



Chanting

VOLUME ONE

MORNING AND EVENING CHANTING (PŪJĀ) AND REFLECTIONS

PĀLI | ENGLISH

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

Amaravati Publications
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ISBN 978-1-78432-173-4

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Produced with the L^AT_EX typesetting system. Typeset in Gentium Incantation,
Alegreya Sans and Ubuntu fonts.

This large format edition, 3000 copies, printed in the UK, 2021
Previous case edition, 8000 copies, printed in Malaysia, 2015



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Morning Chanting

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho

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

*To the Teaching which he expounded so well,
Supaṭipanno yassa bhagavato sāvakaśaṅgho*

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

*To these — the Buddha, the Dhamma, and the Saṅgha —
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma*

*We render with offerings our rightful homage.
Sādhū no bhante bhagavā sucira-parinibbutopi*

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

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

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

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

Arahaṃ sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantam abhivādemi

I render homage to the Buddha, the Blessed One.

[BOW]

[Svākkhāto] bhagavatā dhammo

The Teaching so completely explained by him —

Dhammaṃ namassāmi

I bow to the Dhamma.

[BOW]

[Supaṭipanno] bhagavato sāvakasaṅgho

The Blessed One's disciples who have practised well —

Saṅghaṃ namāmi

I bow to the Saṅgha.

[BOW]

Preliminary Homage

[Hānda mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

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

[THREE TIMES]

Homage to the Buddha

[Hāṇḍa mayam buddhābhitthutim karomase]

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

Yo so tathāgato araham sammāsambuddho

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

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anūttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-manussānam

He is Teacher of gods and humans.

Buddho bhagavā

He is awake and holy.

Yo imam lokam sadevakam samārakam sabrahmakam

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

Sassāmaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā
sacchikatvā pavesi

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

Yo dhammaṃ desēsi ādi-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāna-kalyāṇaṃ

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

Sāttham sabyañjanaṃ kevala-paripuṇṇaṃ parisuddham
brahma-cariyaṃ pakāsesi

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

Tam-aham bhagavantam abhīpūjayāmi tam-aham bhagavantam
sirasā namāmi

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

[BOW]

Homage to the Dhamma

[Hānda mayaṃ dhammābhitt_uṭṭhutaṃ karomase]

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

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāṇḍiṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattaṃ vedītabbo viññūhi

To be experienced individually by the wise.

Tam-ahāṃ dhammaṃ abhīpūjayāmi tam-ahāṃ dhammaṃ

sirasā namāmi

*I chant my praise to this Teaching, I bow my head
to this Truth.*

[BOW]

Homage to the Saṅgha

[Hāṇḁa mayam saṅghābhitthutim karomase]

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

Yo so supaṭipanno bhagavato sāvakaṣaṅgho

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

Ujupaṭipanno bhagavato sāvakaṣaṅgho

Who have practised directly,

Ñāyapaṭipanno bhagavato sāvakaṣaṅgho

Who have practised insightfully,

Sāmīcipaṭipanno bhagavato sāvakaṣaṅgho

Those who practise with integrity —

Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā

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

Esa bhagavato sāvakaṣaṅgho

These are the Blessed One's disciples.

Āhuneyyo

Such ones are worthy of gifts,

Pāhuneyyo

Worthy of hospitality,

Dak^hhi^ṇey^yo

Worthy of offerings,

Añ^jali⁻ka^ra^ṇī^yo

Worthy of respect;

An^uttara^m pu^ṇṇ^akk^hetta^m lo^kassa

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

Tam⁻a^ha^m sa^ṅgha^m ab^hi^pū^jayā^mi tam⁻a^ha^m sa^ṅgha^m
si^rasā^ṇā^ṇā^mi

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

[BOW]

Salutation to the Triple Gem

[Hānda mayam ratanattaya-panāma-gāthāyo c'eva
sāmvega-parikittana-pāṭhañca bhaṇāmase]

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

Buddho susuddho karuṇā-mahaṇṇavo

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

Yo'ccanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghāṭako

Destroyer of worldly self-corruption —

Vandāmi buddham aham-ādarena taṃ

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo magga-pākāmata-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tad-attha-dīpano

That which is beyond the conditioned world —

Vandāmi dhammam aham-ādarena taṃ

Devotedly indeed, that Dhamma I revere.

Saṅgho sukhettabhyati-khetta-saṅṇito

The Saṅgha, the most fertile ground for cultivation,

Yo diṭṭhā-santo sugatānubodhako

*Those who have realized peace, awakened after the
Accomplished One,*

Lolappahīno ariyo sumedhaso

Noble and wise, all longing abandoned —

Vandāmi saṅghaṃ ahaṃ-ādarena taṃ

Devotedly indeed, that Saṅgha I revere.

Icevam-ekantabhipūja-neyyakam vatthuttayam
vandayatābhisankhatam

This salutation should be made to that which is worthy.

Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa
pabhāva-siddhiyā

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

Idha tathāgato loke uppanno araham sammāsambuddho

*One who knows things as they are has come into this world; and he is an
Arahant, a perfectly Awakened being,*

Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugatappavedito

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

Māyan-taṃ dhammaṃ sutvā evaṃ jānāma

Having heard the Teaching, we know this:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maraṇampi dukkhaṃ

And death is dukkha;

Sōka-parideva-dukkha-domanass'upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha;

Piyehi vip̐payogo dukkho

Separation from the liked is dukkha;

Yamp'icchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāṇdhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathīdaṃ

These are as follows:

Rūpūpādānakkhāṇdho

Attachment to form,

Vedanūpādānakkhāṇḍho

Attachment to feeling,

Saññūpādānakkhāṇḍho

Attachment to perception,

Sāṅkhārūpādānakkhāṇḍho

Attachment to mental formations,

Viññāṇūpādānakkhāṇḍho

Attachment to sense-consciousness.

Yesam pariññāya

For the complete understanding of this,

Dharmāno sō bhagavā evaṃ bahulaṃ sāvake vīneti

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

Evaṃ bhāgā ca paṇassa bhagavato sāvakesu anusāsani bahulā
pavattati

In addition, he further instructed:

Rūpaṃ aniccaṃ

Form is impermanent,

Vedanā aniccā

Feeling is impermanent,

Saññā aniccā

Perception is impermanent,

Saṅkhārā aniccā

Mental formations are impermanent,

Viññāṇaṃ aniccaṃ

Sense-consciousness is impermanent;

Rūpaṃ anattā

Form is not-self,

Vedanā anattā

Feeling is not-self,

Saññā anattā

Perception is not-self,

Saṅkhārā anattā

Mental formations are not-self,

Viññāṇaṃ anattā

Sense-consciousness is not-self;

Sabbe saṅkhārā aniccā

All conditions are transient,

Sabbe dhammā anattā'ti

There is no self in the created or the uncreated.

Te māyaṃ otiṇṇāṃha jātiyā jarā-maraṇena

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

Sōkehi paridevehi dukkhehi domanassehi upāyāsehi

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

Dukkhôtiṇṇā dukkha-paretā

Bound by dukkha and obstructed by dukkha.

Appeva nāmimassa kevalassa dukkha-kkhāndhassa antakiriya
paññāyethā'ti

Let us all aspire to complete freedom from suffering.

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

Cīra-parinibbutampi taṃ bhagavāntaṃ uddissa arahāntaṃ
sammāsambuddhaṃ

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

Saddhā agārasmā anagāriyaṃ pabbajitā

We have gone forth with faith from home to homelessness,

Tasmim bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkha-kkhāndhassa
antakiriyaaya samvattatu

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

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

Cîrâ-parinibbutampî taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhāmmañca saṅghañca

So too are the Dhāmma and the Saṅgha.

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ manasikaṛoma
anupaṭipājjāma

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

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkha-kkhāndhassa antakiriyāya sāmvaṭṭatu

Lead us to the end of every kind of suffering.

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantam abhivādemi

I render homage to the Buddha, the Blessed One.

[BOW]

[Svākkhāto] bhagavatā dhammo

The Teaching, so completely explained by him —

Dhammam namassāmi

I bow to the Dhamma.

[BOW]

[Supaṭipanno] bhagavato sāvakasaṅgho

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

Saṅgham namāmi

I bow to the Saṅgha.

[BOW]

Evening Chanting

Dedication of Offerings

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

Dedication of Offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One —

I render homage to the Buddha, the Blessed One.

[BOW]

[The Teaching,] so completely explained by him —

I bow to the Dhamma.

[BOW]

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

I bow to the Saṅgha.

[BOW]

Preliminary Homage

[Hānda mayam buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

Recollection of the Buddha

[Hānda mayam buddhānussatinayaṃ karomase]

Tam khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anūttaro purisadamma-sārathi satthā deva-manussānaṃ
buddho bhagavā'ti

Preliminary Homage

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

Hômâge to the Blessed, Nôble, and Perfectly Enlîghtened One.

[THREE TIMES]

Recollection of the Buddha

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

A good word of the Blessed One's reputâtion has spread as follows:

He, the Blessed One, is indeed the Pûre One,

the Perfectly Enlîghtened One;

He is impeccâble in conduct and understanding,

the Accomplished One, the Knower of the Worlds;

He trains perfectly those who wish to be trained;

he is Teacher of gods and humans; he is Awake and Holy.

Supreme Praise of the Buddha

[Hānda mayam buddhābhigītiṃ karomase]

Buddh'vārahānta-varatādiguṇābhiyutto
 Suddhābhiñña-karuṇāhi sāmāgatatto
 Bodhesi yo sujanātaṃ kamālaṃ va sūro
 Vandām'aham tam-araṇaṃ sirasā jinendaṃ
 Buddho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Paṭhamānussatiṭṭhānaṃ vandāmi tam sīren'aham
 Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhass'āham niyyādemi sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'hām/Vandanti'hām carissāmi buddhass'eva sūbodhiṭaṃ
 Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varam
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Buddham me vandamānena/vandamānāya
 yaṃ puññaṃ pasūtaṃ idha
 Sabbepi antarāyā me māhesuṃ tassā tejasā

[BOWING]

Kāyena vācāya va cetasā vā
 Buddhe kukammaṃ pakataṃ mayā yaṃ
 Buddho paṭiggaṇhātu accayaṇtaṃ
 Kālantare saṃvaritaṃ va buddhe

Supreme Praise of the Buddha

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

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

[BOWING]

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

Recollection of the Dhamma

[Hānda mayam dhammānussatinayaṃ karomase]

Svākkhāto bhagavatā dhammo
 Sāṇḍiṭṭhiko akāliko ehipassiko
 Opanayiko paccattam vedītabbo viññūhi'ti

Supreme Praise of the Dhamma

[Hānda mayam dhammābhigītiṃ karomase]

Svākkhātāt'ādiḡuṇa-yoga-vāseṇa seyyo
 Yo magga-pāka-pariyatti-vimokkha-bhedo
 Dhammo kuloka-patānā tadā-dhāri-dhārī
 Vandām'aham tama-haram vara-dhammam-etam
 Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Dutiyānussatiṭṭhānaṃ vandāmi tam sīren'aham
 Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammass'āham niyyādemī sarīraṇ-jīvitaṇ-cidaṃ
 Vandantoham/Vandantiham carissāmi dhammass'eva sūdammatam
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Dhammaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasūtaṃ idha
 Sabbepi antarāyā me māhesuṃ tassā tejasā

Recollection of the Dhamma

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

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

Supreme Praise of the Dhamma

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

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

[BOWING]

Kāyena vācāya va cetasā vā
 Dhāṃme kukammaṃ pakataṃ mayā yaṃ
 Dhāṃmo paṭiggaṇhātu accayantaṃ
 Kālantare saṃvaritaṃ va dhāṃme

Recollection of the Saṅgha

[Hānda mayam saṅghānussatīnaṃ karomase]

Supaṭipanno bhagavato sāvakaṃsaṅgho
 Ujupaṭipanno bhagavato sāvakaṃsaṅgho
 Nāyapaṭipanno bhagavato sāvakaṃsaṅgho
 Sāmicipaṭipanno bhagavato sāvakaṃsaṅgho
 Yadidaṃ cattāri purisayugāni attha purisapuggalā
 Esa bhagavato sāvakaṃsaṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puññakkhettaṃ lokassā'ti

Supreme Praise of the Saṅgha

[Hānda mayam saṅghābhigītiṃ karomase]

Saddhammajō supaṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggalā-saṅgha-seṭṭho
 Sīlādidhamma-pavarāsaya-kāya-citto
 Vandāmi'aham taṃ ariyāna-gaṇaṃ susuddhaṃ
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ sīren'aham

[BOWING]

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

Recollection of the Saṅgha

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

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

Supreme Praise of the Saṅgha

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

Born of the Dhamma, that Saṅgha which has practised well,
 The field of the Saṅgha formed of eight kinds of noble beings,
 Guided in body and mind by excellent morality and virtue.
 I revere that assembly of noble beings perfected in purity.
 The Saṅgha, which is the supreme, secure refuge of all beings —
 As the Third Object of Recollection, I venerate it with bowed head.

Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro
 Sāṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghass'āhaṃ niyyādemi sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'hāṃ/Vandanti'hāṃ carissāmi saṅghassopaṭipannataṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Sāṅghaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasūtaṃ idha
 Sabbepi antarāyā me māhesūṃ tassā tejasā

[BOWING]

Kāyena vācāya va cetasā vā
 Sāṅghe kukammaṃ pakataṃ mayā yaṃ
 Sāṅgho paṭiggaṇhātu accayantaṃ
 Kālantare sāmvaritum va sāṅghe

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

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā

Buddhaṃ bhagavantaṃ abhivādemi

[BOW]

[Svākkhāto] bhagavatā dhammo

Dhammaṃ namassāmi

[BOW]

[Supaṭipanno] bhagavato sāvaka-saṅgho

Sāṅghaṃ namāmi

[BOW]

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

[BOWING]

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

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

Closing Homage

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

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

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

Reflections & Recollections

Verses of Sharing and Aspiration

[Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmaṣe]

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

Verses of Sharing and Aspiration

[Nôw let us chant the verses of sharing and aspiration.]

Through the goodness that arises from my practice,
 May my spiritual teachers and guides of great virtue,
 My mother, my father, and my relatives,
 The Sun and the Moon, and all virtuous leaders of the world,
 May the highest gods and evil forces,
 Celestial beings, guardian spirits of the Earth, and the Lord of Death,
 May those who are friendly, indifferent, or hostile,
 May all beings receive the blessings of my life,
 May they soon attain the threefold bliss and realize the Deathless.
 Through the goodness that arises from my practice,
 And through this act of sharing,
 May all desires and attachments quickly cease
 And all harmful states of mind.
 Until I realize Nibbāna,
 In every kind of birth, may I have an upright mind,
 With mindfulness and wisdom, austerity and vigour.
 May the forces of delusion not take hold nor weaken my resolve.
 The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
 The Solitary Buddha is my noble guide,
 The Saṅgha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.

Verses on the Sharing of Merit

[Hānda mayamaṃ sabba-patti-dāna-gāthāyo bhaṇāmaṃse]

Puññass'idāni katassa yān'aññāni katāni me
Tesaṇca bhāgino hontu sattānantāppamaṇākā

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

Ye piyā guṇavantā ca mayhaṃ mātā-pitādayo
Ditṭhā me cāpyaditṭhā vā aññe majjhatta-veriṇo

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

Sattā tiṭṭhanti lokasmiṃ te-bhummā catu-yonikā
Pañc'eka-catu-vokārā saṃsarantā bhavābhavā

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

Ñātaṃ ye patti-dānam-me anūmodantu te sayamaṃ
Ye c'imaṃ nappajānanti devā tesāṃ nivedayumaṃ

Those who know my act of dedication,
 May they all rejoice in it,
 And as for those yet unaware,
 May the devas let them know.

Māyā dinnāna-puññānaṃ anūmodana-hetunā
 Sabbe sattā sadā hontu averā sukha-jīvinā
 Khamāppadañca pappontu tesāsā sijjhatam subhā

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

The Buddha's Words on Loving-Kindness

[Hānda mayaṃ metta-sutta-gāthāyo bhaṇāmaṣe]

[Karaṇīyam-attha-kusalena]

Yan-taṃ santaṃ padaṃ abhisamecca

Sakko ujū ca suhujū ca

Suvaco c'assa mudu anatimānī

Santussako ca subharo ca

Appakicco ca sallahuka-vutti

Sant'indriyo ca nipako ca

Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci

Yena viññū pare upavadeyyuṃ

Sukhino vā khemino hontu

Sabbe sattā bhavantu sukhit'attā

Ye keci pāṇa-bhūt'atthi

Tasā vā thāvarā vā anavasesā

Dīghā vā ye mahantā vā

Majjhimā rassakā aṇuka-thūlā

Diṭṭhā vā ye ca adiṭṭhā

Ye ca dūre vasanti avidūre

Bhūtā vā sambhavesī vā

Sabbe sattā bhavantu sukhit'attā

The Buddha's Words on Loving-Kindness

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

[This is what should be done]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skilful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

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

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

Na paro param̐ nikubbetha
 Nātimaññetha katthaci naṃ kiñci
 Byārosanā paṭighasaññā
 Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttam̐
 Āyusā eka-puttam-anurakkhe
 Evam'pi sabba-bhūtesu
 Mānasam-bhāvaye aparimāṇam̐

Mettañca sabba-lokasmim̐
 Mānasam-bhāvaye aparimāṇam̐
 Uddham̐ adho ca tiriyañca
 Asambādham̐ averam̐ asapattam̐

Tiṭṭhañ-caram̐ nisinno vā
 Sayāno vā yāvat'assa vigata-middho
 Etaṃ satim̐ adhiṭṭheyya
 Brahman-etaṃ vihāram̐ idham-āhu

Diṭṭhiñca anupagamma
 Sīlavā dassanena sampanno
 Kāmesu vineyya gedham̐
 Na hi jātu gabbha-seyyam̐ punaretī'ti

Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world:

Spreading upwards to the skies
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated,
Or lying down — free from drowsiness —
One should sustain this recollection.
This is said to be the sublime abiding.

By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
Is not born again into this world.

Reflection on Universal Well-Being

[Hānda mayam mettāpharaṇaṃ karomase]

[Ahāṃ sukhito hōmi]

Niddukkho hōmi

Avero hōmi

Abyāpajjho hōmi

Anīgho hōmi

Sukhī attānaṃ parihārāmi

Sabbe sattā sukhitā hōntu

Sabbe sattā averā hōntu

Sabbe sattā abyāpajjhā hōntu

Sabbe sattā anīghā hōntu

Sabbe sattā sukhī attānaṃ parihārantu

Sabbe sattā sabbadukkhā pamuccāntu

Sabbe sattā laddha-sāmpattito mā vigacchāntu

Sabbe sattā kammaṣṣakā kammādayādā kammāyonī

kammābandhū kammaṇṇisaṇṇā

Yaṃ kammaṃ karissānti

Kalyāṇaṃ vā pāpakaṃ vā

Tassa dāyādā bhavissānti

Reflection on Universal Well-Being

[Now let us chant the reflections on universal well-being.]

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

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

May all beings be released from all suffering.

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

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

All actions with intention,
 Be they skilful or harmful —
 Of such acts they will be the heirs.

Suffusion With the Divine Abidings

[Hānda mayam caturappamaññā-obhāsanam karomase]

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

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

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

Suffusion With the Divine Abidings

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

[I will abide] pervading one quarter with a heart imbued
with loving-kindness;

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

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

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

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

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

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

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

Likewise the second, likewise the third, likewise the fourth;
So above and below, around and everywhere; and to all as to myself.

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

The Highest Blessings

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

[Thus have I heard that the Blessed One]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reflection on the Unconditioned

[Hānda mayama nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetama bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Na yidaṃ jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇaṃ
paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ

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

Tasmā jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇaṃ paññāyati

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

Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram

Just as rivers full of water entirely fill up the sea

Evam-eva ito dinnam petānam upakappati

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

Ichchitam patthitam tūmham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time.

Sabbe pūrentu saṅkappā

May all your wishes be fulfilled

Cando paṇṇarasō yathā

Like on the fifteenth day the moon

Maṇi jotirasō yathā

Or like a bright and shining gem.

Sabb'ītiyo vivajjāntu

May all misfortunes be avoided,

Ṣabba-rogo vinassatu

May all illness be dispelled,

Mā te bhavatv-antarāyo

May you never meet with dangers,

Sukhī dīgh'āyuko bhava

May you be happy and live long.

Abhivādana-sīlissa

Niccam vuddhāpacāyino

Cattāro dhammā vaḍḍhanti

Āyū vaṇṇo sukham balam

For those who are respectful,

Who always honour the elders,

Four are the qualities which will increase:

Life, beauty, happiness and strength.

Bhavatu sabba-maṅgalam

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-buddhānubhāvena

Through the power of all Buddhas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-mañḡalam

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well.

Sabba-dhāmmānūbhāvena

Through the power of all Dhammas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-mañḡalam

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well.

Sabba-saṅghānūbhāvena

Through the power of all Saṅghas

Sadā sotthī bhavantu te

May you always be at ease.

Reflection on the Four Requisites

[Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham
bhaṇāmase]

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

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

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

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

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

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

[Paṭisaṅkhā] yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisēvāmi,
yāvadeva uppaññānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,
abyāpajjha-paramatāyā'ti

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

Five Subjects for Frequent Recollection

[Hānda mayam abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe]

[Jarā-dhammomhi] jaram anatīto

Men Chant

[Jarā-dhammāmhi] jaram anatītā

Women Chant

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

Byādhi-dhammomhi byādhim anatīto

m.

Byādhi-dhammāmhi byādhim anatītā

w.

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

Maraṇa-dhammomhi maraṇam anatīto

m.

Maraṇa-dhammāmhi maraṇam anatītā

w.

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakomhi kammādāyādo kammayoni kammaṇḍu
kammaṇḍisāraṇo

m.

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

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- w. Kammassakā_umhi kammā_udāyādā kammayoni kammabandhu
 kamma_upaṭisa_uraṇā
 Ya_um kamma_um karissāmi, kalyā_uṇa_um vā pāpaka_um vā, tassa dāyādā
 bhavissāmi

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

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

Evam amhehi abhin_uham paccavekkhitabbam

Thus we should frequently re_ucollect.

Ten Subjects for Frequent Recollection by One Who Has Gone Forth

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

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṃ
paccavekkhitaṃbā, kaṭame dasa

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

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiṇhaṃ
paccavekkhitaṃbā

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

Parapaṭibaddhā me jīvika'ti pabbajitena abhiṇhaṃ
paccavekkhitaṃbā

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

Añño me ākappa karaṇīyo'ti pabbajitena abhiṇhaṃ
paccavekkhitaṃbā

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

Kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiñhaṃ
paccavekkhitabbam

*'Does regret over my conduct arise in my mind?'
This should be reflected upon again and again
by one who has gone forth.*

Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na
upavadantī'ti pabbajitena abhiñhaṃ paccavekkhitabbam

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti pabbajitena
abhiñhaṃ paccavekkhitabbam

*'All that is mine, beloved and pleasing, will become otherwise, will become
separated from me.'
This should be reflected upon again and again
by one who has gone forth.*

Kammassakomhi kammādāyādo kammayoni kammabandhu
kammaṇiṣṇaṇo, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādo bhavissāmi'ti pabbajitena abhiñhaṃ paccavekkhitabbam

*'I am the owner of my kamma, heir to my kamma, born of my kamma,
related to my kamma, abide supported by my kamma; whatever kamma I
shall do, for good or for ill, of that I will be the heir.'
This should be reflected upon again and again
by one who has gone forth.*

‘Kathambhūta^ˆssa me rattin^ˆdivā vītipā^ˆtantī’ti pabbajitena abhin^ˆhaṃ
paccavekkhitabbam

*‘The days and nights are relentlessly pass^ˆing; how well am I spend^ˆing
my time?’*

*This should be reflect^ˆed upon again and again
by one who has gon^ˆe forth.*

Kacci nu kho’haṃ suññāgāre abhira^ˆmāmī’ti pabbajitena abhin^ˆhaṃ
paccavekkhitabbam

‘Do I delight in solit^ˆude or not?’

*This should be reflect^ˆed upon again and again
by one who has gon^ˆe forth.*

Atthi nu kho me uttari-man^ˆussa-dhammā
alamariya-ñāṇa-dassana-viseso adhigato, so’haṃ pacchī^ˆme kāle
sābrahmacārīhi put^ˆṭṭho na maṅku bhavissāmī’ti pabbajitena abhin^ˆhaṃ
paccavekkhitabbam

*‘Has my practice borne fruit with freed^ˆom or insigh^ˆt so that at the end of
my life I need not feel ashamed when question^ˆed by my spiri^ˆtual
companions?’*

*This should be reflect^ˆed upon again and again
by one who has gon^ˆe forth.*

Ime kho bhikkhāve dasa dhammā pabbajitena abhin^ˆhaṃ
paccavekkhitabbā’ti

*Bhikkhus, these are the ten dhammas to be reflect^ˆed upon again and
again by one who has gon^ˆe forth.*

Reflection on the Thirty-Two Parts

[Hānda mayam dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

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

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

Atthi imasmiṃ kāye

In this body there are:

kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin
maṃsaṃ	flesh
nahārū	sinews
aṭṭhī	bones
aṭṭhimiñjaṃ	bone marrow
vakkaṃ	kidneys
hadayaṃ	heart
yakaṇaṃ	liver
kilomaṇaṃ	membranes
pihaṇaṃ	spleen
papphāsaṃ	lungs

antaṃ	bowels
antaguṇaṃ	entrails
udariyaṃ	undigested food
karīsaṃ	excrement
pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sedo	sweat
medo	fat
assu	tears
vasā	grease
kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaluṅgaṇ'ti	brain

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

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

Reflection on the Off-Putting Qualities of the Requisites

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

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

Composed of only elements according to causes and conditions

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-māttako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Ṣabbāni pana imāni cīvarāni ajigucchaniyāni

None of these robes are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavāttamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo

Is this almsfood and so is the person eating it;

Dhātu-māttako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbo paṇāyaṃ piṇḍapāto ajigūcchanīyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyo jāyati

It becomes disgusting indeed.

Yathā paccayaṃ pavāttamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

Is this dwelling and so is the person using it;

Dhātu-māttako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbāni paṇa imāni senāsaṇāni ajigūcchanīyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

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

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

Dhātu-māttako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbo paṇāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigūcchanīyo

None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigūcchanīyo jāyati

It becomes disgusting indeed.

Reflection on Impermanence

[Handa mayam aniccānussati-pāṭham bhaṇāmasa]

[Sabbe saṅkhārā aniccā]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhvaṃ jīvitaṃ

Life is not for sure;

Dhvaṃ maraṇaṃ

Death is for sure;

Avassaṃ mayā maritaṃ

It is inevitable that I'll die;

Maraṇa-pariyosānaṃ me jīvitaṃ

Death is the culmination of my life;

Jīvitaṃ me aniyataṃ

My life is uncertain;

Maraṇaṃ me nīyataṃ

My death is certain.

Vata

Indeed,

Ayaṃ kāyo

This body

Aciraṃ

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away.

Adhisēssati

It will lie

Paṭhaviṃ

On the ground

Kaliṅgāraṃ iva

Just like a rotten log,

Niratthaṃ

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṃ vūpasamo sukho

Their stilling is true happiness.

True and False Refuges

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

Baḥum ve saraṇam yanti pabbatāni vanāni ca
Ārāma-rukkha-cetyāni manussā bhaya-tajjitā

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

N'etaṃ kho saraṇam khemaṃ n'etaṃ saraṇam-uttamaṃ
N'etaṃ saraṇam-āgamma sabba-dukkhā pamuccati

*Such a refuge is not secure,
Such a refuge is not supreme,
Such a refuge does not bring
Complete release from suffering.*

Yo ca Buddhaṇca Dhammaṇca saṅghaṇca saraṇam gato
Cattāri ariya-saccāni sammappaññāya passati

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

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

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

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

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

Verses on the Riches of a Noble One

[Hānda mayam ariya-dhana-gāthāyo bhaṇāmasa]

Yassa saddhā tathāgate acalā supatitṭhitā
Sīlañca yassa kalyāṇam ariya-kantaṃ pasāṃsitaṃ

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

Saṅghe pasādo yass'atthi uju-bhūtañca dāssanaṃ
Adaliddo'ti taṃ āhu amoghaṃ tassa jīvitaṃ

*Whose trust is in the Saṅgha,
Who sees things rightly as they are,
It is said that not in vain
And undeluded is their life.*

Tasmā saddhañca sīlañca pasādaṃ dhamma-dāssanaṃ
Anuyuñjetha medhāvī saraṃ buddhāna sāsanaṃ

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

Verses on the Three Characteristics

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

Sabbe sāṅkhārā aniccā'ti yadā paññāyā passati
Atha nibbindati dukkhe esa maggo vīśuddhīyā

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

Sabbe sāṅkhārā dukkhā'ti yadā paññāyā passati
Atha nibbindati dukkhe esa maggo vīśuddhīyā

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

Sabbe dhammā anattā'ti yadā paññāyā passati
Atha nibbindati dukkhe esa maggo vīśuddhīyā

*'There is no self in anything' —
When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.*

Appakā te manussēsū ye janā pāra-gāmīno
 Athāyaṃ itarā pajā tīram-evānudhāvati

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

Ye ca kho sammad-akkhāte dhamme dhammānuvāttino
 Te janā pāram-essanti maccu-dheyyaṃ sudūttaraṃ

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

Kaṇhaṃ dhammaṃ vipphāya sukkaṃ bhāvētha paṇḍito
 Okā anokam-āgamma viveke yattha dūramaṃ
 Tatrābhiratiṃ-iccheyya hitvā kāme akiñcano

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

Verses on the Burden

[Hānda mayam bhāra-sutta-gāthāyo bhaṇāmaṣe]

Bhārā have pañcakkhāndhā bhāra-hāro ca puggalo

Bhār'ādānaṃ dukkhaṃ lokē bhāra-nikkhēpanaṃ sukhaṃ

The five aggregates indeed are burdens,

The beast of burden though is man.

In this world to take up burdens is dukkha.

Putting them down brings happiness.

Nikkhipitvā garuṃ bhāraṃ aññaṃ bhāraṃ anādiya

Samūlaṃ taṇhaṃ abbuyha nicchāto parinibbuto

A heavy burden cast away,

Not taking on another load,

With craving pulled out from the root,

Desires stilled, one is released.

Verses on a Shining Night of Prosperity

75

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

Atītaṃ nānvāgameyya nappaṭikaṅkhē anāgataṃ
Yad'atītaṃ pahīna-taṃ appattañca anāgataṃ

*One should not revive the past
Nor speculate on what's to come;
The past is left behind,
The future is un-realized.*

Paccuppannañca yo dhammaṃ tattha tattha vipassati
Asāṃhiraṃ asāṅkappaṃ taṃ viddhāṃ-anubrūhaye

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

Ajj'eva kiccaṃ-ātappaṃ ko jaññā māraṇaṃ suve
Na hi no sāṅgaraṇa-tena mahā-senena māccunā

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

Evaṃ vi_ˆhārim-ā_ˆtāpiṃ aho-rattam-atandī_ˆtaṃ
 Taṃ ve bhadd'eka-ratto'ti santo ācikkhate muni

To dwell with energy aroused
Thus for a night of non-decline,
That is a 'night of shining prosperity.'
So it was taught by the Peaceful Sage.

Verses on Respect for the Dhamma

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

Ye ca atītā sambuddhā ye ca buddhā anāgatā
Yo c'etarahi sambuddho bahunnam soka-nāsano

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

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

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

Tasmā hi atta-kāmena mahattam-abhikaṅkhatā
Saddhammo garū-kātabbo saram buddhāna sāsanaṃ

*Therefore desiring one's own welfare,
Pursuing greatest aspirations,
One should revere the True Dhamma —
Recollecting the Buddha's teaching.*

Na hi dhammo adhammo ca ubho sama-vipākīno
 Adhammo nirayaṃ neti dhammo pāpeti suggaṭiṃ

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

Dhammo have rakkhati dhammā-cāriṃ
 Dhammo suciṇṇo sukham-āvahāti
 Esāṇisaṃso dhamme suciṇṇe

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

Verses on the Training Code

79

[Hānda mayam ovāda-pāṭimokkha-gāthāyo bhaṇāmasa]

[VERSION ONE]

Sabba-pāpassa akaraṇam

Avoidance of all evil ways;

Kusalassūpasāmpadā

Commitment to what's wholly good;

Sacitta-pariyodāpanam

Purification of one's mind:

Etaṃ buddhāna sāsanaṃ

Just this is what the Buddhas teach.

Khantī paramaṃ tapo tītikkhā

Patience is the cleansing flame;

Nibbānaṃ paramaṃ vadanti buddhā

Nibbāna's supreme, the Buddhas say.

Na hi pabbajito parūpaghātī

Harming others, you're no recluse;

Samāṇo hoti paraṃ viheṭṭhayanto

A trouble-maker's no samana.

Anūpavādo anūpaghāto

To neither insult nor cause wounds;

Pāṭimokkhē ca saṃvaro

To live restrained by training rules;

Mattaññutā ca bhattasmim

To know what's enough when taking food;

Pantañca sayān'āsanam

To dwell alone in a quiet place;

Adhicitte ca āyogo

And devotion to the higher mind:

Etaṃ buddhāna sāsanaṃ

Every Buddha teaches this.

[VERSION TWO]

Sabba-pāpassa akaraṇaṃ

Not doing any evil;

Kusalassūpasāmpadā

To be committed to the good;

Sacitta-pariyodāpanaṃ

To purify one's mind:

Etaṃ buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Khantī paramaṃ tapo tītikkhā

Patient endurance is the highest practice, burning out defilements;

Nibbānaṃ paramaṃ vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hōti paraṃ viheṭṭhayanto

Whoever troubles others can't be called a monk.

Anūpavādo anūpaghāto

Not to insult and not to injure;

Pāṭimokkhē ca saṃvaro

To live restrained by training rules;

Mattaññutā ca bhattasmim

Knowing one's measure at the meal;

Pantañca sayān'āsanam

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etam buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Verses on the Buddha's First Exclamation

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

Aneka-jāti-saṃsāram sandhāviṣsam anibbisaṃ
Gaha-kāram gavesānto dukkhā jāti punappunam

*For many lifetimes in the round of birth,
Wandering on endlessly,
For the builder of this house I searched —
How painful is repeated birth.*

Gaha-kāraka ditṭhō'si puna geham na kāhasi
Sabbā te phāsukā bhaggā gaha-kūṭam viṣaṅkhatam
Viṣaṅkhāra-gatam cittam taṇhānam khayam-ajjhagā

*House-builder you've been seen,
Another home you will not build,
All your rafters have been snapped,
Dismantled is your ridge-pole;
The non-constructing mind
Has come to craving's end.*

Verses on the Last Instructions

[Hāṇḍa mayam pacchima-ovāda-gāthāyo bhaṇāṃase]

Handa dāni bhikkhave āmantayāmi vo

Now bhikkhus I declare to you,

Vaya-dhammā saṅkhārā

Change is the nature of conditioned things;

Appamādena sampādeṭhā'ti

Perfect yourselves, not being negligent:

Ayam tathāgataṃ pacchīmā vācā

These are the Tathāgata's final words.

The Teaching on Mindfulness of Breathing

85

[Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmaṣe]

Ānāpānassati bhikkhave bhāvitā bahulikātā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisamsā

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulikātā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipaṭṭhānā bhāvitā bahulikātā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulikātā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paripūrenti

They fulfill true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānāssati katham bahulikātā

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

Mahapphalā hoti mahānisāṃsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkam ābhujitvā

Sits down having crossed his legs,

Ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā

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

So sato'va assasati sato'va passasati

Ever mindful he breathes in; mindful he breathes out.

Dīghaṃ vā assasānto dīghaṃ assasāmī'ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti

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

Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti

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

Sabba-kāya-paṭisaṃvedī assasissāmī'ti sikkhati

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

Sabba-kāya-paṭisaṃvedī passasissāmī'ti sikkhati

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

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in tranquillizing the bodily formations'.

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmī'ti sikkhati

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

Pīti-paṭisaṃvedī assasissāmī'ti sikkhati

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

Pīti-paṭisaṃvedī passasissāmī'ti sikkhati

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

Sukha-paṭisaṃvedī assasissāmī'ti sikkhati

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

Sukha-paṭisaṃvedī passasissāmī'ti sikkhati

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

Citta-sāṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati

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

Citta-sāṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati

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

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī'ti sikkhati

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

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī'ti sikkhati

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

Citta-paṭisaṃvedī assasissāmī'ti sikkhati

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

Citta-paṭisaṃvedī passasissāmī'ti sikkhati

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

Abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati

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

Abhippamodāyaṃ cittam passasissāmī'ti sikkhati

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

Samādāhaṃ cittam assasissāmī'ti sikkhati

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

Samādāhaṃ cittam passasissāmī'ti sikkhati

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

Vimocāyaṃ cittam assasissāmī'ti sikkhati

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

Vimocāyaṃ cittam passasissāmī'ti sikkhati

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

Aniccānupassī assasissāmī'ti sikkhati

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

Aniccānupassī passasissāmī'ti sikkhati

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

Virāgānupassī assasissāmī'ti sikkhati

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

Virāgānupassī passasissāmī'ti sikkhati

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

Nirodhānupassī assasissāmī'ti sikkhati

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

Nirodhānupassī passasissāmī'ti sikkhati

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

Paṭinissaggānupassī assasissāmī'ti sikkhati

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

Paṭinissaggānupassī passasissāmī'ti sikkhati

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

Evam bhāvitā kho bhikkhave ānāpānāssati evam bahulikatā

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

Mahapphalā hōti mahānisāṃsā'ti

So that it is of great fruit and great benefit.

The Teaching on the Noble Eightfold Path

91

[Handa mayaṃ ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmaṣe]

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path,

Sēyyathīdaṃ

Which is as follows:

Sāmmā-ditṭhi

Right View,

Sāmmā-sāṅkappo

Right Intention,

Sāmmā-vācā

Right Speech,

Sāmmā-kammanto

Right Action,

Sāmmā-ājīvo

Right Livelihood,

Sāmmā-vāyāmo

Right Effort,

Ŝammā-sati

Right Mindfulness,

Ŝammā-samādhī

Right Concentration.

Katamā ca bhikkhave sammā-diṭṭhi

And what, bhikkhus, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering;

Dukkha-samudaye ñāṇaṃ

Knowledge of the origin of suffering;

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering;

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

Knowledge of the path leading to the cessation of suffering:

Ayaṃ vuccati bhikkhave sammā-diṭṭhi

This, bhikkhus, is called Right View.

Katamo ca bhikkhave sammā-sāṅkappo

And what, bhikkhus, is Right Intention?

Nekkhamma-sāṅkappo

The intention of renunciation;

Abyāpāda-sāṅkappo

The intention of non-ill-will;

Avihimsā-sāṅkappo

The intention of non-cruelty:

Ayaṃ vuccati bhikkhave sāmā-sāṅkappo

This, bhikkhus, is called Right Intention.

Katamā ca bhikkhave sāmā-vācā

And what, bhikkhus, is Right Speech?

Musā-vādā verāmaṇī

Abstaining from false speech;

Pisuṇāya vācāya verāmaṇī

Abstaining from malicious speech;

Pharusāya vācāya verāmaṇī

Abstaining from harsh speech;

Sāmphappalāpā verāmaṇī.

Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā

This, bhikkhus, is called Right Speech.

Katamo ca bhikkhave sammā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu micchācārā veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

This, bhikkhus, is called Right Action.

Katamo ca bhikkhave sammā-ājīvo

And what, bhikkhus, is Right Livelihood?

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

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

Ayaṃ vuccati bhikkhave sammā-ājīvo

This, bhikkhus, is called Right Livelihood.

Katamo ca bhikkhave sâmmā-vāyāmo

And what, bhikkhus, is Right Effort?

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ
dhammānaṃ anuppādāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati

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

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati

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

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

He awakens zeal for the arising of unarisen wholesome states;

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati

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

Uppannānaṃ kusalānaṃ dhammānaṃ t̂hitiyā aṣammosāya
b̂hiyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati

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

Ayaṃ vuccati bhikkhave sāmā-vāyāmo

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sāmā-sati

And what, bhikkhus, is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

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

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassaṃ

Having put away covetousness and grief for the world;

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings,

Ātāpī sâmpajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Citte cittānūpassī viharati

He abides contemplating mind as mind,

Ātāpī sâmpajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Dhammesu dhammānūpassī viharati

He abides contemplating mind-objects as mind-objects,

Ātāpī sâmpajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world:

Ayaṃ vuccati bhikkhave sâmmā-sati

This, bhikkhus, is called Right Mindfulness.

Katamo ca bhikkhave sammā-samādhi

And what, bhikkhus, is Right Concentration?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Vivicc'eva kāmehi

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi

Secluded from unwholesome states,

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

Enters upon and abides in the first jhāna — accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

Vitakka-vicārānaṃ vūpasamā

With the stilling of applied and sustained thought,

Ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ
samādhi-jaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasāmpajja viharati

He enters upon and abides in the second jhāna — accompanied by self-confidence and singleness of mind, without applied and sustained thought, with rapture and pleasure born of concentration.

Pītiyā ca vīrāgā

With the fading away as well of rapture

Upekkhako ca viharati

He abides in equanimity,

Sato ca sampajāno

Mindful and fully aware,

Sukhañca kāyena paṭisaṃvedeti

Still feeling pleasure with the body,

Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukha-vīhārī'ti tatiyaṃ
jhānaṃ upasāmpajja viharati

He enters upon and abides in the third jhāna — on account of which the Noble Ones announce, 'He has a pleasant abiding, with equanimity and is mindful.'

Sukhassa ca pahānā

With the abandoning of pleasure

Dukkhassa ca pahānā

And the abandoning of pain,

Pubb'eva somanassa-domanassānaṃ atthaṅgamā

With the previous disappearance of joy and grief,

Adukkham-asukham̐ upekkhā-sati-pārisuddhiṃ catuttham̐ jhānam̐
 upasāmpajja viharati

*He enters upon and abides in the fourth jhāna — accompanied by neither
 pain nor pleasure, and purity of mindfulness due to equanimity:*

Ayam̐ vuccati bhikkhave sammā-samādhi

This, bhikkhus, is called Right Concentration.

Ayam-eva ariyo atthaṅgiko maggo

This is the Noble Eightfold Path.

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

[Hānda mayam dhammacakkappavattana-sutta-pāṭhaṃ
bhaṇāmaṃse]

Dve me bhikkhave antā

Bhikkhus, there are these two extremes

Pabbajītena na sevītabbā

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

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

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

Hīno

Which is low,

Gammo

Common,

Pothujjaniko

The way of the common folks,

Anāriyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless;

Yo cāyaṃ atta-kilamāthānūyogo

Then there is whatever is tied up with self-deprivation,

Dukkho

Which is painful,

Anāriyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless.

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā
tathāgatenā abhisambuddhā

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

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sāmbodhāya

Awakening,

Nibbānāya sām̐vattati

And to Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā

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

Ayam-eva ariyo aṭṭhaṅgiko maggo

It is this Noble Eightfold Path,

Sēyyathīdam

Which is as follows:

Sāmmā-ditṭhi

Right View,

Sāmmā-sāṅkappo

Right Intention,

Sāmmā-vācā

Right Speech,

Ŝammā-kammanto

Right Action,

Ŝammā-āḷīvo

Right Livelihood,

Ŝammā-vāyāmo

Right Effort,

Ŝammā-sati

Right Mindfulness,

Ŝammā-samādhi

Right Concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā
abhisāmbuddhā

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

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sāmbodhāya

Awakening,

Nibbānāya saṁvattati

And to Nibbāna.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

This bhikkhus is the Noble Truth of dukkha:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkhaṃ

And death is dukkha;

Sōka-parideva-dukkha-domanass'upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha,

Piyehi vīppayogo dukkho

Separation from the liked is dukkha,

Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha;

Sāṅkhittena pañcupādānakkhāndhā dukkhā

In brief, the five focuses of identity are dukkha.

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam

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

Yā'yam taṇhā

It is this craving

Ponobbhāvikā

Which leads to rebirth,

Nandī-rāga-sahagatā

Accompanied by delight and lust,

Tatra-tatrābhinandinī

Delighting now here, now there,

Sēyyathīdam

Namely:

Kāma-taṇhā

Craving for sensuality,

Bhava-taṇhā

Craving to become,

Vibhava-taṇhā

Craving not to become.

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariyā-saccaṃ

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

Yo tassā yeva taṇhāya asesā-virāga-nirodho

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

Cāgo

Its relinquishment,

Paṭinissaggo

Letting go,

Mutti

Release,

Anālāyo

Without any attachment.

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

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

Ayam-eva ariyo aṭṭh'āṅgiko maggo

It is just this Noble Eightfold Path,

Sēyyathīdaṃ

Which is as follows:

Sāmmā-diṭṭhi

Right View,

Sāmmā-sāṅkappo

Right Intention,

Sāmmā-vācā

Right Speech,

Sāmmā-kammanto

Right Action,

Sāmmā-ājīvo

Right Livelihood,

Sāmmā-vāyāmo

Right Effort,

Sāmmā-sati

Right Mindfulness,

Sāmmā-samādhi

Right Concentration.

Idaṃ dukkhaṃ ariya-saccan'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus, in regard to things unheard-of before,

Vision arose,

Insight arose,

Discernment arose,

Knowledge arose,

Light arose:

This is the Noble Truth of dukkha;

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

Now this Noble Truth of dukkha should be completely understood;

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

Now this Noble Truth of dukkha has been completely understood.

Idaṃ dukkha-saṃudayo ariyā-saccaṇ'ti me bhikkhave
 Pubbe ananussutesu dhammesu
 Cakkhum udāpādi
 Ñāṇaṃ udāpādi
 Paññā udāpādi
 Vijjā udāpādi
 Āloko udāpādi

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

Taṃ kho paṇ'idam dukkha-saṃudayo ariyā-saccaṃ pahātabban'ti

Now this cause of dukkha should be abandoned;

Taṃ kho paṇ'idam dukkha-saṃudayo ariyā-saccaṃ pahīnan'ti

Now this cause of dukkha has been abandoned.

Idaṃ dukkha-nirodho ariyā-saccaṇ'ti me bhikkhave
 Pubbe ananussutesu dhammesu
 Cakkhum udāpādi
 Ñāṇaṃ udāpādi
 Paññā udāpādi
 Vijjā udāpādi
 Āloko udāpādi

Bhikkhus, in regard to things unheard-of before,

Vision arose,

Insight arose,

Discernment arose,

Knowledge arose,

Light arose:

This is the Noble Truth of the cessation of dukkha;

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

Now the cessation of dukkha should be experienced directly;

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

Now the cessation of dukkha has been experienced directly.

Idaṃ dukkha-nirodha-gāmīnī paṭipadā ariyā-saccaṇ'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus, in regard to things unheard-of before,

Vision arose,

Insight arose,

Discernment arose,

Knowledge arose,

Light arose:

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

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

*Now this way of practice leading to the cessation of dukkha
should be developed;*

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

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

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

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

N'eva tāv'āhaṃ bhikkhave sadevake loke samārake sabrahmāke
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

*Did I not claim, bhikkhus,
In this world of devas, Māra and Brahmā,*

Amongst mankind with its priests and renunciants,
 Kings and commoners,
 An ultimate awakening
 To unsurpassed, perfect enlightenment.

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

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

Ath'āhaṃ bhikkhave sadevake loke samāraṇe sabrahmaṇe
 Sassamaṇa-brāhmaṇiṇiṃ pajāya sadeva-manussāya
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

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

Ñāṇaṇca pana me dassanaṃ udapādi

Now knowledge and understanding arose in me:

Akuppā me vîmutti ayam-antimā jāti natthi dāni punabbhavo'ti

My release is unshakeable,

This is my last birth,

There won't be any further becoming.

The Teaching on Striving According to Dhamma

[Handa mayam dhamma-paḥamsāna-pāṭham bhaṇāmasa]

Evam svākkhāto bhikkhave mayā dhammo

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

Uttāno

Elucidated,

Vivāṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko

And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

This is enough for a clansman, who has gone forth out of faith, to arouse his energy thus:

Kāmaṃ taco ca nahāru ca atṭhi ca avasissatu

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

Sarīre upasussatu māṃsa-lohitam

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

Yam tam

As long as whatever is to be attained

Purisa-thāmena

By human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbam na tam apāpunitvā

Has not been attained,

Vīriyassa saññhānam bhavissatī'ti

Let not my efforts stand still.'

Dukkham bhikkhave kusīto viharati

Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states

Mahāntañca sadattham parihāpeti

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahāntaṇca sadatthaṃ paripūreti

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa paṭṭi hoti

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

Aggena ca kho bhikkhave aggassa paṭṭi hoti

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

Maṇḍapēyyam-idaṃ bhikkhave brahmacariyaṃ

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

Satthā sammukhī-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyaṃ ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa paṭṭiyā

For the attainment of the as yet unattained,

Anadhīgatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya

For the realization of the as yet unrealized.

Evam no ayam amhākaṃ pabbajjā avaṅkatā avañjhā bhaviṣṣati

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

Saphalā sa-udrāyā

But will become fruitful and fertile,

Yesam mayam paribhuñjāma cīvāra-piṇḍapāta-senāsana-
gilānappaccaya-bhesajja-parikkhāraṃ tesam te kāraṃ amhesu

*And all our use of robes, almsfood, lodgings, and medicinal requisites,
given by others for our support,*

Mahapphalā bhavissanti mahānisamsā’ti

Will reward them with great fruit and great benefit.’

Evam hi vo bhikkhave sikkhitabbam

Bhikkhus, you should train yourselves thus:

Att’attham vā hi bhikkhave sampassamānena

Considering your own good,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Par'attham vā hi bhikkhave sâmpassamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sâmpādetum

It is enough to strive for the goal without negligence;

Ubhay'attham vā hi bhikkhave sâmpassamānena

Bhikkhus, considering the good of both,

Alam-eva appamādena sâmpādetun'ti

It is enough to strive for the goal without negligence.

The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

Chīṇḍa soṭaṃ paṛakkamma kāme paṇūda brāhmaṇa
Nappahāya muni kāme n'ekattam-upapajjati

*Exert yourself and cut the stream.
Discard sense-pleasures, Holy Man;
Not letting sensual pleasures go,
A sage will not reach unity.*

Kayirā ce kayirāthenaṃ dāḥam-enaṃ parakkame
Sithilo hi paribbājo bhiyyo ākirate ramaṃ

*Vigorously, with all one's strength,
It should be done, what should be done;
A lax monastic life stirs up
The dust of passions all the more.*

Akataṃ dukkaṭaṃ seyyo pacchā tappati dukkaṭaṃ
Katañca sukaṭaṃ seyyo yaṃ katvā nānutappati

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

Kusô yathā duggahito hattham-evānukantati
 Sāmaññaṃ dupparāmaṭṭhaṃ nirayāyūpakaddhati

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

Yaṃ kiñci sithiḷaṃ kammaṃ sāṅkiliṭṭhañca yaṃ vātaṃ
 Sāṅkassaraṃ brahma-cariyaṃ na taṃ hōti mahapphalan'ti

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

Formal Requests

Añjali

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

Requesting a Dhamma Talk

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

Brahmā ca lokādhipatī saḥampatī
Katañjalī anadhivaraṃ ayācatha
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimaṃ pajamaṃ

[BOW THREE TIMES AGAIN]

*The Brahmā 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: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṃse

Now let us express our approval of this Dhamma Teaching.

Response: Sādhu, sādhu, sādhu, anūmodāmi

It is well, I appreciate it.

Requesting Paritta Chanting

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

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya

Parittaṃ brūtha maṅgalaṃ

[BOW THREE TIMES]

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

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

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

Requesting the Three Refuges & the Five Precepts

[AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI,
RECITE THE APPROPRIATE REQUEST.]

For a group from a monk

Mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma
Tatīyampi mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma

For oneself from a monk

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

For a group from a nun

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

For oneself from a nun

Ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi
Tatīyampi ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi

For a group from a layperson

Mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

Tatīyampi mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Tatīyampi ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Translation*We/I, Venerable Sir/Sister/Friend,**request the Three Refuges and the Five Precepts.**For the second time,**we/I, Venerable Sir/Sister/Friend,**request the Three Refuges and the Five Precepts.**For the third time,**we/I, Venerable Sir/Sister/Friend,**request the Three Refuges and the Five Precepts.*

Taking the Three Refuges

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

[LEADER:]

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

This completes the going to the Three Refuges.

[RESPONSE:]

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir/Sister/Friend.

The Five Precepts

[REPEAT EACH PRECEPT AFTER THE LEADER]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi

I undertake the precept to refrain from sexual misconduct.

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi

I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ
sāmādiyāmi

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

[LEADER:]

[Imāni pañca sikkhāpadāni
Sīlena sugatiṃ yanti
Sīlena bhogaśāmpadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visōdhaye]

*These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness —
Therefore let virtue be purified.*

[RESPONSE:]

Sādhu, sādhu, sādhu

[BOW THREE TIMES]

Requesting the Three Refuges & the Eight Precepts

[AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI,
RECITE THE APPROPRIATE REQUEST.]

For a group from a monk

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

For oneself from a monk

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

For a group from a nun

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

For oneself from a nun

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

For a group from a layperson

Mayaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāma
Dutiyampi mayaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāma
Tatiyampi mayaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāma

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāmi
Tatiyampi ahaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāmi

Translation

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

Taking the Three Refuges

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatīyampi buddhaṃ saraṇaṃ gacchāmi

Tatīyampi dhammaṃ saraṇaṃ gacchāmi

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

[LEADER:]

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

This completes the going to the Three Refuges.

[RESPONSE:]

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir/Sister/Friend.

The Eight Precepts

[REPEAT EACH PRECEPT AFTER THE LEADER]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi

I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

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

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

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

[LEADER:]

[Imāni aṭṭha sikkhāpadāni sāmādiyāmi]

[RESPONSE:]

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Imāni aṭṭha sikkhāpadāni sāmādiyāmi
 Imāni aṭṭha sikkhāpadāni sāmādiyāmi
 Imāni aṭṭha sikkhāpadāni sāmādiyāmi

I undertake these Eight Precepts.

I undertake these Eight Precepts.

I undertake these Eight Precepts.

[LEADER:]

[Imāni aṭṭha sikkhāpadāni
 Sīlena sugatiṃ yanti
 Sīlena bhogaśāmpadā
 Sīlena nibbutiṃ yanti
 Tasmā sīlaṃ visōdhaye]

*These are the Eight Precepts;
 virtue is the source of happiness,
 virtue is the source of true wealth,
 virtue is the source of peacefulness —
 Therefore let virtue be purified.*

[RESPONSE:]

Sādhu, sādhu, sādhu.

[BOW THREE TIMES]

Appendix

Pāli Phonetics and Pronunciation

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

Vowels

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

Consonants

c as in ancient (like ch but unaspirated)

m̐, ṇ̐ as ng in sang

ṇ̐ as ny in canyon

v rather softer than the English v; near w

Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh, mh, ṇh,** and **vh**, do count as two consonants (for example in the Pāli words ‘jivhā’ or ‘mulho’).

Examples

th as t in tongue. (Never pronounced as in ‘the’.)

ph as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in ‘Thomas’ (not as in ‘thin’) or **ph** as in ‘puff’ (not as in ‘phone’).

Retroflex consonants

ḍ ḍh ṇ ṇ̐ ṭ ṭh

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

Chanting technique

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

Unstressed syllables end in a short **a**, **i** or **u**. All other syllables are stressed.

Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO SU · SUD · DHO KA · RU · ṆĀ MA · HAṆ · ṆA · VO
 1 1 ½ 1 1 ½ ½ 1 ½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½ 1 ½	1 ½ 1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½ ½ ½	½ ½ 1

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

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

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

An example to illustrate this:

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

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

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

Punctuation, tonal marks and pauses in this edition

[Square brackets] indicate parts usually chanted only by the leader, but chanting customs differ in the various monasteries.

The slash / indicates variations of male or female forms according to the person chanting them, or singular and plural forms when chanting alone or in a group.

The cantillation marks indicate changes in pitch, usually a full tone up or down:

High tone:	n [^] oble	Long low tone:	h _~ omage
Low tone:	b _~ lessed	Long mid tone:	g _~ uides

A note on hyphenation in the text

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

Glossary of Pāli Terms

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

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

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

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

Ariyapuggalā ‘Noble Beings’ or ‘Noble Disciples’ — there are eight kinds: those who are working on or who have achieved the four different stages of realization.

Bhagavā Bountiful, with good fortune — when used as an epithet of the Buddha, ‘the Fortunate One,’ ‘the Blessed One.’

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

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

Buddha The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

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

Dhamma (Sanskrit: Dharma) The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding. When written as ‘*dhamma*’, i.e. with lower case ‘d’, this refers to an ‘item’ or ‘thing’.

- Dukkha** Literally, ‘hard to bear’ — dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.
- Factors of Awakening (bojjhaṅga)** 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.
- Foundations of Mindfulness (satipaṭṭhāna)** Mindfulness of 1. *kāya* (body), 2. *vedanā* (feelings), 3. *citta* (mind), 4. *dhamma* (mind-objects).
- Grounds of Birth (yonī)** The four modes of generation by which beings take birth: womb-born, egg-born, moisture-born and spontaneously born.
- Holy Life (brahmachariya)** Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.
- Jhāna** Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.
- Kamma** (Sanskrit: karma) Action, deed; actions created by habitual impulse, intention, volition.
- Khandhā** The five aggregates, physical or mental — that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as, ‘This is mine’, ‘I am this’ or, ‘This is my self’ is *upādāna* — clinging or grasping.
- Māra** Personification of evil forces. During the Buddha’s struggle for enlightenment, Māra manifested frightening and enticing forms to try to turn him back from his goal.
- Nibbāna** (Sanskrit: Nirvāṇa) Literally, ‘coolness’ — the state of liberation from all suffering and defilements, the goal of the Buddhist path.
- Paccekabuddha** Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.
- Paritta** Verses chanted particularly for blessing and protection.
- Parinibbāna** The Buddha’s final passing away, i.e. final entering Nibbāna.
- Peaceful Sage (muni)** An epithet of the Buddha.

Planes of Birth (bhūmi) The three planes where rebirth takes place:

kāmāvacara-bhūmi: the sensuous plane; *rūpāvacara-bhūmi*: form plane;
arūpāvacara-bhūmi: formless plane.

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

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

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

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

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

Sañña Perception, the mental function of recognition.

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

Threefold bliss Mundane bliss, celestial bliss and Nibbānic bliss.

Triple Gem Buddha, Dhamma and Saṅgha.

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

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

WE WISH GRATEFULLY TO ACKNOWLEDGE THE FOLLOWING:

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

Melanie Ābhassarā Davies for establishing the tonal system for both the English and Pāli chants.

All those Monks, Nuns and Lay People who have given generously of their time and resources to produce this book.



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