Chanting Guide

Buddha Bodhivana Monastery

Volume I

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A special thankyou goes out to Ven. Ajahn (Geoff) Ṭhānissaro for kindly providing a new translation of the 'Cula-jaya-mangala-ghātā' along with many of the new additional chants; Ven. Gavesako Bhikkhu for the work he put into the original manuscript which this chanting guide is based on; Miss Kamonrat Ngamjariyangkuhl (Khun Miew) for her efforts in initiating and working on the first draft of this book; Valdek Gromadzki for designing its front and back covers as well as editing many of the images; Bee Yong Soo for helping in the organization of printing; and the Saṅgha of Buddha Bodhivana Monastery for compiling and editing the book.

May the merit made by this gift of Dhamma be a cause for countless beings to grow in virtue, meditation, and wisdom. May it serve as a source of inspiration for all who come into contact with it for many years to come, and may it ultimately be a cause for their complete liberation from suffering, the attainment of Nibbāna.

To the Sangha of the four directions, past, present, and future.

"Again, the bhikkhus recite the Dhamma in detail as they have heard it and learned it. This is the fourth thing that leads the continuation, non-decline, and non-disappearance of the good Dhamma."

—The Buddha

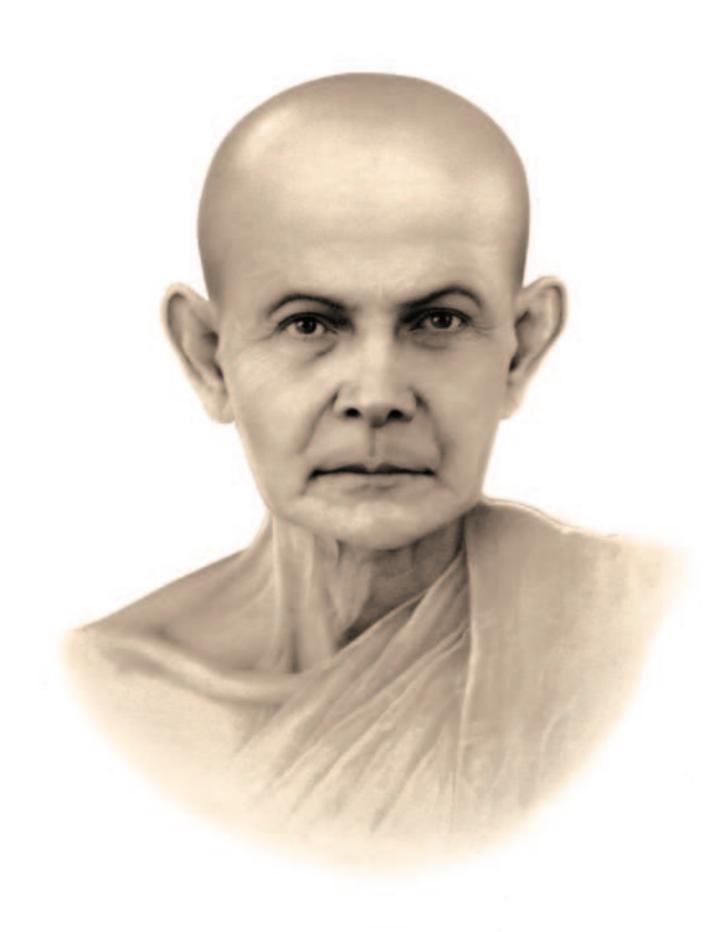
(AN. 5:155)



"...come together and recite them, setting meaning beside meaning and expression beside expression, without dissension..."

"...Cunda, all you to whom I have taught these truths that I have realised by super-knowledge, should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many, out of compassion for the world and for the benefit, profit and happiness of devas and humans."

—The Buddha *DN.29:17*



"...the power of that goodness will be boundless, reaching countless that goodness will be boundless, universes..."

"When someone, anyone, performs Buddhist chanting, be it the morning or evening chanting performed daily by Buddhist monks, or the virtues of the Buddha chanted by all lay practitioners alike, that is a good force which has the power to pervade ten thousand different universes, even if only recited mentally within the mind. If someone gives voice to those teachings by actually chanting

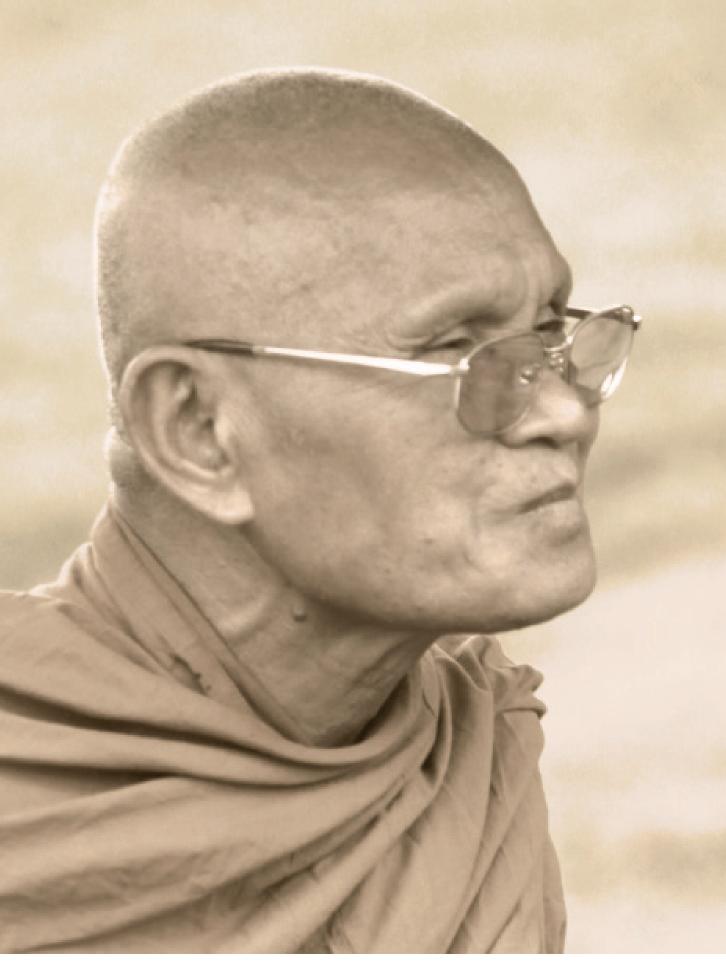
> them, that force will expand out to one hundred thousand different universes. Chanting the standard morning or evening service is powerful enough to pervade ten million universes. And if someone chants at full capacity, at the top of their voice, the power of reaching countless universes.

Any being within the three realms of existence that hears the faintest sound of Buddhist chanting can gain happiness from it. If it resounds down into the deepest, darkest netherworld for even a single moment in time, and the beings inhabiting that realm hear that sound somewhere off in the distance, even they can rejoice. And that is better than being in a constant state of suffering with no happiness to speak of at all."



"In the past you've chanted together in the mornings and evenings, and now also you should make the effort."

"Do the practice. You have this chance to practise here because you live under the guidance of the teacher. He protects you on one level, so you should all devote yourselves to the practice. You've done walking meditation before, now you should also walk. You've done sitting meditation before, now also you should sit. In the past you've chanted together in the mornings and evenings, and now also you should make the effort. These are your specific duties. Please apply yourselves to them."



"All of the various reflections and contemplations that we review together..."

"I made use of all means possible to give rise to secluded peace. In those periods of warfare, battling with proliferations, I would pick up and use as a weapon anything which might be an aid to survival. All of the various reflections and contemplations that we review together, should they bring up any kind of reaction, I would take that reaction as a focus for practice. I would practise to attain peace and practise to attain insight."



"When you chant with mindfulness, the mind can become tranquil. When chanting the *paṭimokkha*, an experience of lightness in both body and mind can arise. A state of *upacāra-samādhi* can be sustained. As you chant you feel a sense of ease and relief. The heart feels open, clear, and light—not tired. As you

"...using the original language of the teachings helps to guard against inaccurate misrepresentations, ensuring that they don't become distorted..."

sit there upon the raised seat, it's as if you were floating in mid-air. This is how an experience of *samādhi* can arise when chanting, and chanting the monastic discipline (*paṭimok-kha*) to the community of monks is a greatly beneficial thing do to.

Chanting in Pāli ensures the preservation of the original language of the

teachings. We can chant them in Thai and understand the meaning but using the original language of the teachings helps to guard against inaccurate misrepresentations, ensuring that they don't become distorted. Whether you translate the chants into Thai, English, or any other language, the meaning remains the same. But they all have their roots in Pāli."



"The chanting of suttas and reflections is an established practice going back to the time of the Lord Buddha. When we chant we are developing both calm and insight. We learn to focus the mind on the words and the sound of the chant, making that the object of our mindfulness. It is best if we can memorise the words, but whenever we are chanting,

"All of the Buddha's words point to the truth, and sometimes when chanting, insight into the truth can arise right then and there."

we should also try to do it mindfully and the mind will settle into a state of calm as a result.

Chanting can be a useful preparation for the practice of meditation. It can also be used to calm the mind down when we are experiencing agitation or anxiety, or to brighten the mind when it is dull. Recitation of the teachings can also give

rise to wisdom as we reflect on the meaning of the words. All of the Buddha's words point to the truth, and sometimes when chanting, insight into the truth can arise right then and there. On other occasions when the mind is peaceful, the words of a chant we have previously recited might manifest within that peaceful state and serve to prompt the arising of insight. At that time, the mind comes to focus on some aspect of Dhamma and we experience freedom from suffering and its causes."



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ABBREVIATIONS

Canonical references have been abbreviated as follows:

DN = Dīgha Nikāya (sutta & paragraph no.)

MN = Majjhima Nikāya (sutta & paragraph no.)

SN = Saṃyutta Nikāya (chapter no. & sutta)

AN = Aṅguttara Nikāya (book of. 1-11 & sutta)

Sn = Sutta Nipāta (chapter no. & sutta)

Iti = Itivuttaka (group no. & sutta)

Udn = Udāna (chapter & paragraph no.)

Ja = Jātaka (volume & sutta)

Dhp = Dhammapada (verse)

Thig = Therīgātā (verse)

Thag = Theragata (verse)

Trad = Traditional verses not found in the original Pāli.

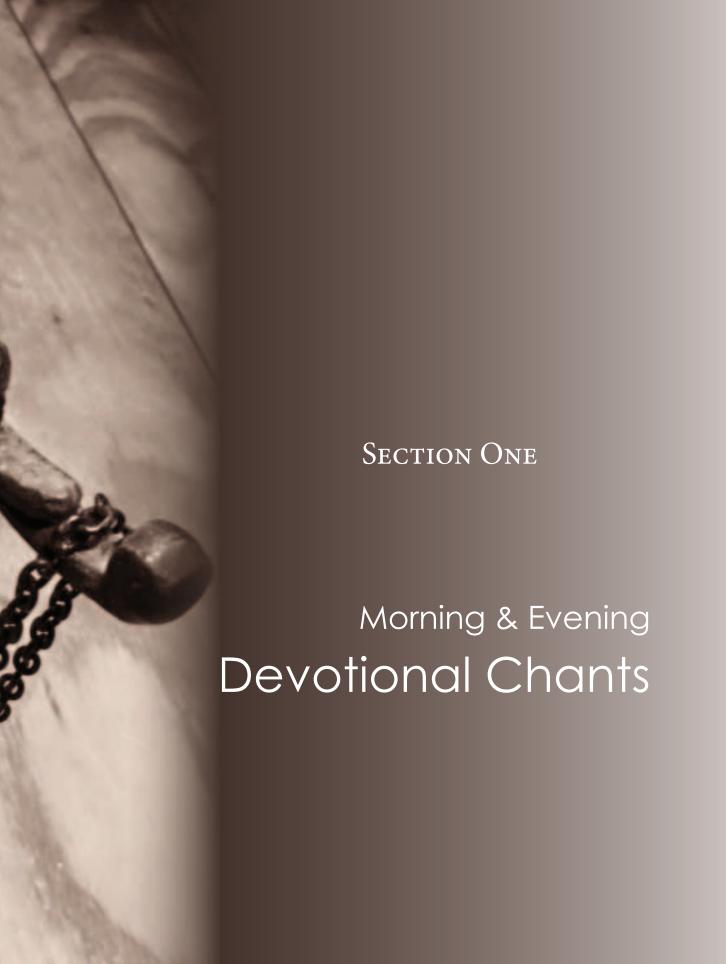
Thai = Composed in Thailand, normally in recent centuries.

In the Saṃyutta Nikāya, chapter no. refers to one of the fifty six connected discourses. In the Aṅguttara Nikāya, book of. refers to one of the eleven numerical collections.

Buddha Bodhivana Chanting Guide









Morning Chanting

DEDICATION OF OFFERINGS

(Yo so) bhagavā araham sammāsambuddho

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

Svākkhato yena bhagavata dhammo

To the Teaching which he expounded so well,

Supatipanno yassa bhagavato sāvakasangho

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

Tam-mayam bhagavantam sadhammam sasangham

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

Imehi sakkārehi yathāraham āropitehi abhipūjayāma

We render with offerings our rightful homage.

Sādhu no bhante bhagavā sucira-parinibbutopi

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

Pacchimā-janatānukampa-mānasā

Still had compassion for later generations.

Ime sakkāre duggata-paņņākārā-bhūte paṭiggaņhātu

May these simple offerings be accepted

Amhākam dīgharattam hitāya sukhāya

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



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(Arahaṃ) sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One -
Buddhaṃ bhagavantaṃ 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)

(Supatipanno) bhagavato sāvakasangho

The Blessed One's disciples who have practised well -

Sanghaṃ namāmi

I bow to the Sangha.
```

(BOW)



PRELIMINARY HOMAGE

(Handa mayam buddhassa bhagavato pubbabhaga-namakaram karomase)

(Now let us pay preliminary homage to the Buddha.)

Namo tassa bhagavato arahato sammasambuddhassa

Homage to the Blessed, Noble, and Perfectly Enlightened One. (×3)

HOMAGE TO THE BUDDHA

(Handa mayam buddhabhitthutim karomase)

(Now let us chant in praise of the Buddha.)

Yo so tathagato araham sammasambuddho

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

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-manussānam

He is Teacher of gods and humans.

Buddho bhagavā

He is awake and holy.



Yo imam lokam sadevakam samārakam sabrahmakam

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

Sassamaņa-brāhmaņim pajam sadeva-manussam sayam abhinnā sacchikatvā pavedesi

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

Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam pariyosāṇa-kalyāṇam

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

Sāttham sabyanjanam kevala-paripunnam parisuddham brahma-cariyam pakāsesi

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

Tam-aham bhagavantam abhipujayami tam-aham bhagavantam sirasa namami

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

(BOW)



HOMAGE TO THE DHAMMA

(Handa mayam dhammabhitthutim karomase)

(Now let us chant in praise of the Dhamma.)

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sandiţţhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattam veditabbo viññūhi

To be experienced individually by the wise.

Tam-aham dhammam abhipujayami tam-aham dhammam sirasa namami

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

(BOW)



HOMAGE TO THE SANGHA

(Handa mayam sanghabhitthutim karomase)

(Now let us chant in praise of the Sangha.)

Yo so supaţipanno bhagavato sāvakasangho

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

Ujupatipanno bhagavato sāvakasangho

Who have practised directly,

Ñayapatipanno bhagavato savakasangho

Who have practised insightfully,

Samīcipatipanno bhagavato savakasangho

Those who practise with integrity —

Yadidam cattāri purisayugāni aṭṭha purisapuggalā

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

Esa bhagavato sāvakasangho

These are the Blessed One's disciples.

Āhuṇeyyo

Such ones are worthy of gifts,

Pāhuṇeyyo

Worthy of hospitality,

Dakkhineyyo

Worthy of offerings,

Añjali-karanīyo

Worthy of respect;



Anuttaram puññakkhettam lokassa

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

Tam-aham saṅgham abhipujayami tam-aham saṅgham sirasa namami

I chant my praise to this Sangha, I bow my head to this Sangha.

(BOW)

SALUTATION OF THE TRIPLE GEM & THE TOPICS FOR AROUSING SAMVEGA

(Handa mayam ratanattaya-paṇāma-gāthayo ceva saṃvegaparikittana-paṭhanca bhaṇāmase)

(Now let us chant our salutation to the Triple Gem and a passage to arouse saṃvega.¹)

Buddho susuddho karunāmahannavo

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

Yoccanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghātako

Destroyer of worldly self-corruption

Vandāmi buddham aham-ādarena tam

¹ Saṃvega is a Pāli term of great significance yet which has no English equivalent that could possibly convey its full meaning in a single word. Essentially, it is a wholesome emotion. Moreover, it is an amalgam of feelings that arise when one becomes emotionally 'moved' or 'stirred' through reflecting back on the harsh realities of life and the limitations of sentient existence. It is sometimes translated as 'religious emotion'. Others have translated it as 'a sense of urgency', but these words must be understood in their context. Saṃvega is the sense of sobering sadness that arises when one realises the pointless and futile nature of worldly life and worldly pursuits; that all worldly forms of both pleasure and pain are ultimately devoid of any real purpose and are empty of any substantial or lasting happiness. Thus, it is a 'religious', or spiritually inspired emotion which is born of wisdom, and which ultimately fuels an urgent yearning to find freedom from that hopeless cycle through a higher path. And it is confidence in that spiritual path which gives rise to pasada, clarity, serenity, and confidence.



Devotêdly indeed, that Buddha Î revere.

Dhammo padipo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggapākāmata-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tadattha-dipano

That which is beyond the conditioned world -

Vandāmi dhammam aham-ādarena tam

Devotedly indeed, that Dhamma I revere.

Sangho sukhettabhyati-khetta-sannito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhasanto sugatānubodhako

Those who have realised peace, awakened after the Accomplished One,

Lolappahīno ariyo sumedhaso

Noble and wise, all longing abandoned -

Vandāmi sangham aham-ādarena tam

Devotedly indeed, that Sangha I revere.

Iccevam-ekantabhipūja-neyyakam vatthuttayam vandayatābhisankhatam

This salutation should be made to that which is worthy.

Puññam mayā yam mama sabbupaddavā, mā hontu ve tassa pabhāvasiddhiyā

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



SAMVEGA-PARIKITTANA PĀŢHO

Idha tathagato loke uppanno araham sammasambuddho

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

Dhammo ca desito niyyaniko upasamiko parinibbaniko sambodhagami sugatappavedito

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

Mayantam dhammam sutvā evam jānāma

Having heard the Teaching, we know this:

Jātip<u>i</u> dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maranampi dukkham

And death is dukkha;

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha;

Piyehi vippayogo dukkho

Separation from the liked is dukkha;



Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha.

Sankhittena pañcupādānakkhandhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathidam

These are as follows:

Rūpūpādānakkhandho

Attachment to form,

Vedanūpādānakkhandho

Attachment to feeling,

Saññūpādānakkhandho

Attachment to perception,

Sankharupadanakkhandho

Attachment to mental formations,

Viññāṇūpādānakkhandho

Attachment to sense-consciousness.

Yesam pariññaya

For the complete understanding of this,

Dharamano so bhagava

The Blessed One in his lifetime

Evam bahulam savake vineti

frequently instructed his disciples in just this way.



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

Rūpam aniccam

Form is impermanent,

Vedanā aniccā

Feeling is impermanent,

Sañña anicca

Perception is impermanent,

Sankhārā aniccā

Mental formations are impermanent,

Viññāṇam aniccam

Sense-consciousness is impermanent;

Rūpam anattā

Form is not-self,

Vedanā anattā

Feeling is not-self,

Sañña anatta

Perception is not-self,

Sankhara anatta

Mental formations are not-self,

Viññāṇam anattā

Sense-consciousness is not-self;

Sąbbe sankhārā aniccā

All conditions are transient,

Sabbe dhammā anattā'ti

There is no self in the created or the uncreated.

Te mayam otinnamha-jatiya jaramaranena

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

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

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

Dukkhotinnā dukkhaparetā

Bound by dukkha and obstructed by dukkha.

Appevanāmimassa kevalassa dukkhakkhandhassa antakiriya paññayetha'ti

Let us all aspire to complete freedom from suffering.

(THE FOLLOWING IS CHANTED ONLY BY THE SANGHA:)

Cîrâparinibbutampî tam bhagavantam uddissa arahantam sammāsambuddham

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

Saddhā agārasmā anagāriyam pabbajitā

We have gone forth with faith from home to homelessness,

Tasmim bhagavati brahma-cariyam carāma

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

Bhikkhūnam sikkhāsājīva-samāpannā

Being fully equipped with the bhikkhus' system of training.



Tam no brahma-cariyam imassa kevalassa dukkhakkhandhassa antakiriyaya 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:)

Cîraparinibbutampî tam bhagavantam saranam gata

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

Dhammañca Sanghañca

So too are the Dhamma and the Sangha.

Tassa bhagavato sasanam yathasati yathabalam manasikaroma anupatipajjama

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

Sa sa no patipatti

May then the cultivation of this practice.

Imassą kevalassą dukkhakkhandhassą antąkiriyaya samvattątu

Lead us to the end of every kind of suffering.



CLOSING HOMAGE

(Araham) sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One -

Buddham bhagavantam abhivademi

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)

(Supatipanno) bhagavato sāvakasangho

The Blessed One's disciples who have practised well -

Sangham namami

I bow to the Sangha.

(BOW)



Evening Chanting

DEDICATION OF OFFERINGS

Yo so bhagavā araham sammāsambuddho Svākkhato yena bhagavata dhammo Supatipanno yassa bhagavato sāvakasangho Tam-mayam bhagavantam sadhammam sasangham Imehi sakkārehi yathāraham āropitehi abhipūjayāma Sādhu no bhante bhagavā sucira-parinibbutopi Pacchimā-janatānukampa-mānasā Ime sakkāre duggata-paņņākārā-bhūte paṭiggaņhātu Amhakam digharattam hitaya sukhaya (Araham) sammāsambuddho bhagavā Buddham bhagavantam abhivademi (BOW) (Svākkhāto) bhagavatā dhammo Dhammam namassāmi (BOW) (Supațipanno) bhagavato sāvakasangho Sangham namami (BOW)



DEDICATION OF OFFERINGS

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

To the Teaching, which he expounded so well,

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

To these — the Buddha, the Dhamma, and the Sangha -

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

(The Lord), the Perfectly Enlightened and Blessed One -

I render homage to the Buddha, the Blessed One.

(BOW)

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

(BOW)

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

(BOW)



PRELIMINARY HOMAGE

(Handa mayam buddhassa bhagavato pubbabhaga-namakaram karomase) Namo tassa bhagavato arahato sammasambuddhassa (×3)

RECOLLECTION OF THE BUDDHA

(Handa mayam buddhānussatinayam karomase)
Tam kho pana bhagavantam evam kalyāno kittisaddo abbhuggato
Itipi so bhagavā araham sammāsambuddho
Vijjācarana-sampanno sugato lokavidū
Anuttaro purisadamma-sārathi satthā deva-manussānam
buddho bhagavā'ti

SUPREME PRAISE OF THE BUDDHA

(Handa mayam buddhābhigītim karomase)
Buddhavārahanta-varatādigunābhiyutto
Suddhābhināna-karunāhi samāgatatto
Bodhesi yo sujanatam kamalam va sūro
Vandāmaham tamaranam sirasā jinendam
Buddho yo sabbapānīnam saranam khemamuttamam
Pathamānussatithānam vandāmi tam sirenaham
Buddhassāhasmi dāso* va buddho me sāmikissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāham niyyādemi sarīranjīvitancidam
Vandantoham* carissāmi buddhasseva subodhitam
Natthi me saranam annam buddho me saranam varam

^{*} women chant: dāsī, vandantīham, vandamānāya



PRELIMENARY HOMAGE

(Now let us pay preliminary homage to the Buddha.)

Homage to the Blessed, Noble, and Perfectly Enlightened One. (×3)

RECOLLECTION OF THE BUDDHA

(Now let us chant the recollection of the Buddha.)

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

He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One;

He is impeccable in conduct and understanding, the Accomplished One,

the Knower of the Worlds;

He trains perfectly those who wish to be trained; he is Teacher of gods and humans; he is Awake and Holy.

SUPREME PRAISE OF THE BUDDHA

(Now let us chant the supreme praise of the Buddha.)

The Buddha, the truly worthy one, endowed with such excellent qualities,

Whose being is composed of purity, transcendental wisdom, and compassion,

Who has enlightened the wise like the sun awakening the lotus -

I bow my head to that peaceful chief of conquerors.

The Buddha, who is the safe, secure refuge of all beings -

As the first object of recollection, I venerate him with bowed head.

I am indeed the Buddha's servant, the Buddha is my Lord and Guide.

The Buddha is sorrow's destroyer, who bestows blessings on me.

To the Buddha I dedicate this body and life,

And in devotion I will walk the Buddha's Path of Awakening.

For me there is no other refuge, the Buddha is my excellent refuge.



Etena saccavajjena vaḍḍheyyaṃ satthu-sasane Buddhaṃ me vandamānena* yaṃ puññaṃ pasutaṃ idha Sabbepi antarāyā me māhesuṃ tassa tejasa

(BOWING:)

Kāyena vācāya va cetasā vā
Buddhe kukammam pakatam mayā yam
Buddho patigganhātu accayantam
Kālantare samvaritum va buddhe

RECOLLECTION OF THE DHAMMA

(Handa mayam dhammānussatinayam karomase) Svākkhāto bhagavatā dhammo Sandiṭṭhiko akāliko ehipassiko Opanayiko paccattam veditabbo viññūhī'ti

SUPREME PRAISE OF THE DHAMMA

(Handa mayam dhammābhigītim karomase)
Svākkhātatādiguna-yoga-vasena seyyo
Yo maggapāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tada-dhāri-dhārī
Vandāmaham tamaharam varadhammametam
Dhammo yo sabbapānīnam saranam khemamuttamam
Dutiyānussatiṭṭhānam vandāmi tam sirenaham
Dhammassāhasmi dāso* va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me

^{*} women chant: dāsī, vandantīham, vandamānāya



By the utterance of this truth, may I grow in the Master's Way.

By my devotion to the Buddha, and the blessing of this practice
By its power, may all obstacles be overcome.

(BOWING:)

By body, speech, or mind,

For whatever wrong action I have committed towards the Buddha,

May my acknowledgement of fault be accepted,

That in future there may be restraint regarding the Buddha.

RECOLLECTION OF THE DHAMMA

(Now let us chant the recollection of the Dhamma.)

The Dhamma is well expounded by the Blessed One,

Apparent here and now, timeless, encouraging investigation,

Leading inwards, to be experienced individually by the wise.

SUPREME PRAISE OF THE DHAMMA

(Now let us chant the supreme praise of the Dhamma.)

It is excellent because it is 'well expounded,'

And it can be divided into Path and Fruit, Learning and Liberation.

The Dhamma holds those who uphold it from falling into delusion.

I revere the excellent Teaching, that which removes darkness -

The Dhamma, which is the supreme, secure refuge of all beings -

As the Second Object of Recollection, I venerate it with bowed head.

I am indeed the Dhamma's servant, the Dhamma is my Lord and Guide.

The Dhamma is sorrow's destroyer, and it bestows blessings on me.

To the Dhamma I dedicate this body and life,



Dhammassāhām niyyādemi sarīrañjīvitañcidam Vandantohām* carissāmi dhammasseva sudhammatam Natthi me sarānam aññam dhammo me sarānam varam Etena saccavajjena vaḍḍheyyam satthu-sāsane Dhammam me vandamānena* yam puññam pasutam idha Sabbepi antarāyā me māhesûm tassā tejasā (BOWING:)

Kāyena vācāya va cetasa vā

Dhamme kukammam pakatam mayā yam

Dhammo patigganhātu accayantam

Kālantare samvaritum va dhamme

RECOLLECTION OF THE SANGHA

(Handa mayam saṅghānussatinayam karomase)
Supatipanno bhagavato sāvakasaṅgho
Ujupatipanno bhagavato sāvakasaṅgho
Ñāyapatipanno bhagavato sāvakasaṅgho
Sāmīcipatipanno bhagavato sāvakasaṅgho
Yadidam cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakasaṅgho
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṃ puññakkhettam lokassā'ti

^{*} women chant: dāsī, vandantīham, vandamānāya



And in devotion I will walk this excellent way of Truth.

For me there is no other refuge, the Dhamma is my excellent refuge.

By the utterance of this Truth, may I grow in the Master's Way.

By my devotion to the Dhamma, and the blessing of this practice -

By its power, may all obstacles be overcome.

(BOWING:)

By body, speech, or mind,

For whatever wrong action I have committed towards the Dhamma,

May my acknowledgement of fault be accepted,

That in future there may be restraint regarding the Dhamma.

RECOLLECTION OF THE SANGHA

(Now let us chant the recollection of the Sangha.)

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

Who have practised directly,

Who have practised insightfully,

Those who practise with integrity -

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

These are the Blessed One's disciples.

Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect;

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



SUPREME PRAISE OF THE SANGHA

(Handa mayam sanghabhigitim karomase) Sąddhammajo supațipatti-gunādiyutto Yotthabbidho ariyapuggala-sanghasettho Sīlādidhamma-pavarāsaya-kāya-citto Vandāmaham tam-ariyāna-ganam susuddham Sangho yo sabbapaninam saranam khemamuttamam Tatiyānussatitthānam vandāmi tam sirenaham Saṅghassahasmi daso* va saṅgho me saṃikissaro Sangho dukkhassa ghātā ca vidhātā ca hitassa me Sanghassāhām niyyādemi sarīranjīvitancidam Vandantoham* carissāmi sanghasso-patipannatam Natthi me saranam aññam sangho me saranam varam Etena saccavajjena vaddheyyam satthu-sasane Sangham me vandamanena* yam punnam pasutam idha Sabbepi antarāyā me māhesum tassa tejasā (BOWING:)

Kāyena vācāya va cetasa vā Sanghe kukammam pakatam mayā yam Sangho patigganhātu accayantam Kālantare samvaritum va sanghe

^{*} women chant: dāsī, vandantīham, vandamānāya



SUPREME PRAISE OF THE SANGHA

(Now let us chant the supreme praise of the Sangha.)

Born of the Dhamma, that Sangha which has practised well,

The field of the Sangha formed of eight kinds of noble beings,

Guided in body and mind by excellent morality and virtue.

I revere that assembly of noble beings perfected in purity.

The Sangha, which is the supreme, secure refuge of all beings As the Third Object of Recollection, I venerate it with bowed head.

I am indeed the Sangha's servant, the Sangha is my Lord and Guide.

The Sangha is sorrow's destroyer and it bestows blessings on me.

To the Sangha I dedicate this body and life,

And in devotion I will walk the well-practised way of the Sangha.

For me there is no other refuge, the Sangha is my excellent refuge.

By the utterance of this truth, may I grow in the Master's Way.

By my devotion to the Sangha, and the blessing of this practice
By its power, may all obstacles be overcome.

(BOWING:)

By body, speech, or mind,

For whatever wrong action I have committed towards the Sangha, May my acknowledgement of fault be accepted,

That in future there may be restraint regarding the Sangha.

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhagavā Buddhaṃ bhagavantaṃ abhivādemi (BOW)

(Svākkhāto) bhagavatā dhammo Dhammam namassāmi (BOW)

(Supaṭipanno) bhagavato sāvakasaṅgho Saṅghaṃ namāmi (BOW)



CLOSING HOMAGE

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

(BOW)

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

(BOW)

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

(BOW)





SECTION TWO

Goodwill and Sharing of Merits



Verses of Sharing and Aspiration

(Uddissanādhiṭṭhāna gāthā)

(Handa mayam uddissanādhitthāna-gāthayo bhanāmase) Iminā puññakammena upajjhāyā guņuttarā Acariyūpakārā ca mātāpitā ca ñātakā Suriyo candimā rājā guṇavantā narāpi ca Brahma-mārā ca indā ca lokapālā ca devatā Yamo mittā manussā ca majjhattā verikāpi ca Sabbe sattā sukhī hontu puññāni pakatāni me Sukhañca tividham dentu khippam pāpetha vomatam Iminā puññakammena iminā uddissena ca Khippāham sulabhe ceva tanhūpādāna-chedanam Ye santāne hīnā dhammā yāva nibbānato mamam Nassantu sabbadā yeva yattha jāto bhave bhave Ujucittam satipaññā sallekho viriyamhinā Mārā labhantu nokāsam kātuñca viriyesu me Buddhādhipavaro nātho dhammo nātho varuttamo Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ Tesottamānubhāvena mārokāsam labhantu mā Dasa puññānubhāvena mārokāsam labhantu mā.

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

Through the goodness that arises from my practice,

May my spiritual teachers and guides of great virtue,

My mother, my father, and my relatives,

The Sun and the Moon, and all virtuous leaders of the world,

May the highest gods and evil forces,

Celestial beings, guardian spirits of the Earth, and the Lord of Death,

May those who are friendly, indifferent, or hostile,

May all beings receive the blessings of my life.

May they soon attain the threefold bliss and realise the Deathless.

Through the goodness that arises from my practice,

And through this act of sharing,

May all desires and attachments quickly cease.

And all harmful states of mind.

Until I realise Nibbāna,

In every kind of birth, may I have an upright mind,

With mindfulness and wisdom, austerity and vigour.

May the forces of delusion not take hold nor weaken my resolve.



The Buddha is my excellent refuge,

Unsurpassed is the protection of the Dhamma,

The Solitary Buddha is my noble guide,

The Sangha is my supreme support.

Through the supreme power of all these,

May darkness and delusion be dispelled.

By the protective power of the ten meritorious deeds, ¹

May Mara gain no opening.



Dānamaya: the merit acquired by giving or generosity.

Sīlamaya: the merit acquired through the keeping of precepts or moral behavior.

Bhāvanāmaya: the merit acquired through the practice of mental development or meditation.

Apacāyanamaya: the merit acquired through humility or reverence.

Veyyāvaccamaya: the merit acquired by performing services.

Pattidānamaya: the merit acquired through sharing one's own merit with others.

Pattānumodanāmaya: the merit acquired through rejoicing in the merit of others.

Dhammassavanamaya: the merit acquired through listening to the Dhamma.

Dhammadesanāmaya: the merit acquired through teaching the Dhamma, or showing the truth.

Ditthujukamma: the merit acquired by developing right view, or straightening out one's views.

¹ Puññakiriyā-vatthu: The ten bases of meritorious action; the ten grounds for obtaining merit.



Verses on Sharing of Merits

(Sabba-patti-dāna gāthā)

(Handa mayam sabba-patti-dana-gathayo bhanamase) Puññass'idani katassa yan'aññani katani me,

Tesañ-ca bhagino hontu sattanantappamanaka.

May whatever living beings,

Without measure without end

Partake of all the merit

From the good deeds I have done:

Ye piyā guṇavantā ca mayham mātā-pitā-dayo,

Dițțhā me cāpy-adițthā vā aññe majjhatţa-verino.

Those loved and full of goodness,

My mother and my father dear,

Beings seen by me and those unseen,

Those neutral and averse,

Sattā tiṭṭhanti lokasmim te-bhummā catu-yonikā,

Pañc'eka-catu-vokārā samsarantā bhavābhave.

Beings established in the world

From the three planes and four grounds of birth,

With five aggregates or one or four,

Wandering on from realm to realm,



Ñātaṃ ye paṭti-dānam-me anumodantu te sayaṃ, Ye c'imaṃ nappajānanti devā tesaṃ nivedayuṃ.

Those who know my act of dedication,

May they all rejoice in it

And as for those still unaware,

May the devas let them know.

Mâyā dinnāna-puññānam anumodana-hetunā, Sabbe sattā sadā hontu averā sukha-jīvino, Khemappadan-ca pappontu tesāsā sijjhatam subhā.

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





Dedication of Merit to the Devas and Others

(Devatādipattidāna gāthā)

(Handa mayam pattidana-gathayo bhanamase)

Now let us recite the verse for dedicating merit:

Yā devatā santi vihāra-vāsinī

Thupe ghare bodhi-ghare tahim tahim

Tā dhamma-danena bhavantu pūjitā

Sotthim karonthe'dha vihāra-mandale.

May the devas dwelling in the temple,

the stupa, the buildings, the Bodhi-tree enclosure, here and there,

be honored with the gift of Dhamma.

May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo

Sārāmikā dānapatī upāsakā

Gāmā ca desā nigamā ca issarā

Sappāņa-bhūtā sukhitā bhavantu te.

May elder, intermediate, and new monks,

temple attendants, donors, lay followers;

towns, cities, and principalities,

with their beings and spirits be happy.



Jalābujā ye-pi ca aṇḍa-sambhavā Saṃseda-jātā athav'opapātikā Niyyānikaṃ dhamma-varaṃ paṭicca te Sabbe-pi dukkhassa karontu saṅkhayaṃ.

all make an end to suffering and stress.

Whether born from a womb, from an egg,
from moisture, or spontaneously arising:
May they, in dependence on the foremost Dhamma for leading out,

Thātu ciram satam dhammo Dhammadharā ca puggalā. Sangho hotu samaggova Atthāya ca hitāya ca. Âmhe rakkhatu saddhammo Sabbe-pi dhammacārino. Vuḍḍhim sampāpuṇeyyāma, Dhamme ariyappavedite.

May the Dhamma stand firm for long, along with those individuals who maintain it.

May the Sangha live in harmony, for our welfare and benefit.

May the true Dhamma protect us, together with all who practice the Dhamma.

May we flourish in the Dhamma taught by the noble ones.

"Bhikkhus, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly

When, bhikkhus, the liberation of the mind by loving-kindness has been repeatedly pursued, developed, and cultivated...

undertaken, eleven benefits may be expected. What eleven?

- 1) One sleeps with ease,
- 2) one wakes with ease,
- 3) one dreams no evil dreams,
- 4) one is dear to human beings,
- 5) one is dear to nonhuman beings,
- 6) one is guarded by devas,
- 7) one is untouched by fire, poison, or weapons.
- 8) one's mind is quickly concentrated
- 9) one's complexion is bright.
- 10) one dies unconfused and-
- 11) if penetrating no higher, one is reborn in the Brahmā worlds.

"When, bhikkhus, the liberation of the mind by loving-kindness has been repeatedly pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eleven benefits are to be expected."

—The Buddha *(AN 11:15)*



The Buddha's Words on Loving Kindness

(Mettā Sutta)

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

This is what should be done By one who is skilled in goodness And who knows the path of peace:

Let them be able and upright, Straightforward and easy to teach, 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,

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 khuddam samācare kiñci, Yena viññū pare upavadeyyum;

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.

Diṭṭḥā vā ye ca adiṭṭḥā,



The seen and the unseen, Those living near and far away,

Those born and to be born, May all beings be at ease.

Let none deceive another Or despise any being in any state.

Let none through anger or ill-will Wish harm upon another.

Even as a mother protects with her life Her child, her only child,

So with a boundless heart Should one cherish all living beings,

Radiating kindness over the entire world:

Spreading upwards to the skies And downwards to the depths,

Outwards and unbounded, Freed from hatred and ill-will.

Whether standing or walking, seated, Or lying down – free from drowsiness –

One should systain 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. Ye ca dūre vasanti avidūre;

Bhūtā vā sambhavesī vā, Sabbe sattā bhavantu sukhit'attā.

Na paro param nikubbetha, Nātimaññetha katthaci nam kiñci;

Byārosanā paṭighasaññā, Ñāññam-aññassa dukkham-iccheyya.

Mātā yathā niyam puttam, āyusā eka-puttam-anurakkhe;

Evam pi sabba-bhūtesu, Mānasam-bhāvaye aparimāṇaṃ.

Mettañ-ca sabba-lokasmim, Mānasam-bhāvaye aparimāṇaṃ;

Uddham adho ca tiriyañ-ca, Asambādham averam asapattam.

Tiṭṭhañ-caraṃ nisinno vā, Sayāno vā yāvat'assa vigata-middho;

Etaṃ satiṃ adhiṭṭheyya, Brahmam-etaṃ vihāraṃ idham-āhu.

Diṭṭhiñ-ca anupagamma, Sīlavā dassanena sampanno;

Kāmesu vineyya gedham, Na hi jātu gabbha-seyyam punaretī'ti.

(Sn. 143-152)



"Just as the radiance of all the stars does not equal a sixteenth part of the moons radiance, but the moons radiance surpasses them and

"Just as the radiance of all the stars does not equal a sixteenth part of these do not equal a the moons radiance..."

shines forth bright and brilliant, even so, whatever grounds there are for making merit, productive of a future rebirth, all sixteenth part of the liberation of mind by loving-kindness. The liberation of

mind by loving-kindness surpasses them and shines forth, bright and brilliant."

> —The Buddha (Iti. 1:27)



Suffusion with the Sublime Abidings

(Caturappamaññā-obhāsanaṃ gāthā)

(Handa mayam caturappamañña obhasanam karomase)

Mettā-sahagatena cetasā ekam disam pharityā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya Sabbāvantam lokam mettā-sahagatena cetasā Vipulena mahaggatena appamāņena averena abyāpajjhena pharityā viharati.

Karuṇā-sahagatena cetasā ekam disam pharityā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya Sabbāvantam lokam karunā-sahagatena cetasā Vipulena mahaggatena appamāņena averena abyāpajjhena pharityā viharati.

Muditā-sahagatena cetasā ekam disam pharityā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya Sabbāvantam lokam muditā-sahagatena cetasā Vipulena mahaggatena appamāņena averena abyāpajjhena pharityā viharati.

Upekkhā-sahagatena cetasā ekam disam pharityā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya Sabbāvantam lokam upekkhā-sahagatena cetasā Vipulena mahaggatena appamāņena averena abyāpajjhena pharityā viharatī'ti.



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

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

likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a heart imbued with loving-kindness;

abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with compassion; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a heart imbued with compassion;

abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with gladness; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a heart imbued with gladness;

abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with equanimity; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a heart imbued with equanimity;

abundant, exalted, immeasurable, without hostility, and without ill-will.



Verses on Friends

(Mitta gāthā)

Aññadatthu haro mitto

One who makes friends only to cheat them,

Yo ca mitto vaci-paramo,

one who is good only in word,

Anupiyañ-ca yo āhu,

one who merely flatters you,

Apāyesu ca yo sakhā:

and a companion in ruinous fun:

Ete amitte cattaro iti viññaya pandito

These four the wise know as non-friends.

Ārakā parivajjeyya

Avoid them from afar,

Mąggam patibhayam yathā

like a dangerous road.

Ûpakāro ca yo mitto,

A friend who is helpful,

Sukha-dukkho ca yo sakhā,

one who shares in your sorrows and joys,

Atthakkhayī ca yo mitto,

one who points you to worthwhile things,

Yo ca mittānukampako:

one sympathetic to friends:



Etepi mitte cattaro iti viññaya pandito.

These four, the wise know as true friends.

Sakkaccam payirupāseyya,

Attend to them earnestly,

Mātā puttam va orasam.

as a mother her child.



Reflections on Universal Well-Being (Mettāpharaṇaṃ pātho)

(Handa mayam mettapharanam karomase)

Ahaṃ sukhito hômi, niddukkho hômi, avero hômi, abyāpajjho hômi, anīgho hômi, sukhi attānaṃ pariharāmi.

Sąbbe sąttā sukhitā hontu, sąbbe sąttā averā hontu, sąbbe sąttā abyāpajjhā hontu, sąbbe sąttā anīghā hontu, sąbbe sąttā sukhi attānam pariharantu.

Sabbe sattā sabbadukkhā pamuccantu.

Sabbe sattā laddha-sampattito mā vigacchantu.

Sąbbe sąttā kammassakā kammadāyādā kammayonī kammabandhū kammapatisaranā, yam kammam karissanti, kalyānam vā pāpakam vā, tassa dāyādā bhavissanti.



(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.



Bhikkhus, there are these five dangers in reciting the Dhamma with a drawn-out, song like intonation. What five?

- 1) One becomes infatuated with one's intonation.
- 2) Others become infatuated with one's intonation.
- 3) Householders complain: "Just as we sing, so, to, do these ascetics who follow the son of the Sakyans."
- 4) There is a disruption of concentration for one wanting to refine the intonation.
- 5) [Those in] the next generation follow one's example. These are the five dangers in reciting the Dhamma with a drawn-out, song like intonation.

—The Buddha (AN.5:209)



"...try and develop this perception towards others; the perception that they are all your relatives..."

When you enter another persons village or home and

see an older woman, that woman is like your mother. If you see an older man, he is like your father. If you see someone of the same age group, they are like your brother or sister. Everyone of you should try and develop this perception towards others; the perception that they are all your relatives, your children, your cousins, your nephews, and neices. So keep aiding and helping your relatives continually.





SECTION THREE

Reflections & Recollections



Reflection on the Unconditioned

(Nibbāna-sutta pāṭho)

(Handa mayam nibbāna-sutta-pāṭham bhanāmase) Atthi bhikkhave ajātam abhūtam akatam asankhatam

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetam bhikkhave abhavissa Ajātam abhūtam akatam asankhatam,

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

Na yidam jātassa bhūtassa katassa sankhatassa nissaranam pañnāyetha.

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

Yąsmā ca kho bhikkhave atthi ąjātam abhūtam ąkatam ąsankhatam

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

Tasmā jātassa bhūtassa katassa sankhatassa nissaraņam pannāyati

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





Reflection When Using the Four Requisites

(Tankhanika-paccavekkhana pāṭho)

(Handa mayam tankhanika-paccavekkhana-patham bhanamase)

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva hirikopina-paṭicchādanatthaṃ.

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.

Paţisaṅkhā yoniso piṇḍapātaṃ paţisevāmi, neva davāya, na maḍanāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā 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.'

Paţisankhā yoniso senāsanam paţisevāmi, yāvadeva sītassa paţighātāya, unhassa paţighātāya, damsa-makasa-vātātapa-sirimsapa-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-parikkhāram paṭisevāmi, yāvadeva uppannānam veyyābādhikānam vedanānam 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.



Reflection after Using the Requisites (Atīta-paccavekkhaṇa pāṭho)

(Handa mayam atīta-paccavekkhaņa-pāṭham bhaṇāmase:)

(Now let us recite the passage for reflection on the past (use of the requisites)

Ajja mayā apaccavekkhitvā yam cīvaram paribhuttam,

Whatever robe I used today without consideration,

Tam yāvadeva sītassa patighātāya,

Was only to ward off cold,



Unhassa patighātāya,

to ward off heat,

Damsa-makasa-vātātapa-sirimsapa-samphassānam patighātāya,

to ward off the touch of flies, mosquitoes, wind, burning and creeping things,

yāvadeva hirikopina-paticchādanattham

only for the sake of modesty.

Ajja mayā apaccavekkhitvā yo piņdapāto paribhutto,

Whatever alms food I used today without consideration,

So neva davāya, na madāya, na mandanāya, na vibhūsanāya,

was not for fun, not for pleasure, not for fattening, not for beautification,

Yāvadeva imassa kāyassa thitiyā, yāpanāya, vihimsūparatiyā, brahmacariyānuggahāya,

only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life;

Iti purāṇañca vedanam paṭihaṅkhāmi, navañca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti.

thinking thus, 'I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.'

Ajja mayā apaccavekkhitvā yam senāsanam paribhuttam,

Whatever lodging I used today without consideration,

Tam yāvadeva sītassa patighātāya,



was only to ward off cold,

unhassa patighātāya,

to ward off heat,

damsa-makasa-vātātapa-sirimsapa-samphassānam patighātāya,

to ward off the touch of flies, mosquitoes, wind, burning and creeping things,

yāvadeva utuparissaya vinodanam patisallānārāmattham.

only to remove the danger from weather, and for living in seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccayabhesajja-parikkhāro paribhutto,

Whatever medicinal requisite for supporting the sick I used today without consideration,

So yāvadeva uppannānam veyyābādhikānam vedanānam patighātāya,

was only to ward off painful feelings that have arisen,

Abyāpajjha-paramatāyāti.

for the maximum freedom from disease.



"Bhikkhus, be my heirs in the Dhamma. Do not be my heirs in material things."











Five Subjects for Frequent Recollection

(Abhiṇha-paccavekkhaṇa pāṭho)

(Handa mayam abhinha-paccavekkhana-patham bhanamase) Jara-dhammomhi* jaram anatito.*

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

Byādhi-dhammomhi* byādhim anatīto.*

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

Marana-dhammomhi* maranam anatīto.*

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

Sabbehi me piyehi manapehi nanabhavo vinabhavo.

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

Kammassakomhi* kammadāyādo* kammayoni kammabandhu kammapatisarano.* Yam kammam karissāmi, kalyānam vā pāpakam vā, tassa dāyādo* 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 abhinham paccavekkhitabbam

Thus we should frequently recollect.

(AN.5.57)

^{*} women chant: dammāmhi, anatītā, kammassakāmi, kammadāyādā, kammapaṭisaraṇā, dāyādā



Ten Subjects for Frequent Recollection by One Who Has Gone Forth

(Pabbajita-abhiṇha-paccavekkhaṇa pāṭho)

(Handa mayam pabbajita-abhinha-paccavekkhana-patham bhanamase) Dasa ime bhikkhave dhamma pabbajitena abhinham paccavekkhitabba. Katame dasa?

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

'Vevaṇṇiyamhi ajjhūpagato' ti pabbajitena abhiṇham paccavekkhitabbam.

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

'Parapatibaddhā me jīvikā' ti pabbajitena abhinham paccavekkhitabbam.

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

'Añño me ākappo karanīyo' ti pabbajitena abhinham paccavekkhitabbam.

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



'Kacci nu kho me attā sīlato na upavadatī' ti pabbajitena abhiņham 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 mam anuvicca viññu sabrahmacārī sīlato na upavadantī' ti pabbajitena abhinham paccavekkhitabbam.

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

'Sąbbehi me piyehi manapehi nanabhavo vinabhavo' ti pabbajitena abhinham 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 kammadāyādo kammayoni kammabandhu kammapatisaraņo, yam kammam karissāmi, kalyāṇam vā pāpakam vā, tassa dāyādo bhavissāmi' ti pabbajitena abhinham 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.

'Kathambhūtassa me rattindivā vītipatantī' ti pabbajitena abhinham paccavekkhitabbam.

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

'Kacci nu kho'ham suññagāre abhiramāmī' ti pabbajitena abhinham paccavekkhitabbam.

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

'Atthi nu kho me uttari-manussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, so'haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī' ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

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

Ime kho bhikkhave dasa dhamma pabbajitena abhinham paccavekkhitabba ti.

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





Reflection on the Thirty Two Parts

(Dvattiṃsākāra pāṭho)

(Handa mayam dvattimsākāra-pāṭham bhaṇāmase)

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

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

Atthi imasmim kāye

In this body there are:

kesā hair of the head

lomā hair of the body

nakhā nails

dantā teeth

taco skin

maṃsaṃ flesh

nahārū sinews

atthi bones

atthimiñjam bone marrow

vakkam *kidneys*

hadayam heart

yakanam *liver*

kilomakam membranes



pihakam spleen

papphāsam lungs

antam bowels

antaguṇaṃ entrails

udariyam undigested food

karīsam excrement

pittam bile

semham phlegm

pubbo pus

lohitam blood

sedo sweat

medo fat

assu tears

vasā grease

kheļo spittle

singhānikā mucus

lasikā oil of the joints

muttam urine

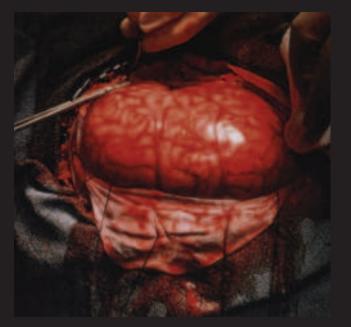
matthalungan'ti brain'

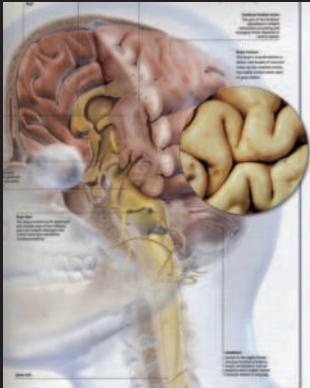
Eva mayam me kāyo uddham pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino.

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.

(MN.10:10)

¹ Only thirty one body parts are mentioned by the Buddha in the original sutta. The brain was added as the thirty second part in later Pāli works.







"I'll take you to a massive mountain with a cave of wonders, free from suffering and stress: mindfulness of the body. You can view it at your leisure to cool your heart and end your troubles. This is the path of the Noble lineage. It's up to you to go or not."

—Ven. Ajahn Mun

Liberation From the Khandhas



Look at the beatifull image,
a heap of festering wounds, shored up:
ill, but the object
of many desires,
where there is nothing
lasting or sure.

(Dhp. 147)



Like a mural you've seen, painted on a wall, smeared with yellow orpiment, there your vision has been distorted, meaningless your human perception. Like an evaporated mirage, like a tree of gold in a dream, like a magic show in the midst of a crowd

—you run blind after what is unreal.

—Sister Subha (*Thig.*393-394)

...For I have seen well-painted puppets, hitched up with sticks and strings, made to dance in various ways.

When the sticks and strings are removed, thrown away, scattered, shredded, smashed into pieces, not to be found, in what will the mind there make its home?



This body of mine, which is just like that, when devoid of dhammas doesn't function, When, devoid of dhammas, it doesn't function, in what will the mind there make its home?

"To master it (contemplation of a particular body part), you have to examine the same point over and over again, just as when you chant. If you memorise a particular discourse and then leave it, without chanting it or repeating it again, you'll forget it and it won't serve any purpose, due to your complacency in not mastering it. The same holds true in your investigation of the body. Once an image of any part arises, if you don't investigate it repeatedly, and instead heedlessly let it pass, it won't serve any purpose at all."

—Ven. Ajahn Mun Muttodaya (A Heart Released)



"If you see your body as beautiful then your heart will be dark. But if you see your body as unattractive then your mind will become bright and tranquil. This is the result you gain through the development of *kāyagatāsati* (mindfulness of the body), an experience that could be likened to drinking an imortal-elixer; basking in the waters of the Deathless."

Reflection on the Repulsiveness of the Requisites

(Dhātu-paṭikūla-paccavekkhaṇa pāṭho)

(Handa mayam dhatu-paţikula-paccavekkhana-paţham bhanamase)

Yatha paccayam pavattamanam dhatu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad-idam civaram tad-upabhuñjako ca puggalo.

Are these robes and so is the person wearing them.

Dhātu-mattako,

Merely elements,

Nissatto,

Not a being,

Nijjīvo,

Without a soul,

Suñño.

And empty of self.

Sąbbāni pana imāni cīvarāni ajigucchanīyāni.

None of these robes are innately repulsive.

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti.

They become disgusting indeed.

Yatha paccayam pavattamanam dhatu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad-idam pindapāto tad-upabhuñjako ça puggalo.

Is this almsfood and so is the person eating it.

Dhātu-mattako,

Merely elements,

Nissatto,

Not a being,

Nijjīvo,

Without a soul,

Suñño.

And empty of self.

Sabbo panāyam piņda-pāto ajigucchanīyo.

None of this almsfood is innately repulsive.

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati.

It becomes disgusting indeed.

Yatha paccayam pavattamanam dhatu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad-idam senasanam tad-upabhuñjako ca puggalo.

Is this dwelling and so is the person using it.



Dhātu-mattako,

Merely elements,

Nissatto,

Not a being,

Nijjīvo,

Without a soul,

Suñño.

And empty of self.

Sąbbāni pana imāni senāsanāni ajigucchanīyāni.

None of these dwellings are innately repulsive.

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti.

They become disgusting indeed.

Yatha paccayam pavatţamanam dhatu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad-idam gilāna-paccaya-bhesajja-parikkhāro

Tad-upabhuñjako ca puggalo.

Is this medicinal requisite and so is the person taking it.

Dhātu-mattako,

Merely elements,

Nissatto,

Not a being,

Nijjīvo,

Without a soul,

Suñño.

And empty of self.

Sabbo panāyam gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo.

None of this medicinal requisite is innately repulsive.

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati.

It becomes disgusting indeed.



Reflection on Impermanence

(Aniccānussati pāṭho)

(Handa mayam aniccānussati-pāṭham bhanāmase)

Sabbe sankhārā anicca.

All conditioned things are impermanent.

Sabbe sankhara dukkha.

All conditioned things are dukkha.

Sabbe dhammā anattā.

Everything is void of self.

Addhuvam jīvitam.

Life is not for sure.

Dhuvam maranam.

Death is for sure.

Avassam mayā maritabbam.

It is inevitable that I'll die.

Marana-pariyosanam me jīvitam.

Death is the culmination of my life.

Jīvitam me anivatam.

My life is uncertain.

Maraṇam me niyatam.

My death is certain.

Vata,

Indeed,



Ayam kāyo

This body

Aciram

Will soon

Apeta-viññāņo

Be void of consciousness

Chuddho.

And cast away.

Adhisessati

Įt will lie

Pathavim

On the ground

Kalingaram iya

Just like a rotten log

Nįrattham.

Completely void of use.

Aniccā vata sankhārā.

Truly conditioned things cannot last.

Uppāda-vaya-dhammino.

Their nature is to rise and fall.

Uppajjitvā nirujjhanti.

Having arisen things must cease.

Tesam vūpasamo sukho.

Their stilling is true happiness.

(Trad. [Dhp.277-279, Dhp.com.3.170 and SN.1:6])



I will tell of how I experienced samvega. Seeing people floundering like fish in small puddles, competing with one another as I saw this, fear came into me. The world was entirely without substance. All the directions were knocked out of line. embedded in Wanting a haven for myself, I saw nothing that wasn't laid claim to.

Seeing nothing in the end

but competition, I felt discontent.

And then I saw an arrow here, so very hard to see, the heart.

> And then I saw an arrow here, so very hard to see, embedded in the heart. Overcome by this arrow you run in all directions. But simply on pulling it out you don't run, you don't sink.

> > —The Buddha

The Guardian Meditations

(Catur 'ārakkhā-kammaṭṭhāna pāṭho)

Buddhānûssati mettā ca Asûbham maranassati, Įccimā catur'ārakkhā Kātabbā ca vipassanā.

These four meditations—recollection of the Buddha,

Good-will, the foulness of the body, and mindfulness of death

—are guardians and means of insight that should be done.

Visuddha-dhamma-santāno Anuttarāya bodhiyā Yogato ca pabodhā ca Buddho Buddho'ti ñāyate.

Endowed with pure qualities through his unexcelled Awakening, and from training others to awaken, he is known as the Awakened One.

Narānara-tiracchānabhedā sattā sukhesino, Sabbe pi sukhino hontu Sukhitattā ca khemino. All living beings—human, non-human, and animal—who are searching for happiness: May they all be happy and, through their happiness, secure.

Kesa-lômādi-chạvānaṃ Ayam'ęva samussayo Kāyo sabbo pi jęguccho Vaṇṇādito paṭikkulo.

> This conglomeration of things from dead bodies, like hair of the head and hair of the body: The body as a whole is disgusting and, in terms of such things as its colours, unclean.

Jīvit'indriy'upacchedasankhāta-maranam siyā, Sabbesam pīdha pānīnam Tañ-hi dhuvam na jīvitam.

Death, the destruction of the faculty of life, will come to all beings. That is certain, but life is not.



Verses on Going to True and False Refuges

(Khemākhema-saraṇa-gamana-paridīpikā gāthā)

(Handa mayam khemakhema-sarama-gamana-paridipika-gathayo bhamamase) Bahum ve saramam yanti - Pabbatani vanani 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 sąraṇaṃ khemaṃ - N'etaṃ sąraṇam-utṭamaṃ N'etaṃ sąraṇam-āgamma - Sąbba-dukkhā pạmuccati.

Such a refuge is not secure,

Such a refuge is not supreme,

Such a refuge does not bring

Complete release from suffering.

Yo ca Buddhañ-ca Dhammañ-ca - Sanghañ-ca saraṇam gato Cattari ariya-saccani - Sammappaññaya passati.

Whoever goes to refuge In the Triple Gem



Sees with right discernment
The Four Noble Truths:

Dukkham dukkha-samuppādam - Dukkhassa ca atikkamam Ariyan-c'aṭṭh'angikam maggam - Dukkhūpasama-gāminam.

Suffering and it's origin

And that which lies beyond
The Noble Eightfold Path

That leads the way to suffering's end.

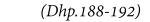
Etaṃ kho saraṇaṃ khemaṃ - Etaṃ saraṇam-uttamaṃ Etaṃ saraṇam-agamma - Sabba-dukkhā pamuccati.

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

(Ariya-dhana gāthā)

(Handa mayam ariya-dhana-gathayo bhanamase)

Yassa saddhā Tathāgate - Acalā supatitthitā

Sīlañ-ca yassa kalyāṇam - Ariya-kantam pasamsitam;

One whose faith in the Tathāgata

Is unshaken and established well,

Whose virtue is beautiful,

The Noble Ones enjoy and praise;

Sanghe pasado yass'atthi - Uju-bhūtañ-ca dassanam Adaliddo-ti tam āhu - Amogham tassa jīvitam.

Whose trust is in the Sangha,

Who sees things rightly as they are,

It is said that not in vain,

And undeluded îs their life.

Tasmā sąddhañ-cą sīlañ-cą - Pasādaṃ dhamma-dassanaṃ Ąnuyuñjetha medhāvī - Sąraṃ 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

(Ti-lakkhan 'ādi-gāthā)

(Handa mayam ti-lakkhan'adi-gathayo bhanamase) Sabbe sankhara anicca-ti - Yada paññaya passati Atha nibbindati dukkhe - Esa maggo visuddhiya.

'Impermanent are all conditioned things,'

When with wisdom this is seen

One grows disenchanted with dukkha;

This is the path to purity.

Sąbbe sankhara dukkha-ti - Yada paññaya passati Atha nibbindati dukkhe - Esa maggo visuddhiya.

'Dukkha are all conditioned things,'

When with wisdom this is seen

One grows disenchanted with dukkha;

This is the path to purity.

Sąbbe dhammā anattā-ti - Yadā paññāya passati Atha nibbindati dukkhe - Esa maggo visuddhiyā.

'There is no self in anything,'

When with wisdom this is seen

One grows disenchanted with dukkha;

This is the path to purity.



Appakā te manussesu - Ye janā pāra-gāmino Athāyam itarā pajā - Tīram-evānudhāvati.

Few amongst humankind

Are those who go beyond.

Yet there are the many folks

Ever wandering on this shore.

Ye ca kho sammad-akkhāte - Dhamme dhammānuvatţino Te janā pāram-essanti - Maccu-dheyyam sud'uttaram.

Wherever Dhamma is well-taught,

Those who train in line with it

Are the ones who will cross over

The realm of death so hard to flee.

Kaṇhaṃ dhammaṃ vippahaya - Sukkaṃ bhāvetha paṇḍito Okā anokam-agamma - Viveke yattha dūramaṃ, Tatrābhiratim-iccheyya - Hitvā kāme akincano.

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,

—He who has nothing.

"When I came to a standstill, friend, I sank; but when I struggled, I got swept away. It is in this way, friend, that by not halting and by not straining

I crossed the flood."

—The Buddha (SN 1:1)



Verses on the Burden

(Bhāra-sutta gāthā)

(Handa mayam bhara-sutta-gathayo bhanamase)

Bhārā have pañcakkhandhā - Bhāra-hāro ca puggalo.

Bhār'ādānam dukkham loke - Bhāra-nikkhepanam sukham.

The five aggregates indeed are burdens.

The bearer of the burden though is the person.

In this world to take up burdens is dukkha.

Putting them down brings happiness.

Nikkhipitvā garum bhāram - Aññam bhāram anādiya Samūlam tanham 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.



(SN.22:22)



Verses on a Shining Night of Prosperity

(Bhadd'eka-ratta gāthā)

(Handa mayam bhadd'eka-ratta-gathayo bhanamase) Atitam nanvagameyya - Nappatikankhe anagatam Yad-atitam-pahinan-tam - Appattan-ça anagatam.

One should not revive the past,

Nor speculate on what's to come.

The past is left behind,

The future is un-realised.

Paccuppannañ-ca yo dhammam - Tattha tattha vipassati Asamhiram asankuppam - Tam viddham-anubruhaye.

In every presently arisen state

There just there one clearly sees.

Unmoved, unagitated,

Such insight is one's strength.

Ajj'eva kiccam-ātappam - Ko jaññā maraṇam suve Na hi no saṅgaran-tena - Mahā-senena maccunā.

Ardently doing one's task today,

Tomorrow who knows death may come.



Facing the mighty hordes of death, Indeed one cannot strike a deal.

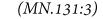
Evam vihārim-ātāpim - Aho-rattam-atanditam Tam ve bhadd'eka-ratto-ti - Santo ācikkhate muni.

To dwell with energy aroused,

Thus for a night of non-decline,

That is a 'night of shining prosperity'

So it was taught by the Peaceful Sage.



Verses on Respect for the Dhamma (Dhamma-gārav'ādi gāthā)

(Handa mayam dhamma-garav'ādi-gathayo bhanamase) 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.

Sąbbe sąddhamma-garuno - Viharimsu vihati ca Athapi viharissanti - Esa Buddhana dhammata.



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-abhikankhatā Saddhammo garū-kātabbo - Saram Buddhāna sāsanam.

Therefore desiring one's own welfare,

Pursuing greatest aspirations,

One should revere the True Dhamma,

Recollecting the Buddha's teaching.

Na hi dhammo adhammo ca - Ubho sama-vipākino Adhammo nirayam neti - Dhammo pāpeti suggatim.

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

Dhammo hąve rakkhątį dhamma-cārim Dhammo sucinno sukham-āvahāti Esa'nisamso dhamme sucinne.

The Dhamma guards who lives in line with it

And leads to happiness when practised well
This is the blessing of well-practised Dhamma.

(AN.21:4, Thag.303-304)



Verses on Respect

(Gārav'ādi gāthā)

Satthu-garu dhamma-garu,

One with respect for the Buddha and Dhamma,

Sanghe ca tibba-gāravo,

and strong respect for the Sangha,

Samādhi-garu ātāpī,

one who is ardent, with respect for concentration,

Sikkhāya tibba-gāravo,

and strong respect for the Training,

Appamāda-garu bhikkhu,

one who sees danger and respects being heedful,

Paţisanthara-garavo:

and shows respect in welcoming guests.

Abhabbo parihanaya,

A person like this cannot decline,

Nibbānasseva santike.

stands right in the presence of Nibbāna.



"...live with respect, with deference,"

"Kimbila, there is the case where, when a Tathāgata has become totally unbound, the monks, nuns, male lay followers, and female lay followers live with respect, with deference, for the Teacher; live with respect, with deference, for the Dhamma...the Saṅgha...the Training...concentration...heedfulness; live with respect, with deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has become totally unbound, the true Dhamma does last a long time."

—The Buddha

(AN.7:59)



"...he has set up a keen sense of moral shame and moral dread, affection and reverence,"

"Here, a bhikkhu lives in dependance on the teacher or on a certain fellow monk in the position of a teacher, toward whom he has set up a keen sense

> of moral shame and moral dread, affection and reverence. This is the first cause and condition that leads to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, matura-

tion, and fulfillment by development after it has been obtained."

—The Buddha *(AN.8:2)*



Verses on the Training Code (Ovāda-pāṭimokkha gāthā)

(Handa mayam ovāda-pāṭimokkha-gāthayo bhaṇāmase)

Sabba-pāpassa akaranam,

Avoidance of all evil ways,

Kusalassūpasampadā,

Commitment to what's wholly good,

Sącitta-pariyodapanam,

Purification of one's mind,

Etam Buddhāna sasanam.

Just this is what the Buddhas teach.

Khanti paramam tapo titikkhā.

Patient endurance is the highest austerity.

Nibbānam paramam vadanti Buddhā.

Nibbāna is suprême, the Buddhas say.

Na hi pabbajito parūpaghātī.

Harming others, you're no recluse.

Samaņo hoti param vihethayanto.

A trouble-maker is no samaṇa.

Anūpavādo anūpaghāto

To neither insult nor cause wounds,

Pātimokkhe ca samvaro,

To live restrained by the training rules,

Mattaññutā ca bhattasmim,

To know what's enough when taking food,

Pantañ-ca sayan'asanam,

To dwell alone in a quiet place,

Adhicitte ca āyogo,

And devotion to the higher mind,

Etam Buddhāna sasanam.

Every Buddha teaches this.





Verses on the Buddha's First Exclamation

(Paṭhama-buddha-bhāsita gāthā)

(Handa mayam paṭhama-buddha-bhāsiṭta-gāthāyo bhaṇāmase) Aneka-jāti-saṃsāram - Sandhāvissam anibbiṣam Gaha-kāram gavesanto - Dukkhā jāṭi 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 diṭṭhô'si - Puna geham na kāhasi Sabbā te phāsukā bhaggā - Gaha-kūṭâm visaṅkhatam Visaṅkhāra-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

(Pacchima-ovāda gāthā)

(Handa mayam pacchima-ovāda-gāthayo bhanamase)

Handa dāni bhikkhave āmantayāmi vo

Now bhikkhus I declare to you,

Vaya-dhammā sankharā

Change is the nature of conditioned things.

Appamādena sampādetha

Perfect yourselves through heedfulness.

Ayam tathagatassa pacchima vaca.

These are the Tathagata's final words.





The Teaching on Mindfulness of Breathing

(Ānāpānassati-sutta pāṭhaṃ)

(Handa mayam anapanassati-sutta-patham bhanamase)

Ānāpānassati bhikkhave bhāvitā bahulī-katā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisamsā

It is of great fruit and great benefit.

Ānāpānassati bhikkhave bhāvitā bahulī-katā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Cattaro satipatthane paripūreti

It fulfills the Four Foundations of Mindfulness.

Cattāro satipatthānā bhāvitā bahuli-katā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhange paripūrenti

They fulfill the Seven Factors of Awakening.

Satta-bojjhangā bhāvitā bahulī-katā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttim paripūrenti

They fulfill true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānassati katham bahulī-katā

And how bhikkhus is mindfulness of breathing developed and cultivated



Mahapphalā hoti mahā-nisamsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here bhikkhus a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree,

Suññāgārā-gato vā

Or to an empty hut.

Nisidati pallankam ābhujityā

Sits down having crossed his legs,

Ujum kāyam panidhāya parimukham satim upatihapetvā

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.

Dīgham vā assasanto dīgham assasamī-ti pajanāti

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

Dīgham vā passasanto dīgham passasamī-ti pajānāti

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

Rassam vā assasanto rassam assasāmī-ti pajānāti

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

Rassam vā passasanto rassam passasamī-ti pajānāti

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



Sabba-kāya-paţisamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the whole body'.

Sabba-kāya-patisāmvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the whole body'.

Passambhayam kāya-sankhāram assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the bodily formations'.

Passambhayam kāya-sankhāram passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the bodily formations'.

Pīti-patisamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing rapture'.

Pīti-patisamvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing rapture'.

Sukha-patisamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing pleasure'

Sukha-patisamvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing pleasure'.



Citta-sankhāra-patisamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the mental formations'.

Citta-sankhāra-patisamvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the mental formations'.

Passambhayam citta-sankhāram assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the mental formations'.

Passambhayam citta-sankhāram passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the mental formations'.

Citta-patisamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the mind'.

Citta-patisamvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the mind'.

Abhippamodayam cittam assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in gladdening the mind'.

Abhippamodayam cittam passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out gladdening the mind'.



Samādaham cittam assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in concentrating the mind.'

Samādaham cittam passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out concentrating the mind'.

Vimocayam cittam assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in liberating the mind'.

Vimocayam 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'.

Paţinissaggānupassī 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'.

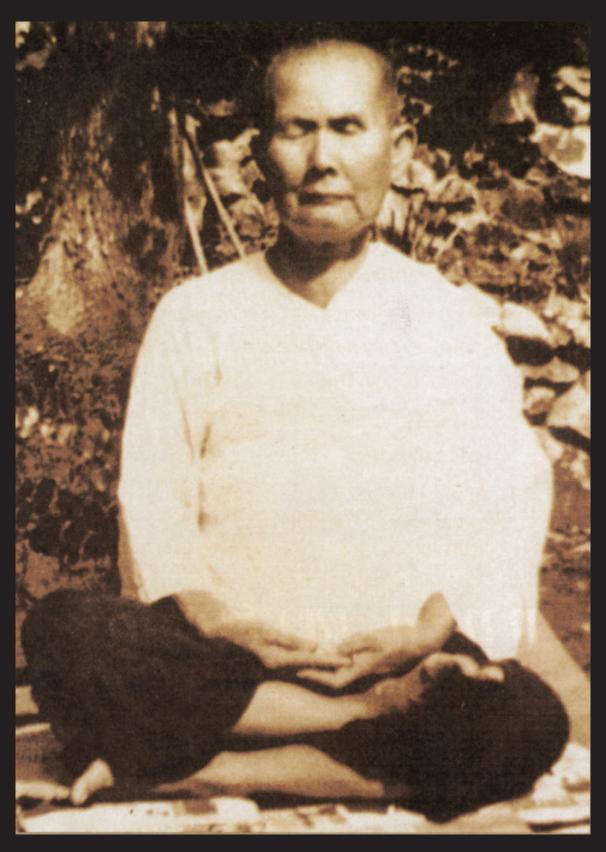
Evam bhāvitā kho bhikkhave ānāpānassati evam bahulī-katā

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

Mahapphalā hoti mahā-nisamsā-ti

So that it is of great fruit and great benefit.





Upāsikā Gee Nanayon

Try keeping your awareness with the breath to see what the still mind is like. It's very simple, all the rules have been laid out, but when you actually try to do it, something resists. It's hard. But when you let your mind think 108 or 1009 things, no matter what, it's all easy. It's not hard at all. Try and see if you can engage your mind with the breath in the same way it's been engaged with the defilements. Try engaging it with the breath and see what happens. See if you can disperse the defilements with every in-and-out breath. Why is it that the mind can stay engaged with the defilements all day long and yet go for entire days without knowing how heavy or subtle the breath is at all?

"Try and see if you can so try and be observant. The bright, clear awareengage your mind with staying focused on the the breath in the same contact way it's been engaged fade away with no trouwith the defilements."

So try and be observant. ness that stems from mind at all times: Sometimes a strong sensory comes and can make it blur and ble at all. But if you can keep hold of the breath as a reference point, that state of mind can be

more stable and sure, more insured. It has two fences around it. If there's only one fence, it can easily break.

> —Upāsikā Gee Nanayon, January 29, 1964



The Teaching on the Noble Eightfold Path

(Ariyaṭṭhaṅgika-magga pāṭho)

(Handa mayam ariyatthangika-magga-pātham bhanāmase)

Ayam-eva ariyo atthangiko maggo

This is the Noble Eightfold Path,

Seyyathidam

Which is as follows:

Samma-ditthi,

Right View,

Sammā-sankappo,

Right Intention,

Samma-vācā,

Right Speech,

Samma-kammanto,

Right Action,

Sammā-ājīvo,

Right Livelihood,

Sammā-vāyāmo,

Right Effort,

Sammā-sati,

Right Mindfulness,

Samma-samadhi.

Right Concentration.



Katamā ca bhikkhave sammā-diţṭhi?

And what bhikkhus is Right View?

Yam kho bhikkhave dukkhe ñāṇam,

Knowledge of suffering,

Dukkha-samudaye ñāṇam,

Knowledge of the origin of suffering,

Dukkha-nirodhe ñāṇaṃ,

Knowledge of the cessation of suffering,

Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ

Knowledge of the path leading to the cessation of suffering.

Ayam vuccati bhikkhave sammā-diṭṭhi.

This bhikkhus is called Right View.

Katamo ca bhikkhave sammā-sankappo?

And what bhikkhus is Right Intention?

Nekkhamma-sankappo.

The intention of renunciation.

Abyāpāda-sankappo.

The intention of non-ill-will.

Avihimsā-sankappo.

The intention of non-cruelty.

Ayam vuccati bhikkhave sammā-sankappo.

This bhikkhus is called Right Intention.

Katamā ca bhikkhave sammā-vācā?

And what bhikkhus is Right Speech?

Musā-vādā verāmaņī.

Abstaining from false speech.



Pisuņāya vācāya veramanī.

Abstaining from malicious speech.

Pharusāya vācāya veramanī.

Abstaining from harsh speech.

Samphappalāpā veramaņī.

Abstaining from idle chatter.

Ayam vuccati bhikkhave sammā-vācā

This bhikkhus is called Right Speech.

Katamo ca bhikkhave sammā-kammanto?

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇi.

Abstaining from killing living beings.

Adinnādānā veramaņī.

Abstaining from taking what is not given.

Kāmesu-micchācārā veramaņī.

Abstaining from sexual misconduct.

Ayam vuccati bhikkhave samma-kammanto.

This bhikkhus is called Right Action.

Katamo ca bhikkhave sammā-ājīvo?

And what bhikkhus is Right Livelihood?

Idha bhikkhave ariya-savako

Micchā-ājīvam pahāya

Sammā-ājīvena jīvitam kappeti.

Here, bhikkhus, a Noble Disciple,

Having abandoned wrong livelihood,

Earns his living by right livelihood.



Ayam vuccati bhikkhave sammā-ājīvo

This bhikkhus is called Right Livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what bhikkhus is Right Effort?

Idha bhikkhave bhikkhu

Anuppannānam pāpakānam akusalānam dhammānam

anuppādāya

Chandam janeti

Vāyamati

Viriyam ārabhati

Cittam pagganhati padahati.

Here, bhikkhus, a bhikkhu awakens zeal

For the non-arising of unarisen,

Evil unwholesome states.

He puts forth effort,

Arouses energy,

Exerts his mind,

And strives.

Uppannānam pāpakānam akusalānam dhammānam pahānāya

Chandam janeti

Vāyamati

Viriyam ārabhati

Cittam pagganhati padahati.

He awakens zeal for the abandoning of arisen,

Evil unwholesome states.



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He puts forth effort,
Arouses energy,
Exerts his mind,
And strives.
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Anuppannānam kusalānam dhammānam uppādāya

Chandam janeti

Vāyamati

Vîrîyam ārabhati

Cittam pagganhāti padahati.

He awakens zeal for the arising of unarisen

Wholesome states.

He puts forth effort,

Arouses energy,

Exerts his mind,

And strives.

Uppannānam kusalānam dhammānam thitiyā

Asammosāya

Bĥiyyobhāvāya

Vepullāya

Bhāvanāya pāripūriyā

Chandam janeti

Vāyamati

Vîriyam ārabhati

Cittam pagganhati padahati.



He awakens zeal for the continuance,

Non-disappearance,

Strengthening,

Increase and fulfilment by development

Of arisen wholesome states.

He puts forth effort,

Arouses energy,

Exerts his mind,

And strives:

Ayam vuccati bhikkhave sammā-vāyāmo.

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sammā-sati?

And what bhikkhus is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati,

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

Ātāpī sampajāno satimā,

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world.

Vedanāsu vedanānupassī viharati,

He abides contemplating feelings as feelings,

Ātāpī sampajāno satimā,

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world.



Citte cittanupassi viharati,

He abides contemplating mind as mind,

Ātāpī sampajano satimā,

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world.

Dhammesu dhammanupassi viharati,

He abides contemplating mind-objects as mind-objects,

Ātāpī sampajāno satimā,

Ardent fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world:

Ayam vuccati bhikkhave sammā-sati.

This bhikkhus is called Right Mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what bhikkhus is Right Concentration?

Idha bhikkhave bhikkhu,

Here, bhikkhus, a bhikkhu,

Vivicc'eva kāmehi,

Quite secluded from sensual pleasures,

Vivicca ąkusąlehi dhammehi,

Secluded from unwholesome states,

Sąvitakkam sąvicāram viveka-jam pīti-sukham paṭhamam jhānam upasampajja viharati.

Enters upon and abides in the first Jhana -



Accompanied by applied and sustained thought, With rapture and pleasure born of seclusion.

Vitakka-vicārānam vūpasamā

With the stilling of applied and sustained thought,

Ajjhattam sampasādanam cetaso

Ekodibhāvam

Avitakkam avicāram samādhi-jam pīti-sukham

dutiyam jhānam upasampajja viharati.

He enters upon and abides in the second Jhana -

Accompanied by self-confidence and singleness of mind,

Without applied and sustained thought,

With rapture and pleasure born of concentration.

Pītiyā ca virāgā

With the fading away as well of rapture

Upekkhako ca viharati,

He abides in equanimity,

Sąto cą sampąjano,

Mindful and fully aware,

Sukhañ-ca kāyena patisamvedeti,

Still feeling pleasure with the body,

Yam tam ariyā ācikkhanti

'Upekkhako satimā sukha-vihārī'ti

tatiyam jhānam upasampajja viharati.

He enters upon and abides in the third Jhana -

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 domanassanam atthangama,

With the previous disappearance of joy and grief,

Adukkham-asukham upekkhā-sati-pārisuddhim catuttham jhānam upasampajja viharati

He enters upon and abides in the fourth Jhana -

Accompanied by neither pain nor-pleasure,

And purity of mindfulness due to equanimity.

Ayam vuccati bhikkhave sammā-samādhi.

This bhikkhus is called Right Concentration.

Ayam-eva ariyo atthangiko maggo.

This is the Noble Eightfold Path.



"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness. Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone

"... the world will not be are also found true ascetics of the first, secdestitute of arahants."

ond, third, and fourth degrees of saintliness. Devoid of true ascet-

ics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahants.

> —The Buddha (DN.16:5.27)



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

(Dhamma-cakkappavattana Sutta pāṭho)

(Handa mayam dhamma-cakkappavattana sutta-paṭham bhanamase)

Dve me bhikkhave antā

Bhikkhus, there are these two extremes

Pabbajitena na sevitabbā:

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

Yo cāyam kāmesu kāma-sukh'allikānuyogo,

That is, whatever is tied up to sense pleasures

Within the realm of sensuality,

Hino,

Which is low,

Gammo,

Common,

Pothujjaniko,

The way of the common folks,

Anariyo,

Not the way of the Noble Ones,

Anattha-sañhito.

And pointless.



Yo cāyam atta-kilamathānuyogo,

Then there is whatever is tied up

With self-deprivation,

Dukkho,

Which is painful,

Anariyo,

Not the way of the Noble Ones

Anattha-sañhito.

And pointless.

Ete te bhikkhave ubho ante anupagamma majjhimā patipadā tathāgatena abhisambuddhā,

Bhikkhus, without going to either of these extremes,

The Tathagata has ultimately awakened

To a middle way of practice,

Cakkhu-karani,

Giving rise to vision,

Ñāṇa-karaṇi,

Making for insight,

Upasamāya,

Leading to calm,

Abhiññāya,

To heightened knowing,

Sambodhāya,

Awakening,



Nibbānāya samvattati.

And to Nibbāna.

Katamā ca sā bhikkhave majjhimā paţipadā

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

Ayam-eva ariyo atthangiko maggo

It is this Noble Eightfold Path

Seyyathidam

Which is as follows:

Samma-diţţhi,

Right View,

Sammā-sankappo,

Right Intention,

Sammā-vācā,

Right Speech,

Samma-kammanto,

Right Action,

Sammā-ājīvo,

Right Livelihood,

Sammā-vayamo,

Right Effort,

Sammā-sati,

Right Mindfulness,

Sammā-samādhi.

Right Concentration.



Ayam kho sā bhikkhave majjhimā patipadā tathagatena abhisambuddhā,

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

Cakkhu-karani,

Giving rise to vision,

Ñāṇa-karaṇi,

Making for insight,

Ųpasamāya,

Leading to calm,

Abhiññāya,

To heightened knowing,

Sambodhāya,

Awakening

Nibbānāya samvattati.

And to Nibbāna.

Idam kho pana bhikkhave dukkham ariya-saccam This bhikkhus is the Noble Truth of dukkha:

Jātip<u>i</u> dukkhā.

Birth is dykkha.

Jarāpi dukkhā.

Ageing is dukkha.

Maraṇampi dukkham.

And death is dukkha.



Soka-parideva-dukkha-domanassupāyāsāpi dukkhā.

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

Appiyehi sampayogo dukkho.

Association with the disliked is dukkha.

Piyehi vippayogo dukkho.

Separation from the liked is dukkha.

Yampiccham na labhati tampi dukkham.

Not attaining one's wishes is dukkha.

Sankhittena pañcupādānakkhandhā 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 tanhā

It is this craving

Ponobbhavikā,

Which leads to rebirth,

Nandi-rāga-sahagatā,

Accompanied by delight and lust,

Tatra-tatrābhinandinī,

Delighting now here, now there,

Seyyathidam

Namely:

Kāma-tanhā

Craving for sensuality,



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Bhava-tanhā
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Craving to become,

Vibhava-taṇhā.

Craving not to become.

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam

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

Yo tassāy'eva tanhāya asesa-virāga-nirodho,

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

Cāgo,

Its relinquishment,

Patinissaggo,

Letting go,

Mutti,

Release,

Anālayo,

Without any attachment,

Idam kho pana bhikkhave dukkha-nirodha-gāminī-patipadā ariya-saccam

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

Ayam-eva ariyo atth'angiko maggo

It is just this Noble Eightfold Path

Seyyathidam

Which is as follows:



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Samma-diţţhi,
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Right View,

Sammā-sankappo,

Right Intention,

Sammā-vācā,

Right Speech,

Samma-kammanto,

Right Action,

Sammā-ājīvo,

Right Livelihood,

Sammā-vayamo,

Right Effort,

Sammā-sati,

Right Mindfulness,

Sammā-samādhi.

Right Concentration.

Idam dukkham ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapadi

Ñāṇaṃ udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi.

Bhikkhus, in regard to things unheard-of before,

Vision arose,

Insight arose,



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Discernment arose,
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Knowledge arose,

Light arose.

This is the Noble Truth of dukkha.

Tam kho pan'idam dukkham ariya-saccam pariñneyyan-ti.

Now this Noble Truth of dukkha

Should be completely understood.

Tam kho pan'idam dukkham ariya-saccam pariññatan-ti.

Now this Noble Truth of dukkha

Has been completely understood.

Idam dukkha-samudayo ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi

Ñāṇaṃ udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi.

Bhikkhus, in regard to things unheard-of before,

Vision arose,

Įnsight arose,

Discernment arose,

Knowledge arose,

Light arose:

This is the Noble Truth of the cause of dukkha.

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Tam kho pan'idam dukkha-samudayo ariya-saccam pahātabban-ti.

Now this cause of dukkha

Should be abandoned.

Tam kho pan'idam dukkha-samudayo ariya-saccam pahinan-ti.

Now this cause of dukkha

Has been abandoned.

Idam dukkha-nirodho ariya-saccan-ţi me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi

Ñāṇaṃ udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi.

Bhikkhus, in regard to things unheard-of before,

Vision grose,

Insight arose,

Discernment grose,

Knowledge grose,

Light arose.

This is the Noble Truth of the cessation of dukkha.

Tam kho pan'idam dukkha-nirodho ariya-saccam sacchikatabban-ti.

Now the cessation of dukkha

Should be experienced directly.

Tam kho pan'idam dukkha-nirodho ariya-saccam sacchikatan-ti.

Now the cessation of dukkha



Has been experienced directly.

Idam dukkha-nirodha-gāminī-patipadā ariya-saccan-ti me

bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi

Ñāṇaṃ udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi.

Bhikkhus, in regard to things unheard-of before,

Vision grose,

Įnsight 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 pạn'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabban-ti.

Now this way of practice leading to the cessation of dukkha Should be developed.

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariya-saccam bhāvitan-ti.

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



Yāva-kīvañ-ca me bhîkkhave imesu catūsu ariya-saccesu. Evan-ţi-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 tāvāham bhikkhave sadevake loke samārake sabrahmake Sassamana-brāhmaniyā pajāya sadeva-manussāya Anuttaram sammā-sambodhim 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 ariya-saccesu.

Evan-ţi-parivaţţam dvādas'ākaram yathā-bhūtam

ñāṇa-dassanam suvisuddham 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,

Athāham bhikkhave sadevake loke samārake sabrahmake Sassamana-brāhmaniyā pajāya sadeva-manussāya Anuttaram sammā-sambodhim 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.

Ñāṇañ-ca pana me dassanam udapādi.

Now knowledge and understanding arose in me.

Akuppā me vimutti.

My release is unshakeable.

Ayam-antimā jāti.

This is my last birth.

N'atthidāni punabbhavo-ti.

There won't be any further becoming.





There are, O monks, these four splendours. What four?

Of these four sources of illumination, this is the

best...

The splendour of the moon, the splendour of the sun, the splendour of fire, and the splendour of wisdom.

Of these four splendours, this is the best: the splendour of wisdom.

There are, O monks, these four radiances...these four lights...these four lustres...these four sources of illumination. Of these four sources of illumination, this is the best: illumination by wisdom.

—the Buddha

(AN.4:144)



The Teaching on Striving According to Dhamma

(Dhamma-pahaṃsāna pāṭho)

(Handa mayam dhamma-pahamsāna-pāṭham bhanāmase)

Evam svākkhāto bhikkhave mayā dhammo,

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

Uttāno,

Elucidated,

Vivato,

Disclosed,

Pakāsito,

Revealed,

Chinna-pilotiko.

And stripped of patchwork.

Alam-eva sąddhā-pąbbajitena kula-puttena viriyam ąrabhitum

This is enough for a son of good descent

Who has gone forth out of faith

To arouse his energy thus:

Kāmam taco ca nahāru ca atthi ca avasissatu

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

Sarīre upasussatu mamsa-lohitam

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



Yam tam purisa-thāmena purisa-viriyena purisa-parakkamena pattabbam.

Na tam apāpuņitvā

Viriyassa santhanam bhavissati-ti.

As long as whatever is to be attained

By manly strength,

By manly energy,

By manly effort,

Has not been attained,

Let not my efforts stand still."

Dukkham bhikkhave kusito viharati,

Bhikkhus, the lazy person dwells in suffering,

Vokinno pāpakehi akusalehi dhammehi,

Soiled by evil, unwholesome states,

Mahantañ-ca sadattham parihapeti.

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukham viharati,

Bhikkhus, the energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi,

Well withdrawn from unwholesome states,

Mahantañ-ca sadattham paripureti.

And great is the personal good that he achieves.

Na bhikkhave hinena aggassa patti hoti,

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

Aggena ca kho bhikkhave aggassa patti hoti.

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



Maṇḍapeyyam-idam bhikkhave brahmacariyam.

Bhikkhus, most excellent is this holy life.

Satthā sammukhī-bhūto.

The Teacher has come to you face to face.

Tasmātiha bhikkhave viriyam ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa pattiyā,

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya,

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyaya.

For the realisation of the as yet unrealised.

'Evam no ayam amhākam pabbajjā

Avankatā avanjhā bhavissati

Thinking, in such a way:

'Our Going Forth will not be barren

Saphalā sa-udrayā.

But will become fruitful and fertile.

Yesam mayam paribhuñjama

Cīvara-piņdapāta-

Senāsana-gilānappaccaya-bhesajja-parikkhāram

Tesam te kārā amhesu,

And all our use of robes,

Almsfood,

Lodgings,

^{*} The first line here literally translates as, "to be drunk like cream"; the cream of ghee signifying the essence or finest part of something. The alternative translation "most excellent" has been opted for here.



And medicinal requisites,

Given by others for our support,

Mahapphalā bhavissanti mahā-nisamsā-ti.

Will reward them with great fruit and great benefit.'

Evam hi vo bhikkhave sikkhitabbam

Bhikkhus, you should train yourselves thus:

Att'attham vā hi bhikkhave sampassamānena,

Bhikkhus, considering your own good,

Alam-eva appamādena sampādetum.

It is enough to strive for the goal with heedfulness.

Par'attham vā hi bhikkhave sampassamānena,

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetum.

It is enough to strive for the goal with heedfulness.

Ubhay'attham vā hi bhikkhave sampassamānena,

Bhikkhus, considering the good of both,

Alam-eva appamādena sampādetun-ti.

It is enough to strive for the goal with heedfulness.





"Through heedfulness have I won enlightenment. Through heedfulness have I won the un-surpassed freedom from bondage."

—The Buddha (AN.2:5)

...this night is for staying awake for one who knows.

Night, with its garland of lunar mansions is not just for sleeping;

this night is for staying awake for one who knows.

If an elephant should trample upon me when I had fallen from the shoulder of my elephant in battle, death would be better than that I should live, defeated.

—Ven. Sona Potiriyaputta (*Thag.*193-194)



Teachings from the Discourse to the Kālāmās

(Kālāmā-sutta pāṭho)

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Etha tumhe, Kālāmā, mā anussavena, "Now, Kālāmās, don't go by reports,
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Mā paramparaya,

by legends,

Mā itikirāya,

by traditions,

Mā piṭakasampadanena,

by scripture,

Mā takkahetu,

by logical conjecture,

Mā nayahetu,

by inference,

Mā ākāraparivitakkena,

by analogies,

Mā diṭṭhinijjhānakkhantiyā,

by agreement through pondering views,

Mā bhabbarūpatāya,

by probability,

Mā samaņo no garūti.

or by the thought, 'This contemplative is our teacher.'



Yadā tumhe, Kālāmā, attanāva jāneyyātha —

Îme dhammā kusalā,

When you know for yourselves that, 'These qualities are skilful;

Îme dhammā anavajjā,

these qualities are blameless;

Îme dhammā viññuppasatthā,

these qualities are praised by the wise;

Îme dhammā samattā samādinnā hitāya sukhāya samvattantī'ti,

these qualities, when adopted and carried out, lead to welfare and to
happiness'

Atha tumhe, kālāmā, upasampajja vihareyyātha.

then you should enter and remain in them.

Tam kim maññatha, kālāmā, alobho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti?

"What do you think, Kālāmās? When lack of greed arises in a person, does it arise for welfare or for harm?"

Hitāya, bhante.

"For welfare, lord."

Aluddho panāyam, kālāmā, purisapūggalo lobhena anabhibhūto apariyādinnacitto neva pāṇam hanati, na adinnam ādiyati, na paradāram gacchati, na mūsā bhaṇati, na parampi tathattāya samādapeti, yam sa hoti dīgharattam hitāya sukhāyā ti.

"And this un-greedy person, not overcome by greed, his mind not possessed by greed, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare and happiness."



Evam, bhante.

"Yes, lord."

Tam kim maññatha, kālāmā, adoso purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti?

"What do you think, Kālāmās? When lack of aversion arises in a person, does it arise for welfare or for harm?"

Hitaya, bhante.

"For welfare, lord."

Aduļļho panāyam, kālāmā, purisapūggalo dosena anabhibhūto apariyādinnacitto neva pāṇam hanati, na adinnam ādiyati, na paradāram gacchati, na mūsā bhaṇati, na parampi tathattāya samādapeti, yam sa hoti dīgharattam hitāya sukhāyā ti.

"And this un-aversive person, not overcome by aversion, his mind not possessed by aversion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare and happiness."

Evam, bhante.

"Yęs, lord."

Tam kim maññatha, kālāmā, amoho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti?

"What do you think, Kālāmās? When lack of delusion arises in a person, does it arise for welfare or for harm?"

Hitāya, bhante.

"For welfare, lord."

Amuļho panāyam, kālāmā, purisapūggalo mohena anabhibhūto apariyādinnacitto neva pāṇam hanati, na adinnam ādiyati, na paradāram gacchati, na mūsā bhaṇati, na parampi tathattāya samādapeti, yam sa hoti dīgharattam hitāya sukhāyā ti.

"And this un-deluded person, not overcome by delusion, his mind not possessed by delusion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare and happiness."

Evam bhante.

"Yes, lord."

Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā ti?

"So what do you think, Kālāmās: Are these qualities skilful or unskilful?"

Kusalā, bhante.

"Skilful, lord."

Sąvajjā vā anavajjā va ti?

"Blameworthy or blameless?"

Anavajjā, bhante.

"Blameless, lord."

Viññugarahitā vā viññuppasatthā vā ti?

"Criticized by the wise or praised by the wise?"

Viññuppasatthā, bhante.

"Praised by the wise, lord."

- Sâmattā sâmādinnā hitāya sukhāya sâmvattanti, no vā katham vā êttha hotī ti? "When adopted and carried out, do they lead to wêlfare and to happiness, or not?"
- Samattā, bhante, samādinnā hitāya sukhāya saṃvattanti. Evaṃ no ettha hotī ti. "When adopted and carried out, they lead to welfare and to happiness."

 That is how it appears to us."



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Iti kho, kālāmā, yaṃ taṃ avocumhā — 'etha tumhe, kālāmā ''So, as I said, Kālāmās:
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Mā anussavena,

don't go by reports,

Mā paramparaya,

by legends,

Mā itikirāya,

by traditions,

Mā piṭakasampadanena,

by scripture,

Mā takkahetu,

by logical conjecture,

Mā nayahetu,

by inference,

Mā ākāraparivitakkena,

by analogies,

Mā diṭṭhinijjhānakkhantiyā,

by agreement through pondering views,

Mā bhabbarūpatāya,

by probability,

Mā samaņo no garūti.

or by the thought, 'This contemplative is our teacher.'

Yadā tumhe, Kālāmā, attanāva jāneyyātha —

Îme dhammā kusalā,

When you know for yourselves that, 'These qualities are skilful;



Îme dhammā anavajjā,

these qualities are blameless;

Îme dhammā viññuppasatthā,

these qualities are praised by the wise,

Îme dhammā samattā samādinnā hitāya sukhāya saṃvattantī'ti.

these qualities, when adopted and carried out, lead to welfare and to happiness.'

Atha tumhe, kālāmā, upasampajja vihareyyātha'ti.

then you should enter and remain in them.

Iti yam tam vuttam idametam paţicca vuttam.

Thus was it said. And in reference to this was it said.





Venerable Ajahn Buddhadasa Bhikkhu

"Takkahetu: this is one way to work something out; through logical conjecture. Nayahetu: to come to a conclusion through inference, or what is referred to these days as philosophical reasoning, another method still. This is still not sanditthiko (visible here and now). Even

"...it's still not visible if your final conclusion is the result here and now."

of every possible type of reasoning and logic of that

sort, it's still not visible here and now. This is why philosophers all over the world learn about Buddhism but don't understand it; they don't know what the actual Buddhasāsana is; don't reach the real Buddhasāsana. And this is because they go by inference; they keep using philosophy which has nothing to do with the real thing."

—Ven. Ajahn Buddhadasa Bhikkhu (in reference to the Kālāmā Sutta)



The Highest Blessings (Mangala Sutta)

Evam-me sutam, Ekam samayam Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapindikassa, ārāme.

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

Thus have I heard that the Blessed One Was staying at Savatthī,
Residing at the Jeta's Grove
In Anāthapindika's Park.

Atha kho aññatarā devatā, abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten'upasaṅkami.
Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ aṭṭhasi.

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

She bowed down low before the Blessed One

Ekam-antam thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

Then standing to one side she said:



Bahū devā manussā ca mangalāni acintayum Ākankhamānā sotthānam brūhi mangalam-uttamam.

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

*Asevanā ca bālānam paṇḍitānañ-ca sevanā Pūjā ca pūjanīyānam etam-maṅgalam-uttamam.

> 'Avoiding those of foolish ways, Associating with the wise, And honouring those worthy of honour. This is the highest blessing.

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā Atta-sammā-paṇidhi ca etam-maṅgalam-uttamaṃ.

> 'Living in places of suitable kinds, With the fruits of past good deeds And guided by the rightful way. This is the highest blessing.

Bāhu-saccañ-ca sippañ-ca vinayo ca susikkhito Subhāsitā ca yā vācā etam-maṅgalam-uttamam.

'Accomplished in learning and craftsman's skills, With discipline, highly trained,



And speech that is true and pleasant to hear. This is the highest blessing.

Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho Anākulā ca kammantā etam-maṅgalam-uttamaṃ.

> 'Providing for mother and father's support And cherishing family, And ways of work that harm no being, This is the highest blessing.

Dānañ-ca dhamma-cariyā ca ñātakānañ-ca saṅgaho Anavajjāni kammāni etam-maṅgalam-uttamam.

'Generosity and a righteous life,
Offering help to relatives and kin,
And acting in ways that leave no blame.
This is the highest blessing.

Āratī viratī pāpā majja-pānā ca saññamo Appamādo ca dhammesu etam-maṅgalam-uttamaṃ.

'Steadfast in restraint, and shunning evil ways, Avoiding intoxicants that dull the mind, And heedfulness in all things that arise.
This is the highest blessing.



Gāravo ca nivāto ca santuṭṭhī ca kataññutā Kālena dhammassavanaṃ etam-maṅgalam-uttamaṃ.

> 'Respectfulness and being of humble ways, Contentment and gratitude, And hearing the Dhamma frequently taught. This is the highest blessing.

Khantī ca sovacassatā samaṇānañ-ca dassanaṃ Kālena dhamma-sākacchā etam-maṅgalam-uttamaṃ.

> 'Patience and willingness to accept one's faults, Seeing venerated seekers of the truth, And sharing often the words of Dhamma. This is the highest blessing.

Tapo ca brahma-cariyañ-ca ariya-saccāna-dassanam Nibbāna-sacchi-kiriyā ca etam-mangalam-uttamam.

'Ardent, committed to the Holy Life, Seeing for oneself the Noble Truths And the realisation of Nibbana.
This is the highest blessing.

Phuṭṭhassa loka-dhammehi cittam yassa na kampati Asokam virajam khemam etam-mangalam-uttamam.



'Although in contact with the world, Unshaken the mind remains Beyond all sorrow, spotless, secure. This is the highest blessing.

Etādisāni katvāna sabbattham-aparājitā Sabbattha sotthim gacchanti tan-tesām mangalam-uttaman ti.

> 'They who live by following this path Know victory wherever they go, And every place for them is safe. This is their highest blessing.'



"Again, a bhikkhu recites the Dhamma in detail as he has heard it and learned it, but he does not go further and understand its meaning with wisdom. This is called a bhikkhu who is absorbed in recitation, not one who dwells in the Dhamma."

—The Buddha (*AN.5:73*)



Verses of Tāyana

(Tāyana-gāthā)

(Handa mayam tāyana-gāthāyo bhaṇāmase) Chinda sotam parakkamma - Kāme panūda brāhmaṇa Nappahāya muni kāme - Nekattam-upapajjati.

Exert yourself and cut the stream.

Discard sense-pleasures, Holy Man;

Not letting sensual pleasures go,

A sage will not reach oneness of mind.

Kayirā ce kayirāthenam - Daļham-enam parakkame Sithilo hi paribbājo - Bhiyyo ākirate rajam.

Vigorously, with all one's strength,

It should be done, what should be done;

A lax monastic life stirs up

The dust of passions all the more.

Ąkatam dukkaṭam seyyo - Pacchā tappati dukţaṭam Katañ-ca sukatam seyyo - Yam katvā nānutappati.

Better is not to do bad deeds

That afterwards would bring remorse;

It's rather good deeds one should do

Which having done one won't regret.



Kuso yathā duggahito - Hattham-evānukantati Sāmañnam dupparāmattham - Nirayāyūpakaḍḍhati.

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

Yan-kiñci sithilam kammam - Sankilitthañ-ca yam vatam Sankassaram brahma-cariyam - Na tam hoti mahapphalan-ti.

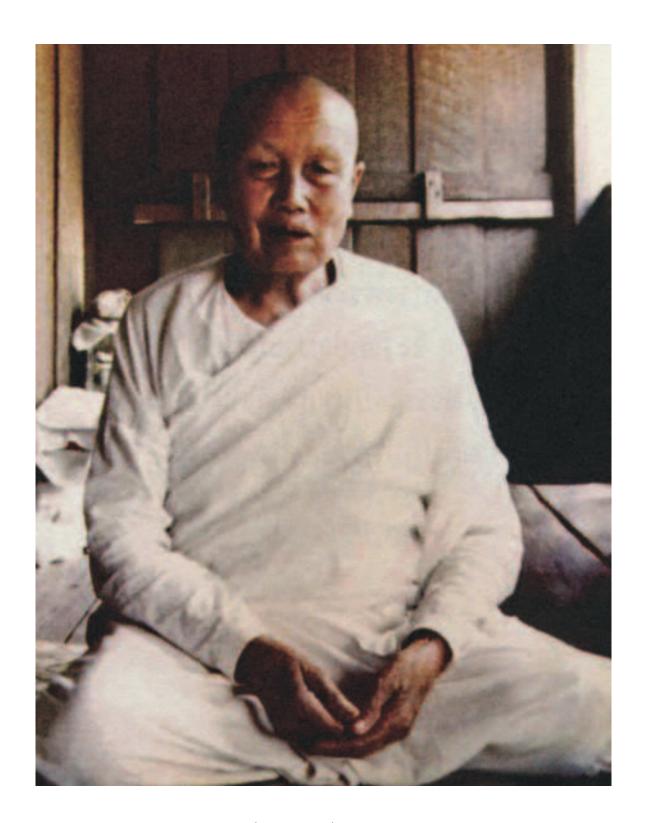
Whatever deed that's slackly done,

Whatever vow corruptly kept,

The Holy Life led in doubtful ways -

All these will never bear great fruits.



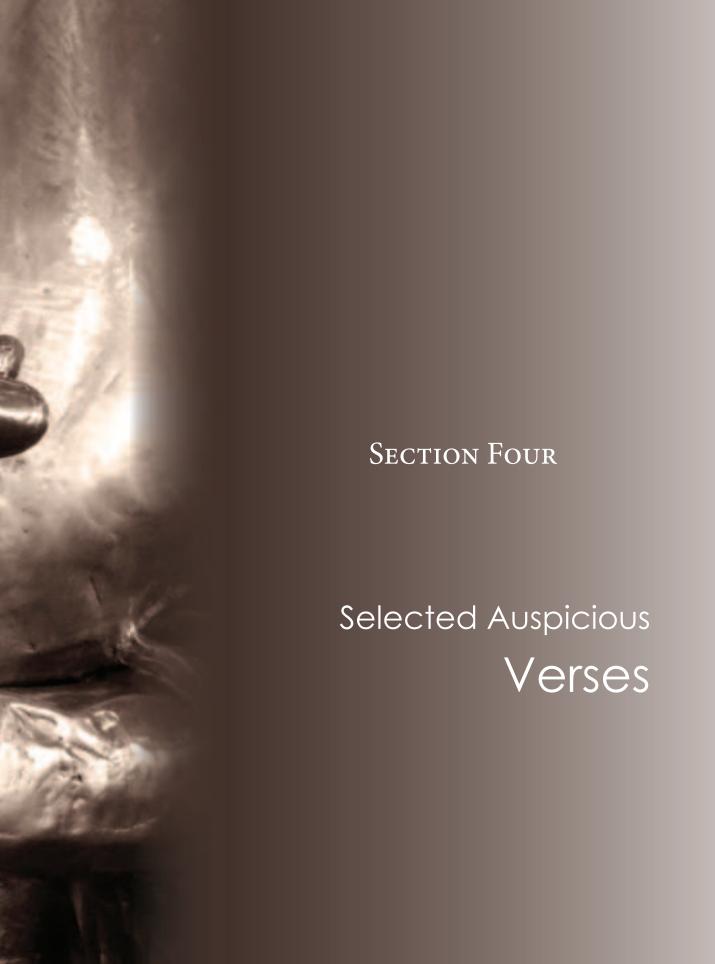


Khun Mae Chee Gaew

"As nuns we must all patiently endure the inevitable hardships of our simple existence without becoming lazy or disgruntled. Let love and compassion be your ready response to every situation."

—Khun Mae Chee Gaew







The Jinapañjara gāthā

The Jinapañjara gāthā is a chant that originated in Sri Lanka and later became popular in Thailand during the period when the city of Ayuthayah was still the countrie's capital. The great teacher Venerable Somdet Buddhajahn Dto, an accomplished scholar, meditation master, and direct mentor of King Rama the fourth in the early eighteenth century, was known to chant it regularly. The following chant is his own shorter, revised version of the original. Venerable Ajahn Anan of Wat Marp Jun, Thailand, says that this chant is one that gives rise to tranquility and power of mind.

Although the word *pañjara* literally translates into English as 'cage', the alternative translation of 'armour' has been opted for here. In the context of this chant, 'armour' would more clearly convey the intended meaning of a cage in terms of something that provides a protective 'frame'—another translation for pañjara—around oneself, rather than something that imprisons.



The Victor's Armour

(Jinapañjara gāthā)

Jay'āsan'āgatā Buddhā Jetvā Māram savāhanam

Catu-saccāsabham rasam Ye pivimsu narāsabhā

The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Māra together with his mount:

Taṇhaṅkar'ādayo Buddhā Aṭṭha-vīsati nāyakā

Sabbe patițthitā mayham Matthake te munissarā

These Buddhas—28 leaders, sovereign sages beginning with Taṇhaṅkara—are all established on the crown of my head.

Sīse patiṭṭhito mayham Buddho dhammo davi locane

Saṅgho patitthito mayham Ure sabba-guṇākaro

The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha—the mine of all virtues—is established in my chest.

Hadaye me Anuruddho Sārīputto ca dakkhiņe

Koṇḍañño piṭṭhi-bhāgasmim Moggallāno ca vāmake

Anuruddha is in my heart, and Sārīputta on my right. Koṇḍañña is behind me, and Moggallāna on my left.

Dakkhine savane mayham Āsum Ānanda-Rāhulo

Kassapo ca Mahānāmo Ubh'āsum vāma-sotake

Ānanda and Rāhula are in my right ear, Kassapa and Mahānāma are both in my left ear.



Kesante piṭṭhi-bhāgasmim Suriyo-va pabhaṅkaro

Nisinno siri-sampanno Sobhito muni-pungavo

Sobhita, the noble sage, sits in consummate glory, shining like the sun all over the hair at the back of my head.

Kumāra-kassapo thero Mahesī citta-vādako

So mayham vadane niccam Patiṭṭhāsi guṇākaro

Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue—is constantly in my mouth.

Puṇṇo Aṅgulimālo ca Upālī Nanda-Sīvalī

Therā pañca ime jātā Nalāṭe tilakā mama

These five elders—Puṇṇa, Aṅgulimāla, Upālī, Nanda, and Sīvalī—have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahātherā Vijitā jina-sāvakā

Etesīti mahātherā Jitavanto jin'orasā

Jalantā sīla-tejena Angam-angesu santhitā

The rest of the 80 great elders—victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue—are established in the various parts of my body.

Ratanam purato āsi Dakkhine Metta-suttakam

Dhajaggam pacchato āsi Vāme Angulimālakam

Khandha-Mora-parittañca Āṭānāṭiya-suttakaṃ

Ākāse chadanam āsi Sesā pākāra-santhitā

The Ratana Sutta is in front, the Metta Sutta to the right.

The Dhajagga Sutta is behind, the Angulimāla Paritta to the left. The Khandha and Mora Parittas and the Āṭānāṭiya Sutta are a roof in space.

The remaining suttas are established as a rampart.



Jināṇābala-saṃyuttā Satta-pākāra-laṅkatā

Vāta-pitt'ādi-sañjātā Bāhir'ajjhatt'upaddavā

Asesā vinayam yantu Ananta-jina-tejasā

Bound by the Victor's authority and strength, seven ramparts arrayed against them, may all misfortunes within and without—caused by such things as wind or bile—be destroyed without trace through the unending Victor's majesty.

Vasato me sakiccena Sadā Sambuddha-pañjare

Jina-pañjara-majjhamhi Viharantam mahītale

Sadā pālentu mam sabbe Te mahā-purisāsabhā

As I dwell, in all my affairs, always in the armour of the Self-awakened One, living on earth in the middle of the armour of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho

Jinānubhāvena jit'upaddavo

Dhammānubhavena jitārisangho

Sanghānubhāvena jit'antarāyo

Saddhammānubhāva-pālito

carāmi jina-pañjare-ti.

Thus am I utterly well-sheltered, well-protected.

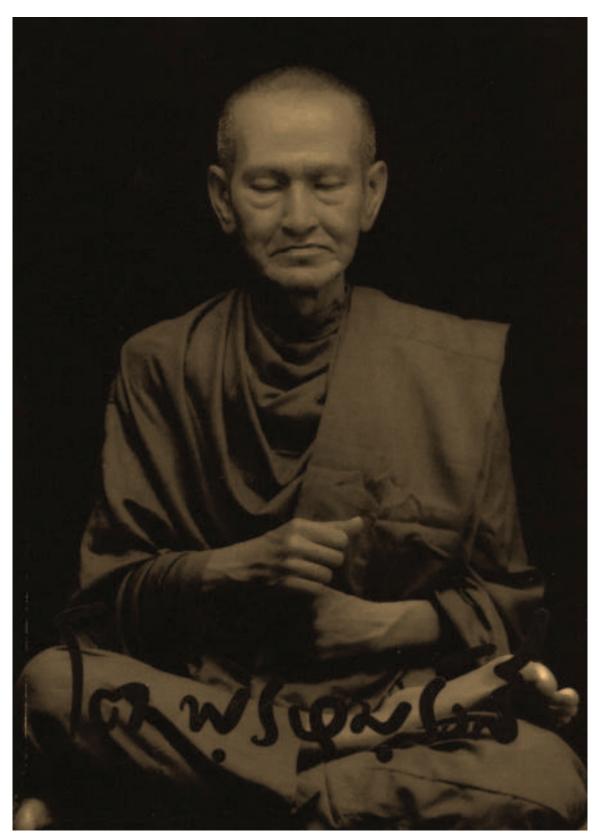
Through the power of the Victor, misfortunes are vanquished.

Through the power of the Dhamma, the enemy horde is

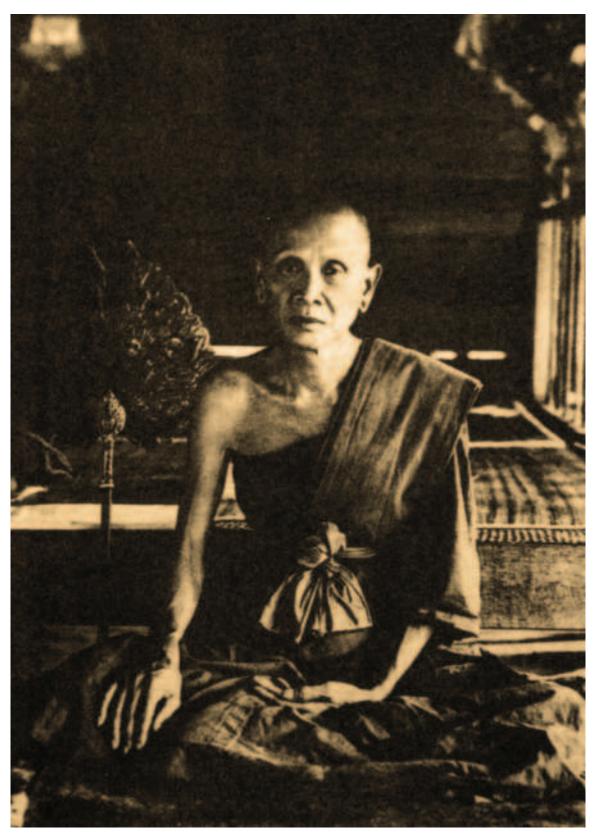
vanquished. Through the power of the Sangha, dangers are vanquished.

Guarded by the power of the True Dhamma,

I go about in the Victor's Armour.



Venerable Somdet (Buddhajahn) Dto



Venerable Krooba Jao Srivichai



Homage to the Thirty Pāramī's

A STORY ABOUT THE POWER OF PALI CHANTING

VENERABLE KROOBA JAO SRIVICHAI (1878-1938) was one of the most highly respected monks in Thai-Buddhist history. He was affectionately known as the 'Nuk-boonhaeng-Lana', or the 'Lana Saint', of the Lana Kingdom; an epithet that he earned through his life-long commitment to the building and restoration of pagodas and monasteries. His spiritual stature eventually won him a special place in the hearts of the faithful nation-wide, and even earned the praise of such eminent masters as Venerable Ajahn Mun Bhūridatta.

According to Ven. Krooba Srivichai's biographer, this chant was rediscovered by him one day when he was roaming the countryside of Northern Thailand. Whether this occurrence took place through pure coincidence or divine inspiration, nobody really knows. He had come by a plot of farmland that had been entirely burnt out by a forest fire, all except—amazingly—one solitary shack that still stood untouched within the field. Struck with wonder and curiosity, Ven. Krooba Srivichai walked straight to the shack, climbed up onto it, and discovered an ancient-looking piece of cloth that had been left hanging from one of the rafters. He took the cloth down and spread it out in front of him to find that it was covered in Pali characters. It was the 'Homage to the Thirty Pāramīs'; a chant known by many great monks of the past, yet which very few people at that time realised the significance of.

He then transcribed and taught it to his disciples. They began to chant it regularly, and it eventually spread throughout Thailand. It remains a prevalent chant up to this day.

¹Later Buddhist literature speaks of ten spiritual 'perfections' or qualities that the Bodhisatta (Buddha to be) had to spend countless lifetimes bringing to fulfillment before he was able to attain Buddhahood in his last life as Gotama Buddha. They are divided into three ascending levels: ordinary (*pāramī*), high (*upapāramī*), and ultimate (*paramatthapāramī*), and thus can be enumerated as three sets of ten: thirty in total.



Homage to the Thirty Pāramī's

Dāna pāramī sampanno, dāna upapāramī sampanno, dāna paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of generosity, having fulfilled the perfection of higher generosity, having fulfilled the perfection of ultimate generosity; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Sīla pāramī sampanno, sīla upapāramī sampanno, sīla paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of virtue, having fulfilled the perfection of higher virtue, having fulfilled the perfection of ultimate virtue; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Nekkhamma pāramī sampanno, nekkhamma upapāramī sampanno, nekkhamma paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of renunciation, having fulfilled the perfection of higher renunciation, having fulfilled the perfection of ultimate renunciation; the



perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Paññā pāramī sampanno, paññā upapāramī sampanno, paññā paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of wisdom, having fulfilled the perfection of higher wisdom, having fulfilled the perfection of ultimate wisdom; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Viriya pāramī sampanno, viriya upapāramī sampanno, viriya paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of energy, having fulfilled the perfection of higher energy, having fulfilled the perfection of ultimate energy; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Khanti pāramī sampanno, khanti upapāramī sampanno, khanti paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of patient endurance, having fulfilled the perfection of higher patient endurance, having fulfilled the perfection of ultimate patient endurance; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity,



He is a Blessed One.

Sacca pāramī sampanno, sacca upapāramī sampanno, sacca paramattha pāramī sampanno, mettā maitrī karuņā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of truthfulness, having fulfilled the perfection of higher truthfulness, having fulfilled the perfection of ultimate truthfulness; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Adhiṭṭhāna pāramī sampanno, adhiṭṭhāna upapāramī sampanno, adhiṭṭhāna paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of determination, having fulfilled the perfection of higher determination, having fulfilled the perfection of ultimate determination; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Mettā pāramī sampanno, mettā upapāramī sampanno, mettā paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of goodwill, having fulfilled the perfection of higher goodwill, having fulfilled the perfection of ultimate goodwill; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.



Upekkhā pāramī sampanno, upekkhā upapāramī sampanno, upekkhā paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled the perfection of equanimity, having fulfilled the perfection of higher equanimity, having fulfilled the perfection of ultimate equanimity; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Dasa pāramī sampanno, dasa upapāramī sampanno, dasa paramattha pāramī sampanno, mettā maitrī karuṇā muditā upekkhā pāramī sampanno Itipi so Bhagavā

Having fulfilled these ten perfections on the ordinary level, having fulfilled these ten perfections on the higher level, having fulfilled these ten perfections on the ultimate level; the perfection of goodwill, friendliness, compassion, appreciative joy, and equanimity, He is a Blessed One.

Buddham saranam gacchāmi namāmiham

I go to the Buddha for refuge And I worship Him.





The Smaller Victory-Blessing

(Cuļa jaya maṅgala gāthā)

The *Cula-jaya-maṅgala gāthā* was traditionally chanted in certain low lying areas near the Mekong River (the river which divides Thailand from Laos). It is a distinguished chant that was favoured both by those living on the Thai side of the Mekong and those on the opposite side in Laos. One highly respected meditation master by the name of Venerable Ajahn Chorb Thanasamo, a senior disciple of Venerable Ajahn Mun Bhūridatto, who was noted particularly for his acute awareness of psychic phenomena, encouraged his students to recite this chant regularly, particularly in special blessing ceremonies. He said that if recited regularly during times of social unrest, be it war on a national scale or difficulties and hardship within ones immediate family, this chant had the capacity to help and remedy the situation.

Namo me Buddha-tejasā ratanataya-dhammikā,
Teja-pasiddhi pasīdevā nārāya borramesurā,
Siddhi-brahma ca Indā ca catu-lokā gambhīrakkhakā
Samuddā bhūtuṅ-gaṅgā ca sabrahma jaya pasiddhi bhavantu te.

I pay homage to the majesty of the Buddha, to the righteous Triple Gem. May the victory and majesty of the devas who have achieved majesty—Narayana [Visnu] and Paramesura [Siva], the Great Brahma, Indra, the guardians of the four realms, the ocean, the Earth, the Ganges, together with their Brahmas—be yours.

Jaya jaya dhoraṇi-dhoraṇī udadhi-udadhī nādi-nādī,
Jaya jaya ga-kon-la-don-la-nisai niray-say-senameru-rājja-pon-nor-rajī,
Jaya jaya gambhīrasobhī nāgena danāgī pīsācca-bhūta-kālī
Jaya dunnimitta-rogī.



Victory, victory (over the) Earth, Earth, Oceans, Oceans, Rivers, Rivers.

Victory, victory (over the) — those living in dependence on hell, wizards ruling the great mountain Senameru.

Victory over the profound Trickster, the king Nagas and queen Nagas, goblins, spirits, Kālī.

Victory over bad omens and things carrying disease.

Jaya jaya singī-sudāna-mukhajā,

Jaya jaya Varuna-mukhāsātra, jaya jaya campādi-nāga-kulaganthok,

Jaya jaya gaja-gonna-turong sukra bhūjong sīha byaggha dīpā,

Jaya jaya Varuṇa mukha-yātrā jita jita senārī puna suddhi nor-radī,

Victory, victory (over) gold-colored antlers, fangs, and tusks.

Victory, victory (over) Varuna's mouth-weapons

Victory, victory (over) the bonds of the campak-naga clan.

Victory, victory (over) elephant herds, horses, wart-hogs, serpents, lions, tigers, panthers.

Victory, victory (over) Varuṇa's mouth-vehicle.

Defeated, defeated are the armies of your enemies, and you are again a pure person.

Jaya jaya sukhā sukhā jīvī jaya jaya dhoraņī tale sadā sujayā

Jaya jaya dhoraņī sāntinsadā,

Victory, victory, living happily, happily. Victory, victory, good victory forever (over) the surface of the Earth. Victory, victory over the Earth, always at peace.

Jaya jaya mangkarāj-raññā bhavagge

Jaya jaya Varuṇa-yakkhe, jaya jaya rakkhase surabhūja tejā.



Jaya jaya brahmam'enda-gaṇā.

Victory (over) the realm of the dragon kings. Victory, victory (over) the spirit, Varuna. Victory, victory (over) the majesty of the evil spirits born of the Asuras. Victory, victory (through) the group of Brahma Indras.

Jaya jaya rājādhirāj sājjai,

Jaya jaya paṭhavim sabbam, jaya jaya arahantā paccekabuddhasāvam,

Victory, victory (over) kings, great kings. Victory, victory (over) the whole Earth.

Victory, victory through the oblation to the arahants and the Private Buddhas.

Jaya jaya Mahesuro Haro-harin-devā, jaya jaya Brahmā Surakkho.

Jaya jaya Nāgo Viruļhako Virūpakkho Candimā Ravi,

Indo ca Venateyyo ca Kuvero Varunopi ca,

Aggi Vāyo ca Pājuņho Kumāro Dhataraṭṭhako:

Atthārasa mahādevā siddhitāpasa-ādayo,

Isino sāvakā sabbājaya-rāmo bhavantu te.

Victory, victory through Siva, the Harita devas, the Brahma
Surakkha. Victory, victory, the Naga king, Virulhaka, Virupakkha,
king of the nagas; the Moon, the Sun, Indra, the god Venhu [Visnu],
Kuvera; king of the yakkhas; Varuna; the god of fire, the god of wind,
the god of rain, Kumara, Dhatarattha, king of the gandhabbas [celestial
musicians]: Taking the powers and might of these eighteen great devas, and
all the disciples of the Seer [the Buddha], may the joy of victory be yours.

Jaya Dhammo ca sangho ca dasa-pālo ca jayakam.

Etena jaya-tejena jaya-sotthī bhavantu te.

Etena buddha-tejena hotu te jaya-mangalam.



The victory of the Dhamma, the Saṅgha, and the victory-giving guardians of the ten directions: Through the majesty of this victory, may the well-being of victory be yours. Through this majesty of the Buddha, may there be a victory blessing arise for you.

Jayo'pi Buddhassa sirīmato ayam Mārassa ca pāpimato parājayo Uggho sayam-bodhimaņde pamoditā,

Jaya tadā brahma-gaņā mahesino.

This victory was the Buddha's, the Glorious One. The defeat was Mara's, the Evil One. Then the Brahma-group, delighted at heart, announced it at the site of the self-awakening: the victory of the Great Seer.

Jayo'pi Buddhassa sirīmato ayam Mārassa ca pāpimato parājayo Uggho sayam-bodhimaṇḍe pamoditā,

Jaya tadā Inda-gaņā mahesino.

This victory was the Buddha's, the Glorious One. The defeat was Mara's, the Evil One. Then the Indra-group, delighted at heart, announced it at the site of the self-awakening: the victory of the Great Seer.

Jayo'pi Buddhassa sirīmato ayam Mārassa ca pāpimato parājayo Uggho sayam-bodhimaṇḍe pamoditā,

Jaya tadā devā-gaṇā mahesino.

This victory was the Buddha's, the Glorious One. The defeat was Mara's, the Evil One. Then the Deva-group, delighted at heart, announced it at the site of the self-awakening: the victory of the Great Seer.

Jayo'pi Buddhassa sirīmato ayam Mārassa ca pāpimato parājayo Uggho sayam-bodhimande pamoditā,

Jaya tadā Supanna-ganā mahesino.

This victory was the Buddha's, the Glorious One. The defeat was Mara's,



the Evil One. Then the Garuda-group, delighted at heart, announced it at the site of the self-awakening: the victory of the Great Seer.

Jayo'pi Buddhassa sirīmato ayam Mārassa ca pāpimato parājayo Uggho sayam-bodhimaṇḍe pamoditā,

Jaya tadā nāgā-gaņā mahesino.

This victory was the Buddha's, the Glorious One. The defeat was Mara's, the Evil One. Then the Naga-group, delighted at heart, announced it at the site of the self-awakening: the victory of the Great Seer.

Jayo'pi Buddhassa sirīmato ayam Mārassa ca pāpimato parājayo Uggho sayam-bodhimande pamoditā,

Jaya tadā sabrahma-gaņā mahesino.

This victory was the Buddha's, the Glorious One. The defeat was Mara's, the Evil One. Then these groups, together with the Brahmas, delighted at heart, announced it at the site of the self-awakening: the victory of the Great Seer.

Jayanto bodhiyā mule sakyānam nandi-vaḍḍhano evam tvam vijayo hohi jayassu jaya-maṅgale.

Victorious at the foot of the Bodhi tree, was he who increased the Sakyans' delight. May you have the same sort of victory. May you win victory blessings.

Aparājita-pallanke sīse pathavi-pokkhare,

Abhiseke sabba-buddhānam aggappatto pamodati.

At the head of the lotus leaf of the world on the undefeated seat consecrated by all the Buddhas, he rejoiced in the utmost attainment.

Sunakkhattam sumangalam supabhātam suhutthitam,

Sukhaņo sumuhutto ca suyittham brahmacārisu,



Padakkhinam kāya-kammam vācā-kammam padakkhinam,

Padakkhiṇam mano-kammam paṇidhīte padakkhiṇā,

Padakkhināni katvāna labhant'atthe, padakkhine.

A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice, a lucky instant, a lucky moment, a lucky offering: i.e., a rightful bodily act, a rightful verbal act, a rightful mental act, your rightful intentions in regard to those who lead the chaste life. Doing these rightful things, your rightful aims are achieved.

Te attha-laddhā sukhitā viruļhā buddha-sāsane.

Arogā sukhitā hotha saha sabbehi ñātibhi.

May you achieve your goal, be happy, and grow in the Buddha's teaching. May you, together with all your relatives, be happy and free of disease.

Suṇantu bhonto ye devā imasmiṃ ṭhāne adhigatā dīghāyukā, sadā hontu sukhitā hontu sabbadā. Rakkhantu sabba-sattānaṃ. Rakkhantu Jina-sāsanaṃ. Yākā ci patthanā tesaṃ sabbe pūrentu manorathā. Yuttakāle pavassantu vassaṃ vassā valāhakā. Rogā c'upaddavā tesaṃ nivārentu ca sabbadā.

Kāya-sukham citta-sukham arahantu yathāraham.

Listen to me, all the honourable devas who have come to this place. May you always live long; may you always be happy. May you protect all beings. May you protect the teachings of the Victor [the Buddha]. Whatever their aspirations and wishes, may they be fulfilled. May it rain at the proper time, with showers and clouds in the Rainy season. May you always shield them from disease and misfortune. May they deserve bodily happiness and mental happiness as is appropriate.



Truly, the Dhamma protects one who lives the Dhamma.





The Divine Mantra

By Ajaan Lee Dhammadharo

Translated by Ven. Ţhānissaro Bhikkhu

I have written this book, The Divine Mantra, as a means of drawing to purity those who practice the Dhamma, because the chant given here brings benefits to those who memorise and recite it, inasmuch as it deals directly with matters that exist in each of us. Normally, once we are born, we all dwell in the six properties. These properties are brought together by our own actions, both good and evil. This being the case, these properties can give a great deal of trouble to those who dwell in them, like a child who can be a constant nuisance to its parents. Repeating this chant, then, is like nourishing and training a child to be healthy and mature; when the child is healthy and mature, its parents can rest and relax. Repeating this chant is like feeding a child and lulling it to sleep with a beautiful song: the Buddhaguṇa, the recitation of the Buddha's virtues.

The power of the Buddhaguṇa can exert influence on the properties in each individual, purifying them and investing them with power (*kāya-siddhi*), just as all material properties exert gravitational pull on one another every second. Or you might make a comparison with an electric wire: This chant is like an electric current, extending to wherever you direct it. It can even improve the environment, because it also includes the chant of the Kapila hermit, whose story runs as follows:

There was once a hermit who repeated this chant in a teak forest in India. As a result, the forest became a paradise. The trees took turns producing flowers and fruit throughout the year. The waters were crystal clean. Any diseased animal that happened to pass into the forest and drink the water would be completely cured of its illness. The grasses and vines were always fresh and green. Fierce animals that normally attacked and ate one another would, when entering the forest, live together in peace as friends. Life was joyous for animals in this forest. The smell of dead animals never appeared because whenever an animal was about to die, it would have to go and die elsewhere. This forest is where the Buddha's ancestors, the Sakyan clan, later established their capital, Kapilavatthu, which still stands today within the borders of Nepal.

All of this was due to the sacred power of the chant repeated by the Kapila hermit. And this is how he did it: First, he faced the east and repeated the chant day and night for seven days; the second week, he faced north; the third week, south; and the fourth week, west. The fifth week, he looked down toward the earth; the sixth week, he raised his hands and lifted his face to the sky, made his heart clear, and focused on the stars as the object of his meditation. The seventh week, he practiced breath meditation, keeping his breath in mind and letting it spread out in every direction through the power of a mind infused with the four Sublime Attitudes: goodwill, compassion, empathetic joy, and equanimity. Thus the chant was named The Divine Mantra.

When all of this was related to me while I was in India, I couldn't help thinking of the Buddha, who was pure by virtue of the peerless quality of his heart to the point where he was able to invest the properties in his body with power, making them more pure than any other properties in the world. His relics, for example, have appeared to those devoted to him and, I have heard, come and go on their own, which is very strange indeed.

All of these things are accomplished through the power of a pure heart. When the heart is pure, the properties also become pure as a result. When these properties exist in the world, they can have a refreshing influence on the environment—because all properties are interrelated. If we Buddhists set our minds on training ourselves in this direction, we can be a powerful influence to the good in proportion to our numbers. But if we don't train ourselves and instead run about filling ourselves with evil, our hearts are bound to become hot and disturbed. The flames in our hearts are bound to set the properties in our bodies on fire, and the heat from these inner fires is certain to spread in all directions throughout the world.

As this heat gathers and becomes greater, it will raise temperatures in the atmosphere around the world. The heat from the sun will become fiercer. Weather will become abnormal. The seasons, for example, will deviate from their normal course. And when this happens, human life will become more and more of a hardship. The ultimate stage of this evil will be the destruction of the world by the fires at the end of the eon, which will consume the earth.

All this from our own thoughtlessness, letting nature by and large go ahead and follow this course—which shows that we're not very rational, because everything has a reason, everything comes from a cause. The world we live in has the heart as its cause. If the heart is good, the world is sure to be good. If the heart is corrupt, the world is sure to be corrupt.

Thus, in this book I have written down the way to train the heart so as to lead to our happiness and wellbeing in the coming future.



PART I: HOMAGE

To pay respect to, and ask forgiveness of, the Buddha's relics, relics of the Noble Disciples, Buddha images, stupas, the Bodhi tree—all of which are objects that all Buddhists should respect, both inwardly and outwardly:

Araham sammā-sambuddho bhagavā.

The Blessed One is Worthy and Rightly Self-awakened.

Buddham bhagavantam abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supațipanno bhagavato sāvaka-saṅgho.

The Sangha of the Blessed One's disciples has practised well.

Sangham namāmi.

I pay respect to the Sangha.

(BOW DOWN)

Namo tassa bhagavato arahato sammā-sambuddhassa. (×3)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.



Ukāsa, dvāra-tayena katam, sabbam apāradham khamatu no [me] bhante.

We [I] ask your leave. We [I] ask you to forgive us [me] for whatever wrong we [I] have done with the three doors (of body, speech, and mind).

Vandāmi bhante cetiyam, sabbam sabbattha ṭhānesu patiṭṭhitam sārīranka-dhātum, mahā-bodhim buddha-rūpam, sakkārattham.

I revere every stupa established in every place, every relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration.

Aham vandāmi dhātuyo, aham vandāmi sabbaso,

iccetam ratanattayam, aham vandāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā mahappañño,

Sangha-pūjā mahā-bhogāvaho.

Homage to the Buddha brings great glory. Homage to the Dhamma, great discernment. Homage to the Sangha, great wealth.

Buddham Dhammam Sangham, jīvitam yāva-nibbānam saranam gacchāmi.

I go to the Buddha, Dhamma, and Sangha as my life and refuge until reaching Unbinding.

Parisuddho aham bhante. Parisuddhoti mam, Buddho Dhammo Sangho dhāretu.

I am morally pure. May the Buddha, Dhamma, and Saṅgha recognise me as morally pure.

Sabbe sattā sadā hontu, averā sukha-jīvino.

May all living beings always live happily, always free from animosity.

Katam puñña-phalam mayham, sabbe bhāgī bhavantu te.

May all share in the blessings springing from the good I have done.

(BOW DOWN THREE TIMES)



PART II: CHANTING

INVESTING THE SIX PROPERTIES WITH THE BUDDHAGUNA

Namo tassa bhagavato arahato sammā-sambuddhassa. (×3)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Buddham āyu-vaḍḍhanam jīvitam yāva-nibbānam saranam gacchāmi.

I go to the Buddha as my life, vitality, and refuge until reaching Unbinding.

Dhammam āyu-vaḍḍhanam jīvitam yāva-nibbānam saraṇam gacchāmi.

I go to the Dhamma as my life, vitality, and refuge until reaching Unbinding.

Sangham āyu-vaḍḍhanam jīvitam yāva-nibbānam saranam gacchāmi.

I go to the Sangha as my life, vitality, and refuge until reaching Unbinding.

Dutiyam-pi buddham āyu-vaḍḍhanam jīvitam yāva-nibbānam saranam gacchāmi.

A second time, I go to the Buddha as my life, vitality, and refuge until reaching Unbinding.

Dutiyam-pi dhammam āyu-vaḍḍhanam jīvitam yāva-nibbānam saraṇam gacchāmi.

A second time, I go to the Dhamma as my life, vitality, and refuge until reaching Unbinding.

Dutiyam-pi saṅghaṃ āyu-vaḍḍhanaṃ jīvitaṃ yāva-nibbānaṃ saraṇaṃ gacchāmi.

A second time, I go to the Sangha as my life, vitality, and refuge until reaching Unbinding.

Tatiyam-pi buddham āyu-vaḍḍhanam jīvitam yāva-nibbānam saraṇam gacchāmi.



A third time, I go to the Buddha as my life, vitality, and refuge until reaching Unbinding.

Tatiyam-pi dhammam āyu-vaḍḍhanam jīvitam yāva-nibbānam saranam gacchāmi.

A third time, I go to the Dhamma as my life, vitality, and refuge until reaching Unbinding.

Tatiyam-pi sangham āyu-vaḍḍhanam jīvitam yāva-nibbānam saranam gacchāmi.

A third time, I go to the Saṅgha as my life, vitality, and refuge until reaching Unbinding.

1. WIND PROPERTY:

Vāyo ca buddha-guṇaṃ arahaṃ buddho itipi so bhagavā namāmi'haṃ.

Wind has the virtue of the Buddha. The Awakened One is worthy and so he is Blessed: I pay him homage.

Araham sammā-sambuddho,

Worthy is the Rightly Self-awakened One,

Vijjā-carana-sampanno sugato lokavidū,

consummate in knowledge and conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavāti.

unexcelled trainer of those who can be taught, teacher of human and divine beings; awakened; blessed.

(THINK OF THE BUDDHA AND HIS PURITY)



Vāyo ca dhammetam araham buddho itipi so bhagavā namāmi'ham.

Wind is that quality. The Awakened One is worthy and so he is Blessed: I pay him homage.

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiţţhiko akāliko ehipassiko,

to be seen here and now, timeless, inviting all to come and see,

Opanayiko paccattam veditabbo viññūhīti.

pertinent, to be seen by the observant for themselves.

THINK OF VEN. SĀRIPUTTA AND HIS WISDOM

Vāyo ca saṅghānam araham buddho itipi so bhagavā namāmi'ham.

Wind is given over to the Sanghas. The Awakened One is worthy and so he is Blessed: I pay him homage.

Supațipanno bhagavato sāvaka-saṅgho,

The Sangha of the Blessed One's disciples who have practiced well,

Uju-pațipanno bhagavato sāvaka-saṅgho,

the Sangha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Sangha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Sangha of the Blessed One's disciples who have practiced masterfully,



Yadidam cattāri purisa-yugāni attha purisa-puggalā:

i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—

That is the Sangha of the Blessed One's disciples—

Āhuneyyo pāhuneyyo dakkhiņeyyo añjali-karaņīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puññakkhettam lokassāti.

the incomparable field of merit for the world.

THINK OF VEN. MOGGALLANA, HIS SUPERNORMAL POWERS AND HIS COMPASSION

Dhātu-parisuddhānubhāvena, sabba-dukkhā sabba-bhayā sabba-rogā vimuccanti.

Through the power of the purity of the property, they are released from all pain, all danger, all disease.

Iti uddham-adho tiriyam sabbadhi sabbattatāya sabbāvantam lokam, mettā-karunā-muditā-upekkhā-sahagatena cetasā, catuddisam pharitvā viharati,

When one dwells spreading an awareness imbued with goodwill, compassion, empathetic joy, and equanimity in this way to the four directions, above, below, around, everywhere in every way throughout the entire cosmos,

Sukhaṃ supati; sukhaṃ paṭibujjhati; na pāpakaṃ supinaṃ passati,

one sleeps with ease, wakes with ease, dreams no evil dreams.

manussānaṃ piyo hoti; amanussānaṃ piyo hoti; devatā rakkhanti,

nāssa aggi vā visam vā sattham vā kamati;

One is dear to human beings, dear to non-human beings, guarded by devas, and untouched by fire, poison, or weapons.

tuvatam cittam samādhiyati; mukha-vanno vippasīdati;

One's mind is quickly concentrated and one's complexion bright.

asammuļho kālam karoti; uttarim appativijihanto brahma-lokūpago hoti.

One dies unconfused and—if penetrating no higher—is reborn in the Brahmā worlds.

Iti uddham-adho tiriyam averam averā sukha-jīvino.

Thus feeling no animosity above, below, and all around, free from animosity, one lives happily.

Katam puñña-phalam mayham sabbe bhāgī bhavantu te.

May all share in the blessings springing from the good I have done.

Bhavantu sabba-mangalam rakkhantu sabba-devatā.

May there be every blessing; may all devas protect.

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-sanghānubhāvena sotthi hontu nirantaram.

Through the power of all the Buddhas, Dhammas, and Sanghas may there be well-being without end.

Araham buddho itipi so bhagavā namāmi'ham.

The Awakened One is worthy and so he is Blessed: I pay him homage.

The chant for each of the remaining properties is identical with the chant for the wind property, i.e., (1) the passage on the Buddha's virtues, (2) the passage on the Dhamma's virtues, (3) the passage on the Sangha's virtues, followed by the passage beginning, 'Dhātu-parisuddhānubhāvena...' Only the name of the property is changed:

(2)

2. FIRE PROPERTY:

Tejo ca buddha-guṇam...

Tejo ca dhammetam...

Tejo ca sanghānam...

3. WATER PROPERTY:

Āpo ca buddha-guṇam...

Āpo ca dhammetam...

Āpo ca saṅghānam...

4. EARTH PROPERTY:

Paṭhavī ca buddha-guṇam...

Paṭhavī ca dhammetam...

Paṭhavī ca saṅghānam...

5. SPACE PROPERTY:

Ākāsā ca buddha-guņam...

Ākāsā ca dhammetam...

Ākāsā ca saṅghānam...

6. CONSCIOUSNESS PROPERTY:

Viññāṇañ-ca buddha-guṇam...

Viññāṇañ-ca dhammetam...

Viññāṇañ-ca saṅghānaṃ...

Once you have memorized section 1, the remaining sections will be no problem, because they are virtually the same, differing only in the name of the property.

These six properties exist within each of us, so when you repeat the chant you should also think about the property you are chanting about: Wind—feelings of movement, such as the in-and-out breath; Fire—feelings of warmth; Water—liquid or cool feelings; Earth—feelings of heaviness or solidity; Space—feelings of emptiness; Consciousness—awareness of objects. If you think about these properties while you chant, the chant will be very beneficial.

The same chant can be used for the five aggregates, the twelve sense media, and the 32 parts of the body. The method of chanting is the same as with the six properties, simply substituting the names of the various aggregates, sense media, and parts of the body, as follows:

THE FIVE AGGREGATES

Form 1. Rūpañ-ca:

2. Vedanā ca: Feeling

3. Saññā ca: Perception

4. Sankhārā ca: *Fabrications*

Consciousness 5. Viññāṇañ-ca:

THE TWELVE SENSE MEDIA

1. Cakkhu ca: Eyes

2. Sotañ-ca: Ears

Nose 3. Ghānañ-ca:

Tongue 4. Jivhā ca:

Body 5. Kāyo ca:

Mind 6. Mano ca:

Forms 7. Rūpañca:

Sounds 8. Saddo ca:

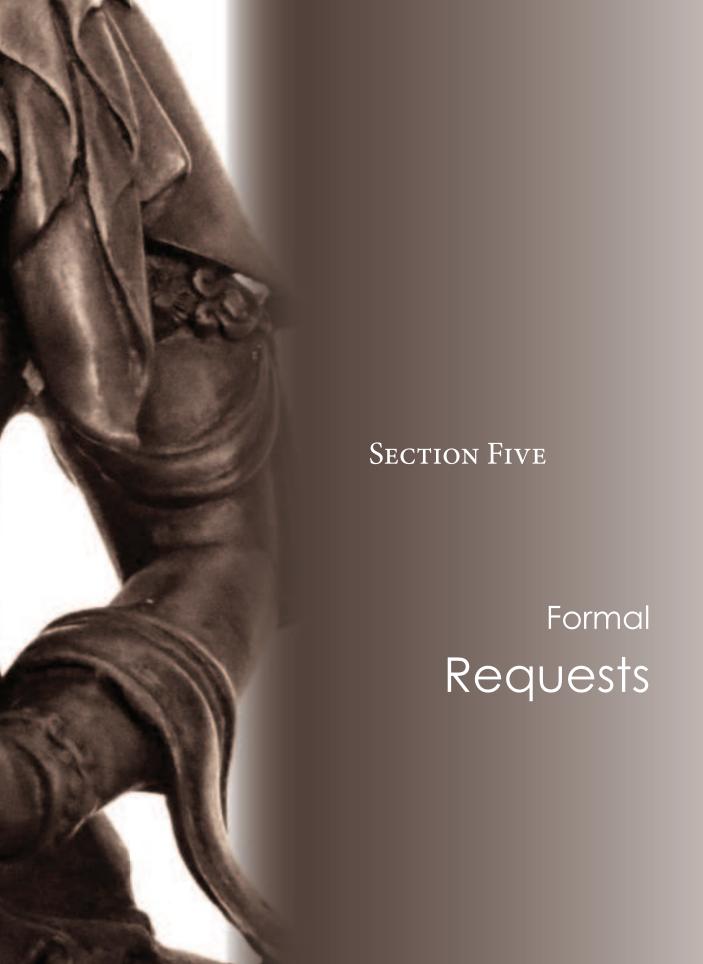


(Trad)

Aromas	21. Pittañ-ca:	Gall
Flavors	22. Semhañ-ca:	Phlegm
Tactile sensations	23. Pubbo ca:	Lymph
nañ-ca: <i>Ideas</i>	24. Lohitañ-ca:	Blood
	25. Sedo ca:	Sweat
BODY	26. Medo ca:	Fat
Hair of the head	27. Assu ca:	Tears
Hair of the body	28. Vasā ca:	Oil
Nails	29. Kheļo ca:	Saliva
Teeth	30. Siṅghāṇikā ca:	Mucus
Skin	31. Lasikā ca:	Oil in the joints
Flesh	32 Muttañ-ca	Urine
Tendons	J2. Widian-ca.	Orine
Bones		
Bone marrow		(Tra
Spleen		
Heart		
Liver		
Membranes		
Kidneys		
Lungs		
Large intestines		
Small intestines		
Gorge		
Feces		
	Flavors Tactile sensations nañ-ca: Ideas BODY Hair of the head Hair of the body Nails Teeth Skin Flesh Tendons Bones Bone marrow Spleen Heart Liver Membranes Kidneys Lungs Large intestines Small intestines Gorge	Flavors Tactile sensations Tacti

20. Matthalungan-ca: Brain





Requesting a Dhamma Talk

(AFTER BOWING THREE TIMES, WITH HANDS JOINED IN ANJALI, RECITE THE FOLLOWING:)

Brahmā ca lokādhipatī sahampati Katañjali andhivaram ayācatha Santidha sattāpparajakkha-jātikā Desety dhammam anukampimam pajam.

(BOW THREE TIMES AGAIN)

The Brahma god Sahampati, lord of the world, With palms joined in reverence, requested a favour:

"Beings are here with but little dust in their eyes, Pray, teach the Dhamma out of compassion for them."

Acknowledging the Teaching

TO BE RECITED BY ONE PERSON AT THE END OF A DHAMMA TALK:

Handa mayam dhammakathaya sadhukaram dadamase.

Now let us express our approval of this Dhamma Teaching.

(RESPONSE:)

Sādhu, sādhu, sādhu, anumodāmi.

It is well, I appreciate it.



Requesting Paritta (protective verses) Chanting

(AFTER BOWING THREE TIMES, WITH HANDS JOINED IN ANJALI, RECITE THE FOLLOWING:)

Vipatti-paṭibāhaya sabba-sampatti-siddhiyā Sabbadukkha-vināsaya Parittam brūtha maṅgalam

Vipatti-paṭibāhayā sabba-sampatti-siddhiyā Sabbabhaya-vināsayā 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 Forgiveness

FROM THE SANGHA

Namo tassa bhagavato arahato sammāsambuddhassa. (×3)

Sanghe pamādena, dvārattayena katam, sabbam aparādham khamatu no bhante.

May the Sangha forgive us, for all wrong doing done carelessly to the *Venerable Ones by way of body, speech, or mind.* (×3)

SENIOR MONK REPLIES:

Aham khamāmi, tumhehi-pi me khamitabbam.

I forgive you; may you all also forgive me.

LAITY:

Khamāma bhante.

We forgive you, Venerable Sirs.

(THE MONKS WILL THEN RECITE A BLESSING, AFTER WHICH ALL SAY:)

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

FROM A SENIOR MONK:

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

(Mahāthere)* pamādena, dvārattayena katam, Sabbam aparādham khamatu no bhante. (×3)

> Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed.



(BOW DOWN & STAY THERE WHILE THE MONK SAYS:)

Aham khamāmi, tumhehi-pi me khamitabbam.

I forgive you; may you all also forgive me.

RESPOND:

Khamāma bhante.

We forgive you, Venerable Sir.

(THE MONK WILL THEN RECITE A BLESSING, AFTER WHICH ALL SAY:)

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

WHEN ONE PERSON IS ASKING FOR FORGIVENESS:

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

(Mahāthere)* pamādena, dvārattayena katam,

Sabbam aparādham khamatha me bhante. (×3)

Venerable Sir, may you forgive me for any wrong I have done you out of heedlessness in thought, word, or deed.

(BOW DOWN & STAY THERE WHILE THE MONK SAYS:)

Aham khamāmi, tayā pi me khamitabbam.

I forgive you; may you also forgive me.

RESPOND:

Khamāmi bhante.

I forgive you, Venerable Sir.

(THE MONK WILL THEN RECITE A BLESSING, AFTER WHICH YOU SAY:)



Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

*Mahāthere is used for very senior & highly respected monks. Change it to *There* for somewhat less senior monks, *Upajjhāye* for one's preceptor, *Ācariye* for one's teacher, and *Āyasmante* for monks in general.

Requesting the Three Refuges & the Five Precepts

(AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI, RECITE:)

Mayam* bhante tisaranena saha pañca salāni yācāma.* Dutiyampi mayam* bhante tisaranena saha pañca salāni yācāma.* Tatiyampi mayam* bhante tisaranena saha pañca salāni yācāma.*

We, Venerable Sir, request the Three Refuges and the Five Precepts.

For the second time, we, Venerable Sir, request the Three Refuges and the Five Precepts.

For the third time, we, Venerable Sir, request the Three Refuges and the Five Precepts.

^{*}If reciting by oneself, replace 'mayam' (we) with 'aham' (I), and 'yācāma' with 'yācāmi'.



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 Buddham saranam gacchāmi Dutiyampi Dhammam saranam gacchāmi Dutiyampi Sangham saranam 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 Buddham saranam gacchāmi Tatiyampi Dhammam saranam gacchāmi Tatiyampi Sangham saranam gacchāmi

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



LEADER:

Tisaraṇa-gamanam nitthitam.

This completes the going to the Three Refuges.

RESPONSE:

Āma bhante.

Yes, Venerable Sir.

THE FIVE PRECEPTS

(TO UNDERTAKE THE PRECEPTS, REPEAT EACH PRECEPT AFTER THE LEADER)

- 1. Pāṇātipātā verâmaṇī sikkhāpadaṃ sâmādiyāmi.

 I undertake the precept to refrain from taking the life of any living creature.
- 2. Adinnādānā verāmaṇī sikkhāpadaṃ samādiyāmi.

 I undertake the precept to refrain from taking that which is not given.
- 3. Kāmesu micchācārā verāmaņī sikkhāpadam samādiyāmi.

 I undertake the precept to refrain from sexual misconduct.
- 4. Musāvādā verāmaņī sikkhāpadam samādiyāmi. I undertake the precept to refrain from lying.
- 5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ samādiyāmi.

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

LEADER:

Imāni pañca sikkhāpadāni Sīlena sugatim yanti Sīlena bhogasampadā Sīlena nibbutim yanti



Tasmā sīlam visodhaye.

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.

Very good, very good, very good.

(BOW THREE TIMES)

Requesting the Three Refuges & the Eight Precepts

(AFTER BOWING THREE TIMES, WITH HANDS JOINED IN AÑJALI, RECITE:)

Mayam* bhante tisaranena saha attha silani yacama.*

Dutiyampi mayam* bhante tisaranena saha attha silani yacama.*

Tatiyampi mayam* bhante tisaranena saha attha silani yacama.*

We, Venerable Sir, request the Three Refuges and the Eight Precepts.

For the second time, we, Venerable Sir, request the Three Refuges and the Eight Precepts.

For the third time, we, Venerable Sir, request the Three Refuges and the Eight Precepts.

^{*}If reciting by oneself, replace 'mayam' (we) with 'aham' (I), and 'yācāma' with 'yācāmi'.

TAKING THE THREE REFUGES

(REPEAT AFTER THE LEADER HAS CHANTED THE FIRST THREE LINES:)

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddham saraṇam gacchāmi Dhammam saraṇam gacchāmi Saṅgham saraṇam gacchāmi

> To the Buddha I go for refuge. To the Dhamma I go for refuge. To the Saṅgha I go for refuge.

Dutiyampi Buddham saranam gacchāmi Dutiyampi Dhammam saranam gacchāmi Dutiyampi Sangham saranam gacchāmi

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

Tatiyampi Buddham saranam gacchāmi Tatiyampi Dhammam saranam gacchāmi Tatiyampi Sangham saranam 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-gamanaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

RESPONSE:

Āma bhante.

Yes, Venerable Sir.



THE EIGHT PRECEPTS

(TO UNDERTAKE THE PRECEPTS, REPEAT EACH PRECEPT AFTER THE LEADER)

- 1. Pāṇātipātā veramaṇī sikkhapadaṃ samādiyāmi.
 - I undertake the precept to refrain from taking the life of any living creature.
- 2. Adinnādānā verāmaņī sikkhāpadam samādiyāmi.

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

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

- 3. Abrahmacariyā verāmaņī sikkhāpadam samādiyāmi.
 - I undertake the precept to refrain from any intentional sexual activity.
- 4. Musavādā veramaņī sikkhapadam samādiyāmi.

I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ samādiyāmi.

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

- 6. Vikālabhojanā veramaņī sikkhapadam samādiyami.
 - I undertake the precept to refrain from eating at inappropriate times.
- 7. Nacca-gīta-vādita-visūkadāssanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā verāmaṇī sikkhāpadaṃ samādiyāmi.

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

8. Uccāsayana-mahāsayanā verāmaņī sikkhāpadam samādiyāmi.

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

LEADER:

Imāni aṭṭha sikkhapadāni samādiyāmi

RESPONSE:

Imāni aṭṭha sikkhāpadāni samādiyāmi Imāni aṭṭha sikkhāpadāni samādiyāmi Imāni aṭṭha sikkhāpadāni samādiyāmi

> I undertake these Eight Precepts. I undertake these Eight Precepts. I undertake these Eight Precepts.

LEADER:

Imāni aṭṭha sikkhāpadāni Sīlena sugatim yanti Sīlena bhogasampadā Sīlena nibbutim yanti Tasmā sīlam visodhaye

> 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.

Very good, very good, very good.

(BOW THREE TIMES)

...Ananda, skilful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge and vision of things as

skilful virtues have freedom from remorse actually are as its reward. as their purpose...

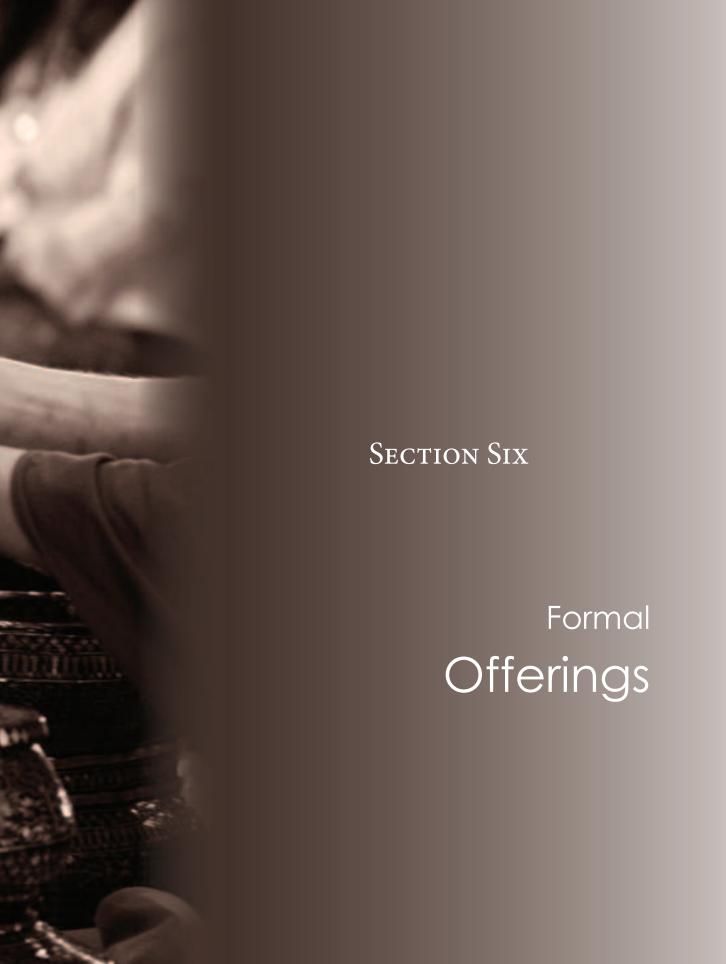
they actually are as its purpose, knowledge and vision of things as they Knowledge and vision of things as they actually are has disenchantment

as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge and vision of release as its purpose, knowledge and vision of release as its reward.

In this way, Ānanda, skilful virtues lead step-bystep to the consummation of arahantship.

> —The Buddha AN.11:1







Food

TO FOUR OR MORE MONKS:

Namo tassa bhagavato arahato sammāsambuddhassa (x3) Homage to the Blessed, Noble, and Perfectly Enlightened One.

Imāni* mayam bhante, bhattāni, saparivārāni, bhikkhu-sanghassa, onojayāma. Sādhu no bhante, bhikkhu-sangho, imāni* bhattāni, saparivārāni, patigganhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

> Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these foods of ours, together with their accompanying articles, for our long-term welfare and happiness.

TO TWO OR THREE MONKS:

Namo tassa bhagavato arahato sammāsambuddhassa (×3) Homage to the Blessed, Noble, and Perfectly Enlightened One.

Imāni*, mayam bhante, bhattāni, saparivārāni, sīlavantānam**, oņojayāma. Sādhu no bhante, sīlavanto**, imāni*, bhattāni, saparivārāni, paţigganhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

> Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods of ours, together with their accompanying articles, for our long-term welfare and happiness.



General Items (after noon)

TO FOUR OR MORE MONKS:

amhākam, dīgha-rattam, hitāya, sukhāya.

Namo tassa bhagavato arahato sammāsambuddhassa (*3)

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

Imāni mayam bhante, sangha-dānāni, bhikkhu-sanghassa,
onojayāma. Sādhu no bhante, bhikkhu-sangho,
imāni sangha-dānāni, paṭiggaṇhātu,

Venerable sirs, we present these Saṅgha gifts of ours to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these, our Saṅgha gifts, for our long-term welfare and happiness.

TO THREE MONKS OR LESS:

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Imāni mayam bhante, saṅgha-dānāni, sīlavantānam**,

oṇojayāma. Sādhu no bhante, sīlavanto**,

imāni saṅgha-dānāni, paṭiggaṇhātu,

amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

Venerable sirs, we present these Sangha gifts of ours to the virtuous ones. May the virtuous ones accept these, our Sangha gifts, for our long-term welfare and happiness.

^{*}If the food offering is not in close proximity, replace the word 'imāni' with 'etāni', and 'these foods' with 'those foods'.

^{**}For one monk, replace sīlavantānam with sīlavato, and sīlavanto with sīlavā.



TO FOUR OR MORE MONKS:

Namo tassa bhagavato arahato sammāsambuddhassa (×3) Homage to the Blessed, Noble, and Perfectly Enlightened One. Imāni mayam bhante, pansukūla-cīvarāni, saparivārāni, bhikkhu-sanghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, pańsukūla-cīvarāni, saparivārāni, patigganhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these cast-off cloths of ours, together with their accompanying articles, to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare and happiness.

TO TWO OR THREE MONKS:

Namo tassa bhagavato arahato sammāsambuddhassa (×3) Homage to the Blessed, Noble, and Perfectly Enlightened One. Imāni mayam bhante, pansukūla-cīvarāni, saparivārāni, sīlavantassa, onojayāma. Sādhu no bhante, sīlavanto, imāni, pańsukūla-cīvarāni, saparivārāni, paţigganhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these cast-off cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare and happiness.



Declaration for a Gift to the Bhikkhu Saṅgha

(TO BE MADE BY ONE OF THE MONKS)

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Yagghe bhante saṅgho jānātu:

Ayam pathama-bhāgo therassa pāpuņāti.

Avasesā bhāgā amhākañceva pāpuņanti.

Bhikkhūnañca sāmaņerānam* gahatthānam**

te yathā-sukham paribhuñjantu.

Venerable sirs, may the Sangha please note: The first share [of this gift] goes to the senior monk. The remaining shares fall to us. Let the monks, novices*, and lay people** [living here] use them as they wish.

ALL:

Sādhu.

It is good.

^{*}Use 'sāmaņerānam' for two or more novices; replace with 'sāmaņerassa' when there is only one novice present.

^{**} Omit or include the references to novices and lay people as is appropriate.



Kathina Cloth

(TO BE MADE BY LAITY)

Namo tassa bhagavato arahato sammāsambuddhassa (×3) Homage to the Blessed, Noble, and Perfectly Enlightened One. Imam bhante, saparivāram, kathina-cīvara-dussam, sanghassa, onojayāma. Sādhu no bhante, sangho, imam, saparivāram, kathina-cīvara-dussam, patigganhātu, patiggahetvā ca, iminā dussena, kathinam attharatu, amhākam, dīgha-rattam,

May we, Venerable Sirs, offer this kathina cloth together with the other requisites to the Sangha. So, Venerable sirs, please accept this kathina cloth together with the other requisites from us and spread the kathina with it for our long lasting benefit and happiness.

SANGHA ANNOUNCEMENTS FOR KATHINA

(TO BE MADE BY THE MONKS)

FIRST MONK:

hitāya, sukhāya.

This kathina cloth and all the present offerings here belong to [name of lay donor] and all the faithful and generous laymen and laywomen who have gathered together for this occasion. This offering is being made to the Sangha of bhikkhus who have spent the three month rains retreat in this monastery.

This kathina cloth has come in as pure and unsolicited a way as if it had wafted here on a breeze and settled in the midst of this assembly without favouring any bhikkhu in particular. However, the Lord Buddha made a provision whereby the Sangha can agree to nominate one bhikkhu to receive the cloth.



This bhikkhu must be one who knows the rules and observances concerning the kathina ceremony according to the terms laid down by the Lord Buddha, and he must be one who can recite the aims and purposes of the Lord Buddha's teachings. He should be pure in moral conduct and have the mindfulness and wisdom to understand the Dhamma in all its facets. This, then, is the bhikkhu who can fulfill all the Lord Buddha's stipulations concerning the offering of the kathina.

And now, the assembly of bhikkhus must come to a unanimous decision as to which one of them is best suited to receive the kaṭhina cloth.

SECOND MONK:

This kathina cloth and all these offerings have been considered suitable for [name of bhikkhu]. He is a bhikkhu of mindfulness and wisdom and can perform the Kathina ceremony correctly according to the way established by the Lord Buddha. If any bhikkhu here disagrees he should raise his objections now in the midst of this assembly. If everyone agrees then they should express their agreement by saying 'sādhu' in unison.

ALL:

Sādhu.

ANNOUNCEMENT BY THE RECEIVING MONK:

May I have the attention of the Saṅgha. The kaṭhina offerings have been properly given, properly received and, properly acknowledged. The Saṅgha may now spread the kaṭhina. May all these offerings be held in store and made available to the bhikkhus and all those who live according to the precepts in the monastery.

Lodgings

Namo tassa bhagavato arahato sammāsambuddhassa (*3)

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

Imāni mayam bhante, senāsanāni, āgatānāgatassa,
cātuddisassa, bhikkhu-saṅghassa, oṇojayāma.

Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni,
paṭiggaṇhātu, amhākam,
dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these lodgings of ours to the Bhikkhu Saṅgha of the four directions, both those who have come and those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours for our long-term welfare and happiness.

Rains Bathing Cloth

TO FOUR OR MORE MONKS:

Namo tassa bhagavato arahato sammāsambuddhassa (*3)

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

Imāni mayam bhante, vassāvāsika-cīvarāni,
saparivārāni, bhikkhu-sanghassa, oņojayāma.

Sādhu no bhante, bhikkhu-sangho, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākam,
dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare and happiness.



TO THREE MONKS OR LESS:

Namo tassa bhagavato arahato sammāsambuddhassa (*3)

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

Imāni mayam bhante, vassāvāsika-cīvarāni,
saparivārāni, sīlavantassa, oṇojayāma.

Sādhu no bhante, sīlavanto, imāni, vassāvāsika-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākam,
dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare and happiness.

House Blessing Procedure

The host of the house blessing begins the ceremony by lighting the candles and incense on the shrine. He/she will then lead the gathered laypeople in bowing to the shrine three times and reciting a verse of homage to the Triple Gem:

HOMAGE TO THE TRIPLE GEM

Iminā sakkārena, tam Buddham abhipūjayāma. Iminā sakkārena, tam Dhammam abhipūjayāma. Iminā sakkārena, tam Sangham abhipūjayāma.

Araham sammāsambuddho bhagavā Buddham bhagavantam abhivādemi (BOW) Svākkhāto bhagavatā dhammo Dhammam namassāmi (BOW) Supatipanno bhagavato sāvakasangho Saṅgham namāmi (BOW)

REQUESTING THE FIVE PRECEPTS

The host will then lead the laypeople in requesting and reciting the five precepts as follows:

Mayam* bhante tisaranena saha pañca silāni yācāma. Dutiyampi mayam* bhante tisaranena saha pañca sīlāni yācāma. Tatiyampi mayam* bhante tisaranena saha pañca sīlāni yācāma.*

^{*}If reciting by oneself, replace 'mayam' (we) with 'aham' (I), and 'yācāma' with 'yācāmi'.



One of the monks will then proceed by reciting 'namo tassa...' three times, after which the laypeople recite it three more times together.

Namo tassa bhagavato arahato sammāsambuddhassa. (×3)

The monk will then lead the laypeople in reciting the refuges, which they will recite in unison after the monk, section by section. When the monk chants the concluding words:

Tisarana-gamanam nitthitam.

bow the head down a bit lower and respond by saying:

Āma bhante.

The monk will then give the five precepts, which the laypeople recite in unison after the monk, one precept at a time:

- 1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
- 2. Adinnādānā veramaņī sikkhāpadam samādiyāmi.
- 3. Kāmesu micchācārā veramanī sikkhāpadam samādiyāmi.
- 4. Musāvādā veramaņī sikkhāpadam samādiyāmi.
- 5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

When the monk chants the concluding verse on the rewards of virtue:

Imāni pañca sikkhāpadāni Sīlena sugatim yanti Sīlena bhogasampadā Sīlena nibbutim yanti Tasmā sīlam visodhaye. respond by saying:

reopona by baying

Sādhu.

^{*}Refer to pages 195-198 for English translations of this section.

REQUESTING PARITTA CHANTING

The ceremony then proceeds with the host reciting a verse inviting the monks to chant the Parittas (verses of protection) as follows:

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.

The monks will then chant the Parittas. When the monks are chanting, the laity should sit and listen quitely and respectfully.

The host will then proceed by leading the lay people in the verse of Saṅgha-dāna offering. At this point, if the laity wish to hold up one of their dishes as a respectful gesture, they may, although this is not essential.

SANGHA-DANA OFFERING

Namo tassa bhagavato arahato sammāsambuddhassa (×3) Imāni*, mayam bhante, bhattāni, saparivārāni, bhikkhu-saṅghassa,** oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni*, bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṇceva, mātāpitu, ādīnañca, ñātakānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

^{*}Refer to page 192 for English translations of this section.



Venerable sirs, we present these* foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha**. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare and happiness. As well as our mother, father, and all of our relatives.

SANGHA-DANA OFFERING (FOR DECEASED RELATIVES)

Namo tassa bhagavato arahato sammāsambuddhassa (×3) Imāni*, mayaṃ bhante, matakabhattāni, saparivārāni, bhikkhu-saṅghassa,** oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni*, matakabhattāni, saparivārāni, paṭiggaṇhātu, amhākaṇceva, mātāpitu, ādīnañca, ñātakānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

Venerable sirs, we present these* foods offered for the deceased of ours, together with their accompanying articles, to the Bhikkhu Saṅgha**. May the Bhikkhu Saṅgha accept these foods offered for the deceased of ours, together with their accompanying articles, for our long-term welfare and happiness. As well as our mother, father, and all of our relatives.

May this offering be dedicated to [name of deceased relative.]

^{*}If the food offering is not in close proximity, replace the word 'imāni' with 'etāni', and 'these foods' with 'those foods'.

^{**}For occasions when there are less than four monks present, refer to page 205 for an alternative version. (To count as a Saṅgha, a minimum of four monks is required.)



Once the laity have finished reciting this verse, one of the monks will recite the announcement for a Sangha-dana offering (see page 208).

When the monks conclude the announcement by saying 'sādhu', the laity may offer the monks bowls to them and begin offering the food to the most senior monk. The senior monk will send each dish down the line of monks until it reaches the last one. One layperson should wait at the end of the line to receive the dishes of food from the last monk when he is finished with them.

Once the monks have finished taking there food, everybody should gather to receive a blessing (and maybe a Dhamma talk on some occasions, depending on the senior monk).

This concludes the house blessing ceremony.

THINGS TO BE AWARE OF WHEN YOU INVITE MONKS TO YOUR HOUSE

- If you have the intention to invite monks to a house blessing, be sure to notify the abbot well in advance to arrange a suitable date and location.
- When inviting monks to a meal or house blessing, please do not inform them of the type of food you wish to offer, as this contravenes their monastic discipline.
- All those in attendance should dress in a manner that is both suitable (modest) and comfortable for the act of bowing and sitting on the floor.
- Those in attendance should abstain from all forms of entertainment, gambling, and consumption of alcohol and drugs at the ceremony.
- When the monks are performing ceremonial activities such as Dhamma talks or chanting, please show respect for the Dhamma by behaving in a restrained and peaceful manner. Please do not wear headwear or shoes and switch off your mobile phone.



- Please do not offer cigarettes, or any of the types of meat that the monastic discipline prohibits monks from accepting. These are: raw meat of any kind; meat from the body of a human; elephant; horse; dog; snake; lion; tiger; leapard; bear; or hyena.
- When offering a food or drink item to a monk, make sure that you are no further than one arm-span away from the monk when you offer it. Also, offer one item at a time in a respectful manner (kneel down rather than standing up).
- After the monks have finished eating, any further offerings of food should be entrusted with one of the monastery laymen or attendants, not to the monks.
- Any offerings of fruit or vegetables containing seeds that can sprout must be made 'allowable' for the monks to eat by a layperson. This is achieved through a simple ceremonial exchange in which the monk will say: "kappiyaṃ karohi." (Make this allowable). The layperson must then respond by using any sharp implement to make a cut into the fruit or vegetable, saying: "kappiyaṃ bhante." (It is allowable, venerable sir.) Then the layperson may offer the food item.
- Please do not make offerings of money to the monks or novices. If you wish to make a donation, do it in the form of a 'pavāraṇā slip' (a piece of paper declaring a certain sum of money which has been offered for the sake of a particular monk or monk's benefit. The money itself should be entrusted with a monastery layman or attendant to take back to the monastery.
- If you wish to offer drinks to the monks after 12.00 midday, they can only be those which are allowable at such a time. Monks cannot consume milk, vegetable-juice, fruit-juice that has pulp in it, or any liquid that can be made into a staple food after midday. Strained fruit-juice, black coffee, or soft drinks would be an example of what is allowable at this time. Also, monks cannot accept juice taken from large fruits such as pineapple or coconut at this time.





Deva:

"Giving what does one give strength? Giving what does one give beauty? Giving what does one give ease? Giving what does one give sight? Who is the giver of all? Being asked, please explaine to me."

The Buddha:

"Giving food, one gives strength; Giving clothes, one gives beauty; Giving a vehicle, one gives ease; Giving a lamp, one gives sight; The one who gives a residence is the giver of all.

But the one who teaches the Dhamma is the giver of the Deathless."



SECTION SIX

Appendix



Pronunciation

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

Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, therefore, every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant and consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

VOWELS

Pāli has two sorts of vowels, long— \bar{a} , e, $\bar{\imath}$, o, \bar{u} , and ay; and short—a, i, and u. Unlike long and shorts vowels in English, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus \bar{a} and a are both pronounced like the a in father, only that the sound \bar{a} is held for approximately twice as long as the sound a. The same principle holds for $\bar{\imath}$ and i, and for i and i. Thus, when chanting Pāli, the vowels are pronounced as follows:

a as in father o as in go

e as in they *u* as in rhubarb

i as in machine *ay* as in Aye!

CONSONANTS

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c as in ancient p unaspirated, as in spot

k unaspirated, as in skin ph as in upholstery

kh as in backhand *t* unaspirated, as in stop

 \dot{m} and \dot{n} as ng th as in Thomas

 \tilde{n} as in canyon v as w

Certain two-lettered notations—*bh*, *dh*, *qh*, *gh*, *jh*—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce *bh* as a throaty *ph*, *dh* as a throaty *th*, and *gh* as a throaty *kh*.

Pāli also contains retroflex consonants, indicated with a dot under the letter: *d*, *dh*, *l*, *n*, *t*, *th*. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

SCANNING

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

contain a long vowel (\bar{a} , e, $\bar{\iota}$, o, \bar{u} , ay);

(or) end with \dot{m} ; or end with a consonant followed by a syllable beginning with a consonant (e.g., *Bud-dho*, *Dham-mo*, *San-gho*).

(In this last case, the consonant clusters mentioned above—*bh*, *dh*, *ḍh*, *gh*, *jh*, *kh*, *ph*, *th*, *ṭh*—count as single consonants, while other combinations containing h—such as *ḷh* and *mh*—count as double.)

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

```
Van - d\bar{a} - ma - ha\dot{m} ta - ma - ra - na\dot{m} si - ra - s\bar{a} ji - nen - da\dot{m}

1 1 \frac{1}{2} 1 \frac{1}{2} 1 \frac{1}{2} 1 \frac{1}{2} 1 1 1
```

PUNCTUATION AND TONAL MARKS

(Round Brackets) indicate introductions chanted only by the leader.

[Square Brackets] indicate alternative translations of words or implied words to assist translation.

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

nôble high tone:

blessed low tone:

homage long low tone:

these long mid tone:

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.

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



Correct Prostration & Sitting Etiqutte

Bowing, or prostrating oneself before those things which one holds as being worthy of the highest respect, be it one's elders or teachers, sacred objects, or holy places, is an age-old part of Buddhist culture, and one of the many beautiful forms of Buddhist etiquette.

Performed properly and mindfully, bowing is not just an empty ritual that involves lowering oneself down to religious images out of a blind acceptance of custom. Rather, it is a way of displaying faith, respect, and gratitude to that which is truly worthy of such veneration. Moreover, it is an act of humility; a quality which is both a blessing for others to see, and inclines one's own mind toward the spiritual ideals and aspirations that those objects represent. To bow down to the Triple Gem is to uplift one's own heart and mind.

The correct form and method for bowing is as follows:

THE FIVE-POINT BOW

The term 'five-point bow' refers to the five points of the body that make contact with the ground when one performs a bow. They are the forehead, both elbows, and both knees.

THE PREPARATORY BOWING POSTURE:

Men kneel down on their haunches with the palms of both hands resting on their thighs as shown below.

Women assume the same posture but with their feet tucked beneath them as shown below.











THE 'AÑJALI':

Bring the palms of the hands together at the chest, pointing upward at a forty-five degree angle with the fingers closed.









THE 'VANDAMI':

Bring the añjali (closed palms) up to the forehead so that the thumbs are placed between the eyebrows and the tips of the forefingers are at the hair line.

Men keep their head straight.

Women tilt their head slightly forward.









THE 'ABHIVADA':

Keeping the back straight, bow down by bringing the forehead to the ground so that it touches the space between ones palms (approximately one hand-span apart) which will now be turned down, flat on the floor.

Men keep their elbows and knees

Women place their elbows on aligned and touching.

either side of their knees.











THE PUP-PIYUP

'Pup-piyup' is a Thai term which refers to the traditional posture one assumes while chanting. To sit pup-piyup means to sit with one's legs tucked to one side as shown in the diagram below. The cross-legged or 'lotus' posture is reserved for formal meditation practice. To sit with ones legs or feet pointing towards a Buddha image or a monk is considered disrespectful, as the feet are the lowest part of the body. Thus, pup-piyup is an appropriate posture to assume while chanting. When the verses of homage to the Triple Gem are being chanted, (Section 1-Vol 1) however, one kneels on one's haunches.

Men sit with one leg tucked to the side and the other leg crossed in front of them, with the sole of their foot touching the knee.

Women sit with one leg tucked to the side, but with the other leg tucked beneath them, keeping their knees close together. Traditionally, women do not sit with their knees spaced far apart while chanting as men do.





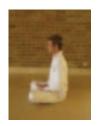




CHANGING POSTURES

It is not wrong to change postures when pain becomes acute, but it should be done in a polite manner. The best way to switch postures, whether sitting in meditation or while chanting, is to switch ones leg position over from behind rather than in front, by leaning forward and using one hand on the floor to support oneself.











General Etiquette in the Monastery & Meditation Hall

The Monastery and, in particular, the main meditation hall are a sacred space. The meditation hall (uposatha hall) should always provide both the monastic and lay community with a suitable and supportive environment for the practice of virtue, meditation, and wisdom. There are certain types of behavior that make for an atmosphere of good spiritual practice and quiet reflection, and other types of behavior that can quickly destroy it. Thus, it is important for anyone who enters the monastery and, by extension, the meditation hall, to be considerate of how their behaviour may be affecting those around them. This will benefit one's own practice of mindfulness, as well as the monastery environment as a whole.

When you enter the main hall, please observe the following practices:

- 1) If it is necessary to talk to someone it is best to go outside to do so. Or at least do it as quietly and as briefly as possible, so as not to disturb the people around you that might be trying to meditate.
- 2) Headwear, shoes, food, and drinks (this includes water bottles) are not permitted in the hall.
- 3) It would be appreciated if parents with infants or young children would take their children out of the hall if they start crying or behaving uncontrollably during meditation sessions and Dhamma talks.
- 4) Photos and videos may only be taken with the direct permission of the most senior monk.
- 5) The monastery is a place of celibacy. Separation of the sexes is practiced strictly during meditation retreats, and any form of unsuitable physical contact with the opposite sex should be avoided anywhere in the monastery grounds.

- 6) When entering the monastery it is important to dress appropriately. Males should not walk around shirtless, and females should avoid any kind of clothing that is revealing or immodest.
- 7) Please do not sit pointing your feet at the shrine or at the monks, as this is considered disrespectful.
- 8) Please do not climb up onto the raised platform in front of the main shrine. It is a space reserved for the monastic Sangha only.
- 9) All mobile phones or any other electrical devices that are likely to make noise should be left outside the hall or switched off before entering the hall.
- 10) These standards apply not only to the main meditation hall, but any building in the monastery where Dhamma talks are being held or meditation is being practised.

A basic attitude of restraint, respect, and mindfulness is all it takes.

Thank you.





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.

Araham/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 one'. One who has attained one or more of the eight stages of enlightenment, which are divided into four pairs as the four transcendent paths (magga) and the four transcendent fruitions (phala):

- 1) The one who has attained the path of Stream-Entry (sotāpatti-magga)
- 2) The one who has attained the fruit of Stream-Entry (*sotapatti-phala*)
- 3) The one who has attained the path of Once-Returning (sakadāgāmi-magga)
- 4) The one who has attained the fruit of Once-Returning (sakadāgāmi-phala)
- 5) The one who has attained the path of Non-Returning (anāgāmi-magga)
- 6) The one who has attained the fruit of Non-Returning (anāgāmi-phala)
- 7) The one who has attained the path of complete enlightenment (*arahatta-magga*)
- 8) The one who has attained the fruit of complete enlightenment (*arahatta-phala*)

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

Literally, 'shining one'; a celestial being. Less refined than a *brahmā*, as a *deva* is still in a sensual realm, albeit a very refined one.

Dhamma (Sanskrit: Dharma.)

The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding.

When written as 'dhamma' this refers to an 'item' or 'thing'.

Dukkha

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

Factors of Awakening (bojjhanga)

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

Foundations of Mindfulness (satipatthāna)

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

Grounds of Birth (yoni)

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

Holy Life (brahmacariya)

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

Ihāna

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

Kamma (Sanskrit: karma.)

Action, deed; actions created by habitual impulse, intention, volition, natural energies.

Māra

The embodiment of evil. Sometimes Māra is translated as 'the Tempter', 'the Evil One', the Destroyer, or the 'Bringer of Death'. Traditionally, Māra has five different manifestations, four of which are personifications of the various obstructive forces that lie within our own experience of body and mind, the fifth, an external being. They are: 1) *Kilesa-Māra*: the Māra of the mental defilements of greed, hatred, and delusion; 2) *Khandha-Māra*: the Māra of the aggregates; 3) *Abhisankhāra*-*Māra*: the Māra of karmic formations; 4) *Devaputta-Māra*: the deity Māra; And 5) *Macchu-Māra*: the Māra of death.

Nibbāna (Sanskrit: Nirvāņa)

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

Paccekabuddha

Solitary Buddha – someone awakened by their own efforts without relying on a

teacher but who, unlike the Buddha, has no following of disciples.

Pañc'upādānakkhandhā

The five aggregates, physical or mental – that is: $r\bar{u}pa$, $vedan\bar{a}$, $sa\tilde{n}n\bar{a}$, $sa\tilde{n}h\bar{a}r\bar{a}$, $vi\tilde{n}n\bar{a}n\bar{a}$. Attachment to any of these as, 'This is mine', 'I am this' or, 'This is my self' is $up\bar{a}d\bar{a}na$ — clinging or grasping.

Paritta

Verses chanted particularly for blessing and protection.

Peaceful Sage (muni)

An epithet of the Buddha

Planes of Birth (bhūmi)

The three planes or realms where rebirth takes place: $k\bar{a}m\bar{a}vacarabh\bar{u}mi$: (the sensuous plane); $r\bar{u}p\bar{a}vacara-bh\bar{u}mi$: (form-plane); $ar\bar{u}p\bar{a}vacarabh\bar{u}mi$: (formless plane).

Puñña

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

Rūpa

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

Saṅgha

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

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

Sankhārā

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

Saññā

Perception, the mental function of recognition.



Tathāgata

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

Threefold bliss

Mundane bliss, celestial bliss and Nibbānic bliss.

Triple Gem

Buddha, Dhamma and Sangha.

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.