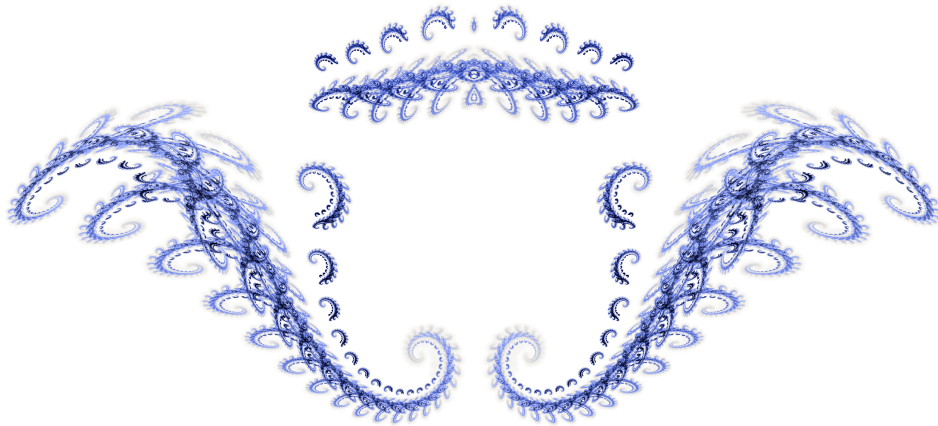
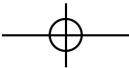
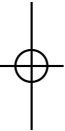


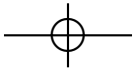
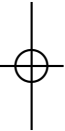
CÂNTICOS





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Reflexão sobre o Incondicionado

[Hānda mayama nibbāna-sutta-pāṭhaṃ bhaṇāmaṃ]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asāṅkhaṃ

Existe um Não-nascido, Não-originado, Incriado, Não-formado.

No cetama bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asāṅkhaṃ

Se não existisse este Não-nascido, Não-originado, Incriado, Não-formado,

Na yidama jātaṃ bhūtaṃ kaṭaṃ sāṅkhaṃ nissaraṇaṃ paññāyetha

A libertação do mundo do nascido, originado, criado, formado, não seria possível.

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asāṅkhaṃ

Mas uma vez que existe um Não-nascido, Não-originado, Incriado, Não-formado,

Tasmā jātaṃ bhūtaṃ kaṭaṃ sāṅkhaṃ nissaraṇaṃ paññāyati

Assim é possível a libertação do mundo do nascido, originado, criado, formado.

QUATRO REQUISITOS

2

Reflexão sobre os Quatro Requisitos

[Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham
bhaṇāmase]

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

*Reflectindo sabiamente eu uso o manto: Somente por modéstia, para
evitar o calor, o frio, as moscas, mosquitos, bichos rastejantes, o vento e as
coisas que queimam.*

[Paṭisaṅkhā] yoniso piṇḍapātāṃ paṭisevāmi, neva davāya, na maḍāya,
na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā,
yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca
vedānaṃ paṭihaṅkhāmi, navaṇca vedānaṃ na uppādessāmi, yātrā ca
me bhavissati anavajjatā ca phāsuvihāro cā'ti

*Reflectindo sabiamente, uso a comida da mendicância: Não por diversão,
não por prazer, não para engordar, não para me embelezar, mas somente
para sustentar e nutrir este corpo, para o manter saudável, para ajudar à
Vida Santa. Pensando desta forma: 'Permitir-me-ei ter fome sem comer
demasiado, de forma a continuar a viver sereno sem remorsos.'*

[Paṭisaṅkhā] yoniso senāsaṇaṃ paṭisevāmi, yāvadeva sītassa
paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-
-samphassānaṃ paṭighātāya, yāvadeva utuparissaya vinodanaṃ
paṭisallānārāmattham

*Reflectindo sabiamente uso o alojamento: Somente para evitar o frio, o
calor, as moscas, os mosquitos, os bichos rastejantes, o vento e as coisas*

QUATRO REQUISITOS

3

que queimam. Somente para me abrigar dos perigos da natureza e viver em recolhimento.

[Paṭisaṅkhā] yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisēvāmi,
yāvadeva uppānnānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,
abyāpajjha-paramatāyā'ti

Reflectindo sabiamente uso o apoio necessário para medicamentos e enfermidades: Somente para aliviar as dores que tenham surgido, de forma a ficar o mais possível livre de doenças.

DEZ TEMAS

4

Dez Temas para Recordar Frequentemente por Aqueles que Seguem o Caminho

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

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

*Monges, existem dez dhammas acerca dos quais se deve reflectir
frequentemente. Quais são estes dez dhammas?*

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiṇham
paccavekkhitabbam

'Já não vivo segundo os valores e objectivos do mundo.'
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.

Parapaṭibaddhā me jīvīkā'ti pabbajitena abhiṇham paccavekkhitabbam

'A minha própria vida é sustentada pela generosidade dos outros.'
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.

Añño me ākappo karaṇīyo'ti pabbajitena abhiṇham
paccavekkhitabbam

'Devo esforçar-me por abandonar os meus hábitos antigos.'
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.

Kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiñhaṃ
paccavekkhītabbaṃ

*‘Surgem remorsos na minha mente em relação à minha conduta?’
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na
upavadantī'ti pabbajitena abhiñhaṃ paccavekkhītabbaṃ

*‘Será que os meus companheiros espirituais acham falhas na minha
conduta?’
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

Sabbhehi me piyehi maṇāpehi nānābhāvo viñābhāvo'ti pabbajitena
abhiñhaṃ paccavekkhītabbaṃ

*‘Tudo aquilo que é meu, que amo e prezo, tornar-se-á diferente,
separar-se-á de mim.’
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

Kammassakomhi kammādāyādo kammayoni kammaṇḍu
kammaṇḍisāraṇo, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpaṃ vā,
tassa dāyādo bhavissāmi'ti pabbajitena abhiñhaṃ paccavekkhītabbaṃ

*‘Sou o dono do meu Kamma, herdeiro do meu Kamma,
nascido do meu Kamma, ligado ao meu Kamma,
permaneço suportado pelo meu Kamma; seja qual Kamma eu criar,
Para o bem ou para o mal, disso serei o herdeiro.’
Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

DEZ TEMAS

6

‘Kathambhūtassa me rattindivā vītipātanti’ti pabbajitena abhiñhaṃ
paccavekkhitabbam

*‘Os dias e as noites passam continuamente; Como estou eu a usar
o meu tempo?’*

*Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

Kacci nu kho’haṃ suññāgāre abhiramāmi’ti pabbajitena abhiñhaṃ
paccavekkhitabbam

‘Aprecio a solidão ou não?’

*Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

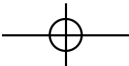
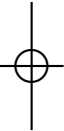
Atthi nu kho me uttari-mānussa-dhammā
alamariya-nāṇa-dassana-viseso adhigato, so’haṃ pacchīme kāle
sābrahmacārihi puṭṭho na mañku bhavissāmi’ti pabbajitena abhiñhaṃ
paccavekkhitabbam

*‘Deu a minha prática frutos de compreensão e liberdade, de forma a que
no fim da minha vida eu não me sinta envergonhado quando questionado
pelos meus companheiros espirituais?’*

*Quem perfaz o caminho
deve reflectir sobre isto frequentemente.*

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiñhaṃ
paccavekkhitabbā’ti

*Monges estes são dez Dhammas sobre os quais se deve reflectir
frequentemente.*



TRINTA-E-DUAS-PARTES

8

Reflexão sobre as Trinta-e-duas-Partes

[Hāṇḍa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

[Ayaṃ kho] me kāyo uddhaṃ pādātālā adho kesamatthakā
taṇḍapariyānto pūro nānappakāraṣṣa asucino

*Isto, que é o meu corpo, das plantas dos pés para cima, e do topo da
cabeça para baixo, é um saco de pele fechado cheio de coisas repugnantes.*

Atthi imasmiṃ kāye

Neste corpo existem:

kesā	cabelo
lomā	pelos
nakhā	unhas
dantā	dentes
taco	pele
maṃsaṃ	carne
nahārū	tendões
aṭṭhī	ossos
aṭṭhimiñjaṃ	medula óssea
vakkaṃ	rins
hadayaṃ	coração
yakanaṃ	fígado
kilomakaṃ	membranas
pihakaṃ	baço
papphāsaṃ	pulmões

TRINTA-E-DUAS-PARTES

9

antaṃ	intestinos
antaguṇaṃ	tripas
udariyaṃ	comida não digerida
karīsaṃ	excremento
pittaṃ	bílis
semhaṃ	muco
pubbo	pus
lohitaṃ	sangue
sedo	suor
medo	gordura
assu	lágrimas
vasā	sebo
kheḷo	saliva
siṅghāṇikā	mucosidade
lasikā	lubrificante das articulações
muttaṃ	urina
matthaluṅgaṇ'ti	miolos

Evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā
 ta_~ca_~pa_~ri_~yan_~to pūro nānappa_~kā_~ra_~ssa asu_~ci_~no

*Assim, isto que é o meu corpo, das plantas dos pés para cima, e do topo da
 cabeça para baixo, é um saco de pele fechado cheio de coisas repugnantes.*

THE TEACHING ON MINDFULNESS OF BREATHING

10

The Teaching on Mindfulness of Breathing

[Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmase]

Ānāpānassati bhikkhave bhāvitā bahulikātā
 Mahapphalā hoti mahānisamsā
 Ānāpānassati bhikkhave bhāvitā bahulikātā
 Cattāro satipaṭṭhāne paripūreti
 Cattāro satipaṭṭhānā bhāvitā bahulikātā
 Satta-bojjhaṅge paripūrenti
 Satta-bojjhaṅgā bhāvitā bahulikātā
 Vijjā-vimuttiṃ paripūrenti
 Kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ bahulikātā
 Mahapphalā hoti mahānisamsā
 Idha bhikkhave bhikkhu
 Arañña-gato vā
 Rukkha-mūla-gato vā
 Suññāgāra-gato vā
 Nisīdati pallaṅkaṃ ābhujitvā
 Ujuma kāyaṃ paṇidhāya parimukhaṃ satima upaṭṭhapetvā
 So sato'va assasati sato'va passasati
 Dīghaṃ vā assasanto dīghaṃ assasāmi'ti pajānāti
 Dīghaṃ vā passasanto dīghaṃ passasāmi'ti pajānāti
 Rassama vā assasanto rassama assasāmi'ti pajānāti
 Rassama vā passasanto rassama passasāmi'ti pajānāti
 Sabba-kāya-paṭisaṃvedī assasissāmi'ti sikkhati
 Sabba-kāya-paṭisaṃvedī passasissāmi'ti sikkhati

THE TEACHING ON MINDFULNESS OF BREATHING

11

Passambhayam kāya-sāṅkhāram assasissāmī'ti sikkhati
 Passambhayam kāya-sāṅkhāram passasissāmī'ti sikkhati
 Pīti-paṭisaṃvedī assasissāmī'ti sikkhati
 Pīti-paṭisaṃvedī passasissāmī'ti sikkhati
 Sukha-paṭisaṃvedī assasissāmī'ti sikkhati
 Sukha-paṭisaṃvedī passasissāmī'ti sikkhati
 Citta-sāṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati
 Citta-sāṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati
 Passambhayam citta-sāṅkhāram assasissāmī'ti sikkhati
 Passambhayam citta-sāṅkhāram passasissāmī'ti sikkhati
 Citta-paṭisaṃvedī assasissāmī'ti sikkhati
 Citta-paṭisaṃvedī passasissāmī'ti sikkhati
 Abhippamodayam cittam assasissāmī'ti sikkhati
 Abhippamodayam cittam passasissāmī'ti sikkhati
 Samādāham cittam assasissāmī'ti sikkhati
 Samādāham cittam passasissāmī'ti sikkhati
 Vimocāyam cittam assasissāmī'ti sikkhati
 Vimocāyam cittam passasissāmī'ti sikkhati
 Aniccānupassī assasissāmī'ti sikkhati
 Aniccānupassī passasissāmī'ti sikkhati
 Virāgānupassī assasissāmī'ti sikkhati
 Virāgānupassī passasissāmī'ti sikkhati
 Nirodhānupassī assasissāmī'ti sikkhati
 Nirodhānupassī passasissāmī'ti sikkhati
 Paṭinissaggānupassī assasissāmī'ti sikkhati
 Paṭinissaggānupassī passasissāmī'ti sikkhati
 Evaṃ bhāvitā kho bhikkhave ānāpānassati evaṃ bahulikā
 Mahapphalā hoti mahānisamsā'ti

THE TEACHING ON MINDFULNESS OF BREATHING

12

Sāriputta Sutta

[Hānda mayam sāriputta-sutta-gāthāyo bhaṇāmaṣe]

“Never before
have I seen or heard
from anyone
of a teacher with such lovely speech
come, together with his following
from Tusita heaven,
as the One with Eyes
who appears to the world with its devas
having dispelled all darkness
having arrived at delight
all alone.

To that One Awakened —
unentangled, Such, undeceptive,
come with his following —
I have come with a question
on behalf of the many
here who are fettered.
For a monk disaffected,
frequenting a place that’s remote —
the root of a tree, a cemetery, in mountain caves
various places to stay —
how many are the fears there
at which he shouldn’t tremble
— there in his noiseless abode —
how many the dangers in the world
for the monk going the direction
he never has gone
that he should transcend
there in his isolated abode?

Sāriputta Sutta

13

[Hānda mayam sāriputta-sutta-gāthāyo bhaṇāmasa]

na me diṭṭho ito pubbe	1
na suto uda kassaci	
evam vagguvado satthā	
tusitā gaṇimāgato	
sadevakassa lokassa	2
yathā dissati cakkhumā	
sabbaṃ tamaṃ vinodetvā	
ekova ratimajjhagā	
taṃ buddhaṃ asitaṃ tādinaṃ	3
akuhaṃ gaṇimāgataṃ	
bahūnamidha baddhānaṃ	
atthi pañhena āgamaṃ	
bhikkhuno vijigucchato	4
bhajato rittamāsaṇaṃ	
rukkhamūlaṃ susānaṃ vā	
pabbatānaṃ guhāsu vā	
uccāvacesu sayanesu	5
kīvanto tattha bheravā	
yehi bhikkhu na vedheyya	
nigghose sayanāsane	
katī parissayā loke	6
gacchato agataṃ disaṃ	
ye bhikkhu abhisambhave	
pantamhi sayanāsane	

SĀRIPUTTA SUTTA

14

What should be the ways of his speech?
 What should be his range there of action?
 What should be a resolute monk's
 precepts & practices?
 Undertaking what training
 — alone, astute, & mindful —
 would he blow away
 his own impurities
 as a silver smith,
 those in molten silver?"

The Buddha: "I will tell you as one who knows,
 what is comfort for one disaffected
 resorting to a remote place,
 desiring self-awakening
 in line with the Dhamma.
 An enlightened monk,
 living circumscribed, mindful,
 shouldn't fear the five fears:
 of horseflies, mosquitoes, snakes,
 human contact, four-footed beings;
 shouldn't be disturbed
 by those following another's teaching
 even on seeing their manifold terrors;
 should overcome still other
 further dangers
 as he seeks what is skillful.

Touched by the touch of discomforts, hunger,
 he should endure cold & inordinate heat.
 He with no home,
 in many ways touched by these things,
 striving, should make firm his persistence.

SĀRIPUTTA SUTTA

15

7

*kyāssa byappathayo assu**kyāssassu idha gocarā**kāni sīlabbatānāssu**pahitattassa bhikkhuno*

8

*kaṃ so sikkhaṃ samādāya**ekodi nipako sato**kammāro rajatasseva**niddhame malamattano*

9

*vijigucchamānassa yadidaṃ phāsu**rittāsanaṃ sayanaṃ sevato ce**sambodhikāmassa yathānudhammaṃ**taṃ te pavakkhāmi yathā pajānaṃ*

10

*pañcannaṃ dhīro bhayānaṃ na bhāye**bhikkhu sato sapariyantacārī**ḍaṃsādhipātānaṃ sarīsapānaṃ**manussaphassānaṃ catuppadānaṃ*

11

*paradhammikānampi na santaseyya**disvāpi tesaṃ bahubheravāni**athāparāni abhisambhaveyya**parissayāni kusalānuesī*

12

*ātaṅkaphassena khudāya phuṭṭho**sītaṃ athuṇhaṃ adhivāsaya**so tehi phuṭṭho bahudhā anoko**vīriyaṃ parakkammadaḷhaṃ kareyya*

SĀRIPUTTA SUTTA

16

He shouldn't commit a theft, shouldn't speak a lie,
 should touch with thoughts of good will
 beings firm & infirm.

Conscious of when his mind is stirred up & turbid,
 he should dispel it:

'It's on the Dark One's side.'

He shouldn't come under the sway of anger or pride.
 Having dug up their root he would stand firm.
 Then, when prevailing — yes —
 he'd prevail over his sense of dear & undear.
 Yearning for discernment
 enraptured with what's admirable,
 he should overcome these dangers,
 should conquer discontent in his isolated spot,
 should conquer these four thoughts of lament:

'What will I eat, or where will I eat.

How badly I slept. Tonight where will I sleep?'

These lamenting thoughts he should subdue —
 one under training, wandering without home.
 Receiving food & cloth at appropriate times,
 he should have a sense of enough
 for the sake of contentment.
 Guarded in regard to these things
 going restrained into a village,
 even when harassed
 he shouldn't say a harsh word.

With eyes downcast & not footloose,
 committed to jhana, he should be continually wakeful.
 Strengthening equanimity, centered within,
 he should cut off any penchant to conjecture or worry.

SĀRIPUTTA SUTTA

17

13

theyyaṃ na kāre na musā bhaṇeyya
 mettāya phasse tasathāvarāṇi
 yadāvilattaṃ manaso vijañña
 kaṇhassa pakkhoti vinodayeyya

14

kodhātimānassa vasaṃ na gacche
 mūlampi tesāṃ palikhañña tiṭṭhe
 athappiyaṃ vā pana appiyaṃ vā
 addhābhavanto abhisambhaveyya

15

paññaṃ purakkhatvā kalyāṇapīti
 vikkhambhaye tāni parissayāni
 aratiṃ sahettha sayanamhi pante
 caturo sahettha paridevadhamme

16

kiṃsū asissāmi kuva vā asissaṃ
 dukkhaṃ vata settha kvajja sessaṃ
 ete vitakke paridevaneyye
 vinayetha sekho aniketacārī

17

annañca laddhā vasanañca kāle
 mattaṃ so jañña idha tosanatthaṃ
 so tesu gutto yatacārī gāme
 rusitopi vācaṃ pharusaṃ na vajjā

18

okkhittacakkhu na ca pādalolo
 jhānānuyutto bahujāgarassa
 upekkhamārabba samāhitatto
 takkāsayāṃ kukkucciyūpachinde

SĀRIPUTTA SUTTA

18

When reprimanded,
 he should — mindful — rejoice;
 should smash any stubbornness
 toward his fellows in the holy life;
 should utter skillful words
 that are not untimely;
 should give no mind
 to the gossip people might say.

And then there are in the world
 the five kinds of dust
 for whose dispelling, mindful
 he should train:
 with regard to forms, sounds, tastes,
 smells, & tactile sensations
 he should conquer passion;
 with regard to these things
 he should subdue his desire.

A monk, mindful,
 his mind well-released,
 contemplating the right Dhamma
 at the right times,
 on coming to oneness
 should annihilate darkness,”

the Blessed One said.¹

¹Sutta Nipāta, Aṭṭhaka Vagga, Chapter 16. “Sāriputta Sutta: To Sāriputta” (Sn 4.16), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013.

SĀRIPUTTA SUTTA

19

19

cudito vacībhi satimābhinande
sabrahmacārīsu khilam pabhinde
vācam pamuñce kusalam nātivelam
janavādadhammāya na cetayeyya

20

athāparam pañca rajāni loke
yesam satimā vinayāya sikkhe
rūpesu saddesu atho rasesu
gandhesu phassesu sahettha rāgam

21

etesu dhammesu vineyya chandam
bhikkhu satimā suvimuttacitto
kālena so sammā dhammam parivīmaṃsamāno
ekodibhūto vihane tamam soti