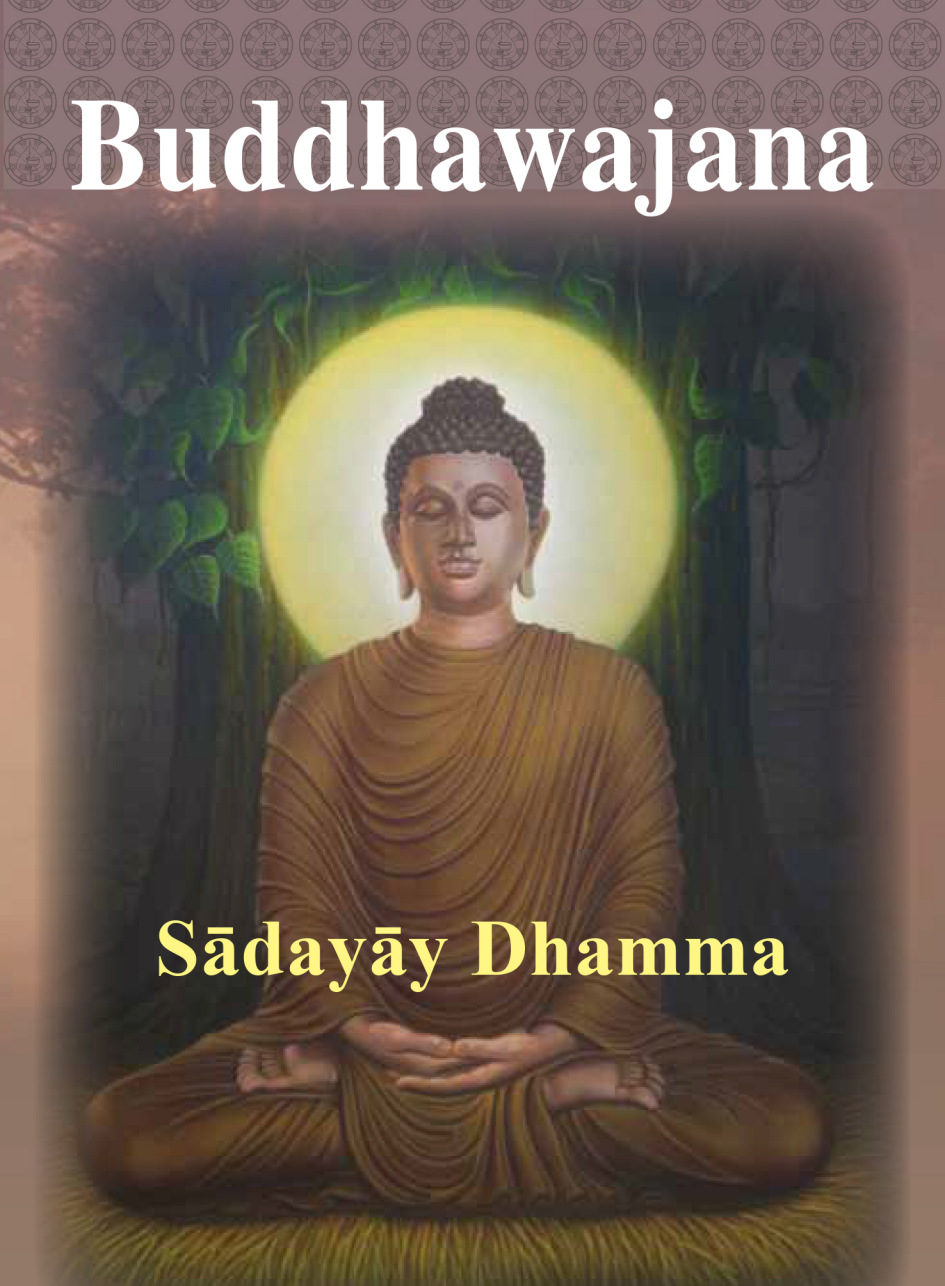


Buddhawajana

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 Bodhi Bhikkhu,
Wisdom Publications, Boston, 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 Tathagatha.

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 by sensual lust, not overwhelmed by sensual lust, and one understands as it really is the escape from arisen sensual lust, 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, let alone those that have been recited.”

(by ill, by sloth and torpor, by restlessness and remorse, by doubt)

(Pali) Mahāvāravag. 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 caution 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 instruct 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 loke 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 samāraḱaṃ

sabrammaḱaṃ

Sassamaṇabrāmmaṇiṃ

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
brammacariyaṃ pakāseti**

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

(Pali) Uparipañṇās. 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,
by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p. 1788

RECOLLECTION OF THE SANGHA

Supaṭipanno bhagavato sāvakaṅgho

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

Ujupaṭipanno bhagavato sāvakaṅgho

Practising the straight way,

Ñāyapaṭipanno bhagavato sāvakaṅgho

Practising the true way,

**Sāmīpaṭipanno bhagavato
sāvakaṅgho**

Practicing the proper way;

Yadidaṃ

That is,

**Cattāri purisayugāni aṭṭha
purisapuggalā**

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

Ēsa bhagavato sāvakaṅgho

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 puññakkhettaṃ lokassāti

The unsurpassed field of merit for the
world.

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

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. 1789

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 lokajetthaṃ 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 sanghañca bhikkhavo**

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

**Bhayaṃ vā chambhitattam vā
lomahaṅso 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 saḷāyatanāṃ

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 sokaparideva

Dukkhadomanassupāyāsā sambhavanti

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

Evametatsa kevalassa dukkhakkhan dhasa samudayo hoti

Such is the origin of this whole mass of suffering

Avijjāyatevva asesavirāṅanirodhā saṅkhāranirodho

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

Saṅkhāranirodhā viññāṇanirodho

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

Taṅhānirodhā 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 jarāmaṇaṃ 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 ARAYAN EIGHTFOLD PATH

**Katamañca bhikkhave
dukkhanirodhagaminī paṭipadhā
ariyasaccaṃ**

And what, monks, is the Noble Truth
of the Way of Practice Leading to the
Cessation of Suffering?

**Ayameva ariyo aṭṭhamṅiko maggo
seyyathīdaṃ**

It is just this Noble Eightfold Path,
namely:

Sammādiṭṭhi sammāsaṅkappo
Right View, Right Thought;

**Sammāvācā sammākammanto
sammāājīvo**

Right Speech, Right Action, Right
Livelihood;

**Sammāvāyāmo sammāsati
sammāsamādhi**

Right Effort, Right Mindfulness, Right
Concentration.

Katamā ca bhikkhave sammādiṭṭhi

And what, monks, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

It is, monks, the knowledge of suffering,

Dukkhasamudaye ñāṇaṃ

The knowledge of the origin of suffering,

Dukkhanirodhe ñāṇaṃ

The knowledge of the cessation of
suffering,

Dukkhanirodhagāminiyā paṭipatāya ñāṇaṃ

And the knowledge of the way of
practice leading to the cessation of
suffering.

Ayaṃ vuccati bhikkhave sammādiṭṭhi

This is called Right View.

Katamo ca bhikkhave sammāsaṅkappo

And what, monks, is Right Thought?

Nekkhammasaṅkappo

The thought of renunciation,

Abyāpādasāṅkappo

The thought of non-ill-will,

Avihiṅsāsaṅkappo

The thought of harmlessness.

**Ayaṃ vuccati bhikkhave
sammāsaṅkappo**

This, monks, is called Right Thought.

Katamā ca bhikkhave sammāvācā

And what, monks, is Right Speech?

Musāvādā veramaṇī

Refraining from lying,

Pisuṇāya vācāyā veramaṇī

Refraining from slander,

Pharusāya vācāyā veramaṇī

Refraining from harsh speech,

Samphappalāpā veramaṇī

Refraining from frivolous speech.

Ayaṃ vuccati bhikkhave sammāvācā

This is called Right Speech.

**Katamo ca bhikkhave
sammākamanto**

And what, monks, is Right Action?

Pāṇātipātā veramaṇī

Abstaining from taking life,

Adinnādānā veramaṇī

(Abstaining) from taking what is not given,

Kāmesu micchācārā veramaṇī

(Abstaining) from sexual misconduct.

**Ayaṃ vuccati bhikkhave
sammākamanto**

This is called Right Action.

Katamo ca bhikkhave sammāājīvo

And what, monks, is Right Livelihood?

**Idha bhikkhave ariyasāvako
micchāājīvaṃ pahāya**

Here, monks, the Ariyan disciple, having
given up wrong livelihood,

Sammāājīvena jīvikaṃ kappeti

Keeps himself by right livelihood.

Ayaṃ vuccati bhikkhave sammāājīvo

This is called right livelihood.

Katamo ca bhikkhave sammāvāyāmo

And what, monks, is Right Effort?

**Idha bhikkhave bhikkhu
anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati
viriyam ārabhati cittaṃ paggaṇhāti
padahati**

Here, monks, a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states.

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

He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to overcome evil unwholesome mental states that have arisen.

**Anuppannānaṃ kusalanaṃ
dhammānaṃ uppādāya chandaṃ
janeti vāyamati viriyaṃ
ārabhaticittaṃ paggaṇhāti padahati**

He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to produce unarisen wholesome mental states.

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

He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have arisen, not to let them fade away, to

bring them to greater growth, to the full perfection of development.

**Ayaṃ vuccati bhikkhave
sammāvāyāmo**

This is called Right Effort.

Katamā ca bhikkhave sammāsati

And what, monks, is Right Mindfulness?

**Idha bhikkhave bhikkhu kāye
kāyānupassī viharati**

Here, monks, a monk abides
contemplating body as body,

**Ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ**

Ardent, clearly aware and mindful,
having put aside hankering and fretting
for the world;

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

Ardent, clearly aware and mindful,
having put aside hankering and fretting
for the world;

Citte jittānupassī viharati

He abides contemplating mind as mind

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

Ardent, clearly aware and mindful,
having put aside hankering and fretting
for the world;

Dhammesu dhammānupassī viharati

He abides contemplating mind-objects as
mind-objects,

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

Ardent, clearly aware and mindful,
having put aside hankering and fretting
for the world;

Ayaṃ vuccati bhikkhave sammāsati

This is called Right Mindfulness.

Katamo ca bhikkhave sammāsamādhi

And what, monks, is Right
Concentration?

**Idha bhikkhave bhikku vivicceva
kāmehi vivicca akusalehi dhammehi**

Here, a monk, detached from sense-
desires, detached from unwholesome
mental states,

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

Enters and remains in the first jhana,
which is with thinking and pondering,
born of detachment, filled with delight
and joy. And with the subsiding of
thinking and pondering,

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

By gaining inner tranquillity and oneness
of mind, He enters and remains in the

second jhana, which is without thinking and pondering, born of concentration, filled with delight and joy.

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

And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: “Happy is he who dwells with equanimity and mindfulness”, he enters the third jhana.

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

And, having given up pleasure and pain,
and with the disappearance of former
gladness and sadness, he enters and
remains in the fourth jhana, which is
beyond pleasure and pain, and purified
by equanimity and mindfulness.

**Ayaṃ vuccati bhikkhave
sammāsamādhī**

This is called Right Concentration.

**Idaṃ vuccati bhikkhave
dukkhanirodhagāminī paṭipadā
ariyasaccaṃ**

And that, monks, is called the way of
practice leading to the cessation of
suffering:

(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.

Esevanto 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 PRAY 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
pattabbaṃ Na taṃ apāpuṇitvā
viriyassa saṅṭānaṃ 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 aṭṭhi
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
purisaviriyeṇa purisaparakkameṇa
pattabbaṃ Na taṃ apāpuṇitvā
viriyaṣṣa saṅghānaṃ bhaviṣṣatīti**

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
cirasṣeva yaṣṣatthāya kulaputtā
sammadeva agāraṣṣmā anagāriyaṃ
pabbajanti tadanuttaraṃ
brahmacariyaṃ pariyoṣānaṃ diṭṭheva
dhamme sayāṃ 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. Samyutta-Nikāya. 18/179/245.

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. 1217

THE PRACTICE LEADING TO THE SURE COURSE

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

‘Monks, possessed of four qualities a monk is proficient in the practice leading to the Sure Course, and he has strong grounds for the destruction of the āsavas.

**Katamehi catūhi idha bhikkhave
bhikkhu**

What four?

Sīlasampanno hoti

A monk perfectly with precepts

Indriyesu guttadvāro hoti

A monk keeps watch over the door of his sense faculties

Bhojane mattaññū hoti

He is moderate in eating.

Jāgariyaṃ anuyutto hoti

He is moderate given to watchfulness.

Kathañca bhikkhave bhikkhu sīlasampanno hoti

And how does he perfectly with
precepts?

Idha bhikkhave bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati

Monks, he dwells restrained by the
restraint of the rules,

Ācāragocarasaṃpanno

Perfect in the practice of right behaviour,

Aṇumattesu vajjesu bhayadassāvī

Seeing danger in the slightest faults,

Samādāya sikkhati sikkhāpadesu

Undertake and train yourselves in the training of the precepts.

Evam kho bhikkhave bhikkhu sīlasampanno hoti

That is how a monk has perfectly with precepts.

Kathañca bhikkhave bhikkhu indriyesu guttadvāro hoti

And how does he keep watch over the door of his sense faculties ?

Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā

Herein a monk, seeing on 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
abhijjhādomanassā pāpakā akusalā
dhammā anvāssaveyyuṃ**

But since coveting and dejection, evil, unprofitable states, might overwhelm one who dwells with the faculty of the eye, ear, nose, tongue, body, and 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, sets a guard over the faculty of eye, ear, nose, tongue, body, and mind attains control thereof.

**Evam kho bhikkhave bhikkhu
indriyesu guttadvāro hoti**

That, monks, is how a monk has the door
of his faculties guarded.

**Kathañca bhikkhave bhikkhu
bhojane mattaññū hoti**

And how is a monk moderate in eating ?

**Idha bhikkhave bhikkhu paṭisañkhā
yoniso āhāraṃ āhāreti**

Herein a monk takes his food
thoughtfully and prudently;

**Neva davāya na madāya na
mañḍanāya na vibhūsanāya**

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

**Yāvadeva imassa kāyassa ṭhitiyā
yāpanāya vihiṅsuparatiyā
brahmacariyānuggahāyā**

But just enough for the support and
upkeep of the body, to allay its pains, to
help the practice of the holy life,

**Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi
navaṅca vedanaṃ na uppādessāmi**

With the thought: My former feeling I
check and I set going no new feeling.

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

So shall I keep going, be blameless and
live happily.

**Evam̐ kho bhikkhave bhikkhu
bhojane mattaññū hoti**

Thus a monk is moderate in eating.

**Kathañca bhikkhave bhikkhu
jagariyam̐ anuyutto hoti**

And how is a monk given to
watchfulness ?

**Idha bhikkhave bhikkhu divāsam̐
caṅkamaṇa nisajjāya āvaraṇiyehi
dhammehi cittaṃ parisodheti**

Herein, by day a monk walks up and
down and then sits, thus cleaning his
heart of things that he must check.

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

By night, for the first watch he does
likewise.

**Rattiya majjhimaṃ yāmaṃ
dakkhiṇena passena sīhaseyyaṃ
kappeti**

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

**Pādena pādaṃ accādhāya sato
sampajāno uṭṭhānasaññaṃ
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.

**Evaṃ 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 proficient in the practice leading to the
Sure Course, and he is thoroughly set
upon the destruction of the āsavas.

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

The Book of the Gradual Sayings (Anguttara-Nikaya)
Vol. II (The Book of the Fours), translated by Woodward, F.L., M.A.,
The Pali Text Society, Oxford, 2008, p.55-57

MINDFULNESS OF BREATHING

Kathaṃ bhāvitā ca bhikkhave ānāpānasati

And how, bhikkhus, does mindfulness of
breathing, developed

Kathaṃ bahuḷikatā 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]’;

Sabbakāyapaṭisañvedī passasissāmīti sikkhati

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

Passambhayaṃ kāyasañkhāraṃ assasissāmīti sikkhati

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

Passambhayaṃ kāyasañkhāraṃ 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
abhijjhādomanassaṃ**

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

**Kāyesu kāyaññatarahaṃ
bhikkhave etaṃ vadāmi yadidaṃ
assāsapassāsaṃ**

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.

**Yasmiṃ samaye bhikkhave bhikkhu
pītipaṭisaṅvedī assasissāmīti sikkhati**

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

Pītipaṭisaṅvedī passasissāmīti sikkhati

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

Sukhapaṭisaṅvedī assasissāmīti sikkhati

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

Sukhapaṭisaṅvedī passasissāmīti sikkhati

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

Cittasaṅkhārapaṭisaṅvedī assasissāmīti sikkhati

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

Cittasaṅkhārapaṭisaṅvedī 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
tasmim̐ 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
abhijjhādomassaṃ**

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 cittapaṭisaṅvedī assasissāmīti sikkhati

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

Cittapaṭisaṅvedī 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 abhijjhādomassaṃ

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.

**Yasmiṃ 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 tasmim̐ samaye bhikkhu viharati

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

Ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

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
abhijjhādomanassaṃ**

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 assāpassāsā

Even the final in-breaths and out-breaths

Tepi veditāva nirujjhanti no aviditāti Are known as they cease, not unknown.”

(Pali) Uparipañās. Majjhima-Nikāya. 14/195/289.

(Pali) Majjhimapañās. Majjhima-Nikāya. 13/142/689.

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.944-946, p.532

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;

**Maraṇasaññā kho panassa ajjhataṃ
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 sayaṃ 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, 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.

**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 Translation of
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The Pali Text Society, Oxford, 2000, p. 1175

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.

Tañca 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 saṅghāti

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
saṅghāti**

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) Uparipañās. Majjhima-Nikāya. 14/541/856.

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.1148

BEFORE LYING DOWN

**Sayānassa cepi bhikkhave bhikkhuno
jāgarassa**

Monks, if while he lies awake

**Uppajjati kāmavitakko vā
byāpādāvitakko vā vihiṅsāvitakko vā**

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

**Tañca bhikkhu nādhivāseti pajahati
vinodeti byantīkariti**

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

Ānanda, it may be that you will think:

**Evamassa atītasatthukaṃ pāvacaṇaṃ
natthi no satthāti**

“The Teacher’s instruction has ceased,
now we have no teacher!”

**Na kho panetaṃ ānanda evaṃ
daṭṭhabbaṃ**

Ānanda, It should not be seen like this,

**Yo vo ānanda mayā dhammo ca
vinoyo ca desito paññatto**

Ānanda, for what I have taught and
explained to you

So vo mamaccayena satthā

As dhamma and discipline will, at my
passing, be your teacher.

(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**

Ānanda, those who now in my time or
afterwards live thus,

**Attadīpā viharissanti attasaraṇā
anaññasaraṇā**

You should live as islands unto
yourselves, being your own refuge, with
no one else as your refuge,

**Dhammadīpā dhammasaraṇā
anaññasaraṇā**

With the Dhamma as an island, with the
Dhamma as your refuge, with no other
refuge.

Tamataggete ānanda bhikkhu bhavissanti ye keci sikkhākāmāti

Ānanda, a monk will become the highest,
if they are desirous of learning.

(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

‘Now, monks, I declare to you:

Vayadhammā saṅkhārā

All conditioned things are of a nature to
decay

Appamādena sampādeṭṭha

Strive on untiringly.

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

Dialogues of the Buddha, Part II (Digha Nikaya) Translated by,
Davids, T. W. Rhys, The Pali Text Society, Oxford, 2002, p.173

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
(The Books of Fives and Sixes), translated by
Hare, E.M., The Pali Text Society, Oxford, 2008, p.16



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It began with a small group of Buddhists who had the opportunity to hear the dhamma talks of Venerable Ajahn Kukrit Sotthibalo who emphasizes the Buddhawajana (the teachings and disciplines of the Buddha's own words – Dhammavinaya, proclaimed by the Buddha to be complete and pure in context and letters) in his teachings, truly reflecting how dhammas are to be taught according to the disciplines of Buddhism addressed by the Tathagata to the first sixty Arahant disciples at the Deer Park in Isipatana, a common approach strictly followed by all disciples during the Buddha's time.

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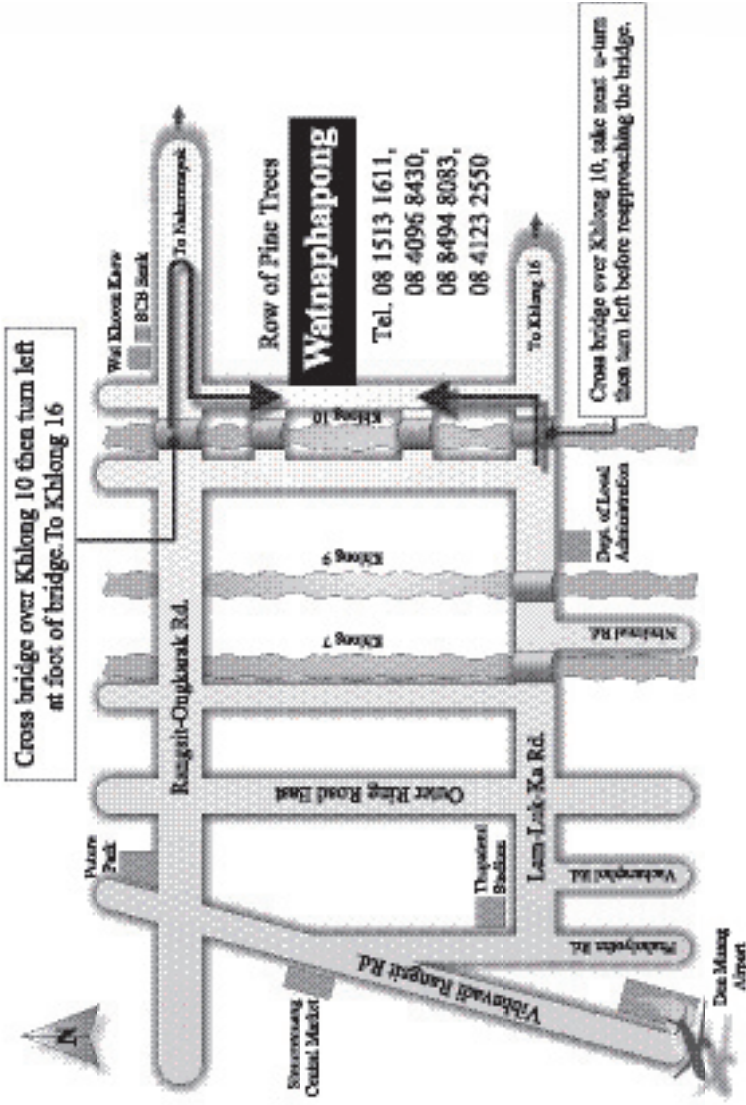
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‘Open for them are the doors to the Deathless,
Let those with ears now show their faith.
Thinking it would be troublesome,
O Brahma,
I did not speak the Dhamma subtle and sublime.’

(Pali) Majjhimaṇṇās. 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,
A New Translation of the Majjhima Nikaya,
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