

Chanting Book • Volume One

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

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Abbreviations

DN	Dīgha Nikāya
MN	Majjhima Nikāya
SN	Samyutta Nikāya
AN	Anguttara Nikāya
Vin	Vinaya Piṭaka
Sn	Sutta Nipāta
Dhp	Dhammapada
Khp	
J	
MJG	
Trad.	Traditional chant

PART 1

Morning Chanting

Dedication of Offerings

Trad. [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 asaṅgham

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

Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma

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-janātānūkaṃpa-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

Cf. DN 21

[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.]

DN 2 Yo so tathāgato araham sammāsambuddho

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

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-manussānam

He is Teacher of gods and humans.

Buddho bhagavā

He is awake and holy.

Yo imam lokam sadevakam samarakam sabrahmakam

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

Sassāmaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā
sacchikatvā pavedesi

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

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

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

Sāttthāṃ sabyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi

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

Tam-ahāṃ bhagavantam abhipūjayāmi tam-ahāṃ bhagavantam
sirasā namāmi

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

[BOW]

Homage to the Dhamma

[Hānda mayam dhammābhitt_uti_um karomase]

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

DN 16 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

[Ĥanda mayam saṅghābhitt_uthutim karomase]

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

Yo so supaṭipanno bhagavato sāvakasaṅgho

DN 16

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

Ujupaṭipanno bhagavato sāvakasaṅgho

Who have practised direct_ly,

Ñāyapaṭipanno bhagavato sāvakasaṅgho

Who have practised insight_lfully,

Sāmīcipaṭipanno bhagavato sāvakasaṅgho

Those who pract_lise with integrit_ly —

Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā

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

Esa bhagavato sāvakasaṅgho

These are the Blessed One's discip_les.

Āhuṇeyyo

Such ones are wort_lhy of gifts,

Pāhuṇeyyo

Wort_lhy of hospit_lality,

Dakkhiṇeyyo

Wort_lhy of offer_lings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaraṃ puññakkhettaṃ lokassa

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

Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ
siraṣā namāmi

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

[BOW]

Salutation to the Triple Gem

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

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

Buddho susuddho karuṇāmahaṇṇavo

Trad.

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

Yoccanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghātako

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-ekantābhīpūja-neyyakam vatthuttayam
vandayatābhisaṅkhatam

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

DN 22

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maraṇampi dukkhaṃ

And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha;

Piyehi vippayogo dukkho

Separation from the liked is dukkha;

Yampicchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathīdaṃ

These are as follows:

Rūpupādānakkhandho	Attachment to form,
Vedanupādānakkhandho	Attachment to feeling,
Saññupādānakkhandho	Attachment to perception,
Sāṅkhārupādānakkhandho	Attachment to mental formations,
Viññāṇupādānakkhandho	Attachment to sense-consciousness.

Trad. Yesam pariññāya

For the complete understanding of this,

Dharamāno sō bhagavā evaṃ bahulaṃ sāvake vineti

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

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati

In addition, he further instructed:

SN 22.90	Rūpaṃ aniccaṃ	Form is impermanent,
	Vedanā aniccā	Feeling is impermanent,
	Saññā aniccā	Perception is impermanent,
	Sāṅkhārā aniccā	Mental formations are impermanent,
	Viññāṇaṃ aniccaṃ	Sense-consciousness is impermanent;
	Rūpaṃ anattā	Form is not-self,
	Vedanā anattā	Feeling is not-self,
	Saññā anattā	Perception is not-self,
	Sāṅkhārā anattā	Mental formations are not-self,
	Viññāṇaṃ anattā	Sense-consciousness is not-self;

Sabbe saṅkhārā aniccā

All conditions are transient,

Sabbe dhammā anattā'ti

There is no self in the created or the uncreated.

Te māyaṃ otiṇṇāmha-jātiyā jarāmaraṇena

MN 29

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.

Appevanāmimassa kevalassa dukkhakkhāndhassa antakiriya
paññāyethā'ti

Let us all aspire to complete freedom from suffering.

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

Cīraparinibbutampī taṃ bhagavāntaṃ uddissa arahāntaṃ
sammāsambuddhaṃ

Trad.

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

Saddhā agārasmā anagāriyaṃ pabbajitā

We have gone forth with faith from home to homelessness,

Tasmīṃ bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Siladharīnaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhāndhassa
antakiriyāya saṃvattatu

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

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

Cirāparinibbutampi taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhāmmaṇca saṅghaṇca

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 dukkhakkhāndhassa antakiriyāya saṃvattatu

Lead us to the end of every kind of suffering.

Closing Homage

[Arahāṃ] sammāsambuddho bhagavā

Trad.

The Lord, the Perfectly Enlightened and Blessed One -

Buddhaṃ bhagavantam abhivādemi

I render homage to the Buddha, the Blessed One.

[BOW]

[Svākkhāto] bhagavatā dhammo

The Teaching, so completely explained by him -

Dhammaṃ namassāmi

I bow to the Dhamma.

[BOW]

[Supaṭipanno] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

I bow to the Sangha.

[BOW]

PART 2

Evening Chanting

Dedication of Offerings

Trad. [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 duggatā-pañṇākārā-bhūte paṭiggaṇhātu
 Amhākaṃ dīgharattaṃ hitāya sukhāya
 Arahaṃ sammāsambuddho bhagavā
 Buddham bhagavantam abhivādemi
 [Svākkhāto] bhagavatā dhammo
 Dhammaṃ namassāmi
 [Supaṭipanno] bhagavato sāvakasaṅgho
 Saṅgham namāmi

[BOW]

[BOW]

[BOW]

Dedication of Offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One —

I render homage to the Buddha, the Blessed One.

[BOW]

[The Teaching,] so completely explained by him —

I bow to the Dhamma.

[BOW]

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

I bow to the Sangha.

[BOW]

Preliminary Homage

[Hāṇḍa mayam buddhassa bhagavato
pubbabhāga-namakāram karomase]

DN 21 Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

Recollection of the Buddha

[Hāṇḍa mayam buddhānussatinayam karomase]

DN 2 Taṃ khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato
Itipi so bhagavā araham sammāsambuddho
Vijjācaraṇa-sampanno sugato lokavidū
Anuttaro purisadamma-sārathi
satthā deva-manussānam 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]

Trad. 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 paṣūtaṃ 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]

DN 16 Svākkhāto bhagavatā dhammo
 Sāṇḍiṭṭhiko akāliko ehipassiko
 Opanayiko paccattaṃ vedītabbo viññūhī'ti

Supreme Praise of the Dhamma

[Hānda mayam dhammābhigītiṃ karomase]

Trad. Svākkhātādiguṇa-yoga-vāseṇa seyyo
 Yo magga-pāka-pariyatti-vimokkha-bhedo
 Dhammo kuloka-pāṇā tādā-dhāri-dhārī
 Vandāmaṃ tamaharaṃ varadhāmmametaṃ
 Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ
 Dutiyaṇussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ
 Dhammassāhasmi dāso/dāsī va dhammo me sāmikissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammassāhaṃ niyyādemi sarīrañjīvitañcidaṃ
 Vandantoḥaṃ/Vandantiḥaṃ carissāmi dhammasseva sūddhammaṃ
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
 Dhammaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māheṣuṃ tassā tejasā

Recollection of the Dhamma

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

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

Supreme Praise of the Dhamma

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

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

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

Recollection of the Sangha

[Hānda mayam saṅghānussatīnaṃ karomase]

DN 16 Supaṭipanno bhagavato sāvakaśaṅgho
 Ujupaṭipanno bhagavato sāvakaśaṅgho
 Ñāyapaṭipanno bhagavato sāvakaśaṅgho
 Sāmicipaṭipanno bhagavato sāvakaśaṅgho
 Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakaśaṅgho
 Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puñṇakkhettaṃ lokassa'ti

Supreme Praise of the Sangha

[Hānda mayam saṅghābhigītiṃ karomase]

Trad. Saddhammajo supaṭipatti-guṇādiyutto
 Yoṭṭhabbidho ariyapuggalā-saṅghasetṭho
 Silādidhamma-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 saṅghassopāṭipannaṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
 Saṅghaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassā tejasā

[BOWING]

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

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

Closing Homage

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

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

[BOWING]

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

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

Closing Homage

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

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

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

PART 3

**Reflections &
Recollections**

Verses of Sharing and Aspiration

[Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase]

Trad. [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 majjhattā 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]

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

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

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

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

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

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

Ñātaṃ ye patti-dānam-me anūmodantu te sayam
Ye c'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 anuṃodana-hetunā
 Sabbe sattā sadā hontu averā sukha-jīvinō
 Khemāppadañ-ca pappontu tesāsā sijjhatam subhā

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

The Buddha's Words on Loving-Kindness

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

Sn 1.8 [Karaṇīyam-attha-kusalena,]
 Yan-taṃ santaṃ padaṃ abhisamecca;
 Sakko ujū ca suhujū ca,
 Suvaco c'assa mudu anatimānī,
 Santussako ca subharo ca,
 Appakicco ca sallahuka-vutti;
 Sant'indriyo ca nipako ca,
 Appagabbho kulesu ananugiddho.

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

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

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

The Buddha's Words on Loving-Kindness

37

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

[This is what should be done]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skilful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

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

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

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

Mātā yathā niyaṃ puttāṃ,
 Āyusā eka-puttāṃ-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]

Trad. [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.

AN 5.57 Sabbe sattā kammaṣṣakā kammādāyādā kammāyonī
 kammābandhū kammaṇiṣṣāraṇā,
 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]

DN 13 [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

[CONTINUE]

Suffusion With the Divine Abidings

43

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

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

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

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

[CONTINUE]

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

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

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

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

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

The Highest Blessings

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

Sn 2.4 [Evam-me sutam: Ekam samayam bhagavā,]
Sāvatthiyam viharati, jeta-vane anāthapiṇḍikassa ārāme.

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

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

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

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

The Highest Blessings

47

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

[Thus have I heard that the Blessed One]

Was staying at Sāvatt^hī,
Residing at the Jeta's Grove
In Anāthapⁱṇḍika's Park.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reflection on the Unconditioned

[Hānda mayam nibbāna-sutta-pāṭham bhaṇāmaṣe]

Ud 8.3 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

53

Yathā vāri-vahā pūrā paripūrenti sāgaram

Khp 7.8

Just as rivers full of water Entirely fill up the sea

Evam-eva ito dinnaṃ petānaṃ upakappati

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

Icchitaṃ patthitaṃ tumhaṃ

Dhp A I.198

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 joti-rasō yathā

or like a bright and shining gem.

Sabb'itiyo vivajjāntu

Trad.

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.

Dhp 109 Abhivādana-sīlissa niccam vuddhāpacāyino

For those who are respectful,

Who always honour the elders,

Cattāro dhammā vaḍḍhanti

Āyū vaṇṇo sukham

Balam

Four are the qualities which will increase:

Life, beauty, happiness

And strength.

Trad. 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]

MN 2 [Paṭisaṅkhā] yoniso cīvaram paṭisevāmi, yāvadeva sītassa
paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-
-samphassānam paṭighātāya, yāvadeva hirīkopina-paṭicchādanattham.

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

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

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

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

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

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

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

Five Subjects for Frequent Recollection

Cf. AN 5.57 [Hānda mayam abhiñha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe]

male form [Jarā-dhammomhi] jaram anatīto

female form [Jarā-dhammāmhi] jaram anatītā

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

m. Byādhi-dhammomhi byādhim anatīto

f. Byādhi-dhammāmhi byādhim anatītā

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

m. Maraṇa-dhammomhi maraṇam anatīto

f. Maraṇa-dhammāmhi maraṇam anatītā

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

Sabbehi me piyehi manāpehi nānābhāvo vīnābhāvo

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

m. Kammassakomhi kammādāyādo kammayoni kammaḥbandhu
kammaṇaṭṭhāraṇo.

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

Kammassakāmhi kammādāyādā kammayoni kammābandhu
kammapaṭisarāṇā.

Yam kammaṇ karissāmi, kalyāṇaṇaṇ vā pāpakaṇ 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.

Evaṇ amhehi abhiṇhaṇ paccavekkhitabbaṇ

Thus we should frequently recollect.

Ten Subjects for Frequent Recollection by One Who Has Gone Forth

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

AN 10.48 [Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṃ
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 abhiṇhaṃ
paccavekkhitabbam.

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

‘Parapaṭibaddhā me jīvika’ ti pabbajitena abhiṇhaṃ
paccavekkhitabbam.

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

‘Añño me ākappo karaṇīyo’ ti pabbajitena abhiṇhaṃ
paccavekkhitabbam.

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

‘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 sabrahmacārī 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.*

‘Sabbehi 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 kammaṇḍhu
kammaṇḍuṇḍu, 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 rattindivā vītipātantī’ ti pabbajitena abhiñhaṃ
paccavekkhitabbam.

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

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

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

‘Atthi nu kho me uttari-manussa-dhammā
alamariya-ñāṇa-dassana-viseso adhigato, so’haṃ pacchīme kāle
sābrahmacārihi puṭṭho na maṅku bhavissāmī’ ti pabbajitena abhiñhaṃ
paccavekkhitabbam.

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

Ime kho bhikkhāve dasa 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

63

[Hānda mayam dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

[Ayam kho] me kāyo uddhaṃ pādatalā adho kesamatthakā
 tacapariyanto pūro nānappakarassa asucino

DN 22

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 imasmim 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
 ta₁ca₂pa₃ri₄ya₅nto pūro nānappa₆kā₇ra₈ssa asu₉ci₁₀no

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 mayamaṁ dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṁ
bhaṇāmaṣe]

[Yathā paccayaṁ] pavattamānaṁ dhātu-mattam-ev'etaṁ

Trad.

Composed of only elements according to causes and conditions

Yad idaṁ cīvaraṁ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako Merely elements,

Nissatto Not a being,

Nijjīvo Without a soul

Sūñño And empty of self.

Sabbāni pana imāni cīvarāni ajigucchaniyāni

None of these robes are innately repulsive

Imaṁ pūti-kāyaṁ patvā

But touching this unclean body

Ativiya jigucchaniyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo

Is this almsfood and so is the person eating it;

Dhātu-māttako Merely elements,

Nissatto Not a being,

Nijjīvo Without a soul

Suñño And empty of self.

Sabbo 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 senāsanāni ajigucchaniyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchaniyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

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

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

Dhātu-māttako Merely elements,
 Nissatto Not a being,
 Nijjīvo Without a soul
 Suñño And empty of self.

Ṣabbo paṇāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigūcchanīyo

None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyo jāyati

It becomes disgusting indeed.

Reflection on Impermanence

69

[Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe]

[Sabbe sâṅkhārā aniccā]

Sabbe sâṅkhārā dukkhā

Sabbe dhammā anattā

Addhavaṃ jīvitaṃ

Dhavaṃ maraṇaṃ

Avassaṃ mayā maritaṃ

Maraṇa-pariyosānaṃ me jīvitaṃ

Jīvitaṃ me aniyataṃ

Maraṇaṃ me nīyataṃ

Vata

Ayaṃ kāyo

Aciraṃ

Apeta-viññāṇo

Chuddho

Adhisessati

Paṭhaviṃ

Kaliṅgāraṃ iva

Niratthaṃ

All conditioned things are impermanent;

All conditioned things are dukkha;

Everything is void of self.

Life is not for sure;

Death is for sure;

It is inevitable that I'll die;

Death is the culmination of my life;

My life is uncertain;

My death is certain.

Indeed,

This body

Will soon

Be void of consciousness

And cast away.

It will lie

On the ground

Just like a rotten log,

Completely void of use.

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

True and False Refuges

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

Bahuṃ ve saraṇaṃ yanti	pabbatāni vanāni ca
Ārāma-rukkha-cetyāni	manussā bhaya-tajjita

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

N'etaṃ kho saraṇaṃ khemaṃ	n'etaṃ saraṇaṃ-uttamaṃ
N'etaṃ saraṇaṃ-āgamma	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 saraṇaṃ gato
Cattāri ariya-saccāni	sammappaññāya passati

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

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

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

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

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

Verses on the Riches of a Noble One

[Hānda mayam ariya-dhana-gāthāyo bhaṇāmasa]

Yassa saddhā Tathāgate acalā supatiṭṭhitā
 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;*

Sāṅghe 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

73

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

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

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

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

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

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

*'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-gāmino
 Athāyaṃ itarā pajā tīram-evānudhāvati

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

Ye ca kho sammad-akkhāte dhamme dhammānuvattino
 Te janā pāram-essanti maccu-dheyyaṃ sud'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 vipphāya sukkaṃ bhāvētha paṇḍito
 Okā anokam-āgama viveke yattha dūramaṃ
 Tatrābhiratim-iccheyya hitvā kāme akiñcano

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

Verses on the Burden

75

[Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasa]

Bhārā have pañcakkhāndhā bhāra-hāro ca puggalo
 Bhār'ādānam dukkham loka 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

[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 maccunā

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

Evam vihārim-ātāpim aho-rattam-atanditam

Tam 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

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

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

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

Sabbe saddhamma-garūno viharimṣu viharanti ca
Atha pi viharissanti esā buddhāna dhammatā

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

Tasmā hi attā-kāmena mahattam-abhikaṅkhatā
Saddhammo garu-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' nisaṃso 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

[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 bhattasmim

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 akaraṇam

Not doing any evil;

Kusalassūpasāmpadā

To be committed to the good;

Sacitta-pariyodāpanaṃ

To purify one's mind:

Etaṃ buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Khantī paramaṃ tapo tītikkhā

Patient endurance is the highest practice, burning out defilements;

Nibbānaṃ paramaṃ vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo 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:

Etaṃ buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Verses on the Buddha's First Exclamation

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

Aneka-jāti-saṃsāraṃ sandhāvissaṃ anibbisaṃ
Gaha-kāraṃ gavesānto 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 visaṅkhaṭaṃ
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

85

[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 sampādetha

Perfect yourselves, not being negligent:

Ayam tathāgataṣṣa pacchīmā vācā

These are the Tathāgata's final words.

The Teaching on Mindfulness of Breathing

[Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmasa]

Ānāpānassati bhikkhave bhāvitā bahulī-katā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisamsā

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 bhāvitā 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

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkaṃ ābhujitvā

Sits down having crossed his legs,

Ujūṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

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

So sato'va assasati sato'va passasati

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'.

Abhippamodayaṃ cittaṃ assasissāmī-ti sikkhati

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

Abhippamodayaṃ 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

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmaṣe]

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path,

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

Kaṭamā 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	Knowledge of the path
paṭipadāya ñāṇaṃ	Leading to the cessation of suffering:

Ayaṃ vuccati bhikkhave sammā-ditṭhi

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;

Samphappalāpā veramaṇī. Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā

This bhikkhus is called Right Speech.

Katamo ca bhikkhave sammā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu-micchācārā
veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

This bhikkhus is called Right Action.

Katamo ca bhikkhave sammā-ājīvo

And what bhikkhus is Right Livelihood?

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

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

Ayaṃ vuccati bhikkhave sammā-ājīvo

This bhikkhus is called Right Livelihood.

Katamo ca bhikkhave sammā-vāyāmo

And what bhikkhus is Right Effort?

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ
dhammānaṃ anuppādāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

He awakens zeal for the arising of unarisen wholesome states;

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Uppannānaṃ kusalānaṃ dhammānaṃ t̐hitiyā aṣammosāya
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Ayaṃ vuccati bhikkhave sammā-vāyāmo

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sammā-sati

And what bhikkhus is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

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

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings,

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Citte cittānupassī viharati

He abides contemplating mind as mind,

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world.

Dhammesu dhammānūpassī viharati

He abides contemplating mind-objects as mind-objects,

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world:

Ayaṃ vuccati bhikkhave sammā-sati

This bhikkhus is called Right Mindfulness.

Katamo ca bhikkhave sammā-samādhi

And what bhikkhus is Right Concentration?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Vivicc'eva kāmehi

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi

Secluded from unwholesome states,

Savītakkaṃ savīcāraṃ viveka-jāṃ pīti-sukhaṃ paṭhamāṃ 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 sampaśādanaṃ cetaso ekodībhāvaṃ avītakkaṃ avīcāraṃ
samādhi-jāṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasāmpajja viharati

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

Pītiyā ca vīrāgā

With the fading away as well of rapture

Upekkhako ca viharati

He abides in equanimity,

Sato ca sampajāno

Mindful and fully aware,

Sukhañ-ca kāyena paṭisaṃvedeti

Still feeling pleasure with the body,

Yaṃ taṃ ariyā ācikkhanti ‘upekkhāko satimā sukha-vīhārī’ ti tatiyaṃ
jhānaṃ upasāmpajja vīharati

*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-asukham upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ
upasāmpajja vīharati

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

Ayaṃ vuccati bhikkhave sammā-samādhi

This bhikkhus is called Right Concentration.

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path.

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

[Hānda mayam dhamma-cakkappavattana sutta-pāṭham
bhaṇāmaṣe]

Dve me bhikkhave antā

Bhikkhus, there are these two extremes

Pabbajītena na sevītabbā

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

Yo cāyam kāmesu kāma-sukh'allikānūyogo

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

Hīno Which is low,

Gammo Common,

Pothujjaniko The way of the common folks,

Anāriyo Not the way of the Noble Ones

Anattha-sāñhito And pointless;

Yo cāyam 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-sāñhito And pointless.

Ete te bhikkhave ubho ante anupagamma majjhīmā 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 saṁvattati And to Nibbāna.

Katamā ca sā bhikkhave majjhīmā paṭipadā

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

Ayam-eva ariyo aṭṭhaṅgiko maggo

It is this Noble Eightfold Path,

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

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā
abhisambuddhā

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

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

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

This bhikkhus is the Noble Truth of dukkha:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkhaṃ

And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha,

Piyehi vip̐payogo dukkho

Separation from the liked is dukkha,

Yampicchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha;

Sāṅkhittena pañcupādānakkhādhā dukkhā

In brief, the five focuses of identity are dukkha.

Idaṃ kho pana 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-tatrābhinandinī

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 ariyā-saccaṃ

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

Yo tassā'eva taṇhāya asesā-virāga-nirodho

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

Cāgo *Its relinquishment,*
 Paṭinissaggo *Letting go,*
 Mutti *Relese,*
 Anālāyo *Without any attachument.*

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

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

Ayam-eva ariyo aṭṭh'āṅgiko maggo

It is just this Noble Eightfold Path,

Sēyyathidaṃ *Which is as follows:*
 Sāmmā-ditṭhi *Right View,*
 Sāmmā-sāṅkappo *Right Intention*
 Sāmmā-vācā *Right Speech,*
 Sāmmā-kammanto *Right Actiun,*
 Sāmmā-ājīvo *Right Livelelihood,*
 Sāmmā-vāyāmo *Right Effort,*
 Sāmmā-sati *Right Mindfulness,*
 Sāmmā-samādhi *Right Conucentration.*

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

Cakkhum udāpādi
 Ñāṇam udāpādi
 Paññā udāpādi
 Vijjā udāpādi
 Āloko udāpādi

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

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

Now this Noble Truth of dukkha should be completely understood;

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

Now this Noble Truth of dukkha has been completely understood.

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

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

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

Now this cause of dukkha should be abandoned;

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

Now this cause of dukkha has been abandoned.

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

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

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

Now the cēssation of dukkha should be experienced directly;

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

Now the cēssation of dukkha has been experienced directly.

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

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus, in regard to things unheard-of before,

Vision arose,

Insight arose,

Discernment arose,

Knowledge arose,

Light arose:

This is the Noble Truth of the way of practice

leading to the cēssation of dukkha;

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

bhāvetabban-ti

Now this way of practice leading to the cēssation of dukkha

should be developed;

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

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

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

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

N'eva tāvāhaṃ bhikkhave sadevāke loke samārāke sabrahmāke
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
Anuttaraṃ sammā-sāmbodhiṃ abhisāmbuddho paccaññāsiṃ

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

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

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

Athāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ
 Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

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.

Ñāṇaṃ-ca pana me dassanaṃ udāpādi

Now knowledge and understanding arose in me:

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

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

The Teaching on Striving According to Dhamma

[Handa mayam dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe]

Evam svākkhāto bhikkhave mayā dhammo

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

Uttāno Elucidated,

Vivāṭo Disclosed,

Pakāsito Revealed,

Chinna-pilotiko And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

This is enough for a clansman,

Who has gone forth out of faith,

To arouse his energy thus:

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasīssatu

‘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,
 Pattaḅbaṃ na taṃ apāpunitvā Has not been attained,
 Vīriyassa saṇṭhānaṃ bhavissatī-ti Let not my efforts stand still.'

Dukkhaṃ bhikkhave kuṣīto viharati
Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi
Soiled by evil, unwholesome states

Mahāntañ-ca sadatthaṃ parihāpeti
And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati
The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi
Well withdrawn from unwholesome states

Mahāntañ-ca sadatthaṃ 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.

Evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhaviṣṣati

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

Saphalā sa-udrayā.

But will become fruitful and fertile,

Yesaṃ mayaṃ paribhuñjāma cīvāra-piṇḍapāta-

Ṣenāsana-gīlānappaccaya-bhesajja-parikkhāraṃ

Tesaṃ te kārā amhesu

And all our use of robes, almsfood,

Lodgings, and medicinal requisites,

Given by others for our support,

Mahapphalā bhavissanti mahā-nisamsā-ti

Will reward them with great fruit and great benefit.'

Evam hi vo bhikkhave sikkhitabbam

Bhikkhus, you should train yourselves thus:

Att'attham vā hi bhikkhave sampassamānena

Considering your own good,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Par'attham vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Ubhay'attham vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of both,

Alam-eva appamādena sampādetun-ti

It is enough to strive for the goal without negligence.

The Verses of Tāyana

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[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.*

Akataṃ dukkaṭaṃ seyyo pacchā tappati dukkaṭaṃ
Katañ-ca sukataṃ 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.*

Kusō 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 vātaṃ
 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 lokādhīpatiḥ sahaṃpati
Katañjaliḥ adhivaraṃ ayācatha
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimaṃ pajam

[BOW THREE TIMES AGAIN]

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

Acknowledging the Teaching

One person: Hāṇḍa mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṃse.

Now let us express our approval of this Dhamma Teaching.

Response: Sādhu, sādhu, sādhu, anūmodāmi.

It is well, I appreciate it.

Requesting Paritta Chanting

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

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya

Parittaṃ brūtha maṅgalaṃ

[BOW THREE TIMES]

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

For the dispelling of all dukkha,

May you chant a blessing and protection.

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

For the dispelling of all fear,

May you chant a blessing and protection.

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

For the dispelling of all sickness,

May you chant a blessing and protection.

Requesting the Three Refuges & the Five Precepts

[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:]

Sādhu, sādhu, sādhu.

[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
Tatīyampi mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma

For oneself from a monk

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

For a group from a nun

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

For oneself from a nun

Ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

For a group from a layperson

Mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Tatiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Translation

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

For the second time,

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

For the third time,

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

Taking the Three Refuges

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

[LEADER:]

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

Consonants

c as in ancient (like ch but unaspirated)

ṃ, ṇ as ng in sang

ṇ as ny in 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 [^] oble	Long low tone:	h _~ omage
Low tone:	b _~ lessed	Long mid tone:	g _~ uides

A note on hyphenation in the text

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

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

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

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

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

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

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

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

Paritta Verses chanted particularly for blessing and protection.

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

Peaceful Sage (muni) An epithet of the Buddha.

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

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

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

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

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

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

Sañña Perception, the mental function of recognition.

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

Threefold bliss Mundane bliss, celestial bliss and Nibbānic bliss.

Triple Gem Buddha, Dhamma and Sangha.

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

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



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