**NAMO BUDDAYA!**

**Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..**

**Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.**

**43. Maraṇsati Mindfullness of death**

1. Pavāta dīpa tulyāya – sāyu santatiyākkhayaṁ

Parūpamāya samphassaṁ – bhāvaye maraṇassatiṁ

**Life passes towards its end ⬧ like the flame of a lamp ⬧ goes out by the wind. Seeing how others die ⬧ applying it to one’s own life, ⬧ one should develop mindfullness of death.**

2. Mahāsampatti sampattā – yathā sattā matā idha

Tathā ahaṁ marissāmi – maraṇaṁ mama hessati

**Just as beings that once enjoyed ⬧ great prosperity are now dead, ⬧ even so one day I too will die. Death will indeed come to me.**

3. Uppattiyā saheveḍaṁ – maraṇaṁ āgataṁ sadā

Māraṇatthāya okāsaṁ – vadhako viya esati

**Death has followed each and every birth. Therefore, like an executioner, ⬧ death always seeks an opportunity ⬧ to destroy my life.**

4. Īsakaṁ anivattaṁ taṁ – satataṁ gamanussukaṁ

Jīvitaṁ udayā atthaṁ – suriyo viya dhāvati

**Life, without stopping a moment, ⬧ ever keen on moving, ⬧ runs on towards death ⬧ like the sun that travels to set ⬧ without stopping after it rises.**

5. Vijju bubbula ussāva – jalarāji parikkhayaṁ

Ghātako’va ripūtassa – sabbatthā’pi avāriyo

**This life comes to an end ⬧ like a streak of lightning, ⬧ a bubble of water, ⬧ a dew drop on a leaf, ⬧ or a line drawn on water. Like an enemy, death chases after one constantly. Death can never be avoided by any means.**

6. Suyasatthāma puññiddhi – buddhi vuddhe jinaddvyaṁ

Ghātesi maraṇaṁ khippaṁ – kā tu mādisake kathā

**If death could come in an instant, ⬧ even to Supreme Buddhas, ⬧ private Buddhas, and arahants ⬧ endowed with great glory, prowess, merit, ⬧ supernormal powers and wisdom, ⬧ what could be said of me?**

7. Paccayāna’ñca vekalyā – bāhirajjhattu paddavā

Marāmoraṁ nimesā’pi – maramāno anukkhaṇa’nti.

**Due to the change of supporting factors, ⬧ constant injuries arising ⬧ internally and externally ⬧ the life heads towards death ⬧ changing every instant. ⬧ Death will come one ⬧ in the twinkling of an eye.**

**Mindfulness of Death**

*To practice mindfulness of death, reflect in this way:*

All beings that are born are subject to death. Beings in heaven, beings in the Brahma world, beings in the animal world, and beings in the planes of misery are all subject to death. No being escapes death.

No one knows when and where death occurs. Death comes in the womb. Death comes in infancy. Death comes in youth. Death comes in middle age, and death comes in old age. Death is independent from age. No one predicts when, where, and how one will die.

Death comes to the rich. Death comes to the poor. Death comes to the learned. Death comes to the unlearned. Death comes to the highborn. Death comes to the lowborn. Death comes to the noble. Death comes to the ignoble. Death comes to the beautiful. Death comes to the ugly. Death comes to the skilled, and death comes to the unskilled. Death does not discriminate.

Death comes in the morning. Death comes in the day. Death comes in the evening, and death comes in the night. Men and women die independent of time.

Death occurs from drowning. Death occurs from fire. Death occurs from poisoning. Death occurs from sickness. Death occurs from earthquakes. Death occurs from flooding. Death occurs from natural disasters. Death occurs from accidents. Death occurs from biting. Death occurs from callous actions. Death occurs from suffocation. Death occurs from choking. Death occurs from s falling, and death occurs from the completion of the lifespan. Beings die from a multitude of causes and circumstances.

Death comes to a Supreme Buddha. Death comes to a Private Buddha. Death comes to an enlightened one, and death comes to those who are on the noble path.

Death comes closer as day and night pass. One may die between an inhalation and an exhalation. Death occurs in an instant. All who are born inherit death.

Knowing this, I will engage in wholesome activities.

Knowing this, I will practice calm and insight meditation.

Knowing this, I will work to end suffering like one trying to put out a fire on their head.

**73. Mindfulness of Death (1st) - Paṭhamamaraṇassatisutta AN.8-73**

At one time the Buddha was staying at Nādika in the brick house.

**Ekaṃ samayaṃ bhagavā nātike viharati giñjakāvasathe.**

There the Buddha addressed the mendicants: **Tatra kho bhagavā bhikkhū āmantesi:**

 “Monks!” **“bhikkhavo”ti.**

 “Venerable sir,” they replied. **“Bhadante”ti te bhikkhū bhagavato paccassosuṃ.**

The Buddha said this: **Bhagavā etadavoca:**

 “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless. **“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā.**

But do you develop mindfulness of death?” **Bhāvetha no tumhe, bhikkhave, maraṇassatin”ti.**

When he said this, one of the mendicants said to the Buddha: **Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I develop mindfulness of death.” **“ahaṃ kho, bhante, bhāvemi maraṇassatin”ti.**

 “But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (1)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

 “But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (2)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

 “But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live for half a day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ upaḍḍhadivasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (3)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

 “But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live as long as it takes to eat a meal of alms-food, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (4)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

 “But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live as long as it takes to eat half a meal of alms-food, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ upaḍḍhapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (5)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

“But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (6)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

“But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (7)**

Another mendicant said to the Buddha: **Aññataropi kho bhikkhu bhagavantaṃ etadavoca:**

 “Sir, I too develop mindfulness of death.” **“ahampi kho, bhante, bhāvemi maraṇassatin”ti.**

 “But mendicant, how do you develop it?” **“Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassatin”ti?**

 “In this case, sir, I think: **“Idha mayhaṃ, bhante, evaṃ hoti:**

 ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.**

That’s how I develop mindfulness of death.” **Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassatin”ti. (8)**

When this was said, the Buddha said to those mendicants: **Evaṃ vutte, bhagavā te bhikkhū etadavoca:**

“The mendicants who develop mindfulness of death by wishing to live for a day and night …

**“yvāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti: ‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

or to live for a day …

**‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti; yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

or to live for half a day …

**‘aho vatāhaṃ upaḍḍhadivasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

or to live as long as it takes to eat a meal of alms-food …

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti; yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

or to live as long as it takes to eat half a meal of alms-food …

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ upaḍḍhapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

or to live as long as it takes to chew and swallow four or five mouthfuls …

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti—**

These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

**ime vuccanti, bhikkhave, ‘bhikkhū pamattā viharanti, dandhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya’.**

But the mendicants who develop mindfulness of death by wishing

**Yo ca khvāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

to live as long as it takes to chew and swallow a single mouthful …

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:**

or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out …

**‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti—**

These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

**ime vuccanti, bhikkhave, ‘bhikkhū appamattā viharanti, tikkhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya’.**

So you should train like this: **Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:**

 ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’

**‘appamattā viharissāma, tikkhaṃ maraṇassatiṃ bhāvayissāma āsavānaṃ khayāyā’ti.**

That’s how you should train.” **Evañhi vo, bhikkhave, sikkhitabban”ti.**

**20. Mindfulness of Death (2nd) AN.06.20**

At one time the Buddha was staying at Nādika in the brick house. There the Buddha addressed the mendicants: “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless. And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in the deathless and end with the deathless?

As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to me.’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to me if I die tonight?’

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Or else, as night passes by and day draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing

winds. And if I died from that it would be an obstacle to me.’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to me if I die today?’

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in the deathless and ends with the deathless.”