





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

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PART 1

Morning Chanting





MORNING CHANTING

2

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 sāvakaśaṅgho*
*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-pañṇākāra-bhūte paṭiggaṇhātu
May these simple offerings be accepted
Amhākaṃ dīgharattam hitāya sukhāya

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





MORNING CHANTING

3

Arahāṃ 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 —

Dhammam namassāmi

I bow to the Dhamma.

[BOW]

[Supatipanno] bhagavato sāvakasaṅgho

The Blessed One's disciples who have practised well —

Saṅgham namāmi

I bow to the Saṅgha.

[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]



MORNING CHANTING

4

Homage to the Buddha

[Hāṇḁa 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,

Lokaṇḁidū

The Knower of the Worlds.

Anūttaro 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,

Sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā

sacchikatvā pavesesi

MORNING CHANTING

5

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

Yo dhammaṃ desēsi ādī-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāna-kalyāṇaṃ

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

Sāttamaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
brahma-carīyaṃ pakāsesi

*He has explained the Spiritual Life of complete purity in its
essence and conventions.*

Tam-aham bhagavantam abhīpūjayāmi tam-aham bhagavantam
sirasā namāmi

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

[BOW]



MORNING CHANTING

6

Homage to the Dhamma

[Hānda mayama dhammābhittuṭṭiṃ karomase]

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

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāṇḍittiko

Apparent here and now,

Akālika

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattaṃ vedītabbo viññūhi

To be experienced individually by the wise.

Tam-ahama dhammaṃ abhipūjayāmi tam-ahama dhammaṃ

sirasā namāmi

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

[BOW]

Homage to the Saṅgha

[Hāṇḁa mayamaṁ saṅghābhitt_uthut_utiṁ karomase]

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

Yo so supaṭi_upanno bhagavato sāvakasaṅgho

They are the Blessed One's disci_uples, who have practised well,

Ujupaṭi_upanno bhagavato sāvakasaṅgho

Who have practised direct_uly,

Ñāyapaṭi_upanno bhagavato sāvakasaṅgho

Who have practised insi_ughtfully,

Sāmi_uci_upaṭi_upanno bhagavato sāvakasaṅgho

Those who practi_use with integri_uty —

Yadidaṁ cattāri purisayugāni aṭṭhā purisapuggalā

That is the four pairs, the eight kinds of nō_uble beings —

Esa bhagavato sāvakasaṅgho

These are the Blessed One's disci_uples.

Āhune_uyyo

Such ones are wor_uthy of gifts,

Pāhune_uyyo

Wor_uthy of hō_us_upitality,



MORNING CHANTING

8

Dakkhiṇeyyo

Worthy of offerings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaraṃ puñṇakkhettaṃ lokassa

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

Tam-aḥaṃ saṅghaṃ abhipūjayāmi tam-aḥaṃ saṅghaṃ
siraśā namāmi

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

[BOW]



Salutation to the Triple Gem

[Hāṇḍa mayamaṁ ratanattaya-panāma-gāthāyo c'eva
sāṁvega-parikittana-pāṭhañca bhaṇāmase]

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

Buddho susuddho karuṇā-mahaṇṇavo

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

Yo'ccanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghāṭako

Destroyer of worldly self-corruption —

Vandāmi buddhaṁ ahaṁ-ādarena taṁ

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo magga-pākāmaṭa-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tad-attha-dīpano

That which is beyond the conditioned world —

Vandāmi dhammaṁ ahaṁ-ādarena taṁ

Devotedly indeed, that Dhamma I revere.



MORNING CHANTING

10

Saṅgho sukhetṭābhyati-khetṭa-saṅṇito

The Saṅgha, the most fertile ground for cultivation,

Yo diṭṭhā-santo 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 Saṅgha I revere.

Icevam-ekantabhīpūja-neyyakam vatthuttayam

vandayatābhisankhatam

This salutation should be made to that which is worthy.

Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa
pabhāva-siddhiyā

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 sambodhagāmi
sugatappavedito

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



Māyan-taṃ 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-domanass'upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha;

Piyehi vip̐payogo dukkho

Separation from the liked is dukkha;

Yamp'icchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathidaṃ

These are as follows:

Rūpūpādānakkhāṇḍho



MORNING CHANTING

12

Attachment to form,

Vedanūpādānakkhāṇḍho

Attachment to feeling,

Saññūpādānakkhāṇḍho

Attachment to perception,

Sāṅkhārūpādānakkhāṇḍho

Attachment to mental formations,

Viññāṇūpādānakkhāṇḍho

Attachment to sense-consciousness.

Yesaṃ parīññāya

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,

Saṅkhārā 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,

Saṅkhārā 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 jarā-maraṇena

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



MORNING CHANTING

14

Sôkehi paridevehi dukkhêhi domanassehi upâyāsehi

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

Dukkhôtiṇṇā dukkha-paretā

Bound by dukkha and obstructed by dukkha.

Appeva nāmimassa kevalassa dukkha-kkhāndhassa antakiriya
paññāyethā'ti

Let us all aspire to complete freedom from suffering.

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

Cîra-parinibbutampi 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,

Tasmim bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkha-kkhāndhassa
antakiriyaṃ sāvattatu

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



MORNING CHANTING

15

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

Ārā-parinibbutampi taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhāmmaṇca sāṅghaṇca

So too are the Dhāmma and the Saṅgha.

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ manasikaṛoma
anupaṭipājjāma

*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 dukkha-kkhādhassa antakiriyaṃ sāmvaṭṭatu

Lead us to the end of every kind of suffering.

MORNING CHANTING

16

Closing Homage

[Arahāṃ] sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantaṃ 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 Saṅgha.

[BOW]



PART 2

Evening Chanting



EVENING CHANTING

18

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
 Svākkhāto yena bhagavatā dhammo
 Supaṭipanno yassa bhagavato sāvakasaṅgho
 Tam-māyaṃ bhagavantam sadhammam sasaṅgham
 Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma
 Sādhū no bhante bhagavā sucira-parinibbutopi
 Pacchīmā-janātānukampa-mānasā
 Ime sakkāre duggata-paṇṇākārā-bhūte paṭiggaṇhātu
 Amhākaṃ dīgharattam hitāya sukhāya
 Arahaṃ sammāsambuddho bhagavā
 Buddhamaṃ bhagavantam abhivādemi
 [Svākkhāto] bhagavatā dhammo
 Dhammam 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 Saṅgha —
 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 Saṅgha. [BOW]



EVENING CHANTING

20

Preliminary Homage

[Hānda mayam buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

Recollection of the Buddha

[Hānda mayam buddhānussatinayaṃ karomase]

Taṃ khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anūttaro purisadamma-sārathi

sattā deva-mānussānaṃ 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.

EVENING CHANTING

22

Supreme Praise of the Buddha

[Hānda mayam buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto
 Suddhābhiñña-karuṇāhi samāgatatto
 Bodhesi yo sujanātaṃ kamalaṃ va sūro
 Vandām'aham tam-araṇaṃ sirasā jinendaṃ
 Buddho yo sabba-pāṇinaṃ saraṇaṃ khemaṃ-uttamaṃ
 Paṭhamānussatiṭṭhānaṃ vandāmi tam sīren'aham
 Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhass'aham niyyādemī sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'hām/Vandanti'hām carissāmi buddhass'eva sūbodhiṭaṃ
 Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ
 Etena sacca-vajjena 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 accayaṇtaṃ
 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.



EVENING CHANTING

24

Recollection of the Dhamma

[Hānda mayam dhammānussatinayaṃ karomase]

Svākkhāto bhagavatā dhammo
 Sāṇḍiṭṭhiko akāliko ehipassiko
 Opanayiko paccattaṃ vedītabbo viññūhī'ti

Supreme Praise of the Dhamma

[Hānda mayam dhammābhigītiṃ karomase]

Svākkhātāt'ādiḡuṇa-yoga-vāseṇa seyyo
 Yo magga-pāka-pariyatti-vīṃokkha-bhedo
 Dhammo kuloka-patāṇā tadā-dhāri-dhārī
 Vandām'aham tama-haram vara-dhammam-etam
 Dhammo yo sabba-pāṇīṇam saraṇam khemam-uttamam
 Dutiyānussatiṭṭhānam vandāmi tam sīren'aham
 Dhammassāh'asmi dāso/dāsī va dhammo me sāmī-kissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammass'āham niyyādemī sarīraṇ-jīvitaṇ-cidaṃ
 Vandantoḥam/Vandantiḥam carissāmi dhammass'eva sūḍhammaṃ
 Natthi me saraṇam aññaṃ dhammo me saraṇam varam
 Etena sacca-vajjena vaḍḍheyyam satthu-sāsane
 Dhammam me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassā tejasā



Recollection of the Dhamma

[Nôw 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

[Nôw 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.



EVENING CHANTING

26

[BOWING]

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

Recollection of the Saṅgha

[Hānda mayam saṅghānussatīnaṃ karomase]

Supaṭipanno bhagavato sāvakaśaṅgho
 Ujupaṭipanno bhagavato sāvakaśaṅgho
 Nāyapaṭipanno bhagavato sāvakaśaṅgho
 Sāmicipaṭipanno bhagavato sāvakaśaṅgho
 Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakaśaṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puñṇakkhettaṃ lokassā'ti

Supreme Praise of the Saṅgha

[Hānda mayam saṅghābhigītiṃ karomase]

Saddhammajo supaṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggalā-saṅgha-seṭṭho
 Sīlādiddhamma-pavarāsayā-kāya-citto
 Vandāmi'aham taṃ ariyāna-gaṇaṃ susuddhaṃ
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Tatiyānussatitṭhānaṃ vandāmi taṃ sīren'aham

[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 Saṅgha

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

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 Saṅgha

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

Born of the Dhamma, that Saṅgha which has practised well,
 The field of the Saṅgha 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 Saṅgha, which is the supreme, secure refuge of all beings —
 As the Third Object of Recollection, I venerate it with bowed head.

EVENING CHANTING

28

Saṅghass'āha^{smi} dāso/dāsī va saṅgho me sā^{mi}-kissaro
 Sāṅgho dukkhassa^{ghātā} ca vīdhātā ca hī^{tassa} me
 Saṅghass'āha^m niyyā^{de}mi sarī^{rañ}-jī^{vitañ}-ci^{daṃ}
 Vandanto'hā^m/Vandanti'hā^m ca^{ri}ssā^{mi} saṅghassopa^{ṭi}panna^{taṃ}
 Natthi me sa^{ra}ṇa^m añña^m saṅgho me sa^{ra}ṇa^m va^{raṃ}
 Etena sacca⁻vajjena va^ḍdheyya^m satthu⁻sā^{sane}
 Sāṅgha^m me vanda^{mā}ne^{na}/vanda^{mā}nā^{ya}
 ya^m puñña^m pa^{sū}ta^m idha
 Sabbepi anta^{rā}yā me mā^{hē}sū^m ta^{ssā} te^{ja}sā

[BOWING]

Kāyena vācā^{ya} va ceta^{sā} vā
 Sāṅghe ku^{kamma}m pa^{ka}ta^m ma^{yā} ya^m
 Sāṅgho pa^{ṭi}gga^ṇhā^{tu} accaya^{ntaṃ}
 Kā^{la}ntare sa^mva^{ri}tu^m va sāṅghe

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

Closing Homage

[Araha^m] sam^{mā}sambuddho bha^{ga}vā
 Buddha^m bha^{ga}vanta^m abhi^{vā}de^{mi} [BOW]
 [Svā^{kkhā}to] bha^{ga}vātā dham^{mo}
 Dhamma^m nama^{ssā}mi [BOW]
 [Supa^{ṭi}panno] bha^{ga}vato sā^{va}ka^{sā}ṅgho
 Sāṅgha^m na^{mā}mi [BOW]

I am indeed the Saṅgha's servant, the Saṅgha is my Lord and Guide.
 The Saṅgha is sorrow's destroyer and it bestows blessings on me.
 To the Saṅgha I dedicate this body and life,
 And in devotion I will walk the well-practised way of the Saṅgha.
 For me there is no other refuge, the Saṅgha is my excellent refuge.
 By the utterance of this Truth, may I grow in the Master's Way.
 By my devotion to the Saṅgha, 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 Saṅgha,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Saṅgha.

[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 Saṅgha. [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 manussā ca majjhata verikāpi ca
 Sabbe sattā sukhī hontu puññāni pakatāni me
 Sukhañca tividham dentu khippam pāpetha vomatam
 Iminā puññakammena iminā uddissena ca
 Khipp'āham sulabhe ceva taṇhūpādāna-chedanam
 Ye santāne hīnā dhammā yāva nibbāṇato 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 Saṅgha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.



Verses on the Sharing of Merit

[Hāṇḍa mayam sabba-patti-dāna-gāthāyo bhaṇāmaṣe]

Puññass'idāni katassa yān'aññāni katāni me
Tesañca 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 gūṇavantā ca mayham mātā-pitādayo
Diṭṭhā me cāpyadiṭṭhā 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 lokasmiṃ te-bhumma catu-yonikā
Pañc'eka-catu-vokārā saṃsarantā bhavābhavā

*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





REFLECTIONS & RECOLLECTIONS

SHARING OF MERIT

35

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.

Māyā dinnāna-puññānaṃ anūmodana-hetunā
 Sabbe sattā sadā hontu averā sukha-jīvino
 Khemappadañca 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-thulā

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.



LOVING-KINDNESS

REFLECTIONS & RECOLLECTIONS

38

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

Mettañca sabba-lokasmiṃ
Mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañca
Asambādhaṃ averaṃ asapattaṃ

Tiṭṭhañ-caraṃ nisinno vā
Sayāno vā yāvat'assa vigata-middho
Etaṃ satiṃ adhiṭṭheyya
Brahmam-etaṃ vihāraṃ idham-āhu

Diṭṭhiñca anupagamma
Sīlavā dassanena sampanno
Kāmesu vineyya gedhaṃ
Na hi jātu gabbha-seyyaṃ punareti'ti





REFLECTIONS & RECOLLECTIONS

LOVING-KINDNESS

39

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

[Hānda mayam mettāpharaṇaṃ karomase]

[Ahāṃ sukhito hōmi]

Niddukkho hōmi

Avero hōmi

Abyāpajjho hōmi

Anīgho hōmi

Sukhī attānaṃ parihārāmi

Sabbe sattā sukhitā hōntu

Sabbe sattā averā hōntu

Sabbe sattā abyāpajjhā hōntu

Sabbe sattā anīghā hōntu

Sabbe sattā sukhī attānaṃ parihāraṇtu

Sabbe sattā sabbadukkhā pamuccāntu

Sabbe sattā laddha-sāmpattito mā vigacchāntu

Sabbe sattā kammaṣakā kammādayādā kammāyonī

kammābandhū kammaṇiṣāraṇā

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 skilful or harmful —
Of such acts they will be the heirs.



Suffusion With the Divine Abidings

[Hānda mayam caturappamaññā-obhāsanam karomase]

[Mettā-sahagatena] cetasā ekam disam pharitvā viharati
 Tathā dutiyam tathā tatiyam tathā catuttham
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantam lokam mettā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharati

Karuṇā-sahagatena cetasā ekam disam pharitvā viharati
 Tathā dutiyam tathā tatiyam tathā catuttham
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantam lokam karuṇā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharati

Muditā-sahagatena cetasā ekam disam pharitvā viharati
 Tathā dutiyam tathā tatiyam tathā catuttham
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantam lokam muditā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharati



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.





DIVINE ABIDINGS

REFLECTIONS & RECOLLECTIONS

44

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





REFLECTIONS & RECOLLECTIONS

DIVINE ABIDINGS

45

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

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

[Thus have I heard that the Blessed One]

Was staying at Sāvatthī,
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.



REFLECTIONS & RECOLLECTIONS

THE HIGHEST BLESSINGS

47

‘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.



THE HIGHEST BLESSINGS

REFLECTIONS & RECOLLECTIONS

48

‘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

49

[Hāṇḍa mayama nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetama bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Na yidaṃ jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa 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 asaṅkhaṭaṃ

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

Tasmā jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇaṃ paññāyati

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



Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram

Just as rivers full of water entirely fill up the sea

Evam-eva ito dinnam petānam upakappati

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

Icchitam patthitam tūmham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time.

Sabbe pūrentu sāṅkappā

May all your wishes be fulfilled

Cando paṇṇarasō yathā

Like on the fifteenth day the moon

Maṇi jotirasō yathā

Or like a bright and shining gem.

Sabb'ītiyo vivajjāntu

May all misfortunes be avoided,



REFLECTIONS & RECOLLECTIONS

JUST AS RIVERS

51

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 balaṃ

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



JUST AS RIVERS

REFLECTIONS & RECOLLECTIONS

52

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-dhammānubhāvena

Through the power of all Dhammas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-saṅghānubhāvena

Through the power of all Saṅghas

Sadā sotthī bhavantu te

May you always be at ease.





Reflection on the Four Requisites

53

[Hāṇḍa mayamaṁ taṅkhaṇika-paccavekkhaṇa-pāṭhaṁ
bhaṇāmaṣe]

[Paṭisaṅkhā] yoniso cīvaraṁ paṭisēvāmi, yāvadeva sītassa
paṭighātāya, uṇhassa paṭighātāya, ḍaṁsa-makasa-vātātapa-siriṁsapa-
-samphassānaṁ paṭighātāya, yāvadeva hirīkopina-paṭicchādanatthaṁ

*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 piṇḍapātaṁ paṭisēvāmi, neva daṁvāya, na maḍāya,
na maṇḍanāya, na vībhūsaṇāya, yāvadeva īmaṣṣa kāyassa ṭhītiyā,
yāpanāya, vihiṁsūparāṭiyā, brahmacariyānuggahāya, iti purāṇaṇṇa
vedānaṁ paṭihaṅkhāmi, navaṇṇa vedānaṁ na uppādessāmi, yātrā ca
me bhavissati anavajjatā 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 senāsaṇaṁ paṭisēvāmi, yāvadeva sītassa
paṭighātāya, uṇhassa paṭighātāya, ḍaṁsa-makasa-vātātapa-siriṁsapa-
-samphassānaṁ paṭighātāya, yāvadeva utuparissaya vinodanaṁ
paṭisallānārāmatthaṁ





FOUR REQUISITES

REFLECTIONS & RECOLLECTIONS

54

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 uppānnānaṃ 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

55

[Hāṇḍa mayam abhiṇḥa-paccavekkhaṇa-pāṭham bhaṇāmaṣe]

[Jarā-dhammomhi] jaram anatīto

Men Chant

[Jarā-dhammāmhi] jaram anatītā

Women Chant

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

Byādhi-dhammomhi byādhiṃ anatīto

m.

Byādhi-dhammāmhi byādhiṃ anatītā

w.

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

Marāṇa-dhammomhi maraṇam anatīto

m.

Marāṇa-dhammāmhi maraṇam anatītā

w.

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.*

Kammasakomhi kammādāyādo kammayoni kammaṇḍu
kammaṇḍu

m.

Yaṃ kammaṃ karissāmi, kalyāṇam vā pāpakam vā, tassa dāyādo
bhavissāmi



FIVE SUBJECTS

REFLECTIONS & RECOLLECTIONS

56

- w. Kammassakā^umhi kammā^udāyādā kammayoni kammabandhu
 kamma^upaṭisa^uraṇā
 Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa 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 abhiṇhaṃ paccavekkhitabbaṃ

Thus we should frequently recollect.





Ten Subjects for Frequent Recollection by One Who Has Gone Forth

57

[Hāṇḍa mayāṃ pabbajita-abhiṇha-paccavekkhaṇa-pāṭhaṃ
bhaṇāmaṣe]

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṃ
paccavekkhitabbā, kaṭame dasa

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

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiṇhaṃ
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 abhiṇhaṃ 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 abhiṇhaṃ
paccavekkhitabbam

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



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

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

‘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.

'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.



REFLECTIONS & RECOLLECTIONS

TEN SUBJECTS

59

‘Kathambhūtassa me rattindivā vītipātanti’ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

*‘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 abhiramāmi’ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

‘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
sābrahmacārihi puṭṭho na maṅku bhavissāmi’ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

*‘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 daśa dhammā pabbajitena abhiṇhaṃ
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

[Hāṇḍa 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



REFLECTIONS & RECOLLECTIONS

THIRTY-TWO PARTS

61

antaṃ	bowels
antaguṇaṃ	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
 tacapariyanto pūro nānappaṇṇassa asucino

*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

[Hāṇḍa mayama dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṃ
bhaṇāmaṣe]

[Yathā paccayaṃ] pavattamānaṃ dhātu-mattam-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-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Ṣabbāni pana imāni cīvarāni ajigucchaniyāni

None of these robes are innately repulsive



REFLECTIONS & RECOLLECTIONS

OFF-PUTTING QUALITIES OF THE REQUISITES

63

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyāni 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.

Ṣabbo panāyaṃ piṇḍapāto ajigūcchanīyo

None of this almsfood is innately repulsive



OFF-PUTTING QUALITIES OF THE REQUISITES

REFLECTIONS & RECOLLECTIONS

64

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

Suñño

And empty of self.

Ṣabbāni pana imāni senāsaṇāni ajigūcchanīyāni

None of these dwellings are innately repulsive



REFLECTIONS & RECOLLECTIONS

OFF-PUTTING QUALITIES OF THE REQUISITES

65

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyāni jāyanti

They become disgusting indeed.

Yathā paṇḍarāyaṃ pavattamānaṃ dhātu-māttam-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

Suñño

And empty of self.

Sabbo paṇāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigūcchanīyo





REFLECTION ON IMPERMANENCE

REFLECTIONS & RECOLLECTIONS

66

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 mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe]

[Sabbe saṅkhārā aniccā]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhavaṃ jīvitaṃ

Life is not for sure;

Dhavaṃ mārāṇaṃ

Death is for sure;





REFLECTIONS & RECOLLECTIONS

REFLECTION ON IMPERMANENCE

67

Avassam mayā maritabbam

It is inevitable that I'll die;

Maraṇa-pariyosānam me jīvitam

Death is the culmination of my life;

Jīvitam me aniyataṃ

My life is uncertain;

Maraṇam me niyataṃ

My death is certain.

Vata

Indeed,

Ayam kāyo

This body

Aciram

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away.



REFLECTION ON IMPERMANENCE

REFLECTIONS & RECOLLECTIONS

68

Adhisessati

It will lie

Paṭhavim

On the ground

Kaliṅgaram iva

Just like a rotten log,

Nirattham

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhāmmīno

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesāṃ vūpasāmo sukho

Their stilling is true happiness.

True and False Refuges

69

[Hāṇḍa mayam̐ khemākhema-saraṇa-gamana-
-paridīpikā-gāthāyo bhaṇāmase]

Bahum̐ ve saraṇam̐ yanti pabbatāni vanāni ca
Ārāma-rukka-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 saraṇam̐ 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 Buddhaṇca Dhammaṇca saṅghaṇca saraṇam̐ gato
Cattāri ariya-saccāni sammappaññāya passati

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



TRUE AND FALSE REFUGES

REFLECTIONS & RECOLLECTIONS

70

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

*Suffering and its 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

71

[Hāṇḍa mayam ariya-dhana-gāthāyo bhaṇāmaṣe]

Yassa saddhā tathāgate acalā supatitṭhītā
Sīlañca yassa kalyāṇam ariya-kantaṃ paṣāṃsitaṃ

*One whose faith in the Tathāgata
Is unshaken and established well,
Whose virtue is beautiful,
The Noble Ones enjoy and praise;*

Saṅghe paṣādo yass'atthi uju-bhūtañca dāssanaṃ
Adaliddo'ti taṃ āhu amoghaṃ tassa jīvitaṃ

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

Tasmā saddhañca sīlañca paṣādaṃ 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

[Hāṇḍa mayam ti-lakkhaṇ'ādi-gāthāyo bhaṇāmaṣe]

Sabbe saṅkhārā aniccā'ti yadā paññāyā passati
Atha nibbindati dukkhe esa maggo viśuddhīyā

*'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 paññāyā passati
Atha nibbindati dukkhe esa maggo viśuddhīyā

*'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 paññāyā passati
Atha nibbindati dukkhe esa maggo viśuddhīyā

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





REFLECTIONS & RECOLLECTIONS

VERSES ON THE THREE CHARACTERISTICS

73

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 suduttaraṃ

*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 vipphāya sukkaṃ bhāvētha paṇḍito
 Okā anokaṃ-āgamma viveke yattha dūramaṃ
 Tatrābhiratiṃ-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

[Hāṇḍa mayam bhāra-sutta-gāthāyo bhaṇāmaṣe]

Bhārā have pañcakkhāṇḍhā 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
 Saṃulāṃ 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

[Hāṇḍa mayam bhadd'eka-ratta-gāthāyo bhaṇāṃase]

Atītaṃ nānvāgameyya nappaṭikaṅkhe anāgataṃ

Yad'atītaṃ pahīnaṃ-taṃ appattañca anāgataṃ

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

Paccuppannañca 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 maraṇaṃ 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.*



VERSES ON A SHINING NIGHT OF PROSPERITY

REFLECTIONS & RECOLLECTIONS

76

Evaṃ vi^hāri^m-ā^tāpi^m a^ho-ra^ttam-a^tandī^tam
 Taṃ ve b^hadd'e^ka-ra^tto'ti san^to ā^ci^kk^hate 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 mayam dhamma-gārav'ādi-gāthāyo bhaṇāmaṣe]

Ye ca atītā sambuddhā ye ca buddhā anāgātā
Yo c'etarahi sambuddho bahunnaṃ 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 viharimṣu viharanti ca
Atha pi viharissanti esā buddhāna 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-abhikaṅkhatā
Saddhammo garū-kātabbo saraṃ buddhāna sāsanaṃ

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





VERSES ON RESPECT FOR THE DHAMMA

REFLECTIONS & RECOLLECTIONS

78

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

*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
 Esāṇisaṃso dhamme suciṇṇe

*The Dhamma guards who lives in line with it
 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 bhaṇāmasa]

[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;



VERSES ON THE TRAINING CODE

REFLECTIONS & RECOLLECTIONS

80

Samaṇo hōti paraṃ viheṭṭhayanto

A trouble-maker's no samana.

Anūpavādo anūpaghāto

To neither insult nor cause wounds;

Pāṭimokkhē ca sāmvaro

To live restrained by training rules;

Mattaññutā ca bhattasmim

To know what's enough when taking food;

Pantañca 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.





REFLECTIONS & RECOLLECTIONS

VERSES ON THE TRAINING CODE

[VERSION TWO]

81

Sabba-pāpassa akaraṇaṃ

Not doing any evil;

Kusalassūpasāmpadā

To be committed to the good;

Sacitta-pariyodāpanaṃ

To purify one's mind:

Etaṃ 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.



VERSES ON THE TRAINING CODE

REFLECTIONS & RECOLLECTIONS

82

Anūpavādo anūpaghāto

Not to insult and not to injure;

Pāṭimokkhē ca saṃvaro

To live restrained by training rules;

Mattaññūtā ca bhattasmim

Knowing one's measure at the meal;

Pantañca 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
bhaṇāmase]

Aneka-jāti-saṃsāram sandhāviṣṣam anibbisam
Gaha-kāram gavesanto dukkhā jāti punappunam

*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 geham na kāhasi
Sabbā te phāsukā bhaggā gaha-kūṭam visaṅkhatam
Visaṅkhāra-gatam cittam taṇhānam 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

[Hāṇḍa mayam pacchima-ovāda-gāthāyo bhaṇāmaṣe]

Handa dāni bhikkhave āmantayāmi vo

Now bhikkhus I declare to you,

Vaya-dhammā saṅkhārā

Change is the nature of conditioned things;

Appamādena sampādetthā'ti

Perfect yourselves, not being negligent:

Ayam tathāgatassa pacchimā vācā

These are the Tathāgata's final words.





The Teaching on Mindfulness of Breathing

85

[Hāṇḍa mayam ānāpānassati-sutta-pāṭhaṃ bhaṇāmaṣe]

Ānāpānassati bhikkhave bhāvitā bahulikāṭā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hōti mahānisamsā

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulikāṭā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūrenti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipaṭṭhānā bhāvitā bahulikāṭā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulikāṭā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paripūrenti





THE TEACHING ON MINDFULNESS OF BREATHING

REFLECTIONS & RECOLLECTIONS

86

They fulfill true knowledge and deliverance.

Katham bhāvītā ca bhikkhave ānāpānāssati katham bahulikātā

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

Mahapphalā hoti mahānisamsā

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 ābhujītvā

Sits down having crossed his legs,

Ujūṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

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

So sato'va assasati sato'va passasati



REFLECTIONS & RECOLLECTIONS

THE TEACHING ON MINDFULNESS OF BREATHING

87

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



THE TEACHING ON MINDFULNESS OF BREATHING

REFLECTIONS & RECOLLECTIONS

88

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





REFLECTIONS & RECOLLECTIONS

THE TEACHING ON MINDFULNESS OF BREATHING

89

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



THE TEACHING ON MINDFULNESS OF BREATHING

REFLECTIONS & RECOLLECTIONS

90

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'.

Evam bhāvitā kho bhikkhave ānāpānassati evam bahulikatā

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

Mahapphalā hoti mahānisamsā'ti

So that it is of great fruit and great benefit.





The Teaching on the Noble Eightfold Path

91

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmaṣe]

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path,

Sēyyathīdaṃ

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



THE NOBLE EIGHTFOLD PATH

REFLECTIONS & RECOLLECTIONS

92

Right Effort,

Sammā-sati

Right Mindfulness,

Sammā-samādhi

Right Concentration.

Katamā ca bhikkhave sammā-diṭṭhi

And what, bhikkhus, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering;

Dukkha-samudaye ñāṇaṃ

Knowledge of the origin of suffering;

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering;

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

Knowledge of the path leading to the cessation of suffering:

Ayaṃ vuccati bhikkhave sammā-diṭṭhi

This, bhikkhus, is called Right View.

Katamo ca bhikkhave sammā-saṅkappo



REFLECTIONS & RECOLLECTIONS

THE NOBLE EIGHTFOLD PATH

93

And what, bhikkhus, is Right Intention?

Nekkhamma-sāṅkappo

The intention of renunciation;

Abyāpāda-sāṅkappo

The intention of non-ill-will;

Avihimsā-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;

Sāmphappalāpā veramaṇī.



THE NOBLE EIGHTFOLD PATH

REFLECTIONS & RECOLLECTIONS

94

Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sāmā-vācā

This, bhikkhus, is called Right Speech.

Katamo ca bhikkhave sāmā-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 sāmā-kammanto

This, bhikkhus, is called Right Action.

Katamo ca bhikkhave sāmā-ājīvo

And what, bhikkhus, is Right Livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya sāmā-ājīvena
jīvitaṃ kappeti

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





REFLECTIONS & RECOLLECTIONS

THE NOBLE EIGHTFOLD PATH

95

Ayaṃ vuccati bhikkhave sāmā-ājīvo

This, bhikkhus, is called Right Livelihood.

Katamo ca bhikkhave sāmā-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.





THE NOBLE EIGHTFOLD PATH

REFLECTIONS & RECOLLECTIONS

96

Uppannānaṃ kuṣalānaṃ dhammānaṃ t̃hitiyā aṣammosāya
bh̃iyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padaḥati

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

Ayaṃ vuccati bhikkhave sāmā-vāyāmo

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sāmā-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-domanassaṃ

Having put away covetousness and grief for the world;

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings,



REFLECTIONS & RECOLLECTIONS

THE NOBLE EIGHTFOLD PATH

97

Ātāpī sāmpajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Citte cittānūpassī viharati

He abides contemplating mind as mind,

Ātāpī sāmpajāno 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 sāmpajāno 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.





THE NOBLE EIGHTFOLD PATH

REFLECTIONS & RECOLLECTIONS

98

Katamo ca bhikkhave sām̐mā-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-jam pīti-sukhaṃ paṭhamam jhānam
upasāmpajja viharati

Enters upon and abides in the first jhāna — accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

Vītakka-vicārānaṃ vūpasamā

With the stilling of applied and sustained thought,

Ajjhattam sām̐pasādanam cetaso ekodibhāvam avītakkaṃ avīcāraṃ
samādhi-jam pīti-sukhaṃ dutiyam jhānam 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.





REFLECTIONS & RECOLLECTIONS

THE NOBLE EIGHTFOLD PATH

99

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,

Sukhañca kāyena paṭisaṃvedeti

Still feeling pleasure with the body,

Yaṃ taṃ ariyā ācikkhanti upekkhāko satimā sukha-vīhārī'ti tatiyaṃ
jhānaṃ upasāmpajja 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

Dukkhassa ca pahānā

And the abandoning of pain,

Pubb'eva somanassa-domanassānaṃ atthaṅgamā

With the previous disappearance of joy and grief,





THE NOBLE EIGHTFOLD PATH

REFLECTIONS & RECOLLECTIONS

100

Adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ
upasāmpajja 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-samādhī

This, bhikkhus, is called Right Concentration.

Ayam-eva ariyo aṭṭhāṅgiko maggo

This is the Noble Eightfold Path.





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

101

[Hāṇḍa mayam dhammacakkappavattana-sutta-pāṭham
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 cāyam 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





THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

102

Anattha-saṇhito

And pointless;

Yo cāyaṃ attā-kilamāthānūyogo

Then there is whatever is tied up with self-deprivation,

Dukkho

Which is painful,

Anāriyo

Not the way of the Noble Ones

Anattha-saṇhito

*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,



REFLECTIONS & RECOLLECTIONS

THE WHEEL OF DHAMMA

103

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?

Ayaṃ-eva ariyo aṭṭhaṅgiko maggo

It is this Noble Eightfold Path,

Sēyyathīdaṃ

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo

Right Intention,



THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

104

Sāmmā-vācā

Right Speech,

Sāmmā-kammanto

Right Action,

Sāmmā-ājīvo

Right Livelihood,

Sāmmā-vāyāmo

Right Effort,

Sāmmā-sati

Right Mindfulness,

Sāmmā-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,



REFLECTIONS & RECOLLECTIONS

THE WHEEL OF DHAMMA

105

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sambodhāya

Awakening,

Nibbānāya saṁvattati

And to Nibbāna.

Idaṃ kho pana bhikkhave dukkhaṃ ariyā-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;



THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

106

Sôka-parideva-dukkhā-domanass'upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha,

Piyehi vip̐payogo dukkho

Separation from the liked is dukkha,

Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha;

Saṅkhittena pañcupādānakkhandhā dukkhā

In brief, the five focuses of identity are dukkha.

Idam kho pana bhikkhave dukkha-samudayo ariyā-saccam

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

Yā'yam taṇhā

It is this craving

Ponobbhāvikā

Which leads to rebirth,

Nandī-rāga-sahagatā

Accompanied by delight and lust,





REFLECTIONS & RECOLLECTIONS

THE WHEEL OF DHAMMA

107

Tatra-tatrābhinandinī

Delighting now here, now there,

Seyyathīdaṃ

Namely:

Kāma-taṇhā

Craving for sensuality,

Bhava-taṇhā

Craving to become,

Vibhava-taṇhā

Craving not to become.

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariyā-saccaṃ

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

Yo tassā yeva taṇhāya aśesa-vīrāga-nirodho

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

Cāgo

Its relinquishment,

Paṭinissaggo

Letting go,



THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

108

Mutti

Release,

Anālayo

Without any attachment.

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'āṅgiko maggo

It is just this Noble Eightfold Path,

Sēyyathīdaṃ

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo

Right Intention,

Sammā-vācā

Right Speech,



REFLECTIONS & RECOLLECTIONS

THE WHEEL OF DHAMMA

109

Sāmmā-kammanto

Right Action,

Sāmmā-ājīvo

Right Livelihood,

Sāmmā-vāyāmo

Right Effort,

Sāmmā-sati

Right Mindfulness,

Sāmmā-samādhi

Right Concentration.

Idaṃ dukkhaṃ ariya-saccaṇ'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

*Bhikkhus, in regard to things unheard-of before,**Vision arose,**Insight arose,**Discernment arose,*



THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

110

Knowlēdge arose,
 Light arose:
 This is the Noble Truth of dukkha;

Taṃ kho paṇ'idaṃ dukkhaṃ ariyā-saccam paṇiññeyyaṇ'ti

Now this Noble Truth of dukkha should be completely understood;

Taṃ kho paṇ'idaṃ dukkhaṃ ariyā-saccam paṇiññātaṇ'ti

Now this Noble Truth of dukkha has been completely understood.

Idaṃ dukkha-samudayo ariyā-saccan'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ 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 cause of dukkha.

Taṃ kho paṇ'idaṃ dukkha-samudayo ariyā-saccam pahātabban'ti

Now this cause of dukkha should be abandoned;





REFLECTIONS & RECOLLECTIONS

THE WHEEL OF DHAMMA

111

Taṃ kho paṇ'idaṃ dukkha-saṃudayo ariya-saccaṃ paḥīnaṇ'ti

Now this cause of dukkha has been abandoned.

Idaṃ dukkha-nirodho ariya-saccaṇ'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 ariya-saccaṃ sacchikātabban'ti

Now the cessation of dukkha should be experienced directly;

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

Now the cessation of dukkha has been experienced directly.

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṇ'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi



THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

112

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 ariyā-saccaṃ
 bhāvītan'ti

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

Yāva kīvañca me bhikkhave imesu catūsu ariyā-saccesu
 Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na
 suvisuddhaṃ ahosi



REFLECTIONS & RECOLLECTIONS

THE WHEEL OF DHAMMA

113

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 tāv'āhaṃ bhikkhave sadevake loke samāraṃke sabrahmaṃke
 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 ariyā-saccesu
 Evan-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,

Ath'āhaṃ bhikkhave sadevake loke samāraṃke sabrahmaṃke
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim





THE WHEEL OF DHAMMA

REFLECTIONS & RECOLLECTIONS

114

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.

Ñāṇaṇca pana me dassanaṃ udāpādi

Now knowledge and understanding arose in me:

Akuppā me vimutti ayam-antimā jāti natthi dāni 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

115

[Handa mayaṃ dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe]

Evaṃ svākkhāto bhikkhave mayā dhammo

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

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsīto

Revealed,

Chinna-pilotiko

And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

This is enough for a clansman, who has gone forth out of faith, to arouse his energy thus:

Kāmaṃ taṇo ca nahāru ca aṭṭhi ca avasissatu

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



STRIVING ACCORDING TO DHAMMA

REFLECTIONS & RECOLLECTIONS

116

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 taṃ apāpuṇitvā

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



REFLECTIONS & RECOLLECTIONS

STRIVING ACCORDING TO DHAMMA

117

Mahāntañca sadattham pariḥāpeti

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

Mahāntañca 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





STRIVING ACCORDING TO DHAMMA

REFLECTIONS & RECOLLECTIONS

118

Appattassa pattiyā

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.

Evam no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhavissati

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

Saphalā sa-udrayā

But will become fruitful and fertile,

Yesam mayam paribhuñjāma cīvāra-piṇḍapāta-senāsana-
gilānappaccaya-bhesajja-parikkhāraṃ tesam te kāraṃ amhesu

*And all our use of robes, almsfood, lodgings, and medicinal requisites,
given by others for our support,*

Mahapphalā bhavissanti mahānisamsā'ti

Will reward them with great fruit and great benefit.'

Evam hi vo bhikkhave sikkhitabbam

Bhikkhus, you should train yourselves thus:





REFLECTIONS & RECOLLECTIONS

STRIVING ACCORDING TO DHAMMA

119

Att'atthaṃ vā hi bhikkhave sampaṣṣamānena

Considering your own good,

Alam-eva appamādena sampādetuṃ

It is enough to strive for the goal without negligence;

Par'atthaṃ vā hi bhikkhave sampaṣṣamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetuṃ

It is enough to strive for the goal without negligence;

Ubhay'atthaṃ vā hi bhikkhave sampaṣṣamānena

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 n'ekattam-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.*

Akataṃ dukkaṭaṃ seyyo pacchā tappati dukkaṭaṃ
Katañca sukātaṃ seyyo yaṃ 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.*



REFLECTIONS & RECOLLECTIONS

THE VERSES OF TĀYANA

121

Kusô yathā duggahito hattham-evānukantati
 Sāmaññaṃ dupparāmaṭṭham nirayāyūpakadḍhati

*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 saṅkiliṭṭhañca yaṃ vataṃ
 Sāṅkassaraṃ brahma-carīyaṃ 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 fruit.*





PART 4

Formal Requests



ACKNOWLEDGING THE TEACHING

FORMAL REQUESTS

124

Añjali

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

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

Brahmā ca lokādhipatī saḥampatī
Katañjali anadhivaraṃ ayācatha
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimaṃ pajam

[BOW THREE TIMES AGAIN]

*The Brahmā 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

One person: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmase
Now let us express our approval of this Dhamma Teaching.

Response: Sādhu, sādhu, sādhu, anūmodāmi
It is well, I appreciate it.





FORMAL REQUESTS

REQUESTING PARITTA CHANTING

Requesting Paritta Chanting

125

[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

[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
Tatīyampi 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
Tatīyampi 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
Tatīyampi mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma



FORMAL REQUESTS

THREE REFUGES & THE FIVE PRECEPTS

127

For oneself from a nun

Ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Tatīyampi 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

Tatīyampi 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

Tatīyampi 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

[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 Saṅgha 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 Saṅgha I go for refuge.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi

Tatīyampi dhammaṃ saraṇaṃ gacchāmi

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi



FORMAL REQUESTS

THE FIVE PRECEPTS

129

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 Saṅgha I go for refuge.

[LEADER:]

[Tisaraṇa-gamaṇaṃ niṭṭhitam]

This completes the going to the Three Refuges.

[RESPONSE:]

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir/Sister/Friend.

The Five Precepts

[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.





THE FIVE PRECEPTS

FORMAL REQUESTS

130

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.*

[LEADER:]

[Imāni pañca sikkhāpadāni
Sīlena sugatiṃ yanti
Sīlena bhogasāmpadā
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:]

Sādhu, sādhu, sādhu

[BOW THREE TIMES]





Requesting the Three Refuges & the Eight Precepts

131

[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
Tatīyampi 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
Tatīyampi 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
Tatīyampi mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma



THREE REFUGES & THE EIGHT PRECEPTS

FORMAL REQUESTS

132

For oneself from a nun

Ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatīyampi 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

Tatīyampi 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

Tatīyampi 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

133

[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 Saṅgha 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 Saṅgha I go for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi



THE EIGHT PRECEPTS

FORMAL REQUESTS

134

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 Saṅgha I go for refuge.

[LEADER:]

[Tisaraṇa-gamaṇaṃ niṭṭhitam]

This completes the going to the Three Refuges.

[RESPONSE:]

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir/Sister/Friend.

The Eight Precepts

[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.



FORMAL REQUESTS

THE EIGHT PRECEPTS

135

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:]





THE EIGHT PRECEPTS

FORMAL REQUESTS

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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



Pāli Phonetics and Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications:

Vowels

Short	Long	Exceptions: e and o change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.
a as in <u>a</u> bout	ā as in f <u>a</u> ther	
i as in h <u>i</u> t	ī as in mach <u>i</u> ne	
u as in p <u>u</u> t	ū as in r <u>u</u> le	
	e as in gr <u>e</u> y	
	o 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 v; near w

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.

Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

Unstressed syllables end in a short **a, i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO	SU · SUD · DHO	KA · RU · ṆĀ	MA · HAṆ · ṆA · VO
1 1 ½ 1 1	½ ½ 1 ½ 1 ½ 1		

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

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’.

2. Aspirated consonants like **bh**, **dh** etc. count as single consonant and don't get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **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'.

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.

Punctuation, tonal marks and pauses in this edition

[Square brackets] indicate parts usually chanted only by the leader, but chanting customs differ in the various monasteries.

The slash / indicates variations of male or female forms according to the person chanting them, or singular and plural forms when chanting alone or in a group.

The cantillation marks indicate changes in pitch, usually a full tone up or down:

High tone:	n ^ˆ oble	Long low tone:	h _˜ omage
Low tone:	b _˜ lessed	Long mid tone:	g _˜ uides

A note on hyphenation in the text

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

Glossary of Pāli Terms

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’.



GLOSSARY OF PĀLI TERMS

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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, moisture-born and spontaneously born.

Holy Life (brahmacariya) 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.

Khandhā 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.

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.

Pacceka Buddha 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:
kāmāvacara-bhūmi: the sensuous plane; *rūpāvacara-bhūmi*: form-plane;
arūpāvacara-bhūmi: 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, constructions, 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.

Saññā 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 Saṅgha.

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



GLOSSARY OF PĀLI TERMS

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





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