

MAHĀSARAṄAGAMANA
The Great Refuge
by

The Venerable Mahāthera

LEDI SAYADAW
Aggamahāpaṇḍita, D. Litt.



English translation
by
DAW MYA TIN, M.A.

Sāsanā 2538 1995 Myanmar Era 1356

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MAHĀSARAṄAGAMANA

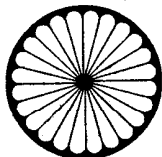
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Namo tassa bhagavato arahato
sammāsambuddhassa

Veneration to the Exalted One,
the Homage-Worthy,
the Perfectly Self-Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahamās 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 qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (knowledge of the path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment), and *Payatta* (diligent mindfulness).

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Biography of
The Venerable Mahāthera Ledi Sayadaw
Aggamahāpañḍita, 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, Dipeyin Township, Shwebo District. His parents were U Tun Tin and Daw Kyone. At an early age he became a sāmaṇera 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 Atulādhīpati Sīripavara Mahādhamma Rajādhīrājāguru, of Mandalay. While he was still at Sankyaung monastery he published his first book, “Pāramī Dipanī” (Manual of Perfection).

Not long after the annexation of Upper Myanmar by the British, the Sayadaw, who was then a Pāli lecturer at Mahā 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 Pāli language. The “Vipassanā Dipanī” (Manual of Insight) and Patthānuddesa Dipanī (A Concise Exposition of the Buddhist Philosophy of Relations) were originally written in Pāli. 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 Aggamahāpaṇḍita 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.

Source : Manual of Buddhism published by Union Buddha Sasana Council, Myanmar.

PREFACE

I

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 Saṅgha.

In the Dhammapada it is said:

“One who takes refuge in the Buddha, the Dhamma and the Saṅgha, 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 saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṃghaṃ saraṇaṃ gacchāmi"

With the above formula we go to the Buddha for refuge, we go to the Dhamma for refuge, we go to the Saṃgha for refuge. "Saraṇaṃ" 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 Saṃgha (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 (Saraṇāgamana). 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, Saṃsāra, 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 Saṃsāra. 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,

* Essential Themes of Buddhist Lectures given by Bhaddanta Ashin Thitila, Abhidhajamahāratthaguru, Lecture No. 40. The Three Refuges -Tisaraṇa.

we go to the Saṃgha for refuge because the Saṃgha is the living stream through which the Dhamma flows to us. The Saṃgha 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 Saṃgha, the Buddha-Dhamma would have become a mere legend and tradition after the passing of the Buddha. Not only has the Saṃgha 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 Saṃgha 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

the Saṃgha increases manifold. The Saṃgha 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 Saṃgha with conviction and full confidence in them.

III

In taking refuge in the Buddha, the Dhamma and the Saṃgha, there is no time limit set for us. The Mahāthera Ledi Sayadaw in his verses "The Mahāsaṃgamaṇa" 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 Saṃgha." By this the Sayadaw has made it quite clear to us that we should get ourselves established in the Buddha, the Dhamma and the Saṃgha from now till the end of our lives.

The Venerable Sayadaw further stated, thus; "Until I thoroughly understand and real-

ize the Four Noble (Ariya) Truths, (Catusacca Pativeda) I take refuge in the Buddha, in the Dhamma, and in the Saṃgha." 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-Cakkapavuttana 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 Mahāsaṃgamaṇa, 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 Paṭipadā 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 vipassanā ñāna or Insight knowledge, the thirty-seven constituents of

Bodhipekkiya Dhamma, culminating in the attainment of the four Magga Ñānas 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 (apañihita). The remaining Nibbāna elements are realized through calming of all volitional activities (Sabb

Saṅkhāra Samatha), through abandonment of Khandhas (Upadi), through cessation of craving (taṇhakkhaya), 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 dukka. The Mahāsaraṇagamana 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

dhamma becomes clearer and clearer day by day. With this comprehension of the dhamma, if one steadily takes up the meditation practice one can hope to finally realize the end of dukkha. It is well-known that the Venerable Ledi Sayadaw himself recited these verses (and contemplated them) continually for five months starting from November 1917.

The Mahāsaṅgamaṇa verses appeared in the book entitled "Rogantara Dipaṇi" together with three other short treatises by the Sayadaw in 1955, published by Hanthawaddy Press, Yangon. At the present time, a booklet containing these verses entitled "Mahāsaṅgamaṇa" is available in Yangon. Some people firmly believe and find that some of their problems are solved by the recitation of these verses. The circle of readers of this book is getting wider.

The purpose of my translating the Mahāsaṅgamaṇa 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 Sāsana; especially to Sayagyi 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

Mahāsaṇaṅgamana

Namo tassa bhagavato arahato
sammāsambuddhassa

Mahāsaṇaṅgamana Pāli

I. Prelude

1. Ajjatagge pāṇupetaṃ Buddhaṃ Saṇaṃ
gacchāmi,
Ajjatagge pāṇupetaṃ Dhammaṃ Saṇaṃ
gacchāmi,
Ajjatagge pāṇupetaṃ Saṃghaṃ Saṇaṃ
gacchāmi.
2. Dutiyampi ajjatagge pāṇupetaṃ Buddhaṃ
Saṇaṃ gacchāmi,
Dutiyampi ajjatagge pāṇupetaṃ Dhammaṃ
Saṇaṃ gacchāmi,
Dutiyampi ajjatagge pāṇupetaṃ Saṃghaṃ
Saṇaṃ gacchāmi.

3. Tatiyaṃpi ajjatagge paṇuṇetaṃ Buddhaṃ
Saraṇaṃ gacchāmi,
Tatiyaṃpi ajjatagge paṇuṇetaṃ Dhammaṃ
Saraṇaṃ gacchāmi,
Tatiyaṃpi ajjatagge paṇuṇetaṃ Saṃghaṃ
Saraṇaṃ gacchāmi.
4. Bhavapariyaṇtaṃ ajjatagge paṇuṇetaṃ
Buddhaṃ Saraṇaṃ gacchāmi,
Bhavapariyaṇtaṃ ajjatagge paṇuṇetaṃ
Dhammaṃ Saraṇaṃ gacchāmi,
Bhavapariyaṇtaṃ ajjatagge paṇuṇetaṃ
Saṃghaṃ Saraṇaṃ gacchāmi.
5. Attabhāva pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Buddhaṃ Saraṇaṃ gacchāmi,
Attabhāva pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Dhammaṃ Saraṇaṃ gacchāmi,
Attabhāva pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Saṃghaṃ Saraṇaṃ gacchāmi.

6. Kāya pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Buddhaṃ Saraṇaṃ gacchāmi,
Kāya pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Dhammaṃ Saraṇaṃ gacchāmi,
Kāya pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Saṃghaṃ Saraṇaṃ gacchāmi.
7. Aṅga pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Buddhaṃ Saraṇaṃ gacchāmi,
Aṅga pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Dhammaṃ Saraṇaṃ gacchāmi,
Aṅga pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Saṃghaṃ Saraṇaṃ gacchāmi.
8. Jivita pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Buddhaṃ Saraṇaṃ gacchāmi,
Jivita pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Dhammaṃ Saraṇaṃ gacchāmi,
Jivita pariyaṇtaṃ ajjatagge paṇuṇetaṃ
Saṃghaṃ Saraṇaṃ gacchāmi.

II

Sacca vannanā panāma

Sacca paṭiveda

1. Catusacca paṭiveda pariyaṅtaṃ Buddhamaṃ Saraṇaṃ gacchāmi,
2. Catusacca paṭiveda pariyaṅtaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Catusacca paṭiveda pariyaṅtaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

A. Dukkhasacca paṭiveda

1. Dukkhasacca paṭiveda pariyaṅtaṃ Buddhamaṃ Saraṇaṃ gacchāmi,
2. Dukkhasacca paṭiveda pariyaṅtaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Dukkhasacca paṭiveda pariyaṅtaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

B. Samudayasacca paṭiveda

1. Samudayasacca paṭiveda pariyaṅtaṃ Buddhamaṃ Saraṇaṃ gacchāmi,
2. Samudayasacca paṭiveda pariyaṅtaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Samudayasacca paṭiveda pariyaṅtaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

C. Nirodhasacca paṭiveda

1. Nirodhasacca paṭiveda pariyaṅtaṃ Buddhamaṃ Saraṇaṃ gacchāmi,
2. Nirodhasacca paṭiveda pariyaṅtaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Nirodhasacca paṭiveda pariyaṅtaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

D. Maggasacca paṭiveda

1. Maggasacca paṭiveda pariyaṅtaṃ Buddhamaṃ Saraṇaṃ gacchāmi,

2. Maggasacca paṭiveda pariyantam Dhammam Saraṇam gacchāmi,
3. Maggasacca paṭiveda pariyantam Saṅgham Saraṇam gacchāmi.

End of Saccavaṇṇanā panāma.

III

A. Dukkhasacca vaṇṇanā

(a) Khandha vaṇṇana panāma Dukkhasacca pariññā

1. Dukkhasacca pariññā pariyantam Buddham Saraṇam gacchāmi,
2. Dukkhasacca pariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Dukkhasacca pariññā pariyantam Saṅgham Saraṇam gacchāmi.

(a) Pañcakkhandha dukkhapariññā

1. Pañcakkhandha dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Pañcakkhandha dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Pañcakkhandha dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(1) Rūpakkhandha dukkhapariññā

1. Rūpakkhandha dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Rūpakkhandha dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Rūpakkhandha dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(2) Vedanākkhandha dukkhapariññā

1. Vedanākkhandha dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,

2. Vedanākkhandha dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Vedanākkhandha dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(3) Saññākkhandha dukkhapariññā

1. Saññākkhandha dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Saññākkhandha dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Saññākkhandha dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(4) Saṅkhārakkhandha dukkhapariññā

1. Saṅkhārakkhandha dukkhapariññā
pariyantam Buddham Saraṇam gacchāmi,
2. Saṅkhārakkhandha dukkhapariññā
pariyantam Dhammam Saraṇam gacchāmi,
3. Saṅkhārakkhandha dukkhapariññā
pariyantam Saṃgham Saraṇam gacchāmi.

(5) Viññānakkhandha dukkhapariññā

1. Viññānakkhandha dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Viññānakkhandha dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Viññānakkhandha dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

End of Khandha Vaṇṇana paṇāma

(b) Āyatana vaṇṇanā paṇāma
Āyatana dukkhapariññā

1. Dvādasāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Dvādasāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Dvādasāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(1) Cakkhāyatana dukkhapariññā

1. Cakkhāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Cakkhāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Cakkhāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(2) Sotāyatana dukkhapariññā

1. Sotāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Sotāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Sotāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(3) Ghanāyatana dukkhapariññā

1. Ghanāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,

2. Ghanāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Ghanāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(4) Jivhāyatana dukkhapariññā

1. Jivhāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Jivhāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Jivhāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(5) Kāyāyatana dukkhapariññā

1. Kāyāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Kāyāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Kāyāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(6) Manāyatana dukkhapariññā

1. Manāyatana dukkhapariññā pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Manāyatana dukkhapariññā pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Manāyatana dukkhapariññā pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(7) Rupāyatana dukkhapariññā

1. Rupāyatana dukkhapariññā pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Rupāyatana dukkhapariññā pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Rupāyatana dukkhapariññā pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(8) Saddāyatana dukkhapariññā

1. Saddāyatana dukkhapariññā pariyaṅgam
Buddham Saraṇam gacchāmi,

2. Saddāyatana dukkhapariññā pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Saddāyatana dukkhapariññā pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(9) Gandhāyatana dukkhapariññā

1. Gandhāyatana dukkhapariññā pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Gandhāyatana dukkhapariññā pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Gandhāyatana dukkhapariññā pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(10) Rasāyatana dukkhapariññā

1. Rasāyatana dukkhapariññā pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Rasāyatana dukkhapariññā pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Rasāyatana dukkhapariññā pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(11) Phoṭṭhabbāyatana dukkhapariññā

1. Phoṭṭhabbāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Phoṭṭhabbāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Phoṭṭhabbāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(12) Dhammāyatana dukkhapariññā

1. Dhammāyatana dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Dhammāyatana dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Dhammāyatana dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

End of Āyatana vaṇṇana paṇāma

(c) Dhātu vaṇṇanā paṇāma

Dhātu dukkhapariññā

1. Aṭṭharasa dhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Aṭṭharasa dhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Aṭṭharasa dhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(1) Cakkhu dhātu dukkhapariññā

1. Cakkhu dhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Cakkhu dhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Cakkhu dhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(2) Sotadhātu dukkhapariññā

1. Sotadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,

2. Sotadhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Sotadhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(3) Ghānadhātu dukkhapariññā

1. Ghānadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Ghānadhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Ghānadhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(4) Jivhādhātu dukkhapariññā

1. Jivhādhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Jivhādhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Jivhādhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(5) Kāyadhātu dukkhapariññā

1. Kāyadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Kāyadhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Kāyadhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(6) Rūpadhātu dukkhapariññā

1. Rūpadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Rūpadhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Rūpadhātu dukkhapariññā pariyantam
Saṃgham Saraṇam gacchāmi.

(7) Saddadhātu dukkhapariññā

1. Saddadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,

2. Saddadhātu dukkhapariññā pariyaṅgamā
Dhammā Saraṇā gacchāmi,
3. Saddadhātu dukkhapariññā pariyaṅgamā
Saṅghā Saraṇā gacchāmi.

(8) Gandhadhātu dukkhapariññā

1. Gandhadhātu dukkhapariññā pariyaṅgamā
Buddhā Saraṇā gacchāmi,
2. Gandhadhātu dukkhapariññā pariyaṅgamā
Dhammā Saraṇā gacchāmi,
3. Gandhadhātu dukkhapariññā pariyaṅgamā
Saṅghā Saraṇā gacchāmi.

(9) Rasadhātu dukkhapariññā

1. Rasadhātu dukkhapariññā pariyaṅgamā
Buddhā Saraṇā gacchāmi,
2. Rasadhātu dukkhapariññā pariyaṅgamā
Dhammā Saraṇā gacchāmi, /
3. Rasadhātu dukkhapariññā pariyaṅgamā
Saṅghā Saraṇā gacchāmi.

(10) Phoṭṭhabbadhātu dukkhapariññā

1. Phoṭṭhabbadhātu dukkhapariññā pariyaṅgamā
Buddhā Saraṇā gacchāmi,
2. Phoṭṭhabbadhātu dukkhapariññā pariyaṅgamā
Dhammā Saraṇā gacchāmi,
3. Phoṭṭhabbadhātu dukkhapariññā pariyaṅgamā
Saṅghā Saraṇā gacchāmi.

(11) Cakkhuviññāṇadhātu
dukkhapariññā

1. Cakkhuviññāṇadhātu dukkhapariññā
pariyaṅgamā Buddhā Saraṇā gacchāmi,
2. Cakkhuviññāṇadhātu dukkhapariññā
pariyaṅgamā Dhammā Saraṇā gacchāmi,
3. Cakkhuviññāṇadhātu dukkhapariññā
pariyaṅgamā Saṅghā Saraṇā gacchāmi.

(12) Sotaviññāṇadhātu dukkhapariññā

1. Sotaviññāṇadhātu dukkhapariññā pariyaṅgamā
Buddhā Saraṇā gacchāmi,

2. Sotaviññāṇadhātu dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Sotaviññāṇadhātu dukkhapariññā pariyantam Saṃgham Saraṇam gacchāmi.

(13) Ghānaviññāṇadhātu
dukkhapariññā

1. Ghānaviññāṇadhātu dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Ghānaviññāṇadhātu dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Ghānaviññāṇadhātu dukkhapariññā pariyantam Saṃgham Saraṇam gacchāmi.

(14) Jivhāviññāṇadhātu dukkhapariññā

1. Jivhāviññāṇadhātu dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Jivhāviññāṇadhātu dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,

3. Jivhāviññāṇadhātu dukkhapariññā pariyantam Saṃgham Saraṇam gacchāmi.

(15) Kāyaviññāṇadhātu dukkhapariññā

1. Kāyaviññāṇadhātu dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Kāyaviññāṇadhātu dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Kāyaviññāṇadhātu dukkhapariññā pariyantam Saṃgham Saraṇam gacchāmi.

(16) Manōdhātu dukkhapariññā

1. Manōdhātu dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Manōdhātu dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Manōdhātu dukkhapariññā pariyantam Saṃgham Saraṇam gacchāmi.

(17) Manōviññāṇadhātu dukkhapariññā

1. Manōviññāṇadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Manōviññāṇadhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Manōviññāṇadhātu dukkhapariññā
pariyantam Saṅgham Saraṇam gacchāmi.

(18) Dhammadhātu dukkhapariññā

1. Dhammadhātu dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Dhammadhātu dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Dhammadhātu dukkhapariññā pariyantam
Saṅgham Saraṇam gacchāmi.

End of Dhātu Vaṇṇanā paṇāma

(d) Paṭiccasamuppāda vaṇṇanā paṇāma

Paṭiccasamuppāda dukkhapariññā

1. Paṭiccasamuppāda dukkhapariññā pariyantam
Buddham Saraṇam gacchāmi,
2. Paṭiccasamuppāda dukkhapariññā pariyantam
Dhammam Saraṇam gacchāmi,
3. Paṭiccasamuppāda dukkhapariññā pariyantam
Saṅgham Saraṇam gacchāmi.

(1) Avijjā dukkhapariññā

1. Avijjā dukkhapariññā pariyantam Buddham
Saraṇam gacchāmi,
2. Avijjā dukkhapariññā pariyantam Dhammam
Saraṇam gacchāmi,
3. Avijjā dukkhapariññā pariyantam Saṅgham
Saraṇam gacchāmi.

(2) Saṅkhāra dukkhapariññā

1. Avijjāpaccayā saṅkhāra dukkhapariññā
pariyantam Buddham Saraṇam gacchāmi,

2. Avijjāpaccayā saṅkhāra dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Avijjāpaccayā saṅkhāra dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(3) Viññāṇa dukkhapariññā

1. Saṅkhārapaccayā viññāṇa dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Saṅkhārapaccayā viññāṇa dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Saṅkhārapaccayā viññāṇa dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(4) Nāmarūpa dukkhapariññā

1. Viññāṇapaccayā nāmarūpa dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Viññāṇapaccayā nāmarūpa dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Viññāṇapaccayā nāmarūpa dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(5) Saḷāyatana dukkhapariññā

1. Nāmarūpa paccayā saḷāyatana dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Nāmarūpa paccayā saḷāyatana dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Nāmarūpa paccayā saḷāyatana dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(6) Phassa dukkhapariññā

1. Saḷāyatana paccayā phassa dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,
2. Saḷāyatana paccayā phassa dukkhapariññā pariyantam Dhammam Saraṇam gacchāmi,
3. Saḷāyatana paccayā phassa dukkhapariññā pariyantam Saṅgham Saraṇam gacchāmi.

(7) Vedanā dukkhapariññā

1. Phassa paccayā vedanā dukkhapariññā pariyantam Buddham Saraṇam gacchāmi,

2. Phassa paccayā vedanā dukkhapariññā pariyaṅgam Dhammaṃ Saraṇaṃ gacchāmi,
3. Phassa paccayā vedanā dukkhapariññā pariyaṅgam Saṃghaṃ Saraṇaṃ gacchāmi.

(8) Taṇhā dukkhapariññā

1. Vedanā paccayā taṇhā dukkhapariññā pariyaṅgam Buddhaṃ Saraṇaṃ gacchāmi,
2. Vedanā paccayā taṇhā dukkhapariññā pariyaṅgam Dhammaṃ Saraṇaṃ gacchāmi,
3. Vedanā paccayā taṇhā dukkhapariññā pariyaṅgam Saṃghaṃ Saraṇaṃ gacchāmi.

(9) Upādāna dukkhapariññā

1. Taṇhā paccayā upādāna dukkhapariññā pariyaṅgam Buddhaṃ Saraṇaṃ gacchāmi,
2. Taṇhā paccayā upādāna dukkhapariññā pariyaṅgam Dhammaṃ Saraṇaṃ gacchāmi,
3. Taṇhā paccayā upādāna dukkhapariññā pariyaṅgam Saṃghaṃ Saraṇaṃ gacchāmi.

(10) Bhava dukkhapariññā

1. Upādāna paccayā bhava dukkhapariññā pariyaṅgam Buddhaṃ Saraṇaṃ gacchāmi,
2. Upādāna paccayā bhava dukkhapariññā pariyaṅgam Dhammaṃ Saraṇaṃ gacchāmi,
3. Upādāna paccayā bhava dukkhapariññā pariyaṅgam Saṃghaṃ Saraṇaṃ gacchāmi.

(11) Jāti dukkhapariññā

1. Bhava paccayā jāti dukkhapariññā pariyaṅgam Buddhaṃ Saraṇaṃ gacchāmi,
2. Bhava paccayā jāti dukkhapariññā pariyaṅgam Dhammaṃ Saraṇaṃ gacchāmi,
3. Bhava paccayā jāti dukkhapariññā pariyaṅgam Saṃghaṃ Saraṇaṃ gacchāmi.

(12) Jarāmaraṇa dukkhapariññā

1. Jāti paccayā jarāmaraṇa dukkhapariññā pariyaṅgam Buddhaṃ Saraṇaṃ gacchāmi,

2. Jāti paccayā jarāmaraṇa dukkhapariññā
pariyantam Dhammam Saraṇam gacchāmi,
3. Jāti paccayā jarāmaraṇa dukkhapariññā
pariyantam Saṃgham Saraṇam gacchāmi.

(13) Sokādi dukkhapariññā

1. Soka parideva dukkha domanassa upāyāsa
dukkhapariññā pariyantam Buddham Saraṇam
gacchāmi,
2. Soka parideva dukkha domanassa upāyāsa
dukkhapariññā pariyantam Dhammam
Saraṇam gacchāmi,
3. Soka parideva dukkha domanassa upāyāsa
dukkhapariññā pariyantam Saṃgham
Saraṇam gacchāmi.

Dukkhakkhanda pariññā

1. Evam'etassa kevalassa dukkhakkhandhassa
pariññā pariyantam Buddham Saraṇam
gacchāmi,

2. Evam'etassa kevalassa dukkhakkhandhassa
pariññā pariyantam Dhammam Saraṇam
gacchāmi,
3. Evam'etassa kevalassa dukkhakkhandhassa
pariññā pariyantam Saṃgham Saraṇam
gacchāmi.

End of Paṭiccasamuppāda vaṇṇanā paṇama.

End of Dukkha Sacca Vaṇṇanā.

B. Samudayasacca vaṇṇanā
Samudaya sacca pahāna

1. Samudayasacca pahāna pariyantam Buddham
Saraṇam gacchāmi,
2. Samudayasacca pahāna pariyantam
Dhammam Saraṇam gacchāmi,
3. Samudayasacca pahāna pariyantam
Saṃgham Saraṇam gacchāmi.

(a) Taṇhā Pahāna

(1) Kāmataṇhā pahāna

1. Kāmataṇhā pahāna pariyantam Buddhamaṃ
Saraṇam gacchāmi,
2. Kāmataṇhā pahāna pariyantam Dhammam
Saraṇam gacchāmi,
3. Kāmataṇhā pahāna pariyantam Saṃghamaṃ
Saraṇam gacchāmi.

(2) Bhavataṇhā pahāna

1. Bhavataṇhā pahāna pariyantam Buddhamaṃ
Saraṇam gacchāmi,
2. Bhavataṇhā pahāna pariyantam Dhammam
Saraṇam gacchāmi,
3. Bhavataṇhā pahāna pariyantam Saṃghamaṃ
Saraṇam gacchāmi.

(3) Vibhavataṇhā pahāna

1. Vibhavataṇhā pahāna pariyantam Buddhamaṃ
Saraṇam gacchāmi,

2. Vibhavataṇhā pahāna pariyantam Dhammam
Saraṇam gacchāmi,
3. Vibhavataṇhā pahāna pariyantam Saṃghamaṃ
Saraṇam gacchāmi.

(1) Kāmataṇhā pahāna

1. Kāmataṇhā pahāna pariyantam Buddhamaṃ
Saraṇam gacchāmi,
2. Kāmataṇhā pahāna pariyantam Dhammam
Saraṇam gacchāmi,
3. Kāmataṇhā pahāna pariyantam Saṃghamaṃ
Saraṇam gacchāmi.

(2) Rūpataṇhā pahāna

1. Rūpataṇhā pahāna pariyantam Buddhamaṃ
Saraṇam gacchāmi,
2. Rūpataṇhā pahāna pariyantam Dhammam
Saraṇam gacchāmi,
3. Rūpataṇhā pahāna pariyantam Saṃghamaṃ
Saraṇam gacchāmi.

(3) Arūpaṇhā pahāna

1. Arūpaṇhā pahāna pariyaṇṭam Buddhāṃ Saraṇaṃ gacchāmi,
2. Arūpaṇhā pahāna pariyaṇṭam Dhammaṃ Saraṇaṃ gacchāmi,
3. Arūpaṇhā pahāna pariyaṇṭam Saṃghaṃ Saraṇaṃ gacchāmi.

(b) Kilesā Pahāna

(1-i) Sotāpattimagga pahāna

1. Sotāpattimaggaṃ patvā sakkāyaditṭhi vicikicchā sīlabbata parāṃsānaṃ anavaśesa pahāna pariyaṇṭam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sotāpattimaggaṃ patvā sakkāyaditṭhi vicikicchā sīlabbata parāṃsānaṃ anavaśesa pahāna pariyaṇṭam Dhammaṃ Saraṇaṃ gacchāmi,

3. Sotāpattimaggaṃ patvā sakkāyaditṭhi vicikicchā sīlabbata parāṃsānaṃ anavaśesa pahāna pariyaṇṭam Saṃghaṃ Saraṇaṃ gacchāmi.

(1-ii) Sabbaditṭhigata pahāna

1. Sabbesaṃ ditṭhigatānaṃ phaṇā pariyaṇṭam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sabbesaṃ ditṭhigatānaṃ phaṇā pariyaṇṭam Dhammaṃ Saraṇaṃ gacchāmi,
3. Sabbesaṃ ditṭhigatānaṃ phaṇā pariyaṇṭam Saṃghaṃ Saraṇaṃ gacchāmi.

(1-iii) Sabba apāyagāṃikamma pahāna

1. Sabbesaṃ apāya bhavaḡāmi kammaṇaṃ anavaśesa pahāna pariyaṇṭam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sabbesaṃ apāya bhavaḡāmi kammaṇaṃ anavaśesa pahāna pariyaṇṭam Dhammaṃ Saraṇaṃ gacchāmi,

3. Sabbesam apāya bhavagāmi kammānam anavasesa pahāna pariyantam Samgham Saraṇam gacchāmi.

(1-iv) Apāya bhava pahāna

1. Sabbesam apāya bhavānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,
2. Sabbesam apāya bhavānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,
3. Sabbesam apāya bhavānam anavasesa pahāna pariyantam Samgham Saraṇam gacchāmi.

(2) Sakadāgamimagga pahāna

1. Sakadāgāmi maggam patvā oḷarikanam kāmārāga byāpādānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,
2. Sakadāgāmi maggam patvā oḷarikanam kāmārāga byāpādānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,

3. Sakadāgāmi maggam patvā oḷarikanam kāmārāga byāpādānam anavasesa pahāna pariyantam Samgham Saraṇam gacchāmi.

(3-i) Anāgānimagga pahāna

1. Anāgāmi maggam patvā anusahagātānam kāmārāga byāpādānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,
2. Anāgāmi maggam patvā anusahagātānam kāmārāga byāpādānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,
3. Anāgāmi maggam patvā anusahagātānam kāmārāga byāpādānam anavasesa pahāna pariyantam Samgham Saraṇam gacchāmi.

(3-ii) Kāmasugatigāmi kamma pahāna

1. Sabbesam kāmasugatigāmi kammānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,

2. Sabbesam kāmasugatigāmi kammānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,
3. Sabbesam kāmasugatigāmi kammānam anavasesa pahāna pariyantam Saṃgham Saraṇam gacchāmi.

(3-iii) Kāmasugatibhava pahāna

1. Sabbesam kāmasugati bhavānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,
2. Sabbesam kāmasugati bhavānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,
3. Sabbesam kāmasugati bhavānam anavasesa pahāna pariyantam Saṃgham Saraṇam gacchāmi.

(4-1) Arahattamagga pahāna

1. Arahattamaggam patvā bhavarāga māna uddhacca avijjānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,
2. Arahattamaggam patvā bhavarāga māna uddhacca avijjānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,
3. Arahattamaggam patvā bhavarāga māna uddhacca avijjānam anavasesa pahāna pariyantam Saṃgham Saraṇam gacchāmi.

(4-ii) Rūparūpabhava gāmikamma pahāna

1. Sabbesam rūpārūpa bhavagāmi kammānam anavasesa pahāna pariyantam Buddham Saraṇam gacchāmi,
2. Sabbesam rūpārūpa bhavagāmi kammānam anavasesa pahāna pariyantam Dhammam Saraṇam gacchāmi,

3. Sabbesaṃ rūpārūpa bhavagāmi kammānaṃ anavasesa pahāna pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

(4-iii) Rūparūpabhava pahāna

1. Sabbesaṃ rūpārūpabhavānaṃ anavasesa pahāna pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,
2. Sabbesaṃ rūpārūpabhavānaṃ anavasesa pahāna pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Sabbesaṃ rūpārūpabhavānaṃ anavasesa pahāna pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

(c) Āsava Oghas, Yogas, Ganthas, etc.

(1) Āsava pahāna

1. Catūsu maggesu yathārahaṃ cattunnaṃ āsavānaṃ pahāna pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,

2. Catūsu maggesu yathārahaṃ cattunnaṃ āsavānaṃ pahāna pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Catūsu maggesu yathārahaṃ cattunnaṃ āsavānaṃ pahāna pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

(2) Ogha pahāna

1. Catunnaṃ oghānaṃ pahāna pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,
2. Catunnaṃ oghānaṃ pahāna pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Catunnaṃ oghānaṃ pahāna pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

(3) Yoga pahāna

1. Catunnaṃ yogānaṃ pahāna pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,
2. Catunnaṃ yogānaṃ pahāna pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,

3. Catunnam yogānam pahāna pariyantam
Saṃgham Saraṇam gacchāmi.

(4) Gantha pahāna

1. Catunnam ganthānam pahāna pariyantam
Buddham Saraṇam gacchāmi,
2. Catunnam ganthānam pahāna pariyantam
Dhammam Saraṇam gacchāmi,
3. Catunnam ganthānam pahāna pariyantam
Saṃgham Saraṇam gacchāmi.

(5) Upādāna pahāna

1. Catunnam upādānānam pahāna pariyantam
Buddham Saraṇam gacchāmi,
2. Catunnam upādānānam pahāna pariyantam
Dhammam Saraṇam gacchāmi,
3. Catunnam upādānānam pahāna pariyantam
Saṃgham Saraṇam gacchāmi.

(6) Nivaraṇa pahāna

1. Channam nivarāṇanam pahāna pariyantam
Buddham Saraṇam gacchāmi,
2. Channam nivarāṇanam pahāna pariyantam
Dhammam Saraṇam gacchāmi,
3. Channam nivarāṇanam pahāna pariyantam
Saṃgham Saraṇam gacchāmi.

(7) Anusaya pahāna

1. Sattanam anusayānam pahāna pariyantam
Buddham Saraṇam gacchāmi,
2. Sattanam anusayānam pahāna pariyantam
Dhammam Saraṇam gacchāmi,
3. Sattanam anusayānam pahāna pariyantam
Saṃgham Saraṇam gacchāmi.

(8) Saṃyojana pahāna

1. Dassanam saṃyojanānam pahāna pariyantam
Buddham Saraṇam gacchāmi,

2. Dassanam samyojanānam pahāna pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Dassanam samyojanānam pahāna pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(9) Kilesā pahāna

1. Dassanam kilesānam pahāna pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Dassanam kilesānam pahāna pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Dassanam kilesānam pahāna pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(10) Taṅhā vicarita pahāna

1. Aṭṭha sata taṅhā vicaritānam pahāna
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Aṭṭha sata taṅhā vicaritānam pahāna
pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Aṭṭha sata taṅhā vicaritānam pahāna
pariyaṅgam Saṅgham Saraṇam gacchāmi.

(11) Diyadḍhakilesa sahassa pahāna

1. Diyadḍha kilesa sahassānam pahāna
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Diyadḍha kilesa sahassānam pahāna
pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Diyadḍha kilesa sahassānam pahāna
pariyaṅgam Saṅgham Saraṇam gacchāmi.

End of Samudaya sacca Vaṇṇanā

C. Nirodha sacca vaṇṇanā
Nirodhasacca sacchikaraṇa

1. Nirodhasacca sacchikaraṇa pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Nirodhasacca sacchikaraṇa pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Nirodhasacca sacchikaraṇa pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(1) Avijjā nirodha sacchikaraṇa

1. Avijjā nirodha sacchikaraṇa pariyaṅtam
Buddham Saraṇam gacchāmi,
2. Avijjā nirodha sacchikaraṇa pariyaṅtam
Dhammam Saraṇam gacchāmi,
3. Avijjā nirodha sacchikaraṇa pariyaṅtam
Saṅgham Saraṇam gacchāmi.

(2) Saṅkhāra nirodha sacchikaraṇa

1. Avijjāya tveva asesavirāga nirodhā
saṅkhāranirodha sacchikaraṇa pariyaṅtam
Buddham Saraṇam gacchāmi,
2. Avijjāya tveva asesavirāga nirodhā
saṅkhāranirodha sacchikaraṇa pariyaṅtam
Dhammam Saraṇam gacchāmi,
3. Avijjāya tveva asesavirāga nirodhā
saṅkhāranirodha sacchikaraṇa pariyaṅtam
Saṅgham Saraṇam gacchāmi.

(3) Viññāṇa nirodha sacchikaraṇa

1. Saṅkhāra nirodhā viññāṇanirodha
sacchikaraṇa pariyaṅtam Buddham Saraṇam
gacchāmi,
2. Saṅkhāra nirodhā viññāṇanirodha
sacchikaraṇa pariyaṅtam Dhammam
Saraṇam gacchāmi,
3. Saṅkhāra nirodhā viññāṇanirodha
sacchikaraṇa pariyaṅtam Saṅgham Saraṇam
gacchāmi.

(4) Nāmarūpa nirodhasacchikaraṇa

1. Viññāṇanirodhā nāmarūpa nirodha
sacchikaraṇa pariyaṅtam Buddham Saraṇam
gacchāmi,
2. Viññāṇanirodhā nāmarūpa nirodha
sacchikaraṇa pariyaṅtam Dhammam
Saraṇam gacchāmi,

3. Viññāṇanirodhā nāmarūpa nirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(5) Salāyatana nirodhasacchikaraṇa

1. Nāmarūpa nirodhā salāyatana nirodha sacchikaraṇa pariyaṅgam Buddhā Saraṇam gacchāmi,
2. Nāmarūpa nirodhā salāyatana nirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Nāmarūpa nirodhā salāyatana nirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(6) Phassa nirodha sacchikaraṇa

1. Salāyatana nirodhā phassanirodha sacchikaraṇa pariyaṅgam Buddhā Saraṇam gacchāmi,

2. Salāyatana nirodhā phassanirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Salāyatana nirodhā phassanirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(7) Vedanānirodha sacchikaraṇa

1. Phassanirodhā vedanānirodha sacchikaraṇa pariyaṅgam Buddhā Saraṇam gacchāmi,
2. Phassanirodhā vedanānirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Phassanirodhā vedanānirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(8) Taṇhā nirodha sacchikaraṇa

1. Vedanānirodhā taṇhānirodha sacchikaraṇa pariyaṅgam Buddhā Saraṇam gacchāmi,
2. Vedanānirodhā taṇhānirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,

3. Vedanānirodhā taṇhānirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(9) Upādānanirodha sacchikaraṇa

1. Taṇhānirodhā upādānanirodha sacchikaraṇa pariyaṅgam Buddham Saraṇam gacchāmi,
2. Taṇhānirodhā upādānanirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Taṇhānirodhā upādānanirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(10) Bhava nirodha sacchikaraṇa

1. Upādānanirodhā bhavanirodha sacchikaraṇa pariyaṅgam Buddham Saraṇam gacchāmi,
2. Upādānanirodhā bhavanirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Upādānanirodhā bhavanirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(11) Jātinirodha sacchikaraṇa

1. Bhavanirodhā jāti nirodha sacchikaraṇa pariyaṅgam Buddham Saraṇam gacchāmi,
2. Bhavanirodhā jāti nirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Bhavanirodhā jāti nirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(12) Jarāmarāṇanirodha sacchikaraṇa

1. Jāti nirodhā jarāmarāṇanirodha sacchikaraṇa pariyaṅgam Buddham Saraṇam gacchāmi,
2. Jāti nirodhā jarāmarāṇanirodha sacchikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Jāti nirodhā jarāmarāṇanirodha sacchikaraṇa pariyaṅgam Saṅgham Saraṇam gacchāmi.

(13) Sokādi nirodha sacchikaraṇa

1. Sokaparideva dukkha domanassa upāyāsa nirodha sacchikaraṇa pariyaṅgam Buddham Saraṇam gacchāmi,

2. Sokaparideva dukkha domanassa upāyāsa nirodha sacchikaraṇa pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Sokaparideva dukkha domanassa upāyāsa nirodha sacchikaraṇa pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

(14) Dukkakkhandha nirodha
sacchikaraṇa

1. Evaṃ'etassa kevalassa dukkhakkhandhassa nirodha sacchikaraṇa pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,
2. Evaṃ'etassa kevalassa dukkhakkhandhassa nirodha sacchikaraṇa pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Evaṃ'etassa kevalassa dukkhakkhandhassa nirodha sacchikaraṇa pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

End of Nirodhasacca vaṅṅaṇā

D. Maggasacca Vaṅṅaṇā
Maggasacca bhāvanā

1. Maggāsacca bhāvanā pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,
2. Maggāsacca bhāvanā pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Maggāsacca bhāvanā pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

Seven Kinds of Visuddhi

(1) Sīla visuddhi

1. Sīla visuddhi bhāvanā pariyaṅgaṃ Buddhaṃ Saraṇaṃ gacchāmi,
2. Sīla visuddhi bhāvanā pariyaṅgaṃ Dhammaṃ Saraṇaṃ gacchāmi,
3. Sīla visuddhi bhāvanā pariyaṅgaṃ Saṃghaṃ Saraṇaṃ gacchāmi.

(2) Citta visuddhi

1. Citta visuddhi bhāvanā pariyantam **Buddham** Saraṇam gacchāmi,
2. Citta visuddhi bhāvanā pariyantam **Dhammam** Saraṇam gacchāmi,
3. Citta visuddhi bhāvanā pariyantam **Samgham** Saraṇam gacchāmi.

(3) Diṭṭhi visuddhi

1. Diṭṭhi visuddhi bhāvanā pariyantam **Buddham** Saraṇam gacchāmi,
2. Diṭṭhi visuddhi bhāvanā pariyantam **Dhammam** Saraṇam gacchāmi,
3. Diṭṭhi visuddhi bhāvanā pariyantam **Samgham** Saraṇam gacchāmi.

(4) Kankhāvitarāṇa visuddhi

1. Kankhāvitarāṇa visuddhi bhāvanā pariyantam **Buddham** Saraṇam gacchāmi,

2. Kankhāvitarāṇa visuddhi bhāvanā pariyantam **Dhammam** Saraṇam gacchāmi,
3. Kankhāvitarāṇa visuddhi bhāvanā pariyantam **Samgham** Saraṇam gacchāmi.

(5) Maggāmagga ñāṇadassana visuddhi

1. Maggāmagga ñāṇadassana visuddhi bhāvanā pariyantam **Buddham** Saraṇam gacchāmi,
2. Maggāmagga ñāṇadassana visuddhi bhāvanā pariyantam **Dhammam** Saraṇam gacchāmi,
3. Maggāmagga ñāṇadassana visuddhi bhāvanā pariyantam **Samgham** Saraṇam gacchāmi.

(6) Paṭipadā ñāṇadassana visuddhi

1. Paṭipadā ñāṇadassana visuddhi bhāvanā pariyantam **Buddham** Saraṇam gacchāmi,
2. Paṭipadā ñāṇadassana visuddhi bhāvanā pariyantam **Dhammam** Saraṇam gacchāmi,
3. Paṭipadā ñāṇadassana visuddhi bhāvanā pariyantam **Samgham** Saraṇam gacchāmi.

(7/1) Aniccānupassanā ñāṇadassana
visuddhi

1. Aniccānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Buddhāṃ Saraṇam gacchāmi,
2. Aniccānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Dhammāṃ Saraṇam gacchāmi,
3. Aniccānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Saṃghamāṃ Saraṇam gacchāmi.

(7/2) Dukkhānupassanā ñāṇadassana
visuddhi

1. Dukkhānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Buddhāṃ Saraṇam gacchāmi,
2. Dukkhānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Dhammāṃ Saraṇam gacchāmi,

3. Dukkhānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Saṃghamāṃ Saraṇam gacchāmi.

(7/3) Anattānupassanā ñāṇadassana
visuddhi

1. Anattānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Buddhāṃ Saraṇam gacchāmi,
2. Anattānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Dhammāṃ Saraṇam gacchāmi,
3. Anattānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Saṃghamāṃ Saraṇam gacchāmi.

(b) Ten Vipassanā Ñāṇas

(1) Sammasana Ñāṇadassana visuddhi

1. Sammasana ñāṇadassana visuddhi bhāvanā pariyantam Buddhāṃ Saraṇam gacchāmi,

2. Sammasana ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Sammasana ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(2) Udayabbaya ñāṇadassana visuddhi

1. Udayabbaya ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Udayabbaya ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Udayabbaya ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(3) Bhaṅga ñāṇadassana visuddhi

1. Bhaṅga ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Bhaṅga ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Bhaṅga ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(4) Bhaya ñāṇadassana visuddhi

1. Bhaya ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Bhaya ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Bhaya ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(5) Ādīnava ñāṇadassana visuddhi

1. Ādīnava ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Ādīnava ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Ādīnava ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(6) Nibbidā ñāṇadassana visuddhi

1. Nibbidā ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,

2. Nibbidā ñāṇadassana visuddhi bhāvanā pariyaṅgam Dhammam Saraṇam gacchāmi.
3. Nibbidā ñāṇadassana visuddhi bhāvanā pariyaṅgam Saṅgham Saraṇam gacchāmi.

(7) Muñcitukamyatā ñāṇadassana
visuddhi

1. Muñcitukamyatā ñāṇadassana visuddhi bhāvanā pariyaṅgam Buddham Saraṇam gacchāmi,
2. Muñcitukamyatā ñāṇadassana visuddhi bhāvanā pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Muñcitukamyatā ñāṇadassana visuddhi bhāvanā pariyaṅgam Saṅgham Saraṇam gacchāmi.

(8) Paṭisaṅkhā ñāṇadassana visuddhi

1. Paṭisaṅkhā ñāṇadassana visuddhi bhāvanā pariyaṅgam Buddham Saraṇam gacchāmi,

2. Paṭisaṅkhā ñāṇadassana visuddhi bhāvanā pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Paṭisaṅkhā ñāṇadassana visuddhi bhāvanā pariyaṅgam Saṅgham Saraṇam gacchāmi.

(9) Saṅkhārūpekkhā ñāṇadassana
visuddhi

1. Saṅkhārūpekkhā ñāṇadassana visuddhi bhāvanā pariyaṅgam Buddham Saraṇam gacchāmi,
2. Saṅkhārūpekkhā ñāṇadassana visuddhi bhāvanā pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Saṅkhārūpekkhā ñāṇadassana visuddhi bhāvanā pariyaṅgam Saṅgham Saraṇam gacchāmi.

(10) Anuloma ñāṇadassana visuddhi

1. Anuloma ñāṇadassana visuddhi bhāvanā pariyaṅgam Buddham Saraṇam gacchāmi,

2. Anuloma ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Anuloma ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(c) Suññatā, Animitta and
Apañihitanupassanā

(1) Suññatānupassanā ñāṇadassana
visuddhi

1. Suññatānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Buddhā Saraṇam gacchāmi,
2. Suññatānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Suññatānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(2) Animittānupassanā ñāṇadassana
visuddhi

1. Animittānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Buddhā Saraṇam gacchāmi,
2. Animittānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Animittānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(3) Apañihitānupassanā ñāṇadassana
visuddhi

1. Apañihitānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Buddhā Saraṇam gacchāmi,
2. Apañihitānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,

3. Apaṇihitānupassanā ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(d) Bodhipakkhiya vaṇṇanā

(1) Saṭi patṭhāna bhāvanā

1. Catusatipatṭhāna bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Catusatipatṭhāna bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Catusatipatṭhāna bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(2) Sammappadhāna bhāvanā

1. Catusammappadhāna bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Catusammappadhāna bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Catusammappadhāna bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(3) Iddhipāda bhāvanā

- Catuiddhipāda bhāvanā pariyantam Buddham Saraṇam gacchāmi,
 Catuiddhipāda bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
 Catuiddhipāda bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(4) Indriya bhāvanā

- Pañcindriya bhāvanā pariyantam Buddham Saraṇam gacchāmi,
 Pañcindriya bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
 Pañcindriya bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(5) Bala bhāvanā

- Pañcabalabhāvanā pariyantam Buddham Saraṇam gacchāmi,

2. Pañcabalabhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Pañcabalabhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(6) Bojjhaṅga bhāvanā

1. Sattabojjhaṅga bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Sattabojjhaṅga bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Sattabojjhaṅga bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(7) Maggaṅga bhāvanā

1. Aṭṭhamaggaṅgabhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Aṭṭhamaggaṅgabhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Aṭṭhamaggaṅgabhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(e) Lokuttara ñāṇadassana visuddhi bhāvanā

1. Lokuttara ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Lokuttara ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Lokuttara ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(1) Sotāpattimagga ñāṇadassana visuddhi

1. Sotāpattimagga ñāṇadassana visuddhi bhāvanā pariyantam Buddham Saraṇam gacchāmi,
2. Sotāpattimagga ñāṇadassana visuddhi bhāvanā pariyantam Dhammam Saraṇam gacchāmi,
3. Sotāpattimagga ñāṇadassana visuddhi bhāvanā pariyantam Saṃgham Saraṇam gacchāmi.

(2) Sakadāgāṃimagga ñāṇadassana
visuddhi

1. Sakadāgāṃimagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Buddhāṃ Saraṇam̐ gacchāmi,
2. Sakadāgāṃimagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Dhammam̐ Saraṇam̐ gacchāmi,
3. Sakadāgāṃimagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Saṃgham̐ Saraṇam̐ gacchāmi.

(3) Anāgāṃimagga ñāṇadassana
visuddhi

1. Anāgāṃimagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Buddhāṃ Saraṇam̐ gacchāmi,
2. Anāgāṃimagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Dhammam̐ Saraṇam̐ gacchāmi,

3. Anāgāṃimagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Saṃgham̐ Saraṇam̐ gacchāmi.

(4) Arahattamagga ñāṇadassana
visuddhi

1. Arahattamagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Buddhāṃ Saraṇam̐ gacchāmi,
2. Arahattamagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Dhammam̐ Saraṇam̐ gacchāmi,
3. Arahattamagga ñāṇadassana visuddhi bhāvanā pariyantam̐ Saṃgham̐ Saraṇam̐ gacchāmi.

End of Maggasacca Vaṇṇanā

E. Nibbāna Vaṇṇanā

(a) The Four Phalas (Fruitions)

(1) Sotāpattiphala sacchikaraṇa

1. Sotāpattiphala sacchikaraṇa pariyantam̐ Buddhāṃ Saraṇam̐ gacchāmi,

2. Sotāpattiphala sacchikaraṇa pariyaṅtam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Sotāpattiphala sacchikaraṇa pariyaṅtam
Saṃghaṃ Saraṇaṃ gacchāmi.

(2) Sakadāgāmiphala sacchikaraṇa

1. Sakadāgāmiphala sacchikaraṇa pariyaṅtam
Buddhaṃ Saraṇaṃ gacchāmi,
2. Sakadāgāmiphala sacchikaraṇa pariyaṅtam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Sakadāgāmiphala sacchikaraṇa pariyaṅtam
Saṃghaṃ Saraṇaṃ gacchāmi.

(3) Anāgāmiphala sacchikaraṇa

1. Anāgāmiphala sacchikaraṇa pariyaṅtam
Buddhaṃ Saraṇaṃ gacchāmi,
2. Anāgāmiphala sacchikaraṇa pariyaṅtam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Anāgāmiphala sacchikaraṇa pariyaṅtam
Saṃghaṃ Saraṇaṃ gacchāmi.

(4) Arahattaphala sacchikaraṇa

1. Arahattaphala sacchikaraṇa pariyaṅtam
Buddhaṃ Saraṇaṃ gacchāmi,
2. Arahattaphala sacchikaraṇa pariyaṅtam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Arahattaphala sacchikaraṇa pariyaṅtam
Saṃghaṃ Saraṇaṃ gacchāmi.

Nibbāna-dhātus

(1) Asaṅkhādhātu sacchikaraṇa

1. Asaṅkhādhātu sacchikaraṇa pariyaṅtam
Buddhaṃ Saraṇaṃ gacchāmi,
2. Asaṅkhādhātu sacchikaraṇa pariyaṅtam
Dhammaṃ Saraṇaṃ gacchāmi,
3. Asaṅkhādhātu sacchikaraṇa pariyaṅtam
Saṃghaṃ Saraṇaṃ gacchāmi.

(2) Amatadhātu sacchikaraṇa

1. Amatadhātu sacchikaraṇa pariyaṅtam
Buddhaṃ Saraṇaṃ gacchāmi,

2. Amatadhātu sacchikaraṇa pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Amatadhātu sacchikaraṇa pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(3) Nibbānadhātu sacchikaraṇa

1. Nibbānadhātu sacchikaraṇa pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Nibbānadhātu sacchikaraṇa pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Nibbānadhātu sacchikaraṇa pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(4) Saupādhisesa nibbānadhātu
sacchikaraṇa

1. Saupādhisesa nibbānadhātu sacchikaraṇa
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Saupādhisesa nibbānadhātu sa
chikaraṇa pariyaṅgam Dhammam Saraṇam gacchāmi,

3. Saupādhisesa nibbānadhātu sacchikaraṇa
pariyaṅgam Saṅgham Saraṇam gacchāmi.

(5) Anupādhisesa nibbānadhātu
sacchikaraṇa

1. Anupādhisesa nibbānadhātu sacchikaraṇa
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Anupādhisesa nibbānadhātu sacchikaraṇa
pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Anupādhisesa nibbānadhātu sacchikaraṇa
pariyaṅgam Saṅgham Saraṇam gacchāmi.

(6) Suññata nibbānadhātu sacchikaraṇa

1. Suññata nibbānadhātu sacchikaraṇa
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Suññata nibbānadhātu sacchikaraṇa
pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Suññata nibbānadhātu sacchikaraṇa
pariyaṅgam Saṅgham Saraṇam gacchāmi.

(7) Animitta nibbānadhātu sacchikaraṇa

1. Animitta nibbānadhātu sacchikaraṇa pariyantam Buddhaṃ Saraṇam gacchāmi,
2. Animitta nibbānadhātu sacchikaraṇa pariyantam Dhammam Saraṇam gacchāmi,
3. Animitta nibbānadhātu sacchikaraṇa pariyantam Saṃgham Saraṇam gacchāmi.

(8) Appaṇihita nibbānadhātu
sacchikaraṇa

1. Appaṇihita nibbānadhātu sacchikaraṇa pariyantam Buddhaṃ Saraṇam gacchāmi,
2. Appaṇihita nibbānadhātu sacchikaraṇa pariyantam Dhammam Saraṇam gacchāmi,
3. Appaṇihita nibbānadhātu sacchikaraṇa pariyantam Saṃgham Saraṇam gacchāmi.

(9) Saṅkhārasamatha nibbānadhātu
sacchikaraṇa

1. Sabbasaṅkhārasamatha nibbānadhātu sacchikaraṇa pariyantam Buddhaṃ Saraṇam gacchāmi,
2. Sabbasaṅkhārasamatha nibbānadhātu sacchikaraṇa pariyantam Dhammam Saraṇam gacchāmi,
3. Sabbasaṅkhārasamatha nibbānadhātu sacchikaraṇa pariyantam Saṃgham Saraṇam gacchāmi.

(10) Upadhinissagga nibbānadhātu
sacchikaraṇa

1. Sabbupadhinissagga nibbānadhātu sacchikaraṇa pariyantam Buddhaṃ Saraṇam gacchāmi,
2. Sabbupadhinissagga nibbānadhātu sacchikaraṇa pariyantam Dhammam Saraṇam gacchāmi,

3. Sabbupadhinissagga nibbānadhātu
sacchikaraṇa pariyaṅgam Saṅgham Saraṇam
gacchāmi.

(11) Taṇhākkhaya nibbānadhātu
sacchikaraṇa

1. Taṇhākkhaya nibbānadhātu sacchikaraṇa
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Taṇhākkhaya nibbānadhātu sacchikaraṇa
pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Taṇhākkhaya nibbānadhātu sacchikaraṇa
pariyaṅgam Saṅgham Saraṇam gacchāmi.

(12) Virāga nibbānadhātu sacchikaraṇa

1. Virāga nibbānadhātu sacchikaraṇa pariyaṅgam
Buddham Saraṇam gacchāmi,
2. Virāga nibbānadhātu sacchikaraṇa pariyaṅgam
Dhammam Saraṇam gacchāmi,
3. Virāga nibbānadhātu sacchikaraṇa pariyaṅgam
Saṅgham Saraṇam gacchāmi.

(13) Nirodha nibbānadhātu
sacchikaraṇa

1. Nirodha nibbānadhātu sacchikaraṇa
pariyaṅgam Buddham Saraṇam gacchāmi,
2. Nirodha nibbānadhātu sacchikaraṇa
pariyaṅgam Dhammam Saraṇam gacchāmi,
3. Nirodha nibbānadhātu sacchikaraṇa
pariyaṅgam Saṅgham Saraṇam gacchāmi.

(14) Vaṭṭadukkhakkhaya nibbānadhātu
sacchikaraṇa

1. Sabba vaṭṭadukkhakkhaya nibbānadhātu
sacchikaraṇa pariyaṅgam Buddham Saraṇam
gacchāmi,
2. Sabba vaṭṭadukkhakkhaya nibbānadhātu
sacchikaraṇa pariyaṅgam Dhammam Saraṇam
gacchāmi,
3. Sabba vaṭṭadukkhakkhaya nibbānadhātu
sacchikaraṇa pariyaṅgam Saṅgham Saraṇam
gacchāmi.

(15) Kilesa vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa

1. Sabba kilesa vaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sabba kilesa vaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Dhammaṃ Saraṇaṃ gacchāmi,
3. Sabba kilesa vaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Saṃghaṃ Saraṇaṃ gacchāmi.

(16) Kamma vaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa

1. Sabba kamma vaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sabba kamma vaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Dhammaṃ Saraṇaṃ gacchāmi,

3. Sabba kamma vaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Saṃghaṃ Saraṇaṃ gacchāmi.

(17) Vipākavaṭṭa dukkhakkhaya
nibbānadhātu sacchikaraṇa

1. Sabba vipākavaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Buddhāṃ Saraṇaṃ gacchāmi,
2. Sabba vipākavaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Dhammaṃ Saraṇaṃ gacchāmi,
3. Sabba vipākavaṭṭa dukkhakkhaya nibbānadhātu sacchikaraṇa pariyantam Saṃghaṃ Saraṇaṃ gacchāmi.

End of Nibbāna vaṇṇanā
End of Mahāsaraṇagamana Pāḷi

English translation
by
DAW MYA TIN, M.A.

Namo tassa bhagavato arahato
sammāsambudhassa

I

The Great Refuge
(Mahāsaṅgamaṇa)

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 (aṅga);
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 Saṃgha until I have a thorough understanding of the Four Ariya Truths (Sacca).

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṃgha-

- A. Until I have a thorough understanding of Dukkha Ariya Sacca, the Ariya Truth of Dukkha (unsatisfactoriness, suffering, etc.);
- B. Until I have a thorough understanding of Dukkha Samudaya Ariya Sacca, the Ariya Truth of the Origin or Cause of Dukkha;

- 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 Saṃgha 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 Saṃgha 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 Corporeality, 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 Sankharakkhandha, 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 Saṃgha until I fully comprehend the Truth that the twelve āyatanas¹ are dukkha.

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

- (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 Saṃgha until I fully comprehend the Truth that the eighteen dhātus¹ are dukkha.

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

- (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;
- (vi) 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 Saṃgha 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 Saṃgha:-

- (i) Until I fully comprehend the Truth that Avijja, ignorance, is dukkha;
- (ii) Until I fully comprehend the Truth that Saṃkhāra, volitional activities, which arise dependent on ignorance are dukkha;
- (iii) Until I fully comprehend the Truth that Viññana, 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, Patīccasamuppāda.

- (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 Saḷāyatana, 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, kammic causal process, which arises dependent on Clinging, is dukkha;
- (xi) Until I fully comprehend the Truth that jāti, rebirth, which arises dependent on kammic 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 defilements through Sotāpatti Magga.

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

1. Abandonment of the ten defilements (kilesas):

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

Eight Constituents (Sīlabatthaparamāsa) and also all other wrong views. Besides, a Sotāpanna is not liable to fall back into miserable existences (Apāya). A Sotāpanna 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 Brāhmā 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 (Khinājāti).

(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. (Sīlabattha 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 Saṃgha 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 Saṃgha 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 Saṃgha 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-material (rūpa and arūpa) realms.
- (4-iii) I have abandoned rebirth in Fine Material and non-material realms.

(c) Abandonment of āsavas, oghas, yogas, ganthas, etc¹

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

- (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, saṃsāra.

- (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 upādānas¹ (Clinging);
- (vi) Until I have abandoned the six nivaranas² (hindrances);
- (vii) Until I have abandoned the seven

1. **Upādānas (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. **Nivaranas (hindrances):** They are sensual desire, ill-will, sloth and torpor, restlessness and worry, doubt and ignorance of the Ariya Truths.

anusayas¹;

- (viii) **Until I have abandoned the ten samjojanas² (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

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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, jealousy (issā) and stinginess (macchariya).

C. Dukkha Nirodha Ariya Sacca

I take refuge in the Buddha, ... in the Dhamma, and ... in the Saṃgha 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 Saṃgha:-
- (i) **Until I realize the cessation of ignorance (avijjā);**
 - (ii) **Until I realize the cessation of volitional activities (saṃkhāra), which cease owing to the cessation of ignorance;**
 - (iii) **Until I realize the cessation of consciousness (viññāna), 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 (*tanhā*), 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 Saṃgha:-

- (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
Patipadā Ariya Sacca¹**

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

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1. Dukkha Nirodha Gāmini Patipadā 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)

- (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 Saṃgha. (kankhā vitāraṇa visuddhi);
- (v) Until I have completed the meditation practice of Purity of vision in the knowledge that distinguishes the Right Path from the Wrong Path. (Maggā magga ñāṇa dassana visuddhi);
- (vi) Until I have completed the meditation practice of Purity of vision in the knowledge of Progress in the Practice. (Paṭipadā ñāṇa dassana 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. (aniccā nupassanā, dukkhā nupassanā, anattā nupassanā)

(b) The Ten Vipassanā Ñāṇas
(Insight Knowledge)

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

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

- (ii) . Until I have completed the meditation practice of Purity of Vision based on Udayabhaya Ñāṇa, 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 Ñāṇa, 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 Ñāṇa, 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 Ādīnava Ñāṇa, 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 Ñāṇa, 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 Ñāṇa, 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 Ñāṇa, 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 Saṁkhārūpekkha Ñāṇa, 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 Ñāṇa, the knowledge which enables the mind of the yogi to be fully adapted for development of Supra-mundane (Lokuttara) Ñāṇa.

Note: Preceding Sammāsaṇa Ñāṇa, there are two ñāṇas, viz.,

- (i) Ñāmarūpa Pariccheda Ñāṇa, the knowledge which enables the yogi to perceive mind and matter as two distinct entities; and
- (ii) Paccaya pariggaha Ñāṇa, the knowledge which enables the yogi to realize the cause of endless rebirths.

These two ñāṇas enable the yogi to see things as they really are.

(c) Contemplation of Suññata,
Animitta and Apanihita¹

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

- (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;

1. Suññata, animitta and apanihita:

'Sunnata' means devoid of Self or anatta; 'animitta' means devoid of any sign of permanence or anicca, and 'apanihita' means devoid of hankering after sensual pleasures. This absence of hankering or detachment is the result of contemplation of all conditioned things as being subject to suffering.

Having attained Saṃkhārūpekkha Nāna, with his mind well adapted for the development of Supramundane Insight, the yogi takes up for his special object of contemplation one of the above three characteristics. By repeated contemplation and continued development of Insight the yogi finally attains maggas and phalas and realizes Nibbāna.

- (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 appanihita, the absence of hankering after sensual pleasures.

(d) Bodhipakkhiya Dhamma¹

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

-
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 Iddhipādas (bases of psychic power), the five Indriyas (Faculties), the five Balas (powers), the Seven Bojjhaṅgas (Factors of Enlightenment), and

- (i) Until I have completed the meditation practice of the four Satipatthānas¹ or Steadfast Mindfulness.
- (ii) Until I have completed the meditation practice of the four Sammappadhānas², the Supreme Efforts.

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

1. **Satipatthānas: Steadfast Mindfulness:** The four methods of Steadfast Mindfulness are - mindfulness of the body, kāyānupassanā, mindfulness of Sensation, Vedanānupassanā; mindfulness of the mind, cittānupassanā, and mindfulness of the dhammā, Dhammānupassanā.
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,

- (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 Bojjhāngas⁴, the Factors of Enlightenment;

-
1. **Iddhipādas: the bases of psychic power:** The four bases of psychic power are chanda (purpose), viriya (effort), citta (thought) and paññā (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), viriya (effort), Sati (mindfulness), Samādhi (concentration) and paññā (wisdom).
 4. **Bojjhāngas: Factors of Enlightenment:** The Seven Factors of Enlightenment are: Sati (mindful

- (vii) Until I have completed the meditation practice of the Ariya Atthaṅgika Magga¹, the Ariya Path of Eight Constituents.

ness) Dhamma vicaya (investigative knowledge), viriya (effort), pīti (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), Sammāsankappa (Right Thought), Sammāvācā (Right Speech), Sammākammanta (Right Action), Sammājjīva (Right Livelihood), Sammāvāyama (Right Effort), Sammā Sati (Right Mindfulness) and Sammā Samādhi (Right Concentration).

(c) Lokuttarā Ñāṇa:¹

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

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

- (i) Until I have completed the meditation practice of Purity of Vision in Sotāpatti Magga Ñāṇa;
- (ii) Until I have completed the meditation practice of Purity of Vision in Sakadāgāmi Magga Ñāṇa;

-
1. Lokuttarā Ñāṇas: Magga Insight or Supramundane Insight knowledge: The four ñāṇas are Sotāpatti Magga Ñāṇa, Sakadāgāmi Magga Ñāṇa, Anāgāmi Magga Ñāṇa, and Arahatta Magga Ñāṇa, the four successive levels of Enlightenment.

- (iii) Until I have completed the meditation practice of Purity of Vision in Anāgāmi Magga Ñāṇa;
- (iv) Until I have completed the meditation practice of Purity of Vision in Arahatta Magga Ñāṇa;

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

E. Nibbāna

(a) The Four Phalas¹

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

- (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 Saṃgha:-

- (i) Until I fully realize asaṅkata dhātu, the Unconditioned Element (which is Nibbāna);

1. Phalas: Phala is the result or fruition (lit. fruit) of Magga knowledge. The attainment of the four Maggas is invariably followed by the attainment of their respective fruitions, phalas. The attainment of Arahatta phala is realization of 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 Ūpadhisesa Nibbāna, the Nibbāna with khandha aggregates still remaining;
- (v) Until I fully realize the element of Anupadhisesa 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 Animitta 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 sankhāra (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 Taṇhakkhaya 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 Sabba-vaṭṭa 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 Saraṇagamanā.

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No.	Page & Line	In lieu of	Please read.
1.		Mahasaranajamana of through	Mahāśaranagamana of through
2.		asavas	āsavas.
3.		Purity	Purity
4.	xvii - 8	result producing	resultants
5.	33 - 6,8,10	phana	pahāna
6.	87-12	the Truth Paticeasamuppada	the Truth that Paticcasamuppada
7.	88-6	Samkhāra	Sankhāra
8.	89 - 2,6	mind and body	mind - and - body
9.	90-8	jara marana	jara - marana
10.	91-7	(ta n hā)	(tanhā)
11.	93-17	when he will	whence he will.
12.	93-20 for better existence b have for better existence bhava
13.	99-11	rūpa and arūpa. (sankhāra)	(sankhāra)
14.	10-20		
15.	108-17	Sankhārūpekkha Nāna	Sankhārūpekkha Nāna
15.	10-9-13, 113-26		
16.	115-4, 12	Samagha	Samgha
16.	118-13, 14	vip-āka dukkhas resultant producing	vipāka dukkhas resultant producing
16.		actions are destroyed	actions are destroyed