BUDDHA VANDANA

A Book of Buddhist Devotions

Dharma Vijaya Buddhist Vihara
Los Angeles, California
INTRODUCTION

In ten years, Dharma Vijaya Buddhist Vihara has grown from an old house sheltering a few Sri Lankan monks to a busy, vibrant center for Buddhists and friends of Buddhism from many countries.

Buddhism in America is certainly evolving and is sure to be different from Buddhism that we see in Southeast Asia. Yet we shouldn’t be too hasty in discarding the valuable elements of our traditions, which have withstood the test of time and successfully performed an important function in the lives of Asian people.

One such aspect is the role of chanting in Buddhist practice. *Paritta chanting* plays an important part in the religious life of Buddhist countries in Asia. We believe there is a great benefit to be derived from it, and we would like these benefits to be available to all those who come to the temple. To this end, we have now prepared this second, greatly expanded, edition of our *Buddha Vandana booklet*, first published in 1985.

Those who are familiar with the first edition, will find a number of new selections for chanting on different occasions. Texts have been added, some more instructional than devotional. In addition, we have ended the booklet with a brief section specifically for meditators. This will give those who are following the Buddha’s injunction (to “work out your own salvation with diligence”) a chance to become familiar with the instructions of the Buddha on meditation.

A few words about the English translations: every single translation from the first edition has been reviewed carefully. The
English chosen is not designed for beauty or for melodious chanting, but is as literal and faithful a translation of the Pali as is possible, given the limitations of space and the inherent problems of translating Pali terms into English terms (which are themselves loaded with their own cultural and religious implications). Pali is a most cogent language, getting right to the point with just a word or two. Where the suttas seem wordy, it is because of the characteristically repetitious style which was a mnemonics and pedagogical device for texts which were committed only to memory, not to paper, for several hundred years.

The existing translations of Pali texts are often widely divergent in interpretation. Many of these translations, along with various Pali dictionaries, as well as several learned monks, were consulted in preparing the translations for this booklet. The literal choice of one particular word in English often lacks the implications inherent in the Pali term in its cultural context. Where the translation is correct, but may leave some doubt as to its meaning in English without further elucidation, we have opted to leave the doubt. By being literal to as great an extent as possible, we leave the interpretation to dhamma discussion sessions.

This edition has undergone a thorough revision by a team consisting of myself, Ven. Lenagala Sumedhananda, Ven. Alubomulle Sumanasara, and by Stan Levinson, who prepared the manuscript. I wish to express my gratitude to both these able assistants and to all those who prepared the first edition and, in effect, made this revised edition possible.

For the printing of this book we express our thanks to Nalin Nanayakkara, M.D., Mrs. Dhamayanti Seneviratne, M.D., and Mrs. Rohani Jayasena, whose generous donation was given in memory of their beloved mother; to Mrs. N.T. Nanayakkara, and father, Mr. G.N. Nanayakkara; and to my close friends Mr. Ronald and Mrs. Cathy Bogan.

May all beings be happy and realize Nibbana!

Ven. Walpola Piyananda
Nayake Thera and Abbot
Dharmā Vijaya Buddhist Vihara
Vesak, 1990
# CONTENTS

Introduction

## DEVOTIONAL CHANTING

<table>
<thead>
<tr>
<th>Chant</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vandanā, Tisarana, Pañca Sila</td>
<td>2</td>
</tr>
<tr>
<td>Buddha, Dhamma, Saṅgha Vandanā</td>
<td>4</td>
</tr>
<tr>
<td>Short Salutation to the Triple Gem</td>
<td>6</td>
</tr>
<tr>
<td>Offering of Light, Incense, Flowers</td>
<td>6</td>
</tr>
<tr>
<td>Offering of Water, Food, and Medicine</td>
<td>8</td>
</tr>
<tr>
<td>Homage to Stupas, Homage to the Bodhi Tree</td>
<td>8</td>
</tr>
<tr>
<td>Verses of Chatta, the Young Man</td>
<td>10</td>
</tr>
<tr>
<td>Verses of the Great Being (Narasiha Gāthā)</td>
<td>10</td>
</tr>
<tr>
<td>Jayamaṅgala Gāthā</td>
<td>14</td>
</tr>
<tr>
<td>Sharing Merit and Affirmation</td>
<td>18</td>
</tr>
<tr>
<td>A Sharing of Loving Kindness</td>
<td>20</td>
</tr>
</tbody>
</table>

## PALI SUTTAS FOR CHANTING

<table>
<thead>
<tr>
<th>Sutta</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maṅgala Sutta</td>
<td>24</td>
</tr>
<tr>
<td>Ratana Sutta</td>
<td>28</td>
</tr>
<tr>
<td>Karaniya Metta Sutta</td>
<td>34</td>
</tr>
<tr>
<td>Mettānissamśa Sutta</td>
<td>36</td>
</tr>
<tr>
<td>Mittānissamśa Sutta</td>
<td>38</td>
</tr>
<tr>
<td>Mahā Jayamaṅgala Gāthā</td>
<td>40</td>
</tr>
</tbody>
</table>

## BASICS OF BUDDHA’S TEACHING

<table>
<thead>
<tr>
<th>Sutta</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aṭṭha Mahā Purisa Vitakka</td>
<td>48</td>
</tr>
<tr>
<td>Dhamma-cakka-pavattana Sutta (selected text)</td>
<td>50</td>
</tr>
<tr>
<td>Sacca vibhaṅga Sutta (selected text)</td>
<td>56</td>
</tr>
<tr>
<td>Four Protective Meditations:</td>
<td></td>
</tr>
<tr>
<td>Buddhānussati</td>
<td>62</td>
</tr>
<tr>
<td>Mettā Bhāvanā</td>
<td>64</td>
</tr>
<tr>
<td>Asubha Bhāvanā</td>
<td>66</td>
</tr>
<tr>
<td>Marana Satī</td>
<td>66</td>
</tr>
<tr>
<td>Mahā Saṅvega Vatthu</td>
<td>68</td>
</tr>
<tr>
<td>Mahā Sati-paṭṭhāna Suttta (selected text)</td>
<td>70</td>
</tr>
<tr>
<td>Summery of the Mahā Sati-paṭṭhāna Sutta</td>
<td>72</td>
</tr>
</tbody>
</table>
VANDANĀ

Namo tassa bhagavato arahato sammā sambuddhassa
Namo tassa bhagavato arahato sammā sambuddhassa
Namo tassa bhagavato arahato sammā sambuddhassa

Tisarana

Buddham saraṇāṃ gacchāmi.
Dhammaṃ saraṇāṃ gacchāmi.
Saṅghaṃ saraṇāṃ gacchāmi.

Dutiyampi buddham saraṇāṃ gacchāmi.
Dutiyampi dhammaṃ saraṇāṃ gacchāmi.
Dutiyampi saṅghaṃ saraṇāṃ gacchāmi.

Tatiyampi buddham saraṇāṃ gacchāmi.
Tatiyampi dhammaṃ saraṇāṃ gacchāmi.
Tatiyampi saṅghaṃ saraṇāṃ gacchāmi.

Pañca Sila

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
Surā-meraya-majja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
DEVOTIONAL CHANTING

Homage to the Blessed One,
The Perfected One, The Fully Awakened One
(Repeat three times)

The Three Refuges

I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.

A second time, I go to the Buddha for refuge.
A second time, I go to the Dhamma for refuge.
A second time, I go to the Sangha for refuge.

A third time, I go to the Buddha for refuge.
A third time, I go to the Dhamma for refuge.
A third time, I go to the Sangha for refuge.

The Five Precepts

I undertake the precept to abstain from killing.
I undertake the precept to abstain from stealing.
I undertake the precept to abstain from sexual misconduct.
I undertake the precept to abstain from lying.
I undertake the precept to abstain from intoxicants.
Buddha Vandanā

Iti’pi so bhagavā
  araham, sammā-sambuddho
vijjā-caraṇa-sampanno
  sugato, lokavidū,
anuttaro purisadamma sārathi
  satthā devamanussānaṁ
buddho bhagavā 'ti.

Dhamma Vandanā

Śvākkhāto bhagavatā dhammo
  sandiṭṭhiko, akālico
ehippassiko, opanayiko
  paccattaṁ veditabbo viññūhi’ti.

Sāṅgha Vandanā

Supaṭipanno
  bhagavato sāvaka sāṅgho
Ujupaṭipanno
  bhagavato sāvaka sāṅgho
Ñāya paṭipanno
  bhagavato sāvaka sāṅgho
Sāmīci paṭipanno
  bhagavato sāvaka sāṅgho
Yadidaṁ cattāri purisa yugāni
  aṭṭha purisa puggalā
esa bhagavato sāvaka sāṅgho
Āhuneyyo, pāhuneyyo
dakkhineyyo, aṭṭalikaraṇiyo
  anuttaraṁ puññakkhettaṁ lokassā ’ti.
Homage to the Buddha

Such, indeed, is the Blessed One: perfected, fully awakened, endowed with knowledge and virtue; having walked the right path, the knower of worlds; incomparable guide of willing persons; teacher of gods and humans; awakened and blessed.

Homage to the Dhamma

Well taught is the teaching of the Blessed One; of immediate advantage; timeless; inviting us to experience it, leading us onward; to be known individually by the wise.

Homage to the Sangha

Wholesome in conduct is the community of disciples of the blessed one.
Honest in conduct is the community of disciples of the blessed one.
Wise in conduct is the community of disciples of the blessed one.
Proper in conduct is the community of disciples of the blessed one.
These four pairs of persons, eight individuals, this is the community of disciples of the blessed one.
Worthy of offerings and hospitality, gifts and homage, it is an incomparable field of merit for the world.
Buddha-Dhamma-Sangha Vandana

Arahaṃ sammāsambuddho bhagavā,  
buddhaṃ bhagavantaṃ abhivādemi.  
Śvākkhāto bhagavatā dhammo,  
dhammaṃ namassāmi.  
Supatipanno bhagavato sāvakasaṅgho,  
saṅghaṃ namāmi.

Padipa Pūjā

Ghanasārap-padittena  
dipena tama dhansinā  
tilo ka dipam sambuddhaṃ  
puṇāyāmi tamo nudaṃ

Sugandha Pūjā

Gandha sambhāra yuttena  
dhūpenāham sugandhinā  
pūjaye pūjaniyaṃ taṃ  
pūjā bhājana muttamaṃ

Puppha Pūjā

Vaṇṇa gandha guṇopetam  
etaṃ kusuma santatiṃ  
pūjayāmi munindassa  
sirī pāda saroruhe

Pujemi buddham kusumena nena  
puṇñena metena ca hotu mokkhaṃ  
pupphaṃ milāyāti yathā idam me  
kāyo tathā yāti vināsa bhāvaṃ
Short Salutation to the Triple Gem

Homage to Buddha, the Blessed One, the Perfected and Fully-Awakened One. Homage to the Dhamma, the well-spoken teaching of the Buddha. Homage to the Sangha, the wholesome community of disciples of the Blessed One.

Offering of Light

With brightly shining light, gloom is abolished; I pay homage to the Awakened One, light of the three worlds, who dispels the darkness.

Offering of Incense

With this sweetly scented incense, carefully blended from fine woods, I reverently come to the Exalted one, the great one, worthy of homage.

Offering of Flowers

This bouquet of flowers, colorful, fragrant and fine, I offer at the sacred lotuslike feet if the Noble Sage.

May the virtue of offering these flowers help lead to my emancipation Even as these flowers fade, So must my body undergo decay.
Pāṇiya Pūjā

Adhivāsetu no bhante

pāṇiyāṃ parikappitaṃ
anukampam upādāya

patiganhātu uttama

Āhāra Pūjā

Adhivāsetu no bhante

bhōjanam parikappitaṃ
anukampam upādāya

patiganhātu muttama

Gilāna Paccaya Pūjā

Adhivāsetu no bhante

gilāna paccayam imaṃ
anukampam upādāya

patiganhātu muttama

Cetiya Vandana

Vandāmi cetiyam sabbam

sabba thānesu patiṭṭhitaṃ
sāririṅkha dhātu mahā bodhiṁ

buddharūpaṇaṃ sakalaṃ sadā

Bodhi Vandana

Yassa mūle nissinno va

sabbāri vijayam akā

patto sabbāṅṅutam satṭhā

vandetaṃ bodhi pādapaṇa
Offering of Water

O, Venerable, kindly accept this water, specially dedicated. Please take it, great one, with your great compassion.

Offering of Food

O, Venerable, kindly accept this food, specially dedicated. Please take it, great one, with your great compassion.

Offering of Medicine

O, Venerable, kindly accept this offering of medicine. Please take it, great one, with your great compassion.

Homage to Stupas

I forever venerate stupas in all the lands, wherever they may be: the relics, the Bodhi tree, and Buddha statues.

Homage to the Bodhi Tree

I venerate the Bodhi tree, seated at the base of which, victorious over all obstacles, the Great One realized Omniscience.
Chattamānavaka Gathā

Yō vadatam pavaro manujesu
  sakyamuni bhagavā kata kicco
pāra gato bala viriya samaṅgi
  taṃ sugataṃ saraṇatta mupemi

Rāga virāga maneja masokaṃ
  dhamma masamkhata mappī kūlaṃ
madhura mimamī paguṇamī suvibhattamī
  dhamma mimamī saraṇatta mupemi

Yattha ca dinna mahapphala māhu
  catusu sucisu purisa yugesu
aṭṭha ca puggala dhamma dasāte
  saṅgha mimamī saraṇatta mupemi

Narasīha Gāthā

Cakka varaṅkita ratta supādo
  lakkhaṇa mandita āyata paṇhi
cāmara chattā vibhūsita pādo
  esa hi tuyha pitā narasiho

Sakya kumarāvāro sukhumālo
  lakkhaṇa vitthata puṇṇa sarīro
loka hitāya gato naraviro
  esa hi tuyha pitā narasiho

Puṇṇa sasaṅka nibho mukha vaṇṇo
deva narāna piyo naranāgo
matta gajinda vilāsīta gāmi
  esa hi tuyha pitā narasiho
Verses of Chattamanavaka

The greatest speaker among men:
Sakya sage, holy one, whose task is done;
gone beyond, possessed of power and energy;
to you, the welcome one, I go for refuge.

Free from lust, craving, and sorrow,
unconditioned and delectable dhamma;
sweet, potent, profoundly analytic,
to this very dhamma I go for refuge.

Whatever is given bears fruit,
to four pure pairs of persons;
these eight have realized the truth,
to this very sangha I go for refuge.

Verses of the Great Being

His red sacred feet are marked with excellent wheels; his long heels are decked with marks;
his feet are adorned with a chowrie and parasol. Thus is your father, lion of men.

Delicate and noble Sakya prince, his body is full of marks, a hero among men, intent on the welfare of the world. Thus is your father, lion of men.

Like the full moon is his face; dear to gods and men, he is like an elephant among men, his gait graceful as an elephant of noble breed. Thus is your father, lion of men.
Khattiya sambhava agga kulīno
deva manussa namassita pādo
sīla samādhi patiṭṭhita citto
esa hi tuyha pitā narasiho

Āyata tuṅga susanṭhīta nāso
gopamukho abhinīla sunetto
indadhanū abhinīla bhamūkho
esa hi tuyha pitā narasiho

Vaṭṭa sumaṭṭa susanṭhīta gīvo
sīhahanu migā-rāja sarīro
kaṅcana succhāvī uttama vaṭṇo
esa hi tuyha pitā narasiho

Suniddha sugambhīra mañjusū ghoso
hingula bandhu suratta sujivho
visati visati seta sudanto
esa hi tuyha pitā narasiho

Aṇjana vaṇṇa sunila suk eso
kaṅcana paṭṭa visuddha lalaṭo
osadhi paṇḍara suddhasu unṇo
esa hi tuyha pitā narasiho

gacchati nilapathe viya cando
tāragāṇā pariveṭṭhīta rūpo
sāvaka majjhagato samanindo
esa hi tuyha pitā narasiho
Of noble lineage, sprung from the warrior caste, his feet honored by gods and men; his mind is well established in morality and concentration. Thus is your father, lion of men.

Long and prominent is his well-formed nose; like a heifer, his eyes are extremely blue, like a rainbow are his deep blue eyebrows. Thus is your father, lion of men.

Round and smooth is his well-formed neck; his jaw like that of a lion, his body like the king of beasts, his beautiful skin of bright golden color. Thus is your father, lion of men.

Soft and deep is his sweet voice, his tongue red as vermillion; his white teeth are twenty in each row. Thus is your father, lion of men.

Like the color of collyrium is his deep blue hair, like a polished golden plate his forehead; white as the morning star his beautiful tuft. Thus is your father, lion of men.

Just as the moon crosses the sky, surrounded by a multitude of stars, the Lord of Monks is accompanied by his disciples. Thus is your father, lion of men.

*These verses were recited by Princess Yasodhara to her seven-year-old son, Rahula, as his father, now the Buddha, was walking into the city for the first time after his enlightenment.*
Jayamaṅgala Gāthā

Bāhuṁ sahassa mabhinimmita sāyudhantam
girimekhalam udita ghora sasena māraṁ
danādi dhamma vidhinā jītavā munindo
tantejasā bhavatu me jayamaṅgalāṇī
d

Mārātireka mabhiyujhita sabbarattīṁ
ghoram panālavaka makkhamathaddha-yakkhaṁ
khanṭi sudanta vidhinā jītavā munindo
tantejasā bhavatu me jayamaṅgalāṇī
d

Nālāgiriṁ gajavaram atimattabhūtaṁ
dāvaggi cakka masanīva sudāruṇantaṁ
mettambu seka vidhinā jītavā munindo
tantejasā bhavatu me jayamaṅgalāṇī
d

Ukkhitta khagga matihattha sudāruṇantaṁ
dhāvanti yo janapath’āṅgulimālavantaṁ
iddhi’bhisankhatamano jītavā munindo
tantejasā bhavatu me jayamaṅgalāṇī
d

Katvāna kaṭṭha mudaram iva gabbhiniyā
ciṇcāya duṭṭha vacanaṁ janakāya majjhe
santena soma vidhinā jītavā munindo
tantejasā bhavatu me jayamaṅgalāṇī
d

Saccaṁ vihāya matisaccaka vādaketusṁ
vādābhīropita manaṁ ati andhabhūtaṁ
paṇāṇāpadīpa jalito jītavā munindo
tantejasā bhavatu me jayamaṅgalāṇī
Verses on Victory and Happiness

When Mara, seated atop his fierce elephant Girimekhala, surrounded by troops, created a thousand weaponed arms, the Lord of Sages conquered him by his generosity. By this power, may joyous victory be mine.

When the fierce demon Alavaka, more violent than Mara, fought all night, the Lord of Sages conquered him with patience and self control. By this power, may joyous victory be mine.

As the elephant Nalagiri, like a terrible forest fire or thunderbolt, came at him intoxicated, the Lord of Sages conquered him with loving-kindness. By this power, may joyous victory be mine.

When the terrible fearsome murderer, Angulimala, pursued him, the Lord of Sages conquered him with psychic powers. By this power, may joyous victory be mine.

When Cînca, with a block around her belt, appearing pregnant, tried to defame him in public, the Lord of Sages conquered her with calmness and gentleness. By this power, may joyous victory be mine.

When the renowned debater, Saccaka, deviating from the truth, blindly entered into debate, the Lord of Sages conquered him with the lighted lamp of wisdom. By this power, may joyous victory be mine.
Nandopananda bhujagaṁ vibudhaṁ mahiddhim  
puttena therā bhujagena damāpayanto  
iddh'ūpadesa vidhīnā jītavā munindo  
tantejasā bhavatu me jayaṁgalāṇī
duggāha diṭṭhi bhujagena sudaṭṭha hattham  
brāhmaṁ visuddhi juti middhi bakābhidhānaṁ  
ñāñagadena vidhīnā jītavā munindo  
tantejasā bhavatu me jayaṁgalāṇī
etāpi buddha jayaṁgalā atṭhagāṭhā  
yo vācako dina dine sarate matandi  
hitvāna neka vividhāni c’upaddavāni  
mokkham sansukham adhigameyya naro sapañño
The dragon, Nandopananda, was intelligent and powerful, but through his psychic advice to his disciple, the Arahat Elder, the Lord of Sages conquered him. By this power, may joyous victory be mine.

When Brahma Baka—pure, radiant, and powerful—was bitten by the snake of wrong view, the Lord of Sages conquered him with his medicine of wisdom. By this power, may joyous victory be mine.

The person who earnestly memorizes and recites daily these eight verses of the Buddha's joyous victories will overcome many types of misfortune and will attain freedom and happiness.
Puññānumodanā

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
puññañā tam anumoditvā
cīraṃ rakkhantu loka-sāsanaṃ

Patti

Idaṃ me ŋātinaṃ hotu
Sukhitā hontu ŋātayo

Patthanā

Iminā puñña kammena
māme bāla samāgamo
sataṃ samāgamo hotu
yāva nibbāna pattiyā

Devo vassatu kālena
sassa sampatti hetu ca
phīto bhavatu loko ca
rājā bhavatu dhammiko

Dukkhappattā ca niddukkhā
bhayappattā ca nibbhaya
sokappattā ca nissokā
hontu sabbepi pānino
Sharing Joy (Merit) With Superior Beings
May devas and nagas of great power, inhabiting the earth and other realms, share our joy (merit) and long protect the world and dhamma.

Sharing of Joy (Merit) With the Departed
May this joy (merit) obtained by me be received by my departed relatives; may they be happy.

An Affirmation
By virtue of wholesome acts may I never associate with fools, and may I associate only with the wise until I attain Nibbana.

May there be timely rain, may the harvest be abundant; may the world prosper and the rulers be righteous.

May the suffering not suffer, the fearful not fear, the grieving not grieve; may all beings be well and happy.
A SHARING OF LOVING-KINDNESS

May I be well, happy, peaceful and prosperous. May no harm come to me; may no difficulties come to me; may no problems come to me. May I always meet with success. May I also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my parents be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my teachers be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my family be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.
May my friends be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May those unfriendly to me be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May all living beings be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.
Pali Suttas For Chanting
With English Translations
**MANÇALA SUTTA**

_Evaµ me sutaµ ekaµ samayaµ bhagavâ sàvatthiyanâ viharati jetavane anátha paµñikassa árâme_._Atha kho aµññatarâ devata abhikkantâya rattiyâ abhikkanta vannâ kevalakappam jetavanaµ obhâsetvâ yena bhagavâ ten’upasañkami._ _Upasañkamitvâ bhagavantaµ abhivâdetvâ ekamantaµ aµthâsi._ _Ekamantaµ ñhitâ kho sà devata bhagavantaµ gâthâya ajjhabhâsi._

_Bahû devâ manussâ ca mañgalâni acintayum ākâñkhamânâ sotthânaµ bruhi mañgalamuttamaµ_  

_Asevanâ ca bâlanaµ pañditânaµ ca sevana pûjâ ca pûjaniyânaµ etam mañgalamuttamaµ_  

_Patirûpa desa vâso ca pubbe ca kata puññatâ atta sammâ pañidhi ca etam mañgalamuttamaµ_  

_Bâhusaccañ ca sippanâ ca vinayo ca susikkito subhâsitâ ca yâ vâcâ etam mangalamuttamaµ_  

_Màtâ pitû upaçhânaµ puttadârassa sañgho anâkulâ ca kammantâ etam mañgalamuttamaµ_
GREATER HAPPINESS SUTRA

Thus have I heard: On one occasion, the Exalted One was dwelling at the monastery of Anathapindika in the Jeta Grove near Savatthi. Shortly after midnight, a certain deity, whose brilliant appearance illuminated the entire jeta grove, came to the Exalted One. After approaching, he respectfully bowed to the Exalted One and stood to one side. There he addressed the Exalted One in verse:

Many deities and humans
are thinking about happiness,
wishing for happiness.
Please tell me the greatest happiness.

Not associating with fools,
associating with the wise,
honoring those worthy of honor;
this is the greatest happiness.

Living in the proper environment,
having done meritorious deeds in the past,
setting oneself in the right direction;
this is the greatest happiness.

Becoming learned and knowledgeable,
being well-trained and disciplined,
speaking in a meaningful way;
this is the greatest happiness.

Serving one's father and mother,
providing for one's wife and children,
being orderly in one's occupation;
this is the greatest happiness.
Dānañ ca dhammacariyā ca
ñātakānañ ca saṅgaho
anavajjāni kammāni
etāṁ maṅgalamuttamaṁ

Ārati virati pāpā
majjapānā ca saññamo
appamādo ca dhāmme su
etāṁ maṅgalamuttamaṁ

Gāravo ca nivāto ca
santuṭṭhi ca kataññutā
Kālena dhamma-savānaṁ
etāṁ maṅgalamuttamaṁ

Khanti ca sovacassatā
samañānañ ca dassanaṁ
kālena dhamma-sākacchā
etāṁ maṅgalamuttamaṁ

Tapo ca brahma-cariyāfica
ariya-saccāna dassanaṁ
nibbāṇa-sacchikiriyā ca
etāṁ maṅgalamuttamaṁ

Phuṭṭhassa loka-dhammehi
cittaṁ yassa na kampati
asokaṁ virajam khemaṁ
etāṁ maṅgalamuttamaṁ

Etādisāni katvāna
sabbattha maparājītā
sabbattha sotthiṁ gacchanti taṁ
tesaṁ maṅgalamuttamaṁ
Sharing and being righteous, helping relatives, avoiding harmful actions; this is the greatest happiness.

Ceasing and abstaining from evil, refraining from intoxicants, being diligent in virtue; this is the greatest happiness.

Showing respect and being humble, content and grateful, hearing the dhamma at the proper time; this is the greatest happiness.

Being patient, speaking kind and gentle words, meeting with spiritual people, discussing dhamma at the proper time; this is the greatest happiness.

Exercising discipline, living a religious life, perceiving the noble truths, and realizing nibbana; this is the greatest happiness.

If when experiencing worldly conditions, one's mind is not shaken, but remains fearless, free from sorrow and passion; this is the greatest happiness.

Those who follow this path, will remain undefeated and will prosper in every way; that is the greatest happiness.
RATANA SUTTA

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
sabbe ’va bhūtā sumanā bhavantu
athopi sakkacca sunantu bhāsitaṁ

Tasmā hi bhūtā nisāmetha sabbe
mettaṁ karotha mānusiyā pajāya
divā ca ratto ca haranti ye balinī
tasmā hi ne rakkhattha appamattā

Yamkīñci vittaṁ idha vā huram vā
saggesu vā yaṁ ratanaṁ pañītaṁ
na no samaṁ atthi tathāgatena
idampi buddhe ratanaṁ pañītaṁ
etena saccena suvatthi hotu

Khayaṁ virāgam amataṁ pañītaṁ
yadajjhagā sakyamuni samāhito
na tena dhammena samatthi kiñci
idampi dhamme ratanaṁ pañītaṁ
etena saccena suvatthi hotu

Yam buddhaseṭṭho parivaññayi sucīṁ
samādhhi mānantari-kāñña māhu
samādhinā tena samo na vijjati
idampi dhamme ratanaṁ pañītaṁ
etena saccena suvatthi hotu

Ye puggala aṭṭha sataṁ pasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā sugatassa sāvakā
etesu dinnāni mahapphalāni
idampi sanghe ratanaṁ pañītaṁ
etena saccena suvatthi hotu
JEWEL SUTRA

Whatever beings are here assembled
whether of earth or of heaven,
may all these beings be happy
and listen closely to what is spoken.

So, indeed, listen all you beings,
show loving-kindness to humans
who day and night bring you offerings,
and guard them vigilantly.

Whatever treasure is here or beyond,
or the precious jewel in the heavens,
none is equal to the Perfect One.
In the Buddha is this precious jewel;
by this truth may there be well-being.

Extinction, dispassion, deathlessness
excellence; this attained the tranquil Sakyan
sage. There is nothing equal to that teaching.
In the Dhamma is this precious jewel;
by this truth may there be well-being.

That purity praised by the Buddha,
concentration with immediate result;
That concentration has no equal.
In the Dhamma is this precious jewel;
by this truth may there be well-being.

Eight persons praised by the good:
these are four pairs, gift-worthy
Disciples of the Perfect One.
Gifts to them yield abundant fruit.
In the Sangha is this precious jewel;
by this truth may there be well-being.
Ye suppayuttā manasā dalhena
nikkāmino gotama-sāsanamhi
te pattipattā amatam vigayha
laddhā mudā nibbutim bhuñjamānā
idampi saṅghe ratanaṁ pañitaṁ
etena saccena suvatthī hotu.

Yathindakhilo paṭhavim sito siyā
catubbhi vātebhi asampakampiyo
tathūpamaṁ sappurisam vadāmi
yo ariyasaccāni avecca passati
idampi saṅghe ratanaṁ pañitaṁ
etena saccena suvatthī hotu.

Ye ariya-saccāni vibhāvayanti
gambhīra-paññena sudesitāni
kiñcāpi te honti bhusappamattā
da te bhavam atthamaṁ ādiyanti
idampi saṅghe ratanaṁ pañitaṁ
etena saccena suvatthī hotu.

Sahāvassa dassana-sampadāya
tayassu dhammā jahita bhavanti
sakkāya-diṭṭhi vicikicchitaṁ ca
silabbataṁ vā pi yadatthi kiñci
cathūh’apāyehi ca vippamutto
cha cābhīthānani abhabbo kātuṁ
idampi sanghe ratanaṁ pañitaṁ
etena saccena suvatthī hotu.

Kiñcāpi so kammaṁ karoti pāpakaṁ
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭha-padassa vuttā
idampi saṅghe ratanaṁ pañitaṁ
etena saccena suvatthī hotu.
With firm minds applying themselves, persevering in Gotama’s teaching, they reach the goal; in the deathless, they enjoy supreme peace. In the Sangha is this precious jewel: by this truth may there be well-being.

As a firm post grounded in the earth cannot be shaken by the four winds, so is the superior person, I say, who definitely sees the noble truths. In the Sangha is this precious jewel: by this truth may there be well-being.

Those who comprehend the noble truths well taught by him of deep wisdom, even if they are very negligent, do not take an eighth existence. In the Sangha is this precious jewel: by this truth may there be well-being.

With his attainment of insight, three states are at once abandoned; view of self, doubt, and clinging to rites and rituals. Freed from the four states of misery he cannot do the six heinous deeds. In the Sangha is this precious jewel: by this truth may there be well-being.

Though he might do some evil deed in body, speech, or mind, he cannot hide it; such is impossible for one who has seen the path. In the Sangha is this precious jewel: by this truth may there be well-being.
Vanappagumbe yathā phussitagge
gimhāna-māse paṭhamasmīṁ gimhe
tathūpamaṁ dhammavaraṁ adesayi
nibbāṅagāmiṁ paramaṁ hitāya
idampi buddhe ratanaṁ paṇitaṁ
etena saccena suvatthi hotu

Varo varaṅfiu varado varāharo
anuttaro dhammavaraṁ adesayi
idampi buddhe ratanaṁ paṇitaṁ
etena saccena suvatthi hotu

Khīṭam purāṇaṁ navaṁ natthi sambhavaṁ
viratta-cittā āyatike bhavaṁ
 te khīṇabijā avirūhīcchandā
 nibbanti dhīra yathāyam padipo
idampi sāṅhe ratanaṁ paṇitaṁ
etena saccena suvatthi hotu

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṁ deva-manussa-pūjitaṁ
buddhaṁ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṁ deva-manussa-pūjitaṁ
dhammaṁ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṁ deva-manussa-pūjitaṁ
saṅghaṁ namassāma suvatthi hotu
Like woodland groves in bloom, in the first heat of the summertime, is the sublime dhamma he taught, leading to nibbana, the highest good. In the Buddha is this precious jewel: by this truth may there be well-being.

Noble, knower of nibbana, boon-giver, boon-bringer, he taught the great sublime dhamma. In the Buddha is this precious jewel: by this truth may there be well-being.

The past extinct with no new becoming. Their minds detached from future existence, old seeds destroyed, craving uprooted; the wise are extinguished like a lamp. In the Sangha is this precious jewel: by this truth may there be well-being.

Whatever beings are here assembled, whether of earth or heaven; we revere the perfected Buddha, honored by gods and men; may there be well-being.

Whatever beings are here assembled, of earth or heavens; we revere the perfected dhamma, honored by gods and men; may there be well-being.

Whatever beings are here assembled, of earth or heavens; we revere the perfected sangha, honored by gods and men; may there be well-being.
KARANIYA METTA SUTTA

Karaṇiya matta-kusalena
    yam tam santaṃ padaṃ abhisamecca
sakko ujū ca sujū ca
    suvaco c’assa mudu anatimāni

Santussako ca subharo ca
    appakicco ca sallahuka-vutti
santindriyo ca nipako ca
    appagabbho kulesu ananu-giddho

Na ca khuddam samācare kiñci
    yena virññū pare upavadeyyuṃ
sukhīna vā kheṇino hontu
    sabbe sattā bhavantu sukhitattā

Ye keci pāṇabhūtatthi
    tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā
    majjhima rassa-kānuka-thūḷā

Diṭṭhā vā yeva addiṭṭhā
    ye ca dūre vasanti avidūre
bhūtā vā sambhavesi vā
    sabbe sattā bhavantu sukhitattā

Na paro paraṃ nikubbetha
    nātimaṇḍietha katthacinaṃ kamci
byārosanā paṭighasaṇṇā
    nāṇḍa-maṇṇassa dukkha miccheyya

Mātā yathā niyam puttaṃ
    āyusā ekaputta manurakkhe
evampi sabbabhūtesu
    mānasam bhāvaye aparimāṇam
LOVING KINDNESS SUTRA

Skilled in good, wishing to attain a state of calm, so should one behave: able, upright, perfectly upright, open-minded, gentle, free from pride.

Contented, easily supportable; with few duties, of light livelihood; controlled in senses, discreet, reserved, not greedily attached to family.

One should not commit a slight wrong, that wise persons might censure; that there be happiness and security. May all beings be happy-minded.

Whatever beings there are: timid, strong, and all other, long, or huge, average, short, or large;

Seen or unseen, living near or far, born or coming to birth: May all beings be happy-minded.

Let one not deceive another, nor despise anyone anywhere. Neither in anger nor ill-will, should one wish another harm.

As a mother would risk her own life to protect her only child, so should one, to all living beings, cultivate a boundless heart.
Mettāṁ ca sabbā-lokasmiṁ
mānasāṁ bhāvaye aparimāṇaṁ
uddhaṁ adho ca tiriyaṇca
asambādhaṁ averaṁ asapattaṁ

Tiṭṭhaṁ caraṁ nisinno vā
sayāno vā yāvatassa vigatamiddho
etāṁ satīṁ adhiṭṭheyya
brahmanetāṁ vihāraṁ idha māhu

Diṭṭhiṇca anupagamma sīlava
dassanena sampanno
kāmesu vineyya gedham
na hi jātu gabbhaseyyaṁ punareti’ti

Mettāṁsa Sutta

Mettāya bhikkhave cetovimuttiyā āsevitāya
bhāvitāya bahulikatāya yānikatāya vatthukatāya
anuṭṭhitāya paricitāya susamāraddhāya
ekādasānisaṁsā pāṭikaṁkhā. Katame ekādasa?

Sukhan supati. Sukhaṁ paṭibujjhati. Na pāpakaṁ
supinaṁ passati. Manussānaṁ piyo hoti.
Amanussānaṁ piyo hoti. Devatā rakkhanti. Nāssa
aggi vā visam vā satthaṁ vā kamati. Tuvaṭaṁ
cittaṁ samādhiyati. Mukhavanṇo vippasidati.
Asammūlho kālaṁ karoti. Uttarīṁ appatiwijjhanto
brahmaṁkūpaṁ hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya
bhāvitāya bahulikatāya yānikatāya vatthukatāya
anuṭṭhitāya paricitāya susamāraddhāya
ime ekādasānisaṁsā pāṭikaṁkhā’ti.
Let one’s love pervade the whole world, without any obstructions, above, below and across, free of obstruction, enmity, hostility.

Standing, walking, sitting, or lying down; whenever awake, one should develop mindfulness, as this is the highest abode.

Not falling into error, virtuous, and endowed with insight; giving up attachment to sense-desires, one is not again subject to birth.

ADVANTAGES OF LOVING-KINDNESS

Monks, eleven advantages can be expected from the release, the deliverance of the mind by familiarizing oneself with thoughts of loving-kindness, by constantly increasing these thoughts, by regarding it as a vehicle of expression, as something to be treasured, by living according to these thoughts, by putting them into practice, by establishing them. What are these eleven?

Happy you sleep, happy you awaken, you have no evil dreams. You are dear to humans and nonhuman Devas protect you. Fire, poison and weapons cannot touch you. Your mind quickly concentrates. Your countenance is serene. You die without confusion of mind. Beyond that, if you fail to attain nibbana, you will be reborn in the Brahma-world. (Repeat introduction)
MITTĀNISAṂSA SUTTA

Pahūta bhakkho bhavati
vippavutto sakā gharā
bahū naṃ upajivan ti
yo mittānaṃ na dūbhati

Yaṃ yaṃ janaṇadaṃ yāti
nigame rājadhisīhyo
sabbattha pūjito hoti
yo mittānaṃ na dūbhati

Nāssa corā pasahanti
nāti maniṣīto khattiyo
sabbe amitte tarati
yo mittānaṃ na dūbhati

Akkuddho saṅgharaṃ eti
sabhaṇa paṭi nandito
śāṭīnaṃ uttamo hoti
yo mittānaṃ na dūbhati

Sakkatvā sakkato hoti
garu hoti saṅgaravo
vāṇa ktti bhato hoti
yo mittānaṃ na dūbhati

Pūjako labhate pūjam
vandako paṭi vandanaṃ
yaso ktitīm ca pappoti
yo mittānaṃ na dūbhati

Aggi yathā pājjalati
devatāva virocati
siriyā aja hito hoti
yo mittānaṃ na dūbhati
ADVANTAGES OF FRIENDSHIP SUTRA

He eats well
when away from home.
Many people depend on a person who
doesn't betray friendship.

Whatever country he goes to,
market or city,
everywhere they honor a person who
doesn't betray friendship.

Robbers do not overpower him,
royalty does not look down on him.
Triumphant over all enemies is a
person who doesn't betray friendship.

Unangered he comes to his own home,
happy in gatherings of people,
the best of relatives is a person who
doesn't betray friendship.

He gives respect and is respected,
honors others and is honored;
praise and fame come to a person who
doesn't betray friendship.

He gives and is given,
venerates and is venerated;
wealth and recognition come to a
person who doesn't betray friendship.

He glows like an ember,
is radiant as a deity;
ever forsaken by prosperity is a
person who doesn't betray friendship.
Gāvo tassa pajāyanti
  khette vutthaṁ virūhati
puttānaṁ phalamasnāti
  yo mittānaṁ na dūbhati

Darito pabbatā tovā
  rukkāto patito naro
cuto patiṭṭham labhati
  yo mittānaṁ na dūbhati

Virūlha mūla santānam
  nigrodha miva māluto
amittā nappasahanti
  yo mittānaṁ na dūbhati

MAHĀJAYAMAṄGALA GĀTHĀ

Mahākāruṇiko nātho
  hitāya sabba-pāṇinaṁ
pūretvā pārami sabbā
  patto sambodhi muttamaṁ
etena saccavajjena
  hotu me jayamaṅgalaṁ

Jayanto bodhiyā mule
  sakyānaṁ nandivaddhano
evaṁ mayham jayo hotu
  jayassu jayamaṅgalaṁ

Sakkatvā buddha-ratanāṁ
  osadham uttamaṁ varaṁ
hitam deva-manussānaṁ
  buddha-tejena sothisā
nassant’ upaddava sabbe
  dukkhā vūpasamentu me
His cows are productive, 
what he sows grows in abundance, 
enjoyment of the fruit comes to a 
person who doesn’t betray friendship.

Though fallen from a precipice, 
a mountain or a tree, 
protected from harm is a person who 
doesn’t betray friendship.

As a deep-rooted banyan tree 
cannot be blown over by the wind, 
so enemies cannot overcome a person 
who doesn’t betray friendship.

VERSES OF JOYOUS VICTORY

For the welfare of all living beings 
the great compassionate protector 
fulfilled all the perfections 
and realized supreme awakening. 
By the power of this truth, 
may joyous victory be mine.

Victorious beneath the bodhi tree, he 
brought delight to the Sakya clan. 
May I too triumph in this way; 
may I achieve the joyous victory.

I revere the jewel of the Buddha, 
the highest, most excellent balm, 
beneficial to gods and humans. 
By the power of the Buddha, 
may all misfortune be destroyed, 
may all suffering cease for me.
Sakkatvā dhamma-ratanam
osadhaṁ uttamaṁ varaṁ
parilāhūpasamanam
 dhamma-tejena sotthinā
nassant’upaddavā sabbe
 bhaya vūpasamenu me

Sakkatvā saṅgha-ratanam
 osadhaṁ uttamaṁ varaṁ
āhuṇeyyaṁ pāhuṇeyyaṁ
 saṅgha-tejena sotthinā
nassant’upaddavā sabbe
 rogā vūpasamenu me

Yankiñci ratanaṁ loke
 vijjati vividhā puthū
 ratanaṁ buddha-samaṁ natthi
tasmā sotthi bhavantu me

Yankiñci ratanaṁ loke
 vijjati vividhā puthū
 ratanaṁ dhamma-samaṁ natthi
tasmā sotthi bhavantu me

Yankiñci ratanaṁ loke
 vijjati vividhā puthū
 ratanaṁ saṅgha-samaṁ natthi
tasmā sotthi bhavantu me

Natthi me saraṇaṁ aññaṁ
buddho me saraṇaṁ varaṁ
etena saccavajjena
hotu me jayamaṅgalaṁ
I revere the jewel of the Dhamma, the highest, most excellent balm, cooling the fever of defilements. By the power of this Dhamma, may all misfortune be destroyed, may all fears cease for me.

I revere the jewel of the Sangha, the highest, most excellent balm, worthy of offerings and hospitality. By the power of the Sangha may all misfortune be destroyed, may all disease cease for me.

Whatever jewels exist in the world, numerous and diversified, there is no jewel equal to the Buddha —by this truth may I be secure.

Whatever jewels exist in the world, numerous and diversified, there is no jewel equal to the Dhamma —by this truth may I be secure.

Whatever jewels exist in the world, numerous and diversified, there is no jewel equal to the Sangha —by this truth may I be secure.

For me there is no other refuge, the Buddha is my matchless refuge. By the power of this truth, may the joyous victory be mine.
Natthi me saraṇaṁ aṁññhāṁ dhammo me saraṇaṁ varaṁ etena saccavajjena hotu me jayamañgalam.

Natthi me saraṇaṁ aṁññhāṁ saṅgho me saraṇaṁ varaṁ etena saccavajjena hotu me jayamañgalam.

Sabbītiyo vivajjantu sabba rogo vinassatu mā me bhavatu antarāyo sukhi dighāyuko bhava.

Bhavatu sabba maṅgalaṁ rakkhantu sabba devatā sabba buddhānubhāvena sadā sotthi bhavantu me.

Bhavatu sabba maṅgalaṁ rakkhantu sabba devatā sabba dhammānubhāvena sadā sotthi bhavantu me.

Bhavatu sabba maṅgalaṁ rakkhantu sabba devatā sabba saṅghānubhāvena sadā sotthi bhavantu me.

Nakkhatta yakkha bhūtānaṁ pāpaggaha nīvāraṇā parittass'ānubhāvena hantu mayhaṁ upaddave.

Devo vassatu kālena sassa-sampatti hotu ca phito bhavatu loko ca rājā bhavtu dhammad.

Sabbe buddhā balappattā paccekānaṁ ca yaṁ balaṁ arahantānaṁ ca tejena rakkhaṁ bandhāmi sabbaso.
For me there is no other refuge, the Dhamma is my matchless refuge. By the power of this truth, may the joyous victory be mine.

For me there is no other refuge, the Sangha is my matchless refuge. By the power of this truth, may the joyous victory be mine.

May all calamities be warded off, may all illnesses be dispelled, may no obstacles hinder me, may I live long and happily.

May all good fortune come my way, may all the deities protect me. By all the power of the Buddha, may I always enjoy well-being.

May all good fortune come my way, may all the deities protect me. By all the power of the Dhamma, may I always enjoy well-being.

May all good fortune come my way, may all the deities protect me. By all the power of the Sangha, may I always enjoy well-being.

May my troubles due to stars, demons, evil spirits and harmful planets be destroyed by the power of these protective verses.

May the rainfall be timely, and the harvest rich, may the world be prosperous, and the rulers just.

By the power of all mighty Buddhas, by the power of pacceka Buddhas, by the glory of arahats, may I secure every protection.
Basics of the Buddha's Teachings
Meditative Reflections
Guide for Meditators
AṬṬHA MAHĀ PURISA VITAKKA

Appicchassāyaṁ dhammo,
nāyaṁ dhammo mahicchassa;
santuṭṭhassāyaṁ dhammo,
nāyaṁ dhammo asantuṭṭhassa;

pavivittassāyaṁ dhammo,
nāyaṁ dhammo saṅganikā-rāmassa;
āraddha-viriyassāyaṁ dhammo,
nāyaṁ dhammo kusitassa;

upaṭṭhita satissāyaṁ dhammo,
nāyaṁ dhammo muṭṭhas-satissa;
samāhitas-sāyaṁ dhammo,
nāyaṁ dhammo asamāhitassa;

paññā-vantassāyaṁ dhammo,
nāyaṁ dhammo duppaññassa;
nippapañcā-ramassāyaṁ dhammo
nippapañcā-rāmassa papañca-ratino, nāyamo dhammo
papañcā-rāmassa papañca-ratino.
EIGHT THOUGHTS OF A GREAT BEING

This Dhamma is for one who wants little, not for one who wants much;
This Dhamma is for the contented, not for the discontented;

This Dhamma is for the secluded, not for one who is fond of society;
This Dhamma is for the energetic, not for the lazy;

This Dhamma is for the mindful, not for the confused;
This Dhamma is for the composed, not for the flustered;

This Dhamma is for the wise, not for the unwise;
This Dhamma is for the precise and the one who delights in exactness,
not for the diffused or the one who delights in diffusion.
Dhammacakkappavattana Sutta (selection)

Dve me bhikkhave antā pabbajitena na sevitabbā: yo cāyam kāmesu kāmasukhallikānuyogo, hino, gammo, poothujjaniko, anariyo, anatthasamhito; yo cāyam attakilamathānuyogo, dukkho, anariyo, anatthasamhito. Ete te, bhikkhave, ubho ante anupagamma, majjhima paṭipadā thathāgatena abhisambuddhā, cakkhukaraṇi, ānīnakaraṇi, upasamāya, abhiñāṇāya sambodhāya, nibbāṇāya saṁvattati.

Katama ca sā bhikkhave, majjhima paṭipadā thathāgatena abhisambuddhā, cakkhukaraṇi, ānīnakaraṇi, upasamāya, abhiñāṇāya sambodhāya, nibbāṇāya saṁvattati?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṁ: sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

Ayāṁ kho sā bhikkhave, majjhima paṭipadā thathāgatena abhisambuddhā, cakkhukaraṇi, ānīnakaraṇi, upasāmaya abhiñāṇāya, sambodhāya, nibbāṇāya saṁvattati.

Idaṁ kho pana, bhikkhave, dukkhāṁ ariyasaṅcaṁ: jāti’pi dukkhā, jarāpi dukkhā, vyādhi’pi dukkhā, maranaṁ’pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’pi’icchaṁ na labhati tam’pi dukkham; saṅkhittena pañc’ūpādanakkhandhā dukkhā.
TURNING THE WHEEL OF DHAMMA SUTRA

O monks there are two extremes which should not be resorted to by a recluse: there is this attachment to worldly enjoyment in respect of sensual pleasures—low, common, belonging to ordinary man, ignoble, connected with misery; there is this attachment to self-mortification—suffering, ignoble, connected with misery. O monks, without approaching these two extremes, the middle path has been realized by the Tathagata producing insight, producing knowledge, which leads to serenity, deep knowledge, the highest awakening, Nibbana.

And, O monks, what is that middle path which has been realized by the wayfarer, producing insight, producing knowledge leading to serenity, deep knowledge, the highest awakening, Nibbana?

This is none other than the Noble Eightfold Path, namely: right view, right intention, right speech, right livelihood, right effort, right mindfulness, right concentration. This, O monks, is the middle path realized by the wayfarer, producing insight, producing knowledge, leading to serenity, deep knowledge, the highest awakening, Nibbana.

This, O monks, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering, death is suffering, association with unpleasant people is suffering, dissociation from the beloved is suffering; not getting what one desires is suffering. In short, the five factors of clinging are suffering.

Idam dukkanṁ ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhhammesu cakkhum udapādi, ṃaṁ uṇnapādi, paṁnā udapādi, vijjā udapadi, āloko udapādi. Tam kho panidaṁ dukkanṁ ariyasaccam pariññeyyan’ti me bhikkhave, pubbe ananussutesu dhhammesu cakkhum udapādi, ṃaṁ uṇnapādi, paṁnā udapādi, vijjā udapadi, āloko udapādi. Tam kho pan’idaṁ dukkanṁ ariyasaccam pariññātan’ti me bhikkhave, pubbe ananussutesu dhhammesu cakkhum udapādi, ṃaṁ uṇnapādi, paṁnā udapādi vijjā udapadi, āloko udapadi.

Idam dukkanṁ samudadayāṁ ariyasaccan’ti me bhikkhave... Tam kho pan’idaṁ dukkanṁ samudadayāṁ ariyasaccam pahātabban’ti me bhikkhave...
Tam kho pan’idaṁ dukkanṁ samudadayāṁ ariyasaccam pahīnan’ti me bhikkhave...
This, O monks, is the noble truth of the arising of suffering: desire leading to birth, passionate delight, finding pleasure here and there, namely, desire for sense pleasures, for becoming, and for nonbecoming. This indeed, O monks, is the noble truth of the extinction of suffering, of that very desire, the extinction which comes through complete detachment, giving up, complete abandonment, release, and nonattachment. This, O monks, is the noble truth of the path to the extinction of suffering: just this is the noble eightfold path, namely, right view, right intention, right speech, right livelihood, right effort, right mindfulness, and right concentration.

O monks, with reference to the fact, “This is the noble truth of suffering”, a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me. O monks, with reference to the fact, “This noble truth of suffering should be comprehended”, a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me. O monks, with reference to the fact, “This noble truth of suffering has been comprehended”, a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me.

O monks, with reference to the fact, “This is the noble truth of the arising of suffering ...” O monks, with reference to the fact, “This noble truth of the arising of suffering should be abandoned”... O monks, with reference to the fact, “This noble truth of the arising of suffering has been abandoned”...
Idam dukkhanirōdhāṁ ariyasaccan’ti me bhikkhave...
Tam kho pan’idam dukkhanirōdhāṁ ariyasaccam
cacchikātabban’ti me bhikkhave...
Tam kho pan’idam dukkha nirodhāṁ ariyasaccam cacchikatan’ti me
bhikkhave...

Idam dukkha nirodha gāmini paṭipada ariyasaccan’ti
me bhikkhave...
Tam kho pan’idam dukkha nirodha
gāmini paṭipada ariyasaccam bhāvetabban’ti me
bhikkhave...
Tam kho pan’idam dukkha nirodha
gāmini paṭipada ariyasaccam bhāvitan’ti me
bhikkhave pubbe ananussutesu dhammesu cakkhuṁ
udapādi, fiñañā udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

Yāva kīvaṅca me bhikkave imesu catusu ariyasaccesu
evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ
fiñañadassanaṁ na suvisuddhaṁ ahosi, n’eva tāvāhaṁ
bhikkhave sadevake loke, samārake, sabrahmake
sassamaṇabrahmaṇīyā pajāya sadevamanussāya
anuttaram sammāsambodhiṁ abhisambuddho
paṭcaññāsīṁ. Yato ca kho me bhikkhave imesu catusu
ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ
yathābhūtaṁ fiñañadassanaṁ suvisuddhaṁ ahosi.
Athāhaṁ bhikkhave sadevake loke samārake sabrah-
make sassamaṇa brahmaṇīyā pajāya sadeva
manussāya anuttaram sammāsambodhiṁ abhisambudd-
do paṭcaññāsīṁ. Fiñañāṅca pana me dassanaṁ
udapādi. Akuppā me cetovimuttī. Ayamantimā jāti.
Natthidāṇi puñabbhavo’ti.
O monks, with reference to the fact, "This is the noble truth of the extinction of suffering"... O monks, with reference to the fact, "This noble truth of the extinction of suffering should be realized"... O monks, with reference to the fact, "This noble truth of the extinction of suffering has been realized"...

O monks, with reference to the fact, "This is the noble truth of the path leading to the extinction of suffering"... O monks, with reference to the fact, "This noble truth of the path leading to the extinction of suffering should be developed"... O monks, with reference to the fact, "This noble truth of the path leading to the extinction of suffering has been developed", a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me.

O monks, as long as my vision and knowledge of the three aspects in these twelve ways with regard to the four noble truths was not perfectly clear to me, I did not claim to have attained the incomparable Buddhahood, the Supreme Enlightenment in this world with its Maras and Brahmas, with its monks and priests, with its gods and men. Only when my vision and knowledge of the three aspects in these twelve ways with regard to the four noble truths was perfectly clear to me, did I claim to have attained the incomparable Buddhahood, the Supreme Enlightenment in this world with its Maras and Brahmas, with its monks and priests, with its gods and men. Also the knowledge and vision arose in me that my freedom is unassailable. This is my last birth. Now there is no more re-becoming.
Idamavocca bhagavā, attamanā pañca vaggiyā
bhikkhū bhagavato bhāsitam abhinandun’ti.

Imasmīn ca pana veyyākaranasmiṁ bhaññīlamāne,
āyasmatō kondaññassa virajam, vitamalaṁ, dham-
macakkhuṁ udapādi: yaṁ kifci samudayadhammamṁ
sabbaṁ taṁ nirodhadhhamman’ti.

SACCABHĀNGA SUTTA

... Katamañc’āvuso dukkha-nirodha-gāmini-paṭipadā
ariyasaccaṁ? Ayameva ariyo aṭṭhaṅgiko maggo.
Seyyathādham: sammādiṭṭhi, sammāsāṅkappo,
sammāvācā sammākammanto, sammā-ājīvo, sammā
vāyāmo, sammāsati, sammāsamādhi.

Katamāc’āvuso, sammādiṭṭhi? Yaṁ kho, āvuso, dukkhe
ñīṇam, dukkhasamudaye ñīṇam, dukkhanirodhe ñīṇam
dukkha-nirodha-gāmini-paṭipadāya ñīṇam. Ayam
vuccat’āvuso, sammādiṭṭhi.

Katamo c’āvuso, sammāsāṅkappo? Nekkham-
masaṅkappo, avyāpādasāṅkappo, avihiṃsāsāṅkappo.
Ayaṁ vuccat’āvuso, sammāsāṅkappo.

Katamā c’āvuso sammāvācā? Musāvādā veramaṇi,
pisunāvācā veramaṇi, pharasāvācā veramaṇi, samphap-
palāpā veramaṇi. Ayaṁ vuccat’āvuso sammāvācā.

Katamā c’āvuso sammākammanto? Panāti pātā ver-
amāṇi, adinnādānā veramaṇi, kāmesu micchācārā
veramaṇi. Ayaṁ vuccāt’āvuso, sammākammanto.
When the Lord said thus, the group of five monks were happy and approved the words of the Lord.

When this analysis was given, the eye of dhamma which is perfectly clear and free from stain, arose in the Venerable Kondañña, namely, "whatever has the quality of arising, has the quality of extinction."

THE ANALYSIS OF TRUTH SUTRA

Friends, what is the noble truth of the path leading to the end of suffering? This alone, the noble eight-fold path, to wit: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

What friends, is right view: That indeed, friends, knowledge in suffering, ... in the arising of suffering, ... in the extinction of suffering, ... in the path leading to the extinction of suffering. Friends, this is called right view.

What, friends, is right thought? The thought of renunciation ... of freedom from malice ... Of freedom from cruelty. Friends, this is called right thought.

What, friends is right speech? Abstaining from falsehood, ... from slander, ... from rough speech. Friends, this is called right speech.

What, friends, is right action? Abstaining from killing, ... from stealing, ... from sexual misconduct. Friends, this is called right action.


Katamā c’āvuso sammāsati? Idh’āvuso bhikkhu kāye kāyanupassi viharati, ātapi, sampajāno, satimā, vineyya loke abhijjhādomanassam; vedanāsu vedanāupassi viharati, ātapi, sampajāno, satimā, vineyya loke abhijjhādomanassam; citte cittānupassi viharati, ātapi sampajāno, satimā, vineyya loke abhijjhā domanassam; dharmmesu dhammānupassi viharati, ātapi, sampajāno, satimā, vineyya loke abhijjhā domanassam. Ayaṃ vuccat’ āvuso, sammāsati.
What, friends, is right livelihood? Herein friends, a noble disciple giving up wrong livelihood gets his living through right livelihood. Friends, this is called right livelihood.

What, friends, is right effort? Herein friends, a monk produces a wish, strives, starts an effort, holds out his mind, exerts for the nonarising of evil and unskillful mind states which have not arisen. He produces a wish, strives, starts an effort, holds out his mind, exerts for the destruction of evil and unskillful mind states which have arisen. He produces a wish, strives, starts an effort, holds out his mind, exerts for the arising of skillful mind states which have not arisen. He produces a wish, strives, starts an effort, holds out his mind, exerts for the stability, for the absence of confusion, for the increase, for the fullness, for the cultivation of the mind, for the fulfillment of skillful mind states that have arisen. Friends, this is called right effort.

Friends, what is right mindfulness? Herein friends, a monk lives seeing the body in the body, zealous, thoughtful, mindful, disciplining in the world covetousness and dejectedness; seeing feeling in feeling, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection; seeing the mind in the mind, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection; seeing mental states in mental states, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection. Friends, this is called right mindfulness.

Idaṁ vuccat’ āvuso, dukkh-nirodha-gāmini-paṭipadā ariyasaccaṁ.
What friends, is right concentration? Herein, friends, a monk, quite secluded from sense pleasures, secluded from unwholesome states of mind, enters and dwells in the first jhana, accompanied by applied and sustained thought with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without applied and sustained thought, and is filled with rapture and happiness born of concentration. With the fading away of rapture, he dwells in equanimity, mindful and discerning, and he experiences in his own person that happiness of which the noble ones say “happily lives he who has equanimity and is mindful”. Thus he enters and dwells in the third jhana. With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth jhana which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity. Friends, this is called right concentration.

This, O Friends, is said to be the Noble Truth of the path leading to the cessation of suffering.
CATURĀRAKKHĀ

Buddhānussati
Buddhānussati mettā ca asubhaṃ maranasati
Iti imā caturārakkhā bhikkhu bhāveyya silavā

Ananta vitthāra guṇaṃ gunato nussaraṃ munim
bhāveyya buddhimā bhikkhu buddhānussati mādito

Savāsane kilese so eko sabbe nighātiya
ahū susuddha santāno pūjānam ca sadāraho

Sabbakāla gate dhamme sabbe sammā-sayaṃ muni
sabbākārena bujjhitvā eko sabbaññuitaṃ gato

Vipassanādi vijjāhi silādi caraṇehe ca
susamiddhehi sampanno gaganābhehi nāyako

Sammā gato subhanṭhāmanāt amogha vacano ca so
tividhassāpi lokassa-ñītā nirava sesato

Anekehi guṇoghehi sabba sattuttamo ahū
anekehi upāyehi naradamme damesi ca

Eko sabbassa lokassa sabba sattānu sasāko
bhāggya issariyādīnaṃ guṇaṇāṃ paramo nidhi
FOUR PROTECTIVE MEDITATIONS

Contemplation on Buddha

A virtuous monk should practice the fourfold protective meditation: reflection on Buddha; loving kindness; impure nature of the body; and death.

An intelligent monk should meditate on the Buddha, endowed with infinite and pervasive qualities, reflecting on these qualities.

That Buddha has destroyed alone all the defilements together with the Vasanas and with an extremely pure mind, has always deserved adoration.

That Buddha has rightly realized by himself, in every way, all matters pertaining to all times and has attained omniscience alone.

The leader is endowed with the knowledge of insight, extensive as the sky, and is endowed with good practices, like the precepts.

The Buddha has rightly gone to the blissful place; he is endowed with fruitful speech; he has known the three worlds in their entirety.

The Buddha has become supreme among all beings by his manifold qualities. He has subdued by various means that which should be subdued.

That Buddha is alone a teacher to the entire world in all matters. He is a noble treasure unto the qualities like fortune and prosperity.
Paññāssa sabba dhammesu karunā sabba jantusu attatthānaṁ paratthānaṁ saddhikā guṇa jeṭṭhiko

Dayāya pārami citvā paññāyattāna muddhari uddhari sabba dhamme ca dayāyaṁfe ca uddhari

Dissamānopi tavassa rūpakāyo acintiyo asādhāraṇañīñādṛśhe dhamma kāye kathāvakāti

Mettā Bhavanā

Attūpamāya sabbesam sattānaṁ sukha kāmataṁ passitvā kamato mettāṁ sabba sattesu ṣṭhāvaye

Sukhi bhaveyyaṁ niddukkho aham niccaṁ aham viya hita ca me sukhi hontu majjhattā c’atha verino

Imamhi gāmakkhettamhi sattā hontu sukhi sadā tato param ca rajjesu cakkavālesu jantuno

Samantā cakka vālesu sattānaṁ tesu pañino sukhino puggala bhūtā attabhāva gata siyuṁ

Tathā itthi pumā ceva ariyā anariyā pi ca devā narā apāyaṭṭhā tathā dasa disāsu cāti
His wisdom is directed towards all matters and He has compassion for all beings. Benefactor to himself and others, supreme in all qualities.

Having completed all perfections, with the wisdom gained, He freed Himself and then, out of compassion, He used Dhamma to free others too.

His rupakaya which is visible in itself is inconceivable. How much more so is his dharmakaya, endowed with unique wisdom.

*Loving Kindness Meditation*

Having compared oneself with others, one should practice loving-kindness towards all beings realizing everyone desires happiness.

May I, free from sorrow, always be happy; and may those who desire my welfare, are indifferent towards me, or hate me, also be happy.

May all beings who live in this vicinity and those who live in other kingdoms of this world-system be happy.

May all beings living in every world-system and each element of life in such a system be happy, having achieved the highest bliss.

Likewise, women, men, noble, and ignoble, gods, men, those living in noble states, and in the ten directions: may all these beings be happy.
Asubha Bhāvanā

Aviññāṇa subhanibham saviññāṇa subham imam kāyam asubhato passam asubham bhāvaye sati

Vaṇṇa sanṭhāna gandhehi āsayo kāsato tathā paṭikkūlāani kāye me kuṇapāni dvi soḷasa

patitamhāpi kuṇapā jegucchaṁ kāya nissitaṁ adhāro hi suci tassa kāyotu kuṇape ṭhitaṁ

Miḷhe kimiva kāyoyaṁ asucimhi samuṭṭhito anto asuci sampunṇho puṇṇa vacca kuṭi viya

Asuci sandate niccaṁ yathā medaka thālikā nānā kimi kulāvāso pakka candanikā viya

Gaṇḍa bhūto roga bhūto vaṇa bhūto samussayo atekicchoti jeguccho pabhinna kuṇapūpamoti

Marana Sati

Pavāta dipa tulyāya sāyu santati yākkhayam parūpamāya sampassaṁ bhāvaye maraṇassatiṁ

Mahā sampatti sampattā yathā sattā matā idha tathā ahaṁ marissāmi maraṇaṁ mama hessati
Meditation on the Impurities

The monk perceiving this body as putrid as a conscious and nonconscious entity, should meditate on its putridness.

The thirty-two impurities of my body are abhorrent in respect of color, form, associable elements and space.

Abhorrent, indeed, are the things that fall from the body. The body, though supported by pure things, rests itself in impurity.

Like a worm born in excreta, this body is also born in excreta. Like a full cesspit, this body is full of excreta inside.

Just as fat pours itself from a pot of fat, so impure matters flows out from this body. Like a cesspit, this body is an abode to the hosts of insects.

This body is like a boil, a disease, a wound; it is incurable. It is extremely abhorrent. It is comparable to a decomposed corpse.

Contemplation on Death

Seeing with wisdom the end of life in others, comparable to a lamp kept in a windy place, one should meditate on death.

Just as in this world beings who once enjoyed great prosperity will die, even so will I too die. Death will indeed come to me.
Uppattiya sahe vedam maranaṁ āgataṁ sadā maranatthāya okasaṁ vadhako viya esati
isakaṁ anivattam tam satatam gamanussukaṁ jīvitaṁ udayā athamaṁ surīyo viya dhāvati

vijju bubbula ussava jalaraţi parikkhayaṁ ghātako va ripu tassa sabbatthā pi avāriyo

suyasatthāma puṁśhidhi buddhi vuddhi jinaddvayaṁ ghātesi maranaṁ khippaṁ katu mādisake kathā

Paccayanaṁ ca vekalya bāhiraj-jhattu-paddava marāmoraṁ nimesāpi maramāno anukkhananti

**Mahā Saṅvega Vatthu**

Bhāvetvā caturārakkhā
āvajjeyya anantarāṁ
mahā saṅvega vatthūni
aṭṭha aṭṭhita viriyō

Jāti jarā vyādhi cuti apāyā
atīta appattaka vatta dukkhaṁ
idāni āhāra gaveṭṭhi dukkhaṁ
saṅvega vatthūni imāni aṭṭha

Pāto ca sāya mapi ceva imaṁ vidhiṁnū
āsevate satata matta hitābhilāsi
pappoti so ti vipulam hata pāri pantho
seṭṭhaṁ sukhaṁ munivisīṭha mataṁ sukhena căti
This death has come along with birth. Like an executioner, death always seeks an opportunity.

Life, without halting for a moment, and ever keen on moving, runs like the sun that hastens to set after its rise.

Life ends like lightning, a water bubble, a dewdrop, or a line drawn on water. Death is ultimately unavoidable, just as a determined murderer is.

Even two sages of great fame, virtue and intelligence, were instantly destroyed by death. Then how could I possibly be saved from death?

Through internal causes, or external injuries, within the twinkling of an eye I die. Moreover, I continue dying every instant.

The Great Sorrowful Stages of Life

Having practiced this fourfold protective meditation, the monk who has put forth effort should reflect on the eight great sorrowful stages.

The sorrow pertaining to: birth; old age; disease; death; birth in the pain-world; past and future cycles of birth; and the current search for food to feed our senses. These are the eight sorrowful stages of life.

A person who, desirous of his own welfare and knowing the types of meditation, practices this meditation regularly in the morning and the evening, will, having destroyed the impediments, happily attain the supreme state of nibbana, exalted as the highest bliss by the Buddha.
MAHĀSATIPĀṬṬHĀNA SUTTA*

Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā soka-pariddavānam samatikkamāya dukkha-domanassānaṃ atthaṅgamāya niyassa adhigamāya nibbāṇassa sacchikiriyāya yadidaṃm cattāro satipaṭṭhānā.

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kayānupassi viharati atāpi sappajāno satimā vineyya loke abhijjhā domanassāṃ.

Vedanāsu vedanānupassi viharati atāapi sappajāno satimā vineyya loke abhijjhā domanassāṃ.

Citte cittānupassi viharati atāpi sappajāno satimā vineyya loke abhijjhā domanassāṃ.

Dhammesu dhammānupassi viharati atāpi sappajāno satimā vineyya loke abhijjhā domanassāṃ.

*This portion of the Satipaṭṭhāna Sutta is being included for those who wish to memorize or recite the major message of the Sutta in Pali. A condensed English translation of the Sutta, in which the Buddha described in detail the Vipassanā (insight) Meditation technique, follows.
FOUNDATIONS OF MINDFULNESS SUTRA

This is the only way, Monks, for the purification of beings, for the overcoming of grief and lamentation, for the ending of suffering and frustration, for reaching the right path, and for the attainment of Nibbana—namely, the Four Foundations of mindfulness.

What are the four? Monks, here a monk lives contemplating the body in the body—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

He lives contemplating feelings in feelings—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

He lives contemplating the mind in the mind—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

He lives contemplating mental objects in mental objects—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.
Summary of instructions for practicing the four foundations of mindfulness (from the Satipatthana Sutta):

I. CONTEMPLATION OF THE BODY

A. Mindfulness of breathing

"And monks, how does a monk live practicing body contemplation in the body? Monks, herein, a monk having gone to the forest or to the foot of a tree or to a vacant place, sits down in the cross-legged posture, then keeping his body erect, he establishes mindfulness before him, and mindfully breathes in and mindfully breathes out. Breathing in a long breath, he knows "I am breathing in a long breath". Breathing out a long breath, he knows "I am breathing out a long breath". Breathing in a short breath, he knows "I am breathing in a short breath". Breathing out a short breath, he knows "I am breathing out a short breath". "Alertly aware of the whole body I breathe in," so he trains himself. "Alertly aware of the whole body I breathe out," so he trains himself. "Calming the body I breathe in." so he trains himself. "Calming the body I breathe out," so he trains himself.

B. Body Postures

Again, monks, when walking a monk knows "I am walking", or when standing he knows "I am standing", or when sitting he knows "I am sitting", or when lying down he knows, "I am lying down. In whatever position his body is in he knows that position of the body.
Thus he lives practicing internally body contemplation in the body; or practicing externally body contemplation in the body; or practicing internally and externally, body contemplation in the body. Or he lives contemplating the origination factors in the body; or he lives contemplating the dissolution factors in the body or he lives contemplating origination and dissolution factors in the body. Or the mindfulness that "there is only this body" is established in him in a manner essential for intuitive insight and mindfulness. And he remains completely independent, clinging to nothing in the world.

Monks, thus indeed, a monk lives practicing body contemplation in the body.

C. Mindfulness With Clear Comprehension

Again monks, in walking to and fro, a monk practices clear comprehension; in looking ahead, in looking elsewhere, he practices clear comprehension; in bending and stretching he practices clear comprehension; in wearing the inner and outer robes and in carrying the bowl, he practices clear comprehension; in eating, in drinking, chewing and fasting, he practices clear comprehension; in answering calls of nature, he practices clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking and being silent, he practices clear comprehension (similarly for four elements, body parts, cemetery contemplations).
II CONTEMPLATION OF FEELINGS

And, monks, how does a monk live practicing feeling contemplation in feelings? Monks, herein, a monk when experiencing a pleasant feeling, knows “I am experiencing a pleasant feeling”, or when experiencing a painful feeling knows “I am experiencing a painful feeling”, or when experiencing a neither painful nor pleasant feeling knows “I am experiencing a neither painful nor pleasant feeling.” Or when experiencing a pleasant worldly feeling, knows “I am experiencing a pleasant worldly feeling”, or when experiencing a pleasant worldly feeling, knows “I am experiencing a pleasant worldly feeling” or when experiencing a painful worldly feeling knows “I am experiencing a painful worldly feeling”, or when experiencing a painful worldly feeling knows “I am experiencing a painful worldly feeling”, or when experiencing a neither painful nor pleasant worldly feeling knows “I am experiencing a neither painful nor pleasant worldly feeling,” or when experiencing a neither painful nor pleasant worldly feeling knows “I am experiencing a neither painful nor pleasant worldly feeling.”

Thus he lives practicing internally feeling contemplation in feelings; or practicing externally feeling contemplation in feelings; or practicing internally and externally, feeling contemplation in feelings. Or he lives contemplating the origination factors in feelings; or he lives contemplating the dissolution factors in feelings, or he lives
contemplating origination and dissolution factors in feelings. Or the mindfulness that "there is only this feeling," established in him in a manner essential for intuitive insight and mindfulness. And he remains completely independent, clinging to nothing in the world.

Monks, thus indeed, a monk lives practicing feeling contemplation in feelings.

III. CONTEMPLATION OF MIND

And monks, how does a monk live practicing mind-contemplation in the mind? Monks, herein, a monk knows the lust-affected mind, as lust-affected, or he knows the lust-free mind, as lust-free.

Or he knows the hate-affected mind, as hate-affected; or he knows the hate free mind, as hate-free.

Or he knows the delusion-affected ... delusion-free ... shrunken ... distracted ... developed ... undeveloped ... surpassable ... unsurpassable ... concentrated ...
freed ... unfreed ...

Thus he lives practicing internally mind contemplation in the mind; or practicing externally mind contemplation in the mind; or practicing internally and externally, mind contemplation in the mind. Or he lives contemplating the origination factors in the mind; or he lives contemplating the dissolution factors in the mind, or he lives
contemplating origination and dissolution factors in the mind. Or the mindfulness that "there is only this mind", established in him in a manner essential for intuitive insight and mindfulness. And he remains completely independent, clinging to nothing in the world.

Monks, thus indeed, a monk lives practicing mind contemplation in the mind.

IV. CONTEMPLATION OF MENTAL OBJECTS

And monks, how does a monk live practicing mind contemplation in the mind?

Monks, herein, a monk lives practicing mental-object contemplation in mental objects of the five hindrances.

And, monks, how does a monk live practicing mental-object contemplation in mental-objects of the five hindrances?

Monks, herein, when sense desire is present within, the monk knows "There is sense desire in me", or when sense desire is absent within, he knows "There is no sense desire in me". He knows how the arising of a nonarisen sense desire comes to be; he knows how the discarding of an already arisen sense desire comes to be; and he knows how the nonarising in the future of a discarded sense desire comes to be. (etc. for other mental objects)
"Wherever the Buddha's teachings have flourished, either in cities or countrysides, people would gain inconceivable benefits. The land and people would be enveloped in peace. The sun and moon will shine clear and bright. Wind and rain would appear accordingly, and there will be no disasters. Nations would be prosperous and there would be no use for soldiers or weapons. People would abide by morality and accord with laws. They would be courteous and humble, and everyone would be content without injustices. There would be no thefts or violence. The strong would not dominate the weak and everyone would get their fair share."

~THE BUDDHA SPEAKS OF THE INFINITE LIFE SUTRA OF ADORNMENT, PURITY, EQUALITY AND ENLIGHTENMENT OF THE MAHAYANA SCHOOL~
With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra’s Supreme Vows.

The supreme and endless blessings
of Samantabhadra’s deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of
Limitless Light!

~The Vows of Samantabhadra~

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

~The Vows of Samantabhadra
Avatamsaka Sutra~
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May the merit and virtue
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adorn Amitabha Buddha’s Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.

Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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