

# **Chanting Book**

**/ Draft, March 21, 2015 /**





Chanting Book · Volume one  
Morning and Evening Chanting (Pūjā) and Reflections  
Pāli and English

Amaravati Publications  
Amaravati Buddhist Monastery  
St. Margarets Lane  
Great Gaddesden  
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Hertfordshire HP1 3BZ  
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ISBN 978-1-78432-031-7

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Produced with the  $\text{\LaTeX}$  typesetting system. Typeset in Gentium Incantation,  
Alegreya and Ubuntu fonts.

This edition...



AMARAVATI  
PUBLICATIONS

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**PART 1**

# **Morning Chanting**

## Dedication of Offerings

---

[ Yo so ] bhagavā arahaṃ sammāsambuddho

*To the Blessed One, the Lord, who fully attained perfect enlightenment,*

Svākkhāto yena bhagavatā dhammo

*To the Teaching which he expounded so well,*

Supaṭipanno yassa bhagavato sāvakasaṅgho

*And to the Blessed One's disciples who have practised well,*

Tam-māyaṃ bhagavantam sadhammam sasaṅgham

*To these — the Buddha, the Dhamma, and the Saṅgha —*

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

*We render with offerings our rightful homage.*

Sādhū no bhante bhagavā sucira-parinibbutopi

*It is well for us that the Blessed One, having attained liberation,*

Pacchīmā-janātānūkampa-mānasā

*Still had compassion for later generations.*

Ime sakkāre duggata-paṇṇākārā-bhūte paṭiggaṇhātu

*May these simple offerings be accepted*

Amhākaṃ dīgharattam hitāya sukhāya

*For our long-lasting benefit and for the happiness it gives us.*

Arahaṃ sammāsambuddho bhagavā

*The Lord, the Perfectly Enlightened and Blessed One —*

Buddhaṃ bhagavantam abhivādemī

*I render homage to the Buddha, the Blessed One.*

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching so completely explained by him —*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supaṭipanno ] bhagavato sāvakasaṅgho

*The Blessed One's disciples who have practised well —*

Saṅghaṃ namāmi

*I bow to the Sangha.*

[ BOW ]

## Preliminary Homage

---

[ Hānda mayam buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

*[Now let us pay preliminary homage to the Buddha.]*

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

[ THREE TIMES ]

## Homage to the Buddha

---

[ Hānda mayam buddhābhitthutim karomase ]

[Now let us chant in praise of the Buddha.]

Yo so tathāgato araham sammāsambuddho

*The Tathāgata is the Pure One, the Perfectly Enlightened One.*

Vijjācaraṇa-sampanno

*He is impeccable in conduct and understanding,*

Sugato

*The Accomplished One,*

Lokavidū

*The Knower of the Worlds.*

Anuttaro purisadamma-sārathi

*He trains perfectly those who wish to be trained.*

Satthā deva-manussānam

*He is Teacher of gods and humans.*

Buddho bhagavā

*He is awake and holy.*

Yo imam lokam sadevakam samarakam sabrahmakam

*In this world with its gods, demons, and kind spirits,*

Sassāmaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā  
sacchikatvā pavedesi

*Its sēekers and sages, celestial and hūmān beings, he has by  
deep insight revealed the Truth.*

Yo dhammaṃ desēsi ādī-kalyāṇaṃ majjhē-kalyāṇaṃ  
pariyosāṇa-kalyāṇaṃ

*He has pointed out the Dhamma: beautiful in the beginning,  
beautiful in the middle, beautiful in the end.*

Sāttthāṃ sabyaññaṇaṃ kevala-paripunṇaṃ parisuddhaṃ  
brahma-cariyaṃ pakāsesi

*He has explained the Spīritual Life of complete purity in its  
ēssence and conventions.*

Tam-ahāṃ bhagavantaṃ abhipūjayāmi tam-ahāṃ bhagavantaṃ  
sirasā namāmi

*I chant my praise to the Blēssed One, I bow my head to  
the Blēssed One.*

[ BOW ]

## Homage to the Dhamma

---

[ Hānda mayam dhammābhitt<sub>u</sub>thutim karomase ]

[Now let us chant in praise of the Dhamma.]

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sanditt<sub>h</sub>hiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattam vedītabbo viññūhi

To be experienced individually by the wise.

Tam-aham dhammam abhīpūjayāmi tam-aham dhammam  
sirasā namāmi

I chant my praise to this Teaching, I bow my head  
to this Truth.

[ BOW ]



## Homage to the Sangha

[Ĥanda mayam saṅghābhitt<sub>u</sub>thutim karomase ]

[Now let us chant in praise of the Sangha.]

Yo so supaṭipanno bhagavato sāvakasaṅgho

*They are the Blessed One's disci<sub>p</sub>les, who have practised well,*

Ujupaṭipanno bhagavato sāvakasaṅgho

*Who have practised direct<sub>l</sub>y,*

Ñāyapaṭipanno bhagavato sāvakasaṅgho

*Who have practised insi<sub>g</sub>htfully,*

Sāmi<sub>c</sub>ipaṭipanno bhagavato sāvakasaṅgho

*Those who pra<sub>c</sub>tise with integri<sub>t</sub>y —*

Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

*That is the four pairs, the eight kinds of nob<sub>l</sub>e beings —*

Esa bhagavato sāvakasaṅgho

*These are the Blessed One's disci<sub>p</sub>les.*

Āhuṇeyyo

*Such ones are worthy of gifts,*

Pāhuṇeyyo

*Worthy of hosi<sub>p</sub>itali<sub>t</sub>y,*

Dakkhiṇeyyo

*Worthy of offeri<sub>n</sub>gs,*

Añjali-karaṇīyo

*Worthy of respect;*

Anuttaraṃ puññakkhettaṃ lokassa

*They give occasion for incomparable goodness to arise  
in the world.*

Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ  
siraṣā namāmi

*I chant my praise to this Saṅgha, I bow my head to  
this Saṅgha.*

[ BOW ]

## Salutation to the Triple Gem

[ Hāṇḍa mayam ratanattaya-panāma-gāthāyo ceva  
sāmvega-parikittana-pāṭhañca bhaṇāmase ]

[Now let us chant our salutation to the Triple Gem and a passage  
to arouse urgency]

Buddho susuddho karuṇāmahāṇṇavo

*The Buddha, absolutely pure, with ocean-like compassion,*

Yoccanta-suddhabbara-ñāṇa-locano

*Possessing the clear sight of wisdom,*

Lokassa pāpūpakilesa-ghātaḱo

*Destroyer of worldly self-corruption —*

Vandāmi buddham aham-ādarena tam

*Devotedly indeed, that Buddha I revere.*

Dhammo padīpo viya tassa satthuno

*The Teaching of the Lord, like a lamp,*

Yo maggāpākāmata-bheda-bhinnako

*Illuminating the Path and its Fruit: the Deathless,*

Lokuttaro yo ca tadattha-dīpano

*That which is beyond the conditioned world —*

Vandāmi dhammam aham-ādarena tam

*Devotedly indeed, that Dhamma I revere.*

Saṅgho sukhattābhyati-khetta-saññito

*The Sangha, the most fertile ground for cultivation,*

Yo diṭṭhasanto sugatānubodhako

*Those who have realized peace, awakened after the  
Accomplished One,*

Lolappahīno ariyo sumedhaso

*Noble and wise, all longing abandoned —*

Vandāmi saṅghaṃ ahaṃ-ādarena taṃ

*Devotedly indeed, that Sangha I revere.*

Icevam-ekantaḥpūja-neyyakam vatthuttayam  
vandayataḥhisankhatam

*This salutation should be made to that which is worthy.*

Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa  
pabhāvasiddhiyā

*Through the power of such good action, may all obstacles disappear.*

Idha tathāgato loke uppanno araham sammāsambuddho

*One who knows things as they are has come into this world;  
and he is an Arahant, a perfectly Awakened being,*

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī  
sugatappavedito

*Purifying the way leading out of delusion, calming and directing to perfect  
peace, and leading to enlightenment — this Way he has made known.*

Mayantaṃ dhammaṃ sutvā evaṃ jānāma

*Having heard the Teaching, we know this:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha,*

Maraṇampi dukkhaṃ

*And death is dukkha;*

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

*Sorrow, lamentation, pain, grief, and despair are dukkha;*

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha;*

Yampicchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha.*

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

*In brief, the five focuses of identity are dukkha.*

Seyyathīdaṃ

*These are as follows:*

Rūpūpādānakkhandho	Attachment to form,
Vedanūpādānakkhandho	Attachment to feeling,
Saññūpādānakkhandho	Attachment to perception,
Sāṅkhārūpādānakkhandho	Attachment to mental formations,
Viññāṇūpādānakkhandho	Attachment to sense-consciousness.
Yesam pariññāya	

*For the complete understanding of this,*

Dharamāno sō bhagavā evaṃ bahulaṃ sāvake vineti

*The Blessed One in his lifetime frequently instructed his disciples  
in just this way.*

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati

*In addition, he further instructed:*

Rūpaṃ aniccaṃ	Form is impermanent,
Vedanā aniccā	Feeling is impermanent,
Saññā aniccā	Perception is impermanent,
Sāṅkhārā aniccā	Mental formations are impermanent,
Viññāṇaṃ aniccaṃ	Sense-consciousness is impermanent;
Rūpaṃ anattā	Form is not-self,
Vedanā anattā	Feeling is not-self,
Saññā anattā	Perception is not-self,
Sāṅkhārā anattā	Mental formations are not-self,
Viññāṇaṃ anattā	Sense-consciousness is not-self;

Sabbe saṅkhārā aniccā

*All conditions are transient,*

Sabbe dhammā anattā'ti

*There is no self in the created or the uncreated.*

Te māyaṃ otiṇṇāma-jātiyā jarāmarañena

*All of us are bound by birth, ageing, and death,*

Sōkehi paridevehi dukkhēhi domanassehi upāyāsehi

*By sorrow, lamentation, pain, grief, and despair,*

Dukkhōtiṇṇā dukkhaparetā

*Bound by dukkha and obstructed by dukkha.*

Appevanāmiṃssa kevalassa dukkhakkhādhassa antakiriya  
paññāyethā'ti

*Let us all aspire to complete freedom from suffering.*

[ THE FOLLOWING IS CHANTED ONLY BY THE MONKS AND NUNS. ]

Cīraparinibbutampī taṃ bhagavāntaṃ uddissa arahāntaṃ  
sammāsambuddhaṃ

*Remembering the Blessed One, the Noble Lord, and  
Perfectly Enlightened One, who long ago attained Parinibbāna,*

Saddhā agārasmā anagāriyaṃ pabbajitā

*We have gone forth with faith from home to homelessness,*

Tasmīṃ bhagavati brahma-cariyaṃ carāma

*And like the Blessed One, we practise the Holy Life,*

Bhikkhūnaṃ/Siladharīnaṃ sikkhāsājīva-samāpannā

*Being fully equipped with the bhikkhus'/nuns' system of training.*

Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhādhassa  
antakiriyāya saṃvattatu

*May this Holy Life lead us to the end of this whole mass  
of suffering.*

[ AN ALTERNATIVE VERSION OF THE PRECEDING SECTION, WHICH CAN BE  
CHANTED BY LAYPEOPLE AS WELL. ]

Cirāparinibbutampi taṃ bhagavāntaṃ saraṇaṃ gatā

*The Blessed One, who long ago attained Parinibbāna, is our refuge.*

Dhammañca saṅghañca

*So too are the Dhamma and the Sangha.*

Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaroma  
anupaṭipajjāma

*Attentively we follow the pathway of that Blessed One, with all of  
our mindfulness and strength.*

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhādhassa antakiriyāya saṃvattatu

*Lead us to the end of every kind of suffering.*



## Closing Homage

[ Arahaṃ ] sammāsambuddho bhagavā

*The Lord, the Perfectly Enlightened and Blessed One -*

Buddhaṃ bhagavantam abhivādemi

*I render homage to the Buddha, the Blessed One.*

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching, so completely explained by him -*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supaṭipanno ] bhagavato sāvakasaṅgho

*The Blessed One's disciples, who have practised well -*

Saṅghaṃ namāmi

*I bow to the Sangha.*

[ BOW ]



**PART 2**

# **Evening Chanting**

## Dedication of Offerings

[ Yo so ] bhagavā arahaṃ sammāsambuddho  
 Svākkhāto yena bhagavatā dhammo  
 Supaṭipanno yassa bhagavato sāvakasaṅgho  
 Tam-māyaṃ bhagavantam sādhammaṃ sasaṅgham  
 Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma  
 Sādhū no bhante bhagavā sucira-parinibbutopi  
 Pacchimā-janātānūkampa-mānasā  
 Ime sakkāre duggata-pañṇākārā-bhūte paṭiggaṇhātu  
 Amhākaṃ dīgharattaṃ hitāya sukhāya  
 Arahaṃ sammāsambuddho bhagavā  
 Buddham bhagavantam abhivādemi  
 [ Svākkhāto ] bhagavatā dhammo  
 Dhammaṃ namassāmi  
 [ Supaṭipanno ] bhagavato sāvakasaṅgho  
 Saṅgham namāmi

[ BOW ]

[ BOW ]

[ BOW ]

## Dedication of Offerings

[ To the Blessed One, ] the Lord, who fully attained  
perfect enlightenment,

To the Teaching, which he expounded so well,

And to the Blessed One's disciples who have practised well,

To these — the Buddha, the Dhamma, and the Sangha —

We render with offerings our rightful homage.

It is well for us that the Blessed One, having attained liberation,

Still had compassion for later generations.

May these simple offerings be accepted

For our long-lasting benefit and for the happiness it gives us.

The Lord, the Perfectly Enlightened and Blessed One —

I render homage to the Buddha, the Blessed One.

[ BOW ]

[ The Teaching, ] so completely explained by him —

I bow to the Dhamma.

[ BOW ]

[ The Blessed One's disciples, ] who have practised well —

I bow to the Sangha.

[ BOW ]

## Preliminary Homage

---

[ Hānda mayam buddhassa bhagavato  
pubbabhāga-namakāram karomase ]

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

## Recollection of the Buddha

---

[ Hānda mayam buddhānussatinayaṃ karomase ]

Tam khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anūttaro purisadamma-sārathi

satthā deva-manussānaṃ buddho bhagavā'ti

## Preliminary Homage

---

[ Nôw let us pay preliminary homage to the Buddha. ]

Hômage to the Blessed, Noble, and Perfectly Enlightened One.

[ THREE TIMES ]

## Recollection of the Buddha

---

[ Nôw let us chant the recollection of the Buddha. ]

A good word of the Blessed One's reputation has spread as follows:

He, the Blessed One, is indeed the Pure One,

the Perfectly Enlightened One;

He is impeccable in conduct and understanding,

the Accomplished One, the Knower of the Worlds;

He trains perfectly those who wish to be trained;

he is Teacher of gods and humans; he is Awake and Holy.

## Supreme Praise of the Buddha

[ Hānda mayam buddhābhigītiṃ karomase ]

Buddh'vārahānta-varatādiguṇābhiyutto  
 Suddhābhiñña-karuṇāhi sāmāgatatto  
 Bodhesi yo sujanātaṃ kamālaṃ va sūro  
 Vandāmaham tamarāṇaṃ sirasā jinendaṃ  
 Buddho yo sabbapāṇiṇaṃ saraṇaṃ khemamuttamaṃ  
 Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ  
 Buddhassāhasmi dāso/dāsī va buddho me sāmikissaro  
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me  
 Buddhassāham niyyādemī sarīrañjīvitañcidaṃ  
 Vandantoham/Vandantiham carissāmi buddhasseva subodhiṭaṃ  
 Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varam  
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane  
 Buddhaṃ me vandamānena/vandamānāya  
 yaṃ puññaṃ paṣutaṃ idha  
 Sabbepi antarāyā me māhesuṃ tassā tejasā

[ BOWING ]

Kāyena vācāya va cetasā vā  
 Buddhe kukammaṃ pakataṃ mayā yaṃ  
 Buddho paṭiggaṇhātu accayantaṃ  
 Kālantare saṃvaritaṃ va buddhe



## Supreme Praise of the Buddha

[ Now let us chant the supreme praise of the Buddha. ]

The Buddha, the truly worthy one, endowed with  
 such excellent qualities,  
 Whose being is composed of purity, transcendental wisdom,  
 and compassion,  
 Who has enlightened the wise like the sun awakening the lotus —  
 I bow my head to that peaceful chief of conquerors.  
 The Buddha, who is the safe, secure refuge of all beings —  
 As the first object of recollection, I venerate him with bowed head.  
 I am indeed the Buddha's servant, the Buddha is my Lord and Guide.  
 The Buddha is sorrow's destroyer, who bestows blessings on me.  
 To the Buddha I dedicate this body and life,  
 And in devotion I will walk the Buddha's Path of Awakening.  
 For me there is no other refuge, the Buddha is my excellent refuge.  
 By the utterance of this Truth, may I grow in the Master's Way.  
 By my devotion to the Buddha, and the blessing of this practice —  
 By its power, may all obstacles be overcome.

### [ BOWING ]

By body, speech, or mind,  
 For whatever wrong action I have committed towards the Buddha,  
 May my acknowledgement of fault be accepted,  
 That in future there may be restraint regarding the Buddha.

## Recollection of the Dhamma

[ Hānda mayam dhammānussatinayaṃ karomase ]

Svākkhāto bhagavatā dhammo

Śāṇḍiṭṭhiko akāliko ehipassiko

Opanayiko paccattaṃ vedītabbo viññūhī'ti

## Supreme Praise of the Dhamma

[ Hānda mayam dhammābhigītiṃ karomase ]

Svākkhātādiguṇa-yoga-vāseṇa seyyo

Yo magga-pāka-pariyatti-vimokkha-bhedo

Dhammo kuloka-pāṇā tāda-dhāri-dhārī

Vandāmaṃ tamaharaṃ varadhāmmametaṃ

Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ

Dhammassāhasmi dāso/dāsī va dhammo me sāmikissaro

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me

Dhammassāhaṃ niyyādemi sarīrañjīvitañcidam

Vandantoḥam/Vandantiḥam carissāmi dhammasseva sūdammaṃ

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane

Dhammaṃ me vandamānena/vandamānāya

yaṃ puññaṃ pasutaṃ idha

Sabbepi antarāyā me māhesuṃ tassā tejasā

## Recollection of the Dhamma

---

[ Now let us chant the recollection of the Dhamma. ]

The Dhamma is well expounded by the Blessed One,  
 Apparent here and now, timeless, encouraging investigation,  
 Leading inwards, to be experienced individually by the wise.

## Supreme Praise of the Dhamma

---

[ Now let us chant the supreme praise of the Dhamma. ]

It is excellent because it is 'well expounded,'  
 And it can be divided into Path and Fruit, Learning and Liberation.  
 The Dhamma holds those who uphold it from falling into delusion.  
 I revere the excellent Teaching, that which removes darkness —  
 The Dhamma, which is the supreme, secure refuge of all beings —  
 As the Second Object of Recollection, I venerate it with bowed head.  
 I am indeed the Dhamma's servant, the Dhamma is my Lord and Guide.  
 The Dhamma is sorrow's destroyer, and it bestows blessings on me.  
 To the Dhamma I dedicate this body and life,  
 And in devotion I will walk this excellent way of Truth.  
 For me there is no other refuge, the Dhamma is my excellent refuge.  
 By the utterance of this Truth, may I grow in the Master's Way.  
 By my devotion to the Dhamma, and the blessing of this practice —  
 By its power, may all obstacles be overcome.

Kāyena vācāya va cetasā vā  
 Dhāme kukammaṃ pakataṃ mayā yaṃ  
 Dhāmo paṭiggaṇhātu accayantaṃ  
 Kālantare saṃvaritaṃ va dhāme

## Recollection of the Sangha

---

[ Hānda mayam saṅghānussatīnayaṃ karomase ]

Supaṭipanno bhagavato sāvakaśaṅgho  
 Ujupaṭipanno bhagavato sāvakaśaṅgho  
 Ñāyapaṭipanno bhagavato sāvakaśaṅgho  
 Sāmīcipaṭipanno bhagavato sāvakaśaṅgho  
 Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā  
 Esa bhagavato sāvakaśaṅgho  
 Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo  
 Anuttaraṃ puñṇakkhettaṃ lokassā'ti

## Supreme Praise of the Sangha

---

[ Hānda mayam saṅghābhigītiṃ karomase ]

Saddhammajo supaṭipatti-guṇādiyutto  
 Yoṭṭhabbidho ariyapuggalā-saṅghasetṭho  
 Sīlādidhamma-pavarāsaya-kāya-citto  
 Vandāmahaṃ taṃ-ariyāna-gaṇaṃ susuddhaṃ  
 Saṅgho yo sabbapāṇīnaṃ saraṇaṃ khemaṃuttamaṃ  
 Tatiyānussatitṭhānaṃ vandāmi taṃ sīrenaṃ

## [ BOWING ]

By body, speech, or mind,  
 For whatever wrong action I have committed towards the Dhamma,  
 May my acknowledgement of fault be accepted,  
 That in future there may be restraint regarding the Dhamma.

## Recollection of the Sangha

---

[ Now let us chant the recollection of the Sangha. ]

They are the Blessed One's disciples, who have practised well,  
 Who have practised directly,  
 Who have practised insightfully,  
 Those who practise with integrity —  
 That is the four pairs, the eight kinds of noble beings —  
 These are the Blessed One's disciples.  
 Such ones are worthy of gifts, worthy of hospitality,  
     worthy of offerings, worthy of respect;  
 They give occasion for incomparable goodness to arise in the world.

## Supreme Praise of the Sangha

---

[ Now let us chant the supreme praise of the Sangha. ]

Born of the Dhamma, that Sangha which has practised well,  
 The field of the Sangha formed of eight kinds of noble beings,  
 Guided in body and mind by excellent morality and virtue.  
 I revere that assembly of noble beings perfected in purity.  
 The Sangha, which is the supreme, secure refuge of all beings —  
 As the Third Object of Recollection, I venerate it with bowed head.

Saṅghassāḥasmi dāso/dāsī va saṅgho me sāmikissaro  
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me  
 Saṅghassāhaṃ niyyādemī sarīrañjīvitañcidam  
 Vandantohaṃ/Vandantihaṃ carissāmi saṅghassopāṭipannaṃ  
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ  
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane  
 Saṅghaṃ me vandamānena/vandamānāya  
 yaṃ puññaṃ pasutaṃ idha  
 Sabbepi antarāyā me māhesuṃ tassā tejasā

[ BOWING ]

Kāyena vācāya va cetasā vā  
 Saṅghe kukammaṃ pakataṃ mayā yaṃ  
 Saṅgho paṭiggaṇhātu accayaṇtaṃ  
 Kālantare saṃvaritaṃ va saṅghe

[ AT THIS TIME MEDITATION IS PRACTISED IN SILENCE, SOMETIMES  
 FOLLOWED BY A DHAMMA TALK, AND ENDING WITH THE FOLLOWING: ]

## Closing Homage

[ Arahaṃ ] sammāsambuddho bhagavā	
Buddhaṃ bhagavaṇtaṃ abhivādemī	[ BOW ]
[ Svākkhātō ] bhagavatā dhammo	
Dhammaṃ namassāmi	[ BOW ]
[ Supaṭipanno ] bhagavato sāvakasaṅgho	
Saṅghaṃ namāmi	[ BOW ]

I am indeed the Sangha's servant, the Sangha is my Lord and Guide.  
 The Sangha is sorrow's destroyer and it bestows blessings on me.  
 To the Sangha I dedicate this body and life,  
 And in devotion I will walk the well-practised way of the Sangha.  
 For me there is no other refuge, the Sangha is my excellent refuge.  
 By the utterance of this truth, may I grow in the Master's Way.  
 By my devotion to the Sangha, and the blessing of this practice —  
 By its power, may all obstacles be overcome.

[ BOWING ]

By body, speech, or mind,  
 For whatever wrong action I have committed towards the Sangha,  
 May my acknowledgement of fault be accepted,  
 That in future there may be restraint regarding the Sangha.

[ AT THIS TIME MEDITATION IS PRACTISED IN SILENCE, SOMETIMES  
 FOLLOWED BY A DHAMMA TALK, AND ENDING WITH THE FOLLOWING: ]

## Closing Homage

---

[ The Lord, ] the Perfectly Enlightened and Blessed One —  
 I render homage to the Buddha, the Blessed One. [ BOW ]

[ The Teaching, ] so completely explained by him —  
 I bow to the Dhamma. [ BOW ]

[ The Blessed One's disciples, ] who have practised well —  
 I bow to the Sangha. [ BOW ]





**PART 3**

**Reflections &  
Recollections**

## Verses of Sharing and Aspiration

[ Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase ]

[ Iminā puññakammena ] upajjhāyā guṇuttarā  
 Ācariyūpakārā ca mātāpitā ca ñātakā  
 Suriyo candimā rājā guṇavantā narāpi ca  
 Brahma-mārā ca indā ca lokapālā ca devatā  
 Yamo mittā maṇussā ca majjhata verikāpi ca  
 Sabbe sattā sukhī hontu puññāni pakatāni me  
 Sukhañca tividham dentu khippam pāpetha vomatam  
 Iminā puññakammena iminā uddissena ca  
 Khippāham sulabhe ceva taṇhūpādāna-chedanam  
 Ye santāne hīnā dhammā yāva nibbānato mamam  
 Nassantu sabbadā yeva yattha jāto bhava bhava  
 Ujucittam satipaṇṇā sallekho viriyamhinā  
 Mārā labhantu nokāsam kātuñca viriyesu me  
 Buddhādhipavaro nātho dhammo nātho varuttamo  
 Nātho paccekabuddho ca saṅgho nāthottaro mamam  
 Tesottamānubhāvena mārokāsam labhantu mā.

## Verses of Sharing and Aspiration

33

[ Now let us chant the verses of sharing and aspiration. ]

Through the goodness that arises from my practice,  
 May my spiritual teachers and guides of great virtue,  
 My mother, my father, and my relatives,  
 The Sun and the Moon, and all virtuous leaders of the world,  
 May the highest gods and evil forces,  
 Celestial beings, guardian spirits of the Earth, and the Lord of Death,  
 May those who are friendly, indifferent, or hostile,  
 May all beings receive the blessings of my life,  
 May they soon attain the threefold bliss and realise the Deathless.  
 Through the goodness that arises from my practice,  
 And through this act of sharing,  
 May all desires and attachments quickly cease  
 And all harmful states of mind.  
 Until I realize Nibbāna,  
 In every kind of birth, may I have an upright mind,  
 With mindfulness and wisdom, austerity and vigour.  
 May the forces of delusion not take hold nor weaken my resolve.  
 The Buddha is my excellent refuge,  
 Unsurpassed is the protection of the Dhamma,  
 The Solitary Buddha is my noble guide,  
 The Sangha is my supreme support.  
 Through the supreme power of all these,  
 May darkness and delusion be dispelled.

## Verses on the Sharing of Merit

[ Hānda mayam sabba-patti-dāna-gāthāyo bhaṇāmasa ]

Puññass'idāni katassa yān'aññāni katāni me  
Tesañ-ca bhāgino hontu sattānantāppamāṇakā

*May whatever living beings,  
Without measure without end  
Partake of all the merit  
From the good deeds I have done:*

Ye piyā guṇavantā ca mayham mātā-pitā-dāyo  
Diṭṭhā me cāpy-aditṭhā vā aññe majjhatta-verīno

*Those loved and full of goodness,  
My mother and my father dear,  
Beings seen by me and those unseen,  
Those neutral and averse,*

Sattā tiṭṭhanti lokasmim te-bhumma catu-yonikā  
Pañc'eka-catu-vokārā saṃsarantā bhavābhava

*Beings established in the world  
From the three planes and four grounds of birth,  
With five aggregates or one or four,  
Wand'ring on from realm to realm,*

Ñātaṃ ye patti-dānam-me anūmodantu te sayam  
Ye c'imam nappajānanti devā tesam nivedayum

Those who know my act of dedication,  
 May they all rejoice in it  
 And as for those yet unaware,  
 May the devas let them know.

Mayā dinnāna-puññānaṃ anuṃodana-hetunā  
 Sabbe sattā sadā hontu averā sukha-jīvinō  
 Khemāppadañ-ca pappontu tesāsā sijjhatam subhā

By rejoicing in my sharing  
 May all beings live at ease,  
 In freedom from hostility,  
 May their good wishes be fulfilled  
 And may they all reach safety.

## The Buddha's Words on Loving-Kindness

[ Nôw let us chant the Buddha's words on loving-kindness. ]

[ Karaṇīyam-attha-kusalena, ]  
 Yan-taṃ santaṃ padaṃ abhisamecca;  
 Sakko ujū ca suhujū ca,  
 Suvaco c'assa mudu anatimānī,  
 Santussako ca subharo ca,  
 Appakicco ca sallahuka-vutti;  
 Sant'indriyo ca nipako ca,  
 Appagabbho kulesu ananugiddho.

Na ca khuddaṃ samācare kiñci,  
 Yena viññū pare upavadeyyuṃ;  
 Sukhino vā khemino hontu,  
 Sabbe sattā bhavantu sukhit'attā:

Ye keci pāṇa-bhūt'atthi,  
 Tasā vā thāvarā vā anavasesā;  
 Dīghā vā ye mahantā vā,  
 Majjhimā rassakā aṇuka-thūlā.

Diṭṭhā vā ye ca adiṭṭhā,  
 Ye ca dūre vasanti avidūre;  
 Bhūtā vā sambhavesī vā,  
 Sabbe sattā bhavantu sukhit'attā.

## The Buddha's Words on Loving-Kindness

37

[ Now let us chant the Buddha's words on loving-kindness. ]

[ This is what should be done ]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skilful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

The great or the mighty, medium, short, or small,

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

Na paro paraṃ nikubbetha,  
 Nātimaññetha katthaci naṃ kiñci;  
 Byārosanā paṭighasaññā,  
 Nāññam-aññassa dukkham-iccheyya.

Mātā yathā niyaṃ puttāṃ,  
 Āyusā eka-puttam-anurakkhe;  
 Evam pi sabba-bhūtesu,  
 Mānasam-bhāvaye aparimāṇaṃ.

Mettañ-ca sabba-lokasmim,  
 Mānasam-bhāvaye aparimāṇaṃ;  
 Uddhaṃ adho ca tiriyañ-ca,  
 Asambādhaṃ averaṃ asapattaṃ.

Tiṭṭhañ-caraṃ nisinno vā,  
 Sayāno vā yāvat'assa vigata-middho;  
 Etaṃ satim adhiṭṭheyya,  
 Brahman-etaṃ vihāraṃ idham-āhu.

Diṭṭhiñ-ca anupagamma,  
 Sīlavā dassanena sampanno;  
 Kāmesu vineyya gedhaṃ,  
 Na hi jātu gabbha-seyyaṃ punar-etī-ti.



Let none deceive another  
Or despise any being in any state.  
Let none through anger or ill-will  
Wish harm upon another.

Even as a mother protects with her life  
Her child, her only child,  
So with a boundless heart  
Should one cherish all living beings,  
Radiating kindness over the entire world:

Spreading upwards to the skies  
And downwards to the depths,  
Outwards and unbounded,  
Freed from hatred and ill-will.

Whether standing or walking, seated,  
Or lying down — free from drowsiness —  
One should sustain this recollection.  
This is said to be the sublime abiding.

By not holding to fixed views,  
The pure-hearted one, having clarity of vision,  
Being freed from all sense-desires,  
Is not born again into this world.

## Reflection on Universal Well-Being

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[ Hānda mayam mettāpharaṇaṃ karomase ]

[ Ahāṃ sukhito hōmi, ]  
 niddukkho hōmi,  
 avero hōmi,  
 abyāpajjho hōmi,  
 anīgho hōmi,  
 sukhi attānaṃ parihārāmi.

Sabbe sattā sukhitā hōntu,  
 sabbe sattā averā hōntu,  
 sabbe sattā abyāpajjhā hōntu,  
 sabbe sattā anīghā hōntu,  
 sabbe sattā sukhi  
 attānaṃ parihārantu.

Sabbe sattā sabbadukkhā pamuccāntu.  
 Sabbe sattā laddha-sāmpattito mā vigacchāntu.

Sabbe sattā kammassakā kammādayādā kammāyonī  
 kammābandhū kammaṭṭisāraṇā,

yaṃ kammaṃ karissānti,  
 kalyāṇaṃ vā pāpakaṃ vā,  
 tassa dāyādā bhavissānti.

## Reflection on Universal Well-Being

41

[ Now let us chant the reflections on universal well-being. ]

[ May I abide in well-being, ]  
 In freedom from affliction,  
 In freedom from hostility,  
 In freedom from ill-will,  
 In freedom from anxiety,  
 And may I maintain well-being in myself.

May everyone abide in well-being,  
 In freedom from hostility,  
 In freedom from ill-will,  
 In freedom from anxiety, and may they  
Maintain well-being in themselves.

May all beings be released from all suffering.  
 And may they not be parted from the  
good fortune they have attained.

When they act upon intention,  
All beings are the owners of their action and inherit its results.  
 Their future is born from such action, companion to such action,  
 And its results will be their home.

All actions with intention,  
 Be they skillful or harmful —  
 Of such acts they will be the heirs.

## Suffusion With the Divine Abidings

[ Hānda mayam caturappamañña obhāsanam karomase ]

[ Mettā-sahagatena ] cetasā ekaṃ disaṃ pharitvā viharati  
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam lokaṃ mettā-sahagatena cetasā  
 Vipulena mahaggatena appamāṇena averena abyāpajjhena  
 pharitvā viharati

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati  
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam lokaṃ karuṇā-sahagatena cetasā  
 Vipulena mahaggatena appamāṇena averena abyāpajjhena  
 pharitvā viharati

Muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati  
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam lokaṃ muditā-sahagatena cetasā  
 Vipulena mahaggatena appamāṇena averena abyāpajjhena  
 pharitvā viharati

[ CONTINUE ]

## Suffusion With the Divine Abidings

43

[ Now let us make the Four Boundless Qualities shine forth. ]

[ I will abide ] pervading one quarter with a heart imbued  
with loving-kindness;  
Likewise the second, likewise the third, likewise the fourth;  
So above and below, around and everywhere; and to all as to myself.  
I will abide pervading the all-encompassing world with a heart  
imbued with loving-kindness; abundant, exalted,  
immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued  
with compassion;  
Likewise the second, likewise the third, likewise the fourth;  
So above and below, around and everywhere; and to all as to myself.  
I will abide pervading the all-encompassing world with a heart  
imbued with compassion; abundant, exalted,  
immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued  
with gladness;  
Likewise the second, likewise the third, likewise the fourth;  
So above and below, around and everywhere; and to all as to myself.  
I will abide pervading the all-encompassing world with a heart  
imbued with gladness; abundant, exalted,  
immeasurable, without hostility, and without ill-will.

[ CONTINUE ]

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati  
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam lokam upekkhā-sahagatena cetasā  
 Vipulena mahaggatena appamāṇena averena abyāpajjhena  
 pharitvā viharatī'ti

I will abide pervading one quarter with a heart imbued  
with equanimity;

Likewise the second, likewise the third, likewise the fourth;

So above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a heart  
imbued with equanimity; abundant, exalted,  
immeasurable, without hostility, and without ill-will.

## The Highest Blessings

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[ Now let us chant the verses on the Highest Blessings ]

[ Evam-me sutam: Ekam samayam bhagavā, ]

Sāvatthiyam viharati, jeta-vane anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā  
kevala-kappam jetavanam obhāsetvā, yena bhagavā ten'upasaṅkami.  
Upasaṅkamitvā bhagavantam abhivādetvā ekam-antam aṭṭhāsi.  
Ekam-antam ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

Bahū devā manussā ca,  
Maṅgalāni acintayum;  
Ākaṅkhamānā sotthānam,  
Brūhi maṅgalam-uttamam.

[ Asevanā ca bālānam, ]  
Paṇḍitānañ-ca sevānā;  
Pūjā ca pūjanīyānam,  
Etam maṅgalam-uttamam.

Paṭirūpa-desā-vāso ca,  
Pubbe ca kata-puññatā;  
Atta-sammā-paṇidhi ca,  
Etam maṅgalam-uttamam.



## The Highest Blessings

47

[ Now let us chant the verses on the Highest Blessings ]

[ Thus have I heard that the Blessed One ]

Was staying at Sāvātthī,  
Residing at the Jeta's Grove  
In Anāthapiṇḍika's Park.

Then in the dark of the night, a radiant deva  
Illuminated all Jeta's Grove.  
She bowed down low before the Blessed One  
Then standing to one side she said:

'Devas are concerned for happiness  
And ever long for peace.  
The same is true for humankind.  
What then are the highest blessings?'

'Avoiding those of foolish ways,  
Associating with the wise,  
And honouring those worthy of honour.  
These are the highest blessings.

'Living in places of suitable kinds,  
With the fruits of past good deeds  
And guided by the rightful way.  
These are the highest blessings.

Bāhu-saccañ-ca sippañ-ca,  
 Vinayo ca susikkhito;  
 Subhāsītā ca yā vācā,  
 Etam maṅgalam-uttamaṃ.

Mātā-pitu-upaṭṭhānaṃ,  
 Putta-dārassa saṅgaho;  
 Anākulā ca kammantā,  
 Etam maṅgalam-uttamaṃ.

Dānañ-ca dhamma-cariyā ca,  
 Ñātakānañ-ca saṅgaho;  
 Anavajjāni kammāni,  
 Etam maṅgalam-uttamaṃ.

Āratī viratī pāpā,  
 Majja-pānā ca saññāmo;  
 Appamādo ca dhammesu,  
 Etam maṅgalam-uttamaṃ.

Gāravo ca nivāto ca,  
 Santuṭṭhī ca katañ-ñutā;  
 Kālena dhammassavanaṃ,  
 Etam maṅgalam-uttamaṃ.

Khantī ca sovacassatā,  
 Samaṇānañ-ca dassanaṃ;  
 Kālena dhamma-sācakchā,  
 Etam maṅgalam-uttamaṃ.

‘Accomplished in learning and craftsman’s skills,  
With discipline, highly trained,  
And speech that is true and pleasant to hear.  
These are the highest blessings.

‘Providing for mother and father’s support  
And cherishing family,  
And ways of work that harm no being,  
These are the highest blessings.

‘Generosity and a righteous life,  
Offering help to relatives and kin,  
And acting in ways that leave no blame.  
These are the highest blessings.

‘Steadfast in restraint, and shunning evil ways,  
Avoiding intoxicants that dull the mind,  
And heedfulness in all things that arise.  
These are the highest blessings.

‘Respectfulness and being of humble ways,  
Contentment and gratitude,  
And hearing the Dhamma frequently taught.  
These are the highest blessings.

‘Patience and willingness to accept one’s faults,  
Seeing venerated seekers of the truth,  
And sharing often the words of Dhamma.  
These are the highest blessings.

Tapo ca brahma-cariyañ-ca,  
 Ariya-saccāna-dassanaṃ;  
 Nibbāna-sacchikiriyā ca,  
 Etam maṅgalam-uttamaṃ.

Phuṭṭhassa loka-dhammehi,  
 Cittaṃ yassa na kampati;  
 Asokaṃ virajaṃ khemaṃ,  
 Etam maṅgalam-uttamaṃ.

Etādisāni katvāna,  
 Sabbattham-aparājitā;  
 Sabbattha sotthiṃ gacchanti,  
 Tan-tesaṃ maṅgalam-uttaman-ti.

'Ardent, committed to the Holy Life,  
Seeing for oneself the Noble Truths  
And the realization of Nibbāna.  
These are the highest blessings.

'Although in contact with the world,  
Unshaken the mind remains  
Beyond all sorrow, spotless, secure.  
These are the highest blessings.

'They who live by following this path  
Know victory wherever they go,  
And every place for them is safe.  
These are the highest blessings.'

## Reflection on the Unconditioned

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[ Hānda mayam nibbāna-sutta-pāṭham bhaṇāmaṣe ]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

*There is an Unborn, Unoriginated, Uncreated and Unformed.*

No cetam bhikkhave abhavissa

Ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

*If there was not this Unborn, this Unoriginated, this Uncreated,  
this Unformed,*

Na yidaṃ jātaṃ bhūtaṃ katassa saṅkhataṃ nissaraṇaṃ paññāyētha

*Freedom from the world of the born, the originated, the created, the  
formed would not be possible.*

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

*But since there is an Unborn, Unoriginated, Uncreated and Unformed,*

Tasmā jātaṃ bhūtaṃ katassa saṅkhataṃ nissaraṇaṃ paññāyati

*Therefore is freedom possible from the world of the born, the originated,  
the created and the formed.*

## Just as Rivers

53

Yathā vāri-vahā pūrā paripūrenti sāgaram

*Just as rivers full of water Entirely fill up the sea*

Evam-eva ito dinnaṃ petānaṃ upakappati

*So will what's here been given Bring blessings to departed spirits.*

Icchitaṃ patthitaṃ tūmhaṃ

*May all your hopes and all your longings*

Khippam-eva samijjhatu

*Come true in no long time.*

Sabbe pūrentu saṅkappā

*May all your wishes be fulfilled*

Cando paṇṇa-rasō yathā

*Like on the fifteenth day the moon*

Maṇi jotī-rasō yathā

*or like a bright and shining gem.*

Sabb'ītiyo vivajjāntu

*May all misfortunes be avoided,*

Sabba-rogo vinassatu

*May all illness be dispelled,*

Mā te bhavatv-antarāyo

*May you never meet with dangers,*

Sukhī dīgh'āyuko bhava

*May you be happy and live long.*

Abhivādana-sīlissa niccam vuddhāpacāyino

*For those who are respectful,*

*Who always honour the elders,*

Cattāro dhammā vaḍḍhanti

Āyū vaṇṇo sukham

Balam

*Four are the qualities which will increase:*

*Life, beauty, happiness*

*And strength.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhantu sabba-devatā

*And all good spirits guard you well.*

Sabba-buddhānubhāvena

*Through the power of all Buddhas*



Sadā sotthi bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhantu sabba-devatā

*And all good spirits guard you well.*

Sabba-dhāmmānubhāvena

*Through the power of all Dhammas*

Sadā sotthi bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhantu sabba-devatā

*And all good spirits guard you well.*

Sabba-saṅghānubhāvena

*Through the power of all Sanghas*

Sadā sotthi bhavantu te

*May you always be at ease.*

## Reflection on the Four Requisites

[ Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham  
bhaṇāmase ]

[ Paṭisaṅkhā ] yoniso cīvaram paṭisevāmi, yāvadeva sītassa  
paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-  
-samphassānam paṭighātāya, yāvadeva hirīkopina-paṭicchādanattham.

*Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to  
ward off the touch of flies, mosquitoes, wind, burning and creeping things,  
only for the sake of modesty.*

[ Paṭisaṅkhā ] yoniso piṇḍapātam paṭisevāmi, neva daṇḍāya, na maḍāya,  
na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā,  
yāpanāya, vihiṃsūparāṭiyā, brahmacariyānuggahāya, iti purāṇaṇca  
vedānam paṭihaṅkhāmi, navaṇca vedānam na uppādessāmi, yātrā ca  
me bhavissati anavajjātā ca phāsuvihāro cā'ti.

*Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for  
fattening, not for beautification, only for the maintenance and  
nourishment of this body, for keeping it healthy, for helping with the Holy  
Life; thinking thus, 'I will allay hunger without overeating, so that I may  
continue to live blamelessly and at ease.'*

[ Paṭisaṅkhā ] yoniso senāsanam paṭisevāmi, yāvadeva sītassa  
paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-  
-samphassānam paṭighātāya, yāvadeva utuparissaya vinodanam  
paṭisallānārāmattham.

Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

[ Paṭisaṅkhā ] yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi,  
yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,  
abyāpajjha-paramatāyā ti.

Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.

## Five Subjects for Frequent Recollection

[ Hānda mayam abhiñha-paccavekkhaṇa-pāṭhaṃ bhaṇāmasa ]

[ Jarā-dhammomhi/Jarā-dhammāmhi ] jaraṃ anatīto/anatītā

*I am of the nature to age, I have not gone beyond ageing.*

Byādhi-dhammomhi/Byādhi-dhammāmhi byādhim anatīto/anatītā

*I am of the nature to sicken, I have not gone beyond sickness.*

Marāṇa-dhammomhi/Marāṇa-dhammāmhi maraṇaṃ anatīto/anatītā

*I am of the nature to die, I have not gone beyond dying.*

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

*All that is mine, beloved and pleasing,  
will become otherwise, will become separated from me.*

Kammassakomhi/Kammassakāmhi kammādāyādo/kammādāyādā  
kammayoni kammaḥbandhu kammaṭṭisāraṇo/kammaṭṭisāraṇā. Yaṃ  
kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo/dāyādā  
bhavissāmi

*I am the owner of my kamma, heir to my kamma, born of my kamma,  
related to my kamma, abide supported by my kamma.*

*Whatever kamma I shall do, for good or for ill, of that I will be the heir.*

Evaṃ amhehi abhiñhaṃ paccavekkhitabbam

*Thus we should frequently recollect.*

## Ten Subjects for Frequent Recollection by One Who Has Gone Forth

[ Hāṇḍa mayam pabbajita-abhiṇha-  
-paccavekkhaṇa-pāṭham bhaṇāmase ]

[ Dasa ime bhikkhave ] dhammā pabbajitena abhiṇham  
paccavekkhitabbā. katame dasa?

*Bhikkhus, there are ten dhammas which should be reflected upon again  
and again by one who has gone forth. What are these ten?*

‘Vevañṇiyamhi ajjhūpagato’ ti pabbajitena abhiṇham  
paccavekkhitabbam.

*‘I am no longer living according to worldly aims and values.’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Parapaṭibaddhā me jīvīkā’ ti pabbajitena abhiṇham  
paccavekkhitabbam.

*‘My very life is sustained through the gifts of others.’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Añño me ākappo karaṇīyo’ ti pabbajitena abhiṇham  
paccavekkhitabbam.

*‘I should strive to abandon my former habits.’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Kacci nu kho me attā sīlato na upavadatī’ ti pabbajitena abhiñhaṃ  
paccavekkhitabbaṃ.

*‘Does regret over my conduct arise in my mind?’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Kacci nu kho maṃ anuvicca viññū sabrahmācārī sīlato na upavadantī’  
ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

*‘Could my spiritual companions find fault with my conduct?’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Sabbhehi me piyehi manāpehi nānābhāvo vinābhāvo’ ti pabbajitena  
abhiñhaṃ paccavekkhitabbaṃ.

*‘All that is mine, beloved and pleasing,  
will become otherwise, will become separated from me.’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Kammassakomhi kammādāyādo kammayoni kammabandhu  
kammaṇṇisāraṇo, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,  
tassa dāyādo bhavissāmi’ ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

*‘I am the owner of my kamma, heir to my kamma, born of my kamma,  
related to my kamma, abide supported by my kamma;  
whatever kamma I shall do, for good or for ill, of that I will be the heir.’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Kathambhūtassa me rattindiyā vītipātanti’ ti pabbajitena abhiñhaṃ  
paccavekkhitabbaṃ.

*‘The days and nights are relentlessly passing;  
how well am I spending my time?’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Kacci nu kho’haṃ suññāgāre abhiraṃāmī’ ti pabbajitena abhiñhaṃ  
paccavekkhitabbaṃ.

*‘Do I delight in solitude or not?’  
This should be reflected upon again and again  
by one who has gone forth.*

‘Atthi nu kho me uttari-manussa-dhammā  
alamariya-ñāṇa-dassana-viseso adhigato, so’haṃ pacchīme kāle  
sābrahmacārīhi puttṭho na mañku bhavissāmī’ ti pabbajitena abhiñhaṃ  
paccavekkhitabbaṃ.

*‘Has my practice borne fruit with freedom or insight  
so that at the end of my life I need not feel ashamed  
when questioned by my spiritual companions?’  
This should be reflected upon again and again  
by one who has gone forth.*

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiñhaṃ  
paccavekkhitabbā’ ti.

*Bhikkhus, these are the ten dhammas to be reflected upon again and  
again by one who has gone forth.*

## Reflection on the Thirty-Two Parts

[ Hānda mayam dvattiṃsākāra-pāṭham bhaṇāmase ]

[ Ayam kho ] me kāyo uddham pādatalā adho kesamatthakā  
 tacapariyanto pūro nānappakārassa asucino

*This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.*

Atthi imasmiṃ kāye

*In this body there are:*

kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin
maṃsaṃ	flesh
nahārū	sinews
aṭṭhī	bones
aṭṭhimiñjaṃ	bone marrow
vakkaṃ	kidneys
hadayaṃ	heart
yakanaṃ	liver
kilomakaṃ	membranes
pihakaṃ	spleen
papphāsaṃ	lungs



antaṃ	bowels
antagūṇaṃ	entrails
udariyaṃ	undigested food
karīsaṃ	excrement
pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sedo	sweat
medo	fat
assu	tears
vasā	grease
kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaluṅgaṇ'ti	brain

Evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā  
 ta<sup>~</sup>ca<sup>~</sup>pa<sup>~</sup>ri<sup>~</sup>ya<sup>~</sup>nto pūro nānappa<sup>~</sup>kā<sup>~</sup>ra<sup>~</sup>ssa a<sup>~</sup>su<sup>~</sup>ci<sup>~</sup>no

*This, then, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.*

## Reflection on the Off-Putting Qualities of the Requisites

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[ Hāṇḍa mayam dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṃ  
bhaṇāṃase ]

[ Yathā paccayaṃ ] pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

*Are these robes and so is the person wearing them;*

Dhātu-māttako      Merely elements,

Nissatto              Not a being,

Nijjīvo                Without a soul

Sūñño                 And empty of self.

Sabbāni pana imāni cīvarāni ajigucchaniyāni

*None of these robes are innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigucchaniyāni jāyanti

*They become disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev’etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo

*Is this almsfood and so is the person eating it;*

Dhātu-māttako      Merely elements,

Nissatto              Not a being,

Nijjīvo                Without a soul

Suñño                 And empty of self.

Sabbo paṇāyaṃ piṇḍa-pāto ajigūcchanīyo

*None of this almsfood is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyo jāyati

*It becomes disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev’etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

*Is this dwelling and so is the person using it;*

Dhātu-māttako Merely elements,

Nissatto Not a being,

Nijjīvo Without a soul

Sūñño And empty of self.

Sabbāni pana imāni senāsanāni ajigucchaniyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchaniyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ gilāna-paccaya-bhesajja-parikkhāro tad upabhuñjako ca puggalo

Is this medicinal requisite and so is the person that takes it;

Dhātu-māttako Merely elements,

Nissatto Not a being,

Nijjīvo Without a soul

Sūñño And empty of self.

Sabbo paṇāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigūcchanīyo

*None of this medicinal requisite is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyo jāyati

*It becomes disgusting indeed.*

## Reflection on Impermanence

[ Handa mayam aniccānussati-pāṭham bhaṇāmase ]

[ Sabbe saṅkhārā aniccā ]

Sabbe saṅkhārā dukkhā

Sabbe dhammā anattā

Addhavaṃ jīvitaṃ

Dhavaṃ maraṇaṃ

Avassaṃ mayā maritaṃ

Maraṇa-pariyosānaṃ me jīvitaṃ

Jīvitaṃ me aniyataṃ

Maraṇaṃ me niyataṃ

Vata

Ayaṃ kāyo

Aciraṃ

Apeta-viññāṇo

Chuddho

Adhisessati

Paṭhaviṃ

Kalīṅgāraṃ iva

Niratthaṃ

*All conditioned things are impermanent;*

*All conditioned things are dukkha;*

*Everything is void of self.*

*Life is not for sure;*

*Death is for sure;*

*It is inevitable that I'll die;*

*Death is the culmination of my life;*

*My life is uncertain;*

*My death is certain.*

*Indeed,*

*This body*

*Will soon*

*Be void of consciousness*

*And cast away.*

*It will lie*

*On the ground*

*Just like a rotten log,*

*Completely void of use.*

Aniccā vata saṅkhārā      Truly conditioned things cannot last,  
 Uppāda-vaya-dhammino      Their nature is to rise and fall,  
 Uppajjitvā nirujjhanti      Having arisen things must cease,  
 Tesam vūpasamo sukho      Their stilling is true happiness.

## True and False Refuges

[ Hānda mayam khemākhema-saraṇa-gamana-  
 -paridīpikā-gāthāyo bhaṇāmase ]

Bahum ve saraṇam yanti      pabbatāni vanāni ca  
 Ārāma-rukkha-cetyāni      manussā bhaya-tajjitā

To many refuges they go —  
 To mountain slopes and forest glades,  
 To parkland shrines and sacred sites —  
 People overcome by fear.

N'etaṃ kho saraṇam khemaṃ      n'etaṃ saraṇam-uttamaṃ  
 N'etaṃ saraṇam-āgamaṃ      sabba-dukkhā pamuccati

Such a refuge is not secure,  
 Such a refuge is not supreme,  
 Such a refuge does not bring  
 Complete release from suffering.

Yo ca Buddhañ-ca Dhammañ-ca      saṅghañ-ca saraṇam gato  
 Cattāri ariya-saccāni      sammappaññāya passati

Whoever goes to refuge  
 In the Triple Gem  
 Sees with right discernment  
 The Four Noble Truths:

Dukkhaṃ dukkha-samuppādaṃ      dukkhassa ca atikkamaṃ  
 Ariyañ-c'aṭṭh'āṅgikaṃ maggaṃ      dukkhūpasama-gāmināṃ

Suffering and it's origin  
 And that which lies beyond —  
 The Noble Eightfold Path  
 That leads the way to suffering's end.

Etaṃ kho saraṇaṃ khemaṃ      etaṃ saraṇaṃ-uttamaṃ  
 Etaṃ saraṇaṃ-āgamma      sabba-dukkhā pamuccati

Such a refuge is secure,  
 Such a refuge is supreme,  
 Such a refuge truly brings  
 Complete release from all suffering.

## Verses on the Riches of a Noble One

[ Hānda mayaṃ ariya-dhana-gāthāyo bhaṇāmaṣe ]

Yassa saddhā Tathāgate      acalā supatitṭhita  
 Sīlañ-ca yassa kalyāṇaṃ      ariya-kantaṃ pasāṃsitaṃ

One whose faith in the Tathāgata



*Is unshaken and established well,  
Whose virtue is beautiful,  
The Noble Ones enjoy and praise;*

Saṅghe paśādo yass'atthi      uju-bhūtañ-ca dāssanaṃ  
Adaliddo-ti taṃ āhu      amoghaṃ tassa jīvitaṃ

*Whose trust is in the Sangha,  
Who sees things rightly as they are,  
It is said that not in vain  
And undeluded is their life.*

Tasmā saddhañ-ca sīlañ-ca      pasādaṃ dhamma-dāssanaṃ  
Anuyuñjetha medhāvī      saraṃ buddhāna sāsanaṃ

*To virtue and to faith,  
To trust to seeing truth,  
To these the wise devote themselves,  
The Buddha's teaching in their mind.*

## Verses on the Three Characteristics

[ Hānda mayaṃ ti-lakkhaṇ'ādi-gāthāyo bhaṇāmaṣe ]

Sabbe saṅkhārā aniccā-ti      yadā paññāyā passati  
Atha nibbindati dukkhe      esa maggo visuddhiyā

*'Impermanent are all conditioned things' —  
When with wisdom this is seen*

*One feels weary of all dukkha;  
This is the path to purity.*

Sabbe saṅkhārā dukkhā-ti      yadā paññāya passati  
Atha nibbindati dukkhe      esa maggo visuddhīyā

*‘Dukkha are all conditioned things’ —  
When with wisdom this is seen  
One feels weary of all dukkha;  
This is the path to purity.*

Sabbe dhammā anattā-ti      yadā paññāya passati  
Atha nibbindati dukkhe      esa maggo visuddhīyā

*‘There is no self in anything’ —  
When with wisdom this is seen  
One feels weary of all dukkha;  
This is the path to purity.*

Appakā te manussesu      ye janā pāra-gāmino  
Athāyaṃ itarā pajā      tīram-evānudhāvati

*Few amongst humankind  
Are those who go beyond  
Yet there are the many folks  
Ever wand’ring on this shore.*

Ye ca kho sammad-akkhāte      dhamme dhammānuvattino  
Te janā pāram-essanti      maccu-dheyyaṃ sud’uttaram

Wherever *Dhamma* is well-taught,  
 Those who train in line with it  
 Are the ones who will cross over  
 The realm of death so hard to flee.

Kaṇhaṃ dhammaṃ vip̣pahāya	sukkaṃ bhāvētha paṇḍito
Okā anokaṃ-āgamma	viveke yattha dūramaṃ
Tatrābhiratim-iccheyya	hitvā kāme akiñcano

Abandoning the darker states,  
 The wise pursue the bright;  
 From the floods dry land they reach  
 Living withdrawn so hard to do.  
 Such rare delight one should desire,  
 Sense pleasures cast away,  
 Not having anything.

## Verses on the Burden

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[ Hānda mayam bhāra-sutta-gāthāyo bhaṇāmaṣe ]

Bhārā have pañcakkhāndhā	bhāra-hāro ca puggalo
Bhār'ādānaṃ dukkhaṃ loke	bhāra-nikkhepanaṃ sukhaṃ

The five aggregates indeed are burdens,  
 The beast of burden though is man.  
 In this world to take up burdens is dukkha.  
 Putting them down brings happiness.

Nikkhipitvā garuṃ bhāraṃ      aññaṃ bhāraṃ anādiya  
 Samūlaṃ taṇhaṃ abbuyha      nicchāto parinibbuto

*A heavy burden cast away,  
 Not taking on another load,  
 With craving pulled out from the root,  
 Desires stilled one is released.*

## Verses on a Shining Night of Prosperity

75

[ Hānda mayam bhadd'eka-ratta-gāthāyo bhaṇāmasa ]

Atītaṃ nānvāgameyya      nappaṭikaṅkhe anāgataṃ

Yad atītaṃ-pahīnaṃ-taṃ      appattañ-ca anāgataṃ

*One should not revive the past  
Nor speculate on what's to come;  
The past is left behind,  
The future is un-realized.*

Paccuppannañ-ca yo dhammaṃ      tattha tattha vipassati  
Asaṃhiraṃ asaṅkappaṃ      taṃ viddhāṃ-anubrūhaye

*In every presently arisen state  
There just there one clearly sees;  
Unmoved unagitated,  
Such insight is one's strength.*

Ajj'eva kiccaṃ-ātappaṃ      ko jaññā māraṇaṃ suve  
Na hi no saṅgaran-tena      mahā-senena māccunā

*Ardently doing one's task today,  
Tomorrow, who knows, death may come;  
Facing the mighty hordes of death,  
Indeed one cannot strike a deal.*

Evaṃ vihārim-ātāpiṃ      aho-rattam-atandītaṃ  
 Taṃ ve bhadd'eka-ratto-ti      santo ācikkhate muni

To dwell with energy aroused  
 Thus for a night of non-decline,  
 That is a 'night of shining prosperity'  
 So it was taught by the Peaceful Sage.

## Verses on Respect for the Dhamma

77

[ Hānda mayam̐ dhamma-gārav'ādi-gāthāyo bhaṇāmasē ]

Ye ca atitā sambuddhā      ye ca buddhā anāgatā  
Yo c'etarahi sambuddho      bahunnam̐ soka-nāsano

*All the Buddhas of the past,  
All the Buddhas yet to come,  
The Buddha of this current age —  
Dispellers of much sorrow.*

Sabbe saddhamma-garūno      viharim̐su viharanti ca  
Atho pi viharissanti      esā buddhānā dhammatā

*Those having lived or living now,  
Those living in the future,  
All do revere the True Dhamma —  
That is the nature of all Buddhas.*

Tasmā hi atta-kāmena      mahattam-abhikāṅkhatā  
Saddhammo garū-kātabbo      saram̐ buddhāna sāsanaṃ

*Therefore desiring one's own welfare,  
Pursuing greatest aspirations,  
One should revere the True Dhamma,  
Recollecting the Buddha's teaching.*

Na hi dhammo adhammo ca ubho sama-vipākino  
 Adhammo nirayaṃ neti dhammo pāpeti suggaṭṭiṃ

*What is true Dhamma and what not  
 Will never have the same results,  
 While lack of Dhamma leads to hell-realms  
 True Dhammā takes one on a good course.*

Dhammo have rakkhati dhammā-cāriṃ  
 Dhammo suciṇṇo sukham-āvahāti  
 Esā'nisamso dhamme suciṇṇe

*The Dhamma guards who lives in line with its  
 And leads to happiness when practised well —  
 This is the blessing of well-practised Dhamma.*



## Verses on the Training Code

79

[ Hānda mayam ovāda-pāṭimokkha-gāthāyo bhaṇāmaṣe ]

[ VERSION ONE ]

Sabba-pāpassa akaraṇam

*Avoidance of all evil ways;*

Kusalassūpasāmpadā

*Commitment to what's wholly good;*

Sacitta-pariyodāpanam

*Purification of one's mind:*

Etaṃ buddhāna sāsanaṃ

*Just this is what the Buddhas teach.*

Khantī paramaṃ tapo tītikkhā

*Patience is the cleansing flame;*

Nibbānaṃ paramaṃ vadanti buddhā

*Nibbāna's supreme, the Buddhas say.*

Na hi pabbajito parūpaghātī

*Harming others, you're no recluse;*

Samaṇo hōti paraṃ viheṭṭhayanto

*A trouble-maker's no samana.*

Anūpavādo anūpaghāto

*To neither insult nor cause wounds;*

Pāṭimokkhē ca saṃvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmiṃ

*To know what's enough when taking food;*

Pantañ-ca sayan'āsanam

*To dwell alone in a quiet place;*

Adhicitte ca āyogo

*And devotion to the higher mind:*

Etaṃ buddhāna sāsanaṃ

*Every Buddha teaches this.*

[ VERSION TWO ]

Sabba-pāpassa akaraṇam

*Not doing any evil;*

Kusalassūpasāmpadā

*To be committed to the good;*

Sacitta-pariyodāpanam

*To purify one's mind:*

Etam buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

Khantī paramaṃ tapo tītikkhā

*Patient endurance is the highest practice, burning out defilements;*

Nibbānaṃ paramaṃ vadanti buddhā

*The Buddhas say Nibbāna is supreme.*

Na hi pabbajito parūpaghātī

*Not a renunciant is one who injures others;*

Samaṇo hōti paraṃ viheṭṭhayanto

*Whoever troubles others can't be called a monk.*

Anūpavādo anūpaghāto

*Not to insult and not to injure;*

Pāṭimokkhe ca saṃvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmiṃ

*Knowing one's measure at the meal;*

Pantañ-ca sayān'āsanam

*Retreating to a lonely place;*

Adhicitte ca āyogo

*Devotion to the higher mind:*

Etaṃ buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

## Verses on the Buddha's First Exclamation

83

[ Hānda mayam paṭhama-buddha-bhāsita-gāthāyo  
bhaṇāmaṣe ]

Aneka-jāti-saṃsāraṃ      sandhāvissaṃ anibbisaṃ  
Gaha-kāraṃ gavesanto      dukkhā jāti punappunaṃ

*For many lifetimes in the round of birth,  
Wandering on endlessly,  
For the builder of this house I searched —  
How painful is repeated birth*

Gaha-kāraka diṭṭhō'si      puna gehaṃ na kāhasi  
Sabbā te phāsukā bhaggā      gaha-kūṭaṃ visaṅkhataṃ  
Visaṅkhāra-gataṃ cittaṃ      taṇhānaṃ khayam-ajjhagā

*House-builder you've been seen,  
Another home you will not build,  
All your rafters have been snapped,  
Dismantled is your ridge-pole;  
The non-constructing mind  
Has come to craving's end.*

## Verses on the Last Instructions

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[ Hānda mayam pacchima-ovāda-gāthāyo bhaṇāmasa ]

Handa dāni bhikkhave āmantayāmi vo

*Now bhikkhus I declare to you,*

Vaya-dhammā saṅkhārā

*Change is the nature of conditioned things;*

Appamādena sampādettha

*Perfect yourselves, not being negligent:*

Ayam tathāgatassa pacchimā vācā

*These are the Tathāgata's final words.*

# The Teaching on Mindfulness of Breathing

85

[ Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmase ]

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*Bhikkhus, when mindfulness of breathing is developed and cultivated*

Mahapphalā hōti mahā-nisaṃsā

*It is of great fruit and great benefit;*

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*When mindfulness of breathing is developed and cultivated*

Cattāro satipaṭṭhāne paripūreti

*It fulfills the Four Foundations of Mindfulness;*

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

*When the Four Foundations of Mindfulness are developed and cultivated*

Satta-bojjhaṅge paripūrenti

*They fulfill the Seven Factors of Awakening;*

Satta-bojjhaṅgā bhāvitā bahulī-katā

*When the Seven Factors of Awakening are developed and cultivated*

Vijjā-vimuttiṃ paripūrenti

*They fulfill true knowledge and deliverance.*

Katham bhāvītā ca bhikkhave ānāpānassati katham bahulī-katā

*And how bhikkhus is mindfulness of breathing developed and cultivated*

Mahapphalā hōti mahā-nisamsā

*So that it is of great fruit and great benefit?*

Idha bhikkhave bhikkhu

*Here bhikkhus a bhikkhu,*

Arañña-gato vā

*Gone to the forest,*

Rukkha-mūla-gato vā

*To the foot of a tree*

Suññāgāra-gato vā

*Or to an empty hut.*

Nisīdati pallaṅkam ābhujitvā

*Sits down having crossed his legs,*

Uḥḥ kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā

*Sets his body erect, having established mindfulness in front of him.*

So sato'va assasati sato'va passasati



*Ever mindful he breathes in; mindful he breathes out.*

Dīghaṃ vā assasanto dīghaṃ assasāmi-ti pajānāti

*Breathing in long, he knows 'I breathe in long';*

Dīghaṃ vā passasanto dīghaṃ passasāmi-ti pajānāti

*Breathing out long, he knows 'I breathe out long';*

Rassaṃ vā assasanto rassaṃ assasāmi-ti pajānāti

*Breathing in short, he knows 'I breathe in short';*

Rassaṃ vā passasanto rassaṃ passasāmi-ti pajānāti

*Breathing out short, he knows 'I breathe out short'.*

Sabba-kāya-paṭisaṃvedī assasissāmi-ti sikkhati

*He trains thus: 'I shall breathe in experiencing the whole body'.*

Sabba-kāya-paṭisaṃvedī passasissāmi-ti sikkhati

*He trains thus: 'I shall breathe out experiencing the whole body'.*

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmi-ti sikkhati

*He trains thus: 'I shall breathe in tranquillizing the bodily formations'.*

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmi-ti sikkhati

*He trains thus: 'I shall breathe out tranquillizing the bodily formations'.*

Pīti-paṭisaṃvedī assasissāmi-ti sikkhati

*He trains thus: 'I shall breathe in experiencing rapture'.*

Pīti-paṭisaṃvedī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out experiencing rapture'.*

Sukha-paṭisaṃvedī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in experiencing pleasure'.*

Sukha-paṭisaṃvedī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out experiencing pleasure'.*

Citta-sāṅkhāra-paṭisaṃvedī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in experiencing the mental formations'.*

Citta-sāṅkhāra-paṭisaṃvedī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out experiencing the mental formations'.*

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in tranquillizing the mental formations'.*

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out tranquillizing the mental formations'.*

Citta-paṭisaṃvedī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in experiencing the mind'.*

Citta-paṭisaṃvedī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out experiencing the mind'.*

Abhippamodāyaṃ cittaṃ assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in gladdening the mind'.*

Abhippamodāyaṃ cittaṃ passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out gladdening the mind'.*

Samādāhaṃ cittaṃ assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in concentrating the mind'.*

Samādāhaṃ cittaṃ passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out concentrating the mind'.*

Vimocāyaṃ cittaṃ assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in liberating the mind'.*

Vimocāyaṃ cittaṃ passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out liberating the mind'.*

Aniccānupassī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in contemplating impermanence'.*

Aniccānupassī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out contemplating impermanence'.*

Virāgānupassī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in contemplating the fading away of passions'.*

Virāgānupassī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out contemplating the fading away of passions'.*

Nirodhānupassī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in contemplating cessation'.*

Nirodhānupassī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out contemplating cessation'.*

Paṭinissaggānupassī assasissāmī-ti sikkhati

*He trains thus: 'I shall breathe in contemplating relinquishment'.*

Paṭinissaggānupassī passasissāmī-ti sikkhati

*He trains thus: 'I shall breathe out contemplating relinquishment'.*

Evaṃ bhāvitā kho bhikkhave ānāpānāssati evaṃ bahulī-katā

*Bhikkhus that is how mindfulness of breathing is developed and cultivated*

Mahapphalā hōti mahā-nisamsā-ti

*So that it is of great fruit and great benefit.*

# The Teaching on the Noble Eightfold Path

91

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmasa]

Ayam-eva ariyo aṭṭhaṅgiko maggo

*This is the Noble Eightfold Path,*

Sēyyathīdam	Which is as follows:
Sāmmā-diṭṭhi	Right View,
Sāmmā-sāṅkappo	Right Intention
Sāmmā-vācā	Right Speech,
Sāmmā-kammanto	Right Action,
Sāmmā-ājīvo	Right Livelihood,
Sāmmā-vāyāmo	Right Effort,
Sāmmā-sati	Right Mindfulness,
Sāmmā-samādhi	Right Concentration.

Katamā ca bhikkhave sammā-diṭṭhi

*And what bhikkhus is Right View?*

Yaṃ kho bhikkhave dukkhe ñāṇam	Knowledge of suffering;
Dukkha-samūdaye ñāṇam	Knowledge of the origin of suffering;
Dukkha-nirodhe ñāṇam	Knowledge of the cessation of suffering;
Dukkha-nirodha-gāminīyā	Knowledge of the path
paṭipadāya ñāṇam	Leading to the cessation of suffering:

Ayaṃ vuccati bhikkhave sammā-diṭṭhi

*This bhikkhus is called Right View.*

Katamo ca bhikkhave sammā-sāṅkappo

*And what bhikkhus is Right Intention?*

Nekkhamma-sāṅkappo      The intention of renunciation;

Abyāpāda-sāṅkappo      The intention of non-ill-will;

Avihiṃsā-sāṅkappo      The intention of non-cruelty:

Ayaṃ vuccati bhikkhave sammā-sāṅkappo

*This bhikkhus is called Right Intention.*

Katamā ca bhikkhave sammā-vācā

*And what bhikkhus is Right Speech?*

Musā-vādā veramaṇī      Abstaining from false speech;

Pisunāya vācāya veramaṇī      Abstaining from malicious speech;

Pharusāya vācāya veramaṇī      Abstaining from harsh speech;

Samphappalāpā veramaṇī.      Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā

*This bhikkhus is called Right Speech.*

Katamo ca bhikkhave sammā-kammanto

*And what bhikkhus is Right Action?*

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu-micchācārā  
veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

*This bhikkhus is called Right Action.*

Katamo ca bhikkhave sammā-ājīvo

*And what bhikkhus is Right Livelihood?*

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena  
jīvitam kappeti

*Here, bhikkhus, a Noble Disciple, having abandoned wrong livelihood,  
earns his living by right livelihood:*

Ayaṃ vuccati bhikkhave sammā-ājīvo

*This bhikkhus is called Right Livelihood.*

Katamo ca bhikkhave sammā-vāyāmo

*And what bhikkhus is Right Effort?*

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ anuppādāya

*Here, bhikkhus, a bhikkhu awakens zeal for the non-arising of unarisen,  
evil unwholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

*He puts forth effort, arouses energy, exerts his mind and strives.*

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

*He awakens zeal for the abandoning of arisen, evil unwholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

*He puts forth effort, arouses energy, exerts his mind and strives.*

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

*He awakens zeal for the arising of unarisen wholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

*He puts forth effort, arouses energy, exerts his mind and strives.*

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya  
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā

*He awakens zeal for the continuance, non-disappearance, strengthening,  
increase and fulfilment by development of arisen wholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

*He puts forth effort, arouses energy, exerts his mind and strives:*

Ayaṃ vuccati bhikkhave sammā-vāyāmo

*This bhikkhus is called Right Effort.*



Katamā ca bhikkhave sammā-sati

*And what bhikkhus is Right Mindfulness?*

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

*Here, bhikkhus, a bhikkhu abides contemplating the body as a body,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

*Having put away covetousness and grief for the world;*

Vedanāsu vedanānupassī viharati

*He abides contemplating feelings as feelings,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

*Having put away covetousness and grief for the world;*

Citte cittānupassī viharati

*He abides contemplating mind as mind,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

*Having put away covetousness and grief for the world.*

Dhammesu dhammānūpassī viharati

*He abides contemplating mind-objects as mind-objects,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

*Having put away covetousness and grief for the world:*

Ayaṃ vuccati bhikkhave sammā-sati

*This bhikkhus is called Right Mindfulness.*

Katamo ca bhikkhave sammā-samādhi

*And what bhikkhus is Right Concentration?*

Idha bhikkhave bhikkhu

*Here, bhikkhus, a bhikkhu,*

Vivicc'eva kāmehi

*Quite secluded from sensual pleasures,*

Vivicca akusalehi dhammehi

*Secluded from unwholesome states,*

Savītakkaṃ savīcāraṃ viveka-jaṃ pīti-sukhaṃ paṭhamam jhānaṃ  
upasāmpajja viharati

*Enters upon and abides in the first Jhāna —  
Accompanied by applied and sustained thought,  
With rapture and pleasure born of seclusion.*

Vītakka-vīcārānaṃ vūpasamā

*With the stilling of applied and sustained thought,*

Ajjhattam sampaśādanam cetaso ekodibhāvaṃ avītakkaṃ avīcāraṃ  
samādhi-jaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasāmpajja viharati

*He enters upon and abides in the second Jhāna —  
Accompanied by self-confidence and singleness of mind,  
Without applied and sustained thought,  
With rapture and pleasure born of concentration.*

Pītiyā ca vīrāgā

*With the fading away as well of rapture*

Upekkhako ca viharati

*He abides in equanimity,*

Sato ca sampajāno

*Mindful and fully aware,*

Sukhañ-ca kāyena paṭisaṃvedeti

*Still feeling pleasure with the body,*

Yaṃ taṃ ariyā ācikkhanti ‘upekkhāko satimā sukha-vihārī’ ti tatiyaṃ  
jhānaṃ upasampajja viharati

*He enters upon and abides in the third Jhāna —  
On account of which the Noble Ones announce,  
‘He has a pleasant abiding,  
With equanimity and is mindful.’*

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkassa ca pahānā

*And the abandoning of pain,*

Pubb’eva somanassa domanassānaṃ atthaṅgamā

*With the previous disappearance of joy and grief,*

Adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ  
upasampajja viharati

*He enters upon and abides in the fourth Jhāna —  
Accompanied by neither pain nor-pleasure,  
And purity of mindfulness due to equanimity:*

Ayaṃ vuccati bhikkhave sammā-samādhi

*This bhikkhus is called Right Concentration.*

Ayam-eva ariyo aṭṭhaṅgiko maggo

*This is the Noble Eightfold Path.*

## Teachings from the Discourse on Setting in Motion the Wheel of Dhamma

[ Hānda mayāṃ dhamma-cakkappavattana sutta-pāṭhaṃ  
bhaṇāmaṣe ]

Dve me bhikkhave antā

*Bhikkhus, there are these two extremes*

Pabbajītena na sevītabbā

*That should not be pursued by one who has gone forth:*

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

*That is, whatever is tied up to sense pleasures,  
Within the realm of sensuality,*

Hīno Which is low,

Gammo Common,

Pothujjaniko The way of the common folks,

Anāriyo Not the way of the Noble Ones

Anattha-sāñhito And pointless;

Yo cāyaṃ atta-kilamāthānūyogo

*Then there is whatever is tied up  
With self-deprivation,*

Dukkho                      Which is painful,  
 Anāriyo                    Not the way of the Noble Ones  
 Anatta-sāñhito        And pointless.

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
 tathāgatenā abhisambuddhā

*Bhikkhus, without going to either of these extremes,  
 the Tathāgata has ultimately awakened  
 to a middle way of practice,*

Cakkhu-karaṇī            Giving rise to vision,  
 Ñāṇa-karaṇī            Making for insight,  
 Upasamāya              Leading to calm,  
 Abhiññāya                To heightened knowing,  
 Sambodhāya             Awakening  
 Nibbānāya samvattati    And to Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā

*And what, bhikkhus, is that middle way of practice?*

Ayam-eva ariyo aṭṭhaṅgiko maggo

*It is this Noble Eightfold Path,*

Ŝeyyathīdam Which is as follows:

Ŝammā-diṭṭhi Right View,

Ŝammā-sāṅkappo Right Intention

Ŝammā-vācā Right Speech,

Ŝammā-kammanto Right Action,

Ŝammā-ājīvo Right Livelihood,

Ŝammā-vāyāmo Right Effort,

Ŝammā-sati Right Mindfulness,

Ŝammā-samādhi Right Concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā  
abhisambuddhā

*This, bhikkhus, is the middle way of practice  
that the Tathāgata has ultimately awakened to,*

Cakkhu-karaṇī Giving rise to vision,

Ñāṇa-karaṇī Making for insight,

Upasamāya Leading to calm,

Abhiññāya To heightened knowing,

Ŝambodhāya Awakening

Nibbānāya samvattati And to Nibbāna.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

*This bhikkhus is the Noble Truth of dukkha:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha*

Maraṇampi dukkhaṃ

*And death is dukkha;*

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

*Sorrow lamentation pain grief and despair are dukkha,*

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha,*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha,*

Yampicchāṃ na labhati tampi dukkhāṃ

*Not attaining one's wishes is dukkha;*

Saṅkhittena pañcupādānakkhāṇḍhā dukkhā

*In brief the five focuses of identity are dukkha.*

Idaṃ kho paṇa bhikkhave dukkha-samudayo ariya-saccaṃ

*This bhikkhus is the Noble Truth of the cause of dukkha:*



Yā'yam taṇhā

*It is this craving*

Ponobbhāvīkā

*Which leads to rebirth,*

Nandī-rāga-sahagatā

*Accompanied by delight and lust,*

Tatra-tatrābhīnandinī

*Delighting now here, now there,*

Sēyyathīdaṃ      Namely:

Kāma-taṇhā      Craving for sensuality,

Bhava-taṇhā      Craving to become,

Vibhava-taṇhā      Craving not to become.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

*This bhikkhus is the Noble Truth of the cessation of dukkha:*

Yo tassā'eva taṇhāya asesavirāga-nirodho

*It is the remainderless fading away and cessation of that very craving,*

Cāgo	<i>Its relinquishment,</i>
Paṭinissaggo	<i>Letting go,</i>
Mutti	<i>Release,</i>
Anālayo	<i>Without any attachment.</i>

Idaṃ kho paṇa bhikkhave dukkha-nirodha-gāminī-paṭipadā  
ariya-saccaṃ

*This bhikkhus is the Noble Truth of the way of practice leading to the  
cessation of dukkha:*

Ayam-eva ariyo aṭṭh'aṅgiko maggo

*It is just this Noble Eightfold Path,*

Sēyyathidaṃ	<i>Which is as follows:</i>
Samma-ditṭhi	<i>Right View,</i>
Samma-sāṅkappo	<i>Right Intention</i>
Samma-vācā	<i>Right Speech,</i>
Samma-kammanto	<i>Right Action,</i>
Samma-ājīvo	<i>Right Livelihood,</i>
Samma-vāyāmo	<i>Right Effort,</i>
Samma-sati	<i>Right Mindfulness,</i>
Samma-samādhi	<i>Right Concentration.</i>

Idaṃ dukkhaṃ ariya-saccaṇ-ti me bhikkhave  
Pubbe ananussutesu dhammesu

Cakkhum udāpādi  
 Ñāṇam udāpādi  
 Paññā udāpādi  
 Vijjā udāpādi  
 Āloko udāpādi

*Bhikkhus, in regard to things unheard-of before,  
 Vision arose,  
 Insight arose,  
 Discernment arose,  
 Knowledge arose,  
 Light arose:  
 This is the Noble Truth of dukkha;*

Taṃ kho paṇ'idam dukkham ariyā-saccam pariññeyyan-ti

*Now this Noble Truth of dukkha should be completely understood;*

Taṃ kho paṇ'idam dukkham ariyā-saccam pariññātan-ti

*Now this Noble Truth of dukkha has been completely understood.*

Idam dukkha-samudayo ariyā-saccan-ti me bhikkhave  
 Pubbe ananussutesu dhammesu  
 Cakkhum udāpādi  
 Ñāṇam udāpādi  
 Paññā udāpādi  
 Vijjā udāpādi  
 Āloko udāpādi

*Bhikkhus, in regard to things unheard-of before,  
 Vision arose,  
 Insight arose,  
 Discernment arose,  
 Knowledge arose,  
 Light arose:  
 This is the Noble Truth of the cause of dukkha.*

*Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ pahātabban-ti*

*Now this cause of dukkha should be abandoned;*

*Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan-ti*

*Now this cause of dukkha has been abandoned.*

*Idaṃ dukkha-nirodho ariya-saccan-ti me bhikkhave  
 Pubbe ananussutesu dhammesu  
 Cakkhum udāpādi  
 Ñāṇaṃ udāpādi  
 Paññā udāpādi  
 Vijjā udāpādi  
 Āloko udāpādi*

*Bhikkhus, in regard to things unheard-of before,  
 Vision arose,  
 Insight arose,  
 Discernment arose,  
 Knowledge arose,  
 Light arose:  
 This is the Noble Truth of the cessation of dukkha;*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariyā-saccaṃ sacchi-kātabban-ti

*Now the cēssation of dukkha should be experienced directly;*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariyā-saccaṃ sacchikātan-ti

*Now the cēssation of dukkha has been experienced directly.*

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-saccaṃ me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

*Bhikkhus, in regard to things unheard-of before,*

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

*This is the Noble Truth of the way of practice*

*leading to the cēssation of dukkha;*

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-saccaṃ

bhāvetabban-ti

*Now this way of practice leading to the cēssation of dukkha  
should be developed;*

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ  
bhāvitā-ti

*Now this way of practice leading to the cessation of dukkha  
has been developed.*

Yāva-kīvañ-ca me bhikkhave imesu catūsu ariya-saccesu  
Evaṃ-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na  
suvisuddhaṃ ahosi

*As long, bhikkhus, as my knowledge and understanding,  
As it actually is,  
Of these Four Noble Truths,  
With their three phases and twelve aspects,  
Was not entirely pure,*

N'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ  
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya  
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

*Did I not claim, bhikkhus,  
In this world of devas Māra and Brahmā,  
Amongst mankind with its priests and renunciants,  
Kings and commoners,  
An ultimate awakening  
To unsurpassed perfect enlightenment.*

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu  
Evaṃ-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ  
suvisuddhaṃ ahosi

But when, bhikkhus, my knowledge and understanding  
 As it actually is,  
 Of these Four Noble Truths,  
 With their three phases and twelve aspects,  
 Was indeed entirely pure,

Athāhaṃ bhikkhave sadevake loke samāraṇe sabrahmaṇe  
 Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya  
 Anuttaram samma-sambodhiṃ abhisambuddho paccaññāsim

Then indeed did I claim, bhikkhus,  
 In this world of devas, Māra and Brahmā,  
 Amongst mankind with its priests and renunciants,  
 Kings and commoners,  
 An ultimate awakening  
 To unsurpassed, perfect enlightenment.

Ñāṇaṇ-ca pana me dassanaṃ udāpādi

Now knowledge and understanding arose in me:

Akuppā me vimutti ayam-antimā jāti n'atthidāni punabbhavo-ti

My release is unshakeable,  
 This is my last birth,  
 There won't be any further becoming.

## The Teaching on Striving According to Dhamma

[ Handa mayam dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe ]

Evam svākkhāto bhikkhave mayā dhammo

*Bhikkhus, the Dhamma has thus been well expounded by me,*

Uttāno Elucidated,

Vivāṭo Disclosed,

Pakāsito Revealed

Chinna-pilotiko And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

*This is enough for a clansman,*

*Who has gone forth out of faith,*

*To arouse his energy thus:*

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

*‘Willingly let only my skin, sinews and bones remain,*

Sarīre upasussatu maṃsa-lohitam

*And let the flesh and blood in this body wither away.*

Yaṃ taṃ As long as whatever is to be attained

Purisa-thāmena By human strength,

Purisa-vīriyena By human energy,



Purisa-parakkamena

*By human effort*

Pattabbam na tam apāpunitvā

*Has not been attained,*

Vīriyassa saṇṭhānam bhavissatī-ti

*Let not my efforts stand still.'*

Dukkham bhikkhave kusīto viharati

*Bhikkhus, the lazy person dwells in suffering,*

Vokiṇṇo pāpakehi akusalehi dhammehi

*Soiled by evil, unwholesome states*

Mahantañ-ca sadattham parihāpeti

*And great is the personal good that he neglects.*

Āraddha-vīriyo ca kho bhikkhave sukham viharati

*The energetic person though dwells happily,*

Pavivitto pāpakehi akusalehi dhammehi

*Well withdrawn from unwholesome states*

Mahantañ-ca sadattham paripūreti

*And great is the personal good that he achieves.*

Na bhikkhave hīnena aggassa patti hoti

*Bhikkhus, it is not by lower means that the supreme is attained*

Aggena ca kho bhikkhave aggassa patti hoti

*But, bhikkhus, it is by the supreme that the supreme is attained.*

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

*Bhikkhus, this holy life is like the cream of the milk:*

Satthā sammukhī-bhūto

*The Teacher is present,*

Tasmātiha bhikkhave vīriyaṃ ārabhatha

*Therefore, bhikkhus, start to arouse your energy*

Appattassa pattiya

*For the attainment of the as yet unattained,*

Anadhigatassa adhigamāya

*For the achievement of the as yet unachieved,*

Asacchikatassa sacchikiriyāya

*For the realization of the as yet unrealized.*

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhaviṣṣati

*Thinking, in such a way: ‘Our Going Forth will not be barren*

Saphalā sa-udrayā.

*But will become fruitful and fertile,*

Yesaṃ mayaṃ paribhuñjāma cīvāra-piṇḍapāta-

Ṣenāsana-gilānappaccaya-bhesajja-parikkhāraṃ

Tesaṃ te kārā amhesu

*And all our use of robes, almsfood,*

*Lodgings, and medicinal requisites,*

*Given by others for our support,*

Mahapphalā bhavissanti mahā-nisamsā-ti

*Will reward them with great fruit and great benefit.'*

Evam hi vo bhikkhave sikkhitabbam

*Bhikkhus, you should train yourselves thus:*

Att'attham vā hi bhikkhave sampassamānena

*Considering your own good,*

Alam-eva appamādena sampādetum

*It is enough to strive for the goal without negligence;*

Par'attham vā hi bhikkhave sampassamānena

*Bhikkhus, considering the good of others,*

Alam-eva appamādena sampādetum

*It is enough to strive for the goal without negligence;*

Ubhay'attham vā hi bhikkhave sampassamānena

*Bhikkhus, considering the good of both,*

Alam-eva appamādena sampādetun-ti

*It is enough to strive for the goal without negligence.*

## The Verses of Tāyana

[ Handa mayam tāyana-gāthāyo bhaṇāmase ]

Chinda sotam parakkamma      kāme panūda brāhmaṇa  
Nappahāya muni kāme      nekattam-upapajjati

*Exert yourself and cut the stream.  
Discard sense-pleasures, Holy Man;  
Not letting sensual pleasures go,  
A sage will not reach unity.*

Kayirā ce kayirāthenam      dalham-enam parakkame  
Sithilo hi paribbājo      bhiyyo ākirate rajam

*Vigorously, with all one's strength,  
It should be done, what should be done;  
A lax monastic life stirs up  
The dust of passions all the more*

Akatam dukkaṭam seyyo      pacchā tappati dukkaṭam  
Katañ-ca sukaṭam seyyo      yam katvā nānutappati

*Better is not to do bad deeds  
That afterwards would bring remorse;  
It's rather good deeds one should do  
Which having done one won't regret.*

Kusō yathā duggahito                      hattham-evānukantati  
 Sāmaññaṃ dupparāmatṭhaṃ            nirayāyūpakaḍḍhati

*As Kusa-grass, when wrongly grasped,  
 Will only cut into one's hand  
 So does the monk's life wrongly led  
 Indeed drag one to hellish states.*

Yaṃ-kiñci sithilaṃ kammaṃ              saṅkiliṭṭhañ-ca yaṃ vataṃ  
 Saṅkassaraṃ brahma-cariyaṃ            na taṃ hōti mahapphalan-ti

*Whatever deed that's slackly done,  
 Whatever vow corruptly kept,  
 The Holy Life led in doubtful ways —  
 All these will never bear great fruits.*



**PART 4**

# **Formal Requests**

## Añjali

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*Chanting and making formal requests is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.*

## Requesting a Dhamma Talk

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[ AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI,  
RECITE THE FOLLOWING: ]

Brahmā ca lokādhipatī saḥampatī  
Katañjalī andhivaraṃ ayācatha  
Santīdha sattāpparajakkha-jātikā  
Desetu dhammaṃ anukampimaṃ pajam

[ BOW THREE TIMES AGAIN ]

*The Brahma god Sahampati, Lord of the world,  
With palms joined in reverence, requested a favour:  
“Beings are here with but little dust in their eyes,  
Pray, teach the Dhamma out of compassion for them.”*

## Acknowledging the Teaching

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One person: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṃse.

*Now let us express our approval of this Dhamma Teaching.*

Response: Sādhu, sādhu, sādhu, anūmodāmi.

*It is well, I appreciate it.*



## Requesting Paritta Chanting

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[ AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI,  
RECITE THE FOLLOWING ]

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā  
Sabbadukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā  
Sabbabhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā  
Sabbaroga-vināsāya

Parittaṃ brūtha maṅgalaṃ

[ BOW THREE TIMES ]

*For warding off misfortune, for the arising of good fortune,*

*For the dispelling of all dukkha,*

*May you chant a blessing and protection.*

*For warding off misfortune, for the arising of good fortune,*

*For the dispelling of all fear,*

*May you chant a blessing and protection.*

*For warding off misfortune, for the arising of good fortune,*

*For the dispelling of all sickness,*

*May you chant a blessing and protection.*

## Requesting the Three Refuges & the Five Precepts

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[ AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI,  
RECITE THE APPROPRIATE REQUEST. ]

### For a group from a monk

Mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma
Tatiyampi mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma

### For oneself from a monk

Ahaṃ bhante tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ bhante tisaraṇena saha	pañca sīlāni yācāmi
Tatiyampi ahaṃ bhante tisaraṇena saha	pañca sīlāni yācāmi

### For a group from a nun

Mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma
Tatiyampi mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma

**For oneself from a nun**

Ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi
Tatiyampi ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi

**For a group from a layperson**

Mayaṃ mitta tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ mitta tisaraṇena saha	pañca sīlāni yācāma
Tatiyampi mayaṃ mitta tisaraṇena saha	pañca sīlāni yācāma

**For oneself from a layperson**

Ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi
Tatiyampi ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi

**Translation**

*We/I, Venerable Sir/Sister/Friend,  
request the Three Refuges and the Five Precepts.*

*For the second time,*

*we/I, Venerable Sir/Sister/Friend,  
request the Three Refuges and the Five Precepts.*

*For the third time,*

*we/I, Venerable Sir/Sister/Friend,  
request the Three Refuges and the Five Precepts.*

## Taking the Three Refuges

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[ REPEAT, AFTER THE LEADER HAS CHANTED THE FIRST THREE LINES ]

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Sangha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

*For the second time, to the Buddha I go for refuge.*

*For the second time, to the Dhamma I go for refuge.*

*For the second time, to the Sangha I go for refuge.*

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

*For the third time, to the Buddha I go for refuge.*

*For the third time, to the Dhamma I go for refuge.*

*For the third time, to the Sangha I go for refuge.*

[ LEADER: ]

[ Tisarāṇa-gamaṇaṃ niṭṭhitaṃ ]

*This completes the going to the Three Refuges.*

[ RESPONSE: ]

Āma bhante. / Āma ayye. / Āma mitta.

*Yes, Venerable Sir/Sister/Friend.*

## The Five Precepts

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[ REPEAT EACH PRECEPT AFTER THE LEADER ]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from taking the life of any living creature.*

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from taking that which is not given.*

3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from sexual misconduct.*

4. Musāṁvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from consuming intoxicating drinks and drugs which lead to carelessness.*

[ LEADER: ]

[ Imāni pañca sikkhāpadāni  
 Sīlena sugatiṃ yanti  
 Sīlena bhogaśāmpadā  
 Sīlena nibbutiṃ yanti  
 Tasmā sīlaṃ visōdhaye ]

*These are the Five Precepts;  
 virtue is the source of happiness,  
 virtue is the source of true wealth,  
 virtue is the source of peacefulness —  
 Therefore let virtue be purified.*

[ RESPONSE: ]

Sādhū, sādhū, sādhū

[ BOW THREE TIMES ]

## Requesting the Three Refuges & the Eight Precepts

[ AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI,  
RECITE THE APPROPRIATE REQUEST. ]

### For a group from a monk

Mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma
Dutiyampi mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma
Tatiyampi mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma

### For oneself from a monk

Ahaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāmi
Tatiyampi ahaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāmi

### For a group from a nun

Mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma
Dutiyampi mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma
Tatiyampi mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma

**For oneself from a nun**

Ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

**For a group from a layperson**

Mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Tatiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

**For oneself from a layperson**

Ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

**Translation**

*We/I, Venerable Sir/Sister/Friend,  
request the Three Refuges and the Eight Precepts.*

*For the second time,*

*We/I, Venerable Sir/Sister/Friend,  
request the Three Refuges and the Eight Precepts.*

*For the third time,*

*We/I, Venerable Sir/Sister/Friend,  
request the Three Refuges and the Eight Precepts.*



## Taking the Three Refuges

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[ REPEAT, AFTER THE LEADER HAS CHANTED THE FIRST THREE LINES ]

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Sangha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

*For the second time, to the Buddha I go for refuge.*

*For the second time, to the Dhamma I go for refuge.*

*For the second time, to the Sangha I go for refuge.*

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

*For the third time, to the Buddha I go for refuge.*

*For the third time, to the Dhamma I go for refuge.*

*For the third time, to the Sangha I go for refuge.*

[ LEADER: ]

[ Tisarāṇa-gamaṇaṃ niṭṭhitaṃ ]

*This completes the going to the Three Refuges.*

[ RESPONSE: ]

Āma bhante. / Āma ayye. / Āma mitta.

*Yes, Venerable Sir/Sister/Friend.*

## The Eight Precepts

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[ REPEAT EACH PRECEPT AFTER THE LEADER ]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from taking the life of any living creature.*

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from taking that which is not given.*

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from any intentional sexual activity.*

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from consuming intoxicating drinks and drugs which lead to carelessness.*

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from eating at inappropriate times.*

7. Nacca-gīta-vādita-visūkadāssanā mālā-gandha-vilepana dhāraṇa maṇḍana-vibhūsanatṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from entertainment, beautification, and adornment.*

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from lying on a high or luxurious sleeping place.*

[ LEADER: ]

[ Imāni aṭṭha sikkhāpadāni sāmādiyāmi ]

[ RESPONSE: ]

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

*I undertake these Eight Precepts.*

*I undertake these Eight Precepts.*

*I undertake these Eight Precepts.*

[ LEADER: ]

[ Imāni aṭṭha sikkhāpadāni  
 Sīlena sugatim yanti  
 Sīlena bhogaśāmpadā  
 Sīlena nibbutim yanti  
 Tasmā sīlaṃ visōdhaye ]

*These are the Eight Precepts;  
 virtue is the source of happiness,  
 virtue is the source of true wealth,  
 virtue is the source of peacefulness —  
 Therefore let virtue be purified*

[ RESPONSE: ]

Sādhu, sādhu, sādhu

[ BOW THREE TIMES ]

**PART 5**

**Appendix**

## Chanting Guide

Chanting is used to settle the mind and bring the attention to suitable qualities.

To learn to chant well, the most important thing is to listen.

Also bear in mind that chanting customs differ in the various monasteries.

Download chanting recordings at [www.fsaudio.org/chanting](http://www.fsaudio.org/chanting)

### Reading the marks

[ Square brackets ] indicate parts chanted only by the leader.

The slash / indicates differences in male/female, and singular/plural forms.

The cantillation marks indicate changes in tone:

High tone:	noble	Long low tone:	homage
Low tone:	blessed	Long mid tone:	guides

The hyphens in Pāli words do not affect the pronunciation.

### Stress and rhythm

The syllables are chanted for either one or half of a unit of rhythm:

NA · MO	TAS · SA	BHA · GA · VA · TO	
½ 1	1 ½	½ ½ ½ 1	
A · RA · HA · TO	SAM · MĀ · SAM · BUD · DHA · SSA		
½ ½ ½ 1	1 1 1 1 1 ½		
BUD · DHO	SU · SUD · DHO	KA · RU · NĀ	MA · HAṆ · NA · VO
1 1	½ 1 1	½ ½ 1	½ 1 ½ 1

1 Stressed syllables take one unit of rhythm,

½ unstressed syllables take half a unit.

**Unstressed syllables** end in a short **a**, **i** or **u**. All other syllables are stressed.

A syllable is **long** when:

- the vowel is long: **ā ī ū e o**
- a short vowel is followed by two consonants, or one double consonant:  
sammā, susuddho

## Separating the syllables

**bh, ch, dh, kh...** are aspirated consonants. They count as *one consonant* and are not divided.

**bbh, cch, ddh, kkh...** are double (aspirated) consonants. They count as *two consonants* and are divided.

Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ**. **Bud·dho** and not **Bu·ddho**.

A · NIC · CA	PUG · GA · LĀ
½    1    ½	1    ½    1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½    ½    ½	½    ½    1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

## Listening

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

## Pāli Pronunciation

The Roman lettering of Pāli words is based on the pronunciation of English, with the following clarifications:

### Vowels

Short	Long	Exceptions: <b>e</b> and <b>o</b> change to short sounds in syllables ending in consonants. They are then pronounced as in “ <u>ge</u> t” and “ <u>o</u> x”, respectively.
<b>a</b> as in <u>a</u> bout	<b>ā</b> as in f <u>a</u> ther	
<b>i</b> as in h <u>i</u> t	<b>ī</b> as in mach <u>i</u> ne	
<b>u</b> as in p <u>u</u> t	<b>ū</b> as in r <u>u</u> le	
	<b>e</b> as in gr <u>e</u> y	
	<b>o</b> as in m <u>o</u> re	

### Consonants

**c** as in ancient (like ch but unaspirated)

**ṃ, ṇ** as ng in sang

**ṇ** as ny in canyon

**v** rather softer than the English y; near w

**cc** is a double c as in Fibonacci, never pronounced as in account

### Aspirated consonants

**bh ch dh ḍh gh jh kh ph th ṭh**

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ṇh**, and **vh**, do count as two consonants (for example in the Pāli words ‘jivhā’ or ‘mulho’).



## Examples

**th** as t in tongue. (Never pronounced as in ‘the’.)

**ph** as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in “Thomas” (not as in “thin”) or **ph** as in “puff” (not as in “phone”).

## Retroflex consonants

**ḍ ḍh ḷ ṇ ṭ ṭh**

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

## Separating the syllables

**bh, ch, dh, kh...** are aspirated consonants. They count as *one consonant* and are not divided.

**bbh, cch, ddh, kkh...** are double (aspirated) consonants. They count as *two consonants* and are divided.

Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ**. **Bud·dho** and not **Bu·ddho**.

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

### An example to illustrate this:

The Pāli word ‘**sukka**’ means ‘bright’; ‘**sukkha**’ means ‘dry’; ‘**sukha**’ — ‘happiness’; ‘**suka**’ — ‘parrot’ and ‘**sūka**’ — ‘bristles on an ear of barley’.

So if you chant ‘**sukha**’ with a ‘**k**’ instead of a ‘**kh**’, you would chant ‘parrot’ instead of ‘happiness’.

## The Pāli Language

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This would be the best book for it. I know I would enjoy reading it!

## Glossary of Pāli Terms

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**Anattā** Literally, “not-self,” i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

**Anicca** Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

**Añjali** A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

**Arahant/Arahant** Literally, ‘worthy one’ — a term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

**Ariyapuggalā** ‘Noble Beings’ or ‘Noble Disciples’ — there are eight kinds: those who are working on or who have achieved the four different stages of realization.

**Bhagavā** Bountiful, with good fortune — when used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

**Bhikkhu** A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

**Brahmā** Celestial being; a god in one of the higher spiritual realms.

**Buddha** The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

**Deva** A celestial being. Less refined than a brahmā; as a deva is still in a sensual realm, albeit a very refined one.

**Dhamma** (Sanskrit: Dharma) The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual

understanding. When written as '*dhamma*', i.e. with lower case 'd', this refers to an 'item' or 'thing'.

**Dukkha** Literally, 'hard to bear' — dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.

**Factors of Awakening (bojjhaṅga)** 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

**Foundations of Mindfulness (satipaṭṭhāna)** Mindfulness of 1. *kāya* (body), 2. *vedanā* (feelings), 3. *citta* (mind), 4. *dhamma* (mind-objects).

**Grounds of Birth (yonī)** The four modes of generation by which beings take birth: womb-born, egg-born, putrescence-born (moisture-born) and spontaneously born (the apparitional).

**Holy Life (brahmacariyā)** Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

**Jhāna** Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.

**Kamma** (Sanskrit: karma) Action, deed; actions created by habitual impulse, intention, volition, natural energies.

**Māra** Personification of evil forces. During the Buddha's struggle for enlightenment, Māra manifested frightening and enticing forms to try to turn him back from his goal.

**Nibbāna** (Sanskrit: Nirvāṇa) Literally, 'coolness' — the state of liberation from all suffering and defilements, the goal of the Buddhist path.

**Paccekabuddha** Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

**Pañc'upādānakkhandhā** The five aggregates, physical or mental — that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as, 'This is mine', 'I am this' or, 'This is my self' is *upādāna* — clinging or grasping.

**Paritta** Verses chanted particularly for blessing and protection.

**Parinibbāna** The Buddha's final passing away, i.e. final entering nibbāna.

**Peaceful Sage (muni)** An epithet of the Buddha

**Planes of Birth (bhūmi)** The three planes where rebirth takes place:

*kāmāvacarabhūmi*: the sensuous plane; *rūpāvacara-bhūmi*: form-plane;

*arūpāvacarabhūmi*: formless plane.

**Puñña** Merit, the accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

**Rūpa** Form or matter. The physical elements that make up the body, i.e. earth, water, fire and air (solidity, cohesion, temperature and vibration).

**Saṅgha** The community of those who practise the Buddha's Way.

More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The “four pairs, the eight kinds of noble beings” are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream entry, once return, non-return and arahantship.

**Saṅkhārā** Formations. all conditioned things, or volitional impulses, that is all mental states apart from feeling and perception that colour one's thoughts and make them either good, bad or neutral.

**Sañña** Perception, the mental function of recognition.

**Tathāgata** ‘Thus gone’ or ‘Thus come’ — one who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

**Threefold bliss** Mundane bliss, celestial bliss and Nibbānic bliss.

**Triple Gem** Buddha, Dhamma and Sangha.

**Vedanā** Feeling — physical and mental feelings that may be either pleasant, unpleasant or neutral.

**Viññāṇa** Sense consciousness — the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.



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