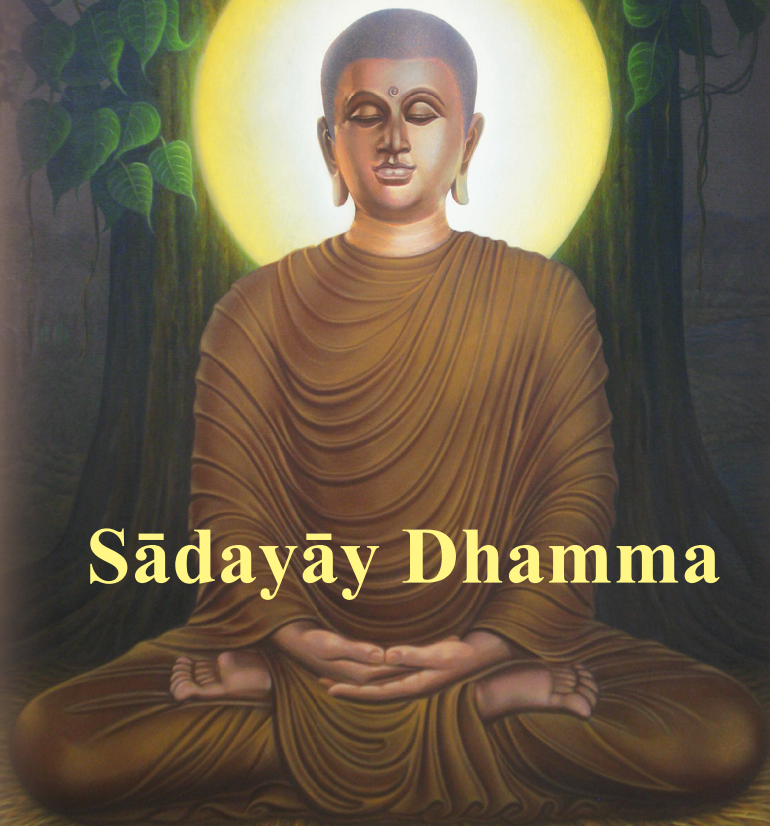


Buddhawajana

Sādayāy Dhamma



The Dawn of the Noble Eightfold Path

“Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, good friendship.

When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate this Noble Eightfold Path.

*The Connected Discourses of the Buddha,
A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi,
The Pali Text Society, Oxford, 2000, p. 1543*

*That glow-worm shines so long as
the light-bringer has not arisen.
But when the shining one has come up, its light is quenched,
it glows no longer.
Such is the shining of the sectarians.
So long as the rightly awakened ones arise not in the world,
the sophists get no light, nor do their followers,
and those of wrong views cannot be released from Ill.*

*The Udana, translated by Masefield, Peter,
The Pali Text Society, Lancaster, 2007, p.89*

Buddhawajana

Vol.10 Sādayāy Dhamma



Buddhawajana Institution

Learning, Practicing, Spreading only the Words of the Tathagata.

Buddhawajana

Vol 10 Sādayāy Dhamma

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Namo tassa bhagavato
arahato sammā sambuddhassa

*Homage to the Blessed,
Noble and Perfectly Enlightened One.*

FOREWORDS

The Benefits of Reciting Dhamma :

1. Leads to the stability of Saddhamma.

(One of the Fives that lead to the stability of Saddhamma.)

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), translated by
Hare, E.M. The Pali Text Society, Oxford, 2008, p.133

2. A sphere of release.

(One of the Five Spheres of release.)

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), translated by
Hare, E.M. The Pali Text Society, Oxford, 2008, p.15

3. The help to “much knowledge”.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol V (The Book of Tens and Elevens), translated by
Woodward, F.L., MA, The Pali Text Society, Oxford, 2003, p.93

4. The Company that ‘has the pre-eminence’.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward,
F.L., M.A., The Pali Text Society, Lancaster, 2006, .69.

5. Be rid of ‘Stain’.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV (The Books of Sevens, Eights and Nines),
translated by Hare, E.M., The Pali Text Society, Lancaster, 2006, p.134

6. Equipment of the mind, that is, for developing a mind that is without hostility and without ill will.

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya,
by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.815

7. Abidest so, that drowsiness will pass.

(One of Eight Ways ‘abidest so, that drowsiness will pass’.)

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV (The Books of Sevens, Eights and Nines),
translated by Hare, E.M., The Pali Text Society, Lancaster, 2006, p.51

How does the hymns that have not been recited over a long period recur to the mind ?

“Brahmin, when one dwells with a mind that is not obsessed...not overwhelmed by sensual lust..,ill will...sloth...,torpor...,restlessness...,remorse...,doubt and one understands as it really is the escape from arisen...(of such)..., on that occasion one knows and sees as it really is one's own good, and the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind...”

(Pali) Mahāvāraṇag. Saṃyutta-Nikāya. 19/166/603.

The Connected Discourses of the Buddha,
A New Translation of the Saṃyutta Nikaya Vol II,
by Bhikkhu Bodhi, The Pali Text Society, Oxford 2000, p. 1613

Be cautioned when you pray the Dhamma

“Again, consider the monk who gives in full a repetition of Dhamma, as he has heard it, as he has learned it; he spends the day in repeating it; he neglects to go apart, and devotes not himself to calm of purpose of the self. Monk, that monk is said to be swift to repeat, but he lives not by Dhamma...

“...But, monk, take the case of the monk who masters Dhamma: the sayings, psalms and so forth, and spends not the day in that mastery, neglects not to go apart and devotes himself to calm of purpose of the self. Verily, monk, such a monk is one who lives by Dhamma.”

(Pali) Pañcaka. Anguttara-Nikāya. 22/99-100/73-74.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III
(The Books of Fives and Sixes), translated by Hare, E.M.,
The Pali Text Society, Oxford, 2008, p.71

“Monks, take the case when the Master, or some fellow in the godly life who acts as teacher, does not instructs a monk in Dhamma, but he repeats Dhamma, as he has heard it, as he has learnt it ; and while doing so; from this experience gladness springs up; from that, zest; in such a state his whole being calms down; when he is calm, ease is experienced; and for him who dwells at ease the mind is composed.

“Monks, this is the third sphere of release .”

(Pali) Sattaka. Anguttara-Nikāya. 22/23/26.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III
(The Books of Fives and Sixes), translated by Hare, E.M.,
The Pali Text Society, Oxford, 2008, p.16



“Moggallāna, if, while thou abidest thoughtful, comes the thought: “That drowsiness has descended” take no heed of it, make no ado of that thought; and maybe, as thou abidest so, that drowsiness will pass.

“If, abiding so, it pass not, then shouldst thou ponder in thy heart on Dhamma, as heard, as mastered, explore it, with thy mind review it; and maybe, as thou abidest so, that drowsiness will pass.

“If it pass not, then shouldst thou repeat Dhamma in detail, as heard, as mastered; and maybe, as thou abidest so, that drowsiness will pass.”

(Pali) Sattaka. Anguttara-Nikāya. 23/87/58.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV
(The Books of Sevens, Eights and Nines), translated by Hare, E.M.,
The Pali Text Society, Lancaster, 2006, p.50

Recollection of the Buddha

Idha taṭhāgato loka uppajjati

A Tathagata appears in the world,

Araham

Accomplished,

Sammāsambuddho

Fully enlightened,

Vijjācaraṇasampanno

Perfect in true knowledge and conduct,

Sugato

Sublime,

Lokavitū

Knower of worlds,

Anuttaro purisatammasārathi

Incomparable leader of persons to be
tamed,

Satthā devamanussānaṃ

Teacher of gods and humans,

Buddho

Enlightened,

Bhagavā

Blessed.

So imaṃ lokaṃ

He declares this world,

Sadevakaṃ samāraḥkaṃ

sabrammakāṃ

Sassamaṇabrāhmaṇiṃ

With its gods, its Maras, and its Brahmas,
this generation with its recluses and
brahmins,

Pajaṃ sadevamanussaṃ

Its princes and its people,

Sayaṃ abhiññā sacchikatva pavedeti

Which he has himself realised by direct
knowledge.

So dhammaṃ deseti

He teaches the Dhamma,

Ādikalyāṇaṃ

Good in the beginning,

Majjhekalyāṇaṃ

Good in the middle,

Pariyosānakalyāṇaṃ

And good in the end,

**Sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakāseti**

With the right meaning and phrasing,
and he reveals a holy life that is utterly
perfect and pure.

(Pali) Uparipannās. Majjhima Nikāya. 14/17/16.

The Middle Length Discourses of the Buddha,
A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli
and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.448

RECOLLECTION OF THE DHAMMA

Savākkhāto bhagavatā dhammo

The Dhamma is well expounded by the
Blessed One,

Sandiṭṭhiko

Directly visible,

Akāliko

Immediate, (timeless)

Ehipassiko

Inviting one to come and see,

Opanayiko

Applicable, (Leading inwards)

Paccattaṃ veditabbo viññūhīti

To be personally experienced by the
wise.

(Pali) Mahāvāravag. Saṃyutta-Nikāya. 19/429/1412.

The Connected Discourses of the Buddha,
A New Translation of the Saṃyutta Nikaya Vol II,

RECOLLECTION OF THE SANGHA

Supaṭipanno bhagavato sāvakaśaṅgho

The Sangha of the Blessed One's
disciples is practising the good way,

**Ujupaṭipanno bhagavato
sāvakaśaṅgho**

Practising the straight way,

**Ñāyapaṭipanno bhagavato
sāvakaśaṅgho**

Practising the true way,

**Sāmīcipaṭipanno bhagavato
sāvakaśaṅgho**

Practicing the proper way;

Yadidaṃ

That is,

**Cattāri purisayugāni aṭṭha
purisapuggalā**

The four pairs of persons, the eight types
of individuals,

Esa bhagavato sāvakaśaṅgho

This Sangha of the Blessed One's
disciples

Āhuneyyo

Is worthy of gifts,

Pahuneyyo

Worthy of hospitality,

Takkhiṇeyyo

Worthy of offerings,

Añjalikaraṇīyo

Worthy of reverential salutation,

Anuttaraṃ puñṇakkhettaṃ lokassāti

The unsurpassed field of merit for the
world.

(Pali) Mahāvāravag. Saṃyutta-Nikāya. 19/429/1412.

The Connected Discourses of the Buddha,

THE FEAR ABANDONED

**Araññe rukkhamūle vā suññāgāreva
bhikkhavo**

Bhikkhus, If you have gone to a forest or
to the foot of a tree or to
an empty hut,

**Anussaretha sambuddhaṃ bhayaṃ
tumhākaṃ no siyā**

You should recollect me, whatever fear
you may have will be abandoned.

**No ce buddhaṃ sareyyātha
loka jetthaṃ narāsabhaṃ**

If you cannot recollect the Buddha,
knower of the world, unsurpassed leader
of persons to be tamed, the Blessed One.

**Atha dhammaṃ sareyyātha
niyyānikaṃ sudesitaṃ**

Then you should recollect the Dhamma,
is well expounded by the Blessed One,

**No ce dhammaṃ sareyyātha
niyyānikaṃ sudesitaṃ**

If you cannot recollect the Dhamma,

**Atha saṅghaṃ sareyyātha
puññakkhettaṃ anuttaraṃ**

Then you should recollect the Sangha,
the unsurpassed field of merit for the
world.

**Evam buddham sarantanam
dhammam saṅghaṇca bhikkhavo**

Bhikkhus, for when you recollect the
Buddha, the Dhamma, and the Sangha.

**Bhayaṃ vā chambhitattam vā
lomahaṇso na hessatīti**

Whatever fear or trepidation or terror you
may have will be abandoned.

(Pali) Sagāthavag. Saṃyutta-Nikāya. 15/265/866.

The Connected Discourses of the Buddha,
A New Translation of the Saṃyutta Nikaya Vol I,
by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p. 319-320

THE CHAIN OF DEPENDENT ORINATION

**Idha bhikkhave ariyasāvako
paṭiccasamuppādaññeva sādhukaṃ
yoniso manasikaroti**

Therein, bhikkhus, the instructed noble
disciple attends carefully and closely to
dependent origination itself thus:

Imasmiṃ sati idaṃ hoti

When this exists, that comes to be;

Imassuppāda idaṃ uppajjati

With the arising of this, that arises.

Imasmiṃ asati idaṃ na hoti

When this does not exist, that does not
come to be;

Imassa nirodhā idaṃ nirujjhati

With the cessation of this, that ceases.

Yadidaṃ

That is,

Avijjāpaccayā saṅkhārā

With ignorance as condition, volitional formations

Saṅkhārapaccayā viññāṇaṃ

With volitional formations as condition, consciousness

Viññāṇapaccayā nāmarūpaṃ

With consciousness as condition, name-and-form

Nāmarūpapaccayā saḷāyatanaṃ

With name-and-form as condition, the six sense bases

Salāyatanapaccayā phasso

With the six sense bases as condition,
contact

Phassapaccayā vedanā

With contact as condition, feeling

Vedanāpaccayā taṇhā

With feeling as condition, craving

Taṇhāpaccayā upādānaṃ

With craving as condition, clinging

Upādānapaccayā bhavo

With clinging as condition, existence

Bhavapaccayā jāti

With existence as condition, birth

**Jātipaccayā jarāmaranaṃ
soka-parideva**

**Dukkhadomanassupāyāsā
sambhavanti**

With birth as condition, aging-and-death,
sorrow lamentation, pain, displeasure,
and despair come to be.

Evametatsa kevalassa dukkhakkhan dhassa samudayo hoti

Such is the origin of this whole mass of
suffering

Avijjāyatevva asesavirāgaṇirodhā saṅkhāraṇirodho

With the remainderless fading away and
cessation of ignorance comes cessation
of volitional formations;

Saṅkhāraṇirodhā viññāṇaṇirodho

With the cessation of volitional
formations, cessation of consciousness

Viññāṇanirodhā nāmarūpanirodho

With the cessation of consciousness
comes cessation of name-and-form

Nāmarūpanirodhā saḷāyatanirodho

With the cessation of name-and-form
comes cessation of the six sense bases

Saḷāyatanirodhā phassanirodho

With the cessation of the six sense bases
comes cessation of contact

Phassanirodhā vedanānirodho

With the cessation of contact comes
cessation of feeling

Vedanānirodhā taṇhānirodho

With the cessation of feeling comes
cessation of craving

Taṇhānirodhā upādānanirodho

With the cessation of craving comes
cessation of clinging

Upādānanirodhā bhavanirodho

With the cessation of clinging comes
cessation of existence

Bhavanirodhā jātinirodho

With the cessation of existence comes
cessation of birth

Jātinirodhā jarāmarañam sokap aridevadukkhadomanassupāyāsā nirujjhanti

With the cessation of birth comes
cessation of aging-and-death, sorrow,
lamentation, pain, displeasure, and
despair cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotīti

Such is the cessation of this whole mass
of suffering.

(Pali) Nidānavag. Saṃyutta-Nikāya. 16/86/159.

The Connected Discourses of the Buddha,
A New Translation of the Saṃyutta Nikaya Vol I,
by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p. 574-577

THE ARYAN EIGHTFOLD PATH

**Katamañca bhikkhave
dukkhanirodhagaminī paṭipadhā
ariyasaccam**

And what, bhikkhus, is the Aryan Truth
concerning the Way that leads to the
Cessation of Ill ?

**Ayameva ariyo aṭṭhamṅiko maggo
seyyathīdam**

This is that Aryan Eightfold Path, to wit,

Sammādiṭṭhi sammāsaṅkappo

Right View, Right Aspiration;

**Sammāvācā sammākammanto
sammāājīvo**

Right Speech, Right Doing, Right
Livelihood;

**Sammāvāyāmo sammāsati
sammāsamādhi**

Right Effort, Right Mindfulness, Right
Rapture.

Katamā ca bhikkhave sammādiṭṭhi

And what, bhikkhus, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge, bhikkhus, about ill,

Dukkhasamudaye ñāṇaṃ

Knowledge about the coming of ill,

Dukkhanirodhe ñāṇaṃ

Knowledge about the cessation of ill,

**Dukkhanirodhagāminiyā paṭipatāya
ñāṇaṃ**

Knowledge about the Way that leads to
the cessation of ill.

Ayaṃ vuccati bhikkhave sammādiṭṭhi

This is what is called Right View.

**Katamo ca bhikkhave
sammāsaṅkappo**

And what, bhikkhus, is Right Aspiration?

Nekkhammasaṅkappo

The aspiration towards renunciation,

Abyāpādasāṅkappo

The aspiration towards benevolence,

Avihinsāsaṅkappo

The aspiration towards kindness.

**Ayaṃ vuccati bhikkhave
sammāsaṅkappo**

This is what is called Right Aspiration.

Katamā ca bhikkhave sammāvācā

And what, bhikkhus, is Right Speech?

Musāvādā veramaṇī

Abstaining from lying,

Pisunāya vācāyā veramaṇī

(Abstaining from) slander,

Pharusāya vācāyā veramaṇī

(Abstaining from) abuse,

Samphappalāpā veramaṇī

(Abstaining from) idle talk.

Ayaṃ vuccati bhikkhave sammāvācā

This is what is called Right Speech.

**Katamo ca bhikkhave
sammākammando**

And what, bhikkhus, is Right Doing?

Pāṇātipātā veramaṇī

Abstaining from taking life,

Adinnādānā veramaṇī

(Abstaining) from taking what is not
given,

Kāmesu micchācārā veramaṇī

(Abstaining) from carnal indulgence.

**Ayaṃ vuccati bhikkhave
sammākammando**

This is what is called Right Doing.

Katamo ca bhikkhave sammāājīvo

And what, bhikkhus, is Right
Livelihood?

**Idha bhikkhave ariyasāvako
micchāājīvaṃ pahāya**

Herein, O bhikkhus, the Aryan disciple
having put away wrong livelihood,

Sammāājīvena jīvikam kappeti

Supports himself by right livelihood.

Ayaṃ vuccati bhikkhave sammāājīvo

(This is what is called right livelihood.)

Katamo ca bhikkhave sammāvāyāmo

And what, bhikkhus, is Right Effort?

Idha bhikkhave bhikkhu

anuppannānaṃ pāpakānaṃ

akusalānaṃ dhammānaṃ

anuppādāya chandaṃ janeti vāyamati

viriyam ārabhati cittaṃ paggaṇhāti

padahati

Herein, O bhikkhus, a brother makes effort in bringing forth will that evil and bad states that have not arisen within him may not arise, to that end he stirs up energy, he grips and forces his mind.

**Uppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ pahānāya
chandaṃ janeti vāyamaṭṭhi viriyaṃ
ārabhati cittaṃ paggaṇhāti padahati**

That he may put away evil and bad states that have arisen within him he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind.

**Anuppannānaṃ kusalanāṃ
dhammānaṃ uppādāya chandaṃ
janeti vāyamaṭṭhi viriyaṃ
ārabhaticittaṃ paggaṇhāti padahati**

That good states which have not arisen may arise he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind.

**Uppannānaṃ kusalānaṃ
dhammānaṃ t̥hitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya
pāripūriyā chandaṃ janeti vāyamati
viriyaṃ ārabhati cittaṃ paggaṇhāti
padahati**

That good states which have arisen may persist, may not grow blurred, may multiply, grow abundant, develop and come to perfection, he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind.

**Ayaṃ vuccati bhikkhave
sammāvāyāmo**

This is what is called Right Effort.

Katamā ca bhikkhave sammāsatī

And what, bhikkhus, is Right
Mindfulness?

**Idha bhikkhave bhikkhu kāye
kāyānupassī viharati**

Herein, O bhikkhus, a brother, as to the
body, continues so to look upon the body,

**Ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ**

That he remains ardent, self-possessed
and mindful, having overcome both the
hankering and the dejection common in
the world;

Vedanāsu vedanānupassī viharati

And in the same way as to feelings,..he
so looks upon each,

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassam

That he remains ardent, self-possessed
and mindful, having overcome the
hankering and the dejection that is
common in the world;

Citte jittānupassī viharati

And in the same way as to..thoughts.., he
so looks upon each,

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassam

That he remains ardent, self-possessed
and mindful, having overcome the
hankering and the dejection that is
common in the world;

Dhammesu dhammānupassī viharati

And in the same way as to..ideas, he so
looks upon each,

**Ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ**

That he remains ardent, self-possessed
and mindful, having overcome the
hankering and the dejection that is
common in the world;

Ayaṃ vuccati bhikkhave sammāsati

This is what is called Right Mindfulness.

Katamo ca bhikkhave sammāsamādhi

And what, bhikkhus, is Right Rapture?

Idha bhikkhave bhikku vivicceva

kāmehi vivicca akusalehi dhammehi

Herein, O bhikkhus, a brother, aloof from
sensuous appetites, aloof from evil ideas,

**Savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānaṃ
upasampajja viharati**

Enters into and abides in the First
Jhana, wherein there is cogitation and
deliberation, which is born of solitude
and is full of joy and ease.

**Vitakkavicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ dutiyaṃ
jhānaṃ upasampajja viharati**

Suppressing cogitation and deliberation,
he enters into and abides in the Second
Jhana, which is self-evoked, born of
concentration, full of joy and ease,
in that, set free from cogitation and
deliberation, the mind grows calm and
sure, dwelling on high.

**Pītiyā ca virāgā upekkhako ca
viharati sato ca sampajāno sukhañca
kāyena paṭisañvedeti yantaṃ ariyā
ācikkhanti upekkhako satimā
sukhavihārīti tatiyaṃ jhānaṃ
upasampajja viharati**

And further, disenchanted with joy, he abides calmly contemplative while, mindful and self-possessed, he feels in his body that ease whereof Aryans declare ‘He that is calmly contemplative and aware, he dwelleth at ease.’ So does he enter into and abide in the Third Jhana.

**Sukhassa ca pahānā
dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ
upekkhāsati pārisuddhiṃ catutthaṃ
jhānaṃ upasampajja viharati**

And further, by putting aside ease
and by putting aside malaise, by the
passing away of the happiness and of
the melancholy he used to feel, he enters
into and abides in the Fourth Jhana,
rapture of utter purity of mindfulness and
equanimity, wherein neither ease is felt
nor any ill.

**Ayaṃ vuccati bhikkhave
sammāsamādhī**

This is what is called Right Rapture.

Idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ

This, bhikkhus, is the Aryan Truth
concerning the Way leading to the
cessation of ill.

(Pali) Mahāvag. Digha-Nikāya. 10/343/299.

Dialogues of the Buddha, Part II (Digha Nikaya), translated by, Davids, T. W.
Rhys, The Pali Text Society, Oxford, 2002, p.343-345

THE END OF COMING- AND-GOING

Nissitassa ca litam

For him who cling there is wavering;

Anissitassa calitam natthi

For him who cling not there is no
wavering.

Calite asati passaddhi

Wavering not being, there is calm;

Passaddhiyā sati nati na hoti

Calm being, there is no bending.

Natiyā asati āgatigati na hoti

Bending not being, there is no coming-
and-going
(to birth);

Āgatigatiyā asati cutūpapāto na hoti

Coming-and-going not being, there is no
decease-and-rebirth.

Cutūpapāte asati nevidha na huraṃ na ubhayamantare

Decease-and-rebirth not being, there
is no “ here” or yonder nor anything
between the two.

Esevento dukkhassa

This indeed is the end of suffering.

(Pali) Udāna. Khuddaka-Nikāya. 25/208/161.

The Udāna, translated by Masefield, Peter,
The Pali Text Society, Lancaster, 2007, p.97-98

THE PRAYER FOR STRUGGLE

**Tvinnāhaṃ bhikkhave Dhammānaṃ
upaññāsiṃ**

Two things, monks, I have realized:

**Yā ca asantuṭṭhitā kusalesu
Dhammesu**

To be discontented in good states

Yā ca appaṭivāṇitā padhānasmiṃ

And not to shrink back from the struggle.

**Appaṭivāṇaṃ sudāhaṃ bhikkhave
padahāmi**

Without shrinking back, monks, I
struggle on thus:

**Kāmaṃ taco nahāru ca aṭṭhi
ca avasissatu sarīre upasussatu
maṅsalohitaṃ**

Gladly would I have my skin and sinews
and bones wither and my body's flesh
and blood dry up,

**Yantaṃ purisatthāmena
purisaviriyena purisaparakkamena
pattabbam Na taṃ apāpunītvā
viriyassa saṇṭānaṃ bhavissatīti**

If only I may hold out until I win what
may be won by human strength, by
human energy, by human striving.

**Tassa mayhaṃ bhikkhave
appamādādhigatā bodhi
appamādādhigato anuttaro
yogakkhemo**

By my earnest endeavour, monks, I won
enlightenment, I won the unrivalled
freedom from the bond.

**Tumeha cepi bhikkhave appaṭivāṇaṃ
padaheyyātha**

And ye too, monks, do not ye decline
the contest, but struggle on, saying to
yourselves:

**Kāmaṃ taco nahāru ca atṭhi
ca avasissatu sarīre upasussatu
maṃsalohitaṃ**

Gladly would I have my skin and sinews
and bones wither and my body's flesh
and blood dry up,

**Yantaṃ purisatthāmena
purisaviriyaena purisaparakkamena
pattabbam Na taṃ apāpunītvā
viriyaassa saṇṭhānaṃ bhavissatīti**

If only I may hold out until I win what
may be won by human strength by
human energy, by human striving”;

**Tumehapi bhikkhave na
cirasseva yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ
pabbajanti tadanuttaraṃ
brahmacariyapariyosānaṃ diṭṭheva
dhamme sayam abhiññā sacchikatvā
upasampajja viharissatha**

Then ye too, monks, in no long time shall
win that goal for which the clansmen
rightly leave home for the homeless life,
even that unrivalled goal of righteous
living, realizing it for yourselves even in

this very life; and having reached it. Ye shall abide therein. Wherefore I say unto you, monk: Thus must ye train yourself: “We will not decline the contest, but will struggle

(Pali) Dakanipātā. Anguttara-Nikāya. 20/64/251.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I,
translated by Woodward, F.L., M.A.,
The Pali Text Society, Lancaster, 2006, p.45

THE DESTRUCTION OF DELIGHT

Sammā passam nibbindati

Seeing rightly, he experiences revulsion.

Nandikkhayā rāgakkhayo

With the destruction of delight comes
destruction of lust;

Ragakkhayā nandikkhayo

With the destruction of lust comes
destruction of delight.

Nandirāgakkhayā cittaṃ suvimuttanti vuccati

With the destruction of delight and lust
the mind is said to be well liberated.

(Pali) Saḷāyatanavag. Saṃyutta-Nikāya. 18/179/245.

The Connected Discourses of the Buddha,
A New Translation of the Saṃyutta Nikaya Vol II,

IN CAPABLE OF FALLING AWAY

**Catūhi bhikkhave dhammehi
samannāgato bhikkhu abhabbo
parihānāya nibbānasseva santike**

Monks, possessed of four qualities a man
is incapable of falling away; he is near to
Nibbana.

**Katamehi catūhi idha bhikkhave
bhikkhu**

What are the four? Herein a monk,

Sīlasampanno hoti

Is perfect in virtue,

Indriyesu guttadvāro hoti

He is guarded as to the doors of the

sense-faculties,

Bhojane mattaññū hoti

He is moderate in eating.

Jāgariyaṃ anuyutto hoti

He is given to watchfulness.

**Kathañca bhikkhave bhikkhu
sīlasampanno hoti**

And in what way is a monk perfect in
virtue?

**Idha bhikkhave bhikkhu sīlavā hoti
pātimokkhasaṃvarasaṃvuto viharati**

Herein a monk is virtuous, he dwells
restrained with the restraint of the
obligations,

Ācāragocarasampanno

Perfect in the practice of right conduct,

Aṇumattesu vajjesu bhayadassāvī

He sees danger in the slightest faults:

Samādāya sikkhati sikkhāpadesu

He takes up and trains himself in the stages of training.

**Evam kho bhikkhave bhikkhu
sīlasampanno hoti**

Thus a monk is perfect in virtue.

**Kathañca bhikkhave bhikkhu
indriyesu guttadvāro hoti**

And how is a monk guarded as to the doors of the sense faculties?

**Idha bhikkhave bhikkhu cakkhunā
rūpaṃ disvā**

Herein a monk, seeing an object with the

eye,

Sotena saddaṃ sutvā

When he hears a sound with the ear,

Ghānena gandhaṃ ghāyivā

Or with the nose smells a scent,

Jivhāya rasaṃ sāyivā

Or with the tongue tastes a savour,

Kāyena phoṭṭhabbaṃ phusivā

Or with body contacts tangibles;

Manasā dhammaṃ viññāya

When with mind he cognizes mental
states,

Na nimittaggāhī hoti

nānubyañjanaggāhī

He does not grasp at the general features

or at the details thereof.

**Yatvādhikaraṇāmenam
cakkhundriyaṃ sotindriyaṃ
ghānindriyaṃ jivhindriyaṃ
kāyindriyaṃ manindriyaṃ
asaṃvutaṃ viharantaṃ
abhiṃjāhādomanassā pāpakā akusalā
dhammā anvāssaveyyuṃ**

Since coveting and dejection, evil,
unprofitable states, might flow in upon
one who dwells with the faculty of the
eye...the ear...the nose...the tongue...the
body...the mind uncontrolled;

**Tassa saṅvarāya paṭipajjati rakkhati
cakkhundriyaṃ cakkhundriye
sotindriyaṃ sotindriye ghānindriyaṃ
ghānindriye jivhindriyaṃ
jivhindriye kāyindriyaṃ kāyindriye**

manindriyaṃ manindriye saṅvaram āpajjati

He applies himself to such control, he
sets a guard over the faculty of the eye...
the ear...the nose...the tongue...the
body...the mind, attains control thereof.

Evam kho bhikkhave bhikkhu indriyesu guttadvāro hoti

That is how a monk has the doors of the
sense faculties guarded.

Kathañca bhikkhave bhikkhu bhojane mattaññū hoti

And how is a monk moderate in eating ?

Idha bhikkhave bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti

Herein a monk takes his food

thoughtfully and prudently;

**Neva davāya na madāya na
maṇḍanāya na vibhūsanāya**

Not for sport, not for indulgence, not for
personal charm or adornment,

**Yāvadeva imassa kāyassa ṭhitiyā
yāpanāya vihiṃsuparatiyā
brahmacariyānuggahāyā**

But just enough for the support, for
the continuance of body, for its resting
unharméd, to help the living of the
Godlife,

**Iti purāṇaṇca vedanaṃ paṭihaṅkhāmi
navaṇca vedanaṃ na uppādessāmi**

With this thought: My former feeling I

check and I set going no new feeling.

**Yātrā ca me bhavissati anavajjatā ca
phāsu vihāro cāti**

Thus maintenances shall be mine,
blamelessness and comfort in life.

**Evam kho bhikkhave bhikkhu
bhojane mattaññū hoti**

Thus a monk is moderate in eating.

**Kathañca bhikkhave bhikkhu
jagariyaṃ anuyutto hoti**

And how is a monk given to
watchfulness ?

Idha bhikkhave bhikkhu divāsaṃ

**caṅkamenā nisajjāya āvaraṇīyehi
dhammehi cittaṃ parisodheti**

By day a monk walks up and down
and then sits thus cleansing his heart of
conditions that should be checked.

**Rattiyā paṭhamam yāmam
caṅkamenā nisajjāya āvaraṇīyehi
dhammehi cittaṃ parisodheti**

By night, for the first watch he does
likewise.

**Rattiya majjhimam yāmam
dakkhiṇena passena sīhaseyyam
kappeti**

In the middle watch of the night, lying on
his right side he takes up the lion-posture,

Pādena pādam accādhāya sato

**sampajāno utṭhānasaññaṃ
manasikarivā**

Resting one foot on the other, and
thus collected and composed fixes his
thoughts on rising up again.

**Rattiyā pacchimaṃ yāmaṃ
paccuṭṭhāya caṅkamaṇa nisajjāya
āvaraṇiyehi dhammehi cittaṃ
parisodheti**

In the last watch of the night, at early
dawn, he walks up and down, then sits,
and so cleanses his heart of things that he
must check.

**Evam kho bhikkhave bhikkhu
jāgariyaṃ anuyutto hoti**

That is how a monk is given to

watchfulness.

**Emehi kho bhikkhave catūhi
dhammehi samannāgato bhikkhu
abhabbo parihānāyā nibbānasseva
santiketi**

Possessed of these four qualities a monk
is incapable of falling away: he is near to
Nibbana. .

(Pali) Catukkanipātā. Anguttara-Nikāya. 21/50/37.

MINDFULNESS OF BREATHING

**Katham bhāvitā ca bhikkhave
ānāpānasati**

And how, bhikkhus, does mindfulness of
breathing, developed

**Katham bahulīkatā cattāro
satipaṭṭhāne paripūrenti**

And cultivated, fulfil the four foundations
of mindfulness

**Yasmiṃ samaye bhikkhave bhikkhu
dīghaṃ vā assasanto dīghaṃ
assasāmīti pajānāti**

Bhikkhus, on whatever occasion a
bhikkhu, breathing in long, understands:

‘I breathe in long’;

**Dīghaṃ vā passasanto dīghaṃ
passasāmīti pajānāti**

Or breathing out long, understands : ‘I
breathe out long’;

**Rassaṃ vā assasanto rassaṃ
assasāmīti pajānāti**

Breathing in short, understands : ‘I
breathe in short,’

**Rassaṃ vā passasanto rassaṃ
passasāmīti pajānāti**

Or breathing out short, understands : ‘I
breathe out short’;

Sabbakāyapaṭisaṇvedī assasissāmīti sikkhati

Trains thus: ‘I shall breathe in
experiencing the whole body [of breath]’;

Sabbakāyapaṭisaṇvedī passasissāmīti sikkhati

Trains thus: ‘I shall breathe out
experiencing the whole body [of breath]’;

Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati

Trains thus: ‘I shall breathe in
tranquillising the bodily formation’;

Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati

Trains thus: ‘I shall breathe out

tranquillising the bodily formation’

**Kāye kāyānupassī bhikkhave tasmim
samaye bhikkhu viharati**

Bhikkhus, on that occasion a bhikkhu
abides contemplating the body as a body,

**Ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam**

Ardent, fully aware, and mindful, having
put away covetousness and grief for the
world.

**Kāyesu kāyāññataraham
bhikkhave etaṃ vadāmi yadidaṃ
assāsapassāsam**

Bhikkhus, I say that this is a certain body
among the bodies, namely, in-breathing

and out-breathing.

**Tasmātiha bhikkhave kāye
kāyānupassī tasmim samaye bhikkhu
viharati ātāpī sampajāno satimā
vineyya loke abhijjhādomanassaṃ**

Bhikkhus, that is why on that occasion
a bhikkhu abides contemplating the
body as a body, ardent, fully aware, and
mindful, having put away covetousness
and grief for the world.

**Yasmim samaye bhikkhave bhikkhu
pītipaṭisañvedī assasissāmīti sikkhati**

Bhikkhus, on whatever occasion a
bhikkhu trains thus: ‘I shall breathe in

experiencing rapture’;

Pītipaṭisañvedī passasissāmīti sikkhati

Trains thus: ‘I shall breathe out
experiencing rapture’;

Sukhapaṭisañvedī assasissāmīti sikkhati

Trains thus: ‘I shall breathe in
experiencing pleasure’;

Sukhapaṭisañvedī passasissāmīti sikkhati

Trains thus: ‘I shall breathe out
experiencing pleasure’;

Cittasañkhārapaṭisañvedī assasissāmīti sikkhati

Trains thus: ‘I shall breathe in

experiencing the mental formation’;

**Cittasaṅkhārapaṭisaṇvedī
passasissāmīti sikkhati**

Trains thus: ‘I shall breathe out
experiencing the mental formation’;

**Passambhayaṃ cittasaṅkhāraṃ
assasissāmīti sikkhati**

Trains thus: ‘I shall breathe in
tranquillising the mental formation’;

**Passambhayaṃ cittasaṅkhāraṃ
passasissāmīti sikkhati**

Trains thus: ‘I shall breathe out
tranquillising the mental formation’

**Vedanāsu vedanānupassī bhikkhave
tasmim samaye bhikkhu viharati**

Bhikkhus, on that occasion a bhikkhu

abides contemplating feelings as feelings,

**Ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ**

Ardent, fully aware, and mindful, having
put away covetousness and grief for the
world.

**Vedanāsu vedanāññatarāhaṃ
bhikkhave etaṃ vadāmi yadidaṃ
assāsapassāsānaṃ sādhu
manasikāraṃ**

Bhikkhus, I say that this is a certain
feeling among the feelings, namely,
giving close attention to in-breathing and
out-breathing.

**Tasmātiha bhikkhave vedanāsu
vedanānupassī tasmim
samaye bhikkhu viharati ātāpī**

sampajāno satimā vineyya loke abhijjhādomanassam

Bhikkhus, That is why on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Yasmiṃ samaye bhikkhave bhikkhu cittapaṭisaṇvedī assasissāmīti sikkhati

Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in experiencing the mind’;

Cittapaṭisaṇvedī passasissāmīti sikkhati

Trains thus: ‘I shall breathe out experiencing the mind’;

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati

Trains thus: ‘I shall breathe in gladdening the mind’;

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati

Trains thus: ‘I shall breathe out gladdening the mind’;

Samādahaṃ cittaṃ assasissāmīti sikkhati

Train thus: ‘I shall breathe in concentrating the mind’;

Samādahaṃ cittaṃ passasissāmīti sikkhati

Trains thus: ‘I shall breathe out
concentrating the mind’;

Vimocayaṃ cittaṃ assasissāmīti sikkhati

Trains thus: ‘I shall breathe in liberating
the mind’;

Vimocayaṃ cittaṃ passasissāmīti sikkhati

Trains thus: ‘I shall breathe out liberating
the mind’

Citte cittānupassī bhikkhave tasmim samaye bhikkhu viharati

Bhikkhus, on that occasion a bhikkhu
abides contemplating mind as mind,

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

Ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Nāhaṃ bhikkhave muṭṭhasatissa asampajānassa ānāpānasati vadāmi

Bhikkhus, I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware.

Tasmātiha bhikkhave cite cittānupassī tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

Bhikkhus, that is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful,

having put away covetousness and grief
for the world.

**Yasmim samaye bhikkhave bhikkhu
aniccānupassī assasitsāmīti sikkhati**

Bhikkhus, on whatever occasion a
bhikkhu trains thus: ‘I shall breathe in
contemplating impermanence’;

Aniccānupassī passasitsāmīti sikkhati

Trains thus: ‘I shall breathe out
contemplating impermanence’;

Virāgānupassī assasitsāmīti sikkhati

Trains thus: ‘I shall breathe in
contemplating fading away’;

Virāgānupassī passasitsāmīti sikkhati

Trains thus: ‘I shall breathe out
contemplating fading away’;

Nirodhānupassī assasitsāmīti sikkhati

Trains thus: ‘I shall breathe in
contemplating cessation’;

Nirodhānupassī passasitsāmīti sikkhati

Trains thus: ‘I shall breathe out
contemplating cessation’;

Paṭinissaggānupassī assasitsāmīti sikkhati

Trains thus: ‘I shall breathe in
contemplating relinquishment’;

Paṭinissaggānupassī passasitsāmīti sikkhati

Trains thus: ‘I shall breathe out
contemplating relinquishment’

**Dhammesu dhammānupassī
bhikkhave tasmim samaye bhikkhu
viharati**

Bhikkhus, on that occasion a bhikkhu
abides contemplating mind-objects as
mind-objects,

**Ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam**

Ardent, fully aware, and mindful, having
put away covetousness and grief for the
world.

**So yantaṃ abhijjhādomanassānaṃ
pahānaṃ paññāya disvā sādhukaṃ
ajjupekkhitā hoti**

Having seen with wisdom the

abandoning of covetousness and grief, he closely looks on with equanimity.

**Tasmātiha bhikkhave dhammesu
dhammānupassī tasmim
samaye bhikkhu viharati ātāpī
sampajāno satimā vineyya loke
abhijjhādomanassam**

That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

**Evam bhāvitā kho bhikkhave
ānāpānasati**

Bhikkhus, that is how mindfulness of breathing, developed

**Evam bahulīkatā cattāro satipaṭṭhāne
pāripūrenti**

And cultivated, fulfils the four
foundations of mindfulness.

**Evam bhāvitāya kho rāhula
ānāpānasatiyā evam bahulīkatāya**

Rahula, when mindfulness of breathing is
developed and cultivated in this way,

Yepi te carimakā assāsapassāsā

Even the final in-breaths and out-breaths

Tepi veditāva nirujjhanti no aviditāti

Are known as they cease, not unknown.

(Pali) Uparipaṇṇās. Majjhima-Nikāya. 14/195/289.
(Pali) Majjhimapaṇṇās. Majjhima-Nikāya. 13/142/689.

A SICK MAN

**Yaṃkañci bhikkhave dubbalaṃ
gilānakaṃ pañca dhammā na
vijahanti**

Monks, if five things forsake not anyone
weak and ailing,

Tassetam pāṭikaṅkhaṃ nacirasseva

For him this may be expected: ere long,

**Āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ**

By destroying the cankers, he will enter
and abide in the emancipation of mind,

the emancipation of insight,

**Diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja viharati**

Which is free of cankers, realizing this by
his own knowledge even both here and
now.

**Katame pañca idha bhikkhave
bhikkhu**

What five? Herein, monks,

Asubhānupassī kāye viharati

A monk abides seeing nothing attractive
in the body;

Āhāre paṭikkūlasaññī

Is conscious of the cloying of food;

Sabbaloke anabhiratasaññī

Conscious of distaste as to the world;

Sabbasaṅkhāresu aniccānupassī

Perceives impermanence in the
compounded;

**Marāṇasaññā kho panassa ajjhattaṃ
supaṭṭhitā hoti**

And his inner self is well set on the
thought of death.

**Yaṃkañci bhikkhave dubbalaṃ
gilānakaṃ ime pañca dhammā na
vijahanti**

Monks, if these five things forsake not
anyone weak and ailing,

Tassetam pāṭikaṅkhaṃ nacirasseva

For him this may be expected: ere long,

**Āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ**

He will enter and abide in emancipation
of mind, the emancipation of insight,

**Diṭṭheva dhamme sayā abhiññā
sacchikatvā upasampajja viharissatīti**

Which is free of cankers, realizing this by
his own knowledge even both here and
now.

(Pali) Pañcaka. Anguttara-Nikāya. 22/160-161/121.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III
(The Books of Fives and Sixes), translated by Hare, E.M.,
The Pali Text Society, Oxford, 2008, p.109

THE END OF SUFFERING

**Et tha ca te māluṅkyaputta
diṭṭhasutamutaviññātabbesu
dhammesu**

Here, Mālunḡyaputta, regarding things
seen, heard, sensed, and cognized by you:

Diṭṭhe diṭṭhamattaṃ bhavissati

In the seen there will be merely the seen;

Sute sutamattaṃ bhavissati

In the heard there will be merely the
heard;

Mute mutamattaṃ bhavissati

In the sensed there will be merely the
sensed;

Viññāte Viññātamattaṃ bhavissati

In the cognized there will be merely the
cognized.

**Yato kho te māluṅkyaputta
diṭṭhasutamutaviññātabbesu
dhammesu**

When, Māluṅkyaputta, regarding things
seen, heard, sensed, and cognized by you,

Diṭṭhe diṭṭhamattaṃ bhavissati

In the seen there will be merely the seen,

Sute sutamattaṃ bhavissati

In the heard there will be merely the heard,

Mute mutamattaṃ bhavissati

In the sensed there will be merely the
sensed,

Viññāte viññātamattaṃ bhavissati

In the cognized there will be merely the
cognized,

Tato tvaṃ māluṅkyaputta na tena

Then, Māluṅkyaputta, you will not be by
that.

**Yato tvaṃ māluṅkyaputta na tena
Tato tvaṃ māluṅkyaputta na tattha**

When, Māluṅkyaputta, you are not by
that: then you will not be therein.

Yato tvaṃ māluṅkyaputta na tattha

When, Māluṅkyaputta, you are not
therein,

**Tato māluṅkyaputta nevidha na
huraṃ na ubhayamantare**

Then you will be neither here nor beyond
nor in between the two.

Esevanto dukkhassāti

This itself is the end of suffering.

(Pali) Saḷāyatanavag. Saṃyutta-Nikāya. 18/91/133.

The Connected Discourses of the Buddha, A New
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THE SUPREME DEVELOPMENT OF THE FACULTIES

**Kathañca ānanda ariyassa vinaye
anuttarā indriyabhāvanā hoti**

Now, Ānanda, how is there the supreme development of the faculties in the Noble One's Discipline?

**Idhānanda bhikkhuno cakkhunā
rūpaṃ disvā uppajjati manāpaṃ**

Here, Ānanda, when a bhikkhu sees a form with the eye, there arises in him what is agreeable,

Uppajjati amanāpaṃ

There arises what is disagreeable,

Uppajjati manāpāmanāpaṃ

There arises what is both agreeable and disagreeable.

**So evaṃ pajānāti uppannaṃ kho me
idaṃ manāpaṃ**

He understands thus: There has arisen in
me what is agreeable,

Uppannaṃ amanāpaṃ

There has arisen what is disagreeable,

Uppannaṃ manāpāmanāpaṃ

There has arisen what is both agreeable
and disagreeable.

**Taṅca kho saṅkhataṃ oḷārikaṃ
paṭicca samuppannaṃ**

But that is conditioned, gross,
dependently arisen;

Etaṃ santaṃ etaṃ paṇītaṃ

This is peaceful, this is sublime,

Yadidaṃ upekkhāti

That is, equanimity.

Tassa taṃ uppannaṃ manāpaṃ

The agreeable that arose,

Uppannaṃ amanāpaṃ

The disagreeable that arose,

Uppannaṃ manāpāmanāpaṃ

And the both agreeable and disagreeable
that arose

Nirujjhati upekkhā saṇṭhāti

Cease in him and equanimity is
established.

**Seyyathāpi ānanda cakkhumā
puriso ummiletvā vā nimmileyya
nimmiletvā vā ummileyya evameva
kho ānanda yassakassaci evaṃ
sīghaṃ evaṃ tuvaṭaṃ evaṃ
appakasirena uppannaṃ manāpaṃ
uppannaṃ amanāpaṃ uppannaṃ
manāpāmanāpaṃ nirujjhati upekkhā
saṇṭhāti**

Just as a man with good sight, having opened his eyes might shut them or having shut his eyes might open them, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established.

**Ayaṃ vuccatānanti ariyassa
vinaye anuttarā indriyabhāvanā
cakkhuvīññeyyesu rūpesu**

This is called in the Noble One's
Discipline the supreme development of
the faculties regarding forms cognizable
by the eye.

(You should learn of the faculties, hears a sound with the ear, smells an odour with the nose, tastes a flavour with the tongue, touches a tangible with the body, and cognizes a mind-object with the mind.)

(Pali) Uparipaṇṇās. Majjhima-Nikāya. 14/541/856.

The Middle Length Discourses of the Buddha, A Translation of the
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The Pali Text Society, Oxford, 2001, p.1148

BEFORE LYING DOWN

**Sayānassa cepi bhikkhave bhikkhuno
jāgarassa**

Monks, if while he lies awake

**Uppajjati kāmavitakko vā
byāpādāvitakko vā vihiṃsāvitakko vā**

There arise in a monk thoughts sensual or
malign or cruel,

**Tañca bhikkhu nādhivāseti pajahati
vinodeti byantīkaritī**

And he does not admit them,

Anabhāvaṃ gamete

But rejects, expels, makes an end of
them, drives them out of renewed
existence,

**Sayānopi bhikkhave bhikkhu jāgaro
evaṃbhūto ātāpī ottappī satataṃ
samitaṃ āraddhaviriyo pahitattoti
vuccatīti**

Monks, a monk who while lying awake becomes such an one is called “ardent, scrupulous, always and for ever strong in energy and resolute.”

**Tassa ce ānanda bhikkhuno iminā
vihārena viharato**

Ānanda, when a bhikkhu abides thus,

Sayanāya cittaṃ namati

If his mind inclines to lying down,

**So sayati evaṃ maṃ sayanti
nābhijjhādomanassā pāpakā akusalā
dhammā anvāssavissantīti**

He lies down, thinking: ‘While I am lying down thus, no evil unwholesome states will beset me.’

Itiha tattha sampajāno hoti

In this way he has full awareness of that.

(Pali) Catukanipātā. Anguttara-Nikāya. 21/18/11.

(Pali) Uparipaṇṇās. Majjhima-Nikāya. 14/238/248.

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DHAMMA AND DISCIPLINE ARE YOUR TEACHER

Siyā kho panānanda tumhākaṃ

It may be, Ānanda, that in some of you
the thought may arise,

**Evamassa atītasatthukaṃ pāvacaṇaṃ
natthi no satthāti**

‘The word of the master is ended, we
have no teacher more!’

**Na kho panetaṃ ānanda evaṃ
daṭṭhabbaṃ**

But it is not thus, Ānanda, that you
should regard it,

Yo vo ānanda mayā dhammo ca vinoyo ca desito paññatto

(Ānanda,) The Truths, and the Rules of
the Order, which I have set forth and laid
down for you all

So vo mamaccayena satthā

Let them, after I am gone, be the Teacher
to you.

(Pali) Mahāvag. Digha-Nikāya. 10/178/141.

Dialogues of the Buddha, Part II (Digha Nikaya), translated by,
Davids, T. W. Rhys, The Pali Text Society, Oxford, 2002, p.171

BEING YOUR OWN REFUGE WITH DHAMMA

**Ye hi keci ānanda etarahi vā
mamaccaye vā**

And whosoever, Ānanda, either now or
after I am dead,

**Attadīpā viharissanti attasaraṇā
anaññasaraṇā**

Shall be a lamp unto themselves, and
a refuge unto themselves, shall betake
themselves to no external refuge,

**Dhammadīpā dhammasaraṇā
anaññasaraṇā**

But holding fast to the Truth as their
lamp, and holding fast as their refuge to
the Truth, shall look not for refuge to any
one besides themselves.

Tamataggete ānanda bhikkhu bhavissanti ye keci sikkhākāmātī

It is they, Ānanda, among my bhikkhus
who shall reach the very topmost Height!
- but they must be anxious to learn.

(Pali) Mahāvag. Digha-Nikāya. 10/119/93.

Dialogues of the Buddha, Part II (Digha Nikaya) Translated by,
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THE TATHAGATA'S LAST WORDS

Handa dāni bhikkhave āmantayāmi

vo

Behold now, brethren, I exhort you,
saying :-

Vayadhammā saṅkhārā

‘Decay is inherent in all component
things!

Appamādena sampādeṭṭha

Work out your salvation with diligence!’

(Pali) Mahāvag. Digha-Nikāya. 10/180/143.

Dialogues of the Buddha, Part II (Digha Nikaya) Translated by,
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DEVELOP LOVING-KINDNESS

(1) “Monk, you must train yourself thus: Inwardly my mind shall become firm and well composed: and evil and wrong states, which arise and overwhelm the mind, shall find no footing.

“When, monk, inwardly your mind is firm and well composed, and evil and wrong states, which arise and overwhelm the mind, find no footing; then monk you must train yourself thus:

“Through amity,... through pity,... through sympathy,... through poise shall the release of the mind become made become by me, continuously developed, made a vehicle of, made a basis, exercise, augmented, thoroughly set going.”

(2) “He sees himself purified of all these evil unwholesome states, he sees himself liberated from them. When he sees this, gladness is born in him. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

“He abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

“He abides pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind

imbued with equanimity ...abundant, exalted, immeasurable, without hostility and without ill will.

“Suppose there were a pond with clear, agreeable cool water, transparent, with smooth banks, delightful. If a man, scorched and exhausted by hot weather, weary, parched, and thirsty, came from the east or from the west or from the north or from the south or from where you will, having come upon the pond he would quench his thirst and his hot-weather fever.

“So too, bhikkhus, if anyone from a clan of nobles goes forth from the home life into homelessness, and after encountering the Dhamma and Discipline proclaimed by the Tathāgata, develops loving-kindness, compassion, appreciative joy, and equanimity, and thereby gains internal peace, then because of that internal peace he practises the way proper to the recluse, I say.”

(3) “Just,..as a mighty trumpeter makes himself heard -and that without difficulty- in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free and deep-felt pity,...sympathy,...equanimity.”

(4) “Monks, by the release of the heart through amity, practised, made-become, made much of, made a vehicle and a basis, exercised, augmented and set going, eleven advantages are to be expected.

Happy one sleeps;
Happy one awakes;
One sees no bad dreams;
One is dear to humans;
One is dear to non-humans;
Devas guard one;
Neither fire, nor poison, nor sword affects one;
Be fast concentrating the mind one;

Cheerful face one;
One no frantic dying; and
Though one penetrate not the beyond, one
reaches the Brahmā-world.”

“Monks, by the release of the heart
through amity, practised, made-become, made
much of, made a vehicle and a basis, exercised,
augmented and set going, eleven advantages
are to be expected.”

(Pali) Aṭṭhaka-Nipātā. Anguttara-Nikāya. 23/238/160.

(Pali) Mūlapaṇṇās. Majjhima-Nikāya. 12/518/482.

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THE INDUCED

“Bhikkhus, an exertion should be made to
understand ‘This is suffering.’
‘This is the origin of suffering.’
‘This is the cessation of suffering.’
‘This is the way leading to the cessation of
suffering.’

Thus, bhikkhus, I have taught you the
destination and the path leading to the
destination.

Whatever should be done, bhikkhus, by a
compassionate teacher out of compassion for
his disciples, desiring their welfare,
that I have done for you.

These are the feet of trees, bhikkhus,
these are empty huts.

Meditate, bhikkhus, do not be negligent,
lest you regret it later.

This is our instruction to you.”

(Pali) Mahāvāravag. Saṃyutta-Nikāya. 19/413/654.

(Pali) Saḷāyatanavag. Saṃyutta-Nikāya. 18/452/741.

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THE PRAYER FOR LIBERATION

Monks,
take the case when the Master,
or some fellow in the godly life
who acts as teacher,
does not instructs a monk in Dhamma,
and he himself does not instructs others
in detail as he has heard it,
as he has learnt it;
but he repeats Dhamma,
as he has heard it, as he has learnt it;
and while doing so;
from this experience gladness springs up;
from that, zest;
in such a state his whole being calms
down; when he is calm, ease is
experienced;
and for him who dwells

at ease the mind is composed.

Monks,
this is the third sphere of release
wherein the unreleased mind of a monk,
abiding zealous,
ardent and resolute,
finds release; or the cankers,
not yet wholly destroyed,
come to complete destruction;
or the unsurpassed peace from effort,
not yet attained, is won.

(Pali) Pañcaka. Anguttara-Nikāya. 22/23/26.

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III
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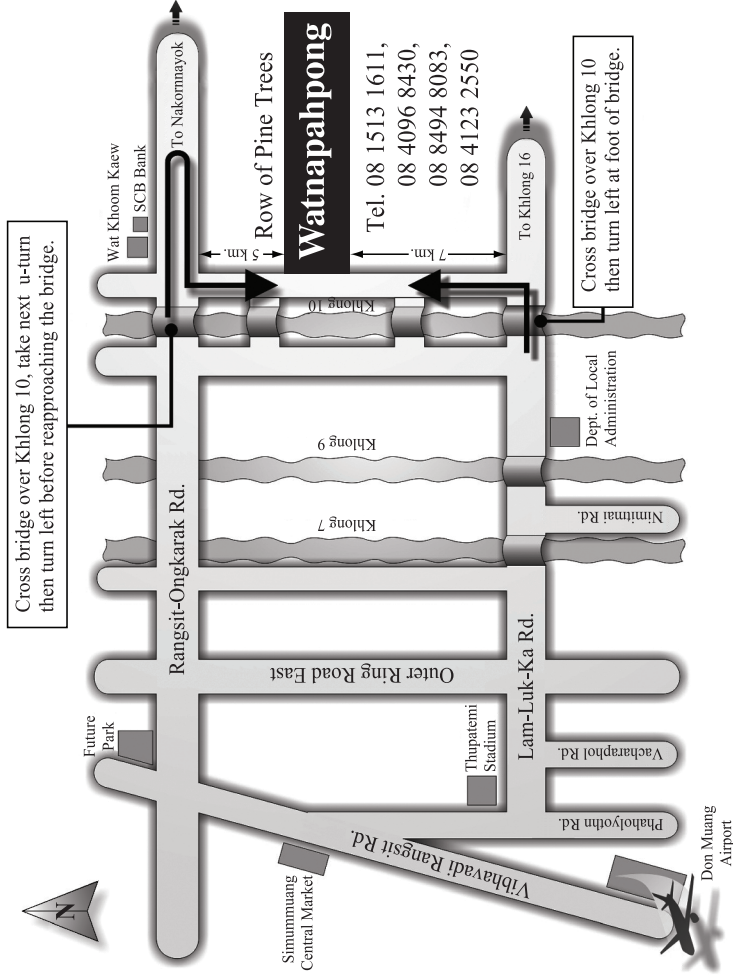
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“...The Enlightened One who understands
Opened the door to the deathless state
By which Nibbana may be safely reached;
“For Mara’s stream is breasted now,
Its current blocked, its reeds removed;
Rejoice then, bhikkhus, mightily;
And set your hearts where safety lies.”

(Pali) Majjhimaapaṇṇās. Majjhima-Nikāya. 13/464/511.

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*“Knowing directly all the world,
The Enlightened One who understands
Opened the door to the deathless state
By which Nibbana may be safely reached;*

*“For Mara’s stream is breasted now,
Its current blocked, its reeds removed;
Rejoice then, bhikkhus, mightily*

*The Middle Length Discourses of the Buddha,
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