



Pāli Recitation Sourcebook: 24 Canonical Readings

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

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1 · Scope and how to use this sourcebook

§ paritta-scope-1

English

A defined selection of 24 canonical readings commonly associated with recitation, protection, contemplation and training. This is not a claim that every Buddhist community chants the same set or that all texts are complete service sequences. The first nine readings reproduce the complete supplied Khuddakapāṭha collection.

§ paritta-scope-2

English

The longer readings are full source files. Inherited shortened repetitions have not been expanded. This sourcebook is therefore a study reference for a future reviewed liturgical edition, not a fully expanded four-language chanting book. Bahasa Malaysia and Chinese translations are not silently generated into the source columns.

§ paritta-scope-3

English

Discourses that describe healing or protection are reproduced as religious texts, not clinical promises. A source's benefits and narrative setting are preserved; they are not claims of independently established medical efficacy.

2 · KPI: The Three Refuges

Source: <https://suttacentral.net/kp1/en/sujato>

§ kp1:0

English

Basic Passages 1

The Three Refuges

Pāli

Khuddakapāṭha 1

Saraṇattaya

§ kp1:1

English

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Pāli

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

§ kp1:2

English

I take refuge in the Buddha,
I take refuge in the Teaching,
I take refuge in the Saṅgha.

Pāli

Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi.

§ kp1:3

English

For the second time I take refuge in the Buddha,
for the second time I take refuge in the Teaching,
for the second time I take refuge in the Saṅgha.

Pāli

Dutiyampi buddhaṃ saraṇaṃ gacchāmi,
Dutiyampi dhammaṃ saraṇaṃ gacchāmi,
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

§ kp1:4

English

For the third time I take refuge in the Buddha,
for the third time I take refuge in the Teaching,
for the third time I take refuge in the Saṅgha.

Pāli

Tatiyampi buddhaṃ saraṇaṃ gacchāmi,
Tatiyampi dhammaṃ saraṇaṃ gacchāmi,
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

§ kp1:5

Pāli

Saraṇattayaṃ.

3 · KP2: The Ten Precepts

Source: <https://suttacentral.net/kp2/en/sujato>

§ kp2:0

English

Basic Passages 2

The Ten Precepts

Pāli

Khuddakapāṭha 2

Dasasikkhāpada

§ kp2:1

English

I undertake the precept to refrain from killing living creatures.

Pāli

Pāṇātipātā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:2

English

I undertake the precept to refrain from stealing.

Pāli

Adinnādānā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:3

English

I undertake the precept to refrain from sexual activity.

Pāli

Abrahmacariyā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:4

English

I undertake the precept to refrain from lying.

Pāli

Musāvādā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:5

English

I undertake the precept to refrain from intoxicants of beer, wine, and liquor.

Pāli

Surāmerayamajjapamādaṭṭhānā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:6

English

I undertake the precept to refrain from food at the wrong time.

Pāli

Vikālabhojanā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:7

English

I undertake the precept to refrain from seeing shows of dancing, singing, and music.

Pāli

Naccagītavāditavisūkadassanā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:8

English

I undertake the precept to refrain from attiring and adorning myself with garlands, fragrance, and makeup.

Pāli

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:9

English

I undertake the precept to refrain from high and luxurious beds.

Pāli

Uccāsayanamahāsayanā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:10

English

I undertake the precept to refrain from receiving gold and currency.

Pāli

Jātarūparajatapaṭiggahaṇā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:11

Pāli

Dasasikkhāpadaṃ.

4 · KP3: The Thirty-Two Parts of the Body

Source: <https://suttacentral.net/kp3/en/sujato>

§ kp3:0

English

Basic Passages 3

The Thirty-Two Parts of the Body

Pāli

Khuddakapāṭha 3

Dvattimsākāra

§ kp3:1

English

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

Pāli

Atthi imasmiṃ kāye—Kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam, hadayaṃ yakanam kilomakam pihakam papphāsam, antam antaguṇam udariyam karīsam matthaluṅgam, pittaṃ semham pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttanti.

§ kp3:2

Pāli

Dvattimsākāram.

5 · KP4: The Boy's Questions

Source: <https://suttacentral.net/kp4/en/sujato>

§ kp4:0

English

Basic Passages 4 The Boy's Questions

Pāli

Khuddakapāṭha 4 Kumārapāñhā

§ kp4:1

English

What is the one?
All sentient beings are sustained by food.

Pāli

Ekaṃ nāma kiṃ?
Sabbe sattā āhāraṭṭhitikā.

§ kp4:2

English

What is the two?
Name and form.

Pāli

Dve nāma kiṃ?
Nāmañca rūpañca.

§ kp4:3

English

What is the three?
Three feelings.

Pāli

Tiṇi nāma kiṃ?
Tisso vedanā.

§ kp4:4

English

What is the four?
Four noble truths.

Pāli

Cattāri nāma kiṃ?
Cattāri ariyasaccāni.

§ kp4:5

English

What is the five?
Five grasping aggregates.

Pāli

Pañca nāma kiṃ?
Pañcupādānakkhandhā.

§ kp4:6

English

What is the six?
Six interior sense fields.

Pāli

Cha nāma kiṃ?
Cha ajjhattikāni āyatanāni.

§ kp4:7

English

What is the seven?
Seven awakening factors.

Pāli

Satta nāma kiṃ?
Satta bojjhaṅgā.

§ kp4:8

English

What is the eight?
The noble eightfold path.

Pāli

Aṭṭha nāma kiṃ?
Ariyo aṭṭhaṅgiko maggo.

§ kp4:9

English

What is the nine?
Nine abodes of sentient beings.

Pāli

Nava nāma kiṃ?
Nava sattāvāsā.

§ kp4:10

English

What is the ten?
One endowed with ten factors is called "perfected".

Pāli

Dasa nāma kiṃ?
Dasahaṅgehi samannāgato "arahā"ti vuccatīti.

§ kp4:11

Pāli

Kumārapañhā.

6 · KP5: Blessings

Source: <https://suttacentral.net/kp5/en/sujato>

§ kp5:0

English

Basic Passages 5

Blessings

Pāli

Khuddakapāṭha 5

Maṅgalasutta

§ kp5:1

English

So I have heard.

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

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

That deity addressed the Buddha in verse:

Pāli

Evam me sutam—

ekam samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.

Ekamantaṃ tṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi—

§ kp5:2

English

"Many gods and humans
have thought about blessings
desiring well-being:
declare the highest blessing."

Pāli

"Bahū devā manussā ca,
maṅgalāni acintayum;
Ākaṅkhamānā sothānaṃ,
brūhi maṅgalamuttamaṃ".

§ kp5:3

English

"Not to fraternize with fools,
but to fraternize with the wise,
and honoring those worthy of honor:
this is the highest blessing.

Pāli

"Asevanā ca bālānaṃ,
paṇḍitānaṃ ca sevanā;
Pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalamuttamaṃ.

§ kp5:4

English

Living in a suitable region,
having made merit in the past,
being rightly resolved in oneself,
this is the highest blessing.

Pāli

Patirūpadesavāso ca,
pubbe ca katapuññatā;
Attasammāpaṇidhi ca,
etaṃ maṅgalamuttamaṃ.

§ kp5:5

English

Education and a craft,
discipline and training,
and well-spoken speech:
this is the highest blessing.

Pāli

Bāhusaccañca sippañca,
vinayo ca susikkhito;
Subhāsītā ca yā vācā,
etaṃ maṅgalamuttamaṃ.

§ kp5:6

English

Caring for mother and father,
kindness to children and partners,
and unstressful work:
this is the highest blessing.

Pāli

Mātāpituupaṭṭhānaṃ,
puttadārassa saṅgaho;
Anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.

§ kp5:7

English

Giving and righteous conduct,
kindness to relatives,
blameless deeds:
this is the highest blessing.

Pāli

Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
Anavajjāni kammāni,
etaṃ maṅgalamuttamaṃ.

§ kp5:8

English

Desisting and abstaining from evil,
avoiding drinking liquor,
diligence in good qualities:
this is the highest blessing.

Pāli

Āratī viratī pāpā,
majjapānā ca saṁyamo;
Appamādo ca dhammesu,
etaṁ maṅgalamuttamaṁ.

§ kp5:9

English

Respect and placidity,
contentment and gratitude,
and timely listening to the teaching:
this is the highest blessing.

Pāli

Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā;
Kālena dhammassavanaṁ,
etaṁ maṅgalamuttamaṁ.

§ kp5:10

English

Patience, being easy to admonish,
the sight of ascetics,
and timely discussion of the teaching:
this is the highest blessing.

Pāli

Khantī ca sovacassatā,
samaṇānaṁca dassanaṁ;
Kālena dhammasākacchā,
etaṁ maṅgalamuttamaṁ.

§ kp5:11

English

Fervor and chastity
seeing the noble truths,
and realization of extinguishment:
this is the highest blessing.

Pāli

Tapo ca brahmacariyaṁ,
ariyasaccāna dassanaṁ;
Nibbānasacchikiriyā ca,
etaṁ maṅgalamuttamaṁ.

§ kp5:12

English

Though touched by worldly conditions,
their mind does not tremble;

sorrowless, stainless, secure:
this is the highest blessing.

Pāli

Phuṭṭhassa lokadhammehi,
cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.

§ kp5:13

English

Having completed these things,
undefeated everywhere;
everywhere they go in safety:
this is their highest blessing."

Pāli

Etādisāni katvāna,
Sabbattha maparājītā;
Sabbattha sotthiṃ gacchanti,
Taṃ tesaṃ maṅgalamuttamaṃ"ti.

§ kp5:14

Pāli

Maṅgalasuttaṃ.

7 · KP6: Gems

Source: <https://suttacentral.net/kp6/en/sujato>

§ kp6:0

English

Basic Passages 6

Gems

Pāli

Khuddakapāṭha 6

Ratanasutta

§ kp6:1

English

Whatever beings have gathered here,
on the ground or in the sky;
may beings all be of happy heart,
and listen carefully to what is said.

Pāli

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe;
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.

§ kp6:2

English

So pay heed, all you beings,
have love for humankind,
who day and night bring offerings;
please protect them diligently.

Pāli

Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiya pajāya;
Divā ca ratto ca haranti ye baliṃ,
Tasmā hi ne rakkhatha appamattā.

§ kp6:3

English

There's no wealth this life or the next,
no sublime gem in the heavens,
that equals the Realized One.
This sublime gem is in the Buddha:
by this truth, may you be well!

Pāli

Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi tathāgatena,
Idampi buddhe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

§ kp6:4

English

Ending, dispassion, the undying, the sublime,
attained by the Sakyan Sage immersed in samādhi;
there is nothing equal to that Dhamma.
This sublime gem is in the Dhamma:
by this truth, may you be well!

Pāli

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yadajjhagā sakyamunī samāhito;
Na tena dhammena samatthi kiñci,
Idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

§ kp6:5

English

The purity praised by the highest Buddha,
is said to be the “immersion with immediate fruit”;
no equal to that immersion is found.
This sublime gem is in the Dhamma:
by this truth, may you be well!

Pāli

Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ,
Samādhimānantarikaññaṃāhu;
Samādhinā tena samo na vijjati,
Idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

§ kp6:6

English

The eight individual persons praised by the good
are the four pairs of the Holy One’s disciples;
they are worthy of religious donations,
what’s given to them is very fruitful.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Ye puggalā aṭṭha sataṃ pasatthā,
Cattāri etāni yugāni honti;
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:7

English

Dedicated to Gotama’s dispensation,
strong-minded, free of sense desire,
they’ve attained the goal, plunged into freedom from death,
and enjoy the quenching they’ve freely gained.

This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Ye suppayuttā manasā daḥhena,
Nikkāmino gotamasāsanamhi;
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutiṃ bhuñjamānā;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:8

English

As Indra's pillar rooted in earth
is not shaken by the four winds,
I say a true person is like this,
who sees the noble truths in experience.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Yathindakhīlo pathavissito siyā,
Catubbhi vātehi asampakampiyo;
Tathūpamaṃ sappurisaṃ vadāmi,
Yo ariyasaccāni avecca passati;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:9

English

Those who fathom the noble truths
taught by the one of deep wisdom,
do not take an eighth life,
even if they are hugely negligent.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Ye ariyasaccāni vibhāvayanti,
Gambhīrapaññena sudesitāni;
Kiñcāpi te honti bhusaṃ pamattā,
Na te bhavaṃ aṭṭhamamādiyanti;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:10

English

When they attain to vision
they give up three things:
substantialist view, doubt, and any
attachment to precepts and observances.

Pāli

Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbatam vāpi yadatthi kiñci.

§ kp6:11

English

They're freed from the four places of loss,
and cannot do six things.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Catūhapāyehi ca vippamutto,
Chaccābhiṭṭhānāni abhabba kātuṃ;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:12

English

Even if they do a bad deed
by body, speech, or mind,
they are unable to conceal it;
this, it's said, is the inability of one who has seen the truth.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Kiñcāpi so kamma karoti pāpakaṃ,
Kāyena vācā uda cetasā vā;
Abhabba so tassa paṭicchadāya,
Abhabbatā diṭṭhapadassa vuttā;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:13

English

Like a tall forest tree crowned with flowers
in the first month of summer;
that's how he taught the superb Dhamma,
leading to extinguishment, the ultimate benefit.
This sublime gem is in the Buddha:
by this truth, may you be well!

Pāli

Vanappagumbe yatha phussitagge,
Gimhānamāse paṭhamasmiṃ gimhe;
Tathūpamaṃ dhammavaraṃ adesayi,
Nibbānagāmiṃ paramaṃ hitāya;
Idampi buddhe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

§ kp6:14

English

The superb, knower of the superb, giver of the superb, bringer of the superb;
taught the superb Dhamma supreme.
This sublime gem is in the Buddha:
by this truth, may you be well!

Pāli

Varo varaññū varado varāharo,
Anuttaro dhammavaram̐ adesayī;
Idampi buddhe ratanam̐ paṇītam̐,
Etena saccena suvatthi hotu.

§ kp6:15

English

The old is ended, nothing new is produced;
their minds have no desire for future rebirth.
Withered are the seeds, there's no desire for growth,
those attentive ones are extinguished like this lamp.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Pāli

Khīṇam̐ purāṇam̐ nava natthi sambhavam̐,
Virattacittāyatike bhavasmiṃ;
Te khīṇabījā avirūḥichandā,
Nibbanti dhīrā yathāyam̐ padīpo;
Idampi saṅghe ratanam̐ paṇītam̐,
Etena saccena suvatthi hotu.

§ kp6:16

English

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Buddha! May you be safe!

Pāli

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.

§ kp6:17

English

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Dhamma! May you be safe!

Pāli

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.

§ kp6:18

English

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Saṅgha! May you be safe!

Pāli

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ,
Saṅghaṃ namassāma suvatthi hotūti.

§ kp6:19

Pāli

Ratanasuttaṃ.

8 · KP7: Outside the Walls

Source: <https://suttacentral.net/kp7/en/sujato>

§ kp7:0

English

Basic Passages 7

Outside the Walls

Pāli

Khuddakapāṭha 7

Tirokuṭṭasutta

§ kp7:1

English

Outside the walls they stand and wait,
at the junctions and the crossroads.
Returning to their former homes
they wait beside the door posts.

Pāli

Tirokuṭṭesu tiṭṭhanti,
sandhisiṅghāṭakesu ca;
Dvārabāhāsu tiṭṭhanti,
āgantvāna sakaṃ gharaṃ.

§ kp7:2

English

But when lavish food and drink
of many kinds is set out,
no one remembers them at all,
because of those beings's deeds.

Pāli

Pahūte annapānamhi,
khajjabhojje upaṭṭhite;
Na tesaṃ koci sarati,
sattānaṃ kammaṇaccayā.

§ kp7:3

English

That's why those who have compassion
give to their relatives
food and drink at the right time,
that's clean, delicious, and suitable.

Pāli

Evaṃ dadanti nātīnaṃ,
ye honti anukampakā;
Suciṃ paṇītaṃ kālena,
kappiyaṃ pānabhojanaṃ.

§ kp7:4

English

“May this be for our relatives!
May our relatives be happy!”
Those ghosts who have gathered there,
the departed relatives who have come

Pāli

Idaṃ vo ñātinaṃ hotu,
sukhitā hontu ñātayo;
Te ca tattha samāgantvā,
ñātipetā samāgatā.

§ kp7:5

English

for the lavish food and drink
gratefully express appreciation:
“May our relatives live long!
For those to whom we owe this gain,

Pāli

Pahūte annapānamhi,
sakkaccaṃ anumodare;
Ciraṃ jīvantu no ñātī,
yesaṃ hetu labhāmase.

§ kp7:6

English

who have given honor to us,
it will not be fruitless for the donor.”
There is no farming there,
no cow pasture can be found;

Pāli

Amhākañca katā pūjā,
dāyakā ca anipphalā;
Na hi tattha kasī atthi,
gorakkhettha na vijjati.

§ kp7:7

English

likewise there’s no trading,
and no commerce in gold coin.
The departed, the dead in that place
live on what is given here.

Pāli

Vaṇijjā tādisī natthi,
hiraññaṇa kayākayaṃ;
Ito dinnena yāpenti,
petā kālagatā tahiṃ.

§ kp7:8

English

Just as water that rains on high
flows down to the plains,

so too what is given here
aids the departed ghosts.

Pāli

Unname udakaṃ vuṭṭhaṃ,
yathā ninnaṃ pavattati;
Evamevaṃ ito dinnāṃ,
petānaṃ upakappati.

§ kp7:9

English

Just as the rivers full
swell the ocean seas
so too what is given here
aids the departed ghosts.

Pāli

Yathā vārivahā pūrā,
paripūrenti sāgaraṃ;
Evamevaṃ ito dinnāṃ,
petānaṃ upakappati.

§ kp7:10

English

Thinking: “They gave to me, they did for me,
they were my family, friend, comrade”,
give offerings to departed kin,
remembering past deeds.

Pāli

Adāsi me akāsi me,
ñāti mittā sakhā ca me;
Petānaṃ dakkhiṇaṃ dajjā,
pubbe katamanussaraṃ.

§ kp7:11

English

For neither tears nor grief
or other lamentations
are of any use to the departed,
so long as their relatives stay like this.

Pāli

Na hi ruṇṇaṃ vā soko vā,
yā caññā paridevanā;
Na taṃ petānamatthāya,
evaṃ tiṭṭhanti ñātayo.

§ kp7:12

English

This offering that has been given,
well placed in the Saṅgha,
is for their lasting welfare,

and aids them right away.

Pāli

Ayañca kho dakkhiṇā dinnā,
saṅghamhi suppatiṭṭhitā;
Dīgharattaṃ hitāyassa,
ṭhānaso upakappati.

§ kp7:13

English

The relative's duty has now been shown:
how high honor to departed is performed,
how the mendicants can be kept strong,
and how no little merit is produced by you.

Pāli

So ñātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā;
Balañca bhikkhūnāmanuppadinnaṃ,
Tumhehi puññaṃ pasutaṃ anappakanti.

§ kp7:14

Pāli

Tirokuṭṭasuttaṃ.

9 · KP8: A Treasure Trove

Source: <https://suttacentral.net/kp8/en/sujato>

§ kp8:0

English

Basic Passages 8

A Treasure Trove

Pāli

Khuddakapāṭha 8

Nidhikaṇḍasutta

§ kp8:1

English

A person stores away their savings
in a deep trove by the water's edge:
"When need arises
it will be there to help

Pāli

Nidhiṃ nidheti puriso,
gambhīre odakantike;
Atthe kicce samuppanne,
atthāya me bhavissati.

§ kp8:2

English

free me from rulers if I am slandered,
or from bandits if harassed,
or to release me from debt,
or in case of famine or losses."
What the world calls savings
get stored away for such reasons.

Pāli

Rājato vā duruttassa,
corato pīḷitassa vā;
Iṇassa vā pamokkhāya,
dubbhikkhe āpadāsu vā;
Etadatthāya lokasmiṃ,
nidhi nāma nidhīyati.

§ kp8:3

English

But no matter how well stored away they are
in a deep pit by the water's edge,
all their savings will fail
to aid them all the time.

Pāli

Tāvassunihito santo,
gambhīre odakantike;

Na sabbo sabbadā eva,
tassa taṃ upakappati.

§ kp8:4

English

For perhaps those savings shift from there,
or they forget what marks the site,
or dragons make off with them,
or spirits carry them away,

Pāli

Nidhi vā ṭhānā cavati,
saññā vāssa vimuyhati;
Nāgā vā apanāmenti,
yakkhā vāpi haranti naṃ.

§ kp8:5

English

or unloved heirs
secretly unearth them.
When their merit is used up,
all of that will vanish.

Pāli

Appiyā vāpi dāyādā,
uddharanti apassato;
Yadā puññakkhaya hoti,
sabbametaṃ vinassati.

§ kp8:6

English

But by giving and morality,
restraint and self-control,
a woman or man
keeps their savings safe.

Pāli

Yassa dānena sīlena,
saṃyamena damena ca;
Nidhī sunihito hoti,
itthiyā purisassa vā.

§ kp8:7

English

At a shrine or with the Saṅgha,
with mother or father,
or else an elder sibling,

Pāli

Cetiyamhi ca saṅghe vā,
puggale atithīsu vā;
Mātari pitari cāpi,
atho jeṭṭhamhi bhātari.

§ kp8:8

English

those savings are kept safe,
they stay with you, undecaying.
We must go on leaving all behind,
only this you take when you go.

Pāli

Eso nidhi sunihito,
ajeyyo anugāmiko;
Pahāya gamanīyesu,
etaṃ ādāya gacchati.

§ kp8:9

English

You don't have to share it with others,
no thief makes off with your savings.
An attentive one would make merit,
the savings that stay with you.

Pāli

Asādhāraṇamaññaṃ,
acorāharaṇo nidhi;
Kayirātha dhīro puññaṇi,
yo nidhi anugāmiko.

§ kp8:10

English

Such savings grant every desire
of gods and humans too.
Whatever it is that they wish for
through this they have it all.

Pāli

Esa devamanussānaṃ,
sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti,
sabbametenā labbhati.

§ kp8:11

English

Good looks, a sweet voice,
a good shape, and good appearance,
leadership and followers:
through this they have it all.

Pāli

Suvaṇṇatā susaratā,
susaṇṭhānā surūpatā;
Ādhipaccaparivāro,
sabbametenā labbhati.

§ kp8:12

English

Sovereignty of a local kingdom,
the happiness of a Wheel-Turning Monarch,
even kingship in the heavens:
through this they have it all.

Pāli

Padesarajjaṃ issariyaṃ,
cakkavattisukhaṃ piyaṃ;
Devarajjampi dibbesu,
sabbametenā labbhati.

§ kp8:13

English

Human success,
heavenly delight,
attaining extinguishment:
through this they have it all.

Pāli

Mānussikā ca sampatti,
devaloke ca yā rati;
Yā ca nibbānasampatti,
sabbametenā labbhati.

§ kp8:14

English

Relying on having good friends,
rational application of effort,
mastery of knowledge and freedom:
through this they have it all.

Pāli

Mittasampadamāgamma,
yonisova payuñjato;
Vijjāvimuttivasībhāvo,
sabbametenā labbhati.

§ kp8:15

English

Analytical knowledge, the liberations,
the perfections of the disciple,
the plane of an independent Buddha:
through this they have it all.

Pāli

Paṭisambhidā vimokkhā ca,
yā ca sāvakaṇāmaṃ;
Paccekaṇodhi buddhabhūmi,
sabbametenā labbhati.

§ kp8:16

English

This accomplishment in merit
is so very beneficial.

That's why the attentive and the astute
praise the making of merit.

Pāli

Evaṃ mahatthikā esā,
yadidaṃ puññasampadā;
Tasmā dhīrā pasaṃsanti,
paṇḍitā katapuññatanti.

§ kp8:17

Pāli

Nidhikaṇḍasuttaṃ.

10 · KP9: The Discourse on Love

Source: <https://suttacentral.net/kp9/en/sujato>

§ kp9:0

English

Basic Passages 9

The Discourse on Love

Pāli

Khuddakapāṭha 9

Mettasutta

§ kp9:1

English

Those who are skilled in the meaning of scripture
should practice as follows to realize the state of peace.
Let them be capable and upright, very upright,
easy to speak to, gentle and humble;

Pāli

Karaṇīyamatthakusalena,
Yanta santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
Sūvaco cassa mudu anātimānī.

§ kp9:2

English

content and unburdensome,
unbusied, living lightly,
alert, with senses calmed,
courteous, not fawning on families.

Pāli

Santussako ca subhavo ca,
Appakicco ca sallahukavutti;
Santindriyo ca nipako ca,
Appagabbho kulesvananugiddho.

§ kp9:3

English

Let them not do the slightest thing
that others who are wise would blame.
May they be happy and safe!
May all beings be happy!

Pāli

Na ca khuddamācāro kiñci,
Yena viññū pare upavadeyyuṃ;
Sukhino va khemino hontu,
Sabbasattā bhavantu sukhittā.

§ kp9:4

English

Whatever living creatures there are
with not a one left out—
frail or firm, long or large,
medium, small, tiny or round,

Pāli

Ye keci pāṇabhūtatti,
Tasā vā thāvarā vanavasesā;
Dīghā vā ye va mahantā,
Majjhimā rassakā aṇukathulā.

§ kp9:5

English

seen or unseen,
living far or near,
those who have been born and those about to be born—
may all beings be happy!

Pāli

Diṭṭhā vā ye va adiṭṭhā,
Ye va dūre vasanti avidūre;
Bhūtā va sambhavesī va,
Sabbasattā bhavantu sukhittatā.

§ kp9:6

English

Let none deceive another,
nor look down on anyone anywhere.
Though provoked or aggrieved,
let them not wish pain on each other.

Pāli

Na paro paramṃ nikubbetha,
Nātimaññetha katthaci na kañci;
Byārosanā paṭighasañña,
Nāññamaññassa dukkhamiccheyya.

§ kp9:7

English

Even as a mother would protect with her life
her child, her only child,
so too for all creatures
unfold a boundless heart.

Pāli

Mātā yathā niyaṃ puttam
Āyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu,
Mānasam bhāvaye aparimāṇam.

§ kp9:8

English

With love for the whole world,
unfold a boundless heart:

above, below, all round,
unconstricted, without enmity or foe.

Pāli

Mettañca sabbalokasmi,
Mānasam bhāvaye aparimāṇam;
Uddham adho ca tiriyañca,
Asambādham averamasapattam.

§ kp9:9

English

When standing, walking, sitting,
or lying down while yet unweary,
keep this ever in mind;
for this, they say, is a divine meditation in this life.

Pāli

Tiṭṭham caram nisinno va,
Sayāno yāvatāssa vitamiddho;
Etaṁ satim adhiṭṭheyya,
Brahmametaṁ vihāramidhamāhu.

§ kp9:10

English

Avoiding harmful views,
virtuous, accomplished in insight,
with desire for sensual pleasures dispelled,
they never return to a womb again.

Pāli

Diṭṭhiñca anupaggamma,
Sīlavā dassanena sampanno;
Kāmesu vinaya gedham,
Na hi jātuggabbhaseyya punaretīti.

§ kp9:11

Pāli

Mettasuttam.

§ kp9:12

Pāli

Khuddakapāṭhapāli niṭṭhitā.

11 · SN56.11: Rolling Forth the Wheel of Dhamma

Source: <https://suttacentral.net/sn56.11/en/sujato>

§ sn56.11:0

English

Linked Discourses 56.11

2. Rolling Forth the Wheel of Dhamma

Rolling Forth the Wheel of Dhamma

Pāli

Saṃyutta Nikāya 56.11

2. Dhammacakkappavattanavagga

Dhammacakkappavattanasutta

§ sn56.11:1

English

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

There the Buddha addressed the group of five mendicants:

Pāli

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

§ sn56.11:2

English

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

What two?

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Pāli

“Dveme, bhikkhave, antā pabbajitena na sevitabbā.

Katame dve?

Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

§ sn56.11:3

English

And what is that middle way of practice?

It is simply this noble eightfold path, that is:

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

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

Pāli

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

§ sn56.11:4

English

Now this is the noble truth of suffering.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

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

It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is,

craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

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

It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it.

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

It is simply this noble eightfold path, that is:

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

Pāli

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ—

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ—

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ—

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

§ sn56.11:5

English

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

'This noble truth of suffering should be completely understood.' Such was the vision that arose in me ...

'This noble truth of suffering has been completely understood.' Such was the vision that arose in me ...

Pāli

'Idaṃ dukkhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:6

English

'This is the noble truth of the origin of suffering.' Such was the vision that arose in me ...

'This noble truth of the origin of suffering should be given up.' Such was the vision that arose in me ...

'This noble truth of the origin of suffering has been given up.' Such was the vision that arose in me ...

Pāli

'Idaṃ dukkhasamudayaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:7

English

'This is the noble truth of the cessation of suffering.' Such was the vision that arose in me ...

'This noble truth of the cessation of suffering should be realized.' Such was the vision that arose in me ...

'This noble truth of the cessation of suffering has been realized.' Such was the vision that arose in me ...

Pāli

'Idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:8

English

'This is the noble truth of the practice that leads to the cessation of suffering.' Such was the vision that arose in me ...

'This noble truth of the practice that leads to the cessation of suffering should be developed.' Such was the vision that arose in me ...

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

Pāli

'Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:9

English

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

Pāli

Yāvakīvaṇca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

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

Knowledge and vision arose in me:

'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

That is what the Buddha said.

Satisfied, the group of five mendicants approved what the Buddha said.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

Ñāṇaṃ pana me dassanaṃ udapādi:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.

Idamavoca bhagavā.

Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

"Everything that is liable to arise is liable to cease."

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

"yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ"ti.

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

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

Hearing the cry of the earth gods, the gods of the four great kings ...

the gods of the thirty-three ...

the gods of Yama ...

the joyful gods ...

the gods who love to create ...

the gods who control what is created by others ...

the gods of the Divinity's host raised the cry:

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

Pavattite ca pana bhagavatā dhammacakke bhumma devā saddamanussāvesuṃ:

"etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ"ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ:

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

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ...pe...

yāmā devā ...pe...

tusitā devā ...pe...

nimmānaratī devā ...pe...

paranimmitavasavattī devā ...pe...

brahmakāyikā devā saddamanussāvesuṃ:

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

§ sn56.11:13

English

And so at that moment, that second, that hour, the cry soared up to the realm of divinity.

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

Pāli

Itiha tena khaṇena tena layena tena muhuttana yāva brahmalokā saddo abbhuggacchi.

Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

§ sn56.11:14

English

Then the Buddha expressed this heartfelt sentiment:

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

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

Pāli

Atha kho bhagavā imaṃ udānaṃ udānesi:

“aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti.

Iti hidaṃ āyasmato koṇḍaññassa “aññāsikoṇḍañño” tveva nāmaṃ ahosīti.

Paṭhamam.

12 · SN22.59: The Characteristic of Not-Self

Source: <https://suttacentral.net/sn22.59/en/sujato>

§ sn22.59:0

English

Linked Discourses 22.59

6. Involvement

The Characteristic of Not-Self

Pāli

Saṃyutta Nikāya 22.59

6. Upayavagga

Anattalakkhaṇasutta

§ sn22.59:1

English

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

There the Buddha addressed the group of five mendicants:

“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

Pāli

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ sn22.59:2

English

“Mendicants, form is not-self.

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

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

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

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

Pāli

“Rūpaṃ, bhikkhave, anattā.

Rūpaṇca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe:

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

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

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

§ sn22.59:3

English

Feeling is not-self ...

Pāli

Vedanā anattā.

Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca

vedanāya:

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

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

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

§ sn22.59:4

English

Perception is not-self ...

Choices are not-self ...

Pāli

Saññā anattā ...pe...

saṅkhārā anattā.

Saṅkhārā ca idaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, 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.

§ sn22.59:5

English

Consciousness is not-self.

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

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

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

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

Pāli

Viññāṇaṃ anattā.

Viññāṇaṃ ca idaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, 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.

§ sn22.59:6

English

What do you think, mendicants?

Is form permanent or impermanent?”

“Impermanent, sir.”

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

“Suffering, sir.”

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

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

“No, sir.”

“Is feeling permanent or impermanent?” ...

“Is perception permanent or impermanent?” ...

“Are choices permanent or impermanent?” ...

“Is consciousness permanent or impermanent?”

“Impermanent, sir.”

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

“Suffering, sir.”

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

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

“No, sir.”

Pāli

Taṃ kiṃ maññaṭha, 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, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Vedanā ...

saññā ...

saṅkhārā ...

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, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

§ sn22.59:7

English

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

Pāli

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

§ sn22.59:8

English

Any kind of feeling at all ...

Pāli

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

§ sn22.59:9

English

Any kind of perception at all ...

Any kind of choices at all ...

Pāli

Yā kāci saññā ...pe...

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

§ sn22.59:10

English

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

Pāli

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:11

English

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

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

Pāli

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasimpi nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttaṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

§ sn22.59:12

English

That is what the Buddha said.

Satisfied, the group of five mendicants approved what the Buddha said.

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

Pāli

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimūti.

Sattamaṃ.

13 · SN35.28: Burning

Source: <https://suttacentral.net/sn35.28/en/sujato>

§ sn35.28:0

English

Linked Discourses 35.28

3. All

Burning

Pāli

Saṃyutta Nikāya 35.28

3. Sabbavagga

Ādittasutta

§ sn35.28:1

English

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

There the Buddha addressed the mendicants:

“Mendicants, all is burning.

And what is the all that is burning?

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

Burning with what?

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

The ear ... nose ... tongue ... body ...

The mind is burning. Ideas are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also burning.

Burning with what?

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

Seeing this, a learned noble disciple grows disillusioned with the eye, sight, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises dependent on mind contact.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'”

Pāli

Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena.

Tatra kho bhagavā bhikkhū āmantesi:

“sabbaṃ, bhikkhave, ādittaṃ.

Kiñca, bhikkhave, sabbaṃ ādittaṃ?

Cakkhu, bhikkhave, ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ, cakkhusamphassa āditto. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ...pe...

jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto. Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ...pe...

mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto. Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

Nibbindam virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

§ sn35.28:2

English

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

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

Pāli

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimāsūti.

Chaṭṭhaṃ.

14 · SN11.3: The Banner's Crest

Source: <https://suttacentral.net/sn11.3/en/sujato>

§ sn11.3:0

English

Linked Discourses 11.3

Chapter One

The Banner's Crest

Pāli

Saṃyutta Nikāya 11.3

1. Paṭhamavagga

Dhajaggasutta

§ sn11.3:1

English

At Sāvatthī.

There the Buddha addressed the mendicants,

"Mendicants!"

"Venerable sir," they replied.

The Buddha said this:

Pāli

Sāvatthiyaṃ.

Tatra kho bhagavā bhikkhū āmantesi:

"bhikkhavo"ti.

"Bhadante"ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ sn11.3:2

English

"Once upon a time, mendicants, a battle was fought between the gods and the titans.

Then Sakka, lord of gods, addressed the gods of the thirty-three:

Pāli

"Bhūtapubbarā, bhikkhave, devāsurasāṅgāmo samupabyūḷho ahosi.

Atha kho, bhikkhave, sakko devānamindo deve tāvatimse āmantesi:

§ sn11.3:3

English

'Good fellows, when the gods are fighting, if you get scared or terrified, just look up at my banner's crest.

Then your fear and terror will go away.

Pāli

'Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim samaye dhajaggaṃ ullokeyyātha.

Mamañhi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

§ sn11.3:4

English

If you can't see my banner's crest, then look up at the banner's crest of the Progenitor, king of gods.
Then your fear and terror will go away.

Pāli

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

§ sn11.3:5

English

If you can't see his banner's crest, then look up at the banner's crest of Varuṇa, king of gods.
Then your fear and terror will go away.

Pāli

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

§ sn11.3:6

English

If you can't see his banner's crest, then look up at the banner's crest of Īsāna, king of gods.
Then your fear and terror will go away.'

Pāli

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

§ sn11.3:7

English

However, when they look up at those banner's crests their fear and terror might go away or it might not.

Pāli

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

§ sn11.3:8

English

Why is that?

Because Sakka is not free of greed, hate, and delusion. He is fearful, scared, nervous, quick to flee.

Pāli

Taṃ kissa hetu?

Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.

§ sn11.3:9

English

But, mendicants, I say this:

If you've gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me:

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened,

blessed.'

Then your fear and terror will go away.

Pāli

Ahañca kho, bhikkhave, evaṃ vadāmi:

'sace tumhākaṃ, bhikkhave, araññagatānaṃ vā rukkhamaḷagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmīṃ samaye anussareyyātha:

"itipi so bhagavā arahāṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammaśārathi satthā devamanussānaṃ buddho bhagavā"ti.

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

§ sn11.3:10

English

If you can't recollect me, then recollect the teaching:

'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Then your fear and terror will go away.

Pāli

No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

"svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī"ti.

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

§ sn11.3:11

English

If you can't recollect the teaching, then recollect the Saṅgha:

'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

Then your fear and terror will go away.

Pāli

No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

"suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti.

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

§ sn11.3:12

English

Why is that?

Because the Realized One is free of greed, hate, and delusion. He is fearless, brave, bold, and stands his ground."

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

Pāli

Taṃ kissa hetu?

Tathāgato hi, bhikkhave, arahāṃ sammāsambuddho vītārāgo vītadoso vītamoho abhīru acchambhī anutrāsī

apalāyī''ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

§ sn11.3:13

English

"In the wilderness, at a tree's root,
or an empty hut, O mendicants,
recollect the Buddha,
and no fear will come to you.

Pāli

"Araññe rukkhamūle vā,
suññāgāreva bhikkhavo;
Anussaretha sambuddhaṃ,
bhayaṃ tumhāka no siyā.

§ sn11.3:14

English

If you can't recollect the Buddha—
the eldest in the world, the captain of men—
then recollect the teaching,
emancipating, well taught.

Pāli

No ce buddhaṃ sareyyātha,
lokajettṭhaṃ narāsabhaṃ;
Atha dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ.

§ sn11.3:15

English

If you can't recollect the teaching—
emancipating, well taught—
then recollect the Saṅgha,
the supreme field of merit.

Pāli

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

§ sn11.3:16

English

Thus recollecting the Buddha,
the teaching, and the Saṅgha, mendicants,
fear and terror
and goosebumps will be no more."

Pāli

Evaṃ buddhaṃ sarantānaṃ,
Dhammaṃ saṅghaṇca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,

Lomahamso na hessatī"ti.

15 · SN46.14: Sick (1st)

Source: <https://suttacentral.net/sn46.14/en/sujato>

§ sn46.14:0

English

Linked Discourses 46.14

2. Sick

Sick (1st)

Pāli

Saṃyutta Nikāya 46.14

2. Gilānavagga

Paṭhamagilānasutta

§ sn46.14:1

English

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pippali cave, and he was sick, suffering, gravely ill.

Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

Pāli

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati ābādhiko dukkhito bālḥhagilāno.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca:

§ sn46.14:2

English

"I hope you're keeping well, Kassapa, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

Pāli

"Kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo"ti?

"Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bālḥhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo"ti.

§ sn46.14:3

English

"Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

What seven?

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Blessed One, these are awakening factors!

Indeed, Holy One, these are awakening factors!"

Pāli

“Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.

Katame satta?

Satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati ...pe... upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.

Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti”ti.

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

§ sn46.14:4

English

That is what the Buddha said.

Satisfied, Venerable Mahākassapa approved what the Buddha said.

And that’s how he recovered from that illness.

Pāli

Idamavoca bhagavā.

Attamano āyasmā mahākassapo bhagavato bhāsitaṁ abhinandi.

Vuṭṭhahi cāyasmā mahākassapo tamhā ābādha.

Tathāpahīno cāyasmato mahākassapassa so ābādho ahoṣīti.

Catutthaṁ.

16 · SN46.15: Sick (2nd)

Source: <https://suttacentral.net/sn46.15/en/sujato>

§ sn46.15:0

English

Linked Discourses 46.15

2. Sick

Sick (2nd)

Pāli

Saṃyutta Nikāya 46.15

2. Gilānavagga

Dutiyagilānasutta

§ sn46.15:1

English

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak Mountain, and he was sick, suffering, gravely ill.

Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

Pāli

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

Tena kho pana samayena āyasmā mahāmoggallāno gijjhakūṭe pabbate viharati ābādhiko dukkhito bālḥagilāno.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca:

§ sn46.15:2

English

"I hope you're keeping well, Moggallāna, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

Pāli

"Kacci te, moggallāna, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo"ti?

"Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo"ti.

§ sn46.15:3

English

"Moggallāna, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

What seven?

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Blessed One, these are awakening factors!

Indeed, Holy One, these are awakening factors!"

Pāli

“Sattime, moggallāna, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.

Katame satta?

Satisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati ...pe... upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.

Ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti”ti.

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

§ sn46.15:4

English

That is what the Buddha said.

Satisfied, Venerable Mahāmoggallāna approved what the Buddha said.

And that’s how he recovered from that illness.

Pāli

Idamavoca bhagavā.

Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandi.

Vuṭṭhahi cāyasmā mahāmoggallāno tamhā ābādha.

Tathāpahīno cāyasmato mahāmoggallānassa so ābādho ahoṣīti.

Pañcamāṇ.

17 · SN46.16: Sick (3rd)

Source: <https://suttacentral.net/sn46.16/en/sujato>

§ sn46.16:0

English

Linked Discourses 46.16

2. Sick

Sick (3rd)

Pāli

Saṃyutta Nikāya 46.16

2. Gilānavagga

Tatiyagilānasutta

§ sn46.16:1

English

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill.

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

"Cunda, express your understanding of the awakening factors."

Pāli

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

Tena kho pana samayena bhagavā ābādhiko hoti dukkhito bāḥagilāno.

Atha kho āyasmā mahācundo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahācundaṃ bhagavā etadavoca:

"paṭibhantu taṃ, cunda, bojjhaṅgā"ti.

§ sn46.16:2

English

"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

What seven?

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Cunda, these are awakening factors!

Indeed, Cunda, these are awakening factors!"

Pāli

"Sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

Satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati ...pe... upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti"ti.

"Taggha, cunda, bojjhaṅgā;

taggha, cunda, bojjhaṅgā"ti.

§ sn46.16:3

English

That is what Cunda said,
and the Teacher concurred.
And that's how the Buddha recovered from that illness.

Pāli

Idamavocāyasmā cundo.
Samanuñño satthā ahosi.
Vuṭṭhahi ca bhagavā tamhā ābādhā.
Tathāpahīno ca bhagavato so ābādhō ahoṣīti.
Chaṭṭhaṃ.

18 · AN4.67: The Snake King

Source: <https://suttacentral.net/an4.67/en/sujato>

§ an4.67:0

English

Numbered Discourses 4.67

7. Fitting Deeds

The Snake King

Pāli

Aṅguttara Nikāya 4.67

7. Pattakammavagga

Ahirājasutta

§ an4.67:1

English

At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time a monk in Sāvathī passed away due to a snake bite. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a monk in Sāvathī has passed away due to a snake bite."

Pāli

Ekam samayaṃ bhagavā sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme.
Tena kho pana samayena sāvattiyāṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato hoti.
Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:
"idha, bhante, sāvattiyāṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato"ti.

§ an4.67:2

English

"Mendicants, that monk mustn't have spread a mind of love to the four royal snake families. If he had, he wouldn't have died due to a snake bite.

Pāli

"Na hi nūna so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phari.
Sace hi so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṃ kareyya.

§ an4.67:3

English

What four?

The royal snake families of Virūpakka, Erāpatha, Chabyāputta, and Kaṇhāgotamaka. ...

Pāli

Katamāni cattāri?

Virūpakkaṃ ahirājakulaṃ, erāpathaṃ ahirājakulaṃ, chabyāputtaṃ ahirājakulaṃ, kaṇhāgotamakaṃ ahirājakulaṃ.

Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari.

Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṃ kareyya.

§ an4.67:4

English

Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.

Pāli

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ attaguttiyā attarakkhāya attaparittāyāti.

§ an4.67:5

English

I love the Virūpakkhas,
the Erāpathas I love,
I love the Chabyāputtas,
the Kaṇhāgotamakas I love.

Pāli

Virūpakkhehi me mettaṃ,
Mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ,
Mettaṃ kaṇhāgotamakehi ca.

§ an4.67:6

English

I love the footless creatures,
the two-footed I love,
I love the four-footed,
the many-footed I love.

Pāli

Apādakehi me mettaṃ,
mettaṃ dvipādakehi me;
Catuppadehi me mettaṃ,
mettaṃ bahuppadehi me.

§ an4.67:7

English

May the footless not harm me!
May I not be harmed by the two-footed!
May the four-footed not harm me!
May I not be harmed by the many-footed!

Pāli

Mā maṃ apādako hiṃsi,
mā maṃ hiṃsi dvipādako;
Mā maṃ catuppado hiṃsi,
mā maṃ hiṃsi bahuppado.

§ an4.67:8

English

All sentient beings, all living things,
all creatures, every one:
may they see only nice things,
may bad not come to anyone.

Pāli

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

§ an4.67:9

English

The Buddha is immeasurable,
the teaching is immeasurable,
the Saṅgha is immeasurable.
But limited are reptiles,

Pāli

Appamāṇo buddho,
Appamāṇo dhammo;
Appamāṇo saṅgho,
Pamāṇavantāni sarīsapāni.

§ an4.67:10

English

snakes and scorpions, centipedes,
spiders and lizards and mice.
I've made this safeguard, I've made this protection:
go away, creatures!
And so I revere the Blessed One,
I revere the seven perfectly awakened Buddhas."

Pāli

Ahivicchikā satapadī,
Uṇṇanābhī sarabū mūsikā;
Katā me rakkhā katā me parittā,
Paṭikkamantu bhūtāni;
Sohaṃ namo bhagavato,
Namo sattannaṃ sammāsambuddhānaṃ"ti.
Sattamaṃ.

19 · AN10.60: With Girimānanda

Source: <https://suttacentral.net/an10.60/en/sujato>

§ an10.60:0

English

Numbered Discourses 10.60

6. Your Own Mind

With Girimānanda

Pāli

Aṅguttara Nikāya 10.60

6. Sacittavagga

Girimānandasutta

§ an10.60:1

English

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

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

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

Pāli

Ekam samayaṃ bhagavā sāvaththiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bāḷhagilāno.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

§ an10.60:2

English

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

Sir, please go to Venerable Girimānanda out of sympathy."

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

Pāli

"Āyasmā, bhante, girimānando ābādhiko hoti dukkhito bāḷhagilāno.

Sādhū, bhante, bhagavā yenāyasmā girimānando tenupasaṅkamatū anukampaṃ upādāyā"ti.

"Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tṛhānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tṛhānaso paṭippassambheyya.

§ an10.60:3

English

What ten?

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

Pāli

Katamā dasa?

Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.

§ an10.60:4

English

And what is the perception of impermanence?

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

'Form, feeling, perception, choices, and consciousness are impermanent.'

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

This is called the perception of impermanence.

Pāli

Katamā cānanda, aniccasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamaṭṭhagato vā suññāgāragato vā iti paṭisañcikkhati:

'rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ'ti.

Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati.

Ayaṃ vuccatānanda, aniccasaññā.

§ an10.60:5

English

And what is the perception of not-self?

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

'The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and ideas are not-self.'

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

This is called the perception of not-self.

Pāli

Katamā cānanda, anattasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamaṭṭhagato vā suññāgāragato vā iti paṭisañcikkhati:

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

Iti imesu chasu ajjhātakabāhiresu āyatanesu anattānupassī viharati.

Ayaṃ vuccatānanda, anattasaññā.

§ an10.60:6

English

And what is the perception of ugliness?

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

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

And so they meditate observing ugliness in this body.

This is called the perception of ugliness.

Pāli

Katamā cānanda, asubhasaññā?

Idhānanda, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati:

'atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkāṃ, hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.

Iti imasmiṃ kāye asubhānupassī viharati.

Ayaṃ vuccatānanda, asubhasaññā.

§ an10.60:7

And what is the perception of drawbacks?

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

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

Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by exertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.'

And so they meditate observing drawbacks in this body.

This is called the perception of drawbacks.

Pāli

Katamā cānanda, ādīnavasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamaṭṭhagato vā suññāgāragato vā iti paṭisañcikkhati:

'bahudukkho kho ayaṃ kāyo bahuādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ—
cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo
kāso sāso pināso dāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso
apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitaṃ pittaṃ madhumeho aṃsā piḷakā bhagandalā
pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā
ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā
uccāro passāvo'ti.

Iti imasmiṃ kāye ādīnavānupassī viharati.

Ayaṃ vuccatānanda, ādīnavasaññā.

§ an10.60:8

English

And what is the perception of giving up?

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

This is called the perception of giving up.

Pāli

Katamā cānanda, pahānasaññā?

Idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.
Uppannaṃ byāpādavittakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ
vihimsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannuppanne pāpake
akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

Ayaṃ vuccatānanda, pahānasaññā.

§ an10.60:9

English

And what is the perception of fading away?

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

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

This is called the perception of fading away.

Pāli

Katamā cānanda, virāgasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

‘etaṃ santam etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan’ti.

Ayaṃ vuccatānanda, virāgasaññā.

§ an10.60:10

English

And what is the perception of cessation?

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

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

This is called the perception of cessation.

Pāli

Katamā cānanda, nirodhasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

‘etaṃ santam etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan’ti.

Ayaṃ vuccatānanda, nirodhasaññā.

§ an10.60:11

English

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

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

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

Pāli

Katamā cānanda, sabbaloke anabhiratasaññā?

Idhānanda, bhikkhu ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto.

Ayaṃ vuccatānanda, sabbaloke anabhiratasaññā.

§ an10.60:12

English

And what is the perception of the impermanence of all conditions?

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

This is called the perception of the impermanence of all conditions.

Pāli

Katamā cānanda, sabbasaṅkhāresu anicchāsaññā?

Idhānanda, bhikkhu sabbasaṅkhāresu aṭṭiyati harāyati jigucchati.

Ayaṃ vuccatānanda, sabbasaṅkhāresu anicchāsaññā.

§ an10.60:13

English

And what is mindfulness of breathing?

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, sets their body straight, and brings mindfulness to the present.

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

Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out

heavily.'

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

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.'

They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.'

They practice like this: 'I'll breathe in experiencing the mental process.' They practice like this: 'I'll breathe out experiencing the mental process.'

They practice like this: 'I'll breathe in stilling the mental process.' They practice like this: 'I'll breathe out stilling the mental process.'

They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.'

They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.'

They practice like this: 'I'll breathe in immersing the mind in samādhi.' They practice like this: 'I'll breathe out immersing the mind in samādhi.'

They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.'

They practice like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.'

They practice like this: 'I'll breathe in observing fading away.' They practice like this: 'I'll breathe out observing fading away.'

They practice like this: 'I'll breathe in observing cessation.' They practice like this: 'I'll breathe out observing cessation.'

They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

This is called mindfulness of breathing.

Pāli

Katamā cānanda, ānāpānassati?

Idhānanda, bhikkhu araṇṇagato vā rukkhamaṇagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

So satova assasati satova passasati.

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

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

'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati. 'Sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.

'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati. 'Passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

'Pīṭipaṭisaṃvedī assasissāmī'ti sikkhati. 'Pīṭipaṭisaṃvedī passasissāmī'ti sikkhati.

'Sukhapaṭisaṃvedī assasissāmī'ti sikkhati. 'Sukhapaṭisaṃvedī passasissāmī'ti sikkhati.

'Cittasaṅkhārapaṭisaṃvedī assasissāmī'ti sikkhati. 'Cittasaṅkhārapaṭisaṃvedī passasissāmī'ti sikkhati.

'Passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati. 'Passambhayaṃ cittasaṅkhāraṃ passasissāmī'ti sikkhati.

'Cittapaṭisaṃvedī assasissāmī'ti sikkhati. 'Cittapaṭisaṃvedī passasissāmī'ti sikkhati.

Abhippamodayaṃ cittaṃ ...pe...

samādahaṃ cittaṃ ...pe...

vimocayaṃ cittaṃ ...pe...

aniccānupassī ...pe...

virāgānupassī ...pe...

nirodhānupassī ...pe...

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

Ayaṃ vuccatānanda, ānāpānassati.

§ an10.60:14

English

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

Pāli

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

§ an10.60:15

English

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

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

And that’s how he recovered from that illness.

Pāli

Atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā girimānando tenupasaṅkami; upasaṅkamtvā āyasmato girimānandassa imā dasa saññā abhāsi.

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

Vuṭṭhahi cāyasmā girimānando tamhā ābādhā. Tathā pahīno ca panāyasmato girimānandassa so ābādho ahoṣīti.

Dasamaṃ.

Sacittavaggo paṭhamo.

§ an10.60:16

Pāli

Tassuddānaṃ

Sacittaṅca sārīputta,

ṭhīti ca samathena ca;

Parihāno ca dve saññā,

mūlā pabbajitaṃ girīti.

20 · AN11.15: The Benefits of Love

Source: <https://suttacentral.net/an11.15/en/sujato>

§ an11.15:0

English

Numbered Discourses 11.15

2. Recollection

The Benefits of Love

Pāli

Aṅguttara Nikāya 11.15

2. Anussativagga

Mettāsutta

§ an11.15:1

English

“Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Pāli

“Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisamsā pāṭikaṅkhā.

§ an11.15:2

English

What eleven?

You sleep at ease. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don’t feel lost when you die. If you don’t penetrate any higher, you’ll be reborn in a realm of divinity.

You can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

Pāli

Katame ekādasā?

Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūlho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisamsā pāṭikaṅkhā”ti.

Pañcamaṃ.

21 · MN86: With Aṅgulimāla

Source: <https://suttacentral.net/mn86/en/sujato>

§ mn86:0

English

Middle Discourses 86

With Aṅgulimāla

Pāli

Majjhima Nikāya 86

Aṅgulimālasutta

§ mn86:1

English

So I have heard.

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

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn86:2

English

Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings.

He laid waste to villages, towns, and countries.

He was constantly murdering humans, and he wore their fingers as a necklace.

Pāli

Tena kho pana samayena rañño pasenadissa kosalassa vijite coro aṅgulimālo nāma hoti luddo lohitapāṇi hatapahate nivittḥo adayāpanno pāṇabhūtesu.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhivā vadhivā aṅgulīnaṃ mālāṃ dhāreti.

§ mn86:3

English

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms.

Then, after the meal, on his return from almsround, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla.

The cowherds, shepherds, farmers, and travelers saw him on the road, and said to him,

“Don't take this road, ascetic.

On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.

He has laid waste to villages, towns, and countries.

He is constantly murdering humans, and he wears their fingers as a necklace.

People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by Aṅgulimāla's hand.”

But when they said this, the Buddha went on in silence.

For a second time ...

and a third time, they urged the Buddha to turn back.

Pāli

Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.
 Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya
 yena coro aṅgulimālo tenaddhānamaggaṃ paṭipajji.
 Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ yena coro aṅgulimālo
 tenaddhānamaggapaṭipannaṃ.
 Disvāna bhagavantaṃ etadavocuṃ:
 “mā, samaṇa, etaṃ maggaṃ paṭipajji.
 Etasmiṃ, samaṇa, magge coro aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittṭho adayāpanno
 pāṇabhūtesu.
 Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.
 So manusse vadhivā vadhivā aṅgulīnaṃ mālaṃ dhāreti.
 Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā
 saṅkaritvā saṅkaritvā paṭipajjanti.
 Tepi corassa aṅgulimālassa hatthatthaṃ gacchantī”ti.
 Evaṃ vutte, bhagavā tuṇhībhūto agamāsi.
 Dutiyampi kho gopālakā ...pe...
 tatiyampi kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ etadavocuṃ:
 “mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmiṃ samaṇa magge coro aṅgulimālo nāma luddo lohitapāṇi
 hatapahate nivittṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi
 ajanapadā katā.
 So manusse vadhivā vadhivā aṅgulīnaṃ mālaṃ dhāreti.
 Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā
 saṅkaritvā saṅkaritvā paṭipajjanti.
 Tepi corassa aṅgulimālassa hatthatthaṃ gacchantī”ti.

§ mn86:4

English

But when they said this, the Buddha went on in silence.
 The bandit Aṅgulimāla saw the Buddha coming off in the distance,
 and thought,
 “Oh lord, how incredible, how amazing!
 People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty.
 Still they meet their end by my hand.
 But still this ascetic comes along alone and unaccompanied, like a conqueror.
 Why don't I take his life?”

Pāli

Atha kho bhagavā tuṇhībhūto agamāsi.
 Addasā kho coro aṅgulimālo bhagavantaṃ dūratova āgacchantaṃ.
 Disvānassa etadahosi:
 “acchariyaṃ vata bho, abbhutaṃ vata bho.
 Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā
 saṅkaritvā saṅkaritvā paṭipajjanti.
 Tepi mama hatthatthaṃ gacchanti.
 Atha ca paṇāyaṃ samaṇo eko adutiyo pasayha maññe āgacchati.
 Yannūnāhaṃ imaṃ samaṇaṃ jīvitaṃ voropeyyan”ti.

§ mn86:5

English

Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha.
 But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard
 he tried, even though the Buddha kept walking at a normal speed.
 Then Aṅgulimāla thought,

"Oh lord, how incredible, how amazing!

Previously, even when I've chased a speeding elephant, horse, chariot or deer, I've always caught up with them.

But I can't catch up with this ascetic no matter how hard I try, even though he's walking at a normal speed."

He stood still and said,

"Stop, stop, ascetic!"

"I've stopped, Aṅgulimāla—now you stop."

Then Aṅgulimāla thought,

"These ascetics who follow the Sakyan speak the truth.

Yet while walking the ascetic says:

'I've stopped, Aṅgulimāla—now you stop.'

Why don't I ask him about this?"

Pāli

Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā coro aṅgulimālo bhagavantaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkoti sampāpuṇitum.

Atha kho corassa aṅgulimālassa etadahosi:

"acchariyaṃ vata bho, abbhutaṃ vata bho.

Ahañhi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ anupatitvā gaṇhāmi;

atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkomi sampāpuṇitum"ti.

Ṭhitova bhagavantaṃ etadavoca:

"tiṭṭha, tiṭṭha, samaṇā"ti.

"Ṭhito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā"ti.

Atha kho corassa aṅgulimālassa etadahosi:

"ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiñṇā.

Atha panāyaṃ samaṇo gacchaṃ yevāha:

'ṭhito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā"ti.

Yannūnāhaṃ imaṃ samaṇaṃ puccheyyan"ti.

§ mn86:6

English

Then he addressed the Buddha in verse:

"While walking, ascetic, you say 'I've stopped.'

And I have stopped, but you tell me I've not.

I'm asking you this, ascetic:

how is it you've stopped and I have not?"

"Aṅgulimāla, I have forever stopped—

I've laid aside violence toward all creatures.

But you can't stop yourself from harming living creatures;

that's why I've stopped, but you have not."

"Oh, at long last a renowned great seer,

an ascetic has followed me into this deep wood.

Now that I've heard your verse on Dhamma,

I shall live without evil."

With these words, the bandit hurled his sword and weapons down a cliff into an abyss.

He venerated the Holy One's feet,

and requested the going forth right away.
Then the Buddha, the compassionate great seer,
the Teacher of the world with its gods,
said to him, “Come, monk!”
And with that he became a monk.

Pāli

Atha kho coro aṅgulimālo bhagavantaṃ gāthāya ajjhabhāsi:
“Gacchaṃ vadesi samaṇa ñhitomhi,
Mamañca brūsi ñhitamaṭṭhitoti;
Pucchāmi taṃ samaṇa etamatthaṃ,
Kathaṃ ñhito tvaṃ ahamatṭhitomhī”ti.
“Ñhito ahaṃ aṅgulimāla sabbadā,
Sabbesu bhūtesu nidhāya daṇḍaṃ;
Tuvañca pāṇesu asaṇṇatosi,
Tasmā ñhitohaṃ tuvamaṭṭhitosī”ti.
“Cirassaṃ vata me mahito mahesī,
Mahāvanaṃ pāpuṇi saccavādī;
Sohaṃ carissāmi pahāya pāpaṃ,
Sutvāna gāthaṃ tava dhammayuttaṃ”.
Itveva coro asimāvudhañca,
Sobbhe papāte narake akiri;
Avandi coro sugatassa pāde,
Tattheva naṃ pabbajjaṃ ayāci.
Buddho ca kho kāruṇiko mahesi,
Yo satthā lokassa sadevakassa;
“Tamehi bhikkhū”ti tadā avoca,
Eseva tassa ahu bhikkhubhāvoti.

§ mn86:7

English

Then the Buddha set out for Sāvattihī with Venerable Aṅgulimāla as his second monk.
Traveling stage by stage, he arrived at Sāvattihī,
where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Pāli

Atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatti tena cārikaṃ pakkāmi.
Anupubbena cārikaṃ caramāno yena sāvatti tadavasari.
Tatra sudaraṃ bhagavā sāvattiiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn86:8

English

Now at that time a crowd had gathered by the gate of King Pasenadi’s royal compound making a colossal racket,
“In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.
He has laid waste to villages, towns, and countries.
He is constantly murdering humans, and he wears their fingers as a necklace.
Your Majesty must put a stop to him!”

Pāli

Tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti:

“coro te, deva, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivitt̐ho adayāpanno pāṇabhūtesu.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

Taṃ devo paṭisedhetū”ti.

§ mn86:9

English

Then King Pasenadi drove out from Sāvatt̐hī in the middle of the day with around five hundred horses, heading for the monastery.

He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him,

“What is it, Great King? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?”

Pāli

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvatt̐hiyā nikkhami divā divassa.

Yena ārāmo tena pāvīsi.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:

“kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālīkā vā licchavī aṇṇe vā paṭirājāno”ti?

§ mn86:10

English

“No, sir.

In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ...

I shall put a stop to him.”

Pāli

“Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālīkā licchavī, nāpi aṇṇe paṭirājāno.

Coro me, bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivitt̐ho adayāpanno pāṇabhūtesu.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

Tāhaṃ, bhante, paṭisedhissāmī”ti.

§ mn86:11

English

“But, Great King, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was chaste, ethical, and of good character. What would you do to him?”

“I would bow to him, rise in his presence, or offer him a seat. I'd invite him to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?”

Pāli

“Sace pana tvaṃ, mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ paṇātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsi”ti?

“Abhivādeyyāma vā, bhante, paccutt̐theyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ

cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma.

Kuto panassa, bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatī”ti?

§ mn86:12

English

Now at that time Venerable Aṅgulimāla was sitting not far from the Buddha.

Then the Buddha pointed with his right arm and said to the king,

“Great king, this is Aṅgulimāla.”

Then the king became frightened, scared, his hair standing on end.

Knowing this, the Buddha said to him,

“Do not fear, Great King. You have nothing to fear from him.”

Then the king’s fear died down.

Then the king went over to Aṅgulimāla and said,

“Sir, is the master really Aṅgulimāla?”

“Yes, Great King.”

“What clans were your father and mother from?”

“My father was a Gagga, and my mother a Mantāṇī.”

“Sir, may Master Gagga son of Mantāṇī be happy.

I’ll make sure that you’re provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

Pāli

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti.

Atha kho bhagavā dakkhiṇaṃ bāhuṃ paggaheṭvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

“eso, mahārāja, aṅgulimālo”ti.

Atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso.

Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhītaṃ saṃviggāṃ lomahaṭṭhajātaṃ viditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

“mā bhāyi, mahārāja, natthi te ito bhayaṃ”ti.

Atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paṭippassambhi.

Atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo tenupasaṅkami; upasaṅkamtvā āyasmantaṃ aṅgulimālaṃ etadavoca:

“ayyo no, bhante, aṅgulimālo”ti?

“Evaṃ, mahārāja”ti.

“Kathaṅgotto ayyassa pitā, kathaṅgotā mātā”ti?

“Gaggo kho, mahārāja, pitā, mantāṇī mātā”ti.

“Abhiraṃsu, bhante, ayyo gaggo mantāṇiputto.

Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi
cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārānaṃ”ti.

§ mn86:13

English

But at that time Venerable Aṅgulimāla lived in the wilderness, ate only almsfood, and owned just three robes.

So he said to the king,

“Enough, Great King. My robes are complete.”

Then the king went back to the Buddha, bowed, sat down to one side, and said to him,

“It’s incredible, sir, it’s amazing!

How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unquenched!

For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword.

Well, now, sir, I must go.

I have many duties, and much to do.”

"Please, Great King, go at your convenience."

Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Pāli

Tena kho pana samayena āyasmā aṅgulimālo āraññiko hoti piṇḍapātiko paṃsukūliko tecīvariko.

Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca:

"alaṃ, mahārāja, paripuṇṇaṃ me cīvaran"ti.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

"acchariyaṃ, bhante, abbhutaṃ, bhante.

Yāvañcidaṃ, bhante, bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā.

Yañhi mayaṃ, bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ so bhagavatā adaṇḍena asattheneva danto.

Handa ca dāni mayaṃ, bhante, gacchāma;

bahukiccā mayaṃ bahukaraṇīyā"ti.

"Yassadāni, mahārāja, kālaṃ maññaṣī"ti.

Atha kho rājā pasenadi kosalo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ mn86:14

English

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms. Then as he was wandering indiscriminately for almsfood he saw a woman undergoing a distressing obstructed labor.

Seeing this, it occurred to him,

"Oh, beings undergo such travail!

Oh, beings undergo such travail!"

Then after wandering for alms in Sāvattihī, after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him,

Pāli

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattihīyaṃ piṇḍāya pāvīsi.

Addasā kho āyasmā aṅgulimālo sāvattihīyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ.

Disvānassa etadahosi:

"kilissanti vata, bho, sattā;

kilissanti vata, bho, sattā"ti.

Atha kho āyasmā aṅgulimālo sāvattihīyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā aṅgulimālo bhagavantaṃ etadavoca:

"idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattihīyaṃ piṇḍāya pāvīsiṃ.

Addasaṃ kho ahaṃ, bhante, sāvattihīyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ.

Disvāna mayhaṃ etadahosi:

'kilissanti vata bho sattā, kilissanti vata bho sattā'"ti.

§ mn86:15

English

"Well then, Aṅgulimāla, go to that woman and say this:

'Ever since I was born, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.'"

"But sir, wouldn't that be telling a deliberate lie?

For I have intentionally killed many living creatures."

"In that case, Aṅgulimāla, go to that woman and say this:

'Ever since I was born in the noble birth, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.'"

"Yes, sir," replied Aṅgulimāla. He went to that woman and said:

"Ever since I was born in the noble birth, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe."

Then that woman was safe, and so was her baby.

Pāli

"Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

'yatohaṃ, bhagini, jāto nābhijānāmi saṅcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'"ti.

"So hi nūna me, bhante, sampajānamusāvādo bhavissati.

Mayā hi, bhante, bahū saṅcicca paṇā jīvitaṃ voropitā'"ti.

"Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

'yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi saṅcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'"ti.

"Evaṃ, bhante'"ti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthī tenupasaṅkami; upasaṅkamitvā taṃ itthiṃ etadavoca:

"yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi saṅcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'"ti.

Atha khvāssā itthiyā sotthi ahosi, sotthi gabbhassa.

§ mn86:16

English

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place."

And Venerable Aṅgulimāla became one of the perfected.

Pāli

Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

"Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā'"ti abbhaññāsi.

Aññataro kho paṇāyasmā aṅgulimālo arahataṃ ahosi.

§ mn86:17

English

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel.

Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha. The Buddha saw him coming off in the distance, and said to him,

"Endure it, brahmin! Endure it, brahmin!

You're experiencing in this very life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years."

Pāli

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ piṇḍāya pāvisi.
Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daṇḍo khitto
āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkarā khittā āyasmato aṅgulimālassa kāye nipatati.
Atha kho āyasmā aṅgulimālo bhinnena sīsenā, lohitenā gaḷantena, bhinnena pattena, vipphālītāya saṅghāṭiyā
yena bhagavā tenupasaṅkami.
Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ.
Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca:
“adhivāsehi tvaṃ, brāhmaṇa, adhvāsehi tvaṃ, brāhmaṇa.
Yassa kho tvaṃ, brāhmaṇa, kammaṃ vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni
niraye pacceyyāsi tassa tvaṃ, brāhmaṇa, kammaṃ vipākaṃ diṭṭheva dhamme paṭisaṃvedesi”ti.

§ mn86:18

English

Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat.

On that occasion he expressed this heartfelt sentiment:

“He who once was heedless,

but turned to heedfulness,

shines upon this world,

like the moon freed from clouds.

Someone whose bad deed

is supplanted by the good,

shines upon this world,

like the moon freed from clouds.

A young mendicant

devoted to the Buddha’s teaching,

shines upon this world,

like the moon freed from clouds.

May even my enemies hear a Dhamma talk!

May even my enemies devote themselves to the Buddha’s teaching!

May even my enemies associate with those good men

who establish others in the Dhamma!

May even my enemies hear Dhamma at the right time,

from those who teach acceptance,

praising acquiescence;

and may they follow that path!

For then they’d never wish harm

upon myself or others.

Having arrived at ultimate peace,

they’d look after creatures firm and frail.

For while irrigators guide water,

fletchers bend arrows straight,

and carpenters bend timber straight,

the astute tame themselves.

Some tame by using the rod,

some with goads, and some with whips.

But the unaffected one tamed me

without rod or sword.

My name is ‘Harmless’,

though I used to be harmful.

The name I bear today is true,

for I do no harm to anyone.

I used to be a bandit,

the notorious Aṅgulimāla.
Swept away in a great flood,
I went to the Buddha as a refuge.
I used to have blood on my hands,
the notorious Aṅgulimāla.
See the refuge I've found—
the leash to existence is eradicated.
I've done many of the sort of deeds
that lead to a bad destination.
The result of my deeds has already struck me,
so I enjoy my food free of debt.
Fools and simpletons
devote themselves to negligence.
But the wise protect diligence
as their best treasure.
Don't devote yourself to negligence,
or delight in erotic intimacy.
For if you're diligent and practice absorption,
you'll attain abundant happiness.
It was welcome, not unwelcome,
the advice I got was good.
Of the well-explained teachings,
I arrived at the best.
It was welcome, not unwelcome,
the advice I got was good.
I've attained the three knowledges
and fulfilled the Buddha's instructions."

Pāli

Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedi;
tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
"Yo pubbeva pamajjitvā,
pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.
Yassa pāpaṃ kataṃ kammaṃ,
kusalena pidhīyati;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.
Yo have daharo bhikkhu,
yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.
Disā hi me dhammakathaṃ suṇantu,
Disā hi me yuñjantu buddhasāsane;
Disā hi me te manujā bhajantu,
Ye dhammamevādapayanti santo.
Disā hi me khantivādānaṃ,
avirodhappasaṃsīnaṃ;
Suṇantu dhammaṃ kālana,
tañca anuvidhīyantu.

Na hi jātu so mamañ hiñse,
aññañ vā pana kiñci nañ;
Pappuyya paramañ santin,
rakkheyya tasathāvare.
Udakañhi nayanti nettikā,
Usukārā namayanti tejanañ;
Dāruñ namayanti tacchakā,
Attānañ damayanti paṇḍitā.
Daṇḍeneke damayanti,
aṅkusehi kasāhi ca;
Adaṇḍena asatthena,
ahañ dantomhi tādina.
Ahiṃsakoti me nāmañ,
hiṃsakassa pure sato;
Ajjāhañ saccaṇāmomhi,
na nañ hiṃsāmi kiñci nañ.
Coro ahañ pure āsin,
aṅgulimālōti vissuto;
Vuyhamāno mahoghena,
buddhañ saraṇamāgamañ.
Lohitapāṇi pure āsin,
aṅgulimālōti vissuto;
Saraṇagamaṇañ passa,
bhavanetti samūhatā.
Tādisañ kammañ katvāna,
bahuñ duggatigāminañ;
Phuṭṭho kammavipākena,
aṇaṇo bhuñjāmi bhojanañ.
Pamādamanuyuñjanti,
bālā dummedhino janā;
Appamādañca medhāvī,
dhaṇañ seṭṭhañva rakkhati.
Mā pamādamanuyuñjetha,
mā kāmarati santhavañ;
Appamatto hi jhāyanto,
pappoti vipulañ sukhañ.
Svāgatañ nāpagatañ,
nayidañ dummantitañ mama;
Saṃvibhattesu dhammesu,
yañ seṭṭhañ tadupāgamañ.
Svāgatañ nāpagatañ,
nayidañ dummantitañ mama;
Tisso vijjā anuppattā,
katañ buddhassa sāsanañ”ti.
Aṅgulimālasuttañ niṭṭhitañ chaṭṭhañ.

22 · DN32: The Āṭānāṭiya Protection

Source: <https://suttacentral.net/dn32/en/sujato>

§ dn32:0

English

Long Discourses 32

The Āṭānāṭiya Protection

Pāli

Dīgha Nikāya 32

Āṭānāṭiyasutta

§ dn32:1

English

1. The First Recitation Section

So I have heard.

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Then, late at night, the four great kings—with large armies of spirits, centaurs, gnomes, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture’s Peak with their beauty, went up to the Buddha, bowed, and sat down to one side.

Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

Pāli

1. Paṭhamabhāṇavāra

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

Atha kho cattāro mahārājā mahatīyā ca yakkhasenāya mahatīyā ca gandhabbasenāya mahatīyā ca kumbhaṇḍasenāya mahatīyā ca nāgasenāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ pabbataṃ obhāsetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Tepi kho yakkhā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu, appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

§ dn32:2

English

Seated to one side, the Great King Vessavaṇa said to the Buddha,

“Sir, some high spirits have confidence in the Buddha,
some do not.

Some middling spirits have confidence in the Buddha,
some do not.

Some low spirits have confidence in the Buddha,
some do not.

But mostly the spirits don’t have confidence in the Buddha.

Why is that?

Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and consuming intoxicants of beer, wine, and liquor.

But mostly they don't refrain from such things.

They don't like that or approve of it.

Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

There dwell high spirits who have no confidence in the Buddha's dispensation.

To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen."

The Buddha consented with silence.

Pāli

Ekamantaṃ nisinno kho vessavaṇo mahārājā bhagavantaṃ etadavoca:

"santi hi, bhante, uḷārā yakkhā bhagavato appasannā.

Santi hi, bhante, uḷārā yakkhā bhagavato pasannā.

Santi hi, bhante, majjhimā yakkhā bhagavato appasannā.

Santi hi, bhante, majjhimā yakkhā bhagavato pasannā.

Santi hi, bhante, nīcā yakkhā bhagavato appasannā.

Santi hi, bhante, nīcā yakkhā bhagavato pasannā.

Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.

Taṃ kissa hetu?

Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṃ deseti, adinnādānā veramaṇiyā dhammaṃ deseti,

kāmesumicchācārā veramaṇiyā dhammaṃ deseti, musāvādā veramaṇiyā dhammaṃ deseti,

surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.

Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā

kāmesumicchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjappamādaṭṭhānā.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.

Santi hi, bhante, bhagavato sāvakā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni

appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.

Tattha santi uḷārā yakkhā nivāsino, ye imasmiṃ bhagavato pāvācane appasannā.

Tesaṃ pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhūnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya phāsuvihārāyā"ti.

Adhivāsesi bhagavā tuṇhībhāvena.

§ dn32:3

English

Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.

"Hail Vipassī,

the glorious Clear-eyed One!

Hail Sikhī,

sympathetic for all beings!

Hail Vessabhū,

cleansed and fervent!

Hail Kakusandha,

crusher of Māra's army!

Hail Koṇāgamana,

the brahmin who has lived the life!

Hail Kassapa,

everywhere free!

Hail Aṅgīrasa,

the glorious Sakyan!

He taught this Dhamma

that casts aside all suffering.
Those in the world who are quenched,
truly discerning,
not backbiters; such people
being great of heart and intrepid,
revere that Gotama;
he who is helpful to gods and humans,
accomplished in knowledge and conduct,
great of heart and intrepid.

Pāli

Atha kho vessavaṇo mahārājā bhagavato adbhivāsanaṃ viditvā tāyaṃ velāyaṃ imaṃ āṭṇāṭṭiyaṃ rakkaṃ
abhāsi:

“Vipassissa ca namatthu,
cakkhumantassa sirīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.
Vessabhussa ca namatthu,
nhātakassa tapassino;
Namatthu kakusandhassa,
mārasenāpamaddino.
Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
vip̐pamuttassa sabbadhi.
Aṅgīrasassa namatthu,
sakyaputtassa sirīmato;
Yo imaṃ dhammaṃ desesi,
sabbadukkhāpanūdanaṃ.
Ye cāpi nibbutā loke,
yathābhūtaṃ vipassisuṃ;
Te janā apisuṇātha,
mahantā vītasāradā.
Hitaṃ devamanussānaṃ,
yaṃ namassanti gotamaṃ;
Vijjācaraṇasampannaṃ,
mahantaṃ vītasāradaṃ.

§ dn32:4

English

Where rises the sun—
Aditi's child, the great orb—
with whose rising
night's umbra also ends,
and of whom, when sun has risen,
it is said to be the day—
there is a deep lake,
an ocean of flowing waters.
That's how they understand that lake there,
as an ocean of flowing waters.
From here that is the eastern quarter,

so the people say.
 That quarter is warded
 by a great king, glorious,
 the lord of the centaurs;
 his name is Dhatarat̐tha.
 He delights in song and dance,
 honored by the centaurs.
 And he has many mighty sons
 all of one name, so I've heard.
 Eighty, and ten, and one—
 all of them named Indra.
 After seeing the Awakened One,
 the Buddha, Kinsman of the Sun,
 they revere him from afar,
 the one great of heart and intrepid.
 Homage to you, O thoroughbred!
 Homage to you, supreme among men!
 You examine us skillfully;
 the non-humans bow to you.
 We've been asked many a time,
 'Do you bow to Gotama the victor?'
 And so we ought to declare:
 'We bow to Gotama the victor,
 accomplished in knowledge and conduct!
 We bow to Gotama the awakened!'

Pāli

Yato uggacchati sūriyo,
 ādicco maṇḍalī mahā;
 Yassa cuggacchamānassa,
 saṁvarīpi nirujjhati;
 Yassa cuggate sūriye,
 'divaso'ti pavuccati.
 Rahadopi tattha gambhīro,
 samuddo saritodako;
 Evaṁ taṁ tattha jānanti,
 'samuddo saritodako'.
 Ito 'sā purimā disā',
 iti naṁ ācikkhatī jano;
 Yaṁ disaṁ abhipāleti,
 mahārājā yasassi so.
 Gandhabbānaṁ adhipati,
 'dhatarat̐tho'ti nāmaso;
 Ramatī naccagītehi,
 gandhabbehi purakkhato.
 Puttāpi tassa bahavo,
 ekanāmāti me sutaṁ;
 Asīti dasa eko ca,
 indanāmā mahabbalā.
 Te cāpi buddhaṁ disvāna,
 buddhaṁ ādiccabandhunaṁ;

Dūratova namassanti,
mahantaṃ vītasāraḍaṃ.
Namo te purisājaṇṇa,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṃ vandanti;
Sutaṃ netaṃ abhiṇhaso,
tasmā evaṃ vademase.
'Jinaṃ vandatha gotamaṃ',
'jinaṃ vandāma gotamaṃ;
Vijjācaraṇasampannaṃ,
buddhaṃ vandāma gotamaṃ'.

§ dn32:5

English

It's where the departed go, they say,
who are backbiters and calumniators,
killers and hunters,
bandits and cheats.
From here that is the southern quarter,
so the people say.
That quarter is warded
by a great king, glorious,
the lord of the gnomes;
his name is Virūḷha.
He delights in song and dance,
honored by the gnomes.
And he has many mighty sons
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Indra.
After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.
Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'
And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Pāli

Yena petā pavuccanti,
pisaṇā piṭṭhimaṃsikā;
Pāṇātipātino luddā,
corā nekatikā janā.

Ito 'sā dakkhiṇā disā',
 iti naṃ ācikkhatī jano;
 Yaṃ disaṃ abhipāleti,
 mahārājā yasassi so.
 Kumbhaṇḍānaṃ adhipati,
 'virūḷho' iti nāmaso;
 Ramatī naccagītehi,
 kumbhaṇḍehi purakkhato.
 Puttāpi tassa bahavo,
 ekanāmāti me sutāṃ;
 Asīti dasa eko ca,
 indanāmā mahabbalā.
 Te cāpi buddhaṃ disvāna,
 buddhaṃ ādiccabandhunaṃ;
 Dūratova namassanti,
 mahantaṃ vītasāraḍaṃ.
 Namo te purisājañña,
 namo te purisuttama;
 Kusalena samekkhasi,
 amanussāpi taṃ vandanti;
 Sutaṃ netaṃ abhiṇhaso,
 tasmā evaṃ vademase.
 'Jinaṃ vandatha gotamaṃ',
 'jinaṃ vandāma gotamaṃ;
 Vijjācaraṇasampannaṃ,
 buddhaṃ vandāma gotamaṃ'.

§ dn32:6

English

Where sets the sun—
 Aditi's child, the great orb—
 with whose setting
 the day also ends;
 and of whom, when sun has set,
 it is said to be night's umbra—
 there is a deep lake in that place,
 an ocean of flowing waters.
 That's how they understand that lake there,
 as an ocean of flowing waters.
 From here that is the western quarter,
 so the people say.
 That quarter is warded
 by a great king, glorious,
 the lord of the dragons;
 his name is Virūpakka.
 He delights in song and dance,
 honored by the dragons.
 And he has many mighty sons
 all of one name, so I've heard.
 Eighty, and ten, and one—
 all of them named Indra.

After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.
Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'
And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Pāli

Yattha coggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa coggacchamānassa,
divasopi nirujjhati;
Yassa coggate sūriye,
'saṁvarī'ti pavuccati.
Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṁ taṁ tattha jānanti,
'samuddo saritodako'.
Ito 'sā pacchimā disā',
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.
Nāgānañca adhipati,
'virūpakkho'ti nāmaso;
Ramatī naccagītehi,
nāgeheva purakkhato.
Puttāpi tassa bahavo,
ekanāmāti me sutāṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.
Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.
Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.
'Jinaṁ vandatha gotamaṁ',
'jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,

buddhaṃ vandāma gotamaṃ'.

§ dn32:7

English

Where the lovely land north of Kuru is,
and the beautiful Mount Meru,
humans born there
are unselfish, without possessions.
They do not sow the seed,
nor do they draw the plough.
The rice eaten by people
ripens in untilled soil,
free of powder or husk, pure,
fragrant, with only the rice-grain.
After cooking in a tandoor oven,
they enjoy eating that food.
Having prepared a cow with hooves uncloven,
they're drawn about from place to place.
Having prepared a beast with hooves uncloven,
they're drawn about from place to place.
Having prepared a woman-drawn carriage,
they're drawn about from place to place.
Having prepared a man-drawn carriage,
they're drawn about from place to place.
Having prepared a girl-drawn carriage,
they're drawn about from place to place.
Having prepared a boy-drawn carriage,
they're drawn about from place to place.
Having ascended their vehicle,
that king's servants
tour about in every quarter,
provided with heavenly vehicles
of elephant and of horse.
And there are palaces and palanquins
for that great and glorious king.
And he has cities, too,
well-built in the sky:
Āṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭapuriyā, and Parakusiṭanāṭā.
To the north is Kapīvanta,
and Janogha lies beyond.
And there's Navanavutiya, Ambara-ambaravatiya,
and the royal capital named Āḷakamandā.
The Great King Kuvera, dear sir,
has a capital named Visāṇā,
which is why the great king
is called 'Vessavaṇa'.
Searching, they shine:
Tatolā, Tattalā, Tatotalā,
Ojasi, Tejasi, Tatojasi,
Sūra, Rājā, Ariṭṭha, and Nemi.

There is a lake there too named Dharaṇī,
 whence the clouds rain forth,
 and the rains disperse.
 There is a hall there too named Sālavatī,
 where the spirits frequent.
 There the trees are ever in fruit,
 with many different flocks of birds.
 Peacocks and herons call out there,
 and the sweet cuckoos too.
 One bird cries out 'Live, live!',
 another 'Lift up your heart!'
 There are cocks and kookaburras,
 and in the wood the woodpeckers.
 The parrots and mynah cry out there,
 and the 'little stick-boy' birds.
 Kuvera's pond of rushes
 is lovely all the time.
 From here that is the northern quarter,
 so the people say.
 That quarter is warded
 by a great king, glorious,
 the lord of spirits;
 his name is Kuvera.
 He delights in song and dance,
 honored by the spirits.
 And he has many mighty sons
 all of one name, so I've heard.
 Eighty, and ten, and one—
 all of them named Indra.
 After seeing the Awakened One,
 the Buddha, Kinsman of the Sun,
 they revere him from afar,
 the one great of heart and intrepid.
 Homage to you, O thoroughbred!
 Homage to you, supreme among men!
 You examine us skillfully;
 the non-humans bow to you.
 We've been asked many a time,
 'Do you bow to Gotama the victor?'
 And so we ought to declare:
 'We bow to Gotama the victor,
 accomplished in knowledge and conduct!
 We bow to Gotama the awakened!'

Pāli

Yena uttarakuruvho,
 mahāneru sudassano;
 Manussā tattha jāyanti,
 amamā apariggahā.
 Na te bījaṃ pavapanti,
 napi nīyanti naṅgalā;

Akaṭṭhapākimaṃ sāliṃ,
paribhuñjanti mānusa.
Akaṇaṃ aṭhusaṃ suddhaṃ,
sugandhaṃ taṇḍulapphalaṃ;
Tuṇḍikīre pacitvāna,
tato bhuñjanti bhojanaṃ.
Gāviṃ ekakhuraṃ katvā,
anuyanti disodisaṃ;
Pasuṃ ekakhuraṃ katvā,
anuyanti disodisaṃ.
Itthiṃ vā vāhanaṃ katvā,
anuyanti disodisaṃ;
Purisaṃ vāhanaṃ katvā,
anuyanti disodisaṃ.
Kumāriṃ vāhanaṃ katvā,
anuyanti disodisaṃ;
Kumāraṃ vāhanaṃ katvā,
anuyanti disodisaṃ.
Te yāne abhiruhitvā,
Sabbā disā anupariyāyanti;
Pacārā tassa rājino.
Hatthiyānaṃ assayānaṃ,
dibbaṃ yānaṃ upaṭṭhitaṃ;
Pāsādā sivikā ceva,
mahārājassa yasassino.
Tassa ca nagarā ahu,
Antalikkhe sumāpitā;
Āṭānāṭṭa kusināṭṭa parakusināṭṭa,
Nāṭasuriyā parakusiṭānāṭṭa.
Uttarena kasivanto,
Janoghamaparena ca;
Navanavutiyo ambaraambaravatiyo,
Āḷakamandā nāma rājadhānī.
Kuverassa kho pana mārīsa,
Mahārājassa visāṇā nāma rājadhānī;
Tasmā kuvero mahārājā,
'Vessavaṇo'ti pavuccati.
Paccesanto pakāṣenti,
Tatolā tattalā tatotalā;
Ojasi tejasi tatojasī,
Sūro rājā ariṭṭho nemi.
Rahadopi tattha dharaṇī nāma,
Yato meghā pavassanti;
Vassā yato patāyanti,
Sabhāpi tattha sālavatī nāma.
Yattha yakkhā payirupāsanti,
Tattha niccaphalā rukkhā;
Nānā dijagaṇā yutā,
Mayūraṇcābhiraḍḍā;
Kokilādīhi vagguhi.
Jīvaññīvakaṃ saddettha,

atho oṭṭhavacittakā;
 Kukkuṭakā kuḷīrakā,
 vane pokkharasātakā.
 Sukasāḷikasaddettha,
 daṇḍamāṇavakāni ca;
 Sobhati sabbakālaṃ sā,
 kuveranaḷinī sadā.
 Ito 'sā uttarā disā',
 iti naṃ ācikkhatī jano;
 Yaṃ disaṃ abhipāleti,
 mahārājā yasassi so.
 Yakkhānañca adhipati,
 'kuvero' iti nāmaso;
 Ramatī naccagītehi,
 yakkheheva purakkhato.
 Puttāpi tassa bahavo,
 ekanāmāti me sutarū;
 Asīti dasa eko ca,
 indanāmā mahabbalā.
 Te cāpi buddharū disvāna,
 buddharū ādiccabandhunarū;
 Dūratova namassanti,
 mahantarū vītasāradarū.
 Namo te purisājañña,
 namo te purisuttama;
 Kusalena samekkhasi,
 amanussāpi tarū vandanti;
 Sutarū netaṃ abhiñhaso,
 tasmā evaṃ vademase.
 'Jinarū vandatha gotamarū',
 'jinarū vandāma gotamarū;
 Vijjācaraṇasampannarū,
 buddharū vandāma gotaman'ti.

§ dn32:8

English

This, good fellow, is the Āṭṇāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

The monks, nuns, laymen, and laywomen should learn this Āṭṇāṭiya protection well and completely memorize it.

If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, chief ministers, councillors, and servants among the spirits, centaurs, gnomes, and dragons—

that non-human will receive no homage or respect in any village or town.

And they will receive no ground or dwelling in my capital of Ālakamandā.

Nor will they get to go to the conference of the spirits.

In addition, the non-humans would not give or take them in marriage.

They'd heap personal abuse on them,

drop an empty bowl on their head,

and even split their head into seven pieces!

Pāli

Ayaṃ kho sā, mārisa, āṭṇāṭṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṃ āṭṇāṭṭiyā rakkhā suggahitā bhavissati samattā pariyāputā.

Taṃce amanusso yakkho vā yakkhinī vā yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā, nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikaṃ vā gacchantāṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā upanipajjeyya.

Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.

Na me so, mārisa, amanusso labheyya ālakamandāya nāma rājadhāniyā vatthuṃ vā vāsaṃ vā.

Na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantuṃ.

Apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ avivayhaṃ.

Apissu naṃ, mārisa, amanussā attāhipi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.

Apissu naṃ, mārisa, amanussā rittampissa pattaṃ sīse nikkujjeyyuṃ.

Apissu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ phāleyyuṃ.

§ dn32:9

English

For there are, good fellow, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men.

They're said to be rebelling against the Great Kings.

They're just like the bandits in the king of Magadha's realm

who don't obey the king, his men, or his men's men,

and are said to be rebelling against the king.

If any non-human being with malicious intent—including males, females, boys, girls, ministers, councillors, and servants among the spirits, centaurs, gnomes, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down,

one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals:

'This spirit's got me! This spirit's entered me! This spirit's annoying me! This spirit's harassing me! This spirit's hurting me! This spirit's harming me! This spirit won't let me go!'

Pāli

Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.

Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṃ ādiyanti, na rañño māgadhassa purisakānaṃ purisakānaṃ ādiyanti.

Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.

Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā ...pe... gandhabbo vā gandhabbī vā ...pe... kumbhaṇḍo vā kumbhaṇḍī vā ...pe... nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikaṃ vā gacchantāṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā upanipajjeyya.

Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravītabbaṃ:

'ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho

hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcatī'ti.

§ dn32:10

English

To what spirits, great spirits, generals, great generals?

'Indra, Soma, and Varuṇa,
Bhāradvāja, the Progenitor,
Candana and Kāmasetṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panāda and Opamañña,
and Mātali, the god's equerry.
Cittasena the centaur,
and the kings Nala and Janesabha,
Sātāgira, Hemavata,
Puṇṇaka, Karatiya, and Guḷa;
Sivaka and Mucalinda,
Vessāmitta, Yugandhara,
Gopāla, Suppagedha,
Hiri, Netti, and Mandiya;
Pañcālacaṇḍa, Āḷavaka,
Pajjunna, Sumana, Sumukha,
Dadhimukha, Maṇi, Māṇivara, Dīgha,
together with Serīsaka.'

Pāli

Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

Indo somo varuṇo ca,
bhāradvājo pajāpati;
Candano kāmasetṭho ca,
kinnughaṇḍu nighaṇḍu ca.
Panādo opamañño ca,
devasūto ca mātali;
Cittaseno ca gandhabbo,
naḷo rājā janesabho.
Sātāgiro hemavato,
puṇṇako karatiyo guḷo;
Sivako mucalindo ca,
vessāmitto yugandharo.
Gopālo supparodho ca,
Hiri netti ca mandiyō;
Pañcālacaṇḍo āḷavako,
Pajjunno sumano sumukho;
Dadhimukho maṇi māṇivaro dīgho,
Atho serīsako saha.
Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ:
'ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcatī'ti.

§ dn32:11

English

This, good fellow, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

Well, now, good fellow, I must go. I have many duties, and much to do."

"Please, Great Kings, go at your convenience."

Then the four great kings got up from their seats, bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

The first recitation section is complete.

Pāli

Ayaṃ kho sā, mārisa, ātānāṭṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

Handa ca dāni mayaṃ, mārisa, gacchāma bahukiccā mayaṃ bahukaraṇīyā"ti.

"Yassadāni tumhe, mahārājāno, kālaṃ maññathā"ti.

Atha kho cattāro mahārājā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.

Tepi kho yakkhā uṭṭhāyāsanaṃ appekacce bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā

tatthevantaradhāyimsu. Appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ

vītisāretvā tatthevantaradhāyimsu. Appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā tatthevantaradhāyimsu.

Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu. Appekacce tuṇhībhūtā tatthevantaradhāyimsūti.

Paṭhamabhāṇavāro niṭṭhito.

§ dn32:12

English

2. The Second Recitation Section

Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

Pāli

2. Dutiyabhāṇavāra

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:

"imaṃ, bhikkhave, rattiṃ cattāro mahārājā mahatīyā ca yakkhasenāya mahatīyā ca gandhabbasenāya mahatīyā ca kumbhaṇḍasenāya mahatīyā ca nāgasenāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ pabbataṃ obhāsetvā yenāhaṃ tenupasaṅkamimsu; upasaṅkamtīvā maṃ abhivādetvā ekamantaṃ nisīdimsu.

Tepi kho, bhikkhave, yakkhā appekacce maṃ abhivādetvā ekamantaṃ nisīdimsu. Appekacce mayā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Appekacce yenāhaṃ tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdimsu. Appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu.

Appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.

Ekamantaṃ nisinno kho, bhikkhave, vessavaṇo mahārājā maṃ etadavoca:

'santi hi, bhante, uḷārā yakkhā bhagavato appasannā ...pe... santi hi, bhante, nīcā yakkhā bhagavato pasannā.

Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.

Taṃ kissa hetu?

Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṃ deseti ... surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.

Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā ... appaṭiviratā

surāmerayamajjappamādaṭṭhānā.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.

Santi hi, bhante, bhagavato sāvakā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni

appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.

Tattha santi uḷārā yakkhā nivāsino, ye imasmiṃ bhagavato pāvācane appasannā, tesaṃ pasādāya uggaṇhātu, bhante, bhagavā ātānāṭṭiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyā'ti.

Adhivāsesiṃ kho ahaṃ, bhikkhave, tuṇhībhāvena.

Atha kho, bhikkhave, vessavaṇo mahārājā me adhivāsanaṃ viditvā tāyaṃ velāyaṃ imaṃ ātānāṭiyaṃ rakkhamaṃ abhāsi:

‘Vipassissa ca namatthu,

cakkhumantassa sirīmato;

Sikhissapi ca namatthu,

sabbabhūtānukampino.

Vessabhussa ca namatthu,

nhātakassa tapassino;

Namatthu kakusandhassa,

mārasenāpamaddino.

Koṇāgamanassa namatthu,

brāhmaṇassa vusīmato;

Kassapassa ca namatthu,

vippamuttassa sabbadhi.

Aṅgīrasassa namatthu,

sakyaputtassa sirīmato;

Yo imaṃ dhammaṃ desesi,

sabbadukkhāpanūdanaṃ.

Ye cāpi nibbutā loke,

yathābhūtaṃ vipassisuṃ;

Te janā apisuṇātha,

mahantā vītasāradā.

Hitaṃ devamanussānaṃ,

yaṃ namassanti gotamaṃ;

Vijjācaraṇasampannaṃ,

mahantaṃ vītasāradaṃ.

Yato uggacchati sūriyo,

ādicco maṇḍalī mahā;

Yassa cuggacchamānassa,

saṃvarīpi nirujjhati;

Yassa cuggate sūriye,

“divaso”ti pavuccati.

Rahadopi tattha gambhīro,

samuddo saritodako;

Evaṃ taṃ tattha jānanti,

“samuddo saritodako”.

Ito “sā purimā disā”,

iti naṃ ācikkhatī jano;

Yaṃ disaṃ abhipāleti,

mahārājā yasassi so.

Gandhabbānaṃ adhipati,

“dhataratṭho”ti nāmaso;

Ramatī naccagītehi,

gandhabbehi purakkhato.

Puttāpi tassa bahavo,

ekanāmāti me sutamaṃ;

Asīti dasa eko ca,

indanāmā mahabbalā.

Te cāpi buddhaṃ disvāna,

buddhaṃ ādiccabandhunaṃ;

Dūratova namassanti,
mahantaṃ vītasāraḍaṃ.
Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṃ vandanti;
Sutaṃ netaṃ abhiñhaso,
tasmā evaṃ vademase.
"Jinaṃ vandatha gotamaṃ,
jinaṃ vandāma gotamaṃ;
Vijjācaraṇasampannaṃ,
buddhaṃ vandāma gotamaṃ".
Yena petā pavuccanti,
pisuṇā piṭṭhimaṃsikā;
Pāṇātipātino luddā,
corā nekatikā janā.
Ito "sā dakkhiṇā disā",
iti naṃ ācikkhatī jano;
Yaṃ disaṃ abhipāleti,
mahārājā yasassi so.
Kumbhaṇḍānaṃ adhipati,
"virūḷho" iti nāmaso;
Ramatī naccagītehi,
kumbhaṇḍehi purakkhato.
Puttāpi tassa bahavo,
ekanāmāti me sutaṃ;
Asīti dasa eko ca,
indanāmā mahabbalā.
Te cāpi buddhaṃ disvāna,
buddhaṃ ādiccabandhunaṃ;
Dūratova namassanti,
mahantaṃ vītasāraḍaṃ.
Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṃ vandanti;
Sutaṃ netaṃ abhiñhaso,
tasmā evaṃ vademase.
"Jinaṃ vandatha gotamaṃ,
jinaṃ vandāma gotamaṃ;
Vijjācaraṇasampannaṃ,
buddhaṃ vandāma gotamaṃ".
Yattha coggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa coggacchamānassa,
divasopi nirujjhati;
Yassa coggate sūriye,
"saṃvarī"ti pavuccati.
Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṃ taṃ tattha jānanti,

samuddo saritodako.
Ito "sā pacchimā disā",
iti naṃ ācikkhatī jano;
Yaṃ disaṃ abhipāleti,
mahārājā yasassi so.
Nāgānañca adhipati,
"virūpakkho"ti nāmaso;
Ramatī naccagītehi,
nāgeheva purakkhato.
Puttāpi tassa bahavo,
ekanāmāti me sutarū;
Asīti dasa eko ca,
indanāmā mahabbalā.
Te cāpi buddharū disvāna,
buddharū ādiccabandhunarū;
Dūratova namassanti,
mahantarū vītasāradarū.
Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi tarū vandanti;
Sutarū netaṃ abhiñhaso,
tasmā evaṃ vademase.
"Jinarū vandatha gotamarū,
jinarū vandāma gotamarū;
Vijjācaraṇasampannarū,
buddharū vandāma gotamarū".
Yena uttarakuruvho,
mahāneru sudassano;
Manussā tattha jāyanti,
amamā apariggahā.
Na te bījarū pavapanti,
nāpi nīyanti naṅgalā;
Akaṭṭhapākimarū sāliṃ,
paribhuñjanti mānusā.
Akaṇarū athusarū suddharū,
sugandharū taṇḍulapphalarū;
Tuṇḍikīre pacitvāna,
tato bhuñjanti bhojanarū.
Gāviṃ ekakhurarū katvā,
anuyanti disodisarū;
Pasurū ekakhurarū katvā,
anuyanti disodisarū.
Itthiṃ vā vāhanarū katvā,
anuyanti disodisarū;
Purisarū vāhanarū katvā,
anuyanti disodisarū.
Kumāriṃ vāhanarū katvā,
anuyanti disodisarū;
Kumārarū vāhanarū katvā,
anuyanti disodisarū.

Te yāne abhiruhitvā,
Sabbā disā anupariyāyanti;
Pacārā tassa rājino.
Hatthiyānaṃ assayānaṃ,
dibbaṃ yānaṃ upaṭṭhitaṃ;
Pāsādā sivikā ceva,
mahārājassa yasassino.
Tassa ca nagarā ahu,
Antalikkhe sumāpitā;
Āṭānāṭā kusiṇāṭā parakusiṇāṭā,
Nāṭasuriyā parakusiṇāṭā.
Uttarena kasivanto,
Janoghamaparena ca;
Navanavutiyo ambaraambaravatiyo,
Āḷakamandā nāma rājadhānī.
Kuverassa kho pana mārissa,
Mahārājassa visāṇā nāma rājadhānī;
Tasmā kuvero mahārājā,
“Vessavaṇo”ti pavuccati.
Paccesanto pakāsentī,
Tatolā tattalā tatotalā;
Ojasi tejasi tatojasī,
Sūro rājā aritṭho nemi.
Rahadopi tattha dharaṇī nāma,
Yato meghā pavassanti;
Vassā yato patāyanti,
Sabhāpi tattha sālavatī nāma.
Yattha yakkhā payirupāsanti,
Tattha niccaphalā rukkhā;
Nānā dijagaṇā yutā,
Mayūraḥkoṇḍābhīrudā;
Kokilādīhi vagguhi.
Jīvañjīvakaṣaddettha,
atho oṭṭhavaṇṇakā;
Kukkuṭakā kuḷīrakā,
vane pokkharasātakā.
Sukasāḷika ṣaddettha,
daṇḍamaṇḍavakāni ca;
Sobhati sabbakālāṃ sā,
kuveranaḷinī sadā.
Ito “sā uttarā disā”,
iti naṃ ācikkhatī jano;
Yaṃ disaṃ abhipāleti,
mahārājā yasassi so.
Yakkhānaṃca adhipati,
“kuvero” iti nāmaso;
Ramatī naccagīṭhi,
yakkheheva purakkhato.
Puttāpi tassa bahavo,
ekaṇāmāti me sutaṃ;
Asīti dasa eko ca,

indanāmā mahabbalā.

Te cāpi buddhaṃ disvāna,
buddhaṃ ādiccabandhunaṃ;
Dūratova namassanti,
mahantaṃ vītasāraḍaṃ.

Namo te purisājañña,

namo te purisuttama;

Kusalena samekkhasi,
amanussāpi taṃ vandanti;
Sutaṃ netaṃ abhiñhaso,
tasmā evaṃ vademase.

“Jinaṃ vandatha gotamaṃ,

jinaṃ vandāma gotamaṃ;

Vijjācaraṇasampannaṃ,

buddhaṃ vandāma gotamaṃ”ti.

Ayaṃ kho sā, mārisa, āṭṇāṭṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya
avihiṃsāya phāsuviḥārāya.

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṃ āṭṇāṭṭiyā rakkhā
suggahitā bhavissati samattā pariyāputā tañce amanusso yakkho vā yakkhinī vā ...pe... gandhabbo vā
gandhabbī vā ...pe... kumbhaṇḍo vā kumbhaṇḍī vā ...pe... nāgo vā nāgī vā nāgapotako vā nāgapotikā vā
nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā
upāsikāṃ vā gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatitṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā
upanipajjeyya.

Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.

Na me so, mārisa, amanusso labheyya ālakamandāya nāma rājadhāniyā vatthuṃ vā vāsaṃ vā.

Na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantuṃ.

Apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ avivayhaṃ.

Apissu naṃ, mārisa, amanussā attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.

Apissu naṃ, mārisa, amanussā rittampissa pattaṃ sīse nikkujjeyyuṃ.

Apissu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ phāleyyuṃ.

Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ

purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.

Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṃ ādiyanti, na rañño māgadhassa
purisakānaṃ purisakānaṃ ādiyanti.

Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.

Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ
purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā ...pe... gandhabbo vā gandhabbī vā ...pe... kumbhaṇḍo vā
kumbhaṇḍī vā ...pe... nāgo vā nāgī vā ...pe... paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikāṃ
vā gacchantaṃ vā upagaccheyya, ṭhitaṃ vā upatitṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā
upanipajjeyya.

Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ
viravītabbaṃ:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho
hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muṇcatī”ti.

Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

Indo somo varuṇo ca,

bhāradvājo pajāpati;

Candano kāmaseṭṭho ca,
kinnughaṇḍu nighaṇḍu ca.
Panādo opamañño ca,
devasūto ca mātali;
Cittaseno ca gandhabbo,
naḷo rājā janesabho.
Sātāgiro hemavato,
puṇṇako karatiyo guḷo;
Sivako mucalindo ca,
vessāmitto yugandharo.
Gopālo supparodho ca,
Hiri netti ca mandiyō;
Pañcālacaṇḍo ālavako,
Pajjunno sumano sumukho;
Dadhimukho maṇi māṇivaro dīgho,
Atho serīsako saha.

Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcatī”ti.

Ayaṃ kho, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

Handa ca dāni mayaṃ, mārisa, gacchāma, bahukiccā mayaṃ bahukaraṇīyā’ti.

‘Yassadāni tumhe, mahārājāno, kālaṃ maññathā’ti.

Atha kho, bhikkhave, cattāro mahārājā utṭhāyāsanaṃ maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīṃsu.

Tepi kho, bhikkhave, yakkhā utṭhāyāsanaṃ appekacce maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīṃsu.

Appekacce mayā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā tatthevantaradhāyīṃsu.

Appekacce yenāhaṃ tenaṇjaliṃ paṇāmetvā tatthevantaradhāyīṃsu.

Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyīṃsu.

Appekacce tuṇhībhūtā tatthevantaradhāyīṃsu.

§ dn32:13

English

“Mendicants, learn the Āṭānāṭiya protection!

Memorize the Āṭānāṭiya protection!

Remember the Āṭānāṭiya protection!

The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

Uggaṇhātha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ.

Pariyāpuṇātha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ.

Dhāretha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ.

Atthasaṃhitā, bhikkhave, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya”ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Āṭṇāṭṭiyasuttaṃ niṭṭhitaṃ navamaṃ.

23 · MN10: Mindfulness Meditation

Source: <https://suttacentral.net/mn10/en/sujato>

§ mn10:0

English

Middle Discourses 10
Mindfulness Meditation

Pāli

Majjhima Nikāya 10
Satipaṭṭhānasutta

§ mn10:1

English

So I have heard.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

There the Buddha addressed the mendicants,

“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.

Tatra kho bhagavā bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ mn10:2

English

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

Pāli

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

§ mn10:3

English

What four?

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Katame cattāro?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.
Uddeso nitthito.

§ mn10:4.0

English

1. Observing the Body

1.1. Mindfulness of Breathing

Pāli

1. Kāyānupassanā

1.1. Kāyānupassanāānāpānāpabba

§ mn10:4

English

And how does a mendicant meditate observing an aspect of the body?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present.

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

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

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

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

It's like a deft lathe-turner or lathe-turner's apprentice. When drawing a long pull they know: 'I'm drawing a long pull,' and when drawing a short pull they know: 'I'm drawing a short pull.'

Pāli

Kathaṇca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaṭṭhagato vā suññāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

So satova assasati, satova passasati.

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

'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.

'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto 'dīghaṃ añchāmī'ti pajānāti, rassaṃ vā añchanto 'rassaṃ añchāmī'ti pajānāti;

evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti;

'sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati;

'passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

§ mn10:5

English

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;
samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati,
samudayavayadhammānupassī vā kāyasmiṃ viharati.
'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Ānāpānappabbaṃ niṭṭhitaṃ.

§ mn10:6

English

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

Pāli

1.2. Kāyānupassanāriyāpathapabba

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā 'gacchāmi'ti pajānāti, ṭhito vā 'ṭhitomhi'ti pajānāti, nisinno vā 'nisinnomhi'ti pajānāti, sayāno vā 'sayānomhi'ti pajānāti.
Yathā yathā vā panassa kāyo pañihito hoti tathā tathā naṃ pajānāti.

§ mn10:7

English

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;
samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati,
samudayavayadhammānupassī vā kāyasmiṃ viharati.
'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Iriyāpathapabbaṃ niṭṭhitaṃ.

§ mn10:8

English

1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Pāli

1.3. Kāyānupassanāsampajānapabba

Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

§ mn10:9

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

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

§ mn10:10

English

1.4. Focusing on the Repulsive

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

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

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

Pāli

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhañṇassa, seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameva cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

‘atthi imasmim kāye kesā lomā ...pe... muttan’ti.

§ mn10:11

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

§ mn10:12

English

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘In this body there is the earth element, the water element, the fire element, and the air element.’
It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

Pāli

1.5. Kāyānupassanādhātumanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:
‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.
Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajtvā nisinno assa.
Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:
‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

§ mn10:13

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Dhātumanasikārapabbaṃ niṭṭhitaṃ.

§ mn10:14

English

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

They’d compare it with their own body:

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Pāli

1.6. Kāyānupassanānavasivathikapabba

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ.
So imameva kāyaṃ upasaṃharati:
‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattī’ti.

§ mn10:15

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

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

§ mn10:16

English

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body:
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Pāli

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṇkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ.
So imameva kāyaṃ upasaṃharati:
'āyampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattā'ti.

§ mn10:17

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

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

§ mn10:18-23

English

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...
A skeleton without flesh but smeared with blood, and held together by sinews ...
A skeleton rid of flesh and blood, held together by sinews ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ...pe...
Aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ ...pe...
Aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ...pe...

§ mn10:24

English

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

Pāli

Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ

aññena sīsakaṭṭhaṃ.

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

§ mn10:25

Pāli

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

§ mn10:26-28

English

White bones, the color of shells ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ, aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...pe...

§ mn10:29

English

Decrepit bones, heaped in a pile ...

Pāli

Aṭṭhikāni puñjakitāni terovassikāni ...pe...

§ mn10:30

English

Bones rotted and crumbled to powder.

They’d compare it with their own body:

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Pāli

Aṭṭhikāni pūtīni cuṇṇakajātāni.

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

§ mn10:31

English

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness.

They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati;

samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati,

samudayavayadhammānupassī vā kāyasmiṃ viharati.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhita.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.'

When they feel a painful feeling of the flesh, they know: 'I feel a painful feeling of the flesh.'

When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.'

When they feel a neutral feeling of the flesh, they know: 'I feel a neutral feeling of the flesh.'

When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.'

Pāli

2. Vedanānupassanā

Kathaṇca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharatī?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno 'sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Dukkhaṃ vā vedanaṃ vedayamāno 'dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

Adukkhamasukhaṃ vā vedanaṃ vedayamāno 'adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Sāmisarṃ vā sukhaṃ vedanaṃ vedayamāno 'sāmisarṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Nirāmisarṃ vā sukhaṃ vedanaṃ vedayamāno 'nirāmisarṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Sāmisarṃ vā dukkhaṃ vedanaṃ vedayamāno 'sāmisarṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

Nirāmisarṃ vā dukkhaṃ vedanaṃ vedayamāno 'nirāmisarṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

Sāmisarṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'sāmisarṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Nirāmisarṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'nirāmisarṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

§ mn10:33

English

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness.

They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of feelings.

Pāli

Iti ajjhataṃ vā vedanāsu vedanānupassī viharatī, bahiddhā vā vedanāsu vedanānupassī viharatī, ajjhatabhiddhā vā vedanāsu vedanānupassī viharatī;

samudayadhammānupassī vā vedanāsu viharatī, vayadhammānupassī vā vedanāsu viharatī, samudayavayadhammānupassī vā vedanāsu viharatī.

'Atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharatī, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharatī.

Vedanānupassanā niṭṭhitā.

§ mn10:34

English

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It's when a mendicant understands mind with greed as 'mind with greed,'
and mind without greed as 'mind without greed.'
They understand mind with hate as 'mind with hate,'
and mind without hate as 'mind without hate.'
They understand mind with delusion as 'mind with delusion,'
and mind without delusion as 'mind without delusion.'
They know constricted mind as 'constricted mind,'
and scattered mind as 'scattered mind.'
They know expansive mind as 'expansive mind,'
and unexpansive mind as 'unexpansive mind.'
They know mind that is not supreme as 'mind that is not supreme,'
and mind that is supreme as 'mind that is supreme.'
They know mind immersed in samādhi as 'mind immersed in samādhi,'
and mind not immersed in samādhi as 'mind not immersed in samādhi.'
They know freed mind as 'freed mind,'
and unfreed mind as 'unfreed mind.'

Pāli

3. Cittānupassanā

Kathaṇca, bhikkhave, bhikkhu citte cittānupassī viharatī?
Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānāti.
Vītarāgaṃ vā cittaṃ 'vītarāgaṃ cittaṃ'ti pajānāti.
Sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti.
Vītadosaṃ vā cittaṃ 'vītadosaṃ cittaṃ'ti pajānāti.
Samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānāti.
Vītamohaṃ vā cittaṃ 'vītamohaṃ cittaṃ'ti pajānāti.
Saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittaṃ'ti pajānāti.
Vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānāti.
Mahaggataṃ vā cittaṃ 'mahaggataṃ cittaṃ'ti pajānāti.
Amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti pajānāti.
Sauttaraṃ vā cittaṃ 'sauttaraṃ cittaṃ'ti pajānāti.
Anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānāti.
Samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti.
Asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittaṃ'ti pajānāti.
Vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānāti.
Avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti.

§ mn10:35

English

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.
With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish.
Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness.
They meditate independent, not grasping at anything in the world.
That's how a mendicant meditates by observing an aspect of the mind.

Pāli

Iti ajjhataṃ vā citte cittānupassī viharatī, bahiddhā vā citte cittānupassī viharatī, ajjhatabhiddhā vā citte
cittānupassī viharatī;
samudayadhammānupassī vā cittasmiṃ viharatī, vayadhammānupassī vā cittasmiṃ viharatī,
samudayavayadhammānupassī vā cittasmiṃ viharatī.
'Atthi cittaṃ'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharatī,

na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

§ mn10:36.0

English

4. Observing Principles

4.1. The Hindrances

Pāli

4. Dhammānupassanā

4.1. Dhammānupassanānīvaraṇapabba

§ mn10:36

English

And how does a mendicant meditate observing an aspect of principles?

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.'

When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.'

When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Pāli

Kathañca, bhikkhave, bhikkhu dhammesu dhammānupassī viharatī?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmaccandaṃ 'atthi me ajjhataṃ kāmaccando'ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ 'natthi me ajjhataṃ kāmaccando'ti pajānāti; yathā ca anuppannassa kāmaccandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti tañca pajānāti.

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

Santaṃ vā ajjhataṃ thinamiddhaṃ 'atthi me ajjhataṃ thinamiddhaṃ'ti pajānāti, asantaṃ vā ajjhataṃ thinamiddhaṃ 'natthi me ajjhataṃ thinamiddhaṃ'ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'atthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'natthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti taṅca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti taṅca pajānāti.

Santaṃ vā ajjhataṃ vicikicchāṃ 'atthi me ajjhataṃ vicikicchā'ti pajānāti, asantaṃ vā ajjhataṃ vicikicchāṃ 'natthi me ajjhataṃ vicikicchā'ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti taṅca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṅca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṅca pajānāti.

§ mn10:37

English

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness.

They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbaṃ niṭṭhitaṃ.

§ mn10:38

English

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

It's when a mendicant contemplates:

'Such is form, such is the origin of form, such is the disappearance of form.

Such is feeling, such is the origin of feeling, such is the disappearance of feeling.

Such is perception, such is the origin of perception, such is the disappearance of perception.

Such are choices, such is the origin of choices, such is the disappearance of choices.

Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.'

Pāli

4.2. Dhammānupassanākhandhapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

Idha, bhikkhave, bhikkhu:

'Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti;

§ mn10:39

English

And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Pāli

iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati,
ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca
viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbaṃ niṭṭhitaṃ.

§ mn10:40

English

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter ...

They understand the nose, smells, and the fetter ...

They understand the tongue, tastes, and the fetter ...

They understand the body, touches, and the fetter ...

They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Pāli

4.3. Dhammānupassanāāyatanapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuṃca pajānāti, rūpe ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati
saṃyojanaṃ taṃca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca
uppannassa saṃyojanassa pahānaṃ hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo
hoti taṃca pajānāti.

Sotaṃca pajānāti, sadde ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca
anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti
taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃca pajānāti.

Ghānaṃca pajānāti, gandhe ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā
ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ
hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃca pajānāti.

Jivhaṃca pajānāti, rase ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca
anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti

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

§ mn10:41

English

And so they meditate observing an aspect of principles internally ...
That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati,
ajjhatabhiddhā vā dhammesu dhammānupassī viharati;
samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.
'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca
viharati na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.
Āyatanapabbaṃ niṭṭhitaṃ.

§ mn10:42

English

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fully developed.

When they have the awakening factor of investigation of principles ...

energy ...

rapture ...

tranquility ...

immersion ...

equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fully developed.

Pāli

4.4. Dhammānupassanābojjhaṅgapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ 'atthi me ajjhataṃ satisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ 'natthi me ajjhataṃ satisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa

bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ 'atthi me ajjhattaṃ dhammavicayasambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ 'natthi me ajjhattaṃ dhammavicayasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ 'atthi me ajjhattaṃ vīriyasambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ 'natthi me ajjhattaṃ vīriyasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ 'atthi me ajjhattaṃ pītisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ 'natthi me ajjhattaṃ pītisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ 'atthi me ajjhattaṃ passaddhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ 'natthi me ajjhattaṃ passaddhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ 'atthi me ajjhattaṃ samādhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ 'natthi me ajjhattaṃ samādhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ 'atthi me ajjhattaṃ upekkhāsambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ 'natthi me ajjhattaṃ upekkhāsambojjhaṅgo'ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

§ mn10:43

English

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness.

They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Pāli

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati;

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbaṃ niṭṭhitaṃ.

§ mn10:44

English

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the

cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

Pāli

4.5. Dhammānupassanāsaccapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

Idha, bhikkhave, bhikkhu 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

§ mn10:45

English

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish.

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness.

They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati,

samudayavayadhammānupassī vā dhammesu viharati.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Saccapabbaṃ niṭṭhitaṃ.

Dhammānupassanā niṭṭhitā.

§ mn10:46

English

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

enlightenment in this very life, or if there's residue left behind, non-return.

Let alone seven years,

anyone who develops these four kinds of mindfulness meditation in this way for six years ...

five years ...

four years ...

three years ...

two years ...

one year ...

seven months ...

six months ...

five months ...

four months ...

three months ...

two months ...

one month ...

a fortnight ...

Let alone a fortnight,

anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of

two results:

enlightenment in this very life, or if there's residue left behind, non-return.

Pāli

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta vassāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ...pe...

pañca vassāni ...

cattāri vassāni ...

tīṇi vassāni ...

dve vassāni ...

ekaṃ vassam ...

tiṭṭhatu, bhikkhave, ekaṃ vassam.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ...pe...

pañca māsāni ...

cattāri māsāni ...

tīṇi māsāni ...

dve māsāni ...

ekaṃ māsam ...

aḍḍhamāsam ...

tiṭṭhatu, bhikkhave, aḍḍhamāso.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham

diṭṭheva dhamme aññā sati vā upādisese anāgāmitāti.

§ mn10:47

English

'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.'

That's what I said, and this is why I said it."

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

'Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā'ti.

Iti yaṃ taṃ vuttaṃ, idame taṃ paṭicca vuttan'ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

§ mn10:48

Pāli

Tassuddānaṃ
Mūlasusaṃvaradhammadāyādā,
Bheravānaṅgaṇākaṅkheyyavatthaṃ;
Sallekhasammādiṭṭhisatipaṭṭhaṃ,
Vaggavaro asamo susamatto.

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Source: <https://suttacentral.net/mn118/en/sujato>

§ mn118:0

English

Middle Discourses 118
Mindfulness of Breathing

Pāli

Majjhima Nikāya 118
Ānāpānassatisutta

§ mn118:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in the stilt longhouse of Migāra’s mother in the Eastern Monastery, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi
abhiññātehi therehi sāvakehi saddhiṃ—

āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca
mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena
āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi
therehi sāvakehi saddhiṃ.

§ mn118:2

English

Now at that time the senior monks were advising and instructing the junior monks.

Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty.

Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

Pāli

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū
ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā
bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti.

§ mn118:3

English

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish.

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

Pāli

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiya
bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Atha kho bhagavā tuṇḥibhūtaṃ tuṇḥibhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

§ mn118:4

English

"I am satisfied, monks, with this practice.

My heart is satisfied with this practice.

So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

I will wait here in Sāvattḥī for the Komudī full moon of the fourth month."

Pāli

"āraddhosmi, bhikkhave, imāya paṭipadāya;

āraddhacittosmi, bhikkhave, imāya paṭipadāya.

Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

Idhevāhaṃ sāvattḥiyaṃ komudīṃ cātumāsiniṃ āgamessāmī"ti.

§ mn118:5

English

Mendicants from around the country heard about this, and came down to Sāvattḥī to see the Buddha.

Pāli

Assosum kho jānapadā bhikkhū:

"bhagavā kira tattheva sāvattḥiyaṃ komudīṃ cātumāsiniṃ āgamessatī"ti.

Te jānapadā bhikkhū sāvattḥiṃ osaranti bhagavantaṃ dassanāya.

§ mn118:6

English

And those senior monks instructed the junior monks even more.

Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty.

Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

Pāli

Te ca kho therā bhikkhū bhiyyoso mattāya nave bhikkhū ovadanti anusāsanti.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ jānanti.

§ mn118:7

English

Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

Pāli

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Atha kho bhagavā tuṇḥibhūtaṃ tuṇḥibhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

§ mn118:8

English

"This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core.

Such is this Saṅgha of monks, such is this assembly!

An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly!

For an assembly such as this, giving little becomes much, while giving much becomes even more.

Such is this Saṅgha of monks, such is this assembly!

An assembly such as this is rarely seen in the world.

Such is this Saṅgha of monks, such is this assembly!

An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

Pāli

“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpāya parisāya appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpā parisā dullabhā dassanāya lokassa.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpaṃ parisāṃ alaṃ yojanagaṇanāni dassanāya gantuṃ puṭosenāpi.

§ mn118:9

English

For in this Saṅgha there are perfected mendicants who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment.
There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā
anuppattasadatthā parikkhīṇabhavasāmyojanā sammadaññāvimuttā—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:10

English

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world.
There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā
opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:11

English

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering.
There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ
tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti—

evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe.

§ mn118:12

English

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā—
evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe.

§ mn118:13

English

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ...

Pāli

Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—
evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe.

§ mn118:14

English

the four right efforts ...

the four bases of psychic power ...

the five faculties ...

the five powers ...

the seven awakening factors ...

the noble eightfold path.

There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the meditation on love ...

compassion ...

rejoicing ...

equanimity ...

ugliness ...

impermanence.

There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Pāli

Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti ...pe...

catunnaṃ iddhipādānaṃ ...

pañcannaṃ indriyānaṃ ...

pañcannaṃ balānaṃ ...

sattannaṃ bojjhaṅgānaṃ ...

ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—

evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti ...

karuṇābhāvanānuyogamanuyuttā viharanti ...
muditābhāvanānuyogamanuyuttā viharanti ...
upekkhābhāvanānuyogamanuyuttā viharanti ...
asubhabhāvanānuyogamanuyuttā viharanti ...
aniccasaññābhāvanānuyogamanuyuttā viharanti—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti.

§ mn118:15

English

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial.
Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.
The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.
And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Pāli

Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā.
Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti.
Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti.
Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

§ mn118:16

English

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā?

§ mn118:17

English

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present.
Just mindful, they breathe in. Mindful, they breathe out.

Pāli

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.
So satova assasati satova passasati.

§ mn118:18

English

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

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

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

Pāli

Dīghaṃ vā assasanto 'dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmi'ti pajānāti;
rassaṃ vā assasanto 'rassaṃ assasāmi'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'ti pajānāti;

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;
‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti
sikkhati.

§ mn118:19

English

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out
experiencing rapture.’

They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing
bliss.’

They practice like this: ‘I’ll breathe in experiencing the mental process.’ They practice like this: ‘I’ll breathe out
experiencing the mental process.’

They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling
the mental process.’

Pāli

‘Pīṭipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pīṭipaṭisaṃvedī passasissāmī’ti sikkhati;
‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati;
‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;
‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti
sikkhati.

§ mn118:20

English

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out
experiencing the mind.’

They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening
the mind.’

They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out
immersing the mind in samādhi.’

They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the
mind.’

Pāli

‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;
‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;
‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;
‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

§ mn118:21

English

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out
observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing
fading away.’

They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing
cessation.’

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing
letting go.’

Pāli

‘Aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;
‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;
‘nīrodhānupassī assasissāmī’ti sikkhati, ‘nīrodhānupassī passasissāmī’ti sikkhati;
‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

§ mn118:22

English

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Pāli

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā.

§ mn118:23

English

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

§ mn118:24

English

Whenever a mendicant knows that they breathe heavily,
or lightly,
or experiencing the whole body,
or stilling the physical process—
at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of
covetousness and displeasure for the world.
For I say that the in-breaths and out-breaths are an aspect of the body.
That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and
mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā
passasanto ‘dīghaṃ passasāmī’ti pajānāti;
rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;
‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;
‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti
sikkhati;
kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke
abhiññādomanassaṃ.
Kāyesu kāyaññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsā.
Tasmātiha, bhikkhave, kāye kāyānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke
abhiññādomanassaṃ.

§ mn118:25

English

Whenever a mendicant practices breathing while experiencing rapture,
or experiencing bliss,
or experiencing the mental process,
or stilling the mental process—
at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and
displeasure for the world.
For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings.

That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati;

‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati;

‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati;

vedanāsu vedanānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

§ mn118:26

English

Whenever a mendicant practices breathing while experiencing the mind,
or gladdening the mind,
or immersing the mind in samādhi,
or freeing the mind—

at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

That’s why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati;

citte cittānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.

Tasmātiha, bhikkhave, citte cittānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

§ mn118:27

English

Whenever a mendicant practices breathing while observing impermanence,
or observing fading away,
or observing cessation,
or observing letting go—

at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity.

That's why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu 'aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati;
'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati;
'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati;
'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati;
dhammesu dhammānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

So yaṃ taṃ abhijjhādomanassaṇaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.
Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

§ mn118:28

English

That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

Pāli

Evam bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

§ mn118:29

English

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

§ mn118:30

English

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammutṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:31

English

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it.

Pāli

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati

parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye
bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:32

English

As they investigate principles with wisdom in this way their energy is roused up and unflagging.
At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

Pāli

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.
Yasmīṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato
āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno
bhāvanāpāripūriṃ gacchati.

§ mn118:33

English

When they're energetic, rapture not of the flesh arises.
At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

Pāli

Āraddhavīriyassa uppajjati pīti nirāmisā.
Yasmīṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ
samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ
samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:34

English

When the mind is full of rapture, the body and mind become tranquil.
At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it.

Pāli

Pīṭimanassa kāyopi passambhati, cittampi passambhati.
Yasmīṃ samaye, bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati,
passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye
bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:35

English

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi.
At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it.

Pāli

Passaddhakāyassa sukhino cittaṃ samādhīyati.
Yasmīṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo
tasmīṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:36

English

They closely watch over that mind immersed in samādhi.
At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

Pāli

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:37

English

Whenever a mendicant meditates by observing an aspect of feelings ...

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu ...pe...

§ mn118:38

English

mind ...

principles, at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness ...

investigation of principles ...

energy ...

rapture ...

tranquility ...

immersion ...

Pāli

citte ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammutṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Āraddhavīriyassa uppajjati pīti nirāmisā.

Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Pītimanassa kāyopi passambhati, cittampi passambhati.

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Passaddhakāyassa sukhino cittaṃ samādhīyati.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:39

English

equanimity.

Pāli

So tathāsamāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:40

English

That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Pāli

Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paripūrenti.

§ mn118:41

English

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

§ mn118:42

English

It's when a mendicant develops the awakening factors of mindfulness,
investigation of principles,
energy,
rapture,
tranquility,
immersion,
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Pāli

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Dhammavicayasambojjhaṅgaṃ bhāveti ...pe...

vīriyasambojjhaṅgaṃ bhāveti ...

pīṭisambojjhaṅgaṃ bhāveti ...

passaddhisambojjhaṅgaṃ bhāveti ...

samādhisambojjhaṅgaṃ bhāveti ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

§ mn118:43

English

That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

That is what the Buddha said.

Satisfied, the monks approved what the Buddha said.

Pāli

Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī"ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ānāpānassatisuttam niṭṭhitam aṭṭhamam.

25 · MN141: The Analysis of the Truths

Source: <https://suttacentral.net/mn141/en/sujato>

§ mn141:0

English

Middle Discourses 141
The Analysis of the Truths

Pāli

Majjhima Nikāya 141
Saccavibhaṅgasutta

§ mn141:1

English

So I have heard.

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

There the Buddha addressed the mendicants,

“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ mn141:2

English

“Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

What four?

Pāli

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

Katamesaṃ catunnaṃ?

§ mn141:3

English

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Pāli

Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā

uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā
vivaraṇā vibhajanā uttānīkammaṃ.

§ mn141:4

English

Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Pāli

Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā
kenaci vā lokasmiṃ, yadidaṃ—
imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ.

§ mn141:5

English

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna.

You should associate with Sāriputta and Moggallāna.

They're astute, and they support their spiritual companions.

Sāriputta is like one who gives birth,

while Moggallāna is like one who raises the child.

Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal.

Sāriputta is able to explain, teach, assert, establish, clarify, analyze, and reveal the four noble truths in detail."

Pāli

Sevatha, bhikkhave, sāriputtamoggallāne;
bhajatha, bhikkhave, sāriputtamoggallāne.
Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ.
Seyyathāpi, bhikkhave, janetā, evaṃ sāriputto;
seyyathāpi jātassa āpādetā, evaṃ moggallāno.
Sāriputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe.
Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ
vivarituṃ vibhajituṃ uttānīkātun"ti.

§ mn141:6

English

That is what the Buddha said.

When he had spoken, the Holy One rose from his seat and entered his dwelling.

Pāli

Idamavoca bhagavā.

Idaṃ vatvāna sugato uṭṭhāyāsanaṃ vihāraṃ pāvisi.

§ mn141:7

English

Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants,

"Reverends, mendicants!"

"Reverend," they replied.

Sāriputta said this:

Pāli

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi:
“āvuso bhikkhave”ti.
“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ.
Āyasmā sārīputto etadavoca:

§ mn141:8

English

“Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.
It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.
What four?

Pāli

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—
catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.
Katamesaṃ catunnaṃ?

§ mn141:9

English

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Pāli

Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

§ mn141:10

English

And what is the noble truth of suffering?

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

Pāli

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?
Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṅkhittena pañcupādānakkhandhā dukkhā.

§ mn141:11

English

And what is rebirth?

The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.
This is called rebirth.

Pāli

Katamā cāvuso, jāti?
Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo

āyatanānaṃ paṭilābho,
ayaṃ vuccatāvuso: 'jāti'.

§ mn141:12

English

And what is old age?

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

This is called old age.

Pāli

Katamā cāvuso, jarā?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko,
ayaṃ vuccatāvuso: 'jarā'.

§ mn141:13

English

And what is death?

The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

This is called death.

Pāli

Katamañcāvuso, maraṇaṃ?

Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriyaṃ khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo,
idaṃ vuccatāvuso: 'maraṇaṃ'.

§ mn141:14

English

And what is sorrow?

The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

This is called sorrow.

Pāli

Katamo cāvuso, soko?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko,
ayaṃ vuccatāvuso: 'soko'.

§ mn141:15

English

And what is lamentation?

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

This is called lamentation.

Pāli

Katamo cāvuso, paridevo?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ,

ayaṃ vuccatāvuso: ‘paridevo’.

§ mn141:16

English

And what is pain?

Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact.
This is called pain.

Pāli

Katamañcāvuso, dukkhaṃ?

Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,
idaṃ vuccatāvuso: ‘dukkhaṃ’.

§ mn141:17

English

And what is sadness?

Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact.
This is called sadness.

Pāli

Katamañcāvuso, domanassaṃ?

Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,
idaṃ vuccatāvuso: ‘domanassaṃ’.

§ mn141:18

English

And what is distress?

The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.
This is called distress.

Pāli

Katamo cāvuso, upāyāso?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena
phuṭṭhassa āyāso upāyāso āyāsītattaṃ upāyāsītattaṃ,
ayaṃ vuccatāvuso: ‘upāyāso’.

§ mn141:19

English

And what is ‘not getting what you wish for is suffering’?

In sentient beings who are liable to be reborn, such a wish arises:

‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

But you can’t get that by wishing.

This is: ‘not getting what you wish for is suffering’.

In sentient beings who are liable to grow old ...

fall ill ...

die ...

experience sorrow, lamentation, pain, sadness, and distress, such a wish arises:

‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’

But you can’t get that by wishing.

This is: ‘not getting what you wish for is suffering’.

Pāli

Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ?
Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:
'aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti.
Na kho panetaṃ icchāya pattabbaṃ.
Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.
Jarādhammānaṃ, āvuso, sattānaṃ ...pe...
byādhidhammānaṃ, āvuso, sattānaṃ ...
maraṇadhammānaṃ, āvuso, sattānaṃ ...
sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:
'aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca vata no
sokaparidevadukkhadomanassupāyāsā āgaccheyyun'ti.
Na kho panetaṃ icchāya pattabbaṃ.
Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.

§ mn141:20

English

And what is 'in brief, the five grasping aggregates are suffering'?
They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.
This is called 'in brief, the five grasping aggregates are suffering'.
This is called the noble truth of suffering.

Pāli

Katame cāvuso, saṅkhittena pañcupādānakkhandhā dukkhā?
Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,
saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.
Ime vuccantāvuso: 'saṅkhittena pañcupādānakkhandhā dukkhā'.
Idaṃ vuccatāvuso: 'dukkhaṃ ariyasaccaṃ'.

§ mn141:21

English

And what is the noble truth of the origin of suffering?
It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it
alights. That is,
craving for sensual pleasures, craving for continued existence, and craving for nonexistence.
This is called the noble truth of the origin of suffering.

Pāli

Katamañcāvuso, dukkhasamudayaṃ ariyasaccaṃ?
Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ—
kāmataṇhā bhavataṇhā vibhavataṇhā,
idaṃ vuccatāvuso: 'dukkhasamudayaṃ ariyasaccaṃ'.

§ mn141:22

English

And what is the noble truth of the cessation of suffering?
It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go,
releasing it, and not clinging to it.
This is called the noble truth of the cessation of suffering.

Pāli

Katamañcāvuso, dukkhanirodhaṃ ariyasaccaṃ?
Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo,

idaṃ vuccatāvuso: 'dukkhanirodhaṃ ariyasaccaṃ'.

§ mn141:23

English

And what is the noble truth of the practice that leads to the cessation of suffering?

It is simply this noble eightfold path, that is:

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

Pāli

Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

§ mn141:24

English

And what is right view?

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

This is called right view.

Pāli

Katamā cāvuso, sammādiṭṭhi?

Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ,

ayaṃ vuccatāvuso: 'sammādiṭṭhi'.

§ mn141:25

English

And what is right purpose?

Purposes of renunciation, good will, and harmlessness.

This is called right purpose.

Pāli

Katamo cāvuso, sammāsaṅkappo?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo,

ayaṃ vuccatāvuso: 'sammāsaṅkappo'.

§ mn141:26

English

And what is right speech?

Refraining from lying, backbiting, harsh speech, and talking nonsense.

This is called right speech.

Pāli

Katamā cāvuso, sammāvācā?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī,

ayaṃ vuccatāvuso: 'sammāvācā'.

§ mn141:27

English

And what is right action?

Refraining from killing living creatures, stealing, and sexual misconduct.
This is called right action.

Pāli

Katamo cāvuso, sammākammanto?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī,
ayaṃ vuccatāvuso: ‘sammākammanto’.

§ mn141:28

English

And what is right livelihood?

It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood.
This is called right livelihood.

Pāli

Katamo cāvuso, sammāājīvo?

Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti,
ayaṃ vuccatāvuso: ‘sammāājīvo’.

§ mn141:29

English

And what is right effort?

It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

This is called right effort.

Pāli

Katamo cāvuso, sammāvāyāmo?

Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati,

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati,

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

ayaṃ vuccatāvuso: ‘sammāvāyāmo’.

§ mn141:30

English

And what is right mindfulness?

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings ...

mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

This is called right mindfulness.

Pāli

Katamā cāvuso, sammāsati?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

Vedanāsu vedanānupassī viharati ...pe...

citte cittānupassī viharati ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam,

ayaṃ vuccatāvuso: ‘sammāsati’.

§ mn141:31

English

And what is right immersion?

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

This is called right immersion.

This is called the noble truth of the practice that leads to the cessation of suffering.

Pāli

Katamo cāvuso, sammāsamādhī?

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati,

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati,

pītiyā ca virāgā upekkhako ca viharati ...pe... tatiyaṃ jhānaṃ ...pe...

catutthaṃ jhānaṃ upasampajja viharati,

ayaṃ vuccatāvuso: ‘sammāsamādhī’.

Idaṃ vuccatāvuso: ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’.

§ mn141:32

English

Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.”

That is what Venerable Sāriputta said.

Satisfied, the mendicants approved what Sāriputta said.

Pāli

Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkamman”ti.

Idamavoca āyasmā sāriputto.

Attamaṇā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.