

# **Community Chanting Book**

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**PART 1**

# **Morning Chanting**

## Dedication of offerings

[ Yo so ] bhagavā arahaṃ sammāsambuddho

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

Svākkhāto yena bhagavatā dhammo

*To the Teaching which he expounded so well,*

Supatipanno yassa bhagavato sāvakasaṅgho

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

Tam-māyaṃ bhagavantam sadhammam sasaṅgham

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

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

*We render with offerings our rightful homage.*

Sādhū no bhante bhagavā sucira-parinibbutopi

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

Pacchīmā-janātānūkampa-mānasā

*Still had compassion for later generations.*

Ime sakkāre duggata-pañṇākārā-bhūte paṭiggaṇhātu

*May these simple offerings be accepted*

Amhākaṃ dīgharattam hitāya sukhāya

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



Arahaṃ sammāsambuddho bhagavā

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

Buddhaṃ bhagavantam abhivādemī

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

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching so completely explained by him -*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supatīpanno ] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Sangha.*

[ BOW ]

## Preliminary homage

[ Hānda mayam buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

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

[ THREE TIMES ]

## Recollection of the Buddha

[ Hānda mayam buddhābhitthutim karomase ]

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

Yo so tathāgato araham sammāsambuddho

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

Vijjācaraṇa-sampanno

*He is impeccable in conduct and understanding,*

Sugato            The Accomplished One,

Lokavidū        The Knower of the Worlds.

Anuttaro purisadamma-sārathi

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

Satthā deva-manussānam

*He is Teacher of gods and humans.*

Buddho bhagavā

*He is awake and holy.*

Yo imam lokam sadevakam samarakam sabrahmakam

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

Sassāmaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā  
sacchikatvā pavedesi

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

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

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

Sāttamaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ  
brahma-cariyaṃ pakāsesi

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

Tam-ahamaṃ bhagavantaṃ abhipūjayāmi tam-ahamaṃ bhagavantaṃ  
sīrasā namāmi

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

[ BOW ]

## Homage to the Dhamma

[ Hānda mayam dhammābhittuṭṭiṃ karomase ]

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

Yo so svākkhāto bhagavatā dhammo

*The Dhamma is well expounded by the Blessed One,*

Sāṇḍiṭṭhiko      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

[ Hānda mayam saṅghābhittuṭṭiṃ karomase ]

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

Yo so supatipanno bhagavato sāvakasaṅgho

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

Ujupaṭipanno bhagavato sāvakaśaṅgho

*Who have practised directly,*

Ñāyapaṭipanno bhagavato sāvakaśaṅgho

*Who have practised insightfully,*

Sāmīcīpaṭipanno bhagavato sāvakaśaṅgho

*Those who practise with integrity -*

Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā

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

Esa bhagavato sāvakaśaṅgho

*These are the Blessed One's disciples.*

Āhuṇeyyo                      Such ones are worthy of gifts,

Pāhuṇeyyo                    Worthy of hospitality,

Dakkhiṇeyyo                Worthy of offerings,

Añjali-karaṇīyo            Worthy of respect;

Anūttaraṃ puñṇakkhettaṃ lokassa

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

Tam-aham saṅgham abhipūjayāmi tam-aham saṅgham  
sirasā 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  
sāṁvega-parikittana-pāṭhañca bhaṇāmase ]

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

Buddho susuddho karuṇāmahāṇṇavo

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

Yoccanta-suddhabbara-ñāṇa-locano

*Possessing the clear sight of wisdom,*

Lokassa pāpūpakilesa-ghātaḱo

*Destroyer of worldly self-corruption*

Vandāmi buddham aham-ādarena taṁ

*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 taṁ

*Devotedly indeed, that Dhamma I revere.*

Saṅgho sukhetṭābhyati-khetta-saññito

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

Yo diṭṭhasanto sugatānubodhako

*Those who have realised 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-ekantābhipūja-neyyakam vatthuttayaṃ  
vandayatābhisankhatam

*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.*

Māyantaṃ dhammaṃ sutvā evaṃ jānāma

*Having heard the Teaching, we know this:*

Jātipi dukkhā Birth is dukkha,

Jarāpi dukkhā Ageing is dukkha,

Maraṇampi dukkhaṃ And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha;*

Yampicchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha.*

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

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

Seyyathidaṃ

*These are as follows:*



Rūpūpādānakkhāndho attachment to form,  
 Vedanūpādānakkhāndho attachment to feeling,  
 Sāññūpādānakkhāndho attachment to perception,  
 Sāṅkhārūpādānakkhāndho attachment to mental formations,  
 Viññāṇūpādānakkhāndho attachment to sense-consciousness.  
 Yesaṃ pariññāya

*For the complete understanding of this,*

Dharamāno sô 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 anusāsānī bahulā pavattati

*In addition, he further instructed:*

Rūpaṃ aniccaṃ Form is impermanent,  
 Vedanā aniccā Feeling is impermanent,  
 Sāññā 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,  
 Sāññā 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 mayamaṃ otiṇṇāma-jātiyā jarāmaṇena

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

Sōkehi paridevehi dukkhehi domanassehi upāyāsehi

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

Dukkhōtiṇṇā dukkhaparetā

*Bound by dukkha and obstructed by dukkha.*

Appevanāmiṃssa kevalassa dukkhakkhādhassa antakiriya  
paññāyethā'ti

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

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

Cirāparinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ  
sammāsambuddhaṃ

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

Saddhā agārasmā anagāriyaṃ pabbajitā

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

Tasmīṃ bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Sīladharīnaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhandhassa  
antakiriyaṃ samvattatu

*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 bhagavantaṃ saraṇaṃ gatā

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

Dhāmmaṃca Saṅghaṃca

*So too are the Dhāmma and the Saṅgha.*

Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaroma  
anupaṭipajjāma

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

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhandhassa antakiriyaṃ samvattatu

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

## Closing homage

[ Arahaṃ ] sammāsambuddho bhagavā

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

Buddhaṃ bhagavantam 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 ]

[ Supatipanno ] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Sangha*

[ BOW ]

**PART 2**

# **Evening Chanting**

## Dedication of offerings

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

## Dedication of offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One –

I render homage to the Buddha, the Blessed One.

[ BOW ]

[ The Teaching, ] so completely explained by him –

I bow to the Dhamma.

[ BOW ]

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

I bow to the Sangha.

[ BOW ]

## Preliminary homage

[ Hānda mayam buddhassa bhagavato  
pubbabhāga-namakāram karomase ]

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

## Recollection of the Buddha

[ Hānda mayam buddhānussatinayam karomase ]

Tam khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anūttaro 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 ]

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 sarīrañjīvitañcidam  
 Vandantoham/Vandantiham carissāmi buddhasseva subodhitam  
 Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varam  
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane  
 Buddhaṃ me vandamānena/vandamānāya  
 yaṃ puññaṃ pasūtaṃ idha  
 Sabbepi antarāyā me māhesūṃ tassā tejasā

[ BOWING ]

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

## Supreme praise of the Buddha

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

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

### [ BOWING ]

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

## Recollection of the Dhamma

[ Hānda mayam dhammānussatinayaṃ karomase ]

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

## Supreme praise of the Dhamma

[ Hānda mayam dhammābhigītiṃ karomase ]

Svākkhātādiguṇa-yoga-vāseṇa seyyo  
 Yo maggapāka-pariyatti-vimokkha-bhedo  
 Dhammo kuloka-pāṇā tāda-dhāri-dhārī  
 Vandāmaham tamaharam varadhāmmametaṃ  
 Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ  
 Dutiānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ  
 Dhammassāhasmi dāso/dāsī va dhammo me sāmikissaro  
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me  
 Dhammassāham niyyāдеми sarīrañjīvitañcidaṃ  
 Vandantoham/Vandantiham carissāmi dhammasseva sūddhammaṃ  
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varam  
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane  
 Dhammaṃ me vandamānena/vandamānāya  
 yaṃ puññaṃ pasutaṃ idha  
 Sabbepi antarāyā me māhesuṃ tassā tejasā

## Recollection of the Dhamma

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

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

## Supreme praise of the Dhamma

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

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

## [ BOWING ]

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

## Recollection of the Sangha

[ Hānda mayam saṅghānussatīnayaṃ karomase ]

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

## Supreme praise of the Sangha

[ Hānda mayam saṅghābhigītiṃ karomase ]

Saddhammajo supaṭipatti-guṇādiyutto  
 Yoṭṭhabbidho ariyapuggalā-saṅghasetṭho  
 Sīlādidhamma-pavarāsaya-kāya-citto  
 Vandāmaham taṃ-ariyāna-gaṇaṃ susuddham  
 Śaṅgho 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 vīdhātā ca hitassa me  
 Saṅghassāhaṃ niyyādemī sarīrañjīvitañcidam  
 Vandantohaṃ/Vandantihaṃ carissāmi saṅghassopāṭipannatam  
 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 tassa tejasā

[ BOWING ]

Kāyena vācāya va cetasā vā  
 Saṅghe kukammaṃ pakataṃ mayā yaṃ  
 Saṅgho paṭiggaṇhātu accayantaṃ  
 Kālantare saṃvarituṃ va saṅghe

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

## Closing homage

[ Arahaṃ ] sammāsambuddho bhagavā	
Buddhaṃ bhagavantaṃ abhivādemī	[ BOW ]
[ Svākkhāto ] bhagavatā dhammo	
Dhammaṃ namassāmi	[ BOW ]
[ Supaṭipanno ] bhagavato sāvakaṃsaṅgho	
Saṅghaṃ namāmi	[ BOW ]



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

[ BOWING ]

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

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

## Closing homage

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

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

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



**PART 3**

**Reflections &  
Recollections**

## Verses of sharing and aspiration

[ Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase ]

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

## Verses of sharing and aspiration

[ 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 realise Nibbāna,  
 In every kind of birth, may I have an upright mind,  
 With mindfulness and wisdom, austerity and vigour.  
 May the forces of delusion not take hold nor weaken my resolve.  
 The Buddha is my excellent refuge,  
 Unsurpassed is the protection of the Dhamma,  
 The Solitary Buddha is my noble guide,  
 The Sangha is my supreme support.  
 Through the supreme power of all these,  
 May darkness and delusion be dispelled.

## Verses on the sharing of merit

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

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

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

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

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

Sattā tiṭṭhanti lokasmim te-bhumma catu-yonikā  
Pañc'eka-catuvokārā 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 anūmodana-hetunā  
 Sabbe sattā sadā hontu averā sukha-jīvinō  
 Khamāppadañ-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.

## Reflection on universal well-being

[ Hānda mayam mettāpharaṇaṃ kaṛomase ]

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

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

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

Sabbe sattā kammassakā kammādāyādā kammāyonī  
 kammābandhū kammaṇiṣāraṇā,

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



## Reflection on universal well-being

[ 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.

## The Buddha's words on loving-kindness

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

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

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

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

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

## The Buddha's words on loving-kindness

[ 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.

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.

## Suffusion with the divine abidings

[ Hānda mayam caturappamañña obhāsanam karomase ]

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

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

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

[ CONTINUE ]

## Suffusion with the divine abidings

[ 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 ]

[ 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-desa-vāso ca,

Pubbe ca kata-puññatā;

Atta-sammā-paṇidhi ca,

Etam maṅgalam-uttamam.

## The highest blessings

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

[ Thus have I heard that the Blessed One ]

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

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

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

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

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

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

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

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

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

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

Khantī ca sovacassatā,  
 Samaṇānañ-ca dassanaṃ;  
 Kālena dhamma-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 ]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

No cetam bhikkhave abhavissa

Ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Na yidaṃ jātassa bhūtassa katassa saṅkhaṭassa nissaraṇaṃ paññāyētha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Tasmā jātassa bhūtassa katassa saṅkhaṭassa nissaraṇaṃ paññāyati

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



## Just as rivers

Yathā vāri-vahā pūrā  
paripūrenti sāgaram

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

Evam-eva ito dinnam  
petānam upakappati

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

Ichchitam patthitam tumham

*May all your hopes and all your longings*

Khippam-eva samijjhatu

*Come true in no long time.*

Sabbe pūrentu saṅkappā

*May all your wishes be fulfilled*

Cando paṇṇa-rasō yathā

*Like on the fifteenth day the moon*

Maṇi joti-rasō yathā

*or like a bright and shining gem.*

Sabb'ītiyo vivajjāntu

*May all misfortunes be avoided,*

Sabba-rogo vinassatu

*May all illness be dispelled,*

Mā te bhavatv-antarāyo

*May you never meet with dangers,*

Sukhī dīgh'āyuko bhava

*May you be happy and live long.*

Abhivādana-sīlissa niccam

*For those who are respectful,*

vuḍḍhāpacāyino

*Who always honour the elders,*

Cattāro dhammā vaḍḍhānti

*Four are the qualities which will increase:*

Āyū vaṇṇo sukham

*Life, beauty, happiness*

Balam

*and strength.*

Bhavatu sabba-mañgalam

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well.

Sabba-buddhānūbhāvena

Through the power of all Buddhas

Sadā sotthi bhavantu te

May you always be at ease.

Bhavatu sabba-mañgalam

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well.

Sabba-dhāmmānūbhāvena

Through the power of all Dhammas

Sadā sotthi bhavantu te

May you always be at ease.

Bhavatu sabba-mañgalam

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well.

Sabba-saṅghānūbhāvena

Through the power of all Sanghas

Sadā sotthi bhavantu te

May you always be at ease.

## Reflection on the four requisites

[ Hāṇḍa mayam taṅkhaṇika-paccavekkhaṇa-pāṭham  
bhaṇāmaṣe ]

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

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

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

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

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

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

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

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

## Five subjects for frequent recollection

[Hānda mayam abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe]

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

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

Byādhi-dhammomhi/Byādhi-dhammāmhi byādhiṃ anatīto/anatītā

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

Marāṇa-dhammomhi/Marāṇa-dhammāmhi maraṇam anatīto/anatītā

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

Sabbehi me piyehi maṇāpehi nānābhāvo viṇābhāvo

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

Kammassakomhi/Kammassakāmhi kammādāyādo/kammādāyādā  
kammayoni kammabandhu kammaṭṭisāraṇo/kammaṭṭisāraṇā. Yaṃ  
kammaṃ karissāmi, kalyāṇam vā pāpakam vā, tassa dāyādo/dāyādā  
bhavissāmi

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

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

Evam amhehi abhiṇham paccavekkhitabbam

*Thus we should frequently recollect.*

## Ten subjects for frequent recollection by one who has gone forth

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

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

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

‘Vevaṇṇiyamhi ajjhūpagato’ ti pabbajitena abhiṇham  
paccavekkhitabbam.

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

‘Parapaṭibaddhā me jīvīkā’ ti pabbajitena abhiṇham  
paccavekkhitabbam.

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

‘Añño me ākappo karaṇīyo’ ti pabbajitena abhiṇham  
paccavekkhitabbam.

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

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

*‘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 paccavekkhītabbaṃ.

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

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

*‘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 kammaṇḍu  
kammaṇḍu, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,  
tassa dāyādo bhavissāmi’ ti pabbajitena abhiñhaṃ paccavekkhītabbaṃ.

*‘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

[ Hānda mayam dvattiṃsākāra-pāṭham bhaṇāmase ]

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

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

kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin
mamsam	flesh
nahārū	sinews
aṭṭhī	bones
aṭṭhimiñjam	bone marrow
vakkam	kidneys
hadayam	heart
yakanam	liver
kilomakam	membranes
pihakam	spleen
papphāsam	lungs
antam	bowels
antagunam	entrails
udariyam	undigested food
karīsam	excrement

pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sedo	sweat
medo	fat
assu	tears
vasā	grease
kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaluṅgaṇ'ti	brain

Evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā  
 tacapariyanto pūro nānappaḥārassa asucino

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

## Reflection on the off-putting qualities of requisites

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

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

*Composed of only elements according to causes and conditions*

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

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

Dhātu-mattako      Merely elements,

Nissatto              Not a being,

Nijjīvo                Without a soul

Suñño                 And empty of self.

Sabbāni pana imāni cīvarāni ajigūcchanīyāni

*None of these robes are innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyāni jāyanti

*They become disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo

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

Dhātu-māttako      Merely elements,

Nissatto              Not a being,

Nijjīvo                Without a soul

Suñño                 And empty of self.

Ṣabbo paṇāyaṃ piṇḍa-pāto ajigūcchanīyo

*None of this almsfood is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyo jāyati

*It becomes disgusting indeed.*

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

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

Dhātu-māttako      Merely elements,  
 Nissatto              Not a being,  
 Nijjīvo                Without a soul  
 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*

Ativīya jigūcchanīyo jāyati

*It becomes disgusting indeed.*

## Reflection on impermanence

[ Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe ]

[ Sabbe sâṅkhārā aniccā ]

*All conditioned things are impermanent;*

Sabbe sâṅkhārā dukkhā

*All conditioned things are dukkha;*

Sabbe dhammā anattā

*Everything is void of self.*

Addhvaṃ jīvitaṃ

*Life is not for sure;*

Dhvaṃ maraṇaṃ

*Death is for sure;*

Avassaṃ mayā maritaṃ

*It is inevitable that I'll die;*

Maraṇa-pariyosānaṃ me jīvitaṃ

*Death is the culmination of my life;*

Jīvitaṃ me aniyataṃ

*My life is uncertain;*

Maraṇaṃ me nīyataṃ

*My death is certain.*

Vata

*Indeed,*

Ayaṃ kāyo

*This body*

Aciraṃ

*Will soon*

Apeta-viññāṇo

*Be void of consciousness*

Chuddho

*And cast away.*

Adhisessati

*It will lie*

Paṭhaviṃ

*On the ground*

Kaliṅgāraṃ iva

*Just like a rotten log,*

Niratthaṃ

*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.

## Verses on the Burden

[ Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasa ]

Bhāra have pañcakkhandhā	Bhāra-hāro ca puggalo
Bhār'ādānaṃ dukkhaṃ loke	Bhāra-nikkhepanaṃ sukhaṃ

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

Nikkhipitvā garuṃ bhāraṃ	Aññaṃ bhāraṃ anādiya
Samūlaṃ taṇhaṃ abbuyha	Nicchāto parinibbuto

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



## True and False Refuges

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

Bahum ve saraṇam 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 saraṇam khemaṃ      N'etaṃ saraṇam-uttamaṃ  
N'etaṃ saraṇam-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 Buddhañ-ca Dhammañ-ca      Saṅghañ-ca saraṇam gato  
Cattāri ariya-saccāni      Sammappaññāya passati

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

Dukkham dukkha-samuppādam      Dukkassa ca atikkamam  
 Ariyañ-c'aṭṭh'āṅgikam maggam      Dukkūpasama-gāminam

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

Etam kho saraṇam khemam      Etam saraṇam-uttamam  
 Etam saraṇam-āgamma      Sabba-dukkhā pamuccati

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

## Verses on the riches of a Noble One

[ Hānda mayam ariya-dhana-gāthāyo bhaṇāmasa ]

Yassa saddhā Tathāgate      Acalā supatiṭṭhitā  
 Sīlañ-ca yassa kalyāṇam      Ariya-kantaṃ pasāṃsitam

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

Sāṅhe pasādo yass'atthi      Uju-bhūtañ-ca dāssanam  
 Adaliddo-ti tam āhu      Amogham tassa jīvītam

*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      Pasādam dhamma-dāssanam  
 Anuyuñjetha medhāvī      Saram buddhāna sāsanam

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

## Verses on the Three Characteristics

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

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-gāmīno  
 Athāyaṃ itarā pajā      Tīram-evānudhāvati

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

Ye ca kho sammad-akkhāte      Dhamme dhammānuvattino  
 Te janā pāram-essanti      Maccu-dheyyaṃ sud'uttaraṃ

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

Kaṇhaṃ dhammaṃ vippahāya      Sukkaṃ bhāvetha paṇḍito  
 Okā anokaṃ-āgamma      Viveke yattha dūramaṃ  
 Tatrābhiratim-iccheyya      Hitvā kāme akiñcano

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

## Verses on a Shining Night of Prosperity

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

Atītaṃ nānvāgameyya      Nappaṭikāṅkhe 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-realised.*

Paccuppannañ-ca yo dhammaṃ      Tattha tattha vipassati  
Asaṃhiraṃ asaṅkappaṃ      Taṃ viddhāṃ-anubrūhaye

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

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

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

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 the Buddha's First Exclamation

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

Aneka-jāti-saṃsāraṃ      Sandhāvissaṃ anibbisaṃ  
Gaha-kāraṃ gavesānto      Dukkha 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 Respect for the Dhamma

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

Ye ca atitā sambuddhā      Ye ca Buddhā anāgatā  
Yo c'etarahi sambuddho      Bahunnam 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-gārūno      Viharimsu viharanti ca  
Atha pi viharissanti      Esā Buddhāna dhammatā

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

Tasmā hi atta-kāmena      Mahattam-abhikaṅkhata  
Saddhammo garu-kātabbo      Saram Buddhāna sāsanam

*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 suggaṃ

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

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

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

## Verses on the training code

[ Hānda mayam ovāda-pāṭimokkha-gāthāyo bhaṇāmaṣe ]

[ VERSION ONE ]

Sabba-pāpassa akaraṇam

Avoidance of all evil ways;

Kusalassūpasāmpadā

Commitment to what's wholly good;

Sacitta-pariyodāpanam

Purification of one's mind:

Etam Buddhāna sāsanam

Just this is what the Buddhas teach.

Khantī paramam tapo titikkhā

Patience is the cleansing flame;

Nibbānam paramam

Nibbāna's supreme,

vadanti Buddhā

the Buddhas say.

Na hi pabbajito parūpaghātī

Harming others, you're no recluse;

Samaṇo hōti param 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

To know what's enough

bhattasmim

when taking food;

Pantañ-ca sayān'āsanam

To dwell alone in a quiet place;

Adhicitte ca āyogo

And devotion to the higher mind:

Etam Buddhāna sāsanam

Every Buddha teaches this.

## [ VERSION TWO ]

Sabba-pāpassa akaraṇaṃ

Kusalassūpasāmpadā

Sacitta-pariyodāpanaṃ

Etaṃ Buddhāna sāsanaṃ

Khantī

paramaṃ

tapo titikkhā

Nibbānaṃ paramaṃ

vadanti Buddhā

Na hi pabbajito

parūpaghātī

Samaṇo hoti paraṃ

viheṭṭhayanto

Anūpavādo anūpaghāto

Pāṭimokkhe ca saṃvaro

Mattaññutā ca bhattasmiṃ

Pantañ-ca sayan'āsanaṃ

Adhicitte ca āyogo

Etaṃ Buddhāna sāsanaṃ

Not doing any evil;

To be committed to the good;

To purify one's mind:

These are the teachings of all Buddhas.

Patient endurance

is the highest practice,

burning out defilements;

The Buddhas say

Nibbāna is supreme.

Not a renunciant

is one who injures others;

Whoever troubles others

can't be called a monk.

Not to insult and not to injure;

To live restrained by training rules;

Knowing one's measure at the meal;

Retreating to a lonely place;

Devotion to the higher mind:

These are the teachings of all Buddhas.

## Verses on the Last Instructions

[ Hānda mayam pacchima-ovāda-gāthāyo bhaṇāmaṣe ]

Handa dāni bhikkhave āmantayāmi vo

*Now bhikkhus I declare to you,*

Vaya-dhammā saṅkhārā

*Change is the nature of conditioned things;*

Appamādena 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 bhaṇāmase ]

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*Bhikkhus when mindfulness of breathing is developed and cultivated*

Mahapphalā hōti 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 hōti mahā-nisamsā

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

Idha bhikkhave bhikkhu

*Here bhikkhus a bhikkhu,*

Arañña-gato vā

*Gone to the forest,*

Rukkha-mūla-gato vā

*To the foot of a tree*

Suññāgāra-gato vā

*Or to an empty hut.*

Nisīdati 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-patisaṃvedī assasissāmi-ti sikkhati

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

Sabba-kāya-patisaṃvedī 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 tranquillising the bodily formations'.*

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmi-ti sikkhati

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

Pīti-patisaṃvedī assasissāmi-ti sikkhati



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

Pīti-patisaṃvedī passasissāmī-ti sikkhati

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

Sukha-patisaṃvedī assasissāmī-ti sikkhati

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

Sukha-patisaṃvedī passasissāmī-ti sikkhati

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

Citta-sāṅkhāra-patisaṃvedī assasissāmī-ti sikkhati

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

Citta-sāṅkhāra-patisaṃvedī 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 tranquillising the mental formations'.*

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī-ti sikkhati

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

Citta-patisaṃvedī assasissāmī-ti sikkhati

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

Citta-patisaṃvedī passasissāmī-ti sikkhati

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

Abhippamodāyaṃ cittaṃ assasissāmī-ti sikkhati

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

Abhippamodāyaṃ cittaṃ passasissāmī-ti sikkhati

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

Samādāhaṃ cittaṃ assasissāmī-ti sikkhati

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

Samādāhaṃ cittaṃ passasissāmī-ti sikkhati

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

Vimocāyaṃ cittaṃ assasissāmī-ti sikkhati

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

Vimocāyaṃ cittaṃ passasissāmī-ti sikkhati

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

Aniccānupassī assasissāmī-ti sikkhati

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

Aniccānupassī passasissāmī-ti sikkhati

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

Virāgānupassī assasissāmī-ti sikkhati

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

Virāgānupassī passasissāmī-ti sikkhati

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

Nirodhānupassī assasissāmī-ti sikkhati

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

Nirodhānupassī passasissāmī-ti sikkhati

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

Paṭinissaggānupassī assasissāmī-ti sikkhati

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

Paṭinissaggānupassī passasissāmī-ti sikkhati

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

Evaṃ bhāvitā kho bhikkhave ānāpānāssati evaṃ bahulī-katā

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

Mahapphalā hōti mahā-nisamsā-ti

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

## The Teaching on the Noble Eightfold Path

[ Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmasa ]

Ayam-eva ariyo aṭṭhaṅgiko maggo

*This is the Noble Eightfold Path,*

Sēyyathīdaṃ	Which is as follows:
Sāmmā-diṭṭhi	Right View,
Sāmmā-sāṅkappo	Right Intention
Sāmmā-vācā	Right Speech,
Sāmmā-kammanto	Right Action,
Sāmmā-ājīvo	Right Livelihood,
Sāmmā-vāyāmo	Right Effort,
Sāmmā-sati	Right Mindfulness,
Sāmmā-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 sāmā-ditṭhi

*This bhikkhus is called Right View.*

Katamo ca bhikkhave sāmā-sāṅkappo

*And what bhikkhus is Right Intention?*

Nekkhamma-sāṅkappo      *The intention of renunciation;*

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

Avihimsā-sāṅkappo      *The intention of non-cruelty:*

Ayaṃ vuccati bhikkhave sāmā-sāṅkappo

*This bhikkhus is called Right Intention.*

Katamā ca bhikkhave sāmā-vācā

*And what bhikkhus is Right Speech?*

Musā-vādā verāmaṇī      *Abstaining from false speech;*

Pisunāya vācāya verāmaṇī      *Abstaining from malicious speech;*

Pharusāya vācāya verāmaṇī      *Abstaining from harsh speech;*

Sāmphappalāpā verāmaṇī.      *Abstaining from idle chatter:*

Ayaṃ vuccati bhikkhave sāmā-vācā

*This bhikkhus is called Right Speech.*

Katamo ca bhikkhave sāmā-kammanto

*And what bhikkhus is Right Action?*

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu-micchācārā  
veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

*This bhikkhus is called Right Action.*

Katamo ca bhikkhave sammā-ājīvo

*And what bhikkhus is Right Livelihood?*

Idha bhikkhave ariya-sāvako

Here, bhikkhus, a Noble Disciple,

Micchā-ājīvaṃ pahāya

Having abandoned wrong livelihood,

Sammā-ājīvena jīvitaṃ kappeti

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 viriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā 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 dhammānupassī viharati

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

Ātāpī sampajāno satimā

*Arden,t fully aware and mindful,*

Vineyya loka 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,*

Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukhaṃ paṭhamam jhānaṃ  
upāsampajja viharati

*Enters upon and abides in the first Jhāna -*

*Accompanied by applied and sustained thought,*

*With rapture and pleasure born of seclusion.*

Vitakka-vicārānaṃ vūpasamā

*With the stilling of applied and sustained thought,*

Ajjhattaṃ sâmpasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ  
samādhi-jāṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasâmpajja 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 virāgā

*With the fading away as well of rapture*

Upekkhako ca viharati

*He abides in equanimity,*

Sato ca sâmpajāno

*Mindful and fully aware,*

Sukhañ-ca kāyena paṭisaṃvedeti

*Still feeling pleasure with the body,*

Yaṃ taṃ ariyā ācikkhanti 'Upekkhako satimā sukha-vihārī'ti tatiyaṃ  
jhānaṃ upasâmpajja viharati

*He enters upon and abides in the third Jhāna -*

*On account of which the Noble Ones announce,*

*'He has a pleasant abiding,*

*With equanimity and is mindful.'*

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkassa ca pahānā

*And the abandoning of pain,*

Pubb'eva somanassa domanassānaṃ atthaṅgamā

*With the previous disappearance of joy and grief,*

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

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

Ayaṃ vuccati bhikkhave sammā-samādhi

*This bhikkhus is called Right Concentration.*

Ayam-eva ariyo atthaṅgiko maggo

*This is the Noble Eightfold Path.*

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

[ Hānda mayam dhamma-cakkappavattana sutta-pāṭhaṃ  
bhaṇāmaṣe ]

Dve me bhikkhave antā

*Bhikkhus, there are these two extremes*

Pabbajītena na sevītabbā

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

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

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

Hīno Which is low,

Gammo Common,

Pothujjaniko The way of the common folks,

Anāriyo Not the way of the Noble Ones

Anattha-sāñhito And pointless;

Yo cāyaṃ atta-kilamāthānūyogo

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

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

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
 tathāgatenā abhisambuddhā

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

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

Katamā ca sā bhikkhave majjhimā paṭipadā

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

Ayam-eva ariyo aṭṭhaṅgiko maggo

*It is this Noble Eightfold Path,*

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

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā  
abhisambuddhā

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

Cakkhu-karaṇī	Giving rise to vision,
Ñāṇa-karaṇī	Making for insight,
Upasamāya	Leading to calm,
Abhiññāya	To heightened knowing,
Sambodhāya	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

Marāṇampi dukkhaṃ              And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

*Sorrow lamentation pain grief and despair are dukkha,*

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha,*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha,*

Yampicchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha;*

Saṅkhittena pañcupādānakkhandhā dukkhā

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

Idaṃ kho paṇa bhikkhave dukkha-samudayo ariya-saccaṃ

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

Yā'yam taṇhā	<i>It is this craving</i>
Ponobbhāvīkā	<i>Which leads to rebirth,</i>
Nandī-rāga-sahagatā	<i>Accompanied by delight and lust,</i>
Tatra-tatrābhīnandīnī	<i>Delighting now here, now there,</i>
Sēyyathīdaṃ	<i>Namely:</i>
Kāma-taṇhā	<i>Craving for sensuality,</i>
Bhava-taṇhā	<i>Craving to become,</i>
Vibhava-taṇhā	<i>Craving not to become.</i>

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariya-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	<i>Its relinquishment,</i>
Paṭinissaggo	<i>Letting go,</i>
Mutti	<i>Release,</i>
Anālayo	<i>Without any attachment.</i>

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

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



Ayam-eva ariyo aṭṭh'aṅgiko maggo

*It is just this Noble Eightfold Path,*

Sēyyathīdaṃ Which is as follows:

Sāmmā-diṭṭhi Right View,

Sāmmā-sāṅkappo Right Intention

Sāmmā-vācā Right Speech,

Sāmmā-kammanto Right Action,

Sāmmā-ājīvo Right Livelihood,

Sāmmā-vāyāmo Right Effort,

Sāmmā-sati Right Mindfulness,

Sāmmā-samādhi Right Concentration.

Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

*This is the Noble Truth of dukkha;*

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

*Now this Noble Truth of dukkha*

*Should be completely understood;*

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

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

Idaṃ dukkha-saṃudayo ariyā-saccaṇ-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

*This is the Noble Truth of the cause of dukkha.*

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

*Now this cause of dukkha  
Should be abandoned;*

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

*Now this cause of dukkha  
Has been abandoned.*

Idaṃ dukkha-nirodho ariyā-saccan-ti me bhikkhave  
Pubbe ananussutesu dhammesu  
Cakkhuṃ udāpādi  
Ñāṇaṃ udāpādi  
Paññā udāpādi  
Vijjā udāpādi  
Āloko udāpādi

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

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

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

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

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

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-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 way of practice leading to the cēssation of  
dukkha;*

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

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

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

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

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

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

N'eva tāvāhaṃ bhikkhave sadevāke loke samārake sabrahmaṃ  
Sassamaṇa-brāhmaṇiṇiṃ pajāya sadeva-manussāya  
Anuttaraṃ sammā-sambodhiṃ abhisambuddho 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  
Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ  
suvisuddhaṃ ahosi

*But when, bhikkhus, my knowledge and understanding  
As it actually is,*

*Of these Four Noble Truths,  
With their three phases and twelve aspects,  
Was indeed entirely pure,*

*Athāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ  
Sassamaṇa-brāhmaṇiyā 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*

*My release is unshakeable,*

*Ayam-antimā jāti*

*This is my last birth,*

*N'atthidāni punabbhavo-ti*

*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,

Pakāsīto                      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
Pattabbam na tam apāpunitvā	Has not been attained,
Vīriyassa saṇṭhānam bhavissatī-ti	Let not my efforts stand still.'
Dukkham bhikkhave kusīto viharati	
Bhikkhus, the lazy person dwells in suffering,	
Vokiṇṇo pāpakehi akusalehi dhammehi	
Soiled by evil, unwholesome states	
Mahantañ-ca sadattham pariḥāpeti	
And great is the personal good that he neglects.	
Āraddha-vīriyo ca kho bhikkhave sukham viharati	
The energetic person though dwells happily,	
Pavivitto pāpakehi akusalehi dhammehi	
Well withdrawn from unwholesome states	
Mahantañ-ca sadattham paripūreti	
And great is the personal good that he achieves.	
Na bhikkhave hīnena aggassa paṭṭi hoti	
Bhikkhus, it is not by lower means that the supreme is attained	
Aggena ca kho bhikkhave aggassa paṭṭi hoti	



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

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

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

Satthā sammukhī-bhūto

*The Teacher is present,*

Tasmātiha bhikkhave vīriyaṃ ārabhatha

*Therefore, bhikkhus, start to arouse your energy*

Appattassa pattiya                      For the attainment of the as yet unattained,

Anadhigatassa adhigamāya            For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya        For the realization of the as yet unrealized.

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avaṅjhā 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

[ Handa mayam tāyana-gāthāyo bhaṇāmase ]

Chīnda 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      Yam katvā nānutappati

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

Kusô yathā duggahito                      Hattham-evānukantati  
 Sāmaññaṃ dupparāmaṭṭhaṃ              Nirayāyūpakaḍḍhati

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

Yaṃ-kiñci sithilaṃ kammaṃ                      Saṅkiliṭṭhañ-ca yaṃ vataṃ  
 Saṅkassaraṃ brahma-cariyaṃ              Na taṃ hōti mahapphalan-ti

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