MAHĀSARĀNAGAMANA
The Great Refuge
by
The Venerable Mahāthera

LEDI SAYADAW
Aggamahāpāṇḍita, D. Litt.

English translation
by
DAW MYA TIN, M.A.

Sāsanā 2538 1995 Myanmar Era 1356
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Namo tassa bhagavato arahato
sammāsambuddhassā

Veneratio: to the Exalted One,
the Homage-Worthy,
the Perfectly Self-Enlightened
***********

The Buddha is an Arhat and he is
worthy of the highest veneration. All beings
including devas and brahmas venerate the
Buddha because the Buddha is the Supreme
One, who has extinguished all defilements,
who has become perfectly self-enlightened
through realization of the Four Ariya Truths,
and who is endowed with the six great quali-
ties of glory, namely, Issariya (supremacy),
Dhamma (knowledge of the path to Nibbāna),
Yasa (fame and following), Sirī (noble splendour
of appearance), Kāma (power of accomplish-
ment), and Payatta (diligent mindfulness).

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Biography of
The Venerable Mahāthera Ledi Sayadaw
   Aggamahāpaṇḍita, D. Litt.

The Venerable Ledi Sayadaw was the
foremost among the Myanmar Buddhist scholars
of this age. He was born on Tuesday, the 13th
waxing of Nattaw, 1208 Myanmar Era (1846
C.E.) at Saing-pyin village, Dipeyn Township,
Shwebo District. His parents were U Tun Tin
and Daw Kyone. At an early age he became
a sāmanera named Shin Nyāna. At the age of
twenty, Shin Nyāna was ordained a bhikkhu
under the patronage of Salin Sayadaw, U Pandicca. Later, he had his training in Buddhist literature from the Venerable Sankyaung Sayadaw, Sudassana Dhaja Atuladhipati Siripavara Mahādhamma Rajadhīrajaguru, of Mandalay. While he was still at Sankyaung monastery he published his first book, “Pāramī Dīpanī” (Manual of Perfection).

Not long after the annexation of Upper Myanmar by the British, the Sayadaw, who was then a Pāḷi lecturer at Maha Jotikārāma monastery, left Mandalay for a place not far north of Monywa. There, he established the Ledi-tawya monastery. In that monastery, the Sayadaw trained many bhikkhu students from many parts of the country.

The Sayadaw was a prolific writer and has written many essays, letters, poems and manuals in Myanmar language. He has written more than seventy manuals. He also wrote some books and verses in Pāḷi language. The “Vipassanā Dīpanī” (Manual of Insight) and Patṭhānuddesa Dīpanī (A Concise Exposition of the Buddhist Philosophy of Relations) were originally written in Pāḷi. It is said that the Sayadaw sometimes wrote while travelling, in trains and steamers.

In his later years the Sayadaw travelled all over the country, giving lectures and discourses on the Dhamma. He also established Abhidhamma classes and meditation centres. Ledi meditation centres exist even now and are still thriving. Thus, the Venerable Ledi Sayadaw was a great Buddhist scholar as well as a great teacher of the Dhamma Practice.

The Sayadaw was awarded the title of Aggamahāpañḍita by the Government of India in 1911. The University of Yangon also conferred on him the degree of D.Litt. (Honoris causa). The Sayadaw finally settled down in Pyinmanar,
there he died in 1923 at the age of seventy-seven.


PREFACE

1

When threatened with danger, men go to many a refuge - to mountains and forests, to parks and gardens, and to sacred trees. But these are no refuge for men. Man’s real refuge lies in the Buddha, the Dhamma and the Sangha.

In the Dhammapada it is said:

“One who takes refuge in the Buddha, the Dhamma and the Sangha, sees with Magga Insight the Four Noble Truths, viz., Dukkha, the Cause of Dukkha, the Cessation of Dukkha and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.”
“This, indeed, is the safe refuge, this is the best refuge. Having come to this refuge, one is liberated from all dukkha.”

II

“Buddham saraṇam gacchāmi,
Dhammaṁ saraṇam gacchāmi,
Saṅghaṁ saraṇam gacchāmi”

With the above formula we go to the Buddha for refuge, we go to the Dhamma for refuge, we go to the Saṅgha for refuge. “Saraṇam” means refuge or protection. By reciting the above formula three times, we profess our faith and confidence in the “Three Gems.” The Buddha, the Dhamma and the Saṅgha (The Buddhist Order) are known as the Three Gems (Tiratana) because they are so precious and give joy to all. One who takes refuge in the Three Gems is established in the

Three Gems (Saranāgamana). One who takes refuge in the Three Gems is generally accepted as a Buddhist, a follower of the Buddha.

We go to the Buddha for refuge, because he is our Supreme Teacher. He guides us to choose the right way to success and prosperity here and hereafter, he guides us to refrain from unprofitable and evil ways. He guides us to cultivate all good qualities of a life free from faults and impurities. The Buddha has boundless compassion for man’s weaknesses and sufferings. He has found for us the Path of liberation from the round of existences, Samsāra, by his own unrelenting and ceaseless effort through countless lives.

We go to the Dhamma for refuge, because the Dhamma is the means by which one is liberated from Samsāra. Following the Dhamma is the best way of paying homage to the Buddha. There are three stages in follow-
ing the Dhamma, viz., study, practice and realization. Right understanding, patience, tolerance, goodwill and loving-kindness are needed to be practised in our daily lives so as to cure us of misunderstanding of one another, to cure us of our impatience, our lack of sympathy and loving-kindness. Everyday, after paying homage to the Buddha and saying his prayers, a good Buddhist sends his love and goodwill to all beings, celestial and human as well as those in the Nether World. Repeated and continual practice of meditation is essential for the realization and understanding of things as they really are. Only by practising the Dhamma can we truly venerate and serve our Supreme Teacher.

Quoting Sayadaw U Thitila*, “Lastly, we go to the Samgha for refuge because the Samgha is the living stream through which the Dhamma flows to us. The Samgha is the point at which the Buddha-Dhamma makes direct contact with humanity, it is the bridge between living men and absolute truth. The Buddha greatly emphasized the importance as a necessary institution for the well-being of mankind, for, if there had not been the Samgha, the Buddha-Dhamma would have become a mere legend and tradition after the passing of the Buddha. Not only has the Samgha preserved the word of the Master, but also the unique spirit of the Noble Teaching. ... a Buddhist’s task is to spread the pure Buddha-Dhamma, or to help the Samgha who devote their whole lives to the study, practice and spreading of the pure Dhamma, which is excellent in the beginning, in the middle and in the end.” Besides, whatever amount of merit done for the good of

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* Essential Themes of Buddhist Lectures given by Bhaddanta Ashin Thitila, Abhidhammahāratthaguru, Lecture No. 40, The Three Refuges —Tisaraṇa.
the Saṅgha increases manifold. The Saṅgha are, in fact, the incomparably fertile field for all to sow the seed of merit.

Thus do we take refuge in the Buddha, the Dhamma and the Saṅgha with conviction and full confidence in them.

III

In taking refuge in the Buddha, the Dhamma and the Saṅgha, there is no time limit set for us. The Mahāthera Ledi Sayadaw in his verses “The Mahāsaṅgathana” has stated in the opening verse thus; “From today till the end of my life, I take refuge in the Buddha, .... in the Dhamma, and .... in the Saṅgha.” By this the Sayadaw has made it quite clear to us that we should get ourselves established in the Buddha, the Dhamma and the Saṅgha from now till the end of our lives.

The Venerable Sayadaw further stated, thus; “Until I thoroughly understand and realize the Four Noble (Ariya) Truths, (Catusacca Pativeda) I take refuge in the Buddha, .... in the Dhamma, and .... in the Saṅgha.” This means that we need to take refuge in the Three Gems until we fully comprehend and realize the Four Noble Truths. This is the correct way of taking refuge in the Three Gems.

With regard to these Four Ariya Truths, the Buddha himself has, in the Dhamma-Cakkavuttana Sutta, enjoined us that in Dukkha Ariya Sacca, dukkha should be fully comprehended, that in Samudaya Sacca, samudaya, the cause of dukkha, should be abandoned, that in Nirodha Sacca, the cessation of dukkha should be realized, and that in Magga Sacca, the Practice or Path leading to the cessation of dukkha should be cultivated.

Through his verses on Mahāsaṅgathana, the Venerable Ledi Sayadaw has shown us that in Dukkha Ariya Sacca, we
should strive to fully comprehend the fact that the five aggregates (khandhas), the twelve sense bases and sense objects (āyatanas), the eighteen elements (dhātus) and the entire mass of dukkha brought about by Dependent Origination of Phenomena (Paticcasamuppāda) are, in truth, dukkha.

In the case of Dukkha Samudaya Ariya Sacca, Craving (taṇhā) which is the cause of dukkha should be abandoned. So also are the ten defilements (kilesas). In fact, these defilements are to be successively eliminated by the four levels of Enlightenment (Maggas).

In the case of Dukkha Nirodha Ariya Sacca, the Cessation of Dukkha is to be realized through the cessation of a cause. Thus, with the cessation of ignorance, volitional activities cease, .... with the cessation of rebirth (jāti), ageing and death cease .... As each of the phenomenon of dukkha has arisen dependent on a specific cause which has arisen dependent on its own specific cause (in accordance with the Law of Dependent Origination), there is a vicious circle of causal sequence. With the cessation of phenomenon as a result of the cessation of a cause, the whole sequence breaks down, the circle of causal phenomena is cut off and Dukkha ceases. Thus the Cessation of Dukkha is to be realized.

In the case of Dukkha Nirodha Gāmini Patīpadā Ariya Sacca (Magga Sacca) it is necessary to cultivate the meditation practice which would lead one to the cessation of Dukkha and liberation from the round of existences. The Venerable Sayadaw has laid down a complete line of practice, starting with the cultivation of Purity in morality, purity in mind, purity in views, etc., then going on to the development of vipassāna ānāna or Insight knowledge, the thirty-seven constituents of
Bodhipakkhiya Dhamma, culminating in the attainment of the four Magga ṇana and the realization of Nibbāna.

In the section on Nibbāna the Venerable Sayadaw first mentioned Nibbāna as the Fruition (Phala) of the four Maggas, then as the unconditioned element (asankhata dhātu), as the element of the Deathless (amata dhātu), and as Nibbāna element. Nibbāna is of two kinds: Nibbāna realized with the aggregates still remaining (Sa upadhisesa Nibbāna) and Nibbāna without the aggregates remaining (Anupadhisesa Nibbāna).

The next three Nibbāna elements mentioned are those realized through contemplation of voidness (suññata), through contemplation of signlessness (animitta) and through contemplation of non-attachment (apaññihita). The remaining Nibbāna elements are realized through calming of all volitional activities (Sabbhā Kṣanikā, Sankhāra Samatha), through abandonment of Khandhas (Upadi), through cessation of craving (tanhañhannya), through cessation of attachment (Virāga), and through cessation of Dukkha (Nirodha). Finally, the three Rounds of dukkha also cease due to the cessation of defilements (kilesā), the cessation of causal action (kamma) and the cessation of result-producing (Vipāka).

Thus through these verses the Venerable Sayadaw has shown us the correct way to take refuge in the Three Gems and the correct way to pay homage to them.

Within the scope of these verses the Venerable Ledi Sayadaw has shown us the way to clear comprehension of the Four Noble Truths and the realization of the end of dukkha. The Mahāsaranagamanas verses as set down by the Venerable Ledi Sayadaw being concise and to the point can be easily memorized. By constantly reciting them, the meaning of the
The purpose of my translating the Mahāsāranāgamana verses and compiling some notes on them is to be of some help to the readers to have a better understanding of the verses, a better understanding of the Dhamma and of the Practice. The present translation is not a close translation, but we have tried to preserve and keep the meaning of the text intact. For purposes of recitation the original Pāli text (in Roman Script) is reproduced here.

May I now take this opportunity to offer my thanks to my colleagues of the Editorial Committee, Piṭaka Translation Section, Department for the Promotion and Propagation of the Sāsanā; especially to Sayagyī U Kyaw Htut, Mahā Saddhammajotikadhaja, and U Tin U my sincere thanks for going through the script and to my other colleagues for their moral support and also for typing out the script and for transcribing the Pāli texts.
With great veneration and deepest respect I humbly dedicate this booklet to the Most Venerable Ledi Sayadaw.

May the Buddha's Teaching shine forth like the radiant sun.

Daw Mya Tin (M.A.)
20th April 1995
3. Tatiyampi ajjatagge pāṇupetam Buddham Saranām gacchāmi,
   Tatiyampi ajjatagge pāṇupetam Dhammam Saranām gacchāmi,
   Tatiyampi ajjatagge pāṇupetam Samgham Saranām gacchāmi.

4. Bhavapariyantam ajjatagge pāṇupetam Buddhām Saranām gacchāmi,
   Bhavapariyantam ajjatagge pāṇupetam Dhammam Saranām gacchāmi,
   Bhavapariyantam ajjatagge pāṇupetam Samgham Saranām gacchāmi.

5. Attabhāva pariyantam ajjatagge pāṇupetam Buddhām Saranām gacchāmi,
   Attabhāva pariyantam ajjatagge pāṇupetam Dhammam Saranām gacchāmi,
   Attabhāva pariyantam ajjatagge pāṇupetam Samgham Saranām gacchāmi.

6. Kāya pariyantam ajjatagge pāṇupetam Buddhām Saranām gacchāmi,
   Kāya pariyantam ajjatagge pāṇupetam Dhammam Saranām gacchāmi,
   Kāya pariyantam ajjatagge pāṇupetam Samgham Saranām gacchāmi.

7. Aṅga pariyantam ajjatagge pāṇupetam Buddhām Saranām gacchāmi,
   Aṅga pariyantam ajjatagge pāṇupetam Dhammam Saranām gacchāmi,
   Aṅga pariyantam ajjatagge pāṇupetam Samgham Saranām gacchāmi.

8. Jīvita pariyantam ajjatagge pāṇupetam Buddhām Saranām gacchāmi,
   Jīvita pariyantam ajjatagge pāṇupetam Dhammam Saranām gacchāmi,
   Jīvita pariyantam ajjatagge pāṇupetam Samgham Saranām gacchāmi.

End of Mahāsaranāgamana Pāli
II
Saccavonnā panāma

Saccapaṭiveda
1. Catusacca paṭiveda pariyyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Catusacca paṭiveda pariyyantam Dhammāṃ Sāraṇāṃ gacchāmi,
3. Catusacca paṭiveda pariyyantam Samghāṃ Sāraṇāṃ gacchāmi.

A. Dukkhasacca paṭiveda
1. Dukkhasacca paṭiveda pariyyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Dukkhasacca paṭiveda pariyyantam Dhammāṃ Sāraṇāṃ gacchāmi,
3. Dukkhasacca paṭiveda pariyyantam Samghāṃ Sāraṇāṃ gacchāmi.

B. Samudayasacca paṭiveda
1. Samudayasacca paṭiveda pariyyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Samudayasacca paṭiveda pariyyantam Dhammāṃ Sāraṇāṃ gacchāmi,

C. Nirodhasacca paṭiveda
1. Nirodhasacca paṭiveda pariyyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Nirodhasacca paṭiveda pariyyantam Dhammāṃ Sāraṇāṃ gacchāmi,

D. Maggasacca paṭiveda
1. Maggasacca paṭiveda pariyyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Maggasacca pāṭiveda pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Maggasacca pāṭiveda pariyantam Samgham Saranaṃ gacchāmi.

End of Saccavānāṇā panāma.

III
A. Dukkhasacca vaṇṇana

(a) Khandha vaṇṇana panāma
Dukkhasacca pariṇāṇa

1. Dukkhasacca pariṇāṇa pariyantam Buddham Saranaṃ gacchāmi,
2. Dukkhasacca pariṇāṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Dukkhasacca pariṇāṇa pariyantam Samgham Saranaṃ gacchāmi.

(a) Pañcakkhandha dukkhpariṇāṇa
1. Pañcakkhandha dukkhpariṇāṇa pariyantam Buddham Saranaṃ gacchāmi,
2. Pañcakkhandha dukkhpariṇāṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Pañcakkhandha dukkhpariṇāṇa pariyantam Samgham Saranaṃ gacchāmi.

(1) Rūpakkhandha dukkhpariṇāṇa
1. Rūpakkhandha dukkhpariṇāṇa pariyantam Buddham Saranaṃ gacchāmi,
2. Rūpakkhandha dukkhpariṇāṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Rūpakkhandha dukkhpariṇāṇa pariyantam Samgham Saranaṃ gacchāmi.

(2) Vedanākkhandha dukkhpariṇāṇa
1. Vedanākkhandha dukkhpariṇāṇa pariyantam Buddham Saranaṃ gacchāmi,
2. Veddākkhandha dukkhapariṇītā pariyanatam Dhammaṃ Sāraṇaṃ gacchāmi,

(3) Saññākkhandha dukkhapariṇītā
1. Saññākkhandha dukkhapariṇītā pariyanatam Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Saññākkhandha dukkhapariṇītā pariyanatam Dhammaṃ Sāraṇaṃ gacchāmi,

(4) Sañkhārakkhandha dukkhapariṇītā
1. Sañkhārakkhandha dukkhapariṇītā pariyanatam Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Sañkhārakkhandha dukkhapariṇītā pariyanatam Dhammaṃ Sāraṇaṃ gacchāmi,

(5) Viññānakkhandha dukkhapariṇītā
1. Viññānakkhandha dukkhapariṇītā pariyanatam Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Viññānakkhandha dukkhapariṇītā pariyanatam Dhammaṃ Sāraṇaṃ gacchāmi,

End of Khandha Vaṇṇana paṇāma

(b) Āyatana vaṇṇana paṇāma
Āyatana dukkhapariṇītā
1. Dvādasāyatana dukkhapariṇītā pariyanatam Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Dvādasāyatana dukkhapariṇītā pariyanatam Dhammaṃ Sāraṇaṃ gacchāmi,
3. Dvādasāyatana dukkhapariṇītā pariyanatam Samghaṃ Sāraṇaṃ gacchāmi.
(1) Cakkhāyatana dukkhapariṇāṇā
1. Cakkhāyatana dukkhapariṇāṇā pariyanṭam Buddham Saranām gacchāmi,
2. Cakkhāyatana dukkhapariṇāṇā pariyanṭam Dhammam Saranām gacchāmi,
3. Cakkhāyatana dukkhapariṇāṇā pariyanṭam Samgham Saranām gacchāmi.

(2) Sotāyatana dukkhapariṇāṇā
1. Sotāyatana dukkhapariṇāṇā pariyanṭam Buddham Saranām gacchāmi,
2. Sotāyatana dukkhapariṇāṇā pariyanṭam Dhammam Saranām gacchāmi,

(3) Ghanāyatana dukkhapariṇāṇā
1. Ghanāyatana dukkhapariṇāṇā pariyanṭam Buddham Saranām gacchāmi,
(6) Manāyatana dukkhapariṇā\n
1. Manāyatana dukkhapariṇā pariyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Manāyatana dukkhapariṇā pariyantam Dhammaṃ Sāraṇāṃ gacchāmi,

(7) Rūpāyatana dukkhapariṇā\n
1. Rūpāyatana dukkhapariṇā pariyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Rūpāyatana dukkhapariṇā pariyantam Dhammaṃ Sāraṇāṃ gacchāmi,
3. Rūpāyatana dukkhapariṇā pariyantam Saṃgham Sāraṇāṃ gacchāmi.

(8) Saddāyatana dukkhapariṇā\n
1. Saddāyatana dukkhapariṇā pariyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Saddāyatana dukkhapariṇā pariyantam Dhammaṃ Sāraṇāṃ gacchāmi,

(9) Gandhāyatana dukkhapariṇā\n
1. Gandhāyatana dukkhapariṇā pariyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Gandhāyatana dukkhapariṇā pariyantam Dhammaṃ Sāraṇāṃ gacchāmi,

(10) Rasāyatana dukkhapariṇā\n
1. Rasāyatana dukkhapariṇā pariyantam Buddhāṃ Sāraṇāṃ gacchāmi,
2. Rasāyatana dukkhapariṇā pariyantam Dhammaṃ Sāraṇāṃ gacchāmi,
3. Rasāyatana dukkhapariṇā pariyantam Saṃgham Sāraṇāṃ gacchāmi.
(11) পথিভাবায়তনা দুঃখহারিণী
1. পথিভাবায়তনা দুঃখহারিণী পারিয়ন্তম বুদ্ধহাম সারানাম গাচ্ছামি,
2. পথিভাবায়তনা দুঃখহারিণী পারিয়ন্তম ধামমাম সারানাম গাচ্ছামি,
3. পথিভাবায়তনা দুঃখহারিণী পারিয়ন্তম সাঙ্গহাম সারানাম গাচ্ছামি।

(12) ধাম্মায়তনা দুঃখহারিণী
1. ধাম্মায়তনা দুঃখহারিণী পারিয়ন্তম বুদ্ধহাম সারানাম গাচ্ছামি,
2. ধাম্মায়তনা দুঃখহারিণী পারিয়ন্তম ধামমাম সারানাম গাচ্ছামি,
3. ধাম্মায়তনা দুঃখহারিণী পারিয়ন্তম সাঙ্গহাম সারানাম গাচ্ছামি।

End of আয়তনা বান্ধার পানামা

(c) দাত বান্ধার পানামা
1. আঁঠারাসা দাত দুঃখহারিণী পারিয়ন্তম বুদ্ধহাম সারানাম গাচ্ছামি,
2. আঁঠারাসা দাত দুঃখহারিণী পারিয়ন্তম ধামমাম সারানাম গাচ্ছামি,
3. আঁঠারাসা দাত দুঃখহারিণী পারিয়ন্তম সাঙ্গহাম সারানাম গাচ্ছামি।

(1) চক্ষু দাত দুঃখহারিণী
1. চক্ষু দাত দুঃখহারিণী পারিয়ন্তম বুদ্ধহাম সারানাম গাচ্ছামি,
2. চক্ষু দাত দুঃখহারিণী পারিয়ন্তম ধামমাম সারানাম গাচ্ছামি,
3. চক্ষু দাত দুঃখহারিণী পারিয়ন্তম সাঙ্গহাম সারানাম গাচ্ছামি।

(2) সতটাত দুঃখহারিণী
1. সতটাত দুঃখহারিণী পারিয়ন্তম বুদ্ধহাম সারানাম গাচ্ছামি,
(3) Ghanadhātu dukkhapariṇāṇā
1. Ghanadhātu dukkhapariṇāṇā pariyantam Buddhām Sāraṇām gacchāmi,
2. Ghanadhātu dukkhapariṇāṇā pariyantam Dhammām Sāraṇām gacchāmi,

(4) Jivādādhātu dukkhapariṇāṇā
1. Jivādādhātu dukkhapariṇāṇā pariyantam Buddhām Sāraṇām gacchāmi,
2. Jivādādhātu dukkhapariṇāṇā pariyantam Dhammām Sāraṇām gacchāmi,

(5) Kāyadhātu dukkhapariṇāṇā
1. Kāyadhātu dukkhapariṇāṇā pariyantam Buddhām Sāraṇām gacchāmi,
2. Kāyadhātu dukkhapariṇāṇā pariyantam Dhammām Sāraṇām gacchāmi,

(6) Rūpadhātu dukkhapariṇāṇā
1. Rūpadhātu dukkhapariṇāṇā pariyantam Buddhām Sāraṇām gacchāmi,
2. Rūpadhātu dukkhapariṇāṇā pariyantam Dhammām Sāraṇām gacchāmi,
3. Rūpadhātu dukkhapariṇāṇā pariyantam Sāṅghām Sāraṇām gacchāmi.

(7) Saddadhātu dukkhapariṇāṇā
1. Saddadhātu dukkhapariṇāṇā pariyantam Buddhām Sāraṇām gacchāmi,
2. Saddadhātu dukkhapariṇāṃ pariyantam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Saddadhātu dukkhapariṇāṃ pariyantam
Samghaṃ Saraṇaṃ gacchāmi.

(8) Gandhadhātu dukkhapariṇāṃ
1. Gandhadhātu dukkhapariṇāṃ pariyantam
Buddham Saraṇaṃ gacchāmi,
2. Gandhadhātu dukkhapariṇāṃ pariyantam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Gandhadhātu dukkhapariṇāṃ pariyantam
Samghaṃ Saraṇaṃ gacchāmi.

(9) Rasadhātu dukkhapariṇāṃ
1. Rasadhātu dukkhapariṇāṃ pariyantam
-Buddham Saraṇaṃ gacchāmi,
2. Rasadhātu dukkhapariṇāṃ pariyantam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Rasadhātu dukkhapariṇāṃ pariyantam
Samghaṃ Saraṇaṃ gacchāmi.

(10) Phoṭṭhabbadhātu dukkhapariṇāṃ
1. Phoṭṭhabbadhātu dukkhapariṇāṃ pariyantam
Buddham Saraṇaṃ gacchāmi,
2. Phoṭṭhabbadhātu dukkhapariṇāṃ pariyantam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Phoṭṭhabbadhātu dukkhapariṇāṃ pariyantam
Samghaṃ Saraṇaṃ gacchāmi.

(11) Cakkhuviṇṇāṇadhātu dukkhapariṇāṃ
1. Cakkhuviṇṇāṇadhātu dukkhapariṇāṃ pariyantam
-Buddham Saraṇaṃ gacchāmi,
2. Cakkhuviṇṇāṇadhātu dukkhapariṇāṃ pariyantam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Cakkhuviṇṇāṇadhātu dukkhapariṇāṃ pariyantam
Samghaṃ Saraṇaṃ gacchāmi.

(12) Sotaviṇṇāṇadhātu dukkhapariṇāṃ
1. Sotaviṇṇāṇadhātu dukkhapariṇāṃ pariyantam
Buddham Saraṇaṃ gacchāmi,
2. Sotaviññāṇadhatu dukkhapariṇāma pariyantam Dhammasa Saranām gacchāmi.

(13) Ghaṇaviññāṇadhatu dukkhapariṇāma
1. Ghaṇaviññāṇadhatu dukkhapariṇāma pariyantam Buddhāṃ Saranām gacchāmi,
2. Ghaṇaviññāṇadhatu dukkhapariṇāma pariyantam Dhammaṃ Saranām gacchāmi,

(14) Jivhāviññāṇadhatu dukkhapariṇāma
1. Jivhāviññāṇadhatu dukkhapariṇāma pariyantam Buddhāṃ Saranām gacchāmi,
2. Jivhāviññāṇadhatu dukkhapariṇāma pariyantam Dhammaṃ Saranām gacchāmi,

(15) Kāyaviññāṇadhatu dukkhapariṇāma
1. Kāyaviññāṇadhatu dukkhapariṇāma pariyantam Buddhāṃ Saranām gacchāmi,
2. Kāyaviññāṇadhatu dukkhapariṇāma pariyantam Dhammaṃ Saranām gacchāmi,

(16) Manōdhātu dukkhapariṇāma
1. Manōdhātu dukkhapariṇāma pariyantam Buddhāṃ Saranām gacchāmi,
2. Manōdhātu dukkhapariṇāma pariyantam Dhammaṃ Saranām gacchāmi,
3. Manōdhātu dukkhapariṇāma pariyantam Samghaṃ Saranām gacchāmi.
(17) Manőviṇṇāṣadhatu dukkha parintam Buddhām Sāraṇām gacchāmi,
1. Manőviṇṇāṣadhatu dukkhapariṇāṇa pariyantam Buddhām Sāraṇām gacchāmi,
2. Manőviṇṇāṣadhatu dukkhapariṇāṇa pariyantam Dhammām Sāraṇām gacchāmi,

(18) Dhammadhatu dukkha parintam
1. Dhammadhatu dukkhapariṇāṇa pariyantam Buddhām Sāraṇām gacchāmi,
2. Dhammadhatu dukkhapariṇāṇa pariyantam Dhammām Sāraṇām gacchāmi,
3. Dhammadhatu dukkhapariṇāṇa pariyantam Sāṅghām Sāraṇām gacchāmi.

End of Dhātu Vaṇṇanā pañåma

(d) Pāṭiccasamuppāda vaṇṇanā pañåma
Pāṭiccasamuppāda dukkha parintam
1. Pāṭiccasamuppāda dukkhapariṇāṇa pariyantam Buddhām Sāraṇām gacchāmi,
2. Pāṭiccasamuppāda dukkhapariṇāṇa pariyantam Dhammām Sāraṇām gacchāmi,
3. Pāṭiccasamuppāda dukkhapariṇāṇa pariyantam Sāṅghām Sāraṇām gacchāmi.

(1) Avijjā dukkhapariṇāṇa
1. Avijjā dukkhapariṇāṇa pariyantam Buddhām Sāraṇām gacchāmi,
2. Avijjā dukkhapariṇāṇa pariyantam Dhammām Sāraṇām gacchāmi,
3. Avijjā dukkhapariṇāṇa pariyantam Sāṅghām Sāraṇām gacchāmi.

(2) Saṅkhāra dukkhapariṇāṇa
1. Avijjā avijjā saṅkhāra dukkhapariṇāṇa pariyantam Buddhām Sāraṇām gacchāmi,
2. Avijjāpaccaaya saṅkhāra dukkhapariṇāṇā pariyanṭam Dhammaṃ Sāraṇaṃ gacchāmi, 
3. Avijjāpaccaaya saṅkhāra dukkhapariṇāṇā pariyanṭam Saṃghaṃ Sāraṇaṃ gacchāmi.

(3) Viññāṇa dukkhapariṇāṇā
1. Saṅkhārapaccayā viññāṇa dukkhapariṇāṇā pariyanṭam Buddhāṃ Sāraṇaṃ gacchāmi, 
2. Saṅkhārapaccayā viññāṇa dukkhapariṇāṇā pariyanṭam Dhammaṃ Sāraṇaṃ gacchāmi, 

(4) Nāmarūpa dukkhapariṇāṇā
1. Viññāṇapaccayā nāmarūpa dukkhapariṇāṇā pariyanṭam Buddhāṃ Sāraṇaṃ gacchāmi, 
2. Viññāṇapaccayā nāmarūpa dukkhapariṇāṇā pariyanṭam Dhammaṃ Sāraṇaṃ gacchāmi, 

(5) Saḷāyatana dukkhapariṇāṇā
1. Nāmarūpa paccayā saḷāyatana dukkhapariṇāṇā pariyanṭam Buddhāṃ Sāraṇaṃ gacchāmi, 
2. Nāmarūpa paccayā saḷāyatana dukkhapariṇāṇā pariyanṭam Dhammaṃ Sāraṇaṃ gacchāmi, 

(6) Phassa dukkhapariṇāṇā
1. Saḷāyatana paccayā phassa dukkhapariṇāṇā pariyanṭam Buddhāṃ Sāraṇaṃ gacchāmi, 
2. Saḷāyatana paccayā phassa dukkhapariṇāṇā pariyanṭam Dhammaṃ Sāraṇaṃ gacchāmi, 

(7) Vedanā dukkhapariṇāṇā
1. Phassa paccayā vedanā dukkhapariṇāṇā pariyanṭam Buddhāṃ Sāraṇaṃ gacchāmi,
2. Phassa paccayā vedanā dukkhapariṇāṁ pariyantam Dhammaṁ Sāraṇaṁ gacchāmi,
3. Phassa paccayā vedanā dukkhapariṇāṁ pariyantam Saṁghaṁ Sāraṇaṁ gacchāmi.

(8) Taṇhā dukkhapariṇāṁ
1. Vedanā paccayā taṇhā dukkhapariṇāṁ pariyantam Buddhāṁ Sāraṇaṁ gacchāmi,
2. Vedanā paccayā taṇhā dukkhapariṇāṁ pariyantam Dhammaṁ Sāraṇaṁ gacchāmi,
3. Vedanā paccayā taṇhā dukkhapariṇāṁ pariyantam Saṁghaṁ Sāraṇaṁ gacchāmi.

(9) Upādāna dukkhapariṇāṁ
1. Taṇhā paccayā upādāna dukkhapariṇāṁ pariyantam Buddhāṁ Sāraṇaṁ gacchāmi,
2. Taṇhā paccayā upādāna dukkhapariṇāṁ pariyantam Dhammaṁ Sāraṇaṁ gacchāmi,
3. Taṇhā paccayā upādāna dukkhapariṇāṁ pariyantam Saṁghaṁ Sāraṇaṁ gacchāmi.

(10) Bhava dukkhapariṇāṁ
1. Upādāna paccayā bhava dukkhapariṇāṁ pariyantam Buddhāṁ Sāraṇaṁ gacchāmi,
2. Upādāna paccayā bhava dukkhapariṇāṁ pariyantam Dhammaṁ Sāraṇaṁ gacchāmi,
3. Upādāna paccayā bhava dukkhapariṇāṁ pariyantam Saṁghaṁ Sāraṇaṁ gacchāmi.

(11) Jāti dukkhapariṇāṁ
1. Bhava paccayā jāti dukkhapariṇāṁ pariyantam Buddhāṁ Sāraṇaṁ gacchāmi,
2. Bhava paccayā jāti dukkhapariṇāṁ pariyantam Dhammaṁ Sāraṇaṁ gacchāmi,

(12) Jarāmarana dukkhapariṇāṁ
1. Jāti paccayā jarāmarana dukkhapariṇāṁ pariyantam Buddhāṁ Sāraṇaṁ gacchāmi,
2. Jāti paccayā jarāmarana dukkhapariṇā pariyanantam Dhammam Saranam gacchāmi,

(13) Sokādi dukkhapariṇā

1. Soka parideva dukkha domanassa upāyasa dukkhapariṇā pariyanantam Buddhām Saranantam gacchāmi,
2. Soka parideva dukkha domanassa upāyasa dukkhapariṇā pariyanantam Dhammam Saranantam gacchāmi,
3. Soka parideva dukkha domanassa upāyasa dukkhapariṇā pariyanantam Samgham Saranantam gacchāmi.

Dukkhakkhandha pariṇā

1. Evam’etassa kevalassa dukkhakkhandhassa pariṇā pariyanantam Buddhām Saranantam gacchāmi,

2. Evam’etassa kevalassa dukkhakkhandhassa pariṇā pariyanantam Dhammam Saranantam gacchāmi,
3. Evam’etassa kevalassa dukkhakkhandhassa pariṇā pariyanantam Samgham Saranantam gacchāmi.

End of Paṭiccasamuppāda vaṇṇanā paṇama.

End of Dukkha Sacca Vaṇṇanā.

B. Samudayasacca vaṇṇanā

Samudaya sacca pahāna

1. Samudayasacca pahāna pariyanantam Buddhām Saranantam gacchāmi,
2. Samudayasacca pahāna pariyanantam Dhammam Saranantam gacchāmi,
(a) தன்ற பாகண

(1) காமதாங்க பாகண
1. காமதாங்க பாகண பறியாமது பிருத்தி சரணாம் சாக்கரியும்
2. காமதாங்க பாகண பறியாமது தியாும சரணாம் சாக்கரியும்
3. காமதாங்க பாகண பறியாமது சாம்ஹம் சரணாம் சாக்கரியும்

(2) மஹவாங்க பாகண
1. மஹவாங்க பாகண பறியாமது பிருத்தி சரணாம் சாக்கரியும்
2. மஹவாங்க பாகண பறியாமது தியாும சரணாம் சாக்கரியும்
3. மஹவாங்க பாகண பறியாமது சாம்ஹம் சரணாம் சாக்கரியும்

(3) விபவாங்க பாகண
1. விபவாங்க பாகண பறியாமது பிருத்தி சரணாம் சாக்கரியும்
2. விபவாங்க பாகண பறியாமது தியாும சரணாம் சாக்கரியும்
3. விபவாங்க பாகண பறியாமது சாம்ஹம் சரணாம் சாக்கரியும்
(3) Arūpantha pahāna
1. Arūpantha pahāna pariyantham Buddhām Sarāṇam gacchāmi,
2. Arūpantha pahāna pariyantham Dhammaṃ Sarāṇam gacchāmi,
3. Arūpantha pahāna pariyantham Samgham Sarāṇam gacchāmi.

(b) Kilesā Pahāna
(1-i) Sotāpattimagga pahāna
1. Sotāpattimaggam patvā sakkāyadiṭṭhi vicikicchā silabbata parāmāsānaṃ anavasesa pahāna pariyantham Buddhām Sarāṇam gacchāmi,
2. Sotāpattimaggam patvā sakkāyadiṭṭhi vicikicchā silabbata parāmāsānaṃ anavasesa pahāna pariyantham Dhammaṃ Sarāṇam gacchāmi,


(1-ii) Sabbadiṭṭhigata pahāna
1. Sabbesam diṭṭhigatanam phanā pariyantham Buddhām Sarāṇam gacchāmi,
2. Sabbesam diṭṭhigatanam phanā pariyantham Dhammaṃ Sarāṇam gacchāmi,

(1-iii) Sabba apāyagāmikamma pahāna
1. Sabbesam apāya bhavagāmi kammānaṃ anavasesa pahāna pariyantham Buddhām Sarāṇam gacchāmi,
2. Sabbesam apāya bhavagāmi kammānaṃ anavasesa pahāna pariyantham Dhammaṃ Sarāṇam gacchāmi,

(1-iv) Apāya bhava pahāna
1. Sabbesam apāya bhavānam anavasesa pahāna pariyantam Buddham Sāraṇāṁ gacchāmi,
2. Sabbesam apāya bhavānam anavasesa pahāna pariyantam Dhammam Sāraṇāṁ gacchāmi,

(2) Sakadāgamimaggā pahāna
1. Sakadāgāmi maggam patvā ojarikānam kāmarāga byāpādānam anavasesa pahāna pariyantam Buddhham Sāraṇāṁ gacchāmi,
2. Sakadāgāmi maggam patvā ojarikānam kāmarāga byāpādānam anavasesa pahāna pariyantam Dhammam Sāraṇāṁ gacchāmi,


(3-i) Anāgānimagga pahāna
1. Anāgāmi maggam patvā anusahagatānam kāmarāga byāpādānam anavasesa pahāna pariyantam Buddhham Sāraṇāṁ gacchāmi,
2. Anāgāmi maggam patvā anusahagatānam kāmarāga byāpādānam anavasesa pahāna pariyantam Dhammam Sāraṇāṁ gacchāmi,
3. Anāgāmi maggam patvā anusahagatānam kāmarāga byāpādānam anavasesa pahāna pariyantam Samgham Sāraṇāṁ gacchāmi.

(3-ii) Kāmasugatigāmi kamma pahāna
1. Sabbesam kāmasugatigāmi kammānam anavasesa pahāna pariyantam Buddhham Sāraṇāṁ gacchāmi,
2. Sabbesam kāmasugatigāmi kammānam anavasesa pahāna pariyantam Dhammam Sarāṇam gacchāmi,

(3-iii) Kāmasugatibhava pahāna
1. Sabbesam kāmasugati bhavānam anavasesa pahāna pariyantam Buddhām Sarāṇam gacchāmi,
2. Sabbesam kāmasugati bhavānam anavasesa pahāna pariyantam Dhammam Sarāṇam gacchāmi,

(4-1) Arahattamagga pahāna
1. Arahattamaggam patvā bhavarāga māna uddhacca avijjānam anavasesa pahāna pariyantam Buddhām Sarāṇam gacchāmi,
2. Arahattamaggam patvā bhavarāga māna uddhacca avijjānam anavasesa pahāna pariyantam Dhammam Sarāṇam gacchāmi,
3. Arahattamaggam patvā bhavarāga māna uddhacca avijjānam anavasesa pahāna pariyantam Samgham Sarāṇam gacchāmi.

(4-ii) Rūparūpabhava gāmikamma pahāna
1. Sabbesam rūpārūpa bhavagāmi kammānam anavasesa pahāna pariyantam Buddhām Sarāṇam gacchāmi,
2. Sabbesam rūpārūpa bhavagāmi kammānam anavasesa pahāna pariyantam Dhammam Sarāṇam gacchāmi,

(4-iii) Rūparūpabhava pahāna
1. Sabbesam rūpārūpabhavānam anavasesa pahāna pariyantam Buddhham Saraṇam gacchāmi,
2. Sabbesam rūpārūpabhavānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,

(c) Āsavas Oghas, Yogas, Ganthas, etc.
   (1) Āsava pahāna
1. Catūsu maggesu yathāraham cattunnaṁ āsavānam pahāna pariyantam Buddhham Saraṇam gacchāmi,
3. Catunnaṃ yoḷanāṃ pahāna pariyanṭaṃ
  Samghaṃ Sunarthaṃ gacchāmi.

(4) Gathā pahāna
1. Catunnaṃ ganthānaṃ pahāna pariyanṭaṃ
  Buddhamaṃ Sunarthaṃ gacchāmi,
2. Catunnaṃ ganthānaṃ pahāna pariyanṭaṃ
  Dhammaṃ Sunarthaṃ gacchāmi,
3. Catunnaṃ ganthānaṃ pahāna pariyanṭaṃ
  Samghaṃ Sunarthaṃ gacchāmi.

(5) Upādāna pahāna
1. Catunnaṃ upadānaṃ pahāna pariyanṭaṃ
  Buddhamaṃ Sunarthaṃ gacchāmi,
2. Catunnaṃ upadānaṃ pahāna pariyanṭaṃ
  Dhammaṃ Sunarthaṃ gacchāmi,
3. Catunnaṃ upadānaṃ pahāna pariyanṭaṃ
  Samghaṃ Sunarthaṃ gacchāmi.

(6) Nivaraṇa pahāna
1. Channaṃ nivaraṇanāṃ pahāna pariyanṭaṃ
  Buddhamaṃ Sunarthaṃ gacchāmi,
2. Channaṃ nivaraṇanāṃ pahāna pariyanṭaṃ
  Dhammaṃ Sunarthaṃ gacchāmi,
3. Channaṃ nivaraṇanāṃ pahāna pariyanṭaṃ
  Samghaṃ Sunarthaṃ gacchāmi.

(7) Anusaṭṭha pahāna
1. Sattannaṃ anusaṭṭhānaṃ pahāna pariyanṭaṃ
  Buddhamaṃ Sunarthaṃ gacchāmi,
2. Sattannaṃ anusaṭṭhānaṃ pahāna pariyanṭaṃ
  Dhammaṃ Sunarthaṃ gacchāmi,
3. Sattannaṃ anusaṭṭhānaṃ pahāna pariyanṭaṃ
  Samghaṃ Sunarthaṃ gacchāmi.

(8) Satmyojana pahāna
1. Dassannaṃ satmyojanaṃ pahāna pariyanṭaṃ
  Buddhamaṃ Sunarthaṃ gacchāmi,
2. Dassanam samyojananaṁ pahāna pariyanṭam Dhamman Saranaṁ gacchāmi,
3. Dassanam samyojananaṁ pahāna pariyanṭam Samgham Saranaṁ gacchāmi.

(9) Kilesā pahāna
1. Dassanam kilesānaṁ pahāna pariyanṭam Buddhām Saranaṁ gacchāmi,
2. Dassanam kilesānaṁ pahāna pariyanṭam Dhamman Saranaṁ gacchāmi,
3. Dassanam kilesānaṁ pahāna pariyanṭam Samgham Saranaṁ gacchāmi.

(10) Taṇhā vicarita pahāna
1. Aṭṭha sata taṇhā vicaritānaṁ pahāna pariyanṭam Buddhām Saranaṁ gacchāmi,
2. Aṭṭha sata taṇhā vicaritānaṁ pahāna pariyanṭam Dhamman Saranaṁ gacchāmi,
3. Aṭṭha sata taṇhā vicaritānaṁ pahāna pariyanṭam Samgham Saranaṁ gacchāmi.

(11) Diyaḍḍhakilesa sahassa pahāna
1. Diyaḍḍha kilesa sahassānaṁ pahāna pariyanṭam Buddhām Saranaṁ gacchāmi,
2. Diyaḍḍha kilesa sahassānaṁ pahāna pariyanṭam Dhamman Saranaṁ gacchāmi,
3. Diyaḍḍha kilesa sahassānaṁ pahāna pariyanṭam Samgham Saranaṁ gacchāmi.

End of Samudaya sacca Vaṇṇanā

C. Nirodha sacca vaṇṇanā
Nirodhasacca sacchikaraṇa

1. Nirodhasacca sacchikaraṇa pariyanṭam Buddhām Saranaṁ gacchāmi,
2. Nirodhasacca sacchikaraṇa pariyanṭam Dhamman Saranaṁ gacchāmi,
(1) Avijjā nirodha sacchikarana
1. Avijjā nirodha sacchikarana pariyantam Buddham Sāraṇam gacchāmi,
2. Avijjā nirodha sacchikarana pariyantam Dhammam Sāraṇam gacchāmi,
3. Avijjā nirodha sacchikarana pariyantam Samgham Sāraṇam gacchāmi.

(2) Saṅkhāra nirodha sacchikarana
1. Avijjāya tveva asesavirāga nirodha saṅkhāranirrodha sacchikarana pariyantam Buddham Sāraṇam gacchāmi,
2. Avijjāya tveva asesavirāga nirodha saṅkhāranirrodha sacchikarana pariyantam Dhammam Sāraṇam gacchāmi,
3. Avijjāya tveva asesavirāga nirodha saṅkhāranirrodha sacchikarana pariyantam Samgham Sāraṇam gacchāmi.

(3) Viññāṇa nirodha sacchikarana
1. Saṅkhāra nirodha viññāṇanirodha sacchikarana pariyantam Buddham Sāraṇam gacchāmi,
2. Saṅkhāra nirodha viññāṇanirodha sacchikarana pariyantam Dhammam Sāraṇam gacchāmi,

(4) Nāmarūpa nirodhasacchikarana
1. Viññāṇanirodha nāmarūpa nirodha sacchikarana pariyantam Buddham Sāraṇam gacchāmi,
2. Viññāṇanirodha nāmarūpa nirodha sacchikarana pariyantam Dhammam Sāraṇam gacchāmi,
3. Viññāṇanirodha nāmarūpa nirodha sacchikaraṇa pariyanatam Saṅgham Saṅnaṁ gacchāmi.

(5) Saḷāyatanā nirodhasacchikaraṇa
1. Nāmarūpa nirodha saḷāyatanā nirodha sacchikaraṇa pariyanatam Buddhām Saṅnaṁ gacchāmi,
2. Nāmarūpa nirodha saḷāyatanā nirodha sacchikaraṇa pariyanatam Dhammaṁ Saṅnaṁ gacchāmi,

(6) Phassa nirodha sacchikaraṇa
1. Saḷāyatanā nirodha phassanirodha sacchikaraṇa pariyanatam Buddhām Saṅnaṁ gacchāmi,

2. Saḷāyatanā nirodha phassanirodha sacchikaraṇa pariyanatam Dhammaṁ Saṅnaṁ gacchāmi,

(7) Vedānānirodha sacchikaraṇa
1. Phassanirodha vedānānirodha sacchikaraṇa pariyanatam Buddhām Saṅnaṁ gacchāmi,
2. Phassanirodha vedānānirodha sacchikaraṇa pariyanatam Dhammaṁ Saṅnaṁ gacchāmi,
3. Phassanirodha vedānānirodha sacchikaraṇa pariyanatam Saṅgham Saṅnaṁ gacchāmi.

(8) Taṅhā nirodha sacchikaraṇa
1. Vedaṇānirodhā taṅhānirodhā sacchikaraṇa pariyanatam Buddhām Saṅnaṁ gacchāmi,
2. Vedaṇānirodhā taṅhānirodhā sacchikaraṇa pariyanatam Dhammaṁ Saṅnaṁ gacchāmi,
3. Vedanānirodhā taṇhānirodha sachikaraṇa pariyantram Saṃgham Sāraṇam gacchāmi.

(9) Upādānanirodha sacchikaraṇa
1. Taṇhānirodhā upādānanirodha sacchikaraṇa pariyantram Buddhām Sāraṇam gacchāmi,
2. Taṇhānirodhā upādānanirodhā sacchikaraṇa pariyantram Dhammam Sāraṇam gacchāmi,
3. Taṇhānirodhā upādānanirodhā sacchikaraṇa pariyantram Saṃgham Sāraṇam gacchāmi.

(10) Bhava nirodhā sacchikaraṇa
1. Upādānanirodhā bhavana nirodhā sacchikaraṇa pariyantram Buddhām Sāraṇam gacchāmi,
2. Upādānanirodhā bhavana nirodhā sacchikaraṇa pariyantram Dhammam Sāraṇam gacchāmi,
3. Upādānanirodhā bhavana nirodhā sacchikaraṇa pariyantram Saṃgham Sāraṇam gacchāmi.

(11) Jātinirodhā sacchikaraṇa
1. Bhavanirodhā jāti nirodha sacchikaraṇa pariyantram Buddhām Sāraṇam gacchāmi,
2. Bhavanirodhā jāti nirodha sacchikaraṇa pariyantram Dhammam Sāraṇam gacchāmi,
3. Bhavanirodhā jāti nirodha sacchikaraṇa pariyantram Saṃgham Sāraṇam gacchāmi.

(12) Jarāmarañanirodhā sacchikaraṇa
1. Jāti nirodhā jarāmarañanirodhā sacchikaraṇa pariyantram Buddhām Sāraṇam gacchāmi,
2. Jāti nirodhā jarāmarañanirodhā sacchikaraṇa pariyantram Dhammam Sāraṇam gacchāmi,

(13) Sokādi nirodhā sacchikaraṇa
1. Sokaparideva dukkha domanassa upāyāsa nirodhā sacchikaraṇa pariyantram Buddhām Sāraṇam gacchāmi,
2. Sokaparideva dukkha domanassa upāyāsa nirodha sacchikaroṇa pariyaṁ Thompson Dhammacakaraṇa Saranaṁ gacchāmi,
3. Sokaparideva dukkha domanassa upāyāsa nirodha sacchikaroṇa pariyaṁ Thompson Samghaṇa Saranaṁ gacchāmi.

(14) Dukkhaṇakkhandha nirodhā sacchikaraṇa
1. Evam'etassa kevalassa dukkhaṇakkhandhassa nirodha sacchikaraṇa pariyaṁ Thompson Buddhaṇa Saranaṁ gacchāmi,
2. Evam'etassa kevalassa dukkhaṇakkhandhassa nirodha sacchikaraṇa pariyaṁ Thompson Dhammaṇa Saranaṁ gacchāmi,
3. Evam'etassa kevalassa dukkhaṇakkhandhassa nirodha sacchikaraṇa pariyaṁ Thompson Samghaṇa Saranaṁ gacchāmi.

End of Nirodhasacca vaṇṇanā

D. Maggasacca Vaṇṇanā
Maggasacca bhāvanā

1. Maggaṇasacca bhāvanā pariyaṁ Thompson Buddhaṇa Saranaṁ gacchāmi,
2. Maggaṇasacca bhāvanā pariyaṁ Thompson Dhammaṇa Saranaṁ gacchāmi,
3. Maggaṇasacca bhāvanā pariyaṁ Thompson Samghaṇa Saranaṁ gacchāmi.

Seven Kinds of Visuddhi
(1) Sīla visuddhi
1. Sīla visuddhi bhāvanā pariyaṁ Thompson Buddhaṇa Saranaṁ gacchāmi,
2. Sīla visuddhi bhāvanā pariyaṁ Thompson Dhammaṇa Saranaṁ gacchāmi,
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(2) Citta visuddhi
1. Citta visuddhi bhāvanā pariyanṭam Buddhāṃ Sarāṇāṃ gacchāmi,
2. Citta visuddhi bhāvanā pariyanṭam Dhammaṃ Sarāṇāṃ gacchāmi,
3. Citta visuddhi bhāvanā pariyanṭam Samghāṃ Sarāṇāṃ gacchāmi.

(3) Diṭṭhi visuddhi
1. Diṭṭhi visuddhi bhāvanā pariyanṭam Buddhāṃ Sarāṇāṃ gacchāmi,
2. Diṭṭhi visuddhi bhāvanā pariyanṭam Dhammaṃ Sarāṇāṃ gacchāmi,
3. Diṭṭhi visuddhi bhāvanā pariyanṭam Samghāṃ Sarāṇāṃ gacchāmi.

(4) Kaṅkhāvitarana visuddhi
1. Kaṅkhāvitarana visuddhi bhāvanā pariyanṭam Buddhāṃ Sarāṇāṃ gacchāmi,
(7/1) Aniccānupassanā ānāgadassana visuddhi

1. Aniccānupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Buddhāṃ Saraṇāṃ gacchāmi,

2. Aniccānupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Dhammaṃ Saraṇāṃ gacchāmi,

3. Aniccānupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Samghaṃ Saraṇaṃ gacchāmi.

(7/2) Dukkhaṇupassanā ānāgadassana visuddhi

1. Dukkhaṇupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Buddhāṃ Saraṇaṃ gacchāmi,

2. Dukkhaṇupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Dhammaṃ Saraṇaṃ gacchāmi,

3. Dukkhaṇupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Samghaṃ Saraṇaṃ gacchāmi.

(7/3) Anattānupassanā ānāgadassana visuddhi

1. Anattānupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Buddhāṃ Saraṇaṃ gacchāmi,

2. Anattānupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Dhammaṃ Saraṇaṃ gacchāmi,

3. Anattānupassanā ānāgadassana visuddhi bhāvanā pariyanṭam Samghaṃ Saraṇaṃ gacchāmi.

(b) Ten Vipassanā ānāgas

(1) Sammasana ānāgadassana visuddhi

1. Sammasana ānāgadassana visuddhi bhāvanā pariyanṭam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sammasana nāṇadassana visuddhi bhāvanā pariyantam Dhammam Sāraṇām gacchāmi,

(2) Udayabbaya nāṇadassana visuddhi
1. Udayabbaya nāṇadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Udayabbaya nāṇadassana visuddhi bhāvanā pariyantam Dhammām Sāraṇām gacchāmi,
3. Udayabbaya nāṇadassana visuddhi bhāvanā pariyantam Samghām Sāraṇām gacchāmi.

(3) Bhāṅga nāṇadassana visuddhi
1. Bhāṅga nāṇadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Bhāṅga nāṇadassana visuddhi bhāvanā pariyantam Dhammām Sāraṇām gacchāmi,

(4) Bhaya nāṇadassana visuddhi
1. Bhaya nāṇadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Bhaya nāṇadassana visuddhi bhāvanā pariyantam Dhammām Sāraṇām gacchāmi,

(5) Ādīnava nāṇadassana visuddhi
1. Ādīnava nāṇadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Ādīnava nāṇadassana visuddhi bhāvanā pariyantam Dhammām Sāraṇām gacchāmi,
3. Ādīnava nāṇadassana visuddhi bhāvanā pariyantam Samghām Sāraṇām gacchāmi.

(6) Nibbidā nāṇadassana visuddhi
1. Nibbidā nāṇadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Nibbidā nāṇadassana visuddhi bhāvanā pariyanṭam Dhammaṃ Saraṇaṃ gacchāmi.
3. Nibbidā nāṇadassana visuddhi bhāvanā pariyanṭam Samgham Saraṇam gacchāmi.

(7) Muñcitukamyatā nāṇadassana visuddhi
1. Muñcitukamyatā nāṇadassana visuddhi bhāvanā pariyanṭam Buddhām Saraṇaṃ gacchāmi,
2. Muñcitukamyatā nāṇadassana visuddhi bhāvanā pariyanṭam Dhammaṃ Saraṇaṃ gacchāmi,

(8) Pāṭisankhā nāṇadassana visuddhi
1. Pāṭisankhā nāṇadassana visuddhi bhāvanā pariyanṭam Buddhām Saraṇaṃ gacchāmi,

(9) Saṅkhārūpakkhā nāṇadassana visuddhi
1. Saṅkhārūpekkhā nāṇadassana visuddhi bhāvanā pariyanṭam Buddhām Saraṇaṃ gacchāmi,
2. Saṅkhārūpekkhā nāṇadassana visuddhi bhāvanā pariyanṭam Dhammaṃ Saraṇaṃ gacchāmi,
3. Saṅkhārūpekkhā nāṇadassana visuddhi bhāvanā pariyanṭam Samghaṃ Saraṇaṃ gacchāmi.

(10) Anuloma nāṇadassana visuddhi
1. Anuloma nāṇadassana visuddhi bhāvanā pariyanṭam Buddhām Saraṇaṃ gacchāmi,
2. Anuloma ānānadassana visuddhi bhāvanā pariyantam Dhammam Saranām gacchāmi,
3. Anuloma ānānadassana visuddhi bhāvanā pariyantam Samgham Saranām gacchāmi.

(c) Suññatā, Animitta and Apanihitānumuppāsaṇā

(1) Suññatānumuppāsaṇā ānānadassana visuddhi
1. Suññatānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Buddhām Saranām gacchāmi,
2. Suññatānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Dhammām Saranām gacchāmi,
3. Suññatānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Samghām Saranām gacchāmi.

(2) Animitāttānumuppāsaṇā ānānadassana visuddhi
1. Animitāttānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Buddhām Saranām gacchāmi,
2. Animitāttānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Dhammām Saranām gacchāmi,
3. Animitāttānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Samghām Saranām gacchāmi.

(3) Apanihihitānumuppāsaṇā ānānadassana visuddhi
1. Apanihihitānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Buddhām Saranām gacchāmi,
2. Apanihihitānumuppāsaṇā ānānadassana visuddhi bhāvanā pariyantam Dhammām Saranām gacchāmi,
3. Apanīhitānupassanā nānadassana visuddhi bhāvanā pariyantam Saṅgham Saṇaṇam gacchāmi.

(d) Bodhipakkhiya vaṇṇanā
(1) Saṭṭhi paṭṭhāna bhāvanā
1. Catusatipāṭṭhāna bhāvanā pariyantam Buddhām Saṇaṇam gacchāmi,
2. Catusatipāṭṭhāna bhāvanā pariyantam Dhammam Saṇaṇam gacchāmi,
3. Catusatipāṭṭhāna bhāvanā pariyantam Saṅgham Saṇaṇam gacchāmi.

(2) Sammappadhāna bhāvanā
1. Catusammappadhāna bhāvanā pariyantam Buddhām Saṇaṇam gacchāmi,
2. Catusammappadhāna bhāvanā pariyantam Dhammam Saṇaṇam gacchāmi,
3. Catusammappadhāna bhāvanā pariyantam Saṅgham Saṇaṇam gacchāmi.

(3) Iddhipāda bhāvanā
Catusiddhipāda bhāvanā pariyantam Buddhām Saṇaṇam gacchāmi,
Catusiddhipāda bhāvanā pariyantam Dhammam Saṇaṇam gacchāmi,
Catusiddhipāda bhāvanā pariyantam Saṅgham Saṇaṇam gacchāmi.

(4) Indriya bhāvanā
Pañcindriya bhāvanā pariyantam Buddhām Saṇaṇam gacchāmi,
Pañcindriya bhāvanā pariyantam Dhammam Saṇaṇam gacchāmi,
Pañcindriya bhāvanā pariyantam Saṅgham Saṇaṇam gacchāmi.

(5) Bala bhāvanā
Pañcabalabhāvanā pariyantam Buddhām Saṇaṇam gacchāmi,
2. Pañcabalabhāvanā pariyaṃtām Dhammaṃ Sarāṇaṃ gacchāmi,
3. Pañcabalabhāvanā pariyaṃtām Samghaṃ Sarāṇaṃ gacchāmi.

(6) Bojjhaṅga bhāvanā
1. Sattabojjhaṅga bhāvanā pariyaṃtām Buddham Sarāṇaṃ gacchāmi,
2. Sattabojjhaṅga bhāvanā pariyaṃtām Dhammaṃ Sarāṇaṃ gacchāmi,

(7) Maggaṅga bhāvanā
1. Aṭṭhamaggagabhāvanā pariyaṃtām Buddham Sarāṇaṃ gacchāmi,
2. Aṭṭhamaggagabhāvanā pariyaṃtām Dhammaṃ Sarāṇaṃ gacchāmi,
3. Aṭṭhamaggagabhāvanā pariyaṃtām Samghaṃ Sarāṇaṃ gacchāmi.

(e) Lokuttara ṇaṇadassana visuddhi bhāvanā
1. Lokuttara ṇaṇadassana visuddhi bhāvanā pariyaṃtām Buddham Sarāṇaṃ gacchāmi,
2. Lokuttara ṇaṇadassana visuddhi bhāvanā pariyaṃtām Dhammaṃ Sarāṇaṃ gacchāmi,
3. Lokuttara ṇaṇadassana visuddhi bhāvanā pariyaṃtām Samghaṃ Sarāṇaṃ gacchāmi.

(1) Sotāpattimagga ṇaṇadassana visuddhi
1. Sotāpattimagga ṇaṇadassana visuddhi bhāvanā pariyaṃtām Buddham Sarāṇaṃ gacchāmi,
2. Sotāpattimagga ṇaṇadassana visuddhi bhāvanā pariyaṃtām Dhammaṃ Sarāṇaṃ gacchāmi,
(2) Sakadāgāmimagga  aññadassana visuddhi
1. Sakadāgāmimagga  aññadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Sakadāgāmimagga  aññadassana visuddhi bhāvanā pariyantam Dhamman Sāraṇām gacchāmi,

(3) Anāgāmimagga  aññadassana visuddhi
1. Anāgāmimagga  aññadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Anāgāmimagga  aññadassana visuddhi bhāvanā pariyantam Dhamman Sāraṇām gacchāmi,
3. Anāgāmimagga  aññadassana visuddhi bhāvanā pariyantam Samghām Sāraṇām gacchāmi.

(4) Arahattamagga  aññadassana visuddhi
1. Arahattamagga  aññadassana visuddhi bhāvanā pariyantam Buddhām Sāraṇām gacchāmi,
2. Arahattamagga  aññadassana visuddhi bhāvanā pariyantam Dhamman Sāraṇām gacchāmi,
3. Arahattamagga  aññadassana visuddhi bhāvanā pariyantam Samghām Sāraṇām gacchāmi.

End of Maggasacca Vānṇanā

E. Nibbāna Vānṇanā
(a) The Four Phalās (Fruitions)
(1) Sotāpattiphala sacramkaraṇa
1. Sotāpattiphala sacramkaraṇa pariyantam Buddhām Sāraṇām gacchāmi,
2. ❍Saṭāppattiphala saccikaraṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. ❍Saṭāppattiphala saccikaraṇa pariyantam Samghaṃ Saranaṃ gacchāmi.

(2) Sakadāgāṃphala saccikaraṇa
1. Sakadāgāṃphala saccikaraṇa pariyantam Buddhaṃ Saranaṃ gacchāmi,
2. Sakadāgāṃphala saccikaraṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Sakadāgāṃphala saccikaraṇa pariyantam Samghaṃ Saranaṃ gacchāmi.

(3) Anāgāṃphala saccikaraṇa
1. Anāgāṃphala saccikaraṇa pariyantam Buddhaṃ Saranaṃ gacchāmi,
2. Anāgāṃphala saccikaraṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Anāgāṃphala saccikaraṇa pariyantam Samghaṃ Saranaṃ gacchāmi.

(4) Arahattaphala saccikaraṇa
1. Arahattaphala saccikaraṇa pariyantam Buddhaṃ Saranaṃ gacchāmi,
2. Arahattaphala saccikaraṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Arahattaphala saccikaraṇa pariyantam Samghaṃ Saranaṃ gacchāmi.

Nibbāna-dhātus
(1) Asaṅkhaṭadhātu saccikaraṇa
1. Asaṅkhaṭadhātu saccikaraṇa pariyantam Buddhaṃ Saranaṃ gacchāmi,
2. Asaṅkhaṭadhātu saccikaraṇa pariyantam Dhammaṃ Saranaṃ gacchāmi,
3. Asaṅkhaṭadhātu saccikaraṇa pariyantam Samghaṃ Saranaṃ gacchāmi.

(2) Amatadhātu saccikaraṇa
1. Amatadhātu saccikaraṇa pariyantam Buddhaṃ Saranaṃ gacchāmi,
2. Amatadhātu sacchikaraṇa pariyaṃtām Dhammaṃ Sāraṇaṃ gacchāmi,
3. Amatadhātu sacchikaraṇa pariyaṃtām Sāmghaṃ Sāraṇaṃ gacchāmi.

(3) Nibbānadadhātu sacchikaraṇa
1. Nibbānadadhātu sacchikaraṇa pariyaṃtām Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Nibbānadadhātu sacchikaraṇa pariyaṃtām Dhammaṃ Sāraṇaṃ gacchāmi,

(4) Saupādhisēsa nibbānadadhātu sacchikaraṇa
1. Saupādhisēsa nibbānadadhātu sacchikaraṇa pariyaṃtām Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Saupādhisēsa nibbānadadhātu sacchikaraṇa pariyaṃtām Dhammaṃ Sāraṇaṃ gacchāmi.


(5) Anupādhisēsa nibbānadadhātu sacchikaraṇa
1. Anupādhisēsa nibbānadadhātu sacchikaraṇa pariyaṃtām Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Anupādhisēsa nibbānadadhātu sacchikaraṇa pariyaṃtām Dhammaṃ Sāraṇaṃ gacchāmi,
3. Anupādhisēsa nibbānadadhātu sacchikaraṇa pariyaṃtām Sāmghaṃ Sāraṇaṃ gacchāmi.

(6) Suññata nibbānadadhātu sacchikaraṇa
1. Suññata nibbānadadhātu sacchikaraṇa pariyaṃtām Buddhamaṃ Sāraṇaṃ gacchāmi,
2. Suññata nibbānadadhātu sacchikaraṇa pariyaṃtām Dhammaṃ Sāraṇaṃ gacchāmi,
(7) Animitta nibbānadḥātu sacchikaraṇa
1. Animitta nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Buddhāṃ Sāraṇāṃ gacchāmi,
2. Animitta nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Dhammaṃ Sāraṇāṃ gacchāmi,
3. Animitta nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Saṃghaṃ Sāraṇāṃ gacchāmi.

(8) Appaṇihita nibbānadḥātu sacchikaraṇa
1. Appaṇihita nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Buddhāṃ Sāraṇāṃ gacchāmi,
2. Appaṇihita nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Dhammaṃ Sāraṇāṃ gacchāmi,
3. Appaṇihita nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Saṃghaṃ Sāraṇāṃ gacchāmi.

(9) Saṅkhārasamathā nibbānadḥātu sacchikaraṇa
1. Saṅkhārasamathā nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Buddhāṃ Sāraṇāṃ gacchāmi,
2. Saṅkhārasamathā nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Dhammaṃ Sāraṇāṃ gacchāmi,

(10) Upadhiṇissagga nibbānadḥātu sacchikaraṇa
1. Upadhiṇissagga nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Buddhāṃ Sāraṇāṃ gacchāmi,
2. Upadhiṇissagga nibbānadḥātu sacchikaraṇa pariyaṇtaṃ Dhammaṃ Sāraṇāṃ gacchāmi,

(11) Taṅkhaṅkhaya nibbanadhatu sacchikaraṇa
1. Taṅkhaṅkhaya nibbanadhatu sacchikaraṇa pariyaṇṭam Buddhām Saraṇam gacchāmi,
2. Taṅkhaṅkhaya nibbanadhatu sacchikaraṇa pariyaṇṭam Dhammaṁ Saraṇam gacchāmi,
3. Taṅkhaṅkhaya nibbanadhatu sacchikaraṇa pariyaṇṭam Samgham Saraṇam gacchāmi.

(12) Viraga nibbanadhatu sacchikaraṇa
1. Viraga nibbanadhatu sacchikaraṇa pariyaṇṭam Buddhām Saraṇam gacchāmi,
2. Viraga nibbanadhatu sacchikaraṇa pariyaṇṭam Dhammaṁ Saraṇam gacchāmi,

(13) Nirodha nibbanadhatu sacchikaraṇa
1. Nirodha nibbanadhatu sacchikaraṇa pariyaṇṭam Buddhām Saraṇam gacchāmi,
2. Nirodha nibbanadhatu sacchikaraṇa pariyaṇṭam Dhammaṁ Saraṇam gacchāmi,

(14) Vaṭṭadukkhaṅkhaya nibbanadhatu sacchikaraṇa
1. Sabba vaṭṭadukkhaṅkhaya nibbanadhatu sacchikaraṇa pariyaṇṭam Buddhām Saraṇam gacchāmi,
2. Sabba vaṭṭadukkhaṅkhaya nibbanadhatu sacchikaraṇa pariyaṇṭam Dhammaṁ Saraṇam gacchāmi,
(15) Kilesa vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa
1. Sabba kilesa vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Buddham Saranaṁ gacchāmi,
2. Sabba kilesa vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Dhammam Saranaṁ gacchāmi,
3. Sabba kilesa vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Saṁgham Saranaṁ gacchāmi.

(16) Kamma vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa
1. Sabba kamma vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Buddham Saranaṁ gacchāmi,
2. Sabba kamma vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Dhammam Saranaṁ gacchāmi,

(17) Vipākavaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa
1. Sabba vipākavaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Buddham Saranaṁ gacchāmi,
2. Sabba vipākavaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Dhammam Saranaṁ gacchāmi,
3. Sabba vipākavaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa pariyaṁtām
Saṁgham Saranaṁ gacchāmi.

End of Nibbāna vaṭṭanā
End of Mahāsaraṇaḷagamana Pāli
English translation
by
DAW MYA TIN, M.A.
Namo tassa bhagavato arahato
sammāsambuddhassa

I
The Great Refuge
(Mahāsaraṇagamaṇa)
I take refuge in the Buddha, ..., in the
Dhamma, and ..., in the Saṅgha-
1. from today till the end of my life;
2. for the second time, from today till the end
   of my life;
3. for the third time, from today till the end of
   my life;
4. from today till the end of my life, till the
   end of existence (bhava);
5. from today till the end of my life, till the
   end of present form (attabhāva);
6. from today till the end of my life, till the
   end of my body (kāya);
7. from today till the end of my life, till the end of my limbs (āṅga);
8. from today till the end of my life, till the end of my life force or vitality (jīvitindriya).

II
The Four Noble (Ariya) Truths (Understanding the Truths)
I take refuge in the Buddha, ... in the Dhamma, and ... in the Sāṅgha until I have a thorough understanding of the Four Ariya Truths (Saccā).

I take refuge in the Buddha, ... in the Dhamma, and ... in the Sāṅgha-
A. Until I have a thorough understanding of Dukkha Ariya Sacca, the Ariya Truth of Dukkha (unfactoriness, suffering, etc.);
B. Until I have a thorough understanding of Dukkha Samudaya Ariya Sacca, the Ariya Truth of the Origin or Cause of Dukkha;

III
C. Until I have a thorough understanding of Dukkha Nirodha Ariya Sacca, the Ariya Truth of the Cessation of Dukkha;
D. Until I have a thorough understanding of Dukkha Nirodha Gāmini Patipadā Ariya Sacca, the Ariya Truth of the Practice leading to the Cessation of Dukkha.

III
A. Dukkha Ariya Sacca
I take refuge in the Buddha, ... in the Dhamma, and ... in the Sāṅgha until I have a full comprehension of Dukkha Ariya Sacca (Dukkha Sacca pariññā)

(1) Pañcakkhandha Dukkha
I take refuge in the Buddha, ... in the Dhamma, and ... in the Sāṅgha until I fully comprehend the Truth that Pañcakkhandha, the five aggregates, are dukkha;
(i) Until I fully comprehend the Truth that Rūpakkhandha, the aggregate of Corporeal reality, is dukkha;
(ii) Until I fully comprehend the Truth that Vedanakkhandha, the aggregate of Sensation, is dukkha;
(iii) Until I fully comprehend the Truth that Saññakkhandha, the aggregate of Perception, is dukkha;
(iv) Until I fully comprehend the Truth that Sañkharakkhandha, the aggregate of Volitional Activities, is dukkha;
(v) Until I fully comprehend the Truth that Viññakkhandha, the aggregate of Consciousness, is dukkha.

(2) Āyatana Dukkha
I take refuge in the Buddha, ... in the Dhamma, and ... in the Samgha until I fully comprehend the Truth that the twelve āyatanas are dukkha.

I take refuge in the Buddha, ... in the Dhamma, and ... in the Samgha:
(i) Until I fully comprehend the Truth that the Eye is dukkha;
(ii) Until I fully comprehend the Truth that the Ear is dukkha;
(iii) Until I fully comprehend the Truth that the Nose is dukkha;
(iv) Until I fully comprehend the Truth that the Tongue is dukkha;

1. Twelve Āyatanas: There are twelve āyatanas, six internal and six external. The six internal āyatanas are the sense-bases or sense organs, viz, Eye, Ear, Nose, Tongue, Body and Mind. The six external āyatanas or sense-objects are visible object, sound, odour, taste, tangible object and mind-object.
(v) Until I fully comprehend the Truth that the Body is dukkha;
(vi) Until I fully comprehend the Truth that the Mind is dukkha;
(vii) Until I fully comprehend the Truth that the Visible Object is dukkha;
(viii) Until I fully comprehend the Truth that the Sound is dukkha;
(ix) Until I fully comprehend the Truth that the Odour is dukkha;
(x) Until I fully comprehend the Truth that taste or flavour is dukkha;
(xi) Until I fully comprehend the Truth that the tangible object is dukkha;
(xii) Until I fully comprehend the Truth that the mind object is dukkha.

(3) Dhātu Dukkha

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until I fully comprehend the Truth that the eighteen dhātus¹ are dukkha.

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha:
(i) Until I fully comprehend the Truth that the Eye element is dukkha;
(ii) Until I fully comprehend the Truth that the Ear element is dukkha;
(iii) Until I fully comprehend the Truth that the Nose element is dukkha;
(iv) Until I fully comprehend the Truth that the Tongue element is dukkha;
(v) Until I fully comprehend the Truth that the Body element is dukkha;

¹. Eighteen dhātus: There are eighteen dhātus or elements; twelve relating to the twelve āyatanas and the remaining six dhātus are consciousness relating to the senses.
(vi) Until I fully comprehend the Truth that the Visible-object-element is dukkha;
(vii) Until I fully comprehend the Truth that the Sound element is dukkha;
(viii) Until I fully comprehend the Truth that the Odour element is dukkha;
(ix) Until I fully comprehend the Truth that the Taste element is dukkha;
(x) Until I fully comprehend the Truth that the Tangible Object element is dukkha;
(xi) Until I fully comprehend the Truth that the Eye-Consciousness element is dukkha;
(xii) Until I fully comprehend the Truth that the Ear-Consciousness element is dukkha;
(xiii) Until I fully comprehend the Truth that the Nose-Consciousness element is dukkha;
(xiv) Until I fully comprehend the Truth that the Tongue-Consciousness element is dukkha;

(xv) Until I fully comprehend the Truth that the Body-Consciousness element is dukkha;
(xvi) Until I fully comprehend the Truth that the Mind element is dukkha;
(xvii) Until I fully comprehend the Truth that the Mind-Consciousness element is dukkha;
(xviii) Until I fully comprehend the Truth that the Mind-object is dukkha.

(4) Paṭiccasamuppāda¹ Dukkha
I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until I fully comprehend the Truth Paṭiccasamuppāda, the dependent arising or origination of phenomena, is dukkha.

¹. Paṭiccasamuppāda or Theory of Cause and Effect: This is often explained as dependent origination or arising or chain of causal phenomena. The arising of a phenomenon is dependent on a specific cause which has arisen dependent on its own specific cause. Thus, because of A, B
I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha:-

(i) Until I fully comprehend the Truth that Avijjā, ignorance, is dukkha;
(ii) Until I fully comprehend the Truth that Saṁkhāra, volitional activities, which arise dependent on ignorance are dukkha;
(iii) Until I fully comprehend the Truth that Viññāna, consciousness, which arises dependent on volitional activities, is dukkha;

arises; and because of B, C arises and so it goes on in a vicious circle of causes. Obviously, when the origin or cause of dukkha ceases, dukkha also ceases. The chain of causal sequences consists of twelve links. The first link is ignorance and the last link is ageing and death, accompanied by grief, lamentation, pain, distress and despair. In this way arises the whole mass of dukkha. Clear comprehension of the fact or truth of dukkha comes about only with a full comprehension of the causal chain, Paticcasamuppāda.

(iv) Until I fully comprehend the Truth that Nāma rūpa, mind and body, which arises dependent on consciousness, are dukkha;
(v) Until I fully comprehend the Truth that Saḷāyatanas, the six sense bases, which arise dependent on mind and body, are dukkha;
(vi) Until I fully comprehend the Truth that Phassa, contact, which arises dependent on the six sense bases, is dukkha;
(vii) Until I fully comprehend the Truth that vedanā, sensation which arises dependent on contact, is dukkha;
(viii) Until I fully comprehend the Truth that taṇhā, craving, which arises dependent on Sensation, is dukkha;
(ix) Until I fully comprehend the Truth that upādāna, Clinging, which arises dependent on craving, is dukkha;
(x) Until I fully comprehend the Truth that bhava, karmic causal process, which arises dependent on Clinging, is dukkha;

(xi) Until I fully comprehend the Truth that jāti, rebirth, which arises dependent on karmic causal process, is dukkha;

(xii) Until I fully comprehend the Truth that jarā maraṇa, ageing and death, which arise dependent on rebirth, are dukkha.

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha:-

(i) Until I fully comprehend the Truth that grief, lamentation, pain, distress and despair are dukkha.

(ii) Until I fully comprehend the Truth that the whole mass of dukkha, which arises in this way is, indeed, dukkha.

End of Dukkha Ariya Sacca.

B. Dukkha Samudaya Ariya Sacca

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until I have abandoned the origin or cause of dukkha (Samudaya sacca pahāna).

(a) Abandonment of three kinds of Craving (taṇhā)

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha:-

(i) Until I have abandoned craving for sense pleasures (kāma taṇhā);

(ii) Until I have abandoned craving for (better) existences (bhava taṇhā);

(iii) Until I have abandoned craving for non-existence (vibhava taṇhā);

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha:-

(i) Until I have abandoned craving for sense pleasures (kāma taṇhā);
(ii) Until I have abandoned craving for fine material realms (rūpa taṇhā);
(iii) Until I have abandoned craving for non-material realms (arūpa taṇhā);

(b) Abandonment of the ten defilements (kilesas)\(^1\)

1. Abandonment of the ten defilements (kilesas):
The ten defilements are successively abandoned by four levels of Enlightenment (Maggio Insight). Sotāpatti Magga eliminates the following defilements: the illusion of Self (Sakkāya ditthi), doubt or uncertainty (vicikicchā), and belief in the efficacy of rites and rituals outside the Ariya Path of

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Eight Constituents (Siḷabatthaparamāṣa) and also all other wrong views. Besides, a Sotāpāna is not liable to fall back into miserable existences (Apāya). A Sotāpāna is a Stream winner, who has entered the stream (of Magga) or attained the first level of Enlightenment.

Sakadāgāmi Magga attenuates the grosser forms of sensual attachment (kāma rāga) and ill-will (byāpāda). A sakadāgāmi is a Once-returner, who will achieve the end of dukkha after returning to the human world only once.

Anāgāmi Magga eliminates sensual attachment and ill-will completely. An Anāgāmi is a Non-returner. Having completely destroyed all the fetters which lead to rebirth in the lower sensuous realms, he will appear as a spontaneously manifesting being in the Brāhma realm (Suddhāvissa), when he will pass away into Nibbāna.

Arahatta Magga eliminates craving for better existence (bhava rāga - both rūpa and arūpa), conceit (māna) restlessness (Uddhacca) and ignorance (avijjā). This is the final stage or level of Enlightenment. For an arahat this is the end of rebirth (Khīnājātī).
(1-i) I have abandoned the illusion of Self (Sakkāyaditthi); doubt or uncertainty (vicikicchā) and belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents. (Silabattha paramāsa).

(1-ii) I have abandoned all wrong views (diṭṭhigata).

(1-iii) I have abandoned all kammic causal processes leading to rebirth in miserable existences (apāya)

(1-iv) I have abandoned rebirth in miserable realms.

(2) Abandonment of defilements through Sakādāgāmi Magga

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until, through Sakādāgāmi Magga, I have abandoned the grosser forms of attachment to sensual pleasure (kāma rāga) and ill-will (byāpāda).

(3) Abandonment of defilements through Anāgāmi Magga

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until, through Anāgāmi Magga,

(3-i) I have completely abandoned attachment to sensual pleasures and ill-will;

(3-ii) I have abandoned all kammic causal processes leading to the sensuous realms;

(3-iii) I have abandoned rebirth in the sensuous realms.

(4) Abandonment of defilements through Arahatta Magga

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until, through Arahatta Magga,

(4-i) I have abandoned craving for better existences (bhavarāga), conceit (māna), restlessness (uddhacca) and ignorance (avijjā).
(4-ii) I have abandoned all kammic causal processes leading to Fine Material and Non-matter (rūpa and arūpa) realms.

(4-iii) I have abandoned rebirth in Fine Material and non-matter realms.

(c) Abandonment of āsavas, oghas, yogas, ganthas, etc

I take refuge in the Buddha, ... in the Dhamma, and ... in the Samāgha:-

(i) Until I have abandoned the four āsavas, defilements that befuddle the mind;

1. Āsavas, oghas, yogas, ganthas: These four are defilements based on kāma, bhava, ditthi and avijjā -- craving for pleasures of the senses, craving for better existences, clinging to false views and ignorance. Āsavas convey the idea of something flowing out. They intoxicate or befuddle the mind. Oghas are likened to whirlpools that keep one submerged in the round of existences, saṁsāra.

(ii) Until I have abandoned the four oghas, defilements which are like whirlpools;

(iii) Until I have abandoned the four yogas, defilements which are like yokes;

(iv) Until I have abandoned the four ganthas, defilements which are like bonds;

(v) Until I have abandoned the four upādiñnas (Clinging);

(vi) Until I have abandoned the six nīvaranas (hindrances);

(vii) Until I have abandoned the seven

1. Upādiñnas (Clinging): The four kinds of Clinging are clinging to sense desire, clinging to wrong view, clinging to wrong view of the practice if morality and clinging to belief in (mind and matter as)atta, Self.

2. Nīvaranas (hindrances): They are sensual desire, ill-will, sloth and torpor, restlessness and worry, doubt and ignorance of the Ariya Truths.
anusayas.
(viii) Until I have abandoned the ten samjojanas (fetters);
(ix) Until I have abandoned the ten kilesas (defilements);
(x) Until I have abandoned the hundred and eight kinds of craving;
(xi) Until I have abandoned the one thousand five hundred kinds of kilesas (defilements).
End of Dukkha Samudaya Ariya Sacca

1. Anusayas: These are defilements that have not yet been eradicated by Magga Insight. They have the tendency to arise again when conditions are favourable. The seven anusayas are: craving for sensual pleasures, craving for existence in rūpa and arūpa realms, hatred, doubt, conceit, ignorance of the Ariya Truths, and the illusion of Self.

2. Samjojanas (fetters): The ten fetters comprise the above seven plus the belief in the efficacy of rites and rituals that are outside the Ariya Path of Eight Constituents, jealously (issā) and stinginess (macchariya).

C. Dukkha Nirodha Ariya Sacca

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha until I realize the Ariya Truth of the Cessation of Dukkha.
(Nirodha sacca sacchikaraṇa)
I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṅgha:-
(i) Until I realize the cessation of ignorance (avijñā);
(ii) Until I realize the cessation of volitional activities (samkhāra), which cease owing to the cessation of ignorance;
(iii) Until I realize the cessation of consciousness (viññāṇa), which ceases owing to the cessation of volitional activities;
(iv) Until I realize the cessation of mind and body (nāma rūpa), which cease owing to the cessation of consciousness;
(v) Until I realize the cessation of the six sense-bases (saḷāyātana), which cease owing to the cessation of mind and body.

(vi) Until I realize the cessation of contact (phassa), which ceases owing to the cessation of the six sense bases.

(vii) Until I realize the cessation of of sensation (vedanā), which ceases owing to the cessation of contact.

(viii) Until I realize the cessation of craving (tanha), which ceases owing to the cessation of sensation.

(ix) Until I realize the cessation of Clinging (upādāna), which ceases owing to the cessation of craving.

(x) Until I realize the cessation of kammic causal process (kamma bhava), which ceases owing to the cessation of Clinging.

(xi) Until I realize the cessation of rebirth (jāti), which ceases owing to the cessation of kammic causal process.

(xii) Until I realize the cessation of ageing and death (jarā maraṇa), which cease owing to the cessation of rebirth.

I take refuge in the Buddha, ... in the Dhamma, and ... in the Samāgha:-

(i) Until I realize the cessation of grief, lamentation, pain, distress and despair;

(ii) Until I realize the cessation of the whole mass of dukkha, which has thus ceased; (owing to the cessation of causes)

End of Dukkha Nirodha Ariya Sacca.
D. Dukkha Nirodha Gāmini
Patipādā Ariya Sacca¹

I take refuge in the Buddha, ... in the
Dhamma, and ... in the Samgha until I have
completed the meditation practice (Magga Sacca
bhāvanā).

(a) The seven kinds of Purity (visuddhi)
I take refuge in the Buddha, ... in the
Dhamma, and ... in the Samgha:-

(i) Until I have completed the meditation
practice of Purity of morality (sīla visuddhi);
(ii) Until I have completed the meditation
practice of Purity of mind (citta visuddhi);
(iii) Until I have completed the meditation
practice of Purity of View (diṭṭhi visuddhi);
(iv) Until I have completed the meditation
practice of Purity which is free from
doubt in the Buddha, the Dhamma and
the Samgha. (kankhā vitārana visuddhi);
(v) Until I have completed the meditation
practice of Purity of vision in the knowl-
dedge that distinguishes the Right Path
from the Wrong Path. (Maggā magga
ñāna dassana visuddhi);
(vi) Until I have completed the meditation
practice of Purity of vision in the knowl-
dge of Progress in the Practice. (Patipādā
ñāna dassana visuddhi).

¹ Dukkha Nirodha Gāmini Patipādā Ariya Sacca: This is the Ariya Path or practice leading
to the Cessation of dukkha, which, in other words
is the realization of Nibbāna. It is, in fact, the
Ariya Path of Eight Constituents. (Magga Sacca)
The way of practice is through meditation and
repeated contemplation (bhāvanā). For meditation
practice to be effective and successful one must
cultivate purity of morality, purity of mind, purity
of view, freedom from doubt and uncertainty, etc.
There are seven kinds of Purity. (visuddhi)
(vii) Until I have completed the meditation practice of Purity of Vision based on repeated contemplation of the impermanence, the unsatisfactoriness and the non-self nature of all conditioned things. (anicca nupassanā, dukkhā nupassanā, anattā nupassanā)

(b) The Ten Vipassanā Œñañas
     (Insight Knowledge)
     I take refuge in the Buddha, ... in the Dhamma, and ... in the Samgha:-

(i) Until I have completed the meditation practice of Purity of Vision based on Sammāsana Œñaña, the knowledge which enables the yogi to have a thorough understanding of the impermanence, the unsatisfactories and the non-self nature of the khandhas.

(ii). Until I have completed the meditation practice of Purity of Vision based on Udayabhaya Œñaña, the knowledge which enables the yogi to perceive the arising and passing away of the khandhas.

(iii) Until I have completed the meditation practice of Purity of Vision based on Bhaṅga Œñaña, the knowledge which enables the yogi to perceive only the dissolution of the khandhas.

(iv) Until I have completed the meditation practice of Purity of Vision based on Bhaya Œñaña, the knowledge which enables the yogi to perceive the fearful nature of the khandhas.

(v) Until I have completed the meditation practice of Purity of Vision based on Ādittava Œñaña, the knowledge which enables the yogi to perceive the faults and wretchedness of the khandhas.
(vi) Until I have completed the meditation practice of Purity of Vision based on Nibbidā Nāṇa, the knowledge which enables the yogi to be filled with weariness of, and disenchantment with the khandhas.

(vii) Until I have completed the meditation practice of Purity of Vision based on Muñcitukamayatā Nāṇa, the knowledge which enables the yogi to be filled with the intense desire to be freed from dukkha.

(viii) Until I have completed the meditation practice of Purity of Vision based on Paṭisaṅkhā Nāṇa, the knowledge which arises from reflective contemplation which enables the yogi to carry on with meditation on the three characteristics, anicca, dukkha and anatta.

(ix) Until I have completed the meditation practice of Purity of Vision based on Samkhārāpekkha Nāṇa, the knowledge which enables the yogi to view all conditioned things with complete indifference and impartiality (i.e., with equanimity)

(x) Until I have completed the meditation practice of Purity of Vision based on Anuloma Nāṇa, the knowledge which enables the mind of the yogi to be fully adapted for development of Supra-mundane (Lokuttara) Nāṇa.

Note: Preceding Saṁmāsana Nāṇa, there are two ūnānas, viz.,

(i) Nāmarūpa Pariccheda Nāṇa, the knowledge which enables the yogi to perceive mind and matter as two distinct entities; and

(ii) Paccaya pariggaha Nāṇa, the knowledge which enables the yogi to realize the cause of endless rebirths.

These two ūnānas enable the yogi to see things as they really are.
(c) Contemplation of Suññata, Animitta and Apaniñīta

I take refuge in the Buddha, ..., in the Dhamma, and ..., in the Samgha:-

(i) Until I have completed the meditation practice of Purity of Vision based on repeated contemplation of Suññata, the non-self nature of all conditioned things;

(ii) Until I have completed the meditation practice of Purity of Vision based on repeated contemplation of animitta, the absence of any sign of permanence in all conditioned things;

(iii) Until I have completed the meditation practice of Purity of Vision based on repeated contemplation of appanīhita, the absence of hankering after sensual pleasures.

(d) Bodhipakkhiya Dhamma

I take refuge in the Buddha, ..., in the Dhamma, and ..., in the Samgha:-

1. Bodhipakkhiya Dhamma: This group of dhamma consists of thirty seven factors, viz., the four Satipatthānas (Steadfast Mindfulness, the four Sammappadhānas (Supreme Efforts), the four Ākāśagāmas (senses of psychic power), the five Indriyas (Faculties), the five Balas (powers), the Seven Bojhāṅgas (Factors of Enlightenment), and
(i) Until I have completed the meditation practice of the four Satipathānas¹ or Steadfast Mindfulness.

(ii) Until I have completed the meditation practice of the four Sammappadhānas², the Supreme Efforts.

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the Ariya Atthaṅgika Magga (the Ariya Path of Eight Constituents).

1. Satipathānas: Steadfast Mindfulness: The four methods of Steadfast Mindfulness are: mindfulness of the body, kāyañuññāsaṅgā, mindfulness of Sensation, vedanāñuññāsaṅgā; mindfulness of the mind, cittānupassānaṅgā, and mindfulness of the dhammā, Dhammāñuññāsaṅgā.

2. Sammappadhānas: Supreme Efforts: The four Supreme Efforts are: the effort to prevent the arising of evil which has not arisen, the effort to get rid of the evil that has arisen; the effort to bring about the arising of good which has not yet arisen, and the effort to further develop the good that has arisen.

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(iii) Until I have completed the meditation practice of the four iddhipādas¹, the bases of psychic power.

(iv) Until I have completed the meditation practice of the five Indriyas² or Faculties;

(v) Until I have completed the meditation practice of the five Balas³, or Powers;

(vi) Until I have completed the meditation practice of the seven Bojjhāgas⁴, the Factors of Enlightenment;

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1. Iddhipādas: the bases of psychic power: The four bases of psychic power are chanda (purpose), vīriya (effort), citta (thought) and pañña (investigative knowledge).

2. Indriyas: Faculties: the five faculties are the eye faculty, the ear faculty, the nose faculty, the tongue faculty and the body faculty.

3. Balas: Powers: The five powers are Saddhā (Conviction), vīriya (effort), Sati (mindfulness), Samādhi (concentration) and pañña (wisdom).

4. Bojjhāgas: Factors of Enlightenment: The Seven Factors of Enlightenment are: Sati (mindful
(vii) Until I have completed the meditation practice of the Ariya Atthaṅgika Magga, the Ariya Path of Eight Constituents.

ness) Dhamma vicaya (investigative knowledge), viriya (effort), piti (delightful satisfaction or joy), passadhi (serenity), samādhi (concentration) and upekkha (equanimity).

1. Ariya Atthaṅgika Magga: The Ariya Path of Eight Constituents: The eight constituents of the Ariya Path are Sammāditthi (Right View), Sammāsanakappa (Right Thought), Sammāsana (Right Speech), Sammākammanta (Right Action), Sammāsajiva (Right Livelihood), Sammāsāyama (Right Effort), Sammā Sati (Right Mindfulness) and Sammā Samādhi (Right Concentration).

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c) Lokuttarā Šāna:¹

I take refuge in the Buddha, ... in the Dhamma, and ... in the Samāgha until I have completed the meditation practices of Purity of Vision in the Lokuttara Šāna.

I take refuge in the Buddha, ... in the Dhamma, and ... in the Samāgha:

(i) Until I have completed the meditation practice of Purity of Vision in Sotāpatti Magga Šāna;

(ii) Until I have completed the meditation practice of Purity of Vision in Sakadāgāmi Magga Šāna;

1. Lokuttarā Šānas: Magga Insight or Supramundane Insight knowledge: The four Šānas are Sotāpatti Magga Šāna, Sakadāgāmi Magga Šāna, Anāgāmi Magga Šāna, and Arahatta Magga Šāna, the four successive levels of Enlightenment.
(iii) Until I have completed the meditation practice of Purity of Vision in Anāgami Magga Ṛṣaṇa;

(iv) Until I have completed the meditation practice of Purity of Vision in Arahatta Magga Ṛṣaṇa;

End of Dukkha Nirodha Gāmini Patipadā
Ariya Sacca (Magga Sacca)

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E. Nibbāna
(a) The Four Phalas
I take refuge in the Buddha, ... in the Dhamma, and ... in the Samāgha:-
(i) Until I fully realize Sotāpatti Fruition;
(ii) Until I fully realize Sakadāgāmi Fruition;
(iii) Until I fully realize Anāgāmi Fruition;
(iv) Until I fully realize Arahatta Fruition.

(b) Nibbāna Dhātu
(The Element of Nibbāna)
I take refuge in the Buddha, ... in the Dhamma, and ... in the Samāgha:-
(i) Until I fully realize asankata dhātu, the Unconditioned Element (which is Nibbāna);
(ii) Until I fully realize amata dhātu, the element of Deathlessness (which is Nibbāna);
(iii) Until I fully realize Nibbāna dhātu, the Nibbāna element;
(iv) Until I fully realize the element of Sa Ṛpadhiṣesa Nibbāna, the Nibbāna with khandha aggregates still remaining;
(v) Until I fully realize the element of Anupadhiṣesa Nibbāna, the Nibbāna with no khandha aggregates remaining;
(vi) Until I fully realize the element of Suññata Nibbāna, the Nibbāna realized through contemplation of absence of Self (annata);
(vii) Until I fully realize the element of Anīmitta Nibbāna, the Nibbāna realized through contemplation of absence of any sign of permanence;
(viii) Until I fully realize the element of Apanihita Nibbāna, the Nibbāna realized through contemplation of dukkha (ills of life) and the reslutant absence of hankering after sensual pleasures;
(ix) Until I fully realize the element of Sankhāra samatha Nibbāna, where all sāṅkhāra (volitional activities) is calmed.
(x) Until I fully realize the element of upadhi nissagga Nibbāna, where all khandhas and all substrata of existence are abandoned.
(xi) Until I fully realize the Element of Taṅhakkhaya Nibbāna, where all craving is eradicated.
(xii) Until I fully realize the Element of Virāga Nibbāna, where all attachment is eradicated.
(xiii) Until I fully realize the Element of Nirodha Nibbāna, which is the Cessation of all dukkha.
(xiv) Until I fully realize the element of Sabbavaṭṭa dukkhakkhaya Nibbāna, where all Rounds of Dukkha are destroyed;
(xv) Until I fully realize the Element of Kilesa vaṭṭa dukkhakkhaya Nibbāna, where all Rounds of Kilesa (dukkha) are destroyed.
(xvi) Until I fully realize the element of Kamma vaṭṭa dukkhakkhaya Nibbāna, where all Rounds of Kamma dukkha, the causes of rebirth, are destroyed.
(xvii) Until I fully realize the Element of Vipāka vaṭṭa dukkhakkhaya Nibbāna, where all Rounds of vipākā dukkhas resultant producing actions are destroyed.

End of Section on Nibbāna;
End of Mahā Sāraṇagamaṇa.

Bibliography

1. *Ten Suttas from Dīgha Nikāya*;

2. *Ten Suttas from Dīgha Nikāya (Three Fundamental Concepts and Comments on Salient Points in each Sutta)*;


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