



Living the Dhamma Today: Six Essays for Everyday Practice

Ti-Ratana Dhamma · Edition 2026-09-23.4

Study edition. See the sources and edition notes for translation credits and review status.

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1 · Reading, reflection and practice

§ living-preface-1

Six sourced essays for a multilingual, intergenerational Buddhist community. Contemporary examples are hypothetical applications, not disclosures of private personal histories or verified reports about a Ti-Ratana branch.

§ living-preface-2

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

2 · Right speech in the group chat

§ right-speech-in-the-group-chat-1

A message can be accurate and still be poorly timed. It can sound gentle and still avoid the truth. In a family chat, volunteer team or neighbourhood group, right speech becomes a practical question long before anyone calls it a spiritual practice. What are we about to place in other people's minds, and why?

§ right-speech-in-the-group-chat-2

MN 58 gives useful distinctions: whether speech is true, whether it is beneficial, how it will be received, and when it should be spoken. The discourse does not instruct us to say only what people enjoy hearing. It also does not make bluntness a virtue by itself. The work is to find a truthful, beneficial way to address the matter at an appropriate time.

§ right-speech-in-the-group-chat-3

Consider a hypothetical temple event. A wrong starting time is circulating. One response is to publicly shame the volunteer who posted it. Another is to avoid correcting it because disagreement feels uncomfortable. A more useful response supplies the verified time, identifies the official notice, and asks for the earlier message to be corrected. If the mistake reveals a recurring problem, discuss the process afterwards with the people who can change it.

§ right-speech-in-the-group-chat-4

Before forwarding a troubling claim, separate what you know from what you suspect. A screenshot may omit the date, the surrounding exchange or the source's correction. 'Someone sent this' is a description of how you received it, not evidence that it is true. If verification is unavailable, withholding a forward can be an active form of care.

§ right-speech-in-the-group-chat-5

MN 61 adds a second discipline: review action before, during and after it. That makes room for repair. If a post has harmed someone, delete or correct the false material where possible, explain the correction to the relevant audience, and acknowledge the particular harm. A vague apology for 'any misunderstanding' can leave the original impression untouched.

§ right-speech-in-the-group-chat-6

This is not a demand to monitor every syllable until conversation becomes impossible. It is an invitation to build a small pause into moments with consequences. Ask: Do I know this? Does this group need it? Am I helping resolve the issue, or recruiting an audience for my anger? Would a direct conversation work better?

§ right-speech-in-the-group-chat-7

A practical exercise: choose one message you have not yet sent. Remove the sentence that guesses another person's motive. Keep the observable issue, the necessary information and the specific request. Read the result again. Clearer speech often needs fewer accusations, not fewer facts.

§ right-speech-in-the-group-chat-8

These examples are new editorial applications, not scenes from the ancient discourses. The linked complete readings let you check the foundations and notice where contemporary interpretation begins.

MN58 · complete reading: </texts/mn58/sc-2026-09-23>

MN61 · complete reading: </texts/mn61/sc-2026-09-23>

3 · Sources and editorial note

§ right-speech-in-the-group-chat-sources-1

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ right-speech-in-the-group-chat-sources-2

MN58 · complete reading: </texts/mn58/sc-2026-09-23>

§ right-speech-in-the-group-chat-sources-3

MN61 · complete reading: </texts/mn61/sc-2026-09-23>

MN58 · complete reading: </texts/mn58/sc-2026-09-23>

MN61 · complete reading: </texts/mn61/sc-2026-09-23>

4 · Compassion can include a boundary

§ compassion-with-boundaries-1

Goodwill does not require saying yes to every request. A person can sincerely wish another well and still decline an unreasonable demand, report harmful conduct or leave a situation that is unsafe. The question is whether a boundary protects conditions for well-being, or becomes a way to punish and humiliate.

§ compassion-with-boundaries-2

The Sedaka discourse, SN 47.19, links care for oneself and care for others. Its acrobatic image is not an invitation to become solely responsible for another person's balance. It directs attention to the qualities through which mutual protection becomes possible. Read it alongside the Mettā Sutta's broad wish for the welfare of beings.

§ compassion-with-boundaries-3

Anālayo's article on equanimity distinguishes several Buddhist uses of the term and connects mindfulness with concern for others. Equanimity should therefore not be reduced to emotional indifference. His discussion of wise acceptance likewise gives a reason to distinguish acknowledging present circumstances from endorsing everything that produced them. These are scholarly interpretations; our practical examples below are editorial applications.

§ compassion-with-boundaries-4

Imagine a volunteer who is repeatedly asked to cover a role at the last minute. An unlimited yes may conceal a growing resentment and make the arrangement unreliable. A clear response could be: 'I can cover this Saturday. For later weeks, we need a rota and a backup person.' That sentence keeps the immediate need visible while addressing the conditions that cause it.

§ compassion-with-boundaries-5

A boundary is usually easier to understand when it states an action within your control. 'You must become considerate' is a wish about another person. 'I will confirm only the shifts I can actually attend' is a commitment about your conduct. Specificity reduces the temptation to turn a disagreement into a judgement of someone's entire character.

§ compassion-with-boundaries-6

Compassion also includes the people affected by a harmful pattern. Asking them to forgive quickly so that the group can feel peaceful may preserve the appearance of harmony at their expense. Listening, investigating and changing access or responsibilities can be expressions of care. A spiritual phrase should not close a conversation that needs to happen.

§ compassion-with-boundaries-7

For reflection: name one responsibility you can fulfil, one you cannot honestly promise, and one conversation that could make the arrangement fairer. Practise stating all three without an insult. You do not have to stop caring in order to become clearer.

§ compassion-with-boundaries-8

This article concerns everyday ethical reflection. It does not determine the facts of a particular dispute or replace appropriate safeguarding arrangements.

Anālayo, Bhikkhu (2021). Relating Equanimity to Mindfulness. *Mindfulness* 12, 2635–2644.: <https://doi.org/10.1007/s12671-021-01671-z>

Anālayo, Bhikkhu (2022; online 2021). Monitoring and Acceptance: Key Dimensions in Establishing Mindfulness. *Mindfulness* 13, 1901–1906.: <https://doi.org/10.1007/s12671-021-01770-x>

SN47.19 · complete reading: /texts/sn47.19/sc-2026-09-23

KP9 · complete reading: /texts/kp9/sc-2026-09-23

5 · Sources and editorial note

§ compassion-with-boundaries-sources-1

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ compassion-with-boundaries-sources-2

Anālayo, Bhikkhu (2021). Relating Equanimity to Mindfulness. *Mindfulness* 12, 2635–2644.:
<https://doi.org/10.1007/s12671-021-01671-z>

§ compassion-with-boundaries-sources-3

Anālayo, Bhikkhu (2022; online 2021). Monitoring and Acceptance: Key Dimensions in Establishing Mindfulness. *Mindfulness* 13, 1901–1906.: <https://doi.org/10.1007/s12671-021-01770-x>

§ compassion-with-boundaries-sources-4

SN47.19 · complete reading: /texts/sn47.19/sc-2026-09-23

§ compassion-with-boundaries-sources-5

KP9 · complete reading: /texts/kp9/sc-2026-09-23

Anālayo, Bhikkhu (2021). Relating Equanimity to Mindfulness. *Mindfulness* 12, 2635–2644.: <https://doi.org/10.1007/s12671-021-01671-z>

Anālayo, Bhikkhu (2022; online 2021). Monitoring and Acceptance: Key Dimensions in Establishing Mindfulness. *Mindfulness* 13, 1901–1906.:
<https://doi.org/10.1007/s12671-021-01770-x>

SN47.19 · complete reading: /texts/sn47.19/sc-2026-09-23

KP9 · complete reading: /texts/kp9/sc-2026-09-23

6 · A kinder way to learn from mistakes

§ a-kinder-way-to-learn-1

There is a difference between taking a mistake seriously and making it your identity. 'I gave someone the wrong information' can lead to a correction. 'I am hopeless' supplies no comparable next step. Buddhist reflection asks us to examine intention and consequences; it need not become an elaborate method for insulting ourselves.

§ a-kinder-way-to-learn-2

In MN 61, Rāhula is taught to review actions and acknowledge harmful ones. The structure is practical: recognise what an action does, disclose or correct what requires attention, and restrain repetition. A useful review therefore ends with something more specific than shame. It helps identify what to do differently.

§ a-kinder-way-to-learn-3

A 2016 cross-sectional study by López, Sanderman and Schroevers examined mindfulness, self-compassion and affect in 1,736 Dutch community adults. Associations depended partly on the measured facets, and the design could not establish causal direction. It is evidence about measured psychological relationships, not experimental proof of every Buddhist claim.

§ a-kinder-way-to-learn-4

Schutte and Malouff's 2025 meta-analysis combined 41 samples with 8,235 participants and found a positive association between mindfulness and self-compassion. Its correlational, largely self-report evidence does not show that one simply causes the other. These limits matter: research can inform an approach without turning a helpful practice into a universal promise.

§ a-kinder-way-to-learn-5

For a student, worker or volunteer, a simple review can use four questions. What actually happened? Who was affected? What repair is possible? What condition can I change before the next attempt? An unclear instruction, a rushed handover or an inaccessible format may be part of the answer. Looking at conditions does not cancel responsibility; it makes prevention more realistic.

§ a-kinder-way-to-learn-6

Suppose you missed an important email. You can apologise and act on it. You can also create a single place for incoming tasks instead of relying on memory across several apps. Repeating 'I should be better' is less useful than changing how the next message will reach you. This is a practical example, not a research finding or a diagnosis.

§ a-kinder-way-to-learn-7

A kind review still permits disappointment. It does not require announcing that everything happens for a reason or that every setback is secretly beneficial. Sometimes something went badly and needs repair. The difference is that the person doing the repair is treated as capable of learning.

§ a-kinder-way-to-learn-8

Try one review today. Keep it brief enough to finish. End with a concrete repair or adjustment, and then return to the task in front of you. The aim is responsible learning, not a perfect emotional response to imperfection.

López, Angélica; Sanderman, Robbert; Schroevers, Maya J. (2016). Mindfulness and Self-compassion as Unique and Common Predictors of Affect in the General Population. *Mindfulness* 7, 1289–1296.: <https://doi.org/10.1007/s12671-016-0568-y>

Schutte, Nicola; Malouff, John (2025). The Link between Mindfulness and Self-Compassion: A Meta-Analysis. *International Journal of Applied Positive Psychology* 10, 34.: <https://doi.org/10.1007/s41042-025-00228-y>

MN61 · complete reading: /texts/mn61/sc-2026-09-23

7 · Sources and editorial note

§ a-kinder-way-to-learn-sources-1

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ a-kinder-way-to-learn-sources-2

López, Angélica; Sanderman, Robbert; Schroevers, Maya J. (2016). Mindfulness and Self-compassion as Unique and Common Predictors of Affect in the General Population. *Mindfulness* 7, 1289–1296.: <https://doi.org/10.1007/s12671-016-0568-y>

§ a-kinder-way-to-learn-sources-3

Schutte, Nicola; Malouff, John (2025). The Link between Mindfulness and Self-Compassion: A Meta-Analysis. *International Journal of Applied Positive Psychology* 10, 34.: <https://doi.org/10.1007/s41042-025-00228-y>

§ a-kinder-way-to-learn-sources-4

MN61 · complete reading: /texts/mn61/sc-2026-09-23

López, Angélica; Sanderman, Robbert; Schroevers, Maya J. (2016). Mindfulness and Self-compassion as Unique and Common Predictors of Affect in the General Population. *Mindfulness* 7, 1289–1296.: <https://doi.org/10.1007/s12671-016-0568-y>

Schutte, Nicola; Malouff, John (2025). The Link between Mindfulness and Self-Compassion: A Meta-Analysis. *International Journal of Applied Positive Psychology* 10, 34.: <https://doi.org/10.1007/s41042-025-00228-y>

MN61 · complete reading: /texts/mn61/sc-2026-09-23

8 · The ordinary work of a Buddhist community

§ temple-service-is-practice-1

A community becomes possible through work that rarely appears on a stage: cleaning a room, preparing a clear notice, carrying chairs, checking a recording's permissions, helping an elder find a seat, and explaining the programme to a newcomer. Calling this work Dhamma practice should make its ethics more visible, not make its workers easier to overlook.

§ temple-service-is-practice-2

In 2023, Donna Lynn Brown argued for a broader account of Buddhist social engagement than influential scholarly definitions had allowed. Christopher Queen's article in the same journal revisited how engaged Buddhism has been represented. Their discussion is useful because the category itself needs examination: publicly recognised activism is not the only place to look for Buddhist relationships with society. The journal articles express their authors' arguments, not one uncontested definition.

§ temple-service-is-practice-3

The present article offers a practical inference for a Malaysian Buddhist setting. Before ranking visible and invisible service, ask what helps the community act with less harm and greater care. Good financial records, readable materials and accessible participation are not spiritually inferior merely because they look administrative. At the same time, efficient administration alone does not establish wisdom or justify every institutional decision.

§ temple-service-is-practice-4

DN 31 presents a network of reciprocal responsibilities in household life. Its historical forms should not be mechanically mapped onto every modern relationship. Its attention to mutual obligations can nevertheless prompt useful questions: what do organisers owe volunteers, what do teachers owe learners, and what information does a donor reasonably need?

§ temple-service-is-practice-5

A service culture becomes fragile when every problem is solved by the same person staying later. A rota, a clear handover and permission to decline a task can be conditions for sustained generosity. They also allow more people to participate without pretending that everyone has the same time, energy, language or mobility.

§ temple-service-is-practice-6

Credit matters. So does consent. A photograph that demonstrates an event's success may expose someone who did not agree to be featured. A talk recording may contain a private question that should not travel with the public teaching. Dhamma propagation is strengthened when the means of publication reflect the care the publication teaches.

§ temple-service-is-practice-7

For a team discussion, choose one ordinary process: welcoming visitors, closing a room, captioning a talk or publishing a timetable. Identify who uses it, who currently bears the burden, and one small change that would make it clearer and kinder. Review the result after a real event rather than declaring success from a plan alone.

§ temple-service-is-practice-8

The examples here are proposals for reflection. They are not reports of verified conditions at any particular Ti-Ratana branch.

Brown, Donna Lynn (2023). Beyond Queen and King: Democratizing 'Engaged Buddhism'. Journal of Buddhist Ethics 30.: <https://blogs.dickinson.edu/buddhistethics/2023/02/02/democratizing-engaged-buddhism/>

Queen, Christopher (2023). Engaged Buddhism at Sixty-Five: Nuancing The Consensus. Journal of Buddhist Ethics 30.: <https://blogs.dickinson.edu/buddhistethics/2023/03/13/engaged-buddhism-at-sixty-five/>

DN31 · complete reading: /texts/dn31/sc-2026-09-23

SN47.19 · complete reading: /texts/sn47.19/sc-2026-09-23

9 · Sources and editorial note

§ temple-service-is-practice-sources-1

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ temple-service-is-practice-sources-2

Brown, Donna Lynn (2023). Beyond Queen and King: Democratizing 'Engaged Buddhism'. Journal of Buddhist Ethics 30.: <https://blogs.dickinson.edu/buddhistethics/2023/02/02/democratizing-engaged-buddhism/>

§ temple-service-is-practice-sources-3

Queen, Christopher (2023). Engaged Buddhism at Sixty-Five: Nuancing The Consensus. Journal of Buddhist Ethics 30.: <https://blogs.dickinson.edu/buddhistethics/2023/03/13/engaged-buddhism-at-sixty-five/>

§ temple-service-is-practice-sources-4

DN31 · complete reading: /texts/dn31/sc-2026-09-23

§ temple-service-is-practice-sources-5

SN47.19 · complete reading: /texts/sn47.19/sc-2026-09-23

Brown, Donna Lynn (2023). Beyond Queen and King: Democratizing 'Engaged Buddhism'. Journal of Buddhist Ethics 30.: <https://blogs.dickinson.edu/buddhistethics/2023/02/02/democratizing-engaged-buddhism/>

Queen, Christopher (2023). Engaged Buddhism at Sixty-Five: Nuancing The Consensus. Journal of Buddhist Ethics 30.: <https://blogs.dickinson.edu/buddhistethics/2023/03/13/engaged-buddhism-at-sixty-five/>

DN31 · complete reading: /texts/dn31/sc-2026-09-23

SN47.19 · complete reading: /texts/sn47.19/sc-2026-09-23

IO · Reading Dhamma in an age of AI

§ buddhist-reading-in-an-age-of-ai-1

A fluent answer can still contain a false quotation. A convincing Sanskrit line can still be invented. When AI helps with Buddhist publication, the important question is not whether the result sounds serene. It is whether the source exists, whether the rights permit its use, and whether a competent reader can check the meaning.

§ buddhist-reading-in-an-age-of-ai-2

Two 2026 papers provide different perspectives. Fangyan Miao proposes a compassion-centred approach to human–robot interaction, using Guanyin as an ethical exemplar. Jian-Nor Shih applies a Consciousness-Only framework to how people project characteristics onto AI companions. These are conceptual arguments. They do not establish that a model has realised compassion, possesses awakening or should replace a teacher.

§ buddhist-reading-in-an-age-of-ai-3

For a Dhamma library, useful tasks include finding candidate sources, arranging verified text, identifying missing metadata and drafting questions for reviewers. The same system should not be allowed to invent a missing ancient witness and then certify its own invention. A source gap is information. Filling it with convincing language destroys that information.

§ buddhist-reading-in-an-age-of-ai-4

The Kālāma discourse is sometimes turned into permission to believe whatever feels right. Its argument is more demanding: examine qualities and consequences, including how greed, hatred and delusion affect conduct. In this setting, a practical application is to test a claim against a source and ask what happens if people act on it. That does not mean a short personal experiment can settle every historical or philological question.

§ buddhist-reading-in-an-age-of-ai-5

A reader can use a simple chain of checks. Find the quotation in a named edition. Check the translator and the surrounding passage. Notice whether an introduction is being mistaken for scripture. If two language columns differ, do not assume the unfamiliar one must confirm the familiar one. Ask whether the columns represent the same recension, a different witness, or an editor's new rendering.

§ buddhist-reading-in-an-age-of-ai-6

A publication should give readers enough information to check its claims: attributable sources, faithful quotations, correction records and the review status of new translations. The source readers linked here let you examine the basis of each explanation.

§ buddhist-reading-in-an-age-of-ai-7

For practice, take one attractive quotation from social media. Search for the exact wording, then for its claimed discourse. If you cannot locate it, describe it as an unattributed saying rather than putting quotation marks around the Buddha's name. Resisting a beautiful false attribution is a small act of right speech.

§ buddhist-reading-in-an-age-of-ai-8

Technology can make a library easier to reach. It cannot remove the need for humility about what has actually been established.

Miao, Fangyan (2026). The anthropomorphization of AI and the concept of Buddhist compassion in human-machine interaction. *Frontiers in Psychology* 16:1583565. Published 14 January 2026; volume labelled 2025.: <https://doi.org/10.3389/fpsyg.2025.1583565>

Shih, Jian-Nor (2026). The imaginary nature of human-AI relationships: a perspective integrating Buddhist psychology and the psychology of anthropomorphism. *Frontiers in Psychology* 17:1904676. Published 24 August 2026.: <https://doi.org/10.3389/fpsyg.2026.1904676>

AN3.65 · complete reading: /texts/an3.65/sc-2026-09-23

MN58 · complete reading: /texts/mn58/sc-2026-09-23

11 · Sources and editorial note

§ buddhist-reading-in-an-age-of-ai-sources-1

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ buddhist-reading-in-an-age-of-ai-sources-2

Miao, Fangyan (2026). The anthropomorphization of AI and the concept of Buddhist compassion in human-machine interaction. *Frontiers in Psychology* 16:1583565. Published 14 January 2026; volume labelled 2025.: <https://doi.org/10.3389/fpsyg.2025.1583565>

§ buddhist-reading-in-an-age-of-ai-sources-3

Shih, Jian-Nor (2026). The imaginary nature of human-AI relationships: a perspective integrating Buddhist psychology and the psychology of anthropomorphism. *Frontiers in Psychology* 17:1904676. Published 24 August 2026.: <https://doi.org/10.3389/fpsyg.2026.1904676>

§ buddhist-reading-in-an-age-of-ai-sources-4

AN3.65 · complete reading: </texts/an3.65/sc-2026-09-23>

§ buddhist-reading-in-an-age-of-ai-sources-5

MN58 · complete reading: </texts/mn58/sc-2026-09-23>

Miao, Fangyan (2026). The anthropomorphization of AI and the concept of Buddhist compassion in human-machine interaction. *Frontiers in Psychology* 16:1583565. Published 14 January 2026; volume labelled 2025.: <https://doi.org/10.3389/fpsyg.2025.1583565>

Shih, Jian-Nor (2026). The imaginary nature of human-AI relationships: a perspective integrating Buddhist psychology and the psychology of anthropomorphism. *Frontiers in Psychology* 17:1904676. Published 24 August 2026.: <https://doi.org/10.3389/fpsyg.2026.1904676>

AN3.65 · complete reading: </texts/an3.65/sc-2026-09-23>

MN58 · complete reading: </texts/mn58/sc-2026-09-23>

12 · Many languages, one careful reading

§ many-languages-one-careful-reading-1

In a multilingual Buddhist community, a person may chant in one language, discuss the meaning in another and think about a difficult idea in a third. That movement can enrich learning. It can also conceal differences when a publication assumes that every word on one side of a page has an exact equivalent on the other.

§ many-languages-one-careful-reading-2

Pāli and Sanskrit are different languages. Traditional and Simplified Chinese are script conventions, while pinyin represents Mandarin pronunciation. A Classical Chinese Buddhist translation is not automatically a modern Mandarin paraphrase. Bahasa Malaysia and Indonesian are closely related but should not be relabelled as if an editor had independently prepared both. Clear labels help readers ask the right questions.

§ many-languages-one-careful-reading-3

Anālayo's study of dependent arising and interdependence cautions against treating a broad sense of interconnectedness as identical to the specific Buddhist analysis. The distinction illustrates a wider editorial problem: a familiar modern word can make a difficult teaching sound understood before its particular meaning has been examined. SN 12.2 gives the reader a primary source against which to test a summary.

§ many-languages-one-careful-reading-4

His later discussion of dimensions of mindfulness likewise situates mindfulness within a range of functions and within the path. We should therefore be careful when translating sati as though one fashionable English phrase exhausted its meaning. A helpful glossary records the choice made by this edition and points to context; it does not announce that all other translators must be wrong.

§ many-languages-one-careful-reading-5

Parallel reading works best with meaningful units. A verse can stand beside its translation even when one language needs more words. Forcing both columns into equal line lengths may hide a qualification or encourage an omission. A blank cell should say that a layer is unavailable. It should not be filled with a different mantra because the page looks more complete that way.

§ many-languages-one-careful-reading-6

Pinyin offers access, especially for readers who recognise spoken Mandarin more readily than characters. But automatic readings can mis-handle polyphonic characters, Buddhist names and Chinese transcriptions of Indic sounds. It is a useful provisional aid, not a substitute for pronunciation review or a teacher's explanation. The generated pinyin on this site carries that limitation beside the control.

§ many-languages-one-careful-reading-7

For a reading group, select one short passage. Read the supplied original and one attributed translation. Ask each person which word needs explanation; write down the source's reference before discussing possible interpretations. If the group creates a new Malay or Chinese rendering, retain it as a named, dated draft until it has been checked. Corrections are part of care, not an embarrassment to conceal.

§ many-languages-one-careful-reading-8

A multilingual library serves readers best when its missing layers are as honestly described as its available ones. That honesty makes future translation work possible on a dependable foundation.

Anālayo, Bhikkhu (2021; online 2020). Dependent Arising and Interdependence. Mindfulness 12, 1094–1102.: <https://doi.org/10.1007/s12671-020-01544-x>

Anālayo, Bhikkhu (2024; online 2023). Early Buddhist Meditation, Part 5: Dimensions of Mindfulness. Mindfulness 15, 1252–1255.: <https://doi.org/10.1007/s12671-023-02274-6>

SN12.2 · complete reading: /texts/sn12.2/sc-2026-09-23

KP9 · complete reading: /texts/kp9/sc-2026-09-23

13 · Sources and editorial note

§ many-languages-one-careful-reading-sources-1

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

§ many-languages-one-careful-reading-sources-2

Anālayo, Bhikkhu (2021; online 2020). Dependent Arising and Interdependence. *Mindfulness* 12, 1094–1102.: <https://doi.org/10.1007/s12671-020-01544-x>

§ many-languages-one-careful-reading-sources-3

Anālayo, Bhikkhu (2024; online 2023). Early Buddhist Meditation, Part 5: Dimensions of Mindfulness. *Mindfulness* 15, 1252–1255.: <https://doi.org/10.1007/s12671-023-02274-6>

§ many-languages-one-careful-reading-sources-4

SN12.2 · complete reading: /texts/sn12.2/sc-2026-09-23

§ many-languages-one-careful-reading-sources-5

KP9 · complete reading: /texts/kp9/sc-2026-09-23

Anālayo, Bhikkhu (2021; online 2020). Dependent Arising and Interdependence. *Mindfulness* 12, 1094–1102.: <https://doi.org/10.1007/s12671-020-01544-x>

Anālayo, Bhikkhu (2024; online 2023). Early Buddhist Meditation, Part 5: Dimensions of Mindfulness. *Mindfulness* 15, 1252–1255.: <https://doi.org/10.1007/s12671-023-02274-6>

SN12.2 · complete reading: /texts/sn12.2/sc-2026-09-23

KP9 · complete reading: /texts/kp9/sc-2026-09-23