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**Namo tassa bhagavato arahato sammā sambuddhassa**

**Namo tassa bhagavato arahato sammā sambuddhassa**

**Namo tassa bhagavato arahato sammā sambuddhassa**

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### Tirataṇa: Three Refuges

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Handa mayaṃ saraṇa-gamana-pāṭhaṃ bhaṇāma se:

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

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

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

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

\*\*\*

Arahaṃ sammā-sambuddho bhagavā.  
Buddhaṃ bhagavantaṃ abhivādemi.

Svākkhāto bhagavatā dhammo.  
Dhammaṃ namassāmi.

Supaṭipanno bhagavato sāvaka-saṅgho.  
Saṅghaṃ namāmi.

The Blessed One is Worthy & Rightly Self-awakened.  
I bow down before the Awakened, Blessed One.

The Dhamma is well-expounded by the Blessed One.  
I pay homage to the Dhamma.

The Sangha of the Blessed One's disciples has practiced well.  
I pay respect to the Sangha.

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**Buddha Vandanā: Homage to the Buddha**

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Iti pi so Bhagavā Arahaṃ Sammā-sambuddho  
Vijjā-caraṇa sampanno Sugato Lokavidū Anuttaro  
Purisa-damma-sārathi Satthā deva-manussānaṃ  
Buddho Bhagavā ti

Buddham jīvitam yāva nibbānaṃ  
saraṇaṃ gacchāmi  
Ye ca Buddhā atitā ca  
Ye ca Buddhā anāgatā  
Paccuppanna ca ye Buddhā  
Ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ  
Buddho me saraṇaṃ vamaṃ  
Etena sacca vajjena  
Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṃ  
Pādapamsu-varuttamaṃ  
Buddho yo khalito doso  
Buddho khamatu taṃ mamaṃ

Thus indeed is the Blessed One,  
He is the Holy One,  
Fully Enlightened,  
Endowed with clear vision and virtuous conduct,  
Sublime, the Knower of the worlds,  
The incomparable Leader of men to be tamed,  
The Teacher of Gods and men,  
Enlightened and Blessed.  
The Buddhas of ages past,  
The Buddhas that are yet to come,  
The Buddhas of the present age,  
I always pay homage to them.

No other refuge do I seek;  
The Buddha is my matchless refuge,  
By the might of this truth  
May joyous victory be mine!

With my bows I humbly worship,  
The blessed dust on His sacred feet,  
If I have done wrong to the Enlightened,  
May the Enlightened forgive me.

---

Dhamma Vandanā: Homage to the Dhamma

---

Svākkhāto Bhagavatā Dhammo Sandiṭṭhiko  
Akāliko Ehi-passiko opanāyiko paccattaṃ  
Veditabbo viññuhi ti

Dhammaṃ jīvitam yāva nibbānaṃ  
Saraṇaṃ gacchāmi  
Ye ca Dhammā atitā ca  
Ye ca Dhammā anāgatā  
Paccuppanna ca ye Dhammā  
Ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ  
Dhammo me saraṇaṃ varaṃ  
Etena sacca vajjena  
Hotu me jayamaṅgalaṃ

Uttamaṅgena vandeḥaṃ  
Dhammaṃ ca tividdhaṃ varaṃ  
Dhamme yo khalito doso  
Dhammo khamatu taṃ mamaṃ

The Dhamma of the Blessed One is perfectly expounded;  
to be seen here and now;  
not delayed in time;  
inviting one to come and see;  
onward leading to (Nibbana);  
to be known by the wise, each for himself.

Until life's end, to the Dhamma I go for refuge.  
The Dhamma of the ages past,  
the Dhamma that are yet to come,  
the Dhamma of the present time,  
forever do I revere.

No other refuge do I seek,  
the Dhamma is my refuge true;  
by the speaking of this Truth,  
may peaceful victory be mine!

I revere with my head,  
the triple Dhamma true;  
if the Dhamma I have wronged  
may the Dhamma forgive me.

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Sangha Vandanā: Homage to the Sangha

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Supati-panno Bhagavato sāvaka-saṅgho  
Ujupaṭipanno Bhagavato sāvaka-saṅgho  
Ñāyapaṭipanno Bhagavato sāvaka-saṅgho  
Sāmicipaṭipanno Bhagavato sāvaka-saṅgho  
Yadidaṃ cattāri purisayugāni aṭṭha purisa-puggalā  
Esa Bhagavato sāvaka-saṅgho  
Āhuṇeyyo, Pāhuṇeyyo,  
Dakkhiṇeyyo, Añjalikaranīyo  
Anuttaraṃ puññakkhettaṃ  
Lokassā ti.

Sanghaṃ jivitaṃ yāva nibbānaṃ  
saranam gacchāmi  
Ye ca Saṅghā atitā ca  
Ye ca Saṅghā anāgatā  
Paccuppannā ca ye Saṅghā

Ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ  
Saṅgho me saraṇaṃ varaṃ  
Etena sacca vajjena  
Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṃ  
Saṅghaṃ ca tivindhuttaṃ  
Sanghe yo khalito doso  
Saṅgho khamatu taṃ mamaṃ

The Sangha of the Blessed One's disciples has entered on the good  
way;  
The Sangha of the Blessed One's disciples has entered on the  
straight way;  
The Sangha of the Blessed One's disciples has entered on the true  
way;  
The Sangha of the Blessed One's disciples has entered on the

proper way;  
that is to say : the Four Pairs of Men, the Eight Types of Persons;  
the Sangha of the Blessed One's disciples  
is fit for gifts, fit for hospitality,  
fit for offerings, and fit for reverential salutation,  
as the incomparable field of merit for the world.  
Until life's end, to the Sangha I go for refuge.  
Those Sanghas of the ages past, those Sanghas that are yet to  
come,  
those Sanghas of the present time, forever do I revere.  
No other refuge do I seek, the Sangha is my refuge true;  
by the speaking of this Truth, may peaceful victory be mine!  
I revere with my head, the Sangha peerless in three ways,  
if the Sangha I have wronged may the Sangha forgive me.

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#### Requesting Forgiveness

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Kāyena vācā cittaṇa – Pamādena mayā kataṇ  
Accayaṇ khama me bhante – Bhūri-paññā Tathāgata

If by deeds, speech or thought heedlessly, I have done anything  
wrong, forgive me O Master! O Teacher, Great Wise One!

Kāyena vācā cittaṇa – Pamādena mayā kataṇ  
Accayaṇ khama me Dhamma – Sandiṭṭhika akalika

If by deeds, speech or thought heedlessly, I have done anything  
wrong, forgive me O Dhamma! To be seen here and now and  
timeless!

Kāyena vācā cittaṇa – Pamādena mayā kataṇ  
Accayaṇ khama me Sangha – Supatipanna anuttara

If by deeds, speech or thought heedlessly, I have done anything  
wrong, forgive me O Sangha! Nobles Ones who have taken the  
right path, unparalleled!

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#### Padīpa Pūjā: Offering of Lights

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Ghanasārappadittena  
Dīpena tama-dhaṇsinā  
Tiloka-dīpaṇ sambuddhaṇ  
Pūjayāmi tamo-nudaṇ

With Lights brightly shining

Abolishing this gloom  
I adore the Enlightened One,  
The Light of the three worlds.

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Sugandha Pūjā: Offering of Incense

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Appamatto ayam gandho  
yā'yam tagaracandani  
yo ca silavatam gandho  
vāti devesu uttamo.

The scents of rhododendron and of sandal wood are very faint;  
but the scent of the virtuous is the strongest;  
it spreads even to the abodes of the deva.

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Puppha Pūjā: Offering of Flowers

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Vaṇṇa-gandha-guṇopetam—etaṃ kusumasantatiṃ  
Pūjayāmi munindassa—Sirīpāda-saroruhe  
Pujemi Buddhaṃ kusumenanena  
Puññenametena ca hotu mokkhaṃ  
Pupphaṃ milāyāti yathā idaṃ me  
Kāyo tathā yāti vināsa-bhavaṃ

This mass of flowers, fresh  
Hued and odorous  
I offer at the sacred lotus-like feet of the Noble Sage.  
I worship the Buddha with these flowers;  
May this virtue be helpful for my emancipation;  
Just as these flowers fade,  
Our body will undergo decay.

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Bodhicari Precepts

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Imāni dvadasa sikkhāpadāni samādiyāmi  
I undertake these twelve Precepts with full sincerity

Pānāti-pātā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from killing and injuring living  
beings

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from taking that which is not  
given

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from excessive sensuality

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from false and harmful speech

Pisuna vācā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from backbiting

Pharusa vācā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from using harsh or abusive speech

Samphappalapa veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from useless or meaningless conversation

Surā meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from drink and drugs which fuddle the mind and reduce mindfulness

Micchājīva veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the Precept to refrain from wrong means of livelihood

Sabba sattesu metta sahaḡatena cetasa viharana sikkhāpadaṃ samādiyāmi  
I undertake the Precept to live every moment with loving-kindness to all living beings

Yavajivam aham ratanattayam na niggahissāmi tatheva tam samadarena garukaram karissāmi sikkhāpadaṃ samādiyāmi  
I undertake the Precept not to revile the Three Treasures [the Buddha, Dhamma and Sangha] but to cherish and uphold them

Karunopaya kosalla pariggahitanam dasaparaminam paripurana sikkhāpadaṃ samādiyāmi  
I undertake the Precept to practise the Ten Perfections with compassion and skill

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### Pañcasilā: The Five Precepts

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### Imāni pañca sikkhāpadāni samādiyāmi

Pānāti-pātā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from destroying living creatures.

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from taking that which is not given.

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from incorrect speech.

Surā meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

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### Aṭṭhangasilā: The Eight Precepts

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### Imāni aṭṭha sikkhāpadāni samādiyāmi

Pānāti-pātā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from destroying living creatures.

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from taking that which is not given.

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from sexual activity.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from incorrect speech.

Surā meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi

I undertake the precept to refrain from eating at the forbidden time (i.e., after noon).

Nacca-gīta-vādita-visūka-dassana  
mālā-gandha-vilepana-dhārana-mandana-vibhūsanatṭhānā  
veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from dancing, singing, music,  
going to see entertainments, wearing garlands, using perfumes,  
and beautifying the body with cosmetics.

Uccāsayana-mahāsayana veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from lying on a high or  
luxurious sleeping place.

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**Abhiṇha Paccavekkhaṇa Dhamma: Five Subjects for  
Frequent Recollection**

---

Handa mayaṃ abhiṇha-paccavekkhaṇa-pāthaṃ  
bhaṇāma se:

Jarā-dhammomhi jaraṃ anatīto.

Byādhi-dhammomhi byādhiṃ anatīto.

Maraṇa-dhammomhi maraṇaṃ anatīto.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

Kammasakomhi kamma-dāyādo kamma-yoni  
kamma-bandhu kamma-paṭisaraṇo.

Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā  
tassa dāyādo bhavissāmi.

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ.

Let us now recite the passage for frequent recollection:  
I am subject to aging. Aging is unavoidable.  
I am subject to illness. Illness is unavoidable.  
I am subject to death. Death is unavoidable.  
I will grow different, separate from all that is dear & appealing to  
me.  
I am the owner of my actions, heir to my actions, born of my  
actions, related through my actions, and live dependent on my  
actions.

Whatever I do, for good or for evil, to that will I fall heir.  
We should often reflect on this.

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### The Thirty-Two Parts of the Body

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Handa mayaṃ kāyagatā-sati-bhāvanā-pāṭhaṃ bhaṇāma se:

Ayaṃ kho me kāyo,  
Uddhaṃ pādatalā,  
Adho kesa-matthakā,  
Taca-pariyanto,  
Pūro nānappakārassa asucino,  
Atthi imasmiṃ kāye:

Kesā  
Lomā  
Nakhā  
Dantā  
Taco  
Maṃsaṃ  
Nahārū  
Atthi  
Atthimiñjaṃ  
Vakkaṃ  
Hadayaṃ  
Yakanaṃ  
Kilomakaṃ  
Pihakaṃ  
Papphāsaṃ  
Antaṃ  
Antaguṇaṃ  
Udariyaṃ  
Karīsaṃ  
Matthake matthaluṅgaṃ  
Pittaṃ  
Semhaṃ  
Pubbo  
Lohitaṃ  
Sedo  
Medo  
Assu  
Vasā  
Kheḷo  
Siṅghāṇikā

**Lasikā  
Muttam  
Evam-ayaṃ me kāyo:  
Uddhaṃ pādatalā,  
Adho kesa-matthakā,  
Taca-pariyanto,  
Pūro nānappakārassa asucino.**

Let us now recite the passage on mindfulness immersed in the body.

This body of mine,  
from the soles of the feet on up,  
from the crown of the head on down,  
surrounded by skin,  
filled with all sorts of unclean things.  
In this body there is:  
Hair of the head,  
Hair of the body,  
Nails,  
Teeth,  
Skin,  
Flesh,  
Tendons,  
Bones,  
Bone marrow,  
Spleen,  
Heart,  
Liver,  
Membranes,  
Kidneys,  
Lungs,  
Large intestines,  
Small intestines,  
Gorge,  
Feces,  
Brain,  
Gall,  
Phlegm,  
Lymph,  
Blood,  
Sweat,  
Fat,  
Tears,  
Oil,  
Saliva,  
Mucus,

Oil in the joints,  
Urine.  
Such is this body of mine:  
from the soles of the feet on up,  
from the crown of the head on down,  
surrounded by skin,  
filled with all sorts of unclean things.

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**Vijaya Sutta: The Discourse on Victory**

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Whether walking, standing,  
sitting, or lying down,  
it flexes & stretches:  
    this is the body's movement.  
Joined together with tendons & bones,  
plastered over with muscle & skin,  
hidden by complexion,  
    the body isn't seen  
    for what it is:  
filled with intestines, filled with stomach,  
with the lump of the liver,  
bladder, lungs, heart,  
kidneys, spleen,  
mucus, sweat, saliva, fat,  
blood, synovial fluid, bile, & oil.  
On top of that,  
in nine streams,  
filth is always flowing from it:  
from the eyes : eye secretions,  
from the ears : ear secretions,  
from the nose : mucus,  
from the mouth : now vomit,  
    now phlegm,  
    now bile.  
from the body : beads of sweat.  
And on top of that,  
its hollow head is filled with brains.

The fool, beset by ignorance,  
thinks it beautiful.  
But when it lies dead,  
    swollen, livid,  
    cast away in a charnel ground,  
even relatives don't care for it.  
Dogs feed on it,

jackals, wolves, & worms.  
Crows & vultures feed on it,  
along with any other animals there.

Having heard the Awakened One's words,  
the discerning monk  
comprehends, for he sees it  
for what it is:  
"As this is, so is that.  
As that, so this."  
Within & without,  
he should let desire for the body  
fade away.  
With desire & passion faded away,  
the discerning monk arrives here:  
at the deathless,  
the calm,  
the undying state  
of Unbinding.

This two-footed, filthy, evil-smelling,  
filled-with-various-carcasses,  
oozing-out-here-&-there body:  
Whoever would think,  
on the basis of a body like this,  
to exalt himself or disparage another:

What is that  
if not blindness?

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### **Maraṇasati: Mindfulness of Death**

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Pavāta dīpa tullyāya  
sāyu santati yākkhayam  
parūpamāya sampassam  
bhāvaye maranasatiṃ

mahāsampatti sampattā  
yathā sattā matā idha  
tathā ahaṃ marissāmi  
maraṇaṃ mama hessati

upattiyā sah'evedam  
maraṇaṃ āgataṃ sadā  
maranattaya okāsam  
vadhako viya esatī

īsakaṃ anivattaṃ taṃ  
sataṃ gaman'ussakaṃ  
jīvitaṃ udayā atthaṃ  
suriyo viya dhāvati

vijju bubbula ussāva  
jalarājī parikhayyaṃ  
ghātaṃ vā ripū tassa  
sabbatthāpi avāriyo

suyasatthāma puññ'iddhi  
buddhi vuddhi jinadvayaṃ  
ghātesī maraṇaṃ khippaṃ  
kā to mādisake kathā

paccayānaṃ ca vekallyā  
bahirajjhataṃ uppadaṃ  
maramoraṃ nimesā pi  
maramano anukkhānaṃ ti

animittaṃ anaññātaṃ  
maccānaṃ idha jīvitaṃ  
kasiraṇaṃ ca parittaṇaṃ  
taṇhaṃ ca dukkhaṃ samyuttaṃ

na hi so upakkamo hoti  
yena jātā na miyare  
jarampi patvā maraṇaṃ  
evaṃ dhammā hi paṇino

phalānaṃ iva pakkānaṃ  
pāto papatato bhayaṃ  
evaṃ jātānaṃ maccānaṃ  
niccaṃ maranato bhayaṃ

yathāpi kumbhakārassa  
katā mattikā bhājanā  
sabbe bhedaṇā pariyaṇā  
evaṃ maccānaṃ jīvitaṃ

daharā ca mahantā ca  
ye bālā ye ca paṇḍitā  
sabbe maccu vasaṃ yanti  
sabbe maccu parāyaṇā

anicca vata saṅkhārā  
uppāda vayadhammanino  
uppajjitvā nirujjhanti  
tesaṃ vūpasamo sukho

aciraṃ vata'yaṃ kāyo  
paṭhaviṃ adhissesati  
chuddho apettaviññāno  
niratthaṃ va kalingaraṃ

anabbhito tato āga  
ananuññāto ito gato  
yathāgato tathā gato  
kā tattha paridevanā

Like a flame blown out by the wind  
this life-continuum goes to destruction;  
recognizing one's similarity to others,  
one should develop mindfulness of death.

Just as people who have achieved  
great success in the world have died,  
so too I must certainly die.  
Death is harassing me.

Death always comes along,  
together with birth,  
searching for an opportunity  
like a murderer out to kill.  
Not the least bit stoppable,  
always going forward,  
life rushes towards its end  
like the rising sun to its setting.

Like lightning, a bubble, dew drops,  
or a water-line, life is destroyed;  
death is like a murderer after his foe,  
completely unrestrainable.

Death slays those great in glory,  
in strength, merit, powers and wisdom,  
and even the two kinds of Conquerors;  
not to mention one such as myself.

Due to a lack of supports of life  
or to some inner or outer misfortune,

I who am dying moment after moment  
can die in the blink of an eye.

The life of mortals is signless,  
its length cannot be known in advance;  
it is difficult and limited  
and tied up with suffering.

There is no possibility  
that mortals shall not die;  
having reached old age they die-  
such is the nature of living beings.

As fruit when ripe,  
has to fall,  
so all beings live constantly  
in fear that they will die.

As a potter's earthen jars  
eventually all must break,  
so too does the life of mortals,  
come to an end.

The young and the old,  
the foolish and the wise,  
all move in the grip of death;  
all finally end in death.

Impermanent are all conditioned things,  
subject to rise and fall away;  
having arisen they then must cease  
blissful it is when they subside.

Before long this body will lie  
cast away upon the ground,  
bereft of all consciousness like a block of wood.

Uninvited he came here,  
without leave he departed.  
He went just as he came,  
so why lament?

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**Brahma Vihāra: The Sublime Attitudes**

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**Ahaṃ sukhito homi  
Niddukkho homi**

Avero homi  
 Abyāpajho homi  
 Anīgho homi  
 Sukhī attānaṃ pariharāmi  
 (METTĀ)  
 Sabbe sattā sukhitā hontu.  
 Sabbe sattā averā hontu.  
 Sabbe sattā abyāpajhā hontu.  
 Sabbe sattā anīghā hontu.  
 Sabbe sattā sukhī attānaṃ pariharantu.  
 (KARUṆĀ)  
 Sabbe sattā sabba-dukkhā pamuccantu.  
 (MUDITĀ)  
 Sabbe sattā laddha-sampattito mā vigacchantu.  
 (UPEKKHĀ)  
 Sabbe sattā kammassakā kamma-dāyādā kamma-yonī  
 kamma-bandhū kamma-pañsaraṇā.  
 Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā  
 bhavissanti.

May I be happy.  
 May I be free from stress & pain.  
 May I be free from animosity.  
 May I be free from oppression.  
 May I be free from trouble.  
 May I look after myself with ease.  
 May all living beings be happy.  
 May all living beings be free from animosity.  
 May all living beings be free from oppression.  
 May all living beings be free from trouble.  
 May all living beings look after themselves with ease.  
 May all living beings be freed from all stress & pain.  
 May all living beings not be deprived of the good fortune they have  
 attained.  
 All living beings are the owners of their actions, heir to their actions,  
 born of their actions, related through their actions, and live  
 dependent on their actions.  
 Whatever they do, for good or for evil, to that will they fall heir.

\*\*\*

Sabbe sattā sadā hontu  
 Averā sukha-jīvino.  
 Kataṃ puñña-phalaṃ mayhaṃ  
 Sabbe bhāgī bhavantu te.

May all beings live happily,  
always free from animosity.  
May all share in the blessings  
springing from the good I have done.

\*\*\*

Hotu sabbaṃ sumaṅgalaṃ  
Rakkhantu sabba-devatā  
Sabba-buddhānubhāvena  
Sotthī hontu nirantaraṃ  
Hotu sabbaṃ sumaṅgalaṃ  
Rakkhantu sabba-devatā  
Sabba-dhammānubhāvena  
Sotthī hontu nirantaraṃ  
Hotu sabbaṃ sumaṅgalaṃ  
Rakkhantu sabba-devatā  
Sabba-saṅghānubhāvena  
Sotthī hontu nirantaraṃ

May there be every good blessing.  
May the devas protect you.  
Through the power of all the Buddhas,  
May you forever be well.  
May there be every good blessing.  
May the devas protect you.  
Through the power of all the Dhamma,  
May you forever be well.  
May there be every good blessing.  
May the devas protect you.  
Through the power of all the Sangha,  
May you forever be well.

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### Karaṇīya Mettā Sutta: The Discourse on Loving-kindness

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Karaṇīyam-attha-kusalena  
yantaṃ santaṃ padaṃ abhisamecca,  
Sakko ujū ca suhujū ca  
suvaco cassa mudu anatiṃānī,  
Santussako ca subharo ca  
appakicco ca sallahuka-vutti,  
Santindriyo ca nipako ca  
appagabbho kulesu ananugiddho.  
Na ca khuddaṃ samācare kiñci  
yena viññū pare upavadeyyuṃ.

Sukhino vā khemino hontu  
 sabbe sattā bhavantu sukhittattā.  
 Ye keci pāṇa-bhūtattā  
 tasā vā thāvarā vā anavasesā,  
 Dīghā vā ye mahantā vā  
 majjhimā rassakā añuka-thulā,  
 Diṭṭhā vā ye ca adiṭṭhā  
 ye ca dūre vasanti avidūre,  
 Bhūtā vā sambhavesī vā  
 sabbe sattā bhavantu sukhittattā.  
 Na paro paraṃ nikubbetha  
 nātimaññetha katthaci naṃ kiñci,  
 Byārosanā paṭigha-saññā  
 nāññam-aññassa dukkham-iccheyya.  
 Mātā yathā niyaṃ puttam  
 āyusā eka-puttam-anurakkhe,  
 Evam-pi sabba-bhūtesu  
 māna-sambhāvaye aparimāṇam.  
 Mettañca sabba-lokasmim  
 māna-sambhāvaye aparimāṇam,  
 Uddham adho ca tiriyañca  
 asambādham averam asapattam.  
 Tiṭṭhañ'caram nisinno vā  
 sayāno vā yāvatassa vigatam-iddho,  
 Etaṃ satim adhiṭṭheyya  
 brahmam-etaṃ vihāram idham-āhu.  
 Diṭṭhiñca anupagamma  
 sīlavā dassanena sampanno,  
 Kāmesu vineyya gedham,  
 Na hi jātu gabbha-seyyam punaretīti.

This is what should be done  
 By one who is skilled in goodness,  
 And who knows the path of peace:  
 Let them be able and upright,  
 Straightforward and gentle in speech.  
 Humble and not conceited,  
 Contented and easily satisfied.

Unburdened with duties and frugal in their ways.  
 Peaceful and calm, and wise and skilful,  
 Not proud and demanding in nature.

Let them not do the slightest thing  
 That the wise would later reprove.  
 Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be;  
Whether they are weak or strong, omitting none,  
The great or the mighty, medium, short or small,  
The seen and the unseen,  
Those living near and far away,  
Those born and to-be-born  
May all beings be at ease.

Let none deceive another,  
Or despise any being in any state.  
Let none through anger or ill-will  
Wish harm upon another.

Even as a mother protects with her life  
Her child, her only child,  
So with a boundless heart  
Should one cherish all living beings;  
Radiating kindness over the entire world:

Spreading upwards to the skies,  
And downwards to the depths;  
Outwards and unbounded,  
Freed from hatred and ill-will.

Whether standing or walking,  
seated or lying down  
Free from drowsiness,  
One should sustain this recollection.  
This is said to be the sublime abiding.

By not holding to fixed views,  
The pure-hearted one, having clarity of vision,  
Being freed from all sense desires,  
Is not born again into this world.

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### **Maṅgala Suttaṃ: The Discourse on Good Fortune**

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[Evam-me suttaṃ,] Ekaṃ samayaṃ Bhagavā, Sāvattiyaṃ viharati,  
Jetavane Anāthapiṇḍikassa, ārāme.  
Atha kho aññatarā devatā, abhikkantāya rattiya  
abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā,  
yena Bhagavā ten'upasaṅkami.  
Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

Ekam-antaṃ ʘhitā kho sā devatā Bhagavantam gāthāya  
ajjhabhāsi.

"Bahū devā manussā ca  
maṅgalāni acintayum  
Ākaṅkhamānā sotthānam  
brūhi maṅgalam-uttamam.  
"Asevanā ca bālānam  
paṇḍitānañca sevānā  
Pūjā ca pūjanīyānam  
etam-maṅgalam-uttamam.  
Paṭirūpa-desa-vāso ca  
pubbe ca kata-puññatā  
Atta-sammā-paṇidhi ca  
etam-maṅgalam-uttamam.  
Bāhu-saccañca sippañca  
vinayo ca susikkhito  
Subhāsītā ca yā vācā  
etam-maṅgalam-uttamam.  
Mātā-pitu-upaṭṭhānam  
putta-dārassa saṅgaho  
Anākulā ca kammantā  
etam-maṅgalam-uttamam.  
Dānañca dhamma-cariyā ca  
ñātakānañca saṅgaho  
Anavajjāni kammāni  
etam-maṅgalam-uttamam.  
Āratī viratī pāpā  
majja-pānā ca saññāmo  
Appamādo ca dhammesu  
etam-maṅgalam-uttamam.  
Gāravo ca nivāto ca  
santuṭṭhī ca kataññutā  
Kālena dhammassavanam  
etam-maṅgalam-uttamam.  
Khantī ca sovacassatā  
samaṇānañca dassanam  
Kālena dhamma-sācchā  
etam-maṅgalam-uttamam.  
Tapo ca brahma-cariyañca  
ariya-saccāna-dassanam  
Nibbāna-sacchi-kiriyā ca  
etam-maṅgalam-uttamam.  
Phuṭṭhassa loka-dhammehi  
cittam yassa na kampati  
Asokam virajam khemam  
etam-maṅgalam-uttamam.

**Etādisāni katvāna  
sabbattham-aparājītā  
Sabbattha sotthiṃ gacchanti  
tan-tesaṃ maṅgalam-uttamanti."**

Thus have I heard: On one occasion the Blessed One was living near Savatthi at Jetavana at Anathapindika's monastery. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him, and stood beside him. Standing thus, he addressed the Blessed One in verse:

1. "Many deities and men longing for happiness have pondered on (the question of) blessings. Pray tell me what the highest blessings are.
2. "Not to associate with the foolish, but to associate with the wise, and to honor those worthy of honor -this is the highest blessing.
3. "To reside in a suitable locality, to have performed meritorious actions in the past, and to set oneself in the right direction -this is the highest blessing.
4. "Vast learning, skill in handicrafts, well grounded in discipline, and pleasant speech -this is the highest blessing.
5. "To support one's father and mother; to cherish one's wife and children, and to be engaged in peaceful occupations -this is the highest blessing.
6. "Liberality, righteous conduct, rendering assistance to relatives, and performance of blameless deeds -this is the highest blessing.
7. "To cease and abstain from evil, to abstain from intoxicating drinks, and diligent in performing righteous acts -this is the highest blessing.
8. "Reverence, humility, contentment, gratitude, and the timely hearing of the Dhamma, the teaching of the Buddha, -this is the highest blessing.
9. "Patience, obedience, meeting the Samanas (holy men), and timely discussions on the Dhamma -this is the highest blessing.

10. "Self-control, chastity, comprehension of the Noble Truths, and the realization of Nibbana -this is the highest blessing.

11. "The mind that is not touched by the vicissitudes of life, the mind that is free from sorrow, stainless, and secure -this is the highest blessing.

12. "Those who have fulfilled the conditions (for such blessings) are victorious everywhere, and attain happiness everywhere -To them these are the highest blessings."

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### **Parabhava Sutta: Downfall**

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Thus have I heard. Once the Exalted One was dwelling at Anathapindika's monastery, in the Jeta Grove, near Savatthi.

Now when the night was far spent a certain deity whose surpassing splendor illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Exalted One in verse:

The Deity:

Having come here with our questions to the Exalted One, we ask thee, O Gotama, about man's decline. Pray, tell us the cause of downfall!

The Buddha:

Easily known is the progressive one, easily known he who declines. He who loves Dhamma progresses; he who is averse to it, declines.

The Deity:

Thus much do we see: this is the first cause of one's downfall. Pray, tell us the second cause.

The Buddha:

The wicked are dear to him, with the virtuous he finds no delight, he prefers the creed of the wicked -this is a cause of one's downfall.

Being fond of sleep, fond of company, indolent, lazy and irritable -this is a cause of one's downfall.

Though being well-to-do, not to support father and mother who are old and past their youth -this is a cause of one's downfall.

To deceive by falsehood a brahman or ascetic or any other mendicant -this is a cause of one's downfall.

To have much wealth and ample gold and food, but to enjoy one's luxuries alone -this is a cause of one's downfall.

To be proud of birth, of wealth or clan, and to despise one's own kinsmen -this is a cause of one's downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns -this is a cause of one's downfall.

Not to be contented with one's own wife, and to be seen with harlots and the wives of others -this is a cause of one's downfall.

Being past one's youth, to take a young wife and to be unable to sleep for jealousy of her -this is a cause of one's downfall.

To place in authority a woman given to drink and squandering, or a man of a like behavior -this is a cause of one's downfall.

To be of noble birth, with vast ambition and of slender means, and to crave for rulership -this is a cause of one's downfall.

Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.

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### **Ratana Sutta: The Jewel Discourse**

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Whatever spirits have gathered here,  
-on the earth, in the sky -  
may you all be happy  
& listen intently to what I say.

Thus, spirits, you should all be attentive.

Show kindness to the human race.  
Day & night they give offerings,  
so, being heedful, protect them.

Whatever wealth -here or beyond -  
whatever exquisite treasure in the heavens,  
does not, for us, equal the Tathagata.  
This, too, is an exquisite treasure in the Buddha.  
By this truth may there be well-being.

The exquisite Deathless -ending, dispassion -  
discovered by the Sakyan Sage in concentration:  
There is nothing to equal that Dhamma.  
This, too, is an exquisite treasure in the Dhamma.  
By this truth may there be well-being.

What the excellent Awakened One extolled as pure  
and called the concentration  
of unmediated knowing:  
No equal to that concentration can be found.  
This, too, is an exquisite treasure in the Dhamma.  
By this truth may there be well-being.

The eight persons -the four pairs -  
praised by those at peace:  
They, disciples of the One Well-Gone, deserve offerings.  
What is given to them bears great fruit.  
This, too, is an exquisite treasure in the Sangha.  
By this truth may there be well-being.

Those who, devoted, firm-minded,  
apply themselves to Gotama's message,  
on attaining their goal, plunge into the Deathless,  
freely enjoying the Liberation they've gained.  
This, too, is an exquisite treasure in the Sangha.  
By this truth may there be well-being.

An Indra pillar,<sup>1</sup> planted in the earth,  
that even the four winds cannot shake:  
that, I tell you, is like the person of integrity,  
who -having comprehended  
the noble truths -sees.  
This, too, is an exquisite treasure in the Sangha.  
By this truth may there be well-being.

Those who have seen clearly the noble truths

well-taught by the one of deep discernment -  
regardless of what [later] might make them heedless -  
will come to no eighth state of becoming.

This, too, is an exquisite treasure in the Sangha.  
By this truth may there be well-being.

At the moment of attaining sight,  
one abandons three things:  
    identity-views, uncertainty,  
    & any attachment to precepts & practices.

One is completely released  
from the four states of deprivation,  
and incapable of committing  
the six great wrongs.  
    This, too, is an exquisite treasure in the Sangha.  
    By this truth may there be well-being.

Whatever bad deed one may do  
-in body, speech, or in mind -  
one cannot hide it:  
an incapability ascribed  
to one who has seen the Way.  
    This, too, is an exquisite treasure in the Sangha.  
    By this truth may there be well-being.

Like a forest grove with flowering tops  
in the first month of the heat of the summer,  
so is the foremost Dhamma he taught,  
for the highest benefit, leading to Unbinding.  
    This, too, is an exquisite treasure in the Buddha.  
    By this truth may there be well-being.

Foremost,  
foremost-knowing,  
foremost-giving,  
foremost-bringing,  
    unexcelled, he taught the  
foremost Dhamma.  
    This, too, is an exquisite treasure in the Buddha.  
    By this truth may there be well-being.

Ended the old, there is no new taking birth.  
dispassioned their minds toward further becoming,  
they,                      with no seed, no desire for growth,  
the prudent,      go out like this flame.  
    This, too, is an exquisite treasure in the Sangha.

By this truth may there be well-being.

Whatever spirits have gathered here,  
-on the earth, in the sky -  
let us pay homage to the Buddha,  
the Tathagata worshipped by beings  
human & divine.  
May there be  
well-being.

Whatever spirits have gathered here,  
-on the earth, in the sky -  
let us pay homage to the Dhamma  
& the Tathagata worshipped by beings  
human & divine.  
May there be  
well-being.

Whatever spirits have gathered here,  
-on the earth, in the sky -  
let us pay homage to the Sangha  
& the Tathagata worshipped by beings  
human & divine.  
May there be  
well-being.

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### Uposatha Sutta

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Thus have I heard:

At one time the Blessed One was residing in Jetavana, the monastery of Anathapindika, near Savatthi. At that time the Blessed One, having called all the bhikkhus together, addressed them thus: "Bhikkhus!" The bhikkhus answered in assent: "Lord!" (The bhikkhus then prepared themselves for the following teaching.) The Blessed One then gave the following teaching on Uposatha.

"Bhikkhus. Uposatha is comprised of eight factors which the Ariyan disciple observes, the observation of which brings glorious and radiant fruit and benefit.

"Bhikkhus. What is the Uposatha which, observed by the Ariyan disciples, brings glorious and radiant fruit and benefit?"

1. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up the intentional taking of life. The club and sword have been laid down. They have shame (of doing evil) and are compassionate toward all beings.'

"All of you have given up the intentional taking of life, have put down all weapons, are possessed of shame (of doing evil) and are compassionate toward all beings. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the first factor of the Uposatha.

2. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up taking what has not been given. They take only what is given, are intent on taking only what is given. They are not thieves. Their behavior is spotless.'

"All of you have given up the taking of what has not been given, are ones who do not take what is not given, are intent on taking only what is given, are not thieves. Your behavior is spotless. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the second factor of the Uposatha.

3. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up that which is an obstacle to the Brahma-faring. Their practice is like that of a Brahma. They are far from sexual intercourse, which is a practice of lay people.'

"All of you have given up that which is an obstacle to the Brahma-faring and behave like a Brahma. Your behavior is far from sexual intercourse. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the third factor of the Uposatha.

4. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up the telling of lies. They utter only the truth and are intent on the truth. Their speech is

firm and is composed of reason. Their speech does not waver from that which is a mainstay for the world.'

"All of you have given up the telling of lies. You speak only the truth and are intent only on that which is true. Your speech is firm and with reason. Your speech does not waver from that which is a mainstay for the world. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the fourth factor of the Uposatha.

5. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up the taking of liquors and intoxicants, of that which intoxicates, causing carelessness. They are far from intoxicants.'

"All of you have given up the taking of liquors and intoxicants. You abstain from drink which causes carelessness. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the fifth factor of the Uposatha.

6. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, eat at one time only and do not partake of food in the evening. They abstain from food at the 'wrong time'."

"All of you eat at one time only and do not partake of food in the evening. You abstain from food at the 'wrong time.' For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the sixth factor of the Uposatha.

7. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. Nor do they bedeck themselves with ornaments, flowers or perfume.'

"All of you have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling

blocks to that which is wholesome. You do not bedeck yourselves with ornaments, flowers or perfume. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the seventh factor of the Uposatha.

8. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All arahants, for as long as life lasts, have given up lying on large or high beds. They are content with low beds or bedding made of grass.'

"All of you have given up lying on large or high beds. You are content with low beds or beds made of grass. For all of this day and night, in this manner, you will be known as having followed the arahants, and the Uposatha will have been observed by you. This is the eighth factor of the Uposatha.

"Bhikkhus. The Uposatha is comprised of these eight factors which the Ariyan disciple observes, and it is of great and glorious fruit and benefit."

Thus the Blessed One spoke on the Uposatha. The bhikkhus were delighted and rejoiced at his words.

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### **Dhana Sutta: Treasures**

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"Monks, there are these seven treasures. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from

taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of conscience? There is the case where a disciple of the noble ones feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of conscience.

"And what is the treasure of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of concern.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning and expression — proclaim the holy life that is entirely complete and pure: those he/she has listened to often, retained, discussed, accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment."

These, monks, are the seven treasures. The treasure of conviction, the treasure of virtue, the treasure of conscience & concern, the treasure of listening, generosity, & discernment as the seventh treasure. Whoever, man or woman, has these treasures is said not to

be poor, has not lived in vain. So conviction & virtue,  
confidence & Dhamma-vision should be cultivated by the  
wise, remembering the Buddhas' instruction.

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**Dhammacakkappavattana Sutta: Setting the Wheel of the  
Dhamma in Motion**

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I have heard that on one occasion the Blessed One was staying  
at Varanasi in the Game Refuge at Isipatana. There he addressed the  
group of five monks:

"There are these two extremes that are not to be indulged in by one  
who has gone forth. Which two? That which is devoted to sensual  
pleasure with reference to sensual objects: base, vulgar, common,  
ignoble, unprofitable; and that which is devoted to self-affliction:  
painful, ignoble, unprofitable. Avoiding both of these extremes, the  
middle way realized by the Tathagata — producing vision, producing  
knowledge — leads to calm, to direct knowledge, to self-awakening, to  
Unbinding.

"And what is the middle way realized by the Tathagata that —  
producing vision, producing knowledge — leads to calm, to direct  
knowledge, to self-awakening, to Unbinding? Precisely this Noble  
Eightfold Path: right view, right resolve, right speech, right action,  
right livelihood, right effort, right mindfulness, right concentration.  
This is the middle way realized by the Tathagata that — producing  
vision, producing knowledge — leads to calm, to direct knowledge, to  
self-awakening, to Unbinding.

"Now this, monks, is the noble truth of stress:

Birth is stressful, aging is stressful, death is stressful; sorrow,  
lamentation, pain, distress, & despair are stressful; association with  
the unbeloved is stressful, separation from the loved is stressful, not  
getting what is wanted is stressful. In short, the five  
clinging-aggregates are stressful.

"And this, monks, is the noble truth of the origination of stress: the  
craving that makes for further becoming — accompanied by passion &  
delight, relishing now here & now there — i.e., craving for sensual  
pleasure, craving for becoming, craving for non-becoming.

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress'... 'This noble truth of stress is to be comprehended'... 'This noble truth of stress has been comprehended.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress'... 'This noble truth of the origination of stress is to be abandoned'... 'This noble truth of the origination of stress has been abandoned.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'... 'This noble truth of the cessation of stress is to be directly experienced'... 'This noble truth of the cessation of stress has been directly experienced.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress'... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'... 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

"And, monks, as long as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be was — not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk. But as soon as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras & Brahmas, with its contemplatives &

priests, its royalty & commonfolk. Knowledge & vision arose in me:  
'Unprovoked is my release. This is the last birth. There is now no  
further becoming.'"

That is what the Blessed One said. Gratified, the group of five monks  
delighted at his words. And while this explanation was being given,  
there arose to Ven. Kondañña the dustless, stainless Dhamma eye:  
Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion,  
the earth devas cried out: "At Varanasi, in the Game Refuge at  
Isipatana, the Blessed One has set in motion the unexcelled Wheel of  
Dhamma that cannot be stopped by priest or contemplative, deva,  
Mara or God or anyone in the cosmos." On hearing the earth devas'  
cry, the devas of the Four Kings' Heaven took up the cry... the devas of  
the Thirty-three... the Yama devas... the Tusita devas... the  
Nimmanarati devas... the Paranimmita-vasavatti devas... the devas  
of Brahma's retinue took up the cry: "At Varanasi, in the Game Refuge  
at Isipatana, the Blessed One has set in motion the unexcelled Wheel  
of Dhamma that cannot be stopped by priest or contemplative, deva,  
Mara, or God or anyone at all in the cosmos."

So in that moment, that instant, the cry shot right up to the Brahma  
worlds. And this ten-thousand fold cosmos shivered & quivered &  
quaked, while a great, measureless radiance appeared in the cosmos,  
surpassing the effulgence of the devas.

Then the Blessed One exclaimed: "So you really know, Kondañña? So  
you really know?" And that is how Ven. Kondañña acquired the name  
Añña-Kondañña — Kondañña who knows.

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### **The Noble Eightfold Path**

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"And this, monks, is the noble truth of the way of practice leading to  
the cessation of dukkha: precisely this Noble Eightfold Path:right  
view,right resolve,right speech,right action,right livelihood,right  
effort, right mindfulness, right concentration."

—SN 56.11

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### **Dedication of Merit**

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**Puññassidāni katassa  
Yānaññāni katāni me**

Tesañca bhāgino hontu  
Sattānantāppamāṇaka.

Ye piyā guṇavantā ca  
Mayhaṃ mātā-pitādayo  
Diṭṭhā me cāpyadiṭṭhā vā  
Aññe majjhata-verino;

Sattā tiṭṭhanti lokasmim  
Te-bhummā catu-yonikā  
Pañc'eka-catuvokārā  
Saṃsarantā bhavābhava:

Ñātāṃ ye pattidānam-me  
Anumodantu te sayāṃ  
Ye cimaṃ nappajānanti  
Devā tesaṃ nivedayaṃ.

Mayā dinnāna-puññānaṃ  
Anumodana-hetunā  
Sabbe sattā sadā hontu  
Averā sukha-jīvino

Khemappadañca pappontu  
Tesāsā sījhatāṃ subhā.

May all beings - without limit, without end -  
    have a share in the merit just now made,  
    and in whatever other merit I have made.  
Those who are dear & kind to me -  
    beginning with my mother & father -  
    whom I have seen or never seen;  
    and others, neutral or hostile;  
beings established in the cosmos -  
    the three realms, the four modes of birth,  
    with five, one, or four aggregates -  
    wandering on from realm to realm:  
If they know of my dedication of merit,  
    may they themselves rejoice,  
And if they do not know,  
    may the devas inform them.  
By reason of their rejoicing  
    in my gift of merit,  
    may all beings always live happily,  
    free from animosity.  
May they attain the Serene State,

and their radiant hopes be fulfilled