

# **Chanting Book • Volume One**

**/ Draft, April 15, 2015 /**





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

Amaravati Publications  
Amaravati Buddhist Monastery  
St Margarets Lane  
Great Gaddesden  
Hemel Hempstead  
Hertfordshire HP1 3BZ  
UK  
www.amaravati.org  
(+44) (0)1442 842455

This book is offered for free distribution, please do not sell this book.  
Also available for free download from:  
[www.forestsanghapublications.org](http://www.forestsanghapublications.org)

If you are interested in translating this text into another language,  
please contact us at [publications@amaravati.org](mailto:publications@amaravati.org)

ISBN 978-1-78432-031-7

2015 © Amaravati Buddhist Monastery

This work is licensed under a Creative Commons  
Attribution-NonCommercial-NoDerivs 3.0 Unported Licence.  
<http://creativecommons.org/licenses/by-nc-nd/3.0/>

See page 147 for more details on your rights and restrictions under this licence.

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

*N edition*, X copies, 2015, Printed in Malaysia



AMARAVATI  
PUBLICATIONS

# Contents

|  |               |
|--|---------------|
| <b>Part I    Morning Chanting</b>      | <b>1</b>      |
| Dedication of Offerings . . . . .      | 2             |
| Preliminary Homage . . . . .           | 3             |
| Homage to the Buddha . . . . .         | 4             |
| Homage to the Dhamma . . . . .         | 6             |
| Homage to the Sangha . . . . .         | 7             |
| Salutation to the Triple Gem . . . . . | 9             |
| Closing Homage . . . . .               | 16            |
| <br><b>Part II    Evening Chanting</b> | <br><b>17</b> |
| Dedication of Offerings . . . . .      | 18 / 19       |
| Preliminary Homage . . . . .           | 20 / 21       |
| Recollection of the Buddha . . . . .   | 20 / 21       |
| Supreme Praise of the Buddha . . . . . | 22 / 23       |
| Recollection of the Dhamma . . . . .   | 24 / 25       |

|  |         |
|--|---------|
| Supreme Praise of the Dhamma . . . . . | 24 / 25 |
| Recollection of the Sangha . . . . .   | 26 / 27 |
| Supreme Praise of the Sangha . . . . . | 26 / 27 |
| Closing Homage . . . . .               | 28 / 29 |

### **Part III    Reflections & Recollections                      31**

|   |         |
|---|---------|
| Verses of Sharing and Aspiration . . . . .                                    | 32 / 33 |
| Verses on the Sharing of Merit . . . . .                                      | 34      |
| The Buddha's Words on Loving-Kindness . . . . .                               | 36 / 37 |
| Reflection on Universal Well-Being . . . . .                                  | 40 / 41 |
| Suffusion With the Divine Abidings . . . . .                                  | 42 / 43 |
| The Highest Blessings . . . . .   | 46      |
| Reflection on the Unconditioned . . . . .                                     | 49      |
| Just as Rivers . . . . .  | 50      |
| Reflection on the Four Requisites . . . . .                                   | 53      |
| Five Subjects for Frequent Recollection . . . . .                             | 55      |
| Ten Subjects for Frequent Recollection by One Who<br>Has Gone Forth . . . . . | 57      |
| Reflection on the Thirty-Two Parts . . . . .                                  | 60      |

|  |     |
|--|-----|
| Reflection on the Off-Putting Qualities of the<br>Requisites . . . . .             | 62  |
| Reflection on Impermanence . . . . .   | 66  |
| True and False Refuges . . . . .   | 69  |
| Verses on the Riches of a Noble One . . . . .                                      | 71  |
| Verses on the Three Characteristics . . . . .                                      | 72  |
| Verses on the Burden . . . . .   | 74  |
| Verses on a Shining Night of Prosperity . . . . .                                  | 75  |
| Verses on Respect for the Dhamma . . . . .   | 77  |
| Verses on the Training Code . . . . .  | 79  |
| Verses on the Buddha's First Exclamation . . . . .                                 | 83  |
| Verses on the Last Instructions . . . . .  | 84  |
| The Teaching on Mindfulness of Breathing . . . . .                                 | 85  |
| The Teaching on the Noble Eightfold Path . . . . .                                 | 91  |
| Teachings from the Discourse on Setting in Motion<br>the Wheel of Dhamma . . . . . | 101 |
| The Teaching on Striving According to Dhamma . . . . .                             | 115 |
| The Verses of Tāyana . . . . .   | 120 |

|  |                |
|--|----------------|
| <b>Part IV    Formal Requests</b>                              | <b>123</b>     |
| Añjali . . . . .   | 124            |
| Requesting a Dhamma Talk . . . . .                             | 124            |
| Acknowledging the Teaching . . . . .                           | 124            |
| Requesting Paritta Chanting . . . . .                          | 125            |
| Requesting the Three Refuges<br>& the Five Precepts . . . . .  | 126            |
| Taking the Three Refuges . . . . .                             | 128            |
| The Five Precepts . . . . .                                    | 129            |
| Requesting the Three Refuges<br>& the Eight Precepts . . . . . | 131            |
| Taking the Three Refuges . . . . .                             | 133            |
| The Eight Precepts . . . . .                                   | 134            |
| <br><b>Part V    Appendix</b>                                  | <br><b>137</b> |
| Pāli Phonetics and Pronunciation . . . . .                     | 138            |
| Glossary of Pāli Terms . . . . .                               | 142            |



# List of First Lines

|  |     |
|--|-----|
| Ahaṃ sukhito homi . . . . .                          | 40  |
| Ānāpānassati bhikkhave bhāvitā bahulī-katā . . . . . | 85  |
| Aneka-jāti-saṃsāraṃ . . . . .                        | 83  |
| Atītaṃ nānvāgameyya . . . . .                        | 75  |
| Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ . . . . .      | 49  |
| Ayam-eva ariyo aṭṭhaṅgiko maggo . . . . .            | 91  |
| Ayaṃ kho me kāyo . . . . .                           | 60  |
| Bahuṃ ve saraṇaṃ yanti . . . . .                     | 69  |
| Bhārā have pañcakkhandhā . . . . .                   | 74  |
| Chinda soṭaṃ parakkamma . . . . .                    | 120 |
| Dasa ime bhikkhave . . . . .                         | 57  |
| Dve me bhikkhave antā . . . . .                      | 101 |
| Evaṃ svākkhāto bhikkhave mayā dhammo . . . . .       | 115 |
| Handa dāni bhikkhave āmantayāmi vo . . . . .         | 84  |
| Iminā puññakammena upajjhāyā guṇuttarā . . . . .     | 32  |
| I will abide . . . . .                               | 43  |
| Jarā-dhammomhi jaraṃ anatīto . . . . .               | 55  |
| Karaṇīyam-attha-kusalena . . . . .                   | 36  |
| May I abide in well-being . . . . .                  | 41  |
| Mettā-sahagatena . . . . .                           | 42  |

|  |    |
|--|----|
| Paṭisaṅkhā yoniso . . . . .                          | 53 |
| Puññass'idāni katassa yān'aññāni katāni me . . . . . | 34 |
| Sabba-pāpassa akaraṇaṃ . . . . .                     | 79 |
| Sabbe saṅkhārā aniccā . . . . .                      | 66 |
| Sabbe saṅkhārā aniccā-ti . . . . .                   | 72 |
| This is what should be done . . . . .                | 37 |
| Thus have I heard that the Blessed One . . . . .     | 46 |
| Yassa saddhā tathāgate . . . . .                     | 71 |
| Yathā paccayaṃ pavattamānaṃ . . . . .                | 62 |
| Yathā vāri-vahā pūrā paripūrenti sāgaram . . . . .   | 50 |
| Ye ca atītā sambuddhā . . . . .                      | 77 |

**PART 1**

# **Morning Chanting**

## Dedication of Offerings

---

[ Yo so ] bhagavā arahaṃ sammāsambuddho

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

Svākkhāto yena bhagavatā dhammo

*To the Teaching which he expounded so well,*

Supaṭipanno yassa bhagavato sāvakasaṅgho

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

Tam-māyaṃ bhagavantam sadhammam sasaṅgham

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

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

*We render with offerings our rightful homage.*

Sādhū no bhante bhagavā sucira-parinibbutopi

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

Pacchīmā-janātānūkampa-mānasā

*Still had compassion for later generations.*

Ime sakkāre duggata-pañṇākārā-bhūte paṭiggaṇhātu

*May these simple offerings be accepted*

Amhākaṃ dīgharattam hitāya sukhāya

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

Arahaṃ sammāsambuddho bhagavā

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

Buddhaṃ bhagavantam abhivādemī

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

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching so completely explained by him —*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supaṭipanno ] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Sangha.*

[ BOW ]

## Preliminary Homage

---

[ Hānda mayam buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

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

[ THREE TIMES ]

## Homage to the Buddha

---

[ Hānda mayam buddhābhitthutim karomase ]

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

Yo so tathāgato araham sammāsambuddho

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

Vijjācaraṇa-sampanno

*He is impeccable in conduct and understanding,*

Sugato

*The Accomplished One,*

Lokavidū

*The Knower of the Worlds.*

Anuttaro purisadamma-sārathi

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

Satthā deva-manussānam

*He is Teacher of gods and humans.*

Buddho bhagavā

*He is awake and holy.*

Yo imam lokam sadevakam samarakam sabrahmakam

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

Sassāmaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā  
sacchikatvā pavedesi

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

Yo dhammaṃ desēsi ādi-kalyāṇaṃ majjhē-kalyāṇaṃ  
pariyosāṇa-kalyāṇaṃ

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

Sāttthāṃ sabyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ  
brahma-cariyaṃ pakāsesi

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

Tam-aham bhagavantaṃ abhipūjayāmi tam-aham bhagavantaṃ  
sirasā namāmi

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

[ BOW ]

## Homage to the Dhamma

---

[ Hānda mayam dhammābhitt<sub>u</sub>ti<sub>u</sub>m karomase ]

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

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sandiṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattam vedītabbo viññūhi

To be experienced individually by the wise.

Tam-aham dhammam abhīpūjayāmi tam-aham dhammam  
sirasā namāmi

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

[ BOW ]



## Homage to the Sangha

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

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

Yo so supaṭipanno bhagavato sāvakasaṅgho

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

Ujupaṭipanno bhagavato sāvakasaṅgho

*Who have practised directly,*

Ñāyapaṭipanno bhagavato sāvakasaṅgho

*Who have practised insightfully,*

Sāmīcipaṭipanno bhagavato sāvakasaṅgho

*Those who practise with integrity —*

Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

*That is the four pairs, the eight kinds of noble beings —*

Esa bhagavato sāvakasaṅgho

*These are the Blessed One's disciples.*

Āhuṇeyyo

*Such ones are worthy of gifts,*

Pāhuṇeyyo

*Worthy of hospitality,*

Dakkhiṇeyyo

*Worthy of offerings,*

Añjali-karaṇīyo

*Worthy of respect;*

Anuttaraṃ puñṇakkhettaṃ lokassa

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

Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ  
siraṣā namāmi

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

[BOW]

## Salutation to the Triple Gem

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

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

Buddho susuddho karuṇāmahāṇṇavo

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

Yoccanta-suddhabbara-ñāṇa-locano

*Possessing the clear sight of wisdom,*

Lokassa pāpūpakilesa-ghātaḱo

*Destroyer of worldly self-corruption —*

Vandāmi buddham aham-ādarena tam

*Devotedly indeed, that Buddha I revere.*

Dhammo padīpo viya tassa satthuno

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

Yo maggāpākāmata-bheda-bhinnako

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

Lokuttaro yo ca tadattha-dīpano

*That which is beyond the conditioned world —*

Vandāmi dhammam aham-ādarena tam

*Devotedly indeed, that Dhamma I revere.*

Saṅgho sukhettābhyati-khetta-saññito

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

Yo diṭṭhasanto sugatānubodhako

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

Lolappahīno ariyo sumedhaso

*Noble and wise, all longing abandoned —*

Vandāmi saṅghaṃ ahaṃ-ādarena taṃ

*Devotedly indeed, that Sangha I revere.*

Icevam-ekantaḥpūja-neyyakam vatthuttayam  
vandayataḥhisankhatam

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

Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa  
pabhāvasiddhiyā

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

Idha tathāgato loke uppanno araham sammāsambuddho

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

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī  
sugatappavedito

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

Mayantaṃ dhammaṃ sutvā evaṃ jānāma

*Having heard the Teaching, we know this:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha,*

Marāṇampi dukkhaṃ

*And death is dukkha;*

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha;*

Yampicchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha.*

Sāṅkhittena pañcupādānakkhāndhā dukkhā

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

Seyyathidaṃ

*These are as follows:*

Rūpūpādānakkhāndho

*Attachment to form,*

Vedanūpādānakkhandho

*Attachment to feeling,*

Saññūpādānakkhandho

*Attachment to perception,*

Sāṅkhārūpādānakkhandho

*Attachment to mental formations,*

Viññāṇūpādānakkhandho

*Attachment to sense-consciousness.*

Yesaṃ pariññāya

*For the complete understanding of this,*

Dharamāno sō bhagavā evaṃ bahulaṃ sāvake vineti

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

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati

*In addition, he further instructed:*

Rūpaṃ aniccaṃ

*Form is impermanent,*

Vedanā aniccā

*Feeling is impermanent,*

Saññā aniccā

*Perception is impermanent,*

*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 jarāmaṇa*

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

Sōkehi paridevehi dukkhēhi domanassehi upāyāsehi

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

Dukkhōtiṇṇā dukkhaparetā

*Bound by dukkha and obstructed by dukkha.*

Appewanāmiṃssa kevalassa dukkhakkhāndhassa antakiriya  
paññāyethā'ti

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

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

Cīraparinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ  
sammāsambuddhaṃ

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

Saddhā agārasmā anagāriyaṃ pabbajitā

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

Tasmīṃ bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Sīladharīnaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhāndhassa  
antakiriyaṃ saṃvāttatu

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



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

Cīrāparinibbutampī taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhāmmañca saṅghañca

*So too are the Dhāmma and the Saṅgha.*

Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma  
anupaṭipajjāma

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

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhandhassa antakiriyaṃ saṃvattatu

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

## Closing Homage

---

[Arahāṃ] sammāsambuddho bhagavā

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

Buddhaṃ bhagavantāṃ abhivādemi

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

[BOW]

[Svākkhāto] bhagavatā dhammo

*The Teaching, so completely explained by him -*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[BOW]

[Supaṭipanno] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Sangha.*

[BOW]

**PART 2**

# **Evening Chanting**

## Dedication of Offerings

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

[ BOW ]

[ BOW ]

[ BOW ]

## Dedication of Offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One —

I render homage to the Buddha, the Blessed One.

[BOW]

[The Teaching,] so completely explained by him —

I bow to the Dhamma.

[BOW]

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

I bow to the Sangha.

[BOW]

## Preliminary Homage

---

[ Hāṇḍa mayam buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

## Recollection of the Buddha

---

[ Hāṇḍa mayam buddhānussatinayaṃ karomase ]

Tam khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anūttaro purisaḍamma-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.

## Supreme Praise of the Buddha

[ Hānda mayam buddhābhigītiṃ karomase ]

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

[ BOWING ]

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



## Supreme Praise of the Buddha

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

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

### [ BOWING ]

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

## Recollection of the Dhamma

---

[ Hānda mayam dhammānussatinayaṃ karomase ]

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

## Supreme Praise of the Dhamma

---

[ Hānda mayam dhammābhigītiṃ karomase ]

Svākkhātātādiguṇa-yoga-vāseṇa seyyo  
 Yo magga-pāka-pariyatti-vimokkha-bhedo  
 Dhammo kuloka-patānā tadā-dhāri-dhārī  
 Vandāmaham tamaharam varadhāmmametaṃ  
 Dhammo yo sabbapāṇīnaṃ saraṇam khemamuttamaṃ  
 Dutiyānussatitṭhānaṃ vandāmi taṃ sīrenaṃ  
 Dhammassāhasmi dāso/dāsī va dhammo me sāmikissaro  
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me  
 Dhammassāham niyyādemi sarīrañjīvitañcidaṃ  
 Vandantoham/Vandantiham carissāmi dhammasseva sūdammaṃ  
 Natthi me saraṇam aññaṃ dhammo me saraṇam varam  
 Etena saccavajjena vadḍheyyam satthu-sāsane  
 Dhammaṃ me vandamānena/vandamānāya  
 yaṃ puññaṃ pasutaṃ idha  
 Sabbepi antarāyā me māhesūṃ tassā tejasā

## Recollection of the Dhamma

---

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

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

## Supreme Praise of the Dhamma

---

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

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

Kāyena vācāya va cetasā vā  
 Dhāmmē kukammaṃ pakataṃ mayā yaṃ  
 Dhāmmo paṭiggaṇhātu accayantaṃ  
 Kālantare saṃvaritaṃ va dhāmmē

## Recollection of the Sangha

---

[ Hānda mayā saṅghānussatiṇayaṃ karomase ]

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

## Supreme Praise of the Sangha

---

[ Hānda mayā saṅghābhigītiṃ karomase ]

Saddhammajō supaṭipatti-guṇādiyutto  
 Yoṭṭhabbidho ariyapuggalā-saṅghaseṭṭho  
 Sīlādiddhamma-pavarāsaya-kāya-citto  
 Vandāmahaṃ taṃ-ariyāna-gaṇaṃ susuddhaṃ  
 Saṅgho yo sabbapāṇīnaṃ saraṇaṃ khemaṃuttamaṃ  
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ

## [ BOWING ]

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

## Recollection of the Sangha

---

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

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

## Supreme Praise of the Sangha

---

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

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

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

[ BOWING ]

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

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

## Closing Homage

|  |         |
|--|---------|
| [ Arahaṃ ] sammāsambuddho bhagavā        |         |
| Buddhaṃ bhagavaṇtaṃ abhivādemī           | [ BOW ] |
| [ Svākkhātō ] bhagavatā dhammo           |         |
| Dhammaṃ namassāmi                        | [ BOW ] |
| [ Supaṭiṇṇaṇṇo ] bhagavato sāvaka-saṅgho |         |
| Saṅghaṃ namāmi                           | [ BOW ] |

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

[ BOWING ]

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

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

## Closing Homage

---

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

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

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





**PART 3**

**Reflections &  
Recollections**

## Verses of Sharing and Aspiration

[ Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase ]

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

## Verses of Sharing and Aspiration

33

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

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

## Verses on the Sharing of Merit

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

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

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

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

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

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

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

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

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

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

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

## The Buddha's Words on Loving-Kindness

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

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

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

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

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

## The Buddha's Words on Loving-Kindness

37

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

[ This is what should be done ]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skilful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

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

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

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

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

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

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

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



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

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

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

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

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

## Reflection on Universal Well-Being

---

[ Hānda mayam mettāpharaṇaṃ karomase ]

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

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

Sabbe sattā sabbadukkhā pamuccāntu.

Sabbe sattā laddha-sāmpattito mā vigacchāntu.

Sabbe sattā kammassakā kammādāyādā kammāyonī  
 kammābandhū kammaṭṭisāraṇā,  
 yaṃ kammaṃ karissānti,  
 kalyāṇaṃ vā pāpakaṃ vā,  
 tassa dāyādā bhavissānti.

## Reflection on Universal Well-Being

41

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

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

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

May all beings be released from all suffering.

And may they not be parted from the  
good fortune they have attained.

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

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

## Suffusion With the Divine Abidings

[ Hānda mayam caturappamañña obhāsanam karomase ]

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

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

Muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati  
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam 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.

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

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

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

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

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

## The Highest Blessings

---

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

[ Thus have I heard that the Blessed One ]

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



‘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.

‘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

[ Hānda mayam nibbāna-sutta-pāṭham bhaṇāmaṣe ]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

No cetam bhikkhave abhavissa  
Ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Na yidaṃ jātassa bhūtassa katassa saṅkhaṭassa 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 jātassa bhūtassa katassa saṅkhaṭassa 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 tumham

*May all your hopes and all your longings*

Khippam-eva samijjhatu

*Come true in no long time.*

Sabbe pūrentu saṅkappā

*May all your wishes be fulfilled*

Cando paṇṇa-rasō yathā

*Like on the fifteenth day the moon*

Maṇi jotī-rasō yathā

*or like a bright and shining gem.*

Sabb'ītiyo vivajjāntu

*May all misfortunes be avoided,*

Sabba-rogo vinassatu

*May all illness be dispelled,*

Mā te bhavatv-antarāyo

*May you never meet with dangers,*

Sukhī dīgh'āyuko bhava

*May you be happy and live long.*

Abhivādana-sīlissa niccam vuddhāpacāyino

*For those who are respectful, who always honour the elders,*

Cattāro dhammā vaḍḍhanti

Āyū vaṇṇo sukham 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*

Sadā sotthi bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well.*

Sabba-dhāmmānubhāvena

*Through the power of all Dhammas*

Sadā sotthi bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well.*

Sabba-saṅghānubhāvena

*Through the power of all Sanghas*

Sadā sotthi bhavantu te

*May you always be at ease.*

## Reflection on the Four Requisites

[ Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham  
bhaṇāmase ]

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

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

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

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

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

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

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

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



## Five Subjects for Frequent Recollection

55

[ Hānda mayam abhiñha-paccavekkhaṇa-pāṭham bhaṇāmase ]

[Jarā-dhammomhi] jaraṃ anatīto

## Men Chant

[Jarā-dhammāmhi] jaraṃ anatītā

## Women Chant

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

Byādhi-dhammomhi byādhim anatīto

m.

Byādhi-dhammāmhi byādhim anatītā

W.

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

Maṛaṇa-dhammomhi maṛaṇam anatīto

m.

Maraṇa-dhammāmhi maraṇam anatitā

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.*

Kammassakomhi kammadāyādo kammayoni kammabandhu.  
kammapaṭisaraṇo.

m.

Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo  
bhavissāmi.

- w. Kammassakā<sup>ˆ</sup>mhi kammā<sup>ˆ</sup>dāyādā kammayoni kammā<sup>ˆ</sup>bandhu  
kamma<sup>ˆ</sup>paṭi<sup>ˆ</sup>sāraṇā.

Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpa<sup>ˆ</sup>kaṃ 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 abhiṇṇaṃ paccavekkhita<sup>ˆ</sup>baṃ

*Thus we should frequently recollect.*

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

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

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

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

‘Vevaṇṇiyamhi ajjhūpagato’ ti pabbajitena abhiṇham  
paccavekkhitabham.

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

‘Parapaṭibaddhā me jīvīkā’ ti pabbajitena abhiṇham  
paccavekkhitabham.

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

‘Añño me ākappo karaṇīyo’ ti pabbajitena abhiṇham  
paccavekkhitabham.

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

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

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

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

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

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

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

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

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

‘Kathambhūtassa me rattindiyā vītipātanti’ ti pabbajitena abhiñhaṃ  
paccavekkhitabbaṃ.

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

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

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

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

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

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiñhaṃ  
paccavekkhitabbā’ ti.

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

## Reflection on the Thirty-Two Parts

[ Hānda mayam dvattiṃsākāra-pāṭham bhaṇāmase ]

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

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

Atthi imasmiṃ kāye

*In this body there are:*

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

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

Evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā  
 ta<sub>1</sub>ca<sub>2</sub>pa<sub>3</sub>ri<sub>4</sub>yanto pūro nānappa<sub>5</sub>kārassa 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 mayam dhātu-paṭikūla-paccavekkhaṇa-pāṭham  
bhaṇāmase ]

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

*Composed of only elements according to causes and conditions*

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbāni pana imāni cīvarāni ajigucchaniyāni

*None of these robes are innately repulsive*



Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyāni jāyanti

*They become disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-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-mattako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbo panāyaṃ piṇḍa-pāto ajigūcchanīyo

*None of this almsfood is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyo jāyati

*It becomes disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbāni pana imāni senāsaṇāni ajigūcchanīyāni

*None of these dwellings are innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyāni jāyanti

*They become disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

*Composed of only elements according to causes and conditions*

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

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

Dhātu-mattako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigūcchanīyo

*None of this medicinal requisite is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigucchanīyo jāyati

*It becomes disgusting indeed.*

## Reflection on Impermanence

---

[ Handa mayam 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.*

Addhuvaṃ jīvitaṃ

*Life is not for sure;*

Dhuvaṃ marenaṃ

*Death is for sure;*

Avassaṃ mayā maritabbam

*It is inevitable that I'll die;*

Marāṇa-pariyosānam me jīvitaṃ

*Death is the culmination of my life;*

Jīvitaṃ me aniyataṃ

*My life is uncertain;*

Marāṇam me nīyataṃ

*My death is certain.*

Vata

*Indeed,*

Ayaṃ kāyo

*This body*

Aciraṃ

*Will soon*

Apeta-viññāṇo

*Be void of consciousness*

Chuddho

*And cast away.*

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,*

Tesaṃ vūpasamo sukho

*Their stilling is true happiness.*

## True and False Refuges

[ Hānda mayamaṃ khemākhema-saraṇa-gamana-  
-paridīpikā-gāthāyo bhaṇāmaṣe ]

Bahumaṃ ve saraṇamaṃ 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 saraṇamaṃ khemaṃ      n'etaṃ saraṇamaṃ-uttamaṃ  
N'etaṃ saraṇamaṃ-āgama      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 Buddhaṃ-ca Dhammaṃ-ca      saṅghaṃ-ca saraṇamaṃ gato  
Cattāri ariya-saccāni      sammappaññāya passati

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

Dukkham dukkha-samuppādam      dukkhassa ca atikkamaṃ  
 Ariyañ-c'aṭṭh'āṅgikaṃ maggaṃ      dukkhūpasama-gāminam

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

Etam kho saraṇam khemaṃ      etaṃ saraṇam-uttamaṃ  
 Etam saraṇam-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

[ Hānda mayam ariya-dhana-gāthāyo bhaṇāmasa ]

Yassa saddhā tathāgate      acalā supatitṭhitā  
 Sīlañ-ca yassa kalyāṇam      ariya-kantaṃ pasamsitaṃ

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

Sāṅhe pasādo yass'atthi      uju-bhūtañ-ca dāssanaṃ  
 Adaliddo-ti taṃ āhu      amoghaṃ tassa jīvitaṃ

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

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

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

## Verses on the Three Characteristics

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

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

*'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 visuddhīyā

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

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

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

Appakā te manussēsū      ye janā pāra-gāmīno  
 Athāyaṃ itarā pajā      tīram-evānudhāvati

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

Ye ca kho sammad-akkhāte      dhamme dhammānuvattino  
 Te janā pāram-essanti      maccu-dheyyaṃ sud'uttaraṃ

*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 vippahāya      sukkaṃ bhāvetha paṇḍīto  
 Okā anokaṃ-āgama      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

---

[ Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasa ]

Bhārā have pañcakkhāndhā      bhāra-hāro ca puggalo  
 Bhār'ādānam dukkham loke      bhāra-nikkhepanam sukham

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

Nikkhipitvā garuṃ bhāraṃ      aññaṃ bhāraṃ anādiya  
 Samūlaṃ taṇhaṃ abbuyha      nicchāto parinibbuto

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

## Verses on a Shining Night of Prosperity

75

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

Atītaṃ nānvāgameyya      nappaṭikaṅkhe anāgataṃ

Yad atītaṃ-pahīnaṃ-taṃ      appattañ-ca anāgataṃ

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

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

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

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

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

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

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

## Verses on Respect for the Dhamma

77

[ Hānda mayam dhamma-gārav'ādi-gāthāyo bhaṇāmaṣe ]

Ye ca atitā sambuddhā      ye ca buddhā anāgatā  
Yo c'etarahi sambuddho      bahunnaṃ soka-nāsaṇo

*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-abhikāṅkhatā  
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.*

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

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

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

*The Dhamma guards who lives in line with 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;*

Samaṇo hōti paraṃ viheṭṭhayanto

*A trouble-maker's no samana.*

Anūpavādo anūpaghāto

*To neither insult nor cause wounds;*

Pāṭimokkhē ca saṃvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmiṃ

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

Pantañ-ca sayān'āsanam

*To dwell alone in a quiet place;*

Adhicitte ca āyogo

*And devotion to the higher mind:*

Etaṃ buddhāna sāsanaṃ

*Every Buddha teaches this.*

## [ VERSION TWO ]

Sabba-pāpassa akaraṇaṃ

*Not doing any evil;*

Kusalassūpasāmpadā

*To be committed to the good;*

Sacitta-pariyodāpanaṃ

*To purify one's mind:*

Etāṃ 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 hoti paraṃ viheṭṭhayanto

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

Anūpavādo anūpaghāto

*Not to insult and not to injure;*

Pāṭimokkhe ca saṃvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmiṃ

*Knowing one's measure at the meal;*

Pantañ-ca sayān'āsanam

*Retreating to a lonely place;*

Adhicitte ca āyogo

*Devotion to the higher mind:*

Etam buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

## Verses on the Buddha's First Exclamation

83

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

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

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

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

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

## Verses on the Last Instructions

---

[ Hānda 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 sampādettha

*Perfect yourselves, not being negligent:*

Ayam tathāgatassa pacchimā vācā

*These are the Tathāgata's final words.*

## The Teaching on Mindfulness of Breathing

85

[ Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmase ]

Ānāpānassati bhikkhave bhāvitā bahulī-katā

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

Mahapphalā hōti mahā-nisaṃsā

*It is of great fruit and great benefit;*

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*When mindfulness of breathing is developed and cultivated*

Cattāro satipaṭṭhāne paripūreti

*It fulfills the Four Foundations of Mindfulness;*

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

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

Satta-bojjhaṅge paripūrenti

*They fulfill the Seven Factors of Awakening;*

Satta-bojjhaṅgā bhāvitā bahulī-katā

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

Vijjā-vimuttiṃ paripūrenti

*They fulfill true knowledge and deliverance.*

Katham bhāvītā ca bhikkhave ānāpānassati katham bahulī-katā

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

Mahapphalā hoti mahā-nisamsā

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

Idha bhikkhave bhikkhu

*Here, bhikkhus, a bhikkhu,*

Arañña-gato vā

*Gone to the forest,*

Rukkha-mūla-gato vā

*To the foot of a tree*

Suññagāra-gato vā

*Or to an empty hut.*

Nisīdati pallaṅkam ābhuñjtvā

*Sits down having crossed his legs,*

Ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā

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

So sato'va assasati sato'va passasati



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

Dīghaṃ vā assasanto dīghaṃ assasāmi-ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmi-ti pajānāti

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

Rassaṃ vā assasanto rassaṃ assasāmi-ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmi-ti pajānāti

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

Sabba-kāya-paṭisaṃvedī assasissāmi-ti sikkhati

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

Sabba-kāya-paṭisaṃvedī passasissāmi-ti sikkhati

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

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmi-ti sikkhati

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

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmi-ti sikkhati

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

Pīti-paṭisaṃvedī assasissāmi-ti sikkhati

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

Pīti-paṭisaṃvedī passasissāmī-ti sikkhati

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

Sukha-paṭisaṃvedī assasissāmī-ti sikkhati

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

Sukha-paṭisaṃvedī passasissāmī-ti sikkhati

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

Citta-sāṅkhāra-paṭisaṃvedī assasissāmī-ti sikkhati

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

Citta-sāṅkhāra-paṭisaṃvedī passasissāmī-ti sikkhati

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

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī-ti sikkhati

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

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī-ti sikkhati

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

Citta-paṭisaṃvedī assasissāmī-ti sikkhati

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

Citta-paṭisaṃvedī passasissāmī-ti sikkhati

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

Abhippamodāyaṃ cittaṃ assasissāmī-ti sikkhati

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

Abhippamodāyaṃ cittaṃ passasissāmī-ti sikkhati

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

Samādāhaṃ cittaṃ assasissāmī-ti sikkhati

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

Samādāhaṃ cittaṃ passasissāmī-ti sikkhati

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

Vimocāyaṃ cittaṃ assasissāmī-ti sikkhati

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

Vimocāyaṃ cittaṃ passasissāmī-ti sikkhati

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

Aniccānupassī assasissāmī-ti sikkhati

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

Aniccānupassī passasissāmī-ti sikkhati

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

Virāgānupassī assasissāmī-ti sikkhati

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

Virāgānupassī passasissāmī-ti sikkhati

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

Nirodhānupassī assasissāmī-ti sikkhati

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

Nirodhānupassī passasissāmī-ti sikkhati

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

Paṭinissaggānupassī assasissāmī-ti sikkhati

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

Paṭinissaggānupassī passasissāmī-ti sikkhati

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

Evaṃ bhāvitā kho bhikkhave ānāpānāssati evaṃ bahulī-katā

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

Mahapphalā hōti mahā-nisamsā-ti

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

# The Teaching on the Noble Eightfold Path

91

[ Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmasa ]

Ayam-eva ariyo aṭṭhaṅgiko maggo

*This is the Noble Eightfold Path,*

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

*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*

*And what bhikkhus is Right Intention?*

Nekkhamma-saṅkappo

*The intention of renunciation;*

Abyāpāda-saṅkappo

*The intention of non-ill-will;*

Avihimsā-saṅkappo

*The intention of non-cruelty:*

Ayaṃ vuccati bhikkhave sammā-saṅkappo

*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.

*Abstaining from idle chatter:*

Ayaṃ vuccati bhikkhave sammā-vācā

*This bhikkhus is called Right Speech.*

Katamo ca bhikkhave sammā-kammanto

*And what bhikkhus is Right Action?*

Pāṇātipātā veramaṇī

*Abstaining from killing living beings;*

Adinnādānā veramaṇī

*Abstaining from taking what is not given;*

Kāmesu-micchācārā veramaṇī

*Abstaining from sexual misconduct:*

Ayaṃ vuccati bhikkhave sammā-kammanto

*This bhikkhus is called Right Action.*

Katamo ca bhikkhave sammā-ājīvo

*And what bhikkhus is Right Livelihood?*

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

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



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.*

Uppannānaṃ kusalānaṃ dhammānaṃ t̃hitiyā asammosāya  
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Ayaṃ vuccati bhikkhave sammā-vāyāmo

*This bhikkhus is called Right Effort.*

Katamā ca bhikkhave sammā-sati

*And what bhikkhus is Right Mindfulness?*

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

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

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassaṃ

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

Vedanāsu vedanānupassī viharati

*He abides contemplating feelings as feelings,*

Ātāpī s̃ampajāno s̃atimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

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

Citte cittānūpassī vīharati

*He abides contemplating mind as mind,*

Ātāpī s̃ampajāno s̃atimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

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

Dhammesu dhammānūpassī vīharati

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

Ātāpī s̃ampajāno s̃atimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

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

Ayaṃ vuccati bhikkhave s̃ammā-sati

*This bhikkhus is called Right Mindfulness.*

Katamo ca bhikkhave sammā-samādhi

*And what bhikkhus is Right Concentration?*

Idha bhikkhave bhikkhu

*Here, bhikkhus, a bhikkhu,*

Vivicc'eva kāmehi

*Quite secluded from sensual pleasures,*

Vivicca akusalehi dhammehi

*Secluded from unwholesome states,*

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

*Enters upon and abides in the first Jhāna —*

*Accompanied by applied and sustained thought,*

*With rapture and pleasure born of seclusion.*

Vītakka-vicārānaṃ vūpasamā

*With the stilling of applied and sustained thought,*

Ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avītakkaṃ avīcāraṃ  
samādhī-jaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasāmpajja viharati

*He enters upon and abides in the second Jhāna —*

*Accompanied by self-confidence and singleness of mind,*

*Without applied and sustained thought,*

*With rapture and pleasure born of concentration.*

Pītiyā ca vīrāgā

*With the fading away as well of rapture*

Upekkhako ca viharati

*He abides in equanimity,*

Sato ca sampajāno

*Mindful and fully aware,*

Sukhañ-ca kāyena paṭisaṃvedeti

*Still feeling pleasure with the body,*

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

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

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkassa ca pahānā

*And the abandoning of pain,*

Pubb'eva somanassa domanassānaṃ atthaṅgamā

*With the previous disappearance of joy and grief,*

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

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

Ayaṃ vuccati bhikkhave sammā-samādhi

*This bhikkhus is called Right Concentration.*

Ayam-eva ariyo atthaṅgiko maggo

*This is the Noble Eightfold Path.*

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

---

[ Hāṇḍa mayāṃ dhamma-cakkappavattana sutta-pāṭhaṃ  
bhaṇāmaṣe ]

Dve me bhikkhave antā

*Bhikkhus, there are these two extremes*

Pabbajītena na sevitabbā

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

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

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

Hīno

*Which is low,*

Gaṃmo

*Common,*

Pothujjaniko

*The way of the common folks,*

Anāriyo

*Not the way of the Noble Ones*

Anattha-saṅghito

*And pointless;*

Yo cāyaṃ atta-kilamāthānūyogo

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

Dukkho

*Which is painful,*

Anāriyo

*Not the way of the Noble Ones*

Anattha-saṅghito

*And pointless.*

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
tathāgatenā abhisambuddhā

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

Cakkhu-karaṇī

*Giving rise to vision,*

Ñāṇa-karaṇī



*Making for insight,*

Upasamāya

*Leading to calm,*

Abhiññāya

*To heightened knowing,*

Sāmbodhāya

*Awakening,*

Nibbānāya samvattati

*And to Nibbāna.*

Katamā ca sā bhikkhave majjhimā paṭipadā

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

Ayam-eva ariyo aṭṭhaṅgiko maggo

*It is this Noble Eightfold Path,*

Sēyyathidaṃ

*Which is as follows:*

Sāmmā-ditṭhi

*Right View,*

Sāmmā-sāṅkappo

*Right Intention*

Ŝammā-vācā

*Right Speech,*

Ŝammā-kammanto

*Right Action,*

Ŝammā-ājīvo

*Right Livelihood,*

Ŝammā-vāyāmo

*Right Effort,*

Ŝammā-sati

*Right Mindfulness,*

Ŝammā-samādhī

*Right Concentration.*

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā  
abhisāmbuddhā

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

Cakkhu-karaṇī

*Giṽing rise to vision,*

*Ñāṇa-karaṇī*

*Making for insight,*

*Upasamāya*

*Leading to calm,*

*Abhiññāya*

*To heightened knowing,*

*Sāmbodhāya*

*Awakening,*

*Nibbānāya saṃvattati*

*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;*

Sôka-parideva-dukkha-domanassupāyāsāpi 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,*

Yampicchāṃ na labhati tampi dukkhāṃ

*Not attaining one's wishes is dukkha;*

Sāṅkhittena pañcupādānakkhāndhā dukkhā

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

Idaṃ kho paṇa bhikkhave dukkha-samudayo ariya-saccaṃ

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

Yā'yam taṇhā

*It is this craving*

Ponobbhāvīkā

*Which leads to rebirth,*

Nandī-rāga-sahagatā

*Accompanied by delight and lust,*

Tatra-tatrābhīnandīnī

*Delighting now here, now there,*

Sēyyathīdaṃ

*Namely:*

Kāma-taṇhā

*Craving for sensuality,*

Bhava-taṇhā

*Craving to become,*

Vibhava-taṇhā

*Craving not to become.*

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

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

Yo tassāy'eva taṇhāya asesā-virāga-nirodho

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

Cāgo

*Its relinquishment,*

Paṭinissaggo

*Letting go,*

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,*

Seyyathidaṃ

*Which is as follows:*

Sammā-diṭṭhi

*Right View,*

Sammā-saṅkappo

*Right Intention*

Sammā-vācā

*Right Speech,*

Ŝammā-kammanto

*Right Action,*

Ŝammā-ājīvo

*Right Livelihood,*

Ŝammā-vāyāmo

*Right Effort,*

Ŝammā-sati

*Right Mindfulness,*

Ŝammā-samādhi

*Right Concentration.*

Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum uḍāpādi

Ñāṇaṃ uḍāpādi

Paññā uḍāpādi

Vijjā uḍāpādi

Āloko uḍāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

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

Taṃ kho paṇ'idaṃ dukkhaṃ ariyā-saccaṃ pariññeyyaṇ-ti

Now this Noble Truth of dukkha should be completely understood;

Taṃ kho paṇ'idaṃ dukkhaṃ ariyā-saccaṃ pariññātaṇ-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-saccaṃ pahātabbaṇ-ti

Now this cause of dukkha should be abandoned;



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

*Now this cause of dukkha has been abandoned.*

Idaṃ dukkha-nirodho ariyā-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,*

*Knowledge arose,*

*Light arose:*

*This is the Noble Truth of the cessation of dukkha;*

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

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

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

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

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-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,  
 Knowledge arose,  
 Light arose:  
 This is the Noble Truth of the way of practice  
 leading to the cessation of dukkha;*

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

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

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

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

N'eva tāvāhaṃ bhikkhave sadevāke loke samārake sabrahmāke  
 Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya  
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

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

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu  
 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,

Athāhaṃ bhikkhave sadevāke loke samārake sabrahmāke  
 Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya  
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

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

Ñāṇaṇ-ca pana me dassanaṃ udapādi

Now knowledge and understanding arose in me:

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

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

# The Teaching on Striving According to Dhamma

115

[ Handa mayam dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe ]

Evam svākkhāto bhikkhave mayā dhammo

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

Uttāno

*Elucidated,*

Vivaṭo

*Disclosed,*

Pakāsito

*Revealed,*

Chinna-pilotiko

*And stripped of patchwork —*

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

*This is enough for a clansman,  
Who has gone forth out of faith,  
To arouse his energy thus:*

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

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

Sarīre upasussatu maṃsa-lohitam

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

Yaṃ taṃ

*As long as whatever is to be attained*

Purisa-thāmena

*By human strength,*

Purisa-vīriyena

*By human energy,*

Purisa-parakkamena

*By human effort,*

Pattabbam na taṃ apāpunītvā

*Has not been attained,*

Vīriyassa saṇṭhānam bhavissatī-ti

*Let not my efforts stand still.'*

Dukkham bhikkhave kusīto viharati

*Bhikkhus, the lazy person dwells in suffering,*

Vokiṇṇo pāpakehi akusalehi dhammehi

*Soiled by evil, unwholesome states*

Mahantañ-ca sadattham parihāpeti

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

Āraddha-vīriyo ca kho bhikkhave sukham viharati

*The energetic person though dwells happily,*

Pavivitto pāpakehi akusalehi dhammehi

*Well withdrawn from unwholesome states*

Mahantañ-ca sadattham paripūreti

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

Na bhikkhave hīnena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

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

Satthā sammukhī-bhūto

*The Teacher is present,*

Tasmātiha bhikkhave vīriyaṃ ārabhatha

*Therefore, bhikkhus, start to arouse your energy*

Appattassa 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 ayam 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-  
Sēnāsana-gilānappaccaya-bhesajja-parikkhāraṃ  
Tesaṃ te kārā amhesu

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

Mahapphalā bhavissanti mahā-nisamsā-ti

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

Evam hi vo bhikkhave sikkhitabbaṃ



*Bhikkhus, you should train yourselves thus:*

Att'atthaṃ vā hi bhikkhave sâmpassamānena

*Considering your own good,*

Alam-eva appamādena sâmpādetuṃ

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

Par'atthaṃ vā hi bhikkhave sâmpassamānena

*Bhikkhus, considering the good of others,*

Alam-eva appamādena sâmpādetuṃ

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

Ubhay'atthaṃ vā hi bhikkhave sâmpassamānena

*Bhikkhus, considering the good of both,*

Alam-eva appamādena sâmpādetun-ti

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

## The Verses of Tāyana

[ Handa mayam tāyana-gāthāyo bhaṇāmase ]

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

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

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

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

Akatam dukkaṭam seyyo      pacchā tappati dukkaṭam  
Katañ-ca sukaṭam seyyo      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.*

Kusô yathā duggahito                      hattham-evānukantati  
 Sāmaññaṃ dupparāmaṭṭhaṃ            nirayāyūpakaḍḍhati

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

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

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



**PART 4**

# **Formal Requests**

## Añjali

---

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 adhivaraṃ ayācatha  
Santīdha sattappaṛajakkha-jātikā  
Desetu dhammaṃ anukampimaṃ pajam

[ BOW THREE TIMES AGAIN ]

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

## Acknowledging the Teaching

---

One person: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṃse.

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

Response: Sādhu, sādhu, sādhu, anūmodāmi.

*It is well, I appreciate it.*

## Requesting Paritta Chanting

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 |
| Tatiyampi mayaṃ bhante tisaraṇena saha | pañca sīlāni yācāma |

### For oneself from a monk

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

### For a group from a nun

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



**For oneself from a nun**

Ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Tatiyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

**For a group from a layperson**

Mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

Tatiyampi mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

**For oneself from a layperson**

Ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Tatiyampi ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

**Translation**

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

*For the second time,*

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

*For the third time,*

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

## Taking the Three Refuges

---

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Sangha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

[ LEADER: ]

[ Tisarāṇa-gamaṇaṃ niṭṭhitaṃ ]

*This completes the going to the Three Refuges.*

[ RESPONSE: ]

Āma bhante. / Āma ayye. / Āma mitta.

*Yes, Venerable Sir/Sister/Friend.*

## The Five Precepts

---

[ REPEAT EACH PRECEPT AFTER THE LEADER ]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

4. 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 bhogaśāmpadā  
 Sīlena nibbutiṃ yanti  
 Tasmā sīlaṃ visōdhaye ]

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

[ RESPONSE: ]

Sādhū, sādhū, sādhū.

[ BOW THREE TIMES ]

## Requesting the Three Refuges & the Eight Precepts

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

### For a group from a monk

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

### For oneself from a monk

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

### For a group from a nun

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

**For oneself from a nun**

Ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

**For a group from a layperson**

Mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Tatiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

**For oneself from a layperson**

Ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

**Translation**

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

*For the second time,*

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

*For the third time,*

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

## Taking the Three Refuges

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 Sangha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

[ LEADER: ]

[ Tisarāṇa-gamaṇaṃ niṭṭhitaṃ ]

*This completes the going to the Three Refuges.*

[ RESPONSE: ]

Āma bhante. / Āma ayye. / Āma mitta.

*Yes, Venerable Sir/Sister/Friend.*

## The Eight Precepts

---

[ REPEAT EACH PRECEPT AFTER THE LEADER ]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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



4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

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

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

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

[ LEADER: ]

[ Imāni aṭṭha sikkhāpadāni sāmādiyāmi ]

[ RESPONSE: ]

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

*I undertake these Eight Precepts.*

*I undertake these Eight Precepts.*

*I undertake these Eight Precepts.*

[ LEADER: ]

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

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

[ RESPONSE: ]

Sādhu, sādhu, sādhu.

[ BOW THREE TIMES ]

**PART 5**

**Appendix**

## 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: <b>e</b> and <b>o</b> change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively. |
|------------------------------|---------------------------------|--|
| <b>a</b> as in <u>a</u> bout | <b>ā</b> as in fa <u>th</u> er  |  |
| <b>i</b> as in h <u>i</u> t  | <b>ī</b> as in mach <u>i</u> ne |  |
| <b>u</b> as in p <u>u</u> t  | <b>ū</b> as in r <u>u</u> le    |  |
|                              | <b>e</b> as in gr <u>e</u> y    |  |
|                              | <b>o</b> as in m <u>o</u> re    |  |

### Consonants

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

**ṃ, ṇ** as ng in sang

**ṇ** as ny in cannyon

**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 chanted only by the leader, but chanting customs differ in the various monasteries.

The leader may indicate the next chant in two ways:

[ He may begin with the lines wrapped in square brackets ]

These are introductions chanted by the leader, usually meaning 'Now let us chant the...'. **Or alternatively,**

[ He may chant the first few words ] wrapped in square brackets before others join before others join him.

The slash / indicates variations of male of 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 <sup>^</sup> oble   | Long low tone: | h <sub>~</sub> omage |
| Low tone:  | b <sub>~</sub> lessed | Long mid tone: | g <sub>~</sub> uides |

## A note on hyphenation in the text

141

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'.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Planes of Birth (bhūmi)** The three planes where rebirth takes place:  
*kāmāvacarabhūmi*: the sensuous plane; *rūpāvacara-bhūmi*: form-plane;  
*arūpāvacarabhūmi*: formless plane.

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

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

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

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

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

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

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

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

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

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

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





This work is licensed under a Creative Commons  
Attribution-NonCommercial-NoDerivs 3.0 Unported Licence.  
<http://creativecommons.org/licenses/by-nc-nd/3.0/>

You are free:

- to copy, distribute, display and perform the work

Under the following conditions:

- Attribution: You must give the original author credit.
- Non-Commercial: You may not use this work for commercial purposes.
- No Derivative Works: You may not alter, transform, or build upon this work.

With the understanding that:

- Waiver: Any of the above conditions can be waived if you get permission from the copyright holder.
- Public Domain: Where the work or any of its elements is in the public domain under applicable law, that status is in no way affected by the licence.
- Other Rights: In no way are any of the following rights affected by the licence:
  - Your fair dealing or fair use rights, or other applicable copyright exceptions and limitations;
  - The author's moral rights;
  - Rights other persons may have either in the work itself or in how the work is used, such as publicity or privacy rights.
- Notice: For any reuse or distribution, you must make clear to others the licence terms of this work.

Amaravati Publications asserts its moral right to be identified as the author of this book.

Amaravati Publications requests that you attribute ownership of the work to Amaravati Publications on copying, distribution, display or performance of the work.