

Contents

Pronunciation.....	4
Evening Chanting.....	6
A Guide to the Recollection of the Buddha.....	7
Verses in Celebration of the Buddha.....	7
A Guide to the Recollection of the Dhamma.....	9
Verses in Celebration of the Dhamma.....	10
A Guide to the Recollection of the Saṅgha.....	11
Verses in Celebration of the Saṅgha.....	12
Reflection after Using the Requisites.....	14
Brahma-vihāra-pharaṇa-pāṭha (p. 34).....	16
Saṃkhepa-patti-dāna-gāthā.....	18
Pacchima-gāthā.....	18
Chants with Translations.....	21
Homage to the Buddha's Footprints.....	21
The Buddha's Last Words.....	22
Abhiṇḥa-paccavekkhaṇa-pāṭha.....	23
Kāyagatā-sati-bhāvanā-pāṭha.....	23
Gāraṇa-gāthā.....	25
Ariya-sacca-gāthā.....	26
Ārakkha-kammaṭṭhāna.....	27
Mittāmitta-gāthā.....	28
Ovāda-pāṭimokkha Gāthā.....	29
Karaṇiya Mettā Sutta Gāthā.....	30
Dasa-dhamma-suttam.....	31
Siluddesa-pāṭha.....	33
Tāyana-gāthā.....	34
Devatādi-patti-dāna Gāthā.....	35
The Four Dhamma Summaries.....	36
Bhāra-sutta-gāthā.....	37
Uddissanādhiṭṭhāna-gāthā.....	38
Sabba-patti-dāna-gāthā.....	39
Ti-loka-vijaya-rāja-patti-dāna-gāthā.....	40
Verses Asking for Rain.....	40
An Invitation to the Devas.....	43
Day 1.....	45
Pubba-bhāga-namakāra.....	45

Saraṇa-gamana-pāṭha.....	45
Sacca-kiriya gāthā.....	46
'Mahā-kāruṇiko-nāthoti'-ādika-gāthā.....	47
Namakāra-siddhi Gāthā (p. 111).....	48
Sambuddhe (p. 112).....	50
Namo-kāra-aṭṭhaka (p. 114).....	52
Maṅgala Sutta (p. 115).....	53
Day 2.....	56
Khemākhema-saraṇa-gamana-paridipakā Gāthā.....	56
Ratana Sutta (p. 117).....	57
Day 3.....	64
Dhamma-gāravādi-gāthā.....	64
Tiratana-namakāra-gāthā.....	66
Ratanattayappabhāvābhīyācana-gāthā.....	67
Day 4.....	69
Dhajagga Paritta, Dhajagga Sutta (SN 11.3).....	69
Sukhābhīyācana-gāthā.....	73
Day 5.....	75
Āṭānāṭiya Paritta.....	75
Day 6.....	81
Ratanattayappabhāvāsiddhi-gāthā.....	81
Paritta-karaṇa-pāṭha.....	82
Day 7.....	86
Dhajagga Paritta (p. 126).....	86
Buddha-jaya-maṅgala Gāthā (p. 130).....	87
Jaya Paritta (p. 132).....	90
Mahā-maṅgala-cakkavāla (p. 180).....	91
Cūla-maṅgala-cakkavāla (p. 176).....	93
Day 8.....	96
Anatta-lakkhaṇa Sutta.....	96
Keṇīyānumodanā-gāthā.....	104
Day 9.....	105
Āditta-pariyāya Sutta.....	105
Bhojana-dānānumodanā-gāthā.....	112
Ratanattayānubhāvādi-gāthā.....	112
Day 10.....	114
Satipaṭṭhāna-pāṭha.....	114
Abhiṇṇa-paccavekkhaṇa-pāṭha.....	118
Day 11.....	122

Sārāṇiya-dhamma Sutta.....	122
Bhikkhu-aparihāniya-dhamma-sutta.....	125
Day 12.....	128
Magga-vibhaṅga Sutta.....	128
Atthaṅgika-magga-gāthā.....	133
Mokkhupāya-gāthā.....	134
Day 13.....	136
Ovāda-pāṭimokkhādi-pāṭha.....	136
Siluddesa-pāṭha.....	142
Tāyana-gāthā.....	143
Day 14.....	144
Suad Jaeng.....	144
Vinaya.....	144
Sutta.....	146
Abhidhamma.....	147
Dhamma-saṅgaṇi.....	147
Vibhaṅga.....	148
Dhātu-kathā.....	148
Puggala-paññatti.....	149
Kathā-vatthu.....	149
Yamaka.....	150
Mahā-paṭṭhāna.....	150
Day 15.....	152
Dhamma-cakkappavattana Sutta.....	152
Ceremonies.....	162
Māgha Pūjā (Māgha-puṇṇamī).....	162
Visākha Pūjā / Atthamī Pūjā.....	165
Āsālha Pūjā.....	168
The Divine Mantra.....	171

Pronunciation

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

Vowels

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

<p>a as in father e as in they i as in machine</p>	<p>o as in go u as in rhubarb ay as in Aye!</p>
---	--

Consonants

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

<p>c as in ancient k unaspirated, as in skin kh as in backhand m̄ & n̄ as ng ñ as in cañon</p>	<p>p unaspirated, as in spot ph as in upholstery t unaspirated, as in stop th as in Thomas v as w</p>
--	--

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

Pāli also contains retroflex consonants, indicated with a dot under the letter: **ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Scanning

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

Full-length syllables:

contain a long vowel (ā, e, ī, o, ū, ay); *or*
end with ṁ; *or*
end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho).

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

Half-length syllables end in a short vowel.

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

Van - dā - ma - haṁ ta - ma - ra - ṇaṁ si - ra - sā ji - nen - daṁ

1 1 ½ 1 ½ ½ ½ 1 ½ ½ 1 ½ 1 1

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pāli—to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, *dhammam-etarī* would scan as *dham-ma-me-tarī*.; and *tam-araṇarī* as *ta-ma-ra-ṇarī*.

If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, & pitch. All voices, ideally, should blend together as one.

EVENING CHANTING

Araham sammā-sambuddho Bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham Bhagavantam abhivādemi.

I bow down before the Awakened, Blessed One.

(B O W D O W N)

Svākkhāto Bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam namassāmi.

I pay homage to the Dhamma.

(B O W D O W N)

Supatipanno Bhagavato sāvaka-saṅgho.

The Saṅgha of the Blessed One's disciples has practiced well.

Saṅgham namāmi.

I pay respect to the Saṅgha.

(B O W D O W N)

DEDICATION (b y l e a d e r)

Yam-amha kho mayam Bhagavantam saraṇam gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā,) yo no Bhagavā satthā

(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam Bhagavato dhammam rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam Bhagavantam sasaddhammam sasāvaka-saṅgham
abhipūjayāma.

*With these offerings we worship most highly that Blessed One together with the True
Dhamma & the Saṅgha of his disciples.*

Handadāni mayantaṃ Bhagavantaṃ vācāya abhigāyituṃ
pubba-bhāga-namakāraṅ-c'eva buddhānussati-nayaṅ-ca karomase:

*Now let us chant the Preliminary Passage in Homage to the Blessed One, together with
the guide to the recollection of the Buddha:*

[Namo tassa] Bhagavato arahato
sammā-sambuddhassa. (t h r e e t i m e s)

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

A Guide to the Recollection of the Buddha

[Taṃ kho pana Bhagavantaṃ] evaṃ kalyāṇo kitti-
saddo abbhuggato,

This fine report of the Blessed One's reputation has spread far & wide:

Itipi so Bhagavā araham̃ sammā-sambuddho,

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

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

Anuttaro purisa-damma-sārathi satthā deva manussānaṃ
buddho Bhagavāti.

*unexcelled trainer of those who can be tamed, teacher of devas & human beings;
awakened; blessed.*

Verses in Celebration of the Buddha

Handa mayaṃ buddhābhigītiṃ karomase:

Now let us chant in celebration of the Buddha:

[Buddh'vārahanta]-varatādiguṇābhiyutto,

The Buddha, endowed with such virtues as highest worthiness:

Suddhābhiñña-karuṇāhi samāgatatto,

In him, purity, supreme knowledge, & compassion converge.

Bodhesi yo sujanataṃ kamalaṃ va sūro,

He awakens good people as the sun does the lotus.

Vandāṃ'ahaṃ tam-araṇaṃ sirasā jinendaṃ.

I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇinaṃ

Saraṇaṃ khemam-uttamaṃ.

The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatiṭṭhānaṃ

Vandāmi taṃ sirenaḥaṃ,

The first theme for recollection: I revere him with my head.

Buddhassāhasmi dāso (WOMEN: dāsī) va

Buddho me sāmikissaro.

I am the Buddha's servant; the Buddha is my sovereign master.

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Buddha is a destroyer of suffering & a provider of welfare for me.

Buddhassāhaṃ niyyādemi

Sarīrañjīvitañ-c'idam.

To the Buddha I dedicate this body & this life of mine.

Vandanto'haṃ (Vandanti'haṃ) carissāmi

Buddhasseva subodhitaṃ.

I will fare with reverence for the Buddha's genuine Awakening.

N'atthi me saraṇaṃ aññaṃ

Buddho me saraṇaṃ varam:

I have no other refuge; the Buddha is my foremost refuge:

Etena sacca-vajjena

Vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Buddhaṃ me vandamānena (vandamānāya)

Yam puññam pasutam idha,
 Sabbe-pi antarāyā me
 Māhesum tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(B O W D O W N & S A Y)

Kāyena vācāya va cetasā vā,
 Buddhhe kukammaṃ pakatam mayā yam,
 Buddhho paṭiggaṇhatu accayantam,
 Kāl'antare samvaritum va buddhe.

*Whatever bad kamma I have done to the Buddha
 by body, by speech, or by mind,
 may the Buddha accept my admission of it,
 so that in the future I may show restraint toward the Buddha.*

A Guide to the Recollection of the Dhamma

Handa mayam dhammānussati-nayam karomase:

Now let us recite the guide to the recollection of the Dhamma:

[Svākkhāto] Bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattam veditabbo viññūhiti.

pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

Handa mayam dhammābhigītim karomase:

Now let us chant in celebration of the Dhamma:

[Svākkhātātā]diguṇa-yogavasena seyyo,

Superior, through having such virtues as being well-expounded,

Yo magga-pāka-pariyatti-vimokkha-bhedo,

Divided into Path & Fruit, study & emancipation,

Dhammo kuloka-patanā tadadhāri-dhāri.

The Dhamma protects those who hold to it from falling into miserable worlds.

Vandām'aham tama-haram vara-dhammam-etam.

I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇinaṃ

Saraṇam khemam-uttamaṃ.

The Dhamma that for all beings is the secure, the highest refuge,

Dutiyaṇussatiṭṭhānaṃ

Vandāmi tam sirenahaṃ,

The second theme for recollection: I revere it with my head.

Dhammassāhasmi dāso (dāsī) va

Dhammo me sāmikissaro.

I am the Dhamma's servant; the Dhamma is my sovereign master.

Dhammo dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering & a provider of welfare for me.

Dhammassāhaṃ niyyādemi

Sarirañjivitañ-c'idam.

To the Dhamma I dedicate this body & this life of mine.

Vandanto'ham (Vandanti'ham) carissāmi

Dhammasseva sudhammatam.

I will fare with reverence for the Dhamma's genuine rightness.

N'atthi me saraṇam aññaṃ

Dhammo me saraṇam varam:

I have no other refuge; the Dhamma is my foremost refuge:

Etena sacca-vajjena

Vaḍḍheyyam satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Dhammam me vandamānena (vandamānāya)

Yam puññaṃ pasutam idha,

Sabbe-pi antarāyā me

Māhesum tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(B O W D O W N & S A Y)

Kāyena vācāya va cetasā vā,

Dhamme kukammaṃ pakatam mayā yam,

Dhammo paṭiggaṇhatu accayantam,

Kāl'antare samvaritum va dhamme.

*Whatever bad kamma I have done to the Dhamm
by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the Dhamma.*

A Guide to the Recollection of the Saṅgha

Handa mayam saṅghānussati-nayam karomase:

Now let us recite the guide to the recollection of the Saṅgha:

[Supaṭipanno] Bhagavato sāvaka-saṅgho,

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

Uju-paṭipanno Bhagavato sāvaka-saṅgho,

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

Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,

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

Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,

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

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

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

Esa Bhagavato sāvaka-saṅgho—

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

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

Anuttaraṃ puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

Handa mayaṃ saṅghābhigītiṃ karomase:

Now let us chant in celebration of the Saṅgha:

[Saddhammajō] supaṭipatti-guṇādiyutto,

Born of the true Dhamma, endowed with such virtues as good practice,

Yoṭṭhābbidho ariya-puggala-saṅgha-seṭṭho,

The supreme Saṅgha formed of the eight types of noble ones,

Silādidhamma-pavarāsaya-kāya-citto:

Guided in body & mind by such principles as virtue:

Vandāmaṃ ahaṃ tam-ariyāna-gaṇaṃ susuddhaṃ.

I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇinaṃ

Saraṇaṃ khemamaṃ-uttamaṃ.

The Saṅgha that for all beings is the secure, the highest refuge,

Tatīyānussatiṭṭhānaṃ

Vandāmi taṃ sirenaḥaṃ,

The third theme for recollection: I revere it with my head.

Saṅghassāhasmi dāso (dāsī) va

Saṅgho me sāmikissaro.

I am the Saṅgha's servant; the Saṅgha is my sovereign master.

Saṅgho dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Saṅgha is a destroyer of suffering & a provider of welfare for me.

Saṅghassāhaṃ niyyādemi

Sarīrañjivitañ-c'idam.

To the Saṅgha I dedicate this body & this life of mine.

Vandanto'haṃ (Vandantī'haṃ) carissāmi

Saṅghassopaṭipannataṃ.

I will fare with reverence for the Saṅgha's genuine practice.

N'atthi me saraṇaṃ aññaṃ

Saṅgho me saraṇaṃ varam:

I have no other refuge; the Saṅgha is my foremost refuge:

Etena sacca-vajjena

Vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Saṅghaṃ me vandamānena (vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe-pi antarāyā me

Māhesuṃ tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.

(B O W D O W N & S A Y)

Kāyena vācāya va cetasā vā,

Saṅghe kukammaṃ pakataṃ mayā yaṃ,
 Saṅgho paṭiggaṇhatu accayantaṃ,
 Kāl'antare saṃvaritum va saṅghe.

*Whatever bad kamma I have done to the Saṅgha
 by body, by speech, or by mind,
 may the Saṅgha accept my admission of it,
 so that in the future I may show restraint toward the Saṅgha.*

Reflection after Using the Requisites

Handa mayaṃ atita-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṃse:

Now let us recite the passage for reflection on the past [use of the requisites]:

[Ajja mayā] apaccavekkhitvā yaṃ cīvaram paṛibhuttaṃ,

Whatever robe I used today without consideration,

Taṃ yāvadeva sītassa paṭighātāya,

was simply to counteract cold,

Uṇhassa paṭighātāya,

to counteract heat,

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānaṃ
 paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'atthaṃ.

simply for the purpose of covering the parts of the body that cause shame.

Ajja mayā apaccavekkhitvā yo piṇḍapāto paṛibhutto,

Whatever alms food I used today without consideration,

So n'eva davāya na madāya na maṇḍanāya na vibhūsanāya,

was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimsuparatiyā
 brahma-cariyānuggahāya,

but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

**‘Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca vedanaṃ
na uppādessāmi.**

[thinking,] ‘Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating].

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.’

I will maintain myself, be blameless, & live in comfort.’

**Ajja mayā apaccavekkhitvā yaṃ senāsanam
paribhuttaṃ,**

Whatever lodging I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

was simply to counteract cold,

Uṇhassa paṭighātāya, to counteract heat,

**Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
paṭighātāya,**

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam paṭisallānārām’attham.

simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

**Ajja mayā apaccavekkhitvā yo gilāna-paccaya
bhesajja-parikkhāro paribhutto,**

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

**So yāvadeva uppannam veyyābādhikānam vedanānam
paṭighātāya,**

was simply to counteract any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Brahma-vihāra-pharaṇa-pāṭha (p. 34)

The Sublime Attitudes

Handa mayaṃ brahma-vihāra-pharaṇa-pāṭhaṃ bhaṇāmaḥ:

Now let us recite the passage for spreading the sublime attitudes:

(M E T T Ā — G O O D W I L L)

[ahaṃ sukhito homi]—*khṓ khâaphacâw coṇ mii khwaam sùk*

May I be happy.

niddukkho homi—*khṓ khâaphacâw coṇ pràatsacàak thúk*

May I be free from stress & pain.

avero homi—*khṓ khâaphacâw coṇ pràatsacàak ween*

May I be free from animosity.

abyāpajjho homi—*khṓ khâaphacâw coṇ pràatsacàak khwaam lambàak*

May I be free from oppression.

anīgho homi—*khṓ khâaphacâw coṇ pràatsacàak ṇupasàk khàt khōṇ*

May I be free from trouble.

sukhī attānaṃ pariharāmi—*rāksāa ton hây mii khwaam sùk thèət*

May I look after myself with ease.

sabbe sattā sukhitā hontu—*sət thánj lăay thánj puanj, coṇ pen phûu mii khwaam sùk thèət*

May all living beings be happy.

sabbe sattā averā hontu—*sət thánj lăay thánj puanj, coṇ pen phûu mây mii ween thèət*

May all living beings be free from animosity.

sabbe sattā abyāpajjhā hontu—*sàt thánj lăay thánj puaj, coj pen phûu mây biat bian kan thèət*

May all living beings be free from oppression.

sabbe sattā anīghā hontu—*sàt thánj lăay thánj puaj, coj pen phûu mây mii thúk kaay thúk cay thèət*

May all living beings be free from trouble.

sabbe sattā sukhī attānaṃ pariharantu—*sàt thánj lăay thánj puaj, coj pen phûu mii khwaam sùk ráksăa ton thèət*

May all living beings look after themselves with ease.

(K A R U N Ā — C O M P A S S I O N)

Sabbe sattā sabba-dukkhā pamuccantu—*sàt thánj lăay thánj puaj, coj phón càak khwaam thúk thèət*

May all living beings be freed from all stress & pain.

(M U D I T Ā — E M P A T H E T I C J O Y)

Sabbe sattā laddha-sampattito mā vigacchantu—*sàt thánj lăay thánj puaj, coj yàa pay pràatsacàak sǒmbàt an ton dâj léew thèət*

May all living beings not be deprived of the good fortune they have attained.

(U P E K K H Ā — E Q U A N I M I T Y)

Sabbe sattā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū kamma-paṭisaraṇā—*sàt thánj lăay thánj puaj, pen phûu mii kam pen khǎj khǎj ton, pen phûu ráp phǎn khǎj kam, pen phûu mii kam pen kamnèət, pen phûu mii kam pen phàw phan, pen phûu mii kam pen thûi phûn ʔaasăy*

All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa
dāyādā bhavissanti—*càk tham kam an day wáy, dii rǔu
chûa, càk pen phûu ráp phõn khõṅ kam nán*

Whatever they do, for good or for evil, to that will they fall heir.

Samkhepa-patti-dāna-gāthā

Brief Verse for Transferring Merit

Handa mayaṃ samkhepa-patti-dāna-gāthāyo bhaṇāmaṣe:

Now let us recite the brief verses for transferring merit:

[Sabbe sattā sadā hontu]

Averā sukha-jīvino.

khõṅ puaṅ sàt tháṅ lăay,

coṅ pen phûu mây mii ween tòṅ kan lé kan,

coṅ pen phûu damroṅ chîp yùu pen sùk thúk mûa thèət

May all beings live happily, always free from animosity.

Kataṃ puñña-phalaṃ mayhaṃ

Sabbe bhāgī bhavantu te.

khõṅ hây sàt tháṅ sîn nán, coṅ pen phûu mii sùan dây

sawǔay phõn bun, thûi khâaphacâw dây bamphen maa léew

nán thəən

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

Pacchima-gāthā

Final Verses

Handa mayaṃ pacchima-gāthāyo bhaṇāmaṣe:

Now let us recite the final verses:

Hotu sabbam̐ sumaṅgalaṃ—*khṓ sùpamoṅkhon thán sîn
coṅ mii*

May there be every good blessing.

Rakkhantu sabba-devatā—*khṓ theevadaa thán puaṅ coṅ
ráksăa*

May all the devas protect you.

Sabba-buddhānubhāvena—*dūay ?aanúphâap hēeṅ phrá
phúthácâw thán puaṅ*

Through the power of all the Buddhas,

Sotthī hontu nirantaram̐—*khṓ khwaam sawàtdii thán lăay
coṅ mii talòot níran thəən*

may you forever be well.

Hotu sabbam̐ sumaṅgalaṃ—*khṓ sùpamoṅkhon thán sîn
coṅ mii*

May there be every good blessing.

Rakkhantu sabba-devatā—*khṓ theevadaa thán puaṅ coṅ
ráksăa*

May all the devas protect you.

Sabba-dhammānubhāvena—*dūay ?aanúphâap hēeṅ phrá
tham thán puaṅ*

Through the power of all the Dhamma,

Sotthī hontu nirantaram̐—*khṓ khwaam sawàtdii thán lăay
coṅ mii talòot níran thəən*

may you forever be well.

Hotu sabbam̐ sumaṅgalaṃ—*khṓ sùpamoṅkhon thán sîn
coṅ mii*

May there be every good blessing.

Rakkhantu sabba-devatā—*khṓ theevadaa thán puaṅ coṅ
ráksăa*

May all the devas protect you.

Sabba-saṅghānubhāvena—*dûay ?aanúphâap hêeṅ phrá sǒṅ thánṅ puañ*

Through the power of all the Saṅgha,

Sotthī hontu nirantaram—*khǒ khwaam sawàtdii thánṅ lăay coṅ mii talòt níran thəən*

may you forever be well.

Note: After the chanting is finished, kneel, face the Buddha image and bow three times together. Then turn and face the monks, wait for the monks to bow to the most senior monk, and bow three times to the Saṅgha together.

Jivaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma & its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others.

CHANTS WITH TRANSLATIONS

Homage to the Buddha's Footprints

Handa mayam̐ pāda-lañjana-pāṭham̐ bhaṇāmase:

Let us now repeat the footprint passage.

Vandāmi buddham̐ bhava-pāra-tiṇṇam̐,
 Ti-loka-ketum̐ ti-bhav'eka-nātham̐,
 Yo loka-seṭṭho sakalam̐ kilesam̐,
 Chetvāna bodhesi janam̐ anantam̐.

*I revere the Buddha, who has crossed over becoming,
 the banner of the threefold cosmos,
 the sole protector of the three levels of becoming,
 the foremost in the world
 who, having destroyed the entirety of defilement,
 has led countless people to Awakening.*

Yam̐ nammadāya nadiyā puline ca tire,
 Yam̐ sacca-bandha-girike sumanācal'agge,
 Yam̐ tattha yonaka-pure munino ca pādam̐:
 Tam̐ pāda-lañjanam-aham̐ sirasā namāmi.

*I pay homage with my head to the footprints
 that the Sage left in the sands by the Nammada River,
 on Saccabandha Mountain, on Sumana's unshakeable summit,
 & in Yonaka-pura.*

Suvaṇṇa-mālike suvaṇṇa-pabbate
 Sumana-kūṭe yonaka-pure nammadāya nadiyā,
 Pañca pāda-varam ṭhānam aham vandāmi durato.

*I revere from afar the places of the five foremost footprints:
 on Suvannamalika Mountain, on Gold Mount,
 on Sumana's Peak, in Yonakapura,
 & by the Nammada River.*

Icevam-accanta-namassaneyyam,
 Namassamāno ratanattayam yam,
 Puññābhisandam vipulam alattham,
 Tassānubhāvena hat'antarāyo.

*In paying homage thus to the Triple Gem,
 worthy of the highest homage,
 a vast bonanza of merit is accumulated:
 By its power, may danger be destroyed.*

The Buddha's Last Words

Āmantayāmi vo bhikkhave,
 Paṭivedayāmi vo bhikkhave:

*I address you, monks,
 I inform you, monks:*

Khaya-vaya-dhammā saṅkhārā.
 Appamādena sampādetthāti. Iti.

*Fabrications are subject to passing away.
 Become consummate
 through heedfulness.*

Abhiñha-paccavekkhaṇa-pāṭha

Five Subjects for Frequent Recollection

Handa mayam abhiñha-paccavekkhaṇa-pāṭham bhaṇāmasē:

Let us now recite the passage for frequent recollection:

Jarā-dhammomhi jaram anatito.

I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhim anatito.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam anatito.

I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

I will grow different, separate from all that is dear & appealing to me.

Kammassakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-paṭisaraṇo.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

Yaṃ kammaṃ karissāmi kalyāṇam vā pāpakam vā tassa
dāyādo bhavissāmi.

Whatever I do, for good or for evil, to that will I fall heir.

Evaṃ amhehi abhiñham paccavekkhitabbam.

We should often reflect on this.

Kāyagatā-sati-bhāvanā-pāṭha

Contemplation of the Body

Handa mayam kāyagatā-sati-bhāvanā-pāṭham bhaṇāmasē:

Let us now recite the passage on mindfulness immersed in the body.

Ayam kho me kāyo, *This body of mine,*

Uddham pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head on down,</i>
Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino,	
	<i>filled with all sorts of unclean things.</i>
Atthi imasmim kāye:	<i>In this body there is:</i>
Kesā	<i>Hair of the head,</i>
Lomā	<i>Hair of the body,</i>
Nakhā	<i>Nails,</i>
Dantā	<i>Teeth,</i>
Taco	<i>Skin,</i>
Maṃsam	<i>Flesh,</i>
Nhārū	<i>Tendons,</i>
Aṭṭhi	<i>Bones,</i>
Aṭṭhimiñjam	<i>Bone marrow,</i>
Vakkam	<i>Spleen,</i>
Hadayaṃ	<i>Heart,</i>
Yakanam	<i>Liver,</i>
Kilomakam	<i>Membranes,</i>
Pihakam	<i>Kidneys,</i>
Papphāsam	<i>Lungs,</i>
Antam	<i>Large intestines,</i>
Antaguṇam	<i>Small intestines,</i>
Udariyam	<i>Gorge,</i>
Karīsam	<i>Feces,</i>
Matthake matthaluṅgam	<i>Brain,</i>
Pittam	<i>Gall,</i>

Semham	<i>Phlegm,</i>
Pubbo	<i>Lymph,</i>
Lohitam	<i>Blood,</i>
Sedo	<i>Sweat,</i>
Medo	<i>Fat,</i>
Assu	<i>Tears,</i>
Vasā	<i>Oil,</i>
Khelo	<i>Saliva,</i>
Singhāṇikā	<i>Mucus,</i>
Lasikā	<i>Oil in the joints,</i>
Muttam	<i>Urine.</i>
Evam-ayam me kāyo:	<i>Such is this body of mine:</i>
Uddham pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head on down,</i>
Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino.	
	<i>filled with all sorts of unclean things.</i>

Gārava-gāthā

The Verses on Respect

Handa mayam gārava-gāthāyo bhaṇāmasē:

Let us now recite the Verses on Respect.

Satthu-garu dhamma-garu,

One with respect for the Buddha & Dhamma,

Saṅghe ca tibba-gāravo,

and strong respect for the Saṅgha,

Samādhi-garu ātāpī,

one who is ardent, with respect for concentration,

Sikkhāya tibba-gāravo,

and strong respect for the Training,

Appamāda-garu bhikkhu,

one who sees danger and respects being heedful,

Paṭisanthāra-gāravo:

and shows respect in welcoming guests:

Abhabbo parihānāya,

A person like this cannot decline,

Nibbānasseva santike.

stands right in the presence of Nibbāna.

Ariya-sacca-gāthā

The Verses on the Noble Truths

Handa mayaṃ ariya-sacca-gāthāyo bhaṇāmaṃse:

Let us now recite the Verses on the Noble Truths.

Ye dukkhaṃ nappajānanti

Those who don't discern suffering,

Atho dukkhassa sambhavaṃ

suffering's cause,

Yattha ca sabbaso dukkhaṃ asesam uparujjhati,

and where it totally stops without trace,

Tañ-ca maggaṃ na jānanti,

who don't understand the path,

Dukkhūpasama-gāminam,

the way to the stilling of suffering:

Ceto-vimutti-hinā te,

They are far from release of awareness,

Atho paññā-vimuttiyā.

and release of discernment.

Abhabbā te anta-kiriyāya,

Incapable of making an end,

Te ve jāti-jarūpagā.

they'll return to birth & aging again.

Ye ca dukkhaṃ pajānanti,

While those who do discern suffering,

Atho dukkhassa sambhavaṃ,

suffering's cause,

Yattha ca sabbaso dukkhaṃ asesam uparujjhati,

and where it totally stops without trace,

Tañ-ca maggaṃ pajānanti,

who understand the path,

Dukkhūpasama-gāminam:

the way to the stilling of suffering:

Ceto-vimutti-sampannā,

They are consummate in release of awareness,

Atho paññā-vimuttiyā.

and in release of discernment.

Bhabbā te anta-kiriyāya,

Capable of making an end,

Na te jāti-jarūpagāti.

they won't return to birth & aging, ever again.

Ārakkha-kammaṭṭhāna

The Guardian Meditations

Handa mayaṃ ārakkha-kammaṭṭhāna-gāthāyo bhaṇāmasa:

Let us now recite the Verses on the Guardian Meditations.

Buddhānussati mettā ca Asubham maraṇassati,

Iccimā catur'āraṅkhā Kātabbā ca vipassanā.

These four meditations—recollection of the Buddha, goodwill, the foulness of the body, and mindfulness of death—are guardians & means of insight that should be done.

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

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

Narānara-tiracchāna- bhedaṁ sattā sukhesino:
Sabbe pi sukhino hontu Sukhitattā ca khemino.

All living beings—human, non-human, & animal—who are searching for happiness: May they all be happy and, through their happiness, secure.

Kesa-lomādi-chavānaṁ Ayam'eva samussayo:
Kāyo sabbo pi jeguccho Vaṇṇādito paṭikkulo.

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

Jīvit'indriy'upaccheda- saṅkhāta-maraṇaṁ siyā,
Sabbesaṁ pīdha paṇīnaṁ. Tañhi dhuvaṁ na jīvitaṁ.

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

Mittāmitta-gāthā

The Verses on Friends

Handa mayaṁ mittāmitta-gāthāyo bhaṇāmaṁse:

Let us now recite the Verses on Friends.

Aññadatthu haro mitto,

One who makes friends only to cheat them,

Yo ca mitto vaci-paramo,

one who is good only in word,

Anupiyañ-ca yo āhu,

one who flatters & cajoles,

Apāyesu ca yo sakhā:

and a companion in ruinous fun:

Ete amitte cattāro Iti viññāya paṇḍito.

These four the wise know as non-friends.

Ārakā parivajjeyya

Avoid them from afar,

Maggam paṭibhayam yathā.

like a dangerous road.

Upakāro ca yo mitto,

A friend who is helpful,

Sukha-dukkho ca yo sakhā,

one who shares in your sorrows & joys,

Atthakkhāyī ca yo mitto,

one who points you to worthwhile things,

Yo ca mittānukampako:

one sympathetic to friends:

Ete-pi mitte cattāro Iti viññāya paṇḍito.

These four, the wise know as true friends.

Sakkaccam payirupāseyya,

Attend to them earnestly,

Mātā puttam va orasam.

as a mother her child.

Ovāda-pāṭimokkha Gāthā

Handa mayam ovāda-pāṭimokkha-gāthāyo bhaṇāmasa:

Let us now recite the Verses of the Ovāda-pāṭimokkha.

Khantī paramam tapo titikkhā.

Nibbānam paramam vadanti buddhā.

Na hi pabbajito parūpaghātī;

Samaṇo hoti param̐ viheṭṭhayanto.

*Patient forbearance is the highest austerity.
Unbinding is highest: that's what the Buddhas say.
He is no monk who harms another;
nor a contemplative, he who oppresses another.*

Sabba-pāpassa akaraṇaṃ, Kusalassūpasampadā,
Sacitta-pariyodapanam̐: Etam̐ buddhāna-sāsanam̐.

*The non-doing of all evil,
the performance of what is skillful,
the cleansing of one's own mind:
This is the Buddhas' teaching.*

Anūpavādo anūpaghāto, Pāṭimokkhe ca samvaro,
Mattaññutā ca bhattasmim̐, Pantañ-ca sayan'āsanam̐.
Adhicitte ca āyogo: Etam̐ buddhāna-sāsananti.

*Not reviling, not injuring,
restraint in line with the monastic code,
moderation in food,
dwelling in seclusion,
devotion to the heightened mind:
This is the Buddhas' teaching.*

Karaṇīya Mettā Sutta Gāthā

Verses from The Discourse on Goodwill

Handa mayaṃ karaṇīya-metta-sutta-gāthāyo bhaṇāmaṣe:

Let us now recite the Verses from The Discourse on Goodwill.

Karaṇīyam-attha-kusalena

yantaṃ santaṃ padaṃ abhisamecca:

This is to be done by one skilled in aims who wants to break through to the state of peace:

Sakko

Be capable,

ujū ca

upright,

suhujū ca	<i>& straightforward,</i>
suvaco c'assa	<i>easy to instruct,</i>
mudu	<i>gentle,</i>
anatimānī,	<i>& not conceited,</i>
Santussako ca	<i>content</i>
subharo ca	<i>& easy to support,</i>
appakicco ca	<i>with few duties,</i>
sallahuka-vutti,	<i>living lightly,</i>
Santindriyo ca	<i>with peaceful faculties,</i>
nipako ca	<i>masterful,</i>
appagabbho	<i>modest,</i>
kulesu ananugiddho.	<i>& no greed for supporters.</i>

Na ca khuddaṃ samācare kiñci

yena viññū pare upavadeyyuṃ.

Do not do the slightest thing that the wise would later censure.

Dasa-dhamma-suttaṃ

Ten Reflections

Handa mayaṃ dasa-dhamma-suttaṃ bhaṇāmaḥ:

Let us now recite the Discourse on the Ten Reflections.

Dasa ime bhikkhave dhammā,

Pabbajitena abhiṇhaṃ paccavekkhitabbā,

Those gone forth should frequently reflect on these ten things.

Katame dasa?

Which ten?

1) Vevaṇṇiyamhi ajjhūpagatoti.

I have left the social order.

2) Para-paṭibaddhā me jīvikāti.

My life needs the support of others.

3) Añño me ākappo karaṇīyoti.

I must change the way I behave.

4) Kacci nu kho me attā sīlato na upavadatīti?

Can I fault myself with regard to the precepts?

5) Kacci nu kho maṃ anuvicca viññū sabrahma-cārī
sīlato na upavadantīti?

Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to the precepts?

6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.

I will grow different, separate from all that is dear & appealing to me.

7) Kammassakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ
karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo
bhavissāmīti.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.

8) Katham-bhūtassa me rattin-divā vītipatantīti.

What am I becoming as the days & the nights fly past?

9) Kacci nu kho'haṃ suññāgāre abhiraṃamīti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā,
Alam-ariya-ñāṇa-dassana-viseso adhigato,
So'haṃ pacchime kāle sabrahma-cārīhi puṭṭho,
Na maṅku bhavissāmīti?

Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho bhikkhave dasa dhammā pabbajitena
abhiñhaṃ paccavekkhitabbāti.

These are the ten things on which those gone forth should frequently reflect.

Siluddesa-pāṭha

The Virtue Summary

Handa mayaṃ siluddesa-pāṭhaṃ bhaṇāmaḥ:

Let us now recite the Virtue Summary.

[Bhāsitam-idaṃ] tena Bhagavatā jānatā passatā arahatā
sammā-sambuddhena: “Sampanna-sīlā bhikkhave viharatha
sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara- saṃvutā
viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu
bhaya-dassāvī samādāya sikkhatha sikkhāpadesūti.”

Tasmā tih’amhehi sikkhitabbaṃ: “Sampanna-sīlā
viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-
saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā.
Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma
sikkhāpadesūti.” Evañ-hi no sikkhitabbaṃ.

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, monks, and consummate in the Pāṭimokkha. Live restrained with the restraint of the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.”

Therefore we should train ourselves: “We will live consummate in virtue, consummate in the Pāṭimokkha. We will live restrained with the restraint of the Pāṭimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.” That’s how we should train ourselves.

Tāyana-gāthā

The Verse to Tāyana

Handa mayam Tāyana-gāthāyo bhaṇāmase:

Let us now recite the Verses to Tāyana.

[Chinda sotam] parakkamma Kāme panūda brāhmaṇa.
Nappahāya muni kāme N'ekattam-upapajjati.

Having striven, brāhman, cut the stream. Expel sensual passions.

*Without abandoning sensual passions, a sage
encounters no oneness of mind.*

Kayirā ce kayirāthenam Dalhamenam parakkame
Sithilo hi paribbājo Bhiyyo ākirate rajam.
Akataṃ dukkaṭam seyyo Pacchā tappati dukkaṭam.
Katañ-ca sukataṃ seyyo Yam katvā nānutappati.

*If something's to be done, then work at it firmly,
for a slack going-forth kicks up all the more dust.*

It's better to leave a misdeed undone. A misdeed burns you afterward.

*Better that a good deed be done
that, when you've done it, you don't regret.*

Kuso yathā duggahito Hattham'evānukantati
Sāmaññam dupparāmaṭṭham Nirayāyūpakaḍḍhati.
Yañ-kiñci sithilam kammaṃ Sañkiliṭṭhañ-ca yam vataṃ
Saṅkassaram brahma-cariyam Na tam hoti, mahapphalanti.

*Just as sharp-bladed grass, if wrongly held,
wounds the very hand that holds it—*

the contemplative life, if wrongly grasped, drags you down to hell.

*Any slack act, or defiled observance, or fraudulent holy life
bears no great fruit.*

[The following verses are chanted after meditation, both in the morning and in the evening.]

Devatādi-patti-dāna Gāthā

Dedication of Merit to the Devas & Others

Handa mayam patti-dāna-gāthāyo bhaṇāmasa:

Now let us recite the Verses of Dedication of Merit to the Devas & Others:

Yā devatā santi vihāra-vāsini

Thūpe ghare bodhi-ghare tahim tahim

Tā dhamma-dānena bhavantu pūjitā

Sotthim karonthe'dha vihāra-maṇḍale.

May the devas dwelling in the temple, the stupa, the buildings, the Bodhi-tree enclosure, here & there, be honored with the gift of Dhamma. May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo

Sārāmikā dānapati upāsakā

Gāmā ca desā nigamā ca issarā

Sappāṇa-bhūtā sukhitā bhavantu te.

May elder, intermediate, & new monks, temple attendants, donors, lay followers; towns, cities, & principalities, with their beings & spirits be happy.

Jalābujā yepi ca aṇḍa-sambhavā

Saṁseda-jātā athav'opapātikā

Niyyānikam dhamma-varam paṭicca te

Sabbe-pi dukkhassa karontu saṅkhayaṁ.

Whether born from a womb, from an egg, from slime, or spontaneously arising: May they all, in dependence on the foremost Dhamma for leading out, make an end to suffering & stress.

Thātu ciram sataṁ dhammo

Dhammaddharā ca puggalā.

Saṅgho hotu samaggova Atthāya ca hitāya ca.

Amhe rakkhatu saddhammo

Sabbe-pi dhammacārino.

Vuddhim sampāpuṇeyyāma,

Dhamme ariyappavedite.

May the Dhamma stand firm for long,

along with those individuals who maintain it.

May the Saṅgha live in harmony, for our welfare & benefit.

May the true Dhamma protect us,

together with all who practice the Dhamma.

May we flourish in the Dhamma taught by the Noble Ones.

The Four Dhamma Summaries

Handa mayaṃ dhammuddesa-pāṭhaṃ bhaṇāmaṃse:

Now let us recite the four Dhamma summaries:

1. Upaniyati loko.

The world is swept away.

Addhuvo.

It does not endure.

2. Atāṇo loko,

The world offers no shelter.

Anabhissaro.

There is no one in charge.

3. Assako loko.

The world has nothing of its own.

Sabbaṃ pahāya gamaniyaṃ.

One has to pass on, leaving everything behind.

4. Ūno loko,

The world is insufficient,

Atitto,

insatiable,

Taṇhā dāso.

a slave to craving.

Your external home isn't your real home.
It's your supposed home, your home in the world.
As for your real home, that's peace.
The Buddha has us build our own home
by letting go till we reach peace.

Bhāra-sutta-gāthā

Verses from the Discourses on the Burden

Handa mayam bhāra-sutta-gāthāyo bhaṇāmaṣe:

Now let us recite the Verses from the Discourses on the Burden:

“Bhārā have pañcakkhandhā

A burden indeed are the five aggregates,

Bhārahāro ca puggalo.

and the carrier of the burden is the person.

Bhārādānam dukkham loke

Taking up the burden in the world is stressful.

Bhāranikkhepanam sukham.

Casting off the burden is bliss.

Nikkhipitvā garum bhāram

Having cast off the heavy burden

Aññam bhāram anādiya.

and not taking on another,

Samulam taṇham abbuyha

pulling up craving, along with its root,

Nicchāto parinibbutoti.”

one is free from hunger, totally unbound.

Monks, these two are fools. Which two? The one who doesn't see his transgression as a transgression, and the one who doesn't rightfully pardon another who has confessed his transgression. These two are fools.

These two are wise people. Which two? The one who sees his transgression as a transgression, and the one who rightfully pardons another who has confessed his transgression. These two are wise people.

Uddissanādhittāna-gāthā

Verses for Dedicating Merit

Handa mayam uddissanādhittāna-gāthāyo bhaṇāmasa:

Now let us recite the Verses for Dedicating Merit:

Iminā puñña-kammena Upajjhāyā guṇ'uttarā,

By this act of merit, may my highly virtuous preceptors;

Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamam,

teachers, benefactors, mother, father, & (my dear) relatives;

Suriyo candimā rājā Guṇavantā narā-pi ca,

the sun, the moon, the king; virtuous people;

Brahma-Mārā ca indā ca Loka-pālā ca devatā,

Brahmas, Māras, & Indras; devas who are protectors of the cosmos;

Yamo mittā manussā ca Majjhata verikā-pi ca,

Yama; human beings friendly, neutral, & hostile:

Sabbe sattā sukhī hontu Puññāni pakatāni me,

May all beings be happy. May the meritorious deeds done by me

Sukham ca tividham dentu Khippam pāpetha vo matam.

give threefold happiness (in this life, in future lives, & Liberation). May you all quickly attain your wish.

Iminā puñña-kammena Iminā uddisena ca,

Through this act of merit, through this dedication,

Khippāham sulabhe c'eva Taṇh'upādāna'chedanam.

may I quickly & easily reach the cutting through of craving & clinging.

Ye santāne hinā dhammā Yāva nibbānato mamam,

Nassantu sabbadā yeva Yattha jāto bhava bhava.

As long as I am on the way to Unbinding, may any low qualities in my character be entirely destroyed, wherever I am born in one state after another.

Uju-cittam sati-paññā Sallekko viriyamhinā,

May I have an upright mind, mindfulness, discernment, strictness, persistence,

Mārā labhantu n'okāsāṃ Kātuñ-ca viriyesu me.

and through my efforts, may Māra have no chance to do anything to me.

Buddhādi-pavaro nātho Dhammo nātho var'uttamo,

Nātho pacceka-buddho ca Saṅgho nāthottaro mamaṃ.

The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay, a Private Buddha is my mainstay, the Saṅgha my superior mainstay.

Tesottamānubhāvena Mār'okāsāṃ labhantu mā.

Through their superior power, may Māra get no opportunity.

Sabba-patti-dāna-gāthā

Verses of Dedication of Merit

Handa mayāṃ sabba-patti-dāna-gāthāyo bhaṇāmasa:

Now let us recite the Verses of Dedication of Merit:

Puññass'idāni katassa Yān'aññāni katāni me

Tesañ-ca bhāgino hontu Sattānantāppamāṇaka.

*May all beings—without limit, without end—have a share
in the merit just now made, and in any other merit I have made.*

Ye piyā guṇavantā ca Mayhaṃ mātā-pitādayo

Diṭṭhā me cāpyadiṭṭhā vā Aññe majjhata-verino;

*Those who are dear & kind to me—beginning with my mother & father—
whom I have seen or never seen; and others, neutral or hostile;*

Sattā tiṭṭhanti lokasmim Te-bhummā catu-yonikā

Pañc'eka-catu-vokārā Saṃsarantā bhavābhava:

*beings established in the cosmos—the three realms, the four modes of birth,
with five, one, or four aggregates—wandering on from realm to realm:*

Ñātaṃ ye pattidānam-me Anumodantu te sayāṃ

Ye c'imāṃ nappajānanti Devā tesāṃ nivedayum.

*If they know of my dedication of merit, may they themselves rejoice,
and if they do not know, may the devas inform them.*

Mayā dinnāna-puññānaṃ Anumodana-hetunā
 Sabbe sattā sadā hontu Averā sukha-jīvino.

*By reason of their rejoicing in my gift of merit,
 may all beings always live happily, free from animosity.*

Khemappadañ-ca pappontu Tesāsā sijjhatam subhā.

May they attain the Serene State, and their radiant hopes be fulfilled.

Note: After the evening chanting is finished, kneel, face the Buddha image, and bow three times together. Then turn to face the monks, wait for the monks to bow to the most senior monk, and bow to the Saṅgha three times together.

Ti-loka-vijaya-rāja-patti-dāna-gāthā

*Verses Dedicating Merit of the King Victorious Over the Three
 Worlds*

“Yañ-kiñci kusalam kammaṃ Kattabbaṃ kiriyaṃ mama,
 Kāyena vācā-manasā Tidase sugataṃ kataṃ,
 Ye sattā saññino atthi Ye ca sattā asaññino,
 Kataṃ puñña-phalaṃ mayhaṃ Sabbe bhāgi bhavantu te.
 Ye taṃ kataṃ suviditaṃ Dinnaṃ puñña-phalaṃ mayā,
 Ye ca tattha na jānanti Devā gantvā nivedayum.
 Sabbe lokamhi ye sattā Jīvantāhāra-hetukā,
 Manuññaṃ bhojanaṃ sabbe Labhantu mama cetasāti.”

Verses Asking for Rain

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṃ
 Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.
 Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.

[The Buddha], our protector, with great compassion, for the benefit of all beings,

having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may you have a victory blessing.

Mahā-kāruṇiko nātho	Atthāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Devo vassatu dhammato.

[The Buddha], our protector, with great compassion, for the welfare of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may the Devas make it rain in line with nature.

Subhūto ca mahā-thero	Mahākāyo mahodaro,
Nīla-vaṇṇo mahā-tejo	Pavassantu valāhakā.

Subhūta is a great elder with a large body & large belly, blue-skinned, and of great power: May the thunderclouds rain.

Mahā-kāruṇiko nātho	Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Hotu te jaya-maṅgalaṃ.

[The Buddha], our protector, with great compassion, for the benefit of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may you have a victory blessing.

Mahā-kāruṇiko nātho	Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Devo vassatu dhammato.

[The Buddha], our protector, with great compassion, for the benefit of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may the Devas make it rain in line with nature.

Subhūto ca mahā-thero	Mahākāyo mahodaro,
Nīla-vaṇṇo mahā-tejo	Pavassantu valāhakā.

Subhūta is a great elder with a large body & large belly, blue-skinned, and of great power: May the thunderclouds rain.

Mahā-kāruṇiko nātho	Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.

Etena sacca-vajjena Hotu te jaya-maṅgalam.

[The Buddha], our protector, with great compassion, for the benefit of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may you have a victory blessing.

Mahā-kāruṇiko nātho Sukhāya sabba-pāṇinam
Pūretvā pāramī sabbā Patto sambodhim-uttamam.

Etena sacca-vajjena Devo vassatu dhammato.

[The Buddha], our protector, with great compassion, for the happiness of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may the Devas make it rain in line with nature.

Subhūto ca mahā-thero Mahākāyo mahodaro,
Nīla-vaṅṅo mahā-tejo Pavassantu valāhakā.

Subhūta is a great elder with a large body & large belly, blue-skinned, and of great power: May the thunderclouds rain.

This was said by the Blessed One, said by the Arahant, so I have heard:

“Monks, these two bright qualities safeguard the world. Which two? Shame & compunction. If these two bright qualities did not safeguard the world, there would be no discerning of ‘mother,’ ‘aunt,’ ‘uncle’s wife,’ ‘teacher’s wife,’ or ‘wife of those deserving respect.’ The world would fall into promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities do safeguard the world, there is the discerning of ‘mother,’ ‘aunt,’ ‘uncle’s wife,’ ‘teacher’s wife,’ & ‘wife of those deserving respect.’”

Those in whom
shame & compunction
are not always found
 have strayed
 from the bright root,
 are headed
 to birth & death.

But those in whom
shame & compunction
always are rightly established,
who are mature in the holy life:
 they are calm,
 their further becoming
 ended.

An Invitation to the Devas

Sarajjam sasenam sabandhum nar'indam,
 Parittanubhavo sadā rakkhatūti,
 Pharitvāna mettam samettā bhadantā,
 Avikkhitta-cittā parittam bhaṇantu.

*May the power of protective blessings always protect
 the king of human beings, with his kingdom, army, & kinsmen.
 May venerable ones with goodwill, spreading goodwill,
 recite a protective blessing with unscattered mind.*

Samantā cakkavālesu Atr'āgacchantu devatā.
 Saddhammam muni-rājassa

Suṇantu sagga-mokkhadam.

*From all around the galaxies, may the devas come here.
 May they listen to the True Dhamma of the King of Sages,
 leading to heaven & emancipation.*

Sagge kāme ca rūpe Giri-sikharataṭṭe c'antalikkhe vimāne,
 Dīpe ratṭhe ca gāme

Taruvana-gahane geha-vatthumhi khetto,

*Those in the heavens of sensuality & form,
 on peaks & mountain precipices, in palaces floating in the sky,
 in islands, countries, & towns,
 in groves of trees & thickets, around homesites & fields.*

Bhummā c'āyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,
 Tiṭṭhantā santike yaṃ:

Muni-vara-vacanāṃ sādhave me suṇantu.

*And the earth-devas, spirits, heavenly minstrels, & nagas
in water, on land, in badlands, & nearby:*

*May they come & listen with approval
as I recite the word of the excellent sage.*

Dhammassavana-kālo ayam-bhadantā.

Dhammassavana-kālo ayam-bhadantā.

Dhammassavana-kālo ayam-bhadantā.

This is the time to listen to the Dhamma, Venerable Sirs.

This is the time to listen to the Dhamma, Venerable Sirs.

This is the time to listen to the Dhamma, Venerable Sirs.

Monks, there are these three types of individuals to be found existing in the world. Which three? An individual like an inscription in rock, an individual like an inscription in soil, and an individual like an inscription in water.

And how is an individual like an inscription in rock? There is the case where a certain individual is often angered, and his anger stays with him a long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription in rock.

And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn't stay with him a long time. Just as an inscription in soil is quickly effaced by wind or water and doesn't last a long time, in the same way a certain individual is often angered, but his anger doesn't stay with him a long time. This is called an individual like an inscription in soil.

And how is an individual like an inscription in water? There is the case where a certain individual — when spoken to roughly, spoken to harshly, spoken to in an unpleasing way — is nevertheless congenial, companionable, & courteous. Just as an inscription in water immediately disappears and doesn't last a long time, in the same way a certain individual — when spoken to roughly, spoken to harshly, spoken to in an unpleasing way — is nevertheless congenial, companionable, & courteous. This is called an individual like an inscription in water.

These are the three types of individuals to be found existing in the world.

DAY 1

Pubba-bhāga-namakāra

Preliminary Passage in Homage

Handa mayaṃ buddhassa Bhagavato pubba-bhāga-nama-kāraṃ
karomase:

Now let us chant the Preliminary Passage in Homage to the Awakened One, the Blessed One:

[Namo tassa] Bhagavato arahato sammā-sambuddhassa.
(three times)

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

Saraṇa-gamana-pāṭha

Passage on Going for Refuge

Handa mayaṃ saraṇa-gamana-pāṭhaṃ bhaṇāmasa:

Now let us chant the Passage on Going for Refuge:

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅgham̐ saraṇam̐ gacchāmi.

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

Tatiyam-pi buddham̐ saraṇam̐ gacchāmi.

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

Tatiyam-pi dhammam̐ saraṇam̐ gacchāmi.

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

Tatiyam-pi saṅgham̐ saraṇam̐ gacchāmi.

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

Sacca-kiriyā gāthā

Verses on Speaking the Truth

Handa mayam̐ sacca-kiriyā gāthāyo bhaṇāmase:

Now let us chant the Verses on Speaking the Truth.

N'atthi me saraṇam̐ aññam̐

Buddho me saraṇam̐ varam̐.

Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

I have no other refuge,

The Buddha is my foremost refuge.

Through the speaking of this truth, may they [I] be blessed always.

N'atthi me saraṇam̐ aññam̐

Dhammo me saraṇam̐ varam̐.

Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

I have no other refuge,

The Dhamma is my foremost refuge.

Through the speaking of this truth, may they [I] be blessed always.

N'atthi me saraṇam̐ aññam̐

Saṅgho me saraṇam̐ varam̐.

Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

I have no other refuge,

The Saṅgha is my foremost refuge.

Through the speaking of this truth, may they [I] be blessed always.

‘Mahā-kāruṇiko-nāthoti’-ādikā-gāthā

Verses Beginning with “Mahā-kāruṇiko-nātho.”

Handa mayam ‘mahā-kāruṇiko-nāthoti’-ādikā-gāthāyo bhaṇāmaṣe:

Now let us chant the Verses Beginning with “Mahā-kāruṇiko-nātho.”

Mahā-kāruṇiko nātho	Atthāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Mā hontu sabbupaddavā.

[The Buddha], our protector, with great compassion, for the welfare of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the speaking of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho	Hitāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Mā hontu sabbupaddavā.

[The Buddha], our protector, with great compassion, for the benefit of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the power of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho	Sukhāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā	Patto sambodhim-uttamaṃ.
Etena sacca-vajjena	Mā hontu sabbupaddavā.

[The Buddha], our protector, with great compassion, for the happiness of all beings, having fulfilled all the perfections, attained the highest self-awakening.

Through the power of this truth, may all troubles cease to be.

Being mindful of the breath is like casting a Buddha image inside yourself. Your body is like the furnace, mindfulness is like the mold. If mindfulness lapses, the bronze will leak out of the mold and your Buddha image will be ruined.

Namakāra-siddhi Gāthā (p. 111)
The Verses on Success through Homage

Handa mayam namakāra-siddhi-gāthāyo bhaṇāmasē:

Now let us chant the Verses on Success through Homage:

Yo cakkhumā moha-malāpakatṭho,
 Sāmaṃ va buddho sugato vimutto,
 Mārassa pāsā vinimocayanto,
 Pāpesi khemaṃ janataṃ vineyyaṃ.

*The One with Vision, with the stain of delusion removed,
 self-awakened, Well-Gone, & Released,
 Releasing them from Māra's snare,
 he leads humanity from evils to security.*

Buddham varantaṃ sirasā namāmi,
 Lokassa nāthañ-ca vināyakañ-ca.
 Tan-tejasā te jaya-siddhi hotu,
 Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Buddha,
 the Protector & Mentor for the world.
 By the majesty of this, may you have triumph & success,
 and may all your dangers be destroyed.*

Dhammo dhajo yo viya tassa satthu,
 Dassesī lokassa visuddhi-maggaṃ.
 Niyyāniko dhamma-dharassa dhārī,
 Sātāvaho santikaro suciṇṇo.

*The Teacher's Dhamma, like a banner,
 shows the path of purity to the world.
 Leading out, upholding those who uphold it,
 rightly accomplished, it brings pleasure, makes peace.*

Dhammaṃ varantaṃ sirasā namāmi,
 Mohappadālaṃ upasanta-dāhaṃ.
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Dhamma,
 which pierces delusion and makes fever grow calm.*

*By the majesty of this, may you have triumph & success,
 and may all your dangers be destroyed.*

Saddhamma-senā sugatānugo yo,
 Lokassa pāpūpakilesa-jetā.
 Santo sayam santi-niyojako ca,
 Svākkhāta-dhammaṃ viditaṃ karoti.

*The True Dhamma's army, following the One Well-Gone,
 is victor over the evils & corruptions of the world.*

*Self-calmed, it is calming & unfettering,
 and makes the well-taught Dhamma be known.*

Saṅghaṃ varantaṃ sirasā namāmi,
 Buddhānubuddhaṃ sama-sīla-ditṭhim.
 Tan-tejasā te jaya-siddhi hotu,
 Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Saṅgha, awakened following the Awakened
 One, harmonious in virtue & view.*

*By the majesty of this, may you have triumph & success, and may all your dangers be
 destroyed.*

Dhammaṃ varantaṃ sirasā namāmi,
 Mohappadālaṃ upasanta-dāhaṃ.
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Dhamma,
 which pierces delusion and makes fever grow calm.*

*By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.*

Saddhamma-senā sugatānugo yo,

Lokassa pāpūpakilesa-jetā.

Santo sayam santi-niyojako ca,

Svākkhāta-dhammam viditam karoti.

*The True Dhamma's army, following the One Well-Gone,
is victor over the evils & corruptions of the world.*

Self-calmed, it is calming & unfettering,

and makes the well-taught Dhamma be known.

Saṅgham varantaṃ sirasā namāmi,

Buddhānubuddham sama-sīla-ditṭhim.

Tan-tejasā te jaya-siddhi hotu,

Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Saṅgha, awakened following the Awakened
One, harmonious in virtue & view.*

*By the majesty of this, may you have triumph & success, and may all your dangers be
destroyed.*

Sambuddhe (p. 112)

The Buddhas

Handa mayam sambuddheti-ādikā namakāra-gāthāyo bhaṇāmasa:

Now let us recite the verses of homage beginning with "sambuddhe":

Sambuddhe aṭṭhaviṣaṅ-ca Dvādasaṅ-ca saḥassake

Pañca-sata-saḥassāni Namāmi sirasā aham.

I pay homage with my head to the 512,028 Buddhas.

Tesaṃ dhammaṅ-ca saṅghaṅ-ca

Ādarena namāmi'ham.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi Vinassantu asesato.

*I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.*

Sambuddhe pañca-paññāsañ-ca

Catuvīsati saḥassake

Dasa-sata-saḥassāni Namāmi sirasā ahaṃ.

I pay homage with my head to the 1,024,055 Buddhas.

Tesaṃ dhammañ-ca saṅghañ-ca

Ādarena namāmi'haṃ.

Namakārānubhāvena Hantvā sabbe upaddave

Anekā antarāyāpi Vinassantu asesato.

*I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.*

Sambuddhe navuttarasate Aṭṭhacattālīsa saḥassake

Vīsati-sata-saḥassāni Namāmi sirasā ahaṃ.

I pay homage with my head to the 2,048,109 Buddhas.

Tesaṃ dhammañ-ca saṅghañ-ca

Ādarena namāmi'haṃ.

Namakārānubhāvena Hantvā sabbe upaddave

Anekā antarāyāpi Vinassantu asesato.

*I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.*

Namo-kāra-aṭṭhaka (p. 114)

The Homage Octet

Handa mayam namo-kāra-aṭṭhaka-gāthāyo bhaṇāmasē:

Now let us recite the verses of the Homage Octet:

Namo Arahato Sammā- Sambuddhassa mahesino.

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo Uttama-dhammassa Svākkhātasēva tenidha.

Homage to the highest Dhamma, well-taught by him here.

Namo Mahā-saṅghassāpi Visuddha-sīla-diṭṭhino.

And homage to the Great Saṅgha, pure in virtue & view.

Namo omātyāradhassa Ratanattayassa sādhukaṃ.

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātitassa Tassa vatthuttayassapi.

And homage to those three objects that have left base things behind.

Namo-kārappabhāvena Vigacchantu upaddavā.

By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena Suvatthi hotu sabbadā.

By the potency of this homage, may there always be well-being.

Namo-kārassa tejena Vidhimhi homi, tejavā.

By the majesty of this homage, may I be successful in this ceremony.

Guarded	in speech,
well-restrained	in mind,
you should do nothing	unskillful
	in body.

Purify
these three courses of action.
Bring to fruition
the path that seers have proclaimed.

Maṅgala Sutta (p. 115)

The Discourse on Blessings

Handa mayam maṅgala-suttam bhaṇāmasē:

Now let us recite the Discourse on Blessings:

When only chanting the verses, the leader should chant the following, and then begin the chant at the top of the next page:

Handa mayam maṅgala-gathāyo bhaṇāmasē:

Now let us recite the Verses on Blessings:

[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

I have heard that at one time the Blessed One was staying in Sāvatti at Jeta's Grove, Anāthapiṇḍika's park.

Atha kho aññatarā devatā, abhikkantāya rattiya
abhikkanta-vaṇṇā kevala-kappam Jetavanam
obhāsetvā, yena Bhagavā ten'upasaṅkami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-
antam aṭṭhāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antam tṭhitā kho sā devatā Bhagavantam
gāthāya ajjhabhāsi.

As she was standing there, she addressed the Blessed One with a verse.

“Bahū devā manussā ca Maṅgalāni acintayum
Ākaṅkhamānā sotthānam Brūhi maṅgalam-uttamam.”

*“Many devas & humans beings give thought to blessing,
desiring well-being. Tell, then, the highest blessing.”*

(verses:) “Asevanā ca bālānaṃ Paṇḍitānañ-ca sevanā
Pūjā ca pūjanīyānaṃ Etam-maṅgalam-uttamaṃ.

*[The Buddha:] “Not consorting with fools, consorting with the wise,
paying homage to those who deserve homage: This is the highest blessing.*

Paṭirūpa-desa-vāso ca Pubbe ca kata-puññatā
Atta-sammā-pañidhi ca Etam-maṅgalam-uttamaṃ.

*Living in a civilized country, having made merit in the past,
directing oneself rightly: This is the highest blessing.*

Bāhu-saccañ-ca sippañ-ca Vinayo ca susikkhito
Subhāsītā ca yā vācā Etam-maṅgalam-uttamaṃ.

*Broad knowledge, skill, discipline well-mastered,
words well-spoken: This is the highest blessing.*

Mātā-pitu-upatṭhānaṃ Putta-dārassa saṅgaho
Anākulā ca kammantā Etam-maṅgalam-uttamaṃ.

*Support for one’s parents, assistance to one’s wife & children,
jobs that are not left unfinished: This is the highest blessing.*

Dānañ-ca dhamma-cariyā ca Ñātakānañ-ca saṅgaho
Anavajjāni kammāni Etam-maṅgalam-uttamaṃ.

*Generosity, living by the Dhamma, assistance to one’s relatives,
deeds that are blameless: This is the highest blessing.*

Āratī viratī pāpā Majja-pānā ca saññamo
Appamādo ca dhammesu Etam-maṅgalam-uttamaṃ.

*Avoiding, abstaining from evil; refraining from intoxicants,
being heedful with regard to qualities of the mind: This is the highest blessing.*

Gāravo ca nivāto ca Santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ Etam-maṅgalam-uttamaṃ.

*Respect, humility, contentment, gratitude,
hearing the Dhamma on timely occasions: This is the highest blessing.*

Khantī ca sovacassatā Samaṇānañ-ca dassanaṃ
Kālena dhamma-sākacchā Etam-maṅgalam-uttamaṃ.

*Patience, composure, seeing contemplatives,
discussing the Dhamma on timely occasions: This is the highest blessing.*

Tapo ca brahma-cariyañ-ca Ariya-saccāna-dassanaṃ
Nibbāna-sacchi-kiriya ca Etam-maṅgalam-uttamaṃ.

*Austerity, celibacy, seeing the Noble Truths,
realizing Unbinding: This is the highest blessing.*

Phuṭṭhassa loka-dhammehi Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ Etam-maṅgalam-uttamaṃ.

*A mind that, when touched by the ways of the world,
is unshaken, sorrowless, dustless, secure: This is the highest blessing.*

Etādisāni katvāna Sabbattham-aparājitā
Sabbattha sotthiṃ gacchanti

Tan-tesaṃ maṅgalam-uttamanti.”

*Everywhere undefeated when doing these things,
people go everywhere in well-being:*

This is their highest blessing.”

If, by forsaking
a limited ease,
he would see
an abundance of ease,
the enlightened man
would forsake
the limited ease
for the sake
of the abundant.

DAY 2

*Khemākhema-saraṇa-gamana-paridīpakā Gāthā**Verses Explaining Secure and Not-secure Goings-for-refuge (p. 40)*

Handa mayam khemākhema-saraṇa-gamana-paridīpikā-gāthāyo
bhaṇāmasa:

Now let us recite the Verses Explaining Secure and Not-secure Goings-for-refuge:

Bahum ve saraṇam yanti Pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni Manussā bhaya-tajjitā.

*Many are those who go for refuge to mountains, forests,
parks, trees, & shrines: People threatened with danger.*

N'etaṃ kho saraṇam khemaṃ

N'etaṃ saraṇam-uttamaṃ,

N'etaṃ saraṇam-āgamma Sabba-dukkhā pamuccati.

*That is not the secure refuge, that is not the highest refuge, that is not the
refuge, having gone to which, one gains release from all suffering.*

Yo ca buddhañ-ca dhammañ-ca

Saṅghañ-ca saraṇam gato,

Cāttāri ariya-saccāni Sammappaññāya passati:

*But a person who, having gone to the Buddha, Dhamma, & Saṅgha for
refuge, sees the four Noble Truths with right discernment:*

Dukkham dukkha-samuppādam

Dukkhasa ca atikkamaṃ,

Ariyañ-c'aṭṭhaṅgikaṃ maggaṃ

Dukkhūpasama-gāminam.

Stress, the cause of stress, the transcending of stress,

and the Noble Eightfold Path, the way to the stilling of stress.

Etam kho saraṇam khemaṃ

Etam saraṇam-uttamaṃ,

Etam saraṇam-āgamma Sabba-dukkhā pamuccati.

That is the secure refuge, that is the highest refuge,

that is the refuge, having gone to which, one gains release from all suffering.

Ratana Sutta (p. 117)

Discourse on Treasures

Handa mayaṃ ratana-suttaṃ bhaṇāmaḥ:

Now let us recite the Discourse on Treasures:

When only chanting the Six Protective Verses, the leader should chant:

Handa mayaṃ cha-ratana-paritta-gāthāyo bhaṇāmaḥ:

Now let us recite the Six Protective Verses from the Discourse on Treasures:

Yānidha bhūtāni samāgatāni

Bhummāni vā yāni va antalikkhe.

Sabbeva bhūtā sumanā bhavantu

Athopi sakkacca suṇantu bhāsitaṃ.

Whatever beings that are gathered here, Earth-spirits or those in space—may they all be joyful, and may they respectfully listen to what is spoken.

Tasmā hi bhūtā nisāmetha sabbe

Mettaṃ karotha mānusiya pajāya.

Divā ca ratto ca haranti ye balim

Tasmā hi ne rakkhatha appamattā.

So, may you beings attend to it all, and generate goodwill for the generation of human beings, they who bring you offerings day & night. Therefore, may you heedfully protect them.

Yaṅ-kiñci vittaṃ idha vā huraṃ vā

Saggesu vā yaṃ ratanaṃ paṇitaṃ

Na no samaṃ atthi Tathāgatena.

*Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.*

Idam-pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.*

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad-ajjhagā sakyamunī samāhito
Na tena dhammena sam'atthi kiñci.

*The exquisite Deathless—dispassion, ending—
discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.*

Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.*

Yam-buddha-seṭṭho parivaṇṇayī sucim
Samādhim-ānantarik'aññam-āhu
Samādhinā tena samo na vijjati.

*What the excellent Awakened One extolled as pure
and called the concentration of unmediated knowing:
No equal to that concentration can be found.*

Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.*

Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti

Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni.

*The eight persons—the four pairs—
praised by those at peace:*

*They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.*

Idam-pi saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

Ye suppayuttā manasā dalhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā.

*Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the Deathless,
freely enjoying the Unbinding they've gained.*

Idam-pi saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

Yath'indakhilo pathaviṃ sito siyā
Catubbhi vātebhi asampakampiyo.
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariyasaccāni avecca passati.

*An Indra pillar, planted in the earth,
that even the four winds cannot shake:
that, I tell you, is like the person of integrity,
who—having comprehended
the noble truths—sees.*

Idam-pi saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Ye ariyasaccāni vibhāvayanti
Gambhīrapaññaena sudesitāni.
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamamādiyanti.

*Those who have seen clearly the noble truths
well-taught by the one of deep discernment—
regardless of what [later] might make them heedless—
will come to no eighth state of becoming.*

Idam-pi saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Sahāvassa dassana-sampadāya
Ty'assu dhammā jahitā bhavanti.
Sakkāya-diṭṭhī vicikicchitañ-ca
Silabbataṃ vāpi yadatthi kiñci.
Catūhapāyehi ca vipparamutto
Cha cābhiṭṭhānāni abhabbo kātuṃ.

*At the moment of attaining sight,
one abandons three things:*

identity-views, uncertainty,

& any attachment to habits & practices.

*One is completely released
from the four states of deprivation,
and incapable of committing
the six great wrongs.*

Idam-pi saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Kiñcāpi so kammaṃ karoti pāpakam
Kāyena vācāyuda cetasā vā,
Abhabbo so tassa paṭicchadāya
Abhabbatā diṭṭha-padassa vuttā.

Whatever bad deed one may do

—in body, speech, or in mind—

one cannot hide it:

an incapability ascribed

to one who has seen the way.

Idam-pi saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmim gimhe,
Tathūpamaṃ dhamma-varam adesayi
Nibbāna-gāmiṃ paramaṃ hitāya.

Like a forest grove with flowering tops

in the first month of the heat of the summer,

so is the foremost Dhamma he taught,

for the highest benefit, leading to unbinding.

Idam-pi buddhe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Buddha.

By this truth may there be well-being.

Varo varaññū varado varāharo
Anuttaro dhamma-varam̐ adesayi.

*Foremost,
foremost-knowing,
foremost-giving,
foremost-bringing,
unexcelled, he taught the
foremost Dhamma.*

Idam-pi buddhe ratanam̐ paṇitam̐
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.*

Khīnam̐ purāṇam̐ navam̐ n'atthi sambhavam̐
Viratta-cittāyatike bhavasmim̐
Te khīna-bijā avirulhi-chandā
Nibbanti dhīrā yathā'yam-padīpo.

*Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they—with no seed, no desire for growth,
enlightened—go out like this flame.*

Idam-pi saṅghe ratanam̐ paṇitam̐
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

Yānidha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ
Buddham̐ namassāma suvatthi hotu.

*Whatever beings that are gathered here, Earth-spirits or those in space: The Tathāgata is
worshiped by divine & human beings. We pay homage to the Buddha. May you be well.*

Yānīdha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe.
 Tathāgataṃ deva-manussa-pūjitaṃ
 Dhammaṃ namassāma suvatthi hotu.

Whatever beings that are gathered here, Earth-spirits or those in space: The Tathāgata is worshiped by divine & human beings. We pay homage to the Dhamma. May you be well.

Yānīdha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe.
 Tathāgataṃ deva-manussa-pūjitaṃ
 Saṅghaṃ namassāma suvatthi hotūti.

Whatever beings that are gathered here, Earth-spirits or those in space: The Tathāgata is worshiped by divine & human beings. We pay homage to the Saṅgha. May you be well.

There are these four ways of going off course. Which four? One goes off course through desire. One goes off course through aversion. One goes off course through delusion. One goes off course through fear. These are the four ways of going off course.

If you—

through desire, aversion, delusion, fear—
 transgress the Dhamma,
 your honor wanes,
 as in the dark fortnight, the moon.

There are these four ways of not going off course. Which four? One does not go off course through desire. One does not go off course through aversion. One does not go off course through delusion. One does not go off course through fear. These are the four ways of not going off course.

If you don't—

through desire, aversion, delusion, fear—
 transgress the Dhamma,
 your honor waxes,
 as in the bright fortnight, the moon.

DAY 3

*Dhamma-gāravādi-gāthā**Verses on Respect for the Dhamma, etc.*

Handa mayam dhamma-gāravādi-gāthāyo bhaṇāmaṣe:

*Now let us recite the Verses on Respect for the Dhamma, etc.:*Ye ca atitā sambuddhā
Yo c'etarahi sambuddho*Buddhas of the past,
Buddhas yet to come,
and he who is the Buddha now—
grief-dispellers for many (beings)—*Sabbe saddhamma-garuno
Athāpi viharissanti*all have dwelled, are dwelling, and will dwell
revering the True Dhamma:
That is the nature of Buddhas.*Tasmā hi atta-kāmena
Saddhammo garu-kātabbo*Therefore, through love of yourself, desiring greatness,
you should revere the True Dhamma,
remembering the Buddhas' message,*Duddadam dadamānānam
Asanto nānukubbanti
Tasmā satañca asatañca
Asanto nirayaṃ yantiYe ca buddhā anāgatā,
Bahunnam soka-nāsano.Viharimsu vihāti ca,
Esā buddhāna dhammatā.Mahattam-abhikaṅkhatā,
Saram buddhāna sāsanam.Dukkaram kamma kubbatam,
Sataṃ dhammo duranvayo.
Nānā hoti ito gati,
Santo saggaparāyanā.

Na hi dhammo adhammo ca Ubho sama-vipākino,
Adhammo nirayaṃ neti Dhammo pāpeti suggaṭṭim.

For Dhamma and non- don't bear equal results.

Non-Dhamma leads you to hell; Dhamma, to a good destination.

Dhammo have rakkhati dhamma-cāriṃ,
Dhammo suciṇṇo sukham-āvahāti.

Esānisaṃso dhamme suciṇṇe,

Na duggaṭṭim gacchati dhamma-cāri.

The Dhamma protects those who live by the Dhamma.

The Dhamma well-practiced brings bliss.

*This—the reward when the Dhamma's well-practiced:
one who lives by the Dhamma doesn't go to a bad destination.*

Na puppha-gandho paṭivātameti,
Na candanaṃ tagara-mallikā vā.

*No flower's scent goes against the wind—
not sandalwood, jasmine, tagara.*

Satañca gandho paṭivātameti,
Sabbā disā sappuriso pavāyati.

But the scent of the good does go against the wind.

The person of integrity wafts a scent in every direction.

Candanaṃ tagaraṃ vāpi Uppalaṃ atha vassikī,
Etesaṃ gandha-jātānaṃ Sila-gandho anuttaro.

Sandalwood, tagara, lotus, & jasmine:

among these scents, the scent of virtue is unsurpassed.

Appa-matto ayaṃ gandho Yvāyaṃ tagara-candani,
Yo ca silavataṃ gandho Vāti devesu uttamo.

Next to nothing, this scent—sandalwood, tagara—

while the scent of virtuous conduct wafts to the devas, supreme.

Tesaṃ sampanna-silānaṃ Appamāda-vihāriṇaṃ,
Sammadañña vimuttānaṃ Māro maggaṃ na vindati.

*Those consummate in virtue, dwelling in heedfulness,
released through right knowing:*

Mara can't follow their tracks.

Yathā saṅkāra-dhānasmim

Ujjhitasmim mahā-pathe,

Padumaṃ tattha jāyetha

Suci-gandhaṃ manoramaṃ,

As in a pile of rubbish cast by the side of a highway

a lotus might grow, clean-smelling, pleasing the heart,

Evaṃ saṅkāra-bhūtesu

Andha-bhūte puthujjane.

Atirocati paññāya

Sammā-sambuddhasāvako.

so in the midst of the rubbish-like,

people run-of-the-mill & blind,

there dazzles with discernment

the disciple of the Rightly Self-Awakened One.

Tiratana-namakāra-gāthā

Verses in Homage to the Triple Gem

Handa mayaṃ tiratana-namakāra-gāthāyo bhaṇāmasa:

Now let us recite the Verses in Homage to the Triple Gem:

Yo sannisinno varabodi-mūle,

Māraṃ sasenaṃ sujitaṃ jinitvā,

Sambodhim-āgacchi ananta-ñāṇo,

Lok'uttamaṃ taṃ paṇamāmi Buddhaṃ.

Aṭṭhaṅgiko ariya-patho janānaṃ,

Mokkhappavesāya ujū ca maggo,

Dhammo ayaṃ santi-karo paṇito,

Niyyāniko taṃ paṇamāmi Dhammaṃ.

Saṅgho visuddho vara-dakkhīṇeyyo,

Sant'indriyo sabba-malappahino,

Guṇehinekehi samiddhi-patto,
 Anāsavo taṃ paṇamāmi Saṅgho.
 (Yo kappa-koṭhipi appameyyaṃ,
 Kālaṃ karonto atidukkarāni,
 Khedaṃ gato loka-hitāya nātho,
 Namō mahā-kāruṇikassa tassa.
 Asambudhaṃ Buddha-nisevitaṃ yaṃ,
 Bhavābhavaṃ gacchati jīva-loko,
 Namō avijjādi-kilesa-jāla-
 Viddhaṃsino Dhamma-varassa tassa.
 Guṇehi yo sila-samādhī-paññā,
 Vimutti-ñāṇappabhūtihi yutto,
 Khettañ-jaṇānaṃ kusal'atthikānaṃ,
 Tam-ariya-saṅghaṃ sirasā namāmi.)
 Icevama-accanta-namassa-neyyaṃ,
 Namassamaṇo ratanattayaṃ yaṃ,
 Puññābhisaṇḍaṃ vipulaṃ alattaṃ,
 Tassānubhāvena hat'antarāyo.

Note: Some monasteries do not chant the section in parentheses.

Ratanattayappabhāvābhīyācana-gāthā

Verses Requesting the Power of the Triple Gem

Handa mayaṃ ratanattayappabhāvābhīyācana-gāthāyo bhaṇāmaṣe:

Now let us recite the Verses Requesting the Power of the Triple Gem:

Arahaṃ sammā-sambuddho Uttamaṃ Dhamma-ajjhagā,
 Mahā-saṅghaṃ pabodhesi Icceṭaṃ ratanattayaṃ,
 Buddho Dhammo Saṅgho cāti Nānā-hontama-pi vatthuto,

Aññam-aññāviyogā va	Ekībhūtam-pan'atthato.
Buddho Dhammassa bodhetā	Dhammo Saṅghena dhārito,
Saṅgho ca sāvako Buddhassa	Icekābaddham-ev'idaṃ.
Visuddhaṃ uttamaṃ seṭṭhaṃ	Lokasmiṃ ratanattayaṃ,
Samvattati pasannānaṃ	Attano suddhi-kāminaṃ.
Sammā paṭipajjantānaṃ	Paramāya visuddhiyā,
Visuddhi sabba-klesehi	Hoti dukkhehi nubbuti.
Nibbānaṃ paramaṃ suññaṃ,	Nibbānaṃ paramaṃ sukhaṃ,
Etena sacca-vajjena	Suvatthi hotu sabbadā.
Ratanattayānubhāvena	Ratanattaya-tejasā,
Upaddav'antarāyā ca	Upasaggā ca sabbaso,
Mā kadāci samphusimsu	Raṭṭhaṃ Syāmānam-ev'idaṃ,
Ārogiya-sukhañ-c'eva	Tato dīghāyutā-pi ca.
Tabbatthūnañ-ca sampatyo	Sukhaṃ sabbattha sotthi ca,
Bhavantu sampavattantu	Syāmānaṃ raṭṭha-pālinaṃ.
Te ca raṭṭhañ-ca rakkhantu	Syāma-raṭṭhika-devatā,
Syāmānaṃ raṭṭha-pālihi	Dhamm'āmisehi pūjitā.
Siddham-atthu siddham-atthu	Siddham-atthu idaṃ phalaṃ,
Etasmim ratantayasmim	Sampasādana-cetaso.

Things of the world at best are either good but not true, or true but not good. Other people's thoughts, words, and deeds are things that aren't true. They're affairs of the world. The Dhamma, though is really true and really good and really beneficial. It's an affair of the heart, something very profound.

So when we know that the affairs of the world aren't true in their goodness or good in their truth, we shouldn't latch onto them. We have to brush them aside. If people say we're good or bad, there's no truth to their words—because “good” is true only in the mouth of the person speaking, and the same is the case with “bad.” So don't latch onto anything they say. Focus instead on the good and bad that are actually within you.

DAY 4

Dhajagga Paritta, Dhajagga Sutta (SN 11.3)

The Top of the Standard Protection, Discourse

Handa mayam dhajagga-paritta-suttam bhanamase:

Now let us recite the Top of the Standard Protection Discourse:

[Evam-me sutam,] Ekam samayam Bhagava, Savatthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme.

I have heard that at one time the Blessed One was staying in Sāvattthī at Jeta's Grove, Anāthapiṇḍika's park.

Tatra kho Bhagava bhikkhū amantesi "Bhikkhavoti."

There he addressed the monks: "Monks."

"Bhadanteti" te bhikkhū Bhagavato paccassosum.

"Yes, lord," the monks responded to him.

Bhagava etad-avoca.

The Blessed One said,

bhūta-pubbam bhikkhave devāsura-saṅgāmo samupabyūḷho ahoṣi. Atha kho bhikkhave sakko devānam'indo deve tāvatimse amantesi sace mārisā devānam saṅgāma-gatānam uppajjeyya bhayam vā chambhitattam vā loma-haṁso vā mam'eva tasmim samaye dhajaggaṁ ullokeyyātha. Mamañ-hi vo dhajaggaṁ ullokayataṁ yam-bhavissati bhayam vā chambhitattam vā loma-haṁso vā so pahiyissati.

The Blessed One said: "Once, monks, the devas & asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the devas of the Thirty-three: 'If, dear sirs, when the

devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.

No ce me dhajaggam ullokeyyātha atha pajāpatissa deva-rājassa dhajaggam ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggam ullokayataṃ yam-bhavissati bhayaṃ vā chambhitattam vā loma-haṃso vā so pahiyissati.

“If you don’t look up at the top of my standard, then you should look up at the top of the standard of Pajāpati the deva-king. For when you look up at the top of the standard of Pajāpati the deva-king, any fear, terror, or horripilation you may have will be abandoned.

No ce pajāpatissa deva-rājassa dhajaggam ullokeyyātha atha varuṇassa deva-rājassa dhajaggam ullokeyyātha. Varuṇassa hi vo deva-rājassa dhajaggam ullokayataṃ yam-bhavissati bhayaṃ vā chambhitattam vā loma-haṃso vā so pahiyissati.

“If you don’t look up at the top of the standard of Pajāpati the deva-king, then you should look up at the top of the standard of Varuṇa the deva-king. For when you look up at the top of the standard of Varuṇa the deva-king, any fear, terror, or horripilation you may have will be abandoned.

No ce varuṇassa deva-rājassa dhajaggam ullokeyyātha atha īsānassa deva-rājassa dhajaggam ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam ullokayataṃ yam-bhavissati bhayaṃ vā chambhitattam vā loma-haṃso vā so pahiyissatīti.

“If you don’t look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of Īsāna the deva-king. For when you look up at the top of the standard of Īsāna the deva-king, any fear, terror, or horripilation you may have will be abandoned.

Tam kho pana bhikkhave sakkassa vā devānam-indassa dhajaggam ullokayataṃ pajāpatissa vā deva-rājassa

dhajaggam ullokayatam varuṇassa vā deva-rājassa
 dhajaggam ullokayatam isānassa vā deva-rājassa dhajaggam
 ullokayatam yam-bhavissati bhayam vā chambhitattam vā
 loma-haṃso vā so pahiyyethāpi nopi pahiyyetha tam kissa
 hetu sakko hi bhikkhave devānam-into avīta-rāgo
 avīta-doso avīta-moho bhīru chambhī utrāsī palāyīti.

“Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajāpati the deva-king; in those who look up at the top of the standard of Varuṇa, the deva-king; or in those who look up at the top of the standard of Isāna, the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of the devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, quick to flee.

Ahañ-ca kho bhikkhave evaṃ vadāmi sace tumhākam
 bhikkhave arañña-gatānam vā rukkha-mūla-gatānam vā
 suññāgāra-gatānam vā uppajjeyya bhayam vā
 chambhitattam vā loma-haṃso vā mam’eva tasmim samaye
 anussareyyātha itipi so Bhagavā araham sammā-sambuddho
 vijjā-caraṇa-sampanno sugato loka-vidū anuttaro
 purisa-damma-sārathi satthā deva-manussānam buddho
 Bhagavāti. Mammaṃ hi vo bhikkhave anussarataṃ
 yam-bhavissati bhayam vā chambhitattam vā loma-haṃso
 vā so pahiyyissati.

“But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: ‘Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.’ For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.

No ce maṃ anussareyyātha atha dhammaṃ anussareyyātha
svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko
ehi-passiko opanayiko paccattaṃ veditabbo viññūhīti.
Dhammaṃ hi vo bhikkhave anussarataṃ yam-bhavissati
bhayaṃ vā chambhitattaṃ vā loma-haṃso vā so
pahiyyissati.

“If you don’t recollect me, then you should recollect the Dhamma thus: ‘The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.’ For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.

No ce dhammaṃ anussareyyātha atha saṅghaṃ
anussareyyātha supaṭipanno Bhagavato sāvaka-saṅgho
uju-paṭipanno Bhagavato sāvaka-saṅgho ñāya-paṭipanno
Bhagavato sāvaka-saṅgho sāmīci-paṭipanno Bhagavato
sāvaka-saṅgho yadidaṃ cattāri purisa-yugāni aṭṭha
purisa-puggalā esa Bhagavato sāvaka-saṅgho āhuneyyo
pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ
puññakkhettaṃ lokassāti. Saṅghaṃ hi vo bhikkhave
Anussarataṃ yam-bhavissati bhayaṃ vā chambhitattaṃ vā
loma-haṃso vā so pahiyyissati

“If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i. e., the four pairs, the eight-types (of noble ones): That is the Saṅgha of the Blessed One’s disciples—worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.’ For when you recollect the Saṅgha, monks, any fear, terror, or horripilation you may have will be abandoned.

taṃ kissa hetu Tathāgato hi bhikkhave arahamaṃ
sammā-sambuddho vīta-rāgo vīta-doso vīta-moho abhīru
acchambhī anuttarāsī apalāyīti.

“Why is that? Because the Tathāgata, worthy & rightly self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee.”

Idam-avoca Bhagavā idam vatvāna sugato athāparam
etad-avoca satthā

This is what the Blessed One said. Having said this, the One Well-gone, the Teacher, further said this:

Araññe rukkhamūle vā Suññāgāreva bhikkhavo
Anussaretha sambuddham Bhayaṃ tumhāka no siyā

“In wilderness, monks, at the foot of a tree, or in an empty dwelling, recollect the Buddha: You will have no fear.

No ce buddham sareyyātha Loka-jettham narāsabham
Atha dhammam sareyyātha Niyyānikam sudesitam

If you don’t recall the Buddha—best in the world, the bull of men— then recollect the Dhamma, pertinent, well taught.

No ce dhammam sareyyātha Niyyānikam sudesitam
Atha saṅgham sareyyātha Puññakkhettam anuttaram

If you don’t recall the Dhamma—pertinent, well taught— then recollect the Saṅgha, the field of merit unexcelled.

Evam-buddham sarantānam

Dhammam saṅghañca bhikkhavo

Bhayaṃ vā chambhitattam vā loma-haṃso na hessatīti.

For those who have thus recalled the Buddha, Dhamma, & Saṅgha, monks, there will be no terror, horripilation, or fear.”

Sukhābhiyācana-gāthā

Verses Requesting Happiness (for the royal family)

Handa mayam sukhābhiyācana-gāthāyo bhaṇāmasa:

Now let us recite the Verses Requesting Happiness:

Yam yam deva-manussānam Maṅgal’atthāya bhāsitam,

Tassa tassānubhāvena
 Ye ye ārakkhakā devā
 Iminā Dhamma-dānena
 Sadā bhadrāni passantu
 Appamattā ca amhesu
 Yañ-ca no bhāsamānehi
 Tan-no devānumodantu
 Ye vā jalābuj'añḍajā
 Averā hontu sabbe te
 Passantu anavajjāni
 Ciraṃ tiṭṭhatu lokasmim
 Dassentaṃ sota-vantūnaṃ
 Yāva 'Buddhoti' nāma-pi
 Sammā-desita-dhammassa
 Pasannā hontu sabbe-pi
 Sammā dhāraṃ paveccanto
 Vuḍḍhi-bhāvāya sattānaṃ
 Mātā-pitā ca atrajaṃ
 Evaṃ dhammena rājāno

Hotu rāja-kule sukhaṃ.
 Tattha tatthādhivāsino,
 Sabbe amhehi pūjitā.
 Sukhitā hontu nibbhayā,
 Sabbe rakkhantu no sadā.
 Kusalaṃ pasutaṃ bahuṃ,
 Ciraṃ tiṭṭhantu sātataṃ.
 Saṃsedaj'opapātikā,
 Anīghā nirupaddavā.
 Mā ca sāvajjam'āgamā.
 Sammā-sambuddha-sāsanam.
 Maggaṃ satta-visuddhiyā,
 Loka-jetṭhassa satthuno,
 Pavattati mahesino,
 Pāṇino Buddha-sāsane.
 Kāle devo pavassatu,
 Samiddhaṃ netu medaniṃ.
 Niccaṃ rakkhanti puttakaṃ,
 Pajaṃ rakkhantu sabbadā.

Even royal chariots
 well-embellished
 get run down,
 and so does the body
 succumb to old age.
 But the Dhamma of the good
 doesn't succumb to old age:
 the good let the civilized know.

DAY 5

Āṭānāṭiya Paritta

Homage to the Seven Past Buddhas

Handa mayam āṭānāṭiya-parittam bhaṇāmasa:

Now let us recite the Homage to the Seven Past Buddhas:

Vipassissa namatthu Cakkhumantassa sirīmato

Sikhissa pi namatthu Sabba-bhūtānukampino

Homage to Vipassī, possessed of vision & splendor.

Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu Nhātakassa tapassino

Namatthu Kakusandhassa Māra-senappamaddino

Homage to Vesabhū, cleansed, austere.

Homage to Kakusandha, crusher of Māra's host.

Konāgamanassa namatthu Brāhmaṇassa vusīmato

Kassapassa namatthu Vipparamuttassa sabbadhi

Homage to Konāgamana, the Brahman who lived the life perfected.

Homage to Kassapa, everywhere released.

Aṅgīrasassa namatthu Sakya-puttassa sirīmato

Yo imam dhammam-adesesi Sabba-dukkhāpanūdanam.

Homage to Aṅgīrasa, splendid son of the Sakyans,

who taught this Dhamma—the dispelling of all stress.

Ye cāpi nibbutā loke Yathābhūtam vipassisum

Te janā apisuṇā Mahantā vītasārādā

Those unbound in the world, who have seen things as they have come to be,

Great Ones of gentle speech, thoroughly mature:

Hitam̐ deva-manussānam̐
Vijjā-caraṇa-sampannam̐

*Even they pay homage to Gotama, the benefit of human & heavenly beings,
consummate in knowledge & conduct, the Great One, thoroughly mature.*

Namo me sabba-Buddhānam̐
Taṇhaṅkaro mahāvīro
Saraṇaṅkaro lokahito
Koṇḍañño jana-pāmokkho
Sumano sumano dhīro
Sobhīto guṇa-sampanno
Padumo loka-pajjoto
Padumuttaro satta-sāro
Sujāto sabba-lok'aggo
Atthadassī kāruṇiko
Siddhattho asamo loke
Pusso ca Varado Buddha
Sikhī sabba-hito satthā
Kakusandho satthavāho
Kassapo sirisampanno

Ete c'aññe ca sambuddhā
Sabbe Buddhā asamasamā
Sabbe dasa-bal'ūpetā
Sabbe te paṭijānanti
Siha-nādam̐ nadante te
Brahma-cakkam̐ pavattenti
Upetā Buddha-Dhammehi
Dvattimsa-lakkhaṇ'ūpetā

Yam̐ namassanti Gotamam̐
Mahantam̐ vītasāradam̐

Uppannānam̐ mahesinam̐,
Medhaṅkaro mahāyaso,
Dīpaṅkaro jutindharo,
Maṅgalo puris'āsabho,
Revato rativaḍḍhano,
Anomadassī jan'uttamo,
Nārado vara-sāratthī,
Sumedho appaṭipuggalo,
Piyadassī nar'āsabho,
Dhammadassī tamonudo,
Tisso ca Vadatam̐ varo,
Vipassī ca anupamo,
Vessabhū sukha-dāyako,
Konāgamano raṇañjaho,
Gotamo sakyapuṅgavo:
Aneka-sata-koṭiyo,
Sabbe Buddhā mahiddhikā.
Vesārajeh'upāgatā,
Āsabhāṅṭhānam'uttamam̐.
Parisāsu visāradā,
Loke appaṭivattiyam̐.
Aṭṭhārasahi nāyakā,
Sityānubyañjanādharā.

Byāmapabbhāya suppabhā
 Buddhā sabbañño ete
 Mahappabhā mahā-tejā
 Mahā-kāruṇikā dhīrā
 Dipā nāthā paṭiṭṭhā ca
 Gati bandhū mahassāsā
 Sadevakassa lokassa
 Tesāhaṃ sirasā pāde
 Vacasā manasā c'eva
 Sayane āsane ṭhāne
 Sadā sukkena rakkhantu
 Tehi tvaṃ rakkhito santo
 Sabba-roga-vinimutto
 Sabba-veram-atikkanto
 Tesāṃ saccena silena
 Te-pi tumhe¹ anurakkhantu
 Puratthimasmim̐ disā-bhāge
 Te-pi tumhe¹ anurakkhantu
 Dakkhiṇasmim̐ disā-bhāge
 Te-pi tumhe¹ anurakkhantu
 Pacchimasmim̐ disā-bhāge
 Te-pi tumhe¹ anurakkhantu
 Uttarasmim̐ disā-bhāge
 Te-pi tumhe¹ anurakkhantu
 Purima-disāṃ Dhataratṭho
 Pacchimena Virūpakkho
 Cattāro te mahārājā

Sabbe te muni-kuñjarā,
 Sabbe khīṇāsavā jinā.
 Mahā-paññā mahabbalā,
 Sabbesānaṃ sukhāvahā.
 Tāṇā leṇā ca pāṇinaṃ,
 Saraṇā ca hitesino.
 Sabbe ete parāyanā,
 Vandāmi puris'uttame.
 Vandāmi'ete Tathāgate,
 Gamane cāpi sabbadā.
 Buddhā santikarā tvaṃ,
 Mutto sabba-bhayena ca.
 Sabba-santāpa-vajjito,
 Nibbuto ca tvaṃ bhava.
 Khanti-mettā-balena ca,
 Ārogyena sukkena ca.
 Santi bhūtā mahiddhikā,
 Ārogyena sukkena ca.
 Santi bhūtā mahiddhikā,
 Ārogyena sukkena ca.
 Santi bhūtā mahiddhikā,
 Ārogyena sukkena ca.
 Santi bhūtā mahiddhikā,
 Ārogyena sukkena ca.
 Dakkhiṇena Virūlhako
 Kuvero uttaraṃ disāṃ
 Loka-pālā yasassino,

Te-pi tumhe¹ anurakkhantu
 Ākāsaṭṭhā ca bhumaṭṭhā
 Te-pi tumhe¹ anurakkhantu
 N'atthi me saraṇaṃ aññaṃ
 Etena sacca-vajjena

*I have no other refuge,
 The Buddha is my foremost refuge.
 Through the speaking of this truth, may they [I] be blessed always.*

Ārogyena sukkena ca.
 Deva-nāgā mahiddhikā
 Ārogyena sukkena ca.
 Buddho me saraṇaṃ varam.
 Hotu te² jaya-maṅgalaṃ.

N'atthi me saraṇaṃ aññaṃ
 Etena sacca-vajjena

*I have no other refuge,
 The Dhamma is my foremost refuge.
 Through the speaking of this truth, may they [I] be blessed always.*

Dhammo me saraṇaṃ varam.
 Hotu te² jaya-maṅgalaṃ.

N'atthi me saraṇaṃ aññaṃ
 Etena sacca-vajjena

*I have no other refuge,
 The Saṅgha is my foremost refuge.
 Through the speaking of this truth, may they [I] be blessed always.*

Saṅgho me saraṇaṃ varam.
 Hotu te² jaya-maṅgalaṃ.

Yaṃ kiñci ratanaṃ loke
 Ratanam Buddha-samaṃ n'atthi.

Of all the many varieties of treasure to be found in the world, there is no treasure equal to the Buddha. Through that, may you [I] be safe.

Vijjati vividham puthu,
 Tasmā sotthi bhavantu te².

Yaṃ kiñci ratanaṃ loke
 Ratanam Dhamma-samaṃ n'atthi.

Of all the many varieties of treasure to be found in the world, there is no treasure equal to the Dhamma. Through that, may you [I] be safe.

Tasmā sotthi bhavantu te².

Yaṃ kiñci ratanaṃ loke
 Ratanam Saṅgha-samaṃ n'atthi.

Vijjati vividham puthu,

Tasmā sotthi bhavantu te².

Of all the many varieties of treasure to be found in the world, there is no treasure equal to the Saṅgha. Through that, may you [I] be safe.

Sakkatvā buddha-ratanam
Hitam deva-manussanam
Nassant'upaddavā sabbe

*Having revered the jewel of the Buddha,
the highest, most excellent medicine,
the welfare of human & heavenly beings:
Through the Buddha's majesty & safety,
may all obstacles vanish.*

May your sufferings grow totally calm.

Sakkatvā dhamma-ratanam
Parilāhūpasamanam
Nassant'upaddavā sabbe

*Having revered the jewel of the Dhamma,
the highest, most excellent medicine,
the stiller of feverish passion:*

*Through the Dhamma's majesty & safety,
may all obstacles vanish.āā*

May your fears grow totally calm.

Sakkatvā saṅgha-ratanam
Āhuneyyam pāhuneyyam
Nassant'upaddavā sabbe

*Having revered the jewel of the Saṅgha,
the highest, most excellent medicine,
worthy of gifts, worthy of hospitality:*

*Through the Saṅgha's majesty & safety,
may all obstacles vanish.*

May your diseases grow totally calm.

Sabbītiyo vivajjantu

Osatham uttamam varam
Buddha-tejena sotthinā
Dukkhā vūpasamentu te².

Osatham uttamam varam
Dhamma-tejena sotthinā
Bhayā vūpasamentu te².

Osatham uttamam varam
Saṅgha-tejena sotthinā
Rogā vūpasamentu te².

Sabba-rogo vinassatu

Mā te bhavatvantarāyo
 Abhivādana-sīlissa
 Cattāro dhammā vaḍḍhanti

Sukhī dīgh'āyuko bhava
 Niccam vuddhāpacāyino
 Āyu vaṇṇo sukham, balaṃ.

May all distresses be averted.

may every disease be destroyed.

May there be no dangers for you.

May you be happy & live long.

*For one of respectful nature who
 constantly honors the worthy,*

Four qualities increase:

long life, beauty, happiness, strength.

Notes:

1. If you are chanting for yourself, change 'tumhe' to 'amhe.'
2. If you are chanting for yourself, change 'te' to 'me.'

Abandon what is unskillful, monks. It is possible to abandon what is unskillful. If it were not possible to abandon what is unskillful, I would not say to you, "Abandon what is unskillful." But because it is possible to abandon what is unskillful, I say to you, "Abandon what is unskillful." If this abandoning of what is unskillful were conducive to harm and pain, I would not say to you, "Abandon what is unskillful." But because this abandoning of what is unskillful is conducive to benefit and pleasure, I say to you, "Abandon what is unskillful."

Develop what is skillful, monks. It is possible to develop what is skillful. If it were not possible to develop what is skillful, I would not say to you, "Develop what is skillful." But because it is possible to develop what is skillful, I say to you, "Develop what is skillful." If this development of what is skillful were conducive to harm and pain, I would not say to you, "Develop what is skillful." But because this development of what is skillful is conducive to benefit and pleasure, I say to you, "Develop what is skillful."

DAY 6

Ratanattayappabhāvāsiddhi-gāthā

Verses on the Power of the Triple Gem

Handa mayam ratanattayappabhāvāsiddhi-gāthāyo bhaṇāmase:

Now let us recite the Verses on the Power of the Triple Gem:

Araham sammā-sambuddho	Lokānam anukampako,
Veneyyānam pabodhetā	Santi-maggānusāsako.
Svakkhāto uttamo Dhammo	Lokānam tama-dālako,
Niyyāniko ca dukkasmā	Dhamma-cārinupālako.
Supaṭipanno mahā-Saṅgho	Lokānam puññam-ākaro,
Sila-diṭṭhihi saṃsuddho	Santi-magga-niyojako.
Iccetam ratanam seṭṭham	Loke saraṇam-uttamam,
Parikkhakāna dhīranam	Ñāṇa-sañcāraṇakkhamam,
Yassa lokam pabhāseti	Ātapo'va tamonudo,
Dayyadeso imāgamma	Khema-maggappajotanam.
Santi-sukhe patitṭhāti	Issaro sātataṃ tṭhito,
Aggam-etam tiratanam	Garum katvāna rakkhitam.
Dhajaṃ katvā padesassa	Dayya-desena uddhataṃ,
Niti-paññatti-kārāya	Sadiṭṭhiyā pakubbane.
Dhammanuññam va raṭṭhassa	Raṭṭhānam siddhi-dāyakam,
Evam sāsana-kiccesu	Saṅgham katvān'adhissaram.
Pasijjhanant'idam Buddha-	Sāsanassa pasāsanam,
Evam pasāsan'upāyena	Thiram tiṭṭhati sāsanam.

Ratanattayānubhāvena	Ratanattaya-tejasā,
Dayya-jāti virocetu	Sabba-sampatti-siddhiyā.
Iddhim pappotu vepullam	Virulhim c'uttarim sadā,
Ciram tiṭṭhatu lokasmim	Samma-sambuddha-sāsanam.
Dassentaṃ bhabba-sattānam	Añjasaṃ va visuddhiyā,
Cirañ-jīvatu dīghāyu	Dayyānam Dhamma-khattiyo.
Vaṇṇavā bala-sampanno	Nirāmayo ca nibbhayo,
Raṭṭhassa Dhammanuññāñ-ca	Ciram tiṭṭhatu sotthinā.
Ratanattayappabhāvena	Vuddhiyāsā samijjhatu,
Dayyānam ratṭha-pālinam	Sabba-siddhi sadā thiram.
Jayam-atthu ca dayyānam	Vuddhi-santi-nirantaram,
Pavaḍḍhataṃ ca bhiyyoso	Dhan'utthānena sampadā.

Paritta-karaṇa-pāṭha

Passage on Making a Protection

Handa mayam paritta-karaṇa-pāṭham bhaṇāmasa:

Now let us recite the Passage on Making a Protection:

Yāvatā sattā apadā vā dvipadā vā catuppadā vā bahuppadā
vā, rūpino vā arūpino vā saññino vā asaññino vā
nevasaññināsaññino vā, Tathāgato tesam aggam-akkhāyati
araham sammā-sambuddho. Ye kho buddhe pasannā, agge
te pasannā. Agge kho pana pasannānam aggo vipāko.

*Among whatever beings there are—footless, two-footed, four-footed, or many-footed;
having form or formless, percipient, non-percipient or
neither-percipient-nor-non-percipient—the Tathāgata, Worthy and Rightly
Self-awakened, is reckoned supreme. Whoever is confident in the Buddha is confident in
the supreme. For those confident in the supreme, supreme is the result.*

Yaṅ-kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇitaṃ
Na no samaṃ atthi Tathāgatenā.

*Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.*

Idam-pi buddhe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.

Yāvataṃ dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesāṃ
aggam-akkhāyati, yadidaṃ mada-nimmadano
pipāsa-vinayo ālaya-samugghāto vaṭṭu-pacchedo
taṅhākkhayo virāgo nirodho nibbānaṃ. Ye kho
virāga-dhamme pasannā, agge te pasannā. Agge kho pana
pasannānaṃ aggo vipāko.

*Among whatever qualities there are, fabricated or unfabricated, dispassion is reckoned
supreme, in other words: the quelling of thirst, the removal of nostalgia, the cutting off of
the round of rebirth, the destruction of craving, dispassion, cessation, Unbinding.
Whoever is confident in the quality of dispassion is confident in the supreme. For those
confident in the supreme, supreme is the result.*

Khayaṃ virāgaṃ amataṃ paṇitaṃ
Yad-ajjhagā sakyamunī samāhito
Na tena dhammena sam'atthi kiñci.

*The exquisite Deathless—dispassion, ending—
discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.*

Idam-pi dhamme ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

Yāvatā dhammā saṅkhatā, ariyo aṭṭh'āṅgiko maggo tesam
 aggam-akkhāyati, seyyathidaṃ, sammā-diṭṭhi
 sammā-saṅkappo, sammā-vācā sammā-kammanto
 sammā-ājivo, sammā-vāyāmo sammā-sati sammā-samādhi.
 Ye kho ariye aṭṭh'āṅgike magge pasannā, agge te pasannā.
 Agge kho pana pasannānaṃ aggo vipāko.

Among whatever fabricated qualities there are, the Noble Eightfold Path is reckoned supreme: namely, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Whoever is confident in the Noble Eightfold Path is confident in the supreme. For those confident in the supreme, supreme is the result.

Yam-buddha-seṭṭho parivaṇṇayī sucim
 Samādhim-ānantarik' aññam-āhu
 Samādhinā tena samo na vijjati.

*What the excellent Awakened One extolled as pure
 and called the concentration of unmediated knowing:
 No equal to that concentration can be found.*

Idam-pi dhamme ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

Yāvatā saṅghā vā gaṇā vā, Tathāgata-sāvaka-Saṅgho tesam
 aggam-akkhāyati, yadidaṃ cattāri purisa-yugāni aṭṭha
 purisa-puggalā. Ye kho Saṅghe pasannā, agge te pasannā.
 Agge kho pana pasannānaṃ aggo vipāko.

Among whatever groups there are, the Saṅgha of the Tathāgata's disciples is reckoned supreme. Whoever is confident in the Saṅgha is confident in the supreme. For those confident in the supreme, supreme is the result.

Ye puggalā aṭṭha satam pasatthā
 Cattāri etāni yugāni honti
 Te dakkhiṇeyyā sugatassa sāvakā

Etesu dinnāni mahapphalāni.

*The eight persons—the four pairs—praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.*

Idam-pi saṅghe ratanaṃ paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

Ye suppayuttā manasā dalhena

Nikkāmino gotama-sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutiṃ bhuñjamānā.

*Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the Deathless,
freely enjoying the Unbinding they've gained.*

Idam-pi saṅghe ratanaṃ paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

Khīṇaṃ purāṇaṃ navam n'atthi sambhavam

Viratta-cittāyatike bhavasmim

Te khīṇa-bijā avirulhi-chandā

Nibbanti dhīrā yathā'yam-padīpo.

*Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they, with no seed, no desire for growth,
enlightened, go out like this flame.*

Idam-pi saṅghe ratanaṃ paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

DAY 7

[Namo tassa] Bhagavato arahato
sammā-sambuddhassa. (t h r e e t i m e s)

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

Dhajagga Paritta (p. 126)

The Top-of-the-Banner-Staff Protection

Itipi so Bhagavā araham̐ sammā-sambuddho,

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

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

Anuttaro purisa-damma-sārathi satthā deva-manussānam̐
buddho Bhagavāti.

*unexcelled trainer of those who can be taught, teacher of devas & human beings;
awakened; blessed.*

Svākkhāto Bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattam̐ veditabbo viññūhīti.

pertinent, to be seen by the observant for themselves.

Supaṭipanno Bhagavato sāvaka-saṅgho,

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

Uju-paṭipanno Bhagavato sāvaka-saṅgho,

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

Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,

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

Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,

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

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

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

Esa Bhagavato sāvaka-saṅgho—

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

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

Anuttaraṃ puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

Buddha-jaya-maṅgala Gāthā (p. 130)

The Verses of the Buddha's Victory Blessings

Bāhuṃ saḥassam-abhinimmita-sāvudhantaṃ

Grimekhalaṃ uḍḍita-ghora-sasena-māraṃ

Dānādi-dhamma-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggamaṃ.

[Tan-tejasā bhavatu te jaya-maṅgalāni.]

Creating a form with 1,000 arms, each equipped with a weapon,

Māra, on the elephant Girimekhala,

uttered a frightening roar together with his troops.

The Lord of Sages defeated him by means of such qualities as generosity:

By the majesty of this, may you have the highest victory blessing.

[By the majesty of this, may you have victory blessings.]

Mārātirekam-abhiyujjhita-sabba-rattim

Ghorampan'ālavaka-makkham-athaddha-yakkham

Khanti-sudanta-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Even more frightful than Māra making war all night
was Ālavaka, the arrogant unstable ogre.*

*The Lord of Sages defeated him by means of well-trained endurance:
By the majesty of this, may you have the highest victory blessing.*

Nālāgirim gaja-varam atimattabhūtam

Dāvaggi-cakkam-asanīva sudāruṇantam

Mett'ambuseka-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Nālāgiri, the excellent elephant, when maddened,
was very horrific, like a forest fire, a flaming discus, a lightning bolt.*

*The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.*

Ukkhitta-khaggam-atihattha sudāruṇantam

Dhāvan-ti-yojana-path'aṅgulimālavantam

Iddhībhisaṅkhata-mano jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.*

*The Lord of Sages defeated him with mind-fashioned marvels:
By the majesty of this, may you have the highest victory blessing.*

Katvāna katṭham-udaram iva gabbhinīyā

Ciñcāya duṭṭha-vacanam jana-kāya-majjhe

Santena soma-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Having made a wooden belly to appear pregnant,
Ciñcā made a lewd accusation in the midst of the gathering.*

*The Lord of Sages defeated her with peaceful, gracious means:
By the majesty of this, may you have the highest victory blessing.*

Saccam vihāya mati-saccaka-vāda-ketum

Vādābhiropita-manam̐ ati-andhabhūtam̐
 Paññā-padīpa-jalito jītavā munindo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

*Saccaka, whose provocative views had abandoned the truth,
 his mind delighting in argument, had become thoroughly blind.
 The Lord of Sages defeated him with the light of discernment:
 By the majesty of this, may you have the highest victory blessing.*

Nandopananda-bhujagam̐ vibudham̐ mahiddhim̐
 Puttena thera-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jītavā munindo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

*Nandopananda was a serpent with great power but wrong views.
 The Lord of Sages defeated him by means of a display of marvels,
 sending his son (Moggallāna), the serpent-elder, to tame him:
 By the majesty of this, may you have the highest victory blessing.*

Duggāha-ditṭhi-bhujagena sudatṭha-hattham̐
 Brahmaṁ visuddhi-jutim-iddhi-bakābhīdhānam̐
 Ñāṇāgadena vidhinā jītavā munindo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

*His hands bound tight by the serpent of wrongly held views,
 Baka, the Brahmā, thought himself pure in his radiance & power.
 The Lord of Sages defeated him by means of his words of knowledge:
 By the majesty of this, may you have the highest victory blessing.*

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā
 Yo vācano dinadine sarate matandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkham̐ sukham̐ adhigameyya naro sapañño.

*These eight verses of the Buddha's victory blessings: Whatever person of discernment
 recites or recalls them day after day without lapsing, destroying all kinds of obstacles,
 will attain emancipation & happiness.*

Jaya Paritta (p. 132)
The Victory Protection

Mahā-kāruṇiko nātho
Pūretvā pāramī sabbā
Etena sacca-vajjena

*(The Buddha), our protector, with great compassion,
for the welfare of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the speaking of this truth,
may you have a victory blessing.*

Jayanto bodhiyā mūle
Evaṃ tvam vijayo hohi

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

Aparājita-pallaṅke
Abhiseke sabba-buddhānaṃ

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

Sunakkhattaṃ sumaṅgalaṃ
Sukhaṇo sumuhutto ca
Padakkhiṇaṃ kāya-kammaṃ

Padakkhiṇaṃ mano-kammaṃ
Padakkhiṇāni katvāna

Hitāya sabba-pāṇinaṃ,
Patto sambodhim-uttamaṃ,
Hotu te jaya-maṅgalaṃ.

Sakyānaṃ nandi-vaḍḍhanaṃ,
Jayassu jaya-maṅgale.

Sīse paṭhavi-pokkhare,
Aggappatto pamodati.

Supabhātaṃ suhuṭṭhitaṃ,
Suyiṭṭhaṃ brahmacārisu,

Vācā-kammaṃ padakkhiṇaṃ,
Paṇidhī te padakkhiṇā,
Labhantatthe, padakkhiṇe.

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

Mahā-maṅgala-cakkavāḷa (p. 180)

The Great Universe of Blessings

**Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇāparimit-
 puññādhikārassa sabbantarāya-nivāraṇa-samatthassa
 Bhagavato arahato sammā-sambuddhassa dvattimsa-
 mahāpurisa-lakkhaṇ'ānubhāvena**

*Through the power of the 32 marks of the Great Man belonging to the Blessed One, the
 Worthy One, the Rightly Self-awakened One, who through his accumulation of merit is
 endowed with glory, steadfastness of intent, majesty, victorious power, great might,
 countless great virtues, who settles all dangers & obstacles,*

asītyānubyañjan'ānubhāvena

through the power of his 80 minor characteristics,

aṭṭh'uttara-sata-maṅgal'ānubhāvena

through the power of his 108 blessings,

chabbaṇṇa-raṃsiy'ānubhāvena ketumāl'ānubhāvena

through the power of his sixfold radiance,

through the power of the aura surrounding his head,

dasa-pāramit'ānubhāvena dasa-upapāramit'ānubhāvena

dasa-paramattha-pāramit'ānubhāvena

*through the power of his ten perfections, ten higher perfections,
 & ten ultimate perfections,*

sīla-samādhi-paññ'ānubhāvena

through the power of his virtue, concentration, & discernment,

buddh'ānubhāvena dhamm'ānubhāvena saṅgh'ānubhāvena

through the power of the Buddha, Dhamma, & Saṅgha,

tej'ānubhāvena iddh'ānubhāvena bal'ānubhāvena

through the power of his majesty, might, & strength,

ñeyya-dhamm'ānubhāvena

through the power of his Dhammas that can be known,

caturāsīti-sahassa-dhammakkhandh'ānubhāvena

through the power of the 84,000 divisions of his Dhamma,

nava-lokuttara-dhamm'ānubhāvena

through the power of his nine transcendent Dhammas,

aṭṭhaṅgika-magg'ānubhāvena

through the power of his eightfold path,

aṭṭha-samāpattiy'ānubhāvena

through the power of his eight meditative attainments,

chalabhiññ'ānubhāvena catu-sacca-ñāṇ'ānubhāvena

through the power of his six cognitive skills,

through the power of his knowledge of the four noble truths,

dasa-bala-ñāṇ'ānubhāvena

through the power of his knowledge of the ten strengths,

sabbaññuta-ñāṇ'ānubhāvena

through the power of his omniscience,

mettā-karuṇā-muditā-upekkh'ānubhāvena

through the power of his goodwill, compassion, empathetic joy, & equanimity,

sabba-paritt'ānubhāvena

through the power of all protective chants,

ratanattaya-saraṇ'ānubhāvena:

through the power of refuge in the Triple Gem:

Tuyhaṃ sabba-roga-sok'upaddava-dukkha-
domanass-upāyāsā vinassantu,

May all your diseases, griefs, misfortunes, pains, distresses, & despairs be destroyed,

sabba-antarāyāpi vinassantu,

sabba-saṅkappā tuyhaṃ samijjhantu,

may all obstructions be destroyed, may all your resolves succeed,

dīghayutā tuyhaṃ hotu sata-vassa-jīvena samaṅgiko hotu
sabbadā.

may you live long, always attaining 100 years.

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā

ārakkhakā devatā sadā tumhe, anurakkhantu.

*May the protective devas of the sky, the mountains, the forests, the land, the River
Ganges, & the great ocean always protect you.*

Cūla-maṅgala-cakkavāḷa (p. 176)

The Lesser Universe of Blessings

Sabba-buddhānubhāvena sabba-dhammānubhāvena
sabba-saṅghānubhāvena buddha-ratanāṃ dhamma-
ratanāṃ saṅgha-ratanāṃ tiṇṇāṃ ratanānaṃ
ānubhāvena caturāsītisahassa-
dhammakhandhānubhāvena piṭakatyānubhāvena
jinasāvakanubhāvena:

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te
upaddavā sabbe te dunnimittā sabbe te avamaṅgalā
vinassantu.

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako
 yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako
 sukha-vaḍḍhako hotu sabbadā.

Dukkha-roga-bhayā verā Sokā sattu c'upaddavā

Anekā antarāyāpi Vinassantu ca tejasā

Jaya-siddhi dhanam lābham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca Bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca Jīva-siddhī bhavantu te.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā

Sabba-buddhānubhāvena Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā

Sabba-dhammānubhāvena Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā

Sabba-saṅghānubhāvena Sadā sotthī, bhavantu te.

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the power of the Triple Gem—the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha—the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples:

May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.

*May suffering, disease, danger, animosity,
 sorrow, adversity, misfortune
 —obstacles without number—
 vanish through (the Triple Gem's) majesty.*

*Triumph, success, wealth, & gain,
 safety, luck, happiness, strength,
 glory, long life, & beauty,
 fortune, increase, & status,*

*a lifespan of 100 years,
and success in your livelihood:*

May they be yours.

May there be every good blessing,

may all the devas protect you,

Through the power of all the Buddhas (Dhamma, Saṅgha)

may you always be well.

Nakkhatta-yakkha-bhūtānaṃ	Pāpaggaha-nivāraṇā,
Parittassānubhāvena	Hantvā tesāṃ upaddave.
Nakkhatta-yakkha-bhūtānaṃ	Pāpaggaha-nivāraṇā,
Parittassānubhāvena	Hantvā tesāṃ upaddave.
Nakkhatta-yakkha-bhūtānaṃ	Pāpaggaha-nivāraṇā,
Parittassānubhāvena	Hantvā tesāṃ upaddave.

Evil is done by oneself,
by oneself is one defiled.
Evil is left undone by oneself,
by oneself is one cleansed.
Purity & impurity are one's own doing.
No one purifies another.
No other purifies one.

Don't sacrifice your own welfare
for that of another,
no matter how great.
Realizing your own true welfare,
be intent on just that.

DAY 8

*Anatta-lakkhaṇa Sutta**The Discourse on the Not-self Characteristic*

Handa mayam anatta-lakkhaṇa suttaṃ bhaṇāmasa:

Now let us recite the Discourse on the Not-self Characteristic:

[Evam-me suttaṃ,] Ekaṃ samayaṃ Bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Rūpaṃ bhikkhave anattā.

Rūpañ-ca hidam bhikkhave attā abhavissa,

Nayidaṃ rūpaṃ ābādhāya saṃvatteyya,

Labbhetha ca rūpe,

‘Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti.’

“Form, monks, is not-self. If form were self, this form would not lend itself to dis-ease, and it would be possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

Yasmā ca kho bhikkhave rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

‘Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti.’

But precisely because form is not-self, form lends itself to dis-ease, and it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

Vedanā anattā. Vedanā ca hidam bhikkhave attā abhavissa,

Nayidaṃ vedanā ābādhāya saṃvatteyya.

Labbhetha ca vedanāya,

‘Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.’

Feeling is not-self. If feeling were self, this feeling would not lend itself to dis-ease, and it would be possible (to say) with regard to feeling, ‘Let my feeling be thus. Let my feeling not be thus.’

Yasmā ca kho bhikkhave vedanā anattā,

Tasmā vedanā ābādhāya saṃvattati,

Na ca labbhati vedanāya,

‘Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.’

But precisely because feeling is not-self, feeling lends itself to dis-ease. And it is not possible (to say) with regard to feeling, ‘Let my feeling be thus. Let my feeling not be thus.’

Saññā anattā. Saññā ca hidaṃ bhikkhave attā abhavissa,

Nayidaṃ saññā ābādhāya saṃvatteyya,

Labbhetha ca saññāya,

‘Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.’

Perception is not-self. If perception were self, this perception would not lend itself to dis-ease, and it would be possible (to say) with regard to perception, ‘Let my perception be thus. Let my perception not be thus.’

Yasmā ca kho bhikkhave saññā anattā,

Tasmā saññā ābādhāya saṃvattati,

Na ca labbhati saññāya,

‘Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.’

But precisely because perception is not-self, perception lends itself to dis-ease. And it is not possible (to say) with regard to perception, ‘Let my perception be thus. Let my perception not be thus.’

Saṅkhārā anattā.

Saṅkhārā ca hidaṃ bhikkhave attā abhavissamsu,

Nayidaṃ saṅkhārā ābādhāya saṃvatteyyum,

Labbhettha ca saṅkhāresu, Evaṃ me saṅkhārā hontu
evaṃ me saṅkhārā mā ahesunti.

Fabrications are not-self. If fabrications were self, these fabrications would not lend themselves to dis-ease, and it would be possible (to say) with regard to fabrication, 'Let my fabrications be thus. Let my fabrications not be thus.'

Yasmā ca kho bhikkhave saṅkhārā anattā,
Tasmā saṅkhārā ābādhāya saṃvattanti,
Na ca labbhati saṅkhāresu, 'Evaṃ me saṅkhārā hontu evaṃ
me saṅkhārā mā ahesunti.'

But precisely because fabrications are not-self, fabrications lend themselves to dis-ease, and it is not possible (to say) with regard to fabrications, 'Let my fabrications be thus. Let my fabrications not be thus.'

Viññāṇaṃ anattā.

Viññāṇañ-ca hidam bhikkhave attā abhavissa,
Nayidam viññāṇaṃ ābādhāya saṃvatteyya,
Labbhettha ca viññāṇe,
'Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā
ahosīti.'

Consciousness is not-self. If consciousness were self, this consciousness would not lend itself to dis-ease, and it would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Yasmā ca kho bhikkhave viññāṇaṃ anattā,
Tasmā viññāṇaṃ ābādhāya saṃvattati,
Na ca labbhati viññāṇe, 'Evaṃ me viññāṇaṃ hotu evaṃ me
viññāṇaṃ mā ahosīti.'

But precisely because consciousness is not-self, consciousness lends itself to dis-ease, and it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Tam kim maññatha bhikkhave rūpaṃ niccaṃ vā
aniccaṃ vāti."

How do you construe this, monks—Is form constant or inconstant?"

“Aniccaṃ bhante.”

“Inconstant, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,

Kallaṃ nu taṃ samanupassituṃ,

‘Etaṃ mama eso’ham-asmi eso me attāti.’”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññaṭha bhikkhave vedanā niccā vā

aniccā vāti.”

“How do you construe this, monks—Is feeling constant or inconstant?”

“Aniccā bhante.”

“Inconstant, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

And is that which is inconstant easeful or stressful?

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,

Kallaṃ nu taṃ samanupassituṃ,

‘Etaṃ mama eso’ham-asmi eso me attāti.’”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññaṭha bhikkhave saññaṭha niccā vā aniccā vāti.”

“How do you construe this, monks—Is perception constant or inconstant?”

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

**“Yam-panāniccam dukkham vipariṇāma-dhammaṃ,
Kallaṃ nu taṃ samanupassitum,**

‘Etaṃ mama eso’ham-asmi eso me attāti.’”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No h’etaṃ bhante.”

“No, lord.”

**“Taṃ kiṃ maññatha bhikkhave saṅkhārā niccā vā
aniccā vāti.”**

“How do you construe this, monks—Are fabrications constant or inconstant?”

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

**“Yam-panāniccam dukkham vipariṇāma-dhammaṃ,
Kallaṃ nu taṃ samanupassitum,**

‘Etaṃ mama eso’ham-asmi eso me attāti.’”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No h’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññaṭha bhikkhave viññāṇaṃ niccaṃ vā
aniccaṃ vāti.”

“How do you construe this, monks—Is consciousness constant or inconstant?”

“Aniccaṃ bhante.”

“Inconstant, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
Kallaṃ nu taṃ samanupassituṃ,

‘Etaṃ mama eso’ham-asmi eso me attāti.’”

*“And is it fitting to regard what is inconstant, stressful, subject to change
as: ‘This is mine. This is my self. This is what I am’?”*

“No h’etaṃ bhante.”

“No, lord.”

“Tasmātiha bhikkhave yaṅ-kiñci rūpaṃ
atitānāgata-paccuppannaṃ,
Ajhattaṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumāṃ vā,
Hīnaṃ vā paṇitaṃ vā, Yaṅ-dūre santike vā,
Sabbāṃ rūpaṃ,

*Thus, monks, any form whatsoever—past, future, or present; internal or
external; blatant or subtle; common or sublime; far or near: every form —*

‘N’etaṃ mama neso’ham-asmi na meso attāti,’

Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment as: ‘This is not
mine. This is not my self. This is not what I am.’*

Yā kāci vedanā atitānāgata-paccuppannā,

Ajhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,

Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā vedanā,

*Any feeling whatsoever—past, future, or present; internal or external;
blatant or subtle; common or sublime; far or near: every feeling—*

‘N’etaṃ mama neso’ham-asmi na meso attāti,’

Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment as: ‘This is not
mine. This is not my self. This is not what I am.’*

Yā kāci saññā atitānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,

Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā saññā,

*Any perception whatsoever—past, future, or present; internal or external;
blatant or subtle; common or sublime; far or near: every perception—*

‘N’etaṃ mama neso’ham-asmi na meso attāti,’

Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment as: ‘This is not
mine. This is not my self. This is not what I am.’*

Ye keci saṅkhārā atitānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,

Hīnā vā paṇītā vā, Ye dūre santike vā,

Sabbe saṅkhārā,

*Any fabrications whatsoever—past, future, or present; internal or external;
blatant or subtle; common or sublime; far or near: all fabrications—*

‘N’etaṃ mama neso’ham-asmi na meso attāti,’

Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

*are to be seen as they have come to be with right discernment as: ‘This is not
mine. This is not my self. This is not what I am.’*

Yaṅ-kiñci viññāṇaṃ atitānāgata-paccuppannaṃ,

Ajjhattaṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumāṃ vā,

Hinaṃ vā paṇitaṃ vā, Yaṅ-dūre santike vā,

Sabbam viññāṇam,

Any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness—

‘N’etaṃ mama neso’ham-asmi na meso attāti,’

Evam-etaṃ yathābhūtaṃ sammappaññāya datṭhabbam.

is to be seen as has come to be with right discernment as: ‘This is not mine.

This is not my self. This is not what I am.’

Evam passam bhikkhave sutavā ariya-sāvako,

Rūpasmim pi nibbindati,

Vedanāya pi nibbindati,

Saññāya pi nibbindati,

Saṅkhāresu pi nibbindati,

Viññāṇasmim pi nibbindati.

Seeing thus, the instructed noble disciple grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, & disenchanted with consciousness.

Nibbindam virajjati. Virāgā vimuccati.

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmim vimuttam-iti ñāṇam hoti.

‘Khiṇā jāti, Vusitam brahma-cariyam,

Kataṃ karaṇīyam, Nāparam itthattāyāti’ pajānātiti.”

With release, there is the knowledge, ‘Released.’ He discerns that, ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

Idam-avoca Bhagavā. Attamanā pañca-vaggiyā

bhikkhū Bhagavato bhāsitaṃ abhinandum.

That is what the Blessed One said. Gratified, the group of five monks delighted in his words.

Imasmiñ-ca pana veyyā-karaṇasmim bhaññamāne,

Pañca-vaggiyānam bhikkhūnam anupādāya,

Āsavehi cittāni vimuccimṣūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from mental effluents.

Keṇiyānumodanā-gāthā

Keṇiya's Verses Rejoicing in Merit

Handa mayaṃ keṇiyānumodanā-gāthāyo bhaṇāmaṣe:

Now let us recite Keṇiya's Verses Rejoicing in Merit:

Aggi-huttaṃ mukhā yaññā	Sāvitti chandaso mukhaṃ,
Rājā mukhaṃ manussānaṃ	Nadinaṃ sāgaro mukhaṃ.
Nakkhattānaṃ mukhaṃ cando	Ādicco tapataṃ mukhaṃ.
Puññaṃ-ākaṅkhamānānaṃ	Saṅgho ve yajataṃ mukhaṃ.
Bhaṇissāma mayaṃ gāthā	Kāla-dānappadipikā,
Etā suṇantu sakkaccaṃ	Dāyakā puñña-kāmino.

The person who tells a lie,
 who transgresses in this one thing,
 transcending concern for the world beyond:
 there's no evil
 he might not do.

DAY 9

Āditta-pariyāya Sutta

The Fire Discourse

Handa mayam āditta-pariyāya suttaṃ bhaṇāmaṣe:

Now let us recite the Fire Discourse:

[Evam-me suttaṃ,] Ekaṃ samayaṃ Bhagavā,
Gayāyaṃ viharati gayāsise,
Saddhiṃ bhikkhu-sahassena,
Tatra kho Bhagavā bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks. There he addressed the monks:

“Sabbam bhikkhave ādittaṃ.
Kiñ-ca bhikkhave sabbam ādittaṃ.
Cakkhum bhikkhave ādittaṃ.
Rūpā ādittā.
Cakkhu-viññāṇam ādittaṃ.
Cakkhu-samphasso āditto.

“Monks, All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tam-pi ādittaṃ.

And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittam̐. *Aflame with what?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā.

Ādittam̐ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you,
with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.*

Sotam̐ ādittam̐.

Saddā ādittā.

Sota-viññāṇam̐ ādittam̐.

Sota-samphasso āditto.

*The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the
ear is aflame.*

Yam-p'idam̐ sota-samphassa-paccayā uppajjati
vedayitam̐,

Sukham̐ vā dukkham̐ vā adukkham-asukham̐ vā,

Tam-pi ādittam̐.

*And whatever there is that arises in dependence on contact at the ear—experienced as
pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.*

Kena ādittam̐. *Aflame with what?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā.

Ādittam̐ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you,
with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.*

Ghānam̐ ādittam̐.

Gandhā ādittā.

Ghāna-viññāṇam̐ ādittam̐.

Ghāna-samphasso āditto.

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati

vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tam-pi ādittaṃ.

And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittaṃ. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Jivhā ādittā.

Rasā ādittā.

Jivhā-viññāṇaṃ ādittaṃ.

Jivhā-samphasso āditto.

The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame.

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati

vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tam-pi ādittaṃ.

And whatever there is that arises in dependence on contact at the tongue—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittaṃ. Aflame with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Kāyo āditto.

Phoṭṭhabbā ādittā.

Kāya-viññāṇam ādittam.

Kāya-samphasso āditto.

The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.

Yam-p'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam.

And whatever there is that arises in dependence on contact at the body—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittam. *Aflame with what?*

Ādittam rāg'agginā dos'agginā moh'agginā.

Ādittam jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Mano āditto.

Dhammā ādittā.

Mano-viññāṇam ādittam.

Mano-samphasso āditto.

The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame.

Yam-p'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tam-pi ādittaṃ.

And whatever there is that arises in dependence on contact at the intellect—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittaṃ. *Aflame with what?*

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

Evam passam bhikkhave sutavā ariya-sāvako,

Cakkhusmiṃ pi nibbindati. Rūpesu pi nibbindati.

Cakkhu-viññāṇe pi nibbindati.

Cakkhu-samphasse pi nibbindati.

Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye.

Yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati

vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Sotasmim pi nibbindati. Saddesu pi nibbindati.

Sota-viññāṇe pi nibbindati.

Sota-samphasse pi nibbindati.

He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yam-p'idaṃ sota-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmiṃ pi nibbindati.

And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Ghānasmimṃ pi nibbindati. Gandhesu pi nibbindati.
Ghāna-viññāṇe pi nibbindati.
Ghāna-samphasse pi nibbindati.

He grows disenchanted with the nose, disenchanted with aromas, disenchanted with consciousness at the nose, disenchanted with contact at the nose.

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā,
Tasmiṃ pi nibbindati.

And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Jivhāya pi nibbindati. Rasesu pi nibbindati.
Jivhā-viññāṇe pi nibbindati.
Jivhā-samphasse pi nibbindati.

He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmiṃ pi nibbindati.

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Kāyasmimṃ pi nibbindati. Phoṭṭhabbesu pi nibbindati.
Kāya-viññāṇe pi nibbindati.
Kāya-samphasse pi nibbindati.

He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yam-p'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Manasmim pi nibbindati. Dhammesu pi nibbindati.
Mano-viññāṇe pi nibbindati.
Mano-samphasse pi nibbindati.

He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.

Yam-p'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Nibbindaṃ virajjati. Virāgā vimuccati.

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmim vimuttam-iti ñāṇaṃ hoti.

'Khiṇā jāti, Vusitaṃ brahma-cariyaṃ,
Kataṃ karaṇiyaṃ, Nāparaṃ itthattāyāti' pajānātiti."

With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ
abhinandum.

That is what the Blessed One said. Gratified, the monks delighted in his words.

Imasmiñ-ca pana veyyā-karaṇasmim̐ bhaññamāne,
Tassa bhikkhu-sahassassa anupādāya,
Āsavehi cittāni vimuccim̐sūti.

And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from mental effluents.

Bhojana-dānānumodanā-gāthā

Verse on Rejoicing in the Gift of Food

Handa mayam̐ bhojana-dānānumodanā-gāthāyo bhañamase:

Now let us recite the Verses on Rejoicing in the Gift of Food:

Āyudo balado dhiro	Vaṇṇado paṭibhāṇado
Sukhassa dātā medhāvī	Sukham̐ so adhigacchati.
Āyum̐ datvā balam̐ vaṇṇam̐	Sukhañ-ca paṭibhāṇado
Dīghāyu yasavā hoti	Yattha yatthūpapajjati.

*The enlightened person, having given life, strength,
beauty, quick-wittedness—*

*The intelligent person, a giver of happiness—
attains happiness himself.*

*Having given life, strength, beauty,
happiness, & quick-wittedness,*

He has long life & status wherever he arises.

[Note: These verses are from the *Bhojana-dānānumodana Sutta* (Discourse on Rejoicing in the Gift of Food), Anguttara Nikaya 5:37.]

Ratanattayānubhāvādi-gāthā

The Lesser Universe of Blessings (Selection)

Ratanattayānubhāvena	Ratanattaya-tejasā
Dukkha-roga-bhayā verā	Sokā sattu c'upaddavā

Anekā antarāyāpi Vinassantu asesato.

*Through the power of the Triple Gem, through the majesty of the Triple Gem,
May suffering, disease, danger, animosity, sorrow, adversity, misfortune
—obstacles without number— vanish without a trace.*

Jaya-siddhi dhanam lābham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca

Bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca

Jīva-siddhī bhavantu te.

*Triumph, success, wealth, & gain, safety, luck, happiness, strength, glory, long life, &
beauty, fortune, increase, & status, a lifespan of 100 years, and success in your livelihood:
May they be yours.*

[Note: This selection is frequently chanted when a gift is being dedicated to the Saṅgha as a whole (Saṅgha-dāna).]

Drinking the nourishment,
the flavor,
of seclusion & calm,
one is freed from evil, devoid
of distress,
refreshed with the nourishment
of rapture in the Dhamma.

DAY 10

*Satipaṭṭhāna-pāṭha**Passage on the Establishing of Mindfulness*

Handa mayam satipaṭṭhāna-pāṭham bhaṇāmasa:

Now let us recite the Passage on the Establishing of Mindfulness:

Atthi kho tena Bhagavatā jānatā passatā arahatā
sammāsambuddhena, ekāyano ayam maggo
sammadakkhāto, sattānaṃ visuddhiyā, sokaparidevānaṃ
samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya,
ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ
cattāro satipaṭṭhānā. Katame cattāro?

There is this direct path—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ, vedanāsu
vedanānupassī viharati ātāpī sampajāno satimā, vineyya
loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ,
dhammesu dhammānupassī viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ.

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused

on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

1. Kathañca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyoti’ vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evaṃ kho, bhikkhu kāye kāyānupassī viharati.

And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

2. Kathañca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati, samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanāti’ vā panassa sati paccupaṭṭhitā hoti. yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci

loke upādiyati. Evaṃ kho, bhikkhu vedanāsu vedanānupassī viharati.

And how does a monk remain focused on feelings in & of themselves? A monk remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

3. Kathañca bhikkhu citte cittānupassī viharati? Idha bhikkhu ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati, samudayadhammānupassī vā cittasmim viharati, vayadhammānupassī vā cittasmim viharati, samudayavayadhammānupassī vā cittasmim viharati. 'Atthi cittanti' vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evaṃ kho, bhikkhu citte cittānupassī viharati.

And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

4. Kathañca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati,

ajjhatabhiddhā vā dhammesu dhammānupassī viharati,
 samudayadhammānupassī vā dhammesu viharati,
 vayadhammānupassī vā dhammesu viharati,
 samudayavayadhammānupassī vā dhammesu viharati.
 ‘Atthi dhammāti’ vā panassa sati paccupaṭṭhitā hoti.
 Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati,
 na ca kiñci loke upādiyati. Evaṃ kho, bhikkhu dhammesu
 dhammānupassī viharati.

And how does a monk remain focused on the body in & of itself? A monk remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves.

Ayaṃ kho tena Bhagavatā jānatā passatā arahatā
 sammāsambuddhena, ekāyano ayaṃ maggo
 sammadakkhāto, sattānaṃ visuddhiyā, sokaparidevānaṃ
 samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya,
 ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ
 cattāro satipaṭṭhānā.

There is this direct path—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness.

“Ekāyanaṃ jāti-khaya’anta-dassī,
 Maggaṃ pajānāti hitānukampī.

“He who sees the destruction of birth, compassionate for welfare, discerns the direct path.

Etena maggena tarimsu pubbe,

Tarissare c'eva taranti c'oghanti."

*By this path they have crossed over before;
they will cross over;
they are crossing over:
the flood."*

Abhiñha-paccavekkhaṇa-pāṭha

Five Subjects for Frequent Recollection

Handa mayam abhiñha-paccavekkhaṇa-pātham bhaṇāmasa:

Let us now recite the passage for frequent recollection:

Atthi kho tena Bhagavatā jānatā passatā arahatā
sammā-sambuddhena, pañca ṭhānāni sammadakkhātāni,
yāni abhiñham paccavekkhitabbāni, itthiyā vā purisena vā
gahaṭṭhena vā pabbajitena vā. katamāni pañca?

There are these five subjects—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened—on which one should frequently reflect, whether woman, man, householder, or one gone forth. Which five?

'Jarā-dhammomhi, jaram anatitoti' abhiñham
paccavekkhitabbam itthiyā vā purisena vā gahaṭṭhena vā
pabbajitena vā

Whether woman, man, householder, or one gone forth, one should frequently reflect: "I am subject to aging. Aging is unavoidable."

'Byādhi-dhammomhi, byādhim anatitoti' abhiñham
paccavekkhitabbam itthiyā vā purisena vā gahaṭṭhena vā
pabbajitena vā

Whether woman, man, householder, or one gone forth, one should frequently reflect: "I am subject to illness. Illness is unavoidable."

‘Maraṇa-dhammomhi, maraṇaṃ anatitoti’ abhiñhaṃ
paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā
pabbajitena vā

Whether woman, man, householder, or one gone forth, one should frequently reflect: “I am subject to death. Death is unavoidable.”

‘Sabbehi me piyehi manāpehi nānābhāvo vinābhāvoti’
abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā
gahaṭṭhena vā pabbajitena vā.

Whether woman, man, householder, or one gone forth, one should frequently reflect: “I will grow different, separate from all that is dear & appealing to me.”

‘Kammassakomhi, kammaḍāyādo kammayoni
kammabandhu kammaṭṭisaraṇo, yaṃ kammaṃ karissāmi,
kalyāṇaṃ vā pāpakaṃ vā, tassa ḍāyādo bhavissāmīti’
abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā
gahaṭṭhena vā pabbajitena vā.

Whether woman, man, householder, or one gone forth, one should frequently reflect: “I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.”

Evam amhehi abhiñhaṃ paccavekkhitabbaṃ.

We should often reflect on this.

Imāni kho tena Bhagavatā jānatā passatā arahatā
sammā-sambuddhena, pañca ṭhānāni sammadakkhātāni,
yāni abhiñhaṃ paccavekkhitabbāni, itthiyā vā purisena vā
gahaṭṭhena vā pabbajitena vā.

These are the five subjects—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened—on which one should frequently reflect, whether woman, man, householder, or one gone forth.

Tasmā’ti h’amhehi evam abhiñhaṃ paccavekkhitabbaṃ:

Therefore we should often reflect that:

“Jarā-dhammomhi jaraṃ anatito.

“I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhim̐ anatito.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam̐ anatito.

I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

I will grow different, separate from all that is dear & appealing to me.

**Kammassakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-paṭisaraṇo.**

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

**Yaṃ kammaṃ karissāmi kalyāṇam̐ vā pāpakam̐ vā tassa
dāyādo bhavissāmīti.’**

Whatever I do, for good or for evil, to that will I fall heir.”

Tato uttarim̐-pi paccavekkhitabbam̐:

And we should reflect further:

**Na kho pan’āham-eva, jarā-dhammo’mhi jaram̐ anatito, atha
kho yāvatā sattānam̐ āgati gati cuti upapatti sabbe sattā
jarā-dhammā jaram̐ anatitā. Tam̐ kutettha labbhā.**

I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings—past & future, passing away & re-arising—all beings are subject to aging, have not gone beyond aging. What else could you expect?

**Na kho pan’āham-eva, byādhi-dhammo byādhim̐ anatito,
atha kho yāvatā sattānam̐ āgati gati cuti upapatti sabbe sattā
byādhi-dhammā byādhim̐ anatitā. Tam̐ kutettha labbhā.**

I am not the only one subject to illness, who has not gone beyond illness. To the extent that there are beings—past & future, passing away & re-arising—all beings are subject to illness, have not gone beyond illness. What else could you expect?

**Na kho pan’āham-eva, maraṇa-dhammo maraṇam̐ anatito,
atha kho yāvatā sattānam̐ āgati gati cuti upapatti sabbe sattā
maraṇa-dhammā maraṇam̐ anatitā. Tam̐ kutettha labbhā.**

I am not the only one subject to death, who has not gone beyond death. To the extent that there are beings—past & future, passing away & re-arising—all beings are subject to death, have not gone beyond death. What else could you expect?

Na kho pana mayham-eva, sabbehi piyehi manāpehi
nānābhāvo vinābhāvo, atha kho yāvatā sattānaṃ āgati gati
cuti upapatti sabbesaṃ sattānaṃ piyehi manāpehi
nānābhāvo vinābhāvo. Taṃ kutettha labbhā.

I am not the only one who will grow different, separate from all that is dear & appealing to me. To the extent that there are beings—past & future, passing away & re-arising—all beings will grow different, separate from all that is dear & appealing to them. What else could you expect?

Na kho ahaññeveko kammassako kamma-dāyādo
kamma-yoni kamma-bandhu kammappaṭisaraṇo, yaṃ
kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo
bhavissāmi, atha kho yāvatā sattānaṃ āgati gati cuti upapatti
sabbe sattā kammassakā kamma-dāyādā kamma-yoni
kamma-bandhu kammappaṭisaraṇā, yaṃ kammaṃ
karissanti, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā
bhavissanti. Taṃ kutettha labbhāti.'

I am not the only one who is the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who—whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings—past & future, passing away & re-arising—all beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir. What else could you expect?

Gems and diamonds that are really valuable lie deep, so we'll have to dig deep if we want to find things of value. If we don't go far beneath the surface, we'll end up with dirt and sand that sells for only five cents a bushel.

DAY 11

Sārāṇīya-dhamma Sutta

Discourse on Conditions for Amiability

Handa mayam sārāṇīya-dhamma suttaṃ bhaṇāmaṣe:

Now let us recite the Discourse on Conditions for Amiability:

[Evam-me suttaṃ,] Ekaṃ samayaṃ Bhagavā, Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavoti.” “Bhadanteti” te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca: “Chayime bhikkhave dhammā sārāṇīyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṃvattanti. Katame cha?

I have heard that on one occasion the Blessed One was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks, “Monks!” “Yes, lord,” the monks responded to him. The Blessed One said: “Monks, these six conditions are conducive to amiability, engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

“Idha bhikkhave bhikkhuno, mettaṃ kāya-kammaṃ paccupaṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṃvattati.

[1] “There is the case where a monk is set on bodily acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Puna c’aparam bhikkhave bhikkhuno, mettam vaci-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā eki-bhāvāya saṁvattati.

[2] “And further, the monk is set on verbal acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Puna c’aparam bhikkhave bhikkhuno, mettam mano-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā eki-bhāvāya saṁvattati.

[3] “And further, the monk is set on mental acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Puna c’aparam bhikkhave bhikkhu, ye te lābhā dhammikā dhamma-laddhā, antamaso patta-pariyāpanna-mattam-pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, sīlavantehi sabrahmacārihi sādharmaṇa-bhogī. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā eki-bhāvāya saṁvattati.

[4] “And further, whatever righteous gains the monk may obtain in a righteous way—even if only as much as the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Puna c’aparam bhikkhave bhikkhu, yāni tāni silāni akhaṇḍāni achiddāni asabalāni akammāsāni, bhujissāni viññūpasatṭhāni aparāmatṭhāni samadhi-saṁvattanikāni. Tathārūpesu silesu sila-sāmaññagato viharati, sabrahmacārihi āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṁvattati.

[5] “And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration—the monk dwells with such virtues on a par with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Puna c’aparam bhikkhave bhikkhu, yāyaṁ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā-dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi-sāmaññagato viharati, sabrahmacārihi āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṁvattati.

[6] “And further—with reference to a view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with such a view on a par with those of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Ime kho bhikkhave cha dhammā sārāṇiyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṁvattantīti.”

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.”

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Bhikkhu-aparihāniya-dhamma-sutta

The Discourse on Causes of Non-decline for Monks (AN 7:23)

Handa mayāṃ bhikkhu-aparihāniya-dhamma-suttaṃ bhaṇāmaṃse:

Now let us recite the Discourse on Causes of Non-decline for Monks :

[Evaṃ me sutāṃ,] Ekaṃ samayaṃ Bhagavā, Rājagahe viharati Gijjhakūṭe pabbate. tatra kho Bhagavā bhikkhū āmantesi, “Satta vo, bhikkhave, aparihāniye dhamme desessāmi. taṃ suṇātha, sādhukaṃ manasi-karotha; bhāsissāmi.”

I have heard that on one occasion the Blessed One was staying in Rājagaha, on Vulture Peak Mountain. There he addressed the monks: “Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak.”

“Evaṃ, bhanteti” kho te bhikkhū Bhagavato paccassosūṃ.

“As you say, lord,” the monks responded to the Blessed One.

Bhagavā etadavoca, “Katame ca, bhikkhave, satta aparihāniyā dhammā?”

The Blessed One said: “And which seven are the conditions that lead to no decline?”

[1]“Yāvakivañca, bhikkhave, bhikkhū abhiṇha-sannipātā bhavissanti sannipātabahulā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2]“Yāvakivañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā

saṅghakaraṇīyāni karissanti, vuḍḍhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.

[3]“Yāvakīvañca, bhikkhave, bhikkhū apaññattaṃ na
paññāpessanti, paññattaṃ na samucchindissanti,
yathāpaññattesu sikkhāpadesu samādāya vattissanti,
vuḍḍhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no
parihāni.

“As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4]“Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā
rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te
sakkarissanti garu-arissanti mānessanti pūjessanti, tesañca
sotabbaṃ maññissanti, vuḍḍhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.

[5]“Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya
ponobhavikāya na vasaṃ gacchissanti, vuḍḍhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6]“Yāvakīvañca, bhikkhave, bhikkhū āraññakesu
senāsanesu sāpekkhā bhavissanti, vuḍḍhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7]“Yāvakivañca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhāpessanti, ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum, āgatā ca pesalā sabrahmacārī phāsum vihareyyunti’, vuḍḍhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“As long as the monks each keep firmly in mind: ‘If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,’ their growth can be expected, not their decline.

“Yāvakivañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuḍḍhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihānīti.”

“As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks’ growth can be expected, not their decline.”

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

This golden tray is very expensive, but if people stop using golden trays, then no matter how bright it is, its price will have to fall. It’s the same with the precepts. If people don’t practice them, don’t respect them, the precepts don’t give anyone any benefits.

DAY 12

Magga-vibhaṅga Sutta *Analysis of the Path Discourse*

Handa mayam magga-vibhaṅga suttaṃ bhaṇāmaṣe:

Now let us recite the Analysis of the Path Discourse:

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme. Tatra kho Bhagavā bhikkhū āmantesi
“Bhikkhavoti.” “Bhadanteti” te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca.

I have heard that at one time the Blessed One was staying in Sāvattī at Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said,

“Ariyam vo bhikkhave aṭṭhaṅgikam maggam
desissāmi vibhajissāmi. Tam suṇātha sādhuḥkam
manasi-karotha bhāsissāmīti.”

“I will teach & analyze for you the noble eightfold path. Listen & pay close attention. I will speak.”

“Evam-bhanteti” kho te bhikkhū Bhagavato paccassosum.

“As you say, lord,” the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

“Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?”

“Now what, monks, is the noble eightfold path?”

Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-
samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-
nirodha-gāminiyā paṭipadāya ñāṇaṃ.

Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:

Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-
saṅkappo avihimsā-saṅkappo.

Being resolved on renunciation, on freedom from ill will, on harmlessness:

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

Yā kho bhikkhave musāvādā veramaṇī, piṣuṇāya
vācāya veramaṇī, pharusāya vācāya veramaṇī,
samphappalāpā veramaṇī.

Abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahma-cariyā veramaṇī.

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse.

Ayaṃ vuccati bhikkhave sammā-kammanto.

This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya, Sammā-ājīvena jīvikam kappeti.

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayaṃ vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya,

chandaṃ janeti vāyamati viriyam ārabhati cittaṃ
paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

Uppannānaṃ kusalānaṃ dhammānaṃ, ṭhitiyā
asammosāya bhiiyo-bhāvāya vepullāya bhāvanāya
pāripūriyā, chandaṃ janeti vāyamati viriyam ārabhati
cittaṃ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

Ayam vuccati bhikkhave sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati,
ātāpī sampajāno satimā vineyya loke abhijjhā-
domanassaṃ.

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno
satimā vineyya loke abhijjhā-domanassaṃ.

He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Citte cittānupassī viharati, ātāpī sampajāno satimā
vineyya loke abhijjhā-domanassaṃ.

He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Dhammesu dhammānupassī viharati, ātāpī
sampajāno satimā vineyya loke abhijjhā-

domanassam.

He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Ayam vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

Idha bhikkhave bhikkhu vivicc’eva kāmehi vivicca
akusalehi dhammehi, sa-vitakkam sa-vicāram
vivekajam-pīti-sukham paṭhamam jhānam
upasampajja viharati.

There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

Vitakka-vicārānam vūpasamā, ajjhattam
sampasādanam cetaso ekodi-bhāvam avitakkam
avicāram, samādhijam-pīti-sukham dutiyam jhānam
upasampajja viharati.

With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

Pitiyā ca virāgā, upekkhako ca viharati sato ca
sampajāno, sukhañ-ca kāyena paṭisaṁvedeti,
yan-tam ariyā ācikkhanti upekkhako satimā sukha-
vihārīti, tatiyam jhānam upasampajja viharati.

With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va
somanassa-domanassānam atthaṅgamā, adukkham-

asukham upekkhā-sati-pārisuddhim, catuttham
jhānam upasampajja viharati.

With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

Ayam vuccati bhikkhave sammā-samādhīti.”

This, monks, is called right concentration.”

Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ, abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted in his words.

Aṭṭhaṅgika-magga-gāthā

Verses on the Eightfold Path (Dhp 273-276)

Handa mayam aṭṭhaṅgika-magga-gāthāyo bhaṇāmasē:

Now let us recite the Verses on the Eightfold Path:

Maggānaṭṭhaṅgiko seṭṭho Saccānam caturo padā.
Virāgo seṭṭho dhammānam Dipadānañca cakkhumā.

Of paths, the eightfold is best. Of truths, the four sayings.

Of qualities, dispassion. Of two-footed beings, the one with the eyes to see.

Es’eva maggo natthañño Dassanassa visuddhiyā.
Etañhi tumhe paṭipajjatha Mārassenappamohanam.

Just this is the path—there is no other—to purify vision.

Follow it, and that will be Mara’s bewilderment.

Etañhi tumhe paṭipannā Dukkassantam karissatha.
Akkhāto vo mayā maggo Aññāya salla-satthanam.

Following it, you put an end to suffering & stress.

I have taught you this path having known—for your knowing—the extraction of arrows.

Tumhehi kiccaṃ ātappam Akkhātāro Tathāgatā.
Paṭipannā pamokkhanti Jhāyino Māra-bandhanā.

It's for you to strive ardently. Tathāgatas simply point out the way.

Those who practice, absorbed in jhāna: From Mara's bonds they'll be freed.

Mokkhupāya-gāthā

Verses on Strategies for Release

Handa mayam mokkhupāya-gāthāyo bhaṇāmasa:

Now let us recite the Verses on Strategies for Release:

Sabba-vatth'uttamaṃ natvā	Buddha-Dhamma-gaṇattayaṃ,
Jeguccha-kāyamaccānaṃ	Mokkh'upāyaṃ vadāmi'ham.
Pāṭimokkham pūretabbaṃ	Atho indriya-saṃvaro,
Ājīvassa atho suddhi	Atho paccaya-nissitaṃ.
Cātu-pārisuddhi-sīlaṃ	Kātabbaṃ va sunimmalaṃ,
Karaṇākaraṇeh'eva	Bhikkhunā mokkham-esinā.
Buddhānussati mettā ca	Asubhaṃ maraṇassati,
Iccimā catur'ārakkhā	Kātabbā ca vipassanā.

These four meditations—recollection of the Buddha, goodwill, the foulness of the body, and mindfulness of death—are guardians & means of insight that should be done.

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

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

Narānara-tiracchāna-	bhedā sattā sukhesino,
Sabbe pi sukhino hontu	Sukhitattā ca khemino.

All living beings—human, non-human, & animal—who are searching for happiness: May they all be happy and, through their happiness, secure.

Kesa-lomādi-chavānaṃ	Ayam'eva samussayo,
Kāyo sabbo pi jeguccho	Vaṇṇādito paṭikkulo.

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

Jivit'indriy'upaccheda-
Sabbesaṃ piḍha paṇīnaṃ

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

Avijjādihi sambhūtā
Atha saññā ca saṅkhārā
Uppajjanti nirujjhanti
Ete dhammā aniccātha
Punappunaṃ piḷitattā
Te dukkhā va aniccā ye
Vase avattanāyeva
Suññattassāmikattā ca
Evaṃ sante ca te dhammā
Daḍḍha-geha-samāy'eva
Pañcakkhandham-imaṃ dukkhaṃ
Tassā nirodho nibbānaṃ
Ettakānaṃ-pi pāṭhānaṃ
Paṭipajjetha medhāvī

saṅkhāta-maraṇaṃ siyā,
Tañ-hi dhuvāṃ na jivitaṃ.

Rūpañ-ca vedanā tathā,
Viññāṇañ-cāti pañc'ime.
Evaṃ hutvā abhāvato,
Tāva-kālikatādito.
Uppādena vayena ca,
Atha santattatādito.
Atta-vipakkhabhāvato,
'Te anattāti' ñāyare.
Nibbinditabba-bhāvato,
Alaṃ mokkhaṃ gavesitum.
Pañhā samudayo bhava,
Maggo aṭṭhaṅgik'āriyo.
Atthaṃ ñatvā yathārahaṃ,
Pattum saṅkhāra-nibbutin-ti.

Greater in battle
than the man who would conquer
a thousand-thousand men,
is he who would conquer
just one—
himself.

DAY 13

*Ovāda-pāṭimokkhādi-pāṭha**Passage on the Ovāda-pāṭimokkha, etc.*

Handa mayam ovāda-pāṭimokkhādi-pāṭham bhaṇāmasa:

*Now let us recite the Passage on the Ovāda-pāṭimokkha, etc.:*Udiṭṭhā kho tena Bhagavatā jānatā passatā arahatā
sammāsambuddhena, Ovāda-pāṭimokkham tihi gāthāhi,*This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened, in the three verses of the Ovāda-pāṭimokkha:*

Khantī paramam tapo titikkhā.

Nibbānam paramam vadanti buddhā.

Na hi pabbajito parūpaghātī;

Samaṇo hoti param viheṭṭhayanto.

*Patient forbearance is the highest austerity.**Unbinding is highest: that's what the Buddhas say.**He is no monk who harms another;**nor a contemplative, he who oppresses another.*

Sabba-pāpassa akaraṇam,

Kusalassūpasampadā,

Sacitta-pariyodapanam:

Etam buddhāna-sāsanam.

*The non-doing of all evil,**the performance of what is skillful,**the cleansing of one's own mind:**This is the Buddhas' teaching.*

Anūpavādo anūpaghāto

Pāṭimokkhe ca saṃvaro,

Mattaññutā ca bhattasmim

Pantañ-ca sayan'āsanam.

Adhicitte ca āyogo:

Etam buddhāna-sāsananti.

*Not reviling, not injuring,
restraint in line with the monastic code,
moderation in food,
dwelling in seclusion,
devotion to the heightened mind:
This is the Buddhas' teaching.*

**Anekapariyāyena kho pana tena Bhagavatā jānatā passatā
arahatā sammāsambuddhena, sīlaṃ sammadakkhātāṃ
samādhi sammadakkhāto, paññā sammadakkhātā.**

In many ways the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened, has rightly declared virtue, rightly declared concentration, rightly declared discernment.

Kathañ'ca sīlaṃ sammadakkhātāṃ Bhagavatā?

And how has the Blessed One rightly declared virtue?

**Heṭṭhimena'pi pariyāyena, sīlaṃ sammadakkhātāṃ
Bhagavatā. Uparimena'pi pariyāyena, sīlaṃ
sammadakkhātāṃ Bhagavatā.**

The Blessed One has rightly declared virtue with a basic explanation, and the Blessed One has rightly declared virtue with a higher explanation.

**Kathañ'ca heṭṭhimena pariyāyena, sīlaṃ sammadakkhātāṃ
Bhagavatā?**

And how has the Blessed One rightly declared virtue with a basic explanation?

**“Idha ariya-sāvako paṇātipātā paṭivirato hoti, adinnādānā
paṭivirato hoti, kāmesu-micchācārā paṭivirato hoti,
musāvādā paṭivirato hoti, surā-meraya-majja-pamādaṭṭhānā
paṭivirato hotiti.”** Evaṃ kho heṭṭhimena pariyāyena, sīlaṃ
sammadakkhātāṃ Bhagavatā.

“There is the case where a disciple of the noble ones abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from distilled & fermented drinks that cause heedlessness.” In this way the Blessed One has rightly declared virtue with a basic explanation.

Kathañ'ca uparimena pariyāyena, sīlaṃ sammadakkhātaṃ
Bhagavatā?

And how has the Blessed One rightly declared virtue with a higher explanation?

“Idha, bhikkhu sīlavā hoti, pāṭimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno, aṇumattesu vajjesu bhaya-dassāvī, samādāya sikkhati sikkhāpadesūti.” Evaṃ kho uparimena pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā.

“There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.” In this way the Blessed One has rightly declared virtue with a higher explanation.

Kathañ'ca samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration?

Heṭṭhimena'pi pariyāyena samādhi sammadakkhāto Bhagavatā. Uparimena'pi pariyāyena, samādhi sammadakkhāto Bhagavatā.

The Blessed One has rightly declared concentration with a basic explanation, and the Blessed One has rightly declared concentration with a higher explanation.

Kathañ'ca heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration with a basic explanation?

“Idha ariya-sāvako vossaggārammaṇaṃ karitvā, labhati samadhiṃ labhati cittass'ekaggatanti.” Evaṃ kho heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā.

“There is the case where a disciple of the noble ones, having made relinquishment his preoccupation, gains concentration and unification of awareness.” In this way the Blessed One has rightly declared concentration with a basic explanation.

Kathañ'ca uparimena pariyāyena samādhi sammadakkhāto
Bhagavatā?

And how has the Blessed One rightly declared concentration with a higher explanation?

“Idha bhikkhu vivicc'eva kāmehi vivicca akusalehi
dhammehi, sa-vitakkam sa-vicāram vivekajam-pīti-sukham
paṭhamam jhānam upasampajja viharati.

“There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

“Vitakka-vicārānam vūpasamā, ajjhattam sampasādanam
cetaso ekodi-bhāvam avitakkam avicāram,
samādhijam-pīti-sukham dutiyam jhānam upasampajja
viharati.

“With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

“Pitīyā ca virāgā, upekkhako ca viharati sato ca sampajāno,
sukhañ-ca kāyena paṭisaṁvedeti, yan-tam ariyā ācikkhanti
upekkhako satimā sukha-vihārīti, tatiyam jhānam
upasampajja viharati.

“With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’

“Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va
somanassa-domanassānam atthaṅgamā,
adukkham-asukham upekkhā-sati-pārisuddhim, catuttham
jhānam upasampajja viharatīti.” Evañ kho uparimena
pariyāyena, samādhi sammadakkhāto Bhagavatā.

“With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness,

neither pleasure nor pain.” In this way the Blessed One has rightly declared concentration with a higher explanation.

Kathañ’ca paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment?

**Heṭṭhimena’pi pariyāyena, paññā sammadakkhātā
Bhagavatā. Uparimena’pi pariyāyena, paññā
sammadakkhātā Bhagavatā.**

The Blessed One has rightly declared discernment with a basic explanation, and the Blessed One has rightly declared discernment with a higher explanation.

**Kathañ’ca heṭṭhimena pariyāyena paññā sammadakkhātā
Bhagavatā?**

And how has the Blessed One rightly declared discernment with a basic explanation?

**“Idha ariya-sāvako paññavā hoti, udayatthagāminiyā
paññāya samannāgato, ariyāya nibbedhikāya sammā
dukkhakkhayagāminiyāti.” Evañ kho heṭṭhimena
pariyāyena, paññā sammadakkhātā Bhagavatā.**

“There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of stress.” In this way the Blessed One has rightly declared discernment with a basic explanation.

**Kathañ’ca uparimena pariyāyena paññā sammadakkhātā
Bhagavatā?**

And how has the Blessed One rightly declared discernment with a higher explanation?

**“Idha bhikkhu ‘idaṃ dukkhanti’ yathābhūtaṃ pajānāti,
‘ayaṃ dukkhasamudayoti’ yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhanirodhoti’ yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhanirodhagāmini paṭipadāti’ yathābhūtaṃ pajānātiti.”
Evañ kho uparimena pariyāyena, paññā sammadakkhātā
Bhagavatā.**

“There is the case where a monk discerns, as it has come to be, that ‘This is stress.’... ‘This is the origination of stress.’... ‘This is the cessation of stress.’... ‘This is the way

leading to the cessation of stress.” In this way the Blessed One has rightly declared discernment with a higher explanation.

Sila-paribhāvito samādhi mahapphalo hoti mahānisamso.
 Samādhi-paribhāvitā paññā mahapphalā hoti mahānisamsā.
 Paññā-paribhāvitam cittam sammadeva āsavehi vimuccati,
 seyyathidam — kām’āsavā, bhav’āsavā, avijj’āsavā.

Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance.

Bhāsītā kho pana Bhagavatā parinibbāna-samaye ayam
 pacchima-vācā, “Handa-dāni, bhikkhave, āmantayāmi vo,
 vayadhammā saṅkhārā, appamādena sampādehātī.”

This final statement was spoken by the Blessed One at the time of his total unbinding, “Now, then, monks, I exhort you: All fabrications are subject to ending & decay. Reach consummation through heedfulness.”

Bhāsitañ’c’idam Bhagavatā, “Seyyathāpi, bhikkhave, yāni
 kānici jaṅgalānam paṇānam padajātāni, sabbāni tāni
 hatthipade samodhānam gacchanti, hatthipadam tesam
 aggamakkhāyati, yadidam mahantattena, evameva kho,
 bhikkhave, ye keci kusalā dhammā, sabbe te
 appamādamūlakā appamādasamosaraṇā, appamādo tesam
 aggamakkhāyatīti.”

This was also spoken by the Blessed One, “Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant’s footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.”

Tasmā tih’amhehi sikkhitabbam, “Tibbāpekkhā bhavissāma,
 adhisīlasikkhāsamādāne, adhicittasikkhāsamādāne,

adhipaññāsikkhāsamādāne, appamādena sampadessāmāti.”
Evañ-hi no sikkhitabbam.

Therefore we should train ourselves: “We will have keen regard for training in heightened virtue, training in heightened mind, & training in heightened discernment. We will attain consummation through heedfulness.” That’s how we should train ourselves.

Sīluddesa-pāṭha

The Virtue Summary

Handa mayam sīluddesa-pāṭham bhaṇāmase:

Now let us recite the Virtue Summary:

[Bhāsitam-idam] tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena: “Sampanna-sīlā bhikkhave viharatha sampanna-pāṭimokkhā. Pāṭimokkha-saṁvara-saṁvutā viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha sikkhāpadesūti.” Tasmā tih’amhehi sikkhitabbam: “Sampanna-sīlā viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-saṁvara-saṁvutā viharissāma ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma sikkhāpadesūti.”

Evañ-hi no sikkhitabbam.

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, monks, and consummate in the Pāṭimokkha. Live restrained with the restraint of the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.”

Therefore we should train ourselves: “We will live consummate in virtue, consummate in the Pāṭimokkha. We will live restrained with the restraint of the Pāṭimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.” That’s how we should train ourselves.

Tāyana-gāthā

The Verse to Tāyana

Handa mayam tāyana-gāthāyo bhaṇāmase:

Now let us recite the Verses to Tāyana:

[Chinda sotam] parakkamma Kāme panūda brāhmaṇa.
Nappahāya muni kāme N'ekattam-upapajjati.

Having striven, brāhman, cut the stream. Expel sensual passions.

Without abandoning sensual passions, a sage encounters no oneness of mind.

Kayirā ce kayirāthenam Dalhamenam parakkame
Sithilo hi paribbājo Bhiyyo ākirate rajam.
Akataṃ dukkaṭam seyyo Pacchā tappati dukkaṭam.
Katañ-ca sukataṃ seyyo Yam katvā nānutappati.

*If something's to be done, then work at it firmly,
for a slack going-forth kicks up all the more dust.*

It's better to leave a misdeed undone. A misdeed burns you afterward.

Better that a good deed be done that, when you've done it, you don't regret.

Kuso yathā duggahito Hattham'evānukantati
Sāmaññam dupparāmatṭham Nirayāyūpakaddhati.
Yañ-kiñci sithilam kammaṃ Sañkiliṭṭhañ-ca yam vataṃ
Saṅkassaram brahma-cariyam Na taṃ hoti, mahapphalan'ti.

*Just as sharp-bladed grass, if wrongly held, wounds the very hand that holds it—
the contemplative life, if wrongly grasped, drags you down to hell.*

Any slack act, or defiled observance, or fraudulent holy life bears no great fruit.

We should all train our heart, look after our mind. Our mind, when it's not trained, is like a small, innocent child that doesn't know anything. Whatever it comes across, it pounces. If it comes across water, it pounces on the water. If it comes across fire, it pounces on the fire. It keeps causing harm to itself.

DAY 14

*Suad Jaeng**Vinaya*

DISCIPLINE

“Yan'tena Bhagavatā jānatā passatā arahatā
sammā-sambuddhena, paṭhamam̐ pārājikam̐ kattha
paññattanti?”

“Where was the first pārājika rule formulated by the Blessed One—the One who knows, the One who sees, the Worthy One, Rightly Self-awakened?”

“Vesāliyam̐ paññattanti.”

“It was formulated in Vesālī.”

“Kaṃ ārabbhāti?”

“Whom did it concern?”

“Sudinnam̐ Kalandaputtam̐ ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismim̐ vatthusminti?”

“With regard to what incident?”

“Sudinno Kalandaputto purāṇa-dutiyikāya methunam̐
dhammam̐ paṭisevi, tasmim̐ vatthusminti.”

“Sudinna the Kalanta-son engaged in sexual intercourse with his former wife: with regard to that incident.”

Tena samayena Buddho Bhagavā Verañjāyam̐ viharati
Naḷerupucimanda-mūle mahatā bhikkhu-saṅghena,
saddhim̐ pañca-mattehi bhikkhu-satehi.

“On that occasion the Awakened One, the Blessed One, was staying in Verañjā at the foot of Naḷeru's nimba tree with a large community of monks, approximately 500 monks.

Assosi kho Verañjo Brāhmaṇo, “Samaṇo khalu, bho, Gotamo Sakyaputto Sakyakulā pabbajito Verañjāyaṃ viharati Nalerupucimanda-mūle mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.

A brāhman of Verañjā heard, ‘They say that Gotama the contemplative—a son of the Sakyans who has gone forth from a Sakyan family—is staying in Verañjā at the foot of Neleru’s nimba tree with a large community of monks, approximately 500 monks.

Taṃ kho pana Bhavantam gotamam evam kalyāṇo kitti-saddo abbhuggato, “Itipi so Bhagavā araham sammā-sambuddho vijjā-caraṇa-sampanno sugato lokavidū, anuttaro purisa-damma-sārathi satthā deva-manussānam Buddho Bhagavāti.”

Now this fine report of the honorable Gotama’s reputation has spread far & wide: “He is a Blessed One, a Worthy One, a Rightly Self-awakened One, consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos, unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.

“So imam lokam sa-devakam sa-mārakam sabrahmakam, sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He makes known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.

So dhammam deseti ādi-kalyāṇam majjhe-kalyāṇam pariyosāna-kalyāṇam sāttham sa-byañjanam; kevala-paripuṇṇam parisuddham brahma-cariyam pakāseti.

He explains the Dhamma fine in the beginning, fine in the middle, fine in the end; he expounds the holy life both in its particulars & in its essence, entirely complete, surpassingly pure.”

Sādhu kho pana tathā-rūpānam arahatam dassanam hotiti.”

It is good to see a Worthy One of that sort.”

Sutta

DISCOURSE (FROM DN 1)

Evam-me sutam. Ekam samayam Bhagavā antarā ca Rājagaham antarā ca Nālandam addhāna-magga-paṭipanno hoti mahatā bhikkhu-saṅghena saddhim, pañcamatthehi bhikkhu-satehi.

I have heard that on one occasion the Blessed One was traveling on the highway between Rājagaha and Nālanda with a large community of monks, approximately 500 monks.

Suppiyopi kho paribbājako antarā ca Rājagaham antarā ca Nālandam addhāna-magga-paṭipanno hoti saddhim antevāsinā Brahmadattena māṇavena.

And Suppiya the wanderer was traveling on the highway between Rājagaha and Nālanda with his apprentice, Brahmadatta the young brāhman.

Tatra sudam Suppiyo paribbājako anekapariyāyena, Buddhassa avaṇṇam bhāsati Dhammassa avaṇṇam bhāsati, Saṅghassa avaṇṇam bhāsati. Suppiyassa pana paribbājakassa antevāsī Brahmadatto māṇavo anekapariyāyena, Buddhassa vaṇṇam bhāsati Dhammassa vaṇṇam bhāsati, Saṅghassa vaṇṇam bhāsati.

Along the way, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmadatta the young brāhman, spoke in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha.

Itiha te ubho ācariy' antevāsī aññamaññassa uju-vipaccanika-vādā, Bhagavantam piṭṭhito piṭṭhito anubandhā honti bhikkhu-saṅghañca.

Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the community of monks.

Abhidhamma

HIGHER DHAMMA

Dhamma-saṅgaṇī

CLASSIFICATION OF QUALITIES

Kusalā dhammā akusalā dhammā abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yasmim̐ samaye kāmāvacaram̐ kusalam̐ cittam̐ uppannam̐
hoti, somanassasahagatam̐ ñāṇasampayuttam̐,
rūpārammaṇam̐ vā saddārammaṇam̐ vā, gandhārammaṇam̐
vā rasārammaṇam̐ vā, phoṭṭhabbārammaṇam̐ vā
dhammārammaṇam̐ vā, yaṁ yaṁ vā panārabbha,

*On whatever occasion a skillful mind-state on the level of sensuality has arisen,
accompanied by pleasure, associated with knowledge, based on a form, a sound, an aroma,
a flavor, a tactile sensation, or an idea, or whatever the instigation,*

tasmim̐ samaye phasso hoti, avikkhepo hoti ye vā pana
tasmim̐ samaye aññepi atthi paṭiccasamuppannā arūpino
dhammā, ime dhammā kusalā.

*and on that occasion the contact is not scattered; and whatever other formless,
dependently-arisen qualities there are on that occasion: These qualities are skillful.*

If the mind has a sense of inner fullness, then when we associate with other people they'll pick up on that sense of fullness as well. If we're miserable, then when we associate with other people we'll make them miserable, too.

Vibhaṅga

ANALYSIS

Pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Five aggregates: form-aggregate, feeling-aggregate, perception-aggregate, fabrication-aggregate, consciousness-aggregate.

Tattha katamo rūpakkhandho?

With regard to that, which is the form-aggregate?

Yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumaṃ vā, hinaṃ vā paṇitaṃ vā, yaṃ dūre vā santike vā, tadekajjhaṃ abhisaññūhitvā abhisāṅkhipitvā, ayaṃ vuccati rūpakkhandho.

Any form that is past, future, or present; internal or external, blatant or subtle, common or sublime, far or near: That, heaped & gathered into one, is called the form-aggregate.

Dhātu-kathā

DISCUSSION OF PROPERTIES

Saṅgaho asaṅgaho. saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ,

Classified, unclassified, unclassified with the classified, classified with the unclassified, classified with the classified, unclassified with the unclassified,

sampayogo vippayogo, sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ, asaṅgahitaṃ.

Association, disassociation, disassociated with the associated, unclassified as associated with the disassociated.

Puggala-paññatti

DESIGNATION OF INDIVIDUALS

Cha paññattiyo: khandha-paññatti, āyatana-paññatti,
dhātu-paññatti, sacca-paññatti, indriya-paññatti,
puggala-paññatti.

Six designations: aggregate-designation, sense media-designation, property-designation, truth-designation, faculty-designation, individual-designation.

Kittāvatā puggalānaṃ puggala-paññatti?

To what extent is there the individual-designation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo
akuppa-dhammo, parihāna-dhammo aparihāna-dhammo,
cetanā-bhabbo anurakkhaṇā-bhabbo,

Released dependent on occasion, released not dependent on occasion, subject to provocation, not subject to provocation, subject to decline, not subject to decline, capable through intention, capable through maintaining,

puthujjano gotrabhū, bhayūparato abhayūparato,
bhabbāgamano abhabbāgamano, niyato aniyato,
paṭipannako phale ṭhito arahā arahattāya paṭipanno.

run-of-the-mill, having changed lineage [to becoming noble], having given up fear, not having given up fear, capable of coming, incapable of coming, certain, uncertain, practicing, standing in the fruit [of the path], Worthy, practicing for worthiness.

Kathā-vatthu

DEBATE TOPICS

Puggalo upalabbhati saccikattha-paramatthenāti?

"Is the individual delineated as a real and ultimate fact?"

Āmantā.

"Affirmative."

yo saccikattho paramattho tato so puggalo upalabbhati
saccikattha-paramatthenāti?

“Is the individual delineated as a real and ultimate fact in the same way that a real fact [is delineated]?”

Na hevaṃ vattabbe.

“No, it’s not to be said that way.”

Ājānāhi niggahaṃ hañci, puggalo upalabbhati
saccikattha-paramatthena, tena vata re vattabbe, “Yo
saccikattho paramattho, tato so puggalo upalabbhati
saccikattha-paramatthenāti.” Micchā.

“Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real and ultimate fact in the same way that a real fact [is delineated]. So you’re wrong.”

Yamaka

PAIRS

Ye keci kusalā dhammā, sabbe te kusalamūlā. Ye vā pana
kusalamūlā, sabbe te dhammā kusalā.

All skillful qualities are skillful-rooted. All things are skillful-rooted are skillful qualities.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā Ye
vā pana kusalamūlena ekamūlā, sabbe te dhammā kusalā.

All skillful qualities are single-rooted with a skillful root. All things single-rooted with a skillful root are skillful qualities.

Mahā-paṭṭhāna

THE GREAT CAUSAL RELATIONS

[Hetu-paccayo], Ārammaṇa-paccayo,

Root-cause condition, support condition,

Adhipati-paccayo, Anantara-paccayo,

dominant condition, immediate condition,

Sam'anantara-paccayo, Saha-jāta-paccayo,

quite-immediate condition, born-simultaneously condition,

Aññamañña-paccayo, Nissaya-paccayo,

reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jāta-paccayo,

immediate-dependence condition, born-before condition,

Pacchā-jāta-paccayo, Āsevana-paccayo,

born-after condition, habit condition,

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,

action condition, result condition, nutriment condition,

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,

faculty condition, jhāna condition, path condition,

Sampayutta-paccayo, Vippayutta-paccayo,

conjoined-with condition, disjoined-from condition,

Atthi-paccayo, N'atthi-paccayo,

condition when existing, condition when not existing,

Vigata-paccayo, Avigata-paccayo.

condition when without, condition when not without.

The Buddha teaches us to develop inner worth by meditating on good will, but you have to be intent on really doing it if you want to get real results. Even if it's only for a short time—the wiggle of an elephant's ears or the flicker of a snake's tongue—it can give rise to amazing power, like the power of an elephant or a snake in being able to kill off people or other animals in the twinkling of an eye. All an elephant has to do is wiggle his ears just once, and people trip all over themselves trying to run away. But if you're not really true in what you do, the power of truth won't appear in the mind, and you won't be able to use it to get any results—like the ear of a dog or a cat: It can wiggle all day long and yet it won't cause anyone any fear.

DAY 15

*Dhamma-cakkappavattana Sutta**The Discourse on Setting the Wheel of Dhamma in Motion*

Handa mayaṃ dhamma-cakkappavattana suttaṃ bhaṇāmaṣe:

Now let us recite the Discourse on Setting the Wheel of Dhamma in Motion:

[Evam-me suttaṃ,] Ekaṃ samayaṃ Bhagavā,

Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dve’me bhikkhave antā pabbajitena na sevitabbā,

“These two extremes are not to be indulged in by one who has gone forth—

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,

Hino gammo pothujjaniko anariyo anattha-sañhito,

that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyaṃ atta-kilamathānuyogo,

Dukkho anariyo anattha-sañhito.

and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma,

Majjhimā paṭipadā Tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya

sambodhāya nibbānāya saṃvattati.

Avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Katamā ca sā bhikkhave majjhimā paṭipadā
Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati.

And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājivo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā
Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati.

This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

Now this, monks, is the noble truth of stress:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,

Birth is stressful, aging is stressful, death is stressful.

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo

dukkho yam-p'icchaṃ na labhati tampi dukkhaṃ.

association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful.

Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five clinging-aggregates are stressful.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccam:

And this, monks, is the noble truth of the origination of stress:

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandini,
Seyyathidaṃ,
Kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccam:

And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo
paṭinissaggo mutti anālayo.

the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāmini-
paṭipadā ariya-saccam:

And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi

vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.'

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ

pariññeyyanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi

vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ

pariññātanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi

vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṃ dukkha-samudayo ariya-saccanti me

bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi

vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress.'

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ

pahātabbanti me bhikkhave, Pubbe ananussutesu

dhammesu, Cakkhum udapādi ñāṇaṃ udapādi

paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress is to be abandoned.'

Tam kho pan'idam dukkha-samudayo ariya-saccam
pahinanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapadi nāṇam udapadi paññā udapadi
vijjā udapadi āloko udapadi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'

Idam dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapadi nāṇam udapadi paññā udapadi
vijjā udapadi āloko udapadi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress.'

Tam kho pan'idam dukkha-nirodho ariya-saccam
sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapadi nāṇam udapadi paññā udapadi
vijjā udapadi āloko udapadi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress is to be realized.'

Tam kho pan'idam dukkha-nirodho ariya-saccam
sacchikatanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapadi nāṇam udapadi paññā udapadi
vijjā udapadi āloko udapadi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been realized.'

Idaṃ dukkha-nirodha-gāmini-paṭipadā ariya-saccanti
me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.'

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāmini-paṭipadā
ariya-saccaṃ bhāvetabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāmini-paṭipadā
ariya-saccaṃ bhāvitanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

Yāvakiṇaṅ-ca me bhikkhave imesu catūsu ariya-saccesu,
Evaṅ-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi,
N'eva tāvāhaṃ bhikkhave sadevake loke samārake
sabrahmaṅke,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaram sammā-sambodhim abhisambuddho
paccaññāsīm.

And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmins, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam
ñāṇa-dassanam suvisuddham ahosi,
Athāham bhikkhave sadevake loke samārake sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaram sammā-sambodhim abhisambuddho
paccaññāsīm.

But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmins, its royalty & commonfolk.

Ñāṇañ-ca pana me dassanam udapādi,
'Akuppā me vimutti, Ayam-antimā jāti,
N'atthidāni punabbhavoti.'"

The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū Bhagavato
bhāsitaṃ abhinandum.

That is what the Blessed One said. Gratified, the group of five monks delighted in his words.

Imasmiñ-ca pana veyyā-karaṇasmim bhaññamāne,
Āyasmato Koṇḍaññassa virajam vitamalam dhamma-

cakkhum udapādi,

And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye:

“Yañ-kiñci samudaya-dhammaṃ sabban-taṃ
nirodha-dhammanti.”

“Whatever is subject to origination is all subject to cessation.”

Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesuṃ,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Bhummānaṃ devānaṃ saddaṃ sutvā,
Cātummahārājikā devā saddamanussāvesuṃ.

On hearing the earth devas’ cry, the devas of the Heaven of the Four Kings took up the cry.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddamanussāvesuṃ.

On hearing the cry of the devas of the Heaven of the Four Kings, the devas of the Heaven of the Thirty-three took up the cry.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddamanussāvesuṃ.

On hearing the cry of the devas of the Heaven of the Thirty-three, the Yama devas took up the cry.

Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddamanussāvesuṃ.

On hearing the cry of the Yama devas, the Tusita devas took up the cry.

Tusitānaṃ devānaṃ saddaṃ sutvā,

Nimmanarati devā saddamanussāvesuṃ.

On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.

Nimmanaratinaṃ devānaṃ saddaṃ sutvā,

Paranimmita-vasavatti devā saddamanussāvesuṃ.

On hearing the cry of the Nimmanarati devas, the Paranimmita-vasavatti devas took up the cry.

Paranimmita-vasavattinaṃ devānaṃ saddaṃ sutvā,

Brahma-kāyikā devā saddamanussāvesuṃ,

On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā's retinue took up the cry:

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye

anuttaraṃ dhamma-cakkaṃ pavattitaṃ,

Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena

vā mārena vā brahmunā vā kenaci vā lokasminti.”

“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Itiha tena khaṇena tena muhuttana,

Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañ-ca dasa-sahassī loka-dhātu,

Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamaṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti.”

Then the Blessed One exclaimed: “So you really know, Koṇḍañña? So you really know?”

Itihidaṃ āyasmato Koṇḍaññassa,

Añña-koṇḍañño’tveva nāmaṃ, ahosīti.

And that is how Ven. Koṇḍañña acquired the name Añña-Koṇḍañña—Kondañña who knows.

This was said by the Blessed One, said by the Arahant, so I have heard:
 “Monks, there are these two things that cause no remorse. Which two?
 There is the case of the person who has done what is admirable, has done
 what is skillful, has given protection to those in fear, and has done nothing
 that is evil, savage, or cruel. Thinking, ‘I have done what is admirable,’ he
 feels no remorse. Thinking, ‘I have not done what is evil,’ he feels no
 remorse. These are the two things that cause no remorse.”

Having abandoned
 bodily misconduct,
 verbal misconduct,
 misconduct of mind,
 & whatever else is flawed,
 not having done what’s not skillful,
 having done much that is,
 at the break-up of the body,
 the discerning one reappears
 in heaven.

CEREMONIES

Māgha Pūjā (Māgha-puṇṇamī)

Repeat Namō... three times, then:

Ajjāyaṃ māgha-puṇṇamī sampattā, māgha-nakkhattena
 puṇṇa-cando yutto, yattha Tathāgato araham
 sammā-sambuddho, cāturaṅgike sāvaka-sannipāte,
 ovāda-pāṭimokkham uddisi.

Today is the full moon day in the month of Māgha, the date on which the Tathāgata—the Worthy One, Rightly Self-awakened—held the four-factored meeting of his disciples and gave the Pāṭimokkha Exhortation.

Tathā hi aḍḍha-terasāni bhikkhu-satāni, sabbesaṃyeva
 khīṇāsavānaṃ, sabbe te ehi-bhikkhukā, sabbe-pi te
 anāmantitāva, Bhagavato santikaṃ āgatā, Veḷuvane
 kalandaka-nivāpe, māgha-puṇṇamiyaṃ
 vaḍḍhamāna-kacchāyāya.

At that time, [Thus,] 1,250 monks—all entirely free of defilements, all recipients of the Come-Bhikkhu ordination, all unnotified of the meeting—came to the Blessed One's presence in the Squirrels' Feeding Ground in the Bamboo Forest on the afternoon of the full moon day in Māgha.

Tasmiñ-ca sannipāte, Bhagavā visuddh'uttam'uposathaṃ
 akāsi, ovāda-pāṭimokkham uddisi.

And in that meeting, the Blessed One led an utterly pure full moon observance and gave the Pāṭimokkha Exhortation.

Ayam amhākam Bhagavato, ekoyeva sāvaka-sannipāto
ahosi, cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni,
sabbesaṃ yeva khīṇāsavānaṃ.

*This was the only time our Blessed One held a four-factored meeting with his disciples,
1,250 monks, all entirely free of defilement.*

Mayan'dāni, imaṃ māgha-puṇṇamī-nakkhatta-
samayaṃ, takkāla-sadisam sampattā, sucira-
parinibbutampi taṃ Bhagavantaṃ samanussaramānā,
imasmim tassa Bhagavato, sakkhi-bhūte cetiye,

*Now, on this same date—the full moon day in Māgha—remembering the Blessed One,
even though he long ago gained Total Unbinding, we have come to this memorial to him.*

Version 1: This section in brackets is to be chanted in case there *will not* be a circumambulation.
Then skip to “Sādhu no...”

[Imehi daṇḍa-dīpa-dhūpa-pupphādi-sakkārehi taṃ
Bhagavantaṃ tāni ca aḍḍha-terasāni bhikkhu-satāni
abhipūjayāma.]

*With these offerings—candles, incense, flowers, & so forth—we worship most highly that
Blessed One, and the 1,250 monks.*

Version 2: This section in brackets it to be chanted in case there *will* be a circumambulation.
Then continue with “Sādhu no...”

[Ime daṇḍa-dīpa-dhūpa-pupphādi-sakkāre gahetvā, attano
kāyaṃ sakkār'ūpadhānaṃ karitvā,]

*We take these offerings—candles, incense, flowers, & so forth—and make our bodies a
vessel for them.*

Tassa Bhagavato tesañ-ca aḍḍha-terasānaṃ
bhikkhu-satānaṃ yathā-bhucce guṇe anussarantā,
[imaṃ thūpañ-c'eva paṭimā-gharañ-ca¹] tikkhattuṃ
padakkhiṇaṃ karissāma, yathā-gahitehi sakkārehi pūjaṃ
kurumānā.]

Reflecting on the Blessed One's virtues—and those of the 1,250 monks—as they actually are we will circumambulate this [image shelter and stupa¹] three times, paying homage to him with the offerings we hold.

1. When circumambulating only a stupa, replace the section in brackets with 'imaṃ thūpaṃ.' If only a Buddha-image, 'imaṃ paṭimā-gharaṃ.'

Sādhu no bhante Bhagavā, sasāvaka-saṅgho sucira-
parinibbutopi, guṇehi dharamāno,

Although the Blessed One, together with that Community of his Noble Disciples, long ago attained Total Unbinding, he is remembered through his virtues.

Ime sakkāre paṭiggaṇhātu, amhākaṃ
dīgha-rattaṃ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three kinds of cleanliness. Which three? Bodily cleanliness, verbal cleanliness, mental cleanliness. These are the three kinds of cleanliness."

Clean in body,
clean in speech,
clean in awareness
—effluent-free—
one who is clean,
consummate in cleanliness,
is said to have abandoned
the All.

Visākha Pūjā / Aṭṭhamī Pūjā

Repeat Namō... three times, then:

Yam-amha kho mayam, Bhagavantam saraṇam gatā,
yo no Bhagavā satthā, yassa ca mayam Bhagavato
dhammam rocema:

*The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose
Dhamma we delight:*

Ahosi kho so Bhagavā, majjhimesu janapadesu ariyakesu
manussesu uppanno, khattiyo jātiyā, gotamo gottena.

*was born in the Middle Country, the Ariyaka race, the noble warrior class, & the Gotama
lineage.*

Sakya-putto Sakya-kulā pabbajito, sadevake loke samārake
sabrahmake, sassamaṇa-brāhmaṇiyā pajāya
sadeva-manussāya, anuttaram sammā-sambodhim
abhisambuddho.

*A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life,
& attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Māras, &
Brahmās, its generations with their contemplatives & brāhmins, their rulers & common
people.*

Nissaṅsayam kho so Bhagavā, araham sammā-
sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū,
anuttaro purisa-damma-sārathi satthā deva-manussānam
buddho Bhagavā.

*There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate
in knowledge & conduct, one who has gone the good way, a knower of the cosmos,
unexcelled as a trainer for those who can be taught, teacher for human & divine beings;
awakened & blessed.*

Svākkhāto Bhagavatā dhammo, sandiṭṭhiko akāliko
ehi-passiko, opanayiko paccattam veditabbo viññūhi.

The Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be realized by the observant for themselves.

Supaṭipanno Bhagavato sāvaka-saṅgho,
 uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-
 paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-
 paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri
 purisa-yugāni aṭṭha purisa-puggalā.

The Community of the Blessed One's disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Version 1. for a Buddha image:

[Ayaṃ kho pana paṭimā, taṃ Bhagavantam uddissa
 katā paṭiṭṭhāpitā, yāvadeva dassanena, taṃ
 Bhagavantam anussarivā, pasāda-saṃvega-
 paṭilābhāya.]

This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.

Version 2. for a stupa:

[Ayaṃ kho pana thūpo, taṃ Bhagavantam uddissa
 kato paṭiṭṭhāpito, yāvadeva dassanena, taṃ Bhagavantam
 anussarivā, pasāda-saṃvega-paṭilābhāya.]

This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dismay.]

Mayaṃ kho etarahi, [imam visākha-puṇṇamī-kālam¹,]
 tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṃ
 patvā, imam ṭhānam sampattā.

Now, on [this full moon day of Visākha¹—recognized as the date of the Blessed One's birth, Awakening, & Total Unbinding—we have gathered together in this place.

1. For Aṭṭhamī Pūjā, change to 'imam aṭṭhamī-kālam'

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṃ
sakkār'ūpadhānaṃ karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṃ
paṭimā-gharaṃ [thūpo] tikkhattuṃ padakkhiṇaṃ
karissāma, yathā-gahitehi sakkārehi pūjaṃ kurumānā.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image-shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbutopi,
ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno,

Although the Blessed One long ago attained total Unbinding, he is still discernable through our remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ
dīgha-rattaṃ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, with regard to external factors, I don't envision any other single factor like friendship with admirable people as doing so much for a monk in training, who has not attained the heart's goal but remains intent on the unsurpassed safety from bondage. A monk who is a friend with admirable people abandons what is unskillful and develops what is skillful."

A monk who's a friend
to admirable people
—who's reverential, respectful,
doing what his friends advise—
mindful, alert,
attains step by step
the ending of all fetters.

Āsālha Pūjā

Repeat Namō... three times, then:

Yam-amha kho mayam, Bhagavantam saraṇam gatā, yo no
Bhagavā satthā, yassa ca mayam Bhagavato dhammam
rocema:

*The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose
Dhamma we delight:*

Ahosi kho so Bhagavā, araham sammā-sambuddho.
Sattesu kāruṇṇam paṭicca, karuṇāyako hitesī, anukampam
upādāya, āsālha-puṇṇamiyam, Bārāṇasiyam isipatane
migadāye, pañca-vaggiyānam bhikkhūnam, anuttaram
dhamma-cakkaṃ paṭhamam pavattetvā, cattāri ariya-saccāni
pakāsesi.

*is a Worthy One, Rightly Self-awakened. Through his compassion & sympathy for living
beings, compassionately desiring their welfare, he first set the unexcelled Wheel of
Dhamma in motion on the full moon night of the month of Āsālha, in the Deer Refuge at
the Meeting Place of the Seers near Vārāṇasī, and proclaimed the Four Noble Truths to
the Group of Five Monks.*

Tasmiṇ-ca kho samaye, pañca-vaggiyānam bhikkhūnam
pamukho, āyasmā Añña-konḍañño, Bhagavato dhammam
sutvā, virajam vitamalam dhamma-cakkhum paṭilabhitvā,
“Yaṅ-kiñci samudaya-dhammam sabban-tam nirodha-
dhammanti.”

*At that time, the leader of the Group of Five Monks—Venerable Añña-Konḍañña—
having listened to the Blessed One’s teaching, gained the vision of Dhamma that,
“Whatever is subject to origination is all subject to cessation.”*

Bhagavantam upasampadam paṭilabhitvā, Bhagavatoyeva
santikā, ehi-bhikkhu-upasampadam paṭilabhitvā, Bhagavato

dhamma-vinaye ariya-sāvaka-saṅgho, loke paṭhamam
uppanno ahosi.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One's very presence, and so became the world's first noble disciple in the Blessed One's Dhamma & discipline.

Tasmiñ-ca kho samaye, saṅgha-ratanam loke paṭhamam
uppannam ahosi. Buddha-ratanam dhamma-ratanam
saṅgha-ratananti, tiratanam sampuṇṇam ahosi.

And at the time the Gem of the Saṅgha first appeared in the world, making the Triple Gem—the Gem of the Buddha, the Gem of the Dhamma, & the Gem of the Saṅgha—complete.

Mayam kho etarahi, imam āsālha-puṇṇamī-kālam, tassa
Bhagavato dhamma-cakkappavattana-kāla-sammataṃ,
ariya-sāvaka-saṅgha-uppatti-kāla-sammataṃ,
ratanattaya-sampuraṇa-kāla-sammatañ-ca patvā, imam
ṭhānam sampattā,

Now, on this full moon day of Āsālha—recognized as the date of the Blessed One's setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.

Ime sakkāre gahetvā, attano kāyam sakkār'ūpadhānam
karitvā,

We take these offerings and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imam
paṭimā-gharam [thūpaṃ] tikkhattum padakkhiṇam
karissāma, yathā-gahitehi sakkārehi pūjam kurumānā.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbutopi,
ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno,

Although the Blessed One long ago attained Total Unbinding, he is still discernable through the remembrance of his perceivable virtues.

**Ime amhehi gahite sakkāre, paṭiggaṇhātu, amhākaṃ
dīgha-rattaṃ hitāya sukhāya.**

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

A mind without concentration is like a pile of wooden posts left lying on the ground for people and animals to step all over. But if we stand the posts up and plant them in the soil, we can get good use out of them. Even if they're not tall—only a meter or so—but we put them close together in a line, we can fence in our yard and prevent people and animals from coming in and traipsing all over our property. It's the same with the mind. If we take a firm stance in concentration as the heart's foundation, keeping our mindfulness and alertness close together in line, we can keep defilements from slipping into the mind and making it soiled.

The Dhamma is something constant and true. The reason we don't see the truth is because we're always on the move. If we're riding in a car, we can't clearly see the things that pass near by us on the road, such as how big the stones on the ground are, their color or shape. We look at trees and mountains, and they all seem to be on the move. If we've been in a car since birth, without stopping to get out and walk around on our own, we're sure to think that cars run, trees run, and mountains run. What we see isn't in line with the truth. The running is in us, in the car, not in the mountains and trees.

The Divine Mantra

by Ajaan Lee Dhammadharo

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

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

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

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

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

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

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

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

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

P A R T I : H O M A G E

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

Araham sammā-sambuddho Bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham Bhagavantam abhivādemi.

I bow down before the Awakened, Blessed One.

(B O W D O W N)

Svākkhāto Bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam namassāmi.

I pay homage to the Dhamma.

(B O W D O W N)

Supaṭipanno Bhagavato sāvaka-saṅgho.

The Saṅgha of the Blessed One's disciples has practiced well.

Saṅgham namāmi.

I pay respect to the Saṅgha.

(B O W D O W N)

[Namo tassa] Bhagavato arahato

sammā-sambuddhassa. (t h r e e t i m e s)

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

Ukāsa. Dvāra-tayena kataṃ,

sabbaṃ apāradham khamatu no (me) bhante.

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

Vandāmi bhante cetiyam, sabbam sabbattha thāne,
supatiṭṭhitam sāriraṅka-dhātum,
mahā-bodhim buddha-rūpam, sakkārattham.

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

Aham vandāmi dhātuyo. Aham vandāmi sabbaso.
Icchetam ratana-tayam, aham vandāmi sabbadā.

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

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā
mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

Homage to the Buddha brings great majesty; homage to the Dhamma, great discernment; homage to the Saṅgha, great wealth.

Buddham Dhammam Saṅgham,
jivitam yāva-nibbānam saraṇam gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching Unbinding.

Parisuddho aham bhante, parisuddhoti mam,
Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu, averā sukha-jivino.

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

Katam puñña-phalam mayham, sabbe bhāgi bhavantu te.

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

(B O W D O W N T H R E E T I M E S)

You have to “do” before you can “know.” You have to know before you can let go. You have to give rise to the causes, and then the results will come on their own.

PART II: CHANTING

(Investing the six properties with the Buddhagūṇa)

[Namo tassa] Bhagavato arahato
sammā-sambuddhassa. (t h r e e t i m e s)

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

Buddhaṃ āyu-vaḍḍhanaṃ jīvitam yāva-nibbānaṃ saraṇaṃ
gacchāmi.

I go to the Buddha as my life, vitality, & refuge until reaching Liberation.

Dhammaṃ āyu-vaḍḍhanaṃ jīvitam yāva-nibbānaṃ
saraṇaṃ gacchāmi.

I go to the Dhamma as my life, vitality, & refuge until reaching Liberation.

Saṅghaṃ āyu-vaḍḍhanaṃ jīvitam yāva-nibbānaṃ saraṇaṃ
gacchāmi.

I go to the Saṅgha as my life, vitality, & refuge until reaching Liberation.

Dutiyampi buddhaṃ āyu-vaḍḍhanaṃ jīvitam
yāva-nibbānaṃ saraṇaṃ gacchāmi.

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

Dutiyampi dhammaṃ āyu-vaḍḍhanaṃ jīvitam
yāva-nibbānaṃ saraṇaṃ gacchāmi.

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

Dutiyampi saṅghaṃ āyu-vaḍḍhanaṃ jīvitam
yāva-nibbānaṃ saraṇaṃ gacchāmi.

A second time, I go to the Saṅgha as my life, vitality, & refuge until reaching Liberation.

Tatīyampi buddhaṃ āyu-vaḍḍhanaṃ jīvitam
yāva-nibbānaṃ saraṇaṃ gacchāmi.

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

Tatīyampi dhammaṃ āyu-vaḍḍhanaṃ jīvitam
yāva-nibbānaṃ saraṇaṃ gacchāmi.

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

Tatīyampi saṅghaṃ āyu-vaḍḍhanaṃ jīvitam yāva-nibbānaṃ
saraṇaṃ gacchāmi.

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

1. Wind property:

Vāyo ca buddha-guṇaṃ araham buddho itipi so bhagavā
namāmi'ham.

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

Araham sammā-sambuddho,

Worthy is the Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

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

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

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

(Think of the Buddha & his purity)

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

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

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattam veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.

(Think of Ven. Sāriputta & his wisdom)

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

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

Supaṭipanno bhagavato sāvaka-saṅgho,

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

Uju-paṭipanno bhagavato sāvaka-saṅgho,

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

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

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

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,

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

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs—the eight types—of Noble Ones:

Esa bhagavato sāvaka-saṅgho—

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

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

Anuttaram puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

(Think of Ven. Moggallāna, his supernormal powers & his compassion.)

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

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

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya
sabbāvantaṃ lokāṃ, mettā-karuṇā-muditā-upekkhā-
sahagatena cetasā, catuddisaṃ pharitvā viharati,

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

Sukhaṃ supati, Sukhaṃ paṭibujjhati, Na pāpakaṃ supinaṃ
passati,

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

Manussānaṃ piyo hoti, amanussānaṃ piyo hoti, Devatā
rakkhanti, Nāssa aggi vā visaṃ vā satthaṃ vā kamati,

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

Tuvaṭaṃ cittaṃ samādhiyati, Mukha-vaṇṇo vipasīdati,

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

Asammulho kālaṃ karoti, Uttariṃ appaṭivijjhanto
brahma-lokūpago hoti.

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

Iti uddham-adho tiriyaṃ averaṃ averā sukha-jīvino.

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

Kataṃ puñña-phalaṃ mayhaṃ sabbe bhāgī bhavantu te.

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

Bhavantu sabba-maṅgalaṃ rakkhantu sabba-devatā.

May there be every blessing; may all divine beings protect.

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-
saṅghānubhāvena sotthī hontu nirantaraṃ.

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

Araham̃ buddho itipi so bhagavā namāmi'ham̃.

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

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

2. Fire property:

Tejo ca buddha-guṇam̃...

Tejo ca dhammetam̃...

Tejo ca saṅghānam̃...

3. Water property:

Āpo ca buddha-guṇam̃...

Āpo ca dhammetam̃...

Āpo ca saṅghānam̃...

4. Earth property:

Paṭhavī ca buddha-guṇam̃...

Paṭhavī ca dhammetam̃...

Paṭhavī ca saṅghānam̃...

5. Space property:

Ākāśā ca buddha-guṇam̃...

Ākāśā ca dhammetam̃...

Ākāśā ca saṅghānam̃...

6. Consciousness property:

Viññāṇaṅca buddha-guṇam̃...

Viññāṇaṅca dhammetam̃...

Viññāṇaṅca saṅghānam̃...

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

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

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

The Five Aggregates

- | | |
|----------------|--|
| 1. Rūpañca | <i>Form</i> |
| 2. Vedanā ca | <i>Feeling</i> |
| 3. Saññā ca | <i>Perception</i> |
| 4. Saṅkhārā ca | <i>Fabrications</i> |
| 5. Viññāṇaṅca | <i>Consciousness of the six senses</i> |

The Twelve Sense Media

- | | |
|--------------|----------------|
| 1. Cakkhu ca | <i>Eyes</i> |
| 2. Sotañca | <i>Ears</i> |
| 3. Ghānañca | <i>Nose</i> |
| 4. Jivhā ca | <i>Tongue</i> |
| 5. Kāyo ca | <i>Body</i> |
| 6. Mano ca | <i>Mind</i> |
| 7. Rūpañca | <i>Forms</i> |
| 8. Saddo ca | <i>Sounds</i> |
| 9. Gandho ca | <i>Aromas</i> |
| 10. Raso ca | <i>Flavors</i> |

11. Poṭṭhabbā ca *Tactile sensations*
 12. Dhammārammaṇaṅca *Ideas*

The 32 Parts of the Body

- | | |
|------------------|-------------------------|
| 1. Kesā ca | <i>Hair of the head</i> |
| 2. Lomā ca | <i>Hair of the body</i> |
| 3. Nakhā ca | <i>Nails</i> |
| 4. Dantā ca | <i>Teeth</i> |
| 5. Taco ca | <i>Skin</i> |
| 6. Maṁsaṅca | <i>Flesh</i> |
| 7. Nhārū ca | <i>Tendons</i> |
| 8. Atṭhī ca | <i>Bones</i> |
| 9. Atṭhimiñjaṅca | <i>Bone marrow</i> |
| 10. Vakkaṅca | <i>Spleen</i> |
| 11. Hadayaṅca | <i>Heart</i> |
| 12. Yakanaṅca | <i>Liver</i> |
| 13. Kilomakaṅca | <i>Membranes</i> |
| 14. Pihakaṅca | <i>Kidneys</i> |
| 15. Papphāsaṅca | <i>Lungs</i> |
| 16. Antaṅca | <i>Large intestines</i> |
| 17. Antaguṅca | <i>Small intestines</i> |
| 18. Udariyaṅca | <i>Gorge</i> |
| 19. Karisaṅca | <i>Feces</i> |
| 20. Matthaluṅca | <i>Brain</i> |
| 21. Pittaṅca | <i>Gall</i> |
| 22. Semhaṅca | <i>Phlegm</i> |
| 23. Pubbo ca | <i>Lymph</i> |

24. Lohitañca	<i>Blood</i>
25. Sedo ca	<i>Sweat</i>
26. Medo ca	<i>Fat</i>
27. Assu ca	<i>Tears</i>
28. Vasā ca	<i>Oil</i>
29. Kheḷo ca	<i>Saliva</i>
30. Siṅghāṇikā ca	<i>Mucus</i>
31. Lasikā ca	<i>Oil in the joints</i>
32. Muttañca	<i>Urine</i>

When we practice breath meditation, we've been given methods for warding off the various Hindrances that will destroy the good results of what we're doing. We're told to focus on the in-and-out breath and to keep mindfulness in charge, together with the meditation word, buddho, buddho, in and out with the breath. If you want just to think buddho, you can, but it's too light. Your awareness won't go deep. It's the nature of shallow things that dust and dirt can blow in easily and fill them up quickly. As for deep things, dust and dirt can't easily blow in. In the same way, when the mind is deep, it isn't easily affected by preoccupations.

So when you simply focus on buddho, buddho, it doesn't carry much weight. It's like taking a knife and slicing away at the air. You don't feel much of anything because there's nothing for the knife to strike against. But if you take the same knife and use it to slice away at a stump or any other object, you'll feel that your hand has more weight and your arm gains strength, able to ward off any enemies that may threaten you.

This is why we're taught to focus on a single spot so that the mind will gain strength, solid and steady in a single preoccupation. Take as your target any of the meditation objects in the basic list of forty. Your mind will gain strength; your mindfulness will mature into Right Mindfulness and Right Concentration.

PART III: MEDITATION

There are seven basic steps:

1. Start out with three or seven long in-and-out breaths, thinking *bud-* with the in-breath, and *dho* with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-and-out breath.

3. Observe the breath as it goes in and out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long and out long is uncomfortable, try breathing in short and out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male and female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows and wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs and liver, all the way down to the bladder and colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect and flow together, and you'll feel a greatly improved sense of wellbeing.

4. Learn four ways of adjusting the breath:

- a. in long and out long,
- b. in short and out short,
- c. in short and out long,
- d. in long and out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition and your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

- a. the tip of the nose,
- b. the middle of the head,

- c. the palate,
- d. the base of the throat,
- e. the breastbone (the tip of the sternum),
- f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely and naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around and about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations and harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease and pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release and purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

* * *

Homage, chanting, and meditation have to go hand-in-hand before they can truly purify the mind, in line with the basic principles of the Buddha's teachings:

Sabba-pāpassa akaraṇaṃ

Don't let anything evil

leak into your thoughts, words, or deeds.

Kusalassūpasampadā

Develop skill in all of your actions.

What this means is that in homage we have acted skillfully with our deeds, in chanting we have acted skillfully with our words, and in meditation we have acted skillfully with our thoughts. Once this is the case, we will be able to reach the heart of the Buddha's teachings:

Sacitta-pariyodapanam

Attain purity of heart.

Everything in the world comes about solely through the power of the heart. A corrupt heart will abuse this power. A well-trained heart can use this power to uplift others and to gain blessings beyond price.