minister's son loved his own wife. Thus, sending loving-kindness towards her, he was fighting against the wall the whole night to enter the bedroom where his wife is bolting the door and sleeping. Therefore loving-kindness should not be sent specifically towards the opposite sex.

Loving-kindness should not be sent at all towards the dead person. If someone sends it towards a dead person, He reaches neither absorption (full-concentration) nor access (access-concentration). Once a young monk started practicing loving-kindness towards his teacher, but his

¹⁴⁴ Visuddhimagga 1, 287, 288

loving-kindness made no progress at all. He went to a senior monk and said, "Venerable Sir, I am quite familiar with attaining Jhāna through loving-kindness, but I can not attain it. What is the matter?" The senior monk said, "Seek the sign [the object of your meditation], brother." When he sought it, he knew that his teacher passed away. Thus he proceeded with practicing loving-kindness towards another living being and attained absorption. Therefore loving-kindness should not be sent at all towards the dead person.

The Persons Who Should be Sent Loving-kindness in Regular Order¹⁴⁵

Loving-kindness should be sent in regular order towards the kinds of persons:

1. Oneself,
2. Very dear persons (teachers, parents, relatives, and friends),
3. A neutral person, and
4. An enemy (hostile or unfriendly person).

First of all, loving-kindness should be sent towards oneself, doing it thus:

¹⁴⁵ Visuddhimagga 1, 289

“May I be free from enmity, affliction and anxiety, and may I take care of myself happily.”

After pervading oneself as example with loving-kindness, one should next send it towards very dear teachers, parents, relatives, and friends, doing it thus:

“May my teachers, parents, relatives, and friends be free from enmity, affliction and anxiety, and may they take care of themselves happily.”

One should then send loving-kindness towards neutral persons, doing it thus:

“May all neutral persons or indifferent persons be free from enmity, affliction and anxiety, and may they take care of themselves happily.”

Finally, one should send loving-kindness towards enemies or hostile persons, doing it thus:

“May enemies or unfriendly persons be free from enmity, affliction and anxiety, and may they take care of themselves happily.”

Three Kinds of Loving-kindness¹⁴⁶

There are three kinds of loving-kindness that are practiced with

1. Unspecified pervasion in five ways,
2. Specified pervasion in seven ways, and
3. Directional pervasion in ten ways.

THE 528 WAYS OF SENDING LOVING-KINDNESS (20+28+480)

How to Send Loving-kindness with Unspecified Pervasion in Five Ways

Someone sends loving-kindness with unspecified pervasion in these five ways:

1. May all beings be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all breathing things be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all creatures be free from enmity, distress and affliction, and may they take care of themselves happily.

¹⁴⁶ Paṭisambhidāmagga, 314-315

4. May all persons be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all those who have a personality be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness with Specified Pervasion in Seven Ways

He sends loving-kindness with specified pervasion in these seven ways:

1. May all women be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all men be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all Noble Ones be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all those who are not Noble Ones¹⁴⁷ be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all deities be free from enmity, distress and affliction, and may they take care of themselves happily.

¹⁴⁷ all ignoble persons, all worldly persons

6. May all human beings be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all beings in the states of deprivation be free from enmity, distress and affliction, and may they take care of themselves happily.”

How to Send Loving-kindness to All beings With Directional Pervasion in Ten Way

He sends loving-kindness with directional pervasion in these ten ways:

1. May all beings in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all beings in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all beings in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all beings in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all beings in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

6. May all beings in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all beings in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all beings in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all beings in the lower (downward) direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all beings in the upper (upward) direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kind to All Breathing Things in Ten Directions

1. May all breathing things in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all breathing things in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all breathing things in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

4. May all breathing things in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all breathing things in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all breathing things in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all breathing things in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all breathing things in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all breathing things in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all breathing things in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Creatures in Ten Directions

1. May all creatures in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

2. May all creatures in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all creatures in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all creatures in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all creatures in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all creatures in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all creatures in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all creatures in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all creatures in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all creatures in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Persons in Ten Directions

1. May all persons in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all persons in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all persons in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all persons in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all persons in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all persons in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all persons in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all persons in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

9. May all persons in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all persons in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Those Who Have a Personality in Ten directions

1. May all those who have a personality in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all those who have a personality in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all those who have a personality in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all those who have a personality in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all those who have a personality in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all those who have a personality in the northwestern direction be free from enmity, distress

and affliction, and may they take care of themselves happily.

7. May all those who have a personality in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all those who have a personality in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all those who have a personality in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all those who have a personality in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Women in Ten Directions

1. May all women in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all women in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.

3. May all women in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all women in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all women in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all women in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all women in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all women in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all women in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all women in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Men in Ten Directions

1. May all men in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all men in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all men in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all men in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all men in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all men in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all men in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all men in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

9. May all men in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all men in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Noble Ones in Ten Directions

1. May all Noble Ones in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all Noble Ones in the Western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all Noble Ones in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all Noble Ones in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all Noble Ones in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all Noble Ones in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

7. May all Noble Ones in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all Noble Ones in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all Noble Ones in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all Noble Ones in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Those Who Are Not Noble Ones in Ten Directions

1. May all those who are not Noble Ones in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all those who are not Noble Ones in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all those who are not Noble Ones in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all those who are not Noble Ones in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

5. May all those who are not Noble Ones in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all those who are not Noble Ones in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all those who are not Noble Ones in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all those who are not Noble Ones in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all those who are not Noble Ones in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all those who are not Noble Ones in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Deities in Ten Directions

1. May all deities in the eastern direction be free from

enmity, distress and affliction, and may they take care of themselves happily.

2. May all deities in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all deities in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all deities in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all deities in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all deities in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all deities in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
8. May all deities in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all deities in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.

10. May all deities in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All Human Beings in Ten Directions

1. May all human beings in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all human beings in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all human beings in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all human beings in the southern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
5. May all human beings in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves Happily.
6. May all human beings in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all human beings in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.

8. May all human beings in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all human beings in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all human beings in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

How to Send Loving-kindness to All those Who are in the States of Deprivation in Ten Directions

1. May all those who are in the states of deprivation in the eastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
2. May all those who are in the states of deprivation in the western direction be free from enmity, distress and affliction, and may they take care of themselves happily.
3. May all those who are in the states of deprivation in the northern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
4. May all those who are in the states of deprivation in the southern direction be free from enmity, distress

and affliction, and may they take care of themselves happily.

5. May all those who are in the states of deprivation in the southeastern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
6. May all those who are in the states of deprivation in the northwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
7. May all those who are in the states of deprivation in the northeastern direction be free from enmity, distress and affliction, and may they take care of themselves Happily.
8. May all those who are in the states of deprivation in the southwestern direction be free from enmity, distress and affliction, and may they take care of themselves happily.
9. May all those who are in the states of deprivation in the lower direction be free from enmity, distress and affliction, and may they take care of themselves happily.
10. May all those who are in the states of deprivation in the upper direction be free from enmity, distress and affliction, and may they take care of themselves happily.

LOVING-KINDNESS IN ANOTHER WAY

Loving-kindness is a kind of love, i.e., love without attachment, craving or lust. It is a whole-some and genuine desire for the well-being of all beings including ourselves. So when you practice loving-kindness and wish for your own happiness, saying, "May I be well, happy, and peaceful," this should not be interpreted as selfishness because, in order to send out thoughts of loving-kindness to others, we have to generate these thoughts first in ourselves. Also, when you send thoughts to yourself, you can take yourself as an example. That means, when you say, "May I be well, happy, and peaceful," you think, "Just as I want to be well, happy, and peaceful, so do all other beings. So may they also be well, happy, and peaceful." To be able to practice loving-kindness towards other beings, you first have to practice loving-kindness towards yourself. Then you send your thoughts to other beings. You can send these thoughts in different ways. You can send thoughts to all beings by location. You can send loving-kindness to all beings in this house. By "all beings" we mean not only human beings, but also animals, insects, etc. Then you send loving-kindness to all beings in this area, in this city, in this county, in this state, in this country, in this world, in this universe, and last, to all beings in general. When you say the sentences to yourself, please, mean them and try

to see and visualize the beings you mention as really well, happy, and peaceful, and your thoughts of loving-kindness reaching them, touching them, embracing them and making them really well, happy, and peaceful. It will take about fifteen minutes. When practicing loving-kindness meditation, repeat the following sentences silently to yourself about ten times each.

May I be well, happy, and peaceful.

May all beings in this house (monastery or temple) be well, happy, and peaceful.

May all beings in this area be well, happy, and peaceful.

May all beings in this city (street, avenue, quarter, village, etc.) be well, happy, and peaceful.

May all beings in this county be well, happy, and peaceful.

May all beings in this state (prefecture or division) be well, happy, and peaceful.

May all beings in this country be well, happy, and peaceful.

May all beings in this world be well, happy, and peaceful.

May all beings in this universe be well, happy, and peaceful.

May all beings be well, happy, and peaceful.

Loving-kindness can also be practiced by way of persons as follows:

May I be well, happy, and peaceful.

May my teachers be well, happy, and peaceful.

May my parents be well, happy, and peaceful.

May my relatives be well, happy, and peaceful.

May my friends be well, happy, and peaceful.

May the indifferent persons be well, happy, and peaceful.

May the unfriendly persons be well, happy, and peaceful.

May all meditators be well, happy, and peaceful.

May all beings be well, happy, and peaceful.

(MEDITATION INSTRUCTIONS BY VENERABLE
U SILANANDA, 11-13)

Eleven Benefits of Practicing Loving-kindness¹⁴⁸

Whoever practices loving-kindness can gain eleven benefits:

- a) He/she sleeps in comfort;
- b) He/she wakes in comfort.
- c) He/she does not see bad dreams.
- d) He is dear to human beings.
- e) He is dear to non-human beings.

¹⁴⁸ Paṭisambhidāmagga, 314 & THE PATH OF DISCRIMINATION
317 & Visuddhimagga 1, 305-307

- f) Devas or deities guard him/her.
- g) Fire, poison, and weapons do not affect him/her.
- h) His/her mind is easily concentrated.
- i) The expression of his/her face is serene.
- j) He/she dies unconfused (undeluded).
- k) If he/she does not penetrate the supreme state, he/she will be born in the Brahmā World.

COMPASSION (*KARUṆĀ*)

How to Send Compassion to Who Are Suffering

Compassion has the characteristic of developing the mode of removing pain in others. It should be sent towards those who are suffering, doing it thus:

May all suffering beings be free from suffering.
May all fear-struck beings be free from fear.
May all grief-stricken beings be free from grief.

Three Kinds of Compassion

There are three kinds of compassion that are practiced with

1. Unspecified pervasion in five ways,
2. Specified pervasion in seven ways, and
3. Directional pervasion in ten ways.

THE 132 WAYS OF SENDING
COMPASSION(5+7+120)

Compassion with Unspecified Pervasion in the Five Ways:

1. May all beings who are suffering be free from suffering.
2. May all breathing beings who are suffering be free from suffering.
3. May all creatures who are suffering be free from suffering.
4. May all persons who are suffering be free from suffering.
5. May all those who have a personality and are suffering be free from suffering.

Compassion with Specified Pervasion in the Seven Ways:

1. May all women who are suffering be free from suffering.
2. May all men who are suffering be free from suffering.
3. May all Noble Ones who are suffering be free from suffering.
4. May all worldlings who are suffering be free from suffering.
5. May all deities who are suffering be free from suffering.

6. May all human beings who are suffering be free from suffering.
7. May all beings in the states of deprivation be free from suffering.

Compassion with Directional Pervasion in the Ten Ways:

1. May all beings who are suffering in the eastern direction be free from suffering.
2. May all beings who are suffering in the western direction be free from suffering.
3. May all beings who are suffering in the northern direction be free from suffering.
4. May all beings who are suffering in the southern direction be free from suffering.
5. May all beings who are suffering in the southeastern direction be free from suffering.
6. May all beings who are suffering in the northwestern direction be free from suffering.
7. May all beings who are suffering in the northeastern direction be free from suffering.
8. May all beings who are suffering in the southwestern direction be free from suffering.
9. May all beings who are suffering in the lower direction be free from suffering.
10. May all beings who are suffering in the upper direction be free from suffering.

11. May all breathing beings who are suffering in the eastern direction be free from suffering.
12. May all breathing beings who are suffering in the western direction be free from suffering.
13. May all breathing beings who are suffering in the northern direction be free from suffering.
14. May all breathing beings who are suffering in the southern direction be free from suffering.
15. May all breathing beings who are suffering in the southeastern direction be free from suffering.
16. May all breathing beings who are suffering in the northwestern direction be free from suffering.
17. May all breathing beings who are suffering in the northeastern direction be free from suffering.
18. May all breathing beings who are suffering in the southwestern direction be free from suffering.
19. May all breathing beings who are suffering in the lower direction be free from suffering.
20. May all breathing beings who are suffering in the upper direction be free from suffering.
21. May all creatures who are suffering in the eastern direction be free from suffering.
22. May all creatures who are suffering in the western direction be free from suffering.
23. May all creatures who are suffering in the northern direction be free from suffering.

24. May all creatures who are suffering in southern direction be free from suffering.
25. May all creatures who are suffering in the southeastern direction be free from suffering.
26. May all creatures who are suffering in the northwestern direction be free from suffering.
27. May all creatures who are suffering in the northeastern direction be free from suffering.
28. May all creatures who are suffering in the southwestern direction be free from suffering.
29. May all creatures who are suffering in the lower direction be free from suffering.
30. May all creatures who are suffering in the upper direction be free from suffering.
31. May all persons who are suffering in the eastern direction be free from suffering.
32. May all persons who are suffering in the western direction be free from suffering.
33. May all persons who are suffering in the northern direction be free from suffering.
34. May all persons who are suffering in the southern direction be free from suffering.
35. May all persons who are suffering in the southeastern direction be free from suffering.
36. May all persons who are suffering in the northwestern direction be free from suffering.

37. May all persons who are suffering in the northeastern direction be free from suffering.
38. May all persons who are suffering in the southwestern direction be free from suffering.
39. May all persons who are suffering in the lower direction be free from suffering.
40. May all persons who are suffering in the upper direction be free from suffering.
41. May all those who have a personality and are suffering in the eastern direction be free from suffering.
42. May all those who have a personality and are suffering in the western direction be free from suffering.
43. May all those who have a personality and are suffering in the northern direction be free from suffering.
44. May all those have a personality and are suffering in the southern direction be free from suffering.
45. May all those who have a personality and are suffering in the southeastern direction be free from suffering.
46. May all those who have a personality and are suffering in the northwestern direction be free from suffering.

47. May all those who have a personality and are suffering in the northeastern direction be free from suffering.
48. May all those who have a personality and are suffering in the southwestern direction be free from suffering.
49. May all those who have a personality and are suffering in the lower direction be free from suffering.
50. May all those who have a personality and are suffering in the upper direction be free from suffering.
51. May all women who are suffering in the eastern direction be free from suffering.
52. May all women who are suffering in the western direction be free from suffering.
53. May all women who are suffering in the northern direction be free from suffering.
54. May all women who are suffering in the southern direction be free from suffering.
55. May all women who are suffering in the southeastern direction be free from suffering.
56. May all women who are suffering in the northwestern direction be free from suffering.
57. May all women who are suffering in the northeastern direction be free from suffering.

58. May all women who are suffering in the southwestern direction be free from suffering.
59. May all women who are suffering in the lower direction be free from suffering.
60. May all women who are suffering in the upper direction be free from suffering.
61. May all men who are suffering in the eastern direction be free from suffering.
62. May all men who are suffering in the western direction be free from suffering.
63. May all men who are suffering in the northern direction be free from suffering.
64. May all men who are suffering in the southern direction be free from suffering.
65. May all men who are suffering in the southeastern direction be free from suffering.
66. May all men who are suffering in the northwestern direction be free from suffering.
67. May all men who are suffering in the northeastern direction be free from suffering.
68. May all men who are suffering in the southwestern direction be free from suffering.
69. May all men who are suffering in the lower direction be free from suffering.
70. May all men who are suffering in the upper direction be free from suffering.

71. May all Noble Ones who are suffering in the eastern direction be free from suffering.
72. May all Noble Ones who are suffering in the western direction be free from suffering.
73. May all Noble Ones who are suffering in the northern direction be free from suffering.
74. May all Noble Ones who are suffering in the southern direction be free from suffering.
75. May, all Noble Ones who are suffering in the southeastern direction be free from suffering.
76. May all Noble Ones who are suffering in the northwestern direction be free from suffering.
77. May all Noble Ones who are suffering in the northeastern direction be free from suffering.
78. May all Noble Ones who are suffering in the southwestern direction be free from suffering.
79. May all Noble Ones who are suffering in the lower direction be free from suffering.
80. May all Noble Ones who are suffering in the upper direction be free from suffering.
81. May all worldlings who are suffering in the eastern direction be free from suffering.
82. May all worldlings who are suffering in the western direction be free from suffering.
83. May all worldlings who are suffering in the northern direction be free from suffering.

84. May all worldlings who are suffering in the southern direction be free from suffering.
85. May all worldlings who are suffering in the southeastern direction be free from suffering.
86. May all worldlings who are suffering in the northwestern direction be free from suffering.
87. May all worldlings who are suffering in the northeastern direction be free from suffering.
88. May all worldlings who are suffering in the southwestern direction be free from suffering.
89. May all worldlings who are suffering in the lower direction be free from suffering.
90. May all worldlings who are suffering in the upper direction be free from suffering.
91. May all deities who are suffering in the eastern direction be free from suffering.
92. May all deities who are suffering in the western direction be free from suffering.
93. May all deities who are suffering in the northern direction be free from suffering.
94. May all deities who are suffering in the southern direction be free from suffering.
95. May all deities who are suffering in the southeastern direction be free from suffering.
96. May all deities who are suffering in the northwestern direction be free from suffering.

97. May all deities who are suffering in the northeastern direction be free from suffering.
98. May all deities who are suffering in the southwestern direction be free from suffering.
99. May all deities who are suffering in the lower direction be free from suffering.
100. May all deities who are suffering in the upper direction be free from suffering.
101. May all human beings who are suffering in the eastern direction be free from suffering.
102. May all human beings who are suffering in the western direction be free from suffering.
103. May all human beings who are suffering in the northern direction be free from suffering.
104. May all human beings who are suffering in the southern direction be free from suffering.
105. May all human beings who are suffering in the southeastern direction be free from suffering.
106. May all human beings who are suffering in the northwestern direction be free from suffering.
107. May all human beings who are suffering in the northeastern direction be free from suffering.
108. May all human beings who are suffering in the southwestern direction be free from suffering.
109. May all human beings who are suffering in the lower direction be free from suffering.

110. May all human beings who are suffering in the upper direction be free from suffering.
111. May all beings in the states of deprivation, who are suffering, in the eastern direction be free from suffering.
112. May all beings in the states of deprivation, who are suffering, in the western direction be free from suffering.
113. May all beings in the states of deprivation, who are suffering, in the northern direction be free from suffering.
114. May all beings in the states of deprivation, who are suffering, in the southern direction be free from suffering.
115. May all beings in the states of deprivation, who are suffering, in the southeastern direction be free from suffering.
116. May all beings in the states of deprivation, who are suffering, in the northwestern direction be free from suffering.
117. May all beings in the states of deprivation, who are suffering, in the northeastern direction be free from suffering.
118. May all beings in the states of deprivation, who are suffering, in the southwestern direction be free from suffering.

119. May all beings in the states of deprivation, who are suffering, in the lower direction be free from suffering.

120. May all beings in the states of deprivation, who are suffering, in the upper direction be free from suffering.

The benefits of practicing compassion are equal to those of loving-kindness.

ALTRUISTIC OR SYMPATHETIC JOY (*MUDITĀ*)

How to Send Altruistic Joy to Successful Persons Three Kinds of Altruistic Joy

There are three kinds of altruistic joy with

1. Unspecified pervasion in five ways,
2. Specified pervasion in seven ways, and
3. Directional pervasion in ten ways.

THE 132 WAYS OF SENDING ALTRUISTIC JOY(5+7+120)

Altruistic Joy with unspecified pervasion in these Five ways:

1. May all beings not lose the success they have obtained.

2. May all breathing beings not lose the success they have obtained.
3. May all creatures not lose the success they have obtained.
4. May all persons not lose the success they have obtained.
5. May all those who have a personality not lose the success they have obtained.

Altruistic joy with specified pervasion in the seven ways:

1. May all women not lose the success they have obtained.
2. May all men not lose the success they have obtained.
3. May all Noble Ones not lose the success they have obtained.
4. May all worldlings not lose the success they have obtained.
5. May all deities not lose the success they have obtained.
6. May all human beings not lose the success they have obtained.
7. May all beings in states of deprivation not lose the success they have obtained.

Altruistic joy with directional pervasion in the ten ways:

1. May all beings in the eastern direction not lose the success they have obtained.

2. May all beings in the western direction not lose the success they have obtained.
3. May all beings in the northern direction not lose the success they have obtained.
4. May all beings in the southern direction not lose the success they have obtained.
5. May all beings in the southeastern direction not lose the success they have obtained.
6. May all beings in the northwestern direction not lose the success they have obtained.
7. May all beings in the northeastern direction not lose the success they have obtained.
8. May all beings in the southwestern direction not lose the success they have obtained.
9. May all beings in the lower direction not lose the success they have obtained.
10. May all beings in the upper direction not lose the success they have obtained.
11. May all breathing beings in the eastern direction not lose the success they have obtained.
12. May all breathing beings in the western direction not lose the success they have obtained.
13. May all breathing beings in the northern direction not lose the success they have obtained.
14. May all breathing beings in the southern direction not lose the success they have obtained.

15. May all breathing beings in the southeastern direction not lose the success they have obtained.
16. May all breathing beings in the northwestern direction not lose the success they have obtained.
17. May all breathing beings in the northeastern direction not lose the success they have obtained.
18. May all breathing beings in the southwestern direction not lose the success they have obtained.
19. May all breathing beings in the lower direction not lose the success they have obtained.
20. May all breathing beings in the upper direction not lose the success they have obtained.
21. May all creatures in the eastern direction not lose the success they have obtained.
22. May all creatures in the western direction not lose the success they have obtained.
23. May all creatures in the northern direction not lose the success they have obtained.
24. May all creatures in the southern direction not lose the success they have obtained.
25. May all creatures in the southeastern direction not lose the success they have obtained.
26. May all creatures in the northwestern direction not lose the success they have obtained.
27. May all creatures in the northeastern direction not lose the success they have obtained.

28. May all creatures in the southwestern direction not lose the success they have obtained.
29. May all creatures in the lower direction not lose the success they have obtained.
30. May all creatures in the upper direction not lose the success they have obtained.
31. May all persons in the eastern direction not lose the success they have obtained.
32. May all persons in the western direction not lose the success they have obtained.
33. May all persons in the northern direction not lose the success they have obtained.
34. May all persons in the southern direction not lose the success they have obtained.
35. May all persons in the southeastern direction not lose the success they have obtained.
36. May all persons in the northwestern direction not lose the success they have obtained.
37. May all persons in the northeastern direction not lose the success they have obtained.
38. May all persons in the southwestern direction not lose the success they have obtained.
39. May all persons in the lower direction not lose the success they have obtained.
40. May all persons in the upper direction not lose the success they have obtained.

41. May all those who have a personality in the eastern direction not lose the success they have obtained.
42. May all those who have a personality in the western direction not lose the success they have obtained.
43. May all those who have a personality in the northern direction not lose the success they have obtained.
44. May all those who have a personality in the southern direction not lose the success they have obtained.
45. May all those who have a personality in the southeastern direction not lose the success they have obtained.
46. May all those who have a personality in the northwestern direction not lose the success they have obtained.
47. May all those who have a personality in the northeastern direction not lose the success they have obtained.
48. May all those who have a personality in the southwestern direction not lose the success they have obtained.
49. May all those who have a personality in the lower direction not lose the success they have obtained.
50. May all those who have a personality in the upper direction not lose the success they have obtained.
51. May all women in the eastern direction not lose the success they have obtained.

52. May all women in the western direction not lose the success they have obtained.
53. May all women in the northern direction not lose the success they have obtained.
54. May all women in the southern direction not lose the success they have obtained.
55. May all women in the southeastern direction not lose the success they have obtained.
56. May all women in the northwestern direction not lose the success they have obtained.
57. May all women in the northeastern direction not lose the success they have obtained.
58. May all women in the southwestern direction not lose the success they have obtained.
59. May all women in the lower direction not lose the success they have obtained.
60. May all women in the upper direction not lose the success they have obtained.
61. May all men in the eastern direction not lose the success they have obtained.
62. May all men in the western direction not lose the success they have obtained.
63. May all men in northern direction not lose the success they have obtained.
64. May all men in southern direction not lose the success they have obtained.

65. May all men in the southeastern direction not lose the success they have obtained.
66. May all men in the northwestern direction not lose the success they have obtained.
67. May all men in the northeastern direction not lose the success they have obtained.
68. May all men in the southwestern direction not lose the success they have obtained.
69. May all men in the lower firection not lose the success they have obtained.
70. May all men in the upper direction not lose the success they have obtained.
71. May all Noble Ones in the eastern direction not lose the success they have obtained.
72. May all Noble Ones in the western direction not lose the success they have obtained.
73. May all Noble Ones in the northern direction not lose the success they have obtained.
74. May all Noble Ones in the southern direction not lose the success they have obtained.
75. May all Noble Ones in the southeastern direction not lose the success they have obtained.
76. May all Noble Ones in the northwestern direction not lose the success they have obtained.
77. May all Noble Ones in the northeastern direction not lose the success they have obtained.

78. May all Noble Ones in the southwestern direction not lose the success they have obtained.
79. May all Noble Ones in the lower direction not lose the success they have obtained.
80. May all Noble ones in the upper direction not lose the success they have obtained.
81. May all worldlings in the eastern direction not lose the success they have obtained.
82. May all worldlings in the western direction not lose the success they have obtained.
83. May all worldlings in the northern direction not lose the success they have obtained.
84. May all worldlings in the southern direction not lose the success they have obtained.
85. May all worldlings in the southeastern direction not lose the success they have obtained.
86. May all worldlings in the northwestern direction not lose the success they have obtained.
87. May all worldlings in the northeastern direction not lose the success they have obtained.
88. May all worldlings in the southwestern direction not lose the success they have obtained.
89. May all worldlings in the lower direction not lose the success they have obtained.
90. May all worldlings in the upper direction not lose the success they have obtained.

91. May all deities in the eastern direction not lose the success they have obtained.
92. May all deities in the western direction not lose the success they have obtained.
93. May all deities in the northern direction not lose the success they have obtained.
94. May all deities in the southern direction not lose the success they have obtained.
95. May all deities in the southeastern direction not lose the success they have obtained.
96. May all deities in the northwestern direction not lose the success they have obtained.
97. May all deities in the northeastern direction not lose the success they have obtained.
98. May all deities in the southwestern direction not lose the success they have obtained.
99. May all deities in the lower direction not lose the success they have obtained.
100. May all deities in the upper direction not lose the success they have obtained.
101. May all human beings in the eastern direction not lose the success they have obtained.
102. May all human beings in the western direction not lose the success they have obtained.
103. May all human beings in the northern direction not lose the success they have obtained.

104. May all human beings in the southern direction not lose the success they have obtained.
105. May all human beings in the southeastern direction not lose the success they have obtained.
106. May all human beings in the northwestern direction not lose the success they have obtained.
107. May all human beings in the northeastern direction not lose the success they have obtained.
108. May all human beings in the southwestern direction not lose the success they have obtained.
109. May all human beings in the lower direction not lose the success they have obtained.
110. May all human beings in the upper direction not lose the success they have obtained.
111. May all beings in states of deprivation in the eastern direction not lose the success they have obtained.
112. May all beings in states of deprivation in the western direction not lose the success they have obtained.
113. May all beings in states of deprivation in the northern direction not lose the success they have obtained.
114. May all beings in states of deprivation in the southern direction not lose the success they have obtained.
115. May all beings in states of deprivation in the southeastern direction not lose the success they have obtained.

116. May all beings in states of deprivation in the northwestern direction not lose the success they have obtained.
117. May all beings in states of deprivation in the northeastern direction not lose the success they have obtained.
118. May all beings in states of deprivation in the southwestern direction not lose the success they have obtained.
119. May all beings in states of deprivation in the lower direction not lose the success they have obtained.
120. May all beings in states of deprivation in the upper direction not lose the success they have obtained.

EQUANIMITY (*UPEKKHĀ*)

How to Send Equanimity to Others

Equanimity is a state of mind that regards all beings with impartiality, free from attachment and aversion, so one pervades them with equanimity, doing it thus: All beings are the owners of their deeds.

Three Kinds of Equanimity

There are three kinds of Equanimity with

1. Unspecified pervasion in five ways,
2. Specified pervasion in seven ways, and
3. Directional pervasion in ten ways.

THE 132 WAYS OF SENDING EQUANIMITY(5+7+120)

Equanimity with unspecified pervasion in these five ways:

1. All beings are the owners of their deeds (kammās).
2. All breathing beings are the owners of their deeds.
3. All creatures are the owners of their deeds.
4. All persons are the owners of their deeds.
5. All those who have a personality are the owners of their deeds.

Equanimity with specified pervasion in these seven ways:

1. All women are the owners of their deeds.
2. All men are the owners of their deeds.
3. All Noble Ones are the owners of their deeds.
4. All worldlings are the owners of their deeds.
5. All deities are the owners of their deeds.
6. All human beings are the owners of their deeds.

7. All beings in states of deprivation are the owners of their deeds.

Euanimity with directional pervasion in these ten ways:

1. All beings in the eastern direction are the owners of their deeds.
2. All beings in the western direction are the owners of their deeds.
3. All beings in the northern direction are the owners of their deeds.
4. All beings in the southern direction are the owners of their deeds.
5. All beings in the southeastern direction are the owners of their deeds.
6. All beings in the northwestern direction are the owners of their deeds.
7. All beings in the northeastern direction are the owners of their deeds.
8. All beings in the southwestern direction are the owners of their deeds.
9. All beings in the lower direction are the owners of their deeds.
10. All beings in the upper direction are the owners of their deeds.
11. All breathing beings in the eastern direction are the owners of their deeds.

12. All breathing beings in the western direction are the owners of their deeds.
13. All breathing beings in the northern direction are the owners of their deeds.
14. All breathing beings in the southern direction are the owners of their deeds.
15. All breathing beings in the southeastern direction are the owners of theira deeds.
16. All breathing beings in the northwestern direction are the owners of their deeds.
17. All breathing beings in the northeastern direction are the owners of their deeds.
18. All breathing beings in the southwestern direction are the owners of their deeds.
19. All breathing beings in the lower direction are the owners of their deeds.
20. All breathing beings in the upper direction are the owners of their deeds.
21. All creatures in the eastern direction are the owners of their deeds.
22. All creatures in the western direction are the owners of their deeds.
23. All creatures in the northern direction are the owners of their deeds.
24. All creatures in the southern direction are the owners of their deeds.

25. All creatures in the southeastern direction are the owners of their deeds.
26. All creatures in the northwestern direction are the owners of their deeds.
27. All creatures in the northeastern direction are the owners of their deeds.
28. All creatures in the southwestern direction are the owners of their deeds.
29. All creatures in the lower direction are the owners of their deeds.
30. All creatures in the upper direction are the owners of their deeds.
31. All persons in the eastern direction are the owners of their deeds.
32. All persons in the western direction are the owners of their deeds.
33. All persons in the northern direction are the owners of their deeds.
34. All persons in the southern direction are the owners of their deeds.
35. All persons in the southeastern direction are the owners of their deeds.
36. All persons in the northwestern direction are the owners of their deeds.
37. All persons in the northeastern direction are the owners of their deeds.

38. All persons in the southwestern direction are the owners of their deeds.
39. All persons in the lower direction are the owners of their deeds.
40. All persons in the upper direction are the owners of their deeds.
41. All those who have a personality in the eastern direction are the owners of their deeds.
42. All those who have a personality in the western direction are the owners of their deeds.
43. All those who have a personality in the northern direction are the owners of their deeds.
44. All those who have a personality in the southern direction are the owners of their deeds.
45. All those who have a personality in the southeastern direction are the owners of their deeds.
46. All those who have a personality in the northwestern direction are the owners of their deeds.
47. All those who have a personality in the northeastern direction are the owners of their deeds.
48. All those who have a personality in the southwestern direction are the owners of their deeds.
49. All those who have a personality in the lower direction are the owners of their deeds.
50. All those who have a personality in the upper direction are the owners of their deeds.

51. All women in the eastern direction are the owners of their deeds.
52. All women in the western direction are the owners of their deeds.
53. All women in the northern direction are the owners of their deeds.
54. All women in the southern direction are the owners of their deeds.
55. All women in the southeastern direction are the owners of their deeds.
56. All women in the northwestern direction are the owners of their deeds.
57. All women in the northeastern direction are the owners of their deeds.
58. All women in the southwestern direction are the owners of their deeds.
59. All women in the lower direction are the owners of their deeds.
60. All women in the upper direction are the owners of their deeds.
61. All men in the eastern direction are the owners of their deeds.
62. All men in the western direction are the owners of their deeds.
63. All men in the northern direction are the owners of their deeds.

64. All men in the southern direction are the owners of their deeds.
65. All men in the southeastern direction are the owners of their deeds.
66. All men in the northwestern direction are the owners of their deeds.
67. All men in the northeastern direction are the owners of their deeds.
68. All men in the southwestern direction are the owners of their deeds.
69. All men in the lower direction are the owners of their deeds.
70. All men in the upper direction are the owners of their deeds.
71. All Noble Ones in the eastern direction are the owners of their deeds.
72. All Noble Ones in the western direction are the owners of their deeds.
73. All Noble Ones in the northern direction are the owners of their deeds.
74. All Noble Ones in the southern direction are the owners of their deeds.
75. All Noble Ones in the southeastern direction are the owners of their deeds.
76. All Noble Ones in the northwestern direction be the owners of their deeds.

77. All Noble Ones in the northeastern direction are the owners of their deeds.
78. All Noble Ones in the southwestern direction are the owners of their deeds.
79. All Noble Ones in the lower direction are the owners of their deeds.
80. All Noble Ones in the upper direction are the owners of their deeds.
81. All worldlings in the eastern direction are the owners of their deeds.
82. All worldlings in the western direction are the owners of their deeds.
83. All worldlings in the northern direction are the owners of their deeds.
84. All worldlings in the southern direction are the owners of their deeds.
85. All worldlings in the southeastern direction are the owners of their deeds.
86. All worldlings in the northwestern direction are the owners of their deeds.
87. All worldlings in the northeastern direction are the owners of their deeds.
88. All worldlings in the southwestern direction are the owners of their deeds.
89. All worldlings in the lower direction are the owners of their deeds.

90. All worldlings in the upper direction are the owners of their deeds.
91. All deities in the eastern direction are the owners of their deeds.
92. All deities in the western direction are the owners of their deeds.
93. All deities in the northern direction are the owners of their deeds.
94. All deities in the southern direction are the owners of their deeds.
95. All deities in the southeastern direction are the owners of their deeds.
96. All deities in the northwestern direction are the owners of their deeds.
97. All deities in the northeastern direction are the owners of their deeds.
98. All deities in the southwestern direction are the owners of their deeds.
99. All deities in the lower direction are the owners of their deeds.
100. All deities in the upper direction are the owners of their deeds.
101. All human beings in the eastern direction are the owners of their deeds.
102. All human beings in the western direction are the owners of their deeds.

103. All human beings in the northern direction are the owners of their deeds.
104. All human beings in the southern direction are the owners of their deeds.
105. All human beings in the southeastern direction are the owners of their deeds.
106. All human beings in the northwestern direction are the owners of their deeds.
107. All human beings in the northeastern direction are the owners of their deeds.
108. All human beings in the southwestern direction are the owners of their deeds.
109. All human beings in the lower direction are the owners of their deeds.
110. All human beings in the upper direction are the owners of their deeds.
111. All beings in states of deprivation in the eastern direction are the owners of their deeds.
112. All beings in states of deprivation in the western direction are the owners of their deeds.
113. All beings in states of deprivation in the northern direction are the owners of their deeds.
114. All beings in states of deprivation in the southern direction are the owners of their deeds.
115. All beings in states of deprivation in the southeastern direction are the owners of their deeds.

116. All beings in states of deprivation in the northwestern direction are the owners of their deeds.
117. All beings in states of deprivation in the northeastern direction are the owners of their deeds.
118. All beings in states of deprivation in the southwestern direction are the owners of their deeds.
119. All beings in states of deprivation in the lower direction are the owners of their deeds.
120. All beings in states of deprivation in the upper direction are the owners of their deeds.

Jhānas Which Can be attained by Developing the Sevenfold Subjects of Samatha Meditaion

A meditator who develops one of the ten Kasiṇas and the mindfulness of breathing can attain four Jhānas; of the ten foulnesses and the mindfulness occupied with the body, the first Jhāna, of the first three illimitables, loving-kindness, compassion and appreciative joy, four Jhānas; equanimity, the fifth Jhāna.

The meditator who develops the four immaterial states can attain immaterial Jhānas.

But the meditator who develops the eight recollections of the Buddha and so on, the one perception, and the one

analysis can attain only the access or neighbourhood concentration (*Upacāra-samādhī*).

CHAPTER IX

PURIFYING ONE'S MIND

VIPASSANĀ-BHĀVANĀ, INSIGHT, OR MINDFULNESS MEDITATION

The term "*Vipassanā*" is composed of two parts, *Vi* and *passanā*. "*Vi*" means "in various ways", such as by understanding the three characteristics: impermanent (*Anicca*), suffering (*Dukkha*), and no-soul (*Anatta*). "*passanā*" means "watching or seeing things that come to us at the present moment through the six doors: eyes, ears, nose, tongue, body, and mind." Thus "*Vipassanā*" means "watching the things that come to us at the present moment through the six doors in various ways." "*Bhāvanā*" means development by means of thought or meditation. *Vipassanā bhāvanā* is development of insight, so it is called *Vipassanā* meditation, Insight meditation, or Mindfulness meditation.

By making mental notes or watching the various things through the sixfold sense-doors, when a yogi practices *Vipassanā* meditation, he will bring awareness to a high level so that he will be able to see the true nature of mind and matter. "True nature" is the nature of three characteristics: (*Anicca*) impermanence, (*Dukkha*)

suffering or unsatisfaction, and (*Anatta*) no-soul or insubstantiality or the absence of an unchanging soul.

By seeing the true nature of the mental and physical phenomena, he may have less attachment to mind and matter, and gradually be able to weaken the hold of mental defilements that block the path leading to Nibbāna.

When a yogi practices Vipassanā meditation, he should choose an object on which to focus his mind. The object chosen by him will be the main object of meditation. Usually, the breath is taken as the object. The yogi keeps his mind focused on the breath and makes mental notes "in-out, in-out" along with the breath. During making the mental notes of the breath, when his mind gets lost or wanders, or goes out, he makes notes of them too, such as, seeing, hearing, talking, going out, distraction, or emotions." In this way, the yogi keeps himself aware of everything that comes to him through the sixfold sense-doors. For instance, during keeping his mind on the breath, if he sees something or someone in his thought, he must be mindful of seeing, or must make a mental note, "seeing, seeing, seeing", until that object disappears from his mind; then he goes back to the main object, the breath.

THE SEVEN STAGES OF PURIFICATION¹⁴⁹

In Vipassanā meditation, there are seven stages of purification:

1. *Sīla-visuddhi*, Purification of virtue or morality,
2. *Citta-visuddhi*, Purification of mind,
3. *Diṭṭhi-visuddhi*, Purification of view,
4. *Kaṅkhāvitarāṇa-visuddhi*, Purification by overcoming doubt,
5. *Maggāmaggañāṇadassana-visuddhi*, Purification by knowledge and vision of what is path and what is not path,
6. *Paṭipadāñāṇadassana-visuddhi*, Purification by knowledge and vision of the way, and
7. *Nāṇadassana-visuddhi*, Purification of knowledge and vision.

The Four Kinds Of Sīla-Visuddhi

↓

Sīla-visuddhi consists of four kinds of purity of virtue, namely:

1. *Pātimokkhasaṃvara-sīla*, virtue of restraint with regard to the monks' Disciplinary rules,
2. *Indriyasaṃvara-sīla*, virtue of restraint of sense faculties,

¹⁴⁹ Visuddhimagga 2, 222 & Abhidhammatthasāṅgaha, 156-160

3. *Ājīvapārisuddhi-sīla*, virtue of purity of livelihood, and
4. *Paccayasannissita-sīla*, virtue with regard to the use of the four requisites.

'*Citta-visuddhi*' is a name for the eight attainments(*Samāpatti*) together with the access concentration.¹⁵⁰ In another explanation,¹⁵¹ *Cittavisuddhi* is, for one whose vehicle is serenity(*Samatha-yānika*), the eight attainments with the access concentration, but for one whose vehicle is bare insight(*Vipassanā-yānika*), *Citta-visuddhi* means pure access concentration, or a momentary concentration (*Khaṇika-samādhi*).

"*Diṭṭhi-visuddhi*" – After defining mind and matter (mentality-materiality)¹⁵², by the various ways, the correct vision of mind and matter, which has been established on the state of non-confusion by overcoming the perception of a being, should be known as "Purification of View".

¹⁵⁰ Visuddhimagga 2, 222

¹⁵¹ *Cittavisuddhi nāma Samathayānikassa saupacāra-aṭṭhasamāpattiyo, Vipassanā-yānikassa pana kevala-mupacāra samādhi vā, tasmim asati khaṇika-samādhi vā.* (Sārasaṅgaha-Aṭṭhakathā, Kammatṭhāna-saṅgahakathā, 109)

¹⁵² understanding characteristics, etc., of mental and material phenomena

"Kaṅkhāvitaraṇa-visuddhi"— By means of discerning the conditions of mind and matter, knowledge established by overcoming doubt in the three periods is called "Purification by Overcoming Doubt".

"Maggāmagga-ñāṇadassana-visuddhi"— The knowledge established by knowing the path and the not-path thus 'This is the path, this is not the path' is called "Purification by knowledge and vision of what is the path and what is not the path".

Knowledge of what is the path and what is not path appears in connection with the appearance of illumination, zest (hearty enjoyment), tranquillity and so on, in one who has begun insight.

The Three Kinds of Full Understanding¹⁵³— There are three kinds of mundane full-understanding:

1. *Ñāta-pariññā*, The understanding that occurs by observing the specific characteristics of such and such states thus, 'matter (materiality) has the characteristic of being molested (altering form); feeling has the characteristic of being felt', is called "*Full-understanding as the known*".

¹⁵³ Visuddhimagga 2, 241, THE PATH OF PURIFICATION, 704-705 & THE PATH OF PURITY, 732

2. *Tīraṇa-pariññā*, The understanding consisting in insight with the general characteristics as its object that occurs in attributing (putting forward) a general characteristic to those same states in the way, 'Matter is impermanent; feeling is impermanent' is called "*Full understanding as investigating*".
3. *Pahāna-pariññā*, The understanding consisting in insight with the characteristics as its object that occurs as the abandoning of the perception of permanence, etc., in those same states is called "*Full-understanding as abandoning*".

Cūḷa-sotāpanna, a Junior Stream-enterer— When a yogī practicing insight has endowed with this knowledge (*Maggāmagga-ñāṇadassana-visuddhi*), he has obtained comfort and a foothold in the Buddha's Dispensation, he is certain of his destiny, he is called a "Lesser or Junior Stream-enterer".

[*Iminā pana ñāṇena samannāgato vipassako Buddhasāsane laddhassāso laddhapatiṭṭho niyatagatiko cūḷa-sotāpanno nāma hoti. (Vsm 2, 240)]*

"*Paṭipadā-ñāṇadassana-visuddhi*"— Insight having reached its culmination with the Eight Knowledges and the Knowledge in conformity with Truth as the ninth— These are what is known as "Purification by Knowledge and Vision of the Way".

The Eight Knowledges should be understood as the following:

1. *Udayabbayānupassanā-ñāṇa*, Knowledge of Contemplation of Rise and Fall, which is insight free from imperfections and steady on its course,
2. *Bhaṅgānupassanā-ñāṇa*, Knowledge of Contemplation of Dissolution,
3. *Bhayatupaṭṭhāna-ñāṇa*, Knowledge of Appearance as Terror,
4. *Ādīnavānupassanā-ñāṇa*, Knowledge of Contemplation of Danger,
5. *Nibbidānupassanā-ñāṇa*, Knowledge of Contemplation of Dispassion,
6. *Muñcitukamyatā-ñāṇa*, Knowledge of Desire for Deliverance,
7. *Paṭisaṅkhānupassanā-ñāṇa*, Knowledge of Contemplation of Reflection, and
8. *Saṅkhārupekkhā-ñāṇa*, Knowledge of Equanimity about Formations.

Udayabbayānupassanā-ñāṇa—

The meditator observes all the true nature of the five aggregates with the knowledge of contemplation of rise and fall, which is insight free from imperfections and steady on its course.

Ten Imperfections of Insight

There are ten imperfections of insight

(*Vipassan-upakkilesas*):¹⁵⁴

1. *Obhāsa*, illumination due to insight (the meditator drops his own basic meditation subject and sits just enjoying the illumination, so it is the imperfection of insight. This illumination arises in someone illuminating only as much as the seat he is sitting on; in another, the interior of his room; in another, the exterior of his room; in another, the whole monastery; ... a *gāvuta*¹⁵⁵ ... a half part of a yojana... a *yojana*¹⁵⁶ ... two yojanas... three yonajas...,etc.),
2. *Ñāṇa*, knowledge due to insight (the knowledge of the meditator who is estimating and judging material and mental states is unerring, keen, incisive and very sharp arises in him, like a lightning flash; he drops his own basic meditation subject and sits just enjoying the knowledge, so it is the imperfection of insight.),

¹⁵⁴ Visuddhimagga 2, 270-273, THE PATH OF PURIFICATION, 740-743

¹⁵⁵ a quarter league (THE PATH OF PURIFICATION, 740), a quarter of a yojana=80 usabhas, a little less than two miles, a league (P.T.S., PĀḲI-ENGLISH DITIONARY, 250), the fourth part of a Yojana, a league (DICTIONARY OF THE PĀḲI LANGUAGE, 145)

¹⁵⁶ a league (THE PATH OF PURIFICATION, 740), a distance of 7 miles, which is given by Bdhgh, as equal to 4 gāvutas (P.T.S., PĀḲI-ENGLISH DICTIONARY, 559), the yojana as about equivalent to 12 miles (DICTIONARY OF THE PĀḲI LANGUAGE, 604)

3. *Pīti*, rapturous happiness due to insight (Perhaps at that time, the five kinds of happiness are as follows: minor happiness (*khuddakā-pīti*), momentary happiness (*Khaṇikā-pīti*), showering happiness (*okkantikā-pīti*), uplifting happiness (*ubbegā-pīti*), and pervading rapturous happiness (*Pharaṇā-pīti*), arise in him filling his whole body.),
4. *Passaddhi*, tranquility due to insight (while he is sitting at that time in his night or day place, there is no fatigue or heaviness or rigidity or unwieldiness or sickness or crookedness in his body and his mind, but rather his body and mind are tranquillized, light, widely, quite sharp and straight. With his body and mind aided by this tranquillity and so on, he experiences at that time the superhuman delight; thus in him arises tranquility associated with lightness, etc., and bringing about this superhuman delight.),
5. *Sukha*, bliss (pleasure) due to insight (at that time in him arises exceedingly refined bliss flooding his whole body.),
6. *Adhimokkha*, ["*Adhimokkha*", literally, means "resolution", but here it means faith.] (In him arises the strong faith associated with insight in the form of extreme confidence of consciousness and its concomitants {mental factors}.),

7. *Paggaha*, exertion (literally meaning), energy (In the meditator arises the well-exerted energy, neither too lax nor too strained, associated with insight.)
8. *Upaṭṭhāna*, mindfulness (Well-founded mindfulness, which is dug in and as immovable as the King of mountains, arises in him in association with insight; whatever subject he adverts to, consciously reacts to, pays attention to, reviews, appears to him because of mindfulness, which descends into it, enters into it, like the other world does to one who has the divine eye.)
9. *Upekkhā*, equanimity about insight and equanimity in adverting the mind (The equanimity about insight, which is neutrality about formations, arises strongly in him at that time; it is also equanimity in adverting in the mind-door. Whatever the subject he adverts to, his adverting works as incisively and sharply as a lighting flash, or like a red-hot spear plunged into a basket of leaves.))
10. *Nikanti*, attachment due to insight (As his insight is adorned with illumination, etc., in him arises attachment, which is subtle and peaceful in aspect, and which clings to that insight; he is really not able to discern that attachment as a defilement.))

Bhaṅgānupassanā-ñāṇa—

When the meditator constantly sees that all formations break up, knowledge of contemplation of dissolution

grows strong in him, bringing the following eight advantages:¹⁵⁷

1. Abandoning of wrong view regarding existence (*Bhavadiṭṭhippahāna*),
2. Giving up attachment to life (*Jīvitānikantipariccāga*),
3. Constant application in what is fitting (*Sadāyutta-payuttatā*),
4. Purity of livelihood or a purified livelihood (*Visuddhā-jīvitā*),
5. Rejection of anxiety or No more anxiety (*Ussukka-ppahāna*),
6. Absence of fear (*Vigatabhayatā*),
7. Acquisition of patience and gentleness (*Khantisoraccapaṭilābha*),
8. Overcoming of aversion (boredom) and sensual pleasure (*Aratiratisahanatā*).

Bhayatupaṭṭhāna-ñāṇa—

When the meditator sees how past formations have ceased, present ones are ceasing, and also those to be generated in the future will cease, in just the way, at that stage, the knowledge arising in him is called "Knowledge of Appearance as Terror".¹⁵⁸

¹⁵⁷ Visuddhimagga 2, 281 & PATH OF PURIFICATION, 753

¹⁵⁸ Visuddhimagga 2, 282 & PATH OF PURIFICATION, 753

Ādīnavānupassanā-ñāṇa-

When all formations have appeared as a terror by contemplation of dissolution, the meditator sees them as completely destitute of any core or any satisfaction and as nothing but danger. This is called "Knowledge of Contemplation of Danger".

He contemplates as suffering

Arising, occurrence, and the sign,

Accumulation, rebirth-linking—

And this is knowledge of danger.

He contemplates as bliss no arising,

And no occurrence, and no sign,

No accumulation, no rebirth-linking—

And this is knowledge of peace.

This knowledge about danger has

Five sources for its origin;

Knowledge of peace has also five—

Ten knowledges he understands.

When skilled in these two kinds of knowledge

The various views will shake not him.

Therefore, it was said, "Understanding of appearance as terror is Knowledge of danger".¹⁵⁹

Nibbidānupassanā-ñāṇa-

When the meditator sees all formations as danger, he becomes dispassionate towards, is dissatisfied with, takes

¹⁵⁹ Paṭisambhidāmagga, 58 & PATH OF PURIFICATION, 757

no delight in, the manifold field of formations belonging to any kind of existence (*Bhava*), classes of birth (*Yoni*), destiny (*Gati*), station of consciousness (*Viññāṇaṭṭhiti*), and abode of beings (*Sattāvāsa*).

Just the one Knowledge of Appearance as Terror gets three names: It saw all formations as terror, thus the name "Appearance as Terror" arose; It aroused the appearance of danger in those same formations, thus the name "Contemplation of danger" arose; It arose, becoming dispassionate to those same formations, thus the name "Contemplation of Dispassion" arose.

*[Bhayatupaṭṭhānaṃ ekam eva tīṇi nāmāni labhati. Sabba-saṅkhāre bhayato addasāti Bhayatu-paṭṭhānaṃ nāma jātaṃ. Tesu yeva saṅkhāresu ādīnavam uppādetīti Ādīnavānupassanā nāma jātaṃ. Tesu yeva saṅkhāresu nibbindamānaṃ uppannaṃ ti Nibbidānupassanā nāma jātaṃ.]*¹⁶⁰

Muñcivukamyatā-ñāṇa—

Because of this knowledge of dispassion, when the meditator becomes dispassionate to, is dissatisfied with, takes no delight in, any single one of all the formations in any kind of existence, generation (class of birth), destiny, station of consciousness, and abode of beings, his mind does not stick, cleave, fasten on to them any longer, and

¹⁶⁰ Visuddhimagga 2, 288 & PATH OF PURIFICATION, 759

he becomes desirous of being delivered from the whole field of formations and escaping from it, like a fish in a net wants to become desirous of being delivered from that net. It is "Knowledge of Desire for Deliverance (*Muñcitukamyatā-ñāṇa*).

Paṭisaṅkhānupassanā-ñāṇa—

Being desirous of deliverance from all the formations in any kind of existence, class of birth, etc., to be delivered from the whole field of formations, the meditator again discerns the same formations, attributing to them the three characteristics by "knowledge of contemplation of reflection (*Paṭisaṅkhānupassanā-ñāṇa=Paṭisaṅkhā-ñāṇa*)".

Saṅkkhārupekkhā-ñāṇa—

When the meditator has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as "I" nor as "mine", he is like a man who has divorced his wife and who would no more take her as 'mine'.

His consciousness (mind) retreats, retracts, and recoils from the three kinds of existence, the four kinds of birth, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings. Equanimity

towards formations is established (His consciousness is established as equanimity towards formations.)

Just the one Knowledge of Equanimity about Formations gets three names: At the outset it gets the name of Knowledge of Desire for Deliverance (*Muñcitukamyatā-ñāṇa*); In the middle it gets the name of Knowledge of Reflexion (*Paṭisaṅkhānupassanā-ñāṇa*); At the end when it has reached its culmination, it gets "Knowledge of Equanimity About Formations (*Saṅkhārupekkhā-ñāṇa*)".

*[Idaṃ saṅkhārupekkhā-ñāṇaṃ eka meva tīṇi nāmāni labhati: heṭṭhā muñcitukamyatā-ñāṇaṃ nāma jātaṃ; majjhe paṭisaṅkhānupassanā-ñāṇaṃ nāma jātaṃ; ante ca sikhāppattaṃ saṅkhārupekkhā-ñāṇaṃ nāma.]*¹⁶¹

Anuloma-ñāṇa—

Because of conforming to the functions of true both in the eight preceding kinds of insight knowledge and in the thirty-seven states partaking of enlightenment, the knowledge is called "Conformity Knowledge (*Anuloma-ñāṇa*) or Knowledge in Conformity with Truth (*Saccānulomika-ñāṇa*)".

7. "*Ñāṇadassana-visuddhi*" Purification by Knowledge and Vision, which consists in knowledge of the four

¹⁶¹ Visuddhimagga 2, 298-299

paths: The Path of Stream Entry (*Sotāpatti-magga*), the Path of Once-return (*Sakadāgāmi-magga*), the Path of Non-return (*Anāgāmi-magga*), and the Path of Arahantship (*Arahatta-magga*).

THE SEVEN STATES OF PURIFICATION AND THE TEN INSIGHT KNOWLEDGES

PURIFICATION	PRACTICE
1. Purification of Virtue	Four kinds of purified virtue
2. Purification of Mind	Access and absorption, or Momentary concentration
3. Purification of View	Understanding characteristics, etc., of mental and material phenomena (<i>Nāma-rūpa-pariccheda-ñāṇa</i>)
4. Purification by Overcoming Doubt	Discernment of conditions for mental and material phenomena (<i>Paccaya-paṭiggaha-ñāṇa</i>)
5. Purification by Knowledge and Vision of Path and Not Path	1. Knowledge of Comprehension (<i>Sammasana-ñāṇa</i>) 2a. Knowledge of rise and fall {tender phase} (<i>Udayabbaya-ñāṇa</i>) Distinguishing wrong path from right path of contemplation

(continued on next page)

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6. Purification by Knowledge and Vision of the Way Between 6 and 7	2b. Knowledge of rise and fall {mature phase} (<i>Udayabbaya-ñāṇa</i>) 3. Knowledge of dissolution (<i>Bhaṅga-ñāṇa</i>) 4. Knowledge of terror (<i>Bhaya-ñāṇa</i>) 5. Knowledge of danger (<i>Ādīnava-ñāṇa</i>) 6. Knowledge of dispassion (<i>Nibbidā-ñāṇa</i>) 7. Knowledge of desire for deliverance (<i>Muñcitukamyatā-ñāṇa</i>) 8. Knowledge of reflection (<i>Paṭisaṅkhā-ñāṇa</i>) 9. Knowledge of equanimity towards formations (<i>Saṅkhārupekkhā-ñāṇa</i>) 10. Knowledge of conformity (<i>Anuloma-ñāṇa</i>) 11. Change-of-lineage
7. Purification by Knowledge and Vision	Knowledge of four supramundane paths (<i>Magga-ñāṇa</i>)

CHAPTER X

PURIFYING ONE'S MIND

THE FOUR NOBLE TRUTHS¹⁶²

The Four Noble Truths are as follows:

1. *Dukkha-sacca*— The Noble Truth of Suffering,
2. *Samudaya-sacca*— The Noble Truth of the Origin of Suffering,
3. *Nirodha-sacca*— The Noble Truth of the Cessation of Suffering, and
4. *Magga-sacca*— The Noble Truth of the Path leading to the Cessation of Suffering.

Dukkha-sacca— This is the Noble Truth of Suffering: Birth is suffering; ageing is suffering; (sickness is suffering)¹⁶³; death is suffering; sorrow, lamentation, pain, grief, excessive distress are suffering; association with the unloved is suffering; separation from the loved is suffering; not to get what one wants is also suffering; in brief, the five aggregates of clinging are suffering.

¹⁶² D-Mahāvagga, 243, 246, 247, 249, The Long Discourses, 344, 346-348 & The four Foundations of Mindfulness, 142

¹⁶³ V-Mahāvagga, 14, S 3, 369 & Paṭisambhidāmagga, 330

Dukkhasamudaya-sacca— This is the Noble Truth of the Origin of Suffering. Craving is the origin of suffering and produces rebirth, bound up with pleasure and lust. It finds fresh delight now here and now there, namely, the sensual craving (*Kāma-taṇhā*), the craving for existence (*Bhava-taṇhā*), and the craving for non-existence (*Vibhava-taṇhā*).

Nirodha-sacca— This is the Noble Truth of the Cessation of Suffering: It is the complete cessation, by removing of, forsaking of, discarding of, being free from, and detaching from that craving.

Magga-sacca— This is the Noble Truth of the Path leading the Cessation of Suffering. It is called the "Noble Eightfold Path"¹⁶⁴, namely,

1. *Sammā-diṭṭhi*, Right View, or Right Understanding,
2. *Sammā-saṅkappa*, Right Thought,
3. *Sammā-vācā*, Right Speech,
4. *Sammā-kammanta*, Right Action,
5. *Sammā-ājīva*, Right Livelihood,
6. *Sammā-vāyāma*, Right Effort,
7. *Sammā-sati*, Right Mindfulness, and
8. *Sammā-samādhi*, Right Concentration.

Sammā-diṭṭhi, Right Understanding

1. Understanding of suffering,

¹⁶⁴ D-Mahāvagga, 249-251, The Long Discourses, 348-349

2. Understanding of the origin of suffering,
3. Understanding of the cessation of suffering, and
4. Understanding of the path leading to the cessation of suffering.

Understanding of the Four Noble Truths is called "Right Understanding".

Sammā-saṅkappa, Right Thought

1. *Nekkhamma-saṅkappa*, Thought associated with renunciation,
2. *Abyāpāda-saṅkappa*, Thought associated with absence of ill will, and
3. *Avihimsā-saṅkappa*, Thought associated with absence of cruelty.

These three wholesome thoughts are called "Right Thought".

Sammā-vācā, Right Speech

1. *Musāvādā veramaṇī*, Abstaining from false speech,
2. *Pisuṇāya vācāya veramaṇī*, Abstaining from slanderous speech, or divisive talk,
3. *Pharusāya vācāya veramaṇī*, Abstaining from harsh speech, and
4. *Samphappalāpā veramaṇī*, Abstaining from frivolous speech.

Abstaining from these four unwholesome ways of speaking is called "Right Speech".

Sammā-kammanta, Right Action

1. *Pāṇātipātā veramaṇī*, Abstaining from killing beings,
2. *Adinnādānā veramaṇī*, Abstaining from taking what is not given, and
3. *Kāmesu-micchācārā veramaṇī*, Abstaining from sexual misconduct.

Abstaining from these three unwholesome ways of action is called "Right Action".

Sammā-ājīva, Right Livelihood

Having abandoned wrong livelihood, a noble disciple makes a living by means of Right Livelihood. This is called "Right Livelihood".

There are five kinds of trades which are described by the Buddha as wrong livelihood:

1. *Sattha-vaṇijjā*, Trade in weapons,
2. *Satta-vaṇijjā*, Trade in human beings,
3. *Maṁsa-vaṇijjā*, Trade in meat,
4. *Majja-vaṇijjā*, Trade in liquors or spirits, and
5. *Visa-vaṇijjā*, Trade in poison.

"Monks, these five trades should not be plied (done) by a lay-disciple. What five?

Trade in weapons, trade in human beings, trade in meat or flesh, trade in liquors or spirits, and trade in poison.

Verily, monks, these five trades should not be plied by a lay-disciple."¹⁶⁵

[*Pañcimā Bhikkhave vaṇijjā upāsakena akaraṇīyā. Katamā pañca? Sattha-vaṇijjā satta-vaṇijjā*¹⁶⁶ *mam̐sa-vaṇijjā*¹⁶⁷ *majja-vaṇijjā visa-vaṇijjā. Imā kho Bhikkhave pañca vaṇijjā upāsakena akaraṇīyā.*]¹⁶⁸

Sammā-vāyāma, Right Effort

It consists of the Four Supreme Efforts:

1. Making effort for non-arising of unwholesome states that have not arisen,
2. Making effort for abandoning of unwholesome states that have arisen,
3. Making effort for arising of wholesome states that have not yet arisen, and
4. Making effort for developing wholesome states that have arisen.

Sammā-sati, Right Mindfulness

It consists of the Four Foundations of Mindfulness:

¹⁶⁵ GRADUAL SAYINGS III, 153

¹⁶⁶ *Satta-vaṇijjā ti manussa-vikkayo* (Aṅguttaraṭṭhakathā 3, 62)

¹⁶⁷ *Mam̐sa-vaṇijjā ti sūkara migādayo posetvā tesam vikkayo* (Aṅguttaraṭṭhakathā 3, 62) Breeding and selling pigs, deer, etc.

¹⁶⁸ Aṅguttara 2, 183

1. Contemplating body as body, ardent, clearly aware and mindful, removing covetousness and grief in the world,
2. Contemplating feelings as feelings, ardent, clearly aware and mindful, removing covetousness and grief in the world,
3. Contemplating mind as mind or consciousness as consciousness, ardent, clearly aware and mindful, removing covetousness and grief in the world, and
4. Contemplating mind-objects as mind-objects or the *dhammas* as the *dhammas*, ardent, clearly aware and mindful, removing covetousness and grief in the world.

Sammā-samādhi, Right Concentration

The Buddha pointed to the four *Jhānas* as examples of Right Concentration:

1. A monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the First *Jhāna*, which is with initial application and sustained application, born of detachment, filled with delight and joy.
2. With the subsiding of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he enters and remains in the Second *Jhāna*, which is without thinking and pondering, born of concentration, filled with delight and joy.

3. With the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters the Third *Jhāna*.
4. Having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the Fourth *Jhāna*, which is beyond pleasure and pain, and purified by equanimity and mindfulness.

The four *Jhānas* actually belong to *Samatha* meditation, but they can be the basis for *Vipassanā* meditation, too. For those who first attain *Jhānas* and then turn to *Vipassanā* meditation, the *Jhānas* can be made the object of *Vipassanā* meditation and thus become the basis of *Vipassanā*.¹⁶⁹

THE FOUR NOBLE PERSONS

There are Four Kinds of Noble Persons:

1. *Sotāpanna*, Stream-Enterer,
2. *Sakadāgāmi*, Once-Returner,
3. *Anāgāmi*, Non-Returner, and
4. *Arahanta*, Arahant or Arahant.

¹⁶⁹ The Four Foundations of Mindfulness, 163

Three Kinds of *Sotāpanna* (Stream-Enterer)¹⁷⁰

1. *Sattakkhattu-parama Sotāpanna*— A person (*puggala*), by the destruction of three fetters,¹⁷¹ is a Stream-Enterer, incapable of falling into states of woe (the lower worlds), certain of attaining Nibbāna. Having been reborn seven times at most in the human and celestial worlds¹⁷², he will make an end of suffering, or attain Nibbāna. This person is called "*Sattakkhattu-parama Sotāpanna*".
2. *Kolaṃkola Sotāpanna*— A person, by the destruction of three fetters, is a Stream-Enterer, incapable of falling into states of woe, certain of attaining Nibbāna. But, having taken birth in good families two or three times,¹⁷³ he will make an end of suffering. This person is called "*Kolaṃkola Sotāpanna*".

According to the commentary of *Puggala-Paññatti*, 47, there are seven *Kolaṃkola Sotāpannas* :

a) Millionaire *Anātha-piṇḍika*,

¹⁷⁰ *Puggala-paññatti*, 118-119

¹⁷¹ *Sakkāya-diṭṭhi* (personality view), *Vicikicchā* (doubt), and *Sīlabbata-parāmaṣa* (adherence to rules and rituals)

¹⁷² (Some) teachers said, "He can be born even more than seven times in the worlds of the Form and the Formless (*Rūpārūpa-sugatibhavaṃ pana sattavārato param pi gacchatī ti ācariyā*. *Abhidhammattha-vibhāvanī-tīkā*, 276.).

¹⁷³ According to the commentary of *Puggala-Paññatti* (*Yāva chaṭṭha-bhavā saṃsaranto pi pana kolaṃkolo va hoti*), 46, even if one would take birth up to six times, he is called "*Kolaṃkola sotāpanna*".

- b) Laywoman *Visākhā*,
- c) *Cūlaratha* (Celestial being),
- d) *Mahāratha* (Celestial being),
- e) *Anekavaṇṇa* (Celestial being),
- f) *Sakka* (the King of Devas), and
- g) *Nāgadatta* (Celestial being), by having been in the six Celestial Worlds, will be in *Akaniṭṭha* Brahma world (*Suddhāvāsa*) and attain Nibbāna.

3. *Ekabījī Sotāpanna*— A person, by the destruction of three fetters, is a Stream-Enterer, incapable of falling into states of woe, certain of attaining Nibbāna. But, having been reborn only once more as a human being, he will make an end of suffering. This person is called "*Ekabījī*".

About the three kinds of Sotāpanna, "These remaining rebirths — seven for the Sattakkhattuparama Sotāpanna, up to six for the Kolaṃkola Sotāpanna, and one for the Ekabījī Sotāpanna— count only those in the Sensual World. According to "*Paṭisambhidāmaggaṭṭhakathā*", any Sotāpanna may be born many times in the Brahma World in addition to rebirths in the Sensual World."

[*Ime tayo pi sotāpannā kāmabhavavasena vuttā. Rūpārūpabhava pana bahukā pi paṭisandhiyo gaṇhanti. Paṭisambhidāmaggaṭṭhakathā*, vol. 2, 67]

THE MIRROR OF DHAMMA (*DHAMMĀDĀSA*)¹⁷⁴

(The Buddha said),

"Ānanda, I will teach you a way of knowing Dhamma, called the Mirror of Dhamma (in which one can inspect oneself), whereby the Noble disciple, if he so wishes, can discern of himself: 'I have destroyed hell, animal-rebirth, the realm of ghosts and demons, all downfall, evil fates and sorry states. I am a Stream-Enterer, incapable of falling into states of woe, certain of attaining Nibbāna'.

What is this Mirror of Dhamma by which he can know this?

Here, Ānanda, this Noble disciple is endowed with unwavering confidence (*aveccappasāda*)¹⁷⁵ in the Buddha, thus: 'This Blessed One is an Arahant, a Fully-Enlightened One, Endowed with Wisdom and Conduct, the Well-Farer, Knower of the Worlds, Incomparable Leader of Men to be Tamed, the Teacher of gods and humans, the Enlightened, and the Blessed.'

He is endowed with unwavering faith in the Dhamma, thus: 'Well-proclaimed by the Blessed One is the

¹⁷⁴ D-Mahāvagga, Mahāparinibbāna Sutta, 79-80 & The Long Discourses of the Buddha, 241

¹⁷⁵ has no doubt

Dhamma, visible here and now, timeless (giving immediate result), inviting inspection (worthy of the invitation 'Come and see'), leading onward, and to be comprehended by the wise each one for himself.'

He is endowed with unwavering confidence in the Sangha, thus: 'Well-practiced the true way is the Sangha of the Blessed One's disciples, of upright conduct, on the path to Nibbāna, on the perfect path or on the proper way; that is to say the four pairs of persons, the eight kinds of individuals. The Sangha of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world.'

He is endowed with morality dear to the Noble Ones (Five Precepts)¹⁷⁶, unbroken, without defect, unspotted, without inconsistency, liberating, uncorrupted, praised by the wise, and conducive to concentration."

Sakadāgāmī — A person who, by the destruction of three fetters and the reduction of greed (lust), hatred, and delusion, will come back once more to this world only

¹⁷⁶ The Five Precepts are called "the morality dear to the Noble Ones (*Ariyakanta-sīla*)" because they will not be forsaken even in another life by the Noble Ones. [*Pañca sīlāni hi Ariyasāvaka-sīlāni honti. Bhavantare pi avijahitabbato* (D- Mahāvaggaṭṭhakathā, 134).]

once more¹⁷⁷ and then make an end of suffering is called "*Sakadāgāmi*, Once-Returner".

Five Kinds of *Sakadāgāmi* (Once-Returner)¹⁷⁸

1. One attains the fruition of once-returning in the human world, takes rebirth in the human world, and attains final Nibbāna here. [*Idha patvā idha parinibbāyī*]
2. One attains the fruition of once-returning in the human world, takes rebirth in a heavenly world, and attains final Nibbāna there. [*Tattha patvā tattha parinibbāyī*]
3. One attains the fruition of once-returning in a heavenly world, takes rebirth in a heavenly world, and attains final Nibbāna there. [*Idha patvā tattha parinibbāyī*]
4. One attains the fruition of once-returning in a heavenly world, takes rebirth in the human world, and attains final Nibbāna here. [*Tattha patvā idha parinibbāyī*]
5. One attains the fruition of once-returning in the human world, takes rebirth in a heavenly world and passes the full-span there, and then takes rebirth again in the human world, and attains final Nibbāna here. [*Idha patvā tattha nibbattitvā idha parinibbāyī*]¹⁷⁹

¹⁷⁷ the world of pleasures [*Imaṃ lokan ti imaṃ kāmāvacāra-lokaṃ* (D- Mahāvaggaṭṭhakathā, 133)]

¹⁷⁸ Pañcamapākaraṇaṭṭhakathā, Puggalapaññatti Aṭṭhakathā, 48

¹⁷⁹ Abhidhammattha-vibhāvanī-ṭīkā, 97

Of the five kinds of Once-Returner, the fifth one is a really Once-Returner because, after having attained the fruition of once-returning in the human world and taken rebirth in the heavenly world, one comes back once more to this human world.

Differences Between Ekabījī Stream-enter and the Fifth Once-returner

How the Ekabījī Stream-enterer is different from the Fifth Once-returner—

It should be known that the *Ekabījī* Stream-Enterer has only one more rebirth in the human world (or the sensual world) and the fifth type of Once-Returner has rebirths twice in the sensual world (once in the heavenly world and once in the human world). However, he is still called "Once-Returner" because he returns only once more to the human world.

Anāgāmī, A person, by the destruction of the five lower fetters,¹⁸⁰ has been spontaneously reborn (anywhere in the "Pure Abodes = *Suddhāvāsa* Brahma Worlds), and will gain Nibbāna there, from that state without returning this world. This person is called "Non-Returner (*Anāgāmī*)".

¹⁸⁰ Saṃyutta 3, 56=*Sakkāyadiṭṭhi*, *Vicikicchā*, *sīlabbataparāmāsa*, *kāmacchanda* (sensual lust), *byāpāda* (ill-will)

[Non-Returners could be reborn anywhere in the Brahma World except the Realm of unconscious beings and attain final Nibbāna there. However, it should be noted that while Non-Returners are reborn in the Pure Abodes, there is no fixed determination that all Non-Returners are reborn there.]

Five Kinds of *Anāgāmī* (Non-Returner)¹⁸¹

1. *Antarā-parinibbāyī*, One who, after having been reborn anywhere in the Pure Abodes, in order to eradicate the higher fetters¹⁸², generates the final Noble Path (the path of Arahantship), and attains Nibbāna without reaching the middle of his life span there.
2. *Upahacca-parinibbāyī*, One who, after having been reborn anywhere in the Pure Abodes, in order to eradicate the higher fetters, generates the final Noble Path, and attains Nibbāna after passing the middle of his life span there.
3. *Asaṅkhāra-parinibbāyī*, One who, after having been reborn in any Pure Abode, in order to eradicate the higher fetters, generates the final Noble Path without prompting, with little effort, and attains Nibbāna.

¹⁸¹ Puggalapaṇṇatti, 119-120

¹⁸² Saṃyutta 3, 120=*Rūpa-rāga* (attachment to Fine-material existence), *Arūpa-rāga* (attachment to immaterial existence), *Māna* (conceit), *Uddhacca* (restlessness), *Avijjā* (ignorance)

4. *Sasaṅkhāra-parinibbāyī*, One who, after having been reborn in any Pure Abode, in order to eradicate the higher fetters, generates the Highest Path with prompting, with effort, and attains Nibbāna.
5. *Uddham̐soto Akaniṭṭhagāmī*, One who, after having been reborn in Avihā, one of the five Pure Abodes¹⁸³, passes one higher realm to another until he reaches the *Akaniṭṭha* realm, the Highest Pure Abode, in order to eradicate the higher fetters, generates the final path, and attains Nibbāna.

Arahanta, One who, having developed the path of Arahantship, with the total abandonment of defilements (*kilesas*), becomes an Arahant, a destroyer of the taints (*āsavas*), and is a supreme recipient of offerings in the world.

Two Kinds of Arahant¹⁸⁴

1. *Sukkha-vipassaka*, One who, by developing the pure insight without previously having attained Jhāna, becomes an Arahant, or one who, having developed

¹⁸³ *Avihā* (the Durable Realm), *Atappā* (the Serene Realm), *Sudassā* (the Beautiful Realm), *Sudassī* (the Clear-sighted Realm), and *Akaniṭṭhā* (the Highest Realm)

¹⁸⁴ Visuddhimagga 2, 222-223, Majjhimaṇṇāsattakathā, 44-45 & Theragāthā-Attakathā 2, 545, PATH OF PURIFICATION, 679-680 & A Comprehensive Manual of Abhidhamma, 72

insight without a basis of Jhāna, attains the fruit of Arahantship. This Arahant is called "Practitioner of Bare Insight (*Sukkha-vipassaka*), or One whose Vehicle is Pure Insight, discerns the four elements in brief or in detail in one of the various ways on the Definition of the Four Elements, becomes an Arahant. (*Suddha-vipassanā-yānika*).

2. *Samatha-yānika*, One who, by developing insight on the basis of Jhāna, becomes an Arahant. This Arahant is called "One whose is Serenity (*Samatha-yānika*)".

Five Kinds of Arahant¹⁸⁵

1. *Pāramippatta Arahanta*, One who, like an Agga-sāvaka (Chief Disciple = Sāriputtatthera, or Mahāmoggallānatthera), has fully attained the perfections,
2. *Paṭisambhidāppatta Arahanta*, One who has attained the Four Discriminations (Paṭisambhidās),¹⁸⁶

¹⁸⁵ Theragāthā-Aṭṭhakathā 2, 545

¹⁸⁶ Theragāthā-Aṭṭhakathā 2, 545 & Paṭisambhidāmagga, 2 *Attha-paṭisambhidā-ñāṇa* (Knowledge of Discrimination (Analysis) of Meaning), *Dhamma-paṭisambhidā-ñāṇa* (Knowledge of Discrimination of Ideas, text, or reasons), *Niruttipaṭisambhidāñāṇa* (Knowledge of discrimination of language, or Knowledge of the origin of the words), and *Paṭibhānapaṭisambhidā-ñāṇa* (Knowledge of discrimination of perspicuity, or Determinate Knowledge, together with the accurate discrimination of the first three, attha, dhamma, and nirutti

3. *Chalabhiñña Arahanta*, One who possesses the six supernatural faculties, or the six higher or supernormal knowledge,¹⁸⁷
4. *Tevijja Arahanta*, One who possesses the three knowledges,¹⁸⁸ and
5. *Sukkhavipassaka Arahanta*, One who, by having developed the pure insight on a momentary concentration without any factor of Jhāna, has attained the highest path.

[*Pāramippattā, paṭisambhidāppattā, chalabhiññā, tevijjā, sukkhavipassakā ti pañcavidhā. Sāvakesu hi ekacce sāvaka-pāramiyā matthakappattā yathā taṃ Āyasmā Sāriputto Āyasmā ca Mahāmoggallāno. Ekacce atthapaṭisambhidā dhammapaṭisambhidā nirutti-paṭisambhidā paṭibhānapaṭisambhidā ti imāsaṃ catunnaṃ paṭisambhidānaṃ vasena paṭisambhidāppattā. Ekacce iddhividhaññānādīnaṃ abhiññānaṃ vasena chalabhiññā. Ekacce*

¹⁸⁷ *Iddhividha* (Supernormal powers or the different magical powers), *Dibba-sota* (the divine ear), *Paracittavijānana* or *Cetopariyañāṇa* (knowledge of others' minds), *Pubbenivāsānussatiñāṇa* (knowledge of previous lives, or recollection of past lives), *Dibba-cakkhu* (the divine eye), and *Āsavakkhayañāṇa* (knowledge which causes the destruction of the taints, the destruction of intoxicants of the mind)

¹⁸⁸ *Pubbenivāsañāṇa, Dibbacakkhuñāṇa, or Sattānaṃ cutūpapātāñāṇa* (Knowledge of disappearance {death} and reappearance {rebirth} of beings), and *Āsavakkhayañāṇa*

*pubbenivāsañāṇādīnaṃ tissannaṃ vijjānaṃ vasena
 tevijjā. Ye pana khaṇikasamādhī-matte thatvā
 vipassanaṃ paṭṭhapetvā adhigataaggamaggā. Te ādito
 antarantarā ca samādhijena jhānaṅgena
 vipassanābbhantaraṃ paṭisandhānānaṃ abhāvā sukkhā
 vipassanā etesan ti sukkhavipassakā nāma.
 (Theragāthā-Aṭṭhakathā, Vol 2, 545)]*

This teaching, "Purifying one's mind" is the third one of the Buddhas.

CHAPTER XI

THE TEACHING TO THE KĀLĀMAS

The Kālāmas' Asking for Guidance From the Buddha

Venerable Sir, some monks and brāhmins come to Kesamutta (Kesaputta). They proclaim and expound only their own view, or doctrines; but they abuse, revile, despise, and pull to pieces others' view or doctrines. When we listen to them, Venerable Sir, we have doubt and wavering about them. Which of these monks and brāhmins spoke truth and which falsehood?

The Criteria for Rejection

Yes, Kālāmas, you may well doubt; you may well waver. In a doubtful matter, wavering has arisen.

From the sermon (*Kesamutti-sutta*)¹⁸⁹ preached by the Buddha on His visit to Kālāmas, here is the guidance the Buddha gave the Kālāmas: Come, Kālāmas,

1. Do not accept what has been acquired by report (*Mā anussavena*),
2. Do not accept what has been acquired by tradition, or hearsay (*Mā paramparāya*),

¹⁸⁹ Aṅguttara 1, 189-190

3. Do not accept what has been acquired by having heard thus (*Mā iti kirāya*),
4. Do not accept what has been acquired by agreeing with your scripture (*Mā Piṭaka sampadānena*),
5. Do not accept what has been acquired by mere logic (*Mā takkahetunā*),
6. Do not accept what has been acquired by inference (*Mā nayahetunā*),
7. Do not accept what has been acquired by considering reason that this reason is good or right (*Mā ākāraparivitakkena*),
8. Do not accept what has been acquired by agreeing with your view, or theory (*Mā diṭṭhinijjhāna khantiyā*),
9. Do not accept what has been acquired by considering that this monk seems to have ability, so his word should be accepted (*Mā bhabbarūpatāya*), and
10. Do not accept what has been acquired by thinking that this monk is your teacher, so his word should be accepted (*Mā samaṇo no guru*).

But, Kālāmas, when you know for yourselves:

These things are unwholesome, or bad, these things are blameworthy, these things are censured by the wise; these things, when performed and undertaken, lead to loss and sorrow, and then indeed you reject them, Kālāmas.

[Mā anussavenā ti anussavakathāya pi mā gaṇhittha.
Mā paramparāyā ti paramparakathāya pi mā gaṇhittha.
Mā itikirāyā ti evaṃ kira etan ti mā gaṇhittha.
Mā Piṭakasampadānenā ti amhākaṃ Piṭakatantiyā
saddhiṃ sametī ti mā gaṇhittha.
Mā ākāraparivitakkenā ti sundaram idṃ kāraṇan ti
evaṃ kāraṇaparivitakkena pi mā gaṇhittha.
Mā diṭṭhinijjhānakkhantiyā ti amhākaṃ nijjhāyitvā
khamitvā gahitadiṭṭhiyā saddhiṃ sametī ti pi mā
gaṇhittha.
Mā bhabbarūpatāyā ti ayaṃ bhikkhu bhabbarūpo.
Imassa kathaṃ gahetum yuttan ti pi mā gaṇhittha.
Mā samaṇo no garū ti ayaṃ samaṇo amhākaṃ gru,
*Imassa kathaṃ gahetum yuttan ti pi mā gaṇhittha.]*¹⁹⁰

¹⁹⁰ Aṅguttaraṭṭhakathā 2, 182

THE TEACHINGS OF MAṄGALA SUTTA THE THIRTY-EIGHTFOLD HIGHEST BLESSING

One night, when the Blessed One was dwelling at the monastery of Anāthapiṇḍika, in Jeta's Grove, near Sāvatti, a certain deity addressed Him in verse:

"Many deities and men, desiring what is good,
Have pondered on Blessings. Pray, tell me what the
highest blessing is."

The Blessed One taught him "*Maṅgala-sutta*"¹⁹¹ which consists of the Thirty-eightfold Highest Blessing:

1. Not associating with fools (*Asevanā bālānaṃ*),
2. Associating with the wise (*Paṇḍitānaṃ sevanā*),
3. Honoring those who are worthy of honor (*Pūjā pūjaneyyānaṃ*),
4. Living in a suitable place (*Patirūpadesavāso*),
5. Having done meritorious deeds in the past (*Pubbe katapuññatā*),
6. Keeping one's mind and body in a proper way (*Attasammāpaṇidhi*),
7. Having much learning (*Bāhusaccaṃ*),
8. Being skilled in handicraft (*Sippaṃ*),
9. Being well-trained in moral conduct (*Vinayo susikkhito*),

¹⁹¹ Khuddakapāṭha, 3-4 & Suttanipāta, 318-319

10. Having speech that is well-spoken {pleasant speech} (*Subhāsītā vācā*),
11. Taking care of one's mother and father, or supporting one's mother and father (*Mātāpitu- upaṭṭhānam*),
12. Cherishing one's wife and children (*Puttadārassa saṅgaho*),
13. Having work that causes no confusion (*Anākulā kammantā*),
14. Giving {one's own thing} (*Dānam*),
15. Practicing the way of the meritorious deeds (*Dhammacariyā*),
16. Supporting, or helping one's relatives (*Ñātakānam saṅgaho*),
17. Taking blameless actions (*Anavajjāni kammāni*),
18. Abstaining from evil in mind (*Āratī pāpā*),
19. Abstaining from evil in body and speech (*Viratī pāpā*),
20. Abstaining from intoxicants (*Majjapānā samyamo*),
21. Not being negligent in meritorious acts (*Appamādo dhammesu*),
22. Having reverence for those who are worthy of respect, Buddha, Paccekabuddha, Buddha's disciples, teachers, parents, etc. (*Gāravo*),¹⁹²
23. Having humility or being humble (*Nivāto*),
24. Being content with what one has obtained {having contentment} (*Santutṭhi*),

¹⁹² Khuddakapāṭhaṭṭhakathā, 121

25. Being grateful to others {knowing others' thanks} (*Kataññutā*),
26. Listening to the Dhamma on suitable occasions (*Kālena Dhammassavanam*),
27. Being patient, or having patience (*Khanti*),
28. Being obedient, or having obedience (*Sovacassatā*)
29. Meeting the Samaṇas {holy persons who have calmed the mental defilements} (*Samaṇānaṃ dassanam*),¹⁹³
30. Discussing the Dhamma on suitable occasions (*Kālena Dhammasākacchā*),
31. Practicing the way that consumes evil states, or having self-control (*Tapo*),
32. Having a Noble life, or Holy life (*Brahmacariyam*),
33. Seeing the Noble Truths, or having perception of the Noble Truths} (*Ariyasaccāna dassanam*),
34. Realizing Nibbāna (*Nibbāna-sacchikiriya*),
35. Not being shaky of mind even if a man (an Arahant) is confronted with worldly conditions¹⁹⁴
[The mind of an Arahant who is confronted with worldly conditions does not shake]
(*Lokadhammehi phuṭṭhassa yassa cittaṃ na kampati*),

¹⁹³ Khuddakapāṭhaṭṭhakathā, 126

¹⁹⁴ Eight worldly conditions (*Loka-dhammā*) : gain and loss, fame and dishonor (disrepute), blame and praise, happiness and misery (suffering). *Aṭṭha Loka-dhammā : lābho ca alābho ca yaso ca ayaso ca nindā ca paṣāṃsā ca sukhañca dukkhañca*. (Pāthika-vagga, Saṅgīti Sutta, 215)

- 36. Being sorrowless (*Asokaṃ*),
- 37. Being stainless (*Virajaṃ*), and
- 38. Being secure (*Khemaṃ*).

Having fulfilled such things as these, beings are invincible everywhere and gain happiness everywhere. That is the Thity-eightfold Highest Blessing for them.

WHO DO YOU ASSOCIATE WITH:
THE FOOLISH PERSON
OR THE WISE PERSON?

There are two kinds of person in the world: the foolish person and the wise one. The foolish person is one who is silly or stupid and has lack of good sense or judgement. The wise person is one who has good sense, cleverness, and ability to understand what happens and decide on the true or right action.

How do you know he is a foolish person or a wise person?

There are features of a foolish person: seeing not his fault as such, not pardoning as he should the fault confessed by another,¹⁹⁵ shouldering a burden that does not befall him, shirking (avoiding) a burden that befalls him, deeming unlawful what is lawful, and deeming lawful what is unlawful¹⁹⁶.

There are features of a wise person: Seeing his own fault as such, pardoning as he should the fault confessed by another¹⁹⁷, not shouldering a burden that does not befall

¹⁹⁵ Aṅguttara I, Bālavagga, 60, Gradual Sayings I, 54

¹⁹⁶ Aṅguttara I, Bālavagga, 82-83, Gradual Sayings I, 76

¹⁹⁷ Aṅguttara I, Bālavagga, 61, Gradual Sayings I, 54

him, shouldering a burden that befalls him, deeming unlawfull what is not lawfull, and deeming lawfull what is lawful¹⁹⁸.

What are the characteristics of a foolish person or a wise man¹⁹⁹?

There are these three characteristics of a fool. He thinks bad or wrong thoughts, speaks bad or wrong words, and does bad or wrong deeds.

There are these three characteristics of a wise man. He thinks good or right thoughts, speaks good or right words, and does good or right deeds.

I will tell you a story²⁰⁰ to choose a person who you should associate with.

Once upon a time, a wise merchant lived in the city of Benares and used to journey about trading with five hundred carts, travelling from east to west and from west to east. There was also another young foolish merchant

¹⁹⁸ Aṅguttara I, Bālavagga, 83, Gradual Sayings I, 76

¹⁹⁹ Aṅguttara I, Bālavagga, Cintī-Sutta, 100-101, Gradual Sayings I, 88-89

²⁰⁰ Jātakatṭhakathā, 1, 114-119, The Jātaka Book I, 4-8 By Robert Chalmers, B.A.

who lived in Benares and used to go from place to place in order to trade with five hundred carts.

The wise merchant had loaded five hundred carts with costly wares of Benares and had got them all ready to start, and so had the foolish merchant. The wise merchant thought if the thousand carts travelled along together, the journey would be too much for road, be hard to get wood and water for the men, or grass for the oxen. So he made the foolish merchant choose to go first or later.

The foolish merchant chose to go first and then he yoked his carts and made a journey with his men. They left human habitations behind them and came to the outskirts of the wilderness. He took big water-jars on his carts and set out to cross the sixty leagues of desert. When they had reached the middle of the wilderness, a goblin thought that he would make these men throw away their water-jars and devour them when they were faint. And then he created with his magic power a delightful carriage drawn by white young bulls, with blue lotuses and white water-lilies on his head, with wet hair and wet clothes, and with muddy carriage-wheels. With the bunches of white lotuses in their hands, chewing the rhizomes of the lotuses, his retinue of twelve goblins too, in front of him, went along with their hair and clothes wet, with garlands of blue lotuses and white water-lilies wreathed round their heads.

When the goblin came to the caravan with his attendants, the leader of the caravan said to the goblin, "We came from Benares, Sir. I notice that you have lotuses and water-lilies on your heads and in your hands, and that your people are chewing the rhizomes of the lotuses, and that you are all muddy and dripping with wet. Did it rain while you were coming, and are there pools covered with lotuses and water-lilies?"

The goblin exclaimed, "What did you say? Over there appears the dark-green streak of the forest, and from there onwards there is nothing but water all through the forest. It is always raining there; the pools are full of water; and on every side are pools covered with lotuses and water-lilies. By the way, what wares have you got in this cart? And what might you have in this last cart which seems to move as if it were heavily laden?" The leader of the caravan replied, "Oh, there is water in that."

The goblin said, "You did well to carry water with you from the other side, but there is no need for it now because water is abundant on ahead. So break the jars and throw the water away so that you may travel easier. And since we have stopped too long already, now continue on your way." Then they went a little way further on, till they were out of sight, and they went back to their goblin-city.

Believing in the goblin's word, the foolish merchant had his jars broken and the water all thrown away—without saving so much even as a palmful of water. Then he ordered his carts to drive on. But they did not find a drop of water on ahead and thirst exhausted them. All day till the sun went down, they kept on the march, however, at sunset they unyoked their carts, made a camp, and tethered the oxen to the wheels. The oxen had no water to drink, and the men had also no water to cook their rice, so the tired-out band (a group of men) was in a deep slumber(state of sleep) on the ground.

As soon as night fell, the goblins came out from their city, and slew those men and oxen, and they devoured their flesh. Leaving only the bones, the goblins departed. Of course, the foolish young merchant was the sole cause of the destruction of that whole band, whose skeletons were strewn (scattered) in every conceivable (possible) direction, while the five hundred carts stood there with loads untouched.

Six weeks after the departure of the foolish young merchant, the wise merchant began his journey. He proceeded from the city with his five hundred carts and came to the outskirts of the wilderness. He had the water-jars filled with a large stock of water, and by beat of drum, he had his men assembled in camp and said to

them, " Let not so much as a palmful of water be used without my permission. There are poison trees in this wilderness, so let not anybody among you eat leaves, flowers, or fruits which he has not eaten before, without first asking me."

With this exhortation (encouragement) to his men, he pushed on into the wilderness with his 500 carts. When they had reached the middle of the wilderness, the goblin made his appearance on the wise merchant's path as in the former case. As soon as the wise merchant saw him, he was aware of the goblin. He thought to himself, "There is no water in this waterless desert. This person is fearless, has red eyes, and does not cast shadow. (So he is not a human being, but he is a goblin). Undoubtedly the goblin has persuaded the foolish young merchant who preceeded me, to throw away all the water; and then, when they were worn out, he has eaten up the merchant with his men. But he doesn't know my cleverness and ready wit." Then he shouted to the goblin, "Begone (Go away at once)! We are men of business, and do not throw away the water we have got before we see where more is to come from. However, when we see more, we may be trusted to throw this water away and lighten our carts."

The goblin went a little way further on, till he was out of sight, and then he went back to his demon city. But when the goblin had gone, the wise merchant's men said to him,

"Sir, we heard from those men that over there appears the dark-green streak of the forest, where they said that it was always raining. They had lotuses on their heads and water-lilies in their hands and were eating the rhizomes of the lotuses. Let us throw away our water and get on a bit quicker with lightened carts."

The wise merchant ordered the men to stop the carts. Then he asked them, "Did anybody among you ever hear before today that there was a lake or a pool in this wilderness?"

His men replied, "No, sir." They said, "We had heard from some people that it is raining just on ahead in the dark-green streak of the forest."

The wise merchant asked them, "How far does a rain-wind carry?"

His men replied, "A yojana (about 7 miles), sir."

The wise merchant asked them, "Has this rain-wind reached anybody here?"

His men replied, "No, sir."

The wise merchant asked them, "How far off can you see the crest of a storm-cloud?"

His men replied, "Three yojanas (about 21 miles)."

The wise merchant asked, "Has anybody here seen the top of even a single storm-cloud?"

His men replied, "No, sir."

The wise merchant asked them, "How far off can you see a flash of lightning?"

His men replied, "Four yojanas (about 28 miles), sir."

The wise merchant asked them, "Has anyone here seen a flash of lightning?"

His men replied, "No, sir."

The wise merchant asked them, "How far off can anyone hear a peal (a loud noise) of thunder?"

His men replied, "A yojana or two yojanas (about 7 miles or 14 miles)."

The wise merchant asked them, "Has anyone here heard a peal of thunder?"

His men replied, "No, sir."

The wise merchant said, "Those are not men but goblins. They will return in the hope of devouring us when we are weak and faint after throwing away our water at their bidding. The young merchant who went on before us was not a man of resource, so very likely he had been fooled into throwing his water away and had been devoured when he was exhausted. We may expect to find his five hundred carts; we will come on them today. Press on with all possible speed without throwing away a drop of water."

The wise merchant preceded on his way till he came upon the five hundred carts standing just as they had been loaded and the skeletons of the men and oxen lying strewn in every direction. He had his carts unyoked and ranged in a circle so as to form a strong camp. He made his men and oxen eat their supper early; he made the oxen lie down in the middle of the men round them. Then he himself with the leading men of his band stood on guard, sword in hand, through the three watches of the night. On the morrow at daybreak when he had his oxen fed, he discarded his own weak carts for stronger ones, and his own common goods for the most costly goods. And then he went on to his destination, where he bartered his stock for wares of twice or three times their value, and came back to his own city of Benares without losing a single man out of all his company.

In brief, the men who associated with the foolish merchant have been devoured by the goblins, but other men who associated with the wise merchant have escaped from the goblins' hands, and reached their goal in safety and come back to their homes.

According to the story, you should follow the wise person, but you should shun the foolish one.

Not to associate with fools and to associate with the wise are the highest blessings. (Maṅgala-sutta)

CHAPTER XII

THE PĀḲI ALPHABET IN ROMAN CHARACTERS

EIGHT VOWELS

A, a Ā, ā I, i Ī, ī U, u Ū, ū E, e O, o

THIRTY-THREE CONSONANTS

K, k	Kh, kh	G, g	Gh, gh	Ñ, ñ
C, c	Ch, ch	J, j	Jh, jh	Ñ̃, ñ̃
Ṭ, ṭ	Ṭh, ṭh	Ḍ, ḍ	Ḍh, ḍh	Ṇ, ṇ
T, t	Th, th	D, d	Dh, dh	N, n
P, p	Ph, ph	B, b	Bh, bh	M, m
Y, y	R, r	L, l	V, v	S, s
	H, h	Ḳ, ḳ	Ṁ, ṁ	

CONSONANTS WITH VOWEL "a"

ka	kha	ga	gha	ña			
ca	cha	ja	jha	ñ̃a			
ṭa	ṭha	ḍa	ḍha	ṇa			
ta	tha	da	dha	na			
pa	pha	ba	bha	ma			
ya	ra	la	va	sa	ha	ḷa	am

VOWELS IN COMBINATION

ka	kā	ki	kī	ku	kū	ke	ko
kha	khā	khi	khī	khu	khū	khe	kho

CONJUNCT- CONSONANTS WITH VOWEL "a"

kka	ñca	dva	mba
kkha	ñcha	dhya	mbha
kya'	ñja	dhva	mma
kri	ñjha	nta	mya
kla	ṭṭa	ntva	mha
kva	ṭṭha	ntha	yya
khya	ḍḍa	nda	yha
khva	ḍḍha	ndra	lla
gga	ṇṭa	ndha	lya
ggha	ṇṭha	nna	lha
gya	ṇḍa	nya	vha
gra	ṇṇa	nha	sta
ṇka	ṇha	ppa	stra
ṇkha	tta	ppha	sna
ṇga	ttha	pya	sya
ṇgha	tya	pla	ssa
cca	tra	bba	sma
ccha	tva	bbha	sva
jja	dda	bya	hma

(continued on next page)

(continued from previous page)

jjha	ddha	bra	hva
ñña	dya	mpa	ḷha
ñha	dra	mpa	

THE PROGRAMS OF
WORSHIPPING, SENDING-SUBLIME STATES, AND
CHANTING IN PĀḲI

Paying Homage To the Blessed One And Taking Three
Refuges

Namo taṣṣa Bhagavato Arahato Sammāśambuddhasaa. (3
times)

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṃghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyampi Saṃghaṃ saraṇaṃ gacchāmi.

Homage to the Buddha

Iti pi so Bhagavā araham, sammāśambuddho,
vijjācaraṇasampanno, sugato, lokavidū, anuttaro

purisadammasārathi, satthā devamanussānaṃ, buddho,
bhagavā.

Ye ca buddhā atītā ca, ye ca buddhā anāgatā,
Paccuppannā ca ye buddhā, ahaṃ vandāmi sabbadā.
Natthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ,
Etena saccavajjena, hotu me jayamaṅgalaṃ.
Uttamaṅgena vande'haṃ, pādapaṃsum varuttamaṃ,
Buddhe yo khalito doso, buddho khamatu taṃ mama.

Homage to the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,
ehi passiko, opāneyiko, paccattaṃ veditabbo viññūhi.

Ye ca dhammā atītā ca, ye ca dhammā anāgatā,
Paccuppannā ca ye dhammā, ahaṃ vandāmi sabbadā.
Natthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ
varaṃ,
Etena saccavajjena, hotu me jayamaṅgalaṃ.
Uttamaṅgena vande'haṃ, dhammañca tividaṃ varaṃ,
Dhamme yo khalito doso, dhammo khamatu taṃ
mama.

Homage to the Sangha

Suppaṭipanno Bhagavato sāvakaśaṃgho, ujuppaṭipanno
bhagavato sāvakaśaṃgho, ñāyappaṭi-panno Bhagavato
sāvakaśaṃgho, sāmīcippaṭipanno bhagavato
sāvakaśaṃgho, yadidaṃ cattāri purisayugāni attha
purisapuggalā; esa bhagavato sāvakaśaṃgho āhuneyyo,
pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo, anuttaraṃ
puññakkhettaṃ lokassa.

Ye ca saṃghā atītā ca, ye ca saṃghā anāgatā,
Paccuppannā ca ye saṃghā, ahaṃ vandāmi sabbadā.
Natthi me saraṇaṃ aññaṃ, saṃgho me saraṇaṃ
varam,
Etena saccavajjena, hotu me jayamaṅgalaṃ.
Uttamaṅgena vande'haṃ, saṃghaṇca duvidhuttaṃ,
Saṃghe khalito doso, saṃgho khamatu taṃ mama.

Reflections on Use of Requisites

On Robes: Paṭisaṅkhā yoniso cīvaram paṭisevāmi;
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa
makasa vātātapa sarīsapa samphassānaṃ paṭighātāya,
yāvadeva hirikopina paṭicchādanatthaṃ.

On Food: Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi; neva
davāya, na madāya na maṇḍanāya, na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā, yāpanāya,
vihimsaparatiyā, brahmacariyānuggahāya; iti purāṇaṇca
vedanaṃ paṭihaṅkhāmi; navaṇca vedanaṃ na

uppādessāmi; yātrā ca me bhavissati; anavajjatā ca phāsuviḥāro ca.

On Lodgings: Paṭisaṅkhā yoniso senāsanam paṭisevāmi; yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsa makasa vātātapa sarīsapa samphassānam paṭighātāya, yāvadeva utuparissaya-vinodana paṭisallānāramattham.

On Medicine: Paṭisaṅkhā yoniso gilānapaccaya bhesajja parikkhāram paṭisevāmi; yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya abyāpajja-paramatāya.

Sending Sublime-States

1. Ahamṁ avero homi, abyāpajjo homi, anīgho homi, sukhī attānam pariharāmi; dukkhā muccāmi; yathā-laddhasampattito māvigacchāmi; kammassako.
2. Sīmaṭṭha-saṁgho avero hotu, abyāpajjo hotu, anīgho hotu, sukhī attānam pariharatu;²⁰¹ dukkhā muccatu;²⁰² yathā-laddhasampattito māvigacchatu;²⁰³ kamma-ssako.²⁰⁴
3. Sīmaṭṭha-devatā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.

²⁰¹ sending-loving-kindness

²⁰² sending-compassion

²⁰³ sending-sympathetic joy

²⁰⁴ sending-equanimity

4. Mātā pitu ācariya ñātimitta-samūhā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.
5. Amhākaṃ gocaragāme jeṭṭhaka-manussā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.
6. Amhākaṃ gocaragāme manussā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.
7. Amhākaṃ catu-paccayadāyakā averā hontu, abyāpajjā hontu; anīghā hontu, sukhī attānaṃ pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.
8. Amhākaṃ veyyāvaccakarā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.
9. Amhākaṃ vihāra-samīpe vasantā sabbe sattā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu; dukkhā muccantu; yathā-laddhasampattito māvigacchantu; kammassakā.
10. Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhināya disāya, puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhināya

anudisāya, heṭṭhimāya disāya, uparimāya disāya sabbe
sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe
attabhāva-pariyāpannā, 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;
yathā-laddhasampattito māvigacchantu; kammassakā.

11. Uddham yāva bhavaggā ca, adho yāva avīcito,
Samantā cakkavāḷesu, ye sattā pathavīcarā.
Abyāpajjā niverā ca, niddukkhā cā'nupaddavā.
Uddham yāva bhavaggā ca, adho yāva avīcito,
Samantā cakkavāḷesu, ye sattā udayekarā.
Abyāpajjā niverā ca, niddukkhā cā'nupaddavā.
Uddham yāva bhavaggā ca, adho yāva avīcito,
Samantā cakkavāḷesu, ye sattā ākāsecarā.
Abyāpajjā niverā ca, niddukkhā cā'nupaddavā.

Aspiration (*Patthanā āsīsa*)

Yam pattaṃ kusalaṃ tassa, ānubhāvena pāṇino,
Sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ.
Pāpuṇantu visuddhāya, sukhāya paṭipattiyā,
Asoka-manupāyāsaṃ, nibbāna sukha-muttamaṃ.
Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā,
Sabbe pi sattā kālena, sammā devo pavassatu.
Yathā rakkhimsu porāṇā, surājāno tathevimaṃ,
Rājā rakkhātu dhammena, attano'va pajam pajam.

The Reflection on the Repulsiveness of the Body

Atthi imasmim kāye—Kesā, lomā, nakhā, dantā, taco,
 Mamsam, nhāru, atthi, atthimiñjam, vakkam,
 Hadayam, yakanam, kilomakam, pihakam, papphāsam,
 Antam, antagunam, udariyam, karīsam, matthaluṅgam,
 Pittam, semham, pubbo, lohitaṁ, sedo, medo,
 Assu, vasā, khelo, siṅghāṇikā, lasikā, mutta'nti.

[Someone has a strong attachment to his own body or others, so to remove or reduce it, he reflects on the body from the soles of the feet upwards and from the hairs of the head downwards, enclosed by the skin and full of manifold impurities.

“In this body there are:

head-hairs, body-hairs, nails, teeth, skin
(Tacapañcaka),

flesh, sinews, bones, bone-marrow, kidneys
(Vakkapañcaka),

heart, liver, pleura, spleen, lungs
(Papphāsapañcaka),

bowels, mesentery²⁰⁵, gorge²⁰⁶, excrement, brain
(Matthaluṅgapañcaka),

bile, phlegm, pus, blood, sweat, fat (Medachakka),

²⁰⁵ a fold of peritoneal tissue which attaches an organ, especially, the small intestine, to the posterior wall of the abdomen

²⁰⁶ undigested food in the stomach

tears, grease, saliva, snot, synovial fluid, and urine (Muttachakka)].

The Reflection on Mental and Material things
in The Three Ways²⁰⁷

Sabbe saṅkhārā aniccā'ti, yadā paññāya passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.
Sabbe saṅkhārā dukkhā'ti, yadā paññāya passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.
Sabbe dhammā anattā'ti, yadā paññāya passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.

['All conditioned things are impermanent' , when one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to Purity.

'All conditioned things are suffering', when one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to Purity.

' All Dhammmas (states) are without self', when one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to Purity.

(WHAT THE BUDDHA TAUGHT, 134)

²⁰⁷ Dhammapada 277, 278 & 279, Theragāthā 1, 317 & Netti, 7

"Sabbe saṅkhārā" literally means "*all conditioned things*", really, "*the aggregates arisen in the Sensuous Plane and so on*."

"Esa maggo visuddhiyā" means "*This is the way for purity of mind*".

As "Sabbe dhammā" *the five aggregates are needed here*.

"Anattā" means "*are without self because it is not possible to hold them (aggregates) in one's control, saying, 'Let them not decay, let them not die away.' They are 'not self'; There is no ownership or lordship over them*."

{Anattā ti "Mā jīyantu, mā mīyantū" ti vase vattetuṃ na sakkā ti avasavattanaṭṭhena anattā attasuññā assāmikā anissarā ti attho. (Dhammapadaṭṭhakathā, Vol. 2, 256)}

The Five Things Difficult to Obtain²⁰⁸

Bhikkhave appamādena sampādettha: "dullabho Buddhuppādo lokasmim, dullabho manussatta-paṭilābho, dullabhā sampatti, dullabhā pabbajjā, dullabham saddhammassavanan"ti evaṃ divase davase ovadi.

(khaṇasampatti-Aṅguttara-Nikāye Ekakanipāta-aṭṭhakathāyaṃ 45 piṭṭhe, saddhāsampatti-Saṃyutta-Nikāye

²⁰⁸ Sīlakkhandhavaggaṭṭhakathā, 47, Aṅguttaraṭṭhakathā 1, 45, Saṃyuttaṭṭhakathā 1, 225 & Suttanipātaṭṭhakathā 1, 120-121

Sagāthāvagga-aṭṭhakathāyaṃ 225 piṭṭhe ca Suttanipāta-aṭṭhakathāyaṃ Paṭhamabhāge 121 piṭṭhe ca)

[Monks, with mindfulness endeavor diligently: There are difficult to obtain an appearance of a Buddha, to obtain a human existence (a state of human being), to live in a suitable place and to obtain a sufficiency of one's sense faculties, to obtain a state of an ascetic, and to hear the true Dhamma;" Everyday He admonished thus.]

The Last Words of the Buddha

Handa dāni bhikkhave āmantayāmi vo: "Vayadhammā saṅkhārā, appamādena sampādeṭṭha."²⁰⁹

[Now, monks, I declare to you : "All conditioned things are of a nature to decay. With mindfulness try to accomplish your aim."]

Dedication of Good Karma to Devas

Ettāvatā ca amhehi, sambhataṃ puññasampadaṃ,
Sabbe devā'numodantu, sabbasampattisiddhiyā.
Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā,
Bhāvanā'bhiratā hontu, gacchantu devatā'gatā.

²⁰⁹ Dīghanikāya, Mahāvagga, 128

Conclusion— Homage to the Three Gems and Aspiration

Imāya dhammānudhammappaṭipattiyā Buddhāṃ pūjemi.
 Imāya dhammānudhammappaṭipattiyā Dhammāṃ pūjemi.
 Imāya dhammānudhammappaṭipattiyā Saṃghāṃ pūjemi.
 Addhā imāya paṭipattiyā jarāmarañāṃhā pari-
 muccissāmi.²¹⁰

[I pay homage to the Buddha with this way suitable for attainment of the Ninefold Supermundane Dhamma (Four Paths, four Fruitions, and Nabbāna).

I pay homage to the Dhamma with this way suitable for attainment of the Ninefold Supermundane Dhamma.

I pay homage to the Sangha with this way suitable for attainment of the Ninefold Supermundane Dhamma.

Surely, in this way I will be liberated from ageing (aging) and death.]

Sending Sublime-States In English

About the above Pāli words of "Sending Sublime-States", there are translations:

1. *May I be free from enmity or danger; may I be free from the mental suffering; may I be free from the physical suffering; May I take care of myself happily; may I who am suffering be free from*

²¹⁰ Visuddhimagga 1, 183

suffering; may I not lose the success I have obtained; I am the owner of my Kammas.

2. *May the Sangha, or monks in the cluster of monasteries be free from enmity; may they be free from the mental suffering; may they be free from the physical suffering; may they take care of themselves happily; may they who are suffering be free from suffering; may they not lose the success they have obtained; they are the owners of their kammas.*
3. *May the deities in the cluster of monasteries be free from enmity; etc.*
4. *May (my) parents, teachers, relatives, and friends be free from enmity; may they be free from the mental suffering; may they be free from the physical suffering; may they take care of themselves happily; may they who are suffering be free from suffering; may they not lose the success they have obtained; they are the owners of their kammas.*
5. *May the chief persons in our village of resort for alms be free from enmity; etc.*
6. *May the ordinary persons in our village of resort for alms be free from enmity; etc.*
7. *May our supporters of four requisites be free from enmity; etc.*

8. *May our helpers or attendants be free from enmity; etc.*
9. *May all beings living near our monastery (or our neighbors) be free from enmity; etc.*
10. *In the eastern direction, in the western direction, in the northern direction, in the southern direction, in the northeastern direction, in the southwestern direction, in the northwestern direction, in the southeastern direction, in the downward direction, and in the upward direction— may all beings, all living beings, all creatures, all individuals, all personalities, all females, all males, all Noble ones, all worldings, all deities, all human beings, and all those who are in unhappy states, be free from enmity, be free from the mental suffering, be free from the physical suffering, take care of themselves happily, be free from sorrowfulness, not lose the success they have obtained, they are the owners of their kammās.*
11. *From the lowest realm, Avīci-hell up to the highest realm, Nava saññā nāsaññāyatana-plane, around the Universe, may beings who live on the earth be free from mental suffering, be free from enmity or danger, be free from physical suffering, and be free from misfortune or distress.*

*From the lowest realm, Avīci-hell up to the highest realm,
Neva saññā nāsaññāyatana-plane, around the Universe,
may beings who live in the water be free from mental
suffering, be free from enmity or danger, be free from
physical suffering, be free from misfortune or distress.*

*From the lowest realm, Avīci-hell up to the highest realm,
Neva saññā nāsaññāyatana-plane, around the Universe,
may beings who live in the sky be free from mental
suffering, be free from enmity or danger, be free from
physical suffering, be free from misfortune or distress.*

CHAPTER XIII

PROGRAM OF CHANTING

PARITTA PĀḲI ELEVEN PROTECTIVE SUTTAS

Namo Tassa Bhagavato Arahato Sammāsbuddhassa.

PARITTA-PARIKAMMA PRELIMINARY OF PARITTA

1. Samantā cakkavāḷesu,
Atrāgacchantu devatā,
Saddhammaṃ Munirājassa,
Suṇantu sagga-mokkha-dam.
2. Dhammassavana-kālo ayaṃ bhaddantā! (Three times)
3. Namō tassa Bhagavato Arahato
Sammāsbuddhassa.²¹¹ (Three times)
4. Ye santā santa-cittā, tisaṇa-saraṇā, ettha lokantare vā,
Bhummābhummā ca devā, guṇagaṇagahaṇa-byāvatā
sabbakālaṃ,

²¹¹ Dīghanikāya, Mahāvagga, 230, Majjhimaṇṇāsa, 314,341, S 1-162,
Aṅguttara 1-68 & Aṅguttara 2-208

Ete āyantu devā, vara-kanaka-maye, Merurāje vasanto,
Santo santosa-hetum, Munivara-vacanam, sotumaggam
samaggā.

5. Sabbesu cakkavālesu, yakkhā devā ca brahmano,
Yam amhehi kataṃ puññaṃ, sabba-sampatti-
sādhakam.
6. Sabbe taṃ anumoditvā, Samaggā Sāsane ratā,
Pamāda-rahitā hontu, Ārakkhāsu visesato.
7. Sāsanassa ca lokassa, vuḍḍhī bhavatu sabbadā,
Sāsanampi ca lokaṃ ca, devā rakkhantu sabbadā.
8. Saddhim hontu sukhī sabbe, parivārehi attano,
Anīghā sumanā hontu, saha sabbehi ñātibhi.
9. Rājato vā corato vā
manussato vā amanussato vā
aggito vā udakato vā
pisācato vā khāṇukato vā
kaṇṭakato vā nakkhattato vā
janapadarogato vā asaddhammato vā
asandiṭṭhito vā asappurisato vā
caṇḍa hatthi assa miga goṇa kukkura
ahi vicchika maṇisappa dīpi
accha taraccha sūkara mahimsa yakkha rakkhasādīhi
nānābayato vā nānārogato vā
nānāupddavato vā ārakkham gaṇhantu.

MAṄGALA SUTTA²¹²

- A. Yam maṅgalam dvādasahi, cintayimsu sadevakā,
Sotthānam nādhigacchanti, aṭṭhattimsaṇ ca Maṅgalam.
- B. Desitam Devadevena, sabbapāpavināsanam,
Sabbalokahitatthāya, Maṅgalam taṁ bhaṇāma he.
1. Evaṁ me sutam. Ekaṁ samayaṁ Bhagavā Sāvattiyaṁ
viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho
aññatarā devatā abhikkantāya rattiyaṁ abhikkantavaṇṇā
kevalakappaṁ Jetavanam obhāsetvā, yena Bhagavā
tenupasaṅkami; upasaṅkamitvā Bhagavantam
abhivādetvā eka-mantaṁ aṭṭhāsi; eka-mantaṁ ṭhitā kho
sā devatā Bhagavantam gāthāya ajjhāsi.
 2. Bahū devā manussā ca, Maṅgalāni acintayum,
Ākaṅkhamānā sotthānam, brūhi maṅgala-muttamam.
 3. Asevanā ca bālānam, paṇḍitānaṇ ca sevanā,
Pūjā ca pūjaneyyānam, etaṁ maṅgala-muttamam.
 4. Patirūpadesavāso ca, pubbe ca katapuññatā,
Attasammāpaṇidhi ca, etaṁ maṅgala-muttamam.
 5. Bāhusaccaṇ ca sippaṇ ca, vinayo ca susikkhito,
Subhāsita ca yā vācā, etaṁ maṅgala-muttamam.
 6. Mātāpitu-upaṭṭhānam, puttadārassa saṅgaho,
Anākulā ca kammantā, etaṁ maṅgala-muttamam.
 7. Dānaṇ ca dhammacariyā ca, Ñātakānaṇ ca saṅgaho,
Anavajjāni kammāni, etaṁ maṅgala-muttamam.

²¹² Khuddakapāṭha, 3-4 & Suttanipāta, 318-319

8. Āratī viratī pāpā, majjapānā ca saṃyamo,
Appamādo ca dhammesu, etaṃ maṅgala-muttamaṃ.
9. Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,
Kālena Dhammassavanam, etaṃ maṅgala-muttamaṃ.
10. Khantī ca sovacassatā, samaṇānaṃ ca dassanam,
Kālena Dhammmasākacchā, etaṃ maṅgala-muttamaṃ.
11. Tapo ca brahmacariyaṃ ca, Ariyasaccāna dassanam,
Nibbāna-sacchikiriyaṃ ca, etaṃ maṅgala-muttamaṃ.
12. Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgala-muttamaṃ.
13. Etādisāni katvāna, sabbattha maparājitā,
Sabbattha sotthim gacchanti, taṃ tesam maṅgala-
muttamaṃ.

Maṅgala-suttaṃ Niṭṭhitam.

RATANA SUTTA²¹³

- A. Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo dasa
upapāramiyo dasa paramattha-pāramiyo'ti samattimsa
pāramiyo, pañca mahāpariccāge, lokatthacariyaṃ
ñātatthacariyaṃ Buddhatthacariyaṃ ti tisso cariyāyo,
pacchimabhava gabbhavokkantim, jātim,
abhinikkhamanam, padhānacariyaṃ, Bodhipallaṅke
Māravijayaṃ, Sabbaññutaññāṇappaṭivedham,
Dhammacakka-ppavattanam, nava lokuttaradhamme'ti

²¹³ Khuddakapāṭha, 4-8 & Suttanipāta, 312-315

sabbe pi'me Buddhagūṇe āvajjetvā Vesāliyā tīsu
pākārantaresu tiyāmarattim Parittam karonto Āyasmā
Ānandatthero viya kāruṇṇa-cittam upaṭṭhapetvā—

- B. Koṭīśatasahassesu, cakkavālesu devatā,
Yassānam paṭiggaṇhanti, yañ ca Vesāliyā pure,
C. Rogāmanussa dubbhikkha-sambhūtam tividham
bhayaṃ,
Khippa-mantaradhāpesi, Parittam tam bhaṇāma he.

1. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe,
Sabbeva bhūtā sumanā bhavantu,
Atho pi sakkacca suṇantu bhāsitaṃ.
2. Tasmā hi bhūtā nisāmetha sabbe,
Mettam karotha mānusiya pajāya,
Divā ca ratto ca haranti ye balim,
Tasmā hi ne rakkatha appamattā.
3. Yam kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yam ratanaṃ paṇitaṃ,
Na no samaṃ atthi Tathāgatena;
Idam pi Buddhē ratanaṃ paṇitaṃ,
Etena saccena suvatthi hotu.
4. Khayaṃ virāgaṃ amataṃ paṇitaṃ,
Yadajjhagā Sakyamunī samāhito,
Na tena Dhammena samatthi kiñci;
Idam pi Dhamme ratanaṃ paṇitaṃ,
Etena saccena suvatthi hotu.

5. Yam Buddhaseṭṭho parivaṇṇayī sucim,
Samādhi-mānantarikañña-māhu,
Samādhinā tena samo na vijjati;
Idam pi Dhamme ratanam paṇītam,
Etena saccena suvatthi hotu.
6. Ye puggalā aṭṭha satam pasatthā,
Cattāri etāni yugāni honti,
Te dakkhiṇeyyā Sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
Idam pi Saṃghe ratanam paṇītam,
Etena saccena suvatthi hotu.
7. Ye suppayuttā manasā daḥhena,
Nikkāmino Gotama-sāsanamhi,
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutim bhuñjamānā:
Idam pi Saṃghe ratanam paṇītam,
Eten saccena suvatthi hotu.
8. Yathindakhīlo pathavissito siyā,
Catubbhi vātehi asampakampiyo,
Tathūpamaṃ sappurisaṃ vadāmi,
Yo Ariyasaccāni avecca passati;
Idam pi Saṃghe ratanam paṇītam,
Etena saccena suvatthi hotu.
9. Ye Ariyasaccāni vibhāvayanti,
Gambhīrapaññaena sudesitāni,
Kiñcāpi te hontu bhusaṃ pamattā,
Na te bhavaṃ aṭṭhama-mādiyanti;

- Idam pi Saṃghe ratanam paṇītaṃ,
Etena saccena suvatthi hotu.
10. Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti:
Sakkāyadiṭṭhī vicikicchitaṃ ca,
Sīlabbataṃ vā pi yadatthi kiñci;
11. Catūhapāyehi ca vip̐pamutto,
Chaccābhiṭṭhānāni abhabba kātum;
Idam pi Saṃghe ratanam paṇītaṃ,
Etena saccena suvatthi hotu.
12. Kiñcāpi so kamma karoti pāpakaṃ,
Kāyena vācā uda cetasā vā,
Abhabba so tassa paṭicchadāya,
Abhabbatā diṭṭhapadassa vuttā;
Idam pi Saṃghe ratanam paṇītaṃ,
Etena saccena suvatthi hotu.
13. Vanappagumbe yatha phussitagge,
Gimhāna māse paṭhamasmim̐ gimhe,
Tathūpamaṃ Dhammavaraṃ adesayi,
Nibbānagāmiṃ paramaṃhitāya;
Idam pi Buddhē ratanam paṇītaṃ,
Etena saccena suvatthi hotu.
14. Varo Varaññū Varado Varāharo,
Anuttaro Dhammavaraṃ adesayi,
Idam pi Buddhē ratanam paṇītaṃ,
Etena saccena suvatthi hotu.
15. Khīṇaṃ purāṇaṃ nava natthi-sambhavaṃ,

Virattacittāyatike bhavasmim,
 Te khīṇabījā avirūhichandā,
 Nibbanti dhīrā yathāyaṃ padīpo;
 Idam pi Saṃghe ratanam paṇitam,
 Etena saccena suvatthi hotu.

16. Yānīdha bhūtāni samāgatāni,
 Bhum māni vā yāni va antalikkhe,
 Tathāgataṃ devamanussapūjitaṃ,
 Buddhamaṃ namassāma suvatthi hotu.

17. Yānīdha bhūtāni samāgatāni,
 Bhum māni vā yāni va antalikkhe,
 Tathāgataṃ devamanussapūjitaṃ,
 Dhammaṃ namassāma suvatthi hotu.

18. Yānīdha bhūtāni samāgatāni,
 Bhum māni vā yāni va antalikkhe,
 Tathāgataṃ devamanussapūjitaṃ,
 Saṃghaṃ namassāma suvatthi hotu.

Ratana-suttaṃ Niṭṭhitaṃ.

METTA SUTTA²¹⁴

- A. Yassānubhāvato yakkhā, neva dassenti bhīsanam;
 Yamhi cevānuyuñjanto, rattindiva-matandito.
 B. Sukham supati sutto ca, pāpam kiñci na passati;

²¹⁴ Khuddakapāṭha, 10-11 & Suttanipāta, 300-301

Evamādiguṇūpetam, Parittam tam bhaṇāma he.

1. Karaṇīya-matthakusalena,
Yanta santam padam abhisamecca,
Sakko ujū ca suhujū ca,
Suvaco cassa mudu anatimānī.
2. Santussako ca subharo ca,
Appakicco ca sallahukavutti,
Santindriyo ca nipako ca,
Appāgabbho kulesvananugiddho.
3. Na ca khudda-mācare kiñci,
Yena viññū pare upavadeyyum.
Sukhino vā khemino hontu,
Sabbasattā bhavantu sukhittā.
4. Ye keci paṇabhūtatti,
Tasā vā thāvarā va' navasesā,
Dīghā vā ye va mahantā,
Majjhimā rassakā aṇukathulā.
5. Diṭṭhā vā ye va adiṭṭhā,
Ye va dūre vasanti avidūre,
Bhūtā va sambhavesī va,
Sabbasattā bhavantu sukhittā.
6. Na paro param nikubbetha,
Nātimaññetha katthaci na kañci,
Byārosanā paṭighasañña,
Nāñña-maññassa dukkha-miccheyya.
7. Mātā yathā niyam putta-

Māyusā ekaputta-manurakkhe,
 Evam pi sabbabhūtesu,
 Mānasam bhāvaye aparimānam.

8. Mettañ ca sabbalokasmi,
 Mānasam bhāvaye aparimānam,
 Uddham adho ca tiriyañ ca,
 Asambādham avera'masapattam.
9. Tiṭṭham caram nisinno va,
 Sayāno yāvatāssa vitamiddho,
 Etaṃ satim adhiṭṭheyya,
 Brahma-metaṃ vihāra-midha māhu.
10. Diṭṭhiñ ca anupaggamma,
 Sīlavā dassanena sampanno,
 Kāmesu vineyya gedham,
 Na hi jātuggabbhaseyya puna reti.

Metta-suttam Niṭṭhitam.

KHANDHA SUTTA²¹⁵

- A. Sabbāsīvisajātīnam, dibbamantāgadham viya,
 Yam nāseti visam ghoram, sesañ cāpi parissayam.
- B. Āṇākkhettamhi sabbattha, sabbadā sabbapāṇīnam,
 Sabbaso pi nivāreti, Parittam tam bhaṇāma he.

²¹⁵ Cūlavagga, 245, Jātaka 1, 53-54 & Aṅguttara 1, 384

1. Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me,
Chabyāputtehi me mettaṃ, mettaṃ Kaṇhāgotamakehi
ca.
2. Apādakehi me mettaṃ, mettaṃ dvipādakehi me,
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.
3. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako,
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.
4. Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu, mā kañci pāpa-māgamā.
5. Appamāṇo Buddho, appamāṇo Dhammo,
Appamāṇo Saṃgho, pamāṇavantāni sarīsapāni,
Ahi vicchikā satapadī, uṇṇanābhī sarabū mūsikā.
6. Katā me rakkhā, kataṃ me parittaṃ,
Paṭikkamantu bhūtāni,
Sohaṃ namo Bhagavato,
Namo sattannaṃ Sammāsambuddhānaṃ.

Khandha-suttaṃ Niṭṭhitaṃ.

MORA SUTTA²¹⁶

- A. Pūrentaṃ bodhisambhāre, nibbattaṃ morayoniyāṃ,
Yena saṃvihitārakkhaṃ, Mahāsattaṃ vanecarā,
- B. Cirassaṃ vāyamantā pi, neva sakkhiṃsu gaṇhituṃ;

²¹⁶ Jātaka 1, 38-39

"Brahmamantan"ti akkhātaṃ, Parittaṃ taṃ bhaṇāma
he.

1. Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃtaṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
Tayājja guttā viharemu divasaṃ.
2. 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.
3. Apetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃtaṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
Tayājja guttā viharemu rattim.
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 vāsa-makappayī.

Mora-suttaṃ Niṭṭhitaṃ.

VATṬA SUTTA²¹⁷

- A. Pūrentaṃ bodhisambhāre, nibbattaṃ vaṭṭajātiyaṃ,
Yassa tejena dāvaggi, Mahāsattaṃ vivajjayi.
- B. Therassa Sāriputtassa, Lokanāthena bhāsitaṃ,
Kappaṭṭhāyima mahātejaṃ, Parittaṃ taṃ bhaṇāma he.
1. Atthi loke sīlaguṇo, saccaṃ soceyyanuḍḍayā,
Tena saccena kāhāmi, sacca-kiriya-muttamaṃ.
2. Āvaṇṇetvā Dhammabalaṃ, saritvā pubbake jine,
Saccabala-mavassāya, sacca-kiriya-makāsahaṃ.
3. Santi pakkhā apatanaṃ, santi pādā avaṇṇanaṃ,
Mātāpitā ca nikkhantaṃ, jātaveda paṭikkama.
4. Saha sacce kate mayhaṃ, Mahāpajjalito sikhī,
Vajjesi soḷasakarīsāni, udakaṃ patvā yathā sikhī,
Saccena me samo natthi, Esā me Sacca-pāramī.

Vatṭa-suttaṃ Niṭṭhitaṃ.

DHAJAGGA SUTTA²¹⁸

- A. Yassānussaraṇenāpi, antalikkhe pi paṇṇino,
Paṭiṭṭha-madhigacchanti, bhūmiyaṃ viya sabbathā,
- B. Sabbupaddavajālamhā, yakkhacorādisambhavā,

²¹⁷ Cariyā-Piṭaka, 415

²¹⁸ Saṃyutta 1, 220-222

Gaṇanā na ca muttānaṃ, Parittānaṃ taṃ bhaṇāma he.

1. Evaṃ me sutānaṃ. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.
2. Tatra kho Bhagavā bhikkhū āmantesi, "Bhikkhavo" ti. "Bhaddante" ti te bhikkhū Bhagavato paccassosun. Bhagavā eta-davoca: "Bhūtapubbānaṃ Bhikkhave devāsurasaṅgāmo samupabyūḥho ahosi. Atha kho Bhikkhave Sakko Devānamindo deve Tāvattimse āmantesi, 'Sace Mārisā devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim samaye dhajaggānaṃ ullokeyyātha. Mānaṃ hi vo dhajaggānaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.
3. No ce me dhajaggānaṃ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggānaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggānaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.
4. No ce Pajāpatissa devarājassa dhajaggānaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggānaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggānaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.
5. No ce Varuṇassa devarājassa dhajaggānaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggānaṃ ullokeyyātha.

Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissatī ti.

6. Taṃ kho pana Bhikkhave Sakkassa vā Devāna-mindassa 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, no pi pahīyetha.
7. Taṃ kissa hetu? Sakko hi Bhikkhave Devāna-mindo avītarāgo avītadoso avītamoho, bhīru chambhī uttarāsī palāyī 'ti.
8. Ahañ ca kho Bhikkhave evaṃ vadāmi, 'Sace tumhākaṃ Bhikkhave araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye anussareyyātha:
9. 'Iti pi so Bhagavā araham, sammāsambuddho, vijjā-caraṇasampanno, sugato, lokavidū, anuttaro purisa-dammasārathi, satthā devamanussānaṃ, buddho, bhagavā' ti.
10. Mاماṃ hi vo Bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.
11. No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:

12. 'Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko, paccattam veditabbo viññūhī 'ti.
13. Dhammam hi vo Bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati.
14. No ce Dhammam anussareyyātha, atha Saṃgham anussareyyātha:
15. 'Suppaṭipanno Bhagavato sāvaka-saṃgho,
ujjuppaṭipanno Bhagavato sāvaka-saṃgho,
ñāyappaṭipanno Bhagavato sāvaka-saṃgho,
sāmīcippaṭipanno Bhagavato sāvaka-saṃgho, yadidaṃ cattāri purisayugāni aṭṭha purisa-puggalā; esa Bhagavato sāvaka-saṃgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyyo, anuttaram puñña-kkhettaṃ lokassā 'ti.
16. Saṃgham hi vo Bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati.
17. Taṃ kissa hetu? Tathāgato hi Bhikkhave Araham Sammāsambuddho vītarāgo vītadoso vītamoho, abhīru achambhī anutrāsī apalāyī ti.
18. Ida-mavoca Bhagavā, idaṃ vatvāna Sugato; athāparam eta-davoca Satthā:
19. Araññe rukkhamūle vā, suññāgāre va Bhikkhavo, Anussaretha Sambuddham, bhayaṃ tumhāka no siyā.
20. No ce Buddham sareyyātha, Lokajetṭham Narāsabham,

Atha Dhammaṃ sareyyātha, Niyyānikaṃ sudesitaṃ.

21. No ce Dhammaṃ sareyyātha, Niyyānikaṃ sudesitaṃ,

Atha Saṃghaṃ sareyyātha, Puññakkhettaṃ anuttaraṃ.

22. Evaṃ Buddhaṃ sarantānaṃ, Dhammaṃ Saṃghaṃ ca
Bhikkhavo,

Bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessati.

Dhajagga-suttaṃ Niṭṭhitaṃ.

ĀTĀNĀṬIYA SUTTA

A. Appasannehi Nāthassa, Sāsane sādhusammate,
Amanussehi caṇḍehi, sadā kibbisakāribhi.

B. Parisānaṃ catassannaṃ, ahimsāya ca guttiyā,
Yaṃ desesi Mahāvīro, Parittaṃ taṃ bhaṇāma he.

1.* ²¹⁹ Vipassissa ca namatthu, Cakkhumantassa sirīmato,
Sikhissa pi ca namatthu, Sabbabhūtānukampino.

2.* Vessabhussa ca namatthu, Nhātakassa tapassino,
Namatthu Kakusandhassa, Mārasenāpamaddino.

3.* Koṇāgamanassa namatthu, Brāhmaṇassa vusīmato,
Kassapassa ca namatthu, Vippamuttassa sabbadhi.

4.* Aṅgīrasassa namatthu, Sakyaputtassa sirīmato,
Yo imaṃ Dhammaṃ desesi, sabbadukkhāpanūdanaṃ.

5.* Ye cāpi nibbutā loke, yathābhūtaṃ vipassisum,

²¹⁹ *Pāthikavagga, 159

Te janā apisuṇātha, mahantā vītasāradā.

- 6.* Hitam devamanussanam, yam namassanti Gotamam,
Vijjācaraṇasampannam, mahantam vītasāradam.
7. Ete caññe ca Sambuddhā, anekasatakoṭiyo,
Sabbe Buddhā'samasamā, sabbe Buddhā mahiddhikā.
8. Sabbe dasabalūpetā, vesārajjuhupāgatā,
Sabbe te paṭijānanti, Āsabham thāna-muttamam.
9. Sīhanādam nadantete, parisāsu visāradā,
Bramhacakkaṁ pavattenti, loke appaṭivattiyam.
10. Upetā Buddhadhammehi, aṭṭhārasahi Nāyakā,
Bāttiṁsa-lakkhaṇūpetā, Sītānubyañjanādharā.
11. Byāmapabbhāya suppabhā, sabbe te Munikuñjarā,
Buddhā Sabbaññuno ete, sabbe Khīṇāsavā Jinā.
12. Mahāpabbhā mahātejā, mahāpaññā mahabbalā,
Mahākāruṇikā dhīrā, sabbesānam sukhāvahā.
13. Dīpā nāthā paṭiṭṭhā ca, tāṇā leṇā ca paṇīnam,
Gatī bandhū mahassāsā, saraṇā ca hitesino.
14. Sadevakassa lokassa, sabbe ete parāyaṇā,
Tesāham sirasā pāde, vandāmi purisuttame.
15. Vacasā manasā ceva, vandāmete Tathāgate,
Sayane āsane thāne, gamane cāpi sabbadā.
16. Sadā sukhena rakkhantu, Buddhā santikarā tuvaṁ,
Tehi tvaṁ rakkhito santo, mutto sabbabhayehi ca.
17. Sabbarogā vinīmutto, sabbasantāpavajjito,
Sabbavera-matikkanto, nibbuto ca tuvaṁ bhava.
18. Tesam saccena sīlena, khantimettābalena ca,
Te pi amhe'nurakkhantu, arogena sukhena ca.

19. Puratthimasmim disābhāge, santi bhūtā mahiddhikā,
Te pi amhe'nurakkhantu, arogena sukhena ca.
20. Dakkhiṇasmim disābhāge, santi devā mahiddhikā,
Te pi amhe'nurakkhantu, arogena sukhena ca.
21. Pacchimasmim disābhāge, santi nāgā mahiddhikā,
Te pi amhe'nurakkhantu, arogena sukhena ca.
22. Uttarasmim disābhāge, santi yakkhā mahiddhikā,
Te pi amhe'nurakkhantu, arogena sukhena ca.
23. Puratthimena Dhatarattho, Dakkhiṇena Virūlhako,
Pacchimena Virūpakkho, Kuvero Uttaram disam.
24. Cattāro te Mahārājā, lokapālā yasassino,
Te pi amhe'nurakkhantu, arogena sukhena ca.
25. Ākāsatthā ca bhūmatthā, devā nāgā mahiddhikā,
Te pi amhe'nurakkhantu, arogena sukhena ca.
26. Iddhimanto ca ye devā, vasantā idha Sāsane,
Te pi amhe'nurakkhantu, arogena sukhena ca.
27. Sabbītiyo vivajjantu, soko rogo vinassatu,
Mā te bhavantvantarāyā, sukhī dīghāyuko bhava.
- 28.* ²²⁰ Abhivādanasīlissa, niccam vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti: Āyu vaṇṇo sukham balam.

Ātānāṭiya-suttam Niṭṭhitam.

²²⁰ *Dhammapada, 109

AṄGULIMĀLA SUTTA

- A. Parittam̐ yaṃ bhaṇantassa, nisinnaṭṭhānadhovanam̐,
Udakam pi vināseti, sabba-meva parissayam̐.
- B. Sotthinā gabbhavuṭṭhānam̐, yaṇ ca sādheti taṅkhaṇe,
Therass'Aṅgulimālassa, Lokanāthena bhāsitam̐,
Kappaṭṭhāyim̐ mahātejam̐, Parittam̐ tam̐ bhaṇāma he.
1. Yato'ham̐ Bhagini! ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇam̐ jīvitā voropetā;
Tena saccena sotthi te hotu, sotthi gabbhassa.²²¹

Aṅgulimāla-suttam̐ Niṭṭhitam̐.

BOJJHAṄGA SUTTA

- A. Saṃsāre saṃsarantānam̐, sabbadukkhavināsane,
Satta dhamme ca Bojjhaṅge, Mārasenāpamaddane,
- B. Bujjhitvā ye cime sattā, tibhavā muttakuttamā,
Ajāti-majarābyādhim̐, amataṃ nibbayam̐ gatā.
- C. Eva-mādiguṇūpetam̐, anakaguṇasaṅgaham̐,
Osadhañ ca imam̐ mantam̐, Bojjhaṅgañ ca bhaṇāma he.
- 1.* Bojjhaṅgo satisaṅkhāto, Dhammānam̐ vicayo tathā,
Vīriyam̐ Pīti Passaddhi, Bojjhaṅgā ca tathāpare,

²²¹ Majjhimaṇṇāsa, 306

- 2.* Samādupekkhā bojjaṅgā, sattete Sabbadassinā,
Muninā sammadakkhātā, bhāvitā bahulīkatā.
- 3.* Samvattanti abhiññāya, Nibbānāya ca bodhiyā,
Etena saccavajjena, sotthi te hotu sabbadā.
- 4.* Ekasmim samaye Nātho, Moggallānañ ca Kassapaṃ,
Gilāne dukkhite disvā, Bojjaṅge satta desayi.
- 5.* Te ca taṃ abhinanditvā, rogā muccimsu taṅkhaṇe,
Etena saccavajjena, sotthi te hotu sabbadā.
- 6.* Ekadā Dhammarājā pi, gelaññenā'hipīlito,
Cundattherena taṃ yeva, Bhaṇāpetvāna sādaraṃ,
- 7.* Sammoditvāna ābādhā, tamhā vuṭṭhāsi ṭhānaso,
Etena saccavajjena, sotthi te hotu sabbadā.
- 8.* Pahīnā te ca ābādhā, tiṇṇannam pi Mahesinaṃ,
Maggāhatā²²² kilesāva, pattānuppatti-dhammataṃ;
Etena saccavajjena, sotthi te hotu sabbadā.

Bojjaṅga-suttaṃ Niṭṭhitaṃ.

* Idam suttaṃ Pāliyaṃ natthi; Saṃyutta-Nikāye pana Mahāvagga-Pāliyaṃ 71-72 (Paṭhama-gilāna Sutta), 72 (Dutiya-gilāna Sutta), 73 (Tatiya-gilāna Sutta) piṭṭhesu cuṇṇiyato āgataṃ.

²²² Maggāhatā ti vattabbe natṭhakharesu pādesu snādimhā ti vuttattā sakāramuttatthaṃ magga-saddassa akārassa dīghaṃ
katvā maggāhatā ti vuttaṃ yathā bhavatū sabbmaṅgalan ti.
(Paritta-Ṭīkā Pāli, 107)

PUBBAṄHA SUTTA

1. Yaṃ dunnimittam avamaṅgalaṃ ca,
Yo cāmaṇāpo saṅgassa saddo,
Pāpaggaho dussupinam akantam,
Buddhānubhāvena vināsa-mentu.
2. Yaṃ dunnimittam avamaṅgalaṃ ca,
Yo cāmaṇāpo saṅgassa saddo,
Pāpaggaho dussupinam akantam,
Dhammānubhāvena vināsa-mentu.
3. Yaṃ dunnimittam avamaṅgalaṃ ca,
Yo cāmaṇāpo saṅgassa saddo,
Pāpaggaho dussupinam akantam,
Saṃghānubhāvena vināsa-mentu.
4. Dukkappattā ca niddukkhā, bhayappattā ca nibbhayā,
Sokappattā ca nissokā, hontu sabbe pi paṇino.
5. Ettāvatā ca amhehi, sambhataṃ puññasampadam,
Sabbe devā'numodantu, sabbasampattisiddhiyā.
6. Dānam dadantu saddhāya, sīlam rakkhantu sabbadā,
Bhāvanā'bhiratā hontu, gacchantu devatāgatā.
7. Sabbe Buddhā balappattā, Paccekānaṃ ca yaṃ balam,
Arahantānaṃ ca tejena, rakkham bandhāmi sabbaso.
8. Yaṃkiñci vittam idha vā huraṃ vā,
Saggesu vā yaṃ ratanam paṇitam,
Na no samam atthi Tathāgatena.
Idam pi Buddhē ratanam paṇitam,
Etena saccena suvatthi hotu.

9. Yamkiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatena.
Idaṃ pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
10. Yamkiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatena.
Idaṃ pi Saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
11. Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabba-Buddhānubhāvena, sadā sukhī bhavantu te.
12. Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabba-Dhammānubhāvena, sadā sukhī bhavantu te.
13. Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabba-Saṃghānubhāvena, sadā sukhī bhavantu te.
14. Mahākāruṇiko Nātho, hitāya sabbapaṇinaṃ,
Pūretvā pāramī sabbā, patto sambodhi-muttamaṃ.
Etena saccavajjena, sotthi te hotu sabbadā.
15. Jayanto bodhiyā mūle, Sakyānaṃ nandivaddhano,
Eva-meva jayo hotu, jayassu jayamaṅgale.
16. Aparājita-pallaṅke, sīse puthuvi pukkale,
Abhiseke sabba-Buddhānaṃ, Aggappatto pamodati.
- 17.* Sunakkhattaṃ sumaṅgalaṃ, suppabhātaṃ
suhuṭṭhitaṃ,
Sukhaṇo sumuhutto ca, suyūṭṭhaṃ brahmacārisu.

- 18.* Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ
padakkhiṇaṃ,
Padakkhiṇaṃ manokammaṃ, paṇīdhi te padakkhiṇe.
- 19.* Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,
Te atthaladdhā sukhitā, virūḷhā Buddhasāsane,
Arogā sukhitā hotha, saha sabbehi ñātibhi.

Pubbaṇha-suttaṃ Niṭṭhitam.

PARITTAPĀḲI NIṬṬHITĀ

* * * * *

BOJJHAṄGA SUTTAS

PAṬHAMA GILĀNA SUTTA (KASSAPA- BOJJHAṄGA SUTTA)²²³

Ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane
Kalandakanivāpe. Tena kho pana samayena Āyasmā
Mahākassapo Pippaliguḥāyaṃ (Pipphaliguḥāyaṃ-Sī)
viharati ābādhiko dukkhito bālḥagilāno. Atha kho Bhagavā
sāyanhasamayam paṭisallinā vuṭṭhito yenā'yasmā
Mahākassapo, tenupasaṅkami. Upasaṅkamitvā paññatte

* Imā 17, 18, 19 gāthāyo Aṅguttara-Nikāye Paṭhama-
bhāge 299 (Pubbaṇha-sutta) piṭṭhe āgatā.

²²³ Mahāvagga-saṃyutta. 71

āsane nisīdi. Nisajja kho Bhagavā Āyasmantaṃ Mahākassapaṃ eta davoca—

"Kacci te Kassapa khamanīyaṃ, kacci te yāpanīyaṃ. Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti. Paṭikkamosānaṃ paññāyati, no abhikkamo?"ti. "Na me bhante khamanīyaṃ, na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo"ti.

"Sattime Kassapa Bojjhaṅgā mayā sammadakkhātā bhāvitā 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 saṁvattati. Ime kho Kassapa satta Bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī'ti. Taggha Bhagavā Bojjhaṅgā. Taggha Sugata Bojjhaṅgā'ti.

Ida mavoca Bhagavā. Attamano Āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi. Vuṭṭhahi cāyasmā Mahākassapo tamhā ābādha. Tathāpahīno cāyasmato Mahākassapassa so ābādho ahoṣī ti.

Paṭhama-Gilāna-suttaṃ niṭṭhitaṃ.

[At one time the Blessed One was dwelling at the monastery of Bamboo-Grove, where oblations had been made to squirrels, near the city of Rājagaha. At that time Venerable Mahākassapa, who was dwelling at Pippali-cave, was sick, afflicted, and very ill. Then, in the evening, the Blessed One emerged from seclusion and approached the Venerable Mahākassapa and sat down in the seat prepared for Him. Having sat down, the Blessed One said to the Venerable Mahākassapa:

"I hope you are bearing up, Kassapa, I hope you are getting better. I hope that your painful feelings are decreasing and not increasing, and that their decrease, not their increase, is to be discerned." (Venerable Mahākassapa replied), "Venerable Sir, I am not bearing up, I am not getting better. Strong painful feelings are

increasing in me, not decreasing, and their increase, not their decrease, is to be discerned."

"These seven Factors of Enlightenment, Kassapa, have been well-expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna. What are seven? The enlightenment factor of mindfulness, Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. The enlightenment factor of discrimination of states, Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of energy, Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of rapture, Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of tranquillity, Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of concentration, Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of equanimity,

Kassapa, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Kassapa, have been well-expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

(Venerable Mahākassapa addressed the Blessed One), "Surely, Blessed One, they are factors of enlightenment! Surely, Sublime One, they are factors of enlightenment!"

*This is what the Blessed One said. Elated, the Venerable Mahākassapa delighted in the Blessed One's statement. And the Venerable Mahākassapa recovered from that illness. In such a way the Venerable Mahākassapa was cured of his illness.]*²²⁴

DUTIYA GILĀNA SUTTA (MOGGALLĀNA-BOJJHAṄGA SUTTA)²²⁵

Ekam samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena Āyasmā Mahāmoggallāno Gijjhakūṭe pabbate viharati ābādhiko

²²⁴ The Connected Discourses of the Buddha, vol. II, 1580-1581, by Bhikkhu Bodhi

²²⁵ Mahāvagga-saṃyutta, 72

dukkhito bāḥagilāno. Atha kho Bhagavā sāyanhasamayam paṭisallinā vutṭhito yenā'yasmā Mahāmoggallāno, tenupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā Āyasmantaṃ Mahāmoggallānaṃ eta davoca—

"Kacci te Moggallāna khamanīyam, kacci te yāpanīyam. Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti. Paṭikkamosānaṃ paññāyati, no abhikkamo?"ti. "Na me bhante khamanīyam, na yāpanīyam. Bāḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo"ti.

"Sattime Moggallāna Bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. Katame satta? Satisambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Dhammavicayasambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Vīriyasambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Pīṭisambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Passaddhisambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya

nibbānāya saṁvattati. Samādhisambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati. Upekkhāsambojjhaṅgo kho Moggallāna mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati. Ime kho Moggallāna satta Bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī"ti. Taggha Bhagavā Bojjhaṅgā. Taggha Sugata Bojjhaṅgā"ti.

Ida mavoca Bhagavā. Attamano Āyasmā Mahāmoggallāno Bhagavato bhāsitaṁ abhinandi. Vuṭṭhahi cāyasmā Mahāmoggallāno tamhā ābādha. Tathāpahīno cā'yasmato Mahāmoggallā so ābādho ahoṣī ti.

Duṭṭha-Gilāna-suttaṁ Niṭṭhitaṁ.

[At one time the Blessed One was dwelling at the monastery of Bamboo-Grove, where oblations had been made to squirrels, near the city of Rājagaha. At that time Venerable Mahāmoggallāna, who was dwelling on Mount Vulture Peak, was sick, afflicted, and very ill. Then, in the evening, the Blessed One emerged from seclusion and approached the Venerable Mahāmoggallāna and sat down in the seat prepared for Him. Having sat down, the Blessed One said to the Venerable Mahāmoggallāna:

"I hope you are bearing up, Moggallāna, I hope you are getting better. I hope that your painful feelings are decreasing and not increasing, and that their decrease, not their increase, is to be discerned." (Venerable Mahāmoggallāna replied), "Venerable Sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not decreasing, and their increase, not their decrease, is to be discerned."

"These seven Factors of Enlightenment, Moggallāna, have been well-expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna. What are seven? The enlightenment factor of mindfulness, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. The enlightenment factor of discrimination of states, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. The enlightenment factor of energy, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. The enlightenment factor of rapture, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. The enlightenment factor of

tranquillity, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of concentration, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of equanimity, Moggallāna, has been well-expounded by me; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Moggallāna, have been well-expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

(Venerable Mahāmoggallāna addressed the Blessed One), "Surely, Blessed One, they are factors of enlightenment! Surely, Sublime One, they are factors of enlightenment!"

This is what the Blessed One said. Elated, the Venerable Mahāmoggallāna delighted in the Blessed One's statement. And the Venerable Mahāmoggallāna recovered from that illness. In such a way the Venerable Mahāmoggallāna was cured of his illness.]

TATIYA GILĀNA SUTTA (BUDDHA-BOJJHAṄGA SUTTA)²²⁶

Ekam samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena Bhagavā ābādhiko hoti dukkhito bāḥagilāno. Atha kho Āyasmā Mahācundo yena Bhagavā, tenupasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Āyasmantaṃ Mahācundaṃ Bhagavā eta davoca "Paṭibhantu taṃ Cunda Bojjhaṅgā"ti.

"Sattime Bhante Bojjhaṅgā Bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. Katame satta? Satisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Dhammavicaya-sambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Vīriyasambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Pītisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Passaddhisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Samādhi-sambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto

²²⁶ Mahāvagga-samyutta, 73

bhāvito bahulīkato abhiññāya sambodhāya nibbānāya
 saṁvattatī. Upekkhāsambojjhaṅgo kho Bhante Bhagavatā
 sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya
 nibbānāya saṁvattatī. Ime kho Bhante satta Bojjhaṅgā
 Bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya
 sambodhāya nibbānāya saṁvattantī"ti. Taggha Cunda
 Bojjhaṅgā. Taggha Cunda Bojjhaṅgā"ti.

Ida mavocā'yasmā Cundo. Samanuñño Satthā ahosi.
 Vuṭṭhahi ca Bhagavā tamhā ābādhā. Tathāpahīno ca
 Bhagavato so ābādho ahoṣī ti.

Tatiya-Gilāna-suttam Niṭṭhitam.

[At one time the Blessed One was dwelling at the monastery of Bamboo-Grove, where oblations had been made to squirrels, near the city of Rājagaha. At that time the Blessed One was sick, afflicted, and very ill. Then the Venerable Mahācunda approached the Blessed One, paid homage to Him, and sat down to one side. When he has sat down, the Blessed One said to the Venerable Mahācunda:

*"Recite the factors of enlightenment, Cunda."
 (The Venerable Mahācunda recited),*

"These seven Factors of Enlightenment, Venerable Sir, have been well-expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge,

to enlightenment, to Nibbāna. What are seven? The enlightenment factor of mindfulness, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. The enlightenment factor of discrimination of states, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of energy, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of rapture, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of tranquillity, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of concentration, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. The enlightenment factor of equanimity, Venerable Sir, has been well-expounded by the Blessed One; when developed and cultivated, it leads to direct to knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Venerable Sir, have

been well-expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

(The Blessed One said the Venerable Mahācunda), "Surely, Cunda, they are factors of enlightenment! Surely, Cunda, they are factors of enlightenment!"

This is what the Venerable Mahācunda said. The Teacher (Blessed One) approved. And the Blessed One recovered from that illness. In such a way the Blessed One was cured of his illness.]

* * * * *

BUDDHASSA ATṬHĀRASA ĀVENĪKĀ DHAMMĀS²²⁷
THE 18 PARTICULAR, SPECIAL QUALITIES OF
THE BUDDHA
(THE 18 DISTINGUISHED MARKS OF THE
BUDDHA)

Buddhānam jīvitassa na sakkā kenaci antarāyo kātum,
 tathā me hotu.

²²⁷ Pāthikavagga-Ṭīkā, 198 & Pañcamapakaraṇa-Ṭīkā, Vibhaṅga-Ṭīkā,

Atītaṃse Buddhassa bhagavato appaṭihataṃ ñāṇaṃ,
 Anāgataṃse Buddhassa bhagavato appaṭihataṃ
 ñāṇaṃ,
 Paccuppannaṃse Buddhassa bhagavato appaṭi-
 hataṃ ñāṇaṃ.

Imehi tīhi dhammehi samannāgatassa Buddhassa
 bhagavato
 Sabbam kāya-kammaṃ ñāṇa-pubbaṅgamaṃ
 ñāṇānuparivattaṃ,
 Sabbam vacī-kammaṃ ñāṇa-pubbaṅgamaṃ
 ñāṇānuparivattaṃ,
 Sabbam mano-kammaṃ ñāṇa-pubbaṅgamaṃ
 ñāṇānuparivattaṃ.

Imehi chahi dhammehi samannāgatassa Buddhassa
 bhagavato
 Natthi chandassa hāni, natthi dhamma-desanāya
 hāni,
 Natthi vīriyassa hāni, natthi samādhissa hāni,
 Natthi paññāya hāni, natthi vimuttiyā hāni.

Imehi dvādasahi dhammehi samannāgatassa
 Buddhassa bhagavato
 Natthi dāṇā, natthi ravā, natthi aphutaṃ,
 Natthi vegāyitattaṃ, natthi abyāvaṭaṃ,
 natthi appaṭisaṅkhānupekkhā.

Imehi aṭṭhārasahi dhammehi samannāgatassa
 Buddhassa bhagavato
 Namō sattannaṃ Sammāsambuddhānaṃ.

vipassanāya (katthaci potthake, in some books)

[There is nobody who can put the Buddha's life in danger, so may it be with my life.

In the past the supreme knowledge of the the Blessed, Enlightened One is unobstructed or uninhibited.

In the future the supreme knowledge of the Blessed, Enlightened One is unobstructed.

In the present the supreme knowledge of the Blessed, Enlightened One is unobstructed.

The whole bodily action, the whole verbal action, and the whole mental action of the Blessed, Enlightened One who is endowed with these three special qualities, are preceded by supreme knowledge and surrounded by supreme knowledge.

The Blessed, Enlightened One, who is endowed with these six special qualities, is not wanting in the good wish for all the beings, in the Dhamma-talk, in the effort accompanied by thought about

peace and seclusion, in insight, in concentration, and in emancipation.

Endowed with these twelve special qualities, the Blessed, Enlightened One does not indulge in playfulness, in doing hastily, in heedlessness (in thing unpervaded by supreme knowledge), in clumsy hastiness, in unprofitable behavior, and is not want in equanimous mindfulness.

*The Blessed, Enlightened One is endowed with these eighteen particular, special qualities.
Homage to the seven Fully Enlightened Ones.²²⁸*

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²²⁸ *Vipassī Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha Buddha, Koṇāgamana Buddha, Kassapa Buddha, & Gotama Buddha*

CHAPTER XIV

DHAMMACAKKAPPAVATTANA SUTTA²²⁹

- A. Bhikkhūnaṃ Pañcavaggīnaṃ, Isipatana-nāmake,
Migadāye dhammavaram, yaṃ taṃ Nibbānapāpakam,
 - B. Sahampati-nāmakena, Mahābrahmena yācito,
Catusaccam pakāsento, Lokanātho adesayi.
 - C. Nanditam sabbadevehi, sabbasampattisādhakam,
Sabbalokahitatthāya, Dhammacakkam bhaṇāma he.
-
- 1. Evaṃ me sutam; Ekam samayam Bhagavā
Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho
Bhagavā Pañcavaggiye bhikkhū āmantesi—

Wrong Way (Two Extremes) and Right Way (Middle Path)

- 2. "Dve'me Bhikkhave antā pabbajitena na sevitabbā.
Katame dve? Yo cā'yaṃ kāmesu kāmasukha-
līkānuyogo hīno gāmmo pothujjaniko anariyo
anatthasaṃhito, yo cā'yaṃ attakilamattānuyogo
dukkho anariyo anatthasaṃhito; ete kho Bhikkhave
ubho ante anupagamma Majjhimā Paṭipadā
Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī

²²⁹ Vinaya, Mahāvagga, 14-18, Mahāvagga-saṃyutta, 368-371 &
Paṭisambhidāmagga, 329-332

upasamāya abhiññāya sambodhāya nibbānāya
saṁvattati.

3. Katamā ca sā Bhikkhave Majjhimā Paṭipadā Tathāgatenā abhisambuddhā cakkhukaraṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati? Aya-meva Ariyo Aṭṭhaṅgiko Maggo; Seyyathidaṃ? Sammādiṭṭhi sammāsaṅkappo samāvācā sammākammanto sammāājīvo sammāvāyāmo samāsati sammāsamādhi. Ayaṃ kho sā Bhikkhave Majjhimā Paṭipadā Tathāgatenā abhisambuddhā cakkhukaraṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

The Noble Truth of Suffering (*Dukkha-Ariyasacca*)

4. Idaṃ kho pana Bhikkhave Dukkhaṃ Ariyasaccaṃ: 'Jāti pi dukkhā, jarā pi dukkhā, byādhī pi dukkho, maraṇaṃ pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ-picchaṃ na labhati; taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā'.

The Noble Truth of the Origin of Suffering (*Dukkhasamudaya-Ariyasacca*)

5. Idaṃ kho pana Bhikkhave Dukkhasamudayaṃ Ariyasaccaṃ: 'Yāyaṃ taṇhā ponobhavikā nandīrāga-sahagatā tatra-tatrābhinandinī. Seyyathidaṃ? Kāma-taṇhā bhavataṇhā vibhavataṇhā'.

The Noble Truth of the Cessation of Suffering
(*Dukkhanirodha-Ariyasacca*)

6. Idam kho pana Bhikkhave Dukkhanirodham Ariyasaccam: 'Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo'.

The Noble Truth of the Path Leading to the Cessation of Suffering (*Magga-Ariyasacca*)

7. Idam kho pana Bhikkhave Dukkhanirodhagāminī paṭipadā Ariyasaccam: 'Aya-meva Ariyo Aṭṭhaṅgiko Maggo; Seyyathidaṃ? Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo samā-vāyāmo sammāsati sammāsamādhi.

The Three Kinds of Knowledge About Dukkha-Ariyasacca

8. "Idam dukkham ariyasaccan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
9. "Tam kho panidaṃ dukkham ariyasaccam pariññeyyan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
10. "Tam kho panidaṃ dukkham ariyasaccam pariññātan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

The Three Kinds of Knowledge About Dukkhasamudaya-Ariyasacca

11. "Idaṃ dukkhasamudayaṃ ariyasaccan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
12. "Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
13. "Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

The Three Kinds of Knowledge About Dukkhanirodha- Ariyasacca

14. "Idaṃ dukkhanirodhaṃ ariyasaccan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
15. "Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
16. "Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan" ti me Bhikkhave pubbe ananussutesu

dhamesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

The Three Kinds of Knowledge About Magga-Ariyasacca

17. "Idam dukkhanirodhagāminī paṭipadā ariyasaccan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
18. "Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
19. "Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitan" ti me Bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Not Proclaim Himself as the Buddha

20. Yāvakīvaṇ ca me Bhikkhave imesu catūsu Ariyasaccesu evam tiparivaṭṭam dvādasākāram yathābhūtam ñāṇadassanam na suviddham ahosi; Neva tāvāham Bhikkhave sadevake loke samārake sabrahmake sassamaṇa brāhmaṇiyā pajāya sadevamanussāya "anuttaram sammāsambodhim abhisambuddho"ti paccaññāsim.

Proclaim Himself as the Buddha

21. Yato ca kho me Bhikkhave imesu catūsu Ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi; Athāhaṃ Bhikkhave sadevake loke samārake sabrahmake sassamaṇa brāhmaṇiyā pajāya sadevamanussāya "anuttaraṃ sammāsambodhiṃ abhi-sambuddho"ti paccaññāsim. Ñāṇaṃ ca pana me dassanaṃ udapādi, akuppā me vimutti, aya-mantimā jāti, natthi dāni punabbhavoti. Ida-mavoca Bhagavā; attamaṇā Pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.

Venerable Koṇḍañña Has Become a Stream-Enterer (*Sotāpanna*)

22. Imasmiṃ ca pana veyyākaraṇasmim bhaññamāne Āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi "Yaṃ kiñci samudayadhammaṃ; sabbam taṃ nirodha-dhamman"ti.

Devas and Brahmas' Proclamation

About Dhammacakkappavattana Sutta Taught

By the Buddha

23. Pavattite ca pana Bhagavatā Dhammacakke bhumma devā sadda-manussāvesum "Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyam samaṇena

vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

24. Bhummānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

25. Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatisā devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

26. Tāvatisānaṃ devānaṃ saddaṃ sutvā Yāmā devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

27. Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

28. Tusitānaṃ devānaṃ saddaṃ sutvā Nimmānaratī devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.
29. Nimmānaratīnaṃ devānaṃ saddaṃ sutvā Para-nimmitavasavattī devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.
30. Para-nimmitavasavattīnaṃ devānaṃ saddaṃ sutvā Brahmakāyikā devā sadda-manussāvesuṃ "Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

An Earthquake and Appearance of a Great Measureless Light in the World

31. Itiha tena khaṇena tena layena tena muhuttana yāva Brahmaloḷkā saddo abbhuggacchi. Ayaṇ ca dasasahassi-lokaddhātu saṃkampi sampakampi sampavedhi; Appamaṇo ca ulāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvan'ti.

Why Venerable Koṇḍañña Is Called "Aññāsi Koṇḍañña"

32. Atha kho Bhagavā imaṃ udānaṃ udānesi "Aññāsi vata Bho Koṇḍañño, Aññāsi vata Bho Koṇḍañño"ti. Iti hidam āyasmato Koṇḍaññassa 'Aññāsi Koṇḍañño' tveva nāmaṃ ahosi.

Venerable Aññāsi Koṇḍaññ Became a Bhikkhu

By "*Ehi-Bhikkhu Upasampadā*"²³⁰

33. Atha kho Āyasmā Aññāsi-Koṇḍañño diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajjappatto apara-paccayo Satthu Sāsane Bhagavantaṃ eta-davoca "Labheyā" haṃ Bhante Bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan" ti. "Ehi Bhikkhū" ti Bhagavā avoca "Svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā" ti. Sā va tassa āyasmato upasampadā ahosi.

Dhammacakka-ppavattana-suttaṃ Niṭṭhitam.

²³⁰ This Higher Ordination is called *Ehi-Bhikkhu upasampadā* which means "Buddha saying, Come, Bhikkhu!"

ANATTALAKHAṆA SUTTA²³¹

- A. Dhammacakkam pavattetvā, Āsālhiyam hi puṇṇame,
Nagare Bārāṇasiyam, Isipatanavhaye vane,
B. Pāpetvā 'diphalam nesam, anukkamena desayi;
Yam tam pakkhassa pañcamyam, vimuttattham
bhaṇāma he.

1. Evaṃ me sutam. Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū āmantesi "Bhikkhavo" ti. "Bhadante" ti te bhikkhū Bhagavato paccassosum. Bhagavā eta-davoca:
2. "Rūpam Bhikkhave anattā. Rūpañ ca hidam Bhikkhave attā abhavissa, nayidam rūpam ābādhāya samvatteyya; labbhettha ca rūpe 'evaṃ me rūpam hotu, evaṃ me rūpam mā ahoṣī 'ti. Yasmā ca kho Bhikkhave rūpam anattā, tasmā rūpam ābādhāya samvattati. Na ca labbhati rūpe 'evaṃ me rūpam hotu; evaṃ me rūpam mā ahoṣī 'ti.
3. Vedanā anattā. Vedanā ca hidam Bhikkhave attā abhavissa, nayidam vedanā ābādhāya samvatteyya; labbhettha ca vedanāya 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī 'ti. Yasmā ca kho Bhikkhave vedanā anattā, tasmā vedanā ābādhāya samvattati. Na

²³¹ Vinaya, Mahāvagga, 18-20 & Saṃyutta 2, Khandhavagga-saṃyutta, 55-56

ca labbhati vedanāya 'evaṃ me vedanā hotu; evaṃ me vedanā mā ahoṣī 'ti.

4. Saññā anattā. Saññā ca idaṃ Bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya; labbhettha ca saññāya 'evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī 'ti. Yasmā ca kho Bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya 'evaṃ me saññā hotu; evaṃ me saññā mā ahoṣī 'ti.
5. Saṅkhārā anattā. Saṅkhārā ca idaṃ Bhikkhave attā abhavissamsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyum; labbhettha ca saṅkhāresu 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun 'ti. Yasmā ca kho Bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti. Na ca labbhati saṅkhāresu 'evaṃ me saṅkhārā hontu; evaṃ me saṅkhārā mā ahesun 'ti.
6. Viññāṇaṃ anattā. Viññāṇaṃ ca idaṃ Bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyy; labbhettha ca viññāṇe 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī 'ti. Yasmā ca kho Bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe 'evaṃ me viññāṇaṃ hotu; evaṃ me viññāṇaṃ mā ahoṣī 'ti.
7. Taṃ kiṃ maññatha Bhikkhave: 'Rūpaṃ niccaṃ vā aniccaṃ vā ti?' 'Aniccaṃ Bhante.' 'Yaṃ paṇāniccaṃ; dukkhaṃ vā taṃ sukhaṃ vā ti?' 'Dukkhaṃ Bhante.'

'Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'Etaṃ mama, eso'ha-masmi, eso me attā ti ?' 'No hetāṃ Bhante.' 'Vedanā niccā vā aniccā vā ti ?' 'Aniccā Bhante.' 'Yaṃ paṇāniccaṃ; dukkhaṃ vā taṃ sukhaṃ vā ti?' 'Dukkhaṃ Bhante.' 'Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'Etaṃ mama, eso'ha-masmi, eso me attā ti ?' 'No hetāṃ Bhante.' 'Saṅkhārā niccā vā aniccā vā ti ?' 'Aniccā Bhante.' 'Yaṃ paṇāniccaṃ; dukkhaṃ vā taṃ sukhaṃ vā ti?' 'Dukkhaṃ Bhante.' 'Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'Etaṃ mama, eso'ha-masmi, eso me attā ti ?' 'No hetāṃ Bhante.' 'Saṅkhārā niccā vā aniccā vā ti ?' 'Aniccā Bhante.' 'Yaṃ paṇāniccaṃ; dukkhaṃ vā taṃ sukhaṃ vā ti?' 'Dukkhaṃ Bhante.' 'Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'Etaṃ mama, eso'ha-masmi, eso me attā ti ?' 'No hetāṃ Bhante.' 'Viññāṇaṃ niccaṃ vā aniccaṃ vā ti ?' 'Aniccaṃ Bhante.' 'Yaṃ paṇāniccaṃ; dukkhaṃ vā taṃ sukhaṃ vā ti?' 'Dukkhaṃ Bhante.' 'Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'Etaṃ mama, eso'ha-masmi, eso me attā ti ?' 'No hetāṃ Bhante.'

8. Tasmā tiha Bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ

dūre²³² santike vā; sabbam rūpam 'netam mama, neso'ha-masmi, na meso attā' ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

9. yā kāci vedanā atītānāgatapaccuppannā ajjhattam vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇītā vā, yā dūre santike vā; sabbā vedanā 'netam mama, neso'ha-masmi, na meso attā' ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

10. yā kāci saññā atītānāgatapaccuppannā ajjhattam vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇītā vā, yā dūre santike vā; sabbā saññā 'netam mama, neso'ha-masmi, na meso attā' ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

11. ye keci saṅkhārā atītānāgatapaccuppannā ajjhattam vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇītā vā, ye dūre santike vā; sabbe saṅkhārā 'netam mama, nesoha-masmi, na meso attā' ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

12. yam kiñci viññāṇam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā paṇītam vā, yam dūre santike vā; sabbam viññāṇam 'netam mama, neso'ha-masmi, na meso attā' ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

13. Evam passam Bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi

²³² dūre vā (Syāma-potthake)

nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim 'vimutta'-miti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthatthāyā' ti pajānātī' ti.

14. Ida-mavoca Bhagavā. Attamanā Pañcavaggiyā Bhikkhū Bhagavato bhāsitaṃ abhinandun ti. Imasmim ca pana veyyākaraṇasmim bhaññamāne Pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṃ vimuccimsū ti.

Anattalakkhaṇa-suttaṃ Niṭṭhitaṃ.

THE PROGRAM OF CHANTING TO CONSECRATE A BUDDHA-IMAGE

ANEKAJĀTI GĀTHĀ

Anekajāti-saṃsāraṃ, sandhāvissaṃ anibbisaṃ,
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
Gahakāraka diṭṭho' si, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ,
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khaya-majjhagā.²³³

²³³ Dhammapada 153-154

*[I ran through saṃsāra, with its many births,
 Searching for, but not finding, the house-builder.
 Misery is birth again and again.
 House-builder, you are seen!
 The house you shall not build again!
 Broken are your rafters, all,
 Your roof beam destroyed.
 Freedom from the saṃkhāras has the mind attained.
 To the end of cravings have I come.
 (SACRED WRITINGS, BUDDHISM, 219-220)
 saṃsāra, a round of countless existences]*

PAṬICCA-SAMUPPĀDA ANULOMA

Avijjā-paccayā saṃkhārā, saṃkhāra-paccayā viññāṇaṃ,
 viññāṇa-paccayā nāmarūpaṃ, nāmarūpa-paccayā
 salāyatanaṃ, salāyatana-paccayā phasso, phassa-paccayā
 vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ,
 upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā
 jarāmaṇaṃ soka parideva dukkha domanass'upāyāsā
 sambhavanti. Eva-metassa kevalassa dukkhandhassa
 samudayo hoti.

PAṬHAMA UDĀNA-GĀTHĀ

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;

Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhammaṃ.²³⁴

[With ignorance as condition, kammanic (=volitional) formations come to be;

With kammanic formations as condition, consciousness comes to be;

With consciousness as condition, mind-and-matter (mentality-materiality) come to be;

With mind-and-matter as condition, the six sense bases come to be;

With the six sense bases as condition, contact comes to be;

With contact as condition, felling comes to be;

With felling as condition, craving comes to be;

With craving as condition, clinging comes to be;

With clinging as condition, existence (becoming) comes to be;

With kammanic existence as condition, birth comes to be;

With birth as condition, ageing (decay)-and-death, sorrow, lamentation, pain, grief, and despair (excessive distress)²³⁵ come to be.

²³⁴ Udāna, 77-78

²³⁵ Upāyāso nāma ñātibyasanādīhi phuṭṭhassa
adhimattacetodukkhapabhāvito doso yeva
(Paṭisambhidāmaggaṭṭhakathā 1.

Thus there is the arising of this whole mass of suffering.

*When the truths become manifest
To the ardent meditating brahmin,
Then all doubts vanish since he understands
How each factor arising has its cause.*

(The Udāna, 12)

PAṬICA-SAMUPPĀDA PAṬILOMA

Avijjāya tveva asesavirāganirodhā saṅkhāra-nirodgo,
saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā
nāmarūpa-nirodho, nāmarūpa-nirodhā salāyatana-nirodho,
salāyatana-nirodhā phassa-nirodho, phassa-nirodhā
vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-
nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho,
bhava-nirodhā jāti-nirodho, jāti-nirodhā jarāmaraṇaṃ soka
parideva dukkha domanassupāyāsā nirujjhanti. Eva-
metassa kevalassa dukkhandhassa nirodho hoti.

137) *Upāyāsa* means despair, excessive distress, or the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

DUTIYA UDĀNA-GĀTHĀ

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;
 Athassa kaṅkhā vapayanti sabbā,
 Yato khayam paccayānam avedi.²³⁶

[Only by the cessation of ignorance, kammanic formations cease; by the cessation of kammanic formations, consciousness ceases; by the cessation of consciousness, mind-and-matter cease; by the cessation of mind-and-matter, the six sense-bases cease; by the cessation of the six sense-bases, contact ceases; by the cessation of contact, feeling ceases; by the cessation of feeling, craving ceases; by the cessation of craving, clinging ceases; by the cessation of clinging, existence (becoming) ceases; by the cessation of kammanic existence (becoming), birth ceases; by the cessation of birth, ageing-and-death, sorrow, lamentation, pain, grief and despair (excessive distress) cease. Thus this whole mass of suffering ceases.]

*When the truths become manifest
 To the ardent meditating brahmin,*

²³⁶ Udāna, 78

*Then all doubts vanish since he has known
The ending of conditions for arising.*
(The Udāna, 13)

PATICCA-SAMUPPĀDA ANULOMA-PATILOMA

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇam,
viññāṇa-paccayā nāmarūpaṃ, nāmarūpa-paccayā
saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā
vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ,
upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā
jarāmaraṇaṃ soka parideva dukkha domanassupāyāsā
sambhavanti. Eva-metassa kevalassa dukkhandhassa
samudayo hoti.

Avijjāya tveva asesavirāganirodhā saṅkhāra-nirodgo,
saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā
nāmarūpa-nirodho, nāmarūpa-nirodhā saḷāyatana-nirodho,
saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā
vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-
nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho,
bhava-nirodhā jāti-nirodho, jāti-nirodhā jarāmaraṇaṃ soka
parideva dukkha domanassupāyāsā nirujjhanti. Eva-
metassa kevalassa dukkhandhassa nirodho hoti.

TATIYA UDĀNA-GĀTHĀ

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;
 Vidhūpayam tiṭṭhati mārasenam,
 Sūriyo'va obhāsaya-mantalikkham.²³⁷

*[When the truths become manifest
 To the ardent meditating brahmin,
 Scattering Māra's army, he stands
 As does the sun illumining the sky.
 (The Udāna, 13)]*

PATṬHĀNA PACCAYUDDESA

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo,
 anantarapaccayo, samanantarapaccayo, saha-jātapaccayo,
 aññamaññapaccayo, nissayapaccayo, upanissayapaccayo,
 purejātapaccayo, pacchājāta-paccayo, āsevanapaccayo,
 kamma-paccayo, vipāka-paccayo, āhāra-paccayo,
 indriya-paccayo, jhāna-paccayo, magga-paccayo,
 sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo,
 natthi-paccayo, vigata-paccayo, avigata-paccayo'ti.

²³⁷ Udāna 79

JAYAMAṄGALA, PATTHANĀ GĀTHĀS

Jayanto bodhiyā mūle, Sakyānam nandivaddhano,
 Eva-meva jayo hotu, jayassu jayamaṅgale.
 Aparājita-pallaṅke, sīse puthuvi-pukkhale,
 Abhiseke sabbabuddhānam, aggappatto pamodati.
 Sunakkhattam sumāṅgalam, suppabhātam suhuttāham,
 Sukhaṇo sumuhutto ca, suyittāham brahmacārisu.
 Padakkhiṇam kāyakammaṁ,
 vācāmmaṁ padakkhiṇam,
 Padakkhiṇam manokammaṁ, paṇidhi te padakkhiṇe.
 Padakkhiṇāni katvāna, labhanta'tthe padakkhiṇe,
 Te atthaladdhā sukhitā, virūḷhā Buddha-sāsane,
 Arogā sukhitā hotha, saha sabbehi ñātibhi.

OVĀDA-PĀTIMOKKHA GĀTHĀS²³⁸

1. Khantī paramaṁ tapo titikkhā,
 Nibbānam paramaṁ vadanti Buddhā,
 Na hi pabbajito parūpaghātī,
 Na samaṇo hoti paraṁ viheṭṭhayanto.
2. Sabbapāpassa akaraṇam, kusalassa upasampadā,
 Sacitta-pariyodapanam, etaṁ Buddhāna Sāsanam.

²³⁸ D- Mahāvagga, 42 & Dhammapada, 184, 143 & 185

3. Anūpavādo anūpaghāto, pātimokkhe ca saṁvaro,
Mattaññutā ca bhattasmim, pantañ ca sayanāsanam,
Adhicitte ca āyogo, etaṁ Buddhāna Sāsanam.

- [1. *Forbearing patience is the highest austerity.
Nibbāna is supreme, so say the Buddhas.
He, truly, is not a recluse who harms another.
Nor is he an ascetic who hurts others.*
2. *Not doing any evil, cultivating good,
Purifying one's mind.— This is the Teaching of
the Buddhas.*
3. *Not insulting, not harming, restraint according to
rule,
Moderation in food, seclusion of dwelling,
Intent on higher thoughts,— This is the teaching of
the Buddhas.]*

* * * * *

CHAPTER XV

THE PROGRAM OF NOVICE ORDINATION

The Program of Novice Ordination consists of three stages:

1. *Kesacchedana*, shaving off head hair,
2. *Kāsāyacchādana*, wearing of robes, and
3. *Saraṇadāna*, giving of Three Refuges.

[*Kesacchedanam kāsāyacchādanam saraṇadānan ti hi imāni tīni karonto "Pabbājetī"ti vuccati.*
(Sāratthadīpanī Tīkā, Vol. 3, 201)]

First, a man who wants to enter into the state of a novice shaves or cuts off his hair. He, indeed, has to accept the shaving off hair from a teacher. While the teacher is shaving off his hair, he should teach the would-be novice the way of meditation of *Tacapañcaka*, five constituents ending with *Taca*: (1) *Kesa*, head hair, (2) *lomā*, body hair, (3) *nakhā*, nails, (4) *dantā*, teeth, and (5) *taco*, skin. By reflecting on this meditation, even in the tonsure-fall, the would-be novice could win Arahantship.

Second, after having shaved off his hair, according to Vinaya Rules, he hands robes to the teacher, asks for the

robes from the teacher, and wears them. Even though he has worn the robes, he hasn't become a novice yet.

Finally, he requests for ordination and takes the Three Refuges from the teacher, monk. A man who has taken the Refuges becomes a true novice.

Here are the detailed steps in the second and third stages of the NOVICE ORDINATION CEREMONY:²³⁹

1. Handing Robes to the Teacher,
2. Asking for the Robes from the Teacher,
3. Requesting Novice Ordination,
4. Requesting the Ten Novice-Precepts with the Three Refuges,
5. Paying Homage to the Buddha,
6. Taking the Three Refuges,
7. Ten Precepts of a Novice, and
8. Requesting to be the Preceptor.

Handing Robes to the Teacher

*Sakala-vaṭṭa-dukkha-nissaraṇa-nibbānassa
sacchikaraṇatthāya imaṃ kāsāvaṃ gahetvā pabbājetha
maṃ bhante anukampaṃ upādāya.* (Three times)

²³⁹ By Venerable U Silānanda

Venerable Sir, may you be pleased to take these robes from me and out of compassion for me, initiate me as a novice so that I may attain Nibbāna which is freedom from all suffering in the round of rebirths. (Three times)

Asking for the Robes from the Teacher

*Sakala-vaṭṭa-dukkha-nissaraṇa-nibbānassa
sacchikaraṇatthāya etaṃ kāsāvaṃ datvā pabbājetha maṃ
bhante anukampaṃ upādāya.* (Three times)

Venerable Sir, may you be pleased to give me these robes and out of compassion for me, initiate me as a novice so that I may attain Nibbāna which is freedom from all suffering in the round of rebirths. (Three times)

["*Sabbadukkha-nissaraṇatthāya imaṃ kāsāvaṃ
gahetvā" ti vā "taṃ kāsāvaṃ datvā" ti vā
vatvā "pabbajetha maṃ bhante anukampaṃ upādāyā" ti
evaṃ yācanapubbakaṃ cīvaram
paṭicchādeti.* (Vimativinodanī Tīkā, vol. 2, 95)]

Requesting Novice Ordination

*Bhante, saṃsāra-vaṭṭadukkhato mocanatthāya
pabbajjāṃ yācāmi.*

Dutiyam pi, bhante, saṃsāra-vaṭṭadukkhato mocana-tthāya pabbajjam yācāmi.

Tatīyaṃ pi, bhante, saṃsāra-vaṭṭadukkhato mocana-tthāya pabbajjam yācāmi.

Venerable Sir, I request novice ordination so that I may become free from suffering in the round of rebirths.

For the second time, Venerable Sir, I request novice ordination so that I may become' free from suffering in the round of rebirths.

For the third time, Venerable Sir, I request novice ordination so that I become free from suffering in the round of rebirths.

Requesting the Ten Novice-Precepts with the Three Refuges

Ahaṃ bhante tisaraṇena saha dasa-sāmaṇera-pabbajja-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

Dutiyam pi ahaṃ bhante tisaraṇena saha dasa-sāmaṇera-pabbajja-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

Tatīyam pi bhante tisaraṇena saha dasa-sāmaṇera-pabbajja-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ dettha me bhante.

Venerable Sir, I request the Ten Novice-Precepts together with the Three Refuges. Out of compassion for me, please give me (the Three Refuges and) the Ten Novice-Precepts.

For the second time, Venerable Sir, I request the Ten Novice-Precepts together with the Three Refuges. Out of compassion for me, please give me (the Three Refuges and) the Ten Novice-Precepts.

For the third time, Venerable Sir, I request the Ten Novice-Precepts together with the Three Refuges. Out of compassion for me, please give me (the Three Refuges and) the Ten Novice-Precepts.

Paying Homage to the Buddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa!

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

Taking the Three Refuges

Buddham saraṇam gacchāmi.

Dhammam saraṇam gacchāmi.

Samgham saraṇam gacchāmi.

Dutiyam pi Buddham saraṇam gacchāmi.

Dutiyam pi Dhammam saraṇam gacchāmi.

Dutiyam pi Samgham saraṇam gacchāmi.

Tatiyam pi Buddham saraṇam gacchāmi.

Tatiyam pi Dhammam saraṇam gacchāmi.

Tatiyam pi Samgham saraṇam gacchāmi.

I take the Buddha as my refuge.

I take the Dhamma as my refuge.

I take the Sangha as my refuge.

For the second time, I take the Buddha as my refuge.

For the second, I take the Dhamma as my refuge.

For the second, I take the Sangha as my refuge.

For the third time, I take the Buddha as my refuge.

For the third time, I take the Dhamma as my refuge.

For the third time, I take the Sangha as my refuge.

Ten Precepts of a Novice

1. *Pāṇātipātā veramaṇi.*
2. *Adinnādānā veramaṇi.*
3. *Abrahmacariyā veramaṇi.*
4. *Musāvādā veramaṇi.*
5. *Surā-meraya-majja-pamādaṭṭhānā veramaṇi.*
6. *Vikālabhojanā veramaṇi.*
7. *Nacca-gīta-vāḍita-visūkadassanā veramaṇi.*
8. *Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā veramaṇi.*
9. *Uccāsayana-mahāsayanā veramaṇi.*
10. *Jātarūpa-rajata-paṭiggahaṇā veramaṇi.*

1. Abstention from killing living beings.
2. Abstention from taking what is not freely given.
3. Abstention from un-noble conduct (sexual intercourse).
4. Abstention from telling lies.
5. Abstention from intoxicants which contribute to heedlessness.
6. Abstention from eating after mid-day (until next dawn).
7. Abstention from dancing, singing, playing music, and witnessing shows or entertainments.
8. Abstention from wearing flowers, using perfumes, and cosmetics to beautify oneself.

9. Abstention from high and luxurious seats and beds.
10. Abstention from accepting gold and silver (and money).

Requesting to be the Preceptor

Upajjhāyo me bhante hohi. (Three times)

Venerable Sir, may you be my preceptor. (Three times)

* * * * *

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42 [According to Dhamma-pada Commentary, this heaven, Tāvātimsā, is named because a group of 33 noble-minded men who dedicated their lives to the welfare of others were reborn here as the presiding deity, the chief of this realm, and his thirty-two assistants.]

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 accurate record of what the
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 flourishes today in Sri Lankā,

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34. Dhammapadaṭṭhakathā I
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42. Sammohavinodanī Aṭṭhakathā
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**THE BASIC TEACHINGS
OF
THERAVĀDA BUDDHISM**

**BY
U JOTĀLAÑKĀRA**

Not Doing Any Evil
Cultivating Good
Purifying One's Mind