

# Chanting Book

Volume One

---

*Morning  
and Evening Chanting (Pūjā)  
and Reflections*

---

# Chanting Book

*Morning and Evening Chanting (Pūjā), Reflections, and Suttas, as  
used by Buddhist Monasteries and Groups associated with the  
Western Forest Sangha in the lineage of Venerable Ajahn Chah*

AMARAVATI PUBLICATIONS

WE WISH GRATEFULLY TO ACKNOWLEDGE THE FOLLOWING:

The late Venerable Dr. Saddhātissa and Mr. Maurice Walshe for assistance with the English translation,

Melanie Ābhassarā Davies for establishing the tonal system for much of the English version,

All those monks, nuns and lay people who have given generously of their time and resources to produce this book.

Amaravati Publications  
Amaravati Buddhist Monastery  
Great Gaddesden  
Hemel Hempstead  
Hertfordshire  
HP1 3BZ U.K.

First edition © 1994 by Amaravati Publications.

Second edition © 2006 by Amaravati Publications.

Third edition © 2014 by Amaravati Publications.

# TABLE OF CONTENTS

*Pāli/English*

## PART ONE: **DAILY CHANTING**

<b>MORNING CHANTING</b>	7
Dedication of Offerings	8
Preliminary Homage	9
Homage to the Buddha	9
Homage to the Dhamma	10
Homage to the Sangha	11
Salutation to the Triple Gem	12
Closing Homage	16
<b>EVENING CHANTING</b>	19
Dedication of Offerings	20/21
Preliminary Homage	20/21
Recollection & Supreme Praise of the Buddha	20/21
Recollection & Supreme Praise of the Dhamma	22/23
Recollection & Supreme Praise of the Sangha	24/25
Closing Homage	26/27

PART TWO: **REFLECTIONS & RECOLLECTIONS**

31

Verses of Sharing and Aspiration (Uddissanādhīṭṭhāna-gāthā)	
Verses on the Sharing of Merits (Patti-dāna-gāthā)	32/33
The Buddha's Words on Loving-Kindness (Metta Sutta)	34/35
Reflection on Universal Well-Being (Mettāpharaṇa)	
Suffusion with the Divine Abidings (Caturappamaññā)	38/39
The Highest Blessings (Maṅgala Sutta)	40/41
Reflection on the Unconditioned (Nibbāna-sutta-pāṭho)	
Reflection on the Four Requisites	44
Five Subjects for Frequent Recollection	47
Ten Subjects for Frequent Recollection	48
Reflection on the Thirty-Two Parts (Dvattiṃsākāra-pāṭho)	
Reflection on the Off-Putting Qualities of Requisites ( <a href="#">Dhātu-patikūla paccavekkhana-pāṭho</a> )	
Reflection on Impermanence ( <a href="#">Sabbe saṅkhārā aniccā</a> )	
Verses on Going to True and False Refuges ( <a href="#">Khemākhema-sarana-gamana-paridipikā-gāthā</a> )	
Verses on the Riches of a Noble One (Ariya-dhana-gāthā)	
Verses on the Three Characteristics ( <a href="#">Ti-lakkhaṇ'ādi-gāthā</a> )	
Verses on The Burden ( <a href="#">Bhāra-sutta-gāthā</a> )	
Verses on A Shining Night of Prosperity ( <a href="#">Bhadd'eka-ratta-gāthā</a> )	
Verses on Respect for the Dhamma ( <a href="#">Dhamma-gārav'ādi-gāthā</a> )	
Verses on the Training Code ( <a href="#">Ovāda-pāṭimokkha-gāthā</a> )	
Verses on the Buddha's First Exclamation ( <a href="#">Pathama-buddha-bhāsita-gāthā</a> )	
Verses on the Last Instructions ( <a href="#">Pacchima-ovāda-gāthā</a> )	
The Teaching on Mindfulness of Breathing ( <a href="#">Ānāpānassati-sutta-pāṭho</a> )	
The Teaching on the Noble Eightfold Path ( <a href="#">Ariy'atthaṅgika-magga-pāṭho</a> )	
Teachings from the Discourse on Setting in Motion the Wheel of Dhamma ( <a href="#">Dhamma-cakkappavattana-sutta-pāṭho</a> )	
The Teaching on Striving According to Dhamma ( <a href="#">Dhamma-paḥamsāna-pāṭho</a> )	
The Verses of Tāyana ( <a href="#">Tāyana-gāthā</a> )	

PART THREE: <b>FORMAL REQUESTS</b>	53
Requesting a Dhamma Talk	54
Acknowledging a Dhamma Talk	54
Requesting Paritta Chanting	55
Requesting the Three Refuges & the Five Precepts	56
Requesting the Three Refuges & the Eight Precepts	59
 <b>APPENDIX</b>	 65
Pāli Phonetics and Pronunciation	66
Chanting Technique	67
Glossary of Pāli Terms	68

PART ONE:

**DAILY CHANTING**

**MORNING CHANTING**

## DEDICATION OF OFFERINGS

(Yo so) bhāgavā araham sammāsambuddho

*To the Blessed One, the Lord, who fully attained perfect enlightenment,  
Svākkhāto yena bhāgavatā dhammo*

*To the Teaching which he expounded so well,  
Supaṭipanno yassa bhāgavato sāvakasaṅgho*

*And to the Blessed One's disciples who have practised well,  
Tam-māyaṃ bhāgavantam sadhammam saṅgham*

*To these - the Buddha, the Dhamma, and the Saṅgha -  
Imehi sakkārehi yathārahaṃ āropiṭehi abhīpūjayāma*

*We render with offerings our rightful homage.  
Sādhū no bhante bhāgavā sucira-parinibbūtopi*

*It is well for us that the Blessed One, having attained liberation,  
Pacchīmā-jaṇātānūkampā-mānasā*

*Still had compassion for later generations.  
Ime sakkāre duggatā-paṇṇākārā-bhūte paṭiggaṇhātu*

*May these simple offerings be accepted  
Amhākaṃ dīgharattam hitāya sukhāya*

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

*The Lord, the Perfectly Enlightened and Blessed One -  
Buddham bhāgavantam abhivādemi*

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

(Bow.)

(Svākkhāto) bhāgavatā dhammo

*The Teaching so completely explained by him -  
Dhammam namassāmi*

*I bow to the Dhamma.*

(Bow.)

(Supaṭipanno) bhāgavato sāvakasaṅgho

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

*I bow to the Saṅgha.*

(Bow.)



## PRELIMINARY HOMAGE

(Hānda mayam buddhassa bhāgavato pubbabhāga-namakāram karomase)

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

Namo tassa bhāgavato arahato sammāsāmbuddhassa

(Three times.)

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

(Three times.)

## HOMAGE TO THE BUDDHA

(Hānda mayam buddhābhīthūtiṃ karomase)

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

Yo so tathāgato āraham sammāsambuddho

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

Vijjācaraṇā-sampanno

*He is impeccable in conduct and understanding,*

Sugato

*The Accomplished One,*

Lokaṇḍī

*The Knower of the Worlds.*

Anuttaro purisaḍamma-sārathi

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

Satthā deva-mānussānam

*He is Teacher of gods and humans.*

Buddho bhāgavā

*He is awake and holy.*

Yo imam lokam ṣaḍevakam samārakam sabrahmakam

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

Sassamaṇa-brāhmaṇiṃ pajam ṣaḍeva-mānussam sayam abhiññā sacchikatvā  
pavedesi

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

Yo dhammam desēsi ādī-kalyāṇam majjhē-kalyāṇam

pariyosāṇa-kalyāṇam

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

*beautiful in the middle, beautiful in the end.*  
Sāthāṃ saḃyaññaṃ kevala-paripuṇṇaṃ parisuddhaṃ  
brahma-carīyaṃ pakāsesi  
*He has explained the Spiritual Life of complete purity in its  
essence and conventions.*  
Tam-ahāṃ bhāgavantāṃ abhīpūjāyāmi tam-ahāṃ bhāgavantāṃ  
sīrasā namāmi  
*I chant my praise to the Blessed One, I bow my head to  
the Blessed One.*

(Bow.)

## HOMAGE TO THE DHAMMA

(Hānda mayāṃ dhammābhītthutim karomase)  
[Now let us chant in praise of the Dhamma.]  
Yo so svākkhāto bhāgavatā dhammo  
*The Dhamma is well expounded by the Blessed One,*  
Sāndiṭṭhiko  
*Apparent here and now,*  
Akāliko  
*Timeless,*  
Ehipassiko  
*Encouraging investigation,*  
Opanayiko  
*Leading inwards,*  
Paccattaṃ vedītabbo viññūhi  
*To be experienced individually by the wise.*  
Tam-ahāṃ dhammaṃ abhīpūjāyāmi tam-ahāṃ dhammaṃ  
sīrasā namāmi  
*I chant my praise to this Teaching, I bow my head to this Truth.*  
(Bow.)

## HOMAGE TO THE SANGHA

(Hānda mayāṃ saṅghābhītthutim karomase)  
[Now let us chant in praise of the Sangha.]

Yo so supaṭipanno bhāgavato sāvakasaṅgho

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

*Who have practised directly,  
Ñāyapaṭipanno bhāgavato sāvakasaṅgho*

*Who have practised insightfully,  
Sāmicipaṭipanno bhāgavato sāvakasaṅgho*

*Those who practise with integrity —  
Yadidaṃ cattāri purisaṃyugāni atthā purisaṃpuggalā*

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

*These are the Blessed One's disciples.  
Āhūṇeyyo*

*Such ones are worthy of gifts,  
Pāhūṇeyyo*

*Worthy of hospitality,  
Dakkhūṇeyyo*

*Worthy of offerings,  
Añjali-karāṇīyo*

*Worthy of respect;  
Anuttaraṃ puññakkhettaṃ lokassa*  
*They give occasion for incomparable goodness to arise  
in the world.*

*Tam-aham saṅgham abhīpūjāyāmi tam-aham saṅgham  
sirasā namāmi*  
*I chant my praise to this Saṅgha, I bow my head to  
this Saṅgha.*

(Bow.)

## **SALUTATION TO THE TRIPLE GEM**

(Hānda mayam ratanattaya-pañāma-gāthāyo ceva sāmvega-  
parikittana-pāṭhañca bhaṇāmase)

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

Buddho s<sub>u</sub>suddho k<sub>a</sub>ruṇāmahāṇṇavo

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

Yocant<sub>a</sub>-suddhabb<sub>a</sub>ra-ñāṇ<sub>a</sub>-loc<sub>a</sub>no

*Possessing the clear sight of wisdom,*

Lokass<sub>a</sub> pāpūpakīle<sub>a</sub>-ghāt<sub>a</sub>ko

*Destroyer of worldly self-corruption*

Vandāmī buddham a<sub>h</sub>ām-ād<sub>a</sub>reṇ<sub>a</sub> taṃ

*Devotedly indeed, that Buddha I revere.*

Dhammo paḍīpo viya tass<sub>a</sub> satth<sub>u</sub>no

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

Yo maggāpākāma<sub>t</sub>a-bhe<sub>d</sub>a-bhin<sub>n</sub>ako

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

Lokuttaro yo ca taḍatth<sub>a</sub>-dīpa<sub>n</sub>o

*That which is beyond the conditioned world -*

Vandāmī dhammam a<sub>h</sub>ām-ād<sub>a</sub>reṇ<sub>a</sub> taṃ

*Devotedly indeed, that Dhamma I revere.*

Sāṅgho sukhettābhyati-khet<sub>t</sub>a-sāññito

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

Yo diṭṭhāsanto sugatānubodh<sub>a</sub>ko

*Those who have realised peace, awakened after the*

*Accomplished One,*

Lolappa<sub>h</sub>īno a<sub>r</sub>īyo s<sub>u</sub>medh<sub>a</sub>so

*Noble and wise, all longing abandoned -*

Vandāmī saṅgham a<sub>h</sub>ām-ād<sub>a</sub>reṇ<sub>a</sub> taṃ

*Devotedly indeed, that Sangha I revere.*

Icevam-ekantābhīpūj<sub>a</sub>-neyy<sub>a</sub>kaṃ vatthuttayaṃ

vand<sub>a</sub>y<sub>a</sub>tābhisaṅkha<sub>t</sub>aṃ

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

Puññaṃ mayā yaṃ maṃsa sabbupadd<sub>a</sub>vā mā hont<sub>u</sub> ve tass<sub>a</sub>

pa<sub>b</sub>hāva<sub>s</sub>iddhi<sub>y</sub>ā

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

Idha tathāg<sub>a</sub>to loka uppanno a<sub>r</sub>ahaṃ sammāsambuddho

*One who knows things as they are has come into this world;*

*and he is an Ar<sub>a</sub>hant, a perfectly Awakened being.*

Dhammo ca de<sub>s</sub>īto niyyānīko up<sub>a</sub>sa<sub>m</sub>iko pa<sub>r</sub>inibbānīko sām<sub>b</sub>odha<sub>g</sub>āmi

sug<sub>a</sub>ta<sub>p</sub>avedīto

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

Māyantaṃ dhammaṃ sūtvā evaṃ jānāma  
*Having heard the Teaching, we know this:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha,*

Maraṇampi dukkhaṃ

*And death is dukkha;*

Sōka-paṛideva-dukkha-domainassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha;*

Yampicchāṃ na labhati tampi dukkhāṃ

*Not attaining one's wishes is dukkha.*

Sāṅkhittena pañcupādānakkhāṇdhā dukkhā

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

Seyyathidaṃ

*These are as follows:*

Rūpūpādānakkhāṇdho

*attachment to form,*

Vedanūpādānakkhāṇdho

*attachment to feeling,*

Sāññūpādānakkhāṇdho

*attachment to perception,*

Sāṅkhārūpādānakkhāṇdho

*attachment to mental formations,*

Viññāṇūpādānakkhāṇdho

*attachment to sense-consciousness.*

Yesam paṇiññāya

*For the complete understanding of this,*

Dharamāno so bhagavā evaṃ bahulaṃ sāvake vīneti

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

Evam bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati  
*In addition, he further instructed:*

Rūpaṃ aniccaṃ

*Form is impermanent,*

Vedanā aniccā

*Feeling is impermanent,*

Saññā aniccā

*Perception is impermanent,*

Sāṅkhārā aniccā

*Mental formations are impermanent,*

Viññāṇaṃ aniccaṃ

*Sense-consciousness is impermanent;*

Rūpaṃ anattā

*Form is not-self,*

Vedanā anattā

*Feeling is not-self,*

Saññā anattā

*Perception is not-self,*

Sāṅkhārā anattā

*Mental formations are not-self,*

Viññāṇaṃ anattā

*Sense-consciousness is not-self;*

Sabbe sāṅkhārā aniccā

*All conditions are transient,*

Sabbe dhammā anattā'ti

*There is no self in the created or the uncreated.*

Te māyaṃ otiṇṇāma-jātiyā jaṇāmarāṇena

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

Sōkehi paridevehi dukkhehi domanassehi upāyāsehi

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

Dukkhōtiṇṇā dukkhaparetā

*Bound by dukkha and obstructed by dukkha.*

Appewanāmiassa kevalassa dukkhakkhandhassa antakiriyā

paññāyethā'ti

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

*(The following is chanted only by the monks and nuns:)*

Cîrâparinibbutampî tam bhāgavāntam uddissa arahāntam  
sammāsambuddham

*Remembering the Blessed One, the Noble Lord, and*

*Perfectly Enlightened One, who long ago attained Parinibbāna,*

Saddhā āgāasmā anagāriyam pabbajitā

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

Tasmim bhāgavati brahma-cāriyam cārāma

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

Bhikkhūnam/Sīladharīnam sikkhāsāṅgīva-samāpannā

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

Tam no brahma-cāriyam imassa kevalassa dukkhakkhāndhassa antākiriyyāya  
sāmvattatu

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

*(An alternative version of the preceding section, which can be chanted by  
laypeople as well:)*

Cîrâparinibbutampî tam bhāgavāntam saraṇam gatā

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

Dhāmmaṇca Saṅghaṇca

*So too are the Dhamma and the Sangha.*

Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma  
anupaṭipājjāma

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

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhāndhassa antākiriyyāya sāmvattatu

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

## CLOSING HOMAGE

(Arahāṃ) sammāsambuddho bhāgavā

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

Buddhaṃ bhāgavantam ābhivādemi

*I render homage to the Buddha, the Blessed One. (Bow.)*

(Svākkhāto) bhāgavatā dhammo

*The Teaching, so completely explained by him -*

Dhammaṃ namassāmi

*I bow to the Dhamma. (Bow.)*

(Supaṭipanno) bhāgavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Sangha. (Bow.)*



# **EVENING CHANTING**

## DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahaṃ sammāsambuddho  
Svākkhāto yena bhāgavatā dhammo  
Supaṭipanno yassa bhāgavato sāvakasaṅgho  
Tam-māyaṃ bhāgavantam sādhammaṃ sasaṅgham  
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma  
Sādhū no bhante bhāgavā sūcira-parinibbutopi  
Pacchīmā-jaṇātānūkaṃpā-mānasā  
Ime sakkāre duggatā-paṇṇākārā-bhūte paṭiggaṇhātu  
Amhākaṃ dīgharattaṃ hitāya sukhāya  
Arahaṃ sammāsambuddho bhāgavā  
Buddhaṃ bhāgavantam abhivādemi

(Bow.)

(Svākkhāto) bhāgavatā dhammo  
Dhammaṃ namassāmi

(Bow.)

(Supaṭipanno) bhāgavato sāvakasaṅgho  
Saṅghaṃ namaṃmi

(Bow.)

## PRELIMINARY HOMAGE

(Hānda mayam buddhassa bhagavato pubbabhāga-namakāraṃ karomase)  
Namo tassa bhāgavato arahato sammāsambuddhassa

(Three times.)

## RECOLLECTION OF THE BUDDHA

(Hānda mayam buddhānussatīnayaṃ karomase)  
Taṃ khō pana bhāgavantam evaṃ kalāṇo kittisaddo abbhuggato  
Itipi so bhāgavā ārahaṃ sammāsambuddho  
Vijjācaraṇā-sampanno sugato lokavīdū  
Anuttaro purisaḍamma-sārathi satthā deva-mānussānaṃ buddho  
bhāgavā'ti

## SUPREME PRAISE OF THE BUDDHA

(Hānda mayam buddhābhigītiṃ karomase)  
Buddh'vārāhanta-varatādiguṇābhiyutto  
Suddhābhijñāna-karūṇāhi sāmāgatatto  
Bodhesi yo sujanātaṃ kamālaṃ va sūro  
Vandāmaham tamarāṇaṃ sirasā jinendaṃ  
Buddho yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ  
Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sīrenaṇaṃ  
Buddhassāhaṃsme dāso/dāsī va buddho me sāmikissaro  
Buddho dukkhassa ghātā ca vidhātā ca hitassa me  
Buddhassāham niyyādemi sarīrañjivitañcidam  
Vandantoham/Vandantiham caṛissāmi buddhasseva sūbodhitaṃ  
Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ  
Etena saccavajjena vaddehayaṃ satthu-sāsane  
Buddham me vandamānena/vandamānāya yaṃ puññaṃ paṣutaṃ idha  
Sabbepi antārāyā me māhesuṃ tassā tejasā

(Bowinḡ:)

Kāyena vācāya va cetasā vā  
Buddhe kukammaṃ pakataṃ mayā yaṃ  
Buddho paṭiggaṇhātu accāyantaṃ  
Kālantare sāmvarituṃ va buddhe

## RECOLLECTION OF THE DHAMMA

(Hānda mayam dhammānussatiṇayaṃ karomase)  
Svākkhāto bhāgavatā dhammo  
Sāndiṭṭhiko ākāliḡko ehipassiko  
Opanayiko paṇcattam vedītabbo viññūhi'ti

## SUPREME PRAISE OF THE DHAMMA

(Hānda mayam dhammābhigītiṃ karomase)  
Svākkhātātadiguṇa-yoga-vāseṇa seyyo  
Yo maggaṇpāka-pariyatti-vimokkha-bhedo  
Dhammo kuloka-patānā tadā-dhāri-dhāri  
Vandāmaham tamarāṇaṃ varadhāmmaṃmetam

Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemaṃuttamaṃ  
Dutiyānussatitthānaṃ vandāmi taṃ sīrenaṃhaṃ  
Dhammassāḥaṃ dāso/dāsī va dhammo me sāmikissaro  
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me  
Dhammassāhaṃ niyyādemi sarirañjivitañcīdaṃ  
Vandantohāṃ/Vandantihāṃ caṛissāmi dhammasseva sūdhammaṃtaṃ  
Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ  
Etena saccavajjena vaddehayaṃ satthu-sāsane  
Dhammaṃ me vandamānena/vandamānāya yaṃ puññaṃ paṣūtaṃ idha  
Sabbepi antarāyā me māhēsūṃ tassā tejasā

(*Bowing:*)

Kāyena vācāya va cetasā vā  
Dhāme kṃkammaṃ pakataṃ mayā yaṃ  
Dhāmo paṭiggaṇhātu accāyantaṃ  
Kālantare saṃvaritūṃ va dhāme

## RECOLLECTION OF THE SANGHA

(Hānda mayam saṅghānussatīnaṃ karomase)  
Supaṭipanno bhāgavāto sāvakasaṅgho  
Ujupaṭipanno bhāgavāto sāvakasaṅgho  
Ñāyapaṭipanno bhāgavāto sāvakasaṅgho  
Sāmicipaṭipanno bhāgavāto sāvakasaṅgho  
Yadidaṃ cattāri purisaṃyugāni atthā purisaṃpuggalā  
Esa bhāgavāto sāvakasaṅgho  
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karāṇīyo  
Anuttaraṃ puññakkhettaṃ lokassā'ti

## SUPREME PRAISE OF THE SANGHA

(Hānda mayam saṅghābhigītiṃ karomase)  
Saddhammajō supaṭipatti-guṇādiyutto  
Yotthabbidho ariyapuggalā-saṅghasettho  
Sīlādīdhamma-pavarāsaya-kāya-citto  
Vandāmahāṃ taṃ-ariyāṇa-gaṇaṃ susuddhaṃ  
Saṅgho yo sabbapāṇīnaṃ saraṇaṃ khemaṃuttamaṃ

Taṭṭiyānussatṭiṭṭhānaṃ vandāmi taṃ sīrenaṃhaṃ  
Saṅghassāhaṃ dāso/dāsī va saṅgho me sāmikissaro  
Saṅgho dukkhassa ghātā ca vīdhātā ca hītassa me  
Saṅghassāhaṃ niyyādemi sarīrañjivitañcīdaṃ  
Vandantoḥaṃ/Vandantiḥaṃ carissāmi saṅghassopāṭipannaṃtaṃ  
Natthi me sarāṇaṃ aññaṃ saṅgho me sarāṇaṃ varaṃ  
Etena saccavajjena vadḍheyyaṃ satthu-sāsane  
Saṅghaṃ me vandaṃānena/vandaṃānāya yaṃ puññaṃ paṣūtaṃ idha  
Sabbepi antārāyā me māhesuṃ tassā tejasā

*(Bow:)*

Kāyena vācāya va cetasā vā  
Saṅghe kṃkammaṃ pakataṃ mayā yaṃ  
Saṅgho paṭiggaṇhātu accāyantaṃ  
Kālantare sāmvaritaṃ va saṅghe

*(At this time meditation is practised in silence, sometimes followed  
by a Dhamma talk, and ending with the following:)*

## CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhāgavā  
Buddhaṃ bhāgavantaṃ abhivādemi

*(Bow.)*

(Svākkhāto) bhāgavātā dhammo  
Dhammaṃ namassāmi

*(Bow.)*

(Supaṭipanno) bhāgavaṇṇo sāvakaṃsaṅgho  
Saṅghaṃ namaṃmi

*(Bow.)*

## DEDICATION OF OFFERINGS

(To the Blessed One,) the Lord, who fully attained perfect enlightenment,  
To the Teaching, which he expounded so well,  
And to the Blessed One's disciples who have practised well,  
To these — the Buddha, the Dhamma, and the Sangha -  
We render with offerings our rightful homage.

It is well for us that the Blessed One, having attained liberation,  
Still had compassion for later generations.

May these simple offerings be accepted  
For our long-lasting benefit and for the happiness it gives us.  
The Lord, the Perfectly Enlightened and Blessed One -  
I render homage to the Buddha, the Blessed One.

*(Bow.)*

(The Teaching,) so completely explained by him -  
I bow to the Dhamma.

*(Bow.)*

(The Blessed One's disciples,) who have practised well -  
I bow to the Sangha.

*(Bow.)*

## PRELIMINARY HOMAGE

(Now let us pay preliminary homage to the Buddha.)  
Homage to the Blessed, Noble, and Perfectly Enlightened One.

*(Three times.)*

## RECOLLECTION OF THE BUDDHA

(Now let us chant the recollection of the Buddha.)  
A good word of the Blessed One's reputation has spread as follows:  
He, the Blessed One, is indeed the Pure One, the Perfectly  
Enlightened One;  
He is impeccable in conduct and understanding, the  
Accomplished One, the Knower of the Worlds;  
He trains perfectly those who wish to be trained; he is Teacher of

gods and humans; he is Awake and Holy.

## **SUPREME PRAISE OF THE BUDDHA**

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

*(Bowing:)*

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

## **RECOLLECTION OF THE DHAMMA**

(Now let us chant the recollection of the Dhamma.)  
The Dhamma is well expounded by the Blessed One,  
Apparent here and now, timeless, encouraging investigation,  
Leading inwards, to be experienced individually by the wise.

## **SUPREME PRAISE OF THE DHAMMA**

(Now let us chant the supreme praise of the Dhamma.)  
It is excellent because it is 'well expounded,'  
And it can be divided into Path and Fruit, Learning and Liberation.

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

*(Bowing:)*

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

## **RECOLLECTION OF THE SANGHA**

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

## **SUPREME PRAISE OF THE SANGHA**

(Now let us chant the supreme praise of the Sangha.)  
Born of the Dhamma, that Sangha which has practised well,  
The field of the Sangha formed of eight kinds of noble beings,  
Guided in body and mind by excellent morality and virtue.



I revere that assembly of noble beings perfected in purity.  
The Sangha, which is the supreme, secure refuge of all beings -  
As the Third Object of Recollection, I venerate it with bowed head.  
I am indeed the Sangha's servant, the Sangha is my Lord and Guide.  
The Sangha is sorrow's destroyer and it bestows blessings on me.  
To the Sangha I dedicate this body and life,  
And in devotion I will walk the well-practised way of the Sangha.  
For me there is no other refuge, the Sangha is my excellent refuge.  
By the utterance of this truth, may I grow in the Master's Way.  
By my devotion to the Sangha, and the blessing of this practice -  
By its power, may all obstacles be overcome.

*(Bowin:)*

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

*(At this time meditation is practised in silence, sometimes followed  
by a Dhamma talk, and ending with the following:)*

## **CLOSING HOMAGE**

(The Lord,) the Perfectly Enlightened and Blessed One -  
I render homage to the Buddha, the Blessed One.

*(Bow.)*

(The Teaching,) so completely explained by him -  
I bow to the Dhamma.

*(Bow.)*

(The Blessed One's disciples,) who have practised well -  
I bow to the Sangha.

*(Bow.)*

PART TWO:

## **REFLECTIONS & RECOLLECTIONS**

## VERSES OF SHARING AND ASPIRATIONS

(Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa)

[Iminā puñṇakammena] upajjhāyā guṇuttarā  
Ācariyūpakārā ca mātāpitā ca nātākā  
Suriyo candimā rājā guṇavantā nārāpi ca  
Brahma-mārā ca indā ca lokapālā ca devatā  
Yamo mittā maṇussā ca majjhattā verikāpi ca  
Sabbhe sattā sukhī hontu puñṇāni pakātāni me  
Sukhañca tividham dentu khippam pāpetha vomatam  
Iminā puñṇakammena iminā uddissenā ca  
Khippāham sulābhe ceva taṇhūpādāna-chedanam  
Ye santāne hinā dhammā yāva nibbāṇato māmam  
Nassantu sabbadā yeva yattha jāto bhava bhava  
Ujucittam satipaṇṇā sallekho viriyamhinā  
Mārā labhantu nokāsam kātuñca viriyeṣu me  
Buddhādhipaṇṇaro nātho dhammo nātho varuttamo  
Nātho paccekabuddho ca saṅgho nāthottaro māmam  
Tesottamānubhāvena mārokāsam labhantu mā

(Now let us chant the verses of sharing and aspiration.)

Through the goodness that arises from my practice,  
May my spiritual teachers and guides of great virtue,  
My mother, my father, and my relatives,  
The Sun and the Moon, and all virtuous leaders of the world,  
May the highest gods and evil forces,  
Celestial beings, guardian spirits of the Earth, and the Lord of Death,  
May those who are friendly, indifferent, or hostile,  
May all beings receive the blessings of my life.  
May they soon attain the threefold bliss and realise the Deathless.  
Through the goodness that arises from my practice,  
And through this act of sharing,  
May all desires and attachments quickly cease

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

## VERSES ON THE SHARING OF MERITS

(Hānda mayam̐ sabba-patti-dāna-gāthāyo bhaṇāmasa)

Puññass'idānī kaṭassa yān'aññānī kaṭānī me  
Tesaṇ-ca bhāgino hontu sattānantāppamāṇakā

*May whatever living beings,*

*Without measure without end*

*Partake of all the merit*

*From the good deeds I have done:*

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

*Those loved and full of goodness,*

*My mother and my father dear,*

*Beings seen by me and those unseen,*

*Those neutral and averse,*

Sattā tiṭṭhanti lokasmim̐ te-bhummā catu-yonikā  
Pañc'eka-catuvokārā samsarantā bhavābhaye

*Beings established in the world*

*From the three planes and four grounds of birth,*

*With five aggregates or one or four,*

*Wand'ring on from realm to realm,*

Ñātaṃ ye paṭṭi-dānaṃ-me aṇuṃodantaṃ te saṃyaṃ  
Ye c'imaṃ nappajānanti devā tesāṃ nivedaṃyaṃ

*Those who know my act of dedication,*

*May they all rejoice in it*

*And as for those yet unaware,*

*May the devas let them know.*

Māyā dinnāna-puññānaṃ aṇuṃodana-hetunā  
Sabbhe satta sadā hontu averā sukha-jivino  
Khemappadañ-ca pappontu tesāsaṃ sijjhaṃ subhā

*By rejoicing in my sharing*

*May all beings live at ease,*

*In freedom from hostility,*

*May their good wishes be fulfilled*

*And may they all reach safety.*

## THE BUDDHA'S WORDS ON LOVING-KINDNESS

Metta Sutta

Karaṇīyam-attha-kusalena,  
Yan-taṃ santaṃ padaṃ abhisamecca;  
Sakko ujū ca suhujū ca,  
Suvaco c’assa mudu anatimānī,  
Santussako ca subharo ca,  
Appakicco ca sallahuka-vutti;  
Sant’indriyo ca nipako ca,  
Appagabbho kulesu ananugiddho.  
Na ca khuddaṃ samācare kiñci,  
Yena viññū pare upavadeyyuṃ;  
Sukhino vā khemino hontu,  
Sabbe sattā bhavantu sukhit’attā:  
Ye keci pāṇa-bhūt’atthi,  
Tasā vā thāvarā vā anavasesā;  
Dīghā vā ye mahantā vā,  
Majjhimā rassakā aṇuka-thūlā.  
Diṭṭhā vā ye ca adiṭṭhā,  
Ye ca dūre vasanti avidūre;  
Bhūtā vā sambhavesi vā,  
Sabbe sattā bhavantu sukhit’attā.  
Na paro paraṃ nikubbetha,  
Nātimaññetha katthaci naṃ kiñci;  
Byārosanā paṭighasaññā,  
Nāññam-aññassa dukkham-iccheyya.  
Mātā yathā niyaṃ puttaṃ,  
Āyusā eka-puttam-anurakkhe;  
Evam pi sabba-bhūtesu,  
Mānasam-bhāvaye aparimāṇaṃ.  
Mettañ-ca sabba-lokasmim,  
Mānasam-bhāvaye aparimāṇaṃ;  
Uddhaṃ adho ca tiriyañ-ca,  
Asambādhaṃ averaṃ asapattaṃ.  
Tiṭṭhañ-caraṃ nisinno vā,  
Sayāno vā yāvat’assa vigata-middho;  
Etaṃ satim adhiṭṭheyya,  
Brahmam-etaṃ vihāraṃ idham-āhu.

Diṭṭhiñ-ca anupagamma,  
Sīlavā dassanena sampanno;  
Kāmesu vineyya gedham,  
Na hi jātu gabbha-seyyaṃ punaretī'ti.

(Now let us chant the Buddha's words on loving-kindness.)

[This is what should be done]  
By one who is skilled in goodness  
And who knows the path of peace:  
Let them be able and upright,  
Straightforward and gentle in speech,  
Humble and not conceited,  
Contented and easily satisfied,  
Unburdened with duties and frugal in their ways.  
Peaceful and calm, and wise and skilful,  
Not proud and demanding in nature.  
Let them not do the slightest thing  
That the wise would later reprove,  
Wishing: In gladness and in safety,  
May all beings be at ease.  
Whatever living beings there may be,  
Whether they are weak or strong, omitting none,  
The great or the mighty, medium, short, or small,  
The seen and the unseen,  
Those living near and far away,  
Those born and to be born,  
May all beings be at ease.  
Let none deceive another  
Or despise any being in any state.  
Let none through anger or ill-will  
Wish harm upon another.  
Even as a mother protects with her life  
Her child, her only child,  
So with a boundless heart



Should one cherish all living beings,  
Radiating kindness over the entire world:  
Spreading upwards to the skies  
And downwards to the depths,  
Outwards and unbounded,  
Freed from hatred and ill-will.  
Whether standing or walking, seated,  
Or lying down – free from drowsiness –  
One should sustain this recollection.  
This is said to be the sublime abiding.  
By not holding to fixed views,  
The pure-hearted one, having clarity of vision,  
Being freed from all sense-desires,  
Is not born again into this world.

## REFLECTIONS ON UNIVERSAL WELL-BEING

(Hānda mayam mettāpharaṇaṃ karomase)

[Ahāṃ sukhito hōmi], niddukkho hōmi,  
āvero hōmi, abyāpajjho hōmi, anīgho hōmi, sukhī  
attānaṃ parihārāmi.

Sabbe sattā sukhitā hōntu, sabbe sattā averā hōntu, sabbe sattā abyāpajjhā  
hōntu, sabbe sattā anīghā hōntu, sabbe sattā sukhī  
attānaṃ parihārāntu.

Sabbe sattā sabbadukkhā pamuccāntu.

Sabbe sattā laddha-sāmpattīto mā vigacchāntu.

Sabbe sattā kammaṣṣakā kammādayādā kammāyonī kammābandhū  
kammaṇiṣṣāraṇā, yaṃ kammaṃ karissānti, kalyāṇaṃ vā pāpaṃ  
vā, tassa dāyādā bhaviṣṣānti.

(Now let us chant the reflections on universal well-being.)

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

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

May all beings be released from all suffering.

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

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

such action, and its results will be their home.

All actions with intention, be they skilful or harmful – of such acts they will be the heirs.

## SUFFUSION WITH THE DIVINE ABIDINGS

(Hānda mayam caturappamaññā obhāsanam karomase)

[Mettā-saḥaḡaḡatena] cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi  
Tathā dutiyaṃ tathā tatiyaṃ tathā cātuttham  
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya  
Sabbāvantam lokam mettā-saḥaḡaḡatena cetasā  
Vipulena mahaggātena appamāṇena averena abyāpajjhena  
phaṛiṭṭvā vihaṛaṭi

Karuṇā-saḥaḡaḡatena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi  
Tathā dutiyaṃ tathā tatiyaṃ tathā cātuttham  
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya  
Sabbāvantam lokam karuṇā-saḥaḡaḡatena cetasā  
Vipulena mahaggātena appamāṇena averena abyāpajjhena  
phaṛiṭṭvā vihaṛaṭi

Muditā-saḥaḡaḡatena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi  
Tathā dutiyaṃ tathā tatiyaṃ tathā cātuttham  
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya  
Sabbāvantam lokam muditā-saḥaḡaḡatena cetasā  
Vipulena mahaggātena appamāṇena averena abyāpajjhena  
phaṛiṭṭvā vihaṛaṭi

Upekkhā-saḥaḡaḡatena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi  
Tathā dutiyaṃ tathā tatiyaṃ tathā cātuttham  
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya  
Sabbāvantam lokam upekkhā-saḥaḡaḡatena cetasā  
Vipulena mahaggātena appamāṇena averena abyāpajjhena  
phaṛiṭṭvā vihaṛaṭi'ti

(Now let us make the Four Boundless Qualities shine forth.)

[I will abide] pervading one quarter with a heart imbued with

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

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

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

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

# THE HIGHEST BLESSINGS

## Maṅgala Sutta

(Now let us chant the verses on the Highest Blessings)

[Thus have I heard that the Blessed One]

Was staying at Sāvathī,  
Residing at the Jeta's Grove

In Anāthapīṇḍika's Park.

Then in the dark of the night, a radiant deva  
Illuminated all Jeta's Grove.

She bowed down low before the Blessed One  
Then standing to one side she said:

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

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

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

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

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

‘Generosity and a righteous life,

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

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

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

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

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

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

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

## REFLECTION ON THE UNCONDITIONED

(Hānda mayam nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe)

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

No cetam bhikkhave abhaviṣṣa  
Ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Na yidaṃ jātassa bhūtassa kaṭassa saṅkhaṭassa nissaraṇaṃ paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Tasmā jātassa bhūtassa kaṭassa saṅkhaṭassa nissaraṇaṃ paññāyati

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



## REFLECTION ON THE FOUR REQUISITES

(Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham bhaṇāmase)

[Paṭisaṅkhā] yoniso cīvaram paṭisēvāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makaṣa-vātāṭapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva hirīkopina-paṭicchādanattham.

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

[Paṭisaṅkhā] yoniso piṇḍapātam paṭisēvāmi, neva ḍavāya, na maḍāya, na maṇḍanāya, na vībhūsanāya, yāvadeva īmassa kāyassa ṭhītiyā, yāpanāya, vihiṃsūparāṭiyā, brahmaṇiyyānuggahāya, iti purāṇaṇṇa vedānam paṭihāṅkhāmi, navaṇṇa vedānam na uppādessāmi, yātrā ca me bhavissati ānavajjatā ca phāsuvihāro cā'ti.

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

[Paṭisaṅkhā] yoniso senāsaṇam paṭisēvāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makaṣa-vātāṭapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva utupaṇissaya vinodanam paṭisaṅgānārāmattham.

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

[Paṭisaṅkhā] yoniso gilāna-paccaya-bhesajja-parikkhāram paṭisēvāmi, yāvadeva uppānānam veyyābhikkhānam vedānānam paṭighātāya, abyāpajja-paramatāyā ti.

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



## FIVE SUBJECTS FOR FREQUENT RECOLLECTION

(Hānda mayam abhiñha-paccavekkhaṇa-pāṭham bhaṇāmase)

[Jarā-dhammomhi/Jarā-dhammāmhī] jaram aṇatito/aṇatitā  
*I am of the nature to age, I have not gone beyond ageing.*

Byādhī-dhammomhi/Byādhī-dhammāmhī byādhim aṇatito/aṇatitā  
*I am of the nature to sicken, I have not gone beyond sickness.*

Māraṇa-dhammomhi/Māraṇa-dhammāmhī māraṇam aṇatito/aṇatitā  
*I am of the nature to die, I have not gone beyond dying.*

Sabbhehi me piyehi maṇāpehi nānābhāvo viṇābhāvo  
*All that is mine, beloved and pleasing, will become otherwise, will become separated from me.*

Kammassakomhi/Kammassakāmhī kammādāyādo/kammādāyādā kammaṇi  
kammaṇandhu kammaṇaṭṭhāraṇa/kammaṇaṭṭhāraṇā. Yam kammaṇ  
kaṇissāmi, kalyāṇam vā pāpakaṇ vā, tassa dāyādo/dāyādā bhavissāmi  
*I am the owner of my kamma, heir to my kamma, born of my kamma,  
related to my kamma, abide supported by my kamma. Whatever kamma  
I shall do, for good or for ill, of that I will be the heir.*

Evam amhehi abhiñham paccavekkhitabbam  
*Thus we should frequently recollect.*

## TEN SUBJECTS FOR FREQUENT RECOLLECTION BY ONE WHO HAS GONE FORTH

(Hānda mayam pabbajita-abhiñha-paccavekkhaṇa-pāṭham bhaṇāmase)

[Dasa ime bhikkhave] dhammā pabbajitena abhiñham  
paccavekkhitabbā. Kaṭame dasa?  
*Bhikkhus, there are ten dhammas which should be reflected upon*

again and again by one who has gone forth. What are these ten?

‘Vevanṇiyamhi ajjhūpagato’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘I am no longer living according to worldly aims and values.’

This should be reflected upon again and again by one who has gone forth.

‘Parapaṭibaddhā me jīvīkā’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘My very life is sustained through the gifts of others.’ This should be reflected upon again and again by one who has gone forth.

‘Añño me ākappo karaṇīyo’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘I should strive to abandon my former habits.’ This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho me attā silāto na upavadatī’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘Does regret over my conduct arise in my mind?’ This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho maṃ anuvicca viññū sabrahmācārī silāto na upavadanti’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘Could my spiritual companions find fault with my conduct?’  
This should be reflected upon again and again by one who has gone forth.

‘Sabbhehi me piyehi maṇāpehi nānābhāvo viñābhāvo’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘All that is mine, beloved and pleasing, will become otherwise, will become separated from me.’ This should be reflected upon again and again by one who has gone forth.

‘Kammassakomhi kammādāyādo kammaṇi kammaṇandhu kammaṇaṇiṣāraṇo, yaṃ kammaṃ karaṇissāmi, kalyāṇaṃ vā pāpaṇaṃ vā, tassa dāyādo bhaviṇissāmi’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.  
‘I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.’

*This should be reflected upon again and again by one who has gone forth.*

‘Kathambhūtassa me rattindivā vītipātanti’ ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

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

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

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

‘Atthi nu kho me uttari-mānussa-dhammā alamariyā-ñāṇa-dassana-viseso adhigato, so’haṃ pacchīme kāle sabrahmacārihi puṭṭho na mañku bhāvissāmi’ ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

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

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti.

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

## REFLECTION ON THE THIRTY-TWO PARTS

(Hānda mayam dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe)

[Ayaṃ kho] me kāyo uddham pādāṭṭalā adho kesamatthakā  
taṇṇapariyanto pūro nānappaṇāsaṇṇaṃ asūciṇo

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

Atthi imasmim kāye      *In this body there are:*

kesā      *hair of the head*

lomā      *hair of the body*

nakhā      *nails*

dantā      *teeth*

taco      *skin*

maṃsaṃ      *flesh*

nahārū      *sinews*

aṭṭhī      *bones*

aṭṭhimiñjaṃ      *bone marrow*

vakkaṃ      *kidneys*

hadayaṃ      *heart*

yakaṇaṃ      *liver*

kilomakaṃ	<i>membranes</i>
pihakaṃ	<i>spleen</i>
papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antagūṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
karisaṃ	<i>excrement</i>
pittaṃ	<i>bile</i>
semhaṃ	<i>phlegm</i>
pubbo	<i>pus</i>
lohiṭaṃ	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
kheḷo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttaṃ	<i>urine</i>
matthaluṅgaṇ'ti	<i>brain</i>

Evam-ayaṃ me kāyo uddhaṃ pādāṭṭalā adho kesamatthakā

tacaṇḍapariyānto pūro nānappaṇḍarassa aṇḍaṇḍo

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

## REFLECTION ON THE OFF-PUTTING QUALITIES OF REQUISITES

(Hānda mayam dhātu-paṭikūla-paccavekkhaṇa-pāṭham bhaṇāmase)

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

*Composed of only elements according to causes and conditions*

Yad idaṃ cīvaraṃ tad upabhuñjako ca puṇḍarīko

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Ṣabbāni paṇḍarāyaṇaṃ imāni cīvarāni ajigucchāṇīyāni

*None of these robes are innately repulsive*

Imaṃ pūti-kāyaṃ paṭvā



But touching this **unclean** body

Ativīya jigūcchanīyāni jāyanti

They become disgusting indeed.

Yathā paṇḍarāyaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ piṇḍapāto tad upabhuñjako ca puṅgalō

Is this almsfood and so is the person eating it;

Dhātu-māttako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Ṣabbo paṇāyaṃ piṇḍa-pāto ajigūcchaniyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this **unclean** body

Ativīya jigūcchaniyo jāyati

It becomes disgusting indeed.

Yathā paṇḍarāyaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ senāsanaṃ tad upabhuñjako ca puṅgalō

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Ṣabbāni paṇa imāni senāsanāni ajigūcchanīyāni

*None of these dwellings are innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this **unclean** body*

Ativiya jigūcchanīyāni jāyanti

*They become disgusting indeed.*

Yathā paṇcayāṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ gilāna-paṇcayā-bhesajja-parikkhāro

Tad upabhuñjako ca puṇṇalo

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Ṣabbo paṇāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchāṇīyo

*None of this medicinal requisite is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this **unclean** body*

Ativīya jigucchāṇīyo jāyati

*It becomes disgusting indeed.*

## REFLECTION ON IMPERMANENCE

(Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe)

[Ṣabbe saṅkhārā aṇiccā]

*All conditioned things are impermanent;*

Ṣabbe saṅkhārā dukkhā

*All conditioned things are dukkha;*

Ṣabbe dhammā aṇattā

*Everything is void of self.*

Adḍhuvam̐ jīvītam̐

*Life is not for sure;*

Dhuvam̐ māraṇam̐

*Death is for sure;*

Avassam̐ mayā maritabbam̐

*It is inevitable that I'll die;*

Māraṇa-pariyosānam̐ me jīvītam̐

*Death is the culmination of my life;*

Jīvītam̐ me aniyātam̐

*My life is uncertain;*

Maraṇam̐ me niyātam̐

*My death is certain.*

Vata

*Indeed,*

Ayam̐ kāyo

*This body*

Aciram̐

*Will soon*

Apeta-viññāṇo

*Be void of consciousness*

Chuddho

*And cast away.*

Adhisēssati

*It will lie*

Paṭhavim̐

*On the ground*

Kalīṅgāraṃ iṃva

*Just like a rotten log,*

Niratthaṃ

*Completely void of use.*

Aniccā vata saṅkhārā

*Truly conditioned things cannot last,*

Uppāda-vaya-dhāmmīno

*Their nature is to rise and fall,*

Uppajjitvā nirujjhanti

*Having arisen things must cease,*

Tesaṃ vūpaṣāmo sukho

*Their stilling is true happiness.*

## VERSES ON GOING TO TRUE AND FALSE REFUGES

(Hānda mayam khemākhema-saraṇa-gamana-paridīpikā-gāthāyo bhaṇāmasa)

Bahum ve saraṇam yanti - Pabbatāni vaṇāni ca  
Ārāma-rukkha-cetyāni - Manussā bhaya-tajjitā

*To many refuges they go -*

*To mountain slopes and forest glades,*

*To parkland shrines and sacred sites -*

*People overcome by fear.*

N'etaṃ kho saraṇam khemaṃ - N'etaṃ saraṇam-uttamaṃ  
N'etaṃ saraṇam-āgamaṃ - Sabba-dukkhā pamuccati

*Such a refuge is not secure,*

*Such a refuge is not supreme,*

*Such a refuge does not bring*

*Complete release from suffering.*

Yo ca Buddhaṃ-ca Dhammaṃ-ca - Saṅghaṃ-ca saraṇam gato  
Cattāri āriya-saccāni - Sammappaññāya paṇṇasi

*Whoever goes to refuge*

*In the Triple Gem*

*Sees with right discernment*

*The Four Noble Truths:*

Dukkhaṃ dukkha-samuppādaṃ - Dukkassa ca atikkamaṃ  
Ariyañ-c'aṭṭh'āṅgikaṃ maggaṃ - Dukkhūpasama-gāminam

*Suffering and it's origin*

*And that which lies beyond -*

*The Noble Eightfold Path*

*That leads the way to suffering's end.*

Etam kho saraṇam khemaṃ - Etam saraṇam-uttamaṃ  
Etam saraṇam-āgamma - Sabba-dukkhā pamuccati

*Such a refuge is secure,*

*Such a refuge is supreme,*

*Such a refuge truly brings*

*Complete release from all suffering.*

## VERSES ON THE RICHES OF A NOBLE ONE

(Hānda mayam āriya-dhana-gāthāyo bhaṇāmaṣe)

Yassa saddhā Tathāgate - Acalā supatīṭhītā  
Sīlañ-ca yassa kalyāṇam - Ariya-kantaṃ paṣāmsitaṃ

*One whose faith in the Tathāgata*

*Is unshaken and established well,*

*Whose virtue is beautiful,*

*The Noble Ones enjoy and praise;*

Saṅghe paṣādo yass'atthi - Uju-bhūtañ-ca dāssaṇam  
Adaliddo-ṭi taṃ āhu - Amogham tassa jīvitaṃ

*Whose trust is in the Saṅgha,*

*Who sees things rightly as they are,*

*It is said that not in vain*

*And undeluded is their life.*

Tasmā saddhañ-ca sīlañ-ca - Pasādaṃ dhamma-dāssaṇam  
Anuyuñjetha medhāvi - Saram buddhāna sāsanaṃ

*To virtue and to faith,*

*To trust to seeing truth,*

*To these the wise devote themselves,*

*The Buddha's teaching in their mind.*



## VERSES ON THE THREE CHARACTERISTICS

(Hānda mayam ti-lakkhaṇ'ādi-gāthāyo bhaṇāmaṣe)

Sabbe saṅkhārā aṇiccā-ti - Yadā paññāyā paṣṣati  
Atha nibbindati dukkhe - Esa maggo viśuddhīyā

*'Impermanent are all conditioned things' -*

*When with wisdom this is seen*

*One feels weary of all dukkha;*

*This is the path to purity.*

Sabbe saṅkhārā dukkhā-ti - Yadā paññāyā paṣṣati  
Atha nibbindati dukkhe - Esa maggo viśuddhīyā

*'Dukkha are all conditioned things' -*

*When with wisdom this is seen*

*One feels weary of all dukkha;*

*This is the path to purity.*

Sabbe dhammā anattā-ti - Yadā paññāyā paṣṣati  
Atha nibbindati dukkhe - Esa maggo viśuddhīyā

*'There is no self in anything' -*

*When with wisdom this is seen*

*One feels weary of all dukkha;*

*This is the path to pûrity.*

Appākā te manussēsū - Ye janā pāra-gāmīno  
Athāyaṃ itarā pajā - Tīram-evānudhāvati

*Few amongst humankind*

*Are those who go beyond*

*Yet there are the many folks*

*Ever wand'ring on this shore.*

Ye ca kho sammad-akkhāte - Dhamme dhammānuvattīno  
Te janā pāram-essanti - Maṃcu-dheyyaṃ sud'uttaram

*Wherever Dhamma is well-taught,*

*Those who train in line with it*

*Are the ones who will cross over*

*The realm of death so hard to flee.*

Kaṇham dhammaṃ vippahāya - Sukkaṃ bhāvētha paṇḍīto  
Okā anokaṃ-āgama - Viveke yattha dūramaṃ  
Taṭṭrābhīratim-iccheyya - Hitvā kāme akiñcano

*Abandoning the darker states,*

*The wise pursue the bright;*

*From the floods dry land they reach*

*Living withdrawn so hard to do.*

*Such rare delight one should desire,*

*Sense pleasures cast away,*

*Not having anything.*

## VERSES ON THE BURDEN

(Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasa)

Bhārā have pañcakkhāndhā - Bhāra-hāro ca puggalo  
Bhār'ādānam dukkham loka - Bhāra-nikkhepanam sukham

*The five aggregates indeed are burdens,*

*The beast of burden though is man.*

*In this world to take up burdens is dukkha.*

*Putting them down brings happiness.*

Nikkhipitvā garuṃ bhāraṃ - Aññaṃ bhāraṃ anādiya  
Saṃulāma taṇhaṃ abbuyha - Nicchāto parinibbuto

*A heavy burden cast away,*

*Not taking on another load,*

*With craving pulled out from the root,*

*Desires stilled one is released.*

## VERSES ON A SHINING NIGHT OF PROSPERITY

(Hānda mayam bhadd'eka-ratta-gāthāyo bhaṇāmasa)

Atitam nānvāgameyya - Nappaṭikaṅkhe anāgataṃ  
Yaḍ atitam-pahīna-taṃ - Appattañ-cha anāgataṃ

*One should not revive the past*

*Nor speculate on what's to come;*

*The past is left behind,*

*The future is un-realised.*

Paccuppannañ-cha yo dhammaṃ - Tattha tattha vipassati  
Asaṃhiraṃ asaṅkappaṃ - Taṃ viddhāmanubūhaye

*In every presently arisen state*

*There just there one clearly sees;*

*Unmoved unagitated,*

*Such insight is one's strength.*

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

*Ardently doing one's task today,*

*Tomorrow who knows death may come;*

*Facing the mighty hordes of death,*

*Indeed one cannot strike a deal.*

Evaṃ viḥārim-ātāpim - Aho-rattam-ātandītaṃ  
Taṃ ve bhadd'eka-ratto-ti - Santo ācikkhate muni

*To dwell with energy aroused*

*Thus for a night of non-decline,*

*That is a 'night of shining prosperity'*

*So it was taught by the Peaceful Sage.*

## VERSES ON RESPECT FOR THE DHAMMA

(Hānda mayam dhamma-gārav'ādi-gāthāyo bhaṇāmase)

Ye ca atitā sambuddhā - Ye ca Buddhā anāgatā  
Yo c'etarahi sambuddho - Bahunnam soka-nāsano

*All the Buddhas of the past,*

*All the Buddhas yet to come,*

*The Buddha of this current age -*

*Dispellers of much sorrow.*

Sabbe saddhamma-garūno - Vihaṇṇamsu vihaṇṇanti ca  
Atha pi vihaṇṇissanti - Esā Buddhāna dhammatā

*Those having lived or living now,*

*Those living in the future,*

*All do revere the True Dhamma -*

*That is the nature of all Buddhas.*

Tasmā hi atta-kāmena - Mahattam-abhikaṇṇhatā  
Saddhammo garū-kātabbo - Saram Buddhāna sāsanaṃ

*Therefore desiring one's own welfare,*

*Pursuing greatest aspirations,*

*One should revere the True Dhamma,*

*Recollecting the Buddha's teaching.*

Na ħi dhammo aḍhammo ca - Ubho ṣama-vipākīno  
Aḍhammo nirayaṃ neti - Dḥammo pāpeti suḡgaṭiṃ

*What is true Dhamma and what not*

*Will never have the same results,*

*While lack of Dhamma leads to hell-realms*

*True Dhamma takes one on a good course.*

Dhammo have rakkhati dhammā-cāriṃ  
Dhammo suciṇṇo sukhama-āvaḥāti  
Esa'niṣaṃso dhamme suciṇṇe

*The Dhamma guards who lives in line with it*

*And leads to happiness when practised well -*

*This is the blessing of well-practised Dhamma.*



## VERSES ON THE TRAINING CODE

(Hānda mayam ovāda-pāṭimokkha-gāthāyo bhaṇāmase)

*Version One:*

Sabba-pāpassa akaraṇam

*Avoidance of all evil ways;*

Kusalassūpasāmpadā

*Commitment to what's wholly good;*

Sacitta-pariyodāpanam

*Purification of one's mind:*

Etaṃ Buddhāna sāsanaṃ

*Just this is what the Buddhas teach.*

Khantī paramaṃ tapo titikkhā

*Patience is the cleansing flame;*

Nibbānaṃ paramaṃ vadanti Buddhā

*Nibbāna's supreme, the Buddhas say.*

Na hi pabbajīto parūpaghātī

*Harming others, you're no recluse;*

Samaṇo hoti paraṃ viheṭṭhayanto

*A trouble-maker's no samana.*

Anūpavādo anūpaghāto

*To neither insult nor cause wounds;*

Pāṭimokkhe ca sāmvaro

*To live restrained by training rules;*

Mattaññutā ca bhattaṣmiṃ

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

Pantañ-ca sayan'āṣaṇaṃ

*To dwell alone in a quiet place;*

Adhicitta ca āyogo

*And devotion to the higher mind:*

Etaṃ Buddhāna sāsanaṃ

*Every Buddha teaches this.*

*Version Two:*

Sabba-pāpaṣṣa akaraṇaṃ

*Not doing any evil;*

Kusalassūpasāmpadā

*To be committed to the good;*

Saccitta-pariyodāpanaṃ

*To purify one's mind:*

Etaṃ Buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

Khantī paramaṃ tapo titikkhā

*Patient endurance is the highest practice, burning out defilements;*

Nibbānaṃ paramaṃ vadaṇti Buddhā

*The Buddhas say Nibbāna is supreme.*

Na hi pabbajito parūpaghātī

*Not a renunciant is one who injures others;*

Samaṇo hoti paraṃ viheṭṭhayanto

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

Anūpaṇvādo anūpaṇhāto

*Not to insult and not to injure;*

Pāṭimokkhe ca sāmvaro

*To live restrained by training rules;*

Mattaññutā ca bhattaṣmiṃ

*Knowing one's measure at the meal;*

Pantañ-ca sayān'āsaṇaṃ

*Retreating to a lonely place;*

Adhicitta ca āyogo

*Devotion to the higher mind:*

Etaṃ Buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

## VERSES ON THE BUDDHA'S FIRST EXCLAMATION

(Hānda mayam paṭhama-buddha-bhāsita-gāthāyo bhaṇāmaṣe)

Aneka-jāti-sāmsāram - Sandhāvissam anibbisaṃ  
Gaha-kāram gavesanto - Dukkha jāti punappunaṃ

*For many lifetimes in the round of birth,*

*Wandering on endlessly,*

*For the builder of this house I searched -*

*How painful is repeated birth*

Gaha-kāraḷa diṭṭhosi - Puna gehaṃ na kāhasi  
Sabbā te phāsukā bhaggā - Gaha-kūṭaṃ viśaṅkhatam  
Viśaṅkhāra-gataṃ cittaṃ - Taṇhānaṃ khayam-ajjhagā

*House-builder you've been seen,*

*Another home you will not build,*

*All your rafters have been snapped,*

*Dismantled is your ridge-pole;*

*The non-constructing mind*

*Has come to craving's end.*

## VERSES ON THE LAST INSTRUCTIONS

(Hānda mayam pacchima-ovāda-gāthāyo bhaṇāmaṣe)

Handa dāni bhikkhave āmanāyāmi vo

*Now bhikkhus I declare to you,*

Vaya-dhammā saṅkhārā

*Change is the nature of conditioned things;*

Appamādena sampādettha

*Perfect yourselves not being negligent:*

Ayam tathāgatassa pacchīmā vācā

*These are the Tathāgata's final words.*

# THE TEACHING ON MINDFULNESS OF BREATHING

(Hānda mayam ānāpānassati-sutta-pāṭhaṃ bhaṇāmaṣe)

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*Bhikkhus when mindfulness of breathing is developed and cultivated*

Mahapphalā hōti mahā-nisāṃsā

*It is of great fruit and great benefit;*

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*When mindfulness of breathing is developed and cultivated*

Cattāro satipaṭṭhāne paripūreti

*It fulfills the Four Foundations of Mindfulness;*

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

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

Satta-bojjhaṅge paripūrenti

*They fulfill the Seven Factors of Awakening;*

Satta-bojjhaṅgā bhāvitā bahulī-katā

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

Vijjā-vimuttiṃ paripūrenti

*They fulfill true knowledge and deliverance.*

Kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ bahulī-katā

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

Mahapphalā hōti mahā-nisāṃsā

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

Idha bhikkhave bhikkhu

*Here bhikkhus a bhikkhu,*

Arañña-gato vā

*Gone to the forest,*

Rukkha-mûlâ-gato vâ

*To the foot of a tree*

Suññâgâra-gato vâ

*Or to an empty hut.*

Nisidati pallaṅkaṃ ābhujitvā

*Sits down having crossed his legs,*

Ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthāpetvā

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

So sato'va āssasati sato'va passasati

*Ever mindful he breathes in;*

*Mindful he breathes out.*

Dīghaṃ vā assasānto dīghaṃ assasāmi-ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmi-ti pajānāti

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

Rassaṃ vā āssasanto rassaṃ āssasāmi-ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmi-ti pajānāti

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

Sabba-kāya-patisāṃvedī āssasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing the whole body'.*

Sabba-kāya-patisāṃvedī passasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing the whole body'.*

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in tranquillising the bodily formations'.*

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out tranquillising the bodily formations'.*

Pīti-patisaṃvedī assasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing rapture'.*

Pīti-patisaṃvedī passasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing rapture'.*

Sukha-patisaṃvedī assasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing pleasure'.*

Sukha-patisaṃvedī passasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing pleasure'.*

Citta-sāṅkhāra-patisaṃvedī assasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing the mental formations'.*

Citta-sāṅkhāra-patisaṃvedī passasissāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing the mental formations'.*

Passambhayaṃ citta-sāṅkhāraṃ assasissāmi-ti sikkhati



*He trains thus:*

*'I shall breathe in tranquillising the mental formations'.*

Passambhayam citta-sāṅkhāram passasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe out tranquillising the mental formations'.*

Citta-patisamvedī assasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing the mind'.*

Citta-patisamvedī passasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing the mind'.*

Abhippamodayam cittam assasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe in gladdening the mind'.*

Abhippamodayam cittam passasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe out gladdening the mind'.*

Samādāham cittam assasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe in concentrating the mind'.*

Samādāham cittam passasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe out concentrating the mind'.*

Vimocāyam cittam assasissāmī-ti sikkhati

*He trains thus:*

*'I shall breathe in liberating the mind'.*

Vimocāyaṃ cittaṃ paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out liberating the mind'.*

Aniccānupassī aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating impermanence'.*

Aniccānupassī paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating impermanence'.*

Virāgānupassī aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating the fading away of passions'.*

Virāgānupassī paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating the fading away of passions'.*

Nirodhānupassī aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating cessation'.*

Nirodhānupassī paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating cessation'.*

Paṭinissaggānupassī aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating relinquishment'.*

Paṭinissaggānupassī paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating relinquishment'.*

Evam bhāvitā kho bhikkhave ānāpānāssati evam bahulī-katā

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

Mahapphalā hoti mahā-nisāmsā-ti

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

# THE TEACHING ON THE NOBLE EIGHTFOLD PATH

(Handa mayaṃ ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmaṣe)

Ayam-eva ariyo aṭṭhaṅgiko maggo

*This is the Noble Eightfold Path,*

Sēyyathīdaṃ

*Which is as follows:*

Sāmmā-diṭṭhi

*Right View,*

Sāmmā-sāṅkappo

*Right Intention*

Sāmmā-vācā

*Right Speech,*

Sāmmā-kammanto

*Right Action,*

Sāmmā-ājīvo

*Right Livelihood,*

Sāmmā-vāyāmo

*Right Effort,*

Sāmmā-sati

*Right Mindfulness,*

Sāmmā-samādhi

*Right Concentration.*

Kaṭamā ca bhikkhave sammā-diṭṭhi

*And what bhikkhus is Right View?*

Yam kho bhikkhave dukkhe ñāṇaṃ

*Knowledge of suffering;*

Dukkha-saṃudaye ñāṇaṃ

*Knowledge of the origin of suffering;*

Dukkha-nirodhe ñāṇaṃ

*Knowledge of the cessation of suffering;*

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

*Knowledge of the path*

*Leading to the cessation of suffering:*

Ayaṃ vuccati bhikkhave sāmā-ditṭhi

*This bhikkhus is called Right View.*

Katamo ca bhikkhave sammā-sāṅkappo

*And what bhikkhus is Right Intention?*

Nekkhamma-sāṅkappo

*The intention of renunciation;*

Abyāpāda-sāṅkappo

*The intention of non-ill-will;*

Avihimsā-sāṅkappo

*The intention of non-cruelty;*

Ayaṃ vuccati bhikkhave sāmā-sāṅkappo

*This bhikkhus is called Right Intention.*

Katamā ca bhikkhave sāmā-vācā

*And what bhikkhus is Right Speech?*

Musā-vādā veramaṇī

*Abstaining from false speech;*

Pisuṇāya vācāya veramaṇī

*Abstaining from malicious speech;*

Pharusāya vācāya verāmaṇī

*Abstaining from harsh speech;*

Sāmphappalāpā verāmaṇī.

*Abstaining from idle chatter:*

Ayaṃ vuccati bhikkhave sammā-vācā

*This bhikkhus is called Right Speech.*

Katamo ca bhikkhave sammā-kammanto

*And what bhikkhus is Right Action?*

Pāṇātipātā verāmaṇī

*Abstaining from killing living beings;*

Adinnādānā verāmaṇī

*Abstaining from taking what is not given;*

Kāmesu-micchācārā verāmaṇī

*Abstaining from sexual misconduct:*

Ayaṃ vuccati bhikkhave sammā-kammanto

*This bhikkhus is called Right Action.*

Katamo ca bhikkhave sammā-ājīvo

*And what bhikkhus is Right Livelihood?*

Idha bhikkhave ariya-sāvako

Micchā-ājīvaṃ pahāya

Sammā-ājīvena jīvitaṃ kappeti

*Here, bhikkhus, a Noble Disciple,*

*Having abandoned wrong livelihood,*

*Earns his living by right livelihood:*

Ayaṃ vuccati bhikkhave sammā-ājīvo

*This bhikkhus is called Right Livelihood.*

Katamo ca bhikkhave sammā-vāyāmo

*And what bhikkhus is Right Effort?*

Idha bhikkhave bhikkhu

Anuppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ  
anuppādāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paggaṇhāti paḍaḥati

*Here, bhikkhus, a bhikkhu awakens zeal*

*For the non-arising of unarisen,*

*Evil unwholesome states;*

*He puts forth effort,*

*Arouses energy,*

*Exerts his mind*

*And strives.*

Uppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ paḥānāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paggaṇhāti paḍaḥati

*He awakens zeal for the abandoning of arisen,*

*Evil unwholesome states;*

*He puts forth effort,*

*Arouses energy,*

*Exerts his mind*

*And strives.*

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhaṭi

Cittaṃ paḍgaṇhāti paḍahaṭi

*He awakens zeal for the arising of unarisen*

*Wholesome states;*

*He puts forth effort,*

*Arouses energy,*

*Exerts his mind*

*And strives.*

Uppannānaṃ kuṣalānaṃ dhammānaṃ tṭhitiyā

Aśammosāya

Bhīyyobhāvāya

Vepullāya

Bhāvanāya pāripūriyā

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhaṭi

Cittaṃ paḍgaṇhāti paḍahaṭi

*He awakens zeal for the continuance,*

*Non-disappearance,*

*Strengthening,*

*Increase and fulfilment by development*

*Of arisen wholesome states;*

*He puts forth effort,*

*Arouses energy,*

*Exerts his mind*

*And strives:*

Ayaṃ vuccati bhikkhave sammā-vāyāmo

*This bhikkhu is called Right Effort.*



Katamā ca bhikkhave sām̐mā-sati

*And what bhikkhus is Right Mindfulness?*

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

*Here, bhikkhus, a bhikkhu abides*

*Contemplating the body as a body,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vineyya loke abhijjhā-domanassam

*Having put away*

*Covetousness and grief for the world;*

Vedanāsu vedanānupassī viharati

*He abides contemplating feelings as feelings,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vineyya loke abhijjhā-domanassam

*Having put away*

*Covetousness and grief for the world;*

Citte cittānupassī viharati

*He abides contemplating mind as mind,*

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vineyya loke abhijjhā-domanassam

*Having put away*

*Covetousness and grief for the world.*

Dhammesu dhammānupassī viharati

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

Ātāpī sampajāno satimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassaṃ

*Having put away*

*Covetousness and grief for the world:*

Ayaṃ vuccati bhikkhave sammā-sati

*This bhikkhus is called Right Mindfulness.*

Katamo ca bhikkhave sammā-samādhi

*And what bhikkhus is Right Concentration?*

Idha bhikkhave bhikkhu

*Here, bhikkhus, a bhikkhu,*

Vivicc’eva kāmehi

*Quite secluded from sensual pleasures,*

Vivicca akusalehi dhammehi

*Secluded from unwholesome states,*

Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukhaṃ paṭhamam jhānaṃ upasāmpajja  
vihārati

*Enters upon and abides in the first Jhāna -*

*Accompanied by applied and sustained thought,*

*With rapture and pleasure born of seclusion.*

Vitakka-vicārānaṃ vūpasamā

*With the stilling of applied and sustained thought,*

Ajjhattaṃ sampasādanaṃ cetaso

Ekodibhāvaṃ

Avitakkaṃ avicāraṃ samādhi-jaṃ pīti-sukhaṃ duttiyaṃ jhānaṃ upasāmpajja  
vihārati

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

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

*Without applied and sustained thought,*

*With rapture and pleasure born of concentration.*

Pītiyā ca vīrāgā

*With the fading away as well of rapture*

Upekkhako ca viharati

*He abides in equanimity,*

Sato ca sampajāno

*Mindful and fully aware,*

Sukhañ-ca kāyena paṭisaṃvedeti

*Still feeling pleasure with the body,*

Yaṃ taṃ ariyā ācikkhanti

‘Upekkhako satimā sukha-vihārī’ti tatiyaṃ jhānaṃ upasāmpajja viharati

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

*On account of which the Noble Ones announce,*

*‘He has a pleasant abiding,*

*With equanimity and is mindful.’*

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkhassa ca pahānā

*And the abandoning of pain,*

Pubb’eva somanassaṃ domanassānaṃ atthaṅgamā

*With the previous disappearance of joy and grief,*

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

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

*Accompanied by neither pain nor-pleasure,*

*And purity of mindfulness due to equanimity:*

Ayaṃ vuccati bhikkhave sammā-samādhi

*This bhikkhus is called Right Concentration.*

Ayam-eva ariyo atthaṅgiko maggo

*This is the Noble Eightfold Path*

# TEACHINGS FROM THE DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA

(Hānda mayaṃ dhamma-cakkappavattana sutta-pāṭhaṃ bhaṇāmaṣe)

Dve me bhikkhāve antā

*Bhikkhus, there are these two extremes*

Pabbajītena na sevitaḃbā

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

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

*That is, whatever is tied up to sense pleasures,*

*Within the realm of sensuality,*

Hīno

*Which is low,*

Gammo

*Common,*

Pothujjaniko

*The way of the common folks,*

Anāriyo

*Not the way of the Noble Ones*

Anattha-sāṇhito

*And pointless;*

Yo cāyaṃ atta-kilamāthānūyogo

*Then there is whatever is tied up*

*With self-deprivation,*

Dukkho

*Which is painful,*

Anāriyo

*Not the way of the Noble Ones*

Anattha-sāṅhito

*And pointless.*

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatenā  
abhisambuddhā

*Bhikkhus, without going to either of these extremes,*

*The Tathāgata has ultimately awakened*

*To a middle way of practice,*

Cakkhu-karaṇī

*Giving rise to vision,*

Ñāṇa-karaṇī

*Making for insight,*

Upasamāya

*Leading to calm,*

Abhiññāya

*To heightened knowing,*

Sambodhāya

*Awakening*

Nibbānāya samvattati

*And to Nibbāna.*

Katamā ca sā bhikkhave majjhimā paṭipadā

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

Ayam-eva ariyo atthaṅgiko maggo

*It is this Noble Eightfold Path,*

Seyyathidaṃ

*Which is as follows:*

Sammā-diṭṭhi

*Right View,*

Sammā-sāṅkappo

*Right Intention,*

Sāmmā-vācā

*Right Speech,*

Sāmmā-kammanto

*Right Action,*

Sāmmā-ājīvo

*Right Livelihood,*

Sāmmā-vāyāmo

*Right Effort,*

Sāmmā-sati

*Right Mindfulness,*

Sāmmā-samādhi

*Right Concentration.*

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā  
abhisāmbuddhā

*This, bhikkhus, is the middle way of practice*

*That the Tathāgata has ultimately awakened to,*

Cakkhu-karaṇī

*Giving rise to vision,*

Ñāṇa-karaṇī

*Making for insight,*

Upasamāya

*Leading to calm,*

Abhiññāya

*To heightened knowing,*

Sāmbodhāya

*Awakening*

Nibbānāya samvattati

*And to Nibbāna.*

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

*This bhikkhus is the Noble Truth of dukkha:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha*

Maraṇampi dukkhaṃ

*And death is dukkha;*

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā

*Sorrow lamentation pain grief and despair are dukkha,*

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha,*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha,*

Yampicchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha;*

Saṅkhittena pañcupādānakkhāṇḍhā dukkhā

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

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ

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

Yā'yam taṇhā

*It is this craving*

Ponobbhāvikā

*Which leads to rebirth,*

Nandī-rāga-sahagatā

*Accompanied by delight and lust,*

Tatra-tatrābhinandini



*Delighting now here, now there,*

Sēyyathīdaṃ

*Namely:*

Kāma-taṇhā

*Craving for sensuality,*

Bhava-taṇhā

*Craving to become,*

Vibhava-taṇhā

*Craving not to become.*

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariya-saccaṃ

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

Yo tassā'eva taṇhāya aśesa-virāga-nirodho

*It is the remainderless fading away and cessation*

*Of that very craving,*

Cāgo

*Its relinquishment,*

Paṭinissaggo

*Letting go,*

Mutti

*Release,*

Anālayo

*Without any attachment*

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

*This bhikkhus is the Noble Truth of the way of practice*

*Leading to the cessation of dukkha:*

Ayam-eva ariyo aṭṭhaṅgiko maggo

*It is just this Noble Eightfold Path,*

Sēyyathīdam

*Which is as follows:*

Sāmmā-dīṭṭhi

*Right View,*

Sāmmā-sāṅkappo

*Right Intention,*

Sāmmā-vācā

*Right Speech,*

Sāmmā-kammanto

*Right Action,*

Sāmmā-ājīvo

*Right Livelihood,*

Sāmmā-vāyāmo

*Right Effort,*

Sāmmā-sati

*Right Mindfulness,*

Sāmmā-samādhi

*Right Concentration.*

Idaṃ dukkhaṃ ariya-saccaṇ-ṭi me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose ,*

*Light arose:*

*This is the Noble Truth of dukkha;*

Taṃ kho paṇ'idam dukkham ariya-saccam paṇiñneyyaṇ-ti

*Now this Noble Truth of dukkha*

*Should be completely understood;*

Taṃ kho paṇ'idam dukkham ariya-saccam paṇiññātaṇ-ti

*Now this Noble Truth of dukkha*

*Has been completely understood.*

Idam dukkha-saṃudayo ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇam udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

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

Taṃ kho paṇ'idam dukkha-saṃudayo ariya-saccam pahātabban-ti

*Now this cause of dukkha*

*Should be abandoned;*

Taṃ kho paṇ'idam dukkha-saṃudayo ariya-saccam pahīnaṇ-ti

*Now this cause of dukkha*

*Has been abandoned.*

Idaṃ dukkha-nirodho ariyā-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

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

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

*Now the cessation of dukkha*

*Should be experienced directly;*

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

*Now the cessation of dukkha*

*Has been experienced directly.*

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-saccan-ti me  
bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

*This is the Noble Truth of the way of practice*

*Leading to the cessation of dukkha;*

Taṃ kho paṇ'idam dukkha-nirodha-gāminī-paṭipadā ariyā-  
saccaṃ bhāvetabbā-ti

*Now this way of practice leading to the cessation of dukkha*

*Should be developed;*

Taṃ kho paṇ'idam dukkha-nirodha-gāminī-paṭipadā ariyā-  
saccaṃ bhāvītaṃ-ti

*Now this way of practice leading to the cessation of dukkha*

*Has been developed.*

Yāva-kīyañ-ca me bhikkhave imeṣu cātūsu ariyā-saccesu  
Evaṃ-ti-parivattaṃ dvādas'ākāraṃ yathā-bhūtaṃ nāṇa-  
dassanaṃ na suvisuddhaṃ ahoṣi

*As long, bhikkhus, as my knowledge and understanding,*

*As it actually is,*

*Of these Four Noble Truths,*

*With their three phases and twelve aspects,*

*Was not entirely pure,*

N'eva tāvāhaṃ bhikkhave sadevāke loke samārāke sabrahmaṃke

Sassamaṇa-brāhmaṇiyā pajāya sadeva-maṇussāya  
Anuttaraṃ sammā-sāmbodhiṃ abhisāmbuddho paccaññāsim

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

Yato ca kho me bhikkhave imeṣu cātūsu ariyā-sāccesu  
Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa -  
dassanaṃ suvisuddhaṃ ahosi

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

Athāhaṃ bhikkhave sadevāke loke samāraṇe sabrahmaṇe  
Sassamaṇa-brāhmaṇiyā pajāya sadeva-maṇussāya  
Anuttaraṃ sammā-sāmbodhiṃ abhisāmbuddho paccaññāsim

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

Ñāṇañ-ca pana me dassanaṃ udāpādi

*Now knowledge and understanding arose in me:*

Ākuppā me vimutti

*My release is unshakable,*

Āyam-antīmā jāti

*This is my last birth,*

N'atthidāni punabbhavo-ti

*There won't be any further becoming.*

# THE TEACHING ON STRIVING ACCORDING TO DHAMMA

(Handa mayam dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe)

Evam svākḥhāto bhikkhave mayā dhammo

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

Uttāno

*Elucidated,*

Vivāṭo

*Disclosed,*

Paḥāsito

*Revealed*

Chinna-pilotiko

*And stripped of patchwork -*

Alam-eva saddhā-pabbajītena kula-puttena vīriyam ārabhitum

*This is enough for a clansman,*

*Who has gone forth out of faith,*

*To arouse his energy thus:*

Kāmaṃ taṇḍo ca nahāru ca aṭṭhi ca avasiṣṣatu

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

Sarīre upasussatu maṃsa-lohitam

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

Yaṃ taṃ purisa-thāmena purisa-vīriyena purisa-parakkāmena  
pattabbam



Na taṃ apāpunītvā

Vīriyassa sāṇṭhānaṃ bhaviṣṣatī-ti

*As long as whatever is to be attained*

*By human strength,*

*By human energy,*

*By human effort*

*Has not been attained,*

*Let not my efforts stand still.'*

Dukkhaṃ bhikkhave kusīto viharati

*Bhikkhus, the lazy person dwells in suffering,*

Vokiṇṇo pāpakehi akusalehi dhammehi

*Soiled by evil, unwholesome states*

Mahāntaṇ-ca sādattamaṃ parihāpeti

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

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

*The energetic person though dwells happily,*

Pavivitto pāpakehi akusalehi dhammehi

*Well withdrawn from unwholesome states*

Mahāntaṇ-ca sādattamaṃ paripūreti

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

Na bhikkhave hīnena aggassa paṭṭi hoti

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

Aggena ca kho bhikkhave aggassa paṭṭi hoti

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

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

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

Satthā sammukhī-bhūto

*The Teacher is present,*

Tasmātiha bhikkhave vīriyaṃ ārabhaṭṭha

*Therefore, bhikkhus, start to arouse your energy*

Appattassa pattiyā

*For the attainment of the as yet unattained,*

Anadhigatassa adhigamāya

*For the achievement of the as yet unachieved,*

Asacchikatassa sacchikiriyāya

*For the realization of the as yet unrealized.*

‘Evaṃ no ayaṃ amhākaṃ paṇḍajjā

Avaṅkatā aṇṇhā bhaviṣṣati

*Thinking, in such a way:*

‘Our Going Forth will not be barren

Saphalā sa-udrayā.

*But will become fruitful and fertile,*

Yesaṃ mayaṃ paṇibhuñjāma

Civāra-piṇḍapāta-

Senāsana-gīlānappaccaya-bhesajja-parikkhāraṃ

Tesaṃ te kārā ṃhesu

*And all our use of robes,*

*Almsfood,*

*Lodgings,*

*And medicinal requisites,*

*Given by others for our support,*

Mahapphalā bhavissanti mahā-niṣamsā-ti

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

Evam hi vo bhikkhave sikkhitabbam

*Bhikkhus, you should train yourselves thus:*

Att'attham vā hi bhikkhave sampassamānena

*Considering your own good,*

Alam-eva appamādena sampādetum

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

Par'attham vā hi bhikkhave sampassamānena

*Bhikkhus, considering the good of others,*

Alam-eva appamādena sampādetum

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

Ubhay'attham vā hi bhikkhave sampassamānena

*Bhikkhus, considering the good of both,*

Alam-eva appamādena sampādetun-ti

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

## THE VERSES OF TĀYANA

(Handa mayaṃ tāyana-gāthāyo bhaṇāmase)

Chīnda soṭaṃ paṛakkamma - Kāme paṇūda brāhmaṇa  
Nappahāya muṇi kāme - Nekattam-upapajjati

*Exert yourself and cut the stream.*

*Discard sense-pleasures, Holy Man;*

*Not letting sensual pleasures go,*

*A sage will not reach unity.*

Kayirā ce kayirāthenaṃ - Daḷham-enam paṛakkāme  
Sithilo hi paṛibbājo - Bhiyyo ākīraṭe raḷaṃ

*Vigorously, with all one's strength,*

*It should be done, what should be done;*

*A lax monastic life stirs up*

*The dust of passions all the more*

Akataṃ dukkaṭaṃ seyyo - Pacchā tappati dukkaṭaṃ  
Kataṇ-ca sukaṭaṃ seyyo - Yaṃ kaṭvā nānutappati

*Better is not to do bad deeds*

*That afterwards would bring remorse;*

*It's rather good deeds one should do*

*Which having done one won't regret.*

Kuso yaṭhā duggaḥito - Hattham-evāṇukaṇṭati

Sâmaññaṃ dupparāmaṭṭhaṃ - Nirayāyūpakaddhati

*As Kusa-grass, when wrongly grasped,*

*Will only cut into one's hand*

*So does the monk's life wrongly led*

*Indeed drag one to bellish states.*

Yaṃ-kiñci siṭṭhilaṃ kammaṃ - Sāṅkiliṭṭhāñ-ca yaṃ vātaṃ  
Sāṅkassaraṃ brahma-caṛiyaṃ - Na taṃ hōti mahapphalan-ti

*Whatever deed that's slackly done,*

*Whatever vow corruptly kept,*

*The Holy Life led in doubtful ways -*

*All these will never bear great fruits.*

## PART THREE:

# FORMAL REQUESTS

Requesting a Dhamma Talk	54
Acknowledging the Teaching	54
Requesting Paritta Chanting	55
Requesting the Three Refuges & the Five Precepts	56
Requesting the Three Refuges & the Eight Precepts	59

### Añjali

Chanting and making formal requests, is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

### REQUESTING A DHAMMA TALK

*(After bowing three times, with hands joined in añjali, recite the following:)*

Brahmā ca lokādhipatī saḥampatī

Kaṭañjalī aṇḍhivaram ayaṇḍaṭṭha

Santīdha sattaṭṭappaṇakkha-jātikā

Desetv dhammaṃ aṇḍakampīmaṃ paṇaṃ

*(Bow three times again.)*

*The Brahma god Sahampati, Lord of the world,*

*With palms joined in reverence, requested a favour:*

*“Beings are here with but little dust in their eyes,*

*Pray, teach the Dhamma out of compassion for them.”*

## **ACKNOWLEDGING THE TEACHING**

*One person:*     Hāṇḍa mayamaṃ dhammakathāya sādhuḱāraṃ dadāmaṣe.  
                            *Now let us express our approval of this Dhamma*  
                            *Teaching.*

*Response:*         Sādhu, sādhu, sādhu, anūmodāmi.  
                            *It is well, I appreciate it.*

## **REQUESTING PARITTA CHANTING**

*(After bowing three times, with hands joined in añjali, recite the following:)*

Vipatti-paṭibāhāya sabbā-sampattī-siddhīyā  
    Sabbadukkha-vināśāya  
    Parittaṃ brūtha maṅgalaṃ  
Vipatti-paṭibāhāya sabbā-sampattī-siddhīyā  
    Sabbabhaya-vināśāya  
    Parittaṃ brūtha maṅgalaṃ  
Vipatti-paṭibāhāya sabbā-sampattī-siddhīyā  
    Sabbaroga-vināśāya  
    Parittaṃ brūtha maṅgalaṃ

*(Bow three times.)*

*For warding off misfortune, for the arising of good fortune,  
    For the dispelling of all dukkha,  
    May you chant a blessing and protection.*  
*For warding off misfortune, for the arising of good fortune,  
    For the dispelling of all fear,  
    May you chant a blessing and protection.*  
*For warding off misfortune, for the arising of good fortune,  
    For the dispelling of all sickness,  
    May you chant a blessing and protection.*

# REQUESTING THE THREE REFUGES & THE FIVE PRECEPTS

*(After bowing three times, with hands joined in añjali, recite:)*

Mayaṃ/Ahaṃ bhante/ayye\* tisaraṇena saḥa  
pañca sîlāni yācāma/yācāmi  
Dutiyampi mayaṃ/ahaṃ bhante/ayye\* tisaraṇena saḥa  
pañca sîlāni yācāma/yācāmi  
Tatiyampi mayaṃ/ahaṃ bhante/ayye\* tisaraṇena saḥa  
pañca sîlāni yācāma/yācāmi

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

*For the second time, we/I, Venerable Sir/Sister\*\*, request the  
Three Refuges and the Five Precepts.*

*For the third time, we/I, Venerable Sir/Sister\*\*, request the  
Three Refuges and the Five Precepts.*

*\*When requesting in Pāli from a layperson, “mitta” replaces “bhante” or “ayye”.*

*\*\*When requesting in English from a layperson, “Friend” replaces “Venerable Sir” or “Sister”.*



## TAKING THE THREE REFUGES

*(Repeat, after the leader has chanted the first three lines:)*

Namo tassa bhagavato arahato sammāsambuddhassa  
Namo tassa bhagavato arahato sammāsambuddhassa  
Namo tassa bhagavato arahato sammāsambuddhassa  
*Homage to the Blessed, Noble, and Perfectly Enlightened One.*  
*Homage to the Blessed, Noble, and Perfectly Enlightened One.*  
*Homage to the Blessed, Noble, and Perfectly Enlightened One.*

Buddhaṃ saraṇaṃ gacchāmi  
Dhammaṃ saraṇaṃ gacchāmi  
Saṅghaṃ saraṇaṃ gacchāmi  
*To the Buddha I go for refuge.*  
*To the Dhamma I go for refuge.*  
*To the Sangha I go for refuge.*

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi  
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi  
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi  
*For the second time, to the Buddha I go for refuge.*  
*For the second time, to the Dhamma I go for refuge.*  
*For the second time, to the Sangha I go for refuge.*

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi  
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi  
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi  
*For the third time, to the Buddha I go for refuge.*  
*For the third time, to the Dhamma I go for refuge.*  
*For the third time, to the Sangha I go for refuge.*

*Leader:* Tisaraṇa-gamaṇaṃ niṭṭhitaṃ  
*This completes the going to the Three Refuges.*

*Response:* Āma bhante/ayye\*  
*Yes, Venerable Sir/Sister\*\*.*

\*When requesting in Pāli from a layperson, “mitta” replaces “bhante” or “ayye”.

\*\*When requesting in English from a layperson, “Friend” replaces “Venerable Sir” or “Sister”.

## THE FIVE PRECEPTS

*(To undertake the precepts, repeat each precept after the leader.)*

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

*Leader:* Imāni pañca sikkhāpadāni

Sīlena sugaṭiṃ yanti

Sīlena bhogaśāmpadā

Sīlena nibbūtiṃ yanti

Tasmā sīlaṃ visôdhaye

*These are the Five Precepts;*

*virtue is the source of happiness,*

*virtue is the source of true wealth,*

*virtue is the source of peacefulness -*

*Therefore let virtue be purified.*

*Response:* Sādhū, sādhū, sādhū

*(Bow three times.)*

## REQUESTING THE THREE REFUGES & THE EIGHT PRECEPTS

*(After bowing three times, with hands joined in añjali, recite:)*

Mayaṃ/Ahaṃ bhante/ayye\* tisaraṇena saha

aṭṭha sīlāni yācāma/yācāmi

Dutiyampi mayaṃ/ahaṃ bhante/ayye\* tisaraṇena saha

aṭṭha sīlāni yācāma/yācāmi

Tatiyampi mayaṃ/ahaṃ bhante/ayye\* tisaraṇena saha

aṭṭha sīlāni yācāma/yācāmi

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

*For the second time, we/I, Venerable Sir/Sister\*\*, request the Three Refuges and the Eight Precepts.*

*For the third time, we/I, Venerable Sir/Sister\*\*, request the Three Refuges and the Eight Precepts.*

## **TAKING THE THREE REFUGES**

*(Repeat, after the leader has chanted the first three lines:)*

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

*\*When requesting in Pāli from a layperson, "mitta" replaces "bhante" or "ayye".*

*\*\*When requesting in English from a layperson, "Friend" replaces "Venerable Sir" or "Sister".*

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.  
To the Dhamma I go for refuge.  
To the Sangha I go for refuge.*

Dutiyampi Buddhamaṃ saraṇaṃ gacchāmi  
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi  
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi  
*For the second time, to the Buddha I go for refuge.  
For the second time, to the Dhamma I go for refuge.  
For the second time, to the Sangha I go for refuge.*

Tatiyampi Buddhamaṃ saraṇaṃ gacchāmi  
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi  
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi  
*For the third time, to the Buddha I go for refuge.  
For the third time, to the Dhamma I go for refuge.  
For the third time, to the Sangha I go for refuge.*

*Leader:* Tisaraṇa-gamaṇaṃ niṭṭhitaṃ  
*This completes the going to the Three Refuges.*

*Response:* Āma bhante/ayye\*  
*Yes, Venerable Sir/Sister\*\*.*

\*When requesting in Pāli from a layperson, "mitta" replaces "bhante" or "ayye".

\*\*When requesting in English from a layperson, "Friend" replaces "Venerable Sir" or "Sister".

## **THE EIGHT PRECEPTS**

*(To undertake the precepts, repeat each precept after the leader.)*

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

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

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

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

*Leader:* Imāni aṭṭha sikkhāpadāni sāmādiyāmi

*Response:* Imāni aṭṭha sikkhāpadāni sāmādiyāmi  
Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Imāni aṭṭha sikkhāpadāni sāmādiyāmi  
*I undertake these Eight Precepts.*  
*I undertake these Eight Precepts.*  
*I undertake these Eight Precepts.*

*Leader:* Imāni aṭṭha sikkhāpadāni  
Sīlena sugaṭiṃ yanti  
Sīlena bhogaśāmpadā  
Sīlena nibbūtiṃ yanti  
Tasmā sīlaṃ visōdhaye  
*These are the Eight Precepts;*  
*virtue is the source of happiness,*  
*virtue is the source of true wealth,*  
*virtue is the source of peacefulness -*  
*Therefore let virtue be purified.*

*Response:* Sādhū, sādhū, sādhū

*(Bow three times.)*

# APPENDIX

Pāli Phonetics and Pronunciation	66
Chanting Technique	67
Glossary of Pāli Terms	68

## PĀLI PHONETICS & PRONUNCIATION

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (*e.g.*, Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications:

**Vowels** are of two types:

### Short

**a** as in *about*

**i** as in *hit*

**u** as in *put*

### Long

**ā** as in *father*

**ī** as in *machine*

**ū** as in *rule*

**e** as in *grey*

**o** as in *more*

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in “get” and “ox”, respectively.

**Consonants** are mostly as one would expect, with a few additional rules:

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

**ṃ, ṇ** as *ng* in *sang*

**ṇ** as *ny* in *canyon*

**v** rather softer than the English *v*; near *w*

## **bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh**

These two-lettered notations with *b* denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with *b*, i.e., *lb*, *mb*, *ṇb*, and *vb*, do count as two consonants (for example in the Pāli words ‘*jivbā*’ or ‘*mulbo*’).

Examples:

**th** as *t* in *tongue*. (Never pronounced as in *the*.)

**ph** as *p* in *palate*. (Never pronounced as in *photo*.)

These are distinct from the hard, crisp sound of the single consonant, e.g. *tb* as in “Thomas” (not as in “thin”) or *pb* as in “puff” (not as in “phone”).

## **ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

## **CHANTING TECHNIQUE**

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight and with the correct rhythm.

**Unstressed syllables** end in a short **a, i** or **u**, all other syllables are stressed. Stressed syllables take twice the time of unstressed syllables – rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD • DHO	SU • SUD • DHO	KA • RU • ṆĀ	MA • HAṆ • ṆA • VO
<b>1</b>	<b>1</b> $\frac{1}{2}$ <b>1</b> <b>1</b>	$\frac{1}{2}$ $\frac{1}{2}$ <b>1</b>	$\frac{1}{2}$ <b>1</b> $\frac{1}{2}$ <b>1</b>

Two details that are important when separating the syllables:

1) Syllables with **double letters** get divided in this way:

A • NIC • CA (*not* A • NI • CCA) or PUG • GA • LĀ (*not* PU • GGA • LĀ)



$\frac{1}{2}$    **1**    $\frac{1}{2}$              $\frac{1}{2}$   $\frac{1}{2}$     $\frac{1}{2}$             **1**    $\frac{1}{2}$    **1**             $\frac{1}{2}$     $\frac{1}{2}$    **1**

They are always enunciated separately, e.g. *dd* in ‘uddeso’ as in ‘mad dog’, or *gg* in ‘maggo’ as in ‘big gun’.

2) **Aspirated consonants** like **bh**, **dh** etc. count as single consonant and don’t get divided  
(*Therefore* am · hā · kaṃ, *but* sa · dham · maṃ, *not* sad · ham · maṃ or, another example: Bud · dho and *not* Bu · ddho).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this:

The Pāli word ‘sukka’ means ‘bright’; ‘sukkha’ means ‘dry’; ‘sukha’ – ‘happiness’; ‘suka’ – ‘parrot’ and ‘sūka’ – ‘bristles on an ear of barley’.

So if you chant ‘sukha’ with a ‘k’ instead of a ‘kh’, you would chant ‘parrot’ instead of ‘happiness’.

If you find it difficult to understand the practice of chanting (or even if you find it easy), the general rule of thumb is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

## Punctuation and Tonal Marks

(Round Brackets) indicate introductions chanted only by the leader;  
words in [square brackets] at the beginning of the first line are also chanted by the leader before the others join him. The slash / indicates words where the male and female forms differ.

The triangular tonal marks indicate changes in pitch. Longer marks also indicate a lengthening of the syllable.

high tone	n <sup>ˆ</sup> oble
low tone	bl <sup>˘</sup> essed
long low tone	h <sub>—</sub> omage

long mid tone                      these

## **A Note on Hyphenation in the Text**

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

## **GLOSSARY OF PĀLI TERMS**

### **Anattā**

Literally, ‘not-self,’ i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

### **Anicca**

Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

### **Añjali**

A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

### **Arahaṃ/Arahant**

Literally, ‘worthy one’ – a term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

### **Ariyapuggalā**

‘Noble beings’ or ‘Noble disciples’ – there are eight kinds: those who are working on or who have achieved the four different stages of realisation.

### **Bhagavā**

Bountiful, with good fortune – when used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

### **Bhikkhu**

A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

### **Brahmā**

Celestial being; a god in one of the higher spiritual realms.

### **Buddha**

The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha

Gotama, lived and taught in India in the 5th century B.C.E.

### **Deva**

A celestial being. Less refined than a brahmā, as a deva is still in a sensual realm, albeit a very refined one.

### **Dhamma** (Sanskrit: Dharma.)

The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding. When written as ‘dhamma’ this refers to an ‘item’ or ‘thing’.

### **Dukkha**

Literally, ‘hard to bear’ – dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, suffering. One of the three characteristics of conditioned phenomena.

### **Factors of Awakening (bojjhaṅga)**

1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

### **Foundations of Mindfulness (satipaṭṭhāna)**

Mindfulness of 1. kāya (body), 2. vedanā (feelings), 3. citta (mind), 4. dhammā (mind-objects).

### **Grounds of Birth (yonī)**

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

### **Holy Life (brahmacariya)**

Literally, the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

### **Jhāna**

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

### **Kamma** (Sanskrit: karma.)

Action, deed; actions created by habitual impulse, intention, volition,

natural energies.

### **Māra**

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

### **Nibbāna** (Sanskrit: Nirvāṇa)

Literally, 'coolness' – the state of liberation from all suffering and defilements, the goal of the Buddhist path.

### **Paccekabuddha**

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

### **Pañc'upādānakkhandhā**

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

### **Paritta**

Verses chanted particularly for blessing and protection.

### **Peaceful Sage (muni)**

An epithet of the Buddha

### **Planes of Birth (bhūmi)**

The three planes or realms where rebirth takes place: kāmāvacarabhūmi: the sensuous plane; rūpāvacara-bhūmi: form-plane; arūpāvacarabhūmi: formless plane.

### **Puñña**

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

### **Rūpa**

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

### **Saṅgha**

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

More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The "four pairs, the eight kinds

of noble beings” are those who are on the path to or who have realised the fruition of the four stages of awakening: stream-entry, once-return, non-return and arahantship.

**Saṅkhārā**

Formations. Volitional impulses, that is all mental states apart from feeling and perception that colour one’s thoughts and make them either good, bad or neutral.

**Saññā**

Perception, the mental function of recognition.

**Tathāgata**

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

**Threefold bliss**

Mundane bliss, celestial bliss and Nibbānic bliss.

**Triple Gem**

Buddha, Dhamma and Saṅgha.

**Vedanā**

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

**Viññāṇa**

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