



THE BUDDHA'S LIFE AND PATH

A continuous narrative
with prayers and recitations

TI-RATANA DHAMMA
Ti-Ratana Buddhist Society

English narrative · Pāli and English recitations
First public edition · 28 September 2026



Contents

Books I-V tell the life continuously. Book VI brings together the recitations. Page numbers and headings below are clickable in supporting PDF readers.

Before you begin	5
Book I · 1. A birth remembered at Lumbini	7
Book I · 2. Youth beneath a sheltered roof	9
Book I · 3. The road away from home	11
Book I · 4. Two teachers and an unfinished search	13
Book II · 5. The limit of self-mortification	15
Book II · 6. The night of awakening	17
Book II · 7. From release to the decision to teach	19
Book III · 8. The deer park and the middle way	21
Book III · 9. Learning to release the claim of “mine”	23
Book III · 10. A teaching begins to travel	25
Book III · 11. Rājagaha and the first great companions	27
Book III · 12. Returning to the Sakyan country	29
Book IV · 13. Groves, households and the rhythm of teaching	31
Book IV · 14. Mahāpajāpatī and the women who went forth	33

Book IV · 15. Teaching a person, not only a doctrine	35
Book IV · 16. Care at the bedside and on the road	38
Book IV · 17. Disagreement within the community	40
Book V · 18. The body grows old	42
Book V · 19. The journey towards Vesālī	44
Book V · 20. Cunda's offering and the road to Kusinārā	46
Book V · 21. Beneath the sal trees	48
Book V · 22. The teaching remains among the living	51
Book VI · A simple order for daily recitation	53
Book VI · 1. Homage and the Three Refuges	55
Book VI · 2. The Five Lay Precepts	57
Book VI · 3. Recollections of the Three Jewels	59
Book VI · 4. Blessings · Maṅgala Sutta	61
Book VI · 5. The Jewels · Ratana Sutta	67
Book VI · 6. Goodwill · Karaṇīya Metta Sutta	76
Book VI · 7. Remembering the departed · Tirokuḍḍa Sutta	81
Book VI · 8. Five Regular Reflections	87
Book VI · 9. Closing aspiration	89

Reading the chronology	91
Names and terms	93
Sources, credits and edition notes	96

Before you begin

opening.1

This book follows the Buddha's life from the world of his childhood to his last journey, and then turns from remembrance to practice through a collection of prayers, aspirations and recitations. It is written to be read continuously. The narrative does not stop to insert whole discourses between its chapters. Source references accompany each chapter, so a reader can also turn to the teachings from which the account is drawn.

opening.2

The life is told principally through the early Pāli discourses and monastic narratives. These texts preserve the memory of Buddhist communities, not a modern day-by-day record. They describe ordinary journeys and meals alongside awakening, rebirth, deities and extraordinary events. This book identifies traditional accounts as such and does not add invented conversations or private thoughts. Where the order of events is uncertain, episodes are placed within the broad period of the teaching life without assigning a supposed year.

opening.3

The familiar name Siddhattha Gotama is also written Siddhārtha Gautama. Śākyamuni means the sage of the Śākya people. "Buddha" means awakened one; before awakening, Buddhist texts often call him the bodhisatta, the being intent on awakening. Pāli names are normally used here. A glossary at the end brings together the most frequent names and terms.

opening.4

Books I to V form the continuous life. Book VI provides a complete, defined selection for reading and recitation: homage and refuge, the five lay precepts, recollections of the Three Jewels, blessings, the Jewels discourse, goodwill, remembrance of the departed, reflections on impermanence, and a closing aspiration. It is a selection, not a claim to include every prayer in every Buddhist tradition. The narrative is in English; the source recitations carry Pāli and credited English where available.

opening.5

The numbered passages are reading aids created for this edition. They are not new canonical verse numbers. This volume is an authored retelling and practice companion, not a newly discovered scripture. Its purpose is to let the life unfold as a coherent story while keeping the reader close to its sources and to the practice those sources invite.

MN26 · The Noble Quest

<https://suttacentral.net/mn26/en/sujato>

DN16 · The Great Discourse on the Buddha's Extinguishment

<https://suttacentral.net/dn16/en/sujato>

Book I · 1. A birth remembered at Lumbini

1.1

The story begins among the Sakyans, in the region near the Himalayan foothills. Buddhist tradition remembers the child who would become the Buddha as Siddhattha, of the Gotama family. His father was Suddhodana, and his mother Māyā. His birthplace, Lumbini, became one of the places where later generations would come to remember a life that changed the religious history of Asia.

1.2

For pilgrims, Lumbini is more than the first place on an itinerary. It marks the beginning of a human life: a birth into dependence, family and a world already full of suffering and hope. The Aśokan pillar there bears witness to the ancient recognition of the site as the Buddha's birthplace. The dates assigned to the Buddha's lifetime differ between traditional chronologies and historical reconstructions; this narrative therefore does not make a disputed birth year the foundation of its story.

1.3

The birth is told in Buddhist scripture with wonder. In the discourse on remarkable qualities, Ānanda recalls the bodhisatta's mindful descent, the protection surrounding his mother, and an extraordinary birth followed by seven steps and a declaration of his final life. These are the sacred narrative's claims. They express the significance of the Buddha's coming into the world; they are not presented here as events independently demonstrated by modern historical methods.

1.4

Another early poem tells of the seer Asita. Seeing the gods rejoice, he goes to the Sakyan household and asks to see the child. Joy and tears meet in the account. Asita recognises the promise of a great awakening, yet understands that he will not live to hear the teaching. His grief concerns his own missed opportunity, not a misfortune awaiting the child. The poem looks beyond a family celebration towards those who will one day listen.

1.5

The tradition also remembers loss close to the beginning. Māyā dies shortly after the birth, and Mahāpajāpatī Gotamī, her sister, cares for the child. When her own request to enter the monastic life is recounted later, her care for the Buddha in infancy is explicitly remembered. The future teacher first appears as someone who has received care.

1.6

The story's reverence does not remove this dependence. Before the teacher of others there is a child sustained by others. Before the road away from home there is a home, with people whose lives cannot be reduced to scenery around a future awakening.

MN123 · Incredible and Amazing

<https://suttacentral.net/mn123/en/sujato>

SNP3.11 · About Nālaka

<https://suttacentral.net/snp3.11/en/sujato>

DN16 · The Great Discourse on the Buddha's Extinguishment

<https://suttacentral.net/dn16/en/sujato>

UNESCO · Lumbini and the Aśokan pillar

<https://whc.unesco.org/en/list/666/>

Book I · 2. Youth beneath a sheltered roof

2.1

In his later teaching, the Buddha remembers a youth of unusual comfort. Lotus ponds had been provided for him. Fine clothing and sandalwood came from Kāsi. A parasol sheltered him, and separate residences suited the seasons. The account does not describe a childhood of material deprivation. It begins instead with what wealth and attentive care can provide, and with what they cannot prevent.

2.2

Youth, health and life itself can feel secure when they have not yet been seriously threatened. The recollection in the discourse on a delicate lifestyle turns on the discovery that this security is unreliable. An old person is not a different kind of being from a young person. A sick person is not outside the condition of the healthy. Someone who dies reveals the destination of a life that others still possess.

2.3

Gotama's reflection, as the discourse presents it, removes the intoxication that treats these conditions as somebody else's problem. He too is subject to ageing, illness and death. To recoil from others as though their vulnerability had nothing to do with his own would be a failure to understand himself. The question of freedom begins within that recognition.

2.4

Later biographies give this turning point the memorable form of four encounters: an old person, a sick person, a dead person and a renunciant. The early discourse used here preserves the underlying reflection rather than that complete scene. Both belong to the history of how the life has been remembered, but the detailed outing is not silently inserted into this source as though it were its own account.

2.5

A different childhood memory would return at a decisive moment. While his father was occupied, the young Gotama had sat in the cool shade of a rose-apple tree. There he experienced a collected state, secluded from sensual desire and unwholesome qualities, with a happiness born of that seclusion. Much later, when harsh ascetic practices had failed, he would remember this experience and reconsider what kind of happiness might belong to the path.

2.6

These recollections place two discoveries near the beginning of the life. Comfort does not overcome mortality. Yet the alternative to indulgence need not be the punishment of the body. The first discovery unsettles the sheltered life; the second waits to become useful after a long and difficult search.

AN3.39 · A Delicate Lifestyle

<https://suttacentral.net/an3.39/en/sujato>

MN36 · The Longer Discourse With Saccaka

<https://suttacentral.net/mn36/en/sujato>

Book I · 3. The road away from home

3.1

Gotama eventually left the household life. In the Noble Quest discourse, he remembers doing so while still young, despite the sorrow of his parents. He shaved his hair and beard, put on the robes of a renunciant, and went from home into homelessness. The account is brief, but its brevity does not make the separation small.

3.2

His question had become more demanding than how to improve a comfortable life. Being himself subject to birth, ageing, illness, death and sorrow, he had been seeking security in things subject to the same conditions. Family, possessions and status could offer real forms of happiness, but they could not supply the freedom he now sought. He began to search for what the discourse calls the unborn and deathless, the peace of nibbāna.

3.3

The household he left did not cease to matter. Later accounts identify Rāhula as his son and describe the child's mother sending him to ask his father for an inheritance. The going forth therefore belongs to a history of relationships, not merely to the solitary achievement of an isolated hero. Those who remained would have their own place in the unfolding life.

3.4

Renunciants were already part of the religious world through which Gotama travelled. A person leaving home might learn from teachers, undertake disciplines, debate the nature of life, and depend on householders for food. Going forth did not itself settle which teaching was true or which practice would reach its goal. It opened a search whose outcome was still to be discovered.

3.5

The robe changed the outward form of his life, but not by itself its deepest condition. He would still have to learn, practise and judge whether what he learned brought release. A prestigious teacher, an impressive experience or the approval of companions could become a stopping place. He would have to recognise the difference between a stopping place and the end of the search.

3.6

The road therefore begins without a victory. A young man has left people who love him, exchanged security for dependence, and committed himself to a question for which he does not yet have an answer. The awakening celebrated by later generations lies ahead, beyond periods of accomplishment, disappointment and changed direction.

MN26 · The Noble Quest

<https://suttacentral.net/mn26/en/sujato>

PLI-TV-KD1 · The great chapter

<https://suttacentral.net/pli-tv-kd1/en/brahmali>

Book I · 4. Two teachers and an unfinished search

4.1

The first named teacher in the Noble Quest is Āḷāra Kālāma. Gotama asked to live the spiritual life under his teaching and training. He learned the doctrine quickly, but being able to repeat it did not satisfy him. He understood that Āḷāra was claiming personal attainment, and resolved to realise for himself what the teacher described.

4.2

The attainment was the dimension of nothingness, a refined meditative state. Gotama brought energy, mindfulness, concentration and discernment to the training, and the account says that he reached it. Āḷāra recognised his accomplishment and offered him an equal place in guiding the community. The search had brought both learning and a position of honour.

4.3

Yet Gotama did not regard this as the release he sought. In the discourse's assessment, the attainment led to a particular exalted mode of existence, not to the ending of craving and the peace of nibbāna. He did not deny that something substantial had been learned. He judged that it did not complete the task. He left.

4.4

He next approached Uddaka Rāmaputta. Here the account carefully refers to an attainment associated with Rāma: the dimension of neither perception nor non-perception. Gotama again learned the teaching and realised its meditative goal. Uddaka offered him leadership. Again, attainment and recognition did not settle the deeper question.

4.5

These episodes establish a pattern that would continue through the search. Gotama was willing to receive instruction and to make a serious effort within it. He was also willing to distinguish what a method accomplished from what he wished it to accomplish. The force of the narrative lies in that distinction. Refusing to stop was not the same as refusing to learn.

4.6

After leaving, he travelled through the Magadhan country and came to Uruvelā. There he found a pleasant grove, a clean-flowing river with accessible banks, and a nearby village where food could be obtained. The place combined seclusion with the support necessary for a renunciant to live. He settled there to strive.

4.7

The search had now passed through two forms of mastery. Its next stage would test the belief that liberation could be won through the extremity of bodily hardship. What he had not found in refined attainment, he would attempt to find through relentless effort.

MN26 · The Noble Quest

<https://suttacentral.net/mn26/en/sujato>

Book II · 5. The limit of self-mortification

5.1

At Uruvelā, Gotama undertook severe practices. The Longer Discourse with Saccaka preserves his recollection of efforts to force the mind into submission, of difficult breath restraint, and of reducing food until the body became profoundly weakened. Five ascetics attended him, expecting that if he discovered a liberating truth he would tell them.

5.2

The account is unsparing about physical suffering. Pain did not prove that the goal had been reached. Even with determination and mindfulness, the body was disturbed rather than at ease. As food diminished, strength diminished with it. The narrative's images of protruding bones and a withered body make the consequence plain: effort could be intense and still fail to liberate.

5.3

He came to recognise a limit. If these practices had brought him as far into pain as a person could go, and the higher understanding he sought had not arisen, greater pain was not a sufficient answer. To continue only because he had already endured so much would make past suffering the guide of future action.

5.4

Then the memory of the rose-apple tree returned. He recalled a collected happiness that had not depended on sensual indulgence or unwholesome states. Could that be the path? The remembered experience allowed him to question a premise on which the austerities had depended: that every happiness was an enemy of awakening.

5.5

The change required food. He recognised that such a weakened body could not support the collectedness he now intended to cultivate. He began to eat solid nourishment and recovered strength. His five companions judged this as a retreat into indulgence and left him. What they saw as failure was, within his own search, a change based on what the effort had revealed.

5.6

He was no longer pursuing the pleasures of his sheltered youth, and he was no longer treating bodily collapse as evidence of progress. Neither direction had brought the freedom he sought. The way forward would require composure, attention and understanding rather than an escalating contest with pain.

5.7

This is the turning point before awakening. It comes through acknowledging that a chosen method has not worked, accepting nourishment and continuing without the approval of companions. The resolve remains; the understanding of how to use it changes.

MN36 · The Longer Discourse With Saccaka

<https://suttacentral.net/mn36/en/sujato>

Book II · 6. The night of awakening

6.1

With strength restored, Gotama entered progressively deeper states of collectedness. The account describes the settling of thought, the stilling of excitement, and a balance of mind no longer pulled about by pleasure and pain. The body had not been destroyed in order to free the mind. It had become capable of supporting a sustained and lucid attention.

6.2

In the traditional account of the night, that collected mind became the basis for knowledge. During the first watch he recollected past lives. During the second he perceived the passing away and reappearance of beings in relation to their actions. These are the discourses' accounts of extraordinary knowledge, preserved as part of Buddhist testimony to awakening.

6.3

During the third watch, the account turns to suffering, its origin, its cessation and the way leading to its cessation. It also describes understanding the corrupting influences, their arising, their ending and the path to their ending. The movement is not simply from ignorance of a theory to possession of a theory. It is from bondage to release.

6.4

The mind was freed from the influences of sensual desire, continued existence and ignorance. With release came knowledge of release. The search for an end to repeated birth and suffering was, in the narrative, accomplished. Gotama was now the Buddha, the awakened one.

6.5

The discourses give more than one presentation of awakening. They emphasise different preparations and aspects of liberating knowledge. This retelling follows the sequence in the Longer Discourse with Saccaka, alongside the related account in the discourse on fear and dread. It does not claim to combine every Buddhist account into a single eyewitness description.

6.6

Awakening did not mean that the Buddha's body would cease to age or that every future encounter would be easy. The life that follows still includes heat, illness, travel, disagreement and bereavement. What the texts identify as ended is the inner bondage that sustains suffering and renewed existence. This difference will matter when the story reaches old age.

6.7

For the moment, the long experiment has reached its decisive result. The comfort of youth, the accomplishments under teachers and the rigours of asceticism have not been erased; each has become part of the history of the search. The teaching that follows will remember both what was abandoned and what was cultivated.

MN36 · The Longer Discourse With Saccaka

<https://suttacentral.net/mn36/en/sujato>

MN4 · Fear and Dread

<https://suttacentral.net/mn4/en/sujato>

Book II · 7. From release to the decision to teach

7.1

The monastic narrative places the newly awakened Buddha near the Bodhi tree, dwelling in the happiness of release. It recounts periods spent at nearby trees and preserves reflections on dependent arising: how suffering comes about through conditions, and how its ending follows the cessation of those conditions. The awakening becomes the centre from which a teaching can be understood.

7.2

The same narrative remembers the merchants Tapussa and Bhallika offering food. They take refuge in the Buddha and his teaching. At this point in the account there is not yet a community of awakened monastic disciples to complete the later threefold formula. Even this early scene joins religious commitment to the simple giving of nourishment.

7.3

The Buddha then considered the difficulty of communicating what he had realised. The teaching was subtle, concerned with the ending of craving and with a freedom that people attached to their usual satisfactions might not readily understand. Having found peace, he did not immediately assume that words would carry others to it.

7.4

The scriptures give this moment a cosmic setting. Brahmā Sahampati appears and requests that the teaching be given, for there are beings who could understand if they heard it. Looking upon beings with compassion, the Buddha sees differences in their capacities, compared to lotuses at different depths in water. Some remain submerged; some rise near the surface; some can emerge into the light.

7.5

The account does not say that everyone would understand at once. It makes teachability varied and particular. This would become a feature of the life: the same teacher speaking differently to a child, a ruler, a grieving person, an accomplished meditator or someone arguing for a cherished view.

7.6

He thought first of Ālāra Kālāma and Uddaka Rāmaputta, who might have understood quickly. In the narrative he learns that both have died. The lost opportunity gives urgency to teaching without turning it into haste. He next remembers the five companions who had helped him during the austerities.

7.7

They were living near Varanasi, in the deer park at Isipatana. He set out to find them. The movement from awakening to teaching begins with memory of help received, with the recognition that time can close an opportunity, and with a journey to people who had last seen him as someone who had abandoned the struggle.

PLI-TV-KD1 · The great chapter

<https://suttacentral.net/pli-tv-kd1/en/brahmali>

MN26 · The Noble Quest

<https://suttacentral.net/mn26/en/sujato>

SN6.1 · The Appeal of the Divinity

<https://suttacentral.net/sn6.1/en/sujato>

Book III · 8. The deer park and the middle way

8.1

The five ascetics saw Gotama approaching and agreed not to honour him. To them, his acceptance of food had meant indulgence. They would provide a seat but would not rise or receive his belongings. Yet when he came close, their agreement gave way: they greeted him, took his bowl and robe, and prepared water for his feet.

8.2

Trust was not restored merely by these gestures. He had to persuade them that he was no longer speaking as a fellow seeker who had failed. In the Noble Quest, he asks whether he had ever previously made such a claim to them. Their knowledge of his earlier seriousness becomes part of the encounter. The teaching begins in a relationship with a history.

8.3

The discourse on setting the wheel of Dhamma in motion presents the middle way. Sensual indulgence and self-mortification are rejected as courses that do not lead to the goal. The alternative is the noble eightfold path: right view, intention, speech, action, livelihood, effort, mindfulness and concentration. It is a whole training, not a compromise chosen simply because it stands between two opinions.

8.4

The four noble truths give that training its direction. Suffering is to be understood. Its origin in craving is to be abandoned. Its cessation is to be realised. The path is to be developed. Each truth therefore carries a task. Hearing the words is an opening; accomplishing the tasks is the work to which the words point.

8.5

The teaching does not deny pleasure or declare every moment equally painful. It addresses the instability of what people grasp, the distress of separation and frustrated desire, and the unsatisfactory burden of clinging to the processes of experience as a secure possession. It asks the listener to see the problem clearly enough to stop feeding it.

8.6

Koṇḍañña understands that whatever arises is liable to cease. The discourse remembers this as the opening of the vision of Dhamma. Its celebration reaches through the realms of the gods, but at its human centre is a person who has listened and understood. The teaching is no longer held by the Buddha alone.

8.7

The days that follow include patient instruction. Some of the five go for food while the others receive teaching; then they exchange tasks. Those who return feed the group. Liberation is told through profound understanding, but the life of the first community also depends on bowls filled and meals shared.

MN26 · The Noble Quest

<https://suttacentral.net/mn26/en/sujato>

SN56.11 · Rolling Forth the Wheel of Dhamma

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

Book III · 9. Learning to release the claim of “mine”

9.1

At the deer park, the Buddha also taught the five about the characteristic of not-self. The discourse examines five aggregates: bodily form, feeling, perception, formations and consciousness. These are not introduced as distant objects of speculation. They are the changing processes through which a person experiences a world and ordinarily builds a sense of possession and identity.

9.2

If bodily form were a self fully under command, the teaching asks, could one simply order it never to suffer? The same question is applied to feeling, perception, formations and consciousness. What changes and brings affliction cannot supply the unchanging mastery that clinging demands of it.

9.3

The examination then turns to impermanence. These processes arise and alter; they cannot be kept exactly as one wishes. To take them as a permanent possession is to place a demand upon them that they cannot fulfil. The teaching invites a different recognition: they are not to be appropriated as “mine,” as “I,” or as an enduring self.

9.4

This reasoning is not a declaration that actions have no consequences or that the suffering of persons is unreal and unimportant. The Buddha continues throughout his life to teach responsibility, care and deliberate training. Here the question is what can rightly be grasped as a lasting, independent identity. Releasing an unsustainable claim is part of release from suffering.

9.5

The discourse describes the five disciples becoming disenchanted with these processes, growing dispassionate and being freed. In the traditional narrative, the first small company of perfected disciples has now formed. The search begun by one renunciant has become a way others can follow to its conclusion.

9.6

The two deer-park teachings belong together without saying exactly the same thing. The middle way gives the structure of the path and the tasks of the truths. The teaching on not-self examines the clinging by which ordinary experience is made into a supposed refuge. One describes the training; the other presses the investigation into what is held most intimately.

9.7

The community would soon grow beyond these five. But its beginning already establishes that discipleship is more than admiration for a teacher. The point is to understand and practise, and through that understanding to find release for oneself.

SN22.59 · The Characteristic of Not-Self
<https://suttacentral.net/sn22.59/en/sujato>

MN26 · The Noble Quest
<https://suttacentral.net/mn26/en/sujato>

Book III · 10. A teaching begins to travel

10.1

The monastic account next introduces Yasa, the son of a wealthy family in Varanasi. Surrounded by comfort, he becomes distressed by the life around him and leaves his residence during the night. The story brings him to the Buddha in the deer park. His encounter recalls the earlier search of Gotama without making every person's path identical.

10.2

The Buddha teaches him gradually, beginning with generosity and ethical conduct, then the limitations of sensual pleasure and the value of renunciation. When Yasa's mind is ready, the account says, he receives the teaching of suffering, its origin, its cessation and the path. Understanding is approached through preparation, not demanded as an immediate response to unfamiliar words.

10.3

Yasa's father comes searching for him. He too hears the teaching and takes refuge. Other members of the family become lay followers. Yasa enters the monastic community, and companions follow. The story shows different forms of commitment arising from the same teaching: some go forth, while others remain householders who support and practise.

10.4

When a body of liberated disciples has formed, the Buddha sends them out for the welfare and happiness of many. They are to teach a spiritual life that is good in its beginning, middle and end. The community is not to remain gathered around one place as though understanding could survive only in the physical presence of its founder.

10.5

The Vinaya's account of these beginnings also remembers a larger group of ascetics associated with Uruvelā Kassapa and his brothers. Their entry into the community is narrated through a series of extraordinary encounters. The narrative then brings them to Gayāsīsa, where the Buddha teaches that the senses and their objects are burning with greed, hatred and delusion, and with the suffering bound to birth and death.

10.6

The fire imagery gives familiar experience a new urgency. The problem is not that seeing or hearing must be destroyed, but that experience is consumed through craving and hostility. Dispassion and release are described as the cooling of that burning. The account remembers the former ascetics attaining freedom.

10.7

The teaching life is now mobile. Roads link villages, groves and cities; those who listen can become teachers; householders and renunciants sustain one another. The story widens from an individual search to a network of encounters through which the Dhamma can travel.

PLI-TV-KD1 · The great chapter

<https://suttacentral.net/pli-tv-kd1/en/brahmali>

Book III · 11. Rājagaha and the first great companions

11.1

The Buddha travelled to Rājagaha, the capital of Magadha. King Bimbisāra and a large company came to hear him. The Vinaya account describes their uncertainty about the relationship between Gotama and Uruvelā Kassapa, whose earlier reputation was already known. Kassapa's acknowledgement of the Buddha helped make the relationship clear.

11.2

Bimbisāra received the teaching and offered the Bamboo Grove as a place where the community could stay. Such gifts changed the practical conditions of the teaching life. A grove could provide seclusion while remaining near people who could give food and hear instruction. The monks did not have to choose between total isolation and constant exposure to a busy household.

11.3

In Rājagaha, the wanderer Sāriputta saw Assaji walking for alms. Assaji's bearing drew his attention. When asked about his teacher and teaching, Assaji did not pretend to be an experienced expositor. He offered a brief statement about the arising of things through causes and the ending of those causes. The account says that Sāriputta understood.

11.4

Sāriputta brought the news to his companion Moggallāna, with whom he had agreed to share any discovery of the deathless. Moggallāna also understood, and the two went to the Buddha. They became leading disciples, remembered for distinct strengths within a community that did not require every practitioner to teach in the same manner.

11.5

The discourses portray Sāriputta as an exact and patient analyst of experience. A discourse on his practice describes close observation of meditative states, including how their qualities arise and cease. His importance rests not merely on a title, but on the work of understanding and helping others understand.

11.6

These beginnings show how teaching passes through several people without losing its direction. Assaji's brief explanation reaches Sāriputta; Sāriputta shares it with Moggallāna; both come to the Buddha. A newcomer can become the cause of another person's insight without claiming knowledge beyond what he possesses.

11.7

Royal support and the arrival of gifted disciples both mattered, but neither changed the measure of the path. Rank did not replace practice. A king's gift provided a dwelling; a disciple's understanding made that dwelling a place where liberation could be pursued.

PLI-TV-KD1 · The great chapter

<https://suttacentral.net/pli-tv-kd1/en/brahmali>

MN111 · One by One

<https://suttacentral.net/mn111/en/sujato>

Book III · 12. Returning to the Sakyan country

12.1

The teaching life eventually brought the Buddha back to Kapilavatthu among the Sakyans. The Vinaya remembers him staying at the Banyan Tree Monastery and visiting Suddhodana's household for a meal. The renunciant who had left home now returned as a teacher with a community around him.

12.2

Rāhula's mother pointed the boy towards his father and told him to ask for his inheritance. Rāhula followed the Buddha after the meal. The account turns the request towards a spiritual inheritance: the Buddha instructed Sāriputta to give the child the going forth. Rāhula entered the life of training.

12.3

Suddhodana's grief is not omitted. The successive departures of people dear to him had been painful. He asked that children not be given the going forth without their parents' permission, and the Buddha established a rule to that effect. The family's distress became a reason for shaping the community's conduct. The story does not make sorrow irrelevant simply because an ordination is religiously honoured.

12.4

Later, the Buddha taught Rāhula through the image of a mirror. A mirror is used for looking carefully; action too should be examined. Before acting, while acting and after acting, Rāhula was to consider whether an action harmed himself, others or both. The instruction covered body, speech and mind.

12.5

Where harm had been done, honesty and acknowledgement were part of the training. Where an action was harmless and beneficial, it could be continued with gladness. The lesson did not ask the child to become skilful by never making a mistake. It taught a way to recognise mistakes and prevent their repetition.

12.6

The encounter gives a particular character to the inheritance offered to Rāhula. He receives neither an exemption from discipline nor merely a famous name. He receives instruction in truthfulness, reflection and responsibility. The Buddha's own son is to learn through examining conduct.

12.7

The return home therefore carries several movements at once: recognition, separation, grief and a new form of relationship. The family does not simply disappear into a triumphant biography. Its members become participants in the practical questions through which the community learns how to live.

PLI-TV-KD1 · The great chapter

<https://suttacentral.net/pli-tv-kd1/en/brahmali>

MN61 · Advice to Rāhula at Ambalaṭṭhika

<https://suttacentral.net/mn61/en/sujato>

Book IV · 13. Groves, households and the rhythm of teaching

13.1

As the community grew, the Buddha's teaching life took shape around journeys and periods of residence. He spoke in villages and cities, in parks offered by supporters, and in places where renunciants could stay. During the rains, settled residence gave the community a different rhythm from travel along the roads.

13.2

At Sāvattthī, the supporter Anāthapiṇḍika became associated with the gift of Jeta's Grove. The setting appears at the beginning of many discourses. Its repeated mention is a reminder that a teaching requires material conditions: shelter, food, places to assemble and people willing to provide them.

13.3

Visākhā is remembered for support that attended to particular needs. The Vinaya records her requests to provide such things as food for the sick, food for those nursing them, medicines and bathing cloths for nuns. Care did not consist only of a grand donation remembered by name. It also involved noticing what people would need at the difficult or inconvenient moment.

13.4

The distinction between monastic and household life remained real. Renunciants undertook disciplines that householders generally did not. Yet the discourses did not speak as though those remaining at home had no path of practice. They taught generosity, integrity, wise friendship, responsible livelihood and the careful use of wealth.

13.5

In advice to a householder, diligence in work is joined to safeguarding what has been gained, choosing good friends and living within one's means. In the instruction to Sigālaka, relationships become fields of reciprocal responsibility. Parents, children, teachers, partners, friends, workers and religious practitioners are considered within a network of duties and care.

13.6

These teachings emerged in an ancient society and retain features of that setting. Their presence in the life shows that the Buddha did not only instruct people who could leave their obligations behind. He also addressed those whose practice had to take place among earnings, households and daily relationships.

13.7

No complete calendar survives for all these encounters. They belong here to the broad years of teaching, not to an invented sequence of dated visits. Taken together, they show a community sustained through repeated ordinary acts. The Dhamma was heard in a grove because someone had made the grove available, and practised in a household because someone brought attention to what happened there.

PLI-TV-KD16 · 1. The allowance for dwellings
<https://suttacentral.net/pli-tv-kd16/en/brahmali>

PLI-TV-KD3 · 1. The instruction to enter the rainy-season residence
<https://suttacentral.net/pli-tv-kd3/en/brahmali>

PLI-TV-KD8 · 1. The account of Jīvaka
<https://suttacentral.net/pli-tv-kd8/en/brahmali>

AN8.54 · With Dīghajāṇu
<https://suttacentral.net/an8.54/en/sujato>

DN31 · Advice to Sigālaka
<https://suttacentral.net/dn31/en/sujato>

Book IV · 14. Mahāpajāpatī and the women who went forth

14.1

Mahāpajāpatī Gotamī, who had cared for the Buddha when he was a child, later asked to go forth under his teaching. The discourse that records her request begins with refusal. It then follows her and other Sakyan women to Vesālī, their resolve expressed through a difficult journey rather than through a request made only once and forgotten.

14.2

Ānanda sees her distress and intervenes. He asks about women's capacity to realise the stages of awakening through the teaching and training. The answer acknowledges that capacity. He also recalls Mahāpajāpatī's care for the Buddha as his foster mother. In the account, her ordination is eventually permitted on acceptance of eight weighty rules.

14.3

The rules establish an unequal relationship between the orders of monks and nuns. The text also contains difficult predictions about the duration of the teaching. These features should neither be hidden nor treated as though a short retelling could resolve the history of their composition. Different Buddhist legal and narrative traditions require careful comparison. Here the account is identified as the version preserved in AN 8.51.

14.4

What follows in the wider literature is not merely the existence of women as an object of rules. The nuns speak. Their verses recount effort, loss, insight and freedom. The Therīgāthā remembers accomplished women as practitioners in their own right, and its voices prevent the history of the community from being told only through the men who taught within it.

14.5

In a discourse associated with the nun Somā, a challenge to women's capacity is answered by directing attention to a well-collected mind and clear understanding. The value of practice is not established by a dismissive judgement about a woman's body. The encounter belongs to a religious narrative of overcoming Māra, and it preserves a forceful voice within that narrative.

14.6

The students of Paṭācārā are remembered in verses about grief and release. Their experience is not a decorative addition to the teacher's life. It is part of what his teaching made possible in the community that formed around him: people bringing the most painful circumstances of their lives into a path of understanding.

14.7

The fourfold community of monks, nuns, laymen and laywomen would become central to the memory of the Buddha's work. The life was no longer only the story of a seeker who awakened. It was also the story of others who learned to practise, teach and carry the Dhamma forward.

AN8.51 · With Gotamī

<https://suttacentral.net/an8.51/en/sujato>

THIG6.1 · Five Hundred Students of Paṭācārā

<https://suttacentral.net/thig6.1/en/sujato>

SN5.2 · With Somā

<https://suttacentral.net/sn5.2/en/sujato>

Book IV · 15. Teaching a person, not only a doctrine

15.1

The Buddha met people with different concerns. Some sought instruction, some wished to test him, and some were caught in a question that prevented them from practising at all. The discourses preserve this variety. A teaching is repeatedly shown taking shape within a particular encounter rather than being delivered as the same speech to every listener.

15.2

When Prince Abhaya questioned him about speech, the discussion turned on truth, benefit and timing. Pleasant words were not automatically right, and unwelcome words were not automatically wrong. The Buddha's account of his own speech made compassion and the suitable occasion central to whether a true and beneficial statement should be spoken.

15.3

Mālunkyaputta wanted answers to speculative questions before continuing the spiritual life. The Buddha responded with the image of a person struck by a poisoned arrow who refuses treatment until every question about the attacker and weapon has been answered. The person could die before the enquiries were completed. The point was not that every question is worthless, but that the work of ending suffering must not be held hostage to answers the teaching had never promised.

15.4

Among the Kālāmas, competing teachers had produced uncertainty. The Buddha directed attention to the consequences of greed, hatred and delusion, and to their opposites. The discourse does not replace disciplined examination with the rule that whatever one happens to prefer must be true. It asks what leads to harm and what leads to welfare, considered with the judgement of the wise and with experience of conduct.

15.5

Another encounter uses a handful of leaves. What the Buddha had taught was compared with the small quantity in his hand, rather than all the leaves in the forest. The selection was governed by what served disenchantment, dispassion, cessation, peace, knowledge and awakening. A limited teaching could be sufficient for its purpose without claiming to answer every possible question about the universe.

15.6

The teacher's patience was therefore not mere willingness to keep speaking indefinitely. Sometimes he explained distinctions. Sometimes he redirected the question. Sometimes he left a question unanswered. Across these forms, the recurring concern was whether the encounter moved towards understanding and release.

15.7

For the community, this made listening an active part of practice. A disciple had to attend not only to a memorable sentence, but to the problem being addressed and the task being set. The life of teaching was a succession of such encounters, each grounded in the same aim without being interchangeable with the rest.

MN58 · With Prince Abhaya

<https://suttacentral.net/mn58/en/sujato>

MN63 · The Shorter Discourse With Mālun̄kyaputta

<https://suttacentral.net/mn63/en/sujato>

AN3.65 · With the Kālāmas of Kesamutta
<https://suttacentral.net/an3.65/en/sujato>

SN56.31 · In a Rosewood Forest
<https://suttacentral.net/sn56.31/en/sujato>

Book IV · 16. Care at the bedside and on the road

16.1

The Vinaya tells of a monk with dysentery who lay uncared for in his dwelling. The Buddha found him while walking through the lodgings with Ānanda. When asked why he had no nurse, the monk said that he did nothing for the others, and so they did not look after him.

16.2

The Buddha and Ānanda brought water, washed him and placed him on a bed. Afterwards the community was gathered. The question was no longer whether the sick monk had earned enough goodwill to deserve help. Those who had left home could not assume that parents would be there to nurse them. They had to care for one another.

16.3

This scene gives bodily care a place within the spiritual life. Teaching about impermanence did not remove the need to clean a bed or support someone who could not stand. The body was subject to suffering; that was a reason to attend to it, not a reason to abandon the person in it.

16.4

Another encounter is more disturbing. The discourse on Aṅgulimāla tells of a violent killer whose presence made a road dangerous. Despite warnings, the Buddha walked towards him. The story describes an extraordinary encounter in which Aṅgulimāla could not catch the calmly walking teacher. A conversation about truly stopping turned his attention from movement of the feet to the continuing movement of violence.

16.5

Aṅgulimāla laid down his weapons and went forth. The narrative presents genuine transformation and eventual liberation, but it does not erase his former actions. Later, while collecting alms, he was struck and injured. His new life did not make the history of harm vanish from the world around him.

16.6

The two stories show different demands of compassion. One concerns a neglected person who needs immediate practical care. The other concerns someone who has gravely harmed others and changes course. Neither story makes compassion equivalent to pretending that suffering or consequences do not exist.

16.7

The discourses also distinguish bodily pain from the further mental suffering built around it. That distinction is a training in how pain is met; it is not a claim that the wise never hurt. As the Buddha's own life approaches old age, the need for care and the reality of bodily vulnerability will remain visible.

PLI-TV-KD8 · 1. The account of Jīvaka

<https://suttacentral.net/pli-tv-kd8/en/brahmali>

MN86 · With Aṅgulimāla

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

SN36.6 · An Arrow

<https://suttacentral.net/sn36.6/en/sujato>

Book IV · 17. Disagreement within the community

17.1

The community's growth did not end conflict. At Kosambī, a dispute over discipline developed into division. Different groups defended their positions, and a question about an offence became entangled with allegiance and resentment. The Vinaya account does not describe the mere presence of the Buddha as enough to make everyone listen.

17.2

The Buddha attempted to bring the quarrelling monks back to restraint and concord. The narrative follows his departure when they would not accept the instruction. The dispute also affected the lay supporters on whom the monks depended. A community that claimed to train beyond hostility was making hostility visible in its own conduct.

17.3

The teaching associated with Kosambī describes principles of concord: bodily, verbal and mental kindness; sharing what is properly received; common ethical discipline; and a liberating understanding held in common. Harmony is presented as something with conditions. It cannot be secured only by asking everyone to feel warmly towards one another while those conditions are neglected.

17.4

The Vinaya also preserves the account of Devadatta, whose pursuit of influence and leadership culminated in division. Some of his proposals took the form of stricter ascetic requirements. The narrative distinguishes voluntary austerities from making them compulsory for the whole community. Severity alone was not sufficient evidence that a proposal served the path.

17.5

These accounts belong to monastic texts with their own legal and narrative purposes. They are not used here to provide a date-by-date political history of every disagreement. They do, however, prevent a falsely smooth portrait of the teaching years. The Buddha's community included ambition, stubbornness and the possibility of serious rupture.

17.6

Instruction therefore included correction and the establishment of procedures, not only inspiring discourses. A way of life carried by human beings had to address what happened when those human beings disagreed, acted wrongly or used religious language to advance themselves.

17.7

The life continues through such difficulties without making them the whole story. Teaching, practice and care endure alongside them. The question of how a community can remain faithful to its purpose will become still more pressing when it has to continue after the death of its founder.

PLI-TV-KD10 · 1. The account of the dispute at Kosambī
<https://suttacentral.net/pli-tv-kd10/en/brahmali>

PLI-TV-KD17 · 1. The account of the going forth of the six Sakyans
<https://suttacentral.net/pli-tv-kd17/en/brahmali>

MN48 · The Mendicants of Kosambī
<https://suttacentral.net/mn48/en/sujato>

Book V · 18. The body grows old

18.1

In one late scene, the Buddha sits with his back warmed by the evening sun. Ānanda attends to his limbs and notices the changes of age: the skin is no longer as bright, the body has become stooped, and the faculties show decline. The teacher does not deny what his companion sees. Youth is subject to ageing, health to illness, and life to death.

18.2

The scene brings the great religious life into the familiar gestures of care. A back seeks warmth; a companion massages tired limbs. Awakening has not made the body an exception to the conditions that first stirred the search. The ending of clinging is not the preservation of perpetual youth.

18.3

The community also loses those who have helped sustain it. In the discourse with Cunda, news arrives that Sāriputta has died. The novice who had cared for him brings his bowl and robes. Ānanda is deeply shaken. He remembers Sāriputta's counsel, encouragement and inexhaustible willingness to teach.

18.4

The Buddha does not deny the value of that companionship. He compares the loss to the breaking of a great branch from a tree with heartwood. Yet he asks whether Sāriputta's death has taken away the training in conduct, concentration, wisdom and freedom. The loss is real, but the path has not been removed from those who remain.

18.5

He directs them to live with themselves and the Dhamma as their island and refuge. In the discourse, that instruction is explained through mindfulness of body, feelings, mind and principles of experience. It does not mean that every private opinion should become its own authority. It means grounding oneself in the practice that has been taught.

18.6

The exact placement of every late-life encounter is not recoverable from these accounts. Together they show a narrowing horizon: an ageing teacher, beloved disciples dying, and companions learning that devotion cannot keep a body alive indefinitely. What can continue is the teaching, understood and practised rather than merely held as a memory.

18.7

The final journey begins within that condition. It will include further instruction and further care, even as the Buddha's strength diminishes. The story does not turn away from the very vulnerability with which the search began.

SN48.41 · Old Age

<https://suttacentral.net/sn48.41/en/sujato>

SN47.13 · With Cunda

<https://suttacentral.net/sn47.13/en/sujato>

DN16 · The Great Discourse on the Buddha's Extinguishment

<https://suttacentral.net/dn16/en/sujato>

Book V · 19. The journey towards Vesālī

19.1

The Great Discourse on the Buddha's Final Passing opens near Rājagaha, with a ruler considering war against the Vajjians. The Buddha's response turns attention to conditions that support a people's stability. He then teaches the monks about conditions that support the community's own welfare. The final journey begins with concern for how groups endure.

19.2

Travelling with the monks, he passes through a succession of settlements. The discourse repeatedly brings together ethics, concentration and wisdom. The recurrence is deliberate: the teaching is not replaced at the end by a secret principle that makes the previous training unnecessary. The familiar path is gathered and reinforced.

19.3

At Pāṭaligāma, the narrative remembers the building of a settlement that would later become important. At Vesālī, Ambapālī invites the Buddha and the community to a meal and offers her grove. The account honours her gift within the story of the journey. A person's position in society does not prevent a sincere act of generosity from being received.

19.4

At Beluva, the Buddha becomes seriously ill. The discourse describes his endurance and recovery, and Ānanda's relief when he is able to speak with him again. Ānanda had hoped that the teacher would not pass away without leaving final instructions concerning the community.

19.5

The answer redirects that expectation. The teaching has been given openly, without a teacher's closed fist concealing what disciples need. The Buddha does not speak as though the community must be held permanently under his personal command. He again instructs them to take the Dhamma as refuge and to cultivate mindfulness.

19.6

This does not make the relationship cold. The discourse makes Ānanda's attachment, anxiety and service visible. It is precisely because the relationship matters that the coming separation is difficult. The teaching has to address not only what to do after a teacher's death, but how to live while knowing that death is approaching.

19.7

The journey continues beyond Vesālī. Places are left behind, sometimes with an explicit sense of farewell. The Buddha teaches that statements attributed to him should be compared with the discourses and discipline rather than accepted merely because of the speaker's status. The life's approaching end sharpens the question of how its teaching will be recognised when the teacher is no longer there to answer.

DN16 · The Great Discourse on the Buddha's Extinguishment
<https://suttacentral.net/dn16/en/sujato>

Book V · 20. Cunda's offering and the road to Kusinārā

20.1

At Pāvā, Cunda the smith invites the Buddha and the community to a meal. Among the food is a preparation named *sūkaramaddava*. Its exact identification is disputed; this book does not settle the question by assigning it a confident modern menu name. The narrative says that after the meal the Buddha suffered a severe illness, yet continued towards Kusinārā.

20.2

Along the road he needed to rest. Ānanda prepared a place for him. The account includes requests for water and the assistance offered by those he met. These details keep the final journey embodied. It was travelled by a person who became tired and ill, not by a figure floating outside ordinary needs.

20.3

The Buddha was concerned that Cunda might later be blamed or become remorseful about the meal. He instructed Ānanda to reassure him. The narrative honours the offering before the final passing alongside the offering before awakening. Cunda's intention and generosity were not to be turned into a burden of guilt by those who followed the events.

20.4

This concern is one of the final journey's quiet acts of care. As his own condition worsened, the Buddha considered how another person might be treated after his death. A community's grief can search for someone to blame. The instruction anticipates that danger and seeks to prevent it.

20.5

At last the travellers reached the sal grove of the Mallas near Kusinārā. A resting place was prepared between twin trees. The Buddha lay on his right side. The discourse surrounds the scene with signs of reverence in the natural and divine worlds, while continuing to recount the practical questions of those close to him.

20.6

The location was not a great capital. Ānanda wondered why the final passing should occur there, and the discourse answers by recalling the place's significance within another traditional narrative. The measure of the event does not depend on the contemporary prestige of the town in which it happens.

20.7

The road has reached its end. What remains is not silence alone. There will still be visitors, questions, reassurance and a final instruction. Even in the sal grove, the teaching life continues through attention to those who are present.

DN16 · The Great Discourse on the Buddha's Extinguishment

<https://suttacentral.net/dn16/en/sujato>

Book V · 21. Beneath the sal trees

21.1

As the end approached, Ānanda withdrew and wept. He had served the Buddha for years and still regarded himself as a trainee with work to do. The teacher called him back and acknowledged his long service through loving bodily, verbal and mental actions. The account joins the reminder of inevitable separation to recognition of the companion who was suffering it.

21.2

The Buddha spoke of places that faithful people could visit to remember the life: the birthplace, the place of awakening, the place where the wheel of Dhamma was set in motion, and the place of the final passing. Pilgrimage would carry memory into a landscape. Yet the discourse also makes clear that the deepest honour to the teacher is practice in accordance with the Dhamma.

21.3

The wanderer Subhadda came with questions. Ānanda initially tried to protect the exhausted Buddha from another interruption. Hearing the exchange, the Buddha allowed the visitor to approach. The conversation turned towards the noble eightfold path and the presence of genuine practitioners. Subhadda received instruction and entered the community, remembered as the last person ordained in the Buddha's presence.

21.4

The Buddha then addressed the future of the community. The Dhamma and discipline he had taught would be their teacher after his passing. The relationship with the founder was to continue through a way of understanding and living, not through the invention of another person who could simply occupy his place in every respect.

21.5

He invited the monks to raise doubts about the Buddha, the teaching, the community, the path or the practice. The opportunity was not to be missed through embarrassment in the presence of the teacher. The discourse records their silence and the assurance that their confidence was grounded in understanding.

21.6

The final exhortation concerns the instability of conditioned things and the need for heedful effort. It gathers the whole life into a direction for those remaining. The teacher's body will cease, but negligence is not the appropriate response to that fact. What has been learned still asks to be lived.

21.7

The narrative describes the Buddha passing through meditative attainments and then attaining parinibbāna. Ānanda and Anuruddha attend the moment. Reactions differ: some mourn, while those who have fully understood impermanence remain composed. The account does not turn every mourner into a failure. It shows a community meeting loss according to the understanding it has developed.

21.8

The Buddha's teaching life has ended. The work of receiving, remembering and practising it has not.

DN16 · The Great Discourse on the Buddha's Extinguishment

<https://suttacentral.net/dn16/en/sujato>

Book V · 22. The teaching remains among the living

22.1

The Mallas honoured the Buddha's body. The final-passing discourse recounts the preparations for cremation, the arrival of Mahākassapa and his companions, and the reverence shown before the cremation took place. The community's remembrance had already begun to take public and material form.

22.2

Afterwards, different groups sought shares of the relics. A dispute threatened to turn remembrance of a teacher of peace into a cause of conflict. Doṇa the brahmin urged a division that would allow monuments to be established in several places. The account closes with relics, an urn and embers becoming centres of commemoration.

22.3

Relics and monuments would help carry the memory across generations. So would recitation. The Vinaya's account of the first council describes senior monks gathering to rehearse the discipline and teaching, with Upāli answering questions on discipline and Ānanda on the discourses. This is the tradition's account of its own transmission, not evidence that every later canonical collection appeared in its final written form at one meeting.

22.4

The distinction matters because preservation was living work. Teachings had to be learned, spoken, heard and passed on. Communities in different languages and regions would preserve related materials, develop interpretations and form the traditions now known throughout the Buddhist world. A single narrative of the Buddha's life cannot stand in for that whole history.

22.5

What it can do is return the reader to the direction of the life. A person protected by comfort recognised vulnerability. A seeker learned from teachers and tested severe disciplines. He changed course when the method failed. Having awakened, he taught others, formed relationships, received care, corrected conduct and prepared a community to continue without his body among them.

22.6

The end of the story is therefore not only a funeral. It is also a question left with those who listen. Will generosity become an act? Will truthfulness shape a difficult conversation? Will attention notice craving before it becomes harm? Will care reach the person who cannot repay it? These are present applications of a teaching whose ancient settings remain different from our own.

22.7

The prayers and recitations that follow belong to this movement from remembrance towards practice. They give words to refuge, ethical resolve, goodwill and gratitude. Read aloud or quietly, they are most fully honoured when their direction continues after the reading is finished.

DN16 · The Great Discourse on the Buddha's Extinguishment
<https://suttacentral.net/dn16/en/sujato>

PLI-TV-KD21 · 1. The origin story of the communal recitation
<https://suttacentral.net/pli-tv-kd21/en/brahmali>

Book VI · A simple order for daily recitation

practice.1

Begin by sitting or standing in a position you can maintain comfortably and attentively. Allow a little quiet. If you use an image, flowers or a light, let the offering support remembrance rather than distract from it. Such arrangements vary between communities; none is a condition for reading this book.

practice.2

For a short daily practice, read Homage and the Three Refuges, the Five Lay Precepts, and the Discourse on Goodwill. Close with the aspiration at the end of this book and a period of silence. For a longer gathering, add the Recollections of the Three Jewels and the Blessings discourse. The remaining texts can be read on their own or included when appropriate to the gathering.

practice.3

This sequence is an editorial arrangement for this volume, not a claim to reproduce the service of every Ti-Ratana branch or Buddhist tradition. A group following a resident monastic's service should follow that guidance. The texts here can also be read in English for understanding without attempting to lead a Pāli chant.

practice.4

Pāli diacritics are retained. Long vowels and the distinctions between consonants matter in pronunciation, but a book alone does not supply a chanting melody or pronunciation instruction. Listen to a competent teacher if you wish to learn oral recitation. English translations convey meaning and are not intended to reproduce the sound or rhythm of the Pāli.

practice.5

Some texts express religious confidence in protection, merit or the welfare of the departed. They are presented within their Buddhist context. Recitation accompanies ethical conduct, practical care and appropriate help; it is not a promise that misfortune or illness cannot occur. The five Khuddakapāṭha texts are supplied in full. The recollection formulas and five reflection statements are explicitly identified selections; the first-person lay precepts and their English rendering are identified separately.

KP1 · The Three Refuges

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

AN8.39 · Overflowing Merit

<https://suttacentral.net/an8.39/en/sujato>

KP5 · Blessings

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

KP9 · The Discourse on Love

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

AN5.57 · Subjects for Regular Reviewing

<https://suttacentral.net/an5.57/en/sujato>

Book VI · 1. Homage and the Three Refuges

Complete supplied Khuddakapāṭha 1, including homage and the three rounds of refuge. English: Bhikkhu Sujato. Pāli: Mahāsaṅgīti edition via SuttaCentral. Source headings and the Pāli closing title are retained. A community may repeat the homage three times according to its custom; that repetition is not imposed by this source file.

KP1 · The Three Refuges

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

R1.1

Pāli

Khuddakapāṭha 1

Saraṇattaya

English

Basic Passages 1

The Three Refuges

R1.2

Pāli

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

English

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

R1.3

Pāli

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

English

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

R1.4

Pāli

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

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.

R1.5

Pāli

Tatīyampi buddhaṃ saraṇaṃ gacchāmi,
Tatīyampi dhammaṃ saraṇaṃ gacchāmi,
Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

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.

R1.6

Saraṇattayaṃ.

Book VI · 2. The Five Lay Precepts

Traditional first-person formula of the five lay precepts; English rendered for this edition. The five undertakings are supported by AN 8.39. Their first-person recitation form is distinct from that discourse's prose. These are the five lay precepts, not the ten training rules in Khuddakapāṭha 2; in particular the third lay precept concerns sexual misconduct rather than a universal undertaking of celibacy.

AN8.39 · Overflowing Merit

<https://suttacentral.net/an8.39/en/sujato>

R2.1

Pāli

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

English

I undertake the training rule to refrain from taking life.

R2.2

Pāli

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

English

I undertake the training rule to refrain from taking what is not given.

R2.3

Pāli

Kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

English

I undertake the training rule to refrain from sexual misconduct.

R2.4

Pāli

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

English

I undertake the training rule to refrain from false speech.

R2.5

Pāli

Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ
samādiyāmi.

English

I undertake the training rule to refrain from intoxicants that lead
to heedlessness.

Book VI · 3. Recollections of the Three Jewels

The three recollection formulas extracted from SN 11.3, paragraphs 9-11. The surrounding narrative is not included. English wording: Bhikkhu Sujato; Pāli: Mahāsaṅgīti edition. Only the enclosing quotation marks and the Pāli quotative “ti” have been removed from each formula; the formulas themselves are unchanged.

SN11.3 · The Banner’s Crest

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

R3.1

Pāli

itipi so bhagavā araham̐ sammāsambuddho vijjācaraṇasampanno
sugato lokavidū anuttaro purisadammasārathi satthā
devamanussānam̐ buddho bhagavā

English

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.

R3.2

Pāli

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattam̐ veditabbo viññūhī

English

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.

R3.3

Pāli

suppaṭipanno bhagavato sāvakaśaṅho ujuppaṭipanno bhagavato
sāvakaśaṅho ñāyappaṭipanno bhagavato sāvakaśaṅho
sāmīcippaṭipanno bhagavato sāvakaśaṅho, yadidaṃ cattāri
purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaśaṅho,
āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ
puññakkhettaṃ lokassā

English

The Saṅgha of the Buddha

Book VI · 4. Blessings · Maṅgala Sutta

Complete supplied Khuddakapāṭha 5. English: Bhikkhu Sujato; Pāli: Mahāsaṅgīti edition. The discourse turns the search for blessings towards wise association, conduct, learning, care, patience and a mind unshaken by the world.

KP5 · Blessings

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

R4.1

Pāli

Khuddakapāṭha 5
Maṅgalasutta

English

Basic Passages 5
Blessings

R4.2

Pāli

Evam me sutam -

ekam samayam bhagavā sāvattthiyam viharati jetavane
anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā
kevalakappam jetavanam obhāsetvā yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi.
Ekamantam tthitā kho sā devatā bhagavantam gāthāya ajjhabhāsi -

English

So I have heard.

At one time the Buddha was staying near Sāvatthī 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:

R4.3

Pāli

“Bahū devā manussā ca,
maṅgalāni acintayum;
Ākaṅkhamānā sotthānaṃ,
brūhi maṅgalamuttamaṃ”.

English

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

R4.4

Pāli

“Asevanā ca bālānaṃ,
paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalamuttamaṃ.

English

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

R4.5

Pāli

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

English

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

R4.6

Pāli

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

English

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

R4.7

Pāli

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

English

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

R4.8

Pāli

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

English

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

R4.9

Pāli

Āratī viratī pāpā,
majjapānā ca saṃyamo;
Appamādo ca dhammesu,
etaṃ maṅgalamuttamaṃ.

English

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

R4.10

Pāli

Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā;
Kālena dhammassavanam,
etaṃ maṅgalamuttamam.

English

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

R4.11

Pāli

Khantī ca sovacassatā,
samaṇānañca dassanam;
Kālena dhammasākacchā,
etaṃ maṅgalamuttamam.

English

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

R4.12

Pāli

Tapo ca brahmacariyañca,
ariyasaccāna dassanam;
Nibbānasacchikiriya ca,
etaṃ maṅgalamuttamam.

English

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

R4.13

Pāli

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

English

Though touched by worldly conditions,
their mind does not tremble;
sorrowless, stainless, secure:
this is the highest blessing.

R4.14

Pāli

Etādisāni katvāna,
Sabbattha maparājitā;
Sabbattha sotthiṃ gacchanti,
Taṃ tesāṃ maṅgalamuttaman”ti.

English

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

R4.15

Maṅgalasuttaṃ.

Book VI · 5. The Jewels · Ratana Sutta

Complete supplied Khuddakapāṭha 6. English: Bhikkhu Sujato; Pāli: Mahāsaṅgīti edition. This traditional paritta expresses confidence in the Buddha, Dhamma and Saṅgha through statements of truth. Its religious language of safety is retained as part of the text.

KP6 · Gems

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

R5.1

Pāli

Khuddakapāṭha 6

Ratanasutta

English

Basic Passages 6

Gems

R5.2

Pāli

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitam.

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.

R5.3

Pāli

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

English

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

R5.4

Pāli

Yam kiñci vittam idha vā huraṃ vā,
Saggesu vā yaṃ ratanam paṇītaṃ;
Na no samam atthi tathāgatena,
Idampi buddhe ratanam paṇītaṃ;
Etena saccena suvatthi hotu.

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!

R5.5

Pāli

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

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!

R5.6

Pāli

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

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!

R5.7

Pāli

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

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!

R5.8

Pāli

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

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!

R5.9

Pāli

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

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!

R5.10

Pāli

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

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!

R5.11

Pāli

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

English

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

R5.12

Pāli

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

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!

R5.13

Pāli

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

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!

R5.14

Pāli

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

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!

R5.15

Pāli

Varo varaññū varado varāharo,
Anuttaro dhammavaraṃ adesayi;
Idampi buddhe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

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!

R5.16

Pāli

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
Virattacittāyatike bhavasmiṃ;
Te khīṇabījā avirūhichandā,
Nibbanti dhīrā yathāyaṃ padīpo;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

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!

R5.17

Pāli

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

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!

R5.18

Pāli

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

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!

R5.19

Pāli

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

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!

R5.20

Ratanasuttaṃ.

Book VI · 6. Goodwill · Karaṇīya Metta Sutta

Complete supplied Khuddakapāṭha 9, titled The Discourse on Love in this translation. English: Bhikkhu Sujato; Pāli: Mahāsaṅgīti edition. Read with an intention of goodwill towards all beings, including those beyond one's immediate circle.

KP9 · The Discourse on Love

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

R6.1

Pāli

Khuddakapāṭha 9

Mettasutta

English

Basic Passages 9

The Discourse on Love

R6.2

Pāli

Karaṇīyamattakusalena,
Yanta santam padam abhisamecca;
Sakko ujū ca suhujū ca,
Sūvaco cassa mudu anatimānī.

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;

R6.3

Pāli

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

English

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

R6.4

Pāli

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

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!

R6.5

Pāli

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

English

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

R6.6

Pāli

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

English

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

R6.7

Pāli

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

English

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

R6.8

Pāli

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

English

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

R6.9

Pāli

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

English

With love for the whole world,
unfold a boundless heart:
above, below, all round,
unconstricted, without enmity or foe.

R6.10

Pāli

Tiṭṭham caram nisinno va,
Sayāno yāvatāssa vitamiddho;
Etaṃ satim adhiṭṭheyya,
Brahmametaṃ vihāramidhamāhu.

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.

R6.11

Pāli

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

English

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

R6.12

Mettasuttaṃ.

R6.13

Khuddakapāṭhapāli niṭṭhitā.

Book VI · 7. Remembering the departed · Tirokuḍḍa Sutta

Complete supplied Khuddakapāṭha 7. English: Bhikkhu Sujato; Pāli: Mahāsaṅgīti edition. The text expresses the Buddhist practice of generosity and dedication for departed relatives within its traditional cosmology. It may accompany remembrance without displacing patient care for people who grieve.

KP7 · Outside the Walls

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

R7.1

Pāli

Khuddakapāṭha 7

Tirokuṭṭasutta

English

Basic Passages 7

Outside the Walls

R7.2

Pāli

Tirokuṭṭesu tiṭṭhanti,
sandhisīṅghāṭakesu ca;
Dvārabāhāsu tiṭṭhanti,
āgantvāna sakam gharam.

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.

R7.3

Pāli

Pahūte annapānamhi,
khajjabhojje upaṭṭhite;
Na tesam koci sarati,
sattānam kammaṇaccayā.

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.

R7.4

Pāli

Evam dadanti ñātīnam,
ye honti anukampakā;
Suciṃ paṇītaṃ kālena,
kappiyam pānabhojanam.

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.

R7.5

Pāli

Idam vo ñātīnam hotu,
sukhitā hontu ñātayo;
Te ca tattha samāgantvā,
ñātipetā samāgatā.

English

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

R7.6

Pāli

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

English

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

R7.7

Pāli

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

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;

R7.8

Pāli

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

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.

R7.9

Pāli

Unname udakaṃ vuṭṭhaṃ,
yathā ninnam pavattati;
Evamevaṃ ito dinnam,
petānam upakappati.

English

Just as water that rains on high
flows down to the plains,
so too what is given here
aids the departed ghosts.

R7.10

Pāli

Yathā vārivahā pūrā,
paripūrenti sāgaram;
Evamevaṃ ito dinnam,
petānam upakappati.

English

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

R7.11

Pāli

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

English

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

R7.12

Pāli

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

English

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

R7.13

Pāli

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

English

This offering that has been given,
well placed in the Saṅgha,
is for their lasting welfare,
and aids them right away.

R7.14

Pāli

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

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.

R7.15

Tirokuṭṭasuttaṃ.

Book VI · 8. Five Regular Reflections

The five first-person reflection statements from the opening of AN 5.57, extracted for recitation. The discourse’s surrounding instructions and explanation are not reproduced. English: Bhikkhu Sujato; Pāli: Mahāsaṅgīti edition. Enclosing quotation marks and Pāli quotative “ti” are omitted; no ellipsis stands in for words to be chanted.

AN5.57 · Subjects for Regular Reviewing
<https://suttacentral.net/an5.57/en/sujato>

R8.1

Pāli

Jarādhammomhi, jaraṃ anatīto

English

I am liable to grow old, I am not exempt from old age.

R8.2

Pāli

Byādhidhammomhi, byādhiṃ anatīto

English

I am liable to get sick, I am not exempt from sickness.

R8.3

Pāli

Maraṇadhammomhi, maraṇaṃ anatīto

English

I am liable to die, I am not exempt from death.

R8.4

Pāli

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

English

I must be parted and separated from all I hold dear and beloved.

R8.5

Pāli

Kammassakomhi, kammadāyādo kammayoni kammabandhu
kammaṭṭisaraṇo.

Yaṃ kammaṃ karissāmi - kalyāṇaṃ vā pāpakaṃ vā -
tassa dāyādo bhavissāmī

English

I am the owner of my deeds and heir to my deeds. Deeds are my
womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.

Book VI · 9. Closing aspiration

R9.1

May I remember the kindness through which this life is sustained.
May gratitude become generosity, and generosity become help
where help is needed.

R9.2

May I refrain from harming living beings.
May I respect what belongs to others, act responsibly in
relationships, speak truthfully and protect the clarity of the mind.

R9.3

When greed arises, may I recognise it.
When anger arises, may I refrain from feeding it.
When confusion arises, may I be willing to learn.

R9.4

May those who are afraid find safety.
May those who are ill receive care.
May those who grieve find patient companionship.
May those who have caused harm turn towards restraint and
repair.

R9.5

May the good of this reading support the welfare of others.
May I carry its meaning into the next word I speak and the next
action I take.
May all beings be free from hostility, and may the path of
understanding and compassion flourish.

These closing verses are a new English aspiration written for this edition, inspired by the themes of goodwill and ethical conduct. They are not a translated sutta, an ancient Pāli prayer or words attributed to the Buddha. A reader may use them after the source recitations or close with quiet reflection instead.

KP9 · The Discourse on Love

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

AN8.39 · Overflowing Merit

<https://suttacentral.net/an8.39/en/sujato>

Reading the chronology

chronology.1

The life's main sequence is birth and youth; going forth; training under teachers; austerities; awakening; the first disciples; the growth of the community; later teaching; ageing and the final journey; final passing and remembrance. Chapters 1-12 follow that broad narrative sequence. Chapters 13-17 gather encounters from the teaching years without claiming their exact relative dates. Chapter 18 gathers late-life scenes; chapters 19-22 follow the final-passing narrative and its aftermath.

chronology.2

The familiar ages of 29 at renunciation and 35 at awakening belong to traditional biographical reckoning and are not used to date individual events in this book. DN 16 explicitly portrays the Buddha as eighty during the final journey. A precise modern-calendar birth year, awakening date or death year is not asserted.

chronology.3

Traditional geography: Lumbini is associated with birth; Kapilavatthu with the Sakyan household; Uruvelā and the Bodh Gayā area with the search and awakening; Isipatana near Varanasi with the first teachings; Rājagaha with the Bamboo Grove; Sāvattthī with Jeta's Grove; Vesālī and Pāvā with the final journey; Kusinārā with the final passing. Place names are aids to following the story, not a claim to have resolved every archaeological identification.

chronology.4

Extraordinary birth, awakening and encounter narratives are identified as the testimony of Buddhist texts. Their presence is neither disguised as modern verification nor deleted to make the sources appear to be a different kind of literature. The detailed four-sights outing is identified as later biographical elaboration rather than attributed to AN 3.39.

DN16 · The Great Discourse on the Buddha's Extinguishment

<https://suttacentral.net/dn16/en/sujato>

AN3.39 · A Delicate Lifestyle

<https://suttacentral.net/an3.39/en/sujato>

MN26 · The Noble Quest

<https://suttacentral.net/mn26/en/sujato>

MN36 · The Longer Discourse With Saccaka

<https://suttacentral.net/mn36/en/sujato>

Names and terms

glossary.1

Ānanda

A close disciple and attendant, prominent in accounts of the final journey and the preservation of the discourses.

glossary.2

Arahant

A person whose liberating training is complete; rendered “perfected one” in some source translations.

glossary.3

Bodhisatta / bodhisattva

Pāli and Sanskrit forms. In this narrative, the future Buddha before his awakening. Other Buddhist traditions also develop wider uses of the term.

glossary.4

Buddha

Awakened one. In this book, Gotama Buddha, also known as Gautama or Śākyamuni.

glossary.5

Dhamma / Dharma

Pāli and Sanskrit forms. Here, principally the Buddha’s teaching and the truth or practice it communicates; meaning varies by context.

glossary.6

Dukkha

Suffering, distress or unsatisfactoriness. The first noble truth asks that it be understood.

glossary.7

Jhāna

A collected meditative absorption. Not a claim made by this book about any reader's attainment.

glossary.8

Kamma / karma

Intentional action and its ethical significance. It is not a warrant for blaming people for illness, disability or misfortune.

glossary.9

Mahāpajāpatī Gotamī

The Buddha's aunt and foster mother, central to the traditional account of women's going forth.

glossary.10

Māra

A figure of temptation and obstruction in Buddhist narratives; the term also has doctrinal uses.

glossary.11

Nibbāna / nirvāṇa

Pāli and Sanskrit forms for the liberation that is the goal of the path; associated with the ending of greed, hatred and delusion.

glossary.12

Parinibbāna

In this life narrative, the Buddha's final passing without further rebirth.

glossary.13

Paritta

A text recited for protection or blessing in Buddhist practice.

glossary.14

Rāhula

The Buddha's son and a monastic disciple, taught through careful reflection on action.

glossary.15

Saṅgha

Community. Context may indicate the monastic community or the community of noble disciples. The recollection formula identifies the latter through four pairs and eight persons.

glossary.16

Sāriputta and Moggallāna

Two leading male disciples, remembered for their distinct accomplishments and service.

glossary.17

Sutta / sūtra

Pāli and Sanskrit forms for a discourse or scripture.

glossary.18

Three Jewels

The Buddha, Dhamma and Saṅgha, in whom refuge is taken.

glossary.19

Vinaya

The monastic discipline and the textual collections that preserve its rules and associated narratives.

Sources, credits and edition notes

The continuous life is newly written editorial narrative. It draws primarily on the Pāli discourses and Vinaya, and does not reproduce a single ancient biography. Chapter-end links identify the principal textual witnesses. AN, DN, MN and SN mean *Āṅguttara*, *Dīgha*, *Majjhima* and *Saṃyutta Nikāya*; Kp is *Khuddakapāṭha*; Snp is *Sutta Nipāta*; Thig is *Therīgāthā*. “pli-tv-kd” identifies a Pāli Vinaya Khandhaka.

Canonical English sources: Bhikkhu Sujato for the discourses and poems used here; Bhikkhu Brahmāli for the Vinaya narratives. Pāli: Mahāsaṅgīti edition as supplied through SuttaCentral. These locally preserved source files record their upstream revision and are dedicated to the public domain under CC0 1.0. The source ledger included in the structured edition records the exact file checksums used for this release.

SuttaCentral Bilara licence

<https://github.com/suttacentral/bilara-data/blob/published/LICENSE.md>

CC0 1.0

<https://creativecommons.org/publicdomain/zero/1.0/>

In Book VI, Kp 1, 5, 6, 7 and 9 retain every unit of the supplied source text, including headings and closing material, with unchanged English and Pāli wording. SN 11.3 supplies only the three recollection formulas; AN 5.57 supplies only the five opening first-person reflection statements. These are labelled selections. The five lay-precept formulas and their new English rendering are labelled separately. No unavailable language layer has been invented.

The numbered narrative paragraphs and “R” recitation references belong only to this edition. Original source work and segment

identifiers remain in the structured text. This editorial arrangement is not a replacement for the source references or for a community's established service book.

Publication: Ti-Ratana Buddhist Society, 28 September 2026.
First public edition, 2026-09-28.1. New narrative, explanations, English precept rendering and closing aspiration were prepared with AI assistance at the publisher's request. Source comparison and production checks were performed; independent scholarly, Sangha and oral-recitation review have not been completed. This edition makes no claim of such endorsement.

Rights: the ancient source texts and the named CC0 translations remain freely reusable under their own terms. No exclusive rights are claimed over them. New editorial material and the arrangement were commissioned for this Ti-Ratana publication; the Society's existing publication policy applies to reuse. Ti-Ratana branding remains separately protected.

Corrections: please send the title, edition number, chapter and passage reference to info@ti-ratana.org. The versioned PDF and structured edition identify this release so that corrections can be tracked without confusing it with the earlier separate study volumes.

AN3.39 · A Delicate Lifestyle
Bhikkhu Sujato · CC0

Read the primary source
<https://suttacentral.net/an3.39/en/sujato>

AN3.65 · With the Kālāmas of Kesamutta
Bhikkhu Sujato · CC0

Read the primary source
<https://suttacentral.net/an3.65/en/sujato>

AN5.57 · Subjects for Regular Reviewing
Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/an5.57/en/sujato>

AN8.39 · Overflowing Merit

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/an8.39/en/sujato>

AN8.51 · With Gotamī

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/an8.51/en/sujato>

AN8.54 · With Dīghajāṇu

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/an8.54/en/sujato>

DN16 · The Great Discourse on the Buddha's Extinguishment

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/dn16/en/sujato>

DN31 · Advice to Sigālaka

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/dn31/en/sujato>

KP1 · The Three Refuges

Bhikkhu Sujato · CC0

Read the primary source

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

KP5 · Blessings

Bhikkhu Sujato · CC0

Read the primary source

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

KP6 · Gems

Bhikkhu Sujato · CC0

Read the primary source

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

KP7 · Outside the Walls

Bhikkhu Sujato · CC0

Read the primary source

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

KP9 · The Discourse on Love

Bhikkhu Sujato · CC0

Read the primary source

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

MN111 · One by One

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/mn111/en/sujato>

MN123 · Incredible and Amazing

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/mn123/en/sujato>

MN26 · The Noble Quest

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/mn26/en/sujato>

MN36 · The Longer Discourse With Saccaka

Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/mn36/en/sujato>

MN4 · Fear and Dread

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/mn4/en/sujato>

MN48 · The Mendicants of Kosambī

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/mn48/en/sujato>

MN58 · With Prince Abhaya

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/mn58/en/sujato>

MN61 · Advice to Rāhula at Ambalaṭṭhika

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/mn61/en/sujato>

MN63 · The Shorter Discourse With Mālunkyaṇḍita

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/mn63/en/sujato>

MN86 · With Aṅgulimāla

Bhikkhu Sujato · CC0

[Read the primary source](#)

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

PLI-TV-KD1 · The great chapter

Bhikkhu Brahmāli · CC0

[Read the primary source](#)

<https://suttacentral.net/pli-tv-kd1/en/brahmali>

PLI-TV-KD10 · 1. The account of the dispute at Kosambī

Bhikkhu Brahmāli · CC0

[Read the primary source](#)

<https://suttacentral.net/pli-tv-kd10/en/brahmali>

PLI-TV-KD16 · 1. The allowance for dwellings
Bhikkhu Brahmāli · CC0

Read the primary source

<https://suttacentral.net/pli-tv-kd16/en/brahmali>

PLI-TV-KD17 · 1. The account of the going forth of the six Sakyans
Bhikkhu Brahmāli · CC0

Read the primary source

<https://suttacentral.net/pli-tv-kd17/en/brahmali>

PLI-TV-KD21 · 1. The origin story of the communal recitation
Bhikkhu Brahmāli · CC0

Read the primary source

<https://suttacentral.net/pli-tv-kd21/en/brahmali>

PLI-TV-KD3 · 1. The instruction to enter the rainy-season
residence
Bhikkhu Brahmāli · CC0

Read the primary source

<https://suttacentral.net/pli-tv-kd3/en/brahmali>

PLI-TV-KD8 · 1. The account of Jīvaka
Bhikkhu Brahmāli · CC0

Read the primary source

<https://suttacentral.net/pli-tv-kd8/en/brahmali>

SN11.3 · The Banner's Crest
Bhikkhu Sujato · CC0

Read the primary source

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

SN22.59 · The Characteristic of Not-Self
Bhikkhu Sujato · CC0

Read the primary source

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

SN36.6 · An Arrow
Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/sn36.6/en/sujato>

SN47.13 · With Cunda

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/sn47.13/en/sujato>

SN48.41 · Old Age

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/sn48.41/en/sujato>

SN5.2 · With Somā

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/sn5.2/en/sujato>

SN56.11 · Rolling Forth the Wheel of Dhamma

Bhikkhu Sujato · CC0

[Read the primary source](#)

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

SN56.31 · In a Rosewood Forest

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/sn56.31/en/sujato>

SN6.1 · The Appeal of the Divinity

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/sn6.1/en/sujato>

SNP3.11 · About Nālaka

Bhikkhu Sujato · CC0

[Read the primary source](#)

<https://suttacentral.net/snp3.11/en/sujato>

THIG6.1 · Five Hundred Students of Paṭācārā Bhikkhu Sujato · CC0

Read the primary source

<https://suttacentral.net/thig6.1/en/sujato>