

S.N. GOENKA

THE GEM SET IN GOLD

From the ten-day course in Vipassana meditation

DHAMMA CHANTING

English translation with Pāli & Hindi

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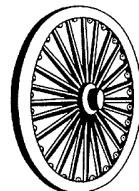
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THE GEM SET IN GOLD

a manual of paryatti
containing the Pāli and Hindi chanting
from a ten-day course of Vipassana Meditation

by S. N. Goenka



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*Gāravo ca nivāto ca,
santuṣṭhi ca kataññutā;
kālena dhammassavanam,
etam mangalamuttamam.*

Respectfulness, humility,
contentment, gratitude,
listening to the Dhamma at the proper time
this is the highest welfare.

—Gotama Buddha
Mangala Suttaṃ

For a Vipassana meditator the literature of Pāli is a storehouse of Dhamma; so sweet like a cake prepared with honey it is sweet everywhere. Every word is full of ambrosia . . . I am sure this language is going to become very much alive.

—S. N. Goenka

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INTRODUCTION

In 1969, S. N. Goenka, the revered teacher of Vipassana meditation, left his homeland, Myanmar (Burma), to travel to India. At that time Myanmar customs officials were especially vigilant about the smuggling of precious jewels out of the country. At the Yangon airport, Goenkaji was asked if he was carrying any valuables with him. He smilingly replied, "I am carrying a gem." He went on to explain to the concerned official, "The gem I am taking from here will be used to pay back a debt of Myanmar to India. It originally came from India, and is sorely needed there today. By my taking it from here, Myanmar will not be any poorer. I am taking the jewel of the Dhamma."

This jewel, the sublime practical teaching of the Buddha, has now been given to people throughout the world. Carefully preserved for centuries in the small country of Myanmar, it has, under Goenkaji's compassionate and energetic guidance, returned to India, its source, and from there has spread to the rest of the world. Tens of thousands of people from a vast spectrum of cultures, religions and nationalities, have started walking on this ancient path, to free themselves from the bondage of suffering.

The treasure which Goenkaji has been distributing is Vipassana, the quintessence of the Buddha's teaching. As he imparts the jewel of the practice, using his own words, in languages current in today's world, he also encourages the study of the original teaching of the Buddha in *his* own language: Pāli. In Pāli these two complementary aspects of Dhamma are known as *patipatti* and *pariyatti*. Goenkaji refers to these as, "a gem, the beauty of which is enhanced by its golden setting."

As a teacher, Goenkaji has always given primary importance to *patipatti*, the practical aspect, because it is only the experience of truth through systematic self-introspection that can purify the mind and relieve suffering. This is the gem of the Dhamma. Hand in hand with the practice of meditation, however, is the theoretical foundation, like the protective golden setting for a valuable gem. The firm foundation of *pariyatti* provides the necessary guidance and inspiration for practitioners to take, and keep taking, proper steps on the Path.

Fortunately for our generation and those that follow, S. N. Goenka is a master of both *pariyatti* and *paṭipatti*. Indeed, when he came to India in 1969, he brought both aspects of the Dhamma with him—not only his unique capacity to teach meditation, but also literally hundreds of texts of the Tipiṭaka, the Buddhist Pāli scriptures, in Burmese script.

The decades since have seen the ripening of these two aspects. Thousands of seekers have come to ten-day Vipassana courses in various parts of the world to experience first-hand the transformative effects of Dhamma—to put the Buddha’s words into practice, and start to emerge from suffering. And through the publications of the Vipassana Research Institute (founded in 1985) meditators have been able to study the Buddha’s words and practice at a much deeper level.

Goenkaji’s rare ability to explain the Buddha’s teaching is deeply enhanced by his proficiency in several languages, including Pāli. Pāli is the language in which the Buddha taught, and in which his teachings have been preserved. As with Sanskrit and Latin, it is not a contemporary spoken language, but a so-called “dead language”—a medium, nevertheless, conveying and illuminating a living tradition.

Pāli is unique in many ways. One of the meanings of the word Pāli is “that which protects, or preserves.” Pāli exists to preserve the words of the enlightened person, Gotama Buddha. The tradition is that, by expressing the sublime teaching which allows beings to be liberated from the rounds of suffering, Pāli protects the people; it preserves the invaluable treasure of the Buddha’s own words.

Adherence to the use of the Buddha’s language has been a profoundly significant part of the living tradition handed down in the Theravāda Buddhist countries, which have preserved Pāli in its oldest form. Faithfulness to the Pāli words of the Buddha has therefore been a central part of the teaching of S. N. Goenka, and the lineage which he represents.

Students at Vipassana courses practice meditation in a special environment—one where the highest merits of *pariyatti* and *paṭipatti* are conjoined. The meditators undertake the delicate and demanding task of examining their own minds in a surrounding which intermingles long stretches of silent introspection with periods of instruction, conveyed by Goenkaji’s recorded words in Hindi or English. Students of these courses are familiar with Goenkaji’s use of Pāli in the daily discourses (in which he explains the theory of the meditation technique), as well as in his practice of chanting both the Buddha’s words and his own inspiring compositions, rhymed Hindi couplets known as *dohas*.

Dhamma teachers have different modes of expression. For Goenkaji (who is a poet and orator in his native languages of Rajasthani and Hindi), his melodic use of Pali and Hindi *dohas* is a medium through which his abundant *mettā* (feelings of goodwill towards all beings) is conveyed. When he chants in Pāli, or in his native tongues, along with the sounds of his resonant voice come waves of compassion and loving-kindness. This provides a congenial, supportive atmosphere in which the Dhamma can be received and practiced.

For many years, meditators have wanted to understand the meaning of the words chanted by Goenkaji during a ten-day course. The Gem Set in Gold is the first thorough compilation of these words of Dhamma, and their translation into English. This compilation is, in fact, a link to all the successive generations of meditators from the exalted time of the Buddha to the present, who preserved the technique in its pristine purity.

While impressive as *pariyatti*—a rich collection of inspirational passages from the Buddha and a contemporary Dhamma teacher of rare qualities—it is in conjunction with the actual practice that this volume lives up to its name. Students who hear Goenkaji's chanting at a Vipassana course do so in the rarefied environment of a deep meditation course where they are putting the Buddha's words into practice. Those who read them will understand their meaning and be able to apply them much more deeply in the context of their meditation practice.

May The Gem Set in Gold benefit many generations, and help to fulfill Goenkaji's exhortation: "Our aim is always to experience the Dhamma within ourselves in order to emerge from all suffering. The means to do so is the practice of Vipassana meditation. Reading, writing and study are merely to find guidance and inspiration in order to go more deeply in the practice, and thus to come closer to the goal of liberation."

A NOTE ABOUT THE CHANTING

The various occasions during a ten-day course when S. N. Goenka chants are standard in all recordings of the instructions. The chanting that is presented here is taken from the Hindi-English course set, recorded at Dhamma Giri, Igatpuri, India, in 1985. Since this is also the set of instructions used for translation into all languages other than the languages Goenkaji teaches in, Hindi and English, it is also the international standard set. There are a few minor variations of the Hindi *dohas* in the English-only instruction set that was recorded at Dhamma Dharā, in Massachusetts, USA, in 1984. Since these are few and minor we have not noted these variations, so as to avoid further complication of the text.

The Pāli *suttas* that are heard at dawn during the morning chanting each day have various sources. The short note at the beginning of each day's *sutta* text gives a brief explanation of the text and where it is found in the Pāli literature, if possible. Several of the daily "suttas" are not actually found in the canonical Pāli Tipiṭaka. They are traditional *parittas*, or protective chantings, that have been preserved for centuries and have become a standard part of daily devotional practice in the Theravāda countries.

This *paritta* tradition is a very old one, dating back to the time of the Buddha himself. In the *Dīgha-nikāya*, at the end of the Āṭānāṭiya Sutta, the Buddha exhorts the monks, "Bhikkhus, you should learn these Āṭānāṭa protective verses, master them and remember them. They are for your benefit and, through them, bhikkhus and bhikkhunis, male and female lay followers may live guarded, protected, unharmed and at ease." In another place, in the *Vinaya-piṭaka* (*Cūlavagga*, 5), the Buddha teaches the monks the *Khandha-paritta* as a way to give *mettā* to snakes and other wild creatures in order to provide protection from being harmed by them.

With these beginnings from the oldest sources, over time there came to be an established collection of *paritta*, or protective verses, for different occasions. Some are taken from the canonical literature, but often an introductory verse was composed and added later. Others were compilations of inspirational verses each of which referred to events or *suttas* from the Pāli canon. There are examples of all of these types among the morning chanting collection here.

The chanting that opens and closes the daily group sittings features Goenkaji's *dohas*. These *dohas* and their translation have long been available in the booklet Come People of the World. Our attempt in this book has been to give a complete compilation of all the chanting, both Hindi and Pāli, that a Vipassana student hears in the ten-day course. These *dohas* are reprinted here in that spirit.

Many of the Pāli passages from the evening discourses that are compiled in the last chapter are also chanted at some time, or perhaps every day, during the morning chanting. We have included this chapter, despite the obvious redundancy, in order to provide readers with a handy reference to passages they may hear in the discourses.

Goenkaji's discourses have been recorded several times and in various locations during the decades in which he has been teaching. At different times and places he has quoted different Pāli passages from the Buddha's teaching to illustrate his points in the discourses. There tended to be more Pāli quoted in the early period of his teaching career. Later on, as he began teaching in the West, certain passages were eliminated altogether, or the translation may have been given without his actually reciting the Pāli. The Pāli presented here in the chapter of passages heard in the discourses is from the English discourse set, recorded at Dhamma Mahāvana, California, USA, in 1991.

We have tried to present translations that carry the spirit of the original language and that follow the text reasonably closely, word for word and line by line, so someone with little Pāli, or no Hindi, can read along and draw connections between a particular word or phrase in the original and its English meaning. In order to maintain reasonable English grammar this has not been possible for every line of translation, however.

For anyone who would like to study the Pāli more carefully, there is an appendix with individual word meanings for many of the key Pāli texts recited during the morning chanting sessions. This is not intended to be a comprehensive grammar or textbook. It should, however, help a reader who is studying Pāli to follow the translation more carefully in conjunction with one of the various Pāli textbooks available in the market.

*the editors
VRI, Dhamma Giri, 2006*

PĀLI AND HINDI PRONUNCIATION

The Pāli alphabet consists of forty-one characters: eight vowels and thirty-three consonants.

Vowels: a, ā, i, ī, u, ū, e, o

Consonants:

Velar:	k	kh	g	gh	ñ
Palatal:	c	ch	j	jh	ñ
Retroflex:	ʈ	ʈh	ɖ	ɖh	ɳ
Dental:	t	th	d	dh	n
Labial:	p	ph	b	bh	m
Miscellaneous:	y, r, l, v, s, h, l, m̥				

The vowels **a**, **i**, **u** are short; **ā**, **ī**, **ū** are long; **e** and **o** are of middle length. They are pronounced short before double consonants: mettā, khettā, koṭṭha, sotthi; and long before single consonants: deva, senā; loka, odana.

- a** is pronounced like 'a' in 'about';
- ā** like 'a' in 'father';
- i** is pronounced like 'i' in 'mint';
- ī** like 'ee' in 'see';
- u** is pronounced like 'u' in 'put';
- ū** like 'oo' in 'pool'.

The consonant **c** is soft, pronounced as in the 'ch' in 'church'. All the aspirated consonants are pronounced with an audible expulsion of breath following the normal unaspirated sound. Therefore **th** is not as in 'three' but more like the sound in 'Thailand', and **ph** is not as in 'photo' but rather is pronounced 'p' accompanied by an expulsion of breath.

The retroflex consonants, **ʈ**, **ʈh**, **ɖ**, **ɖh**, **ɳ** are pronounced with the tip of the tongue turned back, whereas in the dentals, **t**, **th**, **d**, **dh**, **n**, it touches the upper front teeth.

The palatal nasal, **ñ**, is the same as the Spanish 'ñ', as in señor. The velar nasal, **ñ**, is pronounced like 'ng' in 'singer' but occurs only with the other consonants in its group: **ñk**, **ñkh**, **ñg**, **ñgh**. The pronunciation of **m̥** is similar to **ñ** but occurs most commonly as a terminal nasalization: 'evam me sutam̥'. The Pāli **v** is a soft 'v' or 'w' and **l̥**, produced with the tongue retroflexed, is almost a combined 'rl' sound.

The Hindi alphabet uses all the same characters as Pāli except **l̥**. There are also an additional four vowels and two more consonants:

Vowels: ai, au, f, r̥

Consonants: ś, §

The vowels represented by the diphthongs **ai**, and **au** are pronounced as they would be in English: **ai** like 'aee' and **au** like the 'ou' in 'loud.' (Note that, in Hindi transliteration to Roman script, **ie** and **ae** are not diphthongs; in each case the two vowels are pronounced separately.)

h̥ is an aspiration following the vowel, e.g., **ah̥** is like 'uh'.

r̥ is a vocalized 'r' pronounced like 'ri' with a rolled 'r'.

ś is pronounced 'sh' and **§** is a retroflex 'sh' pronounced with the tongue turned back.

The nasalizations are similar to the Pāli and are presented in various forms (**n**, **ñ**, **ñ**, **ñ**, **m** or **m̥**), as seems appropriate to approximate the proper sound for an English speaker.

THE OPENING NIGHT OF THE TEN-DAY COURSE

*Namo tassa bhagavato, arahato,
sammā-sambuddhassa.*

Homage to him, the blessed one, the worthy conqueror, the fully self-enlightened Buddha.

Opening Hindi Chanting

*Jaya jaya jaya gurudevajū,
jaya jaya kripānidhāna;
dharama ratana aisā diyā,
huvā parama kalyāṇa.*

My teacher, may you be victorious;
Compassionate one, may you be victorious
You gave me such a jewel of Dhamma,
which has been so beneficial to me.

*Aisā cakhāyā dharama rasa,
biṣayana rasa na lubhāya;
dharama sāra aisā diyā,
chilake diye chudāya.*

You let me taste Dhamma's nectar,
now no sensual pleasure can allure.
Such an essence of Dhamma you gave,
that the shell [of ignorance] dropped away.

*Dharama diyā kaisā sabala,
paga paga kare sahāya;
bhaya bhairava sāre miṭe,
nirbhaya diyā banāya.*

You gave such a powerful Dhamma,
which helps and supports me at every step.
It has helped to rid me of all fears,
and made me absolutely fearless.

*Roma roma kirataga huvā,
ṛṇa na cukāyā jāya;
jīvān jīvana dharama kā,
dukhiyana bāṭān dharama sukha,
yahī ucita upāya.*

From every pore such gratitude is pouring
I cannot repay the debt.
I will live the Dhamma life
and distribute its benefit to the suffering people
[of the world]:
this is the only way [to repay the debt].

*Dharama gaṅga ke tīra para,
dukhijāroñ kī bhīda;
saba ke mana ke dukha miṭe,
dūra hoyā bhava piḍa.*

On the bank of the Ganges of Dhamma
there is a crowd of suffering people;
may all be freed from their misery and
liberated from the pain of birth and death.

*Guruvara terī ora se,
devūnī dharama ka dāna;
jo jo āye tapa karaṇa,
ho sabaka kalyāṇa.*

*Sabake mana jāge dharama,
mukti dukhoñ se hoyā;
antara kī gāñthen khule,
māñasa niramala hoyā,
saba ka mañgala hoyā.*

*Ananta pūñyamayī,
ananta guṇamayī,
buddha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para jāge sabhī ke,*

*hṛdaya meñ jāge sabhī ke,
anga-aṅga jāge sabhī ke.*

*Ananta pūñyamayī
ananta guṇamayī,
dharama kī nirvāṇa-dhātu,
jñāna-dhātu, bodhi-dhātu.
Śīśa para jāge sabhī ke,*

*hṛdaya meñ jāge sabhī ke,
anga-aṅga jāge sabhī ke.*

*Ananta pūñyamayī
ananta guṇamayī,
saṅgha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para jāge sabhī ke,*

*hṛdaya meñ jāge sabhī ke,
anga-aṅga jāge sabhī ke.*

O my teacher, on your behalf,
I give the dāna of Dhamma.
May all who have come to meditate
be happy and peaceful.

May Dhamma arise in everyone's mind.
May they be liberated from suffering.
May their innermost mental knots be untied.
May their minds be purified.
May all be happy and peaceful.

Source of infinite merit,
of infinite virtues,
[is] the Buddha's element of nibbāna,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
of everyone,
in the heart of everyone,
in every part of the body of everyone.

Source of infinite merit,
of infinite benefit,
[is] the Dhamma's element of nibbāna,
of wisdom, of enlightenment!
May it arise on the [top of the] head
of everyone,
in the heart of everyone,
in every part of the body of everyone.

Source of infinite merit,
of infinite benefit,
[are] the Sangha's element of nibbāna,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
of everyone,
in the heart of everyone,
in every part of the body of everyone.

Pāli Formalities

Tisaraṇam-gamanam

Buddham saraṇam gacchāmi.
Dhammam saraṇam gacchāmi.
Saṅgam saraṇam gacchāmi.

Pañca-sīla

Pāṇatipātā veramaṇī sikkhāpadam
samādiyāmi.
Adinnādānā veramaṇī
sikkhāpadam samādiyāmi.
Kāmesu micchācārā veramaṇī
sikkhāpadam samādiyāmi.
Musā-vādā veramaṇī sikkhāpadam
samādiyāmi.
Surā-meraya-majjapamādaṭṭhānā
veramaṇī sikkhāpadam
samādiyāmi.

Aṭṭhaṅga-sīla

Pāṇatipātā veramaṇī sikkhāpadam
samādiyāmi.
Adinnādānā veramaṇī
sikkhāpadam samādiyāmi.
Abrahmacariyā veramaṇī
sikkhāpadam samādiyāmi.
Musā-vādā veramaṇī sikkhāpadam
samādiyāmi.
Surā-meraya-majja-
pamādaṭṭhānā veramaṇī
sikkhāpadam samādiyāmi.
Vikālabhojanā veramaṇī
sikkhāpadam samādiyāmi.
Nacca-gīta-vādita-visūkadassanā-
mālā-gandha-vilepana-
dhāraṇa-maṇḍana-
vibhūsanāṭṭhānā veramaṇī
sikkhāpadam samādiyāmi.
Uccāsayana-mahāsayanā veramaṇī
sikkhāpadam samādiyāmi.

Going for Triple Refuge

I take refuge in the Buddha.
I take refuge in the Dhamma.
I take refuge in the Saṅgha.

The Five Precepts

I undertake the rule of training to abstain
from killing living creatures.
I undertake the rule of training to abstain
from taking what is not given.
I undertake the rule of training to abstain
from sexual misconduct.
I undertake the rule of training to abstain
from wrong speech.
I undertake the rule of training to abstain from
intoxicants, which are the causes of heedlessness.

The Eight Precepts

I undertake the rule of training to abstain
from killing living creatures.
I undertake the rule of training to abstain
from taking what is not given.
I undertake the rule of training to abstain
from sexual activity.
I undertake the rule of training to abstain
from wrong speech.
I undertake the rule of training to abstain from
intoxicants, which are the causes of heedlessness.
I undertake the rule of training to abstain
from eating at the wrong time.
I undertake the rule of training to abstain
from dancing, singing, music, and worldly
entertainments; [wearing] garlands, perfumes,
cosmetics; jewelry and other bodily
adornments.
I undertake the rule of training to abstain
from using high or luxurious beds.

Pariccajāmi

*Imāham bhante attabhāvam
jīvitam bhagavato
pariccajāmi.*

*Imāham bhante attabhāvam
jīvitam ācariyassa
pariccajāmi.*

Kammaṭṭhāna

*Nibbānassa sacchikaraṇatthāya
me bhante ānāpāna
kammaṭṭhānam dehi.*

The Surrender

Sir, I surrender my life completely to the Buddha [for proper guidance and protection].

Sir, I surrender my life completely to my present teacher [for proper guidance and protection].

The Request of Dhamma

For the sake of witnessing nibbāna,

Sir, grant me the meditation object of Anapana.

Closing Chanting, after Anapana Instructions

Hindi:

*Sādhaka terā ho bhalā,
ho maṅgala kalyāṇa;
Sānsa sānsa ko nirakhate,
dr̥dha ho ānāpāna.*

*Bet̥ terā ho bhalā,
ho terā kalyāṇa;
Sānsa sānsa para mana t̥ike,
dr̥dha ho jāye dhyāna*

O meditator, may you be happy,
be peaceful, be liberated;
remaining aware of every breath,
may your Anapana be firmly rooted.

O daughter, may you be happy,
be peaceful, be liberated;
concentrating on every breath,
may your meditation be firmly rooted.

Pāli:

Bhavatu sabba maṅgalam. (3x)

May all beings be happy.

[Sādhbu, sādhhu, sādhhu.]

[Well said, well said, well said.]

THE DAILY MORNING CHANTING

Goenkaji begins each day of the ten-day course with a session of chanting just before breakfast, as the sun is rising. This daily morning chanting session has a basic structure. It begins with Hindi *dohas* of Goenkaji's own composition, exhorting everyone to awake and listen to words of Dhamma. This is followed by a section of Pāli chanting that is repeated each day with a few variations. Then comes the main *sutta* of that day, followed by a closing section of Hindi *dohas* and wishes of welfare for all the students.

This chapter gives the basic framework of the morning chanting, along with the daily variations. The main *sutta* for each day is presented separately in the subsequent chapters.

Hindi

1.a) *Jāgo logo jagata ke,
bītī kālī rāta;
huā ujālā dharama kā
maṅgala huā prabhāta.*

People of the world, awake!
The dark night is over.
The light has come of Dhamma,
the dawn of happiness.

*Āo prāṇī viśva ke,
suno Dharama kā jñāna;
isa men sukha hai, sānti hai,
mukti mokṣa nirvāṇa.*

Come, beings of the universe,
listen to the wisdom of the Dhamma.
In this lie happiness and peace,
freedom, liberation, nibbāna.

*Yaha to vāṇī buddha kī,
śuddha dharama kī jyoti;
akṣara akṣara men bharā,
maṅgala otaparota.*

These are the words of the Buddha,
the radiance of pure Dhamma,
each syllable of them filled
and permeated with happiness.

*Buddha-vāṇī mīḍhī ghaṇī,
misarī ke se bola;
kalyāṇī maṅgalamayī,
bharā amṛtarasa gholā.*

Sweet are the words of the Buddha,
each phrase like honey,
yielding welfare and happiness,
suffused with the taste of the deathless.

Or (days 8, 9, 10)

1.b) *Jāgo logo jagata ke,
bītī kālī rāta;
huā ujālā dharama kā,
māngala huā prabhāta.*

*Āo prāṇī viśva ke,
caleñ dharama ke pantha;
dharama pantha hī sānti patha,
dharama pantha sukha pantha.*

*Ādi māñhi kalyāna hai,
madhya māñhi kalyāna;
anta māñhi kalyāna hai,
kadama kadama kalyāna.*

*Śīla māñhi kalyāna hai,
hai samādhi kalyāna;
prajñā to kalyāna hai,
pragāte pada nirvāna.*

*Kitane dina bhaṭakata phire,
andhī galīnyon māñhi!
Aba to pāyā rāja-patha, vāpasa
muḍanā nāñhi.
Aba to pāyā vimala patha,
pīche haṭanā nāñhi.*

People of the world, awake!
The dark night is over.
The light has come of Dhamma,
the dawn of happiness.

Come, beings of the universe,
let us walk the path of Dhamma.
The path of Dhamma is the path of peace,
the path of Dhamma is the path of
happiness.

Beneficial in the beginning,
beneficial in the middle,
beneficial at the end—
every step is beneficial.

There is benefit in moral conduct,
benefit in controlling the mind,
benefit in wisdom,
leading to nibbāna.

How many days did we keep wandering
in blind alleys!
Now that we have found the royal road,
we will never look back again.
Now that we have found the pure path,
we will never turn back.

Pāli

2.a) Deva-āhvānasuttam

*Samantā cakkavālesu,
atrāgacchantu devatā; (3x)
saddhammam munirājassa,
suñantu sagga-mokkhadam.
Dhammassavanakālo ayam,
bhadanta' (3x)*

Address to the Devas

From throughout the world systems
assemble here, oh devas,
to listen to the pure Dhamma of the king of
sages, leading to heaven and liberation.
It is now time for listening to the Dhamma ,
respected ones.

Or (days 2, 4, 6, 8, 9)

- 2.b) *Ye santā santa-cittā,
tisarāna-saraṇā,
ettha lokantare vā;*

*bhummābhummā ca devā,
guna-gaṇa-gahaṇā,
byāvaṭā sabbakālā;*

*ete āyantu devā, (3x)
vara-kanaka-maye,
Merurāje vasanto;*

*santo santosa-hetuṁ,
munivara-vacanam,
sotumaggam samaggam. (3x)*
- Those peaceful ones of peaceful mind,
whose refuge is the Triple Gem
in this world or beyond;

devas dwelling on earth or elsewhere,
who are unceasingly acquiring
numerous merits;

may those devas come
who dwell on royal Meru,
the glorious golden mountain;

[may they come] for peace and contentment,
and together may they listen
to the excellent words of the Buddha.
- 3.) *Namo tassa bhagavato arahato
samma-sambuddhassa. (3x)*

Homage to him, the blessed one, the worthy
conqueror, the fully self-enlightened
Buddha.
- 4.) *Buddham saranam gacchāmi;
dhammam saranam gacchāmi;
saṅgham saranam gacchāmi.*

I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha.
- 5.) *Imāya
dhammānudhammapatiṭipattiya,
buddham pūjemi;
dhammam pūjemi;
saṅgham pūjemi.*

By walking on the path of Dhamma
from the first step to the final goal,
I pay respects to the Buddha;
I pay respects to the Dhamma;
I pay respects to the Sangha.
- 6.) *Ye ca Buddhā atītā ca,
ye ca Buddhā anāgatā;
pacuppannā ca ye Buddhā,
aham vandāmi sabbadā.*

To the Buddhas of the past,
to the Buddhas yet to come,
to the Buddhas of the present,
always I pay respects.

*Ye ca Dhammā atītā ca,
ye ca Dhammā anāgatā;
paccuppannā ca ye Dhammā,
ahaṁ vandāmi sabbadā.*

*Ye ca Saṅghā atītā ca,
ye ca Saṅghā anāgatā;
paccuppannā ca ye Saṅghā,
ahaṁ vandāmi sabbadā.*

To the Dhammas of the past,
to the Dhammas yet to come,
to the Dhammas of the present,
always I pay respects.

To the Sanghas of the past,
to the Sanghas yet to come,
to the Sanghas of the present,
always I pay respects.

- 7.) *Natthi me saraṇam aññam,
Buddho me saraṇam varam;
etena sacca-vajjena,
jayassu jaya-maṅgalam.*

*Natthi me saraṇam aññam,
Dhammo me saraṇam varam;
etena sacca-vajjena,
bhavatu te jaya-maṅgalam.*

*Natthi me saraṇam aññam,
Saṅgho me saraṇam varam;
etena sacca-vajjena,
bhavatu sabba-maṅgalam.*

No other refuge have I,
the Buddha is my supreme refuge.
By this true utterance
may there be victory and happiness.

No other refuge have I,
the Dhamma is my supreme refuge.
By this true utterance
may you have victory and happiness.

No other refuge have I,
the Sangha is my supreme refuge.
By this true utterance
may all beings be happy.

Tiratana Vandanā

- 8.) *Iti'pi so bhagavā
araham,
sammā-sambuddho,
vijjācarāṇa-sampanno,
sugato,
lokavidū,
anuttaro purisa-damma-sārathī,
satthā deva-manussānam,
Buddho Bhagavā 'ti.*

Such truly is he: freed from impurities,
having destroyed all mental defilements,
fully enlightened by his own efforts,
perfect in theory and in practice,
having reached the final goal,
knower of the entire universe,
incomparable trainer of men,
teacher of gods and humans,
the Buddha, the Blessed One.

9.) *Svākkhāto Bhagavatā Dhammo,*

sandiṭṭhiko,

akāliko,

ehi-passiko,

opaneyyiko,

paccattam veditabbo viññūhi' ti.

Clearly expounded is the teaching of the
Blessed One,

to be seen for oneself,

giving results here and now,

inviting one to come and see,

leading straight to the goal,

capable of being realized by any intelligent
person.

10.) *Suppaṭipanno*

Bhagavato sāvaka-saṅgho;

Those who have practiced well

form the order of disciples of the
Blessed One;

ujuppaṭipanno

Bhagavato sāvaka-saṅgho;

those who have practiced uprightly

form the order of disciples of the
Blessed One;

ñāyappaṭipanno

Bhagavato sāvaka saṅgho;

those who have practiced wisely

form the order of disciples of the
Blessed One;

sāmīcippaṭipanno

Bhagavato sāvaka-saṅgho;

those who have practiced properly

form the order of disciples of the
Blessed One;

yadidam cattāri purisa-yugāni,

aṭṭha-purisa-puggalā,

esa Bhagavato sāvaka-saṅgho;

that is, the four pairs of persons,

the eight kinds of individuals —

these form the order of disciples of the

Blessed One:

ābhuneyyo, pābhuneyyo,

dakkhiṇeyyo, añjali-karaṇīyo,

anuttaram puññakkhettam

lokassā'ti.

worthy of gifts, of hospitality,

of offerings, of reverent salutation,

an incomparable field of merit

for the world.

The Pāli sutta for each day occurs at this point

Post-Pāli Sutta

This stanza, from Ratana Sutta, occurs each day at the end of the *sutta* for that day. It signals the end of the Pāli section of the morning chanting and is followed by the Hindi concluding verses.

*Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni'va antalikkhe;
tathāgataṁ devamanussapūjitaṁ,
buddham namassāma suvatthi hotu;*

dhammaṁ namassāma suvatthi hotu;

saṅgham namassāma suvatthi hotu.

Whatever beings are here assembled,
whether terrestrial or celestial,
the Tathāgata is revered by gods and men;
we pay respects to the Buddha; [by the
utterance of this truth] may there be hap-
piness;

we pay respects to the Dhamma; [by the
utterance of this truth] may there be
happiness;

we pay respects to the Sangha; [by the utter-
ance of this truth] may there be happi-
ness.

Hindi

Day 1

*Namana karūṇ gurudeva ko,
caraṇana ṣīṣa navāya;
dharama ratana aisā diyā,
pāpa samīpa na āya.*

*Aisā cakkhāyā dharama rasa,
biṣayana rasa na lubhāya;
dharama sāra aisā diyā,
chilake diye chudāya.*

*Roma roma kirataga huā,
ṛṇa na cukkāyā jāya;
jiūn jivana dharama kā,
dukhiyana kī sevā kariūn,
yahī ucita upāya.*

I pay homage to my revered teacher,
bowing my head at his feet;
He gave me such a jewel of Dhamma
that evil cannot approach.

He let me taste Dhamma's nectar,
now no sensual pleasure can allure.
Such an essence of Dhamma he gave,
that the shell [of ignorance] dropped away.

From every pore such gratitude is pouring
I cannot repay the debt.
I will live the Dhamma life
and serve the suffering people [of the world],
this is the only way [to repay the debt].

*Isa sevā ke punya se,
bhalā sabbī kā hoyā;
jo jo āye tapa karāṇa,
sabakā maṅgala hoyā.*

By the merits of this service,
may all beings be happy!
All those who have come to meditate,
May they all be happy!

Bhavatu sabba mangalam.

May all beings be happy.

*Sabakā maṅgala, sabakā maṅgala,
sabakā maṅgala hoyā re.
Terā mangala, terā mangala,
terā mangala hoyā re.*

May all be happy, may all be happy,
may all be happy!
May you be happy, may you be happy,
may you be happy!

*Jo jo āye tapa karane ko, (2x)
saba ke dukhaḍe dūra hoñ. (2x)
Janama janama ke bandhana tūṭen,
antaratama kī gāntheñ tūṭen;
mānasa niramala hoyā re.*

All those who have come to meditate,
may they be free from anguish.
May they be liberated from the bondage of
the cycle of existence,
May the innermost knots in their minds be
untied.
May their minds be purified.

*Sabakā maṅgala, sabakā maṅgala,
sabakā maṅgala hoyā re.
Terā mangala, terā mangala,
terā mangala hoyā re.
Jana jana mangala,
jana jana mangala,
jana jana sukhiyā hoyā re.*

May all be happy, may all be happy,
may all be happy!
May you be happy, may you be happy,
may you be happy!
May all beings be happy,
may all beings be happy,
may all beings be peaceful!

Day 2

The first three dohas are repeated with occasional variants and the ‘*Sabakā mangala*’ closing is similar with some variation each day. Only the variants for each day follow:

Namana karūṇi gurudeva ko . . .
. . . *yahī ucita upāya.*

I pay homage to my revered teacher . . .
. . . this is the only way [to repay the debt].

Isa sevā ke punya se,
bhalā sabhī kā hoyā;
sabake mana jāge dharama,
sabakā maṅgala hoyā.

By the merits of this service,
may all be happy!
May Dhamma arise in the minds of all,
may all be happy.

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Sabakā mangala, . . .

May all be happy, . . .

Isa dharatī ke jitane prāṇī, (2x)
sabake dukhade dūra hoṇ. (2x)
Janama janama ke bandhana tūṭen,
antaratama kī gānṭhein tūṭen;
mānasa niramala hoyā re.

All the beings on this earth,
may they be free from suffering.
May they be liberated from the bondage of
[the cycle of] existence,
May their innermost mental knots be untied.
May their minds be purified.

Sabakā mangala, . . .

May all be happy, . . .

Terā mangala, . . .
Jana jana mangala, . . .

May you be happy, . . .
May all beings be happy, . . .

Day 3

Namana karūṇi gurudeva ko . . .
. . . *yahī ucita upāya.*

I pay homage to my revered teacher . . .
. . . this is the only way [to repay the debt].

Isa sevā ke punya se,
bhalā sabhī kā hoyā;
Sabake mana jāge dharama,
mukti dukhoṇ se hoyā,
sabakā maṅgala hoyā.

By the merits of this service,
may all beings be happy!
May Dhamma arise in the minds of all,
may they be free from suffering!
May all be happy!

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Sabakā mangala, . . .

May all be happy, . . .

Terā mangala, . . .

May you be happy, . . .

*Drśya aura adrśya,
sabhi jīvon kā mangala hoyā re. (2x)*

Visible or invisible,
may all beings be happy.

*Nirabhaya hoī nirabaira bane saba, (2x)
nirabhaya hoī nirabaira bane saba,
sabhi nirāmaya honya re.*

May all be free from fear and animosity,
may all be free from fear and animosity,
may all be free from illness.

Sabakā mangala, . . .

May all be happy, . . .

Terā mangala, . . .

May you be happy, . . .

Jana jana mangala, . . .

May all beings be happy, . . .

Day 4

*Namana karūn gurudeva ko,
sādara śīśa navāyā;
dharama ratana aisā diyā,
pāpa panapa nahiñ pāyā.*

I pay homage to my revered teacher,
respectfully bowing my head.
He gave me such a jewel of Dhamma he gave
that evil cannot thrive within me.

*Aisā cakhāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Āja dharama kā divasa hai,
deūn dharama kā dāna;
jo āye tapane yahān,
ho sabakā kalyāṇa,
ho sabakā kalyāṇa.*

Today is the day of Dhamma,
I give the gift of Dhamma.
All those who have come to meditate here
may they all be happy,
may they all be happy.

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Sabakā mangala, . . .

May all be happy, . . .

*Jo jo āye tapa karane ko, (2x)
sabake dukhađe dūra hoī, (2x)
Sabake mana prajñā jaga jāye, (2x)
antasa niramala hoyā re. (2x)*

All those who have come to meditate,
may they be free from anguish.
May wisdom arise in the minds of all,
may their minds be totally purified.

Sabakā mangala, . . .

May all be happy, . . .

Terā mangala, . . .

May you be happy, . . .

Jana jana mangala, . . .

May all beings be happy, . . .

Day 5

*Namana karūn gurudeva ko,
savinaya sīśā navāya;
dharama ratana aisā diyā,
pāpa nikāta nahīn āya.*

*Aisā cakhāyā dharama rasa . . .
. . . yahī ucita upāya.*

*Isa sevā ke punya se,
dharama ujāgara hoyā;
kāte andherā pāpa kā,
jana mana harakhita hoyā,
sabakā maṅgala hoyā.*

Bhavatu sabba maṅgalam. (3x)

Sabakā maṅgala, . . .

*Śuddha dharama dharatī para jāge,
śuddha dharama dharatī para jāge,
pāpa parājita hoyā re,
pāpa tirohita hoyā re;
Jana mana ke dukhade mita jāyeñ,
(2x)
jana jana maṅgala hoyā re.*

Sabakā maṅgala, . . .

Terā mangala, . . .

Jana jana maṅgala, . . .

I pay homage to my revered teacher,
humbly bowing my head.

He gave me such a jewel of Dhamma
that evil cannot approach.

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

By the merits of this service,
may Dhamma spread.
May the darkness of evil be eradicated,
may the minds of all be gladdened,
may all be happy.

May all beings be happy.

May all be happy, . . .

May pure Dhamma arise on this earth,
may pure Dhamma arise on this earth,
may evil be defeated,
may evil be dispelled.
May the anguish in the minds of all be extin-
guished,
may all be happy.

May all be happy, . . .

May you be happy, . . .

May all beings be happy, . . .

Day 6

*Namana karūn gurudeva ko,
caranaya sīśā navāya;
dharama ratana aisā diyā,
pāpa panapa nahīn pāya.*

I pay homage to my revered teacher,
bowing my head at his feet.

He gave me such a jewel of Dhamma
that evil cannot thrive within me.

*Aisā cakhāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
dharama ujāgara hoyā;
kate andherā pāpa kā,
jana jana hita-sukha hoyā, (2x)
jana jana mangala hoyā.*

By the merits of this service,
may Dhamma spread.
May the darkness of evil be eradicated,
may all beings be happy and prosperous,
may all beings be happy.

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Sabakā mangala, . . .

May all be happy, . . .

*Isa dharatī ke taru-trṇa meñ,
kāna-kāna meñ
dharama samājāye. (2x)*

May every tree, every blade of grass,
and every particle of this earth
be suffused with Dhamma.

*Jo bhī tape isa tapobhūmi para, (2x)
mukta dukhoñ se ho jāye. (2x)*

May all who meditate on this Dhamma land,
be liberated from all suffering, (2x)

*Sabakā mangala, . . .
Terā mangala, . . .
Jana jana mangala, . . .*

May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .

Day 7

*Namana karūn gurudeva ko,
caraṇana sīśa navāya;
dharama ratana aisā diyā,
pāpa nikāta nahīn āya.*

I pay homage to my revered teacher,
bowing my head at his feet.
He gave me such a jewel of Dhamma
that evil cannot approach.

*Aisā cakhāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
sukhī hōiyā saba loga;
sabake mana jāge dharama,
dūra hoyā bhava roga.*

By the merits of this service,
may all people be happy.
May Dhamma arise in the minds of all,
may all be freed from the cycle of existence.

*Dukhiyāre dukhamukta hoñ,
bhaya tyāgen bhayabhīta;
baira choḍa kara loga saba,
kareñ paraspara prīta.*

May the suffering be freed from suffering,
may the fearful be freed from fear,
Renouncing enmity, may all beings
have affection for one another.

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Sabakā mangala, . . .

May all be happy, . . .

*Isa dharatī ke jitane prāñī,
tapobhūmi ke jitane tāpasa,
maṅgala se bharapūra hoñ. (2x)
Rāga dveṣa sabake miṭa jāyen, (2x)
roga śoka saba dūra hoñ. (2x)*

May all the beings on this earth,
may all the meditators on this Dhamma land,
be filled with happiness.
May their craving and aversion be eradicated,
may they be free of disease and sorrows.

Sabakā mangala, . . .

May all be happy, . . .

Terā mangala, . . .

May you be happy, . . .

Jana jana mangala, . . . hoya re.

May all beings be happy, . . .

Day 8

*Namana karūñ gurudeva ko,
sādara sīśa navāya;
dharama ratana aisā diyā,
pāpa upaja nahīñ pāya.*

I pay homage to my revered teacher,
respectfully bowing my head.
Such a jewel of Dhamma he gave
that evil cannot arise in me.

*Aisā cakhabāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
dharama ujāgara hoyo;
kate andherā pāpa kā,
jana mana harakhita hoyo.
Barase barakhā samaya para,
dūra rahe duṣkāla;
śāśāna hove dharama kā, (3x)
loga hoṇya khuśahāla.
Sukha vyāpe isa jagata men,*

By the merits of this service,
may the light of Dhamma spread.
May the darkness of evil be eradicated,
may the minds of all be gladdened.
May it rain at the proper time,
may there be no famine.
May the government be righteous,
may the people be prosperous.
May happiness pervade the world,

*dukhiyā rahe na koya;
sabake mana jāge dharama,
sabakā maṅgala hoyā. (2x)*

may no one be unhappy.
May Dhamma arise in the minds of all,
may all be happy.

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

*Isa dharatī ke taru-trṇa meñ,
kāṇa-kāṇa meñ
dharama samā jāye. (2x)*

May every tree, every blade of grass,
and every particle of this earth
be permeated with Dhamma.

*Jo bhī tape isa tapobhūmi para, (2x)
mukta dukhoñ se ho jāye. (2x)*

May all who meditate on this Dhamma land
be liberated from all suffering.

Sabakā maṅgala, . . .

May all be happy, . . .

Terā mangala, . . .

May you be happy, . . .

Jana jana mangala, . . . hoyā re.

May all beings be happy, . . .

Day 9

*Namana karūn gurudeva ko,
caraṇana śīśa navāya;
dharama ratana aisā diyā,
pāpa ukhaḍata jāya.*

I pay homage to my revered teacher,
bowing my head at his feet.
he gave me such a jewel of Dhamma
that evil within me gets uprooted.

*Aisā cakkhāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
bhalā sabhī kā hoyā;
sabake mana jāge dharama,
mukti dukhoñ se hoyā.
Dharamavihārī puruṣa hoñ,
dharamacāriṇī nāra;
dharamavanta santāna hoñ,
sukhī rahe parivāra,
sukhī rahe sansāra.*

By the merits of this service,
may all be happy.
May Dhamma arise in the minds of all
and liberate them from suffering.
May every man live a life of Dhamma,
may every woman live a life of Dhamma,
may their children live a life of Dhamma,
may each family be happy,
may household life be happy.

<i>Bhavatu sabba mangalam.</i> (3x)	May all beings be happy.
<i>Sabakā mangala, . . .</i>	May all be happy, . . .
<i>Śuddha dharama ghara ghara mei jāge;</i> (2x) <i>ghara ghara śānti samāya re.</i> (2x) <i>nara nārī hoṇi dharamavihārī,</i>	May pure Dhamma arise in every household, may there be peace in every home, may every man and woman live a life of Dhamma,
<i>saba nara nārī dharamavihārī;</i>	may all men and women live a life of Dhamma,
<i>ghara ghara mangala chāya re.</i> (2x)	may every household be filled with happiness.
<i>Sabakā mangala, . . .</i>	May all be happy, . . .
<i>Terā mangala, . . .</i>	May you be happy, . . .
<i>Jana jana mangala, . . .</i>	May all beings be happy, . . .

Day 10

[These verses are before *Mettā Bhāvanā* on day ten.

On the first nine days the first two verses follow the Pāli *sutta*.]

*Namana karūṇi gurudeva ko,
caranana sīśa navāya;
dharama ratana aisā diyā,
pāpa upaja nahīn pāya.*

*Aisā cakhāyā dharama rasa . . .
. . . yahī ucita upāya.*

*Isa dukhiyāre jagata mei,
sukhiyā dikhe na koya;
śuddha dharama phira se jage,
phira se mangala hoyā.
Dason disāon ke sabhī prāṇī
sukhiyā hoṇya;*

I pay homage to my revered teacher,
bowing my head at his feet.
He gave me such a jewel of Dhamma
that evil cannot arise in me.

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

In this sorrowful world,
I do not see any happy person.
May the pure Dhamma arise again,
may there be happiness again.
May all the beings of the ten directions
be happy;

*nirabhaya hoñ, nirabaira hoñ,
sabbī nirāmaya honya.
Sabakā mangala hoyā.*

may they be free from fear, free from enmity,
may they all be free from disease.
May all be happy.

[after Mettā Bhāvanā]

Bhavatu sabba mangalam. (3x)

May all beings be happy.

*Phira se jāge dharama jagata meñ,
phira se hove jaga kalyāña;
jāge jāge dharama jagata meñ,
hove hove jana kalyāña. (2x)*

May Dhamma arise again in the world,
may there be happiness again in the world;
may Dhamma arise in the world,
may there be happiness in the world.

*Rāga dveṣa aura moha dūra hoñ,
jāge sīla samādhi jñāna. (2x)*

May craving, aversion and ignorance be dispelled,
may morality, concentration and wisdom
arise.

*Jana mana ke dukhade miṭa jāyen,
phira se jāga uṭhe musakāna; (2x)*

May the anguish in the minds of people end,
may their smiles be restored again.

*Phira se jāge dharama jagata meñ,
phira se hove jaga kalyāña.*

May Dhamma arise again in the world,
may there be happiness again in the world.

*Jāge jāge dharama kī vāñī,
mangala mūla mahā kalyāñī; (2x)
jāge jāge dharama kī vāñī.*

May the words of Dhamma arise,
root of all happiness and well-being;
may the words of Dhamma arise.

*Jāge buddha sadṛśa koñ jñānī,
honya sukhī saba jaga ke prāñī. (2x)*

May a wise one like the Buddha arise again,
may all beings in the world be happy. (2x)

*Jāge jāge dharama kī vāñī,
mangala mūla mahā kalyāñī; (2x)
Jāge jāge dharama kī vāñī,
jāge buddha sadṛśa koñ jñānī,
honya sukhī saba jaga ke prāñī.*

May the words of Dhamma arise,
root of all happiness and well-being.
May the words of Dhamma arise,
may a wise one like the Buddha arise again,
may all beings in the world be happy.

Day 11

Before the final discourse, on the closing morning of the course, the opening Hindi verses and the initial Pāli verses that are chanted daily are omitted. The chanting begins directly with *Namo tassa . . .* (see pages 7 - 9, numbers 3 - 10). The following Hindi verses then conclude the morning chanting, leading up to the discourse.

*Namaskāra hai buddha ko,
kaise karuṇāgāra;
dukkha miṭāvana patha diyā,
sukhi karana sansāra.*

Homage to the Buddha,
such a treasure house of compassion;
he showed us the path to eradicate suffering,
bringing happiness to the world.

*Namaskāra hai dharama ko,
kaisā pāvana pantha;
jo bhi cale isa pantha para,
vahī bana gaye santa.*

Homage to the Dhamma,
such a pure path;
whoever walks on this path
becomes a saintly person.

*Namaskāra hai saṅgha ko,
kaise śrāvaka santa;
dharama dhāra ujale huve,
nirmala huve bhadanta*

Homage to the Sangha,
such a noble assembly of disciples;
practicing Dhamma, these saintly ones
have become radiant and pure.

*Namaskāra jananī janaka,
hai upakāra ananta;
namaskāra arihanta saba,
namaskāra saba santa.*

Homage to mother and father,
towards whom my debt of gratitude is infinite,
homage to all the arahants,
homage to all the saintly people.

*Namasakāra gurudeva ko,
kaise santa sujāna;
kitane karuṇā citta se,
diya dharama kā dāna*

Homage to my teacher,
so saintly and wise;
with a mind overflowing with compassion,
he gave the gift of Dhamma.

*Aisā cakbhāyā dharama rasa . . .
. . . yahī eka upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
dharma ujāgara hoyā;
Jana jana kā hita sukha sadhe,
Jana jana mangala hoyā,
saba kā mangala hoyā.*

By the merits of this service,
may the light of Dhamma spread again.
May all beings be happy and prosperous,
may all beings be happy,
may all be happy!

Bhavatu sabba mangalam. (3x)

May all Beings be happy.

The closing discourse follows. For the final mettā chanting please see pages 66-77.

DAY ONE—ĀTĀNĀṬIYA SUTTAM

This *paritta* text, composed in post-canonical times in Myanmar, is based on a discourse of the same name found in the *Dīgha-nikāya* III. 9, except the last verse, which is taken from *Dhammapada* VIII. 10 (109). The title refers to the town of Āṭānāṭa, where the *sutta* was first recited. The discourse names the seven most recent Buddhas to have arisen, the last being Siddhattha Gotama.

Āṭānāṭiya Sutta

*Appasannehi nāthassa,
sāsane sādhusammate;
amanussehi caṇḍehi,
sadā kibbisakāribhi.*

*Parisānaṁ catassannam,
ahimsāya ca guttiyā;
yam desesi Mahāvīro,
parittam tam bhaṇāmahe.*

*Vipassissa ca namatthu,
cakkhumantassa sirīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.*

*Vessabhussa ca namatthu,
nhātakassa tapassino;
namatthu Kakusandhassa,
Mārasenappamaddino.*

*Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
vippamuttassa sabbadhi.*

Āṭānāṭiya Discourse

In order that those lacking faith in the Lord's revered teaching,
wrathful non-humans
ever working evil,

may protect rather than harm
the four assemblies,¹
let us recite this protective verse
taught by the Buddha.

Homage to Vipassī,
the glorious one with the eye of wisdom;
homage to Sikhi,
compassionate to all beings.

Homage to Vessabhū,
cleansed of impurities, ardent in meditation;
homage to Kakusandha,
vanquisher of Māra's army.

Homage to Koṇāgamana,
of pure life, the perfected one;
homage to Kassapa,
liberated in every respect.

*Aṅgīrasassa namatthu,
Sakyaputtassa sirimato;
yo imam dhammam desesi,
sabbadukkhāpanūdanam.*

*Ye cāpi nibbutā loke,
yathābhūtañ vipassisum;
te janā apisuṇātha,
mahantā vītasāradā.*

*Hitañ devamanussāñam,
yam namassanti Gotamañ;
vijācarana-sampannam,
mahantañ vītasāradam.*

*Ete caññe ca sambuddhā,
anekasata-kotijo;
sabbe Buddhā samasamā,
sabbe Buddhā mahiddhikā.*

*Sabbe dasabalūpetā,
vesārājehupāgata;
sabbe te paṭijānanti,
āsabhaṭṭhānamuttamam.*

*Sīhanādam nadantete,
parisāsu visāradā;
brahmacakram pavattenti,*

loke appaṭivattiyam.

*Upetā buddhadhammehi,
atṭhārasahi nāyakā;
battiṁsa-lakkhaṇūpetā,
sītānubyāñjanā dharā.*

Homage to the Radiant One [Gotama],
the glorious son of the Sakyas,
who taught this Dhamma,
which dispells all suffering.

They have extinguished [craving toward] the
world
and gained insight into reality as it is,
those persons who utter no evil,
mighty and experienced.

Benefactor of devas and humans,
revered is Gotama;
accomplished in knowledge and conduct,
mighty and experienced.

These and other fully Enlightened Ones,
numbering many hundreds of millions,
are all alike Buddhas,
all Buddhas of great power.

All are endowed with the ten strengths²
and have perfect confidence;³
everyone acknowledged them
as unsurpassed leaders.

Like the sound of the lion's roar
is these wise ones' [speech] in assemblies;
they start the Noble Wheel of Dhamma
turning
in the world, whose movement cannot be re-
versed.

These leaders are endowed
with the eighteen virtues of a Buddha,⁴
and bear the thirty-two major marks
and eighty minor signs [of a Buddha].⁵

*Byāmappabhāya suppabhā,
sabbe te munikuñjarā;
Buddhā sabbaññuno ete,
sabbe khīñāsavā jinā.*

*Mahāpabhā mahātejā,
mahāpaññā mahabbalā;
mahākāruṇikā dhīrā,
sabbesānam sukhwavahā.*

*Dīpā nāthā patitībhā ca,
tāñā leñā ca pāñinam;
gatī bandhū mahessāsā,
sarañā ca hitesino.*

*Sadevakassa lokassa,
sabbe ete parāyañā;
tesāham sirasā pāde,
vandāmi purisuttame.*

*Vacasā manasā ceva,
vandāmete tathāgate;
sayane āsane ṭhāne,
gamane cāpi sabbadā.*

*Sadā sukhena rakkhantu,
Buddhā santikarā tuvām;
tehi tvām rakkhito santo,
mutto sabbabbayehi ca.*

*Sabbarogā vinīmutto,
sabbasantāpa-vajjito;
sabbaveramatikkanto,
nibbuto ca tuvām bhava.*

Brightly shining with a halo extending for a fathom,
all these are outstanding sages;
all-knowing Buddhas,
all are conquerors, having eradicated the defilements.

Of great radiance, great power,
great wisdom and great strength,
greatly compassionate, resolute,
bringing happiness for all.

They are shelters, mainstays, supporters,
protections and havens for living beings,
sanctuaries, kin, great comforters,
refuges and well-wishers.

All these are the supports
for the *deva* and human worlds;
I bow my head at the feet
of these great beings.

In speech and thought,
I pay respects to the *Tathāgatas*,
reclining, seated, standing,
walking, at all times.

May the Buddhas, who show the way to real peace,
always keep you happy.
Protected by them,
may you be freed of all fears.

May you be freed from all ills,
may you be spared all torment;
may you overcome all ill will,
may you be in final bliss.

*Tesañ saccena sileña,
khanti mettā balena ca;
tepi tvam anurakkhantu,
arogena sukhena ca.*

*Puratthimasmin disabhāge,
santi bhūtā mahiddhikā;
tepi tvam anurakkhantu,
arogena sukhena ca.*

*Dakkhiṇasmin disabhāge,
santi devā mahiddhikā;
tepi tvam anurakkhantu,
arogena sukhena ca.*

*Pacchimasmin disabhāge,
santi nāgā mahiddhikā;
tepi tvam anurakkhantu,
arogena sukhena ca.*

*Uttarasmin disabhāge,
santi yakkhā mahiddhikā;
tepi tvam anurakkhantu,
arogena sukhena ca.*

*Puratthimena Dhatarattha,
dakkhiṇena Virūlhako;
pacchimena Virūpakkha,
Kuvera uttaram disam.*

*Cattāro te mahārājā,
lokapālā yasassino;
tepi tvam anurakkhantu,
arogena sukhena ca.*

By their truthfulness, virtue,
patience, *mettā* and might,
may they preserve you
healthy and happy.

In the direction of the east
are powerful beings;
may they too preserve you
healthy and happy.

In the direction of the south
are powerful *devās*;
may they too preserve you
healthy and happy.

In the direction of the west
are powerful *nāgās*;
may they too preserve you
healthy and happy.

In the direction of the north
are powerful *yakkhās*;
may they too preserve you
healthy and happy.

Dhatarattha to the east,
Virūlhaka to the south,
Virūpakkha to the west,
Kuvera to the north.

These four great kings
are famed guardians of the world.
May they too preserve you
healthy and happy.

*Ākāsaṭṭhā ca bhūmaṭṭhā,
devā nāgā mahiddhikā;
tepi tvām anurakkhantu,
arogena sukhena ca.*

Dwelling in the heavens and on earth
are *devas* and *nāgas* of great power.
May they too preserve you
healthy and happy.

*Iddhimanto ca ye devā,
vasantā idha sāsane;
tepi tvām anurakkhantu,
arogena sukhena ca.*

Mighty are the *devas*
living in this teaching.
May they too preserve you
healthy and happy.

*Sabbītiyo vivajjantu,
soko rogo vinassatu;
mā te bhavatvantarāyo,
sukhī dīghāyuko bhava.*

May you be spared all calamities,
may grief and disease perish,
may there be no obstacles in your path;
may you live long in peace.

*Abhivādāna-sīlassa,
niccam vuḍḍhāpacāyino;
cattāro dhammā vaddhanti,
āyu vanṇo sukham balam.*

For those of pious nature,
who constantly honor their elders,
four qualities increase:
longevity, beauty, happiness and strength.

Notes

- 1 The four assemblies are *bhikkhus*, *bhikkhunīs*, *upāsakas* and *upāsikās* (monks, nuns, male lay disciples and female lay disciples).
- 2 The ten strengths of a *Tathāgata* consist of perfect comprehension of ten fields of knowledge.
- 3 The four subjects of confidence of a Buddha are that he has attained highest knowledge, that he is freed from all defilements, that he has recognized the obstacles on the path, and that he has rightly taught the way to liberation.
- 4 The eighteen virtues of a Buddha are: (1) seeing all things past, (2) seeing all things present, (3) seeing all things future, (4) propriety of physical actions, (5) propriety of speech, (6) propriety of thought, (7) firmness of intuition, (8) firmness of memory, (9) firmness of samādhi, (10) firmness of energy, (11) firmness of emancipation, (12) firmness of wisdom, (13) freedom from fickleness, (14) freedom from noisiness, (15) free-

dom from confusion, (16) freedom from hastiness, (17) freedom from heedlessness, and (18) freedom from inconsiderateness.

- 5 The thirty-two major marks and eighty minor signs are physical characteristics that distinguish a Buddha. The major marks are given at length in *Dīgha Nikāya*, III. 7 (*Lakkhaṇa Sutta*). The minor signs are not listed in the Tipiṭaka or its commentaries, although the term for them (*anubyañjana*) occurs. Apparently the eighty signs were first listed at a later date in works by Myanmar writers.

DAY TWO—RATANA SUTTAM

In praise of the ‘jewels’ of the Buddha, the Dhamma and the Sangha, this *paritta* chanting is from the *Sutta Nipāta* (2.1), one of the oldest and most popular of the texts in the miscellaneous collection of the *Khuddhaka-nikāya*. As the introductory verse indicates, it was chanted by the Buddha on the occasion of a famine in the city of Vesāli. This first verse was added later, and the final verse, as presented here, is a contraction of three final verses in the canonical text.

Ratana Suttam

*Koṭisatasahassesu, cakkavālesu
devatā; yassāṇam paṭigāñhanti,
yañca vesāliyā pure;
rogāmanussa-dubbhikkham,
sambhūtam tividham bhayam;
khippamantaradhāpesi,
parittam tam bhañāmahe.*

*Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni'va antalikkhe;
sabbeva bhūtā sumanā bhavantu,
athopi sakkacca sunantu bhāsitam.*

*Tasmā hi bhūtā nisāmetha sabbe,
mettam karotha mānusiyā pajāya;
divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā.*

Jewel Discourse

[The *paritta*] whose authority is accepted by the *devas* in the myriad world systems; which, in the city of Vesali, the three fears resulting from: disease, non-human beings and famine, it quickly caused to disappear; let us recite that *paritta*.

Whatever beings are here assembled, whether terrestrial or celestial, may these beings be happy; moreover, may they carefully listen to these words.

Therefore let all beings listen!
Have *mettā* for human beings.
Day and night they bring offerings to you, therefore guard them diligently.

*Yam kiñci vittam idha vā huram vā,
saggesu vā yam ratanam pañitam;
na no samam atthi tathāgatena,
idampi buddhe ratanam pañitam;
etena saccena suvatthi hotu.*

Whatever treasure there is in this world or beyond,
whatever precious jewel is in the heavens;
there is none equal to the *Tathāgata*.
In the Buddha is this precious jewel.
By the utterance of this truth, may there be happiness.

*Khayaṁ virāgam amatam pañitam,
yadajjhagā sakyamunī samāhito;
na tena dhammena samatthi kiñci,
idampi dhamme ratanam pañitam;
etena saccena suvatthi hotu.*

Cessation of defilements, freedom from passion, and the deathless state,
the serene Sage of the Sakyas realized these;
there is nothing equal to this Dhamma.
In the Dhamma is this precious jewel.
By the utterance of this truth, may there be happiness.

*Yam buddhaseṭṭho parivannayī sucim,
samādhimānatarikaññamāhu;
samādhinā tena samo na vijjati,
idampi dhamme ratanam pañitam;
etena saccena suvatthi hotu.*

That purity praised by the supreme Buddha,
called concentration without interruption;
there is nothing equal to that concentration.
In the Dhamma is this precious jewel.
By the utterance of this truth, may there be happiness.

*Ye puggalā aṭṭha satam pasatthā,
cattāri etāni Yugāni honti;
te dakkhiṇeyyā Sugatassa sāvakā,
etesu dinnāni mahapphalāni;
idampi saṅghe ratanam pañitam;
etena saccena suvatthi hotu.*

The eight individuals praised by the virtuous,
constituting four pairs,
these disciples of the Buddha are worthy of offerings;
gifts made to them yield abundant fruit.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be happiness.

*Ye suppayuttā manasā dalhena,
nikkāmino Gotamasāsanambi;
te pattiपattā amatam vigayha,
laddhā mudhā nibbutim bhūñjamānā;
idampi saṅghe ratanam paññitam,
etena saccena suvatthi hotu.*

Those passionless ones, with a steadfast mind,
who apply themselves to the teachings of Gotama,
having attained that which should be attained, plunging into the deathless,
enjoy the peace they have gained without expense.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be happiness.

*Yathindakhilo paṭhavim sito siyā,
catubbhi vātehi asampakampiyo;
tathūpamam sappurisam vadāmi,
yo ariyasaccāni avecca passati;
idampi saṅghe ratanam paññitam,
etena saccena suvatthi hotu.*

Just as a firm post sunk in the earth
cannot be shaken by the winds from the four directions,
so, I declare, is a pure-minded person
who thoroughly realizes the Noble truths.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be happiness.

*Ye ariyasaccāni vibhāvayanti,
gambhīrapaññena sudesitāni;
kiñcāpi te honti bhusappamattā,
na te bhavañ aṭṭhamamādiyanti;
idampi saṅghe ratanam paññitam,
etena saccena suvatthi hotu.*

Those who have clearly understood the Noble truths,
well-taught by him of deep wisdom,
however heedless they may be,
do not take an eighth rebirth.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be happiness.

*Sahāvassa dassana-sampadāya,
tayassu dhammā jahitā bhavanti;
sakkāyadiṭṭhi vicikicchitam ca,
silabbatam vā pi yadatthi kiñci.*

With the attainment of the first Path,¹
three things are abandoned in him:
illusion of self, doubt,
and [clinging to] rites and rituals and such things.

*Catūhapāyehi ca vippamutto,
chaccābhijhānāni abhabbo kātum;*

*idampi sanghe ratanam pañitam,
etena saccena suvatthi hotu.*

He is free from the four woeful realms²
and is incapable of committing the six
heinous crimes.³

In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Kiñcāpi so kammañ karoti pāpakanam,
kāyena vācā uda cetasa vā;
abhabbo so tassa paṭicchādāya,
abhabbatā ditthapadassa vuttā;*

*idampi sanghe ratanam pañitam,
etena saccena suvatthi hotu.*

If he does an unwholesome deed,
whether by body, speech, or thought,
he is incapable of hiding it, for it is said that
such concealment is not possible for one
who has seen the state of *Nibbāna*.

In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Vanappagumbe yathā phussitagge,
gimhānamāse paṭhamasmīm gimhe;
tathūpamam dhammavaram adesayi,
nibbānagāmīm paramam hitāya;
idampi buddhe ratanam pañitam,
etena saccena suvatthi hotu.*

As the woodland grove is crowned with
blossoms
in the first heat of summer,
so the sublime doctrine that he expounded
leads to *nibbāna*, highest good of beings.
In the Buddha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Varo varaññū varado varāharo,
anuttaro dhammavaram adesayi;
idampi buddhe ratanam pañitam,
etena saccena suvatthi hotu.*

The Sublime One, the knower of the sub-
lime, the bestower of the sublime, the
bringer of the sublime,
has taught the unsurpassed Dhamma.
In the Buddha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Khīṇam purāṇam navam natthi samb-
havam,
virattacittāyatike bhavasmiṇ;
te khīṇabijā avirūlhichandā,
nibbanti dhīrā yathāyam padīpo;
idampi saṅghe ratanam pañītam,
etena saccena suvatthi hotu.*

With the old [*kamma*] destroyed and no
new arising,
the mind is unattached to a future birth.
The seeds destroyed, the desire [for
becoming] does not grow:
these wise ones go out even as this lamp is
extinguished.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe;
tathāgatam devamanussapūjitaṁ,
buddham namassāma suvatthi hotu;
dhammam namassāma suvatthi hotu;
saṅgham namassāma suvatthi hotu.*

Whatever beings are here assembled,
whether terrestrial or celestial,
the *Tathāgata* is revered by gods and men;
we pay respects to the Buddha; [by the ut-
terance of this truth] may there be hap-
piness;
we pay respects to the Dhamma; [by the
utterance of this truth] may there be
happiness;
we pay respects to the Sangha; [by the utter-
ance of this truth] may there be hap-
piness.

Notes

1 The first Path is the stage of *sotāpanna*, the “stream winner”.

2 The four woeful realms are: i) *Niraya* (the state of woe), ii) the animal realm, iii) the ghost plane, and iv) the demon world.

3 The six heinous crimes: i) matricide, ii) patricide, iii) killing an *arahant*, iv) causing schisms in the Sangha, v) wounding a Buddha, and vi) upholding wrong views.

DAY THREE—KARANĀYAMETTA SUTTAM

This *paritta* chanting, in praise of love and kindness toward all beings, occurs in the *Sutta Nipāta* (1, 8), and in the *Khuddakapāṭha* (9). It is entitled *Mettasuttam* in both occurrences. The initial verse was added as part of the *paritta* tradition and it was called *Karanāyamettasuttam*, a reference to the opening line of the canonical text, in order to distinguish it from other texts also named *Mettasuttam*.

Karanāyametta Suttam

*Yassānubhāvato yakkhā,
neva dassenti bhīsanam;
yañhi cevānuyuñjanto
rattindivamatandito.
Sukham supatiutto ca,
pāpam kiñci na passati;
evamādi guñūpetam,
parittam tam bhañāmahe.*

*Karanāyamatthakusalena,
yantam santam padam abhisamecca;
sakko ujū ca subujū ca,
suvaco cassa mudu anatimāni.*

*Santussako ca subharo ca,
appakicco ca sallahukavutti;
santindriyo ca nipako ca,
appagabbho kulesvananugiddho.*

*Na ca khuddam samācare kiñci,
yena viññū pare upavadeyyum;
sukhino vā khemino hontu,
sabbe sattā bhavantu sukhitattā.*

Discourse on Practicing Mettā

By the power [of this *sutta*] the *Yakkhas* do not show fearful visions.

A person who is engaged in and practicing [mettā] day and night sleeps peacefully, and while sleeping, does not have bad dreams. Endowed with these qualities, let us recite this *paritta*.

One who is skilled in welfare and who wishes to attain the ultimate peace,

should be able, upright, very upright, soft-spoken, gentle, and humble.

One should be contented, easily supported, with few involvements and few wants, with senses calmed, discreet, not impudent, and not be greedily attached to families.

One should not commit the slightest wrong for which one might be censured by the wise. May all beings be happy and secure, may they be happy within themselves.

*Ye keci pāṇabhbūtatthi,
tasā vā thāvarā vanavasesā;
dīghā vā ye mahantā vā,
majjhimā rassakā aṇukathūlā.*

*Ditṭhā vā ye va aditṭhā,
ye va dūre vasanti avidūre;
bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhitattā.*

*Na paro param nikubbetha,
nātimāññetha katthaci na kañci;
byārosoñā pañighasaññā,
nāññamaññassa dukkhamiccheyya.*

*Mātā yathā niyam puttam,
āyusā ekaputtamanurakkhe;
evampi sabbabhūtesu
mānasam bhāvaye aparimāṇam.*

*Mettañca sabbalokasmiñ,
mānasam bhāvaye aparimāṇam;
uddham adho ca tiriyañca,
asambādhañ averamasapattam.*

*Tiṭṭham caram nisinno vā,
sayāno yāvatassa vigatamiddho;
etam satiñ adhiṭṭheyya,
brahmametam vihāramidhamāhu.*

*Ditṭhiñca anupaggamma,
sīlavā dassanena sampanno,
kāmesu vineyya gedham,
na hi jātu gabbhaseyyam punareti ti.*

Whatever living beings there may be,
without exception, movable or stationary,
long or large,
medium or small, fine or coarse.

Seen or unseen,
those dwelling far or near,
those who are born and those coming to birth,
may all beings be happy within themselves.

Let none deceive another
or despise anyone anywhere;
filled with anger or ill will,
let one not wish any harm for another.

Just as a mother would protect her only child
with her own life,
even so let one cultivate
boundless love towards all beings.

Let one's thoughts of boundless *metta*
pervade the whole world,
above, below and across,
unhindered, free of hate and of enmity.

Whether one is standing, walking, sitting
or lying down, as long as one is awake,
one should develop this mindfulness [of bound-
less *metta*].

This, they say, is a sublime way of living.

Not falling into wrong views,
endowed with sīla and insight,
discarding sensual desire,
one does not come into a womb again.

DAY FOUR—BUDDHA JAYAMAṄGALA-ATṬHAGĀTHĀ

This collection of verses is a later composition that has come to be part of the standard inspirational chanting used for the training of young monks and the inspiration of householders. Each of the verses refers to a story, usually drawn from the Pāli commentarial literature, about some event in the life of the Buddha and his disciples.

Buddha Jayamaṅgala- Atṭhagāthā

*Bāhum sahassamabhinimmita
sāvudhantam,
Girimekhalam
uditaghorasasenamāraṁ;
dānādi-dhammavidhinā jitavā
munindo,
tam tejasā bhavatu te
jayamangalāni.*

*Mārātirekamabhiyujjhita- sab-
barattīṇ,
ghorampandalavakamakkhamā-
thaddha-yakkham;
khantī sudantavidhinā jitavā
munindo,
tam tejasā bhavatu te
jayamangalāni.*

Eight Verses of the Buddha's Joyous Victory

Creating a form with a thousand arms, each bearing a weapon,
Māra [charged], on the trumpeting elephant Girimekhala, surrounded by his fierce troops.
By means of virtues such as generosity, the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

More violent than Māra, all night
the fierce, unyielding demon Ālavaka fought.
By means of patience and self-control, the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

*Nālāgirim gajavaram
atimattabhūtam,
dāvaggi-cakkamasanīva
sudāruṇantam;
mettambuseka-vidhinā jitavā
munindo,
tam tejasā bhavatu te
jayamangalāni.*

*Ukkhitta khaggamatihattha-
sudāruṇantam,
dhāvanti yojanapath-
angulimālavantam;
iddhibhisāṅkhatamano jitavā
munindo,
tam tejasā bhavatu te
jayamangalāni.*

*Katvāna kāṭhamudaram iva
gabbhiniyā,
Ciñcāya dutṭhavacanam janakāya-
majjhe;
santena somavidhinā jitavā
munindo,
tam tejasā bhavatu te
jayamangalāni.*

*Saccam vihāya matisaccaka-
vādaketum,
vādābhīropitamanam
ati-andhabhūtam;
paññāpadīpajalito jitavā munindo,
tam tejasā bhavatu te
jayamangalāni.*

The royal elephant Nālāgiri, completely mad-dened,
[sped forth] like a forest fire, a discus or thunderbolt, implacable.
By means of a shower of *mettā* the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

With upraised sword in hand, implacable,
Aṅgulimāla pursued him for one *yojana* [about seven miles].
With a mind prepared by psychic powers, the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

Having tied a piece of wood over her belly to feign pregnancy,
Ciñca tried to defame him in the midst of an assembly.
By peaceful, gentle means, the Lord of Sages conquered her.
By the power of such virtues, may victory and happiness be yours.

Having strayed from the truth, the wily Saccaka intended to raise the banner of his false doctrine, being completely blinded.
By the shining lamp of wisdom, the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

*Nandopananda bhujagam viv-
idham mahiddhim,
puttena thera bhujagena
damāpayanto;
iddhūpadesavidhinā jitavā munin-
do,
tam tejasā bhavatu te
jayamangalāni.*

The serpent Nandopananda,
[was endowed with] various psychic powers;
The Buddha's son, the Elder [Mahāmoggallāna],
serpent-like, sought to subdue him.
By means of psychic powers and admonition,
the Lord of Sages conquered him.
By the power of such virtues, may victory and
happiness be yours.

*Duggāhaditthibhujagena sudaṭṭha-
hattham,
Brahmam visuddhijutimiddhi
Bakābhidhānam;
nānāgadena vidhinā jitavā
munindo,
tam tejasā bhavatu te
jayamangalāni.*

With arm bitten by the snake of deluded views
was the *Brahma* named Baka, pure, radiant and
powerful.
By means of the medicine of wisdom, the Lord
of Sages conquered him.
By the power of such virtues, may victory and
happiness be yours.

DAY FIVE—TIKAPATTHĀNA

Day five features chanting of the opening section of the *Paṭṭhāna*, the seventh book of the *Abhidhamma-piṭaka*. *Paṭṭhāna* is a revered text regarded as the highest expression of the Buddha's teaching. Going into far greater detail than the *Paṭicca Samuppāda*, the *Paṭṭhāna* examines the twenty-four fundamental relations that govern all phenomena.

In the morning chanting of the fifth day Goenkaji chants the *Paccayuddeso* and the *Paccayaniddeso*. Because it is a lengthy work, only the *Uddeso*, otherwise known as the *Paṭṭhānamātikā* (*Paṭṭhāna* matrix) is given here. This list of the twenty-four relations is sometimes recited independently.

For a more thorough explanation of the *Patthāna*, see Ven. Ledi Sayadaw's *Patthānuddesa Dīpanī* (The Manual of Relations), in The Manuals of Dhamma (Vipassana Research Institute, 1999).

Paṭṭhānamātikā

hetu-paccayo
ārammaṇa-paccayo
adhipati-paccayo
anantara-paccayo
samanantara-paccayo
sahajāta-paccayo
aññamañña-paccayo
nissaya-paccayo
upanissaya-paccayo
purejāta-paccayo
pacchājāta-paccayo
āsevana-paccayo
kamma-paccayo
vipāka-paccayo
ābhāra-paccayo
indriya-paccayo
jhāna-paccayo
magga-paccayo
sampayutta-paccayo
vippayutta-paccayo
atti-paccayo
natthi-paccayo
vigata-paccayo
avigata-paccayo 'ti

Paṭṭhāna Matrix

root condition
object condition
predominance condition
proximity condition
contiguity condition
co-nascence condition
mutuality condition
support condition
decisive-support condition
pre-nascence condition
post-nascence condition
repetition/frequency condition
kamma condition
resultant condition
nutrient condition
faculty condition
concentration condition
path condition
association condition
dissociation condition
presence condition
absence condition
disappearance condition
non-disappearance condition

DAY SIX—PĀTICCASAMUPPĀDA

The following passages, from various sources, offer a dramatic re-creation of events on the night that the Buddha attained liberation. First is the recital of the *Pāticcasamuppāda*, the key insight of that night leading to emergence from suffering. Next come the first words of the newly Enlightened One as recorded in the *Udāna* (I. 13) and the *Dhammapada* (XI. 89/153154). The concluding verses describe the rejoicing as news of the Enlightenment spread through the thirty-one planes of existence.

Pāticcasamuppāda

(Anuloma)

*Avijjā-paccayā saṅkhārā;
saṅkhāra-paccayā viññāṇam;
viññāṇa-paccayā nāma-rūpaṁ;
nāma-rūpa-paccayā saṅyatanam;
saṅyatana-paccayā phasso;
phassa-paccayā vedanā;
vedanā-paccayā taṇhā;
taṇhā-paccayā upādānam;
upādāna-paccayā bhavo;
bhava-paccayā jāti;
jāti-paccayā jarā-maranam
soka-parideva-
dukkha-domanassupāyāsā
sambhavanti.
Evametassa kevalassa
dukkhakkhandhassa samu-
dayo hotī'ti.*

Chain of Conditioned Arising

(Forward order)

With the base of ignorance, reaction arises;
with the base of reaction, consciousness arises;
with the base of consciousness, mind and body
arise;
with the base of mind and body, the six senses
arise;
with the base of the six senses, contact arises;
with the base of contact, sensation arises;
with the base of sensation, craving and aversion
arise;
with the base of craving and aversion, attach-
ment arises;
with the base of attachment, the process of be-
coming arises;
with the base of the process of becoming, birth
arises;
with the base of birth, ageing and death arise,
[together with] sorrow, lamentation,
physical and mental sufferings and tribulations.
Thus arises this entire mass of suffering.

(Paṭiloma)

*Avijjāya tveva asesa-virāga-nirodhā
saṅkhāra-nirodho;
saṅkhāra-nirodhā viññāṇa-nirodho;
viññāṇa-nirodhā nāma-rūpa-
nirodho;
nāma-rūpa-nirodhā saṅyatana-
nirodho;
saṅyatana-nirodhā phassa-nirodho;
phassa-nirodhā vedanā-nirodho;

vedanā-nirodhā taṇhā-nirodho;
taṇhā-nirodhā upādāna-nirodho;

upādāna-nirodhā bhava-nirodho;

bhava-nirodhā jāti-nirodho;

jāti-nirodhā jarā-maraṇam
soka-parideva-
dukkha-domanassupāyāsā niru-
jjhanti.
Evametassa kevalassa
dukkhakkhandhassa nirodho
hotī’ti.*

(Reverse order)

With the complete eradication and cessation of ignorance, reaction ceases; with the cessation of reaction, consciousness ceases; with the cessation of consciousness, mind and body cease; with the cessation of mind and body, the six senses cease; with the cessation of the six senses, contact ceases; with the cessation of contact, sensation ceases; with the cessation of sensation, craving and aversion cease; with the cessation of craving and aversion, attachment ceases; with the cessation of attachment, the process of becoming ceases; with the cessation of the process of becoming, birth ceases; with the cessation of birth, ageing and death cease, [together with] sorrow, lamentation, physical and mental sufferings and tribulations.

Thus this entire mass of suffering ceases.

Udāna-gāthā

*Yadā have pātubhavanti Dhammā,
ātāpino jhāyato brāhmaṇassa;
ath’assa kaṅkhā vapayanti sabbā-
yato pajānāti sabetudhammāṇ.*

*Athassa kaṅkhā vapayanti sabbā-
yato khayām paccayāṇam avedī.*

Verses of Joy

When the [Four Noble] Truths become manifest to one of pure life, meditating ardently, then his doubts all disappear; he understands how each factor arising has its cause.

Then all doubts vanish; he has experienced the destruction of the conditions for arising.

*Vidhūpayam tit̄hati mārasenam,
Suriyo va obhāsayam
antalikkham̄ti.*

*Aneka-jāti-saṃsāram,
sandhāvissam anibbisam;
gahakārakam gavesanto,
dukkhā jāti punappunam.*

*Gahakāraka! Diṭṭhosi,
puna geham na kāhasi;
sabbā te phāsukā bhaggā,
gahakūṭam visāṅkhitam;
visāṅkhāragatam cittam,
tañbhānam khayamajjhagā.*

*Jayo hi buddhassa sīrimato ayam,
Mārassa ca pāpimato parājayo;
ugghosayum bodhimāṇḍe pamod-
itā,
jayam tadā nāga-gaṇā mahesino;
jayam tadā supaṇṇa-gaṇā ma-
hesino;
jayam tadā deva-gaṇā mahesino;
jayam tadā brahma-gaṇā
mahesino.*

Having scattered the army of Māra he stands like the sun, resplendent in the sky.

Through countless births in the cycle of existence
I have run, in vain seeking the builder of this house; again and again I faced the suffering of new birth.

Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken,
the ridgepole is shattered.
The mind has become freed from conditioning;
the end of craving has been reached.

The glorious victory of the Buddha has come;
defeated is Māra the sinful!
From the seat of enlightenment, the victory of the great sage was then proclaimed with rejoicing by the host of *nāgas*;
by the host of *supaṇṇas* [*garudas*];
by the host of *devas*;
by the host of *brahmas*.

DAY SEVEN—BOJJHĀNGAPARITTA

These verses of protection related to the seven factors of enlightenment are a later compilation from the *paritta* tradition. They were inspired, no doubt, by the stories of help in sickness received by two of the Buddha's chief disciples, Moggallāna and Kassapa, and by the Buddha himself. These stories are related in the *Bojjhangā-saṃyutta* of the *Samyutta-nikāya* XLVI (V) ii. 4-6, and are referred to in this *paritta* in the final four verses.

Bojjhaṅgaparitta

*Samsāre samsarantānam,
sabbadukkhavivināśake;
sattadhamme ca bojjhange,
Mārasenappamaddane.*

*Bujjhitvā ye cime sattā,
tibhavā muttakuttamā;
ajātiṁ ajarābyādhīm,
amataṁ nibbhayaṁ gata.*

*Evaṁādi guṇūpetam,
anekagunasaṅgaham;
osadhañca imam mantam,
bojjhangāñca bhañāmahe.*

*Bojjhangō satisaṅkhāto,
dhammānam vicayo tathā;
vīriyam pīti passaddhi,
bojjhangā ca tathā pare.*

Protective Discourse on the Factors of Enlightenment

For beings caught in the cycle of birth and death,
for eradicating all their suffering
and defeating the army of Māra,
[there are] the seven factors of enlightenment.

Realizing these seven,
these excellent ones are liberated from the three
types of existence
and freed from birth, decay and sickness;
they experience deathlessness and fearlessness.

Endowed with such advantages,
with innumerable benefits,
these are words of healing.
Let us recite the factors of enlightenment.

The factors of enlightenment, namely: awareness,
analytical investigation of the Dhamma,
effort, bliss, tranquillity
are factors of enlightenment, and the others:

*Samādhupekkhā bojjhangā,
sattete sabbadassinaā;
muninā sammadakkhātā,
bhāvitā bahulikatā.*

*Saṃvattanti abhiññāya,
nibbānāya ca bodhiyā;
etena saccavajjena,
sotthi te hotu sabbadā.*

*Ekasmiṃ samaye nātho,
Moggallānañca Kassapam;
gilāne dukkhite disvā,
bojjhange satta desayī.*

*Te ca tam abhinanditvā,
rogā muccimṣu taṅkhaṇe;

etena saccavajjena,
sotthi te hotu sabbadā.*

*Ekadā dhammarājāpi,
gelaññenābhipiṭito;
Cundattherena tam yeva,
bhāṇapetvāna sādaram.*

*Sammoditvāna ābādhā,
tamhā vutthāsi thānaso;
etena saccavajjena,
sotthi te hotu sabbadā.*

concentration and equanimity.
These seven were well taught,
practiced and cultivated
by the all-seeing Sage.

They lead to higher wisdom,
to nibbāṇa and enlightenment.
By this true utterance
may you forever be happy.

At one time, the Lord
saw Moggallāna and Kassapa
sick and in pain;
and he preached to them the seven factors of
enlightenment.

Rejoicing at this,
they were freed from sickness at that very mo-
ment.
By this true utterance
may you forever be happy.

Once the King of Dhamma himself
was afflicted by sickness.
He asked Cunda the elder
to recite this very teaching with reverence.

And having rejoiced, the Lord
rose up from that sickness.
By this true utterance
may you forever be happy.

*Pahīnā te ca ābādhā,
tiṇñannampi Mahesinam;
maggāhatā kilesāva,
pattānuppattidhammatam;

etena saccavajjena,
sotthi te hotu sabbadā.*

Eliminated forever were the illnesses
of these three great Sages,
just as walking on the Path destroys defilements,
bringing all that is to be attained in accordance
with the Law.
By this true utterance
may you forever be happy.

DAY EIGHT—MITTĀNISAMSA

This poem is taken from the *Mūga-Pakkha Jātaka*, “The Birth-Story of the Mute Cripple” (*Jātaka* 538). In this story the *Bodhisatta* was born as Prince Temiya, son of the king of Kāsi (Benares). In infancy the prince realized that if he ever succeeded to the throne, he would be forced by his position to perform unwholesome actions and therefore to suffer in future. As a way to avoid that, he pretended to be completely paralyzed, deaf and mute. He kept up the ruse so well that after a number of years the king decided that Temiya must be put to death. To be the executioner, the king appointed Sunanda, a charioteer. Sunanda carried the prince off to the forest and started to dig a grave before killing the boy. While he was doing so, Temiya at last decided to drop the pretense and spoke the following poem, asking that his life be spared. Astounded by the prince’s revelation of his nature, Sunanda offered to bring him back to court, where Temiya could regain his position as heir to the throne. Temiya refused, however, explaining the reason for his pretense. The charioteer returned alone to the capital to fetch the king and his court. Following Temiya, they all decided to forsake worldly life and become recluses, devoting themselves to purifying their minds.

Mittānisamsa

*Pūrento bodhisambhāre,
nātho Temiya-jātiyam;
mittānisamsaṁ yañ āha,
Sunandām nāma sārathīm;
Sabbalokahitatthāya,
parittāñ tam bhañāmahe.*

*Pahūtabhakkho bhavati,
vippavuttho sakā gharā;
bahūnam upajīwanti,
yo mittānam na dūbhati.*

The Advantage of Friendship

While fulfilling the necessary conditions for enlightenment
in his birth as Temiya, the Lord
spoke of the advantage of friendship
to his charioteer named Sunanda.
For the good and benefit of all the world,
let us recite this protective verse.

Well-feasted
when absent from his home,
for many he provides support
he who does not betray friends.

*Yam̄ Yam̄ janapadam̄ yāti,
nigame rājadhāniyo;
sabbattha pūjito hoti,
yo mittānam̄ na dūbhati.*

In whatever land he goes,
small town or royal city,
everywhere he is honored
he who does not betray friends.

*Nāssa corā pasahanti,
nātimaññeti khattiyo;
sabbe amitte tarati,
yo mittānam̄ na dūbhati.*

Thieves do not overpower him,
no prince/king can slight him,
he overcomes all enemies
he who does not betray friends.

*Akuddho sagharam̄ eti,
sabhāyam̄ paṭinandito;
ñātīnam̄ uttamo hoti,
yo mittānam̄ na dūbhati.*

He returns to his home in peace,
he is welcomed in assemblies,
he is eminent among relatives
he who does not betray friends.

*Sakkatvā sakkato hoti,
garu hoti sagāravo;
vaṇṇakittibhato hoti,
yo mittānam̄ na dūbhati.*

Being hospitable, he receives hospitality;
esteeming others, he is esteemed;
he receives praise and fame
he who does not betray friends.

*Pūjako labhate pūjam̄,
vandako paṭivandanam̄;
yaso kittiñca pappoti,
yo mittānam̄ na dūbhati.*

Respecting others, he is respected;
honoring others, he is honored;
he attains fame and renown
he who does not betray friends.

*Aggi yathā pajalati,
devatāva virocati;
siriyañ ajahito hoti,
yo mittānam̄ na dūbhati.*

Like fire he shines forth;
like a celestial being he is radiant;
never abandoned by fortune
is he who does not betray friends.

*Gāvo tassa pajāyanti,
khette vuttam̄ virūhati;
vuttānam̄ phalamasnāti,
yo mittānam̄ na dūbhati.*

His cattle increase,
his fields yield abundant crops,
he enjoys the fruit of what he has sown
he who does not betray friends.

*Darito pabbatato vā,
rukkhato patito naro;
cuto patittham labhati,
yo mittānam na dūbhati.*

Should he fall into a chasm or from a mountain
or tree, that man
will find firm footing though he is brought low
he who does not betray friends.

*Virūlhamūlasantānam,
nigrodhamiva māluto;
amittā na pasahanti,
yo mittānam na dūbhati.*

As a gale [cannot harm] the banyan tree,
matured in root and crown,
so enemies have no power over
one who does not betray friends.

DAY NINE—MAÑGALA SUTTAM

Sometimes known as the “*vinaya*” for householders, the *Mangala-suttam* is very popular in all the Theravāda Buddhist countries. Two traditional opening verses that give some background are often chanted, explaining that *devas* and men had been discussing for a long time what was a true “*mangala*.” The canonical text begins with “*Evaṁ me sutam*” and tells us the immediate context for the *sutta*. Goenkaji’s chanting on day nine of the course begins with the Buddha’s answer (p. 56) to the question put by the *deva* who came to the Buddha for clarification.

The word *mangala* literally means a good omen, a sign of good fortune to come. In this discourse the Buddha explains that the surest sign of future happiness is the performance of wholesome actions now. The *sutta* is found in *Khuddaka-nikāya, Sutta Nipāta*, II. 4.

Mañgala Suttam

*Yat mañgalam dvādasahī,
Cintayiṇsu sadevakā;
sotthānam nādhigacchanti,
atṭatimśañca mañgalam.*

*Desitam devadevena,
sabbapāpavināsanam;
sabbaloka-hitatthāya,
mañgalam tam bhanāmahe.*

Evaṁ me sutam—

*Ekam samayam bhagavā sāvatthiyam
viharati jetavane anāthapindikassa
ārāme. Atha kho aññatarā de-
vatā abhikkantāya rattiya
abhikkantavaṇṇā kevala-kappam
jetavanam obhāsetvā yena bhagavā
tenupasaṅkami. Upasaṅkamitvā
bhagavantam abhivādetvā eka-
mantam atthāsi. Ekamantam thitā
kho sā devatā bhagavantam gāthāya
ajjhabhāsi:*

Discourse on Welfare

For twelve years [men] along with *devas* pondered, “What is welfare?”
But they did not arrive at the thirty-eight welfares that bring happiness.

The Lord of the *devas* [the Buddha] taught [that which] destroys all evil, for the benefit of the whole world: let us recite those welfares.

Thus have I heard—

At one time the Blessed One was dwelling in Sāvatthi at Jeta’s grove, the monastery of Anāthapiṇḍika. Then, indeed, when the night was well advanced, a certain female *deva* of surpassing beauty, illuminating the whole of Jeta’s grove, approached where the Buddha was.

Having arrived there and respectfully saluting the Blessed One, she stood to one side. Standing to one side the *deva* addressed the Blessed One in verse:

*Bahū devā manussā ca,
maṅgalāni acintayuṁ;
ākaṅkhamānā sotthānaṁ,
brūhi maṅgalamuttamam.*

Many *devas* and men
have pondered on welfares,
yearning for happiness.
Please explain what is the highest welfare.

[*Bhagavā etadavoca:*]

*Asevanā ca bālānaṁ,
paññitānañca sevanā;
pūjā ca pūjanīyānaṁ,
etam maṅgalamuttamam.*

[Buddha replies:]

Avoidance of fools,
the company of the wise,
honor where honor is due
this is the highest welfare.

*Patirūpadesavāso ca,
pubbe ca katapuññata;*
atta-sammāpañidhi ca,
etam maṅgalamuttamam.

A suitable place of abode,
the merit of past good deeds,
right aspirations for oneself
this is the highest welfare.

*Bāhusaccañca sippañca,
vinayo ca susikkhito;
subhāsitā ca yā vācā,
etam maṅgalamuttamam.*

Great learning and skill,
well-mastered discipline,
well-spoken words
this is the highest welfare.

*Mātā-pitu-upatīhānaṁ,
puttadārassa saṅgaho;*
anākulā ca kammantā,
etam maṅgalamuttamam.

Serving one's parents,
caring for spouse and children,
a peaceful occupation
this is the highest welfare.

*Dānañca dhammadacariyā ca,
ñātakānañca saṅgaho;*
anavajjāni kammāni,
etam maṅgalamuttamam.

Generosity, a life of Dhamma,
caring for relatives,
blameless deeds
this is the highest welfare.

*Āratī viratī pāpā,
majjapānā ca saṃyamo;*
appamādo ca dhammesu,
etam maṅgalamuttamam.

Ceasing and shunning evil,
refraining from intoxicants,
vigilance in the Dhamma
this is the highest welfare.

*Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā;
kālena dhammassavānam,
etam mangalamuttamam.*

*Khanti ca sovacassatā,
samaṇānañca dassanam;
kālena dhammasākacchā,
etam mangalamuttamam.*

*Tapo ca brahmacariyañca,
ariyasaccāna-dassanam;
nibbānasacchikiriyā ca,
etam mangalamuttamam.*

*Phuṭṭhassa lokadhammehi
cittam yassa na kampati;
asokam virajam khemam,
etam mangalamuttamam.*

*Etādisāni katvāna,
sabbatthamaparājita;
sabbatthasothim gacchanti,
tam tesam mangalamuttamam.*

Respectfulness, humility,
contentment, gratitude,
listening to the Dhamma at the proper time
this is the highest welfare.

Forbearance, accepting guidance,
beholding saintly people,
discussion of the Dhamma at the proper time
this is the highest welfare.

Ardent practice, a life of purity,
witnessing the Noble Truths,
experiencing nibbāna
This is the highest welfare.

When faced with the vicissitudes of life,¹
one's mind is unshaken,
sorrowless, stainless, secure—
this is the highest welfare.

Having acted in this way,
everywhere invincible,
they go everywhere safely
that is the highest welfare.

Notes

1 The eight worldly vicissitudes (*lokadhamma*) are: *lābha* (profit) and *alābha* (loss), *yaso* (fame) and *ayaso* (ill repute), *pasamsā* (praise) and *nindā* (criticism), *sukha* (pleasure) and *dukkha* (pain).

DAY TEN—METTĀ-BHĀVANĀ

The morning chanting of the tenth day features a portion of the practice of *mettā-bhāvanā*. The full traditional formula for the giving of *mettā* is given here. In the morning chanting of the tenth day Goenkaji begins by sending *mettā* in the ten directions (below). [In the morning *mettā* instructions of the English only course, he begins the instructions with the first verse below and continues with variations of the following verses.]

Mettā-bhāvanā

[*Ahañ avero homi,
abyāpajjhō homi,
anīgho homi,
sukhī attānam pariharāmi.*

*Mātā-pitu-ācariya-ñāti-
samūhā,
Averā hontu,
abyāpajjhā hontu.
anīghā hontu,
sukhī attānam parihaarantu.*

*Ārakkhadēvatā,
bhūmaṭṭhadēvatā,
rukkhāṭṭhadēvatā,
ākāsaṭṭhadēvatā;]*

*Puratthimāya disāya,
puratthimāya anudisāya,
dakkhiṇāya disāya,
dakkhiṇāya anudisāya,
pacchimāya disāya,
pacchimāya anudisāya,
uttarāya disāya,
uttarāya anudisāya,
uparimāya disāya,
hetṭhimāya disāya;*

Practice of mettā

[May I be free from animosity,
may I be free from aversion,
may I be free from anger,
may I preserve myself happy.

Mother, father, teacher, relatives,
and everyone—
may they be free from animosity,
may they be free from aversion,
may they be undisturbed,
may they preserve themselves happy.

Protective *devas*
devas of the Earth
tree devas
devas of the sky]

In the direction of the east,
in the direction of the south-east,
in the direction of the south,
in the direction of the south-west,
in the direction of the west,
in the direction of the north-west,
in the direction of the north,
in the direction of the north-east,
in the direction above,
in the direction below.

*Sabbe sattā, sabbe pāṇḍā,
sabbe bhūtā, sabbe puggalā,
sabbe attabhāvapariyāpannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā, sabbe anariyā,*

*sabbe manussā, sabbe amanussā,
sabbe devā, sabbe vinipātikā—*

*averā hontu,
abyāpajjhā hontu,
anīghā hontu,
sukhī attānam pariharantu.*

*Sabbe sattā sukhī hontu,
sabbe hontu ca khemino,
sabbe bhadrāni passantu,
mā kiñci pāpamāgamañ,
mā kiñci sokamāgamañ,
mā kiñci dukkhamāgamañ.*

All beings, all living ones,
all creatures, all individuals,
all having any form of life,
all women, all men,
all who have attained purity of mind, all who
have not yet attained purity of mind,
all humans, all non-humans,
all those in celestial realms, all those in states of
woe—

may they be free from animosity,
may they be free from aversion,
may they be undisturbed,
may they preserve themselves happy.

May all beings be happy,
may they all find real security [nibbāna],
may all enjoy good fortune,
may they encounter no evil,
may they encounter no grief,
may they encounter no suffering.

GROUP SITTINGS, VIPASSANA AND METTĀ SESSIONS

As each day of the course proceeds, Goenkaji chants to open and close the group sittings, and before and after the important teaching sessions of Vipassana and *mettā*. This chapter presents the daily group sitting chanting day by day.

For the group sittings during the first three days of *Anapanā* practice, the opening and closing chanting consists of Hindi *dohas*. Usually, each *dohā* is recited twice, with minor variations in the repetition. Only the first version is given here, unless there are significant changes in the repetition. After the fourth day, when Vipassana instructions are given, the chanting changes to a mixture of Hindi and Pāli for the sittings of *adīṭhāna*.

The Hindi invocation that precedes each *adīṭhāna* sitting, “*Ananta pūnyamayi . . .*,” can be found on pages 58-59. The ending chanting for the *adīṭhāna* sittings is on pages 60-61.

Day One

morning start

*Āo logoñ jagata ke,
caleñ dharama ke pantha;
Isa patha calate jñāni jana,
isa patha calate santa.*

Come, people of the world!
Let us walk the path of Dhamma.
On this path walk the wise ones,
walking this path walk the saints.

morning end

*Dharama pantha hī śānti patha,
dharama pantha sukha pantha;
dharama pantha para jo cale,
maṅgala jage ananta.*

The path of Dhamma is the path of peace,
the path of Dhamma is the path of happiness.
Whoever walks upon the path of Dhamma
finds infinite well-being.

afternoon start

*Āte jāte sāñsa para,
rahe nirantara dhyāna;
karmoñ ke bandhana kateñ,
hoya parama kalyāṇa.*

In-breath, out-breath
maintain unbroken awareness,
the knots of *kamma* will be sundered,
leading to the highest welfare.

afternoon end

*Āte jāte sāñsa para,
rahe nirantara dhyāna;
karmoñ ke bandhana kateñ,
hoya parama kalyāṇa.*

In-breath, out-breath
maintain unbroken awareness,
the knots of *kamma* will be sundered,
leading to the highest welfare.

evening start

*Dharama dharama to saba kahēn,
dharama na samajhe koya;
niramala citta kā ācarāṇa,
śuddha Dharama hai soya.*

evening end

*Dharama na hindū bauddha hai,
dharama na muslima jaina;
dharama citta kī śuddhatā,
dharama sānti sukha caina.*

Day Two

morning start

*Kṣaṇa kṣaṇa kṣaṇa kṣaṇa bītatañ,
jīvana bītyo jāya;
kṣaṇa kṣaṇa ko upayoga kara,
bītyo kṣaṇa nahiñ āya.*

morning end

*Dharama na mithyā mānyatā,
dharama na mithyācāra;
dharama na mithyā kalpanā,
dharama satya kā sāra.*

afternoon start

*Sānsa dekhate dekhate,
satya pragatātā jāya;
satya dekhate dekhate,
parama satya dikha jāya.*

afternoon end

*Jo cāhe maingala sadhe,
mukti dukkhoñ se hoye;
vaśa meñ kara le citta ko,
citta ke vaśa mata hoye.*

evening start

*Jaba jaba antara jagata meñ,
jāge citta vikāra;
main bhī vyākula hoñ uthūñ,
vikala karūñ saṃsāra.*

Everyone talks about Dhamma
but no one understands it.
Practicing purity of mind
this is pure Dhamma.

Dhamma is not Hindu or Buddhist,
not Muslim or Jain;
Dhamma is purity of mind,
peace, happiness, serenity.

Moment after moment after moment,
life keeps slipping by.
Make use of every moment;
the moment past will never come again.

Dhamma is not blind belief,
Dhamma is not wrong action,
Dhamma is not false imaginings;
Dhamma is the essence of truth.

As you observe breath after breath
the truth reveals itself.
Observing truth after truth,
you come to the ultimate truth.

If you wish to gain happiness
and freedom from suffering,
gain mastery over your mind;
do not allow it to enslave you.

Whenever in the inner world
mental defilements arise,
I become agitated
and make the outer world agitated.

*Maiñ bhī vyākula nā banūñ,
jagata vikala nā hoye;
Jīvana jīne kī kalā,
satya dharama hai soya.*

evening end

*Dekho apne āpa ko,
samjho apnā āpa;
apne ko jāne binā,
mite na bhava-santāpa.*

May I and may the world
be free from agitation.
This is the art of living,
this is true Dhamma.

Observe yourself,
understand yourself.
Unless you know yourself,
the torments of existence cannot end.

Day Three

morning start

*Kāyika karama sudhāra le,
vācika karama sudhāra;
manasā karama sudhāra le,
yahī dharama kā sāra.*

Correct your deeds of body,
correct your deeds of speech,
correct your mental deeds
this is the essence of Dhamma.

morning end

*Sampradāya nahīñ dharama hai,
dharama na bane divāra;
dharama sikhāye ekatā,
dharama sikhāye pyāra.*

Sectarianism is not Dhamma;
Dhamma raises no walls.
Dhamma teaches oneness,
Dhamma teaches love.

*Jāta pāñtha nahīñ Dharama hai
dharama na banen dīvāra;
dharma sikhāye ekatā,
manuja manuja meni pyāra.*

Caste or rank is not Dhamma,
Dhamma raises no walls.
Dhamma teaches oneness,
love for one and all.

afternoon start

*Dekho apane āpako,
samajho apnā āpa;
apane ko jāne binā,
mite na bhava-santāpa.*

Observe yourself,
to understand yourself.
Unless you know yourself,
the torments of existence cannot end.

afternoon end

*Para sevā hī punya hai,
para pīḍana hī pāpa;
punya kiye sukha hī mileñ
pāpa kiye dukha tāpa*

Serving others is virtue,
harming others is sin.
Virtue brings happiness,
sin causes torment.

evening start

*Dekho apane āpako,
samajho apanā āpa;
Apene ko jāne binā,
mite na bhava-santāpa.*

evening end

*Śīla samādhi jñāna hī,
śuddha Dharama kā sāra;
Kāyā vāṇī citta ke,
sudhare saba vyavahāra.*

Day Four

morning start

*Vāṇī to vaśa meni bhalī,
vaśa meni bhalā śarīra;
para jo mana vaśa meni kare,
vahī saccā vīra.*

morning end

*Prajñā śīla samādhi hī,
maṅgala kā bhaṇḍāra;
Saba sukha sādhanahāra hai,
saba dukha tāraṇa-hāra.*

afternoon start

*Śīla-dharama pālana bhalo,
nirmala bhalī samādhi;
Prajñā to jāgrt bhalī,
dūra kare bhava-vyādhī.*

afternoon end

*Śīlavāna ke dhyāna se,
prajñā jāgrta hoyā;
antaramana kī granthiyān,
sabhī vimocita hoṇya.*

Observe yourself,
understand yourself.
Unless you know yourself,
the torments of existence cannot end.

*Śīla, samādhi and paññā
this is the essence of pure Dhamma,
transforming all actions
of body, speech, and mind.*

Good to have mastery of speech,
good to have physical mastery,
but one who is master of his mind
is a true champion.

Morality, concentration, and wisdom
a treasury of well-being,
conferring all happiness,
removing all misery.

Good to practice morality,
good is right concentration,
good is the awakening of insight
to cure the ills of life.

When a person of morality concentrates,
insight awakens.
The arising knots of the mind
are all untied.

Vipassanā-bhāvanā**Pāli**

*Namo tassa bhagavato arahato,
sammā-sambuddhassa. (3x)*

Hindi

*Jaya jaya jaya gurudevajū,
jaya jaya kripānidhāna;
dharama ratana aisā diyā,
huvā parama kalyāṇa.*

*Aisā cakhhāyā dharamarasa,
biṣayana rasa na lubhāya;
dharama sāra aisā diyā,
chilake diye chudāya.*

*Dharama diyā kaisa sabala,
paga paga kare sahāya;
bhaya bhairava sāre mite,
nirabhaya diyā banāya.*

*Roma roma kirataga huvā,
ṛṇa na cukāyā jāya;
jīvūn jīvana dharama kā,
dukhiyana bāṭūn dharama sukha,

yahī ucita upāya.*

*Guruvara terā pratinidhi,
devūn dharama kā dāna;
jo jo āye tapa karāṇa,
ho sabakā kalyāṇa.*

Vipassana Instruction Session

Homage to him, the blessed one, the worthy conqueror, the fully self-enlightened Buddha.

My teacher, may you be victorious;
Compassionate one, may you be victorious.
You gave me such a jewel of Dhamma
which has been so beneficial to me.

You let me taste Dhamma's nectar,
now no sensual pleasure can allure.
Such an essence of Dhamma you gave,
that the shell [of ignorance] dropped away.

You gave such a powerful Dhamma,
which helps and supports me at every step.
It has helped to rid me of all fears,
and made me absolutely fearless.

From every pore such gratitude is pouring
I cannot repay the debt.
I will live the Dhamma life
and distribute its benefit to the suffering people
[of the world],
this is the only way [to repay the debt].

O my teacher, on your behalf
I give the *dāna* of Dhamma.
May all who have come to meditate
be happy and peaceful.

*Isa dharatī para dharama kī,
amṛta varṣā hoyā;
śāpa tāpa saba ke dhulein,
mānasa nirmala hoyā.*

*Isa dharatī para dharama kī,
amṛta varṣā hoyā;
pāpa tāpa saba ke dhulein,
antasa śitala hoyā.
Saba kā maṅgala hoyā,
saba kā maṅgala hoyā.*

Pāli

Kammaṭṭhāna

*Nibbānassa sacchikaraṇatthāya me
bhante vipassanā kammaṭṭhānam
dehi.*

Hindi:

*Ananta pūṇyamayī,
ananta guṇamayī,
buddha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para jāge pratikṣaṇa,*

*hrdaya meñ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
dharama kī nirvāṇa-dhātu,
jñāna-dhātu, bodhi-dhātu.
Śīśa para jāge pratikṣaṇa,*

*hrdaya meñ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

May there be a shower
of Dhamma-nectar on this land.
May it wash away all mental defilements,
and purify the minds of all.

May there be a shower
of Dhamma-nectar on this land.
May it wash away all mental defilements,
and refresh the minds of all.
May all be happy,
may all be happy.

The Request of Dhamma

For the sake of realising nibbāna,
Sir, grant me the meditation object of Vipas-
sana.

Source of infinite merit,
of infinite virtues,
[is] the Buddha's element of *nibbāna*,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment.

Source of infinite merit,
of infinite virtues,
[is] the Dhamma's element of *nibbāna*,
of wisdom, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment,

*Ananta pūṇyamayī
ananta guṇamayī,
saṅgha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para jāge pratikṣāna,
hṛdaya mei jāge pratikṣāna,
aṅga-aṅga jāge pratikṣāna.*

Source of infinite merit,
of infinite virtues,
[is] the Sangha's element of *nibbāna*,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment.

Closing Chanting, after Vipassanā Instructions

Hindi

*Sādbhaka terā ho bhalā,
ho mangala kalyāṇa;
aṅga aṅga prajñā jage,
jage dharama kā jñāna.*

O meditator, may success be yours,
may you be peaceful and happy.
May insight arise in every part,
the wisdom of Dhamma.

*Betī terā ho bhalā,
ho terā kalyāṇa;
aṅga aṅga jage dharama,
anityatā kā jñāna.*

O daughter, may success be yours,
may you be peaceful and happy.
May Dhamma arise in every part,
the wisdom of impermanence.

Pāli

Bhavatu sabba mangalam. (3x)

May all beings be happy.

Adhitṭhāna Group Sitting Chanting

From this point on during the course, the group sittings begin with a Hindi *doha* and end with the selection of Pāli verses presented here. Since the end chanting is the same (with one variation for day eight, noted below), only the Hindi starting *dohas* are given from day five until day ten.

Hindi

evening start

*Śīla samādhi jñāna kī,
bahe trivenī dhāra;
dubakī māre so tire,
ho dukkha sāgara pāra.*

Morality, concentration, and wisdom
three streams have joined and flow together.
By plunging into their confluence
you cross the ocean of suffering.

Pāli

evening end

*Aniccā vata saṅkhārā,
uppādavaya-dhammino;
uppajjিতvā nirujjhanti,
tesam vūpasamo sukho.*

Impermanent truly are saṅkhāras,
by nature constantly arising and vanishing.
When they arise and are eradicated,
their cessation brings true happiness.

*Aneka-jāti-saṃsāram,
sandhāvissam anibbisam;
gahakārakam gavesanto,
dukkhā-jāti-punappunam.*

Through countless births in the cycle of existence

I have run, in vain
seeking the builder of this house;
and again and again I faced the suffering of new birth.

*Gahakāraka! Diṭṭhosi,
puna geham na kāhasi;
sabbā te phāsukā bhaggā,
gahakūṭam visāṅkhitam;
visāṅkhāra-gatam cittam,
tañbhānam khayamajjhagā.*

Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken,
the ridgepole is shattered.
The mind has become freed from conditioning;
the end of craving has been reached.

*Sabbe saṅkhārā aniccā'ti,
yadā paññāya passati;
atha nibbindati dukkhe,
esa maggo visuddhiyā.*

'Impermanent are all compounded things.'
When one perceives this with insight,
then one turns away from suffering—
this is the path of purification.

day eight only

*[Yato yato sammasati,
khandhānam udayabbayam;
labhatī pīti-pāmojjam,*

[Whenever and wherever one understands
the arising and passing away of the aggregates,
one experiences bliss and tranquility, [which
lead on to]

amataṁ tam vijānatam.]

the deathless stage experienced by the wise.]

Puññānumodanam

*Sabbesu cakkavālesu,
yakkhā devā ca brahmuno;
yam amhehi kataṁ puññam,
sabba-sampatti sādhakam.*

Sharing merits

In all the world systems,
may the *yakkhas*, *devas* and *brahmās*
rejoice in this merit done by us,
which is productive of all prosperity.

*Sabbe tam anumoditvā,
samaggā sāsane rata;
pamādarahitā hontu,
ārakkhāsu visesato.*

*Puñña-bhāgamidañ c'aññam,
samam dadāma kāritam;
anumodantu tam sabbe,
medinī thātu sakkhike.*

May they all,
unitedly devoted to the teaching,
be without negligence
especially in giving protection.

The merit gained now and previously
we share equally [with them].
May they all accept with joy,
and may the earth stand witness.

Day Five

morning start

*Gāṅgā Jamunā Sarasvatī,
śīla samādhi jñāna;
tīnoñ kā sangama hove,
pragañe pada niravāna.*

The true Ganges, Jamuna, and Sarasvati
are morality, concentration, and wisdom.
Where these three streams converge
nibbāna manifests.

afternoon start

*Mana ke karama sudhāra le,
mana hī pramukha pradhāna;
kāyika vācika karama to,
mana kī hī santāna.*

Correct your mental actions;
mind is first and foremost.
Deeds of body and speech
are offspring of the mind.

evening start

*Jaisī cita kī cetanā,
vaisā hī phala hoyā;
duramana kā phala dukhada hī,
sukhada sumana kā hoyā.*

As is the volition of the mind,
such will be the fruit:
an impure mind yields fruits of misery,
a pure mind gives happiness.

Day Six

morning start

*Śīla dharama ki niīva hai,
dhyāna dharama kī bhīnta;
prajñā chata hai Dharama kī,
mañgala bhavana punīta.*

Śīla is the foundation of Dhamma,
śamādhi forms the walls,
paññā is the roof:
the auspicious dwelling of happiness.

afternoon start

*Bhogata bhogata bhogate,
bandhana bandhatā jayen;
dekhata dekhata dekhate,
bandhana khulatē jāyen.*

Rolling and rolling in sense pleasures
we keep tying knots.
Observing, observing, observing
we open all the knots.

evening start

*Main, main, main hī janama kā,
jarā mr̄tyū kā mūla;
aham bhāva miṭe binā,
miṭe na bhava bhaya śula.*

Self-centeredness—this is the root
of birth, decay, and death.
Unless egoism is removed,
the torment and fear of existence will not end.

Day Seven

morning start

*Jyonī jyonī antara jagata men,
samatā stitha ho jāye;
kāya vāṇī citta ke,
karama sudharate jāyen.*

Whenever in the inner world
equanimity is established,
the actions of body, speech,
and mind are transformed.

afternoon start

*Bhogata bhogata bhogate,
gāñthenī bandhatī jānya;
dekhata dekhata dekhate,
gāñthenī khulatī jānya.*

Rolling and rolling in sense pleasures
we keep tying knots.
Observing, observing, observing
we open all the knots.

evening start

*Jaba taka mana men rāga hai,
jaba taka mana men dvesa;
Taba taka dukha hī dukha hai,
miṭen na mana ke kleśa.*

As long as there is craving in the mind,
as long as in the mind is aversion,
there will be suffering, only suffering;
the mind cannot be purged of affliction.

Day Eight

morning start

*Dharama hamārā iśavara,
dharama hamārā nātha;
hama to nirabhaya hī rahein,
dharama hamāre sātha.*

Dhamma is our master,
Dhamma is our lord.
We are always fearless
if Dhamma is always with us.

afternoon start

*Dharama hī mhāro īśa hai,
dharama hī mhāro nātha;
mhe to nirabbaya hī ravān,
dharama hai mhāre sātha.*

*Dharama hamārā īśavara,
dharama hamārā nātha;
sadā surakhsita hī rehei,
dharama sadā ho sātha.*

evening start

*Jitānā gaharā rāga hai,
utānā gaharā dveṣa;
jitanā gaharā dveṣa hai,
utanaā gaharā kleśa.*

Day Nine**morning start**

*Dharama hamārā bandhu hai,
sakhā sahāyaka mīta;
caleñ dharama ke pantha hī,
rahe dharama se prīta.*

afternoon start

*Sukha āye nāce nahīn,
dukha āye nahīn roya;
donoñ men samarasa rahe,
to hi maingala soya.*

evening start

*Mānava kā jīvana milā,
milā Dharama anamola;
aba śraddhā se yatana se,
apane bhaṇḍhana khola.*

Dhamma is my master
Dhamma is my lord.
We are always fearless
if Dhamma is with us

Dhamma is our master,
Dhamma is our lord.
We are lways well protected
if Dhamma is with us.

Deeper the craving,
deeper is the aversion.
Deeper the aversion,
deeper is the affliction.

Dhamma is our kin,
companion, helpmate, friend.
Let us tread the path of Dhamma,
giving our love to Dhamma.

Not dancing when pleasure comes,
not wailing when in pain,
keeping equilibrium with both
this is the greatest welfare.

Achieved this human life;
achieved the priceless Dhamma.
Now with faith and effort
untie the knots of the mind!

Day Ten

morning start

*Isa dukhiyāre jagata meñ,
dukhiyā raeñ na koya;
śuddha dharama jaga meñ jage
jana-jana sukhiyā hoyā.*

In this wretched world
may no one be unhappy.
May Dhamma arise in the world,
bringing happiness to all.

Mettā introduction

*Dveṣa aura durabhāva kā,
rahe na nāma niśāna;
sneha aura sadbhāva se,
bhara leñ tana, mana, prāṇa. (2x)*

Of hatred and ill will
may not a trace remain.
May love and goodwill
fill body, mind and life.

Hindi mettā practice

*Bhalā ho, bhalā ho,
sabakā bhalā ho.
Mangala ho, mangala ho,
sabakā mangala ho.
Kalyāṇa ho, kalyāṇa ho,
sabakā kalyāṇa ho.*

May all beings be happy,
be happy, be happy.
May all beings be peaceful,
be peaceful, be happy.
May all beings be liberated,
be liberated, be liberated.

*Sāre prāṇī nirabhaya hoñ,
nirabaira hoñ, nirāmaya hoñ;
sāre prāṇī sukhi hoñ,
sukhi hoñ, sukhi hoñ.*

May all beings be free from fear,
free from animosity, free from disease.
May all beings be happy, be happy,
be happy, be happy.

*Jaise mere dukha kaṭe,
sabake dukha kaṭa jāñya;
jaise mere dina phire,
sabake dina phira jāñya; (2x)
jana jana sukha chā jāya.*

As my suffering has ended
may everyone's suffering end.
As my life has improved,
may the lives of all improve;
may all beings be joyful.

Bhavatu sabba maṅgalam. (3x)

May all beings be happy.

Bhalā ho, bhalā ho, bhalā ho

Be happy, be happy, be happy.

Mettā closing

Sabakā mangala, . . .

May all be happy, . . .

Terā mangala, . . .

May you be happy, . . .

*Dṛśya aura adṛśya sabhī,
jīvoñ kā mangala hoyā re. (2x)*
*Jala ke, thala ke,
aura gagana ke; (2x)*
prāṇī sukhiyā hoñya re. (2x)

Whether visible or invisible,
may all beings be happy.
In the water, on land and of the sky, (2x)

may all beings be happy.

Dasōñ diśāoñ ke saba prāṇī; (2x)
maṅgalalābhī hoñya re. (2x)

May all beings in the ten directions, (2x)
gain peace and happiness.

*Nirabhaya hoñ, nirabaira baneñ
saba;*
sabhī nirāmaya hoñya re. (2x)

May all be free from fear and animosity,

May all be free from disease.

Sabakā mangala, . . .
Terā mangala, . . .
Jana jana mangala, . . . hoyā re.

May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .

afternoon start

*Dhanyabhāga sābuna milā,
niramala pāyā nīra;
āo dhoyen svayama hī,
apane maile cīra.*

We are fortunate to have the soap
and to have pure water.
Come now! We ourselves must wash
the dirty linen of the mind.

afternoon end

*Mangala maṅgala dharmañ kā,
phala maṅgala hī hoyā;
antara kī gāñtheni khulenī,
mānasa niramala hoyā.*

The all-auspicious Dhamma
bears auspicious fruit:
Knots within are opened,
the mind becomes stainless.

Mettā introduction

*Dūra rahe durabhāvanā,
dvesa rahan̄ saba dūra;
niramala niramala citta meñ,
pyāra bhare bharapūra. (2x)*

May ill will be far away,
may all aversion be dispelled.
May the pure and stainless mind
brim over with love.

Bhalā ho, mangala ho, kalyāṇa ho.
(2x)

Be happy, be peaceful, be liberated.

Sabakā bhalā ho,
sabakā mangala ho. (2x)

May all be happy,
may all be peaceful.

Sāre prāṇī nirabhaya hoñ,
nirabaira hoñ, nirāmaya hoñ;
sāre prāṇī sukhi hoñ,
sukhi hoñ, sukhi hoñ.

May all beings be free from fear,
free from animosity, free from disease.
May all beings be happy, be happy,
be happy, be happy

Mettā closing

Mana-mānasa meñ pyāra hī,
urmila urmila hoyā;
roma-roma se dhvani uṭhe,
maṅgala maṅgala hoyā.

May rapture spread
through the pool of the mind.
May every pore give forth the sound,
Be happy, be happy!

Sabakā maṅgala, . . .
Terā maṅgala, . . .

May all be happy, . . .
May you be happy, . . .

The afternoon mettā closing, from this point, is the same as the morning mettā closing chanting.
Dṛṣya aura adrṣya sabhī, . . . (see page 73)

evening start

Antara meñ ḍubakī lagī,
bhīga gae saba aṅga;
dharama rāṅga aisā caḍhā,
caḍhe na dūjā rāṅga.

By plunging deep within,
the entire being has become so saturated
with the color of the Dhamma
that no other color can impinge.

Day Eleven

Mettā introduction

Mere arjita punya meñ,
bhāga sabhī kā hoyā;
isa maṅgala-maya dharama kā,
lābha sabhī ko hoyā.

May the merits I have acquired
be shared by one and all.
May this munificent Dhamma
benefit one and all.

Puññānumodanāṃ
Sabbesu cakkavālesu . . .

(see pages 68 - 69)

*Maiñ karatā sabako kṣamā,
kareñ mujhe saba koya;
mere to saba mitra haiñ,
bairī dikhe na koya.*

I pardon all,
may all pardon me.
All are my friends;
I perceive no enemies.

Mettā closing

*Namana kareñ hama dharama ko,
dharama kare kalyāñā;
dharama sadā rakṣā kare,
dharama bañā balavāna.*

Let us pay respects to Dhamma!
Dhamma confers welfare.
Dhamma always protects us.
Great is the power of Dhamma!

*Namana kareñ saba dharama ko,
dharama kare kalyāñā;
dharama sadā maingala kare,
dharama bañā balavāna. (2x)*

May all pay respects to Dhamma!
Dhamma confers welfare.
Dhamma always brings happiness.
Great is the power of Dhamma!

[The two verses above are repeated.]

PĀLI PASSAGES QUOTED IN THE DISCOURSES

Day Two

*Tumhehi kiccam ātappam,
akkhātāro tathāgata.*

—*Dhammapada*, XX. 4 (276).

You have to do your own work;
Enlightened Ones will only show the way.

*Sabba-pāpassa akaranam,
kusalassa upasampadā;
sa-citta pariyodapanam,
etam Buddhāna sāsanam.*

—*Dhammapada*, XIV. 5 (183).

“Abstain from all unwholesome deeds,
perform wholesome ones,
purify your own mind”—
this is the teaching of the Buddhas.

Day Four

Niccam kāyagatā-sati

—*Dhammapada*, XXI. 4 (293).

Awareness always towards the body

*Mano-pubbaingamā dhammā,
mano-sethā mano-mayā;
manasā ce paduṭṭhena,
bhāsati vā karoti vā;
tato nam dukkhamanveti,
cakkam'va vahato padam.*

Mind precedes all phenomena,
mind matters most, everything is mind-made.
If with an impure mind
one performs any action of speech or body,
then suffering will follow that person
as the cartwheel follows the foot of the draught
animal.

*Mano-pubbaingamā dhammā,
mano-sethā mano-mayā;
manasā ce pasannena,
bhāsati vā karoti vā;
tato nam sukhamanveti,
chāyā'va anapāyinī.*

—*Dhammapada*, I. 1 & 2.

Mind precedes all phenomena,
mind matters most, everything is mind-made.
If with a pure mind
one performs any action of speech or body,
then happiness will follow that person
as a shadow that never departs.

Day Five

*jāti'pi dukkhā; jarā'pi dukkhā;
vyādhi'pi dukkhā; marañam'pi
dukkham;
appiyehi sampayogo dukkho;
piyehi vippayogo dukkho;
yam'p'iccham na labhati tam'pi
dukkham;
saṅkhittena pañc'upādāna-
kkhandhā dukkhā.*

—Dhammadakkappavattana Sutta,
Samyutta Nikāya, Mahāvagga XII. 2. 1.

*Aniccā vata saṅkhārā,
uppādavaya-dhammino;
uppajjitvā nirujjhanti,
tesam vūpasamo sukho.*

—Mahā-Parinibbāna Sutta,
Dīgha Nikāya, II. 3.

Paṭicca-samuppāda

Please see pages 39-40 for the text of *Paṭicca-samuppāda*

*Aneka-jāti-samsāram,
sandhāvissam anibbisam;
gahakārakam gavesanto,
dukkhā jāti punappunam.*

*Gahakāraka diṭṭhosi,
puna geham na kāhasi;
sabbā te phasukā bhaggā,
gahakūṭam visankhitam;
visankhāra-gatam cittam,
taṇhānaṃ khayamajjhagā.*

—Dhammapada, XI. 8 & 9 (153 & 154).

Birth is suffering; ageing is suffering;
sickness is suffering; death is suffering;
association with the unpleasant is suffering;
dissociation from the pleasant is suffering;
not to get what one wants is suffering;
in short, attachment to the five aggregates is suffering.

Impermanent truly are *saṅkhāras*,
by nature constantly arising and vanishing.
When they arise and are eradicated,
their cessation brings true happiness.

Chain of Conditioned Arising

Through countless births in the cycle of existence
I have run, in vain
seeking the builder of this house;
again and again I faced the suffering of new birth.

Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken,
the ridgepole is shattered.
The mind has become freed from conditioning;
the end of craving has been reached.

Day Six

*Sabbe saṅkhārā aniccā ti,
yadā paññāya passati;
atha nibbindati dukkhe,
esa maggo visuddhiyā.*

—*Dhammapada*, XX. 5 (277).

“Impermanent are all compounded things.”
When one perceives this with insight,
then one becomes detached from suffering—
this is the path of purification.

*Khīṇam purāṇam navam natthi
sambhavam,
viratta-citta-āyatike bhavasmim;
te khīṇa-bījā avirūḍhi-chandā,*

nibbanti dhīrā yathāyam padipo.

—*Ratana Sutta, Sutta Nipāta*, II. 1.

With the old [*kamma*] destroyed and no new
arising,
the mind is unattached to a future birth.
The seeds destroyed, the desire[for
becoming] does not grow:
these wise ones go out even as this lamp is extin-
guished.

*Sabbadānam dhammadānam
jināti,
sabbarasam dhammaraso jināti;
sabbaratim dhammarati jināti,
tañhakkhayo sabbadukkham
jināti.*

—*Dhammapada*, XXIV. 21 (354).

The gift of Dhamma excells all gifts,
the flavor of Dhamma excells all flavors,
delight in Dhamma surpasses all delights,
destruction of craving overcomes all suffering.

Day Seven

*Ye ca Buddhā atītā ca,
ye ca Buddhā anāgataḥ,
paccuppannā ca ye Buddhā,
aham vandāmi sabbadā.*

To the Buddhas of the past,
to the Buddhas yet to come,
to the Buddhas of the present
always I pay respects.

*Imāya dhammānudhamma-
paṭipattiyaḥ,
buddham pūjemi,
dhammam pūjemi,
saṅgham pūjemi.*

By walking on the path of Dhamma
from the first step to the final goal,
I pay respects to the Buddha;
I pay respects to the Dhamma;
I pay respects to the Sangha.

Buddha Vandanā

*Iti'pi so bhagavā,
arabam,
sammā-sambuddho,
vijjācaraṇa-sampanno,
sugato,
lokavidū,
anuttaro purisa-damma-sārathī,
satthā deva-manussānam,
Buddho Bhagavā'ti.*

Dhamma Vandanā

*Svākkhāto Bhagavatā Dhammo,
sanditṭhiko,
akāliko,
ehi-passiko,
opaneyyiko,
paccataṃ veditabbo viññūhi'ti.*

Saṅgha Vandanā

*Suppatipanno
Bhagavato sāvaka-saṅgho;

ujuppaṭipanno
Bhagavato sāvaka-saṅgho;

ñāyappaṭipanno
Bhagavato sāvaka-saṅgho;

sāmīcippaṭipanno
Bhagavato sāvaka-saṅgho;

yadidam catṭāri purisa-yugāni,
atṭha-purisa-puggalā,*

Homage to the Buddha

Such truly is he: free from impurities, having destroyed all mental defilements, fully enlightened by his own efforts, perfect in theory and in practice, having reached the final goal, knower of the entire universe, incomparable trainer of men, teacher of gods and humans, the Buddha, the Exalted One.

Homage to the Dhamma

Clearly expounded is the teaching of the Exalted One, to be seen for oneself, giving results here and now, inviting one to come and see, leading straight to the goal, capable of being realized for oneself by any intelligent person.

Homage to the Saṅgha

Those who have practiced well form the order of disciples of the Exalted One.

Those who have practiced uprightly form the order of disciples of the Exalted One.

Those who have practiced wisely form the order of disciples of the Exalted One.

Those who have practised properly form the order of disciples of the Exalted One.

That is, the four pairs of men, the eight kinds of individuals,

*esa Bhagavato sāvaka-saṅgho;
ābhuneyyo, pābhuneyyo,
dakkhiṇeyyo, añjali-karaṇīyo,
anuttaram puññakkhettam
lokassāti.*

—*Mahā-Parinibbāna Sutta,
Dīgha Nikāya*, II. 3.

these form the order of disciples of the Exalted One;
worthy of offerings, of hospitality,
of gifts, of reverent salutation,
an incomparable field of merit for the world.

Day Eight

*Phuṭṭhassa loka-dhammehi,
cittam yassa na kampati;
asokam virajam khemam,
etam mangalamuttamam*

—*Maṅgala Sutta,
Sutta Nipāta*, II. 4.

When faced with the vicissitudes of life,
one's mind is unshaken,
sorrowless, stainless, secure—
this is the highest welfare.

*Katvāna kaṭṭhamudaram iva
gabbhinīyā,
Ciñcāya dutṭhavacanam janakāya
majjhe;
santena somavidhīnā jitavā
munindo,
tam tejasā bhavatu te
jayamaṅgalāni.*

—*Buddha Jayamaṅgala Aṭṭhakathā*.

Having tied a piece of wood over her belly to
feign pregnancy,
Ciñca tried to defame him in the midst of an as-
sembly.
By peaceful, gentle means the Lord of Sages
conquered her.
By the power of such virtues may victory and
happiness be yours.

Day Nine

*Pakārena jānāti'ti paññā.
—Paṭisambhidāmagga Aṭṭhakathā I.1.1
Nānakathā.*

Wisdom is knowing things in different ways.

Day Ten

*Atta-dīpā viharatha,
atta-saraṇā, anañña-saraṇā;*

*dhamma-dīpā viharatha,
dhamma-saraṇā, anaññasaraṇā.*

—*Mahā-parinibbāna Sutta,*
Dīgha Nikāya, II. 3.

Make an island of yourself,
make yourself your refuge; there is no other
refuge.

Make Dhamma your island,
make Dhamma your refuge; there is no other
refuge.

Appendix

WORD MEANINGS OF THE PĀLI CHANTING

The word meanings in the following list are provided to give the reader a simple introductory guide to the vocabulary in the Pāli chanting. This is not a comprehensive grammar. Please refer to a textbook of Pāli for help with case endings, grammar and compound word formation.

Namo Tassa [page 1 and repeated page 7]

Namo	-----	Homage
tassa		to him
bhagavato		(to the) Blessed One
arahato		(to the) worthy conqueror
sammāsambuddhassa		(to the) fully self-enlightened One

Tisaraṇam Gamanam [page 3 and repeated page 7]

Ti + saraṇa + gamanam	-----	triple + refuge + going (gamanam = going)
Buddham		accusative. of Buddha
saraṇam		refuge/protection
gacchāmi		I go to
Dhammam		acc. of Dhamma
Saṅgham		acc. of Saṅgha

Pañcasīla

Pañca + sīla	-----	(five + moral precepts)
pāṇātipātā		(from) killing living beings
pāṇa + atipāta		(living beings + destruction of life, killing)
veramaṇī		abstinance
sikkhāpadam		rule of (moral) training, precept
saṃādīyāmi		(I) undertake
adinnādānā = adinna + ādāna		(from) taking what is not given (that which is not given + taking/seizing)
kāmesu		(in) sexual lust
micchācārā = micchā + cāra		(from) misconduct (wrong + behavior)
Musā-vādā = (Musā + vāda)		(from) wrong/false speech (false + speech)
Surā		spirituous liquor
Meraya		fermented liquor
Majja		intoxicant
pamādaṭṭhānā		(from) causes of heedlessness/intemperate behavior

Aṭṭhaṅgasīla

The Aṭṭhaṅgasīla follows the order of the Pañcasīla with the following variations and additions:

Attha + aṅga + sila -----	(eight + constituents (of) + moral conduct)
abrahmacariyā -----	(from) incelibacy
vikālabhojanā = vikāla + bhojana	(from) eating at the wrong time (wrong/improper time + meal)
nacca -----	dancing
gīta -----	singing
vādita -----	instrumental music
visūkadassanā -----	visiting shows/exhibitions
mālā -----	garland
gandha -----	scent, perfume
vilepana -----	cosmetics
dhāraṇa -----	wearing
maṇḍana -----	adornment, finery
vibhūsanāṭṭhānā -----	(from things for) decoration/embellishment
uccāsayana -----	high bed/couch
mahāsayanā -----	(from using) great /luxurious bed

Pariccajāmi

Imāham -----	this + I
bhante -----	Venerable Sir
attabhāvaṇ -----	individuality, personality, identity
jīvitam -----	life
bhagavato -----	to the Blessed One
pariccajāmi -----	(I) surrender/renounce
ācariyassa -----	to the teacher

Kammaṭṭhāna

Nibbānassa-----	(of) nibbāna
sacchikaraṇatthāya -----	(for the purpose of) realization/experience
me -----	(to) me
ānāpāna = āna + apāna -----	inbreath, outbreath (inhaled breath + exhaled breath)
kammaṭṭhānam -----	meditation object
dehi -----	grant

Bhavatu sabba maṅgalam [page 4]

Bhavatu-----	may (there) be
sabba -----	all
maṅgalam -----	happiness, beatitude

Deva-āhvānasuttam [no. 2.a, page 6]

Deva-āhvānasuttam-----	address to the devās
Samantā -----	from all sides
cakkavālesu -----	in the world systems
atrāgacchantu = atra + āgacchantu -----	here + may come
devatā -----	devās
Saddhammaṇ -----	true/pure Dhamma

munirājassa	of the king of sages
suṇantu	may listen
saggamokkhadaṇ.	Leading to heaven and liberation
Dhammassavaṇakālō =Dhamma	time to listen to the Dhamma (Dhamma
+ savaṇa + kālo	+ listening + time)
ayaṇ this	
bhadantā	respected ones

Alternate days Deva-āhvānasuttaṁ [no. 2.b, page 7]

Ye -----	those
santā	peaceful ones
santa-cittā	of peaceful mind
tisaraṇa-saraṇā	whose refuge is the triple gem
etha	here, in this world
lokantare	other world
vā	or
Bhummābhummā = bhumimā -----	dwelling on earth or elsewhere (terrestrial
+ abhummā	+ non-terrestrial)
ca	also
guṇa-gaṇa-gahaṇā	merits-magnitude-acquiring
byāvāṭā	busy
sabbakālaṇ.	all the time
ete -----	these
āyantu	may come
Vara-kanakamaye	excellent gold
merurāje	on royal Meru (a mythical mountain)
vasanto	dwelling
santo -----	peaceful
santosahetuṇ = santosa + hetuṇ	contentment + for
munivara-vacanaṇ = muni + varā	the words of the supreme sage (sage + supreme
+ vacanāṇ	+ words)
sotumaggāṇ = sotuṇ + aggāṇ	to listen + the best
samaggāṇ.	together, unitedly

[For no. 3., page 7: Namo tassa . . . , see page 74]

[For no. 4., page 7: Tisaranām Gamanām , see page 74.]

[no. 5., page 7]

Imāya -----	(by) this
Dhammānudhamma	from the first step to the final goal (the law in its fullness)
= Dhamma + anudhamma	(dhamma + in conformity with the law/ dhamma)
paṭipattiyā	(by) practice
Buddhaṇ	acc. of Buddha
pūjemi	(I) pay respects/revere
Dhammaṇ	acc. of Dhamma
Saṅghaṇ	acc. of saṅgha

[no. 6., page 7]

Ye	-----	Those
ca		also, too
Buddhā		Buddhas (pl.)
atītā		past
anāgatā		future (not yet come)
paccuppannā		present, existing
aham		I
vandāmi		pay respects/homage
sabbadā		always
Dhammā		dhammas (pl.)
Saṅghā		saṅghas (pl.)

[no. 7., page 8]

Natthi	-----	is not
me		mine
aññām		any other
Buddho (Dhammo, Saṅgho)		nominative of Buddha (Dhamma, Saṅgha)
varaṇ		supreme, excellent
etena		by this
saccavajjena = sacca + vajja		by this true utterance (truth + utterance)
jayassu		may there be victory
jayaṁgalāṇ. = jaya + maṅgalāṇ		victory and happiness (victory + happiness)
bhavatu		may be, be
te		yours
sabba maṅgalāṇ = sabba + maṅgalāṇ		happiness, welfare of all (all + happiness)

Tiratana Vandanā [pages 8 - 9]

Ti + ratana + vandanā (pl.)	-----	three + jewels, gems + paying respects, homage
Itipi = iti + pi	-----	Thus also (thus + also)
so		he
bhagavā		exalted one, freed from impurities
arahāṇ		worthy one, one who has killed his enemies
sammāsambuddho		fully enlightened by his own efforts
vijjācaraṇasampanno = vijjā + ācaraṇa + sampanno		perfect in theory and practice. (theory + practice + endowed with)
sugato		faring well, having reached the final goal
lokavidū		knower of the entire universe
anuttaro		incomparable
purisa-damma-sārathī		trainer of men (charioteer)
satthā		teacher
devamanussānaṇ		of Gods and humans
Svākkhāto = su + akkhāto	-----	clearly expounded (well + proclaimed/told)
sandiṭṭhiko		to be experienced directly
akāliko		giving results here and now
ehipassiko		inviting one to come and see
opaneyyiko		leading straight to the goal
paccattam		individually, for oneself

veditabbo	to be realized
viññūhi	by any wise, intelligent person
Suppaṭipanno-----	who are having good practice
sāvakasaṅgho	order of disciples
ujuppaṭipanno	who are having upright practice
nāyappaṭipanno	who are practicing wisely
sāmīcippaṭipanno	who are having proper practice
yadidam	that is
cattāri	four
purisayugāni = purisa + yugāni	pairs of persons (men + pairs)
aṭhapurisapuggalā	eight kinds of individuals
esa	this
āhuneyyo	worthy of gifts, of adoration
pāhuneyyo	worthy of hospitality
dakkhiṇeyyo	worthy of offerings
añjalikaraṇiyō	worthy of reverence with clasped hands
anuttaram	incomparable, unsurpassed
puññakkhettaṇ = puñña + khettaṇ	field of merit (merit + field)
lokassa	for the world

[Pāli suttas pages 22 - 52]

Day 1

Ātānāṭiya Suttaṁ

Ātānāṭa	name of town
Appasannehi -----	unhappy, non-believing, not pleased
nāthassa	lord (of, towards)
sāsane	teaching
sādhu	good people
sammate	agreed upon by
amanussehi	non-humans
caṇḍehi	wrathful
sadā	always
kibbisakāribhi	evil-doers
Parisānam -----	assembly
catassannam	four
ahimsāya	non-hurting
ca	and, also, too
guttiyā	protection
yan	which, that
desesi	taught
mahāvīro	of Great valor (Buddha)
parittam	protective words
taṇ	that
bhaṇāmahe	let us recite
Vipassī-----	earlier Buddha
namatthu	homage
cakkhumantassa = cakkhu + manta	endowed with the eye of wisdom (eye + endowed with)

sirīmato	glorious
Sikhi	earlier Buddha
sabbabhūtānukampino = sabba + bhūta + anukampino	compassionate to all beings (all + beings + compassionate)
Vessabhū -----	earlier Buddha
nhātakassa	one who has washed off all defilements
tapassino	ardent meditator
Kakusandha	earlier Buddha
mārasenāpamaddino = māra + senā + pamaddino	vanquisher of the army of Māra (Māra + army + vanquisher)
Konāgamana-----	earlier Buddha
brāhmaṇassa	of pure life, sinless life
vuśimato	perfect one
Kassapa	earlier Buddha
vippamuttassa	completely freed
sabbadhi	in every aspect
Aṅgirasa -----	resplendent one, radiant one
sakyaputtassa	son of the Sakyās (clan)
Yo	who
imam	this
sabbadukkhāpanūdanam = sabba + dukkhā + panūdanam	dispells all suffering (all + suffering + dispell)
Ye -----	who
cāpi = ca + api	and also
nibbutā	extinguished craving for the world, liberated in the world
loke	reality as it is
yathābhūtaṇ	insight
vipassisum	they, these
Te	people
janā	utter no evil
apisuṇātha	mighty
mahantā	not unexperienced, wise
vītasāradā	benefaction
Hitam-----	gods and men
devamanussānam	whom
yan	whom people respect
namassanti	perfect in knowledge and moral conduct
Vijjācarāṇasampannaṇ	mighty
mahantam	these
Ete -----	and others
caññe = ca + aññe	fully enlightened by his own efforts
sambuddhā	many hundreds of crores (one crore=ten million) (many+hundred+crores)
anekasatakoṭyo aneka + sata + koṭyo	= all enlightened ones equal possessing great supernatual powers

dasabalūpetā	-----	endowed with ten types of strength
= dasa + bala + upetā		(ten + strengths + endowed with)
vesārajjeupāgatā		attained the 4 subjects of confidence
paṭijānanti		know
āśabhaṭṭhānamuttamam		a bull's place i.e. distinguished place
= āśabha + ṭhānam + uttamam		(bull + place/position + best)
Sīhanādaṇ = sīhā + nādaṇ	-----	lion's roar (lion + roar)
nadante		sound
parisāsu		in the assemblies
viśāradā		skilled, confident, wise
brahmacakkaṇ		wheel of Dhamma
pavattenti		they roll, start
loke		in the world
appaṭivattiyaṇ		the movement cannot be turned back
Upetā	-----	endowed
Buddhadhammehi		(with) qualities of a Buddha
atīhārasahi		18 types of (extraordinary qualities)
nāyakā		leaders
battiṁsa-lakkhaṇūpetā = battiṁsa		endowed with 32 marks (32 + marks
+ lakkhaṇa + upetā		+ endowed with)
sītānubyañjanādharā		having 80 smaller marks
Byāmappabhāya = byāma + pabhāya	-----	fathom + halo (with)
suppabhā		brightly glowing
muni + kuñjarā		(sage + outstanding elephant)
sabbāññuno		all knowing, omniscient
khīṇāsavā		arahants, who have eradicated all defilements
= khīṇa + āsavā		(exhausted + that which flows (mental defilements)
jīnā		conquerors
Mahāpabhā	-----	of great radiance
mahātejā		of great power
mahāpaññā		of great wisdom
mahabbalā		of great strength
mahākāruṇikā		of great compassion
dhirā		resolute
sabbesānaṇ		for all
sukhāvahā		bringing happiness
Dīpā	-----	shelter, island
nāthā		protections, Lords
patiṭṭhā		help, resting place, shelter
tāṇā		protection
leṇā		harbor
pāṇinam.		for living beings
gati		sanctuaries/refuges
bandhū		kin, relatives
mahessāsā (mahā + assāsa)		great + comfort
saraṇā		refuges
hitesino		well wishers

Sadevakassa -----	with all the devas
lokassa	of this world
parāyaṇā	support
sirasā	with head
pāde	at the feet
vandāmi	I bow
purisuttame	excellent men, great beings
Vacasā -----	in speech
manasā	in thought
ceva = ca + eva	and also (and + also)
vandāmete = vandāmi + ete	I pay respect to these (I bow down to + these)
tathāgate	Buddhas
sayane	while reclining
āsane	while seated
ṭhāne	while standing
gamane	while walking
sabbadā	all the time
Sadā -----	always
sukhena	happily
rakkhantu	preserve, keep
santikarā	who shows the way to (promotes) peace
tehi	by them
tvam	you
rakkhito	protected
santo	peaceful
mutt o	free
sabbabhayehi = sabba + bhayehi	from all fears (all + from fears)
Sabbarogā -----	from all ills
vinīmutto	completely free
sabbasantāpavajjito = sabba + santāpa + vajjito	spared all torment (all + torment + avoided/spared by)
sabbaveramatikkanto	overcome all hatred (all + hatred + overcome)
nibbuto	extinguished, quenched, to be in final bliss
bhava	be, become
Tesam-----	their
saccena	truth
silena	virtue
khanti	patience
mettā	loving-kindness
balena	might
tepi = te + pi	they also (they + also)
tvam	you
anurakkhantu	may they protect, may they preserve
arogena	healthy
sukhena	happiness
Purathimasmin -----	in the eastern direction
disabhāge	directions
santi	there are

bhūtā	beings
Dakkhiṇasmiṃ	in the southern direction
Pacchimasmiṃ	in the western direction
nāgā	serpents
Uttarasmiṃ	in the northern direction
yakkhā	non-human being, demon
Dhatarattha	king of the east (name)
Virūlhako	king of the south (name)
Virūpakkho	king of the west (name)
Kuvero	king of the north (name)
Cattāro	four
mahārājā	great kings
lokapālā = loka + pāla	guardians of this world (world + protectors)
yasassino	having fame
Ākāsaṭṭhā	dwelling in the sky
bhummāṭṭhā	dwelling on earth
Iddhimanto	mighty/powerful ones
ye	those
vasantā	living
idha	here
sāsane	in the teaching/dispensation
Sabbītyo = sabba + īti	all calamities
vivajjantu	(may) go away
soko	grief
rogo	disease
vinassatu	may get destroyed, perish
mā	not
bhavatvantarāyo = bhavatu + antarāyo	harm befall on (be + harm)
sukhī	happy
dighāyuko	long life
Abhivādanāsīlassa	the habit of respectful salutation
niccam	always
vuḍḍhāpacāyino (vuḍḍhā+ apacāyino)	respecting elders (old/aged + those who respect)
dhammā	qualities
vaḍḍhanti	increase
āyu	age, longevity
vanṇo	beauty, complexion
sukham	happiness
balam	strength

Day 2

Ratana Suttam

Koṭisatasahassesu = Koṭi + sata -----	extremely high figure (crore + hundred
+ sahassa	+ thousand)
cakkavālesu	in the world systems
devatā	devas
Yassāṇam = yassa + āṇam	whose command (whose + command)
paṭigāṇhanti	accept
yañca = yañ + ca	and which (which + and)
vesāliyā	in Vesāli (a city)
pure	previously
rogāmanussa-dubbhikkhañ = roga	disease + non-human + famine
+ amanussa + dubbhikkhañ	
sambhūtañ	arisen from these
tividhañ	3 types
bhayam	fear
Khippamantaradhāpesi (Khippam	quickly caused to disappear (quickly
+ antaradhāpesi)	+ caused to disappear)
parittam	protective verse
tañ	that
bhaṇāmahe	let us recite
Yānidha = yāni + idha -----	whatever + here
bhūtāni	living beings
samāgatāni	are gathered
bhummāni	earth bound
vā	or, whether
antalikkhe.	celestial (the sky)
sabbeva	all
bhūtā	beings
sumanā	happy
bhavantu	be
athopī = atho + api	and (then also)
sakkacca	respectfully, carefully
suṇantu	may listen
bhāsitam.	these words, that which is spoken
Tasmā -----	therefore
hi	indeed
niśāmetha	listen
sabbe	all
mettam	mettā
karotha	practice
mānusiyā	toward human
pajāya	beings
divā	day
ca	and
ratto	night
haranti	carry

ye	who
balim	offering
ne	them
rakkhatha	protect
appamattā	diligently
Yam	what, that
kiñci	something, whatsoever
vittam	wealth
idha	here
hurañ	beyond
saggesu	heavens (in the)
ratanam	gem, jewel
panītam.	excellent, precious
na	not
no	no
samañ	equal to
arthi	is
tathāgatena	the Buddha
idampi = idam + pi	this too (this + also)
etena	by (the power of) this
saccena	(by this) truth
suvatthi	well-being
hotu	be (may there be)
Khayam	cessation
virāgañ	detachment
amatañ	deathless state
yadajjhagā = yañ + ajjhagā	(which + attained)
sakyamunī = sakya + munī	Sakyan sage (Sakyan + sage)
saññahito	well concentrated
tena	this, that
dhammena	state
samatthi = sama + atthi	equal to + is
dhonne	in Dhamma
buddhaseñño = Buddha + señño	Buddha + supreme, foremost
parivāññayī	praised by
suciñ	purity
saññāññamāhu	concentration (that accompanies path consciousness)
= samāññam + āññatarika	described by the Buddhas as giving result
+ aññāñ + āhu	immediately (concentration + immediately following + other + which is called)
samo	equal
vijjati	is
puggalā	individual
attha	eight
satañ	by the wise
pasathā	praised
cattāri	four
etāni	those
yugāni	pairs

honti	are
Te	they
dakkhiṇeyyā	worthy of offerings
sugatassa	of Buddha
sāvakā	disciples
etesu	to these
dinnāni	whatever is offered
mahapphalāni	great fruit
sanghe	in the Saṅgha
suppayuttā -----	who engage themselves
manasā	mind (with)
daṭṭhenā	firm
nikkāmino	those free from craving
gotamasāsanamhi	in the teaching of the Buddha
pattipattā = patti + pattā	having attained the goal (to be attained + attained)
vigayha	experience
laddhā	thus obtained
mudhā	without expense, gratis
nibbutim	peace
bhuñjamānā	enjoying
Yathindakhilo = yathā + inda + khilo -----	just as + Indra (highest deva) + pillar
paṭhavim	in the earth
sito	planted (fixed)
siyā	may be
caturbhi	from four (directions)
vātehi	winds (by)
asampakampiyo	cannot be shaken
tathūpamaṇ = tathā + upamaṇ	likewise + comparison
sappurisaṇ	pure minded person
vadāmi	I declare
yo	who
ariyasaccāni	noble truths
avecca	fully
passati	realizes
vibhāvayanti -----	clearly understand
gambhīrapaññena = gambhira + paññena	deep wisdom (deep + by the one endowed with wisdom)
sudesitāni	well taught
kiñcapi	however much, whatsoever
bhusappamattā = bhusa + pamattā	much careless
bhavaṇ	birth
aṭṭhamamādiyanti = aṭṭhamāṇ + ādiyanti	eighth + take
Sahāvassa -----	simultaneously with
dassana-sampadāya	insight-attainment
tayassu	three
dhammā	things, factors, qualities (in this context, the 3 fetters)
jahitā	dropped off, abandoned
bhavanti	become

sakkāyadiṭṭhi	(1) illusion of self
vicikicchitāṇ	(2) doubt
sīlabbataṇ = sīla + vata	(3) rites and rituals (rules, precepts + vow, rites)
pi (fr. api)	also
yadatthi	if any
Catūhapāyehi = catuhi + apāyehi -----	4 spheres of existence below the human realm (from four + from lower worlds)
vippamutto	completely freed
chaccābhīṭhānāni = cha + ca + abhīṭhānāni	6 heinous crimes (6 + and +heinous crimes)
abhabbo	incapable
kātum.	doing, to do
so -----	he
kammam	deed
karoti	he commits
pāpakam	unwholesome
kāyena	by body
vācā	by speech
uda	or
cetasā	by thought (mind)
paṭicchādāya	concealing
abhabbatā	incapability
dīṭṭhapadassa	of one who has seen the abode (nibbāna)
vuttā	it is said
Vanappagumbe-----	forest bush, grove
yathā	as
phussitagge	blossoms
gimhānamāse = gimhāna + māse	in the summer month (summer + in the month)
paṭhamasmīm	first (in the)
gimhe	hot season
dhammavaram = dhammaṇ + varam	sublime Dhamma (dhamma + sublime)
adesayi	expounded
nibbānagāmiṇ	leading to nibbāna
paramaṇ	greatest
hitāya	for the good
Varo -----	the sublime one
varaññū	knower of the sublime
varado	giver of the sublime
varāharo	bringer of the sublime
anuttaro	unsurpassed
khīṇaṇ	destroyed
purāṇaṇ	old
navam	new, fresh
nath i	is not
sambhavaṇ	is produced
virattacittāyatike = viratta + citta + āyatike	mind detached from future (detached from + mind + future)

bhavasmiṇ.	birth
khiṇabūjā	destroyed seed
avirūlhichandā = avirūlhi+ chandā	cessation of growth of cravings (no longer arise + cravings)
nibbanti	cease
dhīrā	wise ones
yathā'yaṇ = yathā + ayaṇ	just as this
padipo	flame, lamp
Tathāgatam -----	the Buddha
devamanussapūjitaṇ = deva +manussa +pūjitaṇ	honored by devās and men (devās + men + honored)
namassāma	we pay respects
suvatthi	well being

Day 3

Karaṇiyamettā Suttam

Karaṇiya	something that should be done
Yassānubhāvato = Yassa + ānubhāvato -----	by whose + power, greatness, majesty
yakkhā	unseen beings, most are hostile but some are helpful
neva = na + eva	never (not + even)
dassenti	show
bhīsanāṇi.	dreadful sights (forms)
yañhi	that indeed
cevānuyuñjanto = ca + eva + anuyuñjanto	and + also + practicing
rattindivamatandito = rattim + divam + atandito	night and day, diligently (in the night + in the day + without drowsiness)
sukham	happily
supati	sleeps
sutto	slept
ca	and
pāpāṇi	evil
kiñci	anything
na	not
passati.	to see
evamādi = evaṇi + ādi	like this + etc.
guṇūpetāṇi	endowed with these good qualities
parīttāṇi	protection
taṇi	that
bhaṇāmahe	let us chant
Karaṇiyam-attakusalena -----	someone who knows that his welfare depends on this, he is proficient. (something to bedone + welfare/advantage + proficient)
= Karaṇiyāṇ + attha + kusalena	that which (which + that)
yantāṇ = yaṇ + taṇ	peaceful
santāṇ	state
padāṇ	

abhisamecca.	would attain
sakkō	capable
ujū	honest, straightforward
suhujū	upright
suvaco	soft spoken
cassa = ca + assa	should also be (and + may be)
mudu	gentle
anatimānī	humble
Santussako -----	contented
subharo	live modestly
appakicco	having few duties
sallahukavutti.	simple livelihood
santindriyo = santa + indriya	controlled in senses (peaceful + faculty/senses)
nipako	prudent, wise
appagabbho	retiring, not aggressive
kulesvananugiddho = kulesu + ananugiddho	not greedy for supporters (toward families + not greedy)
khuddaṇī samācare -----	small, inferior + to do, perform
yena	by which
viññū	the wise
pare	later
upavadeyyum.	censure
sukhino	happy
vā	or
khemino	secure
hontu	be
sabbe	all
sattā	beings
bhavantu	be
sukhitattā = sukhita + attā	happy + themselves
Ye -----	who
keci	whatever
pāṇabhūtatthi = pāṇabhūta + attī	living beings + there are
tasā	movable
thāvarā	stationary
vanavasesā = vā + anavasesā	excluding none
dīghā	long
vā	so
ye	those, whoever
mahantā	great
majjhimā	middling
rassakā	short
aṇukathūlā = aṇuka + thūla	subtle or gross (subtle + gross)
Dīṭṭhā-----	seen
adiṭṭhā	unseen
dūre	far
vasanti	dwelling
avidūre	near
bhūtā	born

sambhavesī	seeking birth, due to be born
sattā	beings
paro -----	one
param	another
nikubbetha	(may) deceive
nātimaññetha = na + atimaññetha	not despise (not + may despise)
katthaci	anywhere
na	not
kañci	anyone
byārosanā	out of anger
pañighasaññā	ill will (anger + gesture/perception)
nāññamaññassa = na + aññamaññassa	(not + of one another)
dukkhamiccheyya = dukkham+ iccheyya	wish for suffering (suffering + wish for)
Mātā -----	mother
yathā	just as
niyam	own (one's)
puttam	child
āyusā	with one's life
ekaputtamanurakkhe = eka + puttam + anurakkhe	(only + child + would protect)
evampi = evam + pi	even so (so + also)
sabbabhūtesu = sabba + bhūtesu	towards all beings (all + toward beings)
mānasam	mind
bhāvaye	cultivate
aparimāṇam.	boundless
Mettañca = mettam + ca -----	goodwill, loving-kindness + and
sabba lokasmiñ	in the entire universe
uddham	above
adho	below
tiriyāñca	and across
asambādham	without obstruction
averamasapattam = averam + asapattam	without hatred + without enmity
Tīṭham -----	(while) standing
caram	walking
nisinno	sitting
sayāno	lying
yāvatassa	as long as
vigatamiddho = vigata + middho	one who is awake (free from + drowsiness)
etam	this
satim	awareness
adhiṭṭheyya	practice, fix one's attention
brahmam-etañ	sublime/brahmic + this
vihāramidhamāhu = vihāram-idham-āhu	the dwelling + here (in the dispensation of the Buddha) + they have said
Dīṭhiñca = dīṭhim + ca -----	(false) view + and
anupaggamma = ana + upaggamma	not succumbing (not + falling into)
sīlavā	established in moral conduct
dassanena	insight

sampanno	endowed with
kāmesu	sensual
vineyya	having removed
gedhaṇ	craving
hi	yes, indeed
jātu	surely, undoubtedly
gabbhaseyyaṇ = gabbha + seyyaṇ	womb + lying down
punareti	come again

Day 4

Buddha Jayamaṅgalā-attītagāthā

Bāhuṇ-----	arm
Sahassamabhinimmita = sahassāṇ + abhinimmita	creating (a form with) one thousand (arms) (thousand + creating)
sāvudhantaṇ	bearing weapons
girimekhalaṇ	name of an elephant
uditaghorasasenamāraṇ.= udita + ghorā + sasena + māraṇ	the fierce Māra surrounded by his army (charged/risen + fierce + with army + māra)
Dānādi-dhammavidhinā = Dāna + ādi + Dhamma + vidhinā	by means of virtues such as generosity (generosity + such as + qualities + by means of)
jitavā	conqueror
munindo	the great sage
taṇ	that
tejasā	by the power of
bhavatu	may be
te	yours
jayamaṅgalāni	victory and happiness
Mārātirekamabhiyujjhita -----	fought more ardently than Māra -- (Māra + more than + fought ardently)
= Māra + atirekāṇ + abhiyujjhita	all night
sabbarattīṇ	the intolerant, unyielding demon named Ālavaka
ghorampanālavakāṇakkhamathaddha	fierce + but + name of a Yakkha + intolerant + hard
ghoram + pana + ālavakam + akkhama + thaddha	non-human being, demon
yakkhaṇ	patience
khanti	by means of self-control
sudantavidhinā	name of an elephant
Nālāgiriṇ -----	royal/noble elephant (elephant +stately)
gajavaraṇ = gaja + varam	having become too mad (very + intoxicated + having become)
atimattabhūtaṇ = ati + matta + bhūtaṇ	like a forest fire, discus or a thunderbolt (forest + fire + discus + thunderbolt + like)
dāvaggi-cakkamasanīva = dāva + aggi + cakkāṇ + asani + iva	implacable
sudāruṇataṇ.	

mettambusekavidhinā = mettā + ambu + seka + vidhinā	by sprinkling the water of mettā (mettā + water + sprinkling + by means of)
Ukkhitta-----	upraised
khaggamatihattha = khaggam + atihattha dhāvanti	sword in hand (sword + bringing) pursued
yojanapathaṅgulimālavantam = yojana patha + ḗngulimāla + vantam	Angulimāla pursued him for 3 leagues (ca. 7 miles + range of + Angulimāla + renounced/left behind)
iddhibhisaṅkhata mano = iddhibhi + saṅkhata + mano	with a mind expert in marvels (with magical powers + expert + mind)
Katvāna-----	doing
kaṭṭhamudaram = kaṭṭhaṁ + udaram	piece of wood + on the belly
iva	like
gabbhinīyā	pregnant woman
cīñcāya	by Cīñcā (name of girl)
duṭṭhavacanam = duṭṭha + vacanam	wicked speech (wicked + speech)
janakāya	assembly of people
majjhe	in the midst of
santena	by peaceful
somavidhinā = somma + vidhinā	by pleasing means (pleasing + by a method)
Saccam-----	truth
vihāya	discarding
matisaccakavādaketum = mati + saccaka + vāda + ketum	wily Saccaka (intended to raise) the banner of his false doctrine (hankering after + Saccaka + false doctrine + banner)
vādābhiropitamanam = vāda + abhiropita+ manam	with a mind bent upon raising controversies (controversy + bent upon raising + mind)
ati-andhabhūtam = ati + andhabhūtam	being completely blinded (extremely + being blinded)
paññāpadipajalito = paññā + padipa + jalito	by the shining lamp of wisdom (wisdom + lamp + by the shining)
Nandopananda-----	name of a naga (serpent)
bhujagam	serpent
vividham	of different types
mahiddhiṁ = mahā + iddhi	great psychic power (great + power)
puttena	by the son
thera	senior monk
bhujagena	by the serpent
damāpayanto	caused to be tamed
iddhūpadesavidhinā = iddhi + upadesa + vidhinā	by means of psychic powers and advice (psychic powers + advice + by means of)
duggāhadīṭhibhujagena = duggāha + dīṭhi + bhujagena	by the snake of deluded views (held wrongly/deluded +views +by the snake)
sudaṭṭha-hattham = su + dāṭha + hattham	with hand bitten by (thorough + bitten + hand)
brahmaṇ	Brahmā
visuddhijutimiddhi = visuddhi + jutim + iddhi	(pure + radiant + powerful)
bakābhidhānam. = baka + abhidhānam.	named Baka (baka + named)
ñāṇāgadena = ñāṇa + agadena	by the medicine of knowledge (knowledge + medicine)

Day - 6

Paṭiccasamuppāda

Paṭicca + samuppādo	dependent, resulting from + origination, arising
Anulomamaṇi	in direct order
Avijjā + paccayā	ignorance + base, foundation, cause
saṅkhāra	reactions
saṅkhārapaccayā	base of reactions
viññānaṇi	consciousness
nāma-rūpaṇi	mind and body
saḷāyatanaṇi	six sense organs
phasso	contact
vedanā	sensations
taṇhā	craving and aversion
upādānaṇi	attachment
bhavo	process of becoming
jāti	birth
jarā-maraṇaṇi	ageing and death
soka-parideva-dukkha-domanassupāyāsā	sorrow-lamentation-physical suffering-mental suffering, grief
sambhavanti	arise
Evametassa = evaṇi + etassa	like this (thus + of this)
kevalassa	entire
dukkhakkhandhassa = dukkha + khandha	mass of suffering (suffering + mass)
samudayo	arising
Paṭilomaṇi	in reverse order
Avijjāyatveva = Avijjāya + tveva	ignorance + however
asesa-virāga-nirodhā = asesa + virāga + nirodhā	complete + eradication of craving + cessation

Udāna-gāthā

Yadā	when
have	surely, indeed
pātubhavanti	become manifest
dhammā	truths (4 noble)
ātāpino	ardently
jhāyato	meditating
brāhmaṇassa	one of pure life
athassa = atha + assa	then his
kaṅkhā	doubts
vapayanti	disappear
sabbā	all
yato	because
pajānāti	he understands ('pa' for pañña, insight, wisdom)
sahetu	with reason
khayam	destruction
paccayānaṇi	of conditions for arising

avedī	he experiences
vidhūpayam	having scattered
tīṭhati	he stands
mārasenaṁ	army of Māra
sūriyova	sun-like
obhāsayamantalikkhaṇ	shining in the sky
Aneka -----	countless
jāti	birth
saṃsāraṁ	faring on (cycle of existence)
sandhāvissaṁ	I have run
anibbisam.	in vain, not finding
Gahakāraṇ	builder of this house
gavesanto	seeking
dukkhā	suffering
punappunaṁ.	again and again
Gahakāraka -----	housebuilder
diṭṭhosī	you are seen
puna	again
gehaṁ	house
na	not
kāhasi	will build
te	your
phāsukā	beams
bhaggā	broken
gahakūṭaṇ	ridge pole (central pillar)
visaṅkhitaṇ.	shattered
visaṅkhāragataṇ = visaṅkhāra + gataṁ	free from conditioning + gone to/arrived at mind
cittam	
taṇhānaṁ	craving (of)
khayamajjhagā = khayaṁ + ajjhagā	end/cessation + reached
Jayo -----	victory
hi	yes, indeed
buddhassa	of Buddha
sirīmato	glorious
ayam	this (person)
mārassa	of Māra
ca	and
pāpimato	sinful
parājayo	defeat
ugghosayuṁ	these were proclaimed
bodhimanḍe	from the seat of enlightenment
pamoditā	rejoicing
jayam	victory
tadā	then, at that time
nāga-gaṇā	host, multitude of nāgas
mahesino	of great sage (the Buddha)
supaṇṇa-gaṇā	host of garudas (mythical bird)
deva gaṇā	host of devas
brahma-gaṇā	host of brahmas

Day 7

Bojjhaṅgaparitta

Saṃsāre-----	cycle of birth and death (in this world)
saṃsarantānam-----	(for those beings) transmigrating
sabbadukkhavināsake = sabba + dukkha	eradicating all suffering (all + suffering + eradicating)
+ vināsake	
satta + dhamme	seven + factors
ca	and
bojjhaṅge	factors of enlightenment
mārasenappamaddane = māra + sena	defeating the army of Māra (māra + army + defeating)
+ pamaddane	
Bujjhitvā -----	realizing
ye cime = ye + ca + ime	which + and + these
sattā	beings
tibhavā	3 types of existence (kāma, rūpa, arūpa)
muttakuttamā = muttaka + uttamā	liberated + excellent ones
ajātiṁ	free from birth
ajārābyādhiṁ = ajāra + byādhiṁ	free from decay/old age + sickness
amatām	deathless
nibbhayaṁ	fearlessness
gatā	gone (experienced the stage)
Evaṁādi = Evaṁ + ādi -----	like these + etc.
guṇūpetām = guna + upetām	endowed with such advantages (merit + endowed)
anekaguṇasaṅgahām. = aneka + guṇa	innumerable + merit/benefit + collection
+ saṅgahām.	
osadhañca	medicine
imam	this
mantaṇ	words, incantation
bhaṇāmahe	let us recite
sati + saṅkhāto-----	awareness + so called/namely
dhammānaṁ-vicayo	analytical investigation of Dhamma
tathā	likewise
vīriyam	effort
pīti	joy
passaddhi	tranquillity
pare	after, others, the rest
Samādhupekkhā = samādhi + upekkhā -----	concentration + equanimity
sattete = satta + ete	these seven (seven + these)
sabbadassīnā	by the all-seeing
muninā	sage
sammadakkhātā	well-taught, preached
bhāvitā	cultivated
bahulikatā	practiced frequently
Saṃvattanti -----	lead to, conduce to
abhiññāya	higher knowledge, supernormal power (to)
nibbānāya	liberation (to)
bodhiyā	enlightenment (to)

etenā	by this
saccavajjena = sacca + vajja	by this true utterance (truth + utterance)
sotthi	happiness, well-being
te	your
hotu	may be
sabbadā	always
Ekasmimpi -----	at one
samaye	time
nātho	the lord, protector
moggalānañca = moggalāna + ca	Moggallāna and
kassapam	Kassapa (names of disciples of the Buddha)
gilāne	sick
dukkhite	suffering
disvā	seeing
desayī	preached
taṇi -----	this, that
abhinanditvā	rejoicing
rogā	from sickness
muccimūsu	became free
taṇikhaṇe	at that very moment
Ekadā -----	once
dhamarājāpi	king of Dhamma also
gelaññenābhīpīlito = gelaññena + abhipīlito	afflicted by sickness (by sickness + afflicted)
cundattherena	the elder Cunda (by)
taṇi yeva	the same
bhaññāpetvāna	having caused to recite
sādaraṇi.	with reverence
Sammoditvāna -----	having rejoiced
ābādhā	from disease
tamhā	from that
vuṭṭhāsi	rose up
ṭhānaso	causally, with reason
Pahinā -----	eliminated
tiṇṇannampi	for these three
mahesinaṇi.	of great sages
maggāhatā	the path destroys
kilesā'va	defilements
pattānupatti = patta + anupatti	attained/reached + attainment
dhammataṇi.	nature, law

Day 8

Mittānisamsa

Pūrento -----	while fulfilling
bodhisambhāre	necessary conditions for enlightenment
nātho	the lord
Temiya	name of the prince

jātiyam.	in his birth
mittānisaṁsaṁ (= mitta + ānisamsaṁ)	friend(ship) + advantage, reward, merit
yaṇ	which
āha	spoke
sunanda	name of charioteer
nāma	named
sārathīm.	charioteer
sabbalokahitatthāya = Sabba + loka + hita + atthāya	for the benefit of all the world (all + world + benefit + for the purpose)
parittaṁ	protective verse
taṁ	that
bhaṇāmahe	let us recite
Pahūtabhakkho-----	a person well-feasted
bhavati	is
vippavuttho	out of, absent from
sakā	one's own
gharā	(from) house
bahūnaṁ	many
upajīvanti	depend upon him
yo	whosoever
mittānaṁ	friends
na	not
dūbhati (var. of dubbhati)	betray, deceive
Yampyam-----	whichever (which + that/which)
janapadaṁ	land, province
yāti	he goes
nigame	small town
rājadhāniyo	or royal city
sabbattha	everywhere
pūjito	honored
hoti	is
Nāssa = Na + assa -----	not + him
corā	thieves
pasahanti	overpower
nātimaññeti = na + atimaññeti	not despised (do not + despise)
khattiyo	a warrior, prince, ruler
sabbe	all
amitte	enemies
tarati	overcomes, crosses
Akuddho -----	not angry
sagharam = sa + gharam	to his house (own + house)
eti	comes, returns
sabhāya	assembly
patinandito	welcome
ñātinaṇ	relatives
uttamo	eminent
Sakkatvā -----	being hospitable
sakkato	receiver of hospitality
garu	he is esteemed

sagāravo	esteeming others, respectful
vanṇakittibhato	one who receives praise and fame (praise + fame + bearing)
= Vanṇa + kitti + bhato	
Pūjako -----	respecting others
labhate	receives, gains
pūjām	respect
vandako	honoring others
paṭivandanaṃ. = paṭi + vandanaṃ.	he is honored (in return + [he gets] honor)
yaso	fame
kittiñca	fame
pappoti	attains
Aggi -----	fire
yathā	like
pajjalati	shines forth
devatāvā = devatā + va	celestial being + like
virocati	he is radiant, he shines forth
siriyā	fortune
ajahito	not abandoned
Gāvo -----	cattle
tassa	his
pajāyanti	multiply, increase
khette	in the field
vuttam	what is sown
virūhati	grows
vuttānaṃ	whatever is sown
phalamasnāti = phalaṃ + asnāti	he enjoys the fruit (fruit + eats, enjoys)
Darito-----	from the cleft (cavity)
pabbatato	from a mountain
vā	or
rukkhato	from a tree
patito	fallen
naro	man
cuto	when fallen
patīṭham	firm footing, help, support
labhati	finds
Virūḍhamūlasantānaṃ = Virūḍha -----	which has its roots spread out far
+ mūla + santānaṃ	(grown + root + succession, spreading, continuity)
nigrodhamiva = nigrodham + iva	banyan tree like (banyan tree + like)
māluto	from wind
amittā	enemies
pasahanti	overpower

Day 9

Maṅgala Suttaṃ

Yaṇi -----	which
maṅgalam	blessing, auspiciousness, prosperity
dvādasahi	for twelve (years)
cintayiṇsu	thought over

sadevakā	along with the devās
sothānaṇī	blessings, prosperity
nādhigacchanti = na + adhigacchanti	not get at (do not + arrive at)
aṭṭhatiṁsañca	thirty-eight
Desitaṁ -----	taught
devadeva	highest celestial being
sabbapāpavināsanam = sabba + pāpa + vināsanam	will destroy all evil (all + evil + destruction)
sabbaloka-hitatthāya = sabba + loka + hita + attthāya	for the benefit of all the world (all + world + benefit + for the purpose)
taṇī	that
bhaṇāmahe	let us recite
Evaṁ -----	thus
me	by me
sutam	has been heard
ekam	one, certain
samayam	time, occasion
bhagavā	the exalted one
sāvatthiyaṁ	in Sāvatthi (a city)
viharati	dwelling
jetavane	in Jetavana (Jeta's grove)
anāthapiṇḍikassa	of Anāthapiṇḍika (a lay disciple of the Buddha)
ārāme	monastery
atha	then
kho	indeed
aññatarā	someone, a certain
devatā (fem.)	deity (female)
abhikkantāya	advanced
rattiyā	night
abhikkantavaṇṇā = abhikkanta + vaṇṇā	of beautiful complexion (surpassing + beauty)
kevalakappam	the whole of it
jetavanaṁ	the Jeta grove
obhāsetvā	illuminating
yena	where
tenupasaṅkami = tena + upasaṅkami	there + went/approached
upasaṅkamitvā	having gone there
bhagavantam	the exalted one
abhivādetvā	saluting
ekamantam	one side
aṭṭhasi	stood
ṭhitā	standing
sā	she
gāthāya	in verse
ajjhahbāsi	addressed, spoke out
Bahū -----	many
devā	gods
manussā	men
ca	also, too

maṅgalāni	blessings, welfare, good
acintayuṇ	thought over
ākaṅkhamānā	wishing for
brūhi	you tell
maṅgalamuttamam̄ = maṅgalaṁ + uttamam̄	highest welfare (welfare + highest, best)
Asevanā -----	avoidance, no association with
bālānam̄	fools (of)
paṇḍitānam̄	wise ones
sevanā	associate with
pūjā	honor
pūjanīyānaṁ	who should be honored
Patirūpa + desavāso -----	suitable, proper + region, country
pubbe	past
katapuññatā = kata + puññatā	merit of past good deeds (done + good deeds)
atta-sammāpaṇidhi = atta + sammā + paṇidhi	self + right + aspiration
Bāhusaccāñca = Bāhu + saccam̄ + ca -----	great learning (great + truth + and)
sippam̄	skill
vinayo	discipline
susikkhito	well-mastered
subhāsitā = su + bhāsitā	well-spoken (well + spoken)
yā	those
vācā	words, speech
Mātā-pitu -----	mother-father
upaṭṭhānaṁ	serving
puttadārassa	children and spouse
saṅgaho	caring, tending
anākulā = an + ākulā	simple(not + entangled, twisted)
kammantā	occupation
Dānam̄ + ca -----	generosity + and
dhammacariyā	life of dhamma
ñātakānaṁ	relatives
anavajjāni	blameless
kammāni	deeds
Āratī -----	abstinence
viratī	shunning
pāpā	evil
majjapānā	consuming liquor and intoxicants
sañyamo	refraining
appamādo	vigilance, carefulness
dhampusse	in Dhamma
Gāravo -----	respectfulness
nivāto	humility
santuṭṭhi	contentment
kataññutā	gratefulness
kālena	proper time
dhammassavanam̄	hearing the Dhamma
Khanti -----	forbearance, tolerance
sovacassatā	amenability to instruction, surrender, obedience

samaṇānaṁ	saintly people
dassanaṁ	visiting, beholding
dharmasākacchā	discussions about Dhamma
Tapo -----	ardent practice
brahmacariyā	holy life, abstinence
ariyasaccāna-dassanaṁ = ariya + saccānaṁ	witnessing the noble truths (noble + of truths)
+ dassanaṁ	+ witnessing)
nibbānasaccachikiriyā = nibbāna	experiencing nibbāna (nibbāna
+ sacchikiriyā	+ experience)
Phuṭṭhassa-----	facing, confronted with, coming in contact with
lokadhammehi = loka + dhammehi	dhammas of the world (world + by dhammas/ conditions)
cittam	mind
yassa	whose
na	not
kampati	trembles, shakes
asokam	free from sorrow
vīrajan	free from defilements
khemam	secure
Etādiśāni -----	this way
katvāna	having acted
sabbatthamaparājītā = sabbathaṁ + aparājītā	everywhere + undefeated
sabbatthasotthim	everywhere + in safety
gacchanti	they go

Day 10

Mettā-bhāvanā

Ahaṁ	I
avero	free from animosity
homi	may I be
abyāpajjho	free from aversion
Anīgho = an + īgha	undisturbed (not + trembling, disturbed)
sukhī	happy
attānaṁ	myself
parihārāmi	to take care of, protect, shelter
Mātā-pitu-ācariya-ñāti-samūhā -----	mother - father - teacher - relatives - multitude (mass, aggregation)
hontu	may they be
Ārakkhadēvatā-----	guardian deities
bhūmaṭṭhadēvatā	earth-bound deities
rukkhāṭṭhadēvatā	tree-bound deities
ākāsaṭṭhadēvatā	sky-bound deities
Puratthimāya -----	east
disāya	direction
anudisāya	middle-direction
Dakkhiṇāya	south
Pacchimāya	west

Uttarāya	north
Uparimāya	above
heṭṭhimāya	below
Sabbe -----	all
sattā	beings
pāṇā	living
bhūtā	creatures
puggalā	individuals
attabhāvapariyāpannā	having any form of life
itthiyo	females, women
purisā	males, men
ariyā	who have attained purity of mind
anariyā	who have not attained purity of mind
manussā	men, humans
amanussā	non-humans
devā	gods
vinipātikā	in states of woe (hell)
ca -----	also, too, and
khemino	secure
bhadrāṇi	fortune, auspiciousness
passantu	see
mā	do not (prohibitive particle)
kiñci	something
pāpamāgamā	encounter evil
dukkhamāgamā	encounter grief

Pāli from Adhitthāna ending chanting [pages 60 - 61]

Most of the verses presented here also occur in the Pāli Passages from the Evening Discourses.

See page 69.

Anicca -----	impermanent
vata	indeed, truly
saṅkhārā	compounded (conditioned) things/ phenomena
uppādavayadhammino =	having the nature of arising and passing away
(uppāda + vaya + dhammino)	(arising + passing away +the nature of)
uppajjītvā	having arisen
nirujjhanti	(they) get eradicated, cease
tesaṁ	their
vūpasamo	cessation
sukho	(is) happiness

[For word meanings for Aneka-jāti-saṃsāram . . . see pages 101-102]

Sabbe -----	all
yadā	when
paññāya	with wisdom/insight
passati	sees, perceives
atha	then
nibbindati	gets weary/disgusted
dukkhe	(toward) suffering
esa	this (is)

maggo	path
visuddhiyā	(of) purification
Yato yato -----	whenever, wherever
(yato)	(since, whence)
sammāsatī	grasps/understands/knows thoroughly
khandhānaṁ	of the aggregates
udayabbayaṁ	rise and fall, arising and passing away
labhatī	gets, experiences
pīti	rapture, ecstasy
pāmojjāṁ	bliss, delight
amataṁ	deathless stage (acc.)
taṁ	that
vijānataṁ	understood

Puññānumodanaṁ [pages 60-61]

Puññānumodanaṁ = puñña	merit + approval, acceptance, giving thanks
+ anumodanaṁ	
Sabbesu -----	(in) all
cakkavālesu	world systems
yakkhā	nonhuman beings, demons
devā	devas
ca	and
brahmuno	brahmās
Yamp	whatever
amhehi	by us
kataṁ	done
puññaṁ	merit
sabbasampatti = sabba + sampatti	all kinds of prosperity (all + prosperity)
sādhakaṁ.	bringing about
Sabbe -----	all
taṁ	that
anumodirvā	having rejoiced
samaggā	unitedly
sāsane	to teaching
ratā	devoted
pamādarahitā = pamāda + rahitā	without negligence (negligence + without)
hontu	may they be
ārakkhāsu	in giving protection
visesato	especially
Puññabhāgimidaṁ = Puñña -----	merit + portion + this
+ bhāgaṁ + idaṁ	
c'aññaṁ = ca + aññaṁ	and before (and + other)
samaṁ	equally
dadāma	give
kāritām	I have done
anumodantu	accept with joy
medinī	the earth
ṭhātu	stay, remain, stand
sakkhike	witness

Pāli from the Discourses

Many passages from the discourses are taken from the suttas in the morning chanting. Sutta references are given in the chapter 'Pāli Passages Quoted in the Discourses'. Please refer to the appropriate sutta section for the word meanings of these verses. See also page 101, 'Pāli from Adhiṭṭhāna ending chanting' for those verses that also occur in the Pāli from the discourses.

[page 68]

Tumhehi -----	by you
kiccaṇī -----	work
ātappam -----	exertion
akkhātāro -----	expounders, preachers
tathāgatā -----	Enlightened Ones
Sabba-pāpassa -----	(of) all unwholesome/unvirtuous actions
akaraṇam -----	non-doing, not doing
kusalassa -----	(of) wholesome/virtuous actions
upasampadā -----	acquiring/acquisition
sa-citta -----	ones' own mind
pariyodapanam -----	purification, cleansing
etam -----	this
Buddhāna -----	of the Buddhas
sāsanam -----	teaching, doctrine, order
Niccam -----	always
kāyagatā-sati -----	awareness related to the body
= kāyagatā + sati	(relating to the body + awareness)
Mano -----	mind
pubbaṅgamā -----	forerunner, precursor
dhammā -----	(all) phenomena
mano-setṭhā -----	mind is chief
mano-mayā -----	mind-made
manasā -----	(with) mind
ce -----	if
paduṭṭhena -----	(with) bad/impure
bhāsatī -----	speaks
vā -----	or
karoti -----	does, acts
tato -----	then, thence
nam -----	him/her
dukkhamanveti = dukkhaṇī + anveti -----	suffering follows (suffering + follows)
cakkam'va = cakkamī + va -----	like a cartwheel (wheel + like)
vahato -----	draught animal, carrier
padaṇī -----	foot
pasannena -----	(with) good/pure
sukhamanveti = sukhaṇī + anveti -----	happiness follows (happiness + follows)
chāyā'va = chāyā + va -----	like a shadow (shadow + like)
anapāyinī = an + apāyinī -----	constantly following (not + going away)

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Jāti	-----	birth
pi		also (emphatic particle)
dukkhā		suffering
jarā		decay/old age
vyādhi		sickness
maraṇam		death
dukkham		suffering
appiyehi		(with) unpleasant
sampayogo		association
dukkho		suffering
piyehi		(from) pleasant
vippayogo		dissociation/separation
yam'pi'icchaṇ = yam + pi + icchaṇ		what one wants/desires (that + also + desired thing)
na		not
labhati		to get, gets
tam'pi = tam + pi		is also (that + also)
saṅkhittena		in short, concisely
pañc'upādānakkhandhā		attachment to the five aggregates
= pañca + upādāna + khandhā		(five + clinging/ attachment + aggregates)

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Sabbadānaṇ	-----	all gifts
hammadānaṇ		the gift of dhamma
jināti		overpowers, excels
sabbarasaṇ		all flavors
hammadaraso		the flavor/taste of dhamma
sabbaratiṇ		all delights
hammadarati		delight in dhamma
taṇhakkhayo		destruction of craving
sabbadukkhaṇ		all suffering

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Pakārena	-----	(by) different ways
jānāti		knows
(i)ti		quotation marker
paññā		wisdom

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Atta-dīpā = atta + dīpa	-----	island of oneself (oneself + island)
viharatha		dwell
atta-saraṇā		refuge in oneself
anaññasaraṇā = an + añña + saraṇā		no other refuge (no + other + refuge)
dhamma-dīpā		island of Dhamma
dhamma-saraṇā		refuge of Dhamma

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