

VIMOKKHARAM FOREST HERMITAGE



CHANTING BOOK

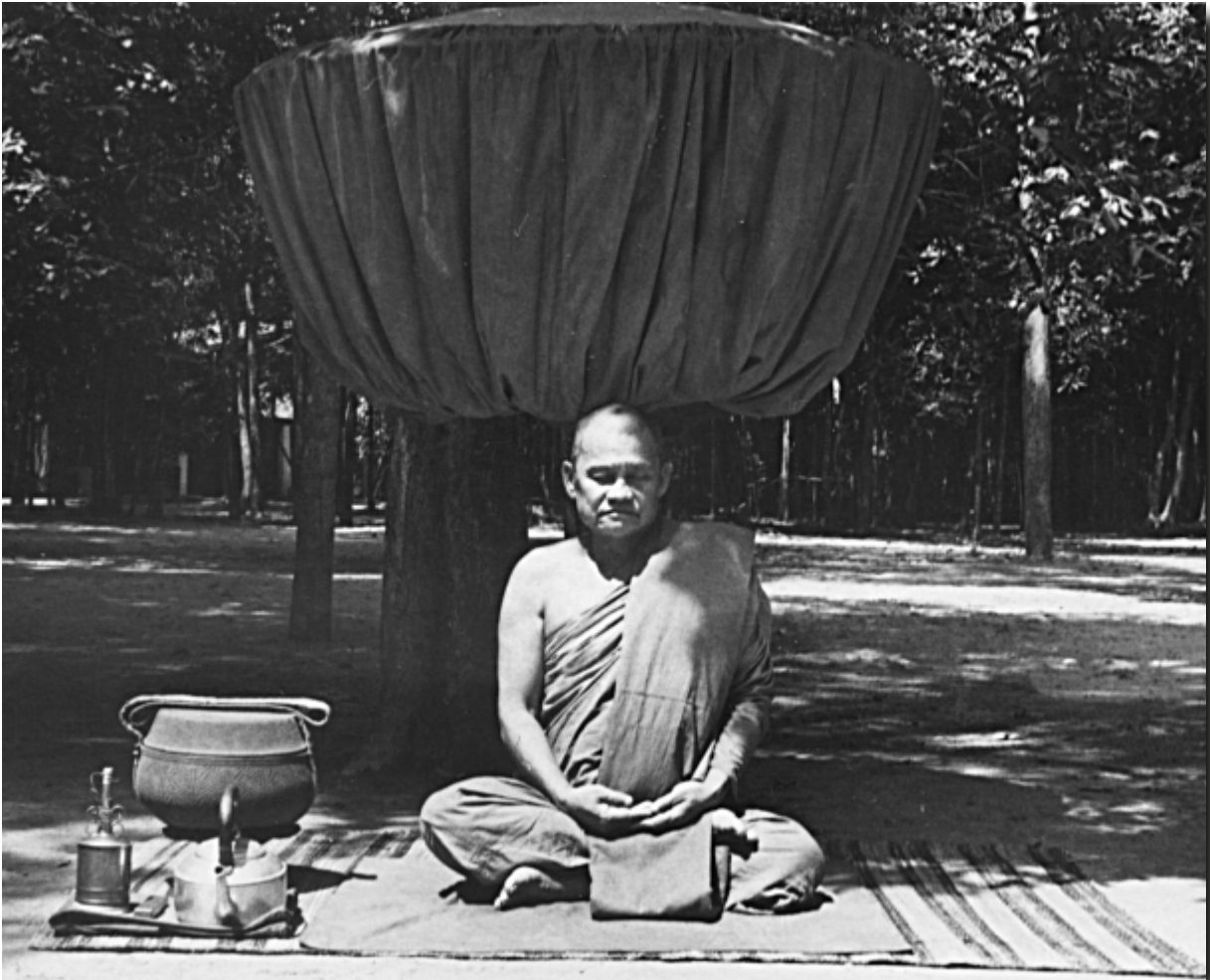


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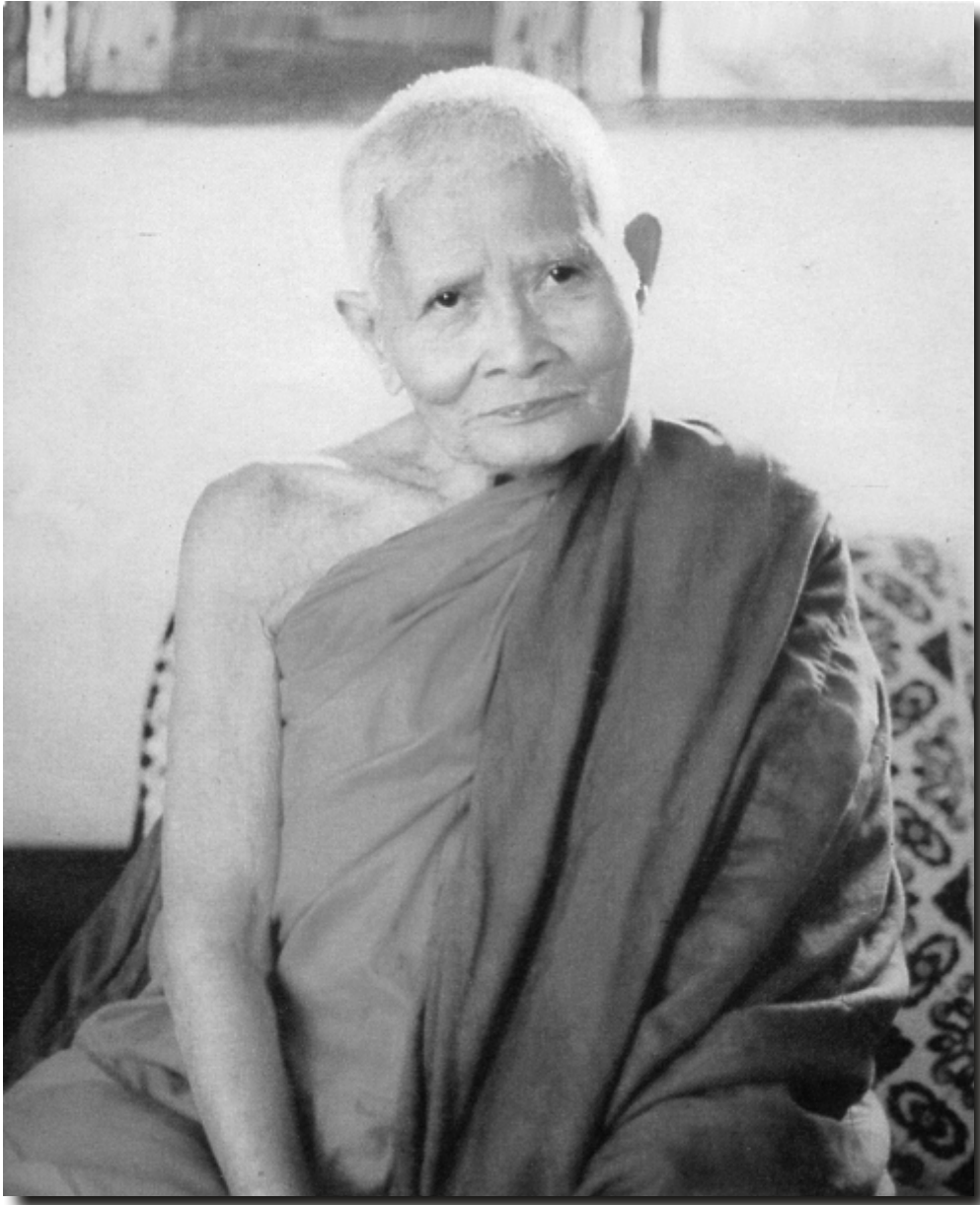


CHANTING BOOK





Luang Pu Chah Subhaddo
(1918-1992)



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(1888-1985)

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MORNING CHANTING

Dedication of Offerings

(Yo so) bhagavā araham sammā-sambuddho

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

Svākkhāto yena bhagavatā dhammo

To the Teaching which he expounded so well,

Supaṭipanno yassa bhagavato sāvaka-saṅgho

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

Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ

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

Imehi sakkārehi yathā'rahaṃ āropitehi abhipūjayāma

We render with offerings our rightful homage.

Sādhu no bhante bhagavā sucira-parinibbuto-pi

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

Pacchimā-janatānukampa-mānasā

Still had compassion for later generations.

Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ dīgha-rattaṃ hitāya sukhāya

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

(Arahaṃ) sammā-sambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantaṃ abhivādemī

I render homage to the Buddha, the Blessed One. [bow]

(Svākkhāto) bhagavatā dhammo

The Teaching so completely explained by him —

Dhammaṃ namassāmi

I bow to the Dhamma.

[bow]

(Supaṭipanno) bhagavato sāvaka-saṅgho

The Blessed One's disciples who have practised well —

Saṅghaṃ namāmi

I bow to the Saṅgha.

[bow]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ karoma se]

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

(Namo tassa) bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

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

[three times]

Homage to the Buddha

[Handa mayaṃ buddhābhitthutiṃ karoma se]

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

(Yo so) tathāgato arahāṃ sammā-sambuddho

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

Vijjā-caraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Loka-vidū

The Knower of the Worlds.

Anuttaro purisa-damma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-manussānaṃ

He is Teacher of gods and humans.

Buddho bhagavā

He is awake and holy.

Yo imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ

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

Sassamaṇa-brāhmaṇiṃ pajāṃ sadeva-manussaṃ sayāṃ abhiññā sacchikatvā pavesesi

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

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

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

Sāttamaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahma-cariyaṃ pakāsesi

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

Tam-ahaṃ bhagavantaṃ abhipūjayāmi tam-ahaṃ bhagavantaṃ siraṣā namāmi

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

[bow]

Homage to the Dhamma

[Handa mayaṃ dhammābhitthutim karoma se]
[Now let us chant in praise of the Dhamma.]

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sandiṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehi-passiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattaṃ veditabbo viññūhi

To be experienced individually by the wise.

Tam-ahaṃ dhammaṃ abhipūjayāmi tam-ahaṃ dhammaṃ sirasā namāmi

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

[bow]

Homage to the Saṅgha

[Handa mayaṃ saṅghābhitthutim karoma se]
[Now let us chant in praise of the Saṅgha.]

(Yo so) supaṭipanno bhagavato sāvaka-saṅgho

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

Uju-paṭipanno bhagavato sāvaka-saṅgho

Who have practised directly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho

Who have practised insightfully,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

Those who practise with integrity —

Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā

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

Esa bhagavato sāvaka-saṅgho

These are the Blessed One's disciples.

Āhuneyyo

Such ones are worthy of gifts,

Pāhuneyyo

Worthy of hospitality,

Dakkhiṇeyyo

Worthy of offerings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaraṃ puññakkhettaṃ lokassa

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

Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ sirasā namāmi

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

[bow]

Salutation to the Triple Gem

[Handa mayam ratanattaya-panāma-gāthāyo c'eva samvega-parikittana-pāṭhañ-ca bhaṇāma se]

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

(Buddho susuddho) karuṇā-mahaṇṇavo

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

Yo'ccanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghātako

Destroyer of worldly self-corruption —

Vandāmi buddham aham-ādarena tam

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo magga-pākāmata-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lok'uttaro yo ca tad-attha-dīpano

That which is beyond the conditioned world —

Vandāmi dhammam aham-ādarena tam

Devotedly indeed, that Dhamma I revere.

Saṅgho sukhetābhyati-khetta-saññito

The Saṅgha, the most fertile ground for cultivation,

Yo diṭṭha-santo sugatānubodhako

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

Lolappahīno ariyo sumedhaso

Noble and wise, all longing abandoned —

Vandāmi saṅghaṃ aham-ādarena taṃ

Devotedly indeed, that Saṅgha I revere.

Icevam-ekant’abhipūja-neyyakaṃ vatthuttayaṃ vandayatā’bhisāṅkhatāṃ

This salutation should be made to that which is worthy.

Puññaṃ mayā yaṃ mama sabb’upaddavā mā hontu ve tassa pabhāva- siddhiyā

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

Idha tathāgato loke uppanno arahaṃ sammā-sambuddho

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

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito

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

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma

Having heard the Teaching, we know this:

Jāti-pi dukkhā

Birth is dukkha,

Jarā-pi dukkhā

Ageing is dukkha,

Maraṇam-pi dukkham

And death is dukkha;

Soka-parideva-dukkha-domanass’upāyāsā-pi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha;

Piyehi vippayogo dukkho

Separation from the liked is dukkha;

Yam-p'icchaṃ na labhati tam-pi dukkhaṃ

Not attaining one's wishes is dukkha.

Saṅkhittena pañc'upādānakkhandhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathīdaṃ

These are as follows:

Rūpūpādānakkhandho

Attachment to form,

Vedanūpādānakkhandho

Attachment to feeling,

Saññūpādānakkhandho

Attachment to perception,

Saṅkhārūpādānakkhandho

Attachment to mental formations,

Viññāṇūpādānakkhandho

Attachment to sense-consciousness.

Yesaṃ pariññāya

For the complete understanding of this,

Dharamāno so bhagavā evaṃ bahulaṃ sāvake vineti

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

Evam bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati

In addition, he further instructed:

Rūpaṃ aniccaṃ

Form is impermanent,

Vedanā aniccā

Feeling is impermanent,

Saññā aniccā

Perception is impermanent,

Saṅkhārā aniccā

Mental formations are impermanent,

Viññāṇaṃ aniccaṃ

Sense-consciousness is impermanent;

Rūpaṃ anattā

Form is not-self,

Vedanā anattā

Feeling is not-self,

Saññā anattā

Perception is not-self,

Saṅkhārā anattā

Mental formations are not-self,

Viññāṇaṃ anattā

Sense-consciousness is not-self;

Sabbe saṅkhārā aniccā

All conditions are transient,

Sabbe dhammā anattā-ti

The created or the uncreated is not oneself.

Te mayaṃ otiṇṇāma jātiyā jarā-maraṇena

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

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

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

Dukkh’otiṇṇā dukkha-paretā

Bound by dukkha and obstructed by dukkha.

**App’eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriya
paññāyethā-ti**

Let us all aspire to complete freedom from suffering.

[The following is chanted only by the monks.]

**Cira-parinibbutam-pi taṃ bhagavantaṃ uddissa arahantaṃ sammā-
sambuddhaṃ**

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

Saddhā agāraṃ anagāriyaṃ pabbajitā

We have gone forth with faith from home to homelessness,

Tasmaṃ bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ sikkhā-sājīva-samāpannā

Being fully equipped with the bhikkhus’ system of training.

**Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhandhassa anta-
kiriyaṃ saṃvattatu**

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

[An alternative version of the preceding section, which can be chanted by laypeople as well.]

Cira-parinibbutam-pi taṃ bhagavantam saraṇam gatā

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

Dhammañ-ca saṅhañ-ca

So too are the Dhamma and the Saṅgha.

**Tassa bhagavato sāsanaṃ yathā-sati yathā-balam manasikaroma
anupaṭipajjāma**

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

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhandhassa anta-kiriyāya saṃvattatu

Lead us to the end of every kind of suffering.

Closing Homage

(Arahaṃ) sammā-sambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantam abhivādemī

I render homage to the Buddha, the Blessed One. [bow]

(Svākkhāto) bhagavatā dhammo

The Teaching, so completely explained by him —

Dhammaṃ namassāmi

I bow to the Dhamma. [bow]

(Supaṭipanno) bhagavato sāvakaṅgho

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

Saṅghaṃ namāmi

I bow to the Saṅgha.

[bow]



EVENING CHANTING



Dedication of Offerings

(Yo so) bhagavā araham̐ sammā-sambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvaka-saṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehi sakkārehi yathā'rahaṃ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbuto-pi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgha-rattaṃ hitāya sukhāya

(Arahaṃ) sammā-sambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī [bow]

(Svākkhāto) bhagavatā dhammo
Dhammaṃ namassāmi [bow]

(Supaṭipanno) bhagavato sāvaka-saṅgho
Saṅghaṃ namāmi [bow]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ karoma se]

(Namo tassa) bhagavato arahato sammā-sambuddhassa
Namo tassa bhagavato arahato sammā-sambuddhassa
Namo tassa bhagavato arahato sammā-sambuddhassa

Dedication of Offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

May these simple offerings be accepted

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

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

I render homage to the Buddha, the Blessed One. [bow]

(The Teaching), so completely explained by him —

I bow to the Dhamma. [bow]

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

I bow to the Saṅgha. [bow]

Preliminary Homage

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

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

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

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



Recollection of the Buddha

[Handa mayam buddhānussati-nayam karoma se]

(Tam kho) pana bhagavantam evam kalyāṇo kitti-saddo abbhuggato
Itipi so bhagavā araham sammā-sambuddho
Vijjā-caraṇa-sampanno sugato loka-vidū
Anuttaro purisa-damma-sārathi satthā deva-manussānam
Buddho bhagavā-ti

Supreme Praise of the Buddha

[Handa mayam buddhābhigītiṃ karoma se]

Buddha-vārahanta-varatādiguṇābhiyutto
Suddhābhiñña-karuṇāhi samāgatatto
Bodhesi yo sujanatam kamalam va sūro
Vandām'aham tam-araṇam sirasā jinendam
Buddho yo sabba-pāṇīnam saraṇam khemam-uttamam
Paṭhamānussatiṭṭhānam vandāmi tam siren'aham
Buddhassāh'asmi dāsī/dāso va buddho me sāmik-issaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāham niyyādemi sarīraṇ-jīvitaṇ-c'idam
Vandantī'ham/Vandanto'ham carissāmi buddhass'eva subodhitam
N'atthi me saraṇam aññam buddho me saraṇam varam
Etena sacca-vajjena vaḍḍheyyam satthu-sāsane
Buddham me vandamānāya/vandamānena yam puññam pasutam idha
Sabbe-pi antarāyā me māhesum tassa tejasā

Recollection of the Buddha

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

(A good word) of the Blessed One's reputation has spread as follows: He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One; He is impeccable in conduct and understanding, The Accomplished One, the Knower of the Worlds; He trains perfectly those who wish to be trained; He is Teacher of gods and humans; he is Awake and Holy.

Supreme Praise of the Buddha

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

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

[bowing]

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ mayā yaṃ
Buddho paṭiggaṇhātu accayantam
Kāl'antare saṃvaritum va buddhe

Recollection of the Dhamma

[Handa mayaṃ dhammānussati-nayaṃ karoma se]

(Svākkhāto) bhagavatā dhammo
Sandiṭṭhiko akāliko ehipassiko
Opanayiko paccattam veditabbo viññūhī-ti

Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karoma se]

(Svākkhātata' diguṇa-) yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tada-dhāri-dhāri
Vandām'ahaṃ tama-haraṃ vara-dhammam-etaṃ
Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
Dutiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
Dhammassāh'asmi dāsī/dāso va dhammo me sāmik-issaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammassāhaṃ niyyādemī sarīraṅ-jīvitaṅ-c'idam
Vandantīhaṃ/Vandantohaṃ carissāmi dhammass'eva sudhammataṃ
N'atthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ

[bowing]

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

Recollection of the Dhamma

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

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

Supreme Praise of the Dhamma

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

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

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane

Dhammaṃ me vandamānāya/vandamānena yaṃ puññaṃ pasutaṃ idha

Sabbepi antarāyā me māhesuṃ tassa tejasā

[bowing]

Kāyena vācāya va cetasā vā

Dhamme kukammaṃ pakataṃ mayā yaṃ

Dhammo paṭiggaṇhātu accayantaṃ

Kāl'antare saṃvarituṃ va dhamme

Recollection of the Saṅgha

[Handa mayam saṅghānussati-nayam karoma se]

(Supaṭipanno) bhagavato sāvaka-saṅgho

Uju-paṭipanno bhagavato sāvaka-saṅgho

Ñāya-paṭipanno bhagavato sāvaka-saṅgho

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

Yad-idam cattāri purisa-yugāni aṭṭha purisa-puggalā

Esa bhagavato sāvaka-saṅgho

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo

Anuttaram puññakkhettaṃ lokassā-ti

Supreme Praise of the Saṅgha

[Handa mayam saṅghābhigītiṃ karoma se]

(Saddhammajō) supaṭipatti-guṇādiyutto

Yo'ṭṭhabbidho ariya-puggala-saṅgha-seṭṭho

Sīlādidhamma-pavarāsaya-kāya-citto

By the utterance of this Truth, may I grow in the Master's Way.
By my devotion to the Dhamma, and the blessing of this practice —
By its power, may all obstacles be overcome.

[bowing]

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

Recollection of the Saṅgha

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

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

Supreme Praise of the Saṅgha

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

(Born of the Dhamma), that Saṅgha which has practised well,
The field of the Saṅgha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.

Vandām’aham tam-ariyāna-gaṇam susuddham
Saṅho yo sabba-pāṇīnam saraṇam khemam-uttamam
Tatiyānussatiṭṭhānam vandāmi tam siren’aham
Saṅhassāh’asmi dāsī/dāso va saṅho me sāmik-issaro
Saṅho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅhassāham niyyādemī sarīrañ-jīvitañ-c’idam
Vandantī’ham/Vandanto’ham carissāmi saṅhasso-paṭipannatam
N’atthi me saraṇam aññam saṅho me saraṇam varam
Etena sacca-vajjena vaḍḍheyyam satthu-sāsane
Saṅham me vandamānāya/vandamānena yaṁ puññam pasutam idha
Sabbe-pi antarāyā me māhesum tassa tejasā

[bowing]

Kāyena vācāya va cetasā vā
Saṅhe kukammaṁ pakatam mayā yaṁ
Saṅho paṭiggaṇhātu accayantam
Kālantare samvaritum va saṅhe

Closing Homage

(Araham) sammā-sambuddho bhagavā
Buddham bhagavantam abhivādemī [bow]

(Svākkhāto) bhagavatā dhammo
Dhammam namassāmi [bow]

(Supaṭipanno) bhagavato sāvaka-saṅho
Saṅham namāmi [bow]

I revere that assembly of noble beings perfected in purity.
The Saṅgha, which is the supreme, secure refuge of all beings —
As the Third Object of Recollection, I venerate it with bowed head.
I am indeed the Saṅgha's servant, the Saṅgha is my Lord and Guide.
The Saṅgha is sorrow's destroyer and it bestows blessings on me.
To the Saṅgha I dedicate this body and life,
And in devotion I will walk the well-practised way of the Saṅgha.
For me there is no other refuge, the Saṅgha is my excellent refuge.
By the utterance of this Truth, may I grow in the Master's Way.
By my devotion to the Saṅgha, and the blessing of this practice —
By its power, may all obstacles be overcome.

[bowing]

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

Closing Homage

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

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

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



REFLECTIONS



Verses of Sharing and Aspiration

[Handa mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāma se]

(Iminā puñña-kammena) upajjhāyā guṇ'uttarā
Ācariyūpakārā ca mātā-pitā ca ñātakā

Suriyo candimā rājā guṇavantā narā-pi ca
Brahma-mārā ca indā ca loka-pālā ca devatā

Yamo mittā manussā ca majjhattā verikā-pi ca
Sabbe sattā sukhī hontu puññāni pakatāni me
Sukhañ-ca tividham dentu khippam pāpetha vo'matam

Iminā puñña-kammena iminā uddissena ca
Khippāham sulabhe c'eva taṇhūpādāna-chedanam

Ye santāne hīnā dhammā yāva nibbānato mamam
Nassantu sabbadā yeva yattha jāto bhava bhava

Uju-cittam sati-paññā sallekho viriy'amhinā
Mārā labhantu n'okāsam kātuñ-ca viriyesu me

Buddhādhipavaro nātho dhammo nātho var'uttamo
Nātho pacceka-buddho ca saṅgho nātho'ttaro mamam

Tesottamānubhāvena mār'okāsam labhantu mā
Dasa-puññānubhāvena mār'okāsam labhantu mā

Verses of Sharing and Aspiration

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

Through the goodness that arises from my practise,
May my spiritual teachers and guides of great virtue,
My mother, my father, and my relatives,

The Sun and the Moon, and all virtuous leaders of the world,
May the highest gods and evil forces,
Celestial beings, guardian spirits of the Earth, and the Lord of Death,

May those who are friendly, indifferent, or hostile,
May all beings receive the blessings of my life,

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

Through the goodness that arises from my practise,
And through this act of sharing,
May all desires and attachments quickly cease

And all harmful states of mind. Until I realise Nibbāna,
In every kind of birth, may I have an upright mind,

With mindfulness and wisdom, austerity and vigour.
May the forces of delusion not take hold nor weaken my resolve.

The Buddha is my excellent refuge,
Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble guide,
The Saṅgha is my supreme support.

Through the supreme power of all these,
May darkness and delusion be dispelled.

Verses on the Sharing of Merit

[Handa mayaṃ sabba-patti-dāna-gāthāyo bhaṇāmaṣe]

Puññass'idāni katassa yān'aññāni katāni me

Tesañ-ca bhāgino hontu sattānantāppamāṇakā

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

Ye piyā guṇavantā ca mayhaṃ mātā-pitā-dayo

Diṭṭhā me cāpyadiṭṭhā vā aññe majjhata-verino

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

Sattā tiṭṭhanti lokasmiṃ te-bhummā catu-yonikā

Pañc'eka-catu-vokārā saṃsarantā bhavābhava

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

Ñātaṃ ye patti-dānam-me anumodantu te sayāṃ

Ye c'imaṃ nappajānanti devā tesaṃ nivedayaṃ

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

Mayā dinnāna-puññānaṃ anumodana-hetunā

Sabbe sattā sadā hontu averā sukha-jīvino

Khemappadañ-ca pappontu tesāsā sijjhataṃ subhā

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

Five Subjects for Frequent Recollection

[Handa mayaṃ abhiṅha-paccavekkhaṇa-pāṭhaṃ bhaṇāma se]

(Jarā-dhammā'mhi) jaraṃ anatītā

[men] **(Jarā-dhammo'mhi) jaraṃ anatīto**

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

Byādhi-dhammā'mhi byādhiṃ anatītā

[men] **Byādhi-dhammo'mhi byādhiṃ anatīto**

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

Maraṇa-dhammā'mhi maraṇaṃ anatītā

[men] **Maraṇa-dhammo'mhi maraṇaṃ anatīto**

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

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo

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

**Kammassakā'mhi kamma-dāyādā kamma-yoni kamma-bandhu kamma-
paṭisaraṇā**

**Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā
bhavissāmi**

[men] **Kammassako'mhi kamma-dāyādo kamma-yoni kamma-
bandhu kamma-paṭisaraṇo**

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

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

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

Evaṃ amhehi abhiṅhaṃ paccavekkhitabbaṃ

Thus we should frequently recollect.

The Buddha's Words on Loving-Kindness

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

(Karaṇīyam-attha-kusalena) yan-taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca suvaco c'assa mudu anatimānī

Santussako ca subharo ca appakicco ca sallahuka-vutti
Sant'indriyo ca nipako ca appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā

Ye keci pāṇa-bhūt'atthi tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā majjhimā rassakā aṇuka-thūlā

Diṭṭhā vā ye ca adiṭṭhā ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā

Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kiñci
Byārosanā paṭigha-saññā nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttaṃ āyusā eka-puttam-anurakkhe
Evam-pi sabba-bhūtesu mānasam-bhāvaye aparimāṇaṃ

Mettañ-ca sabba-lokasmim mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ-ca asambādhaṃ averaṃ asapattaṃ

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

Diṭṭhiñ-ca anupagamma sīlavā dassanena sampanno
Kāmesu vineyya gedhaṃ na hi jātu gabbha-seyyaṃ punar-etī-ti

The Buddha's Words on Loving-Kindness

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

(This is what should be done) By one who is skilled in goodness
And who knows the path of peace:
Let them be able and upright, Straightforward and gentle in speech,

Humble and not conceited, Contented and easily satisfied,
Unburdened with duties and frugal in their ways.

Peaceful and calm, wise and skilful, Not proud and demanding in nature.
Let them not do the slightest thing That the wise would later reprove,
Wishing: In gladness and in safety, May all beings be at ease.

Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,

The seen and the unseen, Those living near and far away,
Those born and to be born, May all beings be at ease.

Let none deceive another, Nor despise any being in any state.
Let none through anger or ill-will Wish harm upon another.

Even as a mother protects with her life Her child, her only child,
So with a boundless heart Should one cherish all living beings,

Radiating kindness over the entire world:
Spreading upwards to the skies And downwards to the depths,
Outwards and unbounded, Freed from hatred and ill-will.

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

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

Reflection on Universal Well-Being

[Handa mayam brahma-vihāra-pharaṇaṃ karoma se]

(Ahaṃ sukhito homi)

Niddukkho homi

Avero homi

Abyāpajjho homi

Anīgho homi

Sukhī attānaṃ pariharāmi

Sabbe sattā sukhitā hontu

Sabbe sattā averā hontu

Sabbe sattā abyāpajjhā hontu

Sabbe sattā anīghā hontu

Sabbe sattā sukhī attānaṃ pariharantu

Sabbe sattā sabba-dukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

Sabbe sattā kammassakā kammaḍāyādā kammayonī

kammabandhū kammaṭṭisaraṇā

Yaṃ kammaṃ karissanti

Kalyāṇaṃ vā pāpakaṃ vā

Tassa dāyādā bhavissanti

Reflection on Universal Well-Being

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

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

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

May all beings be released from all suffering.

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

When they act upon intention,
All beings are the owners of their action and inherit its results.
Their future is born from such action, companion to such action,
And its results will be their home.
All actions with intention,
Be they skilful or harmful —
Of such acts they will be the heirs.

Suffusion With the Divine Abidings

[Handa mayam cātur-appamaññā obhāsanam karoma se]

(Mettā-sahagatena) cetasā ekaṃ disaṃ pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

Sabbāvantam lokam mettā-sahagatena cetasā

Vipulena mahaggatena appamaññena averena abyāpajjhena pharivā viharati

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

Sabbāvantam lokam karuṇā-sahagatena cetasā

Vipulena mahaggatena appamaññena averena abyāpajjhena pharivā viharati

Muditā-sahagatena cetasā ekaṃ disaṃ pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

Sabbāvantam lokam muditā-sahagatena cetasā

Vipulena mahaggatena appamaññena averena abyāpajjhena pharivā viharati

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya

Sabbāvantam lokam upekkhā-sahagatena cetasā

Vipulena mahaggatena appamaññena averena abyāpajjhena pharivā viharatī-ti

Suffusion With the Divine Abidings

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

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

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

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

I will abide pervading the all-encompassing world with a heart imbued with loving-kindness;

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

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

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

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

I will abide pervading the all-encompassing world with a heart imbued with compassion;

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

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

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

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

I will abide pervading the all-encompassing world with a heart imbued with gladness;

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

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

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

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

I will abide pervading the all-encompassing world with a heart imbued with equanimity;

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

The Highest Blessings

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

(Thus have I heard that the Blessed One) was staying at Sāvattihī,
Residing at the Jeta's Grove, in Anāthapiṇḍika's Park.

Then, in the dark of the night, a radiant deva illuminated all Jeta's Grove.
She bowed down low before the Blessed One, then standing to one side she
said:

'Devas are concerned for happiness, And ever long for peace.

The same is true for humankind. What then are the highest blessings?'

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

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

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

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

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

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

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

'Patience and willingness to accept one's faults,

Seeing venerated seekers of the truth,

And sharing often the words of Dhamma. These are the highest blessings.

'Ardent, committed to the Holy Life, Seeing for oneself the Noble Truths,

And the realisation of Nibbāna. These are the highest blessings.

'Although in contact with the world, Unshaken the mind remains

Beyond all sorrow, spotless, secure. These are the highest blessings.

'They who live by following this path, Know victory wherever they go,

And every place for them is safe. These are the highest blessings.'

*Maṅgala Sutta in Pāli on Page 122

Reflection on the Four Requisites

[Handa mayam tañ-khaṇika-paccavekkhaṇa-pāṭham bhaṇāma se]

(Paṭisaṅkhā) yoniso cīvaram paṭisevāmi

Yāvad-eva sītassa paṭighātāya

Uṇhassa paṭighātāya

Ḍamśa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya

Yāvad-eva hirikopina-paṭicchādan'attham

Wisely reflecting, I use the robe:

Only to ward off cold,

To ward off heat,

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

Only for the sake of modesty.

(Paṭisaṅkhā) yoniso piṇḍapātam paṭisevāmi

N'eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya

Yāvad-eva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatīyā brahma-cariyānuggahāya

Iti purāṇañ-ca vedanam paṭihaṅkhāmi, navañ-ca vedanam na uppādessāmi

Yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā-ti

Wisely reflecting, I use almsfood:

Not for fun, not for pleasure, not for fattening, not for beautification,

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

Thinking thus, 'I will allay hunger without overeating,

So that I may continue to live blamelessly and at ease.'

(Paṭisaṅkhā) yoniso senāsanam paṭisevāmi

Yāvad-eva sītassa paṭighātāya

Uṇhassa paṭighātāya

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya

Yāvad-eva utu-parissaya vinodanam paṭisallānārām'attham

Wisely reflecting, I use the lodging:

Only to ward off cold,

To ward off heat,

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

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

(Paṭisaṅkhā) yoniso gilāna-paccaya-bhesajja-parikkhāram paṭisevāmi

Yāvad-eva uppannam veyyābādhikānam vedanānam paṭighātāya

Abyāpajjha-paramatāyā-ti

Wisely reflecting, I use supports for the sick and medicinal requisites:

Only to ward off painful feelings that have arisen,

For the maximum freedom from disease.

Ten Subjects for Frequent Recollection by One Who Has Gone Forth

[Handa mayam pabbajita-abhiṇha-paccavekkhaṇa-pāṭham bhaṇāma se]

(Dasa ime bhikkhave) dhammā pabbajitena abhiṇham paccavekkhitabbā

Katame dasa

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

What are these ten?

Vevaṇṇiy'amhi ajjhūpagato-ti pabbajitena abhiṇham paccavekkhitabbam

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

Para-paṭibaddhā me jīvikā-ti pabbajitena abhiṇham paccavekkhitabbam

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

Añño me ākappo karaṇīyo-ti pabbajitena abhiṇham paccavekkhitabbam

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

**Kacci nu kho me attā sīlato na upavadatī-ti pabbajitena abhiṇham
paccavekkhitabbam**

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

**Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadantī-ti
pabbajitena abhiṇham paccavekkhitabbam**

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

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo-ti pabbajitena abhiñham paccavekkhitabbam

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

**Kammassako’ mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-
paṭisaraṇo, yaṁ kammaṁ karissāmi, kalyāṇaṁ vā pāpakaṁ vā, tassa
dāyādo bhavissāmī-ti pabbajitena abhiñham paccavekkhitabbam**

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

Katham-bhūtassa me rattin-divā vītipatantī-ti pabbajitena abhiñham paccavekkhitabbam

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

Kacci nu kho’ham suññāgāre abhiraṁmāmi-ti pabbajitena abhiñham paccavekkhitabbam

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

**Atthi nu kho me uttari-manussa-dhammā alam-ariya-ñāṇa-dassana-
viseṣo adhigato, so’ham pacchime kāle sabrahma-cārīhi puṭṭho na maṅku
bhavissāmī-ti pabbajitena abhiñham paccavekkhitabbam**

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

**Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbā-
ti**

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

Reflection on the Thirty-Two Parts

[Handa mayam dvattims'ākāra-pāṭham bhaṇāma se]

**(Ayaṁ kho) me kāyo uddham pāda-talā adho kesa-matthakā taca-
pariyanto pūro nānappakārassa asucino**

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

Atthi imasmim kāye

In this body there are:

kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin
maṁsaṁ	flesh
nahārū	sinews
aṭṭhī	bones
aṭṭhi-miñjaṁ	bone marrow
vakkaṁ	kidneys
hadayaṁ	heart
yakanaṁ	liver
kilomakaṁ	membranes
pihakaṁ	spleen
papphāsaṁ	lungs
antaṁ	bowels
anta-guṇaṁ	entrails
udariyaṁ	undigested food
karīsaṁ	excrement

pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sedo	sweat
medo	fat
assu	tears
vasā	grease
kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaluṅgaṇ-ṭi	brain

**Evam-ayaṃ me kāyo uddhaṃ pāda-talā adho kesa-matthakā taca-
pariyanto pūro nānappakārassa asucino**

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

Reflection on the Off-Putting Qualities of the Requisites

[Handa mayam dhātu-paṭikūla-paccavekkhaṇa-pāṭham bhaṇāma se]

(Yathā paccayam) pavattamānam dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ cīvaram tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbāni pana imāni cīvarāni ajigucchanīyāni

None of these robes are innately repulsive

Imaṃ pūti-kāyam patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayam pavattamānam dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo

Is this almsfood and so is the person eating it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbo panāyaṃ piṇḍapāto ajigucchaniyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchaniyo jāyati

It becomes disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

Is this dwelling and so is the person using it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbāni pana imāni senāsanāni ajigucchanīyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

Composed of only elements according to causes and conditions

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

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

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo

None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati

It becomes disgusting indeed.

True and False Refuges

[Handa mayam khemākhema-saraṇa-gamana-paridīpikā-gāthāyo bhaṇāma se]

**(Bahum ve) saraṇam yanti pabbatāni vanāni ca
Ārāma-rukkha-cetyāni manussā bhaya-tajjitā**

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

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

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

**Yo ca buddhañ-ca dhammañ-ca saṅghañ-ca saraṇam gato
Cattāri ariya-saccāni sammappaññāya passati**

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

**Dukkham dukkha-samuppādam dukkhassa ca atikkamaṃ
Ariyañ-c’aṭṭh’āṅgikaṃ maggaṃ dukkhūpasama-gāminaṃ**

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

**Etaṃ kho saraṇam khemaṃ etaṃ saraṇam-uttamaṃ
Etaṃ saraṇam-āgamma sabba-dukkhā pamuccati**

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

Reflection on Impermanence

[Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāma se]

(Sabbe saṅkhārā aniccā)

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhvaṃ jīvaṃ

Life is not for sure;

Dhvaṃ maraṇaṃ

Death is for sure;

Avassaṃ mayā maritabbaṃ

It is inevitable that I'll die;

Maraṇa-pariyosānaṃ me jīvaṃ

Death is the culmination of my life;

Jīvaṃ me aniyataṃ

My life is uncertain;

Maraṇaṃ me niyataṃ

My death is certain.

Vata

Indeed,

Ayaṃ kāyo

This body

Aciraṃ

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuḍḍho

And cast away.

Adhisessati

It will lie

Paṭhaviṃ

On the ground

Kaliṅgaram iva

Just like a rotten log,

Nirattham

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṃ vūpasamo sukho

Their stilling is true happiness.

Verses on the Three Characteristics

[Handa mayaṃ ti-lakkhaṇ'ādi-gāthāyo bhaṇāma se]

Sabbe saṅkhārā aniccā-ti yadā paññāya passati

Atha nibbindati dukkhe esa maggo visuddhiyā

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

Sabbe saṅkhārā dukkhā-ti yadā paññāya passati

Atha nibbindati dukkhe esa maggo visuddhiyā

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

Sabbe dhammā anattā-ti yadā paññāya passati

Atha nibbindati dukkhe esa maggo visuddhiyā

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

Appakā te manussesu ye janā pāra-gāmino

Athāyaṃ itarā pajā tīram-evānudhāvati

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

Ye ca kho sammad-akkhāte dhamme dhammānuvattino

Te janā pāram-essanti maccu-dheyyaṃ suduttaraṃ

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

Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvettha paṇḍito

Okā anokam-āgamma viveke yattha dūramaṃ

Tatrābhiratim-iccheyya hitvā kāme akiñcano

Abandoning the darker states,
The wise pursue the bright;
From homes to homelessness they've come
Living withdrawn so hard to do.
Such rare delight one should desire,
Sense pleasures cast away, not having anything.

*Full verses on Page 133

Verses on the Riches of a Noble One

[Handa mayaṃ ariya-dhana-gāthāyo bhaṇāma se]

(Yassa saddhā) tathāgate acalā supatitṭhitā

Sīlañ-ca yassa kalyāṇaṃ ariya-kantaṃ pasamsitaṃ

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

Saṅghe pasādo yass'atthi uju-bhūtañ-ca dassanaṃ

Adaliddo-ti taṃ āhu amoghaṃ tassa jīvitaṃ

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

Tasmā saddhañ-ca sīlañ-ca pasādaṃ dhamma-dassanaṃ

Anuyuñjetha medhāvī saraṃ buddhāna sāsanaṃ

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

Verses on the Burden

[Handa mayaṃ bhāra-sutta-gāthāyo bhaṇāma se]

(Bhārā have) pañcakkhandhā bhāra-hāro ca puggalo

Bhārādānaṃ dukkhaṃ loke bhāra-nikkhepanaṃ sukhaṃ

The five aggregates indeed are burdens,
And the beast of burden is a person.
In the world to take up burdens is dukkha.
Putting them down brings happiness.

Nikkhipitvā garuṃ bhāraṃ aññaṃ bhāraṃ anādiya

Samūlaṃ taṇhaṃ abbuyha nicchāto parinibbuto

A heavy burden cast away,
Not taking on another load,
With craving pulled out from the root,
Desires stilled, one is released.

Verses on a Shining Night of Prosperity

[Handa mayam bhadd'eka-ratta-gāthāyo bhaṇāma se]

(Atītaṃ nānvāgameyya) nappaṭikaṅkhe anāgataṃ

Yad atītaṃ pahīnan-taṃ appattañ-ca anāgataṃ

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

Paccuppannañ-ca yo dhammaṃ tattha tattha vipassati

Asaṃhiraṃ asaṅkappaṃ taṃ viddhā-anubrūhaye

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

Ajj'eva kiccam-ātappaṃ ko jaññā maraṇaṃ suve

Na hi no saṅgaran-tena mahā-senena maccunā

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

Evaṃ vihārim-ātāpim aho-rattam-atanditaṃ

Taṃ ve bhadd'eka-ratto-ti santo ācikkhate muni

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

Verses on the Buddha's First Exclamation

[Handa mayaṃ paṭhama-buddha-bhāsita-gāthāyo bhaṇāma se]

(Aneka-jāti-saṃsāraṃ) sandhāvissaṃ anibbisāṃ

Gaha-kāraṃ gavesanto dukkhā jāti punappunaṃ

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

Gaha-kāraka diṭṭhosi puna gehaṃ na kāhasi

Sabbā te phāsukā bhaggā gaha-kūṭaṃ visaṅkhaṭaṃ

Visaṅkhāra-gataṃ cittaṃ taṇhānaṃ khayam-ajjhagā

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

Verses on Respect for the Dhamma

[Handa mayam̐ dhamma-gārav'ādi-gāthāyo bhaṇāma se]

(Ye ca atītā sambuddhā) ye ca buddhā anāgatā

Yo c'etarahi sambuddho bahunnam̐ soka-nāsano

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

Sabbe saddhamma-garuno viharimsu viharanti ca

Atho-pi viharissanti esā buddhāna dhammatā

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

Tasmā hi atta-kāmena mahattam-abhikaṅkhatā

Saddhammo garu-kātabbo saram̐ buddhāna sāsanaṃ

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

**Na hi dhammo adhammo ca ubho sama-vipākino
Adhammo nirayaṃ neti dhammo pāpeti suggaṭṭim**

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

Dhammo have rakkhati dhamma-cārīṃ

Dhammo suciṇṇo sukham-āvahāti

Esānisaṃso dhamme suciṇṇe

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

*Full verses on Page 159

Verses on the Training Code

[Handa mayam ovāda-pāṭimokkha-gāthāyo bhaṇāma se]

(Sabba-pāpassa akaraṇam)

Not doing any evil;

Kusalassūpasampadā

To be committed to the good;

Sacitta-pariyodapanam

To purify one's mind:

Etaṃ buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Khantī paramam tapo tītikkhā

Patient endurance is the highest practise, burning out defilements;

Nibbānam paramam vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hoti param viheṭṭhayanto

Whoever troubles others can't be called a monk.

Anūpavādo anūpaghāto

Not to insult and not to injure;

Pāṭimokkhe ca samvaro

To live restrained by training rules;

Mattaññutā ca bhattasmim

Knowing one's measure at the meal;

Pantañ-ca sayan'āsanam

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etam buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Verses on the Last Instructions

[Handa mayaṃ pacchima-ovāda-gāthāyo bhaṇāma se]

(Handa dāni bhikkhave) āmantayāmi vo

Now bhikkhus I declare to you,

Vaya-dhammā saṅkhārā

Change is the nature of conditioned things;

Appamādena sampādehā-ti

Perfect yourselves, not being negligent:

Ayaṃ tathāgatassa pacchimā vācā

These are the Tathāgata's final words.

The Teaching on Mindfulness of Breathing

[Handa mayam ānāpānassati-sutta-pāṭham bhaṇāmase]

(Ānāpānassati bhikkhave) bhāvitā bahulikatā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisaṃsā

It is of great fruit and great benefit.

Ānāpānassati bhikkhave bhāvitā bahulikatā

When mindfulness of breathing is developed and cultivated

Cattāro sati'paṭṭhāne paripūreti

It fulfils the Four Foundations of Mindfulness.

Cattāro sati'paṭṭhānā bhāvitā bahulikatā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjh'aṅge paripūrenti

They fulfil the Seven Factors of Awakening.

Satta-bojjh'aṅgā bhāvitā bahulikatā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paripūrenti

They fulfil true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānassati katham bahulikatā

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

Mahapphalā hoti mahā-nisaṃsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkaṃ ābhujitvā

Sits down having crossed one's legs,

Ujuṃ kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā

Sets one's body erect, having established mindfulness to the forefront.

So sato'va assasati sato'va passasati

Ever mindful one breathes in; mindful one breathes out.

Dīghaṃ vā assasanto dīghaṃ assasāmī-ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmī-ti pajānāti

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

Rassaṃ vā assasanto rassaṃ assasāmī-ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmī-ti pajānāti

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

Sabba-kāya-paṭisaṃvedī assasissāmī-ti sikkhati

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

Sabba-kāya-paṭisaṃvedī passasissāmī-ti sikkhati

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

Passambhayam kāya-saṅkhāram assasissāmī-ti sikkhati

One trains thus: 'I shall breathe in tranquillising the bodily formations'.

Passambhayam kāya-saṅkhāram passasissāmī-ti sikkhati

One trains thus: 'I shall breathe out tranquillising the bodily formations'.

Pīti-ṭisaṃvedī assasissāmī-ti sikkhati

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

Pīti-ṭisaṃvedī passasissāmī-ti sikkhati

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

Sukha-ṭisaṃvedī assasissāmī-ti sikkhati

One trains thus: 'I shall breathe in experiencing pleasure'.

Sukha-ṭisaṃvedī passasissāmī-ti sikkhati

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

Citta-saṅkhāra-ṭisaṃvedī assasissāmī-ti sikkhati

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

Citta-saṅkhāra-ṭisaṃvedī passasissāmī-ti sikkhati

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

Passambhayam citta-saṅkhāram assasissāmī-ti sikkhati

One trains thus: 'I shall breathe in tranquillising the mental formations'.

Passambhayam citta-saṅkhāram passasissāmī-ti sikkhati

One trains thus: 'I shall breathe out tranquillising the mental formations'.

Citta-ṭisaṃvedī assasissāmī-ti sikkhati

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

Citta-ṭisaṃvedī passasissāmī-ti sikkhati

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

Abhippamodayaṃ cittaṃ assasissāmī-ti sikkhati

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

Abhippamodayaṃ cittaṃ passasissāmī-ti sikkhati

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

Samādahaṃ cittaṃ assasissāmī-ti sikkhati

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

Samādahaṃ cittaṃ passasissāmī-ti sikkhati

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

Vimocayaṃ cittaṃ assasissāmī-ti sikkhati

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

Vimocayaṃ cittaṃ passasissāmī-ti sikkhati

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

Aniccānupassī assasissāmī-ti sikkhati

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

Aniccānupassī passasissāmī-ti sikkhati

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

Virāgānupassī assasissāmī-ti sikkhati

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

Virāgānupassī passasissāmī-ti sikkhati

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

Nirodhānupassī assasissāmī-ti sikkhati

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

Nirodhānupassī passasissāmī-ti sikkhati

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

Paṭinissaggānupassī assasissāmī-ti sikkhati

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

Paṭinissaggānupassī passasissāmī-ti sikkhati

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

Evam bhāvitā kho bhikkhave ānāpānassati evam bahulikā

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

Mahapphalā hoti mahā-nisaṃsā-ti

So that it is of great fruit and great benefit.

The Teaching on the Noble Eightfold Path

[Handa mayaṃ ariya'atṭh'aṅgika-magga-pāṭham bhaṇāma se]

(Ayaṃ-eva ariyo) atṭh'aṅgiko maggo

This is the Noble Eightfold Path,

Seyyathīdaṃ

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,

Sammā-ājīvo

Right Livelihood,

Sammā-vāyāmo

Right Effort,

Sammā-sati

Right Mindfulness,

Sammā-samādhi

Right Concentration.

Katamā ca bhikkhave sammā-diṭṭhi

And what, bhikkhus, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering;

Dukkha-samudaye ñāṇaṃ

Knowledge of the origin of suffering;

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering;

Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ

Knowledge of the path leading to the cessation of suffering:

Ayaṃ vuccati bhikkhave sammā-ditṭhi

This, bhikkhus, is called Right View.

Katamo ca bhikkhave sammā-saṅkappo

And what, bhikkhus, is Right Intention?

Nekkhamma-saṅkappo

The intention of renunciation;

Abyāpāda-saṅkappo

The intention of non-ill-will;

Avihimsā-saṅkappo

The intention of non-cruelty:

Ayaṃ vuccati bhikkhave sammā-saṅkappo

This, bhikkhus, is called Right Intention.

Katamā ca bhikkhave sammā-vācā

And what, bhikkhus, is Right Speech?

Musā-vādā veramaṇī

Abstaining from false speech;

Pisunāya vācāya veramaṇī

Abstaining from malicious speech;

Pharusāya vācāya veramaṇī

Abstaining from harsh speech;

Samphappalāpā veramaṇī.

Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā

This, bhikkhus, is called Right Speech.

Katamo ca bhikkhave sammā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu micchācārā veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

This, bhikkhus, is called Right Action.

Katamo ca bhikkhave sammā-ājīvo

And what, bhikkhus, is Right Livelihood?

**Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena
jīvitam kappeti**

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

Ayaṃ vuccati bhikkhave sammā-ājīvo

This, bhikkhus, is called Right Livelihood.

Katamo ca bhikkhave sammā-vāyāmo

And what, bhikkhus, is Right Effort?

**Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ
dhammānaṃ anuppādāya**

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

Chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

One puts forth effort, arouses energy, exerts their mind and strives.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

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

Chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

One puts forth effort, arouses energy, exerts their mind and strives.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

One awakens zeal for the arising of unarisen wholesome states;

Chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

One puts forth effort, arouses energy, exerts their mind and strives.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya

bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

One puts forth effort, arouses energy, exerts their mind and strives:

Ayaṃ vuccati bhikkhave sammā-vāyāmo

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sammā-sati

And what, bhikkhus, is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

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

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Vedanāsu vedanānupassī viharati

One abides contemplating feelings as feelings,

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Citte cittānupassī viharati

One abides contemplating mind as mind,

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Dhammesu dhammānupassī viharati

One abides contemplating mind-objects as mind-objects,

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world:

Ayaṃ vuccati bhikkhave sammā-sati

This, bhikkhus, is called Right Mindfulness.

Katamo ca bhikkhave sammā-samādhi

And what, bhikkhus, is Right Concentration?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Vivicc’eva kāmehi

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi

Secluded from unwholesome states,

**Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukhaṃ paṭhamam jhānaṃ
upasampajja viharati**

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

Vitakka-vicārānaṃ vūpasamā

With the stilling of applied and sustained thought,

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

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

Pītiyā ca virāgā

With the fading away as well of rapture

Upekkhako ca viharati

One abides in equanimity,

Sato ca sampajāno

Mindful and fully aware,

Sukhañ-ca kāyena paṭisaṃvedeti

Still feeling pleasure with the body,

Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārī-ti tatiyaṃ jhānaṃ upasampajja viharati

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

Sukhassa ca pahānā

With the abandoning of pleasure

Dukkhassa ca pahānā

And the abandoning of pain,

Pubb’eva somanassa-domanassānaṃ atthaṅgamā

With the previous disappearance of joy and grief,

Adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati

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

Ayaṃ vuccati bhikkhave sammā-samādhi

This, bhikkhus, is called Right Concentration.

Ayam-eva ariyo aṭṭh’āṅgiko maggo

This is the Noble Eightfold Path.

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

[Handa mayaṃ dhamma-cakkappavattana-sutta-pāṭhaṃ bhaṇāma se]

(Dve me bhikkhave antā)

Bhikkhus, there are these two extremes

Pabbajitena na sevitabbā

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

Yo cāyaṃ kāmesu kāma-sukh'allikānuyogo

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

Hīno

Which is low,

Gammo

Common,

Pothujjaniko

The way of the common folks,

Anariyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless;

Yo cāyaṃ atta-kilamathānuyogo

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

Dukkho

Which is painful,

Anariyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless.

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā

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

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sambodhāya

Awakening,

Nibbānāya saṁvattati

And to Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā

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

Ayam-eva ariyo aṭṭhaṅgiko maggo

It is this Noble Eightfold Path,

Seyyathidaṁ

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,

Sammā-ājīvo

Right Livelihood,

Sammā-vāyāmo

Right Effort,

Sammā-sati

Right Mindfulness,

Sammā-samādhi

Right Concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā

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

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sambodhāya

Awakening,

Nibbānāya saṁvattati

And to Nibbāna.

Idaṁ kho pana bhikkhave dukkhaṁ ariya-saccaṁ

This bhikkhus is the Noble Truth of dukkha:

Jāti-pi dukkhā

Birth is dukkha,

Jarā-pi dukkhā

Ageing is dukkha

Maraṇam-pi dukkhaṁ

And death is dukkha;

Soka-parideva-dukkha-domanass'upāyāsā-pi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha,

Piyehi vippayogo dukkho

Separation from the liked is dukkha,

Yam-p'icchaṁ na labhati tam-pi dukkhaṁ

Not attaining one's wishes is dukkha;

Saṅkhittena pañc'upādānakkhandhā dukkhā

In brief, the five focuses of identity are dukkha.

Idaṁ kho pana bhikkhave dukkha-samudayo ariya-saccaṁ

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

Yā'yam taṇhā

It is this craving

Ponobbhavikā

Which leads to rebirth,

Nandi-rāga-sahagatā

Accompanied by delight and lust,

Tatra-tatrābhinandinī

Delighting now here, now there,

Seyyathīdam

Namely:

Kāma-taṇhā

Craving for sensuality,

Bhava-taṇhā

Craving to become,

Vibhava-taṇhā

Craving not to become.

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam

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

Yo tassāy'eva taṇhāya asesavirāga-nirodho

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

Cāgo

Its relinquishment,

Paṭinissaggo

Letting go,

Mutti

Release,

Anālayo

Without any attachment.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī paṭipadā ariya-saccam

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

Ayam-eva ariyo aṭṭh'aṅgiko maggo

It is just this Noble Eightfold Path,

Seyyathīdam

Which is as follows:

Sammā-ditṭhi

Right View,

Sammā-saṅkappo

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,

Sammā-ājīvo

Right Livelihood,

Sammā-vāyāmo

Right Effort,

Sammā-sati

Right Mindfulness,

Sammā-samādhi

Right Concentration.

Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

**Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi**

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

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

Now this Noble Truth of dukkha should be completely understood;

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

Now this Noble Truth of dukkha has been completely understood.

Idaṃ dukkha-samudayo ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

**Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi**

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

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahātabban-ti

Now this cause of dukkha should be abandoned;

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan-ti

Now this cause of dukkha has been abandoned.

Idaṃ dukkha-nirodho ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

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

Tam kho pan'idaṃ dukkha-nirodho ariya-saccam sacchikātabban-ti

Now the cessation of dukkha should be experienced directly;

Tam kho pan'idaṃ dukkha-nirodho ariya-saccam sacchikatan-ti

Now the cessation of dukkha has been experienced directly.

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan-ti me bhikkhave Pubbe ananussutesu dhammesu

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

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

Tam kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccam bhāvetabban-ti

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

Tam kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccam bhāvitan-ti

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

Yāva kīvañ-ca me bhikkhave imesu catūsu ariya-saccesu

Evan-ti-parivaṭṭam dvādas'ākāram

Yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi

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

N’eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya

Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

Did I not claim, bhikkhus, in this world of devas, Māra and Brahmā,
Amongst mankind with its priests and renunciants, kings and commoners,
An ultimate awakening to unsurpassed, perfect enlightenment.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu

Evaṃ-ti-parivaṭṭaṃ dvādas’ākāraṃ

Yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi

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

Athāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya

Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

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

Ñāṇañ-ca pana me dassanaṃ udapādi

Now knowledge and understanding arose in me:

Akuppā me vimutti ayam-antimā jāti n’atthi dāni punabbhavo-ti

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

*Full Sutta on page 100

The Teaching on Striving According to Dhamma

[Handa mayaṃ dhamma-pahaṃsāna-pāṭham bhaṇāma se]

(Evaṃ svākkhāto) bhikkhave mayā dhammo

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

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko

And stripped of patchwork.

Evaṃ svākkhāte kho bhikkhave mayā dhamme

Bhikkhus, in the Dhamma that has been well expounded by me —

Alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

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

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

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

Sarīre upasussatu maṃsa-lohitaṃ

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

Yaṃ taṃ purisa-thāmena

As long as whatever is to be attained by human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbarā na taṃ apāpuṇitvā

Has not been attained,

Purisassa vīriyassa saṅghānaṃ bhavissatī-ti

Let not my efforts stand still.'

Dukkhaṃ bhikkhave kusīto viharati

Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states

Mahantañ-ca sadatthaṃ parihāpeti

And great is the personal good that they neglect.

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahantañ-ca sadatthaṃ paripūreti

And great is the personal good that they achieve.

Na bhikkhave hīnena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapeyyam-idam bhikkhave brahma-cariyaṃ

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

Satthā sammukhī-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyaṃ ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa pattiyā

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya

For the realisation of the as yet unrealised.

Evam no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhavissati

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

Saphalā sa-udrayā

But will become fruitful and fertile,

**Yesam mayam paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccaya-
bhesajja-parikkhāraṃ tesam te kārā amhesu**

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

Mahapphalā bhavissanti mahānisamsā-ti

Will reward them with great fruit and great benefit.'

Evam hi vo bhikkhave sikkhitabbaṃ

Bhikkhus, you should train yourselves thus:

Att'atthaṃ vā hi bhikkhave sampassamānena

Considering your own good,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Par'attham vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Ubhay'attham vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of both,

Alam-eva appamādena sampādetun-ti

It is enough to strive for the goal without negligence.



PANSAH CHANTING



Method of Chanting

Start with the Tum Wat Phra, and then follow with the auspicious chanting corresponding to the day. In 2022 Āsālha Pūjā falls on a Wednesday, so Wednesday is the 1st day, Thursday is the 2nd day, etc...

After the auspicious chanting, chant one of the Reflection on the Four Requisites, one of the Dedication of Merits, the Brahma-vihāra-pharaṇaṃ¹, the Dedication and the Sumaṅgala-gāthā.

The Mahā-samaya Sutta is chanted on the Wan Phra evenings (quarterly moon phases) after the Sumaṅgala-gāthā.

1. On Day 7, the Brahma-vihāra-pharaṇaṃ is omitted in favour of the 'Metta Luang'

Year	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
2022	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday
2023	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
2024	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
2025							
2026							
2027							
2028							
2029							
2030							
2031							
2032							
2033							
2034							
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Tum Wat Phra

(Araham) sammā-sambuddho bhagavā

Buddham bhagavantam abhivādemi. [bow]

(Svākkhāto) bhagavatā dhammo

Dhammam namassāmi. [bow]

(Supaṭipanno) bhagavato sāvaka-saṅgho

Saṅgham namāmi. [bow]

(Namo tassa) bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Vandāmi bhante cetiyam, sabbam sabbattha ṭhāne

Supatiṭṭhitam sārīrika-dhātum, mahā-bodhim, buddha-rūpam
sakkār'attham

Aham vandāmi dhātuyo, aham vandāmi sabbaso

Icc'etaṃ ratanattayam, aham vandāmi sabbadā

Buddha-pūjā mahā-tejavanto

Dhamma-pūjā mahappañño

Saṅgha-pūjā mahā-bhog'āvaho

Nibbuto loke anuttaro.

Ti-ratana-nama-kāra-gāthā (Tum Wat Phra)

Yo sannisinno vara-bodhi-mūle, māram sasenam sujitam vajjeyya

Sambodim-āgacchi ananta-ñāṇo, lok'uttamo tam paṇamāmi buddham

Ye ca buddhā atītā ca ye ca buddhā anāgatā

Paccuppannā ca ye buddhā, ahaṃ vandāmi sabbadā

Iti-pi so bhagavā arahāṃ sammā-sambuddho

Vijjā-caraṇa sampanno sugato loka-vidū

Anuttaro purisa-damma sārathi

Satthā deva-manussānaṃ

Buddho bhagavā-ti

Buddhaṃ āyu-vaḍḍhanaṃ jīvitāṃ yāva nibbānaṃ saraṇaṃ gacchāmi

N'atthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ

Etena sacca-vajjena, hotu me jaya-maṅgalaṃ

Uttam'aṅgena vande'haṃ, pāda-paṃsum var'uttamaṃ

Buddhe yo khalito doso, buddho khamatu taṃ mamaṃ

Tam-ahaṃ bhagavantaṃ abhipūjayāmi

Tam-ahaṃ bhagavantaṃ sirasā namāmi.

[bow]

Aṭṭh'aṅgiko ariya-patho janānaṃ, mokkhappavesāya uju ca maggo

Dhammo ayaṃ santikaro paṇīto, niyyāniko taṃ paṇamaṃmi dhammaṃ

Ye ca dhammā atītā ca ye ca dhammā anāgatā

Paccuppannā ca ye dhammā, ahaṃ vandāmi sabbadā

Svākkhāto bhagavatā dhammo

Sandiṭṭhiko, akāliko, ehi-passiko

Opanayiko, paccattaṃ veditabbo viññūhī-ti

Dhammaṃ āyu-vaḍḍhanaṃ jīvitāṃ yāva nibbānaṃ saraṇaṃ gacchāmi

N'atthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ varaṃ

Etena sacca-vajjena, hotu me jaya-maṅgalaṃ

Uttam'aṅgena vande'haṃ, dhammañ-ca duvidhaṃ varaṃ

Dhamme yo khalito doso, dhammo khamatu taṃ mamaṃ

Tam-ahaṃ dhammaṃ abhipūjayāmi

Tam-ahaṃ dhammaṃ sirasā namāmi.

[bow]

Saṅgho visuddho vara-dakkhiṇeyyo, sant'indriyo sabba-malappahīno

Guṇehi nekehi samiddhi-patto, anāsavo taṃ paṇamāmi saṅghaṃ

Ye ca saṅghā atītā ca ye ca saṅghā anāgatā

Paccuppannā ca ye saṅghā, ahaṃ vandāmi sabbadā

Supaṭipanno bhagavato sāvaka-saṅgho

Uju-paṭipanno bhagavato sāvaka-saṅgho

Ñāya-paṭipanno bhagavato sāvaka-saṅgho

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā

Esa bhagavato sāvaka-saṅgho

Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalī-karaṇīyo

Anuttaraṃ puññakkhettaṃ lokassā-ti

Saṅghaṃ āyu-vaḍḍhanaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi

N'atthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ varaṃ

Etena sacca-vajjena, hotu me jaya-maṅgalaṃ

Uttam'aṅgena vande'haṃ, saṅghañ-ca duvidh'uttamaṃ

Saṅghe yo khalito doso, saṅgho khamatu taṃ mamaṃ

Tam-ahaṃ saṅghaṃ abhipūjayāmi

Tam-ahaṃ saṅghaṃ sirasā namāmi.

[bow]

Icc'evam-accanta namassa-neyyaṃ, namassa-māno ratanattayaṃ yaṃ

Puññābhisandaṃ vipulaṃ alatthaṃ, tass'ānubhāvena hat'antarāyo.

DAY 1

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Buddha-paṭhama-bhāsita gāthā

Aneka-jāti-saṃsāraṃ, sandhāvissaṃ anibbisam

Gaha-kāraṃ gavesanto, dukkhā jāti punappunam

Gaha-kāraka diṭṭhosi, puna gehaṃ na kāhasi

Sabbā te phāsukā bhaggā, gaha-kūṭam visañkhatam

Visañkhāra-gataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā.

Dhamma-cakkappavattana-sutta

Evam me sutam

Ekam samayam bhagava, baranasiyam viharati, isipatane migadaye

Tatra kho bhagava panca-vaggiye bhikkhu amantesi:

Dve me bhikkhave anta pabbajitena na sevitabbā

Yo cāyam kāmesu kāma-sukh'allikānuyogo; hīno, gammo, pothujjaniko, anariyo, anatta-sāhito

Yo cāyam atta-kilamathānuyogo; dukkho, anariyo, anatta-sāhito

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati

Ayam-eva ariyo aṭṭh'āṅgiko maggo, seyyathīdam:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi

Ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati

Idam kho pana bhikkhave dukkham ariya-saccam

Jāti-pi dukkhā, jarā-pi dukkhā, maranam-pi dukkham

Soka-parideva-dukkha-domanass'upāyāsā-pi dukkhā

Appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam-p'iccharā na labhati tam-pi dukkham

Saṅkhittena pañc'upādānakkhandā dukkhā

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam

Yāyam taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandini

Seyyathīdam:

Kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

Yo tassāy'eva taṇhāya asesā-virāga-nirodho, cāgo, paṭinissaggo, mutti,
anālayo

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

Ayam-eva ariyo aṭṭh'aṅgiko maggo, seyyathīdam:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto,
sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi

Idaṃ dukkhaṃ ariya-saccān-ti me bhikkhave, pubbe ananussutesu
dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan-ti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññātan-ti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi

Idaṃ dukkha-samudayo ariya-saccān-ti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkhasamudayo ariya-saccaṃ pahātabban-ti me
bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan-ti me
bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Idaṃ dukkha-nirodho ariya-saccān-ti me bhikkhave, pubbe ananussutesu
dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabban-ti me
bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā, udapādi āloko udapādi

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatan-ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ-ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban-ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan-ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Yāva kīvañ-ca me bhikkhave imesu catūsu ariya-saccesu, evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

Ñāṇañ-ca pana me dassanaṃ udapādi, akuppā me vimutti, ayam-antimā jāti, n'atthi dāni punabbhavo-ti

Idam-avoca bhagavā

Attamaṇā pañca-vaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne, āyasmato koṇḍaññaṃ virajaṃ vīta-malaṃ dhamma-cakkhuṃ udapādi: yaṇ-kiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhamman-ti

Pavattite ca bhagavatā dhamma-cakke, bhummā devā sadda-anussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena

vā mārena vā brahmunā vā kenaci vā lokasmin-ti

Bhummānaṃ devānaṃ saddaṃ sutvā, cātummahārājikā devā saddam-
anussāvesuṃ...

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatimsā devā saddam-
anussāvesuṃ...

Tāvatimsānaṃ devānaṃ saddaṃ sutvā, yāmā devā saddam-
anussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā saddam-anussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā saddam-
anussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, paranimmita-vasavattī devā
saddam-anussāvesuṃ...

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā, brahma-kāyikā devā
saddam-anussāvesuṃ...

[Brahma-kāyikānaṃ devānaṃ saddaṃ sutvā, brahma-parisajjā devā
saddam-anussāvesuṃ...

Brahma-parisajjānaṃ devānaṃ saddaṃ sutvā, brahma-purohitā devā
saddam-anussāvesuṃ...

Brahma-purohitānaṃ devānaṃ saddaṃ sutvā, mahā-brahmā devā
saddam-anussāvesuṃ...

Mahā-brahmānaṃ devānaṃ saddaṃ sutvā, parittābhā devā saddam-
anussāvesuṃ...

Parittābhānaṃ devānaṃ saddaṃ sutvā, appamāṇābhā devā saddam-
anussāvesuṃ...

Appamāṇābhānaṃ devānaṃ saddaṃ sutvā, ābhassarā devā saddam-
anussāvesuṃ...

Ābhassarānaṃ devānaṃ saddaṃ sutvā, paritta-subhā devā saddam-
anussāvesuṃ...

Paritta-subhānaṃ devānaṃ saddaṃ sutvā, appamāṇa-subhā devā
saddam-anussāvesuṃ...

Appamāṇa-subhānaṃ devānaṃ saddaṃ sutvā, subha-kiṇhakā devā
saddam-anussāvesuṃ...

Subha-kiṇhakānaṃ devānaṃ saddaṃ sutvā, asaṅṅī-sattā devā saddam-
anussāvesuṃ...

Asaṅṅīnaṃ sattānaṃ devānaṃ saddaṃ sutvā, vehapphalā devā

saddam-anussāvesum...

Vehapphalānaṃ devānaṃ saddaṃ sutvā, avihā devā saddam-anussāvesum...

Avihānaṃ devānaṃ saddaṃ sutvā, atappā devā saddam-anussāvesum...

Atappānaṃ devānaṃ saddaṃ sutvā, sudassā devā saddam-anussāvesum...

Sudassānaṃ devānaṃ saddaṃ sutvā, sudassī devā saddam-anussāvesum...

Sudassīnaṃ devānaṃ saddaṃ sutvā, akaniṭṭhakā devā saddam-anussāvesum:]

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti

Iti-ha tena khaṇena, tena muhuttana, yāva brahma-lokā saddo abbhuggacchi. Ayañ-ca dasa-sahassī loka-dhātu saṅkampi sampakampi sampavedhi, appamāṇo ca oḷāro obhāso loke pātur-ahosi, atikkamm'eva devānaṃ devānubhāvaṃ

Atha kho bhagavā udānaṃ udānesi:

Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño-ti

Iti-h'idaṃ āyasmato koṇḍaññassa aññā-koṇḍañño-tveva nāmaṃ, ahosī-ti.

Dhamma-cakkappavattana-suttaṃ Niṭṭhitaṃ

Dhamma-niyāma-sutta

Evam-me suttaṃ

Ekaṃ samayaṃ bhagavā, sāvatthiyaṃ viharati, jeta-vane anāthapiṇḍikassa, ārāme

Tatra kho bhagavā bhikkhū āmantesi: bhikkhavo-ti

Bhadante-ti te bhikkhū bhagavato paccassosum

Bhagavā etad-avoca:

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitā va

sā dhātu dhammaṭṭhitatā dhamma-niyāmatā: sabbe saṅkhārā aniccā-ti

Taṃ tathāgato abhisambujjhati abhisameti, abhisambujjhitvā
abhisametvā ācikkhati deseti, paṇṇapeti paṭṭhapeti, vivarati vibhajati
uttānī-karoti: sabbe saṅkhārā aniccā-ti

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitā va
sā dhātu dhammaṭṭhitatā dhamma-niyāmatā: sabbe saṅkhārā dukkhā-ti

Taṃ tathāgato abhisambujjhati abhisameti, abhisambujjhitvā
abhisametvā ācikkhati deseti, paṇṇapeti paṭṭhapeti, vivarati vibhajati
uttānī-karoti: sabbe saṅkhārā dukkhā-ti

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitā va
sā dhātu dhammaṭṭhitatā dhamma-niyāmatā: sabbe dhammā anattā-ti

Taṃ tathāgato abhisambujjhati abhisameti, abhisambujjhitvā
abhisametvā ācikkhati deseti, paṇṇapeti paṭṭhapeti, vivarati vibhajati
uttānī-karoti: sabbe dhammā anattā-ti

Idam-avoca bhagavā

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun-ti.

Gotamaka-cetiya-sutta

Ekam samayaṃ bhagavā, vesāliyaṃ viharati, gotamake cetiye

Tatra kho bhagavā bhikkhū āmantesi:

Abhiññāyāhaṃ bhikkhave dhammaṃ desemi, no anabhiññāya

Sanidānāhaṃ bhikkhave dhammaṃ desemi, no anidānaṃ

Sappāṭihāriyāhaṃ bhikkhave dhammaṃ desemi, no appāṭihāriyaṃ

Tassa mayhaṃ bhikkhave abhiññāya dhammaṃ desayato no
anabhiññāya, sanidānaṃ dhammaṃ desayato no anidānaṃ,
sappāṭihāriyaṃ dhammaṃ desayato no appāṭihāriyaṃ, karaṇīyo ovādo,
karaṇīyā anusāsani

Alañ-ca pana vo bhikkhave tuṭṭhiyā, alam-attamanatāya, alam
somanassāya

Sammā-sambuddho bhagavā

Svākkhāto bhagavatā dhammo

Supaṭipanno saṅgho-ti

Idam-avoca bhagavā

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, saḥassī-loka-dhātu
akampitthā-ti.

LP Mun's gāthā

Pañca-māre jino nātho, patto sambodhim-uttamaṃ

Catu-saccaṃ pakāseti, dhamma-cakkaṃ pavattayi

Etena sacca-vajjena, hotu me jaya-maṅgalaṃ.

Dasa-pāramī (LP Dteu's gāthā)

Dāna-pāramī sampanno, dāna-upapāramī sampanno, dāna-param-attha-
pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno, iti-
pi so bhagavā

Sīla-pāramī sampanno, sīla-upapāramī sampanno, sīla-param-attha-
pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno,
itipi so bhagavā

Nekkhamma-pāramī sampanno, nekkhamma-upapāramī sampanno,
nekkhamma-param-attha-pāramī sampanno, mettā-karuṇā-muditā-
upekkhā-pāramī sampanno, iti-pi so bhagavā

Paññā-pāramī sampanno, paññā-upapāramī sampanno, paññā-param-
attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī
sampanno, iti-pi so bhagavā

Viriya-pāramī sampanno, viriya-upapāramī sampanno, viriya-param-
attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī
sampanno, iti-pi so bhagavā

Khantī-pāramī sampanno, khantī-upapāramī sampanno, khantī-param-
attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī

sampanno, iti-pi so bhagavā

Sacca-pāramī sampanno, sacca-upapāramī sampanno, sacca-param-attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno, iti-pi so bhagavā

Adhiṭṭhāna-pāramī sampanno, adhiṭṭhāna-upapāramī sampanno, adhiṭṭhāna-param-attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno, iti-pi so bhagavā

Mettā-pāramī sampanno, mettā-upapāramī sampanno, mettā-param-attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno, iti-pi so bhagavā

Upekkhā-pāramī sampanno, upekkhā-upapāramī sampanno, upekkhā-param-attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno, iti-pi so bhagavā

Dasa-pāramī sampanno, dasa-upapāramī sampanno, dasa-param-attha-pāramī sampanno, mettā-karuṇā-muditā-upekkhā-pāramī sampanno, iti-pi so bhagavā, namāmi'ham.

Mettā yañ-kiñci (LP Chorp's gāthā)

Yañ-kiñci kusalam kammaṃ, sabbehi katehi katam

Puññaṃ no anumodantu, suṇantu bhonto ye devā

Asmiṃ ṭhāne adhigatā, dīgh'āyukā sadā hontu

Sukhitā hontu, dukkhā pamuccantu

Mātā-pitā sukhitā hontu, dukkhā pamuccantu

Sabbe ñātikā sukhitā hontu, dukkhā pamuccantu

Sabbe añātikā sukhitā hontu, dukkhā pamuccantu

Sabbe pīsā, sabbe yakkhā, sabbe petā sukhitā hontu, dukkhā pamuccantu

Sabbe ācāriy'upajjhāya sukhitā hontu, dukkhā pamuccantu

Sabbe nakkhattā sukhitā hontu, dukkhā pamuccantu

Sabbe devā sukhitā hontu, dukkhā pamuccantu

Sabbe manussā sukhitā hontu, dukkhā pamuccantu

Sabbe vinipātikā sukhitā hontu, dukkhā pamuccantu
Sabbe sampattīnaṃ samijjhantu vo.

Abhiṇha-paccavekkhaṇa-pāṭho

[Women]

Jarā-dhammā'mhi jarāṃ anatītā

Byādhi-dhammā'mhi byādhiṃ anatītā

Maraṇa-dhammā'mhi maraṇaṃ anatītā

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo

Kammassakā'mhi kamma-dāyādā kamma-yoni kamma-bandhu kamma-
paṭisaraṇā

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

Evam amhehi abhiṇhaṃ paccavekkhitabbaṃ.

[Men]

Jarā-dhammo'mhi jarāṃ anatīto

Byādhi-dhammo'mhi byādhiṃ anatīto

Maraṇa-dhammo'mhi maraṇaṃ anatīto

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo

Kammassako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-
paṭisaraṇo

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

Evam amhehi abhiṇhaṃ paccavekkhitabbaṃ.

Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā, vadaññū vīta-maccharā

Kālena dinnam ariyesu, uju-bhūtesu tādisu

Vipprasanna-manā tassa, vipulā hoti dakkhiṇā

Ye tattha anumodanti, veyyāvaccam karonti vā

Na tena dakkhiṇā onā, te pi puññassa bhāgino

Tasmā dade appaṭivāna-citto, yattha dinnam mahapphalam

Puññāni para-lokasmim, patiṭṭhā honti pāṇinan-ti.

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

[Brahma-vihāra-pharaṇam, Dedication, Sumaṅgala-gāthā — page 178]

DAY 2

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Sambuddhe

Sambuddhe aṭṭha-vīsaṅ-ca dvādasaṅ-ca saḥassake

Pañca-sata-saḥassāni namāmi sirasā ahaṃ

Tesaṃ dhammaṅ-ca saṅghaṅ-ca ādarena namāmi'haṃ

Nama-kārānubhāvena hantvā sabbe upaddave

Anekā antarāyāpi vinassantu asesato

Sambuddhe pañca-paññāsaṅ-ca catu-vīsati saḥassake

Dasa-sata-sahassāni namāmi sirasā aham
Tesaṃ dhammañ-ca saṅghañ-ca ādarena namāmi'ham
Nama-kārānubhāvena hantvā sabbe upaddave
Anekā antarāyāpi vinassantu asesato
Sambuddhe nav'uttara-sate aṭṭha-cattāḷisa sahasake
Vīsati-sata-sahassāni namāmi sirasā aham
Tesaṃ dhammañ-ca saṅghañ-ca ādarena namāmi'ham
Nama-kārānubhāvena hantvā sabbe upaddave
Anekā antarāyāpi vinassantu asesato.

Mahā-kāruṇiko nātho ti-ādikā-gāthā

Mahā-kāruṇiko nātho, atthāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā, patto sambodhim-uttamaṃ
Etena sacca-vajjena, mā hontu sabb'upaddavā
Mahā-kāruṇiko nātho, hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā, patto sambodhim-uttamaṃ
Etena sacca-vajjena, mā hontu sabb'upaddavā
Mahā-kāruṇiko nātho, sukhāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā, patto sambodhim-uttamaṃ
Etena sacca-vajjena, mā hontu sabb'upaddavā.

Uṇhissa-vijaya-gāthā

Atthi uṇhissa vijayo, dhammo loke anuttaro
Sabba-satta-hit'atthāya, taṃ tvaṃ gaṇhāhi devate
Parivajje rāja-daṇḍe, amanussehi pāvake
Byagghe nāge vise bhūte, akāla-maraṇena vā

Sabb'asmā maraṇā mutto, ṭhāpetvā kāla-māritaṃ
Tass'eva anubhāvena, hotu devo sukhī sadā
Suddha-sīlaṃ samādāya, dhammaṃ sucaritaṃ care
Tass'eva anubhāvena, hotu devo sukhī sadā
Likkhitaṃ cintitaṃ pūjaṃ, dhāraṇaṃ vacanaṃ garuṃ
Paresaṃ desanaṃ sutvā, tassa āyu pavaḍḍhatī-ti.

Āṭānāṭiya-parittam

Vipassissa nam'atthu, cakkhumantassa sirīmato
Sikhissa pi nam'atthu, sabba-bhūtānukampino
Vessabhussa nam'atthu, nhātakassa tapassino
Nam'atthu Kakusandhassa, māra-senappamaddino
Konāgamanassa nam'atthu, brāhmaṇassa vusīmato
Kassapassa nam'atthu, vippamuttassa sabbadhi
Aṅgīrasassa nam'atthu, sākya-puttassa sirīmato
Yo imaṃ dhamma-adesesi, sabba-dukkhāpanūdanaṃ
Ye cāpi nibbutā loke, yathā-bhūtaṃ vipassisuṃ
Te janā apisuṇā, mahantā vīta-sāradā
Hitam deva-manussānaṃ, yaṃ namassanti Gotamaṃ
Vijjā-caraṇa-sampannaṃ, mahantaṃ vīta-sāradaṃ
Vijjā-caraṇa-sampannaṃ, buddhaṃ vandāma Gotama-ti
Namo me sabba-buddhānaṃ, uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahā-vīro, Medhaṅkaro mahā-yaso
Saraṇaṅkaro loka-hito, Dīpaṅkaro jutindharo
Koṇḍañño jana-pāmokkho, Maṅgalo puris'āsabho

Sumano sumano dhīro, Revato rati-vaḍḍhano
Sobhito guṇa-sampanno, Anomadassī jan'uttamo
Padumo loka-pajjoto, Nārado vara-sārathī
Padumuttaro satta-sāro, Sumedho appaṭipuggalo
Sujāto sabba-lok'aggo, Piyadassī nar'āsabho
Atthadassī kāruṇiko, Dhammadassī tamo-nudo
Siddhattho asamo loke, Tisso ca vadatāṃ varo
Phusso ca varado buddho, Vipassī ca anūpamo
Sikhī sabba-hito satthā, Vessabhū sukha-dāyako
Kakusandho sattha-vāho, Koṇāgamano raṇaṅjaho
Kassapo siri-sampanno, Gotamo sākya-puṅgavo
Ete c'aññe ca sambuddhā, aneka-sata-koṭayo
Sabbe buddhā asama-samā, sabbe buddhā mah'iddhikā
Sabbe dasa-balūpetā, vesārajeh'upāgatā
Sabbe te paṭijānanti, āsabanṭhānam-uttamaṃ
Sīha-nādaṃ nadant'ete, parisāsu visāradā
Brahma-cakkaṃ pavattenti, loke appaṭivattiyaṃ
Upetā buddha-dhammehi, aṭṭhārasa hi nāyakā
Dvattimsa-lakkhaṇūpetā, sītyānubyañjanā dharā
Byāmapabhāya suppabhā, sabbe te muni-kuñjarā
Buddhā sabbaññuno ete, sabbe khīṇ'āsavā jinā
Mahappabhā mahā-tejā, mahā-paññā mahabbalā
Mahā-kāruṇikā dhīrā, sabb'esānaṃ sukhā-vahā
Dīpā nāthā paṭiṭṭhā ca, tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mah'assāsā, saraṇā ca hitesino

Sadevakassa lokassa, sabbe ete parāyanā
Tesāhaṃ sirasā pāde, vandāmi puris'uttame
Vacasā manasā c'eva, vandāmi'ete tathāgate
Sayane āsane ṭhāne, gamane cāpi sabbadā
Sadā sukkena rakkhantu, buddhā santi-karā tuvaṃ
Tehi tvaṃ rakkhito santo, mutto sabba-bhayena ca
Sabba-roga-vinimutto, sabba-santāpa-vajjito
Sabba-veram-atikkanto, nibbuto ca tuvaṃ bhava
Tesaṃ saccena sīlena, khanti-mettā-balena ca
Tepi tumhe anurakkhantu, ārogyena sukkena ca
Puratthimasmim disā-bhāge, santi devā mah'iddhikā
Tepi tumhe anurakkhantu, ārogyena sukkena ca
Dakkhiṇasmim disā-bhāge, santi bhūtā mah'iddhikā
Tepi tumhe anurakkhantu, ārogyena sukkena ca
Pacchimasmim disā-bhāge, santi nāgā mah'iddhikā
Tepi tumhe anurakkhantu, ārogyena sukkena ca
Uttarasmim disā-bhāge, santi yakkhā mah'iddhikā
Tepi tumhe anurakkhantu, ārogyena sukkena ca
Purima-disaṃ dhataratṭho, dakkhiṇena virulhako
Pacchimena virūpakkho, kuvero uttaraṃ disaṃ
Cattāro te mahārājā, loka-pālā yasassino
Tepi tumhe anurakkhantu, ārogyena sukkena ca
Ākāsaṭṭhā ca bhumaṭṭhā, devā nāgā mah'iddhikā
Tepi tumhe anurakkhantu, ārogyena sukkena ca
N'atthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varam

Etena sacca-vajjena, hotu te jaya-maṅgalaṃ
 N'atthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ varaṃ
 Etena sacca-vajjena, hotu te jaya-maṅgalaṃ
 N'atthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ varaṃ
 Etena sacca-vajjena, hotu te jaya-maṅgalaṃ
 Yañ-kiñci ratanaṃ loke, vijjati vividhaṃ puthu
 Ratanā buddha-samaṃ n'atthi, tasmā sotthī bhavantu te
 Yañ-kiñci ratanaṃ loke, vijjati vividhaṃ puthu
 Ratanā dhamma-samaṃ n'atthi, tasmā sotthī bhavantu te
 Yañ-kiñci ratanaṃ loke, vijjati vividhaṃ puthu
 Ratanā saṅgha-samaṃ n'atthi, tasmā sotthī bhavantu te
 Sakkatvā buddha-ratanaṃ, osathaṃ uttamaṃ varaṃ
 Hitāṃ deva-manussānaṃ, buddha-tejena sotthinā
 Nassant'upaddavā sabbe dukkhā vūpasamentu te
 Sakkatvā dhamma-ratanaṃ, osathaṃ uttamaṃ varaṃ
 Pariḷāhūpasamaṃ, dhamma-tejena sotthinā
 Nassant'upaddavā sabbe bhayā vūpasamentu te
 Sakkatvā saṅgha-ratanaṃ, osathaṃ uttamaṃ varaṃ
 Āhuneyyaṃ pāhuneyyaṃ, saṅgha-tejena sotthinā
 Nassant'upaddavā sabbe rogā vūpasamentu te
 Sabb'ītiyo vivajjantu, sabba-rogo vinassatu
 Mā te bhavtv-antarāyo, sukhī dīgh'āyuko bhava
 Abhivādana-sīlissa, niccaṃ vuḍḍhā'pacāyino
 Cattāro dhammā vadḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

Khandha-parittam

Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me
Chabyā-puttehi me mettaṃ, mettaṃ kaṇhā-gotamakehi ca
Apādakehi me mettaṃ, mettaṃ dipādakehi me
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me
Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dipādako
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado
Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
Sabbe bhadraṇi passantu, mā kiñci pāpam-āgamā
Appamāṇo buddho
Appamāṇo dhammo
Appamāṇo saṅgho
Pamāṇavantāni sirimsapāni, ahi-vicchikā
Sata-padī uṇṇā-nābhī, sarabhū mūsikā
Katā me rakkhā katā me parittā, paṭikkamantu bhūtāni
So'haṃ namo bhagavato, namo sattannaṃ sammā-sambuddhānaṃ.

Devatā-uyyojana-gāthā

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā
Sokappattā ca nissokā, hontu sabbe pi pāṇino
Ettāvatā ca amhehi, sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu, sabba-sampatti-siddhiyā
Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu, gacchantu devatā-gatā

Sabbe buddhā balappattā, paccekānañ-ca yaṃ balaṃ
Arahantānañ-ca tejena, rakkhaṃ bandhāmi sabbaso.

Devat'ādissa-dakkhiṇā'numodanā-gāthā

Yasmiṃ padese kappeti, vāsaṃ paṇḍita-jātiyo
Sīlavant'ettha bhojetvā, saññate brahma-cārino
Yā tattha devatā āsum, tāsaṃ dakkhiṇam-ādise
Tā pūjitā pūjayanti, mānitā mānayanti naṃ
Tato naṃ anukampanti, mātā puttā va orasaṃ
Devatā'nukampito poso, sadā bhadrāni passatī-ti.

Bodhi-pāda-gāthā

Buraphā-rasmiṃ phra-buddha-guṇaṃ, buraphā-rasmiṃ phra-
dhamm'etaṃ
Buraphā-rasmiṃ phra-saṅghānaṃ, dukkha-roga-bhayaṃ vivañjayye
Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye
Sabba-dhanaṃ sabba-lābhaṃ bhavantu me, rakkhantu, surakkhantu
Āgane-rasmiṃ phra-buddha-guṇaṃ, āgane-rasmiṃ phra-dhamm'etaṃ
Āgane-rasmiṃ phra-saṅghānaṃ, dukkha-roga-bhayaṃ vivañjayye
Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye
Sabba-dhanaṃ sabba-lābhaṃ bhavantu me, rakkhantu, surakkhantu
Dakṣiṇ-rasmiṃ phra-buddha-guṇaṃ, dakṣiṇ-rasmiṃ phra-dhamm'etaṃ
Dakṣiṇ-rasmiṃ phra-saṅghānaṃ, dukkha-roga-bhayaṃ vivañjayye
Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanam sabba-lābham bhavantu me, rakkhantu, surakkhantu

Horadī-rasmiṃ phra-buddha-guṇam, horadī-rasmiṃ phra-dhamm'etaṃ

Horadī-rasmiṃ phra-saṅghānam, dukkha-roga-bhayam vivañjayye

Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanam sabba-lābham bhavantu me, rakkhantu, surakkhantu

Pacchim-rasmiṃ phra-buddha-guṇam, pacchim-rasmiṃ phra-
dhamm'etaṃ

Pacchim-rasmiṃ phra-saṅghānam, dukkha-roga-bhayam vivañjayye

Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanam sabba-lābham bhavantu me, rakkhantu, surakkhantu

Phāyap-rasmiṃ phra-buddha-guṇam, phāyap-rasmiṃ phra-dhamm'etaṃ

Phāyap-rasmiṃ phra-saṅghānam, dukkha-roga-bhayam vivañjayye

Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanam sabba-lābham bhavantu me, rakkhantu, surakkhantu

Uttorn-rasmiṃ phra-buddha-guṇam, uttorn-rasmiṃ phra-dhamm'etaṃ

Uttorn-rasmiṃ phra-saṅghānam, dukkha-roga-bhayam vivañjayye

Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanam sabba-lābham bhavantu me, rakkhantu, surakkhantu

Īsān-rasmiṃ phra-buddha-guṇam, īsān-rasmiṃ phra-dhamm'etaṃ

Īsān-rasmiṃ phra-saṅghānam, dukkha-roga-bhayam vivañjayye

Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanam sabba-lābham bhavantu me, rakkhantu, surakkhantu

Paṭhavī-rasmiṃ phra-buddha-guṇam, paṭhavī-rasmiṃ phra-

dhamm'etaṃ

Paṭhavī-rasmiṃ phra-saṅghānaṃ, dukkha-roga-bhayaṃ vivañjayye
Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanaṃ sabba-lābhaṃ bhavantu me, rakkhantu, surakkhantu

Ākāṭ-rasmiṃ phra-buddha-guṇaṃ, ākāṭ-rasmiṃ phra-dhamm'etaṃ

Ākāṭ-rasmiṃ phra-saṅghānaṃ, dukkha-roga-bhayaṃ vivañjayye

Sabba-dukkh' sabba-sok' sabba-rog' sabba-bhay' sabba-kroh' saniet-jan-
rai vivañjayye

Sabba-dhanaṃ sabba-lābhaṃ bhavantu me, rakkhantu, surakkhantu.

LP Fun's gāthā

Imasmiṃ mongkon cakkavān, tung baet dit

Prasiddh jong mah pen gum-phaeng gaew, tung jet chan

Mah pong-gan hom lom rop khrop tua anattā

Rāja-semānā-khette, samantā

Sata-yojana sata-sahassāni, buddha-jāla parikkhette

Rakkhantu, surakkhantu

Imasmiṃ mongkon cakkavān, tung baet dit

Prasiddh jong mah pen gum-phaeng gaew, tung jet chan

Mah pong-gan hom lom rop khrop tua anattā

Rāja-semānā-khette, samantā

Sata-yojana sata-sahassāni, dhamma-jāla parikkhette

Rakkhantu, surakkhantu

Imasmiṃ mongkon cakkavān, tung baet dit

Prasiddh jong mah pen gum-phaeng gaew, tung jet chan

Mah pong-gan hom lom rop khrop tua anattā

Rāja-semānā-khette, samantā

Sata-yojana sata-sahassāni, pacceka-buddha-jāla parikkhette

Rakkhantu, surakkhantu

Imasmim̐ mongkon cakkavān, tung baet dit

Prasiddh̐ jong mah pen gum-phaeng gaew, tung jet chan

Mah pong-gan hom lom rop khrop tua anattā

Rāja-semānā-khette, samantā

Sata-yojana sata-sahassāni, saṅgha-jāla parikkhette

Rakkhantu, surakkhantu.

Kāya-gatā-sati-pāṭho

Ayaṃ kho me kāyo uddham̐ pāda-talā adho kesa-matthakā taca-
pariyanto pūro nānappakārassa asucino

Atthi imasmim̐ kāye:

Kesā, lomā, nakhā, dantā, taco, maṃsam̐, nahārū, aṭṭhī, aṭṭhi-miñjam̐,
vakkam̐, hadayam̐, yakanam̐, kilomakam̐, pihakam̐, papphāsam̐, antam̐,
anta-guṇam̐, udariyam̐, karīsam̐

Pittam̐, semham̐, pubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo,
siṅghāṇikā, lasikā, muttan-ti

Evam-ayaṃ me kāyo uddham̐ pāda-talā adho kesa-matthakā taca-
pariyanto pūro nānappakārassa asucino.

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

[Brahma-vihāra-pharaṇam̐, Dedication, Sumaṅgala-gāthā — page 178]

DAY 3

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Nama-kāra-siddhi-gātha

Yo cakkhumā moha-malāpakaṭṭho, sāmaṃ va buddho sugato vimutto

Mārassa pāsā vinimocayanto, pāpesi khemaṃ janataṃ vineyyaṃ

Buddhaṃ varan-taṃ sirasā namāmi, lokassa nāthañ-ca vināyakañ-ca

Tan-tejasā te jaya-siddhi hotu, sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu, dassesi lokassa visuddhi-maggaṃ

Niyyāniko dhamma-dharassa dhārī, sāt'āvaho santi-karo suciṇṇo

Dhammaṃ varan-taṃ sirasā namāmi, mohappadālaṃ upasanta-dāhaṃ
Tan-tejasā te jaya-siddhi hotu, sabb'antarāyā ca vināsamentu
Saddhamma-senā sugatānugo yo, lokassa pāpūpakilesa-jetā
Santo sayam santi-niyojako ca, svākkhāta-dhammaṃ viditaṃ karoti
Saṅghaṃ varan-taṃ sirasā namāmi, buddhānubuddhaṃ sama-sīla-diṭṭhiṃ
Tan-tejasā te jaya-siddhi hotu, sabb'antarāyā ca vināsamentu.

Namo-kāra-aṭṭhaka-gāthā

Namo arahato sammā-sambuddhassa mahesino
Namo uttama-dhammassa svākkhātass'eva ten'idha
Namo mahā-saṅghassāpi visuddha-sīla-diṭṭhino
Namo omāty-āraddhassa ratanattayassa sādhukaṃ
Namo omakātītassa tassa vatthuttayassa pi
Namo kārappabhāvena vigacchantu upaddavā
Namo kārānubhāvena suvatthi hotu sabbadā
Namo kārassa tejena vidhimhi homi tejavā.

Maṅgala-sutta

Evam-me sutam
Ekaṃ samayaṃ bhagavā, sāvattiyam viharati, jeta-vane
anāthapiṇḍikassa, ārāme
Atha kho aññatarā devatā abhikkantāya rattiyā, abhikkanta-vaṇṇā
kevala-kappaṃ jeta-vanaṃ obhāsetvā, yena bhagavā ten'upasaṅkami
Upasaṅkamtivā bhagavantaṃ abhivādetvā ekam-antaṃ aṭṭhāsi
Ekam-antaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:
Bahū devā manussā ca, maṅgalāni acintayum

Ākaṅkhamānā sotthānaṃ, brūhi maṅgalaṃ-uttamaṃ
Asevanā ca bālānaṃ, paṇḍitānaṃ-ca sevanā
Pūjā ca pūjanīyānaṃ, etaṃ maṅgalaṃ-uttamaṃ
Paṭirūpa-desa-vāso ca, pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca, etaṃ maṅgalaṃ-uttamaṃ
Bāhu-saccaṃ-ca sippaṃ-ca, vinayo ca susikkhito
Subhāsītā ca yā vācā, etaṃ maṅgalaṃ-uttamaṃ
Mātā-pitu-upatṭhānaṃ, putta-dārassa saṅgaho
Anākulā ca kammantā, etaṃ maṅgalaṃ-uttamaṃ
Dānaṃ-ca dhamma-cariyā ca, ñātakānaṃ-ca saṅgaho
Anavajjāni kammāni, etaṃ maṅgalaṃ-uttamaṃ
Āratī viratī pāpā, majja-pānā ca saññamo
Appamādo ca dhammesu, etaṃ maṅgalaṃ-uttamaṃ
Gāravo ca nivāto ca, santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ, etaṃ maṅgalaṃ-uttamaṃ
Khantī ca sovacassatā, samaṇānaṃ-ca dassanaṃ
Kālena dhamma-sācchā, etaṃ maṅgalaṃ-uttamaṃ
Tapo ca brahma-cariyaṃ-ca, ariya-saccāna-dassanaṃ
Nibbāna-sacchikiriyaṃ ca, etaṃ maṅgalaṃ-uttamaṃ
Phuṭṭhassa loka-dhammehi, cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalaṃ-uttamaṃ
Etādisāni katvāna, sabbattham-aparājitā
Sabbattha sotthiṃ gacchanti, taṃ-tesaṃ maṅgalaṃ-uttamaṃ-ti.

Mettā-sutta

Karaṇīyam-attha-kusalena, yan-taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca, suvaco c'assa mudu anatimānī
Santussako ca subharo ca, appakicco ca sallahuka-vutti
Sant'indriyo ca nipako ca, appagabbho kulesu ananugiddho
Na ca khuddaṃ samācare kiñci, yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu, sabbe sattā bhavantu sukhitattā
Ye keci pāṇa-bhūt'atthi, tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā, majjhimā rassakā aṇuka-thūlā
Diṭṭhā vā ye ca adiṭṭhā, ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhitattā
Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kiñci
Byārosanā paṭigha-saññā, nāññam-aññassa dukkham-iccheyya
Mātā yathā niyaṃ puttāṃ, āyusā eka-puttam-anurakkhe
Evam-pi sabba-bhūtesu, mānasam-bhāvaye aparimāṇaṃ
Mettañ-ca sabba-lokasmīṃ, mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ-ca, asambādhaṃ averaṃ asapattaṃ
Tiṭṭhañ-caraṃ nisinno vā, sayāno vā yāvat'assa vigata-middho
Etaṃ satīṃ adhiṭṭheyya, brahmam-etaṃ vihāraṃ idham-āhu
Diṭṭhiñ-ca anupagamma, sīlavā dassanena sampanno
Kāmesu vineyya gedhaṃ, na hi jātu gabbha-seyyaṃ punar-etī-ti.

Ratana-sutta

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe
Sabb'eva bhūtā sumanā bhavantu, atho-pi sakkacca suṇantu bhāsitaṃ

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiyaṃ pajāya
Divā ca ratto ca haranti ye balim, tasmā hi ne rakkhatha appamattā

Yañ-kiñci vittaṃ idha vā huram vā, saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi tathāgatena, idam-pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Khayaṃ virāgaṃ amataṃ paṇītaṃ, yad-ajjhagā sakya-munī samāhito
Na tena dhammena sam'atthi kiñci, idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Yam-buddha-seṭṭho parivaṇṇayī sucim, samādhim-ānantarik'aññaṃ-āhu
Samādhinā tena samo na vijjati, idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Ye puggalā aṭṭha sataṃ pasatṭhā, cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

Ye suppayuttā manasā dalhena, nikkāmino gotama-sāsanamhi
Te patti-pattā amataṃ vigayha, laddhā mudhā nibbutim bhuñjamānā
Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu

Yath'inda-khīlo paṭhavim sito siyā, catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi, yo ariya-saccāni avecca passati
Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu

Ye ariya-saccāni vibhāvayanti, gambhīra-paññaṃ sudesitāni
Kiñ-cāpi te honti bhusappamattā, na te bhavaṃ aṭṭhamam-ādiyanti

Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu
Sahā v'assa dassana-sampadāya, tay'assu dhammā jahitā bhavanti
Sakkāya-diṭṭhi vicikicchitañ-ca, sīlabbataṃ vā pi yad-atthi kiñci
Catūh'apāyehi ca vippamutto, cha cābhiñhānāni abhabbo kātuṃ
Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu
Kiñ-cāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchadāya, abhabbatā diṭṭha-padassa vuttā
Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu
Vanappagumbe yathā phussit-agge, gimhāna-māse paṭhamasmimṃ gimhe
Tathūpamaṃ dhamma-varaṃ adesayi, nibbāna-gāmiṃ paramaṃ hitāya
Idam-pi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu
Varo varaññū vara-do var'āharo, anuttaro dhamma-varaṃ adesayi
Idam-pi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu
Khīṇaṃ purāṇaṃ navam n'atthi sambhavaṃ, viratta-citt'āyatike bhavasmiṃ
Te khīṇa-bījā aviruḷhi-chandā, nibbanti dhīrā yathā'yam padīpo
Idam-pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu
Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ, buddhaṃ namassāma suvatthi hotu
Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ, dhammaṃ namassāma suvatthi hotu
Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ, saṅghaṃ namassāma suvatthi hotu.

Bojjh'āṅga-paritta

Bojjh'āṅgo sati-saṅkhāto, dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi, bojjh'āṅgā ca tathā'pare
Samādh'upekkha-bojjh'āṅgā, satt'ete sabba-dassinā
Muninā sammad-akkhātā, bhāvitā bahulī-katā
Samvattanti abhiññāya, nibbānāya ca bodhiyā
Etena sacca-vajjena, sotthi te hotu sabbadā
Ekasmim samaye nātho, Moggallānañ-ca Kassapaṃ
Gilāne dukkhite disvā, bojjh'āṅge satta desayi
Te ca taṃ abhinanditvā, rogā muccimsu taṅ-khaṇe
Etena sacca-vajjena, sotthi te hotu sabbadā
Ekadā dhamma-rājā pi, gelaññenābhipīlito
Cundattherena tañ-ñeva, bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā, taṃhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena, sotthi te hotu sabbadā
Pahīnā te ca ābādhā, tiṇṇannam-pi mahesinaṃ
Magg'āhata-kilesā va, pattānuppatti-dhammataṃ
Etena sacca-vajjena, sotthi te hotu sabbadā.

Jina-pañjara-gāthā

Jay'āsana-gatā buddhā, jetvā māraṃ savāhanaṃ
Cātu-sacc'āsabhaṃ rasaṃ, ye pivimsu nar'āsabhā
Taṇhaṅkar'ādayo buddhā, aṭṭha-vīsati nāyakā
Sabbe patiṭṭhitā mayhaṃ, matthake te mun'issarā

Sīse patiṭṭhito mayham, buddho dhammo davi-locane
Saṅgho patiṭṭhito mayham, ure sabba-guṇākaro
Hadaye me Anuruddho, Sāriputto ca dakkhiṇe
Koṇḍañño piṭṭhi-bhāgasmim, Mogallāno ca vāmake
Dakkhiṇe savane mayham, āsurū Ānanda Rāhulo
Kassapo ca Mahānāmo, ubh'āsurū vāma-sotake
Kes'ante piṭṭhi-bhāgasmim, suriyo'va pabhaṅ-karo
Nisunno siri-sampanno, Sobhito muni-puṅgavo
Kumāra-kassapo thero, mahesī citta-vādako
So mayham vadane niccam, patiṭṭhāsi guṇākaro
Puṇṇo Aṅgulimālo ca, Upālī Nanda Sīvalī
Therā pañca ime jātā, nalāte tilakā mama
Sesā'sīti mahā-therā, vijitā jina-sāvakā
Ete'sīti mahā-therā, jitavanto jin'orasā
Jalantā sīla-tejena, aṅgam-aṅgesu saṅṭhitā
Ratanam purato āsi, dakkhiṇe Metta-suttakam
Dhaj'aggam pacchato āsi, vāme Aṅgulimālakam
Khandha-Mora-parittaṅ-ca, Āṭānāṭiya-suttakam
Ākāse chadanam āsi, sesā pākāra-saṅṭhitā
Jin'āṇā bala-samyuttā, satta-pākār'alāṅkatā
Vāta-pittādi-sañjātā, bāhir'ajjhāt'upaddavā
Asesā-vinayam-yantu, ananta-jina-tejasā
Vasato me sakiccena, sadā sambuddha pañjare
Jina-pañjara majjh'amhi, viharantam mahitale
Sadā pārentu mam sabbe, te mahā-puris'āsabhā

Icc'evam-anto, sugutto surakkho, jin'ānubhāvena jitūpaddavo
Dhamm'ānubhāvena jitāri saṅgho, Saṅgh'ānubhāvena jit'antarāyo
Saddhamm'ānubhāva-pālito, carāmi jina-pañjare-ti.

Dhaj'agga-sutta-gāthā

Araññe rukkha-mūle vā, suññ'āgāre va bhikkhavo
Anussaretha sambuddham, bhayam tumhāka no siyā
No ce buddham sareyyātha, loka-jeṭṭham nar'āsabham
Atha dhammam sareyyātha, niyyānikam sudesitam
No ce dhammam sareyyātha, niyyānikam sudesitam
Atha saṅgham sareyyātha, puññakkhettam anuttaram
Evam-buddham sarantānam, dhammam saṅghañ-ca bhikkhavo
Bhayam vā chambhitattam vā, loma-hamsa na hessatī-ti.

Culla-maṅgala-cakka-vāḷa

Sabba-buddh'ānubhāvena sabba-dhamm'ānubhāvena sabba-
saṅgh'ānubhāvena
Buddha-ratanam, dhamma-ratanam, saṅgha-ratanam, tiṇṇam
ratanānam ānubhāvena
Catur-āsīti-sahassa-dhammakhandh'ānubhāvena
Piṭakattay'ānubhāvena, jina-sāvaka'ānubhāvena
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 antarāyā pi, 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.

Cātur-appamaññā-pāṭho

Atthi kho tena bhagavatā jānatā passatā arahatā sammā-sambuddhena

Catasso appamaññāyo sammad-akkhātā:

Idha bhikkhu mettā-saha-gatena cetasā ekam disam pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam

Mettā-saha-gatena cetasā vipulena mahaggatena appamaññena averena
abyāpajjhena pharivā viharati

Karuṇā-saha-gatena cetasā ekam disam pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam

Karuṇā-saha-gatena cetasā vipulena mahaggatena appamaññena averena
abyāpajjhena pharivā viharati

Muditā-sahagatena cetasā ekam disam pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam

Muditā-saha-gatena cetasā vipulena mahaggatena appamaññena averena
abyāpajjhena pharivā viharati

Upekkhā-saha-gatena cetasā ekam disam pharivā viharati

Tathā dutiyam tathā tatiyam tathā catuttham

Iti uddham-adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam

**Upekkhā-saha-gatena cetasā vipulena mahaggatena appamāṇena
averena abyāpajjhena pharitvā viharati**

**Imā kho tena bhagavatā jānatā passatā arahatā sammā-sambuddhena
Catasso appamaññāyo sammad-akkhātā-ti.**

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

[Brahma-vihāra-pharaṇam, Dedication, Sumaṅgala-gāthā — page 178]

DAY 4

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Khemākhema-saraṇa-gamana-paridīpikā-gāthā

Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca

Ārāma-rukka-cetyāni, manussā bhaya-tajjitā

N'etaṃ kho saraṇaṃ khemaṃ, n'etaṃ saraṇaṃ-uttamaṃ

N'etaṃ saraṇaṃ-āgamma, sabba-dukkhā pamuccati

Yo ca buddhañ-ca dhammañ-ca, saṅghañ-ca saraṇaṃ gato

Cattāri ariya-saccāni, sammappaññāya passati

Dukkhaṃ dukkha-samuppādaṃ, dukkhassa ca atikkamaṃ
Ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ, dukkhūpasama-gāmiṇaṃ
Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ-uttamaṃ
Etaṃ saraṇaṃ-āgamma, sabba-dukkhā pamuccatī-ti.

Ti-lakkhaṇ'ādi-gāthā

Sabbe saṅkhārā aniccā-ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā
Sabbe saṅkhārā dukkhā-ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā
Sabbe dhammā anattā-ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā
Appakā te manussesu, ye janā pāra-gāmino
Athāyaṃ itarā pajā, tīraṃ-evānudhāvati
Ye ca kho sammad-akkhāte, dhamme dhammānuvattino
Te janā pāraṃ-essanti, maccu-dheyyaṃ suduttaraṃ
Kaṇhaṃ dhammaṃ vipphāya, sukkaṃ bhāvetha paṇḍito
Okā anokam-āgamma, viveke yattha dūramaṃ
Tatrābhiratim-iccheyya, hitvā kāme akiñcano
Pariyodapeyya attānaṃ, citta-klesehi paṇḍito
Yesāṃ sambodhiy-aṅgesu, sammā cittaṃ subhāvitaṃ
Ādāna-paṭinissagge, anupādāya ye ratā
Khīṇ'āsavā jutimanto, te loke parinibbutā-ti.

Pabbatopama-gāthā

Yathā-pi selā vipulā, nabhaṃ āhacca pabbatā
Samantā anupariyeyyūṃ, nippothentā catuddisā
Evaṃ jarā ca maccu ca, adhivattanti pāṇino
Khattiye brāhmaṇe vesse, sudde caṇḍāla-pukkuse
Na kiñci parivajjeti, sabbam-evābhimaddati
Na tattha hatthīnaṃ bhūmi, na rathānaṃ na pattiyā
Na cāpi manta-yuddhena, sakkā jetuṃ dhanena vā
Tasmā hi paṇḍito poso, sampassaṃ attham-attano
Buddhe dhamme ca saṅghe ca, dhīro saddhaṃ nivesaye
Yo dhamma-cārī kāyena, vācāya uda cetasā
Idh'eva naṃ pasamsanti, pecca sagge pamodati.

Anatta-lakkhaṇa-sutta

Evam-me suttaṃ

Ekaṃ samayaṃ bhagavā, bārāṇasiyaṃ viharati, isipatane migadāye
Tatra kho bhagavā pañca-vaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā. Rūpañ-ca h'idaṃ bhikkhave attā abhavissa,
nay-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: evaṃ me
rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī-ti

Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya
saṃvattati. Na ca labbhati rūpe: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ
mā ahoṣī-ti

Vedanā anattā. Vedanā ca h'idaṃ bhikkhave attā abhavissa, nay-idaṃ
vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: evaṃ me vedanā
hotu, evaṃ me vedanā mā ahoṣī-ti

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya

saṃvattati. Na ca labbhati vedanāya: evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī-ti

Saññā anattā. Saññā ca h'idaṃ bhikkhave attā abhavissa, nay-idaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī-ti

Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī- ti

Saṅkhārā anattā. Saṅkhārā ca h'idaṃ bhikkhave attā abhavissamsu, nay-idaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu: evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun-ti

Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti. Na ca labbhati saṅkhāresu: evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun-ti

Viññāṇaṃ anattā. Viññāṇaṃ-ca h'idaṃ bhikkhave attā abhavissa, nay-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe: evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī-ti

Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe: evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī-ti

Taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā-ti?

Aniccaṃ bhante

Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā-ti?

Dukkhaṃ bhante

Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso'ham-asmi eso me attā-ti?

No h'etaṃ bhante

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā-ti?

Aniccā bhante

Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā-ti?

Dukkhaṃ bhante

Yam-panāniccam dukkham vipariṇāma-dhammam, kallarū nu taṃ samanupassitum: Etaṃ mama eso'ham-asmi eso me attā-ti?

No h'etaṃ bhante

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā-ti?

Aniccā bhante

Yam-panāniccam dukkham vā taṃ sukham vā-ti?

Dukkham bhante

Yam-panāniccam dukkham vipariṇāma-dhammam, kallarū nu taṃ samanupassitum: Etaṃ mama eso'ham-asmi eso me attā-ti?

No h'etaṃ bhante

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vā-ti?

Aniccā bhante

Yam-panāniccam dukkham vā taṃ sukham vā-ti?

Dukkham bhante

Yam-panāniccam dukkham vipariṇāma-dhammam, kallarū nu taṃ samanupassitum: Etaṃ mama eso'ham-asmi eso me attā-ti?

No h'etaṃ bhante

Taṃ kiṃ maññatha bhikkhave, viññāṇam niccam vā aniccam vā-ti?

Aniccam bhante

Yam-panāniccam dukkham vā taṃ sukham vā-ti?

Dukkham bhante

Yam-panāniccam dukkham vipariṇāma-dhammam, kallarū nu taṃ samanupassitum: Etaṃ mama eso'ham-asmi eso me attā-ti?

No h'etaṃ bhante

Tasmā-tiha bhikkhave, yaṅkiñci rūpam atītānāgata-paccuppannam, ajjhattam vā bahiddhā vā, oḷārikam vā sukhumam vā, hīnam vā paṇītam vā, yaṅdūre santike vā, sabbam rūpam, n'etaṃ mama, n'eso'ham-asmi, na m'eso attā-ti

Evam-etaṃ yathā-bhūtam sammappaññāya daṭṭhabbam

Yā kāci vedanā atītānāgata-paccuppannā, ajjhattā vā bahiddhā vā,

oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā
vedanā, n'etaṃ mama, n'eso'ham-asmi, na m'eso attā-ti

Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ

Yā kāci saññā atītānāgata-paccuppannā, ajjhata vā bahiddhā vā, oḷārikā
vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā saññā,
n'etaṃ mama, n'eso'ham-asmi, na m'eso attā-ti

Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ

Ye keci saṅkhārā atītānāgata-paccuppannā, ajjhata vā bahiddhā vā,
oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā, sabbe
saṅkhārā, n'etaṃ mama, n'eso'ham-asmi, na m'eso attā-ti

Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ

Yaṅ-kiñci viññāṇaṃ atītānāgata- paccuppannaṃ, ajjhataṃ vā bahiddhā
vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṅ-dūre santike
vā, sabbaṃ viññāṇaṃ, n'etaṃ mama, n'eso'ham-asmi, na m'eso attā-ti

Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ

Evaṃ passaṃ bhikkhave sutavā ariya-sāvako, rūpasmim-pi nibbindati,
vedanāya-pi nibbindati, saññāya-pi nibbindati, saṅkhāresu-pi nibbindati,
viññāṇasmim-pi nibbindati

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam-iti ñāṇaṃ
hoti, khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā-ti pajānāti-ti

Idam-avoca bhagavā

Attamaṇā pañca-vaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññaṃāne, pañca-vaggiyānaṃ
bhikkhūnaṃ anupādāya, āsavehi cittāni vimuccimsū-ti.

Anatta-lakkhaṇa-suttaṃ Niṭṭhitaṃ

Mahā-jaya-mongkon (Suat Jai Yai)

Namo me buddha-tejasā, ratanattaya-dhammikā

Teja-pasiddhi pasīdevā, nārāya paramesurā

Siddhi-brahmā ca indā ca, catu-lokā gambhī-rakkhakā

Samuddā bhūtuṃ gaṅgā ca sahrampa, jayya pasiddhī bhavantu te

Jaya jaya dhoraṇi dhoraṇī, udadhi udadhī nādi nādī

Jaya jaya ga-kon-la-don-la-nisai, nirai-sai-senna meru-rāja-pon-nor-raji

Jaya jaya gambhīra sombhī, nāgenda-nāgī pīsāca bhūta-kālī

Jaya jaya dunnimittā-rogi, jaya jaya siṅgī-sudādā na mukhajā

Jaya jaya varuṇṇa mukhāsātrā, jaya jaya campādi-nāga-kula-ganthok

Jaya jaya gaja gonna-turong, sukara-bhūjong sīhā pieg-gha dīpā

Jaya jaya varuṇṇa mukhāyātrā, jita jita sennā-rīpuna suci nor-radī

Jaya jaya sukhā sukhā jīvī, jaya jaya dhoraṇī tale sadā sujayyā

Jaya jaya dhoraṇī santin-sadā, jaya jaya maṅka-rāj raññā bhav'agge

Jaya jaya varuṇṇa yakkhe, jaya jaya rakkhase surabhū jatejā

Jaya jaya brahm'inda-gaṇā, jaya jaya rājādhirāj sat jai

Jaya jaya paṭhavim sabbam, jaya jaya arahantā pacceka-buddha-sāvam

Jaya jaya mahesuro haro-harin-devā, jaya jaya brahmā surakkho

Jaya jaya nāgo virulhako, virūpakkho candimā ravi

Indo ca venateyyo ca, kuvero varuṇo pi ca

Aggi vāyo ca pājuṅho, kumāro dhataratṭhako

Aṭṭhārasa mahā-devā, siddhitā pasa-ādayo

Isīno sāvakā sabbā, jaya rāmo bhavantu te

Jaya dhammo ca saṅgho ca, dasa-pālo ca jayyakam

Etena jayya-tejena, jayya sotthī bhavantu te

Etena buddha-tejena, hotu te jaya-maṅgalam

Jayo pi buddhassa sirīmato ayam, mārassa ca pāpimato parājayo

Uggho-sayam bodhi-maṅḍe pamoditā, jayya tadā brahma-gaṇā mahesino

Jayo pi buddhassa sirīmato ayam, mārassa ca pāpimato parājayo

Uggho-sayam bodhi-maṅḍe pamoditā, jayya tadā inda-gaṇā mahesino

Jayo pi buddhassa sirīmato ayam, mārassa ca pāpimato parājayo

Uggho-sayam bodhi-maṅḍe pamoditā, jayya tadā deva-gaṇā mahesino

Jayo pi buddhassa sirīmato ayam, mārassa ca pāpimato parājayo

Uggho-sayam bodhi-maṅḍe pamoditā, jayya tadā supaṇṇa-gaṇā mahesino

Jayo pi buddhassa sirīmato ayam, mārassa ca pāpimato parājayo

Uggho-sayam bodhi-maṅḍe pamoditā, jayya tadā nāgā-gaṇā mahesino

Jayo pi buddhassa sirīmato ayam, mārassa ca pāpimato parājayo

Uggho-sayam bodhi-maṅḍe pamoditā, jayya tadā sahrampa-gaṇā mahesino

Jayanto bodhiyā mūle, sakyānam nandi-vaḍḍhano

Evaṃ tvam vijayo hohi, jayassu jaya-maṅgale

Aparājita-pallaṅke, sīse paṭhavi-pokkhare

Abhiseke sabba-buddhānam, aggappatto pamodati

Sunakkhattam sumāngalam, supabhātam suhuṭṭhitam

Sukhaṇo sumuhutto ca, suyitṭham brahmacārisu

Padakkhiṇam kāya-kammaṃ, vācā-kammaṃ padakkhiṇam

Padakkhiṇam mano-kammaṃ, paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna, labhant'atthe padakkhiṇe

Te attha-laddhā sukhitā, viruḷhā buddha-sāsane

Arogā sukhitā hotha, saha sabbehi ñātibhi

Suṇantu bhonto ye devā, asmiṃ ṭhāne adhigatā

Dīgh'āyukā sadā hontu, sukhitā hontu sabbadā
Rakkhantu sabba-sattānaṃ, rakkhantu jina-sāsaṇaṃ
Yā kāci patthanā tesāṃ, sabbe pūrentu manorathā
Yutta-kāle pavassantu, vassaṃ vassā valāhakā
Rogā c'upaddavā tesāṃ, nivārentu ca sabbadā
Kāya-sukhaṃ citta-sukhaṃ, arahantu yathā'rahaṇaṃ.

Buddha-udāna-gāthā (Ud 3.10)

Ayaṃ loko santāpajāto phassa-pareto rogaṃ vadati attato
Yena yena hi maññati tato hoti aññathā
Aññathā-bhāvī bhavappatto loko bhava-pareto bhavaṃ evābhinandati
Yadābhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ
Bhava-vippahānāya kho paṇ'idaṃ brahma-cariyaṃ vussatī-ti
Ye hi keci samaṇā vā brāhmaṇā vā
Bhavana bhavassa vippamokkhaṃ āhaṃsu
Sabbe te avippamuttā bhavasmā-ti vadāmi
Ye vā pana keci samaṇā vā brāhmaṇā vā
Vibhavana bhavassa nissaraṇaṃ āhaṃsu
Sabbe te anissaṭṭā bhavasmā-ti vadāmi
Sabb'upadhiṃ hi paṭicca dukkhaṃ idaṃ sambhoti
Sabbūpādānakkhayaṃ n'atthi dukkhassa sambhavo
Lokaṃ imaṃ passa puthu
Avijjāya paretā bhūtā bhūta-ratā bhavā aparimuttā
Ye hi keci bhavā sabbadhi sabbatthatāya
Sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā-ti

Evam-etam yathā-bhūtam sammappaññāya passato
Bhava-taṇhā pahīyati, vibhavam nābhinandati
Sabbaso taṇhānam khayā asesa-virāga-nirodho nibbānam
Tassa nibbutassa bhikkhuno anupādānā punabbhavo na hoti
Abhibhūto māro, vijita-saṅgāmo, upaccagā sabba-bhavāni tādī-ti.

Aggappasāda-sutta-gāthā

Aggato ve pasannānam, aggam dhammam vijānataṃ
Agge buddhe pasannānam, dakkhiṇeyye anuttare
Agge dhamme pasannānam, virāgūpasame sukhe
Agge saṅhe 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 pamodatī-ti.

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

[Brahma-vihāra-pharaṇam, Dedication, Sumaṅgala-gāthā — page 178]

DAY 5

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Jet Gambhī [Seven Scriptures of Abhidhamma]

[Saṅgaṇī]

Kusalā dhammā akusalā dhammā abyākatā dhammā. Katame dhammā kusalā. Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, somanassa-sahagataṃ, ñāṇa-sampayuttaṃ, rūpārammaṇaṃ vā saddārammaṇaṃ vā, gandhārammaṇaṃ vā rasārammaṇaṃ vā, phoṭṭhabbārammaṇaṃ vā, dhammārammaṇaṃ vā, yaṃ yaṃ vā panārabbha, tasmīṃ samaye phasso hoti avikkhepo hoti, ye vā pana tasmīṃ samaye aññe pi atthi paṭicca-samuppannā arūpino dhammā, ime

dhammā kusalā

[Vibhaṅga]

Pañcakkhandhā, rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho. Tattha katamo rūpakkhandho. Yañ-kiñci rūpaṃ atītānāgata-paccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yan-dūre vā santike vā, tad-ekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā, ayaṃ vuccati rūpakkhandho

[Dhātu-kathā]

Saṅgaho asaṅgaho, saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅghitena asaṅgahitaṃ. Sampayogo vippayogo. Sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ, asaṅgahitaṃ

[Puggala-paññatti]

Cha paññattiyo: khandha-paññatti, āyatana-paññatti, dhātu-paññatti, sacca-paññatti, indriya-paññatti, puggala-paññatti. Kitāvatā puggalānaṃ puggala-paññatti? Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, parihāna-dhammo aparihāna-dhammo, cetanābhabbo anurakkhanābhabbo, puthujjano gotrabhū, bhayūparato abhayūparato, bhabbagamano abhabbagamano, niyato aniyato, paṭipannako phale ṭhito arahā arahattāya paṭipanno

[Kathā-vatthu]

Puggalo upalabbhati, sacchikattha-paramatthenā-ti. Āmantā, yo sacchikattho paramattho tato so puggalo upalabbhati, sacchikattha-paramatthenā-ti, na hevaṃ vattabbe. Ājānāhi niggahaṃ hañci, puggalo upalabbhati, sacchikattha-paramatthena. Tena vata ye vattabbe, yo sacchikattho paramattho tato so puggalo upalabbhati, sacchikattha-paramatthenā-ti, micchā

[Yamaka]

Ye keci kusalā dhammā, sabbe te kusala-mūlā; ye vā pana kusala-mūlā, sabbe te dhammā kusalā. Ye keci kusalā dhammā, sabbe te kusala-mūlena eka-mūlā; ye vā pana kusala-mūlena eka-mūlā, sabbe te dhammā kusalā

[Mahā-paṭṭhāna]

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo,

samanantara-paccayo, saha-jāta-paccayo, aññam-añña-paccayo, nissaya-paccayo, upanissaya-paccayo, pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo, n'atthi-paccayo, vigata-paccayo, avigata-paccayo.

Ti-udāna-gāthā (Ud 1.1, 1.2, 1.3)

Imasmim sati idaṃ hoti, imass'uppādā idaṃ uppajjati

Yad-idaṃ avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ,
viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ,
saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā
taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā
jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā sambhavanti. Evam-etassa kevalassa
dukkhakkhandhassa samudayo hoti

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa

Athassa kaṅkhā vapayanti sabbā, yato pajānāti sahetu-dhamman-ti

Imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati

Yad-idaṃ avijjā-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-
nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho, nāma-rūpa-nirodhā
saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā
vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā
upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-
nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā nirujjhanti. Evam-etassa kevalassa
dukkhakkhandhassa nirodho hoti

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa

Athassa kaṅkhā vapayanti sabbā, yato khayāṃ paccayānaṃ avedī-ti

Imasmim sati idaṃ hoti, imass'uppādā idaṃ uppajjati

Imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati

Yad-idaṃ avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ,
viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ,
saḷāyatana-paccayā phassa, phassa-paccayā vedanā, vedanā-paccayā
taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhava, bhava-paccayā
jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā sambhavanti. Evam-etassa kevalassa
dukkhakkhandhassa samudayo hoti

Avijjāya-tveva asesā-virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-
nirodhā viññāṇa-nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho, nāma-
rūpa-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho,
phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-
nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-
nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-
domanas'upāyāsā nirujjhanti. Evam-etassa kevalassa
dukkhakkhandhassa nirodho hoti

Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa
Vidhūpayam tiṭṭhati māra-senaṃ, sūriyo'va obhāsayaṃ antalikkhan-ti.

Yot Phra Gand Traipitok

Iti-pi so bhagavā arahaṃ sammā-sambuddho, vijjā-caraṇa-sampanno
sugato loka-vidū, anuttaro purisa-damma-sārathi, satthā deva-
manussānaṃ, buddho bhagavā-ti

Svākkhāto bhagavatā dhammo, sandiṭṭhiko akāliko ehipassiko,
opanayiko paccattaṃ veditabbo viññūhī-ti

Supaṭipanno bhagavato sāvaka-saṅgho, uju-paṭipanno bhagavato sāvaka-
saṅgho, ñāya-paṭipanno bhagavato sāvaka-saṅgho, sāmīci-paṭipanno
bhagavato sāvaka-saṅgho, yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-
puggalā, esa bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo
dakkhiṇeyyo añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ lokassā-ti

Iti-pi so bhagavā arahaṃ, vata so bhagavā

Iti-pi so bhagavā sammā-sambuddho, vata so bhagavā

Iti-pi so bhagavā vijjā-caraṇa-sampanno, vata so bhagavā

Iti-pi so bhagavā sugato, vata so bhagavā

Iti-pi so bhagavā loka-vidū, vata so bhagavā

Arahantaṃ saraṇaṃ gacchāmi, arahantaṃ sirasā namāmi

Sammā-sambuddhaṃ saraṇaṃ gacchāmi, sammā-sambuddhaṃ sirasā
namāmi

Vijjā-caraṇa-sampannaṃ saraṇaṃ gacchāmi, vijjā-caraṇa-sampannaṃ
sirasā namāmi

Sugataṃ saraṇaṃ gacchāmi, sugataṃ sirasā namāmi

Loka-viduṃ saraṇaṃ gacchāmi, loka-viduṃ sirasā namāmi

Iti-pi so bhagavā anuttaro, vata so bhagavā

Iti-pi so bhagavā purisa-damma-sārathi, vata so bhagavā

Iti-pi so bhagavā satthā deva-manussānaṃ, vata so bhagavā

Iti-pi so bhagavā buddho, vata so bhagavā

Anuttaraṃ saraṇaṃ gacchāmi, anuttaraṃ sirasā namāmi

Purisa-damma-sārathiṃ saraṇaṃ gacchāmi, purisa-damma-sārathiṃ
sirasā namāmi

Satthāraṃ deva-manussānaṃ saraṇaṃ gacchāmi, satthāraṃ deva-
manussānaṃ sirasā namāmi

Buddhaṃ saraṇaṃ gacchāmi, buddhaṃ sirasā namāmi

Iti-pi so bhagavā

Iti-pi so bhagavā rūpakkhandho anicca-lakkhaṇa-pārami ca sampanno

Iti-pi so bhagavā vedanākkhandho anicca-lakkhaṇa-pārami ca sampanno

Iti-pi so bhagavā saññākkhandho anicca-lakkhaṇa-pārami ca sampanno

Iti-pi so bhagavā saṅkhārakkhandho anicca-lakkhaṇa-pārami ca
sampanno

Iti-pi so bhagavā viññāṇakkhandho anicca-lakkhaṇa-pārami ca
sampanno

Iti-pi so bhagavā paṭhavī-dhātu samādhi-ñāṇa-sampanno

Iti-pi so bhagavā āpo-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā tejo-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā vāyo-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā ākāsa-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā viññāṇa-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā cakka-vāḷa-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā cātummahārājikā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā tāvatimsā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā yāmā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā tusitā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā nimmānaratī-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā paranimmitavasavattī-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā kāmāvacara-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā rūpāvacara-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā arūpāvacara-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā lok'uttara-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā paṭhama-jhāna-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā dutiya-jhāna-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā tatiya-jhāna-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā catuttha-jhāna-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā ākāsānañc'āyatanā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā viññāṇañc'āyatanā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā akiñcaññ'āyatanā-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā n'eva saññā nāsaññ'āyatanā-dhātu samādhi-ñāṇa-
 sampanno
 Iti-pi so bhagavā sīlakkhandha-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā samādhikkhandha-dhātu samādhi-ñāṇa-sampanno

Iti-pi so bhagavā paññākkhandha-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā sotāpatti-magga-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā sotāpatti-phala-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā sakadāgāmi-magga-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā sakadāgāmi-phala-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā anāgāmi-magga-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā anāgāmi-phala-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā arahanta-magga-dhātu samādhi-ñāṇa-sampanno
 Iti-pi so bhagavā arahanta-phala-dhātu samādhi-ñāṇa-sampanno

 Iti-pi so bhagavā kilesa-parinibbāna-dhātu ñāṇa-sampanno
 Iti-pi so bhagavā sa-upādisesa-nibbāna-dhātu ñāṇa-sampanno
 Iti-pi so bhagavā khandha-parinibbāna-dhātu ñāṇa-sampanno
 Iti-pi so bhagavā anupādisesa-nibbāna-dhātu ñāṇa-sampanno
 Iti-pi so bhagavā, namāmi'ham.

Mettā'nisaṃsā-sutta

Evam-me sutam

Ekaṃ samayaṃ bhagavā, sāvattiyam viharati, jeta-vane
 anāthapiṇḍikassa, ārāme

Tatra kho bhagavā bhikkhū āmantesi: bhikkhavo-ti

Bhadante-ti te bhikkhū bhagavato paccassosum

Bhagavā etadavoca:

Mettāya bhikkhave ceto-vimuttiyā, āsevitāya bhāvitāya bahulī-katāya,
 yānī-katāya vatthu-katāya anuṭṭhitāya paricitāya susamāraddhāya, ekā-
 dasānisaṃsā paṭikaṅkhā

Katame ekādasa?

Sukham supati, sukham paṭibujjhati, na pāpakaṃ supinaṃ passati,
 manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, n'assa

aggi vā visam vā sattham vā kamati, tuvaṭam cittam samādhīyati,
mukha-vaṇṇo vipasīdati, asammulho kālam karoti, uttarim
appaṭivijjhanto brahma-lokūpago hoti

Mettāya bhikkhave ceto-vimuttiyā, āsevitāya bhāvitāya bahulī-katāya,
yānī-katāya vatthu-katāya anuṭṭhitāya paricitāya susamāradhāya, ime
ekā-dasānisamsā pāṭikaṅkhā-ti

Idam-avoca bhagavā

Attamanā te bhikkhū bhagavato bhāsitaṃ, abhinandun-ti.

Ariya-dhana-gāthā

Yassa saddhā tathāgate, acalā supatiṭṭhitā

Sīlañ-ca yassa kalyāṇaṃ, ariya-kantaṃ pasamsitaṃ

Saṅghe pasādo yass'atthi, uju-bhūtañ-ca dassanaṃ

Adaliddo-ti taṃ āhu, amoghaṃ tassa jīvitaṃ

Tasmā saddhañ-ca sīlañ-ca, pasādaṃ dhamma-dassanaṃ

Anuyuñjetha medhāvī, saraṃ buddhāna sāsanaṃ

Ādiya-sutta-gāthā

Bhuttā bhogā bhaṭṭā bhaccā, vitiṇṇā āpadāsu me

Uddhaggā dakkhiṇā dinnā, atho pañca-balī katā

Upaṭṭhitā sīlavanto, saññatā brahma-cārino

Yad-atthaṃ bhogam-iccheyya, paṇḍito gharam-āvasaṃ

So me attho anupatto, kataṃ ananutāpiyaṃ

Etaṃ anussaraṃ macco, ariya-dhamme ṭhito naro

Idh'eva naṃ pasamsanti, pecca sagge ca pamodatī-ti.

Dasa-dhamma-sutta

Evam me sutam

Ekaṃ samayaṃ bhagavā, sāvattīyaṃ viharati, jeta-vane
anāthapiṇḍikassa, ārāme

Tatra kho bhagavā bhikkhū āmantesi: bhikkhavo-ti

Bhadante-ti te bhikkhū bhagavato paccassosum

Bhagavā etad-avoca:

Dasa ime bhikkhave dhammā pabbajitena abhiṇham paccavekkhitabbā

Katame dasa?

Vevaṇṇiy'amhi ajjhūpagato-ti, pabbajitena abhiṇham
paccavekkhitabbam

Para-paṭibaddhā me jīvikā-ti, pabbajitena abhiṇham paccavekkhitabbam

Añño me ākappo karaṇīyo-ti, pabbajitena abhiṇham paccavekkhitabbam

Kacci nu kho me attā sīlato na upavadatī-ti, pabbajitena abhiṇham
paccavekkhitabbam

Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadantī-ti,
pabbajitena abhiṇham paccavekkhitabbam

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo-ti, pabbajitena
abhiṇham paccavekkhitabbam

Kammasako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-
paṭisaraṇo, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa
dāyādo bhavissāmī-ti, pabbajitena abhiṇham paccavekkhitabbam

Katham-bhūtassa me rattin-divā vītipatantī-ti, pabbajitena abhiṇham
paccavekkhitabbam

Kacci nu kho'ham suññ'āgāre abhiraṃsāmi-ti, pabbajitena abhiṇham
paccavekkhitabbam

Atthi nu kho me uttari-manussa-dhammā alam-ariya-ñāṇa-dassana-
viseṣo adhigato, so'ham pacchime kāle sabrahma-cārīhi puṭṭho na maṅku
bhavissāmī-ti, pabbajitena abhiṇham paccavekkhitabbam

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇham
paccavekkhitabbā-ti

Idam avoca bhagavā

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun-ti.

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

[Brahma-vihāra-pharaṇaṃ, Dedication, Sumaṅgala-gāthā — page 178]

DAY 6

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Catu-dhamma-udesa-pāṭho

Upanīyati loko, addhuvo

Atāṇo loko, anabhissaro

Assako loko, sabbaṃ pahāya gamanīyaṃ

Ūno loko, atitto, taṇhā dāso.

Bhāra-sutta-gāthā

Bhārā have pañcakkhandhā, bhāra-hāro ca puggalo

Bhārādānaṃ dukkhaṃ loke, bhāra-nikkhepanaṃ sukhaṃ

Nikkhipitvā garuṃ bhāraṃ, aññaṃ bhāraṃ anādiya

Samūlaṃ taṇhaṃ abbuyha, nicchāto parinibbuto-ti.

Āditta-pariyāya-sutta

Evam-me sutam

Ekam samayaṃ bhagavā, gayāyaṃ viharati gayāsīse, saddhiṃ bhikkhu-sahassena

Tatra kho bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ, kiñ-ca bhikkhave sabbaṃ ādittaṃ? Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhu-viññāṇaṃ ādittaṃ, cakkhu-samphasso āditto, yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ

Kena ādittaṃ? Ādittaṃ rāg'agginā dos'agginā moh'agginā, ādittaṃ jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi

Sotaṃ ādittaṃ, saddā ādittā, sota-viññāṇaṃ ādittaṃ, sota-samphasso āditto, yam-p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ

Kena ādittaṃ? Ādittaṃ rāg'agginā dos'agginā moh'agginā, ādittaṃ jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi

Ghānaṃ ādittaṃ, gandhā ādittā, ghāna-viññāṇaṃ ādittaṃ, ghāna-samphasso āditto, yam-p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ

Kena ādittaṃ? Ādittaṃ rāg'agginā dos'agginā moh'agginā, ādittaṃ jātiyā

jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi

Jivhā ādittā, rasā ādittā, jivhā-viññāṇaṃ ādittaṃ, jivhā-samphasso
āditto, yam-p'idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ,
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ

Kena ādittaṃ? Ādittaṃ rāg'agginā dos'agginā moh'agginā, ādittaṃ jātiyā
jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi

Kāyo āditto, phoṭṭhabbā ādittā, kāya-viññāṇaṃ ādittaṃ, kāya-samphasso
āditto, yam-p'idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ,
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ

Kena ādittaṃ? Ādittaṃ rāg'agginā dos'agginā moh'agginā, ādittaṃ jātiyā
jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi

Mano āditto, dhammā ādittā, mano-viññāṇaṃ ādittaṃ, mano-samphasso
āditto, yam-p'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ,
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ

Kena ādittaṃ? Ādittaṃ rāg'agginā dos'agginā moh'agginā, ādittaṃ jātiyā
jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi

Evaṃ passaṃ bhikkhave sutavā ariya-sāvako, cakkhusmim-pi nibbindati,
rūpesu-pi nibbindati, cakkhu-viññāṇe-pi nibbindati, cakkhu-samphasse-
pi nibbindati, yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmim-pi
nibbindati

Sotasmim-pi nibbindati, saddesu-pi nibbindati, sota-viññāṇe-pi
nibbindati, sota-samphasse-pi nibbindati, yam-p'idaṃ sota-samphassa-
paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, tasmim-pi nibbindati

Ghānasmim-pi nibbindati, gandhesu-pi nibbindati, ghāna-viññāṇe-pi
nibbindati, ghāna-samphasse-pi nibbindati, yam-p'idaṃ ghāna-
samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tasmim-pi nibbindati

Jivhāya-pi nibbindati, rasesu pi nibbindati, jivhā-viññāṇe-pi nibbindati,
jivhā-samphasse-pi nibbindati, yam-p'idaṃ jivhā-samphassa-paccayā
uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
tasmim-pi nibbindati

Kāyasmim-pi nibbindati, phoṭṭhabbesu-pi nibbindati, kāya-viññāṇe-pi
nibbindati, kāya-samphasse-pi nibbindati, yam-p'idaṃ kāya-samphassa-
paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, tasmim-pi nibbindati

Manasmim-pi nibbindati, dhammesu-pi nibbindati, mano-viññāṇe-pi
nibbindati, mano-samphasse-pi nibbindati, yam-p'idaṃ mano-
samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tasmim-pi nibbindati

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttam-iti ñāṇaṃ
hoti, khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā-ti pajānāti-ti

Idam-avoca bhagavā

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandun

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, tassa bhikkhu-
sahassassa anupādāya, āsavehi cittaṇi vimuccimsū-ti.

Āditta-pariyāya-suttaṃ Niṭṭhitaṃ

Dutiya-tathāgat'acchariya-sutta

Tathāgatassa bhikkhave arahato sammā-sambuddhassa pātubhāvā,
cattāro acchariyā abbhutā dhammā pātubhavanti

Katame cattāro?

Ālayārāmā bhikkhave pajā ālaya-ratā ālaya-sammuditā. Sā tathāgatena
anālaye dhamme desiyamāne sussūsati. Sotaṃ odahati. Aññā-cittaṃ
upaṭṭhapeti

Tathāgatassa bhikkhave arahato sammā-sambuddhassa pātubhāvā ayaṃ
paṭhamo acchariyo abbhuto dhammo pātubhavati

Mānārāmā bhikkhave pajā māna-ratā māna-sammuditā. Sā tathāgatena

māna-vinaye dhamme desiyamāne sussūsati. Sotaṃ odahati. Aññā-cittaṃ upaṭṭhapeti

Tathāgatassa bhikkhave arahato sammā-sambuddhassa pātubhāvā ayaṃ dutiyo acchariyo abbhuto dhammo pātubhavati

Anupasamārāmā bhikkhave pajā anupasama-ratā anupasama-sammuditā. Sā tathāgatena opasamike dhamme desiyamāne sussūsati. Sotaṃ odahati. Aññā-cittaṃ upaṭṭhapeti

Tathāgatassa bhikkhave arahato sammā-sambuddhassa pātubhāvā ayaṃ tatiyo acchariyo abbhuto dhammo pātubhavati

Avijjā-gatā bhikkhave pajā aṇḍa-bhūtā pariyonaddhā. Sā tathāgatena avijjā-vinaye dhamme desiyamāne sussūsati. Sotaṃ odahati. Aññā-cittaṃ upaṭṭhapeti

Tathāgatassa bhikkhave arahato sammā-sambuddhassa pātubhāvā ayaṃ catuttho acchariyo abbhuto dhammo pātubhavati

Tathāgatassa bhikkhave arahato sammā-sambuddhassa pātubhāvā ime cattāro acchariyā abbhutā dhammā pātubhavanti-ti.

Vaṭṭaka-parittam

Atthi loke sīla-guṇo, saccam soceyy'anuddayā

Tena saccena kāhāmi, sacca-kiriyam-anuttaram

Āvajjitvā dhamma-balam, saritvā pubbake jine

Sacca-balam-avassāya, sacca-kiriyam-akās'aham

Santi pakkhā apattanā, santi pādā avañcanā

Mātā pitā ca nikkhantā, jāta-veda paṭikkama

Saha sacce kate mayham, mahā-pajjalito sikhī

Vajjesi soḷasa karīsāni, udakam patvā yathā sikhī

Saccena me samo n'atthi, esā me sacca-pāramī-ti.

Mora-parittam

Udet'ayañ-cakkhumā eka-rājā, harissa-vaṇṇo paṭhavippabhāso
Taṃ taṃ namassāmi, harissa-vaṇṇaṃ paṭhavippabhāsaṃ
Tay'ajja guttā viharemu divasaṃ, ye brāhmaṇā vedagu sabba-dhamme
Te me namo, te ca maṃ pālayantu
Nam'atthu buddhānaṃ, nam'atthu bodhiyā
Namo vimuttānaṃ, namo vimuttiyā
Imaṃ so parittaṃ katvā, moro carati esanā
Apet'ayañ-cakkhumā eka-rājā, harissa-vaṇṇo paṭhavippabhāso
Taṃ taṃ namassāmi, harissa-vaṇṇaṃ paṭhavippabhāsaṃ
Tay'ajja guttā viharemu rattim, ye brāhmaṇā vedagu sabba-dhamme
Te me namo, te ca maṃ pālayantu
Nam'atthu buddhānaṃ, nam'atthu bodhiyā
Namo vimuttānaṃ, namo vimuttiyā
Imaṃ so parittaṃ katvā, moro vāsam-akappayī-ti.

Abhaya-parittam

Yan-dunnimittaṃ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ, buddh'ānubhāvena vināsamentu
Yan-dunnimittaṃ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ, dhamm'ānubhāvena vināsamentu
Yan-dunnimittaṃ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ, saṅgh'ānubhāvena vināsamentu.

Mahā-maṅgala-cakka-vaḷa

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahā-guṇāparimita-
puññādhikārassa sabbantarāya-nivāraṇa-samatthassa bhagavato arahato
sammā-sambuddhassa dvattimsa-mahā-purisa-lakkhaṇ'ānubhāvena

Asītyānubyañjan'ānubhāvena

Aṭṭh'uttara-sata-maṅgal'ānubhāvena

Chabbaṇṇa-raṁsiy-ānubhāvena

Ketu-māl'ānubhāvena

Dasa-pāramit'ānubhāvena, dasa-upapāramit'ānubhāvena, dasa-
paramattha-pāramit'ānubhāvena

Sīla-samādhi-paññ'ānubhāvena

Buddh'ānubhāvena, dhamm'ānubhāvena, saṅgh'ānubhāvena

Tej'ānubhāvena, iddh'ānubhāvena, bal'ānubhāvena

Ñeyya-dhamm'ānubhāvena

Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena

Nava-lok'uttara-dhamm'ānubhāvena

Aṭṭh'aṅgika-magg'ānubhāvena

Aṭṭha samāpattiy-ānubhāvena

Chalabhiññ'ānubhāvena

Catu-sacca-ñāṇ'ānubhāvena

Dasa-bala-ñāṇ'ānubhāvena

Sabbaññuta-ñāṇ'ānubhāvena

Mettā-karuṇā-muditā-upekkh'ānubhāvena

Sabba-paritt'ānubhāvena

Ratanattaya-saraṇ'ānubhāvena

Tuyhaṁ sabba-roga-sok'upaddava-dukkha-domanass'upāyāsā vinassantu

Sabba-antarāyāpi vinassantu

Sabba-saṅkappā tuyhaṁ samijjhantu

Dīgh'āyukā tuyham hotu, sata-vassa-jīvena samaṅgiko hotu sabbadā
Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahā-samuddā ārakkhakā devatā
sadā tumhe anurakkhantu

Nakkhatta-yakkha-bhūtānaṃ, pāpaggaha nivāraṇā
Parittass'ānubhāvena, hantvā tesam upaddave

Nakkhatta-yakkha-bhūtānaṃ, pāpaggaha nivāraṇā
Parittass'ānubhāvena, hantvā tesam upaddave

Nakkhatta-yakkha-bhūtānaṃ, pāpaggaha nivāraṇā
Parittass'ānubhāvena, hantvā tesam upaddave.

Dhamma-gārav'ādi-gāthā

Ye ca atītā sambuddhā, ye ca buddhā anāgatā

Yo c'etarahi sambuddho, bahunnaṃ soka-nāsano

Sabbe saddhamma-garuno, viharimsu viharanti ca

Atho-pi viharissanti, esā buddhāna dhammatā

Tasmā hi atta-kāmena, mah'attam-abhikaṅkhatā

Saddhammo garu-kātabbo, saram buddhāna sāsanaṃ

Na hi dhammo adhammo ca, ubho sama-vipākino

Adhammo nirayaṃ neti, dhammo pāpeti suggatiṃ

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

Es'ānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhamma-cārī.

Diṭṭhi-gatā-sutta

Vuttaṃ h'etaṃ bhagavatā, vuttaṃ arahatā-ti me suttaṃ

Dvīhi bhikkhave diṭṭhi-gatehi pariyuṭṭhitā deva-manussā oliyanti eke,
atidhāvanti eke, cakkhumanto ca passanti

Kathañ-ca bhikkhave oliyanti eke?

Bhavārāmā bhikkhave deva-manussā bhava-ratā bhava-sammuditā.
Tesañ bhava-nirodhāya dhamme desiyamāne cittañ na pakkhandati, na
pasīdati, na santiṭṭhati, nādhimuccati. Evañ kho bhikkhave oliyanti eke
Kathañ-ca bhikkhave atidhāvanti eke?

Bhaven'eva kho pan'eke aṭṭiyamānā harāyamānā jigucchamānā
vibhavañ abhinandanti: yato kira bho ayañ attā kāyassa bheda param-
maraṇā, ucchijjati vinassati na hoti param-maraṇā. Etañ santañ etañ
pañītañ etañ yathāvanti-ti. Evañ kho bhikkhave atidhāvanti eke
Kathañ-ca bhikkhave cakkhumanto passanti?

Idha bhikkhu bhūtañ bhūtato passati. Bhūtañ bhūtato disvā, bhūtassa
nibbidāya virāgāya nirodhāya paṭipanno hoti. Evañ kho bhikkhave
cakkhumanto ca passantī-ti

Etam-atthañ bhagavā avoca

Tatth'etañ iti vuccati

Ye bhūtañ bhūtato disvā, bhūtassa ca atikkamañ
Yathā-bhūte vimuccanti, bhava-taṇhā parikkhayā
Sace so bhūta-pariñño, so vīta-taṇho bhavābhave
Bhūtassa vibhavā bhikkhu, nāgacchati punabbhavan-ti.

Ratanattay'ānubhāv'ādi-gāthā

Ratanattay'ānubhāvena, ratanattaya-tejasā

Dukkha-roga-bhayā verā, sokā sattu c'upaddavā

Anekā antarāyā pi, vinassantu asesato

Jaya-siddhi dhanāñ lābhañ, sotthī bhāgyāñ sukhañ balañ

Siri āyu ca vaṇṇo ca, bhogañ vuḍḍhī ca yasavā

Sata-vassā ca āyu ca, jīva-siddhī bhavantu te.

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

[Brahma-vihāra-pharaṇam, Dedication, Sumaṅgala-gāthā — page 178]

DAY 7

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

Dhamma-saṅgaṇī-mātikā

Kusalā dhammā, akusalā dhammā, abyākatā dhammā

Sukhāya vedanāya sampayuttā dhammā, dukkhāya vedanāya sampayuttā
dhammā, adukkham-asukhāya vedanāya sampayuttā dhammā

Vipākā dhammā, vipāka-dhamma-dhammā, n'eva vipāka na vipāka-
dhamma-dhammā

Upādinn'upādāniyā dhammā, anupādinn'upādāniyā dhammā,
anupādinnānupādāniyā dhammā

Saṅkiliṭṭha-saṅkilesikā dhammā, asaṅkiliṭṭha-saṅkilesikā dhammā,
asaṅkiliṭṭhāsaṅkilesikā dhammā

Savitakka-savicārā dhammā, avitakka-vicāra-mattā dhammā,
avitakkāvicārā dhammā

Pīti-saha-gatā dhammā, sukha-saha-gatā dhammā, upekkhā-saha-gatā
dhammā

Dassanena pahātabbā dhammā, bhāvanāya pahātabbā dhammā, n'eva
dassanena na bhāvanāya pahātabbā dhammā

Dassanena pahātabba-hetukā dhammā, bhāvanāya pahātabba-hetukā
dhammā, n'eva dassanena na bhāvanāya pahātabba-hetukā dhammā

Ācaya-gāmino dhammā, apacaya-gāmino dhammā, n'evācaya-gāmino
nāpacaya-gāmino dhammā

Sekkhā dhammā, asekkhā dhammā, n'eva sekkhā nāsekkhā dhammā

Parittā dhammā, mahaggatā dhammā, appamāṇā dhammā

Paritt'ārammaṇā dhammā, mahaggat'ārammaṇā dhammā,
appamāṇ'ārammaṇā dhammā

Hīnā dhammā, majjhimā dhammā, paṇītā dhammā

Micchatta-niyatā dhammā, sammatta-niyatā dhammā, aniyatā dhammā

Magg'ārammaṇā dhammā, magga-hetukā dhammā, maggādhipatino
dhammā

Uppannā dhammā, anuppannā dhammā, uppādino dhammā

Atītā dhammā, anāgatā dhammā, paccuppannā dhammā

Atīt'ārammaṇā dhammā, anāgat'ārammaṇā dhammā,
paccuppann'ārammaṇā dhammā

Ajjhattā dhammā, bahiddhā dhammā, ajjhatta-bahiddhā dhammā

Ajjhatt'ārammaṇā dhammā, bahiddh'ārammaṇā dhammā, ajjhatta-
bahiddh'ārammaṇā dhammā

Sanidassana-sappaṭighā dhammā, anidassana-sappaṭighā dhammā,
anidassanāppaṭighā dhammā.

Paṭṭhāna-mātikā-pāṭho

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo
anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo
aññam-añña-paccayo, nissaya-paccayo, upanissaya-paccayo
pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo
kamma-paccayo, vipāka-paccayo, āhāra-paccayo
indriya-paccayo, jhāna-paccayo, magga-paccayo
sampayutta-paccayo, vippayutta-paccayo
atthi-paccayo, n'atthi-paccayo
vigata-paccayo, avigata-paccayo.

Vipassanā-bhūmi-pāṭho

Pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho

Dvādas'āyatanāni: cakkhv'āyatanam rūp'āyatanam, sot'āyatanam
sadd'āyatanam, ghān'āyatanam gandh'āyatanam, jivh'āyatanam
ras'āyatanam, kāy'āyatanam phoṭṭhabb'āyatanam, man'āyatanam
dhamm'āyatanam

Aṭṭhārasa-dhātuyo: cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
sota-dhātu sadda-dhātu sota-viññāṇa-dhātu, ghāna-dhātu gandha-dhātu
ghāna-viññāṇa-dhātu, jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,
kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu, mano-dhātu
dhamma-dhātu mano-viññāṇa-dhātu

Bāvīsat'indriyāni: cakkhu'ndriyam 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, anaññātāñ-ñassāmī-
t'indriyam aññ'indriyam aññātāv'indriyam

Cattāri ariya-saccāni: dukkham ariya-saccam, dukkha-samudayo ariya-

saccam, dukkha-nirodho ariya-saccam, dukkha-nirodha-gāminī paṭipadā ariya-saccam.

Paṭicca-samuppada

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇam, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā sambhavanti. Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti

Avijjāya-tveva asesavirāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā nirujjhanti. Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

Paṃsu-kūla for the dead

Aniccā vata saṅkhārā, uppāda-vaya-dhammino
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho
Sabbe sattā maranti ca, marīṃsu ca marissare
Tath'evāhaṃ marissāmi, n'atthi me ettha saṃsayo.

Paṃsu-kūla for the living

Aciraṃ vat'ayaṃ kāyo, paṭhaviṃ adhisessati
Chuddho apeta-viññāṇo, nirattham va kaliṅgaram.

Addhvaṃ jīvitam

Dhuvam maraṇam
Avassam mayā maritabbam
Maraṇa-pariyosānam me jīvitam
Jīvitam me aniyatam
Maraṇam me niyatam
Maraṇam me niyatam.

Bhadd'eka-ratta-gāthā

Atītam nānvāgameyya, nappaṭikaṅkhe anāgataṃ
Yad atītam pahīnan-taṃ, appattañ-ca anāgataṃ
Paccuppannañ-ca yo dhammaṃ, tattha tattha vipassati
Asaṃhiraṃ asaṅkappaṃ, taṃ viddhā-anubrūhaye
Ajj'eva kiccam-ātappaṃ, ko jaññā maraṇam suve
Na hi no saṅgaran-tena, mahā-senena maccunā
Evaṃ vihārim-ātāpim, aho-rattam-atanditaṃ
Taṃ ve bhadd'eka-ratto-ti, santo ācikkhate munī-ti.

Akusala-vitakkā-sutta

Vuttaṃ h'etaṃ bhagavatā, vuttaṃ arahatā-ti me suttaṃ
Tayo'me bhikkhave akusala-vitakkā
Katame tayo?
Anavaññatti-paṭisaṃyutto vitakko
Lābha-sakkāra-siloka-paṭisaṃyutto vitakko
Parānuddayatā-paṭisaṃyutto vitakko
Ime kho bhikkhave tayo akusala-vitakkā-ti
Etaṃ-atthaṃ bhagavā avoca, tatth'etaṃ iti vuccati

Anavaññatti-samyutto, lābha-sakkāra-gāravo
Saha-nandi amaccehi, ārā samyojanakkhayā
Yo ca putte pasuṃ hitvā, vivāhe saṅgahāni ca
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ sambodhim-uttaman-ti.

Jaya-maṅgala-aṭṭha-gāthā

Bāhuṃ saḥassam-abhinimmita sāvudhan-taṃ
Grīmekhalaṃ udita-ghora-sasena-māraṃ
Dān'ādi-dhamma-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgal'aggam
Mārātirekam-abhiyujjhita-sabba-rattiṃ
Ghoram-pan'ālavakam-akkhama-thaddha-yakkhaṃ
Khantī-sudanta-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgal'aggam
Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
Dāv'aggi-cakkam-asaṇīva sudāruṇan-taṃ
Mett'ambu-seka-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgal'aggam
Ukkhitta-khaggam-atihattha-sudāruṇan-taṃ
Dhāvan-ti-yojana-path'aṅgulimāla-vantaṃ
Iddhī'bhisāṅkhata-mano jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgal'aggam
Katvāna kaṭṭham-udaraṃ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgal'aggam

Saccam vihāya-mati-saccaka-vāda-ketum
 Vādābhiropita-manam ati-andha-bhūtam
 Paññā-padīpa-jalito jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam
 Nandopananda-bhujagam vibudham mah'iddhim
 Puttena thera-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam
 Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham
 Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānam
 Ñāṇāgadena vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgal'aggam
 Etā pi buddha-jaya-maṅgala-aṭṭha-gāthā
 Yo vācano dina-dine saratem-atandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkham sukham adhigameyya naro sapañño.

Tiro-kudḍa-kaṇḍam

Adāsi me akāsi me, ñāti-mittā sakhā ca me
 Petānam dakkhiṇam dajjā, pubbe katam-anussaram
 Na hi ruṇṇam vā soko vā, yā v'aññā paridevanā
 Na tam petānam-atthāya, evam tiṭṭhanti ñātayo
 Ayañ-ca kho dakkhiṇā dinnā, saṅghamhi supatiṭṭhitā
 Dīgha-rattam hitāy'assa, ṭhānaso upakappati
 So ñāti-dhammo ca ayam nidassito, petāna-pūjā ca katā uḷārā
 Balañ-ca bhikkhūnam-anuppadinnam,
 tumhehi puñnam pasutam anappakan-ti.

Pāda-lañjana-pāṭho

Vandāmi buddham bhava-pāra-tiṇṇam
Ti-loka-ketuṃ ti-bhav'eka-nātham
Yo loka-seṭṭho sakalam kilesam
Chetvāna bodhesi janam anantam
Yam nammadāya nadiyā puline ca tīre
Yam sacca-bandha-girike sumanācal'agge
Yam tattha yonaka-pure munino ca pādam
Tam pāda-lañjanam-aham sirasā namāmi
Suvaṇṇa-mālike suvaṇṇa-pabbate
Sumana-kūṭe yonaka-pure nammadāya nadiyā
Pañca pāda-varam ṭhānam aham vandāmi durato
Iccevam-accanta-namassa-neyyam
Namassa-māno ratanattayam yam
Puññābhisandam vipulam alattham
Tass'ānubhāvena hat'antarāyo

Pacchima-ovāda-gāthā

Āmantayāmi vo bhikkhave
Paṭivedayāmi vo bhikkhave
Khaya-vaya-dhammā saṅkhārā
Appamādena sampādetthā-ti.

[Reflection on the Four Requisites 1 or 2 — see page 173]

[Dedication of Merits 1, 2, 3 or 4 — see pages 175-176]

Mettā Luang

Ahaṃ sukhito homi

Niddukkho homi

Avero homi

Abyāpajjho homi

Anīgho homi

Sukhī attānaṃ pariharāmi

Sabbe sattā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe pāṇā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe bhūtā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe puggalā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe atta-bhāva-pariyāpannā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbā itthiyo averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe purisā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe ariyā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe anariyā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe devā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe manussā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe vinipātikā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu

Sabbe sattā sabba-dukkhā pamuccantu

Sabbe pāṇā sabba-dukkhā pamuccantu

Sabbe bhūtā sabba-dukkhā pamuccantu

Sabbe puggalā sabba-dukkhā pamuccantu

Sabbe atta-bhāva-pariyāpannā sabba-dukkhā pamuccantu

Sabbā itthiyo sabba-dukkhā pamuccantu

Sabbe purisā sabba-dukkhā pamuccantu

Sabbe ariyā sabba-dukkhā pamuccantu

Sabbe anariyā sabba-dukkhā pamuccantu

Sabbe devā sabba-dukkhā pamuccantu

Sabbe manussā sabba-dukkhā pamuccantu

Sabbe vinipātikā sabba-dukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

Sabbe pāṇā laddha-sampattito mā vigacchantu

Sabbe bhūtā laddha-sampattito mā vigacchantu

Sabbe puggalā laddha-sampattito mā vigacchantu

Sabbe atta-bhāva-pariyāpannā laddha-sampattito mā vigacchantu

Sabbā itthiyo laddha-sampattito mā vigacchantu

Sabbe purisā laddha-sampattito mā vigacchantu

Sabbe ariyā laddha-sampattito mā vigacchantu

Sabbe anariyā laddha-sampattito mā vigacchantu

Sabbe devā laddha-sampattito mā vigacchantu

Sabbe manussā laddha-sampattito mā vigacchantu

Sabbe vinipātikā laddha-sampattito mā vigacchantu

Sabbe sattā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe pāṇā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe bhūtā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe puggalā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe atta-bhāva-pariyāpannā kammassakā kamma-dāyādā kamma-yonī
kamma-bandhū kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ
vā pāpakaṃ vā, tassa dāyādā bhavissanti

Sabbā itthiyo kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe purisā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe ariyā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe anariyā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe devā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti

Sabbe manussā kammassakā kamma-dāyādā kamma-yonī kamma-
bandhū kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā
pāpakaṃ vā, tassa dāyādā bhavissanti

Sabbe vinipātikā kammassakā kamma-dāyādā kamma-yonī kamma-
bandhū kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā
pāpakaṃ vā, tassa dāyādā bhavissanti.

[Dedication, Sumaṅgala-gāthā — page 178]

REFLECTION ON THE FOUR REQUISITES

1. *Atīta-paccavekkhaṇa-pāṭho*

Ajja mayā apaccavekkhitvā yaṃ cīvaram paribhuttam

Tam yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makasa-
vātātapa-siriṃsapa-samphassānam paṭighātāya

Yāvad-eva hiri-kopina paṭicchādan'attham

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto

So n'eva davāya na madāya na maṇḍanāya na vibhūsanāya

Yāvad-eva imassa kāyassa ṭhitiyā yāpanāya vihimśūparatiyā brahma-
cariyānuggahāya

Iti purāṇañ-ca vedanam paṭihaṅkhāmi, navañ-ca vedanam na
uppādessāmi

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cā-ti

Ajja mayā apaccavekkhitvā yaṃ senāsanam paribhuttam

Tam yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makasa-
vātātapa-siriṃsapa- samphassānam paṭighātāya

Yāvad-eva utu-parissaya-vinodanam paṭisallān'ārām'attham

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

So yāvad-eva uppannānam veyyābādhikānam vedanānam paṭighātāya

Abyāpajjha-paramatāyā-ti.

2. *Dhātu-paṭikūla-paccavekkhaṇa-pāṭho*

Yathā paccayam pavattamānam dhātu-mattam-ev'etam yad-idam
cīvaram

Tad upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño

Sabbāni pana imāni cīvarāni ajigucchanīyāni, imaṃ pūti-kāyaṃ patvā,
ativiya jigucchanīyāni jāyanti

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ yad-idaṃ piṇḍa-
pāto

Tad upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño
Sabbo panāyaṃ piṇḍa-pāto ajigucchanīyo, imaṃ pūtikāyaṃ patvā,
ativiya jigucchanīyo jāyati

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ yad-idaṃ
senāsaṇaṃ

Tad upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño
Sabbāni pana imāni senāsaṇāni ajigucchanīyāni, imaṃ pūti-kāyaṃ patvā,
ativiya jigucchanīyāni jāyanti

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ yad-idaṃ gilāna-
paccaya-bhesajja-parikkhāro

Tad upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño
Sabbo panāyaṃ gilāna-paccaya bhesajja-parikkhāro ajigucchanīyo, imaṃ
pūti-kāyaṃ patvā, ativiya jigucchanīyo jāyati.

DEDICATION OF MERITS

1. *Patti-dāna-gāthā (Yā devatā...)*

Yā devatā santi vihāra-vāsini, thūpe ghare bodhi-ghare tahim tahim
Tā dhamma-dānena bhavantu pūjitā, sotthim karonte'dha vihāra-maṇḍale
Therā ca majjhā navakā ca bhikkhavo, sārāmikā dāna-patī upāsakā
Gāmā ca desā nigamā ca issarā, sappāṇa-bhūtā sukhitā bhavantu te
Jalābu-jā ye pi ca aṇḍa-sambhavā, saṁseda-jātā athav-opapātikā
Niyyanikaṁ dhamma-varaṁ paṭicca te,

sabbe pi dukkhassa karontu saṅkhayaṁ

Ṭhātu ciraṁ sataṁ dhammo, dhamma-dharā ca puggalā
Saṅgho hotu samaggo va, atthāya ca hitāya ca
Amhe rakkhatu saddhammo, sabbe pi dhamma-cārino
Vuḍḍhim sampāpuṇeyyāma, dhamme ariyappavedite-ti.

2. *Ti-loka-vijaya-rāja-patti-dāna-gāthā*

Yaṅ-kiñci kusalaṁ kammaṁ, kattabbaṁ kiriyāṁ mama
Kāyena vācā manasā, ti-dase sugataṁ kataṁ
Ye sattā saññino atthi, ye ca sattā asaññino
Kataṁ puñña-phalaṁ mayhaṁ, sabbe bhāgī bhavantu te
Ye taṁ kataṁ suviditaṁ, dinnaṁ puñña-phalaṁ mayā
Ye ca tattha na jānanti, devā gantvā nivedayum
Sabbe lokamhi ye sattā, jīvant'āhāra-hetukā
Manuññaṁ bhojanaṁ sabbe, labhantu mama cetasā.

3. Sabba-patti-dāna-gāthā (Puññass'idāni...)

Puññass'idāni katassa, yān'aññāni katāni me
Tesañ-ca bhāgino hontu, sattānantāppamāṇaka
Ye piyā guṇavantā ca, mayhaṃ mātā-pitā-dayo
Diṭṭhā me cāpyadiṭṭhā vā, aññe majjhata-vero
Sattā tiṭṭhanti lokasmiṃ, te bhummā catu-yonikā
Pañc'eka-catu-vokārā, saṃsar'antā bhavābhava
Ñātaṃ ye patti-dānam-me, anumodantu te sayam
Ye c'imaṃ nappajānanti, devā tesam nivedayum
Mayā dinnāna-puññānaṃ, anumodana-hetunā
Sabbe sattā sadā hontu, averā sukha-jīvino
Khemappadañ-ca pappontu tesāsā sikkhataṃ subhā.

4. Uddissanādhiṭṭhāna-gāthā

Iminā puñña-kammaṃ, upajjhāyā guṇ'uttarā
Ācariyūpakārā ca, mātā-pitā ca ñātakā piya mamaṃ
Suriyo candimā rājā, guṇavantā narā-pi ca
Brahma-mārā ca indā ca, loka-pālā ca devatā
Yamo mittā manussā ca, majjhata verikā-pi ca
Sabbe sattā sukhi hontu, puññāni pakatāni me
Sukhañ-ca ti-vidhaṃ dentu, khippaṃ pāpetha vo'mataṃ
Iminā puñña-kammaṃ, iminā uddissena ca
Khippaṃ sulabhe c'eva, taṇhūpādāna-chedanāṃ
Ye santāne hīnā dhammā, yāva nibbānato mamaṃ

Nassantu sabbadā yeva, yattha jāto bhava bhava
Uju-cittaṃ sati-paññā, sallekho viriy'amhinā
Mārā labhantu n'okāsaṃ, kātuñ-ca viriyesu me
Buddhādhipavaro nātho, dhammo nātho var'uttamo
Nātho pacceka-buddho ca, saṅgho nātho'ttaro mamaṃ
Tesottamānubhāvena, mār'okāsaṃ labhantu mā
Dasa-puññānubhāvena, mār'okāsaṃ labhantu mā.

Brahma-vihāra-pharaṇam

Ahaṃ sukhito homi, niddukkho homi, avero homi, abyāpajjho homi,
anīgho homi, sukhī attānaṃ pariharāmi

Sabbe sattā sukhitā hontu

Sabbe sattā averā hontu

Sabbe sattā abyāpajjhā hontu

Sabbe sattā anīghā hontu

Sabbe sattā sukhī attānaṃ pariharantu

Sabbe sattā sabba-dukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

Sabbe sattā kammaṣṣakā kamma-dāyādā kamma-yonī kamma-bandhū
kamma-paṭisaraṇā, yaṃ kammaṃ karissanti, kalyāṇaṃ vā pāpakaṃ vā,
tassa dāyādā bhavissanti.

Dedication

Sabbe sattā sadā hontu, averā sukha-jīvino

Kataṃ puñña-phalaṃ mayhaṃ, sabbe bhāgī bhavantu te.

Sumaṅgala-gāthā

Hotu sabbaṃ sumaṅgalaṃ, rakkhantu sabba-devatā

Sabba-buddh'ānubhāvena, sotthī hontu nirantaraṃ

Hotu sabbaṃ sumaṅgalaṃ, rakkhantu sabba-devatā

Sabba-dhamm'ānubhāvena, sotthī hontu nirantaraṃ

Hotu sabbaṃ sumaṅgalaṃ, rakkhantu sabba-devatā

Sabba-saṅgh'ānubhāvena, sotthī hontu nirantaraṃ.

Mahā-samaya Sutta

(Evam-me sutam)

Ekam samayam bhagavā, sakkesu viharati kapilavatthusmiri mahā-vane,
mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi
sabbeh'eva arahantehi, dasahi ca loka-dhātūhi devatā yebhuyyena
sannipatitā honti bhagavantam dassanāya bhikkhu-saṅghañ-ca.

Atha kho catunnam suddhāvāsa-kāyikānam devānam etad-ahosi:

Ayam kho bhagavā sakkesu viharati kapilavatthusmiri mahā-vane,
mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi
sabbeh'eva arahantehi, dasahi ca loka-dhātūhi devatā yebhuyyena
sannipatitā honti bhagavantam dassanāya bhikkhu-saṅghañ-ca

Yannūna mayam-pi yena bhagavā ten'upasaṅkameyyāma,
upasaṅkamtivā bhagavato santike pacceka-gāthā bhāseyyāmā-ti

Atha kho tā devatā seyyathā-pi nāma balavā puriso sammiñjitaṃ vā
bāham pasāreyya, pasāritaṃ vā bāham sammiñjeyya, evam-eva
suddhāvāsesu devesu antarahitā bhagavato purato pāturahaṃsu, atha
kho tā devatā bhagavantam abhivādetvā ekam-antaṃ aṭṭhaṃsu

Ekam-antaṃ ṭhitā kho ekā devatā bhagavato santike imam gātham
abhāsi

Mahā-samayo pavanasmim, deva-kāyā samāgatā

Āgatamha imam dhamma-samayam, dakkhitāy'eva aparājita-saṅghan-ti

Atha kho aparā devatā bhagavato santike imam gātham abhāsi:

Tatra bhikkhavo samādahaṃsu, cittaṃ attano ujukam-akaṃsu
Sārathī va nettāni gahetvā, indriyāni rakkhanti paṇḍitā-ti

Atha kho aparā devatā bhagavato santike imam gātham abhāsi:

Chetvā khilam chetvā palīham, inda-khīlam-ohaccam-anejā
Te caranti suddhā vimalā, cakkhumatā sudantā susu-nāgā-ti

Atha kho aparā devatā bhagavato santike imam gātham abhāsi:

Ye keci buddham saraṇam gatāse, na te gamissanti apāya-bhūmim

Pahāya mānusaṃ dehaṃ, deva-kāyaṃ paripūressantī-ti

Atha kho bhagavā bhikkhū āmantesi

Yebhuyyena bhikkhave dasasu loka-dhātūsu devatā sannipatitā honti
tathāgatam dassanāya bhikkhu-saṅghañ-ca

Ye-pi te bhikkhave ahesuṃ atītam-addhānaṃ arahanto sammā-
sambuddhā, tesam-pi bhagavantānaṃ eta-paramāy'eva devatā
sannipatitā ahesuṃ, seyyathā-pi mayhaṃ etarahi

Ye-pi te bhikkhave bhavissanti anāgatam-addhānaṃ arahanto sammā-
sambuddhā, tesam-pi bhagavantānaṃ eta-paramāy'eva devatā
sannipatitā bhavissanti, seyyathā-pi mayhaṃ etarahi

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni

Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni

Desissāmi bhikkhave deva-kāyānaṃ nāmāni

Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmī-ti

Evam-bhante-ti kho te bhikkhū bhagavato paccassosūṃ

Bhagavā etad-avoca

Silokam-anukassāmi, yattha bhumā tadassitā

Ye sitā giri-gabbharaṃ, pahitattā samāhitā

Puthū sīhāva sallīnā, loma-haṃsābhisambhuno

Odāta-manasā suddhā, vipprasanna-anāvilā

Bhiyyo pañca-sate ñatvā, vane kāpilavatthave

Tato āmantayi satthā, sāvake sāsane rate

Deva-kāyā abhikkantā, te vijānātha bhikkhavo

Te ca ātappam-akarūṃ, sutvā buddhassa sāsanaṃ

Tesam-pāturahu ñāṇaṃ, amanussāna dassanaṃ

App'eke satam-addakkhūṃ, sahasaṃ atha sattarīṃ

Sataṃ eke sahasānaṃ, amanussānam-addasūṃ

App'eken'antam-addakkhūṃ, disā sabbā phuṭā ahuṃ

Tañ-ca sabbam abhiññāya, vavakkhitvāna cakkhumā
Tato āmantayi satthā, sāvake sāsane rate
Deva-kāyā abhikkantā, te vijānātha bhikkhavo
Ye vohaṃ kittayissāmi, girāhi anupubbaso
Satta-sahassā va yakkhā, bhumma kāpilavatthavā
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Cha-sahassā hemavatā, yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Sātāgirā ti-sahassā, yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Icc'ete soḷasa-sahassā, yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Vessāmittā pañca-satā, yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Kumbhīro rājagahiko, vepullassa nivesanaṃ
Bhiyyo naṃ sata-sahassaṃ, yakkhānaṃ payirupāsati
Kumbhīro rājagahiko, sop'āga samitiṃ vanaṃ
Purimañ-ca disaṃ rājā, dhatarattho pasāsati
Gandhabbānaṃ ādhipati, mahā-rājā yasassi so
Puttā-pi tassa bahavo, inda-nāmā mahabbalā
Iddhimanto jutimanto, vaṇṇavanto yasassino

Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Dakkiṇaṅ-ca disaṃ rājā, virūlho tappasāsati
Kumbhaṇḍānaṃ ādhipati, mahā-rājā yasassi so
Puttā-pi tassa bahavo, inda-nāmā mahabbalā
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Pacchimaṅ-ca disaṃ rājā, virūpakkho pasāsati
Nāgānaṃ ādhipati, mahā-rājā yasassi so
Puttā-pi tassa bahavo, inda-nāmā mahabbalā
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Uttaraṅ-ca disaṃ rājā, kuvero tappasāsati
Yakkhānaṃ ādhipati, mahā-rājā yasassi so
Puttā-pi tassa bahavo, inda-nāmā mahabbalā
Iddhimanto jutimanto, vaṇṇavanto yasassino
Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
Purima-disaṃ dhataratṭho, dakkiṇena virūlhako
Pacchimena virūpakkho, kuvero uttaraṃ disaṃ
Cattāro te mahā-rājā, samantā catturo disā
Daddallamānā aṭṭhaṃsu, vane kāpilavatthave
Tesaṃ māyāvino dāsā, āgū vañcanikā saṭhā
Māyā kuṭeṇḍu veṭeṇḍu, viṭū ca viṭuṭo saha
Candano kāma-seṭṭho ca, kinnughaṇḍu nighaṇḍu ca
Panādo opamaṅṅo ca, deva-sūto ca mātali
Cittaseno ca gandhabbo, naḷo rājā janosabho
Āgū Pañcasikho c'eva, timbarū suriya-vacchasā

Ete c'aññe ca rājāno, gandhabbā saha rājubhi
 Modamānā abhikkāmurū, bhikkhūnaṃ samitiṃ vanam
 Ath'āgū nābhasā nāgā, vesālā saha tacchakā
 Kambal'assatarā āgū, pāyāgā saha ñātibhi
 Yāmunā dhataratthā ca, āgū nāgā yasassino
 Erāvaṇṇo mahā-nāgo, sop'āga samitiṃ vanam
 Ye nāga-rāje sahasā haranti, dibbā dijā pakkhi visuddha-cakkhū
 Vehāyasā te vana-majjha-pattā, citrā supaṇṇā iti tesa'nāmaṃ
 Abhayantadā nāga-rājānamāsi, supaṇṇato khemam-akāsi buddho
 Saṅhāhi vācāhi upavhayantā, nāgā supaṇṇā saraṇam-akaṃsu buddham
 Jitā vajira-hatthena, samuddam asurā sitā
 Bhātaro vāsavassete, iddhimanto yasassino
 Kālakañjā mahā-bhismā, asurā dānaveghasā
 Vepacitti sucitti ca, pahārādo namucī saha
 Satañ-ca bali-puttānaṃ, sabbe veroca-nāmakā
 Sannayhitvā balim senam, rāhu-bhaddam-upāgamum
 Samayodāni bhaddante, bhikkhūnaṃ samitiṃ vanam
 Āpo ca devā paṭhavī ca, tejo vāyo tad-āgamum
 Varuṇā vāruṇā devā, somo ca yasangā saha
 Mettā-karuṇā-kāyikā, āgū devā yasassino
 Das'ete dasadhā kāyā, sabbe nānatta-vaṇṇino
 Iddhimanto jutimanto, vaṇṇavanto yasassino
 Modamānā abhikkāmurū, bhikkhūnaṃ samitiṃ vanam
 Veṇḍū ca devā sahalī ca, asamā ca duve yamā
 Candassūpanisā devā, candam-āgū purakkhitā
 Suriyassūpanisā devā, suriyam-āgū purakkhitā

Nakkhattāni purakkhitvā, āgū mandavalāhakā
 Vasūnaṃ vāsavo seṭṭho, sakko-p'āga pur'indado
 Das'ete dasadhā kāyā, sabbe nānatta-vaṇṇino
 Iddhimanto jutimanto, vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanāṃ

 Athāgū sahabhū devā, jalam-aggi-sikhāriva
 Ariṭṭhakā ca rojā ca, ummā-puppha-nibhāsino
 Varuṇā sahadhammā ca, accutā ca anejakā
 Sūleyya-rucirā āgū, āgū vāsavanesino
 Das'ete dasadhā kāyā, sabbe nānatta-vaṇṇino
 Iddhimanto jutimanto, vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanāṃ

 Samānā mahā-samānā, mānusa mānus'uttamā
 Khiddā-padūsikā āgū, āgū mano-padūsikā
 Ath'āgū harayo devā, ye ca lohita-vāsino
 Pāragā mahā-pāragā, āgū devā yasassino
 Das'ete dasadhā kāyā, sabbe nānatta-vaṇṇino
 Iddhimanto jutimanto, vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanāṃ

 Sukkā karumhā aruṇā, āgū veghanasā saha
 Odātagayhā pāmokkhā, āgū devā vicakkhaṇā
 Sadāmattā hāragajā, missakā ca yasassino
 Thanayaṃ āgā pajunno, yo disā abhivassati
 Das'ete dasadhā kāyā, sabbe nānatta-vaṇṇino
 Iddhimanto jutimanto, vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanāṃ

 Khemiyā tusitā yāmā, kaṭṭhakā ca yasassino

Lambitakā lāma-seṭṭhā, jotināmā ca āsavā
 Nimmānaratino āgū, ath'āgū paranimmitā
 Das'ete dasadhā kāyā, sabbe nānatta-vaṇṇino
 Iddhimanto jutimanto, vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ
 Saṭṭh'ete deva-nikāyā, sabbe nānatta-vaṇṇino
 Nāmaṃ anvayena āgañchum, ye c'aññe sadisā saha
 Pavuttha-jātim-akkhilaṃ, ogha-tiṇṇam-anāsavaṃ
 Dakkhem'oghataraṃ nāgaṃ, candaṃ va asitātitaṃ
 Subrahmā paramatto ca, puttā iddhimato saha
 Sanaṅkumāro tisso ca, sop'āga samitiṃ vanaṃ
 Sahassa-brahma-lokānaṃ, mahā-brahmābhitiṭṭhati
 Upapanno jutimanto, bhismā-kāyo yasassi so
 Das'ettha issarā āgū, pacceka-vasavattino
 Tesaṅ-ca majjhato āgā, hārito parivārito
 Te ca sabbe abhikkante, s'inde deve sabrahmake
 Māra-senā abhikkāmi, passa kaṇhassa mandiyaṃ
 Etha gaṇhatha bandhatha, rāgena bandham-atthu vo
 Samantā parivāretha, mā vo muñcittha koci naṃ
 Iti tattha mahā-seno, kaṇha-senaṃ apesayi
 Pāṇinā talam-āhacca, saraṃ katvāna bheravaṃ
 Yathā pāvussako megho, thanayanto savijjuko
 Tadā so paccudāvatti, saṅkuddho asayaṃ-vase
 Taṅ-ca sabbaṃ abhiññāya, vavakkhitvāna cakkhumā
 Tato āmantayi satthā, sāvake sāsane rate
 Māra-senā abhikkantā, te vijānātha bhikkhavo

Te ca ātappam-akarum, sutvā buddhassa sāsanaṃ
Vīta-rāgehi pakkāmuṃ, nesaṃ lomam-pi iñjayuṃ
Sabbe vijita-saṅgāmā, bhayātītā yasassino
Modanti saha bhūtehi, sāvakā te janesutā-ti.



FORMAL REQUESTS



Requesting a Dhamma Talk

[After bowing three times, with hands joined in añjali, recite the following:]

Brahmā ca lokādhipatī sahampati

Kat'añjalī anadhivaram ayācatha

Santīdha sattāpparajakkha-jātikā

Desetu dhammam anukamp'imaṃ pajam

[Bow three times again]

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

Acknowledging the Teaching

[One person:]

Handa mayam dhamma-kathāya sādhu-kāram dadāma se

Now let us express our approval of this Dhamma Teaching.

[Response:]

Sādhu, sādhu, sādhu, anumodāmi

It is well, I appreciate it.

Requesting Paritta Chanting

[After bowing three times, with hands joined in añjali, recite the following:]

Vipatti-paṭibāhāya, sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya, parittam brūtha maṅgalam

Vipatti-paṭibāhāya, sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya, parittam brūtha maṅgalam

Vipatti-paṭibāhāya, sabba-sampatti-siddhiyā
Sabbaroga-vināsāya, parittam brūtha maṅgalam

[Bow three times]

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

Requesting the Three Refuges & the Five Precepts

[After bowing three times, with hands joined in añjali, recite the request:]

Mayam bhante tisaraṇena saha pañca sīlāni yācāma
Dutiyam-pi mayam bhante tisaraṇena saha pañca sīlāni yācāma
Tatīyam-pi mayam bhante tisaraṇena saha pañca sīlāni yācāma

[Repeat after the monk:]

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

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

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

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

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

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

[Monk:]

Tisaraṇa-gamaṇaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

[Response:]

Āma bhante

Yes, Venerable Sir

[The Five Precepts]

[Repeat each precept after the monk:]

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi

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

2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi

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

3. Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi

I undertake the precept to refrain from sexual misconduct.

4. Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi

I undertake the precept to refrain from lying.

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

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

[Monk:]

Imāni pañca sikkhā-padāni

Sīlena sugatiṃ yanti, Sīlena bhogasampadā

Sīlena nibbutiṃ yanti, Tasmā sīlaṃ visodhaye

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

[Response:]

Sādhu, sādhu, sādhu

[Bow three times]

Requesting the Three Refuges & the Eight Precepts

[After bowing three times, with hands joined in añjali, recite the request:]

Mayaṃ bhante tisaraṇena saha aṭṭha sīlāni yācāma

Dutiyam-pi mayaṃ bhante tisaraṇena saha aṭṭha sīlāni yācāma

Tatīyam-pi mayaṃ bhante tisaraṇena saha aṭṭha sīlāni yācāma

[Repeat after the leader:]

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi

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

[Monk:]

Tisarāṇa-gamaṇaṁ niṭṭhitaṁ

This completes the going to the Three Refuges.

[Response:]

Āma bhante

Yes, Venerable Sir

[The Eight Precepts]

[Repeat each precept after the leader:]

1. Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi

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

2. Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi

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

3. Abrahma-cariyā veramaṇī sikkhā-padaṁ samādiyāmi

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

4. Musā-vādā veramaṇī sikkhā-padaṁ samādiyāmi

I undertake the precept to refrain from lying.

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

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

6. Vikāla-bhojanā veramaṇī sikkhā-padaṁ samādiyāmi

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

7. Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-

maṇḍana-vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi

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

8. Uccā-sayana-mahā-sayanā veramaṇī sikkhā-padaṃ samādiyāmi

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

[Monk:]

Imāni aṭṭha sikkhāpadāni samādiyāmi

I undertake these Eight Precepts.

[Response:]

Imāni aṭṭha sikkhā-padāni samādiyāmi

Imāni aṭṭha sikkhā-padāni samādiyāmi

Imāni aṭṭha sikkhā-padāni samādiyāmi

I undertake these Eight Precepts.

I undertake these Eight Precepts.

I undertake these Eight Precepts.

[Monk:]

Imāni aṭṭha sikkhāpadāni

Sīlena sugatim yanti, Sīlena bhogasampadā

Sīlena nibbutim yanti, Tasmā sīlam visodhaye

These are the Eight Precepts;

Virtue is the source of happiness,

Virtue is the source of true wealth,

Virtue is the source of peacefulness;

Therefore let virtue be purified.

[Response:]

Sādhu, sādhu, sādhu

[Bow three times]

Ratanattaya Vandanā — Homage to the Triple Gem

[All Present to Recite:]

Iminā sakkārena, taṃ buddhaṃ abhipūjayāma

Iminā sakkārena, taṃ dhammaṃ abhipūjayāma

Iminā sakkārena, taṃ saṅghaṃ abhipūjayāma

With a heart full of reverence, we now pay our respects to the Buddha.

With a heart full of reverence, we now pay our respects to the Dhamma.

With a heart full of reverence, we now pay our respects to the Saṅgha.

Arahaṃ sammā-sambuddho bhagavā

Buddhaṃ bhagavantaṃ abhivādemī. [Bow]

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

Svākkhāto bhagavatā dhammo

Dhammaṃ namassāmi. [Bow]

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

Supaṭipanno bhagavato sāvaka-saṅgho

Saṅghaṃ namāmi. [Bow]

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

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

Dedication of Saṅgha-dāna

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

* [To less than 4 monks — repeat after the leader:] *

**Imāni, mayam bhante, bhattāni, saparivārāni, sīlavantassa, onojayāma
Sādhu no bhante, sīlavanto, imāni, bhattāni, saparivārāni, paṭiggaṇhātu,
amhākañ-c'eva, mātā-pitu, ādīnañ-ca, ñātakānam, dīgha-rattam, hitāya,
sukhāya.**

Venerable Sir, we respectfully offer, to those who have virtue, food for the meal, together with these other requisites.

May those who have virtue, please accept this food, and other requisites, for the long lasting benefit, and happiness of us all, with our parents, our family, and our ancestors as well.

* [To more than 4 monks — a Saṅgha — repeat after the leader:] *

**Imāni, mayam bhante, bhattāni, saparivārāni, bhikkhu-saṅghassa,
onojayāma**

**Sādhu no bhante, bhikkhu-saṅgho, imāni, bhattāni, saparivārāni,
paṭiggaṇhātu, amhākañ-c'eva, mātā-pitu, ādīnañ-ca, ñātakānam, dīgha-
rattam, hitāya, sukhāya.**

Venerable Sirs, we respectfully offer, to the Bhikkhu-Saṅgha, food for the meal, together with these other requisites.

May the Bhikkhu-Saṅgha, please accept this food, and other requisites, for the long lasting benefit, and happiness of us all, with our parents, our family, and our ancestors as well.

Dedication of a Pha Pah (Forest Cloth)

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

* [To less than 4 monks — repeat after the leader:] *

Imāni, mayaṃ bhante, paṃsakūla-cīvarāni, saparivārāni, sīlavantassa, onojayāma

Sādhu no bhante, sīlavanto, imāni, paṃsakūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākañ-c’eva, mātā-pitu, ādīnañ-ca, ñātakānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

Venerable Sir, we respectfully offer, to those who have virtue, this forest cloth, together with these other requisites.

May those who have virtue, please accept this forest cloth, and other requisites, for the long lasting benefit, and happiness of us all, with our parents, our family, and our ancestors as well.

* [To more than 4 monks — a Saṅgha — repeat after the leader:] *

Imāni, mayaṃ bhante, paṃsakūla-cīvarāni, saparivārāni, bhikkhu-saṅghassa, onojayāma

Sādhu no bhante, bhikkhu-saṅgho, imāni, paṃsakūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākañ-c’eva, mātā-pitu, ādīnañ-ca, ñātakānaṃ, dīgha-rattaṃ, hitāya, sukhāya.

Venerable Sirs, we respectfully offer, to the Bhikkhu-Saṅgha, this forest cloth, together with these other requisites.

May the Bhikkhu-Saṅgha, please accept this forest cloth, and other requisites, for the long lasting benefit, and happiness of us all, with our parents, our family, and our ancestors as well.

Requesting Forgiveness as a Group

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

[From a senior monk — chanting all together:]

***There*¹ pamādena, dvārattayena kataṃ,**

Sabbaṃ aparādhaṃ khamatu no bhante.

[Three times]

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

[Bow down]

[Monk:]

Ahaṃ khamāmi, tumhehi-pi me khamitabbaṃ.

I forgive you; may you all also forgive me.

[Response:]

Khamāma bhante.

We forgive you, Venerable Sir.

[The monk will then recite a blessing, after which all say:]

Sādhu bhante.

Very good, Venerable Sir.

[Bow three times]

¹***Āyasmante*** for monks in general,

Mahā-there for very senior and highly respected monks,

Ācariye for one's teacher,

Saṅghe for a Saṅgha of bhikkhus, and

Ratanattaye for asking from the Triple Gem

One Person Requesting Forgiveness

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

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

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

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

[From a senior monk:]

***There*¹ pamādena, dvārattayena kataṃ,**

Sabbaṃ aparādhaṃ khamatha me bhante. [Three times]

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

[Bow down]

[Monk:]

Ahaṃ khamāmi, tayā-pi me khamitabbaṃ.

I forgive you; may you all also forgive me.

[Response:]

Khamāmi bhante.

I forgive you, Venerable Sir.

[The monk will then recite a blessing, after which you say:]

Sādhu bhante.

Very good, Venerable Sir.

[Bow three times]

¹***Āyasmante*** for monks in general,

Mahā-there for very senior and highly respected monks,

Ācariye for one's teacher,

Saṅghe for a Saṅgha of bhikkhus, and

Ratanattaye for asking from the Triple Gem



SPECIAL CHANT



Jina-pañjā Gāthā

Jina-pañjā jina-jayyo hohi pattam

Jina-pattam paramam sukham

Ame iti'ham pattam sīram

Asevivaṃ vāvaṃ mayham

Kattā vanā sīse asumatte

Abhibhūme asūyo'va vāhi-mayaṃ tirodā-ti

Samāyaṃ semayaṃ patte yenaṃ

Seyyanaṃ mayham paramam sukham

Yo'me suriyaṃ candi-mārājam sūññaṃ

Pacceyena yanākāme seyya

Kattavā sūñño padaṃ karanena sīme kārame yandāmāhi

Vāsume mahantaṃ balaṃ

Mayham susevereya kataṃ balaṃ

Asevanaṃ asebalaṃ aseviham

Amevaro kandhiyā mayham balaṃ sūñño katta sāhi

Serajjam asorājam paramam sukham

Yo paccattaṃ asorājam saṅghayo

Katta-saṅkāraṃ kanyaseya kiti-abhūmiyaṃ

Kantaṃyamepadvī yeyate gaṇāneyiko

Bhūmikalo catābhayya nikāraṇe

Āyasute bhigave nanam kanya-sujoti

Yamaṃ vedayānaṃ paramam seyya

Iddhi-jittaṃ sīraseyyanaṃ kantīmiham

Sositaṃ asoyamaṃ asoyāmaṃ
Yantaṃ sena itte saṅgho viruttamo vibhāratta
Aseyo'va viratta-seyā vidūromi

Yasedamaṃ sutayati yamapadaṃ
Sinapatte yamāmi'haṃ surayantu
Kattadave lāna-patte kadhikandaṃ jina-patte suse bayāmi

Iddhinaṃ dānaṃ kattavānaṃ
Iddhinaṃ dānaṃ mayaṃ sevaram
Iddhinaṃ yāmaṣesu-amahaṃ karānaṃ
Pacce asevaram pacajīva mahetanānaṃ
Kāyāmunāsāyayaṃ kāyāmanā-seyya
Iddhiyo yānaṃ iddhiyo cittānaṃ
Iddhiyo yanaṃ seyya kattavāhi

Kāmemāsute su suseteyame
Keneyānāro sosi sunākāme
Yamo mahā-kāyā kattavā yena sīse mahā-kāyo
Yame senaṃ siromi kāyāmaketutiṃ
Surojemi sānaṃsaro kattavānaṃ jiroṃi se

Majja mahā-kattā sīnaṃ katteyeyavānaṃ
Kattā yāvenaṃ kattā susenaṃ kassumedānaṃ
Padīnāne senāne yavosime
Mamāde yasenāṃ purokatā
Yamedānaṃ kasū kasūsime yamedānaṃ
Seyya pattanā mevaram asedā mahite dānaṃ

Suriyo kṛṣṇa-vaṇṇo patto yataṃ
Mayhaṃ balaṃ balanaṃ kantaṃ
Ye dhammaṃnubhāvena jina-pañjā
Jotinaṃ dhamm'ānubhāvena pañjā
Saṅgh'ānubhāvena jatinaṃ pañjā-ti

APPENDIX

Pāli Phonetics and the Romanised Alphabet

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit. Although the Pāli language has never had a written script of its own, it yet has one of the most precise and empirically systematic phonetics of any language. The consonant sounds are based and ordered around the way the human mouth and throat combine to produce these sounds, starting with guttural sounds generated in the throat, and moving stage by stage through palatal sounds, retroflex sounds, dental sounds and labial sounds — with each class being further differentiated between voiced and unvoiced articulations, and whether the sounds are aspirated (with a puff of air) or not:

	unvoiced unaspirated	unvoiced aspirated	voiced unaspirated	voiced aspirated	nasal	semi-vowel
					<i>m̐</i>	
guttural	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>	<i>y</i>
palatal	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>r</i>
retroflex	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>ḷ</i>
dental	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>
labial	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>
aspirate	<i>s</i>	<i>h</i>				

The order of Pāli phonetics begin with its class of vowels, proceeding through the different classes of consonants (technically beginning with ‘m̐’ which is a pure nasal sound) and finishes with what it considers ‘semi-vowels’, and the pure aspirates ‘s’ and ‘h’ :

Vowels: a, ā, i, ī, u, ū, e, o

Consonants: (m̐), k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, ḷ, l, v, s, h

Pronunciation

As written forms of Pāli have emerged in various places, they have been written in the alphabets of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman), which sometimes requires modifications to normal pronunciation. The Romanised Pāli alphabet used here is mostly pronounced as in English, with the following clarifications:

Vowels

Short

a as in *about*

i as in *hit*

u as in *put*

Long

ā as in *father*

ī as in *machine*

ū as in *rule*

e as in *grey*

o as in *more*

Exceptions:

e and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in ‘*get*’ and ‘*ox*’, respectively.

Consonants

c as in *ancient* (like *ch* but unaspirated) — never as in *comb*

m̐, n̐ as ‘*ng*’ in *sang*

ṅ̐ as ‘*ny*’ in *canyon*

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

Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

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

Examples

th as in *Thailand* (never pronounced as in ‘*thermal*’).

ph as in *upheld* (never pronounced as in ‘*photo*’).

However, there are occasionally other combinations with **h** — i.e., **lh**, **mh**, **ñh**, and **vh**, which *do* count as two consonants, one ending the preceding syllable and one beginning the following syllable (for example in the Pāli words ‘**jivhā**’ or ‘**mulho**’).

Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the soft palate. These are the most distinctive sounds of Indian languages.

Chanting technique

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

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

BUD · DHO	SU · SUD · DHO	KA · RU · ṆĀ	MA · HAṆ · ṆA · VO
1	1	1/2	1
	1	1	1/2
		1/2	1/2
		1	1/2
			1

Two details that are important when separating the syllables:

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

A · NIC · CA	PUG · GA · LĀ
1/2	1
1	1/2
1/2	1
(not A · NI · CCA)	(not PU · GGA · LĀ)
1/2	1/2
1/2	1

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

2. Aspirated consonants like **bh, dh** etc. count as single consonant and don't get divided (Therefore **sa·dham·mañ**, not sad·ham·mañ or, another example: **Sañ·gho** and not Sañg·ho).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli to understand and memorise the meaning of Suttas and other chants, so the meaning of it can be clear and undistorted.

An example to illustrate this:

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

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

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

Punctuation, tonal marks and pauses in this edition

[Square brackets] indicate notes.

(Parentheses) indicate parts usually chanted only by the leader.

In the Pansah chanting, commas are used to denote pauses in the chanting.

The slash / indicates variations of male or female forms according to the person chanting them.

A note on hyphenation in the text

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

