**Chanting**

**Book**

Volume One

*Morning*

*and Evening Chanting (Pþjæ)*

*and Reflections*

Chanting

Book

*Morning and Evening Chanting (Pþjæ), 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

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PART ONE:

**DAILY CHANTING**

**MORNING CHANTING**

**DEDICATION OF OFFERINGS**

(Yo so) bh÷agavæ ÷arahaµ sammæsambuddho

To the Bl÷essed One, th÷e Lord, who f×ully ÷attained perfect enl÷ightenment,

Svækkh×æto yena bh÷agav×atæ dhammo

To th÷e Teaching which he exp÷ound÷ed so well,

Supa¥÷ipanno yassa bh÷agav÷ato sævak÷asa³gho

And to th÷e Blessed One’s disc×iples who have pr÷actised well,

Tam-m×ayaµ bh÷agavantaµ s÷adhammaµ s÷asa³ghaµ

To these - th÷e Buddha, th÷e Dhamma, ÷and the S×angha -

Imeh×i sakkæreh÷i yathærahaµ ærop÷itehi ÷abh×ipþj÷ayæma

We render w÷ith offerings our r×ightful h¯omage.

Sædh×u no bhante bh÷agavæ s÷ucira-parinibb÷utopi

It is w×ell for us that the Bl÷essed One, having attained l÷iber×ation,

Pacch×imæ-j÷an×atæn×ukamp÷a-mænasæ

Still had c÷ompassion for later g×ener¯ations.

Ime sakkære dugg÷at÷a-pa¼¼ækær×a-bhþte p÷a¥igga¼hætu

May th÷ese simple of×ferings be acc÷epted

Amh×ækaµ døgh÷arattaµ h÷itæya s÷ukhæya

For ÷our long-lasting benefit and f÷or the h×appiness it gi¯ves us.

Arahaµ sammæsambuddho bh÷agavæ

Th÷e Lord, th÷e Perfectly Enl×ightened and Bl÷essed One -

Buddhaµ bh÷agavantaµ ÷abh×ivædemi

÷I render homage t÷o the B×uddha, the Bl÷essed One.

(Bow.)

(Svækkh×æto) bh÷agav×atæ dhammo

Th÷e Teaching so c÷ompletely expl×ained by him -

Dhammaµ namassæmi

I b¯ow t÷o th÷e Dh÷amma.

(Bow.)

(Supa¥÷ipanno) bh÷agav÷ato sævak÷asa³gho

Th÷e Blessed One’s disc×iples who have pr÷actised well -

S×a³ghaµ n÷amæmi

I b¯ow t÷o th÷e S÷angha.

(Bow.)

**PRELIMINARY HOMAGE**

(H×anda mayaµ buddhass÷a bh÷agavato pubbabhæga-namak÷æraµ karomase)

[N×ow let us pay preliminary homage to the B÷uddha.]

Namo tassa bh÷agav÷ato arah÷ato s×ammæs×ambuddh÷assa

(Three times.)

H×om×age to th÷e Bl÷essed, N×oble, ÷and P÷erfectly Enl×ightened One.  
 (Three times.)

**HOMAGE TO THE BUDDHA**

(H×anda mayaµ buddhæbh÷itth÷utiµ karomase)

[N×ow let us chant in praise of the B÷uddha.]

Yo so tath×æg÷ato ÷arahaµ sammæsambuddho

The Tathæg÷ata is the P×ure One, th÷e Perfectly Enl×ightened One.

Vijjæc÷ara¼×a-sampanno

He is ÷impeccable ÷in conduct and ÷underst×anding,

S÷ug÷ato

The ÷Acc×omplished One,

Lok÷av×idþ

Th÷e Knower ×of th÷e Worlds.

An×utt÷aro puris÷adamma-særathi

He trains perfectly th÷ose who w×ish t×o b÷e trained.

Satthæ deva-m÷anussænaµ

He is Teacher of g×ods and h÷umans.

Buddho bh÷agavæ

He is awake and h÷oly.

Yo imaµ lokaµ s÷adevakaµ s÷amærakaµ s÷abrahm÷akaµ

In this world with ÷its gods, demons, ÷and kind sp×irits,

Sass×ama¼a-bræhma¼iµ p÷ajaµ s÷adeva-m÷anuss×aµ s÷ayaµ ÷abhiññæ sacchik÷at×væ p÷avedesi

Its s×eekers and s÷ages, c÷elestial and h÷um×an beings, he has by   
d÷eep insight rev×ealed th÷e Truth.

Yo dhammaµ des×esi ÷æd×i-kalyæ¼aµ majjh×e-k÷alyæ¼aµ   
p÷ariyosæ¼a-÷kalyæ¼aµ

He has pointed out the Dh÷amma: beautiful in the beg÷inning,   
beautiful in the m×iddle, beautiful ÷in th×e end.

Sætth×aµ s÷abyañja¼aµ kevala-p÷aripu¼¼aµ p÷arisuddhaµ   
brahma-c÷ar×iyaµ p÷akæsesi

He has explained the Sp×ir×it÷ual Life of c÷omplete p×urity in its   
×essence and conv÷entions.

Tam-ah×aµ bh÷agavantaµ ÷abh×ipþj÷ayæmi tam-ah×aµ bh÷agavantaµ   
s÷iras×æ n÷amæmi

I chant ÷my praise t÷o the Bl×essed One, I bow ÷my head t÷o   
th×e Bl×essed One.

(Bow.)

**HOMAGE TO THE DHAMMA**

(H×anda mayaµ dhammæbh÷itth÷utiµ karomase)

[N×ow let us chant in praise of the Dh÷amma.]

Yo so svækkh×æto bh÷agav×atæ dhammo

Th÷e Dhamma is w÷ell exp×ounded by the Bl÷essed One,

S×andi¥¥h÷iko

Apparent here ÷and now,

÷Akæl÷iko

Timeless,

Eh÷ipass÷iko

÷Encouraging inv÷estig×ation,

Opanay÷iko

Leading ÷inwards,

P÷acc÷attaµ ved×it÷abbo viññþhi

To be ÷experienced ind÷ividually b×y th÷e wise.

Tam-ah×aµ dhammaµ ÷abh×ipþj÷ayæmi tam-ah×aµ dhammaµ   
s÷iras×æ n÷amæmi

I chant ÷my praise t÷o this T×eaching, I bow ÷my head t÷o th×is Truth.

(Bow.)

**HOMAGE TO THE SANGHA**

(H×anda mayaµ sa³ghæbh÷itth÷utiµ karomase)

[N×ow let us chant in praise of the S÷angha.]

Yo so supa¥÷ipanno bh÷agav÷ato sævak÷asa³gho

They are th÷e Blessed One’s disc×iples, who have pr÷actised well,

Ujupa¥÷ipanno bh÷agav÷ato sævak÷asa³gho

Who have practised dir÷ectly,

Ñæyapa¥÷ipanno bh÷agav÷ato sævak÷asa³gho

Who have practised ins×ightfully,

S×æmøc÷ip÷a¥÷ipanno bh÷agav÷ato sævak÷asa³gho

Those who pr×actise with int÷egrity —

Yadidaµ cattæri puris÷ayugæni a¥¥h×a puris÷apugg÷alæ

That is the f÷our pairs, th÷e eight kinds of n×obl÷e beings -

Esa bh÷agav÷ato sævak÷asa³gho

These are th÷e Blessed One’s disc×iples.

Æh÷u¼eyyo

Such ones ÷are worthy of gifts,

Pæh÷u¼eyyo

Worthy of h÷ospit×ality,

Dakkh÷i¼eyyo

Worthy of ÷offerings,

Añj÷ali-k÷ar×a¼øyo

Worthy ×of r÷espect;

An×utt÷araµ puññakkh÷ettaµ lokassa

They give ÷occasion for ÷incomparable g×oodness to ar÷ise   
÷in the world.

Tam-ah×aµ sa³ghaµ ÷abh×ipþj÷ayæmi tam-ah×aµ sa³ghaµ   
s÷iras×æ n÷amæmi

I chant ÷my praise t÷o this S×angha, I bow ÷my head t÷o   
th×is S×angha.

(Bow.)

**SALUTATION TO THE TRIPLE GEM**

(H×anda mayaµ ratanattaya-pa¼æma-gæth×æyo ceva s×aµvega-  
parikittana-pæ¥hañc÷a bha¼æmase)

[N×ow let us chant our salutation to the Tr÷iple Gem and a passage   
to arouse ×urgency.]

Buddho s÷usuddho k÷aru¼æmah×a¼¼avo

The B÷uddha, absolute÷ly pure, with ×ocean-like comp÷assion,

Yoccant÷a-suddhabb÷ara-ñæ¼÷a-loc÷ano

Possessing th÷e clear sight of w÷isdom,

Lokass÷a pæpþp÷ak×iles÷a-ghæt÷ako

Destroyer ÷of worldly self-corr×uption

Vandæm×i buddhaµ ÷ah×am-æd÷aren÷a taµ

Devot×edly ÷indeed, that Buddha ×I r÷evere.

Dhammo p÷adøpo v÷iya tass÷a satth÷uno

The Teaching of th÷e Lord, like ÷a lamp,

Yo magg×apækæm÷at÷a-bhed÷a-bhinn÷ako

Illuminating th÷e Path and its Fruit: the D÷eathless,

Lokuttaro yo c÷a t÷adatth÷a-døp÷ano

That which is bey×ond the cond÷itioned world -

Vandæm×i dhammaµ ÷ah×am-æd÷aren÷a taµ

Devot×edly ÷indeed, that Dhamma ×I r÷evere.

S×a³gho s÷ukhettæbhyati-kh÷etta-s×aññito

Th÷e Sangha, the m÷ost fertile gr×ound for cultiv÷ation,

Yo di¥¥h×asanto s÷ug÷atæn÷ubodh÷ako

Those who have real÷ised peace, awakened after th÷e   
Acc×omplished One,

Lolapp÷ahøno ÷ar×iyo s÷umedh÷aso

N×oble ÷and wise, all longing ab÷andoned -

Vandæm×i sa³ghaµ ÷ah×am-æd÷aren÷a taµ

Devot×edly ÷indeed, that Sangha ×I r÷evere.

Iccevam-ekant÷abh×ipþj÷a-neyy÷akaµ vatthuttayaµ   
vand÷ay÷atæbh÷isa³kh÷ataµ

This salutation should b÷e made to th×at which is w÷orthy.

Puññaµ m÷ayæ yaµ m÷am÷a sabb÷upadd÷avæ mæ h×ont÷u ve tass÷a p÷abhæv÷asiddh÷iyæ

Through th÷e power of s÷uch good a×ction, may ÷all obstacles d×is÷appear.

Idha tath×æg÷ato loke ÷uppanno ÷arahaµ sammæsambuddho

One who knows things as th÷ey are has come int×o th÷is world;   
and he is an ÷Arahant, ÷a perfectly Aw×akened being.

Dhammo c÷a des÷ito niyyæn÷iko ÷up÷as÷amiko p÷arinibbæn÷iko s×ambodh÷agæmø s÷ug÷atapp÷aved÷ito

Purifying th÷e way leading ÷out ÷of d÷el÷usion, calming and d÷irecting   
to p×erfect peace, and leading to enl÷ightenment   
— this Way he h×as m÷ade known.

M×ayantaµ dhammaµ s÷utvæ evaµ jænæma

Having heard th÷e Teaching, we kn÷ow this:

Jætip÷i dukkhæ

Birth is d÷ukkha,

Jaræp÷i dukkhæ

Ageing is d÷ukkha,

M÷ara¼amp÷i dukkhaµ

And death is d÷ukkha;

S×oka-p÷arideva-dukkh÷a-domanass÷upæyæs×æp÷i dukkhæ

S×orrow, lament÷ation, pain, grief, and d÷espair are d÷ukkha;

Appiyeh÷i s×amp÷ayogo dukkho

Assoc÷iation with th÷e d÷isliked is d÷ukkha;

Piyeh÷i v×ipp÷ayogo dukkho

Sep×aration from th÷e liked is d÷ukkha;

Yampicch×aµ n÷a labhati tamp÷i dukkhaµ

Not attaining one’s w×ishes is d÷ukkha.

S×a³khittena pañc÷upædænakkh×andhæ dukkhæ

In brief, th÷e five focuses of ide×ntity are d÷ukkha.

Seyy÷athødaµ

These are as f÷ollows:

Rþpþpædæn÷akkh×andho

attachment ÷to form,

Vedanþpædæn÷akkh×andho

attachment to f×eeling,

S×aññþpædæn÷akkh×andho

attachment to perc÷eption,

S×a³kh×ærþpædæn÷akkh×andho

attachment to mental format×ions,

Viññæ¼þpædæn÷akkh×andho

attachment t÷o sense-c×onsciousness.

Yesaµ p÷ariññæya

For th÷e c÷omplete underst×anding of this,

Dh÷aramæno s×o bh÷agavæ evaµ b÷ahulaµ s×æv÷ake v÷ineti

Th÷e Blessed One i÷n his l×ifetime frequently ÷instructed his disc×iples   
in just th÷is way.

Evaµ bhægæ c÷a panassa bh÷agav÷ato s×æv÷akesu ÷anus×æs÷anø b÷ahulæ p÷avatt÷ati

In addition, he f÷urth÷er ÷instr÷ucted:

Rþpaµ ÷aniccaµ

Form is imp÷ermanent,

Vedanæ ÷aniccæ

Feeling is imp÷ermanent,

S×aññæ ÷aniccæ

Perc×eption is imp÷ermanent,

S×a³kh×æræ ÷aniccæ

Mental formations are imp÷ermanent,

Viññæ¼aµ ÷aniccaµ

Sense-c×onsciousness is imp÷ermanent;

Rþpaµ ÷anattæ

Form is n÷ot-self,

Vedanæ ÷anattæ

Feeling is n÷ot-self,

S×aññæ ÷anattæ

Perc×eption is n÷ot-self,

S×a³kh×æræ ÷anattæ

Mental formations are n÷ot-self,

Viññæ¼aµ ÷anattæ

Sense-c×onsciousness is n÷ot-self;

S÷abbe s×a³kh×æræ ÷aniccæ

All conditions are ÷transient,

S÷abbe dhammæ ÷anattæ’ti

There is n÷o self in the cr÷eated or the ÷uncr×eated.

Te m×ayaµ oti¼¼æmha-jæt÷iyæ j÷aræmara¼ena

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

S×okeh÷i p÷arideveh÷i dukkh×eh÷i domanasseh÷i ÷upæyæsehi

By s×orrow, lament÷ation, pain, grief, and d÷espair,

Dukkh×oti¼¼æ dukkh÷ap÷aretæ

B×ound by dukkha and obstr÷uct÷ed ÷by d÷ukkha.

Appevanæm×imass÷a kevalass÷a dukkhakkh×andhass÷a ant÷akir×iyæ   
paññæyethæ’ti

Let us all ÷aspire to c÷omplete fr×eedom from s÷uffering.

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

C×ir×apar÷inibbutamp×i taµ bh÷agav×antaµ uddissa ÷arah×antaµ sammæsambuddhaµ

Remembering the Bl÷essed One, th÷e Noble Lord, ÷and   
Perfectly Enl×ightened One, who long ago attained P÷ar÷in÷ibb÷æna,

Saddhæ ÷agærasmæ anagær×iyaµ pabb÷aj÷itæ

We have gone forth w÷ith faith from home to h×omelessness,

Tasm×iµ bh÷agavati brahma-c÷ar×iyaµ c÷aræma

And like the Bl÷essed One, we practise the H×ol™y Life,

Bhikkh×þnaµ/Søladhar×ønaµ s×ikkhæs÷æjøv÷a-samæpannæ

Being fully ÷equipped with th÷e bhikkhus’/nuns’ s×ystem of tr÷aining.

Taµ no brahma-c÷ar×iyaµ imass÷a kevalass÷a dukkhakkh×andhass÷a ant÷akir×iyæya s×aµv×att÷atu

May this H÷oly Life lead us to th÷e end of this wh×ole mass   
of s÷uffering.

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

C×ir×apar÷inibbutamp×i taµ bh÷agav×antaµ sara¼aµ g÷atæ

The Bl÷essed One, who long ago attained Parinibb×æna, is our r÷efuge.

Dh×ammañca S×a³ghañca

So too are the Dh×amma and the S÷angha.

Tassa bh÷agavato s×æsanaµ yath×æsati yath×æbalaµ manasik÷aroma ÷anupa¥ip×ajjæma

Attentively we f×ollow the pathway of that Bl÷essed One, with °a°ll of   
our m×indfulness ÷and strength.

S×æ s×æ no p÷a¥×ipatti

May then the cultiv×ation of this pr÷actice

Imass÷a kevalass÷a dukkhakkh×andhass÷a ant÷akir×iyæya s×aµv×att÷atu

Lead us to th÷e end of ev×ery kind of s÷uffering.

**CLOSING HOMAGE**

(Arahaµ) sammæsambuddho bh÷agavæ

Th÷e Lord, th÷e Perfectly Enl×ightened and Bl÷essed One -

Buddhaµ bh÷agavantaµ ÷abh×ivædemi

÷I render homage t÷o the B×uddha, the Bl÷essed One. (Bow.)

(Svækkh×æto) bh÷agav×atæ dhammo

Th÷e Teaching, so c÷ompletely expl×ained by him -

Dhammaµ namassæmi

I b¯ow t÷o th÷e Dh÷amma. (Bow.)

(Supa¥÷ipanno) bh÷agav÷ato sævak÷asa³gho

Th÷e Blessed One’s disc×iples, who have pr÷actised well -

S×a³ghaµ n÷amæmi

I b¯ow t÷o th÷e S÷angha. (Bow.)

**EVENING CHANTING**

**DEDICATION OF OFFERINGS**

(Yo so) bh÷agavæ ÷arahaµ sammæsambuddho

Svækkh×æto yena bh÷agav×atæ dhammo

Supa¥÷ipanno yassa bh÷agav÷ato sævak÷asa³gho

Tam-m×ayaµ bh÷agavantaµ s÷adhammaµ s÷asa³ghaµ

Imeh×i sakkæreh÷i yathærahaµ ærop÷itehi ÷abh×ipþj÷ayæma

Sædh×u no bhante bh÷agavæ s÷ucira-parinibb÷utopi

Pacch×imæ-j÷an×atæn×ukamp÷a-mænasæ

Ime sakkære dugg÷at÷a-pa¼¼ækær×a-bhþte p÷a¥igga¼hætu

Amh×ækaµ døgh÷arattaµ h÷itæya s÷ukhæya

Arahaµ sammæsambuddho bh÷agavæ

Buddhaµ bh÷agavantaµ ÷abh×ivædemi

(Bow.)

(Svækkh×æto) bh÷agav×atæ dhammo

Dhammaµ namassæmi

(Bow.)

(Supa¥÷ipanno) bh÷agav÷ato sævak÷asa³gho

S×a³ghaµ n÷amæmi

(Bow.)

**PRELIMINARY HOMAGE**

(H×anda mayaµ buddhass÷a bhagavato pubbabhæga-namak÷æraµ karomase)

Namo tassa bh÷agav÷ato arah÷ato s×ammæs×ambuddh÷assa  
 (Three times.)

**RECOLLECTION OF THE BUDDHA**

(H×anda mayaµ buddhæn÷uss÷at÷inayaµ karomase)

Taµ kh×o pana bh÷agavantaµ evaµ kal×yæ¼o kitt÷isaddo abbhugg÷ato

Itipi so bh÷agavæ ÷arahaµ sammæsambuddho

Vijjæc÷ara¼×a-sampanno s÷ug÷ato lok÷av×idþ

An×utt÷aro puris÷adamma-særathi satthæ deva-m÷anussænaµ buddho   
bh÷agavæ’ti

**SUPREME PRAISE OF THE BUDDHA**

(H×anda mayaµ buddhæbh÷ig÷øtiµ karomase)

Buddh’vær÷ah×anta-varatæd÷ig×u¼æbh÷iyutto

Suddhæbh÷iñæ¼a-k÷ar×u¼æhi s×amæg÷atatto

Bodhes÷i yo s÷uj÷an×ataµ k÷am×alaµ v÷a sþro

Vandæmah×aµ t÷amar÷a¼aµ s÷iras×æ j÷inendaµ

Buddho yo sabb÷apæ¼ønaµ s÷ara¼aµ khem÷amutt÷amaµ

P÷a¥hamænuss÷ati¥¥hænaµ vandæm÷i taµ s×iren÷ahaµ

Buddhass×æh÷asmi dæso/dæsø va buddho me s÷æmik×issaro

Buddho dukkhass÷a ghætæ c÷a vidhætæ c÷a h×itass÷a me

Buddhassæh×aµ niyyædemi s÷arørañjøv÷itañc÷idaµ

Vandantoh×aµ/Vandantøh×aµ c÷arissæmi buddhassev÷a s×ubodh÷itaµ

Natthi me s÷ar×a¼aµ aññaµ buddho me s÷ar×a¼aµ v÷araµ

Etena sacc÷avajjena vaððheyyaµ s÷atthu-s×æsane

Buddhaµ me vand÷amænena/vand÷amænæya yaµ puññaµ p÷as×utaµ ÷idha

S÷abbepi ant÷aræyæ me mæh×es×uµ t÷ass×a tej÷asæ

(Bowing:)

Kæyena væcæya va cet÷as×æ væ

B×uddhe k÷ukammaµ p÷akataµ m÷ayæ yaµ

B×uddho p÷a¥igga¼h÷ætu acc÷ayantaµ

Kælantare s×aµvarituµ v÷a b×uddhe

**RECOLLECTION OF THE DHAMMA**

(H×anda mayaµ dhammæn÷uss÷at÷inayaµ karomase)

Svækkh×æto bh÷agav×atæ dhammo

S×andi¥¥h÷iko ÷akæl÷iko eh÷ipass÷iko

Opanay÷iko p÷acc÷attaµ ved×it÷abbo viññþhø’ti

**SUPREME PRAISE OF THE DHAMMA**

(H×anda mayaµ dhammæbh÷ig÷øtiµ karomase)

Svækkh×æt÷atæd÷igu¼a-yog÷a-v×asen÷a seyyo

Yo magg÷apæka-p÷ariyatt÷i-v×imokkh÷a-bhedo

Dhammo k÷uloka-p÷at×anæ t÷ad×a-dhær÷i-dhærø

Vandæmah×aµ t÷amah÷araµ v÷aradh×amm÷ametaµ

Dhammo yo sabb÷apæ¼ønaµ s÷ara¼aµ khem÷amutt÷amaµ

D÷utiyænuss÷ati¥¥hænaµ vandæm÷i taµ s×iren÷ahaµ

Dhammass×æh÷asmi dæso/dæsø va dhammo me s÷æmik×issaro

Dhammo dukkhass÷a ghætæ c÷a vidhætæ c÷a h×itass÷a me

Dhammassæh×aµ niyyædemi s÷arørañjøv÷itañc÷idaµ

Vandantoh×aµ/Vandantøh×aµ c÷arissæmi dhammassev÷a s×udhamm÷ataµ

Natthi me s÷ar×a¼aµ aññaµ dhammo me s÷ar×a¼aµ v÷araµ

Etena sacc÷avajjena vaððheyyaµ s÷atthu-s×æsane

Dhammaµ me vand÷amænena/vand÷amænæya yaµ puññaµ p÷as×utaµ ÷idha

S÷abbepi ant÷aræyæ me mæh×es×uµ t÷ass×a tej÷asæ

(Bowing:)

Kæyena væcæya va cet÷as×æ væ

Dh×amme k÷ukammaµ p÷akataµ m÷ayæ yaµ

Dh×ammo p÷a¥igga¼h÷ætu acc÷ayantaµ

Kælantare s×aµvarituµ v÷a dh×amme

**RECOLLECTION OF THE SANGHA**

(H×anda mayaµ sa³ghæn÷uss÷at÷inayaµ karomase)

Supa¥÷ipanno bh÷agav÷ato sævak÷asa³gho

Ujupa¥÷ipanno bh÷agav÷ato sævak÷asa³gho

Ñæyapa¥÷ipanno bh÷agav÷ato sævak÷asa³gho

S×æmøc÷ip÷a¥÷ipanno bh÷agav÷ato sævak÷asa³gho

Yadidaµ cattæri puris÷ayugæni a¥¥h×a puris÷apugg÷alæ

Esa bh÷agav÷ato sævak÷asa³gho

Æh÷u¼eyyo pæh÷u¼eyyo dakkh÷i¼eyyo añj÷ali-k÷ar×a¼øyo

An×utt÷araµ puññakkh÷ettaµ lokassæ’ti

**SUPREME PRAISE OF THE SANGHA**

(H×anda mayaµ sa³ghæbh÷ig÷øtiµ karomase)

S÷addhammajo supa¥ipatt÷i-g×u¼æd÷iyutto

Yo¥¥habb÷idho ar×iyapugg÷al×a-sa³gh÷ase¥¥ho

S×ølæd÷idhamma-p÷avaræs÷ay×a-kæy÷a-citto

Vandæmah×aµ t÷am-ar÷iyæn÷a-ga¼×aµ s÷usuddhaµ

S×a³gho yo sabb÷apæ¼ønaµ s÷ara¼aµ khem÷amutt÷amaµ

T÷atiyænuss÷ati¥¥hænaµ vandæm÷i taµ s×iren÷ahaµ

Sa³ghass×æh÷asmi dæso/dæsø va sa³gho me s÷æmik×issaro

S×a³gho dukkhass÷a ghætæ c÷a v×idhætæ c÷a h×itass÷a me

Sa³ghassæh×aµ niyyædemi s÷arørañjøv÷itañc÷idaµ

Vandantoh×aµ/Vandantøh×aµ c÷arissæmi sa³ghassop÷a¥×ipann÷ataµ

Natthi me s÷ar×a¼aµ aññaµ sa³gho me s÷ar×a¼aµ v÷araµ

Etena sacc÷avajjena vaððheyyaµ s÷atthu-s×æsane

S×a³ghaµ me vand÷amænena/vand÷amænæya yaµ puññaµ p÷as×utaµ ÷idha

S÷abbepi ant÷aræyæ me mæh×es×uµ t÷ass×a tej÷asæ

(Bowing:)

Kæyena væcæya va cet÷as×æ væ

S×a³ghe k÷ukammaµ p÷akataµ m÷ayæ yaµ

S×a³gho p÷a¥igga¼h÷ætu acc÷ayantaµ

Kælantare s×aµvarituµ v÷a s×a³ghe

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

**CLOSING HOMAGE**

(Arahaµ) sammæsambuddho bh÷agavæ

Buddhaµ bh÷agavantaµ ÷abh×ivædemi

(Bow.)

(Svækkh×æto) bh÷agav×atæ dhammo

Dhammaµ namassæmi

(Bow.)

(Supa¥÷ipanno) bh÷agav÷ato sævak÷asa³gho

S×a³ghaµ n÷amæmi

(Bow.)

**DEDICATION OF OFFERINGS**

(To the Bl÷essed One,) th÷e Lord, who f×ully ÷attained perfect enl÷ightenment,

To th÷e Teaching, which he exp÷ound÷ed so well,

And to th÷e Blessed One’s disc×iples who have pr÷actised well,

To these — th÷e Buddha, th÷e Dhamma, ÷and the S×angha -

We render w÷ith offerings our r×ightful h¯omage.

It is w×ell for us that the Bl÷essed One, having attained l÷iber×ation,

Still had c÷ompassion for later g×ener¯ations.

May th÷ese simple ×offerings be acc÷epted

For ÷our long-lasting benefit and f÷or the h×appiness it gi¯ves us.

Th÷e Lord, th÷e Perfectly Enl×ightened and Bl÷essed One -

÷I render homage t÷o the B×uddha, the Bl÷essed One.

(Bow.)

(Th÷e Teaching,) so c÷ompletely expl×ained by him -

I b¯ow t÷o th÷e Dh÷amma.

(Bow.)

(Th÷e Blessed One’s disc×iples,) who have pr÷actised well -

I b¯ow t÷o th÷e S÷angha.

(Bow.)

**PRELIMINARY HOMAGE**

(N×ow let us pay preliminary homage to the B÷uddha.)

H×om×age to th÷e Bl÷essed, N×oble, ÷and P÷erfectly Enl×ightened One. (Three times.)

**RECOLLECTION OF THE BUDDHA**

(N×ow let us chant the recollection of the B÷uddha.)

÷A good word of th÷e Blessed One’s r÷eput×ation has spread as f÷ollows:

He, th÷e Bl÷essed One, is indeed the P×ure One, th÷e Perfectly   
Enl×ightened One;

He is ÷impeccable ÷in conduct and ÷underst×anding, the   
÷Acc×omplished One, th÷e Knower ×of th÷e Worlds;

He trains perfectly th÷ose who w×ish t×o b÷e trained; he is Teacher of   
g×ods and h÷umans; he is Awake and H÷oly.

**SUPREME PRAISE OF THE BUDDHA**

(N×ow let us chant the supreme praise of the Bu÷ddha.)

Th÷e Buddha, th÷e truly w×orthy one, ÷endowed with such ×excellent qu÷alities,

Whose being is composed of p÷urity, transcendental w×isdom, and comp÷assion,

Who has ÷enlightened the wise like th÷e sun aw×akening the l÷otus -

I bow ÷my head to th÷at peaceful ch×ief of c÷onquerors.

Th÷e Buddha, who is th÷e safe, s÷ecure r×efuge of a¯ll beings -

As th÷e first object of r÷ecoll×ection, ÷I venerate him with b×owed head.

I am indeed the Buddha’s s÷ervant, th÷e Buddha is my L×ord ÷and Guide.

Th÷e Buddha is sorrow’s destr÷oyer, who bestows bl×ess×ings ÷on me.

To th÷e Buddha I d×edicate this b÷o÷dy and life,

And in d÷evotion I w÷ill w°alk the Buddha’s P×ath of ÷Aw÷akening.

For me there is no other r÷efuge, th÷e Buddha is my ×excell÷ent r÷efuge.

By th÷e utterance of th÷is Tr°u°th, may I grow in the M×ast÷er’s Way.

By my d÷evotion to the B÷uddha, and th÷e blessing of this pr×actice -

By ÷its power, may ÷all obstacles be ×ov÷ercome.

(Bowing:)

By body, speech, ÷or mind,

For whatever wr÷ong action I have c÷ommitted towards the B÷uddha,

May my ÷acknowledgement of fault be acc×epted,

That ÷in future there may be r÷estraint regarding the B÷uddha.

**RECOLLECTION OF THE DHAMMA**

(N×ow let us chant the recollection of the Dh÷amma.)

Th÷e Dhamma is w÷ell exp×ounded by the Bl÷essed One,

Apparent here ÷and now, timeless, ÷encouraging inv÷estig×ation,

Leading ÷inwards, to be ÷experienced ind÷ividually b×y th÷e wise.

**SUPREME PRAISE OF THE DHAMMA**

(N×ow let us chant the supreme praise of the Dh÷amma.)

It ™is excellent b÷ecause it is ‘w÷ell exp×ounded,’

And it can be d÷ivided int÷o Path and Fruit, Learning and L™iber×ation.

Th÷e Dhamma holds those who ÷uphold it from f÷all÷ing ÷int÷o del×usion.

I revere th÷e excellent T×eaching, that which removes d÷arkness -

Th÷e Dhamma, which is the s÷upreme, s÷ecure r×efuge of a¯ll beings -

As th÷e Second Object of R÷ecoll×ection, ÷I venerate it with b×owed head.

I am indeed the Dhamma’s s÷ervant, th÷e Dhamma is my L×ord ÷and Guide.

Th÷e Dhamma is sorrow’s destr÷oyer, and it bestows bl×ess×ings ÷on me.

To th÷e Dhamma I d×edicate this b÷o÷dy and life,

And in d÷evotion I w÷ill w°alk this excellent w×ay ÷of Truth.

For me there is no other r÷efuge, th÷e Dhamma is my ×excell÷ent r÷efuge.

By th÷e utterance of th÷is Tr°uth, may I grow in the M×ast÷er’s Way.

By my d÷evotion to the Dh÷amma, and th÷e blessing of this pr×actice -

By ÷its power, may ÷all obstacles be ×ov÷ercome.

(Bowing:)

By body, speech, ÷or mind,

For whatever wr÷ong action I have c÷ommitted towards the Dh÷amma,

May my ÷acknowledgement of fault be acc×epted,

That ÷in future there may be r÷estraint regarding the Dh÷amma.

**RECOLLECTION OF THE SANGHA**

(N×ow let us chant the recollection of the S÷angha.)

They are th÷e Blessed One’s disc×iples, who have pr÷actised well,

Who have practised dir÷ectly,

Who have practised ins×ightfully,

Th°ose who pr×actise with int÷egrity -

That is the f÷our pairs, th÷e eight kinds of n×obl÷e beings -

Th°ese are th÷e Blessed One’s disc×iples.

Such ones ÷are worthy of gifts, worthy of h÷ospit×ality, worthy of ÷offerings, worthy ×of r÷espect;

They give ÷occasion for ÷inc÷omparable g×oodness to ar÷ise ÷in the world.

**SUPREME PRAISE OF THE SANGHA**

(N×ow let us chant the supreme praise of the S÷angha.)

B°orn ÷of the Dh×amma, th÷at Sangha which has pr×act÷ised well,

The field of th÷e Sangha formed ÷of e°ight kinds of n×obl÷e beings,

Guided in body ÷and m°ind ÷by excellent mor×ality and v÷irtue.

I revere that ÷assembly of n×oble beings p÷erfected in p÷urity.

Th÷e Sangha, which is the s÷upreme, s÷ecure r×efuge of a¯ll beings -

As th÷e Third Object of R÷ecoll×ection, ÷I venerate it with b×owed head.

I am indeed the Sangha’s s÷ervant, th÷e Sangha is my L×ord ÷and Guide.

Th÷e Sangha is sorrow’s destr÷oyer and it bestows bl×ess×ings ÷on me.

To th÷e Sangha I d×edicate this b÷od÷y and life,

And in d÷evotion I w÷ill w°alk the well-practised w×ay of th÷e S÷angha.

For me there is no other r÷efuge, th÷e Sangha is my ×excell÷ent r÷efuge.

By th÷e utterance of th÷is tr°u°th, may I grow in the M×ast÷er’s Way.

By my d÷evotion to the S÷angha, and th÷e blessing ÷of this pr×actice -

By ÷its power, may ÷all obstacles be ×ov÷ercome.

(Bowing:)

By body, speech, ÷or mind,

For whatever wr÷ong action I have c÷ommitted towards the S÷angha,

May my ÷acknowledgement of fault be acc×epted,

That ÷in future there may be r÷estraint regarding the S÷angha.

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

**CLOSING HOMAGE**

(Th÷e Lord,) th÷e Perfectly Enl×ightened and Bl÷essed One -

÷I render homage t÷o the B×uddha, the Bl÷essed One.

(Bow.)

(Th÷e Teaching,) so c÷ompletely expl×ained by him -

I b¯ow t÷o th÷e Dh÷amma.

(Bow.)

(Th÷e Blessed One’s disc×iples,) who have pr÷actised well -

I b¯ow t÷o th÷e S÷angha.

(Bow.)

PART TWO:

REFLECTIONS & RECOLLECTIONS

**VerseS Of SHARING and aspirationS**

(H×anda mayaµ uddissanædhi¥¥hæna-gæth×æyo ÷bha¼æmase)

[Iminæ puññ÷akammena] ÷upajjhæyæ g÷u¼utt÷aræ

Æcariyþp÷akæræ c÷a mætæpitæ c÷a ñæt÷akæ

Suriyo candimæ ræjæ g÷u¼avantæ n÷aræp÷i c÷a

Brahma-mæræ c÷a indæ c÷a lok÷apælæ c÷a dev÷atæ

Yamo mittæ m÷anussæ ca majjhattæ ver÷ikæp÷i c÷a

S÷abbe sattæ sukhø hontu puññæni p÷ak÷atæn÷i me

Sukhañca tividhaµ dent÷u khippaµ pæpeth÷a vom÷ataµ

Iminæ puññakammena iminæ udd÷issen÷a c÷a

Khippæhaµ s÷ul÷abhe ceva ta¼hþpædæn÷a-ched÷anaµ

Ye santæne hønæ dhammæ yæv÷a nibbæn÷ato m÷amaµ

Nassantu sabb÷adæ yeva yatth÷a jæto bh÷ave bh÷ave

Ujucittaµ s÷at÷ipaññæ sallekho v÷ir÷iyamhinæ

Mæræ labhantu nokæsaµ kætuñca v÷ir÷iye÷su me

Buddhædhip÷av÷aro nætho dhammo nætho v÷arutt÷amo

Nætho paccek÷abuddho c÷a sa³gho næthott÷aro m÷amaµ

Tesottamænubhævena mærokæsaµ l÷abhant÷u mæ

(N×ow let us chant the verses of sharing and aspir÷ation.)

Through th÷e goodness that ar×ises from my pr÷actice,

May ÷my spiritual t×eachers and gu°ides of great v÷irtue,

÷My mother, my f×ather, and my r÷elatives,

The Sun ÷and th×e Moon, and ÷all v°irtuous l×eaders of th÷e world,

May th÷e highest gods and evil f÷orces,

Cel÷esti×al beings, gu°ardian sp×irits of th÷e Earth, and the L÷ord ×of Death,

May °t°h°o°s°e wh÷o are fri×endly, indifferent, or h÷ostile,

May ÷all beings receive the bl×ess×ings of ÷my life.

May th÷ey soon attain the thr×eef÷old bliss and realise the D÷eathless.

Through th÷e goodness that ar×ises from my pr÷actice,

And through this act of sh÷aring,

May all d÷esires and att×achments quick¯ly cease

And ÷all harmful st÷ates ×of mind.

Until I realise Nibb÷æna,

In every kind ÷of birth, may I h÷ave an ×upr÷ight mind,

W÷ith mindfulness and w÷isdom, aust×erity and v÷igour.

May th÷e forces of del×usion not t÷ake hold nor weaken ¯my r×esolve.

Th÷e Buddha is my ×excellent r÷efuge,

Uns÷urpassed is the prot×ection of the Dhamm÷a,

Th÷e Solitary B×uddha is my n÷oble guide,

Th÷e Sangha is my supr×eme s÷upport.

Through th÷e supreme p×ow×er of ÷all these,

M÷ay darkness and del×usion be d÷ispelled.

**VerseS ON the SHARING of meritS**

(H×anda mayaµ s÷abba-patti-dæna-gæth×æyo bh÷a¼æmase)

Puññass’÷idæn×i k÷at÷assa yæn’aññæn×i k÷atæn×i me

Tes×añ-c÷a bhæg÷ino h×ont÷u s÷attænant÷æpp÷amæ¼×akæ

May what÷ev÷er l÷iv÷ing b÷eings,

Without measure w×ith÷out end

Part÷ake ÷of a÷ll t÷he m÷erit

From the good deeds× I h÷ave done:

Ye p÷iyæ g×u¼avantæ c÷a mayhaµ mætæ-p÷itæ-d×ayo

Di¥¥hæ me cæp÷y-adi¥¥hæ væ aññe majj×hat÷ta-ver×ino

Those loved a×nd full of g÷oodness,

My mother and my f×at÷her dear,

Beings seen by me and th÷ose ÷unseen,

Those neutral a×nd ÷averse,

S÷attæ ti¥¥h×ant÷÷i lokasmiµ te-bhummæ c÷at÷u-yon×ikæ

Pañc’ek÷a-c÷at÷u-vokæræ s×aµs÷arantæ b÷havæbh÷ave

Beings est÷abl÷ished ÷in t÷he world

From the three planes and four gr×ounds ÷of birth,

With five ÷agg÷reg÷ates ÷or o÷ne ÷or f÷our,

Wand'ring on from r×ealm t÷o realm,

Ñætaµ ye p÷att×i-dænam-me ÷an×umodant÷u te s÷ayaµ

Ye c’imaµ napp÷ajænanti devæ tes×aµ n÷ived÷ayuµ

Those who kn÷ow ÷my a÷ct o÷f d÷ed÷ic÷ation,

May they all rej‰oice i™n it

And as for those yet ÷un÷aware,

May the devas l×et t÷hem know.

M×ayæ dinnæna-puññænaµ ÷an×umod÷ana-h×et÷unæ

S÷abbe s÷attæ s÷adæ h×ont÷u ÷averæ s÷uk÷ha-jøv×ino

K×hem×app÷adañ-c÷a p÷appont÷u tes×æs×æ s÷ijjh÷ataµ s÷ubhæ

By rej÷oic÷ing i÷n m÷y sh÷aring

May all beings li‰ve ÷at ease,

In fr÷eed÷om fr÷om h÷os÷ti÷lity,

May their good wishes ×be f÷ulfilled

And may they ÷all r÷each s÷afety.

**THE BUDDHA’S WORDS ON LOVING-KINDNESS**

Metta Sutta

Kara¼øyam-attha-kusalena,  
Yan-taµ santaµ padaµ abhisamecca;

Sakko ujþ ca suhujþ ca,  
Suvaco c’assa mudu anatimænø,

Santussako ca subharo ca,  
Appakicco ca sallahuka-vutti;

Sant’indriyo ca nipako ca,  
Appagabbho kulesu ananugiddho.

Na ca khuddaµ samæcare kiñci,  
Yena viññþ pare upavadeyyuµ;

Sukhino væ khemino hontu,  
Sabbe sattæ bhavantu sukhit’attæ:

Ye keci pæ¼a-bhþt’atthi,  
Tasæ væ thævaræ væ anavasesæ;

Døghæ væ ye mahantæ væ,  
Majjhimæ rassakæ a¼uka-thþlæ.

Di¥¥hæ væ ye ca adi¥¥hæ,  
Ye ca dþre vasanti avidþre;

Bhþtæ væ sambhavesø væ,  
Sabbe sattæ bhavantu sukhit’attæ.

Na paro paraµ nikubbetha,  
Nætimaññetha katthaci naµ kiñci;

Byærosanæ pa¥ighasaññæ,

Næññam-aññassa dukkham-iccheyya.  
Mætæ yathæ niyaµ puttaµ,  
æyusæ eka-puttam-anurakkhe;  
Evam pi sabba-bhþtesu,  
Mænasam-bhævaye aparimæ¼aµ.

Mettañ-ca sabba-lokasmiµ,  
Mænasam-bhævaye aparimæ¼aµ;

Uddhaµ adho ca tiriyañ-ca,  
Asambædhaµ averaµ asapattaµ.

Ti¥¥hañ-caraµ nisinno væ,  
Sayæno væ yævat’assa vigata-middho;

Etaµ satiµ adhi¥¥heyya,  
Brahmam-etaµ vihæraµ idham-æhu.

Di¥¥hiñ-ca anupagamma,  
Sølavæ dassanena sampanno;

Kæmesu vineyya gedhaµ,  
Na hi jætu gabbha-seyyaµ punaretø’ti.

(N×ow let us chant the Buddha’s words on loving-k÷indness.)

[This is what should b÷e done]  
By one wh÷o is sk×illed in g÷oodness

And who knows the p÷ath of peace:  
Let them b÷e able and ×upright,  
Str÷aightforward and gentl×e ÷in speech,  
Humble and not conc÷eited,  
C÷ontented and ×easily s÷atisfied,  
Unburdened with d÷uties and frugal ×in th÷eir ways.

Peaceful and calm, ÷and wise and sk×ilful,  
N÷ot proud and dem×anding in n÷ature.

Let them n°ot d÷o the sl×ight÷est thing  
That th÷e wise would lat×er r÷eprove,

Wishing: In gladness ÷and in s×afety,  
May ÷all beings b×e ÷at ease.

Whatever liv÷ing beings there m÷ay be,  
Whether th÷ey are w×eak ÷or strong, om÷itting none,  
The great or the m÷ighty, medium, sh×ort, ÷or small,  
The seen and the ÷unseen,  
Those living near and f×ar ÷away,  
Those born and t÷o b×e born,  
May ÷all beings b×e ÷at ease.

Let none dec¯eive ÷an÷other  
Or d÷espise an÷y being in ×an÷y state.

Let n°one through anger or ÷ill-will  
Wish h×arm upon an÷other.

Even as ÷a mother protects with h÷er life  
Her child, her ÷onl×y child,  
S°o with a b×oundless heart  
Should ÷one cherish all l×iv÷ing beings,  
Radiating k×indness over th÷e ent×ir÷e world:

Spreading upwards to the sk×ies  
And d÷ownw÷ards t÷o th×e depths,

Outwards and unb÷ounded,  
Fr÷eed from h×atr×ed and ÷ill-will.

Whether standing or w÷alking, seated,   
Or l×y÷ing down – free from dr÷owsiness –  
One should s÷ustain this r÷ecoll×ection.

This is said t÷o °b°e th÷e subl×ime ab÷iding.

By not holding to f÷ixed views,  
Th÷e pure-h×eart÷ed one, having clarity of v÷ision,  
Being freed fr÷om all s×ense-desires,  
Is not b×orn ×again int÷o this world.

**REFLECTIONS ON UNIVERSAL WELL-BEING**

(H×anda mayam mettæphara¼aµ karomase)

[Ah×aµ sukhito h×omi], niddukkho h×omi,   
÷avero h×omi, ÷abyæpajjho h×omi, ÷anøgho h×omi, sukh×ø   
÷attænaµ p÷arih×aræmi.

S÷abbe s÷attæ sukhitæ h×ontu, s÷abbe s÷attæ averæ h×ontu, s÷abbe s÷attæ abyæpajjhæ h×ontu, s÷abbe s÷attæ anøghæ h×ontu, s÷abbe s÷attæ sukh×ø   
÷attænaµ p÷arih×arantu.

S÷abbe s÷attæ sabbadukkhæ pamucc×antu.

S÷abbe s÷attæ laddha-s×amp÷att×ito mæ vigacch×antu.

S÷abbe s÷attæ kammass÷akæ kamm×adæyædæ kamm×ayonø kamm×abandhþ kammap÷a¥is×ar÷a¼æ, yaµ kammaµ k÷ariss×anti, kalyæ¼aµ væ pæp÷akaµ   
væ, tass÷a dæyædæ bh÷aviss×anti.

(Now let us chant the reflections on universal w÷ell-being.)

[May I ab÷ide in w×ell-being], in fr÷eedom fr×om ÷affliction, in fr÷eedom   
fr×om h÷ost×ility, in fr÷eedom fr×om ÷ill-will, in fr÷eedom fr×om ÷anx×iety,   
and may I m°aint¯ain w¯ell-b×eing in ÷myself.

May everyone ab÷ide in w×ell-being, in fr÷eedom fr×om h÷ost×ility,   
in fr÷eedom fr×om ÷ill-will, in fr÷eedom fr×om ÷anx×iety, and may they m°aint¯ain w¯ell-b×eing in th÷emselves.

May a°ll beings be rel¯eased fr÷om ÷all s×uffering.

And may they not be p×arted from th÷e go°od f×ort°une they have ÷attained.

When they act upon int÷ention, a°ll beings ÷are the ×owners of their ÷action and inh×erit its r÷esults. Their fut×ure is born from such ÷action, comp×anion to such ÷action, and its res°ults will b¯e th×eir home.   
A°ll ×actions with int÷ention, be th×ey s°k°ilful or h×armful – of s÷uch a°cts they will b÷e th×e heirs.

**SUFFUSION WITH THE DIVINE ABIDINGS**

(H×anda mayaµ caturappamaññæ obhæsanaµ karomase)

[Mettæ-s÷ah÷ag÷atena] cetasæ ekaµ disaµ ph÷ar÷it÷væ vih÷ar÷ati  
T÷athæ dutiyaµ t÷athæ tatiyaµ t÷athæ c÷atutthaµ  
Iti uddhamadho tiriyaµ sabb÷adh÷i sabbatt÷atæya  
Sabbævantaµ lokaµ mettæ-s÷ah÷ag÷atena cetasæ  
Vipulena mahagg÷atena app÷amæ¼ena ÷averena ÷abyæpajjhena  
 ph÷ar÷it÷væ vih÷ar÷ati

Karu¼æ-s÷ah÷ag÷atena cetasæ ekaµ disaµ ph÷ar÷it÷væ vih÷ar÷ati  
T÷athæ dutiyaµ t÷athæ tatiyaµ t÷athæ c÷atutthaµ  
Iti uddhamadho tiriyaµ sabb÷adh÷i sabbatt÷atæya  
Sabbævantaµ lokaµ k÷ar÷u¼æ-s÷ah÷ag÷atena cetasæ  
Vipulena mahagg÷atena app÷amæ¼ena ÷averena ÷abyæpajjhena  
 ph÷ar÷it÷væ vih÷ar÷ati

Muditæ-s÷ah÷ag÷atena cetasæ ekaµ disaµ ph÷ar÷it÷væ vih÷ar÷ati  
T÷athæ dutiyaµ t÷athæ tatiyaµ t÷athæ c÷atutthaµ  
Iti uddhamadho tiriyaµ sabb÷adh÷i sabbatt÷atæya  
Sabbævantaµ lokaµ m÷ud÷itæ-s÷ah÷ag÷atena cetasæ  
Vipulena mahagg÷atena app÷amæ¼ena ÷averena ÷abyæpajjhena  
 ph÷ar÷it÷væ vih÷ar÷ati

Upekkhæ-sah÷ag÷at÷ena cetasæ ekaµ disaµ ph÷ar÷it÷væ vih÷ar÷ati  
T÷athæ dutiyaµ t÷athæ tatiyaµ t÷athæ c÷atutthaµ  
Iti uddhamadho tiriyaµ sabb÷adh÷i sabbatt÷atæya  
Sabbævantaµ lokaµ ÷up÷ekkhæ-s÷ah÷ag÷atena cetasæ  
Vipulena mahagg÷atena app÷amæ¼ena ÷averena ÷abyæpajjhena  
 ph÷ar÷it÷væ vih÷ar÷atø’ti

(N¯ow let us make the Four Boundless Qualities sh¯ine forth.)

[°I w×ill abide] pervading o÷ne quarter with a heart imbued with   
 loving-k×indness;  
likew×ise the second, likew×ise the third, likewise t÷he fourth;  
so above and b÷elow, around and e×ver÷ywhere; and to ×a°ll ×as to ÷myself.  
°I w×ill abide pervading the all-encomp×assing world with a heart   
 imbued with loving-k÷indness;  
ab×undant, ex×alted, imm÷easurable, without h÷ostility, and without ÷ill-will.

°I w×ill abide pervading o÷ne quarter with a heart imbued with comp×assion;  
likew×ise the second, likew×ise the third, likewise t÷he fourth;  
so above and b÷elow, around and e×ver÷ywhere; and to ×a°ll ×as to ÷myself.  
°I w×ill abide pervading the all-encomp×assing world with a heart   
 imbued with comp÷assion;  
ab×undant, ex×alted, imm÷easurable, without h÷ostility, and without ÷ill-will.

°I w×ill abide pervading o÷ne quarter with a heart imbued with gl×adness;  
likew×ise the second, likew×ise the third, likewise t÷he fourth;  
so above and b÷elow, around and e×ver÷ywhere; and to ×a°ll ×as to ÷myself.  
°I w×ill abide pervading the all-encomp×assing world with a heart   
 imbued with gl÷adness;  
ab×undant, ex×alted, imm÷easurable, without h÷ostility, and without ÷ill-will.

°I w×ill abide pervading o÷ne quarter with a heart imbued with equanim×ity;  
likew×ise the second, likew×ise the third, likewise t÷he fourth;  
so above and b÷elow, around and e×ver÷ywhere; and to ××a°ll ×as to ÷myself.  
°I w×ill abide pervading the all-encomp×assing world with a heart   
 imbued with equan÷imity;  
ab×undant, ex×alted, imm÷easurable, without h÷ostility, and witho÷ut ill-will.

**THE HIGHEST BLESSINGS**

Ma³gala Sutta

(Now let us chant the verses on the Highest B÷lessings)

[T°h°us have I h°e°a°rd that the Bl÷essed One]  
Was staying at S×æv÷atthø,  
Res°i°ding at the Jeta’s Grove

In Anæthap×i¼ðik÷a’s Park.  
T°h°en in the dark of the night, a r×adi÷ant d÷eva  
Illuminated °a°ll J×et÷a’s Grove.  
She bowed down low before the Bl÷essed One  
Then standing to one s×ide sh÷e said:

‘Devas are concerned for h×appiness  
And ever l×ong f÷or peace.  
The same is true for h×umankind.  
What t°h°en are the h×ighest bl÷essings?’

‘÷Av÷oiding those of fo÷olish ways,  
÷Ass÷ociating w×ith th÷e wise,  
And h÷onouring those w×orthy of h÷onour.  
T°h°e°se are the h×ighest bl÷essings.

‘L÷iving in places of suitable kinds,  
With the fru÷its of past go÷od deeds  
÷And gu÷ided by the r×ightf÷ul way.  
T°h°e°se are the h×ighest bl÷essings.

‘Acc÷omplished in l÷earn÷ing ÷and cr÷aftsman’s skills,  
With d÷iscipline, high÷ly trained,  
And s°p°e°e°ch that is true and pl×easant t÷o hear.  
T°h°e°se are the h×ighest bl÷essings.

‘Prov÷iding for mother and father’s support  
And ch×erishing family,  
And ways of work that h×arm n÷o being,  
T°h°e°se are the h×ighest bl÷essings.

‘Generosity and a ÷righteous life,  
Offering help to r×elat÷ives and kin,  
And acting in ways that l×eave n÷o blame.  
T°h°e°se are the h×ighest bl÷essings.

‘Steadfast in r÷estraint, and shunning ×evil ways,  
Av÷oiding int×oxicants that d÷ull the mind,  
And heedf÷ulness in all things th×at arise.  
T°h°e°se are the h×ighest bl÷essings.

‘Resp÷ectfulness and being of humble ways,  
Contentment and gr×atitude,  
And hearing the Dh÷amma fr×equent÷ly taught.  
T°h°e°se are the h×ighest bl÷essings.

‘Patience and wil÷lingness to accept one’s faults,  
Seeing venerated s×eekers of th÷e truth,  
And sharing ÷often the w×ords of Dh÷amma.  
T°h°e°se are the h×ighest bl÷essings.

‘Ardent, c÷ommitted to the H÷oly Life,  
Seeing for ones×elf the Nobl÷e Truths  
And the realization of Nibb÷æna.  
T°h°e°se are the h×ighest bl÷essings.

‘Although in c÷ont÷act w÷ith t÷he world,  
Unsh÷aken the m×ind ÷remains  
Beyond all s÷orrow, sp×otless, s÷ecure.  
T°h°e°se are the h×ighest bl÷essings.

‘Th÷ey who l°i°ve by f÷ollowing this path  
Know v÷ictory wh×erever th÷ey go,  
And every p°l°a°ce for them ÷is safe.  
T°h°e°se are the h×ighest bl÷essings.’

**Reflection on the unconditioned**

(H×anda mayaµ nibbæna-sutta-pæ¥haµ bh÷a¼æmase)

Atthi bh×ikkh÷ave ÷ajætaµ ×abhþtaµ ÷akataµ ÷as×a³k÷hataµ

There is an ÷Unborn, U÷no×riginated, U÷ncreat×ed a÷nd Unformed.

÷No cetaµ bh×ikkh÷ave ÷abhavissa

÷Ajætaµ ×abhþtaµ ÷akataµ ÷as×ank÷hataµ‎

If there was not this ÷Unborn, this U÷no×riginated, this U÷ncrea×ted, th÷is Unformed,

N÷a yidaµ jætass÷a bhþtassa k÷atassa s×a³k÷hatassa nissara¼aµ paññæy×etha

F×reedom from the world of t÷he born, t÷he or×iginated, t÷he creat×ed, t÷he formed

would n÷ot be p×ossible.

Y÷asmæ ca kho bh×ikk÷have atthi ÷ajætaµ ×abhþtaµ ÷akataµ ÷as×a³kh÷ataµ

But since there is an ÷Unborn, ÷Unor×iginated, ÷Uncreat×ed a÷nd Unformed,

T÷asmæ jætas÷sa bhþtassa k÷atassa s×a³kh÷atassa nissara¼aµ paññæyati

Therefore is fr×eedom p÷ossible from the world of t÷he born, t÷he or×iginated, t÷he creat×ed a÷nd the formed.

**REFLECTION ON THE FOUR REQUISITES**

(H×anda mayaµ ta³kha¼ika-paccav÷ekkha¼a-pæ¥haµ bha¼æmase)

[Pa¥isa³khæ] yoniso cøv÷araµ p÷a¥is×evæmi, yævadeva s×øtass÷a p÷a¥ighætæya, u¼hassa p÷a¥ighætæya, ðaµsa-mak÷as÷a-vætæt÷ap÷a-siriµsapa-samphassænaµ p÷a¥ighætæya, yævadeva hir×ikopina-p÷a¥icchæd÷anatthaµ.

Wisely reflecting, I use th÷e robe: only to ward ÷off cold, to ward ÷off heat, to ward off the touch ÷of flies, m÷osquitoes, wind, b÷urn÷ing and cr×eeping things, only for the s×ake of m÷odesty.

[Pa¥isa³khæ] yoniso pi¼ð÷apætaµ p÷a¥is×evæmi, neva d÷avæya, na m÷adæya, na ma¼ð÷anæya, n÷a v×ibhþs÷anæya, yævadeva ×imass÷a kæyass÷a ¥h÷itiyæ, yæp÷anæya, vihiµs÷þpar×at÷iyæ, brahmac÷ar×iyænugg÷ahæya, iti puræ¼añc÷a ved×anaµ p÷a¥ih×a³khæmi, navañc÷a ved×anaµ na uppædessæmi, yætræ c÷a me bhavissati ÷anavajjatæ c÷a phæsuvihæro cæ’ti.

Wisely reflecting, I use ÷almsfood: not f÷or fun, not for pl÷easure, not for f÷attening, not for beautific×ation, only for th÷e maintenance and n×ourishment of this b÷ody, for keeping it h÷ealthy, for helping with the H×oly Life; think÷ing thus, ‘I will allay h×unger without over÷eating, so that I may c÷ontinue to live bl×amelessly and ÷at ease.’

[Pa¥isa³khæ] yoniso senæs÷anaµ p÷a¥is×evæmi, yævadeva s×øtass÷a p÷a¥ighætæya, u¼hassa p÷a¥ighætæya, ðaµsa-mak÷as÷a-vætæt÷ap÷a-siriµsapa-samphassænaµ p÷a¥ighætæya, yævadeva utup÷arissaya v÷inodanaµ p÷a¥is×allænæræmatthaµ.

Wisely reflecting, I use the l÷odging: only to ward ÷off cold, to ward ÷off heat, to ward off the touch ÷of flies, m÷osquitoes, wind, b÷urn÷ing and cr×eeping things, only to remove th÷e danger from w÷eather, and f÷or living in secl×usion.

[Pa¥isa³khæ] yoniso g÷ilæna-pacc÷ay÷a-bhesajja-p÷arikkhæraµ p÷a¥is×evæmi, yævadeva upp×annænaµ veyyæbædh÷ikænaµ ved÷anænaµ p÷a¥ighætæya, ÷abyæpajjha-p÷aramatæyæ ti.

Wisely reflecting, I use s÷upports for the sick and m÷edicinal r×equisites: only to ward off p÷ainful f×eelings that have ar÷isen, for th÷e maximum freedom from d÷isease.

**FIVE SUBJECTS FOR FREQUENT RECOLLECTION**

(H×anda mayaµ abhi¼ha-paccav÷ekkha¼a-pæ¥haµ bha¼æmase)

[Jaræ-dhammomh÷i/Jaræ-dhammæmh÷i] jaraµ ÷an÷atøto/÷an÷atøtæ

I am of the nature t÷o age, I have not g×one beyond ÷ageing.

Byædh×i-dhammomh÷i/Byædh×i-dhammæmh÷i byædhiµ ÷an÷atøto/÷an÷atøtæ

I am of the nature to s÷icken, I have not g×one beyond s÷ickness.

M÷ara¼a-dhammomh÷i/M÷ara¼a-dhammæmh÷i m÷ara¼aµ ÷an÷atøto/÷an÷atøtæ

I am of the nature t÷o die, I have not g×one beyond ÷dying.

S÷abbehi me p÷iyehi m÷anæpeh÷i nænæbhævo v÷inæbhævo

All that ÷is mine, b÷eloved and pl×easing, will become ÷otherwise, will become s×eparated fr÷om me.

Kammass÷akomhi/Kammass÷akæmhi kamm×adæyædo/kamm×adæyædæ kamm÷ayoni kamm÷abandhu kammap÷a¥is×ar÷a¼o/kammap÷a¥is×ar÷a¼æ. Yaµ kammaµ k÷arissæmi, kalyæ¼aµ væ pæp÷akaµ væ, tass÷a dæyædo/dæyædæ bh÷avissæmi

I am th÷e owner of my k÷amma, heir to my k÷amma, born of my k÷amma, ÷related to my k÷amma, ÷abide supp×orted by my k÷amma. Whatever kamma I sh÷all do, for good or f÷or ill, of th°at I will b÷e th×e heir.

Evaµ amheh÷i ÷abhi¼haµ pacc÷avekkh×itabbaµ

Th°us we sh÷ould frequently r×ec÷ollect.

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

(H×anda mayaµ pabbajita-abhi¼ha-paccav÷ekkha¼a-pæ¥haµ bha¼æmase)

[Dasa ÷ime bhikkhave] dhammæ pabb÷ajitena ÷abhi¼haµ   
pacc÷avekkh×itabbæ. K÷at÷ame dasa?

Bhikkhus, there are t÷en dhammas which should be r÷eflected upon   
again and ÷again by one who h÷as g×one forth. Wh°at ÷÷are these ten?

‘Veva¼¼÷iyamhi ajjhþp÷ag÷ato’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘I am n÷o longer l×iving according t÷o worldly aims and v÷alues.’   
This should be r÷eflected upon again and ÷again by one who h÷as   
g×one forth.

‘Parapa¥÷ibaddhæ me jøv×ikæ’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘My ver÷y life is sust×ained through the gifts of ÷others.’ This should be r÷eflected upon again and ÷again by one who h÷as g×one forth.

‘Añño me ækappo k÷ar÷a¼øyo’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘I sho÷uld strive to ab×andon my former h÷abits.’ This should be   
r÷eflected upon again and ÷again by one who h÷as g×one forth.

‘Kacci n÷u kho me attæ søl÷ato na ÷upavadatø’ ti pabb÷ajitena ÷abhi¼haµ   
pacc÷avekkh×itabbaµ.

‘Does r÷egret over my c×onduct arise in ÷my mind?’ This should be r÷eflected upon again and ÷again by one who h÷as g×one forth.

‘Kacci n÷u kho maµ ÷anuvicca viññþ sabrahm×acærø søl÷ato na   
÷upavadantø’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘Could ÷my spiritual comp×anions find fault with my c÷onduct?’   
This should be r÷eflected upon again and ÷again by one who h÷as   
g×one forth.

‘S÷abbehi me p÷iyehi m÷anæpeh÷i nænæbhævo v÷inæbhævo’ ti pabb÷ajitena abhi¼haµ pacc÷avekkh×itabbaµ.

‘All that ÷is mine, b÷eloved and pl×easing, will become ÷otherwise, will become s×eparated from me.’ This should be r÷eflected upon again   
and ÷again by one who h÷as g×one forth.

‘Kammass÷akomhi kamm×adæyædo kamm÷ayoni kamm÷abandhu kammap÷a¥is×ara¼o, yaµ kammaµ k÷arissæmi, kalyæ¼aµ væ pæp÷akaµ væ, tass÷a dæyædo bh÷avissæmø’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘I am th÷e owner of my k÷amma, heir to my k÷amma, born of my k÷amma, r÷elated to my k÷amma, ÷abide supp×orted by my k÷amma; whatever kamma I sh÷all do, for good or f÷or ill, of th°at I will b÷e th×e heir.’   
This should be r÷eflected upon again and ÷again by one who h÷as   
g×one forth.

‘Kathambhþtass÷a me rattind÷ivæ vøt÷ip×atantø’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘Th÷e days and nights are r÷elentlessly p×assing; h÷ow well am I sp×end×ing ÷my time?’ This should be r÷eflected upon again and ÷again by one who h÷as g×one forth.

‘Kacci n÷u kho’haµ suññ×ægære abhir÷amæmø’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘Do I delight in s×olitude or not?’ This should be r÷eflected upon again and ÷again by one who h÷as g×one forth.

‘Atthi n÷u kho me uttari-m÷anussa-dhammæ alamariy÷a-ñæ¼a-dassana-viseso adhig÷ato, so’haµ pacch×ime kæle s÷abrahmacærøh÷i pu¥¥ho na ma³ku bh÷avissæmø’ ti pabb÷ajitena ÷abhi¼haµ pacc÷avekkh×itabbaµ.

‘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 sp×ir×itual comp÷anions?’ This should be r÷eflected upon again and ÷again by one who h÷as g×one forth.

Ime kho bhikkh×ave d÷as÷a dhammæ pabb÷ajitena ÷abhi¼haµ pacc÷avekkhitabbæ ti.

Bhikkhus, these are the t÷en dhammas to be r÷eflected upon again and ÷again by one who h÷as g×one forth.

**REFLECTION ON THE THIRTY-TWO PARTS**

(H×anda mayaµ dvattiµsækæra-pæ¥haµ bha¼æmase)

[Ayaµ kho] me kæyo uddhaµ pæd÷at÷alæ adho kesamatthakæ   
t÷ac÷ap÷ar÷iyanto pþro nænapp÷akærass÷a ÷as÷uc÷ino

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 imasmiµ kæye In this body there are:

kesæ hair of the head

lomæ hair of the body

nakhæ nails

dantæ teeth

taco skin

maµsaµ flesh

nahærþ sinews

a¥¥hø bones

a¥¥himiñjaµ bone marrow

vakkaµ kidneys

hadayaµ heart

yakanaµ liver

kilomakaµ membranes

pihakaµ spleen

papphæsaµ lungs

antaµ bowels

antagu¼aµ entrails

udariyaµ undigested food

karøsaµ excrement

pittaµ bile

semhaµ phlegm

pubbo pus

lohitaµ blood

sedo sweat

medo fat

assu tears

vasæ grease

khe¹o spittle

si³ghæ¼ikæ mucus

lasikæ oil of the joints

muttaµ urine

matthalu³gan’ti brain

Evam-ayaµ me kæyo uddhaµ pæd÷at÷alæ adho kesamatthakæ   
t÷ac÷ap÷ar÷iyanto pþro nænapp÷akærass÷a ÷as÷uc÷ino

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**

(H×anda mayaµ dhætu-pa¥ikþla-paccavekkha¼a-pæ¥haµ bha¼æmase)

[Yath×æ p÷accayaµ] pav×at÷tamænaµ dhæt÷u-m×att÷am-ev’etaµ

Composed of only ‰elements acc÷ordi÷ng t÷o c÷aus÷es a÷nd c÷ond÷itions

Yad ×idaµ c×øvaraµ t÷ad up÷abhuñj×ako ÷ca p÷ugg÷alo

Are these r÷obes a÷nd s÷o i÷s t÷he p÷ers÷on w÷earing them;

Dhætu-m×att÷ako

Merely ÷elements,

N×iss÷atto

Not a b÷eing,

N×ijjøvo

Without ÷a soul

S×uñño

And ÷empt÷y ÷of self.

÷Sabbæni p÷ana imæni c×øvaræni ÷ajig×ucch÷anøyæni

None of t×hese robes a÷re inn÷ate÷ly r÷ep÷ulsive

Imaµ pþt×i-kæyaµ p÷atvæ

But touching this ×unclean b÷ody

÷Ativiya jig×ucch÷anøyæni jæyanti

They bec÷ome d÷isg÷ust÷ing i÷ndeed.

Yath×æ p÷accayaµ pav×at÷tamænaµ dhæt÷u-m×att÷am-ev’etaµ

Composed of only ‰elements acc÷ordi÷ng t÷o c÷aus÷es a÷nd c÷ond÷itions

Yad ×idaµ pi¼ð×apæto t÷ad up÷abhuñj×ako ÷ca p÷ugg÷alo

Is this ÷almsf÷ood a÷nd ÷so ÷is t÷he p÷ers÷on e÷ating it;

Dhætu-m×att÷ako

Merely ÷elements,

N×iss÷atto

Not a b÷eing,

N×ijjøvo

Without ÷a soul

S×uñño

And ÷empt÷y ÷of self.

÷Sabbo p÷anæyaµ pi¼ð×a-pæto ÷ajig×ucch÷anøyo

None of t×his almsfood is inn÷ate÷ly r÷ep÷ulsive

Imaµ pþt×i-kæyaµ p÷atvæ

But touching this ×unclean b÷ody

÷Ativiya jig×ucch÷anøyo jæyati

It bec÷omes d÷isg÷ust÷ing i÷ndeed.

Yath×æ p÷accayaµ pav×at÷tamænaµ dhæt÷u-m×att÷am-ev’etaµ

Composed of only ‰elements acc÷ordi÷ng t÷o c÷aus÷es a÷nd c÷ond÷itions

Yad ×idaµ sen×æsanaµ t÷ad up÷abhuñj×ako ÷ca p÷ugg÷alo

Is this dw÷ell÷ing a÷nd ÷so ÷is t÷he p÷ers÷on ÷using it;

Dhætu-m×att÷ako

Merely ÷elements,

N×iss÷atto

Not a b÷eing,

N×ijjøvo

Without ÷a soul

S×uñño

And ÷empt÷y ÷of self.

÷Sabbæni p÷ana imæni sen×æsanæni ÷ajig×ucch÷anøyæni

None of th×ese dwellings are inn÷ate÷ly r÷ep÷ulsive

Imaµ pþt×i-kæyaµ p÷atvæ

But touching this ×unclean b÷ody

÷Ativiya jig×ucch÷anøyæni jæyanti

They bec÷ome d÷isg÷ust÷ing i÷ndeed.

Yath×æ p÷accayaµ pav×at÷tamænaµ dhæt÷u-m×att÷am-ev’etaµ

Composed of only ‰elements acc÷ordi÷ng t÷o c÷aus÷es a÷nd c÷ond÷itions

Yad ×idaµ g÷ilæna-pacc÷ay÷a-bhesajja-p÷arikkhæro

T÷ad up÷abhuñj×ako ÷ca p÷ugg÷alo

Is this ÷m÷ed÷ic÷in÷al req÷ui÷site a÷nd ÷so ÷is t÷he p÷ers÷on th÷at t÷akes it;

Dhætu-m×att÷ako

Merely ÷elements,

N×iss÷atto

Not a b÷eing,

N×ijjøvo

Without ÷a soul

S×uñño

And ÷empt÷y ÷of self.

÷Sabbo p÷anæyaµ g÷ilæna-pacc÷ay÷a-bhesajja-p÷arikkhæro ÷ajig×ucch÷anøyo

None of t×his medicinal r÷equ÷is÷ite is inn÷ate÷ly r÷ep÷ulsive

Imaµ pþt×i-kæyaµ p÷atvæ

But touching this ×unclean b÷ody

÷Ativiya jig×ucch÷anøyo jæyati

It bec÷omes d÷isg÷ust÷ing i÷ndeed.

**REFLECTION ON impermanence**

(Handa mayaµ aniccænussati-pæ¥haµ bha¼æmase)

[S÷abbe s×a³kh×æræ ÷an×iccæ]

All conditioned things are imp÷ermanent;

S÷abbe s×a³kh×æræ d÷ukkhæ

All conditioned things are d÷ukkha;

S÷abbe dhammæ ÷an×attæ

Everything is v÷oid ÷of self.

÷Addhuvaµ jøv×itaµ

Life is n÷ot f÷or sure;

Dhuvaµ m×ar÷a¼aµ

De÷ath ÷is f÷or sure;

÷Avassaµ mayæ mar×it÷abbaµ

It is ×inevitable th÷at I÷’ll die;

M÷ara¼a-p÷ariyos×ænaµ me jøv×itaµ

Death is t×he culmin÷at÷ion ÷of m÷y life;

Jøvitaµ me an×iy÷ataµ

My life is unc÷ertain;

Mara¼aµ me n×iy÷ataµ

My de÷ath i÷s c÷ertain.

Vata

÷Indeed,

÷Ayaµ kæyo

This b÷ody

÷Aciraµ

W÷ill soon

÷Apet÷a-viññæ¼o

Be void of c×onsc÷iousness

Ch÷uððho

And c÷ast ÷away.

÷Adhis×ess÷ati

÷It w÷ill lie

P÷a¥h÷aviµ

O÷n t÷he ground

K÷ali³g×araµ ÷iva

Just like a r×otte÷n log,

N÷iratthaµ

Compl÷ete÷ly v÷oid ÷of use.

Aniccæ vata s×a³kh×æræ

Truly c×onditioned thi÷ngs c÷ann÷ot last,

÷Uppæda-vaya-dh×amm÷ino

Their nature is to r÷ise a÷nd fall,

÷Uppajjitvæ nirujj×hanti

Having ×arisen th÷ings m÷ust cease,

Tes×aµ vþp÷as÷amo sukho

Their s÷tilli÷ng ÷is t÷rue h÷appiness.

**Verses on Going to True and False Refuges**

(H×anda mayaµ khemækhema-s÷ara¼a-gamana-p÷aridøpikæ-gæth×æyo bh÷a¼æmase)

Bahuµ ve s÷ar×a¼aµ yant÷i - P÷abb÷atæni v÷anæn×i ca

Æræma-rukkh÷a-cetyæni - Manuss×æ bh÷ay÷a-tajj÷itæ

To many r÷ef÷ug÷es t÷hey go -

To mountain slopes and f×or÷est glades,

To p÷arkl÷and shr÷ines a÷nd s÷acr÷ed sites -

People overc×ome b÷y fear.

N’etaµ kho s÷ar×a¼aµ khemaµ - N’etaµ s÷ara¼am-×ut÷tamaµ

N’etaµ s÷ara¼am-ægamma - S÷abba-dukkh×æ p÷amucc÷ati

Such a refuge is n÷ot s÷ecure,

Such a refuge is n×ot s÷upreme,

Such ×a refuge d÷oes n÷ot bring

Complete release from su÷ff÷ering.

Yo c÷a Buddhañ-c÷a Dhammañ-c÷a - S×a³ghañ-c÷a s×ar÷a¼aµ g÷ato

C÷attæri ÷ariya-saccæni - S÷ammappaññæy×a p÷as÷sati

Who÷ev÷er g÷oes ÷to ÷refuge

In the T×ripl÷e Gem

Sees with r×ight disc÷ernment

The F÷our N÷ob÷le Truths:

Dukkhaµ dukkha-s÷amuppædaµ - Dukkhassa c÷a ÷at÷ikk÷amaµ

÷Ariyañ-c’÷a¥¥h’×a³g÷ikaµ maggaµ - Dukkhþpas÷am÷a-gæm×inaµ

Suffering a÷nd i÷t’s ÷origin

And that which l×ies b÷eyond -

The No÷ble ÷Eightf÷old Path

That leads t×he way to s÷uff’÷ring’s end.

Etaµ kho s÷ar×a¼aµ khemaµ - Etaµ s÷ara¼am-×utt÷amaµ

Etaµ s÷ara¼am-ægamma - S÷abba-dukkh×æ p÷amucc÷ati

Such ×a refuge ÷is s÷ecure,

Such a refuge ×is s÷upreme,

Such a refuge t÷rul÷y brings

Complete ×release from all s÷uff÷ering.

**Verses on the Riches of a Noble One**

(H×anda mayaµ ÷ariya-dhana-gæth×æyo bh÷a¼æmase)

Yass÷a s÷addhæ Tath×æg÷ate - ÷Ac÷alæ s÷up÷ati¥¥h×itæ

S×ølañ-c÷a yass÷a kalyæ¼aµ - ÷Ariya-kantaµ pas×aµs÷itaµ

One whose faith in the Tath÷ægata

Is unshaken and est×abl÷ished well,

Whose virtue is b÷eautiful,

The Noble Ones enj×oy a÷nd praise;

S×a³ghe p÷as÷ædo yass’atthi - Uju-bhþtañ-ca d×as÷sanaµ

÷Adaliddo-÷ti taµ æh÷u - ÷Amoghaµ t÷ass÷a jøv×itaµ

Whose trust is i÷n t÷he S÷angha,

Who sees things rightly ×as t÷hey are,

It is s÷aid t÷hat n÷ot ÷in vain

And undeluded ×is t÷heir life.

Tasmæ s÷addhañ-c÷a s×ølañ-c÷a - Pasædaµ dhamma-d×ass÷anaµ

÷Anuyuñjetha medhævø - S÷araµ buddhæna s×æs÷anaµ

To virt×ue and t÷o faith,

To trust to s×eei÷ng truth,

To these the wise dev÷ote t÷hemselves,

The Buddh×a’s teaching i÷n t÷heir mind.

**Verses on the Three Characteristics**

(H×anda mayaµ ti-lakkha¼’ædi-gæth×æyo bh÷a¼æmase)

S÷abbe s×a³kh×æræ ÷an×iccæ-÷ti - Yadæ paññæy×a p÷ass÷ati

Atha nibbind÷ati dukkhe - Es÷a maggo v×is÷udd×hiyæ

‘Impermanent are all cond÷iti÷oned things’ -

When with wisdom t×his ÷is seen

One feels w÷ear÷y ÷of ÷all d÷ukkha;

This is the path to p×u÷rity.

S÷abbe s×a³kh×æræ d÷ukkhæ-÷ti - Yadæ paññæy×a p÷ass÷ati

Atha nibbind÷ati dukkhe - Es÷a maggo v×is÷udd×hiyæ

‘Dukkha are all cond÷iti÷oned things’ -

When with wisdom t×his ÷is seen

One feels w÷ear÷y ÷of ÷all d÷ukkha;

This is the path to p×u÷rity.

S÷abbe dhammæ an×attæ-t÷i - Yadæ paññæy×a p÷ass÷ati

Atha nibbind÷ati dukkhe - Es÷a maggo v×is÷udd×hiyæ

‘There is no self in ÷anything’ -

When with wisdom t×his ÷is seen

One feels w÷ear÷y ÷of ÷all d÷ukkha;

This is the path to p×ur÷ity.

÷App÷akæ te manuss×es÷u - Ye janæ pæra-gæm×ino

÷Athæyaµ ÷it÷aræ pajæ - Tøram-evænudh×æv÷ati

Few amongst hum÷ankind

Are those who ×go ÷beyond

Yet there are the m÷any folks

Ever wand’ring ÷on t÷his shore.

Ye c÷a kho sammad-akkhæte - Dhamme dhammænuv×at÷tino

Te j÷anæ p÷æram-essanti - M÷accu-dheyyaµ sud’×utt÷araµ

Wherever Dh÷am÷ma ÷is w÷ell-taught,

Those who train in l×ine w÷ith it

Are the ones who w÷ill c÷ross ÷over

The realm ×of death so h÷ard ÷to flee.

Ka¼haµ dhammaµ v÷ippah×æya - S÷ukkaµ bhæveth÷a pa¼ð×ito

Okæ ÷anok÷am-ægamma - Viveke y÷att÷ha dþramaµ

T÷atræb÷hira÷tim-iccheyya - H÷itvæ kæme ÷akiñ×cano

Abandoning the d÷ark÷er states,

The wise purs×ue t÷he bright;

From the flo÷ods d÷ry l÷and t÷hey reach

Living w×ithdrawn so h÷ard ÷to do.

Such rare d×elight o÷ne sh÷ould d÷es÷ire,

Sense pleas×ures cast aw÷ay,

N÷ot h÷avi÷ng ÷anything.

**Verses on the Burden**

(H×anda mayaµ bhæra-s÷utta-gæth×æyo bh÷a¼æmase)

Bhæræ h÷ave pañcakkh×andhæ - Bhæra-hæro ca p×ugg÷alo

Bh÷ær’ædænaµ d÷ukkhaµ lok×e - Bhæra-nikkh×ep÷anaµ s÷ukhaµ

The five aggregates ind÷eed a÷re b÷urdens,

The beast of burden th×ough ÷is man.

In this world to t÷ake ÷up b÷urd÷ens ÷is d÷ukkha.

Putting th×em down brings h×app÷iness.

Nikkhip÷itvæ g÷aruµ bh×æraµ - Aññaµ bhæraµ an×æd÷iya

S÷amþlaµ ta¼haµ ÷abbuyha - Nicchæto p÷ar÷inibb÷uto

A heavy burden c÷ast ÷away,

Not taking on an×ot÷her load,

With crav×ing pulled out fr÷om t÷he root,

Desir×es stilled o÷ne ÷is r÷eleased.

**Verses on a Shining Night of Prosperity**

(H×anda mayaµ bhadd’eka-ratt÷a-gæth×æyo bh÷a¼æmase)

÷Atøtaµ nænvæg÷ameyya - Napp÷a¥ika³kh×e ÷anæg×ataµ

Y÷ad ÷atøtam-p÷ahønan-taµ - ÷Appattañ-÷ca ÷anæg÷ataµ

One should not rev÷ive t÷he past

Nor speculate on wh×at’s ÷to come;

The past is ÷left b÷ehind,

The fut×ure is un-×re÷alised.

Pacc÷uppannañ-c÷a yo dhammaµ - Tattha tattha v×ip÷as÷sati

As×aµh÷iraµ as×a³k÷uppaµ - Taµ viddhæm-÷an÷ubrþhaye

In every presently ar÷is÷en state

There just there one cl×earl÷y sees;

Unmoved un÷ag÷it÷ated,

Such insight ×is o÷ne’s strength.

÷Ajj’eva k÷icc÷am-ætappaµ - Ko jaññæ m×ar÷a¼aµ s÷uve

Na hi no s×a³g÷aran-tena - Mahæ-senena m×ac÷cunæ

Ardently doing one’s t÷ask ÷today,

Tomorrow who knows d×eath m÷ay come;

Facing the mighty h÷ordes ÷of death,

Indeed ×one cannot st÷rike ÷a deal.

Evaµ vihærim-ætæpiµ - ÷Aho-rattam-÷atand×itaµ

Taµ ve bh÷add’ek÷a-ratto-ti - Santo ÷æc÷ikkh÷ate muni

To dwell with ÷en÷erg÷y ÷aroused

Thus for a night of n×on-d÷ecline,

That is a ‘night of sh÷in÷ing p÷rosperity’

So it was taught by the Peacef÷ul Sage.

**Verses on Respect for the Dhamma**

(H×anda mayaµ dhamma-g÷ærav’æd÷i-gæth×æyo bh÷a¼æmase)

Ye c÷a atøtæ s×ambuddhæ - Ye c÷a Buddhæ ÷anæg×atæ

Yo c’et÷arahi sambuddho - B÷ahunnaµ s÷ok÷a-næs÷ano

All the Buddhas ÷of t÷he past,

All the Buddhas y×et t÷o come,

The Buddha of this c÷urr÷ent age -

Disp×ellers of m÷uch s÷orrow.

S÷abbe s÷addhamma-ga×runo - V÷ih÷ariµsu v÷ih÷aranti ca

÷Atho pi vih÷aris×santi - Esæ Buddhæn×a dh÷amm÷atæ

Those having lived or l÷iv÷ing now,

Those liv×ing in the f÷uture,

All do rev÷ere t÷he Tr÷ue Dh÷amma -

That is t×he nature ÷of ÷all B÷uddhas.

Tasmæ ÷hi atta-kæmena - Mahattam-abhik×a³k÷hatæ

S÷addhammo g÷ar×u-kæt÷abbo - ÷Saraµ Buddhæna s×æs÷anaµ

Therefore d×esiring o÷ne’s o÷wn welfare,

Pursu×ing greatest ÷asp÷ir÷ations,

One should rev÷ere t÷he T÷rue Dh÷amma,

Rec×ollecting t÷he B÷uddh÷a’s t÷eaching.

Na ÷hi dhammo ÷adhammo ca - Ubho ÷sama-vipæk×ino

÷Adhammo nirayaµ neti - D÷hammo pæpet÷i s÷ugg÷atiµ

What is true Dhamma a÷nd w÷hat not

Will never have the s×ame r÷esults,

While lack of Dh÷amm÷a l÷eads ÷to h÷ell-realms

True Dhamm×a takes one ÷on ÷a g÷ood course.

Dhammo h÷ave rakkh÷at÷i dhamm×a-cæriµ

Dhammo s÷uci¼¼o s÷ukham-ævahæti

Es×æ’n÷isaµso dhamme s÷uci¼¼e

The Dhamma guards who l÷ives ÷in l×ine w÷ith it

And leads to h÷app÷in÷ess wh÷en pr÷act÷ised well -

This is t×he blessing of w÷ell-p÷ract÷ised Dh÷amma.

**Verses on the training code**

(H×anda mayaµ ovæda-p÷æ¥÷imokkha-gæth×æyo bh÷a¼æmase)

*Version One:*

S÷ab÷ba-pæp÷as÷sa ÷ak÷ar×a¼aµ

Avoidance of all ÷evil ways;

K÷usalassþpas×amp÷adæ

Commitment to what’s w×holly good;

S÷ac÷itta-p÷ar×iyod×ap÷anaµ

Purific÷ation of one’s mind:

Etaµ Buddhæna s×æs÷anaµ

Just this is what the B×uddhas teach.

Kh×antø p÷aramaµ t÷apo tøt÷ikkhæ

P÷atience is the c÷leansing flame;

Nibbænaµ p÷aramaµ v÷adan÷ti Buddhæ

Nibbæna’s supr×eme, the B×uddhas say.

Na ÷hi p÷abbaj÷ito p÷arþpaghætø

H÷arming others, you’re ×no recluse;

S÷ama¼o h×oti p÷araµ vih×e¥h÷ayanto

A trouble-maker’s n÷o samana.

÷Anþp÷avædo ÷anþp÷aghæto

To neither insult nor ca÷use wounds;

P÷æ¥imokkh×e c÷a s×aµv÷aro

To live restra×ined by training rules;

Mattaññ÷utæ c÷a bhatt÷asmiµ

To know what’s en×ough when taking food;

P÷antañ-c÷a say×an’æs÷anaµ

To d÷well alone in a q×uiet place;

÷Adhic÷itte c÷a æyogo

And dev÷otion to the h×igher mind:

Etaµ Buddhæna s×æs÷anaµ

Every Buddha t×eaches this.

*Version Two:*

Sabba-pæp÷as÷sa ÷ak÷ar×a¼aµ

Not d÷oi÷ng ÷an÷y ÷evil;

Kusalassþpas×amp÷adæ

To be committed t÷o t÷he good;

S÷acitta-p÷ar×iyod×ap÷anaµ

To p÷ur÷if÷y o÷ne’s mind:

Etaµ Buddhæna s×æs÷anaµ

These are t×he teachings ÷of a÷ll B÷uddhas.

Kh×antø p÷aramaµ t÷apo tøt÷ikkhæ

Patient ×endurance is the highest pr÷act÷ice, b÷urn÷ing o÷ut d÷ef÷ilements;

Nibbænaµ p÷aramaµ vadan÷ti Buddhæ

The Buddh×as say Nibb÷æn÷a ÷is s÷upreme.

Na ÷hi p÷abbaj÷ito p÷arþpaghætø

Not a ren÷unc÷iant i÷s o÷ne w÷ho i÷nj÷ures ÷others;

S÷ama¼o h×oti p÷araµ vih×e¥h÷ayanto

Whoever troub×les others c÷an’t ÷be c×alled ÷a monk.

÷Anþp÷avædo ÷anþp÷aghæto

Not to ins÷ult a÷nd n÷ot ÷to ÷injure;

Pæ¥imokkh×e c÷a s×aµv÷aro

To live restrained by tr÷ain÷ing rules;

Mattaññ÷utæ c÷a bhatt÷asmiµ

Knowing one’s m÷easure ÷at ÷the meal;

Pantañ-c÷a say×an’æs÷anaµ

Retreating to a l×on÷ely place;

÷Adhic÷itte c÷a æyogo

Devot×ion to the h÷igh÷er mind:

Etaµ Buddhæna s×æs÷anaµ

These are the te÷ach÷ings ÷of a÷ll B÷uddhas.

**Verses on the Buddha’s First Exclamation**

(H×anda mayaµ pa¥hama-b÷uddha-bhæs÷ita-gæthæyo b÷ha¼æmase)

÷Anek÷a-jæt÷i-s×aµs×æraµ - S÷andhævis×saµ ÷anibb÷isaµ

G÷aha-k÷æraµ g÷aves×anto - Dukkhæ jæ÷ti p÷unapp÷unaµ

For many lifetimes in the r÷ound ÷of birth,

Wandering on ×endl÷essly,

For the b÷uild÷er ÷of t÷his h÷ouse ÷I searched -

How painful is rep×eate÷d birth

G÷aha-k÷ærak÷a di¥¥h×o’si - P÷una gehaµ na k×æhasi

S÷abbæ te phæs÷ukæ bhaggæ - Gaha-kþ¥×aµ v÷isa³k÷hataµ

Vis×a³kh÷æra-g÷ataµ c÷ittaµ - Ta¼hænaµ k÷hay÷am-ajj÷hagæ

House-builder y÷ou’ve b÷een seen,

Another home you ×will n÷ot build,

All your r÷aft÷ers h÷ave b÷een snapped,

Dismantl×ed is your r÷idge-pole;

The non-c×onstructing m÷ind

H÷as c÷ome t÷o cr÷av÷ing’s end.

**Verses on the Last Instructions**

(H×anda mayaµ pacchima-ovæda-gæth×æyo bh÷a¼æmase)

Handa dæni bh×ikkh÷ave æman÷tayæm×i vo

Now bhikkhus I dec÷lare ÷to you,

Vaya-dhammæ s×a³kh×æræ

Change is t×he nature ÷of c÷ond÷iti÷oned things;

÷Appamædena s×amp÷ædetha

Perfect y×ourselves n÷ot b÷e÷ing n÷egligent:

Ayaµ tath×æg÷atassa p÷acch×imæ væcæ

These are the Tath×æg÷ata’s f÷in÷al words.

**the Teaching on Mindfulness of Breathing**

(H×anda mayam ænæpænas÷sati-sutta-pæ¥haµ bh÷a¼æmase)

Ænæpæn×ass÷ati bh×ikkh÷ave bhæv×itæ bah÷ulø-k÷atæ

Bhikkhus w÷hen mindfulness of br×eathing is d÷eveloped and c÷ultiv×ated

Mahapph÷alæ h×oti mah×æ-nis×aµsæ

It is of gr÷eat fruit and great b÷enefit;

Ænæpæn×ass÷ati bh×ikkh÷ave bhæv×itæ bah÷ulø-k÷atæ

W÷hen mindfulness of br×eathing is d÷eveloped and c÷ultiv×ated

C÷attæro sat×ip÷a¥¥hæne p÷ar×ip÷þreti

It f÷ulfills the Four Foundations of M÷indf÷ulness;

C÷attæro s÷atip÷a¥¥hænæ bhæv×itæ bah÷ulø-k÷atæ

When t÷he Four Foundations of M×indfulness are d÷eveloped and c÷ultiv×ated

S÷atta-bojjha³ge p÷ar×ip÷þrenti

They f÷ulfill the Seven Factors of Aw÷akening;

S÷atta-bojjha³gæ bhæv×itæ bah÷ulø-k÷atæ

When t÷he Seven Factors of Aw×akening are d÷eveloped and c÷ultiv×ated

Vijjæ-vimuttiµ p÷ar×ip÷þrenti

They f÷ulfill true knowledge and del÷iverance.

Kathaµ bhæv×itæ ca bh×ikkh÷ave ænæpæn×as÷sati k÷athaµ bah÷ulø-k÷atæ

A÷nd how bhikkhus is mindfulness of br×eathing d÷eveloped and c÷ultiv×ated

Mahapph÷alæ h×oti mah×æ-nis×aµsæ

So that it is of gr÷eat fruit and great b÷enefit?

Idha bh×ikkh÷ave bhikkhu

Here bhikkhus a bh÷ikkhu,

Araññ×a-g÷ato væ

Gone t÷o the f×orest,

Rukkha-mþl×a-g÷ato væ

To the f÷oot ÷of ÷a tree

Suññægær×a-g÷ato væ

Or to an e×mpt÷y hut.

÷Nisødati palla³kaµ æbhuj×it÷væ

S÷its down having cr÷ossed h÷is legs,

Ujuµ kæyaµ p÷a¼idhæya p÷arimukhaµ s÷atiµ ÷upa¥¥h÷apetvæ

Sets his b÷od÷y ÷erect having established m×indfulness in fr÷ont ÷of him.

So s÷ato’va ÷assas÷ati s÷ato’va p÷ass÷as÷ati

Ever m×indful he br÷eathes in;

Mindful ÷he br÷eathes out.

Døghaµ væ ass÷as×anto døghaµ ÷assas×æmø-ti p÷ajænæti

Breathing ×in long, h÷e knows ‘I br÷eathe ÷in long’;

Døghaµ væ p÷ass÷asanto døghaµ p÷assas×æmø-ti p÷ajænæti

Breathing o÷ut long, h÷e knows ‘I br÷eathe o÷ut long’;

Rassaµ væ ÷ass÷asanto rassaµ ÷assas×æmø-ti p÷ajænæti

Breathing ×in short, ÷he knows ‘I br÷eathe ÷in short’;

Rassaµ væ p÷ass÷asanto rassaµ p÷assas×æmø-ti p÷ajænæti

Breathing o÷ut short, ÷he knows ‘I br÷eathe o÷ut short’.

Sabb÷a-kæya-pa÷tis×aµvedø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in experiencing the whole b÷ody’.

Sabb÷a-kæya-pa÷tis×aµvedø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut ÷exp÷er÷ienc÷ing t÷he wh÷ole b÷ody’.

Pass÷ambhayaµ kæy÷a-s×a³khæraµ ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in tranquillising the bodily form÷ations’.

Pass÷ambhayaµ kæy÷a-s×a³khæraµ p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut tr÷anqu÷il÷lis÷ing t÷he b÷odily f÷ormations’.

Pøt÷i-pat÷is×aµvedø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in experiencing r÷apture’.

Pøt÷i-pat÷is×aµvedø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut ÷exp÷er÷ienc÷ing r÷apture’.

Suk÷ha-pat÷is×aµvedø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in experiencing pl÷easure’

Suk÷ha-pat÷is×aµvedø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut ÷exp÷er÷ienc÷ing pl÷easure’.

Citt÷a-s×a³khæra-pat÷is×aµvedø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in experiencing the mental form÷ations’.

Citt÷a-s×a³khæra-pat÷is×aµvedø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut ÷exp÷er÷ienc÷ing t÷he m÷ent÷al f÷orm÷ations’.

Pass÷ambhayaµ citt÷a-s×a³khæraµ ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in tranquillising the mental form÷ations’.

Pass÷ambhayaµ cit÷ta-s×a³khæraµ p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut tr÷anq÷uil÷lis÷ing t÷he m÷ent÷al f÷orm÷ations’.

Citt÷a-pat÷is×aµvedø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in experiencing t÷he mind’.

Citt÷a-pat÷is×aµvedø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut ÷exp÷er÷ienc÷ing t÷he mind’.

÷Abhipp÷amod×ayaµ cittaµ ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in gladdening t÷he mind’.

÷Abhipp÷amod×ayaµ cittaµ p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut g÷ladd÷en÷ing t÷he mind’.

S÷amæd×ahaµ cittaµ ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in concentrating t÷he mind’

S÷amæd×ahaµ cittaµ p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut c÷onc÷ent÷rat÷ing t÷he mind’.

Vimoc×ayaµ cittaµ ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in liberating t÷he mind’.

Vimoc×ayaµ cittaµ p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut l÷ib÷er÷at÷ing t÷he mind’.

Aniccænup÷assø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in contemplating imp÷ermanence’.

Aniccænup÷assø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut c÷ont÷empl÷at÷ing ÷imp÷ermanence’.

Virægænup÷assø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in contemplating the fading away of p÷assions’.

Virægænup÷assø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut c÷ont÷emp÷lat÷ing t÷he f÷ad÷ing a÷way ÷of p÷assions’.

Nirodhænup÷assø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in contemplating cess÷ation’.

Nirodhænup÷assø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut c÷ont÷emp÷lat÷ing c÷es÷sation’.

P÷a¥inis÷saggænup÷assø ÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe ×in contemplating rel÷inquishment’.

P÷a¥iniss÷aggænup÷assø p÷assas÷issæmø-ti s÷ikk÷hati

He tr÷ains thus:

‘I shall breathe o÷ut c÷ont÷emp÷lat÷ing r÷el÷inquishment’.

Evaµ bhæv×itæ kho bh×ikkh÷ave ænæpæn×as÷sati evaµ bah÷ulø-k÷atæ

Bhikkhus that is h÷ow mindfulness of br×eathing is d÷÷eveloped and c÷ultiv×ated

Mahapph÷alæ h×oti mah×æ-nis×aµsæ-ti

So that it is of g÷reat fruit and great b÷enefit.

**the Teaching on the Noble Eightfold Path**

(Handa mayaµ ariya¥¥ha³gika-magga-pæ¥ham bha¼æmase)

Ayam-eva ÷ariyo a¥¥h×a³g÷iko maggo

This is the N÷ob÷le ÷Eightf÷old Path,

S×eyyath×ødaµ

Which is as f÷ollows:

S×ammæ-di¥¥hi

R÷ight View,

S×ammæ-s×a³k÷appo

Right Int÷ention

S×ammæ-væcæ

R÷ight Speech,

S×ammæ-kammanto

Right ÷Action,

S×ammæ-æjøvo

Right L×ive÷lihood,

S×ammæ-v÷æyæmo

Right ÷Effort,

S×ammæ-s÷ati

Right M×indf÷ulness,

S×ammæ-s÷amædhi

R÷ight C÷onc÷ent÷ration.

K÷atamæ ca bh×ikk÷have sammæ-di¥¥hi

And what bhikkhus ÷is R÷ight View?

Yaµ kho bh×ikk÷have dukkhe ñæ¼aµ

Knowledge of s÷uffering;

Dukkha-s÷am÷udaye ñæ¼aµ

Knowledge of the ×origin of s÷uffering;

Dukkha-n×irodhe ñæ¼aµ

Knowledge of the cess÷ati÷on ÷of s÷uff÷ering;

Dukkha-n×irodha-gæm×in×iyæ p÷a¥ip÷adæya ñæ¼aµ

Knowledge of t×he path

Leading to the ces÷sat÷ion ÷of s÷uffering:

÷Ayaµ vuccati bh×ikk÷have s×ammæ-di¥¥hi

This bhikkhus is c÷alled R÷ight View.

Katamo ca bh×ikk÷have sammæ-s×a³k÷appo

And what bhikkhus is R÷ight ÷Int÷ention?

Nekkhamma-s×a³k÷appo

The intention of ren÷un÷ci÷ation;

÷Abyæpæda-s×a³k÷appo

The intention of n÷on-i÷ll-will;

÷Avihiµsæ-s×a³k÷appo

The intention of non-cr×u÷elty:

Ayaµ vuccati bh×ikk÷have s×ammæ-s×a³k÷appo

This bhikkhus is c÷alled R÷ight ÷Int÷ention.

Katamæ ca bh×ikk÷have s×ammæ-væcæ

And what bhikkhus ÷is R÷ight Speech?

Musæ-vædæ ver×am÷a¼ø

Abstaining fr÷om f÷alse speech;

Pisu¼æya væcæya ver×am÷a¼ø

Abstain×ing from mal×ici÷ous speech;

Pharusæya væcæya ver×am÷a¼ø

Abstaining fr÷om h÷arsh speech;

S×amphapp÷alæpæ ver×am÷a¼ø.

Abstaining from ÷id÷le ch÷atter:

Ayaµ vuccati bh×ikk÷have s×ammæ-væcæ

This bhikkhus is c÷alled R÷ight Speech.

Katamo ca bh×ikk÷have s×ammæ-kammanto

And what bhikkhus ÷is R÷ight ÷Action?

Pæ¼æt÷ipætæ ver×am÷a¼ø

Abstain×ing from k÷ill÷ing l÷iv÷ing b÷eings;

÷Adinnædænæ ver×am÷a¼ø

Abstain×ing from t÷ak÷ing w÷hat ÷is n÷ot g÷iven;

Kæmes÷u-micch×æcæræ ver×am÷a¼ø

Abstain×ing from s÷ex÷ual m×isc÷onduct:

Ayaµ vuccati bh×ikk÷have s×ammæ-kammanto

This bhikkhus is c÷alled R÷ight A÷ction.

Katamo ca bh×ikkh÷ave s×ammæ-æjøvo

And what bhikkhus is Right ×Live÷lihood?

Idha bh×ikk÷have ÷ariya-s×æv÷ako

Micchæ-æjøvaµ p÷ahæya

Sammæ-æj×øvena jøv×itaµ k÷appeti

Here, bhikkhus, a Nob÷le D÷is÷ciple,

Having ×abandoned wrong l×ive÷lihood,

Earns ×his living by r÷ight l÷ive÷lihood:

Ayaµ vuccati bh×ikk÷have s×ammæ-æjøvo

This bhikkhus is c÷alled R÷ight L÷ive÷lihood.

Katamo ca bh×ikk÷have s×ammæ-væyæmo

And what bhikkhus ÷is R÷ight ÷Effort?

Idha bh×ikk÷have bhikkhu

÷Anuppannænaµ pæp÷akænaµ ÷ak÷usalænaµ dhammænaµ

÷anuppædæya

Chandaµ j÷aneti

Væyam×ati

V×ør×iyaµ ærabh÷ati

C÷ittaµ p÷agga¼h×æti p÷adah÷ati

Here, bhikkhus, ×a bhikkhu aw÷ak÷ens zeal

For the non-×arising of unar÷isen,

Evil unwh×oles÷ome states;

He puts forth ÷effort,

Arouses ×en÷ergy,

Exerts ×his mind

A÷nd strives.

÷Uppannænaµ pæp÷akænaµ ÷ak÷usalænaµ dhammænaµ p÷ahænæya

Chandaµ j÷aneti

Væyam×ati

V×ør×iyaµ ærabh÷ati

C÷ittaµ p÷agga¼h×æti p÷adah÷ati

He awak×ens zeal for the ab÷andoning of ×arisen,

Evil unwh×oles÷ome states;

He puts forth ÷effort,

Arouses ×en÷ergy,

Exerts ×his mind

A÷nd strives.

÷Anuppannænaµ k÷usalænaµ dhammænaµ ÷uppædæya

Chandaµ j÷aneti

Væyam×ati

V×ør×iyaµ ærabh÷ati

C÷ittaµ p÷agga¼h×æti p÷adah÷ati

He awak×ens zeal for the ar÷ising of un×arisen

Wh×oles÷ome states;

He puts forth ÷effort,

Arouses ×en÷ergy,

Exerts ×his mind

A÷nd strives.

÷Uppannænaµ k÷usalænaµ dhammænaµ ¥×hit÷iyæ

÷As÷ammosæya

B×hiyyobhævæya

Vep÷ullæya

Bhæv×anæya pær×ip÷þriyæ

Chandaµ j÷aneti

Væyam×ati

V×ør×iyaµ ærabh÷ati

C÷ittaµ p÷agga¼h×æti p÷adah÷ati

He awakens zeal for the cont÷inuance,

Non-dis×appearance,

Str÷engthening,

Increase and ×fulfilment by dev×el÷opment

Of ar÷isen wh÷oles÷ome states;

He puts forth ÷effort,

Arouses ×en÷ergy,

Exerts ×his mind

A÷nd strives:

Ayaµ vuccati bh×ikk÷have s×ammæ-væyæmo

This bhikkhus is c÷alled R÷ight ÷Effort.

Katamæ ca bh×ikk÷have s×ammæ-s÷ati

And what bhikkhus is Right M×indf÷ulness?

Idha bh×ikk÷have bhikkhu kæye kæyænup÷assø v×ih÷arati

Here, bhikkhus, a bh÷ikkh÷u ÷abides

Cont×emplating the b÷ody ÷as ÷a b÷ody,

Ætæpø s×amp÷ajæno s÷atimæ

Ardent, full×y ÷aware and m÷indful,

V×ineyya loke ÷abhijjhæ-domanassaµ

Having p÷ut ÷away

C÷ov÷et÷ous÷ness a÷nd gr÷ief f÷or t÷he world;

Ved÷anæs÷u ved÷anæn×up÷assø v×ih÷arati

He ÷abides cont×emplating f÷eel÷ings ÷as f÷eelings,

Ætæpø s×amp÷ajæno s÷atimæ

Ardent, full×y ÷aware and m÷indful,

V×ineyya loke ÷abhijjhæ-domanassaµ

Having p÷ut ÷away

C÷ov÷et÷ous÷ness a÷nd gr÷ief f÷or t÷he world;

C÷itte c÷ittæn×up÷assø v×ih÷arati

He ÷abides cont×emplating m÷ind ÷as mind,

Ætæpø s×amp÷ajæno s÷atimæ

Ardent, full×y ÷aware and m÷indful,

V×ineyya loke ÷abhijjhæ-domanassaµ

Having p÷ut ÷away

C÷ov÷et÷ousn÷ess a÷nd gr÷ief f÷or t÷he world.

Dhammes÷u dhammæn×up÷assø v×ih÷arati

He ÷abides cont×emplating mind-÷obj÷ects ÷as m÷ind-÷objects,

Ætæpø s×amp÷ajæno s÷atimæ

Arden,t full×y ÷aware and m÷indful,

V×ineyya loke ÷abhijjhæ-domanassaµ

Having p÷ut ÷away

C÷ov÷et÷ous÷ness a÷nd gr÷ief f÷or t÷he world:

Ayaµ vuccati bh×ikk÷have s×ammæ-s÷ati

This bhikkhus is c÷alled R÷ight M÷indf÷ulness.

Katamo ca bh×ikk÷have s×ammæ-s÷amædhi

And what bhikkhus is R÷ight C÷onc÷ent÷ration?

Idha bh×ikk÷have bhikkhu

Here, bhikkhus, a bh÷ikkhu,

Vivicc’eva kæmehi

Quite s×ecluded from s÷ens÷ual p÷leasures,

Vivicca ÷ak÷us÷alehi d÷hammehi

Secluded from unwh×oles÷ome states,

S÷av×it÷akkaµ s÷av×icæraµ vivek÷a-jaµ pøt÷i-sukhaµ p÷a¥hamaµ jhænaµ upas×ampajja v×ih÷arati

Enters ×upon and ÷abides i÷n t÷he f÷irst Jh÷æna -

Accomp×anied by appl÷ied a÷nd s÷usta÷ined thought,

With rapt×ure and pl÷easure b÷orn ÷of s÷ecl÷usion.

V×itakka-vicærænaµ vþp÷asamæ

With the stilling of appl÷ied a÷nd s÷usta÷ined thought,

Ajjhattaµ s×amp÷asædanaµ cet÷aso

Ekod×ibhævaµ

Av×it÷akkaµ av×icæraµ s÷amædh×i-jaµ pøt÷i-sukhaµ d÷utiyaµ jhænaµ upas×amp÷ajja v×ih÷arati

He enters ×upon and ÷abides i÷n t÷he s÷ec÷ond Jh÷æna -

Accomp×anied by self-c×on÷fidence and s÷ingl÷en÷ess ÷of mind,

Without appli÷ed a÷nd s÷usta÷ined thought,

With rapt×ure and pl÷easure b÷orn ÷of c÷onc÷ent÷ration.

Pøtiyæ c÷a v×irægæ

With the fad×ing ÷away as w÷ell ÷of r÷apture

÷Upekkhako ca v×ih÷arati

He abides in equan×im÷ity,

S÷ato c÷a s×amp÷ajæno

Mindful and full×y ÷aware,

S÷ukhañ-ca kæyena p÷a¥is×aµvedeti

Still fe÷el÷ing pl÷eas÷ure w÷ith t÷he b÷ody,

Yaµ taµ ÷ariyæ æc÷ikkhanti

‘÷Upekkh×ako s÷atimæ s÷ukha-v×ih÷ærø’ti tatiyaµ jhænaµ ÷upas×amp÷ajja v×ih÷arati

He enters ×upon and ÷÷abides i÷n t÷he th÷ird J÷hæna -

On account ×of which the N÷ob÷le ×Ones ÷announce,

‘He has ×a pleasant ab÷iding,

With equan×im÷ity and is m÷indful.’

Sukhassa c÷a pahænæ

With the ab×andoning of pl÷easure

Dukkhassa c÷a pahænæ

And the ab÷and÷on÷ing ÷of pain,

P÷ubb’eva somanass÷a domanass×ænaµ ÷attha³g÷amæ

With the previous dis×appearance of j÷oy a÷nd grief,

÷Adukkham-as÷ukhaµ ÷upekkhæ-s÷ati-p÷ær×is÷uddhiµ c÷atutthaµ jhænaµ ÷upas×amp÷ajja v×ih÷arati

He enters ×upon and ÷abides ÷in t÷he fo÷urth J÷hæna -

Accomp×anied by neither p÷ain n÷or-p÷leasure,

And purity of m×indf÷ulness d÷ue t÷o ÷eq÷ua÷nimity:

Ayaµ vuccati bh×ikk÷have s×ammæ-s÷amædhi

This bhikkhus is c÷alled R÷ight C÷onc÷ent÷ration.

Ayam-eva ÷ariyo a¥¥h×a³g÷iko maggo

This is the N÷ob÷le ÷Eightf÷old Path

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

(H×anda mayaµ dhamma-cakkappavattana s÷utta-pæ¥haµ bh÷a¼æmase)

Dve me bh×ikkh÷ave antæ

Bhikkhus, there are these t÷wo e÷xtremes

Pabbaj×itena na sev×it÷abbæ

That sho÷uld n÷ot ÷be p÷ursued by one who h×as g÷one forth:

Yo cæyaµ kæmes÷u kæma-s÷ukh’all×ikæn×uyogo

That is, whatever is tied ÷up ÷to s÷ense p÷leasures,

Within the r÷ealm ÷of s÷ens÷u÷al÷ity,

Høno

Wh÷ich ÷is low,

Gammo

C÷ommon,

Pothuj×jan÷iko

The way of the c÷omm÷on folks,

Ana×riyo

Not the w÷ay ÷of t÷he N×ob÷le Ones

Anattha-s×añ÷hito

And p÷ointless;

Yo cæyaµ atta-kilam×athæn×uyogo

Then there is what÷ev÷er ÷is ÷tied up

With s÷elf-d÷ep÷riv÷ation,

Dukkho

Which is p÷ainful,

Ana×riyo

Not the w÷ay ÷of t÷he N×ob÷le Ones

÷Anatth÷a-s×añ÷hito

And p÷ointless.

Ete te bh×ikkh÷ave u÷bh÷o ante ÷anup÷agamma majjh×imæ p÷a¥÷ip÷adæ tath×æg÷atena ÷abhi×sambuddhæ

Bhikkhus, without g÷oing ÷to ÷eit÷her ÷of t÷hese ÷extremes,

The Tath×æg÷ata has ÷ul÷tim÷ate÷ly ÷aw÷akened

To ×a middle w÷ay ÷of p÷ractice,

Cakkhu-k÷ar×a¼ø

Giv×ing rise to ÷vision,

Ñæ¼a-k÷ar×a¼ø

M÷ak÷ing f÷or ÷insight,

÷Upas÷amæya

Lead×ing ÷to calm,

÷Abhiññæya

To h÷eigh÷tened k÷nowing,

S×ambodhæya

Aw÷ak÷ening

N×ibbænæya s×aµva÷ttati

A÷nd ÷to Nibb÷æna.

Katamæ ca sæ bh×ikk÷have majjh÷imæ ÷pa÷¥i÷padæ

And what, bhikkhus, ÷is th÷at m÷idd÷le w÷ay ÷of pr÷actice?

Ayam-eva ÷ariyo a¥¥h×a³g÷iko maggo

It is this N÷ob÷le E÷ightf÷old Path,

S×eyyath×ødaµ

Which is as f÷ollows:

S×ammæ-di¥¥hi

R÷ight View,

S×ammæ-s×a³k÷appo

Right Int÷ention,

S×ammæ-væcæ

R÷ight Speech,

S×ammæ-kammanto

Right ÷Action,

S×ammæ-æjøvo

Right L×ive÷lihood,

S×ammæ-v÷æyæmo

Right ÷Effort,

S×ammæ-s÷ati

Right M×indf÷ulness,

S×ammæ-s÷amædhi

R÷ight C÷onc÷ent÷ration.

Ayaµ kho sæ bh×ikk÷have majj÷himæ ÷pa÷¥i÷padæ tath×æg÷atena

abhis×ambuddhæ

This, bhikkhus, is the m÷idd÷le w÷ay ÷of p÷ractice

That the Tath×æg÷ata has ÷ult÷im÷ate÷ly ÷aw÷ak÷ened to,

Cakkhu-k÷ar×a¼ø

Giv×ing rise to ÷vision,

Ñæ¼a-k÷ar×a¼ø

M÷ak÷ing f÷or ÷insight,

÷Upas÷amæya

Lead×ing ÷to calm,

÷Abhiññæya

To h÷eigh÷tened k÷nowing,

S×ambodhæya

Aw÷ak÷ening

N×ibbænæya s×aµva÷ttati

A÷nd ÷to Nibb÷æna.

Idaµ kho pana bh×ikk÷have dukkhaµ ÷ariy×a-÷saccaµ

This bhikkhus is the N÷obl÷e T÷ruth ÷of d÷ukkha:

Jætip÷i dukkhæ

Birth is d÷ukkha,

Jaræp÷i dukkhæ

Ageing is d÷ukkha

Mara¼amp÷i dukkhaµ

And death is d÷ukkha;

S×oka-p÷arideva-dukkh÷a-domanass÷upæyæs×æp÷i dukkhæ

S×orrow lament÷ation pain grief and d÷espair are d÷ukkha,

Appiyeh÷i s×amp÷ayogo dukkho

Association with the d÷isliked is d÷ukkha,

Piyeh÷i v×ipp÷ayogo dukkho

Separ×ation from t÷he liked is d÷ukkha,

Yampicch×aµ n÷a labhat÷i tamp÷i dukkhaµ

Not attaining one’s w×ishes is d÷ukkha;

S×a³kh÷ittena pañc÷upædænakkh×andhæ dukkhæ

In brief t÷he five focuses of ide×ntity are d÷ukkha.

Idaµ kho p÷ana bh×ikk÷have dukkha-s÷am÷udayo ÷ariy×a-s÷accaµ

This bhikkhus is the N÷ob÷le T÷ruth ÷of t÷he ca÷use ÷of d÷ukkha:

Yæ’yaµ ta¼hæ

It is this cr÷aving

Ponobbh×av÷ikæ

Which le÷ads ÷to r÷ebirth,

Nand×i-ræga-s÷ah÷ag÷atæ

Accompanied by del×ight ÷and lust,

T÷atra-t÷atræbh×inand÷inø

Delighting now h÷ere, n÷ow there,

S×eyyath×ødaµ

N÷amely:

Kæma-ta¼hæ

Craving f÷or s÷ens÷u÷ality,

Bhava-ta¼hæ

Craving ×to b÷ecome,

V×ibhava-ta¼hæ

Craving n÷ot ÷to b÷ecome.

Idaµ kho p÷ana bh×ikk÷have dukkha-nirodho ÷ariy×a-s÷accaµ

This bhikkhus is the N÷ob÷le T÷ruth ÷of t÷he c÷ess÷at÷ion ÷of d÷ukkha:

Yo tassæy’eva ta¼hæya ÷asesa-v×iræga-nirodho

It is the remainderless f÷ad÷ing ÷aw÷ay a­÷nd c÷ess÷ation

Of t×hat very c÷raving,

Cægo

Its rel×inq÷uishment,

P÷a¥in×iss÷aggo

L÷ett÷ing go,

Mutti

R÷elease,

÷Anæl×ayo

Without ÷an÷y ÷att÷achmen.t

Idaµ kho p÷ana bh×ikk÷have dukkha-nirodh÷a-gæm×inø-p÷a¥÷ip÷adæ

÷ariy×a-s÷accaµ

This bhikkhus is the N÷obl÷e Tr÷uth ÷of t÷he w÷ay ÷of pr÷actice

Leading to the c×essation of d÷ukkha:

Ayam-eva ÷ariyo a¥¥h’×a³g÷iko maggo

It is just this N÷obl÷e ÷Eightf÷old Path,

S×eyyath×ødaµ

Which is as f÷ollows:

S×ammæ-di¥¥hi

R÷ight View,

S×ammæ-s×a³k÷appo

Right Int÷ention,

S×ammæ-væcæ

R÷ight Speech,

S×ammæ-kammanto

Right ÷Action,

S×ammæ-æjøvo

Right L×ive÷lihood,

S×ammæ-v÷æyæmo

Right ÷Effort,

S×ammæ-s÷ati

Right M×indf÷ulness,

S×ammæ-s÷amædhi

R÷ight C÷onc÷ent÷ration.

Idaµ dukkhaµ ÷ariya-s÷accan-÷ti me bh×ikk÷have

Pubbe ÷ananuss÷utes÷u dhammesu

Cakkhuµ ÷ud×apædi

Ñæ¼aµ ÷ud×apædi

Paññæ ÷ud×apædi

Vijjæ ÷ud×apædi

Æloko ÷ud×apædi

Bhikkhus, in reg÷ard ÷to th÷ings ÷unh÷eard-÷of b÷efore,

Visi×on ÷arose,

÷In÷sight ÷arose,

Disc÷ern÷ment ÷arose,

Knowl×edge ÷arose ,

÷Light ÷arose:

This is the N÷ob÷le Tr÷uth ÷of d÷ukkha;

Taµ kho p÷an’idaµ dukkhaµ ÷ariy×a-s÷accaµ p÷ariññeyyan-ti

Now this N÷obl÷e T÷ruth ÷of d÷ukkha

Should be completely ×und÷erstood;

Taµ kho p÷an’idaµ dukkhaµ ÷ariy×a-s÷accaµ p÷ariññætan-ti

Now this N÷obl÷e T÷ruth ÷of d÷ukkha

Has b÷een c÷ompl÷ete÷ly ÷und÷erstood.

Idaµ dukkha-s÷am÷udayo ÷ariy×a-s÷accan-÷ti me bh×ikk÷have

Pubbe ÷ananuss÷utes÷u dhammesu

Cakkhuµ ÷ud×apædi

Ñæ¼aµ ÷ud×apædi

Paññæ ÷ud×apædi

Vijjæ ÷ud×apædi

Æloko ÷ud×apædi

Bhikkhus, in reg÷ard ÷to th÷ings ÷unh÷eard-÷of b÷efore,

Visi×on ÷arose,

÷In÷sight ÷arose,

Disc÷ern÷ment ÷arose,

Knowl×edge ÷arose,

÷Light ÷arose:

This is the N÷obl÷e Tr÷uth ÷of t÷he c÷ause ÷of d÷ukkha.

Taµ kho p÷an’idaµ dukkha-s÷am÷udayo ÷ariy×a-s÷accaµ p÷ahæt÷abban-ti

Now this c÷ause ÷of d÷ukkha

Sh÷ould ÷be ÷ab÷andoned;

Taµ kho p÷an’idaµ dukkha-s÷am÷udayo ÷ariy×a-s÷accaµ p÷ahønan-ti

Now this c÷ause ÷of d÷ukkha

H÷as b÷een ÷ab÷andoned.

Idaµ dukkh÷a-nirodho ÷ariy×a-s÷accan-÷ti me bh×ikk÷have

Pubbe ÷ananuss÷utes÷u dhammesu

Cakkhuµ ÷ud×apædi

Ñæ¼aµ ÷ud×apædi

Paññæ ÷ud×apædi

Vijjæ ÷ud×apædi

Æloko ÷ud×apædi

Bhikkhus, in reg÷ard ÷to th÷ings ÷unh÷eard-÷of b÷efore,

Visi×on ÷arose,

÷In÷sight ÷arose,

Disc÷ern÷ment ÷arose,

Knowl×edge ÷arose,

÷Light ÷arose:

This is the N÷obl÷e T÷ruth ÷of t÷he c÷ess÷at÷ion ÷of d÷ukkha;

Taµ kho p÷an’idaµ dukkha-nirodho ÷ariy×a-s÷accaµ sacc÷hi-

kæt×abban-ti

Now the c×essation ÷of d÷ukkha

Should be exp÷eri÷enced d÷ir÷ectly;

Taµ kho p÷an’idaµ dukkha-nirodho ÷ariy×a-s÷accaµ sacc÷hik÷atan-ti

Now the c×essation ÷of d÷ukkha

H÷as b÷een ÷exp÷eri÷enced d÷ir÷ectly.

Idaµ dukkh÷a-nirodh÷a-gæm×inø-p÷a¥÷ip÷adæ ÷ariy×a-s÷accan-÷ti me

bh×ikk÷have

Pubbe ÷ananuss÷utes÷u dhammesu

Cakkhuµ ÷ud×apædi

Ñæ¼aµ ÷ud×apædi

Paññæ ÷ud×apædi

Vijjæ ÷ud×apædi

Æloko ÷ud×apædi

Bhikkhus, in reg÷ard ÷to th÷ings ÷unh÷eard-÷of b÷efore,

Visi×on ÷arose,

÷In÷sight ÷arose,

Disc÷ern÷ment ÷arose,

Knowl×edge ÷arose,

÷Light ÷arose:

This is the N÷obl÷e Tr÷uth ÷of t÷he w÷ay ÷of pr÷actice

Leading to the c×essation of d÷ukkha;

Taµ kho p÷an’idaµ dukkha-nirodha-gæm×inø-p÷a¥÷ip÷adæ ÷ariy×a-

s÷accaµ bhævetabban-ti

Now this w÷ay ÷of pr÷actice leading to the c×essation of d÷ukkha

Sh÷ould b÷e d÷ev÷eloped;

Taµ kho p÷an’idaµ dukkha-nirodha-gæm×inø-p÷a¥÷ip÷adæ ÷ariy×a-

s÷accaµ bhæv×itan-ti

Now this w÷ay ÷of pr÷actice leading to the c×essation of d÷ukkha

H÷as b÷een d÷ev÷eloped.

Yæva-k÷øvañ-c÷a me bh×ikk÷have ÷imes÷u c÷atþsu ÷ariy×a-s÷accesu

Evan-÷ti-p÷ariva¥¥aµ dvædas’×æk×æraµ yath×æ-bhþtaµ ñæ¼a-

dass÷anaµ na s÷uv×is÷uddhaµ ÷ahosi

As long, bh÷ikkhus, as my knowledge and underst÷anding,

As it a÷ctu÷all÷y is,

Of these Four N×ob÷le Truths,

With their three ph÷as÷es a÷nd tw÷elve ÷aspects,

Was n÷ot ÷en×tire÷ly pure,

N’eva tævæhaµ bh×ikk÷have s÷adev×ake loke s÷amær×ake s÷abrahm×ake

Sassama¼a-bræhma¼iyæ p÷ajæya s÷adeva-m÷anuss×æya

An×utt÷araµ s×ammæ-s×ambodhiµ ÷abhis×ambuddho p÷accaññæsiµ

Did I not cl÷aim, bh÷ikkhus,

In this world of d÷evas M÷ær÷a a÷nd B÷rahmæ,

Amongst m÷ankind with its priests and ren×unc÷iants,

Kings and c×omm÷oners,

An ÷ult÷im÷ate ÷aw÷ak÷ening

To uns×urpassed p÷erf÷ect ÷enl×ight÷enment.

Y÷ato c÷a kho me bh×ikk÷have ÷imes÷u c÷atþsu ÷ariy×a-s÷accesu

Evan-÷ti-p÷ariva¥¥aµ dvædas’×æk×æraµ yath×æ-bhþtaµ ñæ¼a -

dassanaµ s÷uv×is÷uddhaµ ahosi

But when, bh÷ikkhus, my knowledge and underst÷anding

As it a÷ctu÷all÷y is,

Of these Four N×ob÷le Truths,

With their three ph÷as÷es a÷nd tw÷elve ÷aspects,

Was ind÷eed ÷en×tire÷ly pure,

Athæhaµ bh×ikk÷have s÷adev×ake loke s÷amæ×rake s÷abrahm×ake

Sassama¼a-bræhma¼iyæ p÷ajæya s÷adeva-m÷anuss×æya

An×utt÷araµ s×ammæ-s×ambodhiµ ÷abhis×ambuddho p÷acc÷aññ÷æsiµ

T÷hen ÷indeed did I cl÷aim, bh÷ikkhus,

In this world of d÷evas, M÷ær÷a a÷nd B÷rahmæ,

Amongst m÷ankind with its priests and ren×unc÷iants,

Kings and c×omm÷oners,

An ÷ult÷im÷ate ÷aw÷ak÷ening

To uns×urpassed, p÷erf÷ect ÷enl×ight÷enment.

Ñæ¼añ-ca pana me das÷sanaµ ÷ud×apædi

Now kn÷owl÷edge a÷nd ÷und÷ers÷tanding ar÷ose ÷in me:

÷Akuppæ me v×imutti

My release ÷is uns×hakeable,

÷Ayam-an÷timæ jæti

This is my l÷ast birth,

N’atth×idæni p÷unabb÷havo-ti

There won’t be ÷an÷y f÷urt÷her b÷ec÷oming.

**The Teaching on Striving According to Dhamma**

(Handa mayaµ‎ dhamma-pahaµ‎sæna-pæ¥ham bha¼æmase)

Evaµ sv÷ækkhæto bh×ikk÷have mayæ dhammo

Bhikkhus, t÷he Dhamma has thus been w÷ell exp×ounded by me,

Uttæno

El÷uc÷id÷ated,

V×iv÷a¥o

D÷isclosed,

P÷akæs×ito

R÷evealed

Ch×inna-p÷ilot×iko

A÷nd st÷ripped ÷of p÷atchwork -

Alam-eva s÷addhæ-p÷abba×jitena kula-p÷uttena v×øriyaµ ÷ærab÷hituµ

This is eno÷ugh f÷or ÷a c÷lansman,

Who has g÷one forth out ÷of faith,

To aro÷use ÷his ×en×erg÷y thus:

Kæmaµ t÷aco ca nah×æru ÷ca a¥¥hi ÷ca ÷avas×is÷satu

‘Willingly let ÷onl÷y m÷y skin, s÷in÷ews ÷and b÷ones r÷emain,

S÷arøre ÷upasus×satu maµs÷a-loh÷itaµ

And let t×he flesh and bl÷ood ÷in t÷his b÷ody w÷it÷her ÷away.

Yaµ taµ p÷urisa-thæmena p÷urisa-v×øriyena p÷urisa-p÷arak÷kamena

p÷att÷abbaµ

Na taµ ÷apæp÷u¼itvæ

V×øriyassa s×a¼¥hænaµ bh÷aviss÷atø-ti

As long as what÷ev÷er ÷is ÷to ÷be ÷attained

By hum×an strength,

By human ×en÷ergy,

÷By h÷um÷an ÷effort

Has not b×een ÷attained,

Let n÷ot ÷my ÷ef÷forts s÷tand still.’

Dukkhaµ bh×ikk÷have kus×øto v×ih÷arati

Bhikkhus, the la×zy person dw÷ells ÷in s×uff÷ering,

Vok÷i¼¼o pæp÷akehi ÷ak÷usale÷hi dhammehi

Soiled by ÷ev÷il, ÷unwh÷oles÷ome states

Mah×antañ-ca s÷ad÷atthaµ p÷ar×ihæpeti

And great is t×he personal g÷ood th÷at ÷he n÷eglects.

Æraddha-v×øriyo ÷ca kho bh×ikk÷have s÷ukhaµ v×ih÷arati

The en×ergetic p÷er÷son th÷ough d÷wells h÷app÷ily,

P÷avivitto pæp÷ake÷hi ÷ak÷usale÷hi dhammehi

Well withdrawn from unwh×oles÷ome states

Mah×antañ-ca s÷ad÷atthaµ p÷ar×ipþreti

And great is t×he personal g÷ood th÷at ÷he ÷achieves.

Na bh×ikk÷have h÷ønena ÷agg÷ass÷a p÷at×ti hoti

Bhikkhus, it ×is not by l÷ow÷er means that the supr÷eme ÷is ÷attained

Aggena ca kho bh×ikk÷have ÷agg÷ass÷a p÷at×ti hoti

But, bhikkhus, it is by t×he s÷upreme that the supr÷eme ÷is ÷attained.

Ma¼ðap×eyyam-×idaµ bh×ikk÷have brahmac÷ar×iyaµ

Bhikkhus, this ×ho÷ly life is like the cr÷eam ÷of ÷the milk:

Satthæ sammukh×ø-bh÷þto

The T÷eac÷her ÷is p÷resent,

Tasmæt÷iha bh×ikk÷have v×øriyaµ ærabh÷atha

Therefore, b÷hikkhus, st÷art ÷to ÷aro÷use your ×en÷ergy

÷App÷att÷ass÷a p÷at×tiyæ

For the ×attainment of the as y÷et ÷un÷attained,

Anadh×ig÷atassa ÷adhig÷amæya

For the ×achievement of the as y÷et ÷un÷achieved,

As÷acch÷ik÷atassa s÷acch÷ik÷ir×iyæya

For the real×ization of the as y÷et ÷unr÷ealized.

‘Evaµ no ayaµ amhækaµ p÷ab÷bajjæ

÷Ava³k÷atæ ÷avañjhæ bh÷av×issati

Thinking, in s÷uch ÷a way:

‘Our G×o÷ing Forth will n÷ot ÷be b÷arren

S÷aphalæ ÷sa-÷udr×ayæ.

But will b×ecome fr÷uitf÷ul a÷nd f÷ertile,

Yes×aµ mayaµ p÷aribhuñjæma

Cøv×ara-pi¼ð÷apæta-

S×enæsana-g×ilænapp÷accaya-bhes÷ajja-parikkh×æraµ

Tesaµ te kæræ ÷amhesu

And all our u÷se ÷of robes,

÷Almsfood,

÷Lodgings,

And medic÷inal r×equ÷isites,

Given by ÷ot÷hers f÷or o÷ur s÷upport,

M÷ahapp÷halæ bhavissanti m÷ahæ-n÷is×aµsæ-ti

Will rew÷ard t÷hem w÷ith gr÷eat fruit and great b×en÷efit.’

Evaµ h÷i vo bh×ikk÷have s÷ikk÷hi÷tabbaµ

Bhikkhus, you should tr÷ain y÷ours÷elves thus:

÷Att’atthaµ væ hi bh×ik÷khave s×ampass÷amænena

C×onsidering your o÷wn good,

÷Alam-eva ÷appamædena s×ampædetuµ

It is ×enough to st÷rive f÷or t÷he g÷oal w÷ith÷out n÷egligence;

P÷ar’atthaµ væ hi bh×ikk÷have s×ampas÷samænena

Bhikkhus, c×onsidering the g÷ood ÷of ÷others,

÷Alam-eva ÷appamædena s×ampæd÷etuµ

It is ×enoughto st÷rive f÷or t÷he g÷oal w÷ith÷out n÷egligence;

÷Ubhay’atthaµ væ hi bh×ikk÷have s×ampass÷amænena

Bhikkhus, c×onsidering the g÷ood ÷of both,

Alam-eva ÷appamædena s×ampæd÷etun-ti

It is ×enough to st÷rive f÷or t÷he g÷oal w÷ith÷out n÷egligence.

**The Verses of Tæyana**

(Handa mayaµ tæyana-gæthæyo bha¼æmase)

Ch×inda s÷otaµ p÷arakkamma - K÷æme panþda br×æh÷ma¼a

Nappah×æya m÷uni kæme - Nekattam-up÷apajj÷ati

Exert yourself ÷and cut ÷the stream.

Discard sense-p×leas÷ures, Hol÷y Man;

Not letting sens÷ual pleas÷ures go,

A sage will n×ot r÷each un÷ity.

Kayiræ ce k÷ayiræth×enaµ - D÷a¹ham-enaµ p÷arakk÷ame

Sithilo hi p÷aribbæjo - B÷hiyyo ækir÷ate r÷ajaµ

Vigorously, w÷ith all o÷ne’s strength,

It should be d×one, w÷hat should ÷be done;

A lax monas÷tic life st÷irs up

The dust of p×assi÷ons all t÷he more

÷Akataµ dukka¥aµ s×eyyo - Pacchæ tappati d×uk÷ka¥aµ

Katañ-ca s÷uk×ataµ seyyo - Yaµ k÷atvæ nænut÷app÷ati

Better is not ÷to do b÷ad deeds

That afterw×ards w÷ould bring r÷emorse;

It’s rather g×ood d÷eeds one sh÷ould do

Which having done o÷ne won’t r÷egret.

Kus×o y÷athæ d÷uggah÷ito - Hattham-ev×æn÷ukan÷tati

S×æmaññaµ d÷upparæm÷a¥¥haµ - Nirayæyþp÷akaðð÷hati

As Kusa-grass, w÷hen wrongl÷y grasped,

Will only c×ut ÷into o÷ne’s hand

So does t÷he monk’s li÷fe wrong÷ly led

Indeed drag o×ne ÷to hel÷lish states.

Yaµ-kiñci s÷ith×ilaµ kammaµ - S×a³k÷ili¥¥h×añ-c÷a yaµ v×ataµ

S×a³k÷assaraµ brahma-c÷ar×iyaµ - Na taµ h×oti m÷ahapp÷halan-ti

Whatev÷er deed th÷at’s slack÷ly done,

Whatever v×ow c÷orrupt÷ly kept,

The Holy Life l÷ed i÷n doubt÷ful ways -

All these will n×ev÷er bear g÷reat fruits.

PART THREE:

**FORMAL REQUESTS**

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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:)

Brahmæ c÷a lokædhip÷atø s÷ahamp÷ati  
K÷atañj÷alø ÷andhiv÷araµ ÷ayæc÷atha

Sant×ødha s÷attæpp÷ar÷ajakkh÷a-jætikæ  
Deset÷u dhammaµ ÷an÷ukamp÷imaµ p÷ajaµ

(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: H×anda mayaµ dhammakath×æya s×ædhuk÷æraµ dadæmase.

Now let us express our approval of this Dhamma   
 Teaching.

Response: Sædhu, sædhu, sædhu, an×umodæmi.

It is well, I appreciate it.

**REQUESTING PARITTA CHANTING**

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

Vipatti-pa¥ibæh×æya sabb÷a-sampatt÷i-siddh÷iyæ  
Sabbadukkha-vinæs×æya  
Parittaµ brþth÷a ma³g÷alaµ

Vipatti-pa¥ibæh×æya sabb÷a-sampatt÷i-siddh÷iyæ  
Sabbabhaya-vinæs×æya  
Parittaµ brþth÷a ma³g÷alaµ

Vipatti-pa¥ibæh×æya sabb÷a-sampatt÷i-siddh÷iyæ  
Sabbaroga-vinæs×æya  
Parittaµ brþth÷a ma³g÷alaµ

(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:)

Mayaµ/Ahaµ bhante/ayye\* tisara¼ena s÷aha   
pañca s×ølæni y÷æcæma/y÷æcæmi

Dutiyampi mayaµ/ahaµ bhante/ayye\* tisara¼ena s÷aha   
pañca s×ølæni y÷æcæma/y÷æcæmi

Tatiyampi mayaµ/ahaµ bhante/ayye\* tisara¼ena s÷aha   
pañca s×ølæni y÷æcæma/y÷æcæmi

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 P*æ*li 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 sammæsambuddhassa

Namo tassa bhagavato arahato sammæsambuddhassa

Namo tassa bhagavato arahato sammæsambuddhassa

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.

Buddhaµ sara¼aµ gacchæmi

Dhammaµ sara¼aµ gacchæmi

Sa³ghaµ sara¼aµ gacchæmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Buddhaµ sara¼aµ gacchæmi

Dutiyampi Dhammaµ sara¼aµ gacchæmi

Dutiyampi Sa³ghaµ sara¼aµ gacchæmi

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 Buddhaµ sara¼aµ gacchæmi

Tatiyampi Dhammaµ sara¼aµ gacchæmi

Tatiyampi Sa³ghaµ sara¼aµ gacchæmi

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: Tisara¼a-gamanaµ ni¥¥hitaµ  
 This completes the going to the Three Refuges.

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

\*When requesting in P*æ*li 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. Pæ¼ætipætæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from taking the life of any   
living creature.

2. Adinnædænæ ver×ama¼ø sikkh×æpadaµ s×amæd™iyæmi.  
I undertake the precept to refrain from taking that which is not given.

3. Kæmesu micch×æcæræ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from sexual misconduct.

4. Mus×ævædæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from lying.

5. Suræmeraya-majja-pamæda¥¥h×ænæ ver×ama¼ø sikkh×æpadaµ   
s×amæd÷iyæmi.  
I undertake the precept to refrain from consuming intoxicating   
drink and drugs which lead to carelessness.

Leader: Imæni pañca sikkh×æpadæni

S×ølena sug÷atiµ yanti

S×ølena bhog÷as×ampadæ

S×ølena nibb÷utiµ yanti

Tasm×æ s×ølaµ vis×odhaye

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: Sædhu, sædhu, sædhu

(Bow three times.)

**REQUESTING THE THREE REFUGES   
& THE EIGHT PRECEPTS**

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

Mayaµ/Ahaµ bhante/ayye\* tisara¼ena s÷aha   
a¥¥ha s×ølæni y÷æcæma/y÷æcæmi

Dutiyampi mayaµ/ahaµ bhante/ayye\* tisara¼ena s÷aha   
a¥¥ha s×ølæni y÷æcæma/y÷æcæmi

Tatiyampi mayaµ/ahaµ bhante/ayye\* tisara¼ena s÷aha   
a¥¥ha s×ølæni y÷æcæma/y÷æcæmi

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 sammæsambuddhassa

Namo tassa bhagavato arahato sammæsambuddhassa

Namo tassa bhagavato arahato sammæsambuddhassa

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 P*æ*li from a layperson, “mitta” replaces “bhante” or “ayye”.

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

Buddhaµ sara¼aµ gacchæmi

Dhammaµ sara¼aµ gacchæmi

Sa³ghaµ sara¼aµ gacchæmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Buddhaµ sara¼aµ gacchæmi

Dutiyampi Dhammaµ sara¼aµ gacchæmi

Dutiyampi Sa³ghaµ sara¼aµ gacchæmi

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 Buddhaµ sara¼aµ gacchæmi

Tatiyampi Dhammaµ sara¼aµ gacchæmi

Tatiyampi Sa³ghaµ sara¼aµ gacchæmi

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: Tisara¼a-gamanaµ ni¥¥hitaµ  
 This completes the going to the Three Refuges.

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

\*When requesting in P*æ*li 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. Pæ¼ætipætæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from taking the life of any   
 living creature.

2. Adinnædænæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from taking that which is not   
 given.

3. Abrahmacariyæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from any intentional sexual   
 activity.

4. Mus×ævædæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from lying.

5. Suræmeraya-majja-pamæda¥¥h×ænæ ver×ama¼ø sikkh×æpadaµ   
s×amæd÷iyæmi.  
I undertake the precept to refrain from consuming intoxicating   
 drink and drugs which lead to carelessness.

6. Vikælabhojanæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from eating at inappropriate   
 times.

7. Nacca-gøta-vædita-visþkad×assanæ mælæ-gandha-vilepana-dhæra¼a-ma¼ðana-vibhþsana¥¥h×ænæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from entertainment,   
 beautification, and adornment.

8. Uccæsayana-mah×æsayanæ ver×ama¼ø sikkh×æpadaµ s×amæd÷iyæmi.  
I undertake the precept to refrain from lying on a high or   
 luxurious sleeping place.

Leader: Imæni a¥¥ha sikkh×æpadæni s×amæd™iyæmi

Response: Imæni a¥¥ha sikkh×æpadæni s×amæd™iyæmi

Imæni a¥¥ha sikkh×æpadæni s×amæd™iyæmi

Imæni a¥¥ha sikkh×æpadæni s×amæd™iyæmi

I undertake these Eight Precepts.

I undertake these Eight Precepts.

I undertake these Eight Precepts.

Leader: Imæni a¥¥ha sikkh×æpadæni

S×ølena sug÷atiµ yanti

S×ølena bhog÷as×ampadæ

S×ølena nibb÷utiµ yanti

Tasm×æ s×ølaµ vis×odhaye

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: Sædhu, sædhu, sædhu

(Bow three times.)

**APPENDIX**

Pæli Phonetics and Pronunciation 66

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**PÆLI PHONETICS & PRONUNCIATION**

Pæli is the original scriptural language of Theravæda 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 Long  
a as in about æ as in father  
i as in hit ø as in machine  
u as in put þ 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 “g*e*t” and “*o*x”, respectively.

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

c as in an*c*ient (like ch but unaspirated)

µ, ³ as ng in sang

ñ as ny in canyon

v rather softer than the English v; near w

bh, ch, dh, ðh, gh, jh, kh, ph, th, ¥h

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with h, i.e., lh, mh, ñh, and vh, do count as two consonants (for example in the Pæli words *‘jivhæ’* or *‘mu¹ho’*).

Examples:

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

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

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

ð, ðh, ¹, ¼, ¥, ¥h

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 Pæli pronunciation and the following chanting technique, it allows you to chant a text in Pæli 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 • ¤Æ MA • HA¤ • ¤A • VO

**11 1/2 11 1/2 1/2 1 1/2 11/2 1**

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 • LÆ (*not* PU • GGA • LÆ)

**1/2 11/2 1/2 1/2 1/2 11/2 1 1/2 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·hæ·kaµ, but sa·dham·maµ, not sad·ham·maµ 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 Pæli 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 Pæli word ‘sukka’ means ‘bright’; ‘sukkha’ means ‘dry’; ‘sukha’ – ‘happiness’; ‘suka’ – ‘parrot’ and ‘sþka’ – ‘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×oble

low tone bl÷essed

long low tone h¯omage

long mid tone th°ese

A Note on Hyphenation in the Text

As an aid to understanding, some of the longer Pæli 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 PÆLI TERMS**

Anattæ  
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.

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

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

Bhagavæ  
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.

Brahmæ  
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 brahmæ, 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 (bojjha³ga)

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

Foundations of Mindfulness (satipa¥¥hæna)

Mindfulness of 1. kæya (body), 2. vedanæ (feelings), 3. citta (mind), 4. dhammæ (mind-objects).

Grounds of Birth (yoni)

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.

Jhæna

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.

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

Nibbæna (Sanskrit: Nirvæ¼a)  
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’upædænakkhandhæ   
The five aggregates, physical or mental – that is: rþpa, vedanæ, saññæ, sa³khæræ, viññæ¼a. Attachment to any of these as, ‘This is mine’, ‘I am this’ or, ‘This is my self’ is upædæna — clinging or grasping.

Paritta  
Verses chanted particularly for blessing and protection.

Peaceful Sage (muni)

An epithet of the Buddha

Planes of Birth (bhþmi)

The three planes or realms where rebirth takes place: kæmævacarabhþmi: the sensuous plane; rþpævacara-bhþmi: form-plane; arþpævacarabhþmi: formless plane.

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

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

Sa³gha  
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.

Sa³khæræ  
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.

Saññæ  
Perception, the mental function of recognition.

Tathægata  
‘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 Nibbænic bliss.

Triple Gem

Buddha, Dhamma and Sa³gha.

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

Viññæ¼a  
Sense consciousness – the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.