

Veneration

Ukāsa. Dvāra-tayena kataṃ,
sabbam apāradham khamatu no (me) bhante.

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

Vandāmi bhante cetiyam, sabbam sabbattha ṭhāne,
supatiṭṭhitam sāriraṅka-dhātum,
mahā-bodhim buddha-rūpaṃ, 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.

Iccetaṃ 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,
jīvitam yāva-nibbānam saraṇam gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching Unbinding.

Parisuddho aham bhante, parisuddhoti maṃ,
Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu, averā sukha-jīvino.

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

Kataṃ puñña-phalam mayham, sabbe bhāgi bhavantu te.

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

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MORNING CHANTING

When the leader lights the candles and incense, everyone should kneel with hands in añjali.
Then repeat line by line after the leader:

Araham̃ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̃ bhagavantam̃ 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.

Dhammam̃ 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.

Saṅgham̃ namāmi.

I pay respect to the Saṅgha.

(B O W D O W N)

Pubba-bhāga-namakāra

preliminary passage in homage

Handa mayam buddhassa bhagavato pubba-bhāga-namakāram

karomase:

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

[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.

Praise for the Buddha

Handa mayam buddhābhithutim karomase:

Now let us give high praise to the Awakened One:

[Yo so tathāgato] araham sammā-sambuddho,

He who has attained the Truth, the Worthy One, Rightly Self-awakened,

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-manussānam
buddho bhagavā;

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

Yo imam lokam sadevakam samarakam sabrahmakam,
Sassamaṇa-brāhmaṇim pajam sadeva-manussam
sayam abhiññā sacchikatvā pavedesi.

who made known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmins, their rulers & common people;

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

who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi:

who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

Tam-ahaṃ bhagavantaṃ abhipūjayāmi,
Tam-ahaṃ bhagavantaṃ sirasā namāmi.

*I worship most highly that Blessed One,
to that Blessed One I bow my head down.*

(B O W D O W N)

Praise for the Dhamma

Handa mayaṃ dhammābhithutiṃ karomase:

Now let us give high praise to the Dhamma:

[Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattaṃ veditabbo viññūhi:

pertinent, to be seen by the observant for themselves:

Tam-ahaṃ dhammaṃ abhipūjayāmi,
Tam-ahaṃ dhammaṃ sirasā namāmi.

*I worship most highly that Dhamma,
to that Dhamma I bow my head down.*

(B O W D O W N)

Praise for the Saṅgha

Handa mayam saṅghābhithutiṃ karomase:

Now let us give high praise to the Saṅgha:

[Yo so 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-karaṇiyo,

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

Anuttaram puññakkhettaṃ lokassa:

the incomparable field of merit for the world:

Tam-ahaṃ saṅghaṃ abhipūjayāmi,

Tam-ahaṃ saṅghaṃ sirasā namāmi.

I worship most highly that Saṅgha,

to that Saṅgha I bow my head down.

(B O W D O W N)

Ratanattayappaṇāma-gāthā

Salutation to the Triple Gem & The Topics for Chastened Dispersion

Handa mayaṃ ratanattayappaṇāma-gāthāyo ceva saṃvega-vatthu-
paridipaka-pāṭhañ-ca bhaṇāmaṣe:

*Now let us recite the stanzas in salutation to the Triple Gem together with the passage on
the topics inspiring a sense of chastened dispersion:*

[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhaṃ aham-ādarena taṃ.

*The Buddha, well-purified, with ocean-like compassion,
possessed of the eye of knowledge completely purified,
destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion.*

Dhammo padipo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dipano:
Vandāmi dhammaṃ aham-ādarena taṃ.

*The Teacher's Dhamma, like a lamp,
divided into Path, Fruition, & the Deathless,
both transcendent (itself) & showing the way to that goal:
I revere that Dhamma with devotion.*

Saṅgho sukhetābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahino ariyo sumedhaso:
Vandāmi saṅghaṃ aham-ādarena taṃ.

*The Saṅgha, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned heedlessness—the noble ones, the wise:
I revere that Saṅgha with devotion.*

Icevam-ekant'abhipūjaneyyakam,
Vatthuttayam vandayatābhisankhatam,
Puññam mayā yam mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

*By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.*

Samvega-parikittana-pāṭha

Passage in Praise of Chastened Dispassion

Idha tathāgato loke uppanno araham
sammā-sambuddho,

*Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the
world,*

Dhammo ca desito niyyāniko upasamikoparinibbāniko
sambodhagāmi sugatappavedito.

*and Dhamma is explained, leading out [of samsara], calming, tending toward total
Unbinding, going to self-awakening, declared by one who has gone the good way.*

Mayan-tam dhammam sutvā evam jānāma,

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkham,

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 things disliked is stressful, separation from things liked is stressful, not
getting what one wants is stressful.*

Saṅkhittena pañcupādānakkhandhā dukkhā,

In short, the five clinging-aggregates are stressful,

Seyyathidaṃ:

namely:

Rūpūpādānakkhandho,

the form clinging-aggregate,

Vedanūpādānakkhandho,

the feeling clinging-aggregate,

Saññūpādānakkhandho,

the perception clinging-aggregate,

Saṅkhārūpādānakkhandho,

the fabrication clinging-aggregate,

Viññāṇūpādānakkhandho.

the consciousness clinging-aggregate.

Yesaṃ pariññāya,

Dharamāno so bhagavā,

Evaṃ bahulaṃ sāvake vineti,

*So that they might fully understand this, the Blessed One, while still alive, often
instructed his listeners in this way,*

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani,

Bahulaṃ pavattati:

many times did he emphasize this part of his admonition:

“Rūpaṃ aniccaṃ,

“Form is inconstant,

Vedanā aniccā,

Feeling is inconstant,

Saññā aniccā,

Perception is inconstant,

Saṅkhārā aniccā, *Fabrications are inconstant,*
 Viññāṇaṃ aniccaṃ, *Consciousness is inconstant,*
 Rūpaṃ anattā, *Form is not-self,*
 Vedanā anattā, *Feeling is not-self,*
 Saññā anattā, *Perception is not-self,*
 Saṅkhārā anattā, *Fabrications are not-self,*
 Viññāṇaṃ anattā, *Consciousness is not-self,*
 Sabbe saṅkhārā aniccā, *All fabrications are inconstant,*
 Sabbe dhammā anattāti." *All phenomena are not-self."*

Te (W O M E N : T ā) mayam,
 Otiṇṇāṃha jātiyā jarā-maraṇena,
 Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
 Dukkha'otiṇṇā dukkha-paretā,

All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),

"Appeva nām'imassa kevalassa dukkhakkhandhassa
 antakiriyā paññāyethāti!"

"O, that the end of this entire mass of suffering & stress might be known!"

(M O N K S & N O V I C E S)

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ
 sammā-sambuddhaṃ,
 Saddhā agāraṃ anagāriyaṃ pabbajitā.

Though the total Unbinding of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone forth in faith from home to homelessness in dedication to him.

Tasmiṃ bhagavati brahma-cariyaṃ carāma,

We practice that Blessed One's holy life,

(Bhikkhūnaṃ sikkhā-sājīva-samāpannā.)

(fully endowed with the bhikkhus' training & livelihood.) – novices omit this phrase.

Taṃ no brahma-cariyaṃ,
Imassa kevalassa dukkhakkhandhassa antakiriyāya
saṃvattatu.

May this holy life of ours bring about the end of this entire mass of suffering & stress.

(O T H E R S)

Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā,
Dhammañ-ca bhikkhu-saṅghañ-ca,

*Though the total Unbinding of the Blessed One, the Worthy One, the Rightly
Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, & in
the Bhikkhu Saṅgha,*

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ
manasikaroma,
Anupaṭipajjāma.

*we attend to the instruction of the Blessed One, as far as our mindfulness & strength will
allow, and we practice accordingly.*

Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa antakiriyāya
saṃvattatu.

May this practice of ours bring about the end of this entire mass of suffering & stress.

Meditation is like a stick. Insight lies on this end of the stick. Tranquility lies on that end of the stick. If you lift this stick up, will one end of the stick come up with it, or will both ends come up? If you lift it up, both ends will come up with it. Whatever's insight, whatever's tranquility, it's all this mind.

Taṅkhaṇika-paccavekkhaṇa-pāṭha

Reflection at the Moment [of Using the Requisites]

Handa mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe:

Now let us recite the passage for reflection at the moment [of using the requisites]:

[Paṭisaṅkhā yoniso] cīvaraṃ paṭisevāmi,

Considering it thoughtfully, I use the robe:

Yāvadeva sītassa paṭighātāya,

simply to counteract cold,

Uṇhassa paṭighātāya,

to counteract heat,

Daṃsa-makasa-vātātapa-siriṃsapa-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.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

Considering it thoughtfully, I use alms food:

N'eva davāya na madāya na maṇḍanāya na vibhūsanāya,

not 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.'

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

Considering it thoughtfully, I use the lodging:

Yāvadeva sitassa paṭighātāya,

simply to counteract cold,

Uṇhassa paṭighātāya,

to counteract heat,

Daṃsa-makasa-vātātapa-sirimsapa-samphassānam

paṭighātāya,

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

Yāvadeva utuparissaya-vinodanam paṭisallānārām'attham.

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

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram

paṭisevāmi,

Considering them thoughtfully, I use medicinal requisites for curing the sick:

Yāvadeva uppannānam veyyābādhikānam vedanānam

paṭighātāya,

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Heedful among the heedless,
wakeful among those asleep,
just as a fast horse advances,
leaving the weak behind:
so the wise.

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—*ráksāa ton hây mii khwaam sùk thèət*

May I look after myself with ease.

sabbe sattā sukhitā hontu—*sàt thán lăay thán puan, coṇ pen phûu mii khwaam sùk thèət*

May all living beings be happy.

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

May all living beings be free from animosity.

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

May all living beings be free from oppression.

sabbe sattā anīghā hontu—*sàt thánj lăay thánj puañ, coṇ 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 puañ, coṇ pen phûu mii khwaam sùk ráksăa ton thèət*

May all living beings look after themselves with ease.

(K A R U Ṇ Ā — C O M P A S S I O N)

Sabbe sattā sabba-dukkhā pamuccantu—*sàt thánj lăay thánj puañ, coṇ 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 puañ, coṇ yàa pay pràatsacàak sǒmbàt an ton dây 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 puañ, 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 phûj 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.

Yam kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa
dāyādā bhavissanti—*càk tham kam an day wáy, dii rǎu
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 bhaṇāmaḥ:

Now let us recite the brief verses for transferring merit:

[Sabbe sattā sadā hontu]

Averā sukha-jīvino.

khõṅ puan sàt thán 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 thán sîn nán, coṅ pen phûu mii sùan dâ
sawǎy phõn bun, thûi khâaphacâw dâ 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 sabbaṃ sumaṅgalaṃ—*khṓ sùpamoṅkhon thán sîn
coṅ mii*

May there be every good blessing.

Rakkhantu sabba-devatā—*khṓ theevadaa thán puṅ coṅ
ráksā*

May all the devas protect you.

Sabba-buddhānubhāvena—*dūay ?aanúphâap hēṅ phrá
phúthácâw thán puṅ*

Through the power of all the Buddhas,

Sotthī hontu nirantaraṃ—*khṓ khwaam sawàtdii thán lăay
coṅ mii talòt níran thəən*

may you forever be well.

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

May there be every good blessing.

Rakkhantu sabba-devatā—*khṓ theevadaa thán puṅ coṅ
ráksā*

May all the devas protect you.

Sabba-dhammānubhāvena—*dūay ?aanúphâap hēṅ phrá
tham thán puṅ*

Through the power of all the Dhamma,

Sotthī hontu nirantaram—*khṓ khwaam sawàtdii thán lăay
coṅ mii talòt níran thəən*

may you forever be well.

Hotu sabbam sumaṅgalam—*khṓ sùpamoṅkhon thán sîn
coṅ mii*

May there be every good blessing.

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

May all the devas protect you.

Sabba-saṅghānubhāvena—*dūay ?aanúphâap hēeṅ phrá sṓṅ
thán puṅ*

Through the power of all the Saṅgha,

Sotthī hontu nirantaram—*khṓ khwaam sawàtdii thán 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 (the monks will be eating) and bow three times together.

A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?

There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself is consummate in the knowledge & vision of release and encourages others to be consummate in the knowledge & vision of release.

Endowed with these five qualities, a monk practices both for his own benefit and for that of others.

SUNDAY

[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-manussānaṃ
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 paccattaṃ 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 sahasam-abhinimmita-sāvudhantaṃ

Grīmekhalaṃ uḍḍita-ghora-sasena-māraṃ

Dānādi-dhamma-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam.

[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

Khantī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Even more frightful than Māra making war all night
was Aḷavaka, 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.*

Nālāgiriṃ 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 kaṭṭham-udaram iva gabbhiniyā
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-manam ati-andhabhūtam
 Paññā-padīpa-jalito jītavā munindo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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-bhujagam vibudham mahiddhim
 Puttena thera-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jītavā munindo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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-hattham
 Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānam
 Ñāṇāgadena vidhinā jītavā munindo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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
 Mokkham sukham 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 | Hitāya sabba-pāṇinam |
| Pūretvā pāramī sabbā | Patto sambodhim-uttamam |
| Etena sacca-vajjena | Hotu te jaya-maṅgalam |

*(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 | Sakyānam nandi-vaḍḍhano |
| Evam tvam vijayo hohi | Jayassu jaya-maṅgale |

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

| | |
|--------------------------|-----------------------|
| Aparājita-pallaṅke | Sise paṭhavi-pokkhare |
| Abhiseke sabba-buddhānam | Aggappatto pamodati |

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

| | |
|-------------------------|------------------------|
| Sunakkhattam sumāṅgalam | Supabhātam suhuṭṭhitam |
|-------------------------|------------------------|

Sukhaṇo sumuhutto ca Suyiṭṭhaṃ brahmacārisu
Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna 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.*

Lesser Universe of Blessings (p. 176)

Sabba-buddhānubhāvena sabba-dhammānubhāvena
sabba-saṅghānubhāvena buddha-ratanaṃ dhamma-
ratanaṃ saṅgha-ratanaṃ tiṇṇaṃ 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.

5 Anantariya-kamma (immediate karma)

- | | |
|-------------------|--|
| 1. Mātu-ghāta | Killing one's mother |
| 2. Pitu-ghāta | Killing one's father |
| 3. Arahanta-ghāta | Killing an arahant |
| 4. Lohit-uppāda | Injuring a Buddha to the point of shedding blood |
| 5. Saṅgha-bheda | Causing a split in the Saṅgha |

These five things are the gravest kinds of karma. They prevent one from reaching heaven or nibbāna. One who commits them is defeated in terms of those who follow the Buddha's teachings. Absolutely do not do them.

MONDAY

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:

Bahuṃ 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'atthaṅgikaṃ 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-āgamaṃ 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.*

Namakāra-siddhi Gāthā (p. 111)

The Verses on Success through Homage

Handa mayaṃ namakāra-siddhi gāthāyo bhaṇāmaṃse:

Now let us recite the verses on success through homage:

Yo cakkhumā moha-malāpakaṭṭho

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 the Māra's snare,

he leads humanity from evils to security.

Buddhaṃ 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-maggam
 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.*

Dhammam varantam sirasā namāmi
 Mohappadālam upasanta-dāham.
 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 varantam 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.*

Namo-kāra-aṭṭhaka (p. 114)

The Homage Octet

Handa mayaṃ namo-kāra-aṭṭhaka-gāthāyo bhaṇāmasa:

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 Svākkhātas-seva 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 omātyāraddhassa 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.

People who don't believe in goodness rarely do good, but people who don't believe in evil do evil all the time.

Maṅgala Sutta (p. 115)

The Discourse on Blessings

Handa mayam maṅgala-suttam bhaṇāmasa:

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 bhaṇāmasa:

Now let us recite the verses on blessings:

[Evam-me sutam,] Ekam samayam Bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

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

Atha kho aññatarā devatā, abhikkantāya rattiyā
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 dhammassavanam̐ Etam-mañgalam-uttamam̐.

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

Khantī ca sovacassatā Samañānañ-ca dassanam̐
Kālena dhamma-sākacchā Etam-mañgalam-uttamam̐.

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

Tapo ca brahma-cariyañ-ca Ariya-saccāna-dassanam̐
Nibbāna-sacchi-kiriya ca Etam-mañgalam-uttamam̐.

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

Phuṭṭhassa loka-dhammehi Cittam̐ yassa na kampati
Asokam̐ virajam̐ khemam̐ Etam-mañgalam-uttamam̐.

*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 sotthim̐ gacchanti

Tan-tesam̐ mañgalam-uttamanti.”

*Everywhere undefeated when doing these things,
people go everywhere in well-being:
This is their highest blessing.”*

If you study the Dhamma without practicing it, it's as if you're missing parts of your body. If you study and practice, it's like having two eyes, two hands, and two legs. You can do things a lot more easily than a person with only one eye, one hand, or one leg.

Kāla-dāna-sutta-gāthā (p. 175)

Verses from the Discourse on Seasonable Gifts

Handa mayam kāla-dāna-sutta-gāthāyo bhaṇāmaṣe:

Now let us recite the verses from the Discourse on Seasonable Gifts:

| | |
|---|------------------------|
| Kāle dadanti sapaññā | Vadaññū vīta-maccharā |
| Kālena dinnam ariyesu | Uju-bhūtesu tādisu |
| Vippasanna-manā tassa | Vipulā hoti dakkhiṇā |
| Ye tattha anumodanti | Veyyāvaccam karonti vā |
| Na tena dakkhiṇā onā | Tepi puññassa bhāgino |
| Tasmā dade appaṭivāna-citto | |
| Yattha dinnam mahapphalam | |
| Puññāni para-lokasmim Patitṭhā honti pāṇinanti. | |

*Those with discernment, responsive, free from stinginess,
give in the proper season.*

Having given in the proper season

*With hearts inspired by the Noble Ones—straightened, Such—
Their offering bears an abundance.*

Those who rejoice in that gift, or give assistance,

They too have a share of the merit,

and the offering is not depleted by that.

Therefore, with an unhesitant mind,

one should give where the gift bears great fruit.

Merit is what establishes living beings in the next life.

[Note: These verses are from the Kāla-dāna Sutta (Discourse on Seasonable Gifts), Aṅguttara Nikāya 5:36. They are often chanted when large groups of people organize a donation for a special occasion, such as a kaṭhina.]

Aggappasāda-sutta-gāthā (p. 172)

Verses from the Discourse on Confidence in the Supreme

Handa mayam aggappasāda-sutta-gāthāyo bhaṇāmase:

Now let us recite the verses from the Discourse on Confidence in the Supreme:

| | |
|------------------------|-------------------------|
| Aggato ve pasannānam | Aggam dhammam vijānataṃ |
| Agge buddhe pasannānam | Dakkhiṇeyye anuttare |
| Agge dhamme pasannānam | Virāgūpasame sukhe |
| Agge saṅghe pasannānam | Puññakkhette anuttare |
| Aggasmim dānam dadataṃ | Aggam puññam pavaḍḍhati |
| Aggam āyu ca vaṇṇo ca | Yaso kitti sukham balaṃ |
| Aggassa dātā medhāvī | Agga-dhamma-samāhito |
| Deva-bhūto manusso vā | Aggappatto pamodatīti. |

For one with confidence, realizing the supreme Dhamma to be supreme,

With confidence in the supreme Buddha, unsurpassed in deserving offerings,

With confidence in the supreme Dhamma, the happiness of dispassion & calm,

With confidence in the supreme Saṅgha, unsurpassed as a field of merit,

Having given gifts to the supreme, one develops supreme merit, supreme long life & beauty, status, honor, happiness, strength.

Having given to the supreme, the intelligent person, firm in the supreme Dhamma, whether becoming a deva or a human being, rejoices, having attained the supreme.

[Note: These verses are from the Aggappasāda Sutta (Discourse on Faith in the Supreme), Aṅguttara Nikāya 5:32.]

Mindfulness and alertness are like two people lifting a heavy log. A third person is watching and when he sees that the log is heavy, he comes to help. When it's heavy like that, he can't not help. He has to help. The person helping here is discernment. It can't stay still. When there's mindfulness and alertness, discernment has to run in and join them.

TUESDAY

Sambuddhe (p. 112)

The Buddhas

Handa mayam sambuddheti-ādikā namakāra-gāthāyo bhaṇāmase:

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-paññāsaṅ-ca

Catuvīsati saḥassake

Dasa-sata-saḥassāni

Namāmi sirasā aham.

I pay homage with my head to the 1,024,055 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 navuttarasate Aṭṭhacattāḷisa saḥassake
Viṣati-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.*

Cha Ratana Paritta Gāthā (p. 117)

The Six Protective Verses from the Discourse on Treasures

Handa mayam cha-ratana-paritta-gāthāyo bhaṇāmasa:

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

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 paṇitaṃ
Etena saccena suvatthi hotu.

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

By this truth may there be well-being.

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

*The exquisite Deathless—dispassion, ending—
discovered by the Sakyān 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.

Yam-buddha-seṭṭho parivaṇṇayī sucim
Samādhim-ānantarik'aññaṃ-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.

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 ratanam paṇitam
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 nibbutim 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 ratanam paṇitam
Etena saccena suvatthi hotu.

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

By this truth may there be well-being.

Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ
Viratta-cittāyatike bhavasmiṃ
Te khīṇa-bijā avirulhi-chandā
Nibbanti dhirā yathā'yam-padipo.

*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 ratanam paṇitam
Etena saccena suvatthi hotu.

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

By this truth may there be well-being.

Jaya Paritta (p. 132)

The Victory Protection

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 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 Sakyānaṃ nandi-vaḍḍhano
 Evaṃ tvam vijayo hohi Jayassu jaya-maṅgale

*Victorious at the foot of the Bodhi tree,
 was he who increased the Sakyans' delight.*

*May you have the same sort of victory.
 May you win victory blessings.*

Aparājita-pallaṅke Sise paṭhavi-pokkhare
 Abhiseke sabba-buddhānaṃ Aggappatto pamodati

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

Sunakkhattaṃ sumaṅgalaṃ Supabhātaṃ suhuṭṭhitaṃ
 Sukhaṇo sumuhutto ca Suyiṭṭhaṃ brahmacārisu
 Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Padakkhiṇāni katvāna 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.*

So attha-laddho sukhito Virulho buddha-sāsane
 Arogo sukhito hohi Saha sabbehi ñātibhi.
 Sā attha-laddhā sukhitā Virulhā buddha-sāsane
 Arogā sukhitā hohi Saha sabbehi ñātibhi.
 Te attha-laddhā sukhitā Virulhā buddha-sāsane
 Arogā sukhitā hotha Saha sabbehi ñātibhi.

*May he gain his aims, be happy, and flourish in the Buddha's teachings.
 May you, together with all your relatives, be happy and free from disease.
 May she gain her aims, be happy....
 May they gain their aims, be happy....*

[Note: The above verses are frequently chanted after an ordination, or when a lay person has undertaken the practice of the eight precepts or has taken the five precepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning "So attha-laddho..." three times. If one woman, chant only the two lines beginning "Sā attha-laddhā..." three times. If more than one person, chant only the two lines beginning "Te attha-laddhā..." three times.]

(p. 134)

Sakkatvā buddha-ratanam Osatham uttamanam varam
 Hitam deva-manussanam Buddha-tejena sotthinā
 Nassant'upaddavā sabbe Dukkha vūpasamentu te.

*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-ratanam̐ Osatham̐ uttamam̐ varam̐
Parilāhūpasamanam̐ Dhamma-tejena sotthinā
Nassant'upaddavā sabbe Bhayā vūpasamentu te.

*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.*

May your fears grow totally calm.

Sakkatvā saṅgha-ratanam̐ Osatham̐ uttamam̐ varam̐
Āhuneyyam̐ pāhuneyyam̐ Saṅgha-tejena sotthinā
Nassant'upaddavā sabbe Rogā vūpasamentu te.

*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.

* * *

(p. 39)

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 saraṇaṃ aññaṃ

Dhammo me saraṇaṃ varaṃ.

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 saraṇaṃ aññaṃ

Saṅgho me saraṇaṃ varaṃ.

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.

Yaṃ kiñci ratanaṃ loke Vijjati vividhaṃ puthu,

Ratanaṃ Buddha-samaṃ n'atthi.

Tasmā sotthi bhavantu te.

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 be safe.

Yaṃ kiñci ratanaṃ loke Vijjati vividhaṃ puthu,

Ratanaṃ Dhamma-samaṃ n'atthi.

Tasmā sotthi bhavantu te.

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 be safe.

Yaṃ kiñci ratanaṃ loke Vijjati vividhaṃ puthu,

Ratanaṃ Saṅgha-samaṃ n'atthi.

Tasmā sotthi bhavantu te.

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 be safe.

Vihāra-dāna-gāthā

Verses on Giving a Dwelling

Handa mayaṃ vihāra-dāna-gāthāyo bhaṇāmasa:

Now let us recite the Verses on Giving a Dwelling:

| | |
|----------------------------|--------------------------|
| Sitaṃ uṇhaṃ paṭihanti | Tato vālamigāni ca, |
| Siriṃsape ca makase | Sisire cāpi vuṭṭhiyo. |
| Tato vātātapo ghorō | Sañjāto paṭihaññati, |
| Len'atthañca sukh'atthañca | Jhāyituñca vipassituṃ. |
| Vihāra-dānaṃ saṅghassa | Aggaṃ buddhehi vaṇṇitaṃ, |
| Tasmā hi paṇḍito poso | Sampassaṃ attham-attano. |
| Vihāre kāraye ramme | Vāsayettha bahussute, |
| Tesaṃ annañca pānañca | Vatthasenāsanāni ca, |
| Dadeyya ujubhūtesu | Vippasanna cetasā. |
| Te tassa dhammaṃ desenti | Sabba-dukkhāpanūdanaṃ. |
| Yaṃ so dhammam-idhaññāya | Parinibbātyanāsavoti. |

'He insulted me,
 hit me,
 beat me,
 robbed me'
—for those who brood on this,
 hostility isn't stilled.

He insulted me,
hit me,
beat me,
robbed me'—
for those who don't brood on this,
 hostility is stilled.

WEDNESDAY

Karaṇīya Mettā Sutta (p. 120)

The Discourse on Goodwill

Handa mayam karaṇīya-metta-suttam bhaṇāmaṣe:

Now let us recite the Discourse on Goodwill:

[When chanting the abbreviated version, starting from ‘mettañ-ca’, the leader should chant:]

Handa mayam mettañ-ca sabba-lokasmin’ti ādikaṃ metta-parittam
bhaṇāmaṣe:

Now let us recite the Goodwill Protection beginning with “mettañ-ca sabba-lokasmin”:

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 ujū ca suhujū ca

suvaco c’assa mudu anatimāni,

Be capable, upright, & straightforward,

easy to instruct, gentle, & not conceited,

Santussako ca subharo ca

appakicco ca sallahuka-vutti,

content & easy to support, with few duties, living lightly,

Santindriyo ca nipako ca

appagabbho kulesu ananugiddho.

with peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddam samācare kiñci

yena viññū pare upavadeyyum.

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

Sukhino vā khemino hontu

sabbe sattā bhavantu sukhitattā.

Think: Happy & secure, may all beings be happy at heart.

Ye keci paṇa-bhūtatthi

tasā vā thāvarā vā anavasesā,

Whatever beings there may be, weak or strong, without exception,

Dīghā vā ye mahantā vā

majjhimā rassakā aṇuka-thūlā,

long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,

seen & unseen, living near & far,

Bhūtā vā sambhavesī vā

sabbe sattā bhavantu sukhitattā.

born & seeking birth: May all beings be happy at heart.

Na paro paramṃ nikubbetha

nātimaññetha katthaci naṃ kiñci,

Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā

nāññam-aññassa dukkham-iccheyya.

or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttam

āyusā eka-puttam-anurakkhe,

As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu

māna-sambhāvaye aparimāṇam.

even so should one cultivate a limitless heart with regard to all beings.

* **Mettañ-ca sabba-lokasmim**

māna-sambhāvaye aparimāṇam,

With goodwill for the entire cosmos, cultivate a limitless heart:

Uddham adho ca tiriyañ-ca

asambādham averam asapattam.

above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhañ-caram nisinno vā

sayāno vā yāvatassa vigatam-iddho,

Whether standing, walking, sitting, or lying down,

as long as one's drowsiness is gone,

Etam satim adhiṭṭheyya

brahmam-etam vihāram idham-āhu.

one should be resolved on this mindfulness.

This is called a sublime abiding here & now.

Diṭṭhiñ-ca anupagamma

sīlavā dassanena sampanno,

Not taken with views, but virtuous & consummate in vision,

Kāmesu vineyya gedham,

Na hi jātu gabbha-seyyam punaretiti.

having subdued desire for sensual pleasures,

one never again will lie in the womb.

Monks, there are these four courses of action. Which four? There is the course of action that is unpleasant to do and that, when done, leads to what is unprofitable. There is the course of action that is unpleasant to do but that, when done, leads to what is profitable. There is the course of action that is pleasant to do but that, when done, leads to what is unprofitable. There is the course of action that is pleasant to do and that, when done, leads to what is profitable.

Khandha Paritta (p. 132)

The Group Protection

Handa mayam khandha-parittam bhanamase:

Now let us recite the Group Protection:

[When chanting the abbreviated version, starting from “Appamaṇo Buddho,” the leader should chant:]

Handa mayam appamaṇo Buddho’ti adikam Khandha-parittam
bhanamase:

Now let us recite the Group Protection beginning with “Appamaṇo Buddho”:

Virūpakkhehi me mettam Mettam Erāpathehi me
Chabyā-puttehi me mettam Mettam Kaṇhā-Gotamakehi ca

*I have goodwill for the Virupakkhas, the Erapathas,
goodwill for the Chabya descendants, & the Black Gotamakas.*

Apātakehi me mettam Mettam di-pātakehi me
Catuppadehi me mettam Mettam bahuppadehi me

*I have goodwill for footless beings, two-footed beings,
goodwill for four-footed, & many-footed beings.*

Mā mam apādako himsi Mā mam himsi di-pādako
Mā mam catuppado himsi Mā mam himsi bahuppado

*May footless beings, two-footed beings do me no harm.
May four-footed beings & many-footed beings do me no harm.*

Sabbe sattā sabbe paṇā Sabbe bhūtā ca kevalā
Sabbe bhadraṇi passantu Mā kiñci pāpam’āgamā.

*May all creatures, all breathing things, all beings—each & every one—meet
with good fortune. May none of them come to any evil.*

* Appamaṇo Buddho, Appamaṇo Dhammo,
Appamaṇo Saṅgho.

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

Pamāṇa-vantāni sirim-sapāni,

Ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā.

*There is a limit to creeping things—snakes, scorpions, centipedes, spiders,
lizards, & rats.*

Katā me rakkhā, Katā me parittā.

Paṭikkamantu bhūtāni. So'ham namo Bhagavato,

Namo sattannaṃ Sammā-sambuddhānaṃ.

*I have made this protection, I have made this spell. May the beings depart.
I pay homage to the Blessed One,
homage to the seven Rightly Self-awakened Ones.*

Mora Paritta (p. 123)

The Peacock's Protection

Handa mayaṃ mora-parittaṃ bhaṇāmaṃ:

Now let us recite the Peacock's Protection:

Udetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu divasaṃ.

*The One King, rising, with Vision,
golden-hued, illumining the Earth: I pay homage to you,
golden-hued, illumining the Earth.*

Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ namo vimuttiyā.

*Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.*

Imaṃ so parittaṃ katvā Moro carati esanā.

Having made this protection, the peacock sets out in search for food.

Apetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu rattiṃ

*The One King, setting, with Vision,
golden-hued, illumining the Earth:
I pay homage to you,
golden-hued, illumining the Earth.
Guarded today by you, may I live through the night.*

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

*Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones, Homage to Awakening.
Homage to the Released Ones, Homage to Release.*

Imaṃ so parittaṃ katvā Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.

Vaṭṭaka Paritta (p. 125)

The Baby Quail's Protection

Handa mayam̐ vaṭṭaka-parittam̐ bhaṇāmase:

Now let us recite the Baby Quail's Protection:

| | |
|----------------------|--------------------------|
| Atthi loke sīla-guṇo | Saccam̐ soceyy'anuddayā |
| Tena saccena kāhāmi | Sacca-kiriyam-anuttaram̐ |

*There is in this world the quality of virtue,
truth, purity, tenderness.*

*In accordance with this truth I will make
an unsurpassed vow of truth.*

| | |
|-------------------------|--------------------------|
| Āvajjitvā dhamma-balam̐ | Saritvā pubbake jine |
| Sacca-balam-avassāya | Sacca-kiriyam-akāsa'ham̐ |

*Sensing the strength of the Dhamma,
calling to mind the victors of the past,
in dependence on the strength of truth,
I made an unsurpassed vow of truth:*

| | |
|------------------------|---------------------|
| Santi pakkhā apattanā | Santi pādā avañcanā |
| Mātā pitā ca nikkhantā | Jāta-veda paṭikkama |

*Here are wings with no feathers;
here are feet that can't walk.*

*My mother & father have left me.
Fire, go back!*

| | |
|-------------------------|---------------------------|
| Saha sacce kate mayham̐ | Mahāpajjalito sikhī |
| Vajjesi soḷasa karisāni | Udakam̐ patvā yathā sikhī |
| Saccena me samo n'atthi | Esā me sacca-pāramīti. |

*When I made my vow with truth, the great crested flames
avoided the sixteen acres around me
as if they had come to a body of water.*

My truth has no equal: Such is my perfection of truth.

Abhaya Paritta (p. 134)

The Danger-free Protection

Handa mayaṃ yan-dunnimittan-ti ādika gāthāyo bhaṇāmasa:

Now let us recite the verses beginning with “Yan-dunnimittam”:

[or:]

Handa mayaṃ Abhaya-parittam bhaṇāmasa:

Now let us recite the Danger-free Protection:

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Buddhānubhāvena vināsamentu

Whatever unlucky portents & ill omens,

and whatever distressing bird calls,

evil planets, upsetting nightmares:

By the Buddha’s power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Dhammānubhāvena vināsamentu

Whatever unlucky portents & ill omens,

and whatever distressing bird calls,

evil planets, upsetting nightmares:

By the Dhamma’s power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Saṅghānubhāvena vināsamentu

Whatever unlucky portents & ill omens,

*and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Saṅgha's power may they be destroyed.*

Devatādissa-dakkhiṇānumodanā-gāthā (p. 178)

Rejoicing in the Gifts Dedicated to the Devas

| | |
|-------------------------|------------------------|
| Yasmim padese kappeti | Vāsam paṇḍita-jātiyo |
| Silavant'ettha bhojetvā | Saññate brahma-cārino |
| Yā tattha devatā āsum | Tāsam dakkhiṇam-ādise |
| Tā pūjitā pūjayanti | Mānitā mānayanti nam |
| Tato nam anukampanti | Mātā puttam va orasam |
| Devatā'nukampito poso | Sadā bhadraṇi passati. |

In whatever place a wise person makes his dwelling,

—there providing food for the virtuous, the restrained, leaders of the holy life—

He should dedicate that offering to the devas there.

They, receiving honor, will honor him; Being respected, will show him respect.

As a result, they will feel sympathy for him, like that of a mother for her child.

A person with whom the devas sympathize always sees things go auspiciously.

[Note: These verses are from the Mahā-Parinibbāna Suttanta (Great Discourse on the Total Unbinding), Dīgha Nikāya 16. They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a housewarming.]

Yānidha bhūtāni samāgatāni
Bhummāni vā yāni vā antalikkhe,
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca suṇantu bhāsitaṃ.

Whatever spirits have gathered here,

—on the earth, in the sky—

may you all be happy

& listen intently to what I say.

Subhāsitaṃ kiñ-ci pi vo bhaṇemu
Puññe satuppāda-karaṃ apāpaṃ,
Dhammūpadesaṃ anukāraṇānaṃ
Tasma-hi bhūtāni samentu sabbe.

*I will tell you something well-spoken,
not evil, engendering mindfulness in merit,
instructing Dhamma to those who comply,
so may all spirits be attentive.*

Mettaṃ karotha mānusiyaṃ pajāya
Bhūtesu bālhaṃ kata-bhattikāya.
Divā ca ratto ca haranti ye balim
Paccopakāraṃ abhikaṅkhamāna.

*Show good will to the human race
who have firmly shown loyalty to the spirits.
who day & night give offerings,
strongly desiring your help in return.*

Te kho manussā tanukānubhāvā
Bhūtā visesena mahiddhikā ca.
Adissamānā manujehi ñātā
Tasmā hi ne rakkhatha appamattā.

*Those human beings have little power
while spirits are of great might in their own special ways
recognized & specified by human beings
so, being heedful, protect them.*

Things are simply the way they are. They don't give us suffering. Like a thorn:
Does a sharp thorn give us suffering? No. It's simply a thorn. It doesn't give
suffering to anybody. If we step on it, we suffer immediately.

Why do we suffer? Because we stepped on it. So the suffering comes from us.

THURSDAY

Āṭānāṭiya Paritta (p. 127)

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 Vip̄pamuttassa sabbadhi

Homage to Konāgamaṇa, 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 Yam̐ namassanti Gotamam̐
 Vijjā-caraṇa-sampannam̐ Mahantam̐ vītasāradam̐

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

Vijjā-caraṇa-sampannam̐ Buddhām̐ vandāma Gotamanti

We revere the Buddha Gotama, consummate in knowledge & conduct.

* * *

Ete c' aññe ca Sambuddhā
 Sabbe Buddhā asamasamā
 Sabbe dasa-balūpetā
 Sabbe te paṭijānanti
 Siha-nādam̐ nadante te
 Brahma-cakkaṃ pavattenti
 Upetā Buddha-dhammehi
 Dvattimsa lakkhaṇ'ūpetā-
 Byāmapabhāya suppbhā
 Buddhā sabbaññuno ete
 Mahappabhā mahā-tejā
 Mahā-kāruṇikā dhīrā
 Dīpā nāthā paṭiṭṭhā ca
 Gati bandhū mahassāsā
 Sadevakassa lokassa
 Tesāham̐ sirasā pāde
 Vacasā manasā c'eva
 Sayane āsane ṭhāne
 Sadā sukkena rakkhantu

Aneka-sata-koṭiyo,
 Sabbe Buddhā mahiddhikā.
 Vesārajeh'upāgatā,
 Āsabhaṇ-ṭhānam-uttamam̐.
 Parisāsu visārada,
 Loke appaṭivattiyam̐.
 Aṭṭhārasahi nāyakā,
 Sītyānubyañjanā-dharā.
 Sabbe te muni-kuñjarā,
 Sabbe khiṇāsavā jinā.
 Mahā-paññā mahabbalā,
 Sabbesānam̐ sukhāvahā.
 Tāṇā leṇā ca paṇinam̐,
 Saraṇā ca hitesino.
 Sabbe ete parāyanā,
 Vandāmi puris'uttame.
 Vandām'ete Tathāgate,
 Gamane cāpi sabbadā.
 Buddhā santikarā tuvaṃ,

Tehi tvam rakkhito santo

Mutto sabba-bhayena ca.

* * *

Sabba-roga-vinimutto

Sabba-santāpa-vajjito,

Sabba-veram-atikkanto

Nibbuto ca tuvam bhava.

May you be: freed from all disease, safe from all torment, beyond all animosity, & unbound.

Sabbītiyo vivajjantu

Sabba-rogo vinassatu

Mā te bhavatvantarāyo

Sukhī dīgh'āyuko bhava

Abhivādana-sīlissa

Niccam vuddhāpacāyino

Cattāro dhammā vaḍḍhanti

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.

If you do merit for the sake of putting an end to suffering, you have to make merit and develop skillful qualities in the mind at the same time. If you don't develop skillful qualities, no discernment will arise. Merit on its own is like raw meat or raw fish. If you just let it sit out like that, it goes rotten. But if you salt it, it'll last for a long time. Or the same if you put it in the refrigerator.

Āṅgulimāla Paritta (p. 128)

Ven. Angulimala's Protection

[This chant is often followed by the Bojjhaṅga Paritta. In that case the leader should chant:]

Handa mayaṃ Āṅgulimāla-paritta-pubbakaṃ Bojjhaṅga-parittaṃ
bhaṇāmaṣe:

*Now let us recite the The Factor-for-Awakening Protection preceded by Ven.
Angulimala's Protection:*

[When chanting it alone, the leader should chant:]

Handa mayaṃ Āṅgulimāla-parittaṃ bhaṇāmaṣe:

Now let us recite Ven. Angulimala's Protection:

Yato'haṃ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā.
Tena saccena sotthi te hotu sotthi gabbhassa.

*Sister, since being born in the Noble Birth,
I am not aware that I have intentionally deprived a being of life.
By this truth may you be well,
and so may the child in your womb.*

Bojjhaṅga Paritta (p. 128)

The Factor-for-Awakening Protection

Handa mayaṃ bojjhaṅga-parittaṃ bhaṇāmaṣe:

Now let us recite The Factor-for-Awakening Protection:

Bojjhaṅgo sati-saṅkhāto Dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi- Bojjhaṅgā ca tathāpare

| | |
|--------------------------|-------------------------|
| Samādh'upekkha-bojjhaṅgā | Satt'ete Sabba-dassinā |
| Muninā sammadakkhātā | Bhāvitā bahulikātā |
| Samvattanti abhiññāya | Nibbānāya ca bodhiyā |
| Etena sacca-vajjena | Sotthi te hotu sabbadā. |

The factors for Awakening include mindfulness, analysis of qualities, persistence, rapture, & calm factors for Awakening, plus concentration & equanimity factors for Awakening.

These seven, which the All-seeing Sage has rightly taught, when developed & matured, bring about heightened knowledge, Unbinding, & Awakening.

By the saying of this truth, may you always be well.

| | |
|------------------------|-------------------------|
| Ekasmiṃ samaye Nātho | Moggallānañ-ca Kassapaṃ |
| Gilāne dukkhite disvā | Bojjhaṅge satta desayi |
| Te ca taṃ abhinanditvā | Rogā muccim̐su taṃkhaṇe |
| Etena sacca-vajjena | Sotthi te hotu sabbadā. |

At one time, our Protector—seeing that Moggallāna & Kassapa were sick & in pain—taught them the seven factors for Awakening.

They, delighting in that, were instantly freed from their illness.

By the saying of this truth, may you always be well.

| | |
|-----------------------|-------------------------|
| Ekadā Dhamma-rājā pi | Gelaññenābhipiḷito |
| Cundattherena taññeva | Bhaṇāpetvāna sādaraṃ |
| Sammoditvā ca ābādhā | Tamhā vuṭṭhāsi ṭhānaso |
| Etena sacca-vajjena | Sotthi te hotu sabbadā. |

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion, and as he approved, he rose up from that disease.

By the saying of this truth, may you always be well.

| | |
|---------------------|------------------------|
| Pahīnā te ca ābādhā | Tiṇṇannam-pi mahesinaṃ |
| Maggāhata-kilesā va | Pattānuppattidhammataṃ |

Etena sacca-vajjena Sotthi te hotu sabbadā.

*Those diseases were abandoned by the three great seers,
just as defilements are demolished by the Path
in accordance with step-by-step attainment.
By the saying of this truth, may you always be well.*

Devatā Ayu-yojana-gāthā (p. 135)

Deva Life-extending Verses

Dukkhappattā ca niddukkhā Bhayappattā ca nibbhayā
Sokappattā ca nissokā Hontu sabbe-pi paṇino.

*May all beings: who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.*

Ettāvatā ca amhehi Sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu Sabba-sampatti-siddhiyā.

*For the sake of all attainment & success, may all heavenly beings rejoice
in the extent to which we have gathered a consummation of merit.*

Dānaṃ dadantu saddhāya Silaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu Gacchantu devatāgatā.

*May they give gifts with conviction, may they always maintain virtue.
May they delight in meditation. May they go to a heavenly destination.*

Sabbe buddhā balappattā Paccekānañ-ca yaṃ balaṃ
Arahantānañ-ca tejena Rakkhaṃ bandhāmi sabbaso.

*From the strength attained by all the Buddhas,
the strength of the Private Buddhas,
by the majesty of the arahants,
I bind this protection all around.*

Nidhi-kaṇḍa-sutta-gāthā

Verses from the Discourse on the Reserve Fund

Handa mayam nidhi-kaṇḍa-sutta-gāthāyo bhaṇāmasē:

Now let us recite the verses from the Discourse on the Reserve Fund:

| | |
|------------------------|------------------------|
| Nidhim nidheti puriso | Gambhīre udakantike. |
| Atthe kicce samuppanne | Atthāya me bhavissati. |
| Rājato vā duruttassa | Corato pīlitassa vā, |
| Ṇassa vā pamokkhāya | Dubbhikkhe āpadāsu vā, |
| Etadatthāya lokasmim | Nidhi nāma nidhiyati. |

A person stashes a fund away, deep underground, at the water line:

“When a need or duty arises, this will provide for my needs, for my release if I’m denounced by the king, molested by thieves, in case of debt, famine, or accidents.”

With aims like this in the world a reserve fund is stashed away.

| | |
|-----------------------|--------------------------|
| Tāvassunihito santo | Gambhīre udakantike, |
| Na sabbo sabbadāyeva | Tassa tam upakappati. |
| Nidhi vā ṭhānā cavati | Saññā vāssa vimuyhati, |
| Nāgā vā apanāmenti | Yakkhā vāpi haranti nam, |
| Appiyā vāpi dāyādā | Uddharanti apassato. |
| Yadā puññakkhayo hoti | Sabbametam vinassati. |

But no matter how well it’s stored, deep underground, at the water line, it won’t all always serve one’s need.

The fund gets shifted from its place, or one’s memory gets confused; or—unseen—nāgas make off with it, spirits steal it, or hateful heirs run off with it.

When one’s merit’s ended, it’s totally destroyed.

| | |
|------------------------|-----------------------|
| Yassa dānena silena | Saññamena damena ca, |
| Nidhi sunihito hoti | Itthiyā purisassa vā, |
| Cetiyamhi ca Saṅghe vā | Puggale atthisu vā, |

| | |
|---------------------|-------------------------|
| Mātari pitari vāpi | Atho jeṭṭhamhi bhātari, |
| Eso nidhi sunihito | Ajeyyo anugāmiyo. |
| Pahāya gamaniyesu | Etam ādāya gacchati. |
| Asādhāraṇam-aññesaṃ | Acorāharaṇo nidhi. |

But when a man or woman has laid aside a well-stored fund of generosity, virtue, restraint, & self-control, with regard to a shrine, the Saṅgha, a fine individual, guests, mother, father, or elder sibling:

That's a well-stored fund. It can't be wrested away. It follows you along.

When, having left this world, for wherever you must go, you take it with you.

This fund is not held in common with others, & cannot be stolen by thieves.

| | |
|--------------------------|------------------------|
| Kayirātha dhiro puññāni | Yo nidhi anugāmiko. |
| Esa deva-manussānaṃ | Sabba-kāma-dado nidhi. |
| Yaṃ yaṃ devābhipatthenti | Sabbam-etena labbhati. |

So, enlightened, you should make merit, the fund that will follow you along.

This is the fund that gives all they want to beings human, divine.

Whatever devas aspire to, that is all gained by this.

| | |
|---------------------|-----------------------|
| Suvaṇṇatā susaratā | Susaṇṭhānaṃ surūpatā, |
| Ādhipaccaṃ parivāro | Sabbametena labbhati. |

A fine complexion, fine voice, a body well-built, well-formed, lordship, a following:

That is all gained by this.

| | |
|-------------------------|--------------------------|
| Padesa-rajjam issariyam | Cakkavatti-sukham piyam, |
| Deva-rajjampi dibbesu | Sabbametena labbhati. |

Earthly kingship, supremacy, the bliss of an emperor, kingship over devas in the heavens:

That is all gained by this.

| | |
|------------------------|-----------------------|
| Mānussikā ca sampatti | Devaloke ca yā rati, |
| Yā ca nibbāna-sampatti | Sabbametena labbhati. |

The attainment of the human state, any delight in heaven, the attainment of unbinding:

That is all gained by this.

| | |
|--------------------------|-----------------------|
| Mitta-sampadam-āgamma | Yoniso ca payuñjato, |
| Vijjā vimutti vasī-bhāvo | Sabbametena labbhati. |

FRIDAY

Dhamma-saṅgaṇī Mātikā Pāṭha (p. 106)

The List from the Dhamma Groupings

Handa mayaṃ dhamma-saṅgaṇī-mātikā-pāṭhaṃ bhaṇāmaṣe:

Now let us recite the the List from the Dhamma Groupings:

Kusalā dhammā Akusalā dhammā

Abyākatā dhammā.

Skillful phenomena, unskillful phenomena, undeclared phenomena.

Sukhāya vedanāya sampayuttā dhammā

Dukkhāya vedanāya sampayuttā dhammā

Adukkham-asukhāya vedanāya sampayuttā dhammā.

Phenomena conjoined with pleasant feeling, phenomena conjoined with painful feeling, phenomena conjoined with neither painful nor pleasant feeling.

Vipākā dhammā Vipāka-dhamma-dhammā

N'eva-vipāka-na-vipāka-dhamma-dhammā.

Phenomena that are kammic results, phenomena that have kammic results, phenomena that neither are nor have kammic results.

Upādinn'upādāniyā dhammā

Anupādinn'upādāniyā dhammā

Anupādinnānupādāniyā dhammā.

Clung-to clingable phenomena, unclung-to clingable phenomena, unclung-to unclingable phenomena.

Saṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭha-saṅkilesikā dhammā

Asañkiliṭṭhāsañkilesikā dhammā.

*Defiled defiling phenomena, undefiled defiling phenomena,
undefiled undefiling phenomena.*

Sa-vitakka-sa-vicārā dhammā Avitakka-vicāra-mattā
dhammā Avitakkāvicārā dhammā.

*Phenomena accompanied by directed thought & evaluation, phenomena unaccompanied
by directed thought but with a modicum of evaluation, phenomena unaccompanied by
directed thought or evaluation.*

Piti-sahagatā dhammā Sukha-sahagatā dhammā

Upekkhā-sahagatā dhammā.

*Phenomena accompanied with rapture, phenomena accompanied with pleasure,
phenomena accompanied with equanimity.*

Dassanena pahātabbā dhammā

Bhāvanāya pahātabbā dhammā

N'eva-dassanena-na bhāvanāya pahātabbā dhammā.

*Phenomena to be abandoned through seeing, phenomena to be abandoned through
developing, phenomena to be abandoned neither through seeing nor through developing.*

Dassanena pahātabba-hetukā dhammā Bhāvanāya

pahātabba-hetukā dhammā N'eva-dassanena-na-

bhāvanāya pahātabba-hetukā dhammā.

*Phenomena connected to a cause that is to be abandoned through seeing, phenomena
connected to a cause that is to be abandoned through developing, phenomena connected to
a cause that is to be abandoned neither through seeing nor through developing.*

Ācayagāmino dhammā Apacayagāmino dhammā

N'evācayagāmino nāpacayagāmino dhammā.

*Phenomena leading to accumulation, phenomena leading to diminution, phenomena
leading neither to accumulation nor to diminution.*

Sekkhā dhammā Asekkhā dhammā

N'eva-sekkhā-nāsekkhā dhammā.

*Phenomena of one in training, phenomena of one beyond training, phenomena neither of
one in training nor of one beyond training.*

Parittā dhammā Mahaggatā dhammā
Appamāṇā dhammā.

Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā
dhammā Appamāṇārammaṇā dhammā.

*Limited mind-object phenomena, expanded mind-object phenomena,
immeasurable mind-object phenomena.*

Hinā dhammā Majjhimā dhammā Paṇitā dhammā.

Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā
Aniyatā dhammā.

*Phenomena of certain wrongness, phenomena of certain rightness,
uncertain phenomena.*

Maggārammaṇā dhammā Magga-hetukā dhammā
Maggādhipatino dhammā.

Path mind-object phenomena, path-causing phenomena, path-dominant phenomena.

Uppannā dhammā Anuppannā dhammā
Uppādino dhammā.

Arisen phenomena, unarisen phenomena, phenomena bound to arise.

Atitā dhammā Anāgatā dhammā

Paccuppannā dhammā.

Past phenomena, future phenomena, present phenomena.

Atitārammaṇā dhammā Anāgatārammaṇā dhammā
Paccuppannārammaṇā dhammā.

*Past mind-object phenomena, future mind-object phenomena, present mind-object
phenomena.*

Ajjhattā dhammā Bahiddhā dhammā

Ajjhatta-bahiddhā dhammā.

Internal phenomena, external phenomena, internal-&-external phenomena.

Ajjhattārammaṇā dhammā Bahiddhārammaṇā
dhammā Ajjhata-bahiddhārammaṇā dhammā.

*Internal mind-object phenomena, external mind-object phenomena, internal-&-external
mind-object phenomena.*

Saniddassana-sappaṭighā dhammā

Anidassana-sappaṭighā dhammā

Anidassanāppaṭighā dhammā.

*Phenomena with surface & offering resistance, phenomena without surface but offering
resistance, phenomena without surface offering no resistance.*

Vipassanā-bhūmi-pāṭha

The List from the Bases for Insight

Handa mayaṃ vipassanā-bhūmi-pāṭhaṃ bhaṇāmaṣe:

Now let us recite the the List from the Bases for Insight:

Pañcakkhandhā: rūpakkhandho, vedanākkhandho,
saññākkhandho, saṅkhākkhandho, viññāṇakkhandho

*The five aggregates: form-aggregate, feeling-aggregate, perception-aggregate,
fabrication-aggregate, consciousness-aggregate.*

Dvādasāyatanāni: cakkhvāyatanam, rūpāyatanam,
sotāyatanam, saddāyatanam, ghānāyatanam,
gandhāyatanam, jivhāyatanam, rasāyatanam, kāyāyatanam,
phoṭṭhabbāyatanam, manāyatanam, dhammāyatanam.

*The twelve sense faculties: eye-faculty, form-faculty, ear-faculty, sound-faculty,
nose-faculty, aroma-faculty, tongue-faculty, flavor-faculty, body-faculty, tactile
sensation-faculty, mind-faculty mental object-faculty.*

Aṭṭhārasa dhātuyo: cakkhudhātu rūpadhātu
cakkhuviññāṇadhātu, sotadhātu saddadhātu

sotaviññāṇadhātu, ghānadhātu gandhadhātu
 ghānaviññāṇadhātu, jivhādadhātu rasadhātu
 jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu
 kāyaviññāṇadhātu, manodhātu dhammadhātu
 manoviññāṇadhātu.

The eighteen properties: eye-property, form-property, eye-consciousness-property, ear-property, sound-property, ear-consciousness-property, nose-property, aroma-property, nose-consciousness-property, tongue-property, flavor-property, tongue-consciousness-property, body-property, tactile sensation-property, body-consciousness-property, intellect-property, mental object-property, intellect-consciousness-property

Bāvisat'indriyāni: cakkhundriyam, sot'indriyam,
 ghān'indriyam, jivh'indriyam, kāy'indriyam, man'indriyam,
 itth'indriyam, puris'indriyam, jīvit'indriyam, sukh'indriyam,
 dukkh'indriyam, somanass'indriyam, domanass'indriyam,
 upekkh'indriyam, saddh'indriyam, viriy'indriyam,
 sat'indriyam, samādh'indriyam, paññ'indriyam,
 anaññat'aññassāmī-t'indriyam, aññ'indriyam,
 aññātāv'indriyam.

The twenty-two faculties: eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, mind-faculty, woman-faculty, man-faculty, life-faculty, ease-faculty, disease-faculty, elation-faculty, dejection-faculty, equanimity-faculty, conviction-faculty, persistence-faculty, mindfulness-faculty, concentration-faculty, discernment-faculty, "I know it's not otherwise"-faculty, knowledge-faculty, one-who-knows-faculty.

Cattāri ariyasaccāni: dukkham ariyasaccam,
 dukkhasamudayo ariyasaccam, dukkhanirodho
 ariyasaccam, dukkhanirodhagāmini paṭipadā ariyasaccam.

The four noble truths: The truth of stress, the truth of the origination of stress, the truth of the cessation of stress, the truth of the path of practice leading to the cessation of stress.

Avijjā-paccayā saṅkhārā.

With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇaṃ.

With fabrications as a condition there is (sensory) consciousness.

Viññāṇa-paccayā nāma-rūpaṃ.

With (sensory) consciousness as a condition there are name & form.

Nāma-rūpa-paccayā saḷāyatanaṃ.

With name & form as a condition there are the six sense media.

Saḷāyatana-paccayā phasso. Phassa-paccayā vedanā.

With the six sense media as a condition there is contact.

With contact as a condition there is feeling.

Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānaṃ.

With feeling as a condition there is craving.

With craving as a condition there is clinging.

Upādāna-paccayā bhavo. Bhava-paccayā jāti.

With clinging as a condition there is becoming.

With becoming as a condition there is birth.

**Jāti-paccayā jara-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā sambhavanti.**

With birth as a condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

**Evam-etassa kevalassa dukkhakkhandhassa,
samudayo hoti.**

Thus is the origination of this entire mass of suffering & stress.

Avijjāyatveva asesavirāga-nirodhā saṅkhāra-nirodho.

Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.

Saṅkhāra-nirodhā viññāṇa-nirodho.

From the stopping of fabrications there is the stopping of (sensory) consciousness.

Viññāṇa-nirodhā nāma-rūpa-nirodho.

From the stopping of (sensory) consciousness there is the stopping of name & form.

Nāma-rūpa-nirodhā saḷāyatana-nirodho.

From the stopping of name & form there is the stopping of the six sense media.

Salāyatana-nirodhā phassa-nirodho.

From the stopping of the six sense media there is the stopping of contact.

Phassa-nirodhā vedanā-nirodho.

From the stopping of contact there is the stopping of feeling.

Vedanā-nirodhā taṇhā-nirodho.

From the stopping of feeling there is the stopping of craving.

Taṇhā-nirodhā upādāna-nirodho.

From the stopping of craving there is the stopping of clinging.

Upādāna-nirodhā bhava-nirodho.

From the stopping of clinging there is the stopping of becoming.

Bhava-nirodhā jāti-nirodho.

From the stopping of becoming there is the stopping of birth.

Jāti-nirodhā jara-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā nirujjhanti.

From the stopping of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all stop.

Evam-etassa kevalassa dukkhakkhandhassa, nirodho hoti.

Thus is the stopping of this entire mass of suffering & stress.

Paṭṭhāna-mātikā-pāṭha (p. 109)

The List from the Matrix for Causal Conditions

Handa mayaṃ paṭṭhāna-mātikā-pāṭhaṃ bhaṇāmaṃse:

Now let us recite the the List from the Matrix for Causal Conditions:

[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.

Forest-cloth for the Deceased

| | |
|------------------------|---------------------------|
| Aniccā vata saṅkhārā | Uppāda-vaya-dhammino. |
| Uppajjitvā nirujjhanti | Tesaṃ vūpasamo sukho. |
| Sabbe sattā maranti ca | Mariṅsu ca marissare. |
| Tath'evāhaṃ marissāmi | N'atthi me ettha saṅsayo. |

How inconstant are fabrications! Their nature: to arise & pass away.

They disband as they are arising. Their total stilling is bliss.

All living beings are dying, have died, and will die.

In the same way, I will die: I have no doubt about this.

Forest-cloth for the Living

Aciram vatayam kāyo Pathavim adhisessati.
 Chuddho apeta-viññāṇo Niratthamva kaliṅgaram.

*All too soon, this body will lie on the ground cast off,
 bereft of consciousness, like a useless scrap of wood.*

Accepting Forest-cloth

Imam paṇsu-kūla-civaram assāmikam mayham pāpuṇāti.
This ownerless cast-off cloth accrues to me.

Tiro-kuḍḍa-kaṇḍa-sutta-gāthā

Verses from the Hungry Shades Outside the Walls Discourse

Handa mayam tiro-kuḍḍa-kaṇḍa-sutta-gāthāyo bhaṇāmase:

Now let us recite the verses from the Hungry Shades Outside the Walls Discourse:

Tiro-kuḍḍesu tiṭṭhanti Sandhi-siṅghātakesu ca.
 Dvāra-bāhāsu tiṭṭhanti Āgantvāna sakam gharam.
 Pahūte annapānamhi Khajja-bhojje upatṭhite,
 Na tesam koci sarati Sattānam kamma-paccayā.

Outside the walls they stand, & at crossroads. At door posts they stand, returning to their old homes. But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings.

Evam dadanti ñātinam Ye honti anukampakā,
 Sucim paṇitam kālena Kappiyam pāna-bhojanam,
 Idam vo ñātinam hotu Sukhitā hontu ñātayo.

Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean — [thinking:] "May this be for our relatives. May our relatives be happy!"

Te ca tattha samāgantvā Ñāti-petā samāgatā,
 Pahūte anna-pānamhi Sakkaccam anumodare,
 Ciraṃ jīvantu no ñāti Yesam hetu labhāmase.
 Amhākañca katā pūjā Dāyakā ca anipphalā.

And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink: "May our relatives live long because of whom we have gained [this gift]. We have been honored, and the donors are not without reward!"

Na hi tattha kasi atthi Gorakkh'ettha na vijjati,
 Vaṇijjā tādisi n'atthi Hiraññaena kayākayaṃ.
 Ito dinnena yāpentī Petā kāla-katā tahim.

For there [in their realm] there's no farming, no herding of cattle, no commerce, no trading with money. They live on what is given here, hungry shades whose time here is done.

Uṇṇate udakam vuṭṭham Yathā ninnam pavattati,
 Evameva ito dinnam Petānam upakappati.
 Yathā vārivahā pūrā Paripūrenti sāgaram,
 Evameva ito dinnam Petānam upakappati.

As water raining on a hill flows down to the valley, even so does what is given here benefit the dead. As rivers full of water fill the ocean full, even so does what is given here benefit the dead.

Adāsi me akāsi me Ñātimittā sakhā ca me,
 Petānam dakkhiṇam dajjā Pubbe katamanussaram.
 Na hi ruṇṇam vā soko vā Yā vañña paridevanā,
 Na tam petānamatthāya Evaṃ tiṭṭhanti ñātayo.

"He gave to me, she acted on my behalf, they were my relatives, companions, friends": Offerings should be given for the dead when one reflects thus on things done in the past. For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way.

Ayañca kho dakkhiṇā dinnā Saṅghamhi suppatitṭhitā,
 Dīgharattam hitāyassa Thānaso upakappati.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately.

So ñātidhammo ca ayaṃ nidassito,

Petāna pūjā ca katā ulārā.

Balañca bhikkhūnamanuppaddinam,

Tumhehi puññaṃ pasutaṃ anappakanti.

In this way, the proper duty to relatives has been shown, great honor has been done to the dead, and monks have been given strength: The merit you've acquired isn't small.

Then Ugga, the king's chief minister, approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, he said to the Blessed One: "It's amazing, lord, & awesome, how prosperous Migara Rohaneyya is, how great his treasures, how great his resources!"

[The Buddha:] "But what is his property, Ugga? What are his great treasures & great resources?"

"One hundred thousand pieces of gold, lord, to say nothing of his silver."

"That is treasure, Ugga. I don't say that it's not. And that treasure is open to fire, floods, kings, thieves, & hateful heirs. But these seven treasures are not open to fire, flood, kings, thieves, or hateful heirs. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment. These, Ugga, are the seven treasures that are not open to fire, flood, kings, thieves, or hateful heirs."

SATURDAY

Pabbatopama-gāthā (p. 101)

The Mountain Simile

Handa mayam pabbatopama-gāthāyo bhaṇāmase:

Now let us recite the verses of the Mountain Simile:

Yathāpi selā vipulā Nabham āhacca pabbatā
Samantā anupariyeyyum Nippothenā catuddisā

*Like massive boulders,
mountains pressing against the sky
moving in from all sides,
crushing the four directions,*

Evam jarā ca maccu ca Adhivattanti paṇino
Khattiye brāhmaṇe vesse Sudde caṇḍāla-pukkuse.

*In the same way, aging & death
roll over living beings:
noble warriors, brāhmans, merchants,
workers, outcastes, & scavengers.*

Na kiñci parivajjeti Sabbam-evābhimaddati.
Na tattha hatthinaṃ bhūmi Na rathānaṃ na pattiyā.
Na cāpi manta-yuddhena Sakkā jetuṃ dhanena vā.

*They spare nothing.
They trample everything.
Here elephants can hold no ground
nor can chariots or infantry.
nor can a battle of spells*

or wealth win out.

Tasmā hi paṇḍito poso Sampassam̐ attham-attano
Buddhe Dhamme ca Saṅghe ca
Dhiro saddham̐ nivesaye.

*So a wise person,
seeing his own good,
enlightened, secures conviction
in the Buddha, Dhamma, & Saṅgha.*

Yo dhammacārī kāyena Vācāya uda cetasā
Idh'eva nam̐ pasamsanti Pecca sagge pamodati.

*He who practices the Dhamma
in thought, word, & deed,
receives praise here on earth
and after death rejoices in heaven.*

Ariya-dhana-gāthā

Noble Wealth

Handa mayam̐ ariya-dhana-gāthāyo bhaṇāmasa:

Now let us recite the verses on Noble Wealth:

Yassa saddhā tathāgate Acalā supatiṭṭhitā,
Sīlañ-ca yassa kalyāṇam̐ Ariya-kantam̐ pasamsitam̐

*One whose conviction in the Tathāgata
is unshakable, well-established,
whose virtue is admirable,
praised, cherished by the Noble Ones,*

Saṅghe pasādo yassatthi Ujubhūtañ-ca dassanam̐
Adaliddoti tam̐ āhu Amoghan-tassa jīvitam̐

who has faith in the Saṅgha, straightforwardness, vision:

“Not poor,” they say of him. Not in vain his life.

Tasmā saddhañ-ca sīlañ-ca

Pasādam dhamma-dassanam

Anuyuñjetha medhāvī Saram buddhāna-sāsananti

So conviction & virtue, faith, & dhamma-vision

should be cultivated by the wise,

remembering the Buddhas’ teachings.

Dhamma-niyāma Sutta (p. 85)

The Orderliness of the Dhamma

Handa mayam dhamma-niyāma suttaṃ bhaṇāmaṣe:

Now let us recite the Orderliness of the Dhamma Discourse:

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

*I have heard that on one occasion the Blessed One was staying near Sāvattihī
at Jeta’s Grove, Anāthapiṇḍika’s park.*

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo’ti.”

There he addressed the monks, saying, “Monks.”

“Bhadanteti” te bhikkhū Bhagavato paccassosum.

“Yes, lord,” the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

“Uppādā vā bhikkhave Tathāgatānam anuppādā vā

Tathāgatānam, tithāva sā dhātu dhammatthitā

dhamma-niyāmatā: ‘Sabbe saṅkhārā aniccāti.’

*“Whether or not there is the arising of Tathāgatas, this property stands—
this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All*

fabrications are inconstant.'

Tam Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:
'Sabbe saṅkhārā aniccāti.'

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are inconstant.'

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
Tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā
dhamma-niyāmatā: 'Sabbe saṅkhārā dukkhāti.'

Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are stressful.'

Tam Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:
'Sabbe saṅkhārā dukkhāti.'

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are stressful.'

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
Tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā
dhamma-niyāmatā: 'Sabbe dhammā anattāti.'

Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All phenomena are not-self.'

Tam Tathāgato abhisambujjhati abhisameti.

Abhisambujjhivā abhisametvā ācikkhati deseti,
paññāpeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:
‘Sabbe dhammā anattāti.’”

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘ All phenomena are not-self.’”

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ,
abhinanduntī.

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

Bhadd’ekaratta-gāthā (p. 103)

An Auspicious Day

Handa mayam bhadd’ekaratta-gāthāyo bhaṇāmasa:

Now let us recite the verses on an Auspicious Day:

Atitaṃ nānvāgameyya Nappaṭikaṅkhe anāgataṃ

Yad’atitam-pahinantam Appattañ-ca anāgataṃ

*You shouldn’t chase after the past,
or place expectations on the future.*

What is past is left behind.

The future is as yet unreached.

Paccuppannañ-ca yo dhammam

Tattha tattha vipassati

Asamhiraṃ asaṅkappaṃ Tam viddhā manubrūhaye

*Whatever phenomenon is present,
you clearly see right there, right there.*

*Unvanquished, unshaken,
that's you you develop the mind.*

Ajjeva kiccam-ātappaṃ
Na hi no saṅgarantena

*Doing your duty ardently today,
for—who knows?—tomorrow: death.
There is no bargaining
with Death & his mighty horde.*

Evam viharim-ātāpim

Tam ve bhaddeka-ratto'ti

*Whoever lives thus ardently,
relentlessly both day & night,
has truly had an auspicious day:
So says the Peaceful Sage.*

Ko jañña maraṇaṃ suve
Mahāsenena maccunā

Aho-rattam-atanditam

Santo ācikkhate muniti.

Buddha-udāna-gāthā (p. 100)

The Three Inspired Verses

Handa mayaṃ Buddha-udāna-gāthāyo bhaṇāmaṃse:

Now let us recite the Three Inspired Verses:

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

Athassa kaṅkhā vapayanti sabbā,

Yato pajānāti sahetu-dhammaṃ.

*As phenomena grow clear
to the Brāhman, ardent, in jhāna,
his doubts all vanish
when he discerns what has a cause.*

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

Athassa kaṅkhā vapayanti sabbā,
Yato khayam paccayānam avedi.

*As phenomena grow clear
to the Brāhman, ardent, in jhāna,
his doubts all vanish
when he penetrates the end of conditions.*

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Vidhūpayam tiṭṭhati Māra-senam,
Sūrova obhāsayam-antalikkhanti.

*As phenomena grow clear
to the Brāhman, ardent, in jhāna,
he stands, routing Māra's army,
as the sun,
illumining the sky.*

Ti-lakkhaṇādi-gāthā (p. 104)

The Three Characteristics

Handa mayam ti-lakkhaṇādi-gāthāyo bhaṇāmasa:

Now let us recite the verses on the Three Characteristics:

“Sabbe saṅkhārā aniccā’ti”

Atha nibbindati dukkhe:

“All fabrications are inconstant.”

*When you see this with discernment,
you grow disenchanted with stress:*

This is the path to purity.

“Sabbe saṅkhārā dukkhā’ti”

Atha nibbindati dukkhe:

Yadā paññāya passati,

Esa maggo visuddhiyā.

Yadā paññāya passati,

Esa maggo visuddhiyā.

“All fabrications are stressful.”

*When you see this with discernment,
you grow disenchanted with stress:*

This is the path to purity.

“Sabbe dhammā anattā’ti”

Atha nibbindati dukkhe:

“All phenomena are not-self.”

*When you see this with discernment,
you grow disenchanted with stress:*

This is the path to purity.

Yadā paññāya passati,

Esa maggo visuddhiyā.

Appakā te manussesu

Athāyaṃ itarā pajā

Few are the human beings who go to the Further Shore.

These others simply scurry along this shore.

Ye janā pāra-gāmino

Tīram-evānudhāvati.

Ye ca kho sammadakkhāte Dhamme dhammānuvattino

Te janā pāramessanti

Maccudheyyaṃ suduttaraṃ.

*But those who practice the Dhamma
in line with the well-taught Dhamma,*

will cross over Death’s realm, so hard to transcend.

Kaṇhaṃ dhammaṃ vipphāya

Okā anokam-āgamma

*Abandoning dark practices,
the wise person should develop the bright,
having gone from home to no-home
in seclusion, so hard to relish.*

Sukkaṃ bhāvētha paṇḍito,

Viveke yattha dūramaṃ.

Tatrābhiratim-iccheyya

Pariyodapeyya attānaṃ

*There he should wish for delight,
discarding sensuality—he who has nothing.*

He should cleanse himself,

Hitvā kāme akiñcano.

Citta-klesehi paṇḍito.

wise, of mental defilements.

Yesam̐ sambodhiyaṅgesu Sammā cittaṃ subhāvitam̐
 Ādāna-paṭinissagge Anupādāya ye ratā,
 Khīṇ'āsavā jutimanto Te loke parinibbutā'ti.

*Whose minds are well developed in the factors for Awakening,
 who, relinquishing grasping, delight in non-clinging,
 resplendent, effluents ended : They, in the world, are unbound.*

Ādiya-sutta-gāthā (p. 174)

Verses from the Discourse on Edibles

Handa mayam̐ Buddha-udāna-gāthāyo bhaṇāmase:

Now let us recite the Three Inspired Verses:

Bhuttā bhogā bhaṭā bhaccā Vitiṇṇā āpadāsu me
 Uddhaggā dakkhiṇā dinnā Atho pañca balī katā
 Upaṭṭhitā sīlavanto Saññatā brahmacārino
 Yadattham̐ bhogam-iccheyya Paṇḍito gharam-āvasam̐
 So me attho anuppatto Kataṃ ananutāpiyam̐
 Etaṃ anussaram̐ macco Ariya-dhamme ṭhito naro
 Idheva nam̐ pasamsanti Pecca sagge pamodatīti.

"My wealth has been enjoyed,

My dependents supported, protected from calamities by me.

I have given lofty offerings, and performed the five oblations.

I have provided for the virtuous, the restrained, leaders of the holy life.

For whatever aim a wise householder would desire wealth, that aim have I attained.

I have done what will not lead to future distress."

When this is recollected by a mortal, a person established in the Dhamma of the Noble Ones,

He is praised in this life and, after death, rejoices in heaven.

[Note: These verses are from the *Ādiya Sutta* (Discourse on Benefits to be Obtained), *Anguttara Nikāya* 5:41. The “five oblations” are gifts/offerings given to one’s relatives, guests, the dead, kings (taxes paid to the government), and devas. This passage is often chanted when donors are dedicating a donation to a relative or friend long deceased.]

Monks, a friend endowed with seven qualities is worth associating with. Which seven? He gives what is hard to give. He does what is hard to do. He endures what is hard to endure. He reveals his secrets to you. He keeps your secrets. When misfortunes strike, he doesn't abandon you. When you're down & out, he doesn't look down on you. A friend endowed with these seven qualities is worth associating with.

He gives what is beautiful,
 hard to give,
 does what is hard to do,
 endures painful, ill-spoken words.

His secrets he tells you,
 your secrets he keeps.

When misfortunes strike,
 he doesn't abandon you;
 when you're down & out,
 doesn't look down on you.

A person in whom these traits are found,
 is a friend to be cultivated
 by anyone wanting a friend.

CEREMONIES

Requesting a Discourse

Brahmā ca lokādhipatī sahampati
 Kat'añjali andhivaram ayācatha:
 Santidha sattāpparajakkha-jātikā
 Desetu dhammam anukampimam pajam.

*The Brahmā Sahampati, Lord of the World,
 with hands palm-to-palm before his heart, requested a blessing:
 There are beings here with only a little dust in their eyes.
 Please teach the Dhamma out of compassion for them.*

Requesting Blessings

| | |
|-----------------------|---------------------------|
| Vipatti-paṭibāhāya | sabba-sampatti-siddhiyā, |
| Sabba-dukkha-vināsāya | parittam brūtha maṅgalam. |
| Vipatti-paṭibāhāya | sabba-sampatti-siddhiyā, |
| Sabba-bhaya-vināsāya | parittam brūtha maṅgalam. |
| Vipatti-paṭibāhāya | sabba-sampatti-siddhiyā, |
| Sabba-roga-vināsāya | parittam brūtha maṅgalam. |

*For warding off misfortune, for the achievement of all good fortune,
 for the dispelling of all pain, may you chant a blessing & protection.
 For warding off misfortune, for the achievement of all good fortune,*

*for the dispelling of all danger, may you chant a blessing & protection.
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all illness, may you chant a blessing & protection.*

Taking the Five Precepts

T H E R E Q U E S T : Mayam bhante, (visum visum rakkhan'atthaya) ti-saraṇena saha pañca silāni yācāma.

Venerable Sir, we request the Three Refuges & the Five Precepts (in order to maintain them individually).

Dutiyam-pi mayam bhante...

Venerable Sir, a second time...

Tatiyam-pi mayam bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato sammā-sambuddhassa.

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

(T H R E E T I M E S)

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddham saraṇam 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 saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: **Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.**

This ends the going for refuge.

The lay people respond: **Āma bhante.**

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatim yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutim yanti.

Through virtue they go to Unbinding.

Tasmā silam visodhaye.

Therefore we should purify our virtue.

(B O W T H R E E T I M E S)

Monks, a statement endowed with five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people. Which five?

It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-will.

A statement endowed with these five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people."

FORMAL OFFERINGS

Saṅgha-dāna

To four or more monks, before noon. (Version 1)

Repeat Namō... three times, then:

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,
bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

To four or more monks, after noon. (Version 2)

Repeat Namō... three times, then:

Imāni [Etāni] mayam bhante, saṅgha-dānāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,
bhikkhu-saṅgho, imāni [etāni], saṅgha-dānāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these [those] Saṅgha-offerings of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these offerings to the Saṅgha of ours, together with their accompanying articles, for our long-term welfare & happiness.

Dedication for the deceased, to four or more monks, before noon. (Version 3)

Repeat Namō... three times, then:

Imāni [Etāni] mayam bhante, mataka-bhattāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,
bhikkhu-saṅgho, imāni [etāni], mataka-bhattāni,

saparivārāni, paṭiggaṇhātu, amhākañ-c'eva,
mātāpitu-ādinañ-ca, ñātakānaṃ, kālakatānaṃ, dīgha-rattaṃ,
hitāya, sukhāya.

We present these [those] foods for the deceased of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods for the deceased of ours, together with their accompanying articles, for our long-term welfare & happiness, and that of our deceased relatives, beginning with mother and father.

Dedication for the deceased, to four or more monks, after noon. (Version 4)

Repeat Namō... three times, then:

Imāni [Etāni] mayāṃ bhante, mataka-saṅgha-dānāni,
saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no
bhante, bhikkhu-saṅgho, imāni [etāni],
mataka-saṅgha-dānāni, saparivārāni, paṭiggaṇhātu,
amhākañ-c'eva, mātāpitu-ādinañ-ca, ñātakānaṃ,
kālakatānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these [those] Saṅgha-offerings of ours for the sake of the deceased, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these Saṅgha-offerings of ours for the sake of the deceased, together with their accompanying articles, for our long-term welfare & happiness, and that of our deceased relatives, beginning with mother and father.

Dedication for the deceased, one to three monks, before noon. (Version 5)

Repeat Namō... three times, then:

Imāni [Etāni] mayāṃ bhante, mataka-bhattāni, saparivārāni,
sīlavantassa, oṇojayāma. Sādhu no bhante, sīlavanto, imāni
[etāni], mataka-bhattāni, saparivārāni, paṭiggaṇhātu,
amhākañ-c'eva, mātāpitu-ādinañ-ca, ñātakānaṃ,
kālakatānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these [those] foods for the deceased of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods for the deceased of

ours, together with their accompanying articles, for our long-term welfare & happiness, and that of our deceased relatives, beginning with mother and father.

Dedication for the deceased, one to three monks, after noon. (Version 6)
Repeat Namō... three times, then:

Imāni [Etāni] mayam bhante, mataka-saṅgha-dānāni,
saparivārāni, silavantassa, oṇojayāma. Sādhu no bhante,
silavanto, imāni [etāni], mataka-saṅgha-dānāni,
saparivārāni, paṭiggaṇhātu, amhākañ-c'eva,
mātāpitu-ādinañ-ca, ñātakānaṃ, kālakatānaṃ, dīgha-rattaṃ,
hitāya, sukhāya.

We present these [those] Saṅgha-offerings of ours for the sake of the deceased, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these offerings to the Saṅgha for the deceased of ours, together with their accompanying articles, for our long-term welfare & happiness, and that of our deceased relatives, beginning with mother and father.

Offering of Forest Cloth (bangsukun)

Imāni mayam bhante, paṃsu-kūla-cīvarāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,
bhikkhu-saṅgho, imāni, paṃsu-kūla-cīvarāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present this forest cloth of ours, together with its accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept this forest cloth of ours, together with its accompanying articles, for our long-term welfare & happiness.

Offering of Rains Bathing Cloths

Imāni mayam bhante, vassika-sāṭikāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,

bhikkhu-saṅgho, imāni, vassika-sāṭikāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these rains bathing cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

Offering of Kaṭhina Cloth

Imaṃ bhante, saparivāraṃ, kaṭhina-dussaṃ,
saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imaṃ,
saparivāraṃ, kaṭhina-dussaṃ, paṭiggaṇhātu, paṭiggahetvā
ca, iminā dussena, kaṭhinaṃ attharatu, amhākaṃ,
dīgha-rattaṃ, hitāya, sukhāya.

We present this kaṭhina cloth, together with its accompanying articles, to the Saṅgha. May the Saṅgha please accept this kaṭhina cloth of ours, together with its accompanying articles, and having accepted it, spread the kaṭhina with this cloth for our long-term welfare & happiness.

Offering of Dwellings

Imāni mayamaṃ bhante, senāsanāni, saparivārāni,
āgatānāgatassa, cātuddisassa, bhikkhu-saṅghassa,
oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni,
senāsanāni, saparivārāni, paṭiggaṇhātu, amhākaṃ,
dīgha-rattaṃ, hitāya, sukhāya.

We present these lodgings of ours, together with their accompanying articles, to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours, together with their accompanying articles, for our long-term welfare & happiness.

Offering of a Restroom

Mayaṃ bhante, imaṃ, vacca-kuṭṭim, āgatānāgatassa, cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imaṃ, vacca-kuṭṭim, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present this restroom to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept this restroom for our long-term welfare & happiness.

Offering of Medicine

Imāni mayaṃ bhante, bhesajjāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, bhesajjāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these medicines to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these medicines for our long-term welfare & happiness.

Offering of a Rains-residence Candle

Imaṃ bhante, Buddha-pūjāya, vassa-gataṃ, padīpaṃ, (If offering to eight-precept nuns, change 'saṅghassa' to 'silavantānaṃ') saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imaṃ, vassa-gataṃ, padīpaṃ, paṭiggaṇhātu, amhākañ-c'eva, mātapitu-ādinañ-ca, petānaṃ, sabbasañ-ca, devatānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present this Rains-residence candle, as homage to the Buddha, to the Saṅgha (virtuous ones). May the Saṅgha please accept this Rains-residence candle for our

long-term welfare & happiness, and that of our deceased relatives, beginning with mother and father, and of all the devas.

Ordination for an Eight-Precept Nun

Araham sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantam abhivādemī.

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)

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.

Esāham bhante, sucira-parinibbutampi, tam bhagavantam

saraṇam gacchāmi, dhammañ-ca bhikkhu-saṅghañ-ca.

Pabbajjam mam bhante saṅgho dhāretu, ajjatagge

pānupetaṃ saraṇam gataṃ.

Venerable sir, I take refuge in the Blessed One—though he long ago attained Unbinding—together with the Dhamma & the Bhikkhu Saṅgha. May the Saṅgha regard me as one gone forth, having attained refuge from this day forward.

Mayaṃ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.

Venerable Sir, I request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayaṃ bhante...

Venerable Sir, a second time...

Tatīyam-pi mayaṃ bhante...

Venerable Sir, a third time...

If only one person is requesting the ordination, change ‘mayaṃ’ to ‘ahaṃ’, and ‘yācāma’ to ‘yācāmi’.

The monk then recites the following passage three times, after which the nun repeats it three times:

Namo tassa bhagavato arahato sammā-sambuddhassa.

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

The monk then recites the following passages line by line, with the nun reciting line by line after him.

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 saṅghaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

This ends the going for refuge.

The nun responds: Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

3. Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

6. Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

7. Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

8. Uccāsayana-mahāsayanā veramaṇi sikkhā-padam samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(B O W T H R E E T I M E S)

The monk then concludes with the following:

Imāni aṭṭha sikkhā-padāni:

These are the eight training rules.

Silena sugatim yanti.

Through virtue they go to a good destination.

Silena bhoga-sampadā.

Through virtue is wealth attained.

Silena nibbutim yanti.

Through virtue they go to Unbinding.

Tasmā silam visodhaye.

Therefore we should purify our virtue.

Setting Aside the Training

Bow three times, repeat Namo... three times, then:

Ratanattaye pamādena, dvārattayena katam,

Sabbam aparādhāṃ khamatu no bhante.

May the Triple Gem forgive us for any wrong we have done to it out of heedlessness in thought, word, or deed.

Taking Leave of the Saṅgha

The lay follower says:

Handa dāni mayam bhante āpucchāma, bahu-kiccā mayam bahu-karaṇiyā.

We now inform you, venerable sir: Many are our duties, many our responsibilities.

The monk then says:

yassa dāni tumhe kālam maññatha.

Then do what you think it is now time to do.

Taking the Eight Precepts

THE REQUEST: Mayam bhante, ti-saraṇena saha aṭṭha silāni yācāma.

Venerable Sir, we request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayam bhante...

Venerable Sir, a second time...

Tatīyam-pi mayam bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato sammā-sambuddhassa.

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

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddham saraṇam gacchāmi.

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

Dutiyam-pi dhammam saraṇam gacchāmi.

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

Dutiyam-pi saṅgham saraṇam gacchāmi.

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

Tatīyam-pi buddham saraṇam gacchāmi.

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

Tatīyam-pi dhammam saraṇam gacchāmi.

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

Tatīyam-pi saṅgham saraṇam gacchāmi.

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

The monk then says: **Ti-saraṇa-gamanam niṭṭhitam.**

This ends the going for refuge.

The lay people respond: **Āma bhante.**

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

1. Pāṇātipātā veramaṇi sikkhā-padam samādiyāmi.

I undertake the training rule to refrain from taking life.

2. Adinnādānā veramaṇi sikkhā-padam samādiyāmi.

I undertake the training rule to refrain from stealing.

3. Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

6. Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

7. Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

8. Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Fletchers shape the arrow shaft.
Carpenters shape the wood.
The wise control
themselves.

As a single slab of rock
won't budge in the wind,
so the wise are not moved
by praise,
by blame.

Uposatha-sīla Version

The monk leads the lay people in reciting the following:

Imaṃ aṭṭh'āṅga-samannāgataṃ, Buddha-paññattaṃ
uposathaṃ, imaṅ-ca rattim imaṅ-ca divasaṃ, sammādeva
abhirakkhituṃ samādiyāmi.

I undertake to rightly maintain this eight-factored Uposatha, established by the Blessed One, for this night and day.

The monk responds:

Imāni aṭṭha sikkhā-padāni, ajj'ekaṃ rattin-divaṃ
uposatha-vasena sādhukaṃ rakkhitabbāni.

These are the eight training rules. Maintain them well for this night and day of the Uposatha.

The lay people respond: *Āma bhante.*

Yes, Venerable Sir.

The monk then concludes with the following:

Sīlena sugatim yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutim yanti.

Through virtue they go to Unbinding.

Tasmā sīlaṃ visodhaye.

Therefore we should purify our virtue.