

Verses to Know

294 Pāli passages to learn by heart, with English

A list of basic verses, formulas and lists of the Theravāda tradition: the Three Gems and precepts, the first teachings, the Dhammapada, paritta verses, stock phrases of the suttas, meditation, the path, Abhidhamma, lay and monastic life, and the great disciples. The Pāli is the Chaṭṭha Saṅgāyana text as found in the Tipiṭaka Pāli Reader (TPR); each reference opens the passage in TPR. This is the “Verses to know” list of the TPR home screen.

The Three Gems

1. Khuddakapāṭha · Saraṇattaya

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

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

2. Aṅguttara Nikāya · Dutiyapuññābhisandasutta (Buddhagūṇa)

‘Itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā’ ti.

‘The Blessed One is an Arahant, a Perfectly Self-Awakened One, perfect in true knowledge and conduct, sublime, knower of worlds, unsurpassed leader of persons to be tamed, teacher of gods and humans, enlightened, the Blessed One.’

3. Aṅguttara Nikāya · Dutiyapuññābhisandasutta (Dhammagūṇa)

‘Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ ti.

‘The Dhamma is well proclaimed by the Blessed One, visible here and now, timeless, inviting inspection, leading onward, to be personally experienced by the wise.’

4. Aṅguttara Nikāya · Dutiyapuññābhisandasutta (Saṅghagūṇa)

‘Suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ ti.

The Saṅgha of the Blessed One’s disciples is practising the good way, the straight way, the true way, the proper way; that is, the four pairs of persons, the eight kinds of individuals: this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.

Precepts

5. Vibhaṅga · Sikkhāpadavibhaṅga

Pañca sikkhāpadāni – pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesumicchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

The five Training Rules are: the training rule of Refraining from killing living creatures; the training rule of refraining from taking what is not given; the training rule of refraining from sexual misconduct; the training rule of Refraining from false speech; the training rule of abstaining from drinking distilled and fermented drinks that cause heedlessness.

6. Khuddakapāṭha · Dasasikkhāpada (rules 1–9)

**Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.
Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
Surāmerayamajjapamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
Vikālabhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.
Nacca-gīta-vādita-visūkadassanā veramaṇī-sikkhāpadaṃ samādiyāmi.
Mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsaṇaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.**

I undertake the training rule to abstain from killing; from taking what is not given; from unchastity; from false speech; from liquor and intoxicants that cause heedlessness; from eating at the wrong time; from dancing, singing, music and shows; from wearing garlands, perfumes, cosmetics and adornments; from high and luxurious beds.

7. Stock phrase · Dīgha Nikāya · Sāmaññaphalasutta

Idha, mahārāja, bhikkhu pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Here a monk, having abandoned the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, conscientious and kindly, he dwells compassionate for the welfare of all living beings.

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā veramaṇī, uccāsayanamahāsayanā veramaṇī, jātarūparajatapaṭiggahaṇā veramaṇī.

They told this matter to the Blessed One ... and he said: “I allow, bhikkhus, ten training rules for novices, and novices are to train in these: refraining from killing living creatures, refraining from taking what has not been given, refraining from uncelibacy, refraining from false speech, refraining from taking distilled and fermented drinks that cause heedlessness, refraining from eating at the wrong time, refraining from dancing, singing, music, and watching shows, refraining from wearing garlands, using perfumes, and beautifying the body with cosmetics, refraining from high and luxurious beds, refraining from accepting gold and silver.” “I allow, bhikkhus, these ten training rules for novices, and novices are to train in these.”

The First Teachings

Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s Park.

“Dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”.

“Monks, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, harmful; and the pursuit of self-mortification, which is painful, ignoble, harmful. Without veering towards either of these extremes, the Tathagata has awakened to the middle way, which creates an eye, which creates knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

11. Saṃyutta Nikāya · Dhammacakkappavattanasutta

“Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccham na labhati tampi dukkhaṃ – saṃkhittena pañcupādānakkhandhā dukkhā. Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi ... pe ... sammāsamādhī.

“Now this, monks, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to obtain that which one longs for is suffering; in brief, the five aggregates subject to clinging are suffering. “Now this, monks, is the noble truth of the origin of suffering: it is this craving which leads to the continuation of existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. “Now this, monks, is the noble truth of the cessation of suffering: it is the complete fading away and cessation without remainder of that same craving, the giving up and relinquishing of it, freedom from it, non-adherence to it. “Now this, monks, is the noble truth of the path leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view ... right concentration.

12. Saṃyutta Nikāya · Samādhisutta

‘Idaṃ dukkhaṃ’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti.

He understands as it really is: ‘This is suffering’; ‘this is the origin of suffering’; ‘this is the cessation of suffering’; ‘this is the path leading to the cessation of suffering’.

13. Saṃyutta Nikāya · Ajjhātikāyatanaṣutta

“Cattārimāni, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Monks, there are these four noble truths. Which four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering.

14. Saṃyutta Nikāya · Dhammacakkappavattanasutta

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

“Now this, monks, is the noble truth of the origin of suffering: it is this craving which leads to the continuation of existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

15. Saṃyutta Nikāya · Dhammacakkappavattanasutta

“Idaṃ dukkhaṃ ariyasaccan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the noble truth of suffering’: thus, monks, in regard to teachings unheard before, there arose in me the eye, knowledge, wisdom, true knowledge, and light.

16. Saṃyutta Nikāya · Dhammacakkappavattanasutta

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi.

“And what, monks, is that middle way awakened to by the Tathagata, which creates an eye ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is that middle way awakened to by the Tathagata, which creates an eye, which creates knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

17. Stock phrase · Vinaya · Mahāvagga · Pañcavaggiyakathā

Imasmiṃca pana veyyākaraṇasmiṃ bhaññaṃ āyasmato koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman” ti.

While this exposition was being spoken, the dustless, stainless eye of Dhamma arose in the Venerable Koṇḍañña: “Whatever is subject to arising, all that is subject to cessation.”

18. Saṃyutta Nikāya · Khandhasutta

“Katame ca, bhikkhave, pañcupādānakkhandhā? Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati rūpupādānakkhandho. Yā kāci vedanā ... pe ... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati vedanupādānakkhandho. Yā kāci saññā ... pe ... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati saññupādānakkhandho. Ye keci saṅkhārā ... pe ... sāsavā upādāniyā, ayaṃ vuccati saṅkhārupādānakkhandho. Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, pañcupādānakkhandhā” ti.

And what, monks, are the five aggregates subject to clinging? Whatever form, past, future or present ... far or near, that is tainted and can be clung to: this is the form aggregate subject to clinging. Likewise feeling, perception, formations and consciousness. These are called the five aggregates subject to clinging.

19. Saṃyutta Nikāya · Anattalakkhaṇasutta

“Rūpaṃ, bhikkhave, anattā. Rūpaṃca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’” ti.

“Form, monks, is not-self. For if form were self, form would not lead to affliction, and one could have it of form: ‘Let my form be thus, let my form not be thus.’ But because form is not-self, form leads to affliction, and one cannot have it of form: ‘Let my form be thus, let my form not be thus.’”

**“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā” ti? “Aniccaṃ, bhante”.
“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā” ti? “Dukkhaṃ, bhante”. “Yaṃ
panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ
mama, esohamasmi, eso me attā’” ti? “No hetuṃ, bhante”.**

**“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā
bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā,
sabbaṃ rūpaṃ – ‘netuṃ mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.**

“What do you think, monks, is form permanent or impermanent?” “Impermanent, venerable sir.” “Is what is impermanent suffering or happiness?” “Suffering, venerable sir.” “Is what is impermanent, suffering and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” “No, venerable sir.” “Therefore, monks, any kind of form whatever, past, future or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’”

**“Sabbe saṅkhārā aniccā” ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo
visuddhiyā. “Sabbe saṅkhārā dukkhā” ti, yadā paññāya passati; Atha nibbindati dukkhe,
esa maggo visuddhiyā. “Sabbe dhammā anattā” ti, yadā paññāya passati; Atha nibbindati
dukkhe, esa maggo visuddhiyā.**

“All volitional formations are impermanent,” when one sees with wisdom, Then one wearies of suffering; this is the path to purity. “All volitional formations are suffering,” when one sees with wisdom, Then one wearies of suffering; this is the path to purity. “All things are without self,” when one sees with wisdom, Then one wearies of suffering; this is the path to purity.

**Sabbe saṅkhārā aniccā.
Sabbe saṅkhārā dukkhā.
Sabbe dhammā anattā.**

All formations are impermanent. All formations are suffering. All phenomena are not-self.

**Pubbe cāhaṃ bhikkhave,
etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ.**

Formerly, monks, and now too, I make known just suffering and the cessation of suffering.

**“Ye dhammā hetuppabhavā,
tesaṃ hetuṃ tathāgato āha;
Tesaṃca yo nirodho,
evaṃvādī mahāsamaṇo” ti.**

“Those things which proceed from a cause, of these the Truth-finder has told the cause, And that which is their stopping—the great recluse has such a doctrine.”

“Ehi bhikkhū” ti bhagavā avoca – “svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ” ti.

“Come, monk,” said the Blessed One, “well proclaimed is the Dhamma; live the holy life for the complete ending of suffering.”

Abhikkantaṃ, bho gotama! Abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan” ti.

Magnificent, Master Gotama! Magnificent, Master Gotama! Just as if one were to set upright what had been overturned, reveal what was hidden, show the way to one who was lost, or hold up a lamp in the darkness so that those with eyes could see forms — so has the Dhamma been made clear in many ways by Master Gotama. I go for refuge to Master Gotama, to the Dhamma and to the Saṅgha of monks. Let Master Gotama remember me as a lay follower who has gone for refuge from today for as long as life lasts.

**‘Apārutā tesam amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṃ;**

Open are the doors to the Deathless; let those who have ears release their faith.

Dhammapada

**Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā;
Manasā ce paduṭṭhena,
bhāsati vā karoti vā;
Tato naṃ dukkhamanveti,
cakkaṃva vahato padaṃ.**

All phenomena are preceded by the mind, created by the mind, and have the mind as their master. If one speaks or acts from a corrupted mind, suffering follows as the cart-wheel follows the ox’s hoof.

**Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā;
Manasā ce pasannena,
bhāsati vā karoti vā;
Tato naṃ sukhamanveti,
chāyāva anapāyinī.**

All phenomena are preceded by the mind, created by the mind, and have the mind as their master. If one speaks or acts with a pure mind, happiness follows as an ever-present shadow.

30. Dhammapada 3

**Akkocchi maṃ avadhi maṃ,
ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti,
veraṃ tesam na sammati.**

He insulted me; he struck me; he defeated me; he robbed me. For those who dwell on such resentments, enmity never ceases.

31. Dhammapada 5

**Na hi verena verāni,
sammantīdha kudācanaṃ;
Averena ca sammanti,
esa dhammo sanantano.**

For enmities are never appeased by enmity here at any time. They are appeased by peace; this is an eternal law.

32. Dhammapada 7–8

**Subhānupassim viharantaṃ,
indriyesu asaṃvutaṃ;
Bhojanamhi cāmattaññaṃ,
kusītaṃ hīnavīriyaṃ;
Taṃ ve pasahati māro,
vāto rukkhaṃva dubbalaṃ.
Asubhānupassim viharantaṃ,
indriyesu susaṃvutaṃ;
Bhojanamhi ca mattaññaṃ,
saddhaṃ āraddhavīriyaṃ;
Taṃ ve nappasahati māro,
vāto selaṃva pabbataṃ.**

One who lives seeing pleasant things, unrestrained in the faculties, immoderate in food, listless and lazy, Māra overcomes him, just as wind overcomes a weak tree. One who lives seeing unpleasant things, well-restrained in the faculties, moderate in food, possessed of faith and energy, Māra cannot overcome him, just as wind cannot overcome a rocky mountain.

33. Dhammapada 16, 18

**Idha modati pecca modati,
katapuñña ubhayattha modati;
So modati so pamodati,
disvā kammavisuddhimattano.
Idha nandati pecca nandati,
katapuñña ubhayattha nandati;
“Puññaṃ me katan” ti nandati,
bhiyyo nandati suggaṭṭi gato.**

The doer of good rejoices here, rejoices there Rejoices both here and there. He rejoices and is glad When he recollects his own good deeds. The doer of good delights here, delights there, Delights both here and there. The thought: ‘I have done good’ Fills him with delight. He delights all the more When he goes to the realm of bliss.

34. Dhammapada 21

**Appamādo amatapadaṃ,
pamādo maccuno padaṃ;
Appamattā na mīyanti,
ye pamattā yathā matā.**

Diligence is the path to the Deathless, negligence is the path to death; The diligent do not die; the negligent are as if already dead.

35. Dhammapada 35

**Dunniggahassa lahuno,
yatthakāmanipātino;
Cittassa damatho sādhu,
cittaṃ dantaṃ sukhāvahaṃ.**

Difficult to control, swift, jumping toward what it desires, Good is the taming of the mind; the tamed mind brings happiness.

36. Dhammapada 40

**Kumbhūpamaṃ kāyamimaṃ veditvā,
nagarūpamaṃ cittamidaṃ ṭhapetvā;
Yodhetha māraṃ paññāvudhena,
jitañca rakkhe anivesano siyā.**

Having understood this body as a clay pot, having established this mind as a fortress, One should battle Māra with the sword of wisdom, and protect what has been conquered, clinging to nothing.

37. Dhammapada 42–43

**Diso disaṃ yaṃ taṃ kayirā,
verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ,
pāpiyo naṃ tato kare.
Na taṃ mātā pitā kayirā,
aññe vāpi ca ñātakā;
Sammāpaṇihitaṃ cittaṃ,
seyyaso naṃ tato kare.**

Whatever harm an enemy can do to an enemy, Or a hater to a hater, An ill-directed mind Causes oneself even greater harm. No mother or father Or any other kin Can do greater good for oneself Than a well-directed mind.

38. Dhammapada 49

**Yathāpi bhamaro pupphaṃ,
vaṇṇagandhamahetṭhayaṃ;
Paleti rasamādāya,
evaṃ gāme munī care.**

As a bee takes the nectar and goes, without harming the flower, its colour or scent, so should the sage wander in the village.

39. Dhammapada 60

**Dīghā jāgarato ratti,
dīghaṃ santassa yojanaṃ;
Dīgho bālānaṃ saṃsāro,
saddhammaṃ avijānataṃ.**

Long is the night for the wakeful, long is a trek for the weary; Long is saṃsāra for fools who do not understand the true Dhamma.

40. Dhammapada 61

**Carañce nādhigaccheyya,
seyyaṃ sadisamattano;
Ekacariyaṃ daḷhaṃ kayirā,
natthi bāle sahāyatā.**

If a traveler should not find a companion better or equal to himself, Then he should resolutely travel alone. With fools there is no companionship.

41. Dhammapada 62

**Puttā matthi dhanammatthi,
iti bālo vihaññati;
Attā hi attano natthi,
kuto puttā kuto dhaṇaṃ.**

The fool worries: "I have sons, I have wealth," He does not even possess himself. How then sons? How then wealth?

42. Dhammapada 64

**Yāvajīvampi ce bālo,
paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti,
dabbī sūparasam yathā.**

A fool who attends on a sage for a lifetime, Will not apprehend the Dhamma, just as a spoon can never know the soup's flavor.

43. Dhammapada 80

**Udakañhi nayanti nettikā,
usukārā namayanti tejanaṃ;
Dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.**

Irrigators guide water, fletchers straighten the shaft. Carpenters bend wood; the wise master themselves.

44. Dhammapada 81

**Selo yathā ekaghano,
vātena na samīrati;
Evaṃ nindāpasamsāsu,
na samīñjanti paṇḍitā.**

As a solid rock is not shaken by the wind, so the wise are not moved by blame and praise.

45. Dhammapada 85

**Appakā te manussesu,
ye janā pāragāmino;
Athāyaṃ itarā pajā,
tīramevānudhāvati.**

Few are those who have gone to the other shore, While the rest of humanity only runs about on this side.

46. Dhammapada 103

**Yo sahaṣsaṃ sahaṣsena,
saṅgāme mānuse jine;
Ekañca jeyyamattānaṃ,
sa ve saṅgāmajuttamo.**

Greater in battle than one who conquers thousands upon thousands, Is the one who conquers himself; he is the greatest in battle.

47. Dhammapada 109

**Abhivādanasīlissa,
niccaṃ vuḍḍhāpacāyino;
Cattāro dhammā vaḍḍhanti,
āyu vaṇṇo sukhaṃ balaṃ.**

For one who is respectful, who constantly reveres the elders, Four things grow: life, beauty, happiness, and strength.

48. Dhammapada 113

**Yo ca vassasataṃ jīve,
apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo,
passato udayabbayaṃ.**

Better than living one hundred years without seeing arising and vanishing, Is living one day, seeing arising and vanishing.

49. Dhammapada 116

**Abhittharetha kalyāṇe,
pāpā cittaṃ nivāraye;
Dandhañhi karoto puññaṃ,
pāpasmim ramatī mano.**

Hurry towards the good; restrain the mind from evil. For when one is slow to make merit, the mind delights in evil.

50. Dhammapada 121

**Māvamaññetha pāpassa,
na mantam āgamissati;
Udabindunipātena,
udakumbhopi pūrati;
Bālo pūrati pāpassa,
thokam thokampi ācinam.**

Do not disregard evil, thinking, 'It will not come to me'; by the falling of drops of water, a water-pot is filled; the fool becomes full of evil, accumulating it little by little.

51. Dhammapada 129

**Sabbe tasanti daṇḍassa,
sabbe bhāyanti maccuno;
Attānam upamam katvā,
na haneyya na ghātaye.**

All tremble at a thrashing. All fear dying. Likening others to oneself, one should not kill or lead another to kill.

52. Dhammapada 146

**Ko nu hāso kimānando,
niccam pajjalite sati;
Andhakārena onaddhā,
padīpam na gavesatha.**

Why laughter, why joy, when it is always aflame? Covered in darkness, do you not seek the light?

53. Dhammapada 153–154

**Anekajātisaṃsāram,
sandhāvissam anibbisam;
Gahakāram gavesanto,
dukkhā jāti punappunam.
Gahakāraka diṭṭhosi,
puna geham na kāhasi;
Sabbā te phāsukā bhaggā,
gahakūṭam visaṅkhatam;
Visaṅkhāragatam cittam,
taṇhānam khayamajjhagā.**

Through many rounds of birth have I run, seeking but not finding, The builder of this house; painful is birth, again and again. House-builder, you are seen! You will build no more; Your rafters are broken, the roof destroyed; The mind, having gone to the Unconditioned, has attained the destruction of craving.

54. Dhammapada 160

**Attā hi attano nātho,
ko hi nātho paro siyā;
Attanā hi sudantena,
nāthaṃ labhati dullabhaṃ.**

Truly oneself is one's own protector. What other protector could there be? Only by being well-trained oneself does one obtain the true protector, so hard to gain.

55. Dhammapada 165

**Attanā hi kataṃ pāpaṃ,
attanā saṃkilissati;
Attanā akataṃ pāpaṃ,
attanāva visujjhati;
Suddhī asuddhi paccattaṃ,
nāñño aññaṃ visodhaye.**

By oneself alone is evil done, by oneself one becomes defiled; Evil is undone by oneself, by oneself alone can one become cleansed. Purity and impurity arise from oneself; no one can purify another.

56. Dhammapada 170

**Yathā pubbuḷakaṃ passe,
yathā passe marīcikaṃ;
Evaṃ lokaṃ avekkhantaṃ,
maccurājā na passati.**

Look on the world as a bubble, look on it as a mirage: one who sees the world so, the King of Death does not see.

57. Dhammapada 182

**Kiccho manussapaṭilābho,
kiccaṃ maccāna jīvitaṃ;
Kiccaṃ saddhammassavanaṃ,
kiccho buddhānamuppādo.**

Difficult is the obtaining of the human state, difficult is the life of mortals; Difficult is the hearing of the good Dhamma, difficult is the arising of Buddhas.

58. Dhammapada 183

**Sabbapāpassa akaraṇaṃ,
kusalassa upasampadā;
Sacittapariyodapanaṃ,
etaṃ buddhāna sāsanaṃ.**

Doing no evil, undertaking the good, Purifying one's mind: this is the teaching of the Buddhas.

59. Dhammapada 184–185

**Khantī paramaṃ tapo titikkhā,
nibbānaṃ paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī,
na samaṇo hoti paraṃ viheṭṭhayanto.
Anūpavādo anūpaghāto,
pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmim,
pantañca sayanāsaṇaṃ;
Adhicitte ca āyogo,
etaṃ buddhāna sāsanaṃ.**

Forbearance is the highest asceticism; the Buddhas teach that Nibbāna is supreme. One who hurts another is no renunciant; one who harms another is no recluse. Not insulting, not harming, restraint in the Pātimokkha, Moderation in food, dwelling in solitude, bed-and-chair in a remote place, Devotion to higher mind: this is the teaching of the Buddhas.

60. Dhammapada 188–189

**Bahuṃ ve saraṇaṃ yanti,
pabbatāni vanāni ca;
Ārāmarukkhacetyāni,
manussā bhayatajjitā.
Netam kho saraṇaṃ khemaṃ,
netam saraṇamuttamaṃ;
Netam saraṇamāgamaṃ,
sabbadukkhā pamuccati.**

People driven by fear seek many refuges, mountains, forests, Shrine parks and trees. Truly, that refuge is not safe, that refuge is not supreme. Having come to that refuge, one is not freed from all suffering.

61. Dhammapada 190–192

**Yo ca buddhañca dhammañca,
saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni,
sammappaññāya passati.
Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmiṇaṃ.
Etaṃ kho saraṇaṃ khemaṃ,
etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamaṃ,
sabbadukkhā pamuccati.**

But one who has gone for refuge to the Buddha, the Dhamma, and the Sangha, Sees, with right wisdom, the four Noble Truths: Suffering, the origin of suffering, the overcoming of suffering, And the Noble Eightfold Path leading to the cessation of suffering. Truly, this refuge is safe, this refuge is supreme. Having come to this refuge, one is truly freed from all suffering.

62. Dhammapada 193

**Dullabho purisājañño,
na so sabbattha jāyati;
Yattha so jāyati dhīro,
taṃ kulam sukhamedhati.**

A remarkable man is rare to find; he is not born everywhere. Where such a wise one is born, that family happily flourishes.

63. Dhammapada 197

**Susukham vata jīvāma,
verinesu averino;
Verinesu manussesu,
vihārāma averino.**

So very happily we live, without hostility among the hostile; Among the hostile, we dwell without hostility.

64. Dhammapada 201

**Jayaṃ veraṃ pasavati,
dukkhaṃ seti parājito;
Upasanto sukhaṃ seti,
hitvā jayaparājayaṃ.**

Conquest gives birth to enmity; the defeated lie in suffering. The calm one rests at ease, having abandoned conquest and defeat.

65. Dhammapada 203

**Jighacchāparamā rogā,
saṅkhāraparamā dukhā;
Etaṃ ñatvā yathābhūtaṃ,
nibbānaṃ paramaṃ sukhaṃ.**

Hunger is the greatest illness; conditioned things are the greatest suffering; Having known this as it really is, Nibbāna is the supreme happiness.

66. Dhammapada 204

**Ārogyaparamā lābhā,
santuṭṭhiparamaṃ dhanam;
Vissāsaparamā ñāti,
nibbānaṃ paramaṃ sukhaṃ.**

Health is the finest possession; contentment is the greatest money; Trust is the best of relatives; Nibbāna is the supreme happiness.

67. Dhammapada 212

**Piyato jāyatī soko,
piyato jāyatī bhayaṃ;
Piyato vippamuttassa,
natthi soko kuto bhayaṃ.**

From what is dear, grief is born; from what is dear, fear is born; For one who is freed from what is dear, there is no grief; from where would fear come?

68. Dhammapada 223

**Akkodhena jine kodhaṃ,
asādhūṃ sādhunā jine;
Jine kadariyaṃ dānena,
saccenālikavādināṃ.**

Conquer anger with conciliation, evil with good, Conquer stinginess with a gift, and a liar with the truth.

69. Dhammapada 251

**Natthi rāgasamo aggi,
natthi dosasamo gaho;
Natthi mohasamaṃ jālaṃ,
natthi taṇhāsamā nadi.**

There is no fire like passion; there is no fetter like ill will; There is no snare like delusion; there is no river like craving.

70. Dhammapada 273

**Maggānaṭṭhaṅgiko seṭṭho,
saccānaṃ caturo padā;
Virāgo seṭṭho dhammānaṃ,
dvipadānañca cakkhumā.**

Of paths, the eightfold is best; of truths, the four proclamations; Of mental states, dispassion is best; and of two-footed beings, the one with vision.

71. Dhammapada 276

**Tumhehi kiccamātappaṃ,
akkhātāro tathāgatā;
Paṭipannā pamokkhanti,
jhāyino mārabandhanā.**

The effort must be made by you; the Tathāgatas are only proclaimers. Those practicing and meditative will be freed from Māra's bonds.

72. Dhammapada 354

**Sabbadānaṃ dhammadānaṃ jināti,
sabbarasaṃ dhammaraso jināti;
Sabbaratiṃ dhammarati jināti,
taṇhakkhayo sabbadukkhaṃ jināti.**

The gift of Dhamma overwhelms all gifts; the taste of Dhamma overwhelms all tastes. The delight of Dhamma overwhelms all delights; the dissolution of craving overwhelms all suffering.

73. Dhammapada 399

**Akkosaṃ vadhabandhañca,
aduṭṭho yo titikkhati;
Khantībalaṃ balānīkaṃ,
tamahaṃ brūmi brāhmaṇaṃ.**

One who endures abuse, violence Or punishment without resentment, And whose power and protection is patience - Him I call a true brahmin.

Blessings and Protection (Paritta)

74. Khuddakapāṭha · Maṅgalasutta

**“Bahū devā manussā ca, maṅgalāni acintayum; Ākaṅkhamānā sotthānaṃ, brūhi
maṅgalamuttamaṃ”. “Asevanā ca bālānaṃ, paṇḍitānañca sevanā; Pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalamuttamaṃ.**

*“Many devas and humans have pondered on blessings, desiring safety; tell me the highest blessing.”
“Not consorting with the foolish, and consorting with the wise, and paying homage to those worthy of
homage — this is the highest blessing.*

75. Khuddakapāṭha · Maṅgalasutta

**“Asevanā ca bālānaṃ,
paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalamuttamaṃ.
“Phuṭṭhassa lokadhammehi,
cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.**

*Not associating with fools, associating with the wise, honouring those worthy of honour: this is the
highest blessing. ... One whose mind, touched by the ways of the world, does not waver, sorrowless,
stainless, secure: this is the highest blessing.*

76. Khuddakapāṭha · Maṅgalasutta

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

*“When touched by worldly phenomena, whose mind does not quake, sorrowless, dustless, and safe —
this is the highest blessing.*

77. Khuddakapāṭha · Maṅgalasutta

**“Etādisāni katvāna,
sabbatthamaparājītā;
Sabbattha sotthiṃ gacchanti,
taṃ tesaṃ maṅgalamuttaman” ti.**

“Having done such things, they are everywhere unvanquished, everywhere they go to safety — this is their highest blessing.”

78. Khuddakapāṭha · Ratanasutta

**Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe;
Sabbeva bhūtā sumanā bhavantu,
athopi sakkacca suṇantu bhāsitaṃ.**

Whatever beings are assembled here, terrestrial or celestial, may they all have peace of mind, and may they listen attentively to these words.

79. Khuddakapāṭha · Ratanasutta

**Yathindakhīlo pathavissito siyā,
catubbhi vātehi asampakampiyo;
Tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati;
Idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.**

As a city post planted in the earth is not shaken by the four winds, so, I say, is the true person who sees the noble truths for himself. This too is the precious jewel in the Saṅgha: by this truth may there be well-being.

80. Khuddakapāṭha · Ratanasutta; also Sn 2.1

Catūhapāyehi ca vippamutto, chaccābhiṭṭhānāni abhabba kātuṃ; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

He is also fully freed from the four states of woe, and therefore, incapable of committing the six major wrongdoings. This precious jewel is the Saṅgha. By this asseveration of the truth may there be happiness.

81. Khuddakapāṭha · Karaṇīyamettasutta

**Karaṇīyamattakusalena,
yantasantaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
suvaco cassa mudu anatimānī.**

He who is skilled in working out his own well-being, and who wishes to attain that state of Calm (Nibbāna), should act thus: He should be dexterous, upright, exceedingly upright, obedient, gentle, and not arrogant.

82. Khuddakapāṭha · Karaṇīyamettasutta

**Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu,
mānasam bhāvaye aparimāṇam.**

Just as a mother would protect her only child with her life, even so let one cultivate a boundless heart towards all beings.

83. Khuddakapāṭha · Karaṇīyamettasutta

**Na paro param nikubbetha,
nātimaññetha katthaci na kañci;
Byārosanā paṭighasaññā,
nāññamaññassa dukkhamiccheyya.**

Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.

84. Khuddakapāṭha · Karaṇīyamettasutta

**Sukhinova khemino hontu,
sabbasattā bhavantu sukhittā.**

Let all beings be happy and safe. May they have happy hearts.

85. Paritta · Khandhaparitta (Aṅguttara Nikāya · Ahirājasutta)

**“Virūpakkhehi me mettaṃ,
mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ,
mettaṃ kaṇhāgotamakehi ca.**

I have loving-kindness for the Virūpakkhas, loving-kindness for the Erāpathas; I have loving-kindness for the Chabyāputtas, and loving-kindness for the Kaṇhāgotamakas.

86. Paritta · Moraparitta (Jātaka · Morajātaka)

**Udetayaṃ cakkhumā ekarājā,
harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
tayājja guttā viharemu divasaṃ.
Ye brāhmaṇā vedagū sabbadhamme,
te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
moro carati esanā.**

There rises the one with vision, the sole king, golden-hued, illuminating the earth. I revere him, golden-hued, illuminating the earth; protected by you today may we pass the day. To those brahmins who have mastered all things, homage; may they protect me. Homage to the Buddhas, homage to awakening, homage to the released, homage to release. Having made this protection, the peacock goes about seeking food.

87. Paritta · Vaṭṭaparitta (Cariyāpiṭaka · Vaṭṭapotacariyā)

**“Atthi loke sīlaguṇo,
saccaṃ soceyyanuḍḍayā;
Tena saccena kāhāmi,
saccakiriyamuttamaṃ.**

There is virtue in the world, truth, purity and compassion; by that truth I will make a supreme act of truth.

88. Paritta · Āṭānāṭiyaparitta (Dīgha Nikāya · Āṭānāṭiyasutta)

**“Vipassissa ca namatthu,
cakkhumantassa sirīmato.
Sikhissapi ca namatthu,
sabbabhūtānukampino.**

“Homage to Vipassī, the glorious Visionary. Homage to Sikhī, who takes pity on all creatures.

89. Paritta · Aṅgulimālaparitta (Majjhima Nikāya · Aṅgulimālasutta)

“Yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvita voropetā, tena saccena sotthi te hotu, sotthi gabbhassā” ti.

“Sister, ever since I was born in the noble birth, I have come to know no instance of intentionally depriving a living being of life. By this truth, may you be well, and may the baby be well.”

90. Paritta · Bojjhaṅgaparitta (Saṃyutta Nikāya · Paṭhamagilānasutta)

“Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbānāya saṃvattanti. Katame satta? Satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati ... pe ... upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati. Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbānāya saṃvattanti” ti.

“Kassapa, these seven factors of enlightenment, rightly expounded by me, when developed and pursued, lead to direct knowledge, to enlightenment, to Nibbāna. What seven? The mindfulness enlightenment factor, Kassapa, rightly expounded by me, when developed and pursued, leads to direct knowledge, to enlightenment, to Nibbāna... The equanimity enlightenment factor, Kassapa, rightly expounded by me, when developed and pursued, leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Kassapa, rightly expounded by me, when developed and pursued, lead to direct knowledge, to enlightenment, to Nibbāna.”

91. Paritta · Pubbaṅhaparitta (Aṅguttara Nikāya · Pubbaṅhasutta)

**“Sunakkhattaṃ sumaṅgalaṃ,
suppabhātaṃ suhuṭṭhitaṃ;
Sukhaṇo sumuhutto ca,
suyiṭṭhaṃ brahmacārisu.**

A good star, a good omen, a good dawn, a good rising, a good moment, a good hour, and a well-made offering to those who live the holy life.

92. Khuddakapāṭha · Tirokuṭṭasutta

Unname udakaṃ vuṭṭhaṃ,
yathā ninnaṃ pavattati;
Evameva ito dinnāṃ,
petānaṃ upakappati.
Yathā vārivahā pūrā,
paripūrenti sāgaraṃ;
Evameva ito dinnāṃ,
petānaṃ upakappati.

Just as water rained on high ground flows down to the low, so what is given from here benefits the departed. Just as rivers when full fill up the ocean, so what is given from here benefits the departed.

Sayings of the Buddha

93. Udāna · Paṭhamabodhisutta

“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhamman” ti.

“When mental phenomena become manifest, To the ardent, meditating brahmin; Then all his doubts vanish, Since he discerns a thing and its cause.”

94. Udāna · Daṇḍasutta

“Sukhakāmāni bhūtāni,
yo daṇḍena vihiṃsati;
Attano sukhamesāno,
pecca so na labhate sukhaṃ.

Whoever harms with a stick beings who desire happiness, while seeking his own happiness, will not find happiness after death.

95. Itivuttaka · Musāvādasutta

“Ekadhammaṃ atītassa,
musāvādisa jantuno;
Vitiṇṇaparalokassa,
natthi pāpaṃ akāriyaṃ” ti.

“For a person who transgresses in one thing, a being given to false speech, Who has rejected the next world, there is no evil that they would not do.”

96. Suttanipāta · Kasibhāradvājasutta

“Kassako paṭijānāsi,
na ca passāma te kasiṃ;
Kasiṃ no pucchito brūhi,
yathā jānemu te kasiṃ”.

“You claim to be a ploughman, but we do not see your ploughing. Being questioned, tell us of your ploughing, so that we may understand your ploughing.”

97. Suttanipāta · Kasibhāradvājasutta

**“Saddhā bijaṃ tapo vuṭṭhi,
paññā me yuganaṅgalaṃ;
Hiri īsā mano yottaṃ,
sati me phālapācanaṃ.
“Kāyagutto vacīgutto,
āhāre udare yato;
Saccaṃ karomi niddānaṃ,
soraccaṃ me pamocanaṃ.
“Vīriyaṃ me dhuradhorayaṃ,
yogakkhemādhivāhanaṃ;
Gacchati anivattantaṃ,
yattha gantvā na socati.
“Evamesā kasī kaṭṭhā,
sā hoti amatapphalā;
Etaṃ kasiṃ kasitvāna,
sabbadukkhā pamuccatī” ti.**

“Faith is my seed, and practice is the rain; wisdom is my yoke and plough. Moral shame is my plough-pole, mind is the yoke-tie, and mindfulness is my ploughshare and goad. Guarded in body, guarded in speech, restrained in belly’s food, I make truth my cutting-off, and gentleness my release. Energy is my harnessed ox, bearing the burden toward the security from attachments; it goes, not turning back, to where, having gone, one does not sorrow. Thus is my ploughing ploughed, which has the Deathless as its crop. Having ploughed this ploughing, one is freed from all suffering.”

98. Suttanipāta · Parābhavasutta

**“Suvijāno bhavaṃ hoti,
suvijāno parābhavo;
Dhammakāmo bhavaṃ hoti,
dhammadessī parābhavo”.**

“The one who prospers is easy to know; the one who is coming to ruin is easy to know. One who loves the Dhamma prospers; one who hates the Dhamma is coming to ruin.”

99. Suttanipāta · Vasalasutta

**“Na jaccā vasalo hoti,
na jaccā hoti brāhmaṇo;
Kammunā vasalo hoti,
kammunā hoti brāhmaṇo” ti.**

One is not an outcaste by birth, one is not a brahmin by birth; by karma one is an outcaste, by karma one is a brahmin.”

**“Kiṃdado balado hoti,
kiṃdado hoti vaṇṇado;
Kiṃdado sukhado hoti,
kiṃdado hoti cakkhudo;
Ko ca sabbadado hoti,
taṃ me akkhāhi pucchito” ti.
“Annado balado hoti,
vatthado hoti vaṇṇado;
Yānado sukhado hoti,
dīpado hoti cakkhudo.
“So ca sabbadado hoti,
yo dadāti upassayaṃ;
Amataṃ dado ca so hoti,
yo dhammamanusāsati” ti.**

“Giving what does one give strength? Giving what does one give beauty? Giving what does one give happiness? Giving what does one give sight? Who is the giver of everything? Please answer my question.” “Giving food one gives strength; giving clothes one gives beauty; giving a vehicle one gives happiness; giving a lamp one gives sight. One who gives a dwelling is the giver of everything; but one who teaches the Dhamma is the giver of the Deathless.”

**“Anto jaṭā bahi jaṭā,
jaṭāya jaṭitā pajā;
Taṃ taṃ gotama pucchāmi,
ko imaṃ vijaṭaye jaṭan” ti.
“Sīle patiṭṭhāya naro sapañño,
cittaṃ paññañca bhāvayaṃ;
Ātāpī nipako bhikkhu,
so imaṃ vijaṭaye jaṭaṃ.**

“A tangle inside, a tangle outside, this generation is entangled in a tangle; I ask you this, Gotama: who can disentangle this tangle?” “A person established on virtue, wise, developing the mind and wisdom, An ardent and prudent bhikkhu: he can disentangle this tangle.

**“Atitaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatitaṃ pahīnaṃ taṃ,
appattañca anāgataṃ.
“Paccuppannañca yo dhammaṃ,
tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ,
taṃ vidvā manubrūhaye.**

“Don’t run back to the past, don’t anticipate the future. What’s past is left behind, the future has not arrived; And any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, a wise one should foster it.

“Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ” ti.

“Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi vippamuttan” ti.

“Monks, this mind is luminous, but it is defiled by adventitious defilements.” “Monks, this mind is luminous, and it is freed from adventitious defilements.”

“Nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthirūpaṃ. Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī” ti.

“Monks, I do not see even one other form that so occupies a man's mind and remains as the form of a woman. The form of a woman, monks, occupies a man's mind and remains.”

‘Appatiṭṭhaṃ khvāhaṃ, āvuso, anāyūhaṃ oghamatarin’ ti. ‘Yathā kathaṃ pana tvam, mārisa, appatiṭṭhaṃ anāyūhaṃ oghamatarī’ ti? ‘Yadākhvāhaṃ, āvuso, santiṭṭhāmi tadāssu saṃsīdāmi; yadākhvāhaṃ, āvuso, āyūhāmi tadāssu nibbuyhāmi. Evaṃ khvāhaṃ, āvuso, appatiṭṭhaṃ anāyūhaṃ oghamatarin’” ti.

Without stalling and without hurrying did I cross the flood. For when I stalled I sank and when I hurried I was whirled about. And so, without tarrying and without hurrying did I cross the flood.

“Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe, kālāmā, attanāva jāneyyātha – ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantī” ti, atha tumhe, kālāmā, pajaheyyātha.

Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence of a speaker, or because you think: ‘The recluse is our guru.’ But when, Kālāmas, you know for yourselves: ‘These mental phenomena are unwholesome; these mental phenomena are reprehensible; these mental phenomena are censured by the wise; these mental phenomena, if accepted and undertaken, conduce to harm and suffering,’ then you should abandon them.

Evameva kho, bhikkhus, kullūpamo mayā dhammo desito nittharaṇatthāya, no gahaṇatthāya.

Even so, bhikkhus, the Dhamma similar to a raft has been taught by me for the purpose of crossing over, not for the purpose of grasping.

108. Saṃyutta Nikāya · Ādittapariyāyasutta

“Sabbam, bhikkhave, ādittam. Kiñca, bhikkhave, sabbam ādittam? Cakkhu, bhikkhave, ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto.

“Monks, all is burning. And what, monks, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning.

109. Saṃyutta Nikāya · Vakkalisutta

Yo kho, vakkali, dhammam passati so maṃ passati; yo maṃ passati so dhammam passati.

One who sees the Dhamma sees me; one who sees me sees the Dhamma.

110. Dīgha Nikāya · Mahāparinibbānasutta

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

Therefore, Ānanda, live with yourself as an island, yourself as a refuge, with no other refuge, with the Teaching as an island, the Teaching as a refuge, with no other refuge.

111. Dīgha Nikāya · Mahāparinibbānasutta

“Siyā kho panānanda, tumhākaṃ evamassa – ‘atītasatthukaṃ pāvacaṇam, natthi no satthā’ ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbam. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.

Now, it may be that some of you think: ‘The Teacher’s instructions have ceased. We have no teacher anymore.’ But it should not be seen like this. That which I have proclaimed, the Dhamma and the discipline, let that be your teacher after I am gone.

112. Udāna · Uposathasutta

“Seyyathāpi, bhikkhave, mahāsamuddo ekaraso loṇaraso; evameva kho, bhikkhave, ayaṃ dhammavinayo ekaraso vimuttirasō.

Just as, monks, the great ocean has one taste, the taste of salt, so this Dhamma and Discipline has one taste, the taste of liberation.

113. Saṃyutta Nikāya · Sedakasutta

“Kathaṇca, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati? Āsevanāya, bhāvanāya, bahulikammaena – evaṃ kho, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati. Kathaṇca, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati? Khantiyā, avihimsāya, mettacittatāya, anudayatāya – evaṃ kho, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati. Attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḥham; paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḥham. Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati” ti.

And how, monks, does one protecting oneself protect others? By practising, developing and cultivating (mindfulness). And how does one protecting others protect oneself? By patience, harmlessness, loving-kindness and sympathy. ‘I will protect myself’: so the foundations of mindfulness should be practised; ‘I will protect others’: so they should be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself.

114. Itivuttaka · Mettasutta

“Mā, bhikkhave, puññānaṃ bhāyittha. Sukhassetaṃ, bhikkhave, adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa yadidaṃ puññāni.

Monks, do not be afraid of merit. ‘Merit’ is a name for happiness, for what is desired, loved, dear and agreeable.

115. Saṃyutta Nikāya · Upaḍḍhasutta

“Mā hevaṃ, ānanda, mā hevaṃ, ānanda! Sakalamevidaṃ, ānanda, brahmacariyaṃ, yadidaṃ – kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā.

Not so, Ānanda! Not so, Ānanda! This is the whole of the holy life, Ānanda: good friendship, good companionship, good comradeship.

116. Suttanipāta · Khaggavisāṇasutta

**Sabbesu bhūtesu nidhāya daṇḍaṃ,
aviheṭṭhayaṃ aññatarampi tesam;
Na puttamiccheyya kuto sahāyaṃ,
eko care khaggavisāṇakappo.**

Laying down the rod towards all beings, harming not even one of them, one should not wish for a son, how then a companion? Fare alone like the rhinoceros horn.

117. Manorathapūraṇī · Buddhakicca (daily exhortation)

**“Bhikkhave, appamādena sampādetha,
dullabho buddhuppādo lokasmim,
dullabho manussattaṭṭhālabho,
dullabhā khaṇasampatti,
dullabhā pabbajjā,
dullabhaṃ saddhammassavanan” ti.**

Monks, strive on with heedfulness: rare is the arising of a Buddha in the world, rare is gaining a human birth, rare is the right moment, rare is going forth, rare is hearing the true Dhamma.

118. Jātaka · Mahādhammapāḷajātaka

**Dhammo have rakkhati dhammacāriṃ,
chattaṃ mahantaṃ viya vassakāle;**

The Dhamma protects those who practice the Dhamma, as a great umbrella protects in time of rain.

119. Jātaka · Mahāvāṇijajātika

**Yassa rukkhassa chāyāya,
nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya,
mittadubbho hi pāpako.**

Of the tree in whose shade one sits or lies, not a branch of it should he break, for if he did he would be a betrayer of a friend, an evil doer.

120. Jātaka · Mahāsutasomajātaka

**“Caje dhanam aṅgavarassa hetu,
aṅgam caje jīvitam rakkhamāno;
Aṅgam dhanam jīvitañcāpi sabbam,
caje naro dhammamanussaranto”.**

One who would give up wealth to save a limb, or sacrifice a limb to save his life, should be prepared to give up wealth, limb, life, indeed everything for the Truth.

121. Jātaka · Mahāsutasomajātaka

**“Nabhañcam dūre pathavī ca dūre,
pāram samuddassa tadāhu dūre;
Tato have dūrataram vadanti,
satañca dhammo asatañca rāja”.**

The sky and the Earth are far apart, and this side of the ocean is far from the other side. But they say even further apart than this is the Dhamma of the good from the Dhamma of the bad.

122. Suttanipāta · Sallasutta

**Yena yena hi maññanti,
tato tam hoti aññathā;
Etādiso vinābhāvo,
passa lokassa pariyāyam.**

What people expect to happen Is often different from what actually happens. Thus does disappointment arise. This is the way the world works.

123. Suttanipāta · Nālakasutta

**“Tam nadīhi vijānātha,
sobbhesu padaresu ca;
Saṇantā yanti kusobbhā,
tuṇhīyanti mahodadhī.
“Yadūnakam tam saṇati,
yam pūram santameva tam;
Aḍḍhakumbhūpamo bālo,
rahado pūrova paṇḍito.**

Learn this from the waters; In mountain clefts and chasms, Loud gushes the streamlets, But great rivers flow silently. Empty things make a noise, The full is always quiet. The fool is like a half-filled pot, The wise one is like a deep still pool.

124. Saṃyutta Nikāya · Pajjotasutta

“Cattāro loke pajjotā,
pañcamettha na vijjati;
Divā tapati ādicco,
rattimābhāti candimā.
“Atha aggi divārattim,
tattha tattha pakāsati;
Sambuddho tapataṃ seṭṭho,
esā ābhā anuttarā” ti.

Four things shine in the world, You will not find a fifth. The sun shines by day and the moon by night. Fire gives light both day and night, Both here and there. But of all things that shine, The Buddha is the best.

125. Saṃyutta Nikāya · Mañibhaddasutta

“Satīmato sadā bhaddaṃ,
satimā sukhamedhati;
Satīmato suve seyyo,
verā na parimuccati.
“Yassa sabbamahorattaṃ,
ahiṃsāya rato mano;
Mettaṃ so sabbabhūtesu,
veraṃ tassa na kenaci” ti.

For the mindful one, there is always good; For the mindful one, happiness increases; For the mindful one, things go better, Yet he may not be freed from hate. But one who both day and night Takes delight in harmlessness, Sharing love with all that lives - That one has hate for no one.

126. Saṃyutta Nikāya · Sakkaṣaṃyutta · Dhajaggasutta

“Evaṃ buddhaṃ sarantānaṃ,
dhammaṃ saṅghaṇca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,
lomahaṃso na hessatī” ti.

If you take refuge in the Buddha, the Dhamma and the Sangha, no fear or trembling will ever arise.

127. Aṅguttara Nikāya · Aṭṭhakanipāta · Mettāsutta

“Yo ca mettaṃ bhāvayati,
appamāṇaṃ paṭissato;
Tanū saṃyojanā honti,
passato upadhikkhayaṃ.
“Ekampi ce pāṇamadutṭhacitto,
Mettāyati kusali tena hoti;
Sabbe ca pāṇe manasānukampī,
Pahūtamariyo pakaroti puññaṃ.

Whoever mindfully develops a boundless love, Will see the ending of craving And his fetters will be worn thin. If with an uncorrupted mind One pervades even a single being with love He can be said to be skillful. But if one relates to all living beings With a mind of compassion Great merit is created.

128. Theragāthā 398

**“Pañcaṅgikena turiyena,
na ratī hoti tādisī;
Yathā ekaggacittassa,
sammā dhammaṃ vipassato” ti.**

Music from a five-piece ensemble Cannot produce as much delight As that of a one-pointed mind With perfect insight into things.

129. Jātaka · Nidānakathā

**“Yathā khittaṃ nabhe leḍḍu,
dhuvaṃ patati bhūmiyaṃ;
Tatheva buddhaseṭṭhānaṃ,
vacanaṃ dhuvasassataṃ.
“Yathā rattikkhaye patte,
sūriyuggamaṃ dhuvam;
Tatheva buddhaseṭṭhānaṃ,
vacanaṃ dhuvasassataṃ.
“Yathā nikkhantasayanassa,
sīhassa nadanaṃ dhuvam;
Tatheva buddhaseṭṭhānaṃ,
vacanaṃ dhuvasassataṃ.**

It is certain that a clod of earth Thrown into the sky will fall to the ground. So too, the words of the supreme Buddha Are always certain and sure. It is certain that the sun will rise When the darkness of night fades away. So too, the words of the supreme Buddha Are always certain and sure. It is certain that the lion will roar As it emerges from its den. So too, the words of the supreme Buddha Are always certain and sure.

130. Jātaka-aṭṭhakathā · Nidānakathā

**“Yathāpi byādhito puriso,
vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ,
na doso so tikicchake.
“Evaṃ kilesabyādhīhi,
dukkhito paripīlito;
Na gavesati taṃ ācariyaṃ,
na doso so vināyake” ti.**

If a person suffering from a disease Does not seek treatment Even when a physician is available, That is not the fault of the physician. In the same way, if one is oppressed And tormented by the disease of the defilements But does not seek help from the Teacher, That is not the Teacher's fault.

131. Jātaka-aṭṭhakathā · Nidānakathā

“Yathāpi dukkhe vijjante,
sukhaṃ nāmapi vijjati;
Evaṃ bhava vijjamāne,
vibhavopi icchitabbako.
“Yathāpi uṇhe vijjante,
aparaṃ vijjati sītaḥ;
Evaṃ tividhaggi vijjante,
nibbānaṃ icchitabbakaṃ.
“Yathāpi pāpe vijjante,
kalyāṇamapi vijjati;
Evameva jāti vijjante,
ajātipicchitabbakan” ti.

Where there is pain, Pleasure is to be strived for. In the same way, Where there is becoming, Non-becoming is to be desired. Where there is heat, There must be cool. In the same way, Where there are the three fires, There must also be Nirvana. Where there is evil, There is also the good. In the same way, Where there is birth, Non-birth can be inferred.

132. Jātaka · Nidānakathā

“Yathāpi udakaṃ nāma,
kalyāṇe pāpake jane;
Samaṃ pharati sītena,
pavāheti rajomalaṃ.
“Tattheva tvampi ahitahite,
samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā,
sambodhiṃ pāpuṇissasi” ti.

Just as water cools both good and bad, And washes away all impurity and dust, In the same way you should develop thoughts of love To friend and foe alike, And having reached perfection in love, You will attain enlightenment.

133. Khuddakapāṭha-aṭṭhakathā

Dāyajasampadānako viya pitā buddho, dāyajjaṃ viya dhammo, dāyajaharo puttavaggo viya saddhammadāyajaharo saṅgho.

The Buddha is like one who passes down the inheritance of the Dhamma. The good Dhamma is like that inheritance. The Sangha, which is like a group of children who are heirs of an inheritance, is heir to the inheritance of the good Dhamma.

134. Majjhima Nikāya · Kakacūpamasutta

“Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ, tatrāpi yo mano padūseyya, na me so tena sāsanakaro.

Even if low-down criminals should cut you limb from limb with a double-handled saw, if you filled your mind with hatred, you would not be practicing my teachings.

135. Majjhima Nikāya · Ambalaṭṭhikarāhulovādasutta

**“Taṃ kiṃ maññasi, rāhula, kimatthiyo ādāso” ti? “Paccavekkhaṇattho, bhante” ti.
“Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ,
paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā
paccavekkhitvā manasā kammaṃ kattabbaṃ.**

“What do you think about this?” said the Lord. “What is the purpose of a mirror?” “It is for the purpose of reflection, sir”, replied Rahula. “Even so, an action to be done by body, speech or mind should only be done after careful reflection.”

136. Aṅguttara Nikāya · Tikanipāta · Lakkhaṇasutta

“Kammalakkhaṇo, bhikkhave, bālo, kammalakkhaṇo paṇḍito, apadānasobhanī paññāti.

The fool may be known by his deeds. Likewise, the wise one may be known by his deeds. Wisdom is manifested by one's deeds.

137. Aṅguttara Nikāya · Ekakanipāta · Ekapuggalavagga

**“Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya
lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo?
Tathāgato arahamaṃ sammāsambuddho.**

There is one person who is born into the world for the welfare of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of both gods and humans. Who is that person? It is the Tathagata, the Noble One, the fully enlightened Buddha.

138. Aṅguttara Nikāya · Catukkanipāta · Aggappasādasutta

**Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā
arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam
aggamakkhāyati arahamaṃ sammāsambuddho. Ye, bhikkhave, buddhe pasannā, agge te
pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.**

They who have faith in the Buddha have faith in the best, and for those who have faith in the best the result is the best.

139. Majjhima Nikāya · Kīṭāgirisutta

**“Nāhaṃ, bhikkhave, ādikeneva aññārādhanam vadāmi; api ca, bhikkhave,
anupubbasicchā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti.**

I do not say that the attainment of profound knowledge comes straight away. On the contrary, it comes by a gradual training, a gradual doing, a gradual practice.

140. Saṃyutta Nikāya · Paṭhamapācīnaninnasutta

**“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā; evameva
kho, bhikkhave, bhikkhu ariyam aṭṭhaṅgikam maggaṃ bhāvento ariyam aṭṭhaṅgikam
maggam bahulikaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

Just as the River Ganges flows towards, inclines towards, tends towards the east, so too, one who cultivates and develops the Noble Eightfold Path flows towards, inclines towards and tends towards Nirvana.

Sīlaparidhotā hi, bho gotama, paññā; paññāparidhotam sīlam. Yattha sīlam tattha paññā, yattha paññā tattha sīlam. Sīlavato paññā, paññavato sīlam. Sīlapaññāṇa pana lokasmiṃ aggamakkhāyati.

Wisdom is purified by virtue, and virtue is purified by wisdom. Where one is, so is the other. The virtuous person has wisdom, and the wise person has virtue. The combination of virtue and wisdom is called the highest thing in the world.

Kamma and Dependent Origination

Kiñcetaṃ paṭicca vuttaṃ? Cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti – kāyena vācāya manasā.

In reference to what was this stated? Monks, I say that intention is kamma. Having intended, one does kamma bodily, verbally, or mentally.

‘Kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo. Yaṃ kammaṃ karissāmi – kalyāṇaṃ vā pāpakaṃ vā – tassa dāyādo bhavissāmi’ ti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

I am the owner of my kamma, the heir of my kamma; kamma is my origin, my relative, my resort. Whatever kamma I do, good or bad, of that I will be the heir’ — this should often be reflected upon by a woman or a man, by a householder or one gone forth.

“Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ – hīnappaṇītātāyāti.

“Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.

Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati. Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.

Thus, when this exists, that comes to be; with the arising of this, that arises. When this is absent, that does not come to be; with the cessation of this, that ceases.

146. Saṃyutta Nikāya · Paṭiccasamuppādasutta

Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanāṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātīpaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

147. Saṃyutta Nikāya · Paṭiccasamuppādasutta

“Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho; saṅkhāraṇirodhā viññāṇaṇirodho; viññāṇaṇirodhā nāmarūpaṇirodho; nāmarūpaṇirodhā saḷāyatanaṇirodho; saḷāyatanaṇirodhā phassaṇirodho; phassaṇirodhā vedanāṇirodho; vedanāṇirodhā taṇhāṇirodho; taṇhāṇirodhā upādānaṇirodho; upādānaṇirodhā bhavaṇirodho; bhavaṇirodhā jātīṇirodho; jātīṇirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti” ti.

But with the remainderless fading away and cessation of ignorance, formations cease; with formations ceasing, consciousness ceases; ... with birth ceasing, ageing and death, sorrow, lamentation, pain, grief and despair cease. Such is the cessation of this whole mass of suffering.

148. Visuddhimagga · Indriyasaccaniddesa

**“Dukkameva hi,
na koci dukkhito;
Kāraṇaṃ na,
kiriyaṃ vijjati.
Atthi nibbuti,
na nibbuta pumā;
Maggamatthi,
gamako na vijjati” ti.**

There is only suffering, no one who suffers; no doer, only the deed is found; there is quenching, but no one quenched; there is a path, but no goer is found.

149. Visuddhimagga · Kaṅkhāvitaraṇavisuddhiniddesa

**“Kamassa kāraṇaṃ natthi,
vipākassa ca vedako;
Suddhadhammā pavattanti,
evetaṃ sammadassanaṃ.**

There is no doer of the deed, nor one who experiences its result; bare phenomena alone roll on: this is right seeing.

150. Saṃyutta Nikāya

“Katamā ca, bhikkhave, avijjā? Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ. Ayaṃ vuccati, bhikkhave, avijjā.

“And what, monks, is ignorance? Monks, that ignorance regarding suffering, ignorance regarding the origin of suffering, ignorance regarding the cessation of suffering, ignorance regarding the path leading to the cessation of suffering. This, monks, is called ignorance.

151. Saṃyutta Nikāya · Tipakāṭṭhasutta

Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

Monks, this saṃsāra has no known beginning. No past term is recognized of living beings, hindered by ignorance and fettered by craving, who are running on and transmigrating.

152. Dīgha Nikāya · Saṅgītisutta

“Tisso dukkhatā – dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā.

“Three sufferings: suffering as pain, suffering as formations, suffering as change.

153. Saṃyutta Nikāya · Puttamaṃsūpamasutta

Sāvatthiyaṃ ... pe ...“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ tṭhitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

At Sāvatthī. “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness.

154. Udāna · Tatiyanibbānapaṭisaṃyuttasutta

“Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatam. No cetam, bhikkhave, abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhatam, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī” ti.

“There is, monks, an unborn, unbecome, unmade, unconditioned. If, monks, there did not exist that unborn, unbecome, unmade, unconditioned, then no escape from the born, become, made, and conditioned would be discerned here. But because there is, monks, an unborn, unbecome, unmade, unconditioned, therefore an escape from the born, become, made, and conditioned is discerned.”

155. Itivuttaka

“Dvemā, bhikkhave, nibbānadhātuvo. Katame dve? Saupādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātu.

“Bhikkhus, there are these two Nibbāna elements. What are the two? The Nibbāna element with residue left and the Nibbāna element with no residue left.

Meditation

156. Majjhima Nikāya · Dvedhāvitakkasutta

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni; jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani” ti.

There are these roots of trees, these empty huts. Meditate, monks, do not delay; do not regret it later. This is our instruction to you.”

157. Saṃyutta Nikāya · Paṭisallāṇasutta

“Paṭisallāṇe, bhikkhave, yogamāpajjatha. Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

Apply yourself to solitude. One who is given to solitude knows things as they really are.

158. Stock phrase · Majjhima Nikāya · Ānāpānassatisutta

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova passasati.

Here a monk, gone to the forest, to the root of a tree, or to an empty hut, sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him. Ever mindful he breathes in, mindful he breathes out.

159. Majjhima Nikāya · Satipaṭṭhānasutta

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyaṃ, yadidaṃ cattāro satipaṭṭhānā.

“Bhikkhus, this is the one-way path for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realisation of Nibbāna—that is to say, the four ways of attending to mindfulness.

160. Stock phrase · Majjhima Nikāya · Satipaṭṭhānasutta

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Thus he dwells contemplating the body as a body internally, or externally, or both internally and externally; he dwells contemplating the nature of arising in the body, or of passing away, or of both arising and passing away. Or mindfulness that ‘there is a body’ is established in him just to the extent needed for knowledge and mindfulness. And he dwells independent, not clinging to anything in the world.

161. Stock phrase · Dīgha Nikāya · Sāmaññaphalasutta

Idha, mahārāja, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

Herein, great king, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

162. Aṅguttara Nikāya · Nīvaraṇasutta

“Pañcimāni, bhikkhave, nīvaraṇāni. Katamāni pañca? Kāmacchandanaīvaraṇaṃ, byāpādanaīvaraṇaṃ, thinamiddhanaīvaraṇaṃ, uddhaccakukkuccanaīvaraṇaṃ, vicikicchānīvaraṇaṃ – imāni kho, bhikkhave, pañca nīvaraṇāni.

“Monks, there are these five hindrances. What are the five? Sensual desire as a hindrance, ill will as a hindrance, sloth and drowsiness as a hindrance, restlessness and anxiety as a hindrance, and uncertainty as a hindrance—these indeed, monks, are the five hindrances.

163. Saṃyutta Nikāya · Dutiyagaddulabaddhasutta

Cittasaṃkilesā, bhikkhave, sattā saṃkilissanti; cittavodānā sattā visujjhanti.

By defilement of mind, beings are defiled; by purification of mind, beings are purified.

164. Majjhima Nikāya · Dvedhāvitakkasutta

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso.

Whatever one thinks about and ponders over often, one’s mind gets a leaning in that way.

165. Saṃyutta Nikāya · Vibhaṅgasutta · Paṭhamajhāna

Idha, bhikkhave, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

166. Saṃyutta Nikāya · Vibhaṅgasutta · Dutiyajhāna

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

With the subsiding of applied and sustained thought, he enters and dwells in the second jhāna, which has internal clarity and unification of mind, is without applied and sustained thought, and has rapture and pleasure born of concentration.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

With the fading away of rapture he dwells equanimous, mindful and clearly comprehending, and experiences happiness with the body; he enters and dwells in the third jhāna, of which the noble ones declare: ‘Equanimous and mindful, he dwells happily.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati – ayaṃ vuccati, bhikkhave, sammāsamādhī” ti.

With the abandoning of pleasure and pain, and with the previous dying away of gladness and sorrow, he enters and dwells in the fourth jhāna, which is without ease and without pain and includes purified mindfulness owing to equanimity—this is called right concentration, bhikkhus.”

“So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati;

“He abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth. Thus above, below, around, and everywhere, and to all as to himself, he abides pervading the whole wide world with a mind imbued with loving-kindness, far-reaching, grown great, and beyond measure, free from the least trace of anger or ill-will.

Lakkhaṇādito panettha hitākārappavattilakkhaṇā mettā, hitūpasamhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti.

Loving-kindness has the characteristic of promoting welfare; its function is to bring welfare; it is manifested as the removal of ill will; its proximate cause is seeing beings as lovable. The calming of ill will is its success; the arising of selfish affection is its failure.

“Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ āsevati; ayaṃ vuccati, bhikkhave – ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’. Ko pana vādo ye naṃ bahulīkaronti” ti!

If, for as long as it takes to snap a finger, a monk thinks, develops and gives attention to the thought of love, then he is called a true monk. His meditation is not barren, he lives by the Teacher’s instructions, he is one who takes good advice and eats the country’s alms-food to good purpose. What then could I say of one who makes much of such a thought?

Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakam supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā viṣaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūlho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

What eleven? One sleeps happily, one awakens happily, one sees no evil dream, one is pleasant to people, one is pleasant to non-human beings, the devas protect one, a fire, poison, or a weapon does not touch one, the mind is concentrated quickly, one's complexion clears, one dies unconfused, and if one does not penetrate any further, one is headed for the Brahma world.

Atthi imasmiṃ kāye – Kesā lomā nakhā dantā taco, Maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam, Hadaṃ yakanam kilomakam pihakam papphāsam, Antaṃ antagaṇaṃ udariyaṃ karisaṃ matthaluṅgaṃ, Pittaṃ semhaṃ pubbo lohitaṃ sedo medo, Assu vasā kheḷo siṅghāṇikā lasikā muttanti.

There are in this body: hairs of the head, body hairs, nails, teeth, skin, meat, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine.

Dasa samādhī – uddhumātakasaññāvasena cittassa ekaggatā avikkhepo samādhī, vinīlakasaññāvasena ... pe ... vipubbakasaññāvasena ... vicchiddakasaññāvasena ... vikkhāyitakasaññāvasena ... vikkhittakasaññāvasena ... hatavikkhittakasaññāvasena ... lohitaṃ vasā kheḷo siṅghāṇikā lasikā muttanti.

Ten kinds of concentration: concentration as mental unification and non-distraction through the perception of the bloated, concentration ... through the perception of the livid ... through the perception of the festering ... through the perception of the cut-up ... through the perception of the gnawed ... through the perception of the scattered ... through the perception of the hacked and scattered ... through the perception of the bleeding ... through the perception of the worm-infested ... concentration as mental unification and non-distraction through the perception of a skeleton.

“Pañcimāni, bhikkhave, tñānāni abhiṇṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. Katamāni pañca?

‘Jarādhammomhi, jaraṃ anatīto’ ti ...

‘Byādhidhammomhi, byādhiṃ anatīto’ ti ...

‘Maraṇadhammomhi, maraṇaṃ anatīto’ ti ...

‘Sabbhehi me piyehi manāpehi nānābhāvo vinābhāvo’ ti ...

‘Kammassakomhi, kammadāyādo kammayoni kammabandhu kammaṭṭisaraṇo. Yaṃ kammaṃ karissāmi – kalyāṇaṃ vā pāpakaṃ vā – tassa dāyādo bhavissāmī’ ti abhiṇṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

“Bhikkhus, there are these five facts that should often be reflected upon by a woman or a man, by a householder or one gone forth. What five? ‘I am subject to aging, I am not exempt from aging’ ... ‘I am subject to illness, I am not exempt from illness’ ... ‘I am subject to death, I am not exempt from death’ ... ‘I must be parted and separated from everyone dear and agreeable to me’ ... ‘I am the owner of my kamma, the heir of my kamma, born of my kamma, related to my kamma, with my kamma as my refuge; whatever kamma I do, good or bad, of that I shall be the heir’ — this should often be reflected upon by a woman or a man, by a householder or one gone forth.

“Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ ti. Ime vuccanti, bhikkhave, bhikkhū appamattā viharanti tikkhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya.

“Monks, whoever is this bhikkhu who develops mindfulness of death thus: ‘Oh, if only I might live for the interval that it takes for me to breathe out after breathing in, or to breathe in after breathing out, if only I might attend to the Blessed One’s teaching, then indeed much would have been accomplished by me’ — these bhikkhus, monks, are said to dwell diligently. They develop keen mindfulness of death for the destruction of the taints.

“Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tñānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādho tñānaso paṭippassambheyya. “Katamā dasa? Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchasaññā, ānāpānassati.

“If, Ānanda, you speak to the bhikkhu Girimānanda about ten perceptions, it is possible that on hearing about them his affliction will immediately subside.” “Which are the ten?” “Perception of inconstancy, perception of non-self, perception of unattractiveness, perception of danger, perception of abandoning, perception of dispassion, perception of cessation, perception of no-delight in any world, perception of non-craving in all volitional formations, and mindfulness of breathing.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā uppajjanti uppannā vā bojjhaṅgā bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, yonisomanasikāro.

“Monks, I do not see any other single thing by which unarisen factors of enlightenment arise or arisen factors of enlightenment reach the culmination of development as much as careful attention.

“Katamañca, bhikkhave, satibalaṃ? Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.

“And what, bhikkhus, is the strength of mindfulness? Here, bhikkhus, a noble disciple is mindful, possessed of supreme mindfulness and alertness (satinepakka), one who remembers and recollects what was done and said long ago.

**“Attano visaye dukkhaṃ,
kataṃ te yadi verinā;
Kiṃ tassāvisaye dukkhaṃ,
sacitte kattumicchasi.
“Bahūpakāraṃ hitvāna,
ñātivaggaṃ rudammukhaṃ;
Mahānatthakaraṃ kodhaṃ,
sapattaṃ na jahāsi kiṃ.
“Yāni rakkhasi sīlāni,
tesaṃ mūlanikantaṃ;
Kodhaṃ nāmupaḷālesi,
ko tayā sadiso jaḷo.
“Kataṃ anariyaṃ kammaṃ,
parena iti kujjhasi;
Kiṃ nu tvaṃ tādisaṃyeva,
yo sayāṃ kattumicchasi.
“Dosetukāmo yadi taṃ,
amanāpaṃ paro kari;
Dosuppādena tasseva,
kiṃ pūresi manorathaṃ.
“Dukkhaṃ tassa ca nāma tvaṃ,
kuddho kāhasi vā navā;
Attānaṃ panidāneva,
kodhadukkhena bādhasi.**

Suppose an enemy has hurt you. That is his business. Why should you annoy yourself And hurt your mind, which is your business? In tears you left your family, They who were so kind and helpful. So why not leave behind your enemy And the anger that brings so much harm? This anger which you embrace Eats away at the very roots Of all the virtues you strive to develop. Who would be such a fool? Someone else does evil deeds And you get angry. But why? Do you wish to copy him And act as he does? Suppose to annoy someone, Provokes you to do something evil. Why allow anger to arise and thereby Do exactly what he wants you to do? If you get angry Then maybe he will suffer, maybe not. But by being angry yourself You certainly will suffer. If enemies blinded by anger Are content to walk the path of woe, Why should you follow them By getting angry yourself? If a foe provokes you To hurt yourself by getting angry, Let that anger subside. Do not harm yourself needlessly.

181. Atthasālinī (Dhammasaṅgaṇī-aṭṭhakathā)

Paradukkhe sati sādḥūnaṃ hadayakampanaṃ karotīti karuṇā. Kiṇāti vā paradukkhaṃ hīmsati vināsetīti karuṇā. Kiriyati vā dukkhitesu pharaṇavasena pasāriyatīti karuṇā.

Compassion is that which makes the heart of the good move at the pain of others. It crushes and destroys the pain of others; thus, it is called compassion. It is called compassion because it shelters and embraces the distressed.

182. Visuddhimagga

Balavasaddho hi mandapañño muddhappasanno hoti, avatthusmiṃ pasīdati. Balavapañño mandasaddho kerāṭikapakkhaṃ bhajati, bhesajjasamuṭṭhito viya rogo atekiccho hoti. Ubhinnaṃ samatāya vatthusmiṃyeva pasīdati.

One strong in faith but weak in wisdom has uncritical and groundless confidence. One strong in wisdom but weak in faith errs on the side of cunning and is as hard to cure as one whose sickness is caused by a medicine. When faith and wisdom are balanced, one has confidence only where there are grounds for it.

The Path and Its Fruits

183. Saṃyutta Nikāya · Vatthasutta

“Sattime, āvuso, bojjhaṅgā. Katame satta? Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo – ime kho, āvuso, satta bojjhaṅgā.

“Friends, there are these seven factors of enlightenment. What seven? The mindfulness enlightenment factor, the investigation-of-states enlightenment factor, the energy enlightenment factor, the rapture enlightenment factor, the tranquility enlightenment factor, the concentration enlightenment factor, and the equanimity enlightenment factor—these, friends, are the seven factors of enlightenment.

184. Saṃyutta Nikāya · Suddhikasutta

“Pañcimāni, bhikkhave, indriyāni. Katamāni pañca? Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ – imāni kho, bhikkhave, pañcindriyāni” ti.

“Mendicants, there are these five faculties. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom—these, indeed, mendicants, are the five faculties.”

185. Saṃyutta Nikāya

“Pañcimāni, bhikkhave, balāni. Katamāni pañca? Saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ – imāni kho, bhikkhave, pañca balānīti.

“Mendicants, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom—these indeed, mendicants, are the five powers.

“Cattārimāni, bhikkhave, sammappadhānāni. Katamāni cattāri? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Imāni kho, bhikkhave, cattāri sammappadhānāni” ti.

“Monks, there are these four right strivings (sammappadhāna). What are the four? Here, monks, a bhikkhu generates desire for the non-arising of bad unwholesome states that have not yet arisen; he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire for the abandonment of bad unwholesome states that have already arisen; he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire for the arising of wholesome states that have not yet arisen; he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire for the endurance, persistence, multiplication, extension, development, and fulfilment of wholesome states that have already arisen; he endeavours, instigates energy, exerts his mind, and makes an effort. These indeed, monks, are the four right strivings.”

“Cattārome bhikkhave, iddhipādā bhāvitā bahulikātā apārā pāraṃ gamanāya saṃvattanti. Katame cattāro? Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulikātā apārā pāraṃ gamanāya saṃvattanti” ti.

Monks, these four bases of power, developed and cultivated, lead from the near shore to the far shore. Which four? Here a monk develops the base of power endowed with concentration due to desire and the formations of striving; ... due to energy ...; ... due to mind ...; ... due to investigation These four bases of power, developed and cultivated, lead from the near shore to the far shore.

Tisso imā, bhikkhave, sikkhā yatthetaṃ sabbam samodhānaṃ gacchati. Katamā tisso? Adhisīlasikkhā, adhiccittasikkhā, adhipaññāsikkhā.

“Monks, there are these three trainings under which all that is gathered. Which three? The training in higher virtue, the training in higher mind, and the training in higher wisdom.”

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva diṭṭhivisuddhatthā, diṭṭhivisuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvadeva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhi yāvadeva ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvadeva anupādāparinibbānatthā.

“Even so, friend, purification of virtue is just for the sake of purification of mind; purification of mind is just for the sake of purification of view; purification of view is just for the sake of purification through crossing over doubt; purification through crossing over doubt is just for the sake of purification of knowledge and vision of what is the path and what is not the path; purification of knowledge and vision of what is the path and what is not the path is just for the sake of purification of knowledge and vision of the practice; purification of knowledge and vision of the practice is just for the sake of purification of knowledge and vision; purification of knowledge and vision is just for the sake of final Nibbāna without clinging.

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti. Dhamme aveccappasādena samannāgato hoti – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ ti. Saṅghe aveccappasādena samannāgato hoti – ‘suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ – cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa’ ti. Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

Here, monks, the noble disciple has unwavering confidence in the Buddha: ‘The Blessed One is an arahant, perfectly awakened, accomplished in knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of gods and humans, awakened, blessed.’ He has unwavering confidence in the Dhamma: ‘Well proclaimed by the Blessed One is the Dhamma, visible here and now, timeless, inviting one to come and see, leading onward, to be personally experienced by the wise.’ He has unwavering confidence in the Saṅgha: ‘The Saṅgha of the Blessed One’s disciples is practising the good way... the unsurpassed field of merit for the world.’ He possesses the virtues dear to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.

Idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

Here, monks, a bhikkhu, after having completely destroyed the Three Bonds, is a stream-enterer, not subject to downfall, assured of supreme Awakening.

192. Dīgha Nikāya · Saṅgītisutta

“Cattāri sāmāññaphalāni – sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ.

“The four fruits of the life of a recluse: the fruit of stream-attainment, the fruit of once-returning, the fruit of non-returning, the fruit of Arahantship.

193. Aṅguttara Nikāya · Paṭhamapuggalasutta

“Aṭṭhime bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa? Katame aṭṭha? Sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattāya paṭipanno.

“Monks, these eight individuals are worthy of offerings, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. What eight? A stream-enterer, one practicing in realizing the fruit of stream-entry, a once-returner, one practicing for realization of the fruit of once-returning, a non-returner, one practicing for realization of the fruit of non-returning, an Arahant, one practicing for arahantship.

194. Stock phrase · Majjhima Nikāya · Vatthūpamasutta

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti.

He discerns: ‘Birth is destroyed, the spiritual life has been lived, what had to be done has been done, there is no further state of being.’

195. Aṅguttara Nikāya · Saṃyojanasutta

“Dasayimāni, bhikkhave, saṃyojanāni. Katamāni dasa? Pañcorambhāgiyāni saṃyojanāni, pañcuddhambhāgiyāni saṃyojanāni. Katamāni pañcorambhāgiyāni saṃyojanāni? Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo – imāni pañcorambhāgiyāni saṃyojanāni. “Katamāni pañcuddhambhāgiyāni saṃyojanāni? Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā – imāni pañcuddhambhāgiyāni saṃyojanāni. Imāni kho, bhikkhave, dasa saṃyojanāni” ti.

Monks, there are these ten fetters. What are the ten? The five lower fetters and the five higher fetters. What are the five lower fetters? Embodiment view, doubt, wrong grasp of behavior and observances, sensual desire, and ill will. These are the five lower fetters. What are the five higher fetters? Lust for form, lust for the formless, conceit, restlessness, and ignorance. These are the five higher fetters. Indeed, monks, these are the ten fetters.”

Wholesome and Unwholesome

196. Itivuttaka · Mūlasutta

“Tīṇimāni, bhikkhave, akusalamūlāni. Katamāni tīṇi? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ – imāni kho, bhikkhave, tīṇi akusalamūlāni” ti.

“Monks, there are these three unwholesome roots. What are the three? Greed is an unwholesome root, hatred is an unwholesome root, delusion is an unwholesome root—these indeed, monks, are the three unwholesome roots.”

197. Majjhima Nikāya · Sammādiṭṭhisutta

Katamañcāvuso, kusalamūlaṃ? Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ – idaṃ vuccatāvuso, kusalamūlaṃ.

And what, friends, is the root of the wholesome? Non-greed is a root of the wholesome; non-hatred is a root of the wholesome; non-delusion is a root of the wholesome. This, friends, is called the root of the wholesome.

198. Itivuttaka · Aggisutta

“Tayome, bhikkhave, aggī. Katame tayo? Rāgaggi, dosaggi, mohaggi – ime kho, bhikkhave, tayo aggī” ti.

“Monks, there are these three fires. What three? The fire of lust, the fire of hate, the fire of delusion—these, monks, are the three fires.”

199. Dīgha Nikāya · Saṅgītisutta

“Dasa akusalakammapathā – pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi.

“Ten unwholesome paths of action—killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, frivolous talk, covetousness, ill will, wrong view.

200. Dīgha Nikāya · Saṅgītisutta

“Dasa kusalakammapathā – pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi.

“Ten wholesome paths of action—refraining from killing living creatures, refraining from stealing, refraining from sexual misconduct, refraining from false speech, refraining from divisive speech, refraining from harsh speech, refraining from frivolous talk, non-covetousness, non-ill will, right view.

201. Itivuttaka · Duccaritasutta

“Tīṇimāni, bhikkhave, duccaritāni. Katamāni tīṇi? Kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – imāni kho, bhikkhave, tīṇi duccaritāni” ti.

“Monks, there are these three kinds of misconduct. What are the three? Bodily misconduct, verbal misconduct, and mental misconduct—these, monks, are the three kinds of misconduct.”

202. Itivuttaka · Sucaritasutta

“Tīṇimāni, bhikkhave, sucaritāni. Katamāni tīṇi? Kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – imāni kho, bhikkhave, tīṇi sucaritāni” ti.

“Monks, there are these three kinds of good conduct. What are the three? Bodily good conduct, verbal good conduct, and mental good conduct—these are the three kinds of good conduct.”

203. Itivuttaka · Puñṇakiriyavatthusutta

“Tīṇimāni, bhikkhave, puñṇakiriyavatthūni. Katamāni tīṇi? Dānamayaṃ puñṇakiriyavatthu, sīlamayaṃ puñṇakiriyavatthu, bhāvanāmayaṃ puñṇakiriyavatthu – imāni kho, bhikkhave, tīṇi puñṇakiriyavatthūni” ti.

“Monks, there are these three bases of meritorious activity. What are the three? The basis of meritorious activity consisting in giving, the basis of meritorious activity consisting in virtuous behavior, the basis of meritorious activity consisting in meditative development—these, indeed, monks, are the three bases of meritorious activity.”

204. Aṅguttara Nikāya · Vitthataḍḍhanasutta

“Sattimāni, bhikkhave, dhanāni. Katamāni satta? Saddhāḍḍhaṇaṃ, sīlaḍḍhaṇaṃ, hirīḍḍhaṇaṃ, ottappaḍḍhaṇaṃ, suttaḍḍhaṇaṃ, cāgaḍḍhaṇaṃ, paññāḍḍhaṇaṃ.

“Monks, there are these seven kinds of wealth. What are these seven? The wealth of faith, the wealth of virtuous behavior, the wealth of moral shame, the wealth of moral concern, the wealth of learning, the wealth of generosity, and the wealth of wisdom.

205. Aṅguttara Nikāya · Cariyasutta

“Dveme, bhikkhave, dhammā sukkā lokam pālenti. Katame dve? Hirī ca ottappaṇca.

“Monks, these two bright qualities protect the world. What are the two? Shame and moral dread.

206. Aṅguttara Nikāya

“Dveme, bhikkhave, puggalā dullabhā lokasmiṃ. Katame dve? Yo ca pubbakārī, yo ca kataññū katavedī. Ime kho, bhikkhave, dve puggalā dullabhā lokasmin” ti.

“Monks, these two individuals are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful and thankful for a kindness done. Monks, these two individuals are hard to find in the world.”

207. Aṅguttara Nikāya · Dutiyalokadhammasutta

“Aṭṭhime, bhikkhave, lokadhammā lokam anuparivattanti, loka ca aṭṭha lokadhamme anuparivattati. Katame aṭṭha? Lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasamsā ca, sukhaṇca, dukkhaṇca. Ime kho, bhikkhave, aṭṭha lokadhammā lokam anuparivattanti, loka ca ime aṭṭha lokadhamme anuparivattati.

“Monks, these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. What eight? Gain and loss, fame and disrepute, blame and praise, and pleasure and pain. These, monks, eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

208. Saṃyutta Nikāya · Samādhisutta

“Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanāti.

“Bhikkhus, there are these three feelings. Which three? Pleasant feeling, painful feeling, neither-pleasant-nor-painful feeling—these are the three feelings, bhikkhus.”

209. Dīgha Nikāya · Saṅgītisutta

“Cha ajjhakkāni āyatanāni – cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

“The six internal sense bases: the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, and the mind sense base.”

210. Dīgha Nikāya · Saṅgītisutta

“Cha bāhirāni āyatanāni – rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ.

“The six external sense bases: the form sense base, the sound sense base, the smell sense base, the taste sense base, the tangible sense base, and the mental phenomenon sense base.”

211. Majjhima Nikāya · Mahāhatthipadopamasutta

“Katamo cāvuso, rūpupādānakkhandho? Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ. “Katamā cāvuso, cattāro mahābhūtā? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

“And what, friends, is the form constituent that is fuel for attachment? It is the four great elements and the material form derived from the four great elements. “And what, friends, are the four great elements? The earth element, the water element, the fire element, and the wind element.

212. Buddhavaṃsa · Ratanakaṅkamanakaṇḍa

“Dānaṃ sīlañca nekkhammaṃ, paññāvīriyañca kīdisaṃ; Khantisaccamadhiṭṭhānaṃ, mettupekkhā ca kīdisā. “Dasa pāramī tayā dhīra, kīdisī lokanāyaka; Kathaṃ upapāramī puṇṇā, paramatthapāramī kathaṃ”.

What kind were your giving, virtue, renunciation, wisdom, and effort? What kind were your patience, truthfulness, determination, loving-kindness, and equanimity? Wise One, World's Chief Leader, what kind of ten perfections were fulfilled by you? How were the secondary perfections fulfilled, and how were the supreme perfections fulfilled?”

Abhidhamma

213. Abhidhammatthasaṅgaha · Vandana

**Sammāsambuddhamatulaṃ,
sasaddhammagāṇuttamaṃ.
Abhivādiya bhāsissaṃ,
abhidhammatthasaṅgahaṃ.**

Having saluted the peerless Fully Self-Awakened One, with the true Dhamma and the noble Saṅgha, I shall speak the Compendium of Abhidhamma Topics.

214. Abhidhammatthasaṅgaha · Paramattha

**Tattha vuttābhidhammatthā,
catudhā paramatthato.
Cittaṃ cetasikaṃ rūpaṃ,
nibbānamiti sabbathā.**

The topics of the Abhidhamma taught there are, in the ultimate sense, fourfold in all: consciousness, mental factors, matter and Nibbāna.

215. Abhidhammatthasaṅgaha · Cetasikapariccheda

**Ekuppādanirodhā ca,
ekālambaṇavatthukā.
Cetoyuttā dvipaññāsa,
dhammā cetasikā matā.**

Arising and ceasing together (with consciousness), having the same object and base, the fifty-two states joined with consciousness are known as mental factors.

216. Dhammasaṅgaṇī · Tikamātikā

**(Ka) kusalā dhammā.
(Kha) akusalā dhammā.
(Ga) abyākatā dhammā.**

Wholesome states. Unwholesome states. Indeterminate states.

217. Paṭṭhāna · Paccayuddesa

**Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo,
samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo,
kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo,
maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo,
vigatapaccayo, avigatapaccayoti.**

Root condition, object condition, predominance condition, contiguity condition, immediacy condition, conascence condition, mutuality condition, support condition, decisive-support condition, pre-nascence condition, post-nascence condition, repetition condition, kamma condition, result condition, nutriment condition, faculty condition, jhāna condition, path condition, association condition, dissociation condition, presence condition, absence condition, disappearance condition, non-disappearance condition.

The Lay Life

218. Dīgha Nikāya · Sīṅgālasutta

“Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti? Cha imā, gahapatiputta, disā veditabbā. Puratthimā disā mātāpitāro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.

“And how, young man, does a noble disciple become one who protects the six directions? These six directions, young man, are to be known. The eastern direction is to be known as mother and father, the southern direction is to be known as teachers, the western direction is to be known as spouse and family, the northern direction is to be known as friends and colleagues, the lower direction is to be known as workers and servants, and the upper direction is to be known as ascetics and Brahmins.

219. Aṅguttara Nikāya · Dutiyamittasutta

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu mitto sevitabbo bhajitabbo payirupāsitaṭṭho api panujjamānenapi. Katamehi sattahi? Piyo ca hoti manāpo ca garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañca kathaṃ kattā hoti, no ca aṭṭhāne niyojēti.

“Mendicants, when a bhikkhu is possessed of seven qualities, he is a friend to be resorted to, associated with, and attended upon, even if he drives you away. Which seven? He is likable and agreeable, respected and admired. He is an admonisher and accepts admonishment. He speaks on deep matters, and does not urge one to do things without a reason.

220. Aṅguttara Nikāya · Āṇāyasutta

“Cattārimāni, gahapati, sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṃ samayena samayaṃ upādāya. Katamāni cattāri? Atthisukhaṃ, bhogasukhaṃ, āṇāyasukhaṃ, anavajjasukhaṃ.

“Householder, there are these four kinds of happiness that may be achieved by a layperson who enjoys sensual pleasures, depending on time and occasion. What are the four? The happiness of ownership, the happiness of enjoyment, the happiness of freedom from debt, and the happiness of blamelessness.

221. Aṅguttara Nikāya · Bhariyāsutta

“Satta kho imā, sujāte, purisassa bhariyāyo. Katamā satta? Vadhakasamā, corīsamā, ayyasamā, mātāsamā, bhaginīsamā, sakhīsamā, dāsīsamā. Imā kho, sujāte, satta purisassa bhariyāyo.

“Sujātā, there are seven kinds of wives for a man. Which seven? A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a companion, a wife like a servant. Sujātā, these are the seven kinds of wives for a man.

222. Aṅguttara Nikāya · Saṅgahasutta

“Cattārimāni, bhikkhave, saṅgahavatthūni. Katamāni cattāri? Dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā – imāni kho, bhikkhave, cattāri saṅgahavatthūni” ti. “Dānañca peyyavajjañca, atthacariyā ca yā idha; Samānattatā ca dhammesu, tattha tattha yathārahaṃ;

“Monks, there are these four means of sustaining a favorable relationship. What are the four? A gift, endearing speech, beneficent conduct, and impartiality. These, monks, are the four means of sustaining a favorable relationship.” “Giving, endearing speech, and beneficent conduct, which are here; And impartiality regarding phenomena, in various respects, as is suitable;

223. Aṅguttara Nikāya · Dhammassavanasutta

“Pañcime, bhikkhave, ānisaṃsā dhammassavane. Katame pañca? Assutaṃ suṇāti, suttaṃ pariyodāpeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujum karoti, cittaṃ massa pasīdati.

“Monks, there are these five benefits in listening to the Dhamma. What five? He hears what he has not heard before; he clarifies what is heard; he overcomes doubt; he makes his view straight; and his mind acquires confidence.

224. Aṅguttara Nikāya · Pañcakanipāta · Vaṇijjāsutta

“Pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā. Katamā pañca? Sattavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā – imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā” ti.

These five trades ought not to be practiced by a layperson. What five? Trade in weapons, trade in human beings, trade in flesh, trade in alcohol and trade in poisons.

225. Dīgha Nikāya · Siṅgālasutta

“Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge. Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanāṃ, akittisañjananī, kopīnanidaṃsanī, paññāya dubbalikaraṇīveva chaṭṭhaṃ padaṃ bhavati.

There are these six dangers of being addicted to drink; decrease in wealth, increase in quarrels, ill health, loss of reputation, indecent exposure and impaired intelligence.

The Monk's Life (Vinaya)

226. Majjhima Nikāya · Sabbāsavasutta

Paṭisaṅkhā yoniso cīvaram paṭisevati – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīmsapasamphassānaṃ paṭighātāya, yāvadeva hirikopīnappaṭicchādanatthaṃ’.

Reflecting wisely, one uses the robe only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sun and creeping things, and only to cover the private parts.

227. Majjhima Nikāya · Sabbāsavaṣutta

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’.

Reflecting wisely, one uses almsfood not for amusement, not for intoxication, not for beautification or adornment, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, thinking: ‘Thus I shall end old feelings without arousing new feelings, and I shall be healthy, blameless, and live in comfort.’

228. Majjhima Nikāya · Sabbāsavaṣutta

Paṭisaṅkhā yoniso senāsaṇaṃ paṭisevati – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapaṣarīmsapaṣamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisaṅgāmattham’.

Reflecting wisely, one uses the lodging only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sun and creeping things, and only to ward off the perils of climate and to enjoy seclusion.

229. Majjhima Nikāya · Sabbāsavaṣutta

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati – ‘yāvadeva uppannānaṃ veyyābhādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhapaṣamatāya’.

Reflecting wisely, one uses medicinal requisites for the sick only to ward off painful feelings of illness that have arisen, and for the greatest freedom from affliction.

230. Vinaya · Pārājika 1 (methunadhamma)

“Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya antamaso tiracchānagatāyapi, pārājiko hoti asaṃvāso” ti.

“If any bhikkhu, having undertaken the training and way of life of bhikkhus, without first renouncing the training and revealing his weakness, engages in sexual intercourse, even with a female animal, he is expelled and excluded from the community.”

231. Vinaya · Pārājika 2 (adinnādāna)

“Yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ theyyasaṅkhātāṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyūṃ vā bandheyūṃ vā pabbājeyyūṃ vā – ‘corosi bālosi mūlhosī thenosī’ ti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayampi pārājiko hoti asaṃvāso” ti.

Whatever monk should take, by way of theft, what has not been given, from a village or from the wilderness, in such a manner of taking what is not given that kings, catching a thief, would kill him, imprison him or banish him, saying: ‘You are a thief, you are a fool, you are deluded, you are a robber’ — a monk taking what is not given in such a way is also defeated (pārājika), no longer in communion.

232. Vinaya · Pārājika 3 (manussaviggaha)

“Yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya satthahārakaṃ vāssa pariyeseyya maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya – ‘ambho purisa, kiṃ tuyhiminā pāpakena dujjīvitena, mataṃ te jīvītā seyyo’ ti, iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayampi pārājiko hoti asaṃvāso” ti.

Whatever monk should intentionally deprive a human being of life, or seek a weapon-bringer for him, or praise the beauty of death, or incite him to die, saying: ‘My good man, what use is this wretched, miserable life to you? Death is better for you than life’ – with such thoughts in mind and such intent, should in various ways praise the beauty of death or incite him to die, he too is defeated (pārājika), no longer in communion.

233. Vinaya · Pārājika 4 (uttarimanussadhamma)

“Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attupanāyikaṃ alamariyañānadassanaṃ samudācareyya – ‘iti jānāmi iti passāmi’ ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā āpanno visuddhāpekkho evaṃ vadeyya – ‘ajānamevaṃ, āvuso, avacaṃ jānāmi, apassaṃ passāmi. Tucchaṃ musā vilapin’ ti, aññatra adhimānā, ayampi pārājiko hoti asaṃvāso” ti.

Whatever monk, not fully knowing, should claim a superhuman state for himself, a knowledge and vision worthy of the noble ones: ‘Thus I know, thus I see,’ and then at a later time, whether questioned or not, having fallen and wishing to be purified, should say: ‘Friends, not knowing I said I know, not seeing I said I see; I spoke vainly and falsely’ – unless it was through over-estimation, he too is defeated (pārājika), no longer in communion.

234. Vinaya · Dasa atthavaṣā

“Tena hi, bhikkhave, bhikkhūnaṃ sikkhāpadaṃ paññapessāmi dasa atthavase paṭicca – saṅghasutṭhutaṃ, saṅghaphāsutāya, dumaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya, diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya, appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya, saddhammaṭṭhitiyā, vinayānuggahāya.

“Therefore, monks, I shall lay down a training rule for ten reasons: for the Sangha’s well-being, for the Sangha’s comfort, for the suppression of unruly persons, for the ease of virtuous monks, for the restraint of taints pertaining to this present life, for the warding off of taints pertaining to future lives, for the confidence of the unfaithful, for the increase of the confidence of the faithful, for the continuation of the true Dhamma, and for promoting discipline.

The Great Disciples

235. Aṅguttara Nikāya · Etadaggavagga · Aññāsikoṇḍañña

“Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikoṇḍañño”.

Monks, the foremost of my monk disciples of long standing is Aññāsikoṇḍañña.

236. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Sāriputta & Mahāmoggallāna](#)

... Mahāpaññānaṃ yadidaṃ sāriputto.

... Iddhimantānaṃ yadidaṃ mahāmoggallāno.

...the foremost of those with great wisdom is Sāriputta. ...the foremost of those with psychic power is Mahāmoggallāna.

237. [Theragāthā](#) · [Sāriputta \(bhikkhu\)](#)

**“Nābhinandāmi maraṇaṃ,
nābhinandāmi jīvitaṃ;
Kālaṇca paṭikaṅkhāmi,
nibbisam bhatako yathā.**

“I do not long for death; I do not long for life; I await my time, like a worker waiting for wages.”

238. [Theragāthā](#) · [Mahāmoggallāna \(bhikkhu\)](#)

**“Āraññikā piṇḍapātikā,
uñchāpattāgate ratā;
Dālemu maccuno senaṃ,
ajjhattaṃ susamāhitā.**

Forest-dwellers, alms-food eaters, delighting in whatever comes into the bowl: let us shatter Death's army, well concentrated within.

239. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Mahākassapa](#)

... Dhutavādānaṃ yadidaṃ mahākassapo.

...the foremost of those who uphold the ascetic practices is Mahākassapa.

240. [Theragāthā](#) · [Mahākassapa \(bhikkhu\)](#)

**“Uttiṭṭhapiṇḍo āhāro,
pūtimuttañca osadhaṃ;
Senāsaṇaṃ rukkhamaṇaṃ,
paṃsukūlañca cīvaram;
Yassete abhisambhutvā,
sa ve cātuddiso naro.**

Scraps of food for nourishment, fermented urine as medicine, the root of a tree as lodging, rag-robies as clothing: one who has mastered these is truly a man of the four quarters.

241. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Ānanda](#)

“Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando”.

... Satimantānaṃ yadidaṃ ānando.

... Gatimantānaṃ yadidaṃ ānando.

... Dhitimantānaṃ yadidaṃ ānando.

... Upaṭṭhākānaṃ yadidaṃ ānando.

Monks, the foremost of my monk disciples who are learned is Ānanda; ...of those with mindfulness, Ānanda; ...of those with good conduct of mind (gati), Ānanda; ...of the resolute, Ānanda; ...of attendants, Ānanda.

242. Theragāthā · Ānanda (bhikkhu)

**“Bahussuto dhammadharo,
kosārakkho mahesino;
Cakkhu sabbassa lokassa,
pūjanīyo bahussuto.**

Learned, bearer of the Dhamma, keeper of the great seer's treasury, an eye for the whole world, the learned one is worthy of honour.

243. Āṅguttara Nikāya · Etadaggavagga · Anuruddha

... Dibbacakkhukānaṃ yadidaṃ anuruddho.

...the foremost of those with the divine eye is Anuruddha.

244. Theragāthā · Anuruddha (bhikkhu)

**“Yadā me ahu saṅkappo,
tato uttari desayi;
Nippapañcarato buddho,
nippapañcamadesayi.**

When I had that thought, he taught me further: the Buddha, delighting in non-proliferation, taught non-proliferation.

245. Āṅguttara Nikāya · Etadaggavagga · Subhūti

**... Araṇavihārīnaṃ yadidaṃ subhūti.
... Dakkhiṇeyyānaṃ yadidaṃ subhūti.**

...the foremost of those who dwell without conflict is Subhūti. ...the foremost of those worthy of offerings is Subhūti.

246. Theragāthā · Subhūti

**“Channā me kuṭikā sukhā nivātā,
vassa deva yathāsukhaṃ;
Cittaṃ me susamāhitaṃ vimuttaṃ,
ātāpī viharāmi vassa devā” ti.**

My hut is roofed, pleasant, sheltered from the wind: rain as you like, sky-god! My mind is well concentrated and freed; I dwell ardent: rain, sky-god!

247. Āṅguttara Nikāya · Etadaggavagga · Upāli

... Vinayadharānaṃ yadidaṃ upāli.

...the foremost of those who uphold the Vinaya is Upāli.

248. Theragāthā · Upāli

“Saddhāya abhinikkhamma,
navapabbajito navo;
Mitte bhajeyya kalyāṇe,
suddhājīve atandite.
“Saddhāya abhinikkhamma,
navapabbajito navo;
Saṅghasmiṃ viharaṃ bhikkhu,
sikkhetha vinayaṃ budho.
“Saddhāya abhinikkhamma,
navapabbajito navo;
Kappākappesu kusalo,
careyya apurakkhato” ti.

One gone forth in faith, newly ordained, should keep company with good friends, pure in livelihood and untiring. ... dwelling in the Saṅgha, the wise monk should train in the Vinaya. ... skilled in what is allowable and not, he should live without putting himself forward.

249. Aṅguttara Nikāya · Etadaggavagga · Rāhula

“Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sikkhākāmānaṃ yadidaṃ rāhulo”.

Monks, the foremost of my monk disciples who desire training is Rāhula.

250. Theragāthā · Rāhula

“Ubhayeneva sampanno,
rāhulabhaddoti maṃ vidū;
Yañcamhi putto buddhassa,
yañca dhammesu cakkhumā.
“Yañca me āsavā khīṇā,
yañca natthi punabbhavo;
Arahā dakkhiṇeyyomhi,
tevijjo amataddaso.

Endowed on both sides, they know me as ‘Rāhula the Fortunate’: because I am the Buddha's son, and because I have the eye of Dhamma. Because my taints are destroyed and there is no more renewed existence, I am an arahant worthy of offerings, with the three knowledges, seer of the deathless.

251. Aṅguttara Nikāya · Etadaggavagga · Bhaddiya Kāligodhāyaputta

... Uccākulikānaṃ yadidaṃ bhaddiyo kāligodhāyaputto.

...the foremost of those from high families is Bhaddiya, son of Kāligodhā.

“Pubbe me, bhante, agāriyabhūtassa rajjaṃ kārentassa antopi antepure rakkhā susaṃvihitā ahosi, bahipi antepure rakkhā susaṃvihitā ahosi, antopi nagare rakkhā susaṃvihitā ahosi, bahipi nagare rakkhā susaṃvihitā ahosi, antopi janapade rakkhā susaṃvihitā ahosi, bahipi janapade rakkhā susaṃvihitā ahosi. So kho ahaṃ, bhante, evaṃ rakkhito gopito santo bhūto ubbiggo ussaṅkī utrāsī vihāsim. Etarahi kho panāhaṃ, bhante, araṇṇagatopi rukkhamaḷagatopi suṇṇāgāragatopi eko abhūto anubbiggo anussaṅkī anutrāsī appossukko pannalomo paradattavutto, migabhūtena cetasā viharāmi. Imaṃ kho ahaṃ, bhante, atthavaṣaṃ sampassamāno araṇṇagatopi rukkhamaḷagatopi suṇṇāgāragatopi abhikkhaṇaṃ udānaṃ udānesi— ‘aho sukhaṃ, aho sukhaṃ’” ti!

Formerly, venerable sir, when I was a householder ruling a kingdom, there were guards well posted inside and outside the palace, the city and the country. Yet guarded and protected so, I lived fearful, agitated, distrustful and afraid. But now, gone to the forest, to the foot of a tree, to an empty place, I live alone, fearless, unagitated, trusting, unafraid, at ease, unruffled, living on what others give, with a mind like a wild deer. Seeing this benefit I often exclaim: ‘Oh, what happiness! Oh, what happiness!’

**“Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ manomayaṃ kāyaṃ abhinimminantānaṃ yadidaṃ cūḷapanthako”.
... Cetovivaṭṭakusalānaṃ yadidaṃ cūḷapanthako.**

Monks, the foremost of my monk disciples who create a mind-made body is Cūḷapanthaka. ...the foremost of those skilled in the evolution of mind is Cūḷapanthaka.

**“Anukampāya me satthā,
pādāsi pādapuñchaṇiṃ;
‘Etaṃ suddhaṃ adhiṭṭhehi,
ekamantaṃ svadhiṭṭhitaṃ’.**

Out of compassion the Teacher gave me a foot-wiping cloth: ‘Concentrate on this clean thing, fixing your mind well on one side.’

**“Te me ijjhimsu saṅkappā,
yadattho pāvisiṃ kuṭiṃ;
Vijjāvimuttiṃ paccesaṃ,
mānānusayamujjahan” ti.**

The aims for which I entered the hut have been fulfilled for me. Seeking true knowledge and liberation, I abandoned the underlying tendency to conceit.

256. Theragāthā · Khadiravaniya Revata

**“Sabbamitto sabbasakho,
sabbabhūtānukampako;
Mettacittaṇca bhāvēmi,
abyāpajjarato sadā.**

*Friend to all, companion to all, compassionate to all beings, I develop a mind of loving-kindness,
always delighting in non-ill-will.*

257. Theragāthā · Aṅgulimāla (bhikkhu)

**“Yassa pāpaṃ kataṃ kammaṃ,
kusalena pidhīyati;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.**

Whose evil deed is covered by the good, he lights up this world like the moon freed from a cloud.

258. Udāna · Bāhiyasutta · Bāhiya Dārucīriya (bhikkhu)

**“Tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ – ‘diṭṭhe diṭṭhamattaṃ bhavissati, sute
sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati’
ti.**

*‘In that case, Bāhiya, you should train yourself thus: ‘In the seen there will be merely the seen; in the
heard, merely the heard; in the sensed, merely the sensed; in the cognized, merely the cognized.’*

259. Majjhima Nikāya · Raṭṭhapālasutta · Raṭṭhapāla (bhikkhu)

**‘Upaniyyati loko addhuvo’ ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamaṃ ṇatvā ca disvā sutvā ca
agārasmaṃ anagāriyaṃ pabbajito. ‘Atāṇo loko anabhissaro’ ti kho, mahārāja, tena
bhagavatā jānatā passatā arahatā sammāsambuddhena duttiyo dhammuddeso uddiṭṭho,
yamaṃ ṇatvā ca disvā sutvā ca agārasmaṃ anagāriyaṃ pabbajito. ‘Assako loko, sabbam
pahāya gamanīyaṃ’ ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaṃ ṇatvā ca disvā sutvā ca
agārasmaṃ anagāriyaṃ pabbajito. ‘Ūno loko atitto taṇhādāso’ ti kho, mahārāja, tena
bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho,
yamaṃ ṇatvā ca disvā sutvā ca agārasmaṃ anagāriyaṃ pabbajito.**

*The four summaries of the Dhamma taught by the Blessed One, knowing and seeing which Raṭṭhapāla
went forth: ‘The world is swept away, it is unstable.’ ‘The world has no shelter and no protector.’ ‘The
world has nothing of its own; one must leave all and pass on.’ ‘The world is incomplete, insatiate, the
slave of craving.’*

260. Theragāthā · Vaṅgīsa (bhikkhu)

**“Tameva vācaṃ bhāseyya,
yāyattānaṃ na tāpaye;
Pare ca na vihiṃseyya,
sā ve vācā subhāsītā.**

*‘Speak only such words that do not burn yourself; And do not harm others; that speech is truly well
spoken.*

261. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Mahāpajāpatī Gotamī](#)

“Etadaggaṃ, bhikkhave, mama sāvikanāṃ bhikkhunīnaṃ rattaññūnaṃ yadidaṃ mahāpajāpatigotamī”.

Monks, the foremost of my nun disciples of long standing is Mahāpajāpatī Gotamī.

262. [Therīgāthā](#) · [Mahāpajāpatī Gotamī \(bhikkhunī\)](#)

**“Buddha vīra namo tyatthu,
sabbasattānamuttama;
Yo maṃ dukkhā pamocesi,
aññañca bahukaṃ janaṃ.**

Buddha, hero, homage to you, foremost of all beings, who released me from suffering, and many other people too.

263. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Khemā](#)

... Mahāpaññaṃ yadidaṃ khemā.

...the foremost of those with great wisdom is Khemā.

264. [Therīgāthā](#) · [Khemā \(bhikkhunī\)](#)

**“Iminā pūtikāyena,
āturena pabhaṅgunā;
Aṭṭiyāmi harāyāmi,
kāmatanḥā samūhatā.**

With this foul body, sick and fragile, I am troubled and ashamed; craving for sensual pleasure is uprooted.

265. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Uppalavaṇṇā](#)

... Iddhimantīnaṃ yadidaṃ uppalavaṇṇā.

...the foremost of those with psychic power is Uppalavaṇṇā.

266. [Therīgāthā](#) · [Uppalavaṇṇā \(bhikkhunī\)](#)

**“Sataṃ sahaṣṣānīpi dhuttakānaṃ,
samāgatā edisakā bhavyeyyaṃ;
Lomaṃ na iñje nāpi sampavedhe,
kiṃ me tuvaṃ māra karissaseko.**

Even if a hundred thousand rogues like you came together here, I would not stir a hair nor tremble. What can you alone do to me, Māra?

267. [Aṅguttara Nikāya](#) · [Etadaggavagga](#) · [Paṭācārā](#)

... Vinayadharānaṃ yadidaṃ paṭācārā.

...the foremost of those who uphold the Vinaya is Paṭācārā.

268. Therīgāthā · Paṭācārā (bhikkhunī)

**“Pāde pakkhālayitvāna,
udakesu karomahaṃ;
Pādodakañca disvāna,
thalato ninnamāgataṃ.
“Tato cittaṃ samādhesiṃ,
assaṃ bhadraṃvajāniyaṃ;
Tato dīpaṃ gahetvāna,
vihāraṃ pāvisiṃ ahaṃ;
Seyyaṃ olokayitvāna,
mañcakamhi upāvisiṃ.**

Washing my feet, I watched the water; seeing the foot-water flow from high ground to low, I concentrated my mind as one trains a good thoroughbred horse. Then taking a lamp I entered my dwelling, looked at the bed and sat down on the couch.

269. Aṅguttara Nikāya · Etadaggavagga · Dhammadinnā

... Dhammakathikānaṃ yadidaṃ dhammadinnā.

...the foremost of the Dhamma speakers is Dhammadinnā.

270. Majjhima Nikāya · Cūḷavedallasutta · Dhammadinnā

**“Sakkāyo sakkāyo’ ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyo vutto bhagavatā” ti?
“Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ
– rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,
saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime kho, āvuso visākha,
pañcupādānakkhandhā sakkāyo vutto bhagavatā” ti.**

“Identity, identity’ (sakkāya) it is said, lady. What did the Blessed One call identity?” “These five aggregates subject to clinging, friend Visākha, the Blessed One called identity: the form, feeling, perception, formations and consciousness aggregates subject to clinging.”

271. Therīgāthā · Dhammadinnā

**“Chandajātā avasāyī,
manasā ca phuṭṭā siyā;
Kāmesu appaṭibaddhacittā,
uddhaṃsotāti vuccati” ti.**

One in whom desire has arisen, who is resolved and pervaded by mind, whose mind is not bound to sense pleasures, is called ‘one going upstream’.

272. Aṅguttara Nikāya · Etadaggavagga · Nandā

... Jhāyīnaṃ yadidaṃ nandā.

...the foremost of those who meditate is Nandā.

273. Therīgāthā · Sundarīnandā

**“Āturaṃ asuciṃ pūtiṃ,
passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi,
ekaggaṃ susamāhitaṃ.**

Nandā, see this body, sick, impure, putrid; develop the mind on the unattractive, unified and well concentrated.

274. Aṅguttara Nikāya · Etadaggavagga · Soṇā

... Āraddhavīriyānaṃ yadidaṃ soṇā.

...the foremost of those who arouse energy is Soṇā.

275. Therīgāthā · Soṇā

**“Dasa putte vijāyitvā,
asmiṃ rūpasamussaye;
Tatohaṃ dubbalā jiṇṇā,
bhikkhuniṃ upasaṅkamim.
“Sā me dhammamedesesi,
khandhāyatanadhātuyo;
Tassā dhammaṃ suṇitvāna,
kese chetvāna pabbajim.**

Having borne ten sons in this bodily frame, then weak and old I went to a nun. She taught me the Dhamma: aggregates, sense bases and elements. Having heard her Dhamma I cut off my hair and went forth.

276. Aṅguttara Nikāya · Etadaggavagga · Kisāgotamī

... Lūkhacīvaradharānaṃ yadidaṃ kisāgotamī.

...the foremost of those who wear coarse robes is Kisāgotamī.

277. Therīgāthā · Kisāgotamī (bhikkhunī)

**“Kalyāṇamittatā muninā,
lokaṃ ādissa vaṇṇitā;
Kalyāṇamitte bhajamāno,
api bālo paṇḍito assa.**

Good friendship has been praised by the Sage with reference to the world; associating with good friends, even a fool would become wise.

278. Aṅguttara Nikāya · Etadaggavagga · Anāthapiṇḍika

... Dāyakānaṃ yadidaṃ sudatto gahapati anāthapiṇḍiko.

...the foremost of givers is the householder Sudatta Anāthapiṇḍika.

279. Saṃyutta Nikāya · Anāthapiṇḍikasutta · Anāthapiṇḍika (upāsaka)

**“Idaṇhi taṃ jetavanam,
isisaṅghanisevitam;
Āvuttham dhammarājena,
pītisaṅjananam mama.**

This indeed is that Jeta's Grove, frequented by the community of seers, dwelt in by the King of Dhamma: it brings me joy.

280. Aṅguttara Nikāya · Etadaggavagga · Citta

... Dhammakathikānam yadidaṃ citto gahapati macchikāsaṇḍiko.

...the foremost of the Dhamma speakers is the householder Citta of Macchikāsaṇḍa.

281. Saṃyutta Nikāya · Nigaṇṭhasutta · Citta gahapati (upāsaka)

“Na khvāham ettha, bhante, bhagavato saddhāya gacchāmi. Atthi avitakko avicāro samādhi, atthi vitakkavicārānam nirodho” ti.

“Here, venerable sir, I do not go by faith in the Blessed One: there is a concentration without thought and examination; there is a cessation of thought and examination.”

282. Aṅguttara Nikāya · Etadaggavagga · Hatthaka

... Catūhi saṅgahavatthūhi parisam saṅgaṇhantānam yadidaṃ hatthako ālavako.

...the foremost of those who hold an assembly together by the four means of sympathy is Hatthaka of Ālavī.

283. Aṅguttara Nikāya · Hatthakasutta · Hatthaka Ālavaka (upāsaka)

**“Sabbadā ve sukham seti,
brāhmaṇo parinibbuto;
Yo na limpati kāmesu,
sītibhūto nirūpadhi.**

Always indeed the brahmin sleeps well, fully quenched, who is not soiled by sensual pleasures, cooled and without acquisitions.

284. Aṅguttara Nikāya · Etadaggavagga · Nakulapitā

... Vissāsakānam yadidaṃ nakulapitā gahapatīti.

...the foremost of those who are intimate (with the Teacher) is the householder Nakulapitā.

285. Saṃyutta Nikāya · Nakulapitusutta · Nakulapitā (upāsaka)

Tasmātiha te, gahapati, evaṃ sikkhitabbam – ‘āturakāyassa me sato cittaṃ anāturaṃ bhavissatī’ ti.

Therefore, householder, you should train yourself thus: ‘Even though I am afflicted in body, my mind will be unafflicted.’

286. Aṅguttara Nikāya · Etadaggavagga · Visākhā

... Dāyikānam yadidaṃ visākhā migāramātā.

...the foremost of givers is Visākhā, Migāra's mother.

287. Udāna · Visākhāsutta · Visākhā (upāsikā)

“Yesaṃ kho, visākhe, sataṃ piyāni, sataṃ tesāṃ dukkhāni; yesaṃ navuti piyāni, navuti tesāṃ dukkhāni;

“Those who have a hundred dear things, Visākhā, have a hundred sufferings; those who have ninety dear things have ninety sufferings.”

288. Aṅguttara Nikāya · Etadaggavagga · Sujātā

“Etadaggaṃ, bhikkhave, mama sāvikanāṃ upāsikanāṃ paṭhamāṃ saraṇaṃ gacchantīnaṃ yadidaṃ sujātā seniyadhītā”.

Monks, the foremost of my laywomen disciples who first went for refuge is Sujātā, Seniya's daughter.

289. Aṅguttara Nikāya · Etadaggavagga · Khuḍḍuttarā

... Bahussutānaṃ yadidaṃ khuḍḍuttarā.

...the foremost of the learned is Khuḍḍuttarā.

290. Aṅguttara Nikāya · Etadaggavagga · Sāmāvatī

... Mettāvihārīnaṃ yadidaṃ sāmāvatī.

...the foremost of those who dwell in loving-kindness is Sāmāvatī.

Closing

291. Stock phrase · Majjhima Nikāya · Bhayabheravasutta

**Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.
te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ ti.**

...with the breakup of the body, after death, they have reappeared in a state of deprivation, a bad destination, the nether world, hell. ... with the breakup of the body, after death, they have reappeared in a good destination, a heavenly world.

292. Dīgha Nikāya · Mahāparinibbānasutta

**“Aniccā vata saṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho” ti.**

Impermanent indeed are conditioned things; their nature is to arise and pass away. Having arisen, they cease; their stilling is bliss.

293. Dīgha Nikāya · Mahāparinibbānasutta

“Handa dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā appamādena sampādetthā” ti.

“Come now, monks, I tell you: all conditioned things are subject to decay, strive on with heedfulness!”

294. Stock phrase · Saṃyutta Nikāya · Paṭiccasamuppādasutta

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

This is what the Blessed One said. Elated, those monks delighted in the Blessed One's words.

Sources: the Pāli Canon, its Aṭṭhakathā, the Visuddhimagga and the Abhidhammatthasaṅgaha, as given in TPR. Many passages were chosen from orthodoxtheravada.org and from the Daily Buddha Vacana of the Digital Pāli Reader by Ven. Yuttadhammo Bhikkhu (CC BY-NC-SA 4.0). English translations are adapted from TPR, those sources, and new renderings. Tipiṭaka Pāli Reader · americanmonk.org/tipitaka-pali-reader