



Bhāvanā

Meditations

*I have taught this Path, having known –
for your knowing – the extraction of arrows.*

It's for you to strive ardently.

Tathagatas simply point out the way.



(Supreme Buddha - Dhammapada)

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Bhāvanā

Meditations

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The Cultivation of a Noble Disciple

A Noble disciple should cultivate:

- i. *Meditation on the foulness of the body*, for abandoning lust;
- ii. *Loving kindness* to abandon ill will;
- iii. *Mindfulness of breathing* to cut off distracting thoughts;
- iv. The *perception of impermanence* for eliminating the conceit “I am”.

In one who perceives impermanence, the perception of *non-self* becomes firmly established; and one who perceives non-self achieves the elimination of the conceit “I am” and attains Nibbāna in this very life.

(*Supreme Buddha – Megiya Sutta, AN 9*)

When one develops meditation on *loving kindness*, any ill will, will be abandoned.

When one develops meditation on *compassion*, any cruelty will be abandoned.

When one develops meditation on *altruistic joy*, any discontent will be abandoned.

When one develops meditation on *equanimity*, any aversion will be abandoned.

When one develops meditation on the *foulness of the body*, any lust will be abandoned.

When one develops meditation on *impermanence*, the conceit “I am” will be abandoned.

When one develops meditation on *in and out breathing*, distractive thoughts will be abandoned.

(*Supreme Buddha – Mahārāhulovada Sutta – MN 2*)

Buddhānussati

Meditation of Recollecting the Qualities of the Supreme Buddha

*Nammo tassa bhagavato arahato sammāsambuddhassa! Homage to the Blessed One,
the Worthy One, the Fully Enlightened One!*

Arahant – Fully Accomplished One

I go for refuge to the Supreme Buddha, my great Teacher.

The Supreme Buddha eradicated sensual desires, and was entirely free of sensual desires.

The Supreme Buddha eradicated hatred, and was entirely free of hatred.

The Supreme Buddha eradicated delusion, and was entirely free of delusion.

The Supreme Buddha eradicated all defilements and all unwholesome thoughts, speech and actions.

The Supreme Buddha did not commit any misdeeds, even in secrecy.

The Supreme Buddha eradicated the desire for seeing forms.

The Supreme Buddha eradicated the desire for hearing sounds.

The Supreme Buddha eradicated the desire for smelling odors.

The Supreme Buddha eradicated the desire for tasting flavours.

The Supreme Buddha eradicated the desire for touching tangibles.

The Supreme Buddha eradicated the desire for cognizing thoughts.

The Supreme Buddha guarded sense faculties, controlled sense faculties, tamed sense faculties and restrained sense faculties.

My great Teacher, the Supreme Buddha completely destroyed all taints and was fully purified in body, speech and mind.

Sammāsambuddho – Fully Enlightened

The Supreme Buddha, alone, understood perfectly the truth of suffering, without anyone's help.

The Supreme Buddha, alone, eradicated the origin of suffering, without anyone's help.

The Supreme Buddha, alone, attained the cessation of suffering, without anyone's help.

The Supreme Buddha, alone, developed the path leading to the cessation of suffering, without anyone's help.

The Supreme Buddha, alone, realized the Four Noble Truths, without anyone's help.

The Supreme Buddha understood the Four Noble Truths as they really are, in their three phases (*satya gnana, krutya gnana, kruta gnana*) and twelve aspects, without the help of a teacher.

The Supreme Buddha, my great Teacher, is the one and only Teacher, who alone realized the Four Noble Truths, escaped suffering, and achieved real happiness.

Vijjācaranasampanno – Perfect in True Knowledge and Conduct

Iddhivida gnāna: The Supreme Buddha had the supernatural powers of creating whatever he wished (having been one, to become many; having been many, to become one; to appear and disappear; to move unhindered through walls and mountains, as though through space; to dive in and out of the Earth, as though it was water; to walk on water, as though it was Earth; seated cross-legged, to travel in the air like birds; to touch and stroke the Sun and Moon). Powerful and mighty was the Supreme Buddha, so as to exercise mastery even as far as the Brahma-world.

Dibba sota – Divine ear: The Supreme Buddha had the ability to hear both divine and human sounds that were far away, as well as those that were near.

Dibba chakku – Divine eye: The Supreme Buddha had the ability to see even the smallest of things at a great distance by his divine eye.

Paracittavijānana gnāna: The Supreme Buddha had the ability to read others' minds.

Pubbenivāsānussati gnāna: The Supreme Buddha had the ability to recollect the past lives of beings.

Cutūpapāta gnāna: The Supreme Buddha had the ability to see the passing away and rebirth of beings according to their actions.

Āsavakkhaya gnāna: The Supreme Buddha had the knowledge of the destruction of all taints.

The Supreme Buddha developed excellent psychic powers.

My great Teacher, the Supreme Buddha had excellent virtue, excellent concentration, excellent wisdom, excellent mindfulness; extraordinary effort, courage and determination.

Sugato – Sublime

The Supreme Buddha discovered the correct and clear path, the Noble Eightfold Path. Following the Noble Eightfold Path, my great Teacher achieved the bliss of Nibbana.

Lokavidū – Knower of All Worlds

The Supreme Buddha understood all worlds – the Brahma world, the heavenly world, the human world, hell, the animal world, the ghost world, and the titans' world. The Supreme Buddha understood the origin of all worlds and escaped from all worlds.

Anuttaro purisadammasārathi – Incomparable Leader of Persons to be Tamed

With great compassion, loving kindness, and great wisdom, the Supreme Buddha tamed immoral humans, gods and Brahmas, to be moral and virtuous.

Satthā devamanussānam – Teacher of Gods and Humans

The Supreme Buddha is the Teacher of gods and humans. The Supreme Buddha showed wise gods and wise humans the way to end suffering and reach Nibbana.

Buddho – Fully Enlightened

Unaided and unguided by any other, my great Teacher, the Supreme Buddha, attained the supreme state of Enlightenment and fully realized the Four Noble Truths. The Supreme Buddha, with great compassion, expounded the Dhamma to others without holding anything back, so that they may understand suffering and achieve real happiness.

Bhagavāti – Blessed One

The Supreme Buddha is the one and only extraordinary, supreme Teacher with all of these great qualities.

These are the great qualities of the Supreme Buddha, my great Teacher. My refuge is based on these exceptional qualities and the incomparable virtue, concentration, and wisdom of the Supreme Buddha.

My great Teacher has taught us, when a noble son or daughter recollects the qualities of the Blessed One, the mind of the noble disciple is not afflicted with sensual desire, with hatred or with delusion. The mind becomes unshaken towards the Supreme Buddha. With perfect confidence in the Blessed One, inspiration is gained from the truth of the Dhamma. Gladness arises in the noble disciple. With gladness towards the Dhamma, rapture and joy are born. With joy, the body becomes tranquil. With a tranquil body, the noble disciple feels pleasure. With pleasure, the mind becomes concentrated. The noble disciple abides recollecting the great qualities of the Supreme Buddha, the Blessed One, my great Teacher.

Sādhu! Sādhu! Sādhu!

Mettha Bhāvanā - Loving Kindness Meditation

We are very lucky as Supreme Buddha, our Great Teacher, has taught us all about morality, concentration and wisdom. Now, without anger, ill will and jealousy, let's spread loving kindness to all beings. Listen to me and think in this way:

May I be free from anger.

May I be free from ill will.

May I be free from jealousy.

May I be free from mental suffering.

May I be free from physical suffering.

May I live in peace.

May I live happily.

May I be free from anger.

May I be free from ill will.

May I be free from jealousy.

May I be free from mental suffering.

May I be free from physical suffering.

May I live in peace.

May I live happily.

May my parents, teachers, relatives and my friends; may all beings in this monastery:

... be free from anger.

... be free from ill will.

... be free from jealousy.

... be free from mental suffering.

... be free from physical suffering.

May all beings in this monastery live in peace.

May all being in this monastery live happily.

May all beings in this city:

... be free from anger.

... be free from ill will.

... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this city live in peace.
May all beings in this city live happily.

May all beings in this province:
... be free from anger
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this province live in peace.
May all beings in this province live happily.

May all beings in this country:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this country live in peace.
May all beings in this country live happily.

May all beings in this world:
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings in this world live in peace.
May all beings in this world live happily... live happily... live happily

May all beings:

... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May all beings live in peace.
May all beings live happily... live happily... live happily.

Sādhu! Sādhu! Sādhu!

Chanting Of Mettha Bhāvanā – Loving Kindness Meditation

Aham avero homi	May I be free from anger;
abyāpajho homi	may I be free from ill will;
anīgo homi	may I be free from mental and physical suffering;
sukhī attānam pariharāmi	may I look after myself and live happily.
Aham viya myham	As I am,
āchari upajjhāyā	so may my noble mentors,
māthā pitharo	my mother and father,
hitha satthā	friendly beings,
majjhattika satthā	indifferent beings,
verī satthā	and unfriendly beings,
averā hontu	be free from anger;
Abyāpajjhā hontu	be free from ill will;
anīghā hontu	be free from mental and physical suffering;
sukhī atthānam pariharantu	may they look after themselves, live happily,
dukkhā muñchanthu	and be free from suffering.
Yathā laddha sampatthito māvigacchantu	May whatever they have gained, not be lost.
Kammassakā	All beings are owners of their kamma.

Imasmim vihāre	In this monastery;
imasmim gocharagāme	in this village;
imasmim nagare	in this city;
imasmim deepe	in this country;
imasmim lankādeepe	in Sri Lanka;
imasmim jambudeepe	in the Indian Subcontinent;
imasmim chakkavāle	in this universe,
issara janā	may prosperous leaders,
sīmattaka devatā	devas within these boundaries,
sabbe satthā	and all beings,
averā hontu	be free from anger;
abyāpajjhā hontu	be free from ill will;
anīghā hontu	be free from mental and physical suffering;
sukhī atthānam pariharantu	may they look after themselves, live happily,
dukkhā muñchantu	and be free from suffering.
Yathā laddha sampatthitho māvigacchantu	May whatever they have gained, not be lost.
Kammassakā	All beings are owners of their kamma.
Puratthimāya disāya	In the eastern direction;

dakkhināya disāya	in the southern direction;
pacchimāya disāya	in the western direction;
uttarāya disāya	in the northern direction;
puratthimāya anudisāya	in the southeast direction;
dakkhināya anudisāya	in the southwest direction;
pacchimāya anudisāya	in the northwest direction;
uttarāya anudisāya	in the northeast direction;
hettimāya disāya	in the direction below;
uparimāya disāya	and in the direction above,
sabbe satthā	may all beings,
sabbe pānā	all living beings,
sabbe bhūtā	all creatures,
sabbe puggalā	all persons,
sabbe atthabhāva pariyāpannā	all individuals,
sabbā itthiyo	all females,
sabbe purisā	all males,
sabbe ariyā	all noble ones,
sabbe anariyā	all worldlings,
sabbe devā	all deities,
sabbe manussā	all humans,
sabbe amanussā	all non-humans,
sabbe vinipāthikā	and all those in the four woeful planes,

averā hontu	be free from anger;
abyāpajjhā hontu	be free from ill will;
anīghā hontu	be free from mental and physical suffering;
sukhī attānam pariharantu	may they look after themselves, live happily,
dukkhā muñchantu	and be free from suffering.
Yathā laddha sampatthitho māvigacchantu	May whatever they have gained, not be lost.
Kammasakā	All beings are owners of their kamma.
Sabbe satthā sukhīno bhavanthu	May all beings live happily.
Sabbe satthā sukhīno bhavanthu	May all beings live happily.
Sabbe satthā sukhīno bhavanthu	May all beings live happily.

Closing Verses of Protection

Bhavatu sabba mangalam	May all good fortune come your way; may
rakkhantu sabba devatā	all the deities protect you.
Sabba buddhānubhāvena	By all the power of the Buddha, may you
sadā sotthi bhavantu te	always enjoy wellbeing.
Bhavatu sabba mangalam	May all good fortune come your way; may

rakkhantu sabba devatā

all the deities protect you.

Sabba dhammānubhāvena

By all the power of the Dhamma, may you
always enjoy wellbeing.

sadā sotthi bhavantu te

Bhavatu sabba mangalam

May all good fortune come your way; may
all the deities protect you.

rakkhantu sabba devatā

Sabba sanghānubhāvena

By all the power of the Sangha, may you
always enjoy wellbeing.

sadā sotthi bhavantu te

Sādhu! Sādhu! Sādhu!

Brahmā Vihara Meditation

Spreading loving kindness, compassion, altruistic joy and equanimity...

May I be free from anger;

May I free from ill will;

May I be free from jealousy;

May I be happy with wealth;

May I be happy with long life;

May I be happy with beauty;

May I be happy with health;

May I be happy with power;

May I be free from mental suffering;

May I be free from physical suffering;

May whatever I have gained, not be lost;

May no harm befall me;

May I live in peace;

I am the owner of my own kamma.

(kamma ~ good and bad results of actions done by body, speech and mind)

May all beings in this monastery be free from anger;

May they be free from ill will;

May they be free from jealousy;

May they be happy with wealth;

May they be happy with long life;

May they be happy with beauty;

May they be happy with health;

May they be happy with power;

May they be free from mental suffering;

May they be free from physical suffering;

May whatever they have gained, not be lost;

May no harm befall them;

May all beings in this monastery live in peace;

All beings in this monastery are owners of their kamma.

May all beings in this city be free from anger;

May they be free from ill will;

May they be free from jealousy;

May they be happy with wealth;

May they be happy with long life;

May they be happy with beauty;

May they be happy with health;

May they be happy with power;

May they be free from mental suffering;

May they be free from physical suffering;

May whatever they have gained, not be lost;

May no harm befall them;

May they live in peace;

All beings in this city are owners of their kamma.

May all beings in this province be free from anger;

May they free from ill will;

May they be free from jealousy;

May they be happy with wealth;

May they be happy with long life;

May they be happy with beauty;

May they be happy with health;

May they be happy with power;

May they be free from mental suffering;

May they be free from physical suffering;

May whatever they have gained, not be lost;

May no harm befall them;

May they live in peace;

All beings in this province are owners of their kamma.

May all beings in this country be free from anger;

May they free from ill will;

May they be free from jealousy;

May they be happy with wealth;

May they be happy with long life;

May they be happy with beauty;

May they be happy with health;

May they be happy with power;

May they be free from mental suffering;

May they be free from physical suffering;

May whatever they have gained, not be lost;

May no harm befall them;

May they live in peace;

All beings in this country are owners of their kamma.

May all beings in this world be free from anger;

May they be free from ill will;

May they be free from jealousy;

May they be happy with wealth;

May they be happy with long life;

May they be happy with beauty;

May they be happy with health;

May they be happy with power;

May they be free from mental suffering;

May they be free from physical suffering;

May whatever they have gained, not be lost;

May no harm befall them;

May them live in peace;

All beings in this world are the owners of their kamma.

May all beings be free from anger;

May they be free from ill will;

May they be free from jealousy;

May they be happy with wealth;

May they be happy with long life;

May they be happy with beauty;

May they be happy with health;

May they be happy with power;

May they be free from mental suffering;

May they be free from physical suffering;

May whatever they have gained, not be lost;

May no harm befall them;

May they live in peace;

All beings are owners of their kamma.

Sādhu! Sādhu! Sādhu!

Asubha Bhāvanā

Meditation on the Foulness of Body

Think in the following way and investigate with wisdom.

This body, upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, is full of many kinds of impurities.

In this body there are:

head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, small intestines, contents of the stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, and urine.

Sādhu! Sādhu! Sādhu!

Dhātu Manasikara Bhāvanā ~ Meditation on the Four Great Elements

The Nature of Solids

Pathavī Dhātu – The Earth Element

This body is comprised of these solid parts:
head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys,
heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach,
feces

and whatever else is solid;

They fall to the ground and then become a part of the ground and decompose.

These solid parts are the ‘internal earth element’.

Both the ‘internal earth element’ and the ‘external earth element’ are simply
earth element.

Since these solid parts are subject to change,
all these solid parts, the earth element, are impermanent...
impermanent... impermanent.

As I have no such power over these solid parts that I may say,
“Let my solid parts be ‘thus’, let my solid parts not be ‘thus’”
these solid parts, the earth element...
are not mine...
I am not...
are not myself.

The Nature of Water

Āpō Dhātu – The Water Element

In this body, there are these liquid parts:
Bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine
and whatever else is liquid;
they mix with water and disappear.

These liquid parts are the ‘internal water element’.

Both the ‘internal water element’ and the ‘external water element’ are simply

water element.

Since these liquid parts are subject to change,
all these liquid parts, the water element, are impermanent...
impermanent... impermanent.

As I have no such power over these liquid parts that I may say,
“Let my liquids be ‘thus’, let my liquids not be ‘thus’”,
these liquid parts, the water element...
are not mine...
I am not...
are not myself.

The Nature of Heat

Tējo Dhātu – The Fire Element

In this body, there are these fiery parts:
Fire by which one is warmed;
Fire by which one is aged;
Fire by which one is consumed;
Fire by which what is eaten, drunk, consumed
and tasted gets completely digested;
and whatever else is fiery.

These fiery parts are the ‘internal fire element’.
Both the ‘internal fire element’ and the ‘external fire element’ are simply
fire element.

Since these fiery parts are subject to change,
all these fiery parts, the fire element, are impermanent...
impermanent... impermanent.

As I have no such power over these fiery parts that I may say,
“Let my fiery parts be ‘thus’, let my fiery parts not be ‘thus’”,

these fiery parts, the fire element...
are not mine...
I am not...
are not myself.

The Nature of Wind

Vāyō Dhātu – The Air Element

In this body, there are these airy parts:
up-going winds, down going winds, winds in the belly,
winds in the bowels, winds that course through the limbs, the in-breath,
the out-breath and whatever else is airy.
These airy parts are the 'internal air element'.
Both the 'internal air element' and the 'external air element' are simply
air element.

Since these airy parts are subject to change,
all these airy parts, the air element, are impermanent...
impermanent... impermanent.

As I have no such power over these airy parts that I may say,
"Let my airy parts be 'thus', let my airy parts not be 'thus'",
these airy parts, the air element...
are not mine...
I am not...
are not myself.

When the Noble Disciple sees them thus, as they actually are, with proper wisdom,
he becomes disenchanted with the four great elements and makes the mind
dispassionate towards the four great elements.

Sādhu! Sādhu! Sādhu

Anicca Bhāvanā

Impermanent Meditation ~ Six Faculties

Think in the following way and investigate with wisdom.

Since the eye is conditioned by impermanent causes, and ceases with the cessation of those causes, the eye is impermanent... impermanent... impermanent.

Since the eye is subject to change, and as I have no such power over the eye that I may say, "let my eye be 'thus', let my eye not be 'thus'",
the eye is not mine; I am not; not myself.

Forms are impermanent... impermanent... impermanent.
Forms are not mine; I am not; not myself.

Consciousness of eye, (which arises in dependence of eye and form),
is impermanent... impermanent... impermanent.
Consciousness of eye is not mine; I am not; not myself.

Contact of eye, (the meeting of eye, form and the consciousness of eye),
is impermanent... impermanent... impermanent.
Contact of eye is not mine; I am not; not myself.

Feelings, pleasant, unpleasant and neutral, (arising from the contact of eye),
are impermanent... impermanent... impermanent.
Feelings are not mine; I am not; not myself.

Perception of forms, (arising from the contact of eye),
is impermanent... impermanent... impermanent.
Perception of forms is not mine; not I am; not myself.

Volitions regarding forms, (arising from the contact of eye),
are impermanent... impermanent... impermanent.
Volitions regarding forms are not mine; not I am; not myself.

Desire to see forms is impermanent... impermanent... impermanent.

Desire to see forms is not mine; I am not; not myself.

Since the ear is conditioned by impermanent causes, and ceases with the cessation of those causes, the ear is impermanent... impermanent... impermanent.

Since the ear is subject to change, and as I have no such power over the ear that I may

say, "let my ear be 'thus', let my ear not be 'thus'",

the ear is not mine; I am not; not myself.

Sounds are impermanent... impermanent... impermanent.

Sounds are not mine; I am not; not myself.

Consciousness of ear, (which arises in dependence of ear and sounds),

is impermanent... impermanent... impermanent.

Consciousness of ear is not mine; I am not; not myself.

Contact of ear, (the meeting of ear, sound and the consciousness of ear),

is impermanent... impermanent... impermanent.

Contact of ear is not mine; I am not; not myself.

Feelings, pleasant, unpleasant and neutral, (arising from the contact of ear),

are impermanent... impermanent... impermanent.

Feelings are not mine; I am not; not myself.

Perception of sounds, (arising from the contact of ear),

is impermanent... impermanent... impermanent.

Perception of sounds is not mine; not I am; not myself.

Volitions regarding sounds, (arising from the contact of ear),

are impermanent... impermanent... impermanent.

Volitions regarding sounds are not mine; not I am; not myself.

Desire to hear sounds is impermanent... impermanent... impermanent.

Desire to hear sounds is not mine; I am not; not myself.

Since the nose is conditioned by impermanent causes, and ceases with the cessation of those causes, the nose is impermanent... impermanent... impermanent.

Since the nose is subject to change, and as I have no such power over the nose that I may say, "let my nose be 'thus', let my nose not be 'thus'",
the nose is not mine; I am not; not myself.

Odors are impermanent... impermanent... impermanent.
Smells are not mine; I am not; not myself.

Consciousness of nose, (which arises in dependence of nose and smell),
is impermanent... impermanent... impermanent.
Consciousness of nose is not mine; I am not; not myself.

Contact of nose, (the meeting of nose, smell and the consciousness of nose),
is impermanent... impermanent... impermanent.
Contact of nose is not mine; I am not; not myself.

Feelings, pleasant, unpleasant and neutral, (arising from the contact of nose),
are impermanent... impermanent... impermanent.
Feelings are not mine; I am not; not myself.

Perception of smells, (arising from the contact of nose),
is impermanent... impermanent... impermanent.
Perception of smells is not mine; not I am; not myself.

Volitions regarding smells, (arising from the contact of nose),
are impermanent... impermanent... impermanent.
Volitions regarding smells are not mine; not I am; not myself.

Desire to smell odors is impermanent... impermanent... impermanent.
Desire to smell odors is not mine; I am not; not myself.

Since the tongue is conditioned by impermanent causes, and ceases with the cessation of those causes, the tongue is impermanent... impermanent... impermanent.
Since the tongue is subject to change, and as I have no such power over the tongue that I may say, "let my tongue be 'thus', let my tongue not be 'thus'",
the tongue is not mine; I am not; not myself.

Tastes are impermanent... impermanent... impermanent.
Tastes are not mine; I am not; not myself.

Consciousness of tongue, (which arises in dependence of tongue and taste),
is impermanent... impermanent... impermanent.
Consciousness of tongue is not mine; I am not; not myself.

Contact of tongue, (the meeting of tongue, tastes and the consciousness of tongue),
is impermanent... impermanent... impermanent.
Contact of tongue is not mine; I am not; not myself.

Feelings, pleasant, unpleasant and neutral, (arising from the contact of tongue),
are impermanent... impermanent... impermanent.
Feelings are not mine; I am not; not myself.

Perception of tastes, (arising from the contact of tongue),
is impermanent... impermanent... impermanent.
Perception of tastes is not mine; not I am; not myself.

Volitions regarding tastes, (arising from the contact of tongue),
are impermanent... impermanent... impermanent.
Volitions regarding tastes are not mine; not I am; not myself.

The desire to taste is impermanent... impermanent... impermanent.
Desire to taste is not mine; I am not; not myself.

Since the body is conditioned by impermanent causes, and ceases with the cessation of those causes, the body is impermanent... impermanent... impermanent.

Since the body is subject to change, and as I have no such power over the body that I may say, "let my body be 'thus', let my body not be 'thus'",
the body is not mine; I am not; not myself.

Tangibles are impermanent... impermanent... impermanent.

Tangibles are not mine; I am not; not myself.

Consciousness of body, (which arises in dependence of body and tangibles),
is impermanent... impermanent... impermanent.

Consciousness of body is not mine; I am not; not myself.

Contact of body, (the meeting of body, tangibles and the consciousness of body),
is impermanent... impermanent... impermanent.

Contact of body is not mine; I am not; not myself.

Feelings, pleasant, unpleasant and neutral, (arising from the contact of body),
are impermanent... impermanent... impermanent.

Feelings are not mine; I am not; not myself.

Perception of tangibles, (arising from the contact of body),
is impermanent... impermanent... impermanent.

Perception of tangibles is not mine; not I am; not myself.

Volitions regarding tangibles, (arising from the contact of body),
are impermanent... impermanent... impermanent.

Volitions regarding tangibles are not mine; not I am; not myself.

The desire for tangibles is impermanent... impermanent... impermanent.

Desire for tangibles is not mine; I am not; not myself.

Since the mind is conditioned by impermanent causes, and ceases with the cessation of those causes, the mind is impermanent... impermanent... impermanent.

Since the mind is subject to change, and as I have no such power over the mind that I may say, “let my mind be ‘thus’, let my mind not be ‘thus’”,
the mind is not mine; I am not; not myself.

Thoughts are impermanent... impermanent... impermanent.
Thoughts are not mine; I am not; not myself.

Consciousness of mind, (which arises in dependence of mind and thoughts),
is impermanent... impermanent... impermanent.
Consciousness of mind is not mine; I am not; not myself.

Contact of mind, (the meeting of mind, thoughts and the consciousness of mind),
is impermanent... impermanent... impermanent.
Contact of mind is not mine; I am not; not myself.

Feelings, pleasant, unpleasant and neutral, (arising from the contact of mind),
are impermanent... impermanent... impermanent.
Feelings are not mine; I am not; not myself.

Perception of thoughts, (arising from the contact of mind),
is impermanent... impermanent... impermanent.
Perception of thoughts is not mine; not I am; not myself.

Volitions regarding thought, (arising from the contact of mind),
are impermanent... impermanent... impermanent.
Volitions regarding thoughts are not mine; not I am; not myself.

The desire for thoughts is impermanent... impermanent... impermanent.
Desire for thoughts is not mine; I am not; not myself.

Sādhu! Sādhu! Sādhu!

Investigation on the Five Aggregates of Clinging

Think in the following way and investigate with wisdom.

Since forms are derived from the nature of solid, water, heat and wind, forms are subject to change, with the changing of the four great elements;
Forms are impermanent... impermanent... impermanent.

As I have no such power over form that I may say, “let my form be ‘thus’, let my form not be ‘thus’”, forms are not mine, not I am, not myself.

Since feelings, pleasant, unpleasant and neutral, arise in dependence of contact, (feelings arise dependent on the contact of eye, contact of ear, contact of nose, contact of tongue, contact of body and contact of mind), feelings are subject to change with the change of contact.

Feelings are impermanent... impermanent... impermanent.

As I have no such power over feeling that I may say, “let my feeling be ‘thus’, let my feeling not be ‘thus’”, feelings are not mine, not I am, not myself.

Since perception arises in dependence of contact, (perception of forms, sounds, smells, tastes, tangibles, and thoughts arise from the contact of eye, contact of ear, contact of nose, contact of tongue, contact of body and contact of mind), perception is subject to change with the change of contact. Perception is impermanent... impermanent... impermanent.

As I have no such power over perception that I may say, “let my perception be ‘thus’, let my perception not be ‘thus’”, perception is not mine, not I am, not myself.

Since volitions arise in dependence of contact, (volitions regarding forms, sounds, smells, tastes, tangibles and thoughts arise from the contact of eye, contact of ear,

contact of nose, contact of tongue, contact of body and contact of mind), volitions are subject to change with the change of contact. Volitions are impermanent... impermanent... impermanent.

As I have no such power over perception that I may say, "let my volitions be 'thus', let my volitions not be 'thus'", volitions are not mine, not I am, not myself.

Since consciousness (consciousness of eye, consciousness of ear, consciousness of nose, consciousness of tongue, consciousness of body and consciousness of mind) arises in dependence of mentality and materiality, consciousness is subject to change with the change of mentality and materiality. Consciousness is impermanent... impermanent... impermanent.

As I have no such power over consciousness that I may say, "let my consciousness be 'thus', let my consciousness not be 'thus'", consciousness is not mine, not I am, not myself.

Any kind of form whatever in the past, any kind of form whatever in the future, any kind of form whatever in the present, internal forms, external forms, gross forms, subtle forms, inferior forms, superior forms, forms that are far, forms that are near; all forms are not mine, I am not, not myself.

Any kind of feeling whatever in the past, any kind of feeling whatever in the future, any kind of feeling whatever in the present, internal feelings, external feelings, gross feelings, subtle feelings, inferior feelings, superior feelings, feelings that are far, feelings that are near; all feelings are not mine, I am not, not myself.

Any kind of perception whatever in the past, any kind of perception whatever in the future, any kind of perception whatever in the present, internal perceptions, external perceptions, gross perceptions, subtle perceptions, inferior perceptions, superior perceptions, perceptions that are far, perceptions that are near; all perceptions are not mine, I am not, not myself.

Any kind of volition whatever in the past, any kind of volition whatever in the future,
any kind of volition whatever in the present, internal volitions, external volitions, gross
volitions, subtle

volitions, inferior volitions, superior volitions, volitions that are far, volitions that are
near;

all volitions are not mine, I am not, not myself.

Any kind of consciousness whatever in the past, any kind of consciousness whatever in
the future, any kind of consciousness whatever in the present, internal consciousness,
external consciousness, gross consciousness, subtle consciousness, inferior
consciousness, superior consciousness, consciousness that are far, consciousness that
are near; all consciousness are not mine, I am not, not myself.

Sādhu! Sādhu! Sādhu!

Ānāpānasati Bhāvanā ~ Breathing Meditation

Sit down, legs folded crosswise, your body erect, keep your mindfulness on breathing.

Ever mindful, you breathe in, mindful you breathe out.

Breathing in long, you know, "I breathe in long."

Breathing out long, you know, "I breathe out long."

Breathing in short, you know, "I breathe in short."

Breathing out short, you know, "I breathe out short."

Train thus, "experiencing the whole body, I will breathe in."

Train thus, "experiencing the whole body, I will breathe out."

Train thus, "calming down bodily sankhara (in and out breathing), I will breathe in."

Train thus, "calming down bodily sankhara (in and out breathing), I will breathe out."

Now you are dwelling contemplating body in body ~ kayānupassanā ~ because in and out breathing is considered as a certain kind of body.

Train thus, "experiencing rapture, I will breathe in."

Train thus, "experiencing rapture, I will breathe out."

Train thus, "experiencing happiness, I will breathe in."

Train thus, "experiencing happiness, I will breathe out."

Train thus, "experiencing mental sankhara (feeling and perception), I will breathe in."

Train thus, "experiencing mental sankhara (feeling and perception), I will breathe out."

Train thus, "calming down mental sankhara, I will breathe in."

Train thus, "calming down mental sankhara, I will breathe out."

Now you are dwelling contemplating feelings in feelings ~ vēdanānupassanā ~ because, close attention to breathing in and breathing out, is a certain kind of feeling.

Train thus, "experiencing the mind, I will breathe in."

Train thus, "experiencing the mind, I will breathe out."

Train thus, "gladdening the mind, I will breathe in."

Train thus, "gladdening the mind, I will breathe out."

Train thus, “concentrating the mind, I will breathe in.”

Train thus, “concentrating the mind, I will breathe out.”

Train thus, “liberating the mind (from the five hindrances), I will breathe in.”

Train thus, “liberating the mind (from the five hindrances), I will breathe out.”

Now you are dwelling contemplating mind in mind ~ cittānupassanā ~ because there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension.

Train thus, “contemplating impermanence, I will breathe in.”

Train thus, “contemplating impermanence, I will breathe out.”

Train thus, “contemplating fading away, I will breathe in.”

Train thus, “contemplating fading away, I will breathe out.”

Train thus, “contemplating cessation, I will breathe in.”

Train thus, “contemplating cessation, I will breathe out.”

Train thus, “contemplating relinquishment, I will breathe in.”

Train thus, “contemplating relinquishment, I will breathe out.”

Now you are dwelling contemplating phenomena in phenomena ~ Dhammānupassanā ~ because having seen with wisdom the abandoning of covetousness and displeasure, he is one who looks on closely with equanimity.

Sādhu! Sādhu! Sādhu!

Maranānussati

Mindfulness on the Recollection of Death

When the day fades and night sets in, or when the night is spent and day breaks, you should reflect thus:

Many things might be the cause of my death. A snake, scorpion or a centipede may sting me, and on that account, I may die. This would be a hindrance to me.

Or I may stumble and fall;

or the food I ate may cause illness;

or bile, phlegm or piercing winds may upset my health.

Or humans or non-humans may assault me and on that account I may die.

This would be a hindrance to me.

Then, you should reflect further in this way:

Do I harbor in myself any evil, unwholesome qualities, not yet abandoned, which would be a hindrance to me, if I were to die tonight or during the day?

If on reflection you realize that those evil, unwholesome qualities still remain within you, then you should apply all your effort, mindfulness and clear comprehension to abandon them; just as a man whose turban or hair is on fire, would resolutely apply all his effort to extinguish the fire.

But, if on reflection, you realize that no such evil, unwholesome qualities still remain within you, then you may well experience gladness and joy. By day and night you should train yourself in everything that is wholesome.

Sādhu! Sādhu! Sādhu!