



# Chanting

VOLUME ONE

MORNING AND EVENING CHANTING (PŪJĀ) AND REFLECTIONS

PĀLI | ENGLISH

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Morning and Evening Chanting (Pūjā) and Reflections  
Pāli and English

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# Contents

<b>Part 1</b>	<b>Morning Chanting</b>	<b>1</b>
	Dedication of Offerings .....	2
	Preliminary Homage .....	3
	Homage to the Buddha .....	4
	Homage to the Dhamma .....	6
	Homage to the Saṅgha .....	7
	Salutation to the Triple Gem .....	9
	Closing Homage .....	16
<b>Part 2</b>	<b>Evening Chanting</b>	<b>17</b>
	Dedication of Offerings .....	18 / 19
	Preliminary Homage .....	20 / 21
	Recollection of the Buddha .....	20 / 21
	Supreme Praise of the Buddha .....	22 / 23
	Recollection of the Dhamma .....	24 / 25



Reflection on the Off-Putting Qualities of the Requisites . . . . .	62
Reflection on Impermanence . . . . .	66
True and False Refuges . . . . .	69
Verses on the Riches of a Noble One . . . . .	71
Verses on the Three Characteristics . . . . .	72
Verses on the Burden . . . . .	74
Verses on a Shining Night of Prosperity . . . . .	75
Verses on Respect for the Dhamma . . . . .	77
Verses on the Training Code . . . . .	79
Verses on the Buddha’s First Exclamation . . . . .	83
Verses on the Last Instructions . . . . .	84
The Teaching on Mindfulness of Breathing . . . . .	85
The Teaching on the Noble Eightfold Path . . . . .	91
Teachings from the Discourse on Setting in Motion the Wheel of Dhamma . . . . .	101
The Teaching on Striving According to Dhamma . . . . .	115
The Verses of Tāyana . . . . .	120

<b>Part 4</b>	<b>Formal Requests</b>	<b>123</b>
Añjali	.....	124
Requesting a Dhamma Talk	.....	124
Acknowledging the Teaching	.....	124
Requesting Paritta Chanting	.....	125
Requesting the Three Refuges & the Five Precepts	.....	126
Taking the Three Refuges	.....	128
The Five Precepts	.....	129
Requesting the Three Refuges & the Eight Precepts	.....	131
Taking the Three Refuges	.....	133
The Eight Precepts	.....	134
<b>Part 5</b>	<b>Appendix</b>	<b>137</b>
Pāli Phonetics and Pronunciation	.....	138
Glossary of Pāli Terms	.....	141

# List of First Lines

Ahaṃ sukhito homi . . . . .	40
Ānāpānassati bhikkhave bhāvitā bahulī-katā . . . . .	85
Aneka-jāti-saṃsāraṃ . . . . .	83
Atītaṃ nānvāgameyya . . . . .	75
Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ . . . . .	49
Ayam-eva ariyo aṭṭhaṅgiko maggo . . . . .	91
Ayaṃ kho me kāyo . . . . .	60
Bahuṃ ve saraṇaṃ yanti . . . . .	69
Bhārā have pañcakkhandhā . . . . .	74
Chinda sotaṃ parakkamma . . . . .	120
Dasa ime bhikkhave . . . . .	57
Dve me bhikkhave antā . . . . .	101
Evaṃ svākkhāto bhikkhave mayā dhammo . . . . .	115
Handa dāni bhikkhave āmantayāmi vo . . . . .	84
Iminā puññakammena upajjhāyā guṇuttarā . . . . .	32
I will abide . . . . .	43
Jarā-dhammomhi jaraṃ anatīto . . . . .	55
Karaṇīyam-attha-kusalena . . . . .	36
May I abide in well-being . . . . .	41
Mettā-sahagatena . . . . .	42

Paṭisaṅkhā yoniso . . . . .	53
Puññass'idāni katassa yān'aññāni katāni me . . . . .	34
Sabba-pāpassa akaraṇaṃ . . . . .	79
Sabba-pāpassa akaraṇaṃ . . . . .	81
Sabbe saṅkhārā aniccā . . . . .	66
Sabbe saṅkhārā aniccā'ti . . . . .	72
This is what should be done . . . . .	37
Thus have I heard that the Blessed One . . . . .	46
Yassa saddhā tathāgate . . . . .	71
Yathā paccayaṃ pavattamānaṃ . . . . .	62
Yathā vāri-vahā pūrā paripūrenti sāgaram . . . . .	50
Ye ca atītā sambuddhā . . . . .	77



# **Morning Chanting**

## Dedication of Offerings

---

[ Yo so ] bhagavā arahaṃ sammāsambuddho

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

Svākkhāto yena bhagavatā dhammo

*To the Teaching which he expounded so well,*

Supaṭipanno yassa bhagavato sāvakasaṅgho

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

Tam-māyaṃ bhagavantam sadhammam sasaṅgham

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

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

*We render with offerings our rightful homage.*

Sādhū no bhante bhagavā sucira-parinibbutopi

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

Pacchīmā-janātānūkaṃpa-mānasā

*Still had compassion for later generations.*

Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu

*May these simple offerings be accepted*

Amhākaṃ dīgharattam hitāya sukhāya

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

Arahaṃ sammāsambuddho bhagavā

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

Buddhaṃ bhagavantāṃ abhivādemī

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

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching so completely explained by him —*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supaṭipanno ] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Saṅgha.*

[ BOW ]

## Preliminary Homage

---

[ Hānda mayaṃ buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

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

[ THREE TIMES ]

## Homage to the Buddha

---

[ Hānda mayam buddhābhitt<sub>u</sub>ttim karomase ]

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

Yo so tathāgato araham sammāsambuddho

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

Vijjācaraṇa-sampanno

*He is impeccable in conduct and understanding,*

Sugato

*The Accomplished One,*

Lokavidū

*The Knower of the Worlds.*

Anūttaro 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 samarakam sabrahmakam

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

Sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā

sacchikatvā pavedesi

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

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ  
pariyosāna-kalyāṇaṃ

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

Sāttthāṃ sabyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ  
brahma-cariyaṃ pakāsesi

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

Tam-ahaṃ bhagavantaṃ abhipūjayāmi tam-ahaṃ bhagavantaṃ  
sirasā namāmi

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

[ BOW ]

## Homage to the Dhamma

---

[ Hānda mayāṃ dhammābhitt<sub>u</sub>tt<sub>u</sub>tiṃ karomase ]

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

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāṇḍiṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattaṃ vedītabbo viññūhi

To be experienced individually by the wise.

Tam-ahāṃ dhammaṃ abhīpūjayāmi tam-ahāṃ dhammaṃ

sirasā namāmi

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

[ BOW ]

## Homage to the Saṅgha

[Hānda mayam saṅghābhitthutim karomase ]

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

Yo so supaṭipanno bhagavato sāvakaṣaṅgho

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

Ujupaṭipanno bhagavato sāvakaṣaṅgho

*Who have practised directly,*

Ñāyapaṭipanno bhagavato sāvakaṣaṅgho

*Who have practised insightfully,*

Sāmīcipaṭipanno bhagavato sāvakaṣaṅgho

*Those who practise with integrity —*

Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā

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

Esa bhagavato sāvakaṣaṅgho

*These are the Blessed One's disciples.*

Āhuneyyo

*Such ones are worthy of gifts,*

Pāhuneyyo

*Worthy of hospitality,*

Dakkhiṇeyyo

*Worthy of offerings,*

Añjali-karaṇīyo

*Worthy of respect;*

Anuttaraṃ puññakkhettaṃ lokassa

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

Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ  
siraṣā namāmi

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

[ BOW ]



## Salutation to the Triple Gem

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

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

Buddho susuddho karuṇā-mahaṇṇavo

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

Yo'ccanta-suddhabbara-ñāṇa-locano

*Possessing the clear sight of wisdom,*

Lokassa pāpūpakilesa-ghātako

*Destroyer of worldly self-corruption —*

Vandāmi buddham aham-ādarena taṃ

*Devotedly indeed, that Buddha I revere.*

Dhammo padīpo viya tassa satthuno

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

Yo maggā-pākāmata-bheda-bhinnako

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

Lokuttaro yo ca tad-attha-dīpano

*That which is beyond the conditioned world —*

Vandāmi dhammam aham-ādarena taṃ

*Devotedly indeed, that Dhamma I revere.*

Saṅgho sukhattābhyati-khetta-saññito

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

Yo diṭṭhā-santo sugatānubodhako

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

Lolappahīno ariyo sumedhaso

*Noble and wise, all longing abandoned —*

Vandāmi saṅghaṃ ahaṃ-ādarena taṃ

*Devotedly indeed, that Saṅgha I revere.*

Icevam-ekantabhīpūja-neyyakam vatthuttayam  
vandayatābhisaṅkhatam

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

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

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

Idha tathāgato loke uppanno araham sammāsambuddho

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

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī  
sugatappavedito

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

Māyan-taṃ dhammaṃ sutvā evaṃ jānāma

*Having heard the Teaching, we know this:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha,*

Maraṇampi dukkhaṃ

*And death is dukkha;*

Sōka-parideva-dukkha-domanass'upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha;*

Yamp'icchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha.*

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

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

Seyyathidam

*These are as follows:*

Rūpūpādānakkhāṇḍho

*Attachment to form,*

Vedanūpādānakkhāndho

*Attachment to feeling,*

Sāññūpādānakkhāndho

*Attachment to perception,*

Sāṅkhārūpādānakkhāndho

*Attachment to mental formations,*

Viññāṇūpādānakkhāndho

*Attachment to sense-consciousness.*

Yesam̐ pariññāya

*For the complete understanding of this,*

Dharamāno sō bhagavā evam̐ bahulam̐ sāvake vineti

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

Evam̐ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati

*In addition, he further instructed:*

Rūpaṃ aniccaṃ

*Form is impermanent,*

Vedanā aniccā

*Feeling is impermanent,*

Sāññā aniccā

*Perception is impermanent,*

Sāṅkhārā aniccā

*Mental formations are impermanent,*

Viññāṇaṃ aniccaṃ

*Sense-consciousness is impermanent;*

Rūpaṃ anattā

*Form is not-self,*

Vedanā anattā

*Feeling is not-self,*

Saññā anattā

*Perception is not-self,*

Sāṅkhārā anattā

*Mental formations are not-self,*

Viññāṇaṃ anattā

*Sense-consciousness is not-self;*

Sabbe sāṅkhārā aniccā

*All conditions are transient,*

Sabbe dhammā anattā'ti

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

Te māyaṃ otiṇṇāma jātiyā jarā-maraṇena

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

Sōkehi paridevehi dukkhēhi domanassehi upāyāsehi

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

Dukkhōtiṇṇā dukkha-paretā

*Bound by dukkha and obstructed by dukkha.*

Appeva nāmimassa kevalassa dukkha-kkhandhassa antakiriya  
paññāyethā'ti

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

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

Cīra-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ  
sammāsambuddhaṃ

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

Saddhā agāasmā anagāriyaṃ pabbajitā

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

Tasmim bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Siladharānaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkha-kkhandhassa  
antakiriyaṃ sāvattatu

*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. ]

Ārā-parinibbutampī taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhāmmaṅca saṅghaṅca

*So too are the Dhāmma and the Saṅgha.*

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ manasikaṛoma  
anupaṭipajjāma

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

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkha-kkhādhassa antakiriyaṃ sāvattatu

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

## Closing Homage

---

[ Arahaṃ ] sammāsambuddho bhagavā

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

Buddhaṃ bhagavantaṃ abhivādemī

*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 sāvakasaṅgho

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

Sāghaṃ namāmi

*I bow to the Saṅgha.*

[ BOW ]



# **Evening Chanting**

## Dedication of Offerings

---

[ Yo so ] bhagavā arahaṃ sammāsambuddho  
 Svākkhāto yena bhagavatā dhammo  
 Supaṭiṭṭhāno yassa bhagavato sāvakaśaṅgho  
 Tam-māyaṃ bhagavantaṃ sadhammaṃ saśaṅghaṃ  
 Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma  
 Sādhū no bhante bhagavā sucira-parinibbutopi  
 Pacchīmā-jaṇātānūkaṃpā-mānasā  
 Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu  
 Amhākaṃ dīgharattaṃ hitāya sukhāya  
 Arahaṃ sammāsambuddho bhagavā  
 Buddhaṃ bhagavantaṃ abhivādemi [ BOW ]  
 [ Svākkhāto ] bhagavatā dhammo  
 Dhammaṃ namassāmi [ BOW ]  
 [ Supaṭiṭṭhāno ] bhagavato sāvakaśaṅgho  
 Śaṅghaṃ namāmi [ BOW ]

## Dedication of Offerings

---

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One —

I render homage to the Buddha, the Blessed One.

[BOW]

[The Teaching,] so completely explained by him —

I bow to the Dhamma.

[BOW]

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

I bow to the Saṅgha.

[BOW]

## Preliminary Homage

---

[ Hānda mayam buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

## Recollection of the Buddha

---

[ Hānda mayam buddhānussatinayaṃ karomase ]

Tam khō pana bhagavantam evam kalyāṇo kittisaddo abhuggato  
Itipi so bhagavā araham sammāsambuddho  
Vijjācaraṇa-sampanno sugato lokavidū  
Anūttaro purisaḍamma-sārathi satthā deva-manussānam  
buddho bhagavā'ti

## Preliminary Homage

---

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

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

[ THREE TIMES ]

## Recollection of the Buddha

---

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

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

He, the Blessed One, is indeed the Pure One,

the Perfectly Enlightened One;

He is impeccable in conduct and understanding,

the Accomplished One, the Knower of the Worlds;

He trains perfectly those who wish to be trained;

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

## Supreme Praise of the Buddha

[ Hānda mayam buddhābhigītīm karomase ]

Buddh'vārahānta-varatādiguṇābhiyutto  
 Suddhābhiñña-karuṇāhi samāgatatto  
 Bodhesi yo sujanatam kamalam va sūro  
 Vandam'aham tam-araṇam sirasā jinendam  
 Buddho yo sabba-pāṇīnam saraṇam khemam-uttamam  
 Paṭhamānussatiṭṭhānam vandāmi tam siren'aham  
 Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro  
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me  
 Buddhass'aham niyyādemī sarīraṇ-jīvitaṇ-cidaṇ  
 Vandanto'hām/Vandanti'hām carissāmi buddhass'eva sūbodhitam  
 Natthi me saraṇam aññaṇ buddho me saraṇam varaṇ  
 Etena sacca-vajjena vadḍheyyam satthu-sāsane  
 Buddhaṇ me vandamānena/vandamānāya  
 yaṇ puññaṇ pasūtaṇ idha  
 Sabbepi antarāyā me māhesūṇ tassā tejasā

[ BOWING ]

Kāyena vācāya va cetasā vā  
 Buddhe kukammaṇ pakataṇ mayā yaṇ  
 Buddho paṭiggaṇhātu accayantaṇ  
 Kālantare sāmvarituṇ va buddhe

## Supreme Praise of the Buddha

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

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

[ BOWING ]

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

## Recollection of the Dhamma

---

[ Hānda mayāṃ dhammānussatīnayaṃ karomase ]

Svākkhāto bhagavatā dhammo  
 Sāṇḍiṭṭhiko akāliko ehipassiko  
 Opanayiko paṇḍitaṃ vedītabbo viññūhī'ti

## Supreme Praise of the Dhamma

---

[ Hānda mayāṃ dhammābhigītiṃ karomase ]

Svākkhātāt'ādiḡuṇa-yoga-vāsena seyyo  
 Yo magga-pāka-pariyatti-vīṃokkha-bhedo  
 Dhammo kuloka-pātānā tadā-dhāri-dhāri  
 Vandāṃ'ahāṃ tama-haraṃ vara-dhammaṃ-etam  
 Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ  
 Dutiyānussatiṭṭhānaṃ vandāmi taṃ sīren'ahāṃ  
 Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro  
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me  
 Dhammass'āhāṃ niyyādemi sarīraṃ-jīvitaṃ-cidaṃ  
 Vandantohāṃ/Vandantiḡhāṃ caṛissāmi dhammass'eva sūḡdhammaṃ  
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ  
 Etena sacca-vajjena vaḡḡdheyyaṃ satthu-sāsane  
 Dhammaṃ me vandamānena/vandamānāya  
 yaṃ puññaṃ paṣutaṃ idha  
 Sabbepi antarāyā me māhesūṃ tassa tejasā



## Recollection of the Dhamma

---

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

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

## Supreme Praise of the Dhamma

---

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

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

[ BOWING ]

Kāyena vācāya va cetasā vā  
 Dhāme kukammaṃ pakataṃ mayā yaṃ  
 Dhāmo paṭiggaṇhātu accayantaṃ  
 Kālantare saṃvarituṃ va dhāme

## Recollection of the Saṅgha

---

[ Hānda mayā saṅghānussatiṇayaṃ karomase ]

Supaṭipanno bhagavato sāvakaṣaṅgho  
 Ujupaṭipanno bhagavato sāvakaṣaṅgho  
 Ñāyapaṭipanno bhagavato sāvakaṣaṅgho  
 Sāmicipaṭipanno bhagavato sāvakaṣaṅgho  
 Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā  
 Esa bhagavato sāvakaṣaṅgho  
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo  
 Anuttaraṃ puññakkhettaṃ lokassā'ti

## Supreme Praise of the Saṅgha

---

[ Hānda mayā saṅghābhigītiṃ karomase ]

Saddhammajo supaṭipatti-guṇādiyutto  
 Yo'tṭhabbidho ariyapuggalā-saṅgha-seṭṭho  
 Sīlādidhamma-pavarāsaya-kāya-citto  
 Vandāmi'aham tam-ariyāna-gaṇāṃ susuddham  
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ  
 Tatiyānussatiṭṭhānaṃ vandāmi tam sīren'aham

## [ BOWING ]

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

## Recollection of the Saṅgha

---

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

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

## Supreme Praise of the Saṅgha

---

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

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

Saṅghass'āhasmi dāso/dāsī va saṅho me sāmi-kissaro  
 Saṅho dukkhasa ghātā ca vidhātā ca hitassa me  
 Saṅghass'āhaṃ niyyādemī sarīrañ-jīvitañ-cidaṃ  
 Vandanto'hāṃ/Vandanti'hāṃ carissāmi saṅghassopāṭipannaṃ  
 Natthi me sarāṇaṃ aññaṃ saṅho me sarāṇaṃ varaṃ  
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane  
 Saṅghaṃ me vandaṃānena/vandaṃānāya  
 yaṃ puññaṃ paṣutaṃ idha  
 Sabbepi antarāyā me māhesuṃ tassa tejasā

[ BOWING ]

Kāyena vācāya va cetasā vā  
 Saṅhe kukammaṃ pakataṃ mayā yaṃ  
 Saṅho paṭiggaṇhātu accayantaṃ  
 Kālantare sāmvarituṃ va saṅhe

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

## Closing Homage

---

[ Arahaṃ ] sammāsambuddho bhagavā  
 Buddhaṃ bhagavantaṃ abhivādemī [ BOW ]  
 [ Svākkhāto ] bhagavatā dhammo  
 Dhammaṃ namassāmi [ BOW ]  
 [ Supaṭipanno ] bhagavato sāvakaṃsaṅho  
 Saṅghaṃ namāmi [ BOW ]

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

[ BOWING ]

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

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

## Closing Homage

---

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

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

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



# **Reflections & Recollections**

## Verses of Sharing and Aspiration

[ Hānda mayam̐ uddissanādhiṭṭhāna-gāthāyo bhaṇāmase ]

[ Iminā puññakammena ] upajjhāyā guṇuttarā  
 Ācariyūpakārā 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 tividham̐ dentu khippam̐ pāpetha vomatam̐  
 Iminā puññakammena iminā uddissena ca  
 Khipp'āham̐ sulabhe ceva taṇhūpādāna-chedanam̐  
 Ye santāne hīnā dhammā yāva nibbānato mamam̐  
 Nassantu sabbadā yeva yattha jāto bhava bhava  
 Ujucittam̐ satipaññā sallekho viriyamhinā  
 Mārā labhantu nokāsam̐ kātuñca viriyesu me  
 Buddhādhipavarō nātho dhammo nātho varuttamo  
 Nātho paccekabuddho ca saṅgho nāthottaro mamam̐  
 Tesottamānubhāvena mārokāsam̐ labhantu mā



## Verses of Sharing and Aspiration

[ 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 realize the Deathless.  
 Through the goodness that arises from my practice,  
 And through this act of sharing,  
 May all cravings and attachments quickly cease  
 And all harmful states of mind.  
 Until I realize Nibbāna,  
 In every kind of birth, may I have an upright mind,  
 With mindfulness and wisdom, austerity and vigour.  
 May the forces of delusion not take hold nor weaken my resolve.  
 The Buddha is my excellent refuge,  
 Unsurpassed is the protection of the Dhamma,  
 The Solitary Buddha is my noble guide,  
 The Saṅgha is my supreme support.  
 Through the supreme power of all these,  
 May darkness and delusion be dispelled.

## Verses on the Sharing of Merit

[ Hānda mayam̐ sabba-patti-dāna-gāthāyo bhaṇāmase ]

Puññass'idāni katassa yān'aññāni katāni me  
Tesañca bhāgino hontu sattānantāppamaṇakā

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

Ye piyā guṇavantā ca mayham̐ mātā-pitādayo  
Diṭṭhā me cāpyadiṭṭhā vā aññe majjhatta-verīno

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

Sattā tiṭṭhanti lokasmim̐ te-bhummā catu-yonikā  
Pañc'eka-catu-vokārā samsarantā bhavābhavē

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

Ñātam̐ ye patti-dānam-me anūmodantu te sayam̐  
Ye c'imam̐ nappajānanti devā tesam̐ nivedayum̐

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

Mayā dinnāna-puññānaṃ anūmodana-hetunā  
 Sabbe sattā sadā hontu averā sukha-jīvinō  
 Khemāppadañca pappontu tesāsā sijjhataṃ subhā

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

## The Buddha's Words on Loving-Kindness

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[ Hānda mayam metta-sutta-gāthāyo bhaṇāmasa ]

[ Karaṇīyam-attha-kusalena ]

Yan-taṃ santaṃ padaṃ abhisamecca

Sakko ujū ca suhujū ca

Suvaco c'assa mudu anatimānī

Santussako ca subharo ca

Appakicco ca sallahuka-vutti

Sant'indriyo ca nipako ca

Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci

Yena viññū pare upavadeyyuṃ

Sukhino vā khemino hontu

Sabbe sattā bhavantu sukhit'attā

Ye keci pāṇa-bhūt'atthi

Tasā vā thāvarā vā anavasesā

Dīghā vā ye mahantā vā

Majjhimā rassakā aṇuka-thūlā

Diṭṭhā vā ye ca adiṭṭhā

Ye ca dūre vasanti avidūre

Bhūtā vā sambhavesī vā

Sabbe sattā bhavantu sukhit'attā

## The Buddha's Words on Loving-Kindness

37

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

[ This is what should be done ]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skilful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

The great or the mighty,

medium, short, or small,

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

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

Mātā yathā niyaṃ puttāṃ  
 Āyusā eka-puttam-anurakkhe  
 Evam'pi sabba-bhūtesu  
 Mānasam-bhāvaye aparimāṇaṃ

Mettañca sabba-lokasmim  
 Mānasam-bhāvaye aparimāṇaṃ  
 Uddham adho ca tiriyañca  
 Asambādham averaṃ asapattaṃ

Tiṭṭhañ-caraṃ nisinno vā  
 Sayāno vā yāvat'assa vigata-middho  
 Etaṃ satim adhiṭṭheyya  
 Brahmam-etaṃ vihāraṃ idham-āhu

Diṭṭhiñca anupagamma  
 Sīlavā dassanena sampanno  
 Kāmesu vineyya gedham  
 Na hi jātu gabbha-seyyaṃ punareti'ti

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

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

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

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

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

## Reflection on Universal Well-Being

---

[ Hānda mayam mettāpharaṇaṃ karomase ]

[ Ahaṃ sukhito hōmi ]

Niddukkho hōmi

Avero hōmi

Abyāpajjho hōmi

Anīgho hōmi

Sukhī attānaṃ parihārāmi

Sabbe sattā sukhitā hōntu

Sabbe sattā averā hōntu

Sabbe sattā abyāpajjhā hōntu

Sabbe sattā anīghā hōntu

Sabbe sattā sukhī attānaṃ parihārantu

Sabbe sattā sabbadukkhā pamuccāntu

Sabbe sattā laddha-sāmpattito mā vigacchāntu

Sabbe sattā kammassakā kammādāyādā kammāyonī

kammābandhū kammaṭṭisāraṇā

Yaṃ kammaṃ karissānti

Kalyāṇaṃ vā pāpakaṃ vā

Tassa dāyādā bhavissānti



## Reflection on Universal Well-Being

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

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

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

May all beings be released from all suffering.

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

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

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

## Suffusion With the Divine Abidings

[ Hānda mayam̐ caturappamaññā-obhāsanam̐ karomase ]

[ Mettā-sahagatena ] cetasā ekam̐ disam̐ pharivā viharati  
 Tathā dutiyam̐ tathā tatiyam̐ tathā catuttham̐  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam̐ lokam̐ mettā-sahagatena cetasā  
 Vipulena mahaggaṭena appamaññena averena abyāpajjhena  
 pharivā viharati

Karuṇā-sahagatena cetasā ekam̐ disam̐ pharivā viharati  
 Tathā dutiyam̐ tathā tatiyam̐ tathā catuttham̐  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam̐ lokam̐ karuṇā-sahagatena cetasā  
 Vipulena mahaggaṭena appamaññena averena abyāpajjhena  
 pharivā viharati

Muditā-sahagatena cetasā ekam̐ disam̐ pharivā viharati  
 Tathā dutiyam̐ tathā tatiyam̐ tathā catuttham̐  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantam̐ lokam̐ muditā-sahagatena cetasā  
 Vipulena mahaggaṭena appamaññena averena abyāpajjhena  
 pharivā viharati

## Suffusion With the Divine Abidings

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

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

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

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

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharivā viharati  
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ  
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
 Sabbāvantaṃ lokāṃ upekkhā-sahagatena cetasā  
 Vipulena mahaggaṭena appamaṇena averena abyāpajjhena  
 pharivā viharatī'ti

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

Likewise the second, likewise the third, likewise the fourth;

So above and below, around and everywhere; and to all as to myself.

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

## The Highest Blessings

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

[ Thus have I heard that the Blessed One ]

Was staying at Sāvatt<sup>h</sup>ī,  
Residing at the Jeta's Grove  
In Anāthapīṇḍika's Park.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## Reflection on the Unconditioned

[ Hānda mayam nibbāna-sutta-pāṭham bhaṇāmasa ]

Atthi bhikkhave ajātam abhūtam akataṃ asaṅkhatam

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

No cetam bhikkhave abhaviṣṣa ajātam abhūtam akataṃ asaṅkhatam

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

Na yidaṃ jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇam paññāyētha

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

Yasmā ca kho bhikkhave atthi ajātam abhūtam akataṃ asaṅkhatam

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

Tasmā jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇam paññāyati

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

## Just as Rivers

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Yathā vāri-vahā pūrā paripūrenti sāgarāṃ

*Just as rivers full of water entirely fill up the sea*

Evam-eva ito dinnāṃ petānāṃ upakappati

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

Icchitāṃ patthitāṃ tumhaṃ

*May all your hopes and all your longings*

Khippam-eva samijjhatu

*Come true in no long time.*

Sabbe pūrentu saṅkappā

*May all your wishes be fulfilled*

Cando paṇṇarasō yathā

*Like on the fifteenth day the moon*

Maṇi jotirasō yathā

*Or like a bright and shining gem.*

Sabb'ītiyo vivajjāntu

*May all misfortunes be avoided,*

Sabba-rogo vinassatu

*May all illness be dispelled,*

Mā te bhavatv-antarāyo

*May you never meet with dangers,*

Sukhī dīgh'āyuko bhava

*May you be happy and live long.*

Abhivādana-sīlissa

Niccaṃ vuḍḍhāpacāyino

Cattāro dhammā vaḍḍhanti

Āyū vaṇṇo sukhaṃ balaṃ

*For those who are respectful,  
Who always honour the elders,  
Four are the qualities which will increase:  
Life, beauty, happiness and strength.*

Bhavatu sabba-maṅgalaṃ

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well.*

Sabba-buddhānubhāvena

*Through the power of all Buddhas*

Sadā sotthī bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalāṃ

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well.*

Sabba-dhāmmānūbhāvena

*Through the power of all Dhammas*

Sadā sotthī bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalāṃ

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well.*

Sabba-saṅghānūbhāvena

*Through the power of all Saṅghas*

Sadā sotthī bhavantu te

*May you always be at ease.*

## Reflection on the Four Requisites

[ Hānda mayam̐ taṅkhaṇika-paccavekkhaṇa-pāṭham̐  
bhaṇāmase ]

[ Paṭisaṅkhā ] yoniso cīvaram̐ paṭisevāmi, yāvadeva sītassa  
paṭighātāya, uṇhassa paṭighātāya, ḍam̐sa-makasa-vātātapa-sirimsapa-  
-samphassānam̐ paṭighātāya, yāvadeva hirīkopina-paṭicchādanattham̐

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

[ Paṭisaṅkhā ] yoniso piṇḍapātam̐ paṭisevāmi, neva davāya, na madāya,  
na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhītiyā,  
yāpanāya, vihiṃsūparātiyā, brahmacariyānuggahāya, iti purāṇaṅca  
vedānam̐ paṭihāṅkhāmi, navaṅca vedānam̐ 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.'*

[ Paṭisaṅkhā ] yoniso senāsanam̐ paṭisevāmi, yāvadeva sītassa  
paṭighātāya, uṇhassa paṭighātāya, ḍam̐sa-makasa-vātātapa-sirimsapa-  
-samphassānam̐ paṭighātāya, yāvadeva utuparissaya vinodanam̐  
paṭisallānārāmattham̐

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

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

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

## Five Subjects for Frequent Recollection

55

[ Hānda mayāṃ abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmasa ]

[ Jarā-dhammomhi ] jaraṃ anātīto

Men Chant

[ Jarā-dhammāmhi ] jaraṃ anātītā

Women Chant

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

Byādhi-dhammomhi byādhiṃ anātīto

m.

Byādhi-dhammāmhi byādhiṃ anātītā

w.

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

Maṇaṇa-dhammomhi maṇaṇaṃ anātīto

m.

Maṇaṇa-dhammāmhi maṇaṇaṃ anātītā

w.

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

Sabbehi me piyehi maṇāpehi nānābhāvo viṇābhāvo

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

Kammasakomhi kammādāyādo kammayoni kammaṇḍu  
kammaṇḍu

m.

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

- w. Kammasakāmhī kammādāyādā kammayoni kammaṅbandhu  
 kammaṅpaṭṭisāraṅā  
 Yam kammaṅ karissāmi, kalyāṅaṅ vā pāpakaṅ vā, tassa dāyādā  
 bhavissāmi

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

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

Evam amhehi abhiṅhaṅ paccavekkhitabbam

*Thus we should frequently recollect.*



## Ten Subjects for Frequent Recollection by One Who Has Gone Forth

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[ Hānda mayam pabbajita-abhiṇha-paccavekkhaṇa-pāṭham  
bhaṇāmasa ]

[ Dasa ime bhikkhave ] dhammā pabbajitena abhiṇham  
paccavekkhitabbā, 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.*

Parapaṭibaddhā me jīvika'ti pabbajitena abhiṇham 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 karaṇīyo'ti pabbajitena abhiṇham  
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 abhiñhaṃ  
paccavekkhitabbaṃ

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

Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na  
upavadanti'ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ

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

Sabbehi me piyehi maṇāpehi nānābhāvo viñābhāvo'ti pabbajitena  
abhiñhaṃ paccavekkhitabbaṃ

*'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.*

Kammasakomhi kammādāyādo kammayoni kammaṇḍhu  
kammaṇḍuṇḍu, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,  
tassa dāyādo bhavissāmi'ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ

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

‘Kathambhūtassa me rattindivā vītipātanti’ti pabbajitena abhiñham  
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 suññāgāre abhiramāmi’ti pabbajitena abhiñham  
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’ham pacchīme kāle  
sābrahmacārihi putṭho na mañku bhavissāmi’ti pabbajitena abhiñham  
paccavekkhitabbam

*‘Has my practice borne fruit with freedom or insight so that at the end of  
my life I need not feel ashamed when questioned by my spiritual  
companions?’*

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

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiñham  
paccavekkhitabbā’ti

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

## Reflection on the Thirty-Two Parts

[ Hānda mayam dvattiṁsākāra-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
maṁsaṁ	flesh
nahārū	sinews
aṭṭhī	bones
aṭṭhimiñjaṁ	bone marrow
vakkaṁ	kidneys
hadayaṁ	heart
yakaṇaṁ	liver
kilomakaṁ	membranes
pihakaṁ	spleen
papphāsaṁ	lungs

antam	bowels
antagunam	entrails
udariyam	undigested food
karisam	excrement
pittam	bile
semham	phlegm
pubbo	pus
lohitaṃ	blood
sedo	sweat
medo	fat
assu	tears
vasā	grease
kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttam	urine
matthaluṅgaṇ'ti	brain

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

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

## Reflection on the Off-Putting Qualities of the Requisites

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[ Hānda mayam dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṃ  
bhaṇāmasa ]

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

*Composed of only elements according to causes and conditions*

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbāni pana imāni cīvarāni ajigūcchanīyāni

*None of these robes are innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyāni jāyanti

*They become disgusting indeed.*

Yathā paṇḍāyaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ piṇḍāpāto tad upabhuñjako ca puggalo

*Is this almsfood and so is the person eating it;*

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbo paṇāyaṃ piṇḍāpāto ajigūcchanīyo

*None of this almsfood is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyo jāyati

*It becomes disgusting indeed.*

Yathā paṇḍarāyaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbāni paṇḍarāyaṃ imāni senāsaṇāni ajigūcchanīyāni

*None of these dwellings are innately repulsive*



Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigūcchanīyāni jāyanti

*They become disgusting indeed.*

Yathā paṇḍarāyaṃ pavattamānaṃ dhātu-māttam-ev'etaṃ

*Composed of only elements according to causes and conditions*

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

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

Dhātu-māttako

*Merely elements,*

Nissatto

*Not a being,*

Nijjīvo

*Without a soul*

Suñño

*And empty of self.*

Sabbo paṇāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigūcchanīyo

*None of this medicinal requisite is innately repulsive*

Imaṃ pūti-kāyaṃ patvā

*But touching this unclean body*

Ativiya jigucchanīyo jāyati

*It becomes disgusting indeed.*

## Reflection on Impermanence

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[ Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe ]

[ Sabbe saṅkhārā aniccā ]

*All conditioned things are impermanent;*

Sabbe saṅkhārā dukkhā

*All conditioned things are dukkha;*

Sabbe dhammā anattā

*Everything is void of self.*

Addhuvaṃ jīvitaṃ

*Life is not for sure;*

Dhuvaṃ maraṇaṃ

*Death is for sure;*

Avassam̐ mayā marit̐abbar̐m

*It is inevitable that I'll die;*

Maraṇa-pariyosānam̐ me jīvitaṁ

*Death is the culmination of my life;*

Jīvitam̐ me aniyatam̐

*My life is uncertain;*

Maraṇam̐ me niyatam̐

*My death is certain.*

Vata

*Indeed,*

Ayam̐ kāyo

*This body*

Aciram̐

*Will soon*

Apeta-viññāṇo

*Be void of consciousness*

Chuddho

*And cast away.*

Adhisessati

*It will lie*

Paṭhavim

*On the ground*

Kaliṅgaram iva

*Just like a rotten log,*

Nirattham

*Completely void of use.*

Aniccā vata saṅkhārā

*Truly conditioned things cannot last,*

Uppāda-vaya-dhāmmino

*Their nature is to rise and fall,*

Uppajjitvā nirujjhanti

*Having arisen things must cease,*

Tesaṃ vūpasamo sukho

*Their stilling is true happiness.*

## True and False Refuges

[ Hānda mayāñ khemākhema-saraṇa-gamana-  
-paridīpikā-gāthāyo bhaṇāmasē ]

Bahuñ ve saraṇaṃ yanti      pabbatāni vanāni ca  
Ārāma-rukkha-cetyāni      manussā bhaya-tajjitā

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

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

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

Yo ca Buddhañca Dhammañca      saṅghañca saraṇaṃ gato  
Cattāri ariya-saccāni      sammappaññāya passati

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

Dukkham dukkha-samuppādam      dukkhassa ca atikkamaṃ  
 Ariyañ-c'aṭṭh'āṅgikam maggaṃ      dukkhūpasama-gāminam

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

Etam kho saraṇam khemaṃ      etam saraṇam-uttamaṃ  
 Etam saraṇam-āgamma      sabba-dukkhā pamuccati

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

## Verses on the Riches of a Noble One

[ Hānda mayam̐ ariya-dhana-gāthāyo bhaṇāmase ]

Yassa saddhā tathāgate      acalā supatiṭṭhitā  
 Sīlañca yassa kalyāṇam̐      ariya-kantam̐ pasāmsitam̐

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

Sāṅghe pasādo yass'atthi      uju-bhūtañca dāssanam̐  
 Adaliddo'ti tam̐ āhu      amogham̐ tassa jivitam̐

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

Tasmā saddhañca sīlañca      pasadam̐ dhamma-dāssanam̐  
 Anuyuñjetha medhāvī      saram̐ buddhāna sāsanam̐

*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

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[ Hānda mayam̐ ti-lakkhaṇ'ādi-gāthāyo bhaṇāmase ]

Sabbe saṅkhārā aniccā'ti      yadā paññāyā passati  
 Atha nibbindati dukkhe      esa maggo visuddhīyā

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

Sabbe saṅkhārā dukkhā'ti      yadā paññāyā passati  
 Atha nibbindati dukkhe      esa maggo visuddhīyā

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

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

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



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

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

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

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

Kaṇham dhammaṃ vipphāya sukkaṃ bhāvētha paṇḍīto  
 Okā anokaṃ-āgamma viveke yattha dūramaṃ  
 Tatrābhiratim-iccheyya hitvā kāme akiñcano

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

## Verses on the Burden

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[ Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasa ]

Bhārā have pañcakkhandhā      bhāra-hāro ca puggalo

Bhār'ādānam dukkham lokē      bhāra-nikkhepanam sukham

*The five aggregates indeed are burdens,*

*The beast of burden though is man.*

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

*Putting them down brings happiness.*

Nikkhipitvā garuṃ bhāram      aññam bhāram anādiya

Samūlam taṇham abbuyha      nicchāto parinibbuto

*A heavy burden cast away,*

*Not taking on another load,*

*With craving pulled out from the root,*

*Desires stilled, one is released.*

## Verses on a Shining Night of Prosperity

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

Atītaṃ nānvāgameyya      nappaṭikaṅkhē anāgataṃ

Yad'atītaṃ pahīna-taṃ      appattañca anāgataṃ

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

Paccuppannañca yo dhammaṃ      tattha tattha vipassati

Asāmhiraṃ asāṅkappaṃ      taṃ viddhāmanubrūhaye

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

Ajj'eva kiccaṃ-ātappaṃ      ko jaññā māraṇaṃ suve

Na hi no saṅgaran-tena      mahā-senena māccunā

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

Evaṁ vihārim-ātāpim̐      aho-rattam-ātandītam̐  
 Tam̐ ve bhadd'eka-ratto'ti      santo ācikkhate muni

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

## Verses on Respect for the Dhamma

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

Ye ca atitā sambuddhā      ye ca buddhā anāgatā  
Yo c'etarahi sambuddho      bahunnaṁ soka-nāsano

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

Sabbe saddhamma-garūno      viharīṃsu viharanti ca  
Atho pi viharissanti      esā buddhāna dhammatā

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

Tasmā hi atta-kāmena      mahattam-abhikāṅkhatā  
Saddhammo garū-kātabbo      saraṁ buddhāna sāsanaṁ

*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 nirayaṃ neti dhammo pāpeti suggaṭṭiṃ

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

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

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

## Verses on the Training Code

[ Hānda mayāṃ ovāda-pāṭimokkha-gāthāyo bhaṇāmasa ]

[ VERSION ONE ]

Sabba-pāpassa akaraṇaṃ

*Avoidance of all evil ways;*

Kusalassūpasāmpadā

*Commitment to what's wholly good;*

Sacitta-pariyodāpanaṃ

*Purification of one's mind:*

Etaṃ buddhāna sāsanaṃ

*Just this is what the Buddhas teach.*

Khantī paramaṃ tapo titikkhā

*Patience is the cleansing flame;*

Nibbānaṃ paramaṃ vadanti buddhā

*Nibbāna's supreme, the Buddhas say.*

Na hi pabbajito parūpaghātī

*Harming others, you're no recluse;*

Samaṇo hōti param viheṭṭhayanto

*A trouble-maker's no samana.*

Anūpavādo anūpaghāto

*To neither insult nor cause wounds;*

Pāṭimokkhē ca saṁvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmiṁ

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

Pantañca sayan'āsanam

*To dwell alone in a quiet place;*

Adhicitte ca āyogo

*And devotion to the higher mind:*

Etaṁ buddhāna sāsanaṁ

*Every Buddha teaches this.*



[ VERSION TWO ]

Sabba-pāpassa akaraṇaṃ

*Not doing any evil;*

Kusalassūpasāmpadā

*To be committed to the good;*

Sacitta-pariyodāpanaṃ

*To purify one's mind:*

Etaṃ buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

Khantī paramaṃ tapo titikkhā

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

Nibbānaṃ paramaṃ vadanti buddhā

*The Buddhas say Nibbāna is supreme.*

Na hi pabbajito parūpaghātī

*Not a renunciant is one who injures others;*

Samaṇo hōti paraṃ viheṭṭhayanto

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

Anūpavādo anūpaghāto

*Not to insult and not to injure;*

Pāṭimokkhe ca sāmvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmim

*Knowing one's measure at the meal;*

Pantañca sayān'āsanam

*Retreating to a lonely place;*

Adhicitte ca āyogo

*Devotion to the higher mind:*

Etam buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

## Verses on the Buddha's First Exclamation

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

Aneka-jāti-sāmsāram      sandhāvissam anibbisam  
Gaha-kāram gavesanto      dukkhā jāti punappunam

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

Gaha-kāraka diṭṭhō'si      puna geham na kāhasi  
Sabbā te phāsukā bhaggā      gaha-kūṭam visankhatam  
Visankhāra-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

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[ Hānda mayam̐ pacchima-ovāda-gāthāyo bhaṇāmasē ]

Handa dāni bhikkhave āmantayāmi vo

*Now bhikkhus I declare to you,*

Vaya-dhammā saṅkhārā

*Change is the nature of conditioned things;*

Appamādena sampādetthā'ti

*Perfect yourselves, not being negligent:*

Ayam tathāgatassa pacchimā vācā

*These are the Tathāgata's final words.*

## The Teaching on Mindfulness of Breathing

[ Hānda mayam ānāpānassati-sutta-pāṭham bhāṇāmase ]

Ānāpānassati bhikkhave bhāvitā bahulikātā

*Bhikkhus, when mindfulness of breathing is developed and cultivated*

Mahapphalā hōti mahānisāṁsā

*It is of great fruit and great benefit;*

Ānāpānassati bhikkhave bhāvitā bahulikātā

*When mindfulness of breathing is developed and cultivated*

Cattāro satipaṭṭhāne paripūreti

*It fulfills the Four Foundations of Mindfulness;*

Cattāro satipaṭṭhānā bhāvitā bahulikātā

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

Satta-bojjhaṅge paripūrenti

*They fulfill the Seven Factors of Awakening;*

Satta-bojjhaṅgā bhāvitā bahulikātā

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

Vijjā-vimuttiṃ paripūrenti

*They fulfill true knowledge and deliverance.*

Katham bhāvitā ca bhikkhave ānāpānassati katham bahulikātā

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

Mahapphalā hōti mahānisamsā

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

Idha bhikkhave bhikkhu

*Here, bhikkhus, a bhikkhu,*

Arañña-gato vā

*Gone to the forest,*

Rukha-mūla-gato vā

*To the foot of a tree*

Suññāgāra-gato vā

*Or to an empty hut.*

Nisīdati pallaṅkam ābhujitvā

*Sits down having crossed his legs,*

Ujum kāyam paṇidhāya parimukham satim upatthapetvā

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

So sato'va assasati sato'va passasati

*Ever mindful he breathes in; mindful he breathes out.*

Dīghaṃ vā assasānto dīghaṃ assasāmi'ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmi'ti pajānāti

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

Rassaṃ vā assasanto rassaṃ assasāmi'ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmi'ti pajānāti

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

Sabba-kāya-ṭṭisāṃvedī assasissāmi'ti sikkhati

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

Sabba-kāya-ṭṭisāṃvedī passasissāmi'ti sikkhati

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

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmi'ti sikkhati

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

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmi'ti sikkhati

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

Pīti-ṭṭisāṃvedī assasissāmi'ti sikkhati

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

Pīti-paṭisaṁvedī passasissāmī'ti sikkhati

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

Sukha-paṭisaṁvedī assasissāmī'ti sikkhati

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

Sukha-paṭisaṁvedī passasissāmī'ti sikkhati

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

Citta-sāṅkhāra-paṭisaṁvedī assasissāmī'ti sikkhati

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

Citta-sāṅkhāra-paṭisaṁvedī passasissāmī'ti sikkhati

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

Passambhayaṁ citta-sāṅkhāraṁ assasissāmī'ti sikkhati

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

Passambhayaṁ citta-sāṅkhāraṁ passasissāmī'ti sikkhati

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

Citta-paṭisaṁvedī assasissāmī'ti sikkhati

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

Citta-paṭisaṁvedī passasissāmī'ti sikkhati



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

Abhip̣pamodāyaṃ cittaṃ assasissāmī'ti sikkhati

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

Abhip̣pamodāyaṃ cittaṃ passasissāmī'ti sikkhati

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

Samādāhaṃ cittaṃ assasissāmī'ti sikkhati

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

Samādāhaṃ cittaṃ passasissāmī'ti sikkhati

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

Vimocāyaṃ cittaṃ assasissāmī'ti sikkhati

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

Vimocāyaṃ cittaṃ passasissāmī'ti sikkhati

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

Aniccānupassī assasissāmī'ti sikkhati

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

Aniccānupassī passasissāmī'ti sikkhati

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

Virāgānupassī assasissāmī'ti sikkhati

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

Virāgānupassī passasissāmī'ti sikkhati

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

Nirodhānupassī assasissāmī'ti sikkhati

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

Nirodhānupassī passasissāmī'ti sikkhati

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

Paṭinissaggānupassī assasissāmī'ti sikkhati

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

Paṭinissaggānupassī passasissāmī'ti sikkhati

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

Evam bhāvitā kho bhikkhave ānāpānāssati evam bahulikāṭā

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

Mahapphalā hōti mahānisāmsā'ti

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

## The Teaching on the Noble Eightfold Path

[ Handa mayaṃ ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmaṣe ]

Ayam-eva ariyo aṭṭhaṅgiko maggo

*This is the Noble Eightfold Path,*

Sēyyathīdam

*Which is as follows:*

Sāmmā-ditṭhi

*Right View,*

Sāmmā-sāṅkappo

*Right Intention,*

Sāmmā-vācā

*Right Speech,*

Sāmmā-kammanto

*Right Action,*

Sāmmā-ājīvo

*Right Livelihood,*

Sāmmā-vāyāmo

*Right Effort,*

*Sammā-sati*

*Right Mindfulness,*

*Sammā-samādhi*

*Right Concentration.*

*Katamā ca bhikkhave sammā-diṭṭhi*

*And what, bhikkhus, is Right View?*

*Yaṃ kho bhikkhave dukkhe ñāṇaṃ*

*Knowledge of suffering;*

*Dukkha-samudaye ñāṇaṃ*

*Knowledge of the origin of suffering;*

*Dukkha-nirodhe ñāṇaṃ*

*Knowledge of the cessation of suffering;*

*Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ*

*Knowledge of the path leading to the cessation of suffering:*

*Ayaṃ vuccati bhikkhave sammā-diṭṭhi*

*This, bhikkhus, is called Right View.*

*Katamo ca bhikkhave sammā-sāṅkappo*

*And what, bhikkhus, is Right Intention?*

Nekkhamma-sāṅkappo

*The intention of renunciation;*

Abyāpāda-sāṅkappo

*The intention of non-ill-will;*

Avihimsā-sāṅkappo

*The intention of non-cruelty:*

Ayaṃ vuccati bhikkhave sammā-sāṅkappo

*This, bhikkhus, is called Right Intention.*

Katamā ca bhikkhave sammā-vācā

*And what, bhikkhus, is Right Speech?*

Musā-vādā veramaṇī

*Abstaining from false speech;*

Pisuṇāya vācāya veramaṇī

*Abstaining from malicious speech;*

Pharusāya vācāya veramaṇī

*Abstaining from harsh speech;*

Sāmphappalāpā veramaṇī.

*Abstaining from idle chatter:*

Ayaṃ vuccati bhikkhave sammā-vācā

*This, bhikkhus, is called Right Speech.*

Katamo ca bhikkhave sammā-kammanto

*And what bhikkhus is Right Action?*

Pāṇātipātā veramaṇī

*Abstaining from killing living beings;*

Adinnādānā veramaṇī

*Abstaining from taking what is not given;*

Kāmesu micchācārā veramaṇī

*Abstaining from sexual misconduct:*

Ayaṃ vuccati bhikkhave sammā-kammanto

*This, bhikkhus, is called Right Action.*

Katamo ca bhikkhave sammā-ājīvo

*And what, bhikkhus, is Right Livelihood?*

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

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

Ayaṃ vuccati bhikkhave sāmā-ājīvo

*This, bhikkhus, is called Right Livelihood.*

Katamo ca bhikkhave sāmā-vāyāmo

*And what, bhikkhus, is Right Effort?*

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ anuppādāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

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

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

*He awakens zeal for the arising of unarisen wholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

Uppannānaṃ kusalānaṃ dhammānaṃ t̄hitiyā asammosāya  
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamāti viriyam ārabhati cittaṃ paggaṇhāti padahati

*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,*

Vīneyya loke abhijjhā-domanassaṃ

*Having put away covetousness and grief for the world;*

Vedanāsu vedanānupassī viharati

*He abides contemplating feelings as feelings,*



Ātāpī s̄ampajāno s̄atimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

*Having put away covetousness and grief for the world;*

Citte cittānupassī viharati

*He abides contemplating mind as mind,*

Ātāpī s̄ampajāno s̄atimā

*Ardent, fully aware and mindful,*

Vīneyya loke abhijjhā-domanassam

*Having put away covetousness and grief for the world;*

Dhammesu dhammānupassī viharati

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

Ātāpī s̄ampajāno s̄atimā

*Ardent, fully aware and mindful,*

Vīneyya 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-samādhī

*And what, bhikkhus, is Right Concentration?*

Idha bhikkhave bhikkhu

*Here, bhikkhus, a bhikkhu,*

Vivicc'eva kāmehi

*Quite secluded from sensual pleasures,*

Vivicca akusalehi dhammehi

*Secluded from unwholesome states,*

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

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

Vitakka-vicāraṇaṃ vūpasamā

*With the stilling of applied and sustained thought,*

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

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

Pītiyā ca vīrāgā

*With the fading away as well of rapture*

Upekkhako ca viharati

*He abides in equanimity,*

Sato ca sampajāno

*Mindful and fully aware,*

Sukhañca kāyena paṭisaṁvedeti

*Still feeling pleasure with the body,*

Yaṁ taṁ ariyā ācikkhanti upekkhāko satimā sukha-vihārī'ti tatiyaṁ  
jhānaṁ upasampajja viharati

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

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkhassa ca pahānā

*And the abandoning of pain,*

Pubb'eva somanassa-domanassānaṁ atthaṅgamā

*With the previous disappearance of joy and grief,*

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

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

Ayam̐ vuccati bhikkhave sammā-samādhi

*This, bhikkhus, is called Right Concentration.*

Ayam-eva ariyo atthaṅgiko maggo

*This is the Noble Eightfold Path.*

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

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[ Hānda mayāṃ dhammacakkappavattana-sutta-pāṭhaṃ  
bhaṇāmaṣe ]

Dve me bhikkhave antā

*Bhikkhus, there are these two extremes*

Pabbajītena na sevitabbā

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

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

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

Hīno

*Which is low,*

Gaṃmo

*Common,*

Pothujjaniko

*The way of the common folks,*

Anāriyo

*Not the way of the Noble Ones*

Anattha-sañhito

*And pointless;*

Yo cāyam attā-kilamāthānūyogo

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

Dukkho

*Which is painful,*

Anāriyo

*Not the way of the Noble Ones*

Anattha-sañhito

*And pointless.*

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
tathāgatenā abhisambuddhā

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

Cakkhu-karaṇī

*Giving rise to vision,*

Ñāṇa-karaṇī

*Making for insight,*

Upasamāya

*Leading to calm,*

Abhiññāya

*To heightened knowing,*

Sambodhāya

*Awakening,*

Nibbānāya samvattati

*And to Nibbāna.*

Katamā ca sā bhikkhave majjhimā paṭipadā

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

Ayam-eva ariyo aṭṭhaṅgiko maggo

*It is this Noble Eightfold Path,*

Sēyyathīdam

*Which is as follows:*

Sammā-diṭṭhi

*Right View,*

Sammā-sāṅkappo

*Right Intention,*

Ŝammā-vācā

*Right Speech,*

Ŝammā-kammanto

*Right Action,*

Ŝammā-ājīvo

*Right Livelihood,*

Ŝammā-vāyāmo

*Right Effort,*

Ŝammā-sati

*Right Mindfulness,*

Ŝammā-samādhi

*Right Concentration.*

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā  
abhisambuddhā

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

Cakkhu-karaṇī

*Giving rise to vision,*



Ñāṇa-karaṇī

*Making for insight,*

Upasamāya

*Leading to calm,*

Abhiññāya

*To heightened knowing,*

Sambodhāya

*Awakening,*

Nibbānāya sāmvaṭṭati

*And to Nibbāna.*

Idaṃ kho pana bhikkhave dukkhaṃ ariyā-saccaṃ

*This bhikkhus is the Noble Truth of dukkha:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha*

Maraṇampi dukkhaṃ

*And death is dukkha;*

Sōka-parideva-dukkha-domanass'upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha,*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha,*

Yampiccham na labhati tampi dukkham

*Not attaining one's wishes is dukkha;*

Sāṅkhittena 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'yaṃ taṇhā

*It is this craving*

Ponobbhāvikā

*Which leads to rebirth,*

Nandī-rāga-sahagatā

*Accompanied by delight and lust,*

Tatra-tatrābhīnandinī

*Delighting now here, now there,*

Sēyyathīdaṃ

*Namely:*

Kāma-taṇhā

*Craving for sensuality,*

Bhava-taṇhā

*Craving to become,*

Vibhava-taṇhā

*Craving not to become.*

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariyā-saccaṃ

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

Yo tassā yeva taṇhāya asesā-virāga-nirodho

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

Cāgo

*Its relinquishment,*

Paṭinissaggo

*Letting go,*

Mutti

*Release,*

Anālayo

*Without any attachment.*

Idam kho pana bhikkhave dukkha-nirodha-gāminī paṭipadā  
ariyā-saccaṃ

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

Ayam-eva ariyo aṭṭh'āṅgiko maggo

*It is just this Noble Eightfold Path,*

Sēyyathīdam

*Which is as follows:*

Sāmmā-diṭṭhi

*Right View,*

Sāmmā-sāṅkappo

*Right Intention,*

Sāmmā-vācā

*Right Speech,*

Ŝammā-kammanto

*Right Action,*

Ŝammā-ājīvo

*Right Livelihood,*

Ŝammā-vāyāmo

*Right Effort,*

Ŝammā-sati

*Right Mindfulness,*

Ŝammā-samādhi

*Right Concentration.*

Idaṁ dukkhaṁ ariya-saccan'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṁ udāpādi

Ñāṇaṁ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

Knowledge arose,  
 Light arose:  
 This is the Noble Truth of dukkha;

Tam kho pan'idaṃ dukkhaṃ ariyā-saccaṃ pariññeyyan'ti

Now this Noble Truth of dukkha should be completely understood;

Tam kho pan'idaṃ dukkhaṃ ariyā-saccaṃ pariññātan'ti

Now this Noble Truth of dukkha has been completely understood.

Idaṃ dukkha-samudayo ariyā-saccan'ti me bhikkhave  
 Pubbe ananussutesu dhammesu  
 Cakkhuṃ udāpādi  
 Ñāṇaṃ udāpādi  
 Paññā udāpādi  
 Vijjā udāpādi  
 Āloko udāpādi

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

Tam kho pan'idaṃ dukkha-samudayo ariyā-saccaṃ pahātabban'ti

Now this cause of dukkha should be abandoned;

Taṃ kho paṇ'idaṃ dukkha-samudayo ariyā-saccaṃ pahīnan'ti

*Now this cause of dukkha has been abandoned.*

Idaṃ dukkha-nirodho ariyā-saccaṃ'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

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

*Vision arose,*

*Insight arose,*

*Discernment arose,*

*Knowledge arose,*

*Light arose:*

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

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

*Now the cessation of dukkha should be experienced directly;*

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

*Now the cessation of dukkha has been experienced directly.*

Idaṃ dukkha-nirodha-gāminī paṭipadā ariyā-saccaṃ'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇam udāpādi  
 Paññā udāpādi  
 Vijjā udāpādi  
 Āloko udāpādi

*Bhikkhus, in regard to things unheard-of before,  
 Vision arose,  
 Insight arose,  
 Discernment arose,  
 Knowledge arose,  
 Light arose:  
 This is the Noble Truth of the way of practice  
 leading to the cessation of dukkha;*

Tam kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariyā-saccam  
 bhāvetabban'ti

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

Tam kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariyā-saccam  
 bhāvitan'ti

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

Yāva kīvañca me bhikkhave imesu catūsu ariyā-saccesu  
 Evan-ti-parivaṭṭam dvādas'ākāram yathā-bhūtam ñāṇa-dassanam na  
 suvisuddham ahosi



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

N'eva tāv'āham bhikkhave sadevake loke samārake sabrahmāke  
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya  
 Anuttaram sammā-sambodhim abhisambuddho paccaññāsīm

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-ti-parivaṭṭam dvādas'ākāram 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,

Ath'āham bhikkhave sadevake loke samārake sabrahmāke  
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya  
 Anuttaram sammā-sambodhim abhisambuddho paccaññāsīm

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.

Ñāṇaṅca pana me dassanaṃ udāpādi

Now knowledge and understanding arose in me:

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

My release is unshakeable,  
 This is my last birth,  
 There won't be any further becoming.

# The Teaching on Striving According to Dhamma

115

[ Handa mayam dhamma-pahamsāna-pāṭham bhaṇāmase ]

Evam svākkhāto bhikkhave mayā dhammo

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

Uttāno

*Elucidated,*

Vivaṭo

*Disclosed,*

Pakāsīto

*Revealed,*

Chinna-pilotiko

*And stripped of patchwork —*

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

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

Kāmaṃ taṇo ca nahāru ca aṭṭhi ca avasissatu

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

Sarīre upasussatu maṁsa-lohitam

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

Yam tam

*As long as whatever is to be attained*

Purisa-thāmena

*By human strength,*

Purisa-vīriyena

*By human energy,*

Purisa-parakkamena

*By human effort,*

Pattabbam na tam apāpunivā

*Has not been attained,*

Vīriyassa saṅṭhānam bhavissatī'ti

*Let not my efforts stand still.'*

Dukkham bhikkhave kusīto viharati

*Bhikkhus, the lazy person dwells in suffering,*

Vokiṇṇo pāpakehi akusalehi dhammehi

*Soiled by evil, unwholesome states*

Mahāntañca sadattham̐ pariḥāpeti

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

Āraddha-vīriyo ca kho bhikkhave sukham̐ viharati

*The energetic person though dwells happily,*

Pavivitto pāpakehi akusalehi dhammehi

*Well withdrawn from unwholesome states*

Mahāntañca sadattham̐ pariḥāpeti

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

Na bhikkhave hīnena 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.*

Maṇḍapēyyam-īdam̐ bhikkhave brahmacariyam̐

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

Satthā sammukhī-bhūto

*The Teacher is present,*

Tasmātiha bhikkhave vīriyam̐ ārabhatha

*Therefore, bhikkhus, start to arouse your energy*

Appattassa pattiyā

*For the attainment of the as yet unattained,*

Anadhīgatassa adhigamāya

*For the achievement of the as yet unachieved,*

Asacchikatassa sacchikiriyāya

*For the realization of the as yet unrealized.*

Evam no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhavīssati

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

Saphalā sa-udrayā

*But will become fruitful and fertile,*

Yeṣaṃ mayāṃ paribhuñjāma cīvāra-piṇḍapāta-senāsana-  
gīlānappaccaya-bhesajja-parikkhāraṃ tesāṃ te kāra amhesu

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

Mahapphalā bhavissanti mahānisāṃsā'ti

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

Evam hi vo bhikkhave sikkhitabbaṃ

*Bhikkhus, you should train yourselves thus:*

Att'atthaṃ vā hi bhikkhave sâmpassamānena

*Considering your own good,*

Alam-eva appamādena sâmpādetuṃ

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

Par'atthaṃ vā hi bhikkhave sâmpassamānena

*Bhikkhus, considering the good of others,*

Alam-eva appamādena sâmpādetuṃ

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

Ubhay'atthaṃ vā hi bhikkhave sâmpassamānena

*Bhikkhus, considering the good of both,*

Alam-eva appamādena sâmpādetun'ti

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

## The Verses of Tāyana

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[ Handa mayam̃ tāyana-gāthāyo bhaṇāmase ]

Chinda sotam̃ parakkamma      kāme panūda brāhmaṇa  
Nappahāya muni kāme      n'ekattam-upapajjati

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

Kayirā ce kayirāthenam̃      daḥham-enam̃ parakkame  
Sithilo hi paribbājo      bhiyyo ākirate rajam̃

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

Akataṃ dukkaṃ sēyyo      pacchā tappati dukkaṃ  
Kataṃca sukataṃ seyyo      yaṃ katvā nānutappati

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



Kusō yathā duggahito                      hattham-evānukantati  
 Sāmaññaṃ dupparāmaṭṭham            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 to hellish states.*

Yaṃ kiñci sithilaṃ kammaṃ                sāṅkiliṭṭhañca yaṃ vataṃ  
 Sāṅkassaraṃ brahma-cariyaṃ            na taṃ hōti mahapphalan'ti

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



# **Formal Requests**

## Añjali

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

## Requesting a Dhamma Talk

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

Brahmā ca lokādhipatī sahampatī  
Katañjali anadhivaram ayācatha  
Santīdha sattāpparajakkha-jātikā  
Desetu dhammam anukampimam pajam

[ BOW THREE TIMES AGAIN ]

*The Brahmā god Sahampati, Lord of the world,  
With palms joined in reverence, requested a favour:  
'Beings are here with but little dust in their eyes,  
Pray, teach the Dhamma out of compassion for them.'*

## Acknowledging the Teaching

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One person: Hānda mayam dhammakathāya sādhu-kāram dadāmasa  
*Now let us express our approval of this Dhamma Teaching.*

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

## Requesting Paritta Chanting

125

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

Vipatti-ṭaṭibāhāya sabba-sampatti-siddhiyā  
Sabbadukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-ṭaṭibāhāya sabba-sampatti-siddhiyā  
Sabbabhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-ṭaṭibāhāya sabba-sampatti-siddhiyā  
Sabbaroga-vināsāya

Parittaṃ brūtha maṅgalaṃ

[ BOW THREE TIMES ]

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

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

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

## Requesting the Three Refuges & the Five Precepts

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

### For a group from a monk

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

### For oneself from a monk

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

### For a group from a nun

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

**For oneself from a nun**

Ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Tatīyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

**For a group from a layperson**

Mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

Tatīyampi mayaṃ mitta tisaraṇena saha

pañca sīlāni yācāma

**For oneself from a layperson**

Ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

Tatīyampi ahaṃ mitta tisaraṇena saha

pañca sīlāni yācāmi

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

## Taking the Three Refuges

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Saṅgha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi



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

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

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

[ LEADER: ]

[ Tisaraṇa-gamaṇaṃ niṭṭhitaṃ ]

*This completes the going to the Three Refuges.*

[ RESPONSE: ]

Āma bhante / Āma ayye / Āma mitta

*Yes, Venerable Sir/Sister/Friend.*

## The Five Precepts

---

[ REPEAT EACH PRECEPT AFTER THE LEADER ]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādatṭhānā verāmaṇī sikkhāpadaṃ  
sāmādiyāmi

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

[ LEADER: ]

[ Imāni pañca sikkhāpadāni  
Sīlena sugatim yanti  
Sīlena bhogaśāmpadā  
Sīlena nibbutim yanti  
Tasmā sīlaṃ visōdhaye ]

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

[ RESPONSE: ]

Sādhu, sādhu, sādhu

[ BOW THREE TIMES ]

## Requesting the Three Refuges & the Eight Precepts

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

### For a group from a monk

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

### For oneself from a monk

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

### For a group from a nun

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

**For oneself from a nun**

Ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatīyampi ahaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāmi

**For a group from a layperson**

Mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Dutiyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

Tatīyampi mayaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāma

**For oneself from a layperson**

Ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatīyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

**Translation**

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

*For the second time,*

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

*For the third time,*

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

## Taking the Three Refuges

133

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Saṅgha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

[ LEADER: ]

[ Tisaraṇa-gamaṇaṃ niṭṭhitaṃ ]

*This completes the going to the Three Refuges.*

[ RESPONSE: ]

Āma bhante / Āma ayye / Āma mitta

*Yes, Venerable Sir/Sister/Friend.*

## The Eight Precepts

---

[ REPEAT EACH PRECEPT AFTER THE LEADER ]

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi

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

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi

*I undertake the precept to refrain from lying.*

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ  
sāmādiyāmi

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

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

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

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

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

[ LEADER: ]

[ Imāni aṭṭha sikkhāpadāni sāmādiyāmi ]

[ RESPONSE: ]

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

*I undertake these Eight Precepts.*

*I undertake these Eight Precepts.*

*I undertake these Eight Precepts.*

[ LEADER: ]

[ Imāni aṭṭha sikkhāpadāni  
 Sīlena sugatim yanti  
 Sīlena bhogaśāmpadā  
 Sīlena nibbutim yanti  
 Tasmā sīlaṃ visōdhaye ]

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

[ RESPONSE: ]

Sādhu, sādhu, sādhu.

[ BOW THREE TIMES ]



# **Appendix**

## Pāli Phonetics and Pronunciation

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

### Vowels

Short	Long	Exceptions:
<b>a</b> as in <u>a</u> bout	<b>ā</b> as in fa <u>th</u> er	<b>e</b> and <b>o</b> change to short sounds in syllables ending in consonants. They are then pronounced as in ‘ <u>g</u> et’ and ‘ <u>o</u> x’, respectively.
<b>i</b> as in hi <u>t</u>	<b>ī</b> as in mach <u>i</u> ne	
<b>u</b> as in pu <u>t</u>	<b>ū</b> as in ru <u>l</u> e	
	<b>e</b> as in gre <u>y</u>	
	<b>o</b> as in mo <u>r</u> e	

### Consonants

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

**ṁ, ṅ** as ng in sang

**ṅ** as ny in canyon

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

**cc** is a double c as in Fibonacci, never pronounced as in account

### Aspirated consonants

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

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

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

## Examples

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

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

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

## Retroflex consonants

### ḍ ḍh ḷ ṇ ṭ ṭh

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

## Chanting technique

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

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

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

Two details that are important when separating the syllables:

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

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

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

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

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

### **An example to illustrate this:**

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

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

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

## **Punctuation, tonal marks and pauses in this edition**

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

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

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

High tone:	n <sup>^</sup> oble	Long low tone:	h <sub>~</sub> omage
Low tone:	b <sub>~</sub> lessed	Long mid tone:	g <sub>~</sub> uides

## **A note on hyphenation in the text**

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

## Glossary of Pāli Terms

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- Anattā** Literally, 'not-self,' i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.
- Anicca** Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.
- Añjali** A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.
- Arahant/Arahant** Literally, 'worthy one' — a term applied to all enlightened beings. As an epithet of the Buddha alone, 'Lord' is used.
- Ariyapuggalā** 'Noble Beings' or 'Noble Disciples' — there are eight kinds: those who are working on or who have achieved the four different stages of realization.
- Bhagavā** Bountiful, with good fortune — when used as an epithet of the Buddha, 'the Fortunate One,' 'the Blessed One.'
- Bhikkhu** A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.
- Brahmā** Celestial being; a god in one of the higher spiritual realms.
- Buddha** The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.
- Deva** A celestial being. Less refined than a brahmā; as a deva is still in a sensual realm, albeit a very refined one.
- Dhamma** (Sanskrit: Dharma) The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding. When written as '*dhamma*', i.e. with lower case 'd', this refers to an 'item' or 'thing'.

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

**Factors of Awakening (bojjhaṅga)** 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

**Foundations of Mindfulness (satipaṭṭhāna)** Mindfulness of 1. *kāya* (body), 2. *vedanā* (feelings), 3. *citta* (mind), 4. *dhamma* (mind-objects).

**Grounds of Birth (yoni)** The four modes of generation by which beings take birth: womb-born, egg-born, moisture-born and spontaneously born.

**Holy Life (brahmachariya)** Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

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

**Kamma** (Sanskrit: karma) Action, deed; actions created by habitual impulse, intention, volition.

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

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

**Nibbāna** (Sanskrit: Nirvāṇa) Literally, ‘coolness’ — the state of liberation from all suffering and defilements, the goal of the Buddhist path.

**Paccekabuddha** Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

**Paritta** Verses chanted particularly for blessing and protection.

**Parinibbāna** The Buddha’s final passing away, i.e. final entering Nibbāna.

**Peaceful Sage (muni)** An epithet of the Buddha.

**Planes of Birth (bhūmi)** The three planes where rebirth takes place:  
*kāmāvacara-bhūmi*: the sensuous plane; *rūpāvacara-bhūmi*: form plane;  
*arūpāvacara-bhūmi*: formless plane.

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

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

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

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

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

**Saññā** Perception, the mental function of recognition.

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

**Threefold bliss** Mundane bliss, celestial bliss and Nibbānic bliss.

**Triple Gem** Buddha, Dhamma and Saṅgha.

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

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





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