



# PALI-ENGLISH CHANTING



CHANTS  
USED AT  
SUAN ATAMMAYATĀRĀMA  
(DON KIEM HERMITAGE)

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# BASIC SERVICE

## 1. IN HONOUR OF THE TRIPLE GEM



[ARAHAMĀ]\* SAMMĀSAMBUDHO BHAGAVĀ

The Blessed One, Arahant, having quenched all fires of defilement and dukkha,  
perfectly self-awakened:

BUDDHAM BHAGAVANTAM ABHIVĀDEMI

I pay homage to that Blessed Lord, the Buddha.

— bow —

[SVĀKKHĀTO] BHAGAVATĀ DHAMMO

The Natural Truth so perfectly explained by him:

DHAMMAM NAMASSĀMI

I honour the Dhamma.

— bow —

[SUPAṬIPANNO] BHAGAVATO SĀVAKASAṄGHO

The Community of the Blessed One's disciples who have practiced well:

SAṄGHAM NAMĀMI.

I bow to that Sangha.

— bow —

## 2. PUBBABHĀGANAMAKĀRA

(Preliminary Homage)

{ HANDA MAYAM BUDDHASSA BHAGAVATO PUBBABHĀGA-  
NAMAKĀRAM KAROMA SE }\*

{ *Let us pay preliminary homage to the Buddha.* }

NAMO TASSA BHAGAVATO

Homage to the Blessed One,

ARAHATO

The Worthy, Undeclared One,

SAMMĀSAMBUDHASSA.

The Perfectly Self-Awakened One.

— three times —

\* *Words in brackets are chanted by the leader only.*

MORNING  
CHANTING SERVICE



### 3. BUDDHĀBHITTHUTI (Homage to the Lord Buddha)



{ HANDA MAYAṂ BUDDHĀBHITTHUTIM KAROMA SE }  
{ *Let us chant in praise of the Lord Buddha.* }

[YO SO] TATHĀGATO

The one who is Tathāgata,

ARAHAM

Far from defilement,

SAMMĀSAMBUDDHO

Perfectly self-awakened,

VIJĀCARAṆASAMPANNO

Impeccable in conduct and understanding,

SUGATO

Well-gone,

LOKAVIDŪ

Knower of the worlds,

ANUTTARO PURISADAMMASĀRATHI

The unsurpassed master of those fit to be tamed,

SATTHĀ DEVAMANUSSĀNAM

The teacher of devas and humans,

BUDDHO

The awakened, knowing, blossomed one,

BHAGAVĀ

The explorer and expounder of Dhamma;

YO IMAṂ LOKAṂ SADEVAKAṂ SAMĀRAKAM SABRAHMAKAM

Who for this world, including the worlds of benevolent, tempting, and godly beings,

SASSAMAṆABRĀHMAṆIM PAJAM SADEVAMANUSSAM

For the benefit of all beings, seekers and sages, celestials and humans,

SAYAM ABHIÑÑĀ SACCHIKATVĀ PAVEDESI

Has through supreme insight realized and revealed the final quenching of dukkha;

YO DHAMMAṂ DESESI

Who has pointed out the Dhamma,

ĀDIKALYĀṆAṂ

Splendid in the beginning,

MAJJHEKALYĀṆAṂ

Splendid in the cultivation,

PARIYOSĀNAKALYĀṆAṂ

Splendid in the fulfillment,

SĀTTHAṂ SABYAÑJANAṂ KEVALAPARIPUNṆAṂ PARISUDDHAṂ  
BRAHMACARIYAṂ PAKĀSESI

Who has proclaimed the Spiritual Life of wholeness and purity, in both its essence  
and conventions;

TAMAHAṂ BHAGAVANTAṂ ABHIPŪJAYĀMI

I most highly honor just this Blessed One,

TAMAHAṂ BHAGAVANTAṂ SIRASĀ NAMĀMI.

I bow my head to this Blessed Lord.

— bow —

## 4. DHAMMĀBHITTHUTI

(Homage to the Dhamma)

{ HANDA MAYAṂ DHAMMĀBHITTHUTIṂ KAROMA SE }

{ *Let us recite in praise of the Dhamma.* }

[YO SO] SVĀKKHĀTO BHAGAVATĀ DHAMMO

The Dhamma so perfectly explained by the Blessed One,

SANDIṬṬHIKO

To be realized by oneself,

AKĀLIKO

In practice and fruition unlimited by time,

EHIPASSIKO

For inviting others to come and see,

OPANAYIKO

Leading ever deeper into the heart,

PACCATAM VEDITABBO VIÑÑŪHI

To be experienced personally by those who know;

TAMAHAṂ DHAMMAṂ ABHIPŪJAYĀMI

I most highly honor just this Dhamma,

TAMAHAṂ DHAMMAṂ SIRASĀ NAMĀMI.

I bow my head to this Natural Truth.

— bow —

## 5. SAṄGHĀBHITTHUTI

(Homage to the Sangha)

{ HANDA MAYAṂ SAṄGHĀBHITTHUTIM KAROMA SE }

{ *Let us recite in praise of Sangha.* }

[YO SO] SUPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of the Lord's disciples who have practiced well,

UJUPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of disciples who have practiced directly,

ÑĀYAPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of disciples who have practiced insightfully,

SĀMĪCIPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of disciples who have practiced successfully:

YADIDAṂ CATTĀRI PURISAYUGĀNI AṬṬHA PURISAPUGGALĀ

Namely, the four pairs of Noble Ones, the eight individual realizations.

ESA BHAGAVATO SĀVAKASAṄGHO

These indeed are the Sangha of the Lord's Disciples,

ĀHUNEYYO PĀHUNEYYO

Who are worthy of gifts and hospitality,

DAKKHIṆEYYO AÑJALIKARAṆĪYO

Who are worthy of offerings and veneration,

ANUTTARAM PUÑÑAKKHETTAM LOKASSA

Who provide an unsurpassed opportunity for goodness in this world;

TAMAHAM SAṄGHAM ABHIPŪJAYĀMI

I most highly honor just this Sangha,

TAMAHAM SAṄGHAM SIRASĀ NAMĀMI.

I bow my head to this Noble Community.

— bow —

## 6. RATANATTAYAPAṄĀMA GĀTHĀ

(Salutation to the Triple Gem)

{ HANDA MAYAM RATANATTAYA-PAṄĀMA-GĀTHĀYO CEVA  
SAMVEGA-PARIKITTANA -PĀṬHAÑCA BHAṄĀMA SE }

{ *Let us salute the Triple Gem and recite an expression of spiritual urgency.* }

BUDDHO SUSUDDHO KARUṄĀMAHAṆṆAVO

The Buddha, the Pure One, with ocean-deep compassion,

YOCCANTA-SUDDHABBARA-ÑĀṆA-LOCANO

Who possesses the eye of wonderful stainless insight,

LOKASSA PĀPŪPAKILESAGHĀTAKO

The destroyer of worldly self-corruption –

VANDĀMI BUDDHAM AHAMĀDARENA TAM

With devoted heart, I honor that Awakened One.

DHAMMO PADĪPO VIYA TASSA SATTHUNO

The Dhamma taught by the Master, like a lamp,

YO MAGGA-PĀKĀ-MATA-BHEDA-BHINNAKO

Which illuminates the path, fruit, and deathless nibbāna,

LOKUTTARO YO CA TADATTHADĪPANO

Untouched by the conditioned world and pointing the way beyond –

VANDĀMI DHAMMAM AHAMĀDARENA TAM

With devoted heart, I honor that Natural Truth.

SAṄGHO SUKHETTĀ-BHYATI-KHETTA-SAÑÑITO

The Sangha, the most fertile ground for cultivation,

YO DIṬṬHASANTO SUGATĀNUBODHAKO

Seers of true peace, awakened through Lord Sugata,

LOLAPPAHĪNO ARIYO SUMEDHASO

All wavering subdued, Noble Ones, with subtle wisdom –

VANDĀMI SAṄGHAMĀ AHAMĀDARENA TAMĀ

With devoted heart, I honor that Noble Community.

ICCEVAMEKANTABHIPŪJANEYYAKAMĀ

VATTHUTTAYAMĀ VANDAYATĀBHISAṄKHATAMĀ

PUÑÑAMĀ MAYĀ YAMĀ MAMA SABBUPADDAVĀ

MĀ HONTU VE TASSA PABHĀVASIDDHIYĀ.

Through any merit I have made in honoring these three bases,  
the Triple Gem most worthy of reverence, may no hardship or evil befall me.

## 7. SAMVEGAPARIKITTANAPĀṬHA

(Expression of Spiritual Urgency)

IDHA TATHĀGATO LOKE UPPANNO

The Tathāgata has arisen in this world,

ARAHAMĀ SAMMĀSAMBUDDO

Far beyond defilement, perfectly self-awakened.

DHAMMO CA DESITO NIYYĀNIKO

And the Dhamma he taught is the way out from dukkha,

UPASAMIKO PARINIBBĀNIKO

Is the stilling of defilement, brings perfect coolness,

SAMBODHAGĀMĪ SUGATAPPAVEDITO

Leads to thorough understanding, is revealed by the Sugata.

MAYANTAMĀ DHAMMAMĀ SUTVĀ EVAMĀ JĀNĀMA

Having heard that Dhamma, we now know thus:

JĀTIPI DUKKHĀ

Birth is dukkha,

JARĀPI DUKKHĀ

Ageing is dukkha,

MARAṄAMPI DUKKHAMĀ

And death is dukkha.

SOKA-PARIDEVA-DUKKHA-DOMANASSUPĀYĀSĀPI DUKKHĀ

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

APPIYEHI SAMPAYOGO DUKKHO

Experiencing the unloved and disliked is dukkha.

PIYEHI VIPPAYOGO DUKKHO

Separation from the beloved and satisfying is dukkha.

YAMPICCHAM NA LABHATI TAMPI DUKKHAM

Wanting things and not getting them is dukkha.

SAÑKHITTENA PAÑCUPĀDĀNAKKHANDHĀ DUKKHĀ

In short, the essence of dukkha is the five kinds of egoism,

SEYYATHĪDAM

Which are the following:

RŪPŪPĀDĀNAKKHANDHO

Form as a basis for clinging,

VEDANŪPĀDĀNAKKHANDHO

Feeling as a basis for clinging,

SAÑÑUPĀDĀNAKKHANDHO

Perception as a basis for clinging,

SAÑKHĀRUPĀDĀNAKKHANDHO

Thought as a basis for clinging,

VIÑÑĀṄUPĀDĀNAKKHANDHO

Consciousness as a basis for clinging.

YESAM PARIÑÑĀYA

For their thorough understanding of this,

DHARAMĀNO SO BHAGAVĀ

The Blessed One, in his lifetime,

EVAM BAHULAM SĀVAKE VINETI

Often instructed his disciples in just this way.

EVAM BHĀGĀ CA PANASSA BHAGAVATO SĀVAKESU ANUSĀSANI

BAHULĀ PAVATTATI

Further, the teaching most frequently given to his disciples was:

RŪPAM ANICCAM

Form is impermanent,

VEDANĀ ANICCĀ

Feeling is impermanent,

SAÑÑĀ ANICCĀ

Perception is impermanent,

SAÑKHĀRĀ ANICCĀ

Thought is impermanent,

VIÑÑĀṄAM ANICCAM

Consciousness is impermanent;

RŪPĀM ANATTĀ

Form is not-self,

VEDANĀ ANATTĀ

Feeling is not-self,

SAÑÑĀ ANATTĀ

Perception is not-self,

SAÑKHĀRĀ ANATTĀ

Thought is not-self,

VIÑÑĀṄAM ANATTĀ

Consciousness is not-self.

SABBE SAÑKHĀRĀ ANICCĀ

All concocted things are impermanent;

SABBE DHAMMĀ ANATTĀ-TI

All natures whatsoever are not-self.

TE MAYAM OTIṆṆĀMHA

All of us are bound and beset

JĀTIYĀ JARĀMARAṄENA

By birth, ageing, and death,

SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPĀYĀSEHI

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

DUKKHOTIṆṆĀ DUKKHAPARETĀ

Are bound by dukkha and afflicted by dukkha.

APPEVANĀMIMASSA KEVALASSA DUKKHAKKHANDHASSA

ANTAKIRIYĀ PAÑÑĀYETHĀ-TI.

May we all realize in this very life the quenching of this whole mess of dukkha.



— the following is chanted only by the bhikkhus —

CIRAPARINIBBUTAMPI TAṂ BHAGAVANTAM UDDISSA ARAHANTAM  
SAMMĀSAMBUDDHAM

We offer ourselves to the Blessed One, far from defilement, perfectly self-awakened, having parinibbāna'd long ago.

SADDHĀ AGĀRASMĀ ANAGĀRIYAM PABBAJITĀ

We with faithful hearts left home to undertake the homeless life,

TASMIM BHAGAVATI BRAHMACARIYAM CARĀMA

Following the Supreme Life under the Blessed One's guidance,

BHIKKHUNAM SIKKHĀSĀJIVASAMĀPANNĀ

Fully equipped with the bhikkhu's training and livelihood.

TAṂ NO BRAHMACARIYAM IMASSA KEVALASSA

DUKKHAKKHANDHASSA ANTAKIRIYĀYA SAMVATTATU.

May the Brahmachariya lead us all to the final end of all these heaps of dukkha.

— the following is chanted by laymen —

CIRAPARINIBBUTAMPI TAṂ BHAGAVANTAM SARANAM GATĀ

Having gone for refuge in the Blessed One who has parinibbāna'd long ago,

DHAMMAÑ-CA SAṄGHAÑ-CA

As well as in the Dhamma and the Sangha,

TASSA BHAGAVATO SĀSANAM YATHĀSATI YATHĀBALAM

MANASIKAROMA ANUPAṬIPAJJĀMA.

We apply our hearts to following the teaching of the Blessed One to the extent of our mindfulness and strength.

SĀ SĀ NO PAṬIPATTI

May this practice

IMASSA KEVALASSA DUKKHAKKHANDHASSA ANTAKIRIYĀYA

SAMVATTATU.

Lead us all to the final end of all these heaps of dukkha.





EVENING CHANTING  
SERVICE

(OPENING HONORING & HOMAGE  
AS IN MORNING SERVICE)



8. BUDDHĀNUSSATI  
(Recollection of the Lord Buddha)

{ HANDA MAYAṀ BUDDHĀNUSSATINAYAMAṀ KAROMA SE }  
{ *Let us chant in recollection of the Lord Buddha.* }

TAMAṀ KHO PANA BHAGAVANTAMAṀ EVAMAṀ KALYAṆO KITTISADDO  
ABBHUGGATO

The wondrous fame of the Blessed One has spread far and wide,

ITUPI SO BHAGAVĀ

For the reasons that the Lord is –

ARAHAMAṀ

Far from defilement,

SAMMĀSAMBUDDO

Perfectly self-awakened,

VIJĀCARAṆASAMPANNO

Impeccable in conduct and understanding,

SUGATO

Well-gone,

LOKAVIDŪ

Knower of the worlds,

ANUTTARO PURISADAMMASĀRATHI

The unsurpassed master of those fit to be tamed,

SATTHĀ DEVAMANUSSĀNAMĀ

The teacher of devas and humans,

BUDDHO

The awakened, knowing, blossomed one,

BHAGAVĀ-TI.

The explorer and expounder of Dhamma.

## 9. BUDDHĀBHIGĪTI (In Praise of the Lord Buddha)

{ HANDA MAYAṂ BUDDHĀBHIGĪTIM KAROMA SE }

{ *Let us chant in praise of the Lord Buddha.* }

BUDDHA-VĀRAHANTA-VARA-TĀDIGUṆĀBHIYUTTO

The Buddha of many virtues, especially the noble Arahant qualities,

SUDDHĀBHIÑĀṆA-KARUṆĀHI SAMĀGATATTO

Composed of insight and purified compassion,

BODHESI YO SUJANATAṂ KAMALAṂ VA SŪRO

Who has awakened good people like the sun opens a lotus,

VANDĀMAHAṂ TAM-ARAṆAM SIRASĀ JINENDAṂ

I honor that Victorious Buddha with bowed head.

BUDDHO YO SABBAPĀṆĪNAM SARAṆAM KHEMAMUTTAMAM

To that Lord Buddha, the highest refuge for all beings,

PAṬHAMĀNUSSATIṬṬHĀNAM VANDĀMI TAM SIRENAHAM

As the first basis of recollection, I bow my head in honor.

BUDDHASSĀHASMI DĀSO VA BUDDHO ME SĀMIKISSARO

I am the Lord Buddha's servant, the Buddha is my Master.

BUDDHO DUKKHAṂ GHĀTĀ CA VIDHĀTĀ CA HITASSA ME

The Buddha truly destroys dukkha, profoundly benefitting me.

BUDDHASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITAÑCIDAM

May I dedicate this body and life to the Lord Buddha;

VANDANTOHAṂ CARISSĀMI BUDDHASSEVA SUBODHITAM

I will practice in accordance with the Buddha's Awakening.

NATTHI ME SARAṆAM AÑÑAM BUDDHO ME SARAṆAM VARAM

For me there is no other refuge, the Buddha is the most excellent refuge;

ETENA SACCAVAJJENA VADDHEYYAM SATTHU-SĀSANE

Through this speaking of truth, may I grow in the Master's Way.

BUDDHAM ME VANDAMĀNENA YAM PUÑÑAM PASUTAM IDHA

Through this devotion to the Buddha and the merits thus attained,

SABBEPI ANTARĀYĀ ME MĀHESUM TASSA TEJASĀ

May all dangers be avoided through its power.



KĀYENA VĀCĀYA VA CETASĀ VĀ

Whether by body, speech, or mind,

BUDDHE KUKAMMAṂ PAKATAM MAYĀ YAM

Any blamable actions that I have committed toward the Buddha,

BUDDHO PAṬIGGAṆHATU ACCAYANTAM

May the Buddha forgive those transgressions,

KĀLANTARE SAMVARITUM VA BUDDHE.

That in the future I will be more careful regarding the Buddha.\*

*\* This asking for forgiveness is not about redemption of sins. It is merely openness about one's life and faults. The word transgressions here doesn't mean karma, but only small personal errors which ought to be forgiven. This kind of asking for forgiveness is successful and completed when the person requesting is sincere and is simply moral, that is, a practice which ought to be done.*

## 10. DHAMMĀNUSSATI

(Recollection of the Dhamma)

{ HANDA MAYAM DHAMMĀNUSSATINAYAM KAROMA SE }

{ *Let us chant in recollection of the Dhamma.* }

SVĀKKHĀTO BHAGAVATĀ DHAMMO

The Dhamma so perfectly explained by the Blessed One,

SANDIṬṬHIKO

To be realized by oneself,

AKĀLIKO

In practice and fruition unlimited by time,

EHIPASSIKO

For inviting others to come and see,

OPANAYIKO

Leading ever deeper into the heart,

PACCATAM VEDITABBO VIÑÑŪHĪ-TI.

To be experienced personally by the wise.

## 11. DHAMMĀBHIGĪTI (In Praise of the Dhamma)

{ HANDA MAYAṂ DHAMMĀBHIGĪTIṂ KAROMA SE }  
{ *Let us chant in praise of the Dhamma.* }

SVĀKKHĀTATĀDI-GUṆA-YOGA-VASENA SEYYO

The Dhamma has the virtue of being well-spoken by the Buddha,

YO MAGGA-PĀKA-PARIYATTI-VIMOKKHA-BHEDO

which can be distinguished as Study, Path, Fruit, and Nibbāna,

DHAMMO KULOKA-PATANĀ TADA-DHĀRI-DHĀRĪ

which keeps those who practice Dhamma from falling into evil realms.

VANDĀMAHAṂ TAMAHAṂ VARĀDHAMMAMETAṂ

I honor this Excellent Dhamma which dispells all darkness.

DHAMMO YO SABBAPĀṆĪNAṂ SARAṆAṂ KHEMAMUTTAMAṂ

To that Dhamma which is the highest refuge for all beings,

DUTIYĀNUSSATIṬṬHĀNAṂ VANDĀMI TAṂ SIRENAHAṂ

As the second basis of recollection, I bow my head in honor.

DHAMMASSĀHASMI DĀSO VA DHAMMO ME SĀMIKISSARO

I am the Dhamma's servant, the Dhamma is my Master.

DHAMMO DUKKHASSA GHĀTĀ CA VIDHĀTĀ CA HITASSA ME

The Dhamma truly destroys dukkha, profoundly benefitting me.

DHAMMASSĀHAṂ NIYYĀDEMI SARĪRAÑJĪVITAÑCIDAM

May I dedicate this body and life to the Dhamma.

VANDANTOHAṂ CARISSĀMI DHAMMASSEVA SUDHAMMATAṂ

I will practice in accordance with the Dhamma's perfection.

NATTHI ME SARAṆAṂ AÑÑAMAṂ DHAMMO ME SARAṆAṂ VARAṂ

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

ETENA SACCAVAJJENA VADDHEYYAṂ SATTHU-SĀSANE

Through this speaking of truth, may I grow in the Master's Way.

DHAMMAṂ ME VANDAMĀNENA YAṂ PUÑÑAMAṂ PASUTAṂ IDHA

Through this devotion to the Dhamma and the merits thus attained,

SABBEPI ANTARĀYĀ ME MĀHESUṂ TASSA TEJASĀ

May all dangers be avoided due to this power.



KĀYENA VĀCĀYA VA CETASĀ VĀ

Whether by body, speech, or mind,

DHAMME KUKAMMAṀ PAKATAMĀ MAYĀ YAMĀ

Any blamable actions that I have committed toward the Dhamma,

DHAMMO PAṬIGGAṆHATU ACCAYANTAMĀ

May the Dhamma forgive those transgressions,

KĀLANTARE SAMVARITUMĀ VA DHAMME.

That in the future I will be more careful regarding the Dhamma.

## 12. SAṄGHĀNUSSATI

(Recollection of the Noble Community)

{ HANDA MAYAMĀ SAṄGHĀNUSSATINAYAMĀ KAROMA SE }

{ *Let us chant in recollection of the Sangha.* }

SUPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of the Lord's Disciples who have practiced well,

UJUPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of Disciples who have practiced directly,

ÑĀYAPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of Disciples who have practiced insightfully,

SĀMĪCIPAṬIPANNO BHAGAVATO SĀVAKASAṄGHO

The Community of Disciples who have practiced successfully:

YADIDAMĀ CATTĀRI PURISAYUGĀNI AṬṬHA PURISAPUGGALĀ

Namely, the four pairs of Noble Ones, the eight individual realizations.

ESA BHAGAVATO SĀVAKASAṄGHO

These indeed are the Sangha of the Lord's Disciples,

ĀHUNEYYO PĀHUNEYYO

Who are worthy of gifts and hospitality,

DAKKHINEYYO AÑJALIKARAÑĪYO

Who are worthy of offerings and veneration,

ANUTTARAMĀ PUÑÑAKKHETTAMĀ LOKASSĀ-TI.

Who provide an unsurpassed opportunity for goodness in this world.

### 13. SAṄGHĀBHIGĪTI (In Praise of the Noble Community)

{ HANDA MAYAṂ SAṄGHĀBHIGĪTIM KAROMA SE }

{ *Let us chant in praise of the Sangha.* }

SADDHAMMAJO SUPAṬIPATTI-GUṄĀDIYUTTO

Born of the Good Dhamma, the Sangha consists of good practice,

YOṬṬHĀBBHIDHO ARIYA-PUGGALA-SAṄGHA-SEṬṬHO

Is the Community of the eight kinds of Noble Ones,

SĪLĀDI-DHAMMA-PAVARĀSAYA-KĀYA-CITTO

With body and mind grounded in sīla and other dhammas,

VANDĀMAHAṂ TAMARIYĀNA GAṂAṂ SUSUDDHAṂ

I honor the Community of Noble Ones perfected in purity.

SAṄGHO YO SABBAPĀṄĪNAṂ SARAṂAṂ KHEMAMUTTAMAṂ

To that Sangha which is the highest refuge for all beings,

TATIYĀNUSSATIṬṬHĀNAṂ VANDĀMI TAṂ SIRENAHAṂ

As the third basis of recollection, I bow my head in honor.

SAṄGHASSĀHASMI DĀSO VA SAṄGHO ME SĀMIKISSARO

I am the Sangha's servant, the Sangha is my Master.

SAṄGHO DUKKHASSA GHĀTĀ CA VIDHĀTĀ CA HITASSA ME

The Sangha truly destroys dukkha, profoundly benefitting me.

SAṄGHASSĀHAṂ NIYYĀDEMI SARĪRAÑĀJĪVITAÑCIDAMAṂ

May I dedicate this body and life to the Sangha.

VANDANTOHAṂ CARISSĀMI SAṄGHASSOPAṬIPANNATAṂ

I will practice in accordance with the Sangha's excellent practice.

NATTHI ME SARAṂAṂ AÑÑAMAṂ SAṄGHO ME SARAṂAṂ VARAMAṂ

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

ETENA SACCAVAJJENA VADDHEYYAMAṂ SATTHU-SĀSANE

Through this speaking of truth, may I grow in the Master's Way.

SAṄGHAMAṂ ME VANDAMAṂNENA YAMAṂ PUÑÑAMAṂ PASUTAMAṂ IDHA

Through this devotion to the Sangha and the merits thus attained,

SABBEPI ANTARĀYĀ ME MĀHESUMAṂ TASSA TEJASĀ

May all dangers be avoided due to this power.





KĀYENA VĀCĀYA VA CETASĀ VĀ

Whether by body, speech, or mind,

SAṄGHE KUKAMMAṂ PAKATAṂ MAYĀ YAM

Any blamable actions that I have committed toward the Sangha,

SAṄGHO PAṬIGGAṆHATU ACCAYANTAM

May the Sangha forgive those transgressions,

KĀLANTARE SAMVARITUM VA SAṄGHE.

That in the future I will be more careful regarding the Sangha.

# ADDITIONAL CHANTS

## 14. KHEMĀKHEMASARAṄADĪPIKĀ GĀTHĀ (Verses on True & Excellent Refuge)



{ HANDA MAYAṂ KHEMĀKHEMA-SARAṄA-DĪPIKĀ-GĀTHĀYO  
BHAṄĀMA SE }

{ *Let us recite the verses on True and Excellent Refuge.* }

BAHUṂ VE SARAṄAṂ YANTI                      PABBATĀNI VANĀNI CA  
ĀRĀMA-RUKKHA-CETYĀNI                      MANUSSĀ BHAYA-TAJJITĀ

When danger threatens, most people run away  
To sacred mountains and forests, temples and shrines.

NETAṂ KHO SARAṄAṂ KHEMAṂ              NETAṂ SARAṄAMUTTAMAṂ  
NETAṂ SARAṄAMĀGAMMA                      SABBA-DUKKHĀ PAMUCCATI

Those are not the highest refuge, they are not truly safe.  
In depending on them there is no escape from suffering.

YO CA BUDDHAÑ-CA DHAMMAÑ-CASAṄGHAÑ-CA SARAṄAṂ GATO  
CATTĀRI ARIYA-SACCĀNI                      SAMMAPPAÑÑĀYA PASSATI

Whoever goes to refuge in the Buddha, Dhamma, and Sangha,  
Through right wisdom realizes the Four Noble Truths.

DUKKHAṂ DUKKHA-SAMUPPĀDAṂ DUKKHASSA CA ATIKKAMAṂ  
ARIYAÑ-CATṬHAṄGIKAṂ MAGGAṂ              DUKKHŪPASAMA-GĀMINAṂ

Namely, dukkha, its arising, its transcendence,  
And the Noble Eightfold Path to perfect peace.

ETAṂ KHO SARAṄAṂ KHEMAṂ              ETAṂ SARAṄAMUTTAMAṂ  
ETAṂ SARAṄAMĀGAMMA                      SABBA-DUKKHĀ PAMUCCATI.

This refuge is truly excellent and secure.  
Wise reliance upon it releases us from all dukkha.

## 15. ARIYADHANA GĀTHĀ (Verses on the Noble Treasures)



{ HANDA MAYAṂ ARIYA-DHANA-GĀTHĀYO BHAṆĀMA SE }  
{ *Let us recite the verses on the Noble Treasures.* }

YASSA SADDHĀ TATHĀGATE            ACALĀ SUPATIṬṬHITĀ  
Whoever's faith in the Tathāgata is sure and unshakeable;

SĪLAÑ-CA YASSA KALYĀṆAṂ            ARIYAKANTAṂ PASAṂSITAṂ  
Whoever's sīla is splendid, praised and honored by the Noble Ones;

SAṄGHE PASĀDO YASSATTHI            UJUBHŪTAÑ-CA DASSANAṂ  
Whoever trusts in the Sangha and has straight vision;

ADALIDDO-TI TAṂ ĀHU            AMOGHAN TASSA JĪVITAṂ  
The Sages call them “Not Poor,” their lives are not wasted.

TASMĀ SADDHAÑ-CA SĪLAÑ-CA            PASĀDAṂ DHAMMADASSANAṂ  
ANUYUÑJETHA MEDHĀVĪ            SARAṂ BUDDHĀNA SĀSANAṂ.  
Therefore, when recalling the Buddha's teaching, one who is wise  
will ever build faith, morality, trust, and Dhamma-Vision.

## 16. TILAKKHAṄĀDI GĀTHĀ

(Verses on the Three Characteristics)



{ HANDA MAYAṂ TI-LAKKHAṄĀDI-GĀTHĀYO BHAṄĀMA SE }

{ *Let us recite the verses on the Three Characteristics.* }

SABBE SAṄKHĀRĀ ANICCĀ-TI      YADĀ PAṄṂĀYA PASSATI  
ATHA NIBBINDATI DUKKHE      ESA MAGGO VISUDDHIYĀ

With wisdom seeing that all saṅkhāras are impermanent,  
One is disenchanted with the painful things one has fallen for:  
This is the path of Nibbāna, the ultimate purity.

SABBE SAṄKHĀRĀ DUKKHĀ-TI      YADĀ PAṄṂĀYA PASSATI  
ATHA NIBBINDATI DUKKHE      ESA MAGGO VISUDDHIYĀ

With wisdom seeing that all saṅkhāras are dukkha,  
One is disenchanted with the painful things one has fallen for:  
This is the path of Nibbāna, the ultimate purity.

SABBE DHAMMĀ ANATTĀ-TI      YADĀ PAṄṂĀYA PASSATI  
ATHA NIBBINDATI DUKKHE      ESA MAGGO VISUDDHIYĀ

With wisdom seeing that all dhammas are not-self,  
One is disenchanted with the painful things one has fallen for:  
This is the path of Nibbāna, the ultimate purity.

APPAKĀ TE MANUSSESU      YE JANĀ PĀRAGĀMINO  
Among human beings, few have reached the further shore;

ATHĀYAṂ ITARĀ PAJĀ      TĪRAMEVĀNUDHĀVATI  
The rest merely run back and forth along this shore.

YE CA KHO SAMMADAKKHĀTE      DHAMME DHAMMĀNUVATTINO  
Those who rightly practice Dhamma as correctly taught,

TE JANĀ PĀRAMESSANTI      MACCUDHEYAYAṂ SUDUTTARAM  
Reach the shore of Nibbāna, beyond the treacherous snares of Death.

KAṄHAM DHAMMAṀ VIPPAHĀYA      SUKKAM BHĀVETHA PAṄDITO

As a Sage who abandons the sinister dhammas and develops the pure ones,

OKĀ ANOKAMĀGAMMA

VIVEKE YATTHA DŪRAMAM

TATRĀBHIRATIMICCHEYYA

HITVĀ KĀME AKIÑCANO.

Reach the floodless from the flooded, abandon sensuality, and give up anxiety,  
as one contented only with Nibbāna, that solitude seldom longed for.

## 17. BHĀRASUTTA GĀTHĀ (Verses on the Burden)



{ HANDA MAYAṂ BHĀRA-SUTTA-GĀTHĀYO BHAṆĀMA SE }  
{ *Let us recite the verses on the Burden.* }

BHĀRĀ HAVE PAÑCAKKHANDHĀ

The five aggregates are heavy loads;

BHĀRAHĀRO CA PUGGALO

The “person” foolishly shoulders them.

BHĀRĀDĀNAṂ DUKKHAṂ LOKE

Carrying such weights is suffering in the world;

BHĀRANIKKHEPANAM SUKHAM

Tossing away these burdens is bliss.

NIKKHIPITVĀ GARUṂ BHĀRAM

The Wise have discarded all that weight

AÑÑAM BHĀRAM ANĀDIYA

Without picking up any new loads.

SAMŪLAM TAṆHAM ABBUYHA

Craving is torn out by the roots;

NICCHĀTO PARINIBBUTO.

Desire is stilled, quenched in coolness.

## 18. BHADDEKARATTA GĀTHĀ

(Verses on the Single Night)



{ HANDA MAYAṂ BHADDEKA-RATTA-GĀTHĀYO BHAṆĀMA SE }

{ *Let us recite the verses on the Single Night.* }

ATĪTAM NĀNVĀGAMEYYA                      NAPPAṬIKAṆKHE ANĀGATAM  
YADATĪTAM-PAHĪNAN-TAM                      APPATTAÑ-CA ANĀGATAM

One ought not to long for what has passed away,  
Nor be anxious over things which are yet to come.  
The past has left us, the future has not arrived.

PACCUPPANNAÑ-CA YO DHAMMAṂ TATTHA TATTHA VIPASSATI  
ASAMHIRAM ASANĀKUPPAM                      TAM VIDDHĀMANUBRŪHAYE

Whoever sees the present dhammas direct and clear just as they are,  
Is unshakable, immovable, secure. One should accumulate such moments.

AJJEVA KICCAMĀTAPPAM                      KO JAÑÑĀ MARAṆAM SUVE  
NA HI NO SAṄGARANTENA                      MAHĀ-SENENA MACCUNĀ

Effort is the duty of today, even tomorrow death may come.  
We are powerless to fend off Death and its great armies.

EVAM-VIHĀRIMĀTĀPIṂ                      AHO-RATTAMATANDITAM  
TAM VE BHADDEKA-RATTO-TI                      SANTO ĀCIKKHATE MUNI.

The Sages of Peace speak of that one who strives  
Never lazy throughout the entire day and night:  
“Praise the one who truly lives for even a single night.”



## 19. DHAMMAGĀRAVĀDI GĀTHĀ

(Verses on Honoring the Dhamma)



{ HANDA MAYAṂ DHAMMA-GĀRAVĀDI-GĀTHĀYO BHAṆĀMA SE }

{ *Let us recite the verses on Honoring the Dhamma.* }

YE CA ATITĀ SAMBUDDHĀ                      YE CA BUDDHĀ ANĀGATĀ  
YO CETARAHĪ SAMBUDDHO                      BAHUṆṆAṂ SOKANĀSANO

All Buddhas of the past, those yet to awaken,  
And the Buddha who dispells the sorrow of people today;

SABBE SADDHAMMAGARUNO                      VIHARIṂSU VIHĀDI CA  
ATHĀPI VIHARISSANTI                      ESĀ BUDDHĀNA-DHAMMATĀ

All of those Buddhas without exception honor the Dhamma,  
So they have done, are doing, and will always do,  
Simply because that is the nature of all Buddhas.

TASMĀ HI ATTAKĀMENA                      MAHATTAMABHIKAṆKHATĀ  
SADDHAMMO GARUKĀTABBO                      SARAṂ BUDDHĀNA-SĀSANAM

Therefore, those who love themselves, aiming for the highest virtue, when reflecting  
on the Buddha's teaching, ought to honor the Dhamma.

NA HI DHAMMO ADHAMMO CA                      UBHO SAMAVIPĀKINO  
That Dhamma & Adhamma will have equal fruit is impossible.

ADHAMMO NIRAYAM NETI                      DHAMMO PĀPETI SUGATIM  
Adhamma leads to the pits of hell, while Dhamma leads to happy realms.

DHAMMO HAVE RAKKHATI DHAMMACĀRIM  
The Dhamma itself protects those who practice Dhamma.

DHAMMO SUCIṆṆO SUKHAMĀVAHĀTI  
The Dhamma well practiced naturally brings joy.

ESĀNISAMSO DHAMME SUCIṆṆE.  
These are the benefits of the well-practiced Dhamma.

## 20. OVĀDAPĀṬIMOKKHA GĀTHĀ

(Verses from the Chief of Exhortations)



{ HANDA MAYAM OVĀDA-PĀṬIMOKKHA-GĀTHĀYO BHAṆĀMA SE }

{ *Let us recite the verses from the Chief of Exhortations.* }

SABBAPĀPASSA AKARAṆAM

Never doing the least evil,

KUSALASSŪPASAMPADĀ

In virtue always fulfilled,

SACITTA-PARIYODAPANAM

Purifying one's own mind:

ETAM BUDDHĀNA-SĀSANAM

These (three) are the teachings of all Buddhas.

KHANTĪ PARAMAM TAPO TĪTIKKHĀ

Patient endurance burns up defilements supremely.

NIBBĀNAM PARAMAM VADANTI BUDDHĀ

All Awakened Ones say Nibbāna is supreme.

NA HI PABBAJITO PARŪPAGHĀTĪ

Those who destroy life are not gone forth;

SAMAṆO HOTI PARAM VĪHEṬHAYANTO

Those who oppress others are not yet calmed.

ANŪPAVĀDO ANŪPAGHĀTO

Not speaking evil, not doing harm,

PĀṬIMOKKHE CA SAMVARO

Restraint within the Training Discipline,

MATTAÑÑUTĀ CA BHATTASMIM

Knowing what is proper in taking food,

PANTAÑ-CA SAYANĀSANAM

Sleeping and sitting in secluded places,

ADHICITTE CA ĀYOGO

Devoted in training the mind ever higher:

ETAM BUDDHĀNA-SĀSANAM.

These (six) are the teachings of all Buddhas.

## 21. PAṬHAMABUDDHABHĀSITA GĀTHĀ

(The First Words of the Buddha)



{ HANDA MAYAṀ PAṬHAMA-BUDDHA-BHĀSITA-GĀTHĀYO BHAṆĀMA SE }

{ *Let us recite the verses of the Buddha's First Words.* }

ANEKA-JĀTI-SAṀSĀRAM                      SANDHĀVISSAṀ ANIBBISAṀ

Before discovering True Knowledge, I cycled round in myriad births

GAHAKĀRAM GAVESANTO                      DUKKHĀ JĀTI PUNAPPUNAṀ

Searching for the house-builder – the craving which creates ego existence –  
every new birth bringing more suffering.

GAHAKĀRAKA DIṬṬHOSI                      PUNA GEHAṀ NA KĀHASI

Now I know you, builder of this house, you won't imprison me anymore.

SABBĀ TE PHĀSUKĀ BHAGGĀ                      GAHA-KŪṬAṀ VISAṆKHATAṀ

I have pulled down your ridgepole and razed your framework to the ground.

VISAṆKHĀRA-GATAṀ CITTAṀ                      TAṆHĀNAṀ KHAYAMAJJHAGĀ.

This mind has realized that where nothing can concoct it ever again,  
having arrived at craving's final end, the unsurpassed peace of Nibbāna.

## 22. PACCHIMABUDDHOVĀDAPĀTHA

(The Final Words of the Buddha)



{ HANDA MAYAṀ PACCHIMA-BUDDHOVĀDA-PĀTHAṀ BHAṆĀMA SE }

{ *Let us recite the Buddha's Final Words.* }

HANDA-DĀNI BHIKKHAVE ĀMANTAYĀMI VO

Listen bhikkhus! We warn you thus:

VAYADHAMMĀ SAṆKHĀRĀ

All concocted things disintegrate;

APPAMĀDENA SAMPĀDETHA

With care, bring mindfulness to perfection.

AYAṀ TATHĀGATASSA PACCHIMĀ VĀCĀ.

These are the final words of the Tathāgata.

# REFLECTIONS

## 23. DVATTIṂSĀKĀRAPĀṬHA

(The Parts of the Body)



{ HANDA MAYAṂ DVATTIṂSĀKĀRA-PĀṬHAM BHAṆĀMA SE }

{ *Let us chant the various parts of the body.* }

ATTHI IMASMIṂ KĀYE

In this body there are

KESĀ

hair of the head,

LOMĀ

body hair,

NAKKHĀ

nails,

DANTĀ

teeth,

TACO

skin,

MAṂSAM

flesh,

NAHĀRŪ

sinews,

AṬṬHĪ

bones,

AṬṬHIMIÑJAM

bone marrow,

VAKKAM

kidneys,

HADAYAM

heart,

YAKANAM

liver,

KILOMAKAM

membranes,

PIHAKAM

spleen,

PAPPHĀSAM

lungs,

ANTAM

entrails,

ANTAGUṆAM	bowel,
UDARIYAM	digesting food,
KARĪSAM	feces,
PITTAM	bile,
SEMHAM	phlegm,
PUBBO	pus,
LOHITAM	blood,
SEDO	sweat,
MEDO	fat,
ASSU	tears,
VASĀ	lymph,
KHEḶO	saliva,
SINGHĀṆIKĀ	mucus,
LASIKĀ	fluid of the joints,
MUTTAM	urine,
MATTHAKE MATTHALUṄGAM	and the brainy matter in its skull.

ITI.

So it is.

## 24. TAÑKHAÑIKAPACCAVEKKHAÑAPĀṬHA (Reflection during Current Use of the Requisites)



{ HANDA MAYAÑ TAÑKHAÑIKA-PACCAVEKKHAÑA-PĀṬHAM  
BHAÑĀMA SE }

{ *Let us chant the reflection on the current use of the requisites.* }

— *Robes/Clothing* —

PAṬISAÑKHĀ YONISO CĪVARAM PAṬISEVĀMI

With reasoned consideration I wear these robes/clothes,

YĀVADEVA SĪTASSA PAṬIGHĀTĀYA

Merely for warding off the cold,

UÑHASSA PAṬIGHĀTĀYA

For warding off the heat,

DAÑSA-MAKASA-VĀTĀTAPA-SIRIÑSAPA-SAMPHASSĀNAM PAṬIGHĀTĀYA

For warding off the contacts of flies, mosquitos, wind, sun, and crawling animals,

YĀVADEVA HIRIKOPINA-PAṬICCHĀDANATTHAM

And merely to cover embarrassing body parts.

— *Alms Food* —

PAṬISAÑKHĀ YONISO PIÑDAPĀTAM PAṬISEVĀMI

With reasoned consideration I eat this alms food,

NEVA DAVĀYA

Not for entertainment,

NA MADĀYA

Not for intoxication,

NA MAÑDANĀYA

Not for fattening,

NA VIBHŪSANĀYA

Not for beautification,

YĀVADEVA IMASSA KĀYASSA ṬHITIYĀ

But merely to maintain this body

YĀPANĀYA

For the continuation of life,

VIHĪMSUPARATIYĀ

For the ending of physical troubles,

BRAHMACARIYĀNUGGAHĀYA

In order to support the Brahmachariya.

ITI PURĀṆAÑCA VEDANAM PAṬIHAÑKHĀMI

So we let old painful feelings, like hunger, fade away,

NAVAÑCA VEDANAM NA UPPĀDESSĀMI

And do not stir up any new feelings.

YĀTRĀ CA ME BHAVISSATI ANAVAJJATĀ CA PHĀSUVIHĀRO CĀ-TI

Thus, my life goes on smoothly, blamelessly, and in contented peace.

— Shelter —

PAṬISAÑKHĀ YONISO SENĀSANAM PAṬISEVĀMI

With reasoned consideration I use this shelter,

YĀVADEVA SĪTASSA PAṬIGHĀTĀYA

Merely for warding off the cold,

UṆHASSA PAṬIGHĀTĀYA

For warding off the heat,

DAṀSA-MAKASA-VĀTĀTAPA-SIRĪMSAPA-SAMPHASSĀNAM

PAṬIGHĀTĀYA

For warding off the contacts of flies, mosquitos, wind, sun, and crawling animals,

YĀVADEVA UTUPARISSAYA-VINODANAM PAṬISALLĀNĀRĀMATTHAM

For relief from the dangers that weather may cause,  
and for contented seclusion in which to meditate.

— Medicine —

PAṬISAÑKHĀ YONISO GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRAM

PAṬISEVĀMI

With reasoned consideration I take this medicine for aiding the sick,

YĀVADEVA UPPANNĀNAM VEYYĀBĀDHIKĀNAM VEDANĀNAM

PAṬIGHĀTĀYA

Merely for protection from the miserable feelings  
that have arisen due to various afflictions,

ABYĀPAJJHA-PARAMATĀYĀ-TI.

For maximum freedom from the oppression of disease.



## 25. ATĪTAPACCAVEKKHAṄAPĀṬHA (Reflection on the Past Use of the Requisites)



{ HANḌA MAYAṀ ATĪTA-PACCAVEKKHAṄA-PĀṬHAṀ BHAṄĀMA SE }  
{ *Let us chant the reflection on the past use of the requisites.* }

— *Robes/Clothing* —

AJJA MAYĀ APACCAVEKKHITVĀ YAṀ CĪVARAMṀ PARIBHUTTAMṀ  
Any robes/clothes worn today without proper reflection,

TAMṀ YĀVADEVA SĪTASSA PAṬIGHĀTĀYA  
Were only for warding off the cold,

UṄHASSA PAṬIGHĀTĀYA  
For warding off the heat,

ḌAṀSA-MAKASA-VĀTĀTAPA-SIRIṀSAPA-SAMPHASSĀNAMṀ PAṬIGHĀTĀYA  
For warding off the contacts of flies, mosquitos, wind, sun, and crawling animals,

YĀVADEVA HIRIKOPINA PAṬICCHĀDANATTHAMṀ  
And merely to cover embarrassing body parts.

— *Alms Food* —

AJJA MAYĀ APACCAVEKKHITVĀ YO PIṄḌAPĀTO PARIBHUTTO  
Any alms food eaten today without proper reflection,

SO NEVA DAVĀYA  
Was not for entertainment,

NA MADĀYA  
Not for intoxication,

NA MAṄḌANĀYA  
Not for fattening,

NA VIBHŪSANĀYA  
Not for beautification,

YĀVADEVA IMASSA KĀYASSA ṬHITIYĀ  
But merely to maintain this body

YĀPANĀYA  
For the continuation of life,

VIHĪMSUPARATIYĀ

For the ending of physical troubles,

BRAHMACARIYĀNUGGAHĀYA

In order to support the Brahmachariya.

ITI PURĀṆAÑCA VEDANĀM PAṬIHAÑKHĀMI

So we let old painful feelings, like hunger, fade away,

NAVAÑCA VEDANĀM NA UPPĀDESSĀMI

And do not stir up any new feelings.

YĀTRĀ CA ME BHAVISSATI ANAVAJJATĀ CA PHĀSUVIHĀRO CĀ-TI

Thus, my life goes on smoothly, blamelessly, and in contented peace.

— Shelter —

AJJA MAYĀ APACCAVEKKHITVĀ YAṀ SENĀSANĀM PARIBHUTTAM

Any shelter used today without proper reflection,

TAM YĀVADEVA SĪTASSA PAṬIGHĀTĀYA

Was merely for warding off the cold,

UṆHASSA PAṬIGHĀTĀYA

For warding off the heat,

DAṀSA-MAKASA-VĀTĀTAPA-SIRĪMSAPA-SAMPHASSĀNAM

PAṬIGHĀTĀYA

For warding off the contacts of flies, mosquitos, wind, sun, and crawling animals,

YĀVADEVA UTUPARISSAYA-VINODANĀM PAṬISALLĀNĀRĀMATTHAM

For relief from the dangers that weather may cause, and for contented seclusion in which to meditate.

— Medicine —

AJJA MAYĀ APACCAVEKKHITVĀ YO GILĀNA-PACCAYA-BHESAJJA-

PARIKHĀRO PARIBHUTTO

Any medicine for the sick taken today without proper reflection,

SO YĀVADEVA UPPANNĀNAM VEYYĀBĀDHĪKĀNAM VEDANĀNAM

PAṬIGHĀTĀYA

Was merely for protection from the miserable feelings that had arisen due to various ailments,

ABYĀPAJJHA-PARAMATĀYĀ-TI.

For maximum freedom from the oppression of disease.

## 26. DHĀTUPACCAVEKKHAṄAPĀTHA (Reflection on the Requisites as Elements)



{ HANDA MAYAṂ DHĀTU-PACCAVEKKHAṄA-PĀṬHAṂ BHAṄĀMA SE }  
{ *Let us reflect upon the requisites as dhātus.* }

— *Robes/Clothing* —

YATHĀPACCAYAṂ PAVATTAMĀNAṂ DHĀTUMATTAMEVETAṂ  
These things are natural elements, endlessly concocted by conditions.

YADIDAṂ CĪVARAṂ TADUPABHUṂJAKO CA PUGGALO  
These things, robes/clothes and their consumer,

DHĀTUMATTAKO  
Are merely essences of nature,

NISSATTO  
Are not lasting beings,

NIJJĪVO  
Are not personal or individual lives,

SUṂṂO  
Are void of all meaning of ego or self.

SABBĀNI PANA IMĀNI CĪVARĀNI AJIGUCCHANĪYĀNI  
Originally, these robes/clothes were rather appealing,

IMAṂ PŪTIKĀYAM PATVĀ  
But once they mingle with this decaying body,

ATIVIYA JIGUCCHANĪYĀNI JĀYANTI  
They become disgusting, also.

— *Alms Food* —

YATHĀPACCAYAṂ PAVATTAMĀNAṂ DHĀTUMATTAMEVETAṂ  
These things are natural elements, endlessly concocted by conditions.

YADIDAṂ PIṆḌAPĀTO TADUPABHUṂJAKO CA PUGGALO  
These things, alms food and its consumer,

DHĀTUMATTAKO  
Are merely essences of nature,

NISSATTO

Are not lasting beings,

NIJJĪVO

Are not personal or individual lives,

SUÑÑO

Are void of all meaning of ego or self.

SABBO PANĀYAM̐ PIṄḌAPĀTO AJIGUCCHANĪYO

Originally, this alms food was rather appealing,

IMAM̐ PŪTIKĀYAM̐ PATVĀ

But once it mingles with this decaying body,

ATIVIYA JIGUCCHANĪYO JĀYATI

It becomes disgusting, also.

— Shelter —

YATHĀPACCAYAM̐ PAVATTAMĀNAM̐ DHĀTUMATTAMEVETAM̐

These things are natural elements, endlessly concocted by conditions.

YADIDAM̐ SENĀSANAM̐ TADUPABHUÑJAKO CA PUGGALO

These things, shelter and its consumer,

DHĀTUMATTAKO

Are merely essences of nature,

NISSATTO

Are not lasting beings,

NIJJĪVO

Are not personal or individual lives,

SUÑÑO

Are void of all meaning of ego or self.

SABBĀNI PANA IMĀNI SENĀSANĀNI AJIGUCCHANĪYĀNI

Originally, these shelters were rather appealing,

IMAM̐ PŪTIKĀYAM̐ PATVĀ

But once they mingle with this decaying body,

ATIVIYA JIGUCCHANĪYĀNI JĀYANTI

They become disgusting, also.

— *Medecine* —

YATHĀPACCAYAM PAVATTAMĀNAM DHĀTUMATTAMEVETAM

These things are natural elements, endlessly concocted by conditions.

YADIDAM GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRO

TADUPABHUÑJAKO CA PUGGALO

These things, medicine for the aid of the sick and its consumer,

DHĀTUMATTAKO

Are merely essences of nature,

NISSATTO

Are not lasting beings,

NIJJĪVO

Are not personal or individual lives,

SUÑÑO

Are void of all meaning of ego or self.

SABBO PANAYAM GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRO

AJIGUCCHANĪYO

Originally, this medicine was rather appealing,

IMAM PŪTIKĀYAM PATVĀ

But once it mingles with this decaying body,

ATIVIYA JIGUCCHANĪYO JĀYATI.

It becomes disgusting, also.

## 27. PABBAJITA-ABHIÑHA SUTTA (Reflections for Those Gone Forth)



{ HANDA MAYAṂ PABBAJITA-ABHIÑHA-PACCAVEKKHAṆA-PĀṬHAM  
BHAṆĀMA SE }

{ *Let us recite the dhammas to be reflected upon repeatedly by one who has gone forth.* }

DASA IME BHIKKAVE DHAMMĀ

PABBAJITENA ABHIÑHAM PACCAVEKKHITABBĀ

Bhikkhus, there are these ten dhammas that should repeatedly be reflected upon by one who has gone forth.

KATAME DASA

Which ten dhammas?

[1] VEVAṆṆIYAMHI AJJHŪPAGATO-TI

PABBAJITENA ABHIÑHAM PACCAVEKKHITABBAM

A pabbajita should repeatedly reflect:

“I have entered a different and special way of life.”

[2] PARAPAṬIBADDHĀ ME JĪVIKĀ-TI

PABBAJITENA ABHIÑHAM PACCAVEKKHITABBAM

A pabbajita should repeatedly reflect:

“My very life depends upon others.”

[3] AÑÑO ME ĀKAPPO KARAṆĪYO-TI

PABBAJITENA ABHIÑHAM PACCAVEKKHITABBAM

A pabbajita should repeatedly reflect:

“There remain further practices that I must do.”

[4] KACCI NU KHO ME ATTĀ SĪLATO NA UPAVADATĪ-TI

PABBAJITENA ABHIÑHAM PACCAVEKKHITABBAM

A pabbajita should repeatedly reflect:

“Can I censure myself concerning faults in my conduct?”

[5] KACCI NU KHO MAṂ ANUVICCA VIÑÑŪ SABRAHMACĀRĪ SĪLATO NA  
UPAVADANTĪ-TI

PABBAJITENA ABHIÑHAM PACCAVEKKHITABBAM

A pabbajita should repeatedly reflect:

“Can my wise companions in the spiritual life find fault with my conduct?”

[6] SABBEHI ME PIYEHI MANĀPEHI NĀNĀBHĀVO VINĀBHĀVO-TI  
PABBAJITENA ABHIÑHAMĀ PACCAVEKHITABBAṀ

A pabbajita should repeatedly reflect:

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

[7] KAMMASAKOMHI KAMMADĀYĀDO KAMMAYONI KAMMABANDHU  
KAMMAPAṬISARAṆO

YAMĀ KAMMAṀ KARISSĀMĪ KALYĀNAMĀ VĀ PĀPAKAMĀ VĀ TASSA  
DĀYĀDO BHAVISSĀMĪ-TI

PABBAJITENA ABHIÑHAMĀ PACCAVEKHITABBAṀ

A pabbajita should repeatedly reflect:

“I am the owner of my kamma, heir of my kamma, kamma-born, kamma-related, kamma-supported; whatever kamma I shall do, whether good or evil, of that I will be the heir.”

[8] KATHAMBHŪTASSA ME RATTINDIVĀ VĪTIPATANTĪ-TI

PABBAJITENA ABHIÑHAMĀ PACCAVEKHITABBAṀ

A pabbajita should repeatedly reflect:

“As the days and nights are relentlessly passing, how well am I spending my time?”

[9] KACCI NU KHOHAMĀ SUÑÑĀGĀRE ABHIRAMĀMĪ-TI

PABBAJITENA ABHIÑHAMĀ PACCAVEKHITABBAṀ

A pabbajita should repeatedly reflect:

“Do I delight in solitary dwellings or not?”

[10] ATTHI NU KHO ME UTTARI-MANUSSADHAMMĀ ALAMARIYAÑĀṆA-  
DASSANAVISESO ADHIGATO

SOHAMĀ PACCHIME KĀLE SABRAMACĀRĪHI PUṬṬHO NA MAṆKU  
BHAVISSĀMĪ-TI

PABBAJITENA ABHIÑHAMĀ PACCAVEKHITABBAṀ

A pabbajita should repeatedly reflect:

“Have I experienced any profound truths or wise insights, so that when facing death, I need not feel ashamed when questioned by my spiritual companions?”

IME KHO BHIKKAVE DASA DHAMMĀ

PABBAJITENA ABHINHAMĀ PACCAVEKHITABBĀ

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

ITI.

So it is.

## 28. REFLECTIONS ON METTĀ, KARUṄĀ, MUDITĀ, UPEKKHĀ

(Reflections on Friendliness, Compassion, Sympathetic Joy, Equanimity)



{ HANDA MAYAṂ METTĀ-PACCAVEKKHAṄA-PĀṬHAM BHAṄĀMA SE }

*{ Let us recite a reflection on loving kindness. }*

SABBE SATTĀ SUKHITĀ HONTU

May all beings be joyful,

SABBE SATTĀ AVERĀ HONTU

May all beings be free from enmity,

SABBE SATTĀ ABYĀPAJJHĀ HONTU

May all beings be free from malice,

SABBE SATTĀ ANĪGHĀ HONTU

May all beings be free from worry,

SABBE SATTĀ SUKHĪ ATTĀNAM PARIHARANTU

May all beings preserve their well-being.

SABBE SATTĀ SABBADUKKHĀ PAMUCCANTU

May all beings be released from all forms of dukkha.

SABBE SATTĀ LADHASAMPATTITO MĀ VIGACCHANTU

May they not be parted from the good fortune they have attained.

SABBE SATTĀ KAMMASAKĀ

All beings are the owners of their actions,

KAMMADĀYĀDĀ KAMMAYONĪ

Heirs to their actions, born of their actions,

KAMMABANDHŪ KAMMAPAṬISARAṄĀ

Related to their actions, supported by their actions;

YAṂ KAMMAṂ KARISSANTI

Whatever they will do,

KALYĀṄAM VĀ PĀPAKAM VĀ

For good or for ill,

TASSA DĀYĀDĀ BHAVISSANTI

Of that karma, they will be the heirs.



## 29. REFLECTION ON SAṄKHĀRAS



{ HANDA MAYAṂ SAṄKHĀRA-PACCAVEKKHAṄA-PĀṬHAM  
BHAṄĀMA SE }

{ *Let us recite a reflection on the nature of saṅkhāras.* }

SABBE SAṄKHĀRĀ ANICCĀ

Saṅkhāras are mind-body, all material and mental things.

They are impermanent. Once arisen, they cease; possessed, they are lost.

SABBE SAṄKHĀRĀ DUKKHĀ

Saṅkhāras are mind-body, all material and mental things.

They are dukkha, hard to endure, because once born, they age, fall ill, and die.

SABBE DHAMMĀ ANATTĀ

All things, those which are saṅkhāras and that which is not, are not ego, are not-self; should not be taken as I or mine, as my self or my soul.



ADHUVAM JĪVITAM

Life does not last,

DHUVAM MARAṄAM

Death is long lasting.

AVASSAM MAYĀ MARITABBAM

Inevitably I must die,

MARAṄA-PARIYOSĀNAM ME JĪVITAM

Death ends the cycle of my life.

JĪVITAM ME ANIYATAM

My life is uncertain,

MARAṄAM ME NIYATAM

My death is most certain.



VATA

Alas!

AYAM KĀYO

This body,

ACIRAM

Cannot endure.

APETA-VIÑÑĀṄO

When consciousness is gone,

CHUDDO

They throw it away,

ADHISESSATI

To lie,

PAṬHAVIM

Upon the earth

KALIṄGARAM I'VA

Like a fallen log,

NIRATTHAM.

Useless, meaningless.

### 30. UPASAMĀNUSSATI (Recollection of Peace)



{ HANDA MAYAṂ UPASAMĀNUSSATINAYAMAṂ BHAṆĀMA SE }  
{ *Now let us chant a Remembrance of Peacefulness.* }

ETAMAṂ SANTAMAṂ	This is peace,
ETAMAṂ PAṆĪTAMAṂ	This is sublime,
YADIDAMAṂ	Namely, the nature which is
SABBASAṅKHĀRASAMATHO	The calming of all concocting,
SABBŪPADHIPAṬINISSAGGO	The tossing away of all attachments,
TANĦĀKKHAYO	The destruction of desire,
VIRĀGO	The fading away of clinging,
NIRODHO	The quenching of dukkha,
NIBBĀNAMAṂ.	Coolness.

# SHARINGS



## 31. SABBAPATTIDĀNA GĀTHĀ

(Verses for the Dedication of Puñña)

~ morning water pouring ~



{ HANDA MAYAṂ SABBA-PATTI-DĀNA-GĀTHAYO BHAṆĀMA SE }

{ Now let us chant the verses for dedicating puñña. }

PUÑÑASSIDĀNI KATASSA

YĀNAÑÑĀNI KATĀNI ME

TESAÑCA BHĀGINO HONTU

SATTĀNANTĀPPAMĀṆAKĀ

May all beings, without limit or exception, share in the good deeds which I have performed now, along with other good I have done in the past;

YE PIYĀ GUṆAVANTĀ CA

MAYHAṂ MĀTĀPITĀDAYO

DIṬṬHĀ ME CĀPYADIṬṬHĀ VĀ

AÑÑE MAJJHATTAVERINO

Whatever they may be, whether beloved and gracious, such as my own parents; whether I have seen them or not; whether neutral or my enemies;

SATTĀ TIṬṬHANTI LOKASMĪ

TE BHUMMĀ CATUYONIKĀ

PAÑCEKACATUVOKĀRĀ

SĀMSARANTĀ BHAVĀBHAVE

Including all beings living in the universe, in the three realms, having four kinds of birth; of five, four, or a single aggregate; wandering among the larger and smaller existences.

ÑĀTAM YE PATTIDĀNAMME

ANUMODANTU TE SAYAM

YE CIMAM NAPPAJĀNANTI

DEVĀ TESAM NIVEDAYUM

Whichever beings know of this goodness I have shared, may they give their blessings; whichever do not yet know of it, may the devas inform them.

MAYĀ DINNĀNA-PUÑÑĀNAM

ANUMODANAHEṬUNĀ

SABBE SATTĀ SADĀ HONTU

AVERĀ SUKHAJIVINO

KHEMAPPADAÑCA PAPPONTU

TESĀSĀ SIJJHATAM SUBHĀ.

Because they have blessed the good I have shared, may all the countless beings be free of enmity, living happily all the time; may they realize the ultimate safety, namely, Nibbāna; and may all their beautiful wishes come true.

## 32. UDDISSANĀDHIṬṬHĀNA GĀTHĀ

~ evening water pouring ~

{ HANDA MAYAṀ UDDISSANĀDHIṬṬHĀNA-GĀTHAYO BHAṆĀMA SE }

IMINĀ PUÑÑAKAMMENA	UPAJJHĀYĀ GUṆUTTARĀ
ĀCARIYŪPAKĀRĀ CA	MĀTĀ-PITĀ CA ÑĀTAKĀ
SURIYO CANDIMĀ RĀJĀ	GUṆAVANTĀ NARĀPI CA
BRAHMA-MĀRĀ CA INDĀ CA	LOKAPĀLĀ CA DEVATĀ
YAMO MITTĀ MANUSSĀ CA	MAJJHATTĀ VERIKĀPI CA
SABBE SATTĀ SUKHĪ HONTU	PUÑÑĀNI PAKATĀNI ME
SUKHAṀ CA TIVIDHAṀ DENTU	KHIPPAṀ PĀPETHA VOMATAṀ
IMINĀ PUÑÑĀKAMMENA	IMINĀ UDDISENA CA
KHIPPĀHAṀ SULABHE CEVA	TAṆHŪPĀDĀNACHEDANAṀ
YE SANTĀNE HĪNĀ DHAMMĀ	YĀVA NIBBĀNATO MAMAṀ
NASSANTU SABBADĀ YEVA	YATTHA JĀTO BHAVE BHAVE
UJUCITTAṀ SATIPAÑÑĀ	SALLEKHO VIRIYAMHINĀ
MĀRĀ LABHANTU NOKĀSAM	KĀTUÑCA VIRIYESU ME
BUDDHĀDIPAVARO NĀTHO	DHAMMO NĀTHO VARUTTAMO
NĀTHO PACCEKABUDDHO CA	SAṄGHO NĀTHOTTARO MAMAṀ
TESOTTAMĀNUBHĀVENA	MĀROKĀSAM LABHANTU MĀ.

## (Verses for Offering Merit)

~ evening water pouring ~

{ Now let us chant the verses for offering merit. }

Through this goodness offered to my preceptor unsurpassed in virtue

And to my supportive teachers; parents and kinfolk;

The sun, moon, and king; all virtuous and noble beings;

The various gods and Indra; the worldly powers and celestials;

Yama, friends, and all humans; neutral people and enemies;

May all beings be well and happy, perfectly free of suffering.

The good that I have done, may it bring them peace,

Causing the three happinesses to overflow. May they realize Nibbāna immediately.

Through this goodness I have done and offered to all beings,

May I achieve the cutting off of all craving and clinging,

Of all lowly things in the heart, thereby realizing Nibbāna.

May the subconscious be cleansed of every existence we have ever been born to.

With an upright mind and mindfulness, with most excellent wisdom,

Along with the wonderful effort that effaces the afflictions,

May no opportunity occur for the vicious armies of Māra to harm or destroy our effort.

Lord Buddha, sublime protector, the Dhamma unsurpassed,

The Singular Buddhas, and the Sangha our support,

Through these powers may Māra's armies have no chance.





LONGER  
SUTTA PASSAGES

### 33. DHAMMACAKKAPPAVATTANASUTTAPAṬHA

(Verses of the Turning of the Dhamma Wheel Sutta)



{ HANDA MAYAṂ DHAMMA-CAKKAPPAVATTANA-SUTTA-PĀṬHAṂ  
BHAṆĀMA SE }

{ *Now may we chant the verses from the Turning of the Dhamma Wheel Sutta.* }

DVEME BHIKKHAVE ANTĀ

Listen bhikkhus, there are these two extremes of behavior,

PABBAJITENA NA SEVITABBĀ

With which a seeker should have nothing to do.

YO CĀYAMAṂ KĀMESU KĀMASUKHALLIKĀNUYOGO

One is to tie oneself up in sensual pleasures,

HĪNO

Which is lowly,

GAMMO

Worldly,

POTHUJJANIKO

For thicksters,

ANARIYO

Ignoble

ANATTHASAÑHITO

And has no benefit at all.

YO CĀYAMAṂ ATTAKILAMATHĀNUYOGO

The other is to tie oneself up in ascetism,

DUKKHO

Which brings pain,

ANARIYO

Is ignoble,

ANATTHASAÑHITO

And has no benefit at all.

ETE TE BHIKKHAVE UBHO ANTE ANUPAGAMMA MAJJHIMĀ PAṬIPADĀ  
 Bhikkhus, there is a practice that is the Middle Way, that avoids those two extremes:

TATHĀGATENA ABHISAMBUDDHĀ

The practice the Tathāgatha fully awakened to,

CAKKHUKARAṆĪ

Giving rise to the spiritual eye,

ÑĀṆAKARAṆĪ

Giving rise to insight,

UPASAMĀYA

Leads to peacefulness,

ABHIÑÑĀYA

Leads to supreme understanding,

SAMBODHĀYA

Leads to full awakening,

NIBBĀNĀYA SAMVATTATI

And leading directly to Nibbāna.

KATAMĀ CA SĀ BHIKKHAVE MAJJHIMĀ PAṬIPADĀ

Bhikkhus, what is this Middle Way of practice?

AYAMEVA ARIYO ATTHAṄGIKO MAGGO

That practice is just this noble eightfold path,

SEYYATHĪDAM

Namely the following,

SAMMĀDIṬṬHI

Right view,

SAMMĀSAṄKAPPO

Right aspiration,

SAMMĀVĀCĀ

Right speech,

SAMMĀKAMMANTO

Right action,

SAMMĀĀJĪVO

Right livelihood,

SAMMĀVĀYĀMO

Right effort,

SAMMĀSATI

Right mindfulness,

SAMMĀSAMĀDHI

And right concentration.

AYAM KHO SĀ BHIKKHAVE MAJJHIMĀ PAṬIPADĀ

Bhikkhus, this is the Middle Way,

TATHĀGATENA ABHISAMBUDDHĀ

The practice the Tathāgatha fully awakened to,

CAKKHUKARANĪ

Giving rise to the spiritual eye,

ÑĀṆAKARANI

Giving rise to insight,

UPASAMĀYA

Leads to peacefulness,

ABHIÑÑĀYA

Leads to supreme understanding,

SAMBODHĀYA

Leads to full awakening,

NIBBĀNĀYA SAMVATTATI

Leading directly to Nibbāna.

IDAM KHO PANA BHIKKHAVE DUKKHAM ARIYASACCAM

Bhikkhus, there is this noble truth of dukkha:

JĀTIPI DUKKHĀ

Birth is dukkha,

JARĀPI DUKKHĀ

Aging is dukkha,

MARAṆAMPI DUKKHAM

And death is dukkha;

SOKA-PARIDEVA-DUKKHA-DOMANASSUPĀYĀSĀPI DUKKHĀ

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

APPIYEHI SAMPAYOGO DUKKHO

Experiencing the unloved and disliked is dukkha;

PIYEHI VIPPAYOGO DUKKHO

Separation from the beloved and satisfying is dukkha;

YAMPICCHAM NA LABHATI TAMPI DUKKHAM

Wanting things and not getting them is dukkha;

SAÑKHITTENA PAÑCUPĀDĀNAKKHANDHĀ DUKKHĀ

In short, the essence of dukkha is taking the five aggregates to be “I” and “mine.”

IDAM KHO PANA BHIKKHAVE DUKKHASAMUDAYO ARIYASACCAM

Bhikkhus, there is this noble truth of dukkha's origin:

YĀYAM TAÑHĀ

This is craving,

PONOBHAVIKĀ

Which causes further birth,

NANDIRĀGASAHAGATĀ

Is full of lustful satisfaction,

TATRATATRĀBHINANDINĪ

Is the means of supreme indulgence in its object,

SEYYATHĪDAM

Namely the following,

KĀMATANĤHĀ

Craving for sensuality,

BHAVATANĤHĀ

Craving for being and having,

VIBHAVATANĤHĀ

And craving for non-being and non-having.

IDAM KHO PANA BHIKKHAVE DUKKHANIRODHO ARIYASACCAM

Bhikkhus, there is this noble truth of dukkha's quenching:

YO TASSĀYEVA TAÑHĀYA ASESAVIRĀGANIRODHO

This is the utter quenching through the disappearance of that craving,

CĀGO

Letting go,

PAṬINISSAGGO

Tossing back,

MUTTI

And release,

ANĀLAYO

With no more longing after that craving.

IDAṀ KHO PANA BHIKKHAVE DUKKHANIRODHAGĀMINĪ-PAṬIPADĀ  
ARIYASACCAM

Bhikkhus, there is this noble truth of the way of practice leading to dukkha's  
quenching:

AYAMEVA ARIYO AṬṬHAṄGIKO MAGGO

This practice is just this noble eightfold path,

SEYYATHĪDAM

Namely the following,

SAMMĀDIṬṬHI

Right view,

SAMMĀSAṄKAPPO

Right aspiration,

SARMMĀVĀCĀ

Right speech,

SAMMĀKAMMANTO

Right action,

SAMMĀĀJĪVO

Right livelihood,

SAMMĀVĀYĀMO

Right effort,

SAMMĀSATI

Right mindfulness,

SAMMĀSAMĀDHI

And right concentration.

IDAṀ DUKKHAM ARIYASACCANTI ME BHIKKHAVE  
PUBBE ANANUSSUTESU DHAMMESU

CAKKHUM UDAPĀDI

ÑĀṄAM UDAPĀDI

PAÑÑĀ UDAPĀDI

VIJJĀ UDAPĀDI

ĀLOKO UDAPĀDI

Bhikkhus, the spiritual eye arose, insight arose, wisdom arose, true knowledge arose, and light arose regarding Dhamma we had never heard before, that the noble truth of dukkha is just like this,

TAM KHO PANIDAM DUKKHAM ARIYASACCAM PARIÑÑEYYANTI

That this noble truth of dukkha should be fully understood,

TAM KHO PANIDAM DUKKHAM ARIYASACCAM PARIÑÑĀTANTI

And that this noble truth of dukkha has been fully understood.

IDAM DUKKHASAMUDAYO ARIYASACCANTI ME BHIKKHAVE

PUBBE ANANUSSUTESU DHAMMESU

CAKKHUM UDAPĀDI

ÑĀṄAM UDAPĀDI

PAÑÑĀ UDAPĀDI

VIJJĀ UDAPĀDI

ĀLOKO UDAPĀDI

Bhikkhus, the spiritual eye arose, insight arose, wisdom arose, true knowledge arose, and light arose regarding Dhamma we had never heard before, that the noble truth of dukkha's origin is just like this,

TAM KHO PANIDAM DUKKHASAMUDAYO ARIYASACCAM PAHĀTABBANTI

The noble truth that dukkha's origin should be abandoned

TAM KHO PANIDAM DUKKHASAMUDAYO ARIYASACCAM PAHĪNANTI

And the noble truth that dukkha's origin has been abandoned.

IDAM DUKKHANIRODHO ARIYASACCANTI ME BHIKKHAVE

PUBBE ANANUSSUTESU DHAMMESU

CAKKHUM UDAPĀDI

ÑĀṄAM UDAPĀDI

PAÑÑĀ UDAPĀDI

VIJJĀ UDAPĀDI

ĀLOKO UDAPĀDI



Bhikkhus, the spiritual eye arose, insight arose, wisdom arose, true knowledge arose, and light arose regarding Dhamma we had never heard before, that the noble truth of dukkha's quenching is just like this,

TAM KHO PANIDAM DUKKHANIRODHO ARIYASACCAM  
SACCHIKATABBANTI

This noble truth of dukkha's quenching should be realized,

TAM KHO PANIDAM DUKKHANIRODHO ARIYASACCAM  
SACCHIKATANTI

And that this noble truth of dukkha's quenching has been realized.

IDAM DUKKHANIRODHAGAMINI-PAṬIPADĀ ARIYASACCANTI ME  
BHIKKHAVE

PUBBE ANANUSSUTESU DHAMMESU

CAKKHUM UDAPĀDI

ÑĀṆAM UDAPĀDI

PAÑÑĀ UDAPĀDI

VIJJĀ UDAPĀDI

ĀLOKO UDAPĀDI

Bhikkhus, the spiritual eye arose, insight arose, wisdom arose, true knowledge arose, and light arose regarding Dhamma we had never heard before, that the noble truth of the way leading to dukkha's quenching is just like this,

TAM KHO PANIDAM DUKKHANIRODHĀGAMINI-PAṬIPADĀ ARIYASACCAM  
BHĀVETABBANTI

That this noble truth of the way leading to dukkha's quenching should be developed,

TAM KHO PANIDAM DUKKHANIRODHAGAMINI-PAṬIPADĀ ARIYASACCAM  
BHĀVITANTI

And that this noble truth of the way leading to dukkha's quenching has been developed.

YĀVAKĪVAÑCA ME BHIKKHAVE

IMESU CATŪSU ARIYASACCESU

EVANTIPARIVAṬṬAM DVĀDASĀKĀRAM

YATHĀBHŪTAM ÑĀṆADASSANAM NA SUVISUDDHAM AHOSI

Bhikkhus, for however long the wisdom that sees in accordance with reality – having three modes and twelve aspects – regarding these four noble truths was not well purified in us,

NEVA TĀVĀHAM BHIKKHAVE SADEVAKE LOKE SAMĀRAKE SABRAHMAKE  
SASSAMAṆABRĀHMAṆIYĀ PAJĀYA SADEVAMANUSSĀYA

ANUTTARAMĀ SAMMĀSAMBODHIṀ ABHISAMBUDDHO PACCAÑÑĀSĪM

Bhikkhus, for that long we did not declare full awakening, regarding the unsurpassed knowledge of Perfectly Awakened Buddhahood in this universe, including the worlds of devas and humans, with its collections of beings, including its seekers and sages, celestials and humans.

YATO CA KHO ME BHIKKHAVE

IMESU CATŪSU ARIYASACCESU

EVANTIPARIVAṬṬAM DVĀDASĀKĀRAMĀ

YATHĀBHUTAM ÑĀṆADASSANAM SUVISUDDHAM AHOSI

Bhikkhus, whenever the wisdom that sees in accordance with reality – having three modes and twelve aspects – regarding these four noble truths, was well purified in us,

ATHĀHAM BHIKKHAVE SADEVAKE LOKE SAMĀRAKE SABRAHMAKE  
SASSAMAṆABRĀHMAṆIYĀ PAJĀYA SADEVAMANUSSĀYA

ANUTTARAMĀ SAMMĀSAMBODHIṀ ABHISAMBUDDHO PACCAÑÑĀSĪM

Bhikkhus, just then did we declare full awakening, regarding the unsurpassed knowledge of Perfectly Awakened Buddhahood in this universe, including the worlds of devas and humans, with its collections of beings, including its seekers and sages, celestials and humans.

ÑĀṆAÑCA PANA ME BHIKKHAVE DASSANAM UDAPĀDI

Bhikkhus, the knowledge and vision arose

AKUPPĀ ME VIMUTTI

That our liberation would never decay,

AYAMANTIMĀ JĀTI

That this birth is the last one,

NATTHIDĀNI PUNABBHAVO

That there is no further becoming.

ITI.

So it is.

### 34. ĀNĀPĀNASSATISUTTA-PĀṬHA (Verses of the Mindfulness with Breathing Sutta)



{ HANDA MAYAṀ ĀNĀPĀNASSATI-SUTTA-PĀṬHAṀ BHAṆĀMA SE }  
{ *Let us chant the verses from the Mindfulness with Breathing Sutta.* }

ĀNĀPĀNASSATI BHIKKHAVE BHĀVITĀ BAHULĪKATĀ

Listen bhikkhus, ānāpānasati that one has developed and made much of

MAHAPPHALĀ HOTI MAHĀNISAMSA

Naturally has great fruits and great benefits.

ĀNĀPĀNASSATI BHIKKHAVE BHĀVITĀ BAHULĪKATĀ

Bhikkhus, ānāpānasati that one has developed and made much of,

CATTĀRO SATIPAṬṬHĀNE PARIPŪRENTI

Perfects the four applications of mindfulness.

CATTĀRO SATIPAṬṬHĀNĀ BHĀVITĀ BAHULĪKATĀ

The four applications of mindfulness that one has developed and made much of,

SATTA BOJJHAṄGE PARIPŪRENTI

Perfect the seven factors of awakening.

SATTA BOJJHAṄGĀ BHĀVITĀ BAHULĪKATĀ

Seven factors of awakening that one has developed and made much of,

VIJĀVIMUTTIṀ PARIPŪRENTI

Perfect knowledge and liberation.

KATHAṀ BHĀVITĀ CA BHIKKHAVE ĀNĀPĀNASSATI KATHAṀ  
BAHULĪKATĀ

Bhikkhus, how is ānāpānasati developed and made much of

MAHAPPHALĀ HOTI MAHĀNISAMSA

So that there are great fruits and benefits?

IDA BHIKKHAVE BIKKHU

Bhikkhus, a bhikkhu in this training,

ARAÑÑAGATO VĀ

Having gone into the forest,

RUKKHAMŪLAGATO VĀ

To the base of a tree

SUÑÑĀGĀRAGATO VĀ

Or to an empty dwelling,

NISĪDATI PALLAÑKHAM ĀBHUJITVĀ

Having sat cross-legged

UJUM KĀYAM PAÑIDHĀYA PARIMUKHAM SATIM UPAṬṬHAPETVĀ

With his body erect, securely maintains mindfulness.

SO SATOVA ASSASSATI SATOVA PASSASSATI

That bhikkhu is ever mindful breathing in, ever mindful breathing out.

[1] DĪGHAM VĀ ASSASANTO DĪGHAM ASSASĀMĪ-TI PAJĀNĀTI

While breathing in long, he fully comprehends, “I am breathing in long”;

DĪGHAM VĀ PASSASANTO DĪGHAM PASSASĀMĪ-TI PAJĀNĀTI

While breathing out long, he fully comprehends, “I am breathing out long.”

[2] RASSAM VĀ ASSASANTO RASSAM ASSASĀMĪ-TI PAJĀNĀTI

While breathing in short, he fully comprehends, “I am breathing in short”;

RASSAM VĀ PASSASANTO RASSAM PASSASĀMĪ-TI PAJĀNĀTI

While breathing out short, he fully comprehends, “I am breathing out short.”

[3] SABBAKĀYAPAṬISAMVEDĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing all bodies, I shall breathe in”;

SABBAKĀYAPAṬISAMVEDĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing all bodies, I shall breathe out.”

[4] PASSAMBHAYAM KĀYA-SAÑKHĀRAM ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Calming the body-conditioner, I shall breathe in”;

PASSAMBHAYAM KĀYA-SAÑKHĀRAM PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Calming the body-conditioner, I shall breathe out.”

[5] PĪTIPAṬISAMVEDĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing joy, I shall breathe in”;

PĪTIPAṬISAMVEDĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing joy, I shall breathe out.”

[6] SUKHAPAṬISAMVEDĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing happiness, I shall breathe in”;

SUKHAPAṬISAMVEDĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing happiness, I shall breathe out.”

[7] CITTASAṅKHĀRAPAṬISAMVEDĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing the mind-conditioner, I shall breathe in”;

CITTASAṅKHĀRAPAṬISAMVEDĪ PASSASISSĀMĪ-TI SIKKHATI

he trains himself, “Thoroughly experiencing the mind-conditioner, I shall breathe out.”

[8] PASSAMBHAYAM CITTASAṅKHĀRAM ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Calming the mind-conditioner, I shall breathe in”;

PASSAMBHAYAM CITTASAṅKHĀRAM PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Calming the mind-conditioner, I shall breathe out.”

[9] CITTAPAṬISAMVEDĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing the mind, I shall breathe in”;

CITTAPAṬISAMVEDĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Thoroughly experiencing the mind, I shall breathe out.”

[10] ABHIPPAMODAYAM CITTAM ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Gladdening the mind, I shall breathe in”;

ABHIPPAMODAYAM CITTAM PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Gladdening the mind, I shall breathe out.”

[11] SAMĀDAHAM CITTAM ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Concentrating the mind, I shall breathe in”;

SAMĀDAHAM CITTAM PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Concentrating the mind, I shall breathe out.”

[12] VIMOCAYAM CITTAM ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Liberating the mind, I shall breathe in”;

VIMOCAYAM CITTAM PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Liberating the mind, I shall breathe out.”

[13] ANICCĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating impermanence, I shall breathe in”;

ANICCĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating impermanence, I shall breathe out.”

[14] VIRĀGĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating fading away, I shall breathe in”;

VIRĀGĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating fading away, I shall breathe out.”

[15] NIRODHĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating quenching, I shall breathe in”;

NIRODHĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating quenching, I shall breathe out.”

[16] PAṬINISSAGGĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating tossing back, I shall breathe in”;

PAṬINISSAGGĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating tossing back, I shall breathe out.”

EVAM BHĀVITĀ KHO BHIKKHAVE ĀNĀPĀNASSATI EVAM BAHULĪKATĀ

Bhikkhus, ānāpānasati that one has developed and made much of in just this way

MAHAPPHALĀ HOTI MAHĀNISAMŚĀ

Naturally has great fruits and great benefits.

ITI.

So it is.

## 35. PAṬICCASAMUPPĀDA SUTTA (The Discourse on Dependent Origination)



(...)

BHAGAVĀ ETADAVOCA

The Buddha said this:

KATAMO CA BHIKKHAVE PAṬICCASAMUPPĀDO

And what, bhikkhus, is dependent origination?

AVIJJĀ-PACCAYĀ BHIKKHAVE SAṄKHĀRĀ

With ignorance as condition, there are concoctings;

SAṄKHĀRA-PACCAYĀ VIÑÑĀṄAṂ

With concoctings as condition, there is consciousness;

VIÑÑĀṄA-PACCAYĀ NĀMARŪPAṂ

With consciousness as condition, there is mind-body;

NĀMARŪPA-PACCAYĀ SAḶĀYATANĀṂ

With mind-body as condition, there are the six sense fields;

SAḶĀYATANA-PACCAYĀ PHASSO

With the six sense fields as condition, there is contact;

PHASSA-PACCAYĀ VEDANĀ

With contact as condition, there is feeling;

VEDANĀ-PACCAYĀ TAṆHĀ

With feeling as condition, there is craving;

TAṆHĀ-PACCAYĀ UPĀDĀNAṂ

With craving as condition, there is clinging;

UPĀDĀNA-PACCAYĀ BHAVO

With clinging as condition, there is becoming;

BHAVA-PACCAYĀ JĀTI

With becoming as condition, there is birth;

JĀTI-PACCAYĀ JARĀ-MARAṆAṂ SOKA-PARIDEVA-DUKKHA-  
DOMANASSUPĀYĀSĀ SAMBHAVANTI

With birth as condition, old age and death, sorrow, grief, pain, lamentation, and despair arise completely.

EVAM-ETASSA KEVALASSA DUKKHAKKHANDHASSA SAMUDAYO HOTI  
That is the origin of this whole mass of dukkha.

AYAM VUCCATI BHIKKHAVE PAṬICCASAMUPPĀDO  
This, bhikkhus, is called dependent origination.

AVIJJĀYA TVEVA ASESĀ-VIRĀGA-NIRODHĀ SAṅKHĀRA-NIRODHO  
Due to the fading away and remainderless quenching of ignorance, concoctings are quenched;

SAṅKHĀRA-NIRODHĀ VIÑÑĀṆA-NIRODHO  
Due to the quenching of concoctings, consciousness is quenched;

VIÑÑĀṆA-NIRODHĀ NĀMARŪPA-NIRODHO  
Due to the quenching of consciousness, mind-body is quenched;

NĀMARŪPA-NIRODHĀ SAḶĀYATANA-NIRODHO  
Due to the quenching of mind-body, the six sense fields are quenched;

SAḶĀYATANA-NIRODHĀ PHASSA-NIRODHO  
Due to the quenching of the six sense fields, contact is quenched;

PHASSA-NIRODHĀ VEDANĀ-NIRODHO  
Due to the quenching of contact, feeling is quenched;

VEDANĀ-NIRODHĀ TAṆHĀ-NIRODHO  
Due to the quenching of feeling, craving is quenched;

TAṆHĀ-NIRODHĀ UPĀDĀNA-NIRODHO  
Due to the quenching of craving, clinging is quenched;

UPĀDĀNA-NIRODHĀ BHAVA-NIRODHO  
Due to the quenching of clinging, becoming is quenched;

BHAVA-NIRODHĀ JĀTI-NIRODHO  
Due to the quenching of becoming, birth is quenched;

JĀTI-NIRODHĀ JARĀ-MARAṆAM SOKA-PARIDEVA-DUKKHA-  
DOMANASSUPĀYĀSĀ NIRUJJHANTI  
Due to the quenching of birth, old age and death, sorrow, lamentation, pain, grief, and despair are quenched.

EVAM-ETASSA KEVALASSA DUKKHAKKHANDHASSA NIRODHO HOTI.  
The quenching of the entire mass of dukkha naturally happens in just this way.

(...)





# GLOSSARY

**ānāpānasati.** Mindfulness with breathing in and out; to note, investigate, and contemplate a **dhamma** while being mindful of every in-breath and out-breath. It covers all four foundations of mindfulness and perfects the seven factors of awakening, leading to liberation.

**anattā.** Not-self; the fact that all things, without exception and including **nibbāna**, are not-self and lack any essence or substance that could properly be regarded as a “self.” This fact does not deny the existence of things. Rather, this insight realizes that nothing can be owned or controlled, nor be the owner or controller, in any but a relative, conventional sense. Its purpose is practical rather than ideological.

**anicca.** Impermanent, not-lasting, transient (or **aniccatā**, impermanence, flux, instability). Conditioned things are ever-changing, constantly arising, manifesting, and ceasing.

**arahant.** Worthy one, fully awakened being; a living being completely free and void of all attachment, defilements (greed, hatred, delusion), self-belief, selfishness, and **dukkha**.

**ariya-sacca.** Noble truth, ennobling reality; truth which frees one from all enemies (*ari*), namely, defilements and **dukkha**. Usually expressed in the fourfold formula: the fact that **dukkha** happens; the truth that there is an origin of **dukkha**, namely, **taṇhā**; the truth of the quenching of **dukkha**, by quenching craving; and the truth of the practice leading to the quenching of **dukkha**. Although the traditional formula is fourfold, “Truth is but One, there is no second.”

**avijjā.** Ignorance, not-knowing, wrong knowledge; the lack, partial or total, of *vijjā* (correct knowledge) regarding the things that need to be known (e.g., the Four Noble Truths, dependent origination, **suññatā**), as well as knowing things in the wrong way, i.e., as permanent, satisfying, and self. The most original cause of all **dukkha**. Without **Dhamma** practice, ignorance grows into increasingly wrong knowledge.

**Buddha.** One Who Knows, is awakened and has blossomed perfectly; the discoverer of the most profound truth of nature who has taught that truth so that all beings may escape suffering.

**citta.** Mind, heart, psyche; that which thinks, knows, and experiences. In a more limited sense, *citta* is what “thinks,” can be defiled by **kilesa**, can be developed, and can realize **nibbāna**. Although we cannot know *citta* directly, it is where all **Dhamma** practice occurs.

**dhamma.** Thing, phenomenon, nature, natural thing, virtue; all things, mental and physical, conditioned and unconditioned, are dhammas.

**Dhamma.** Truth, nature, law, natural truth, duty, order, “the way things are,” Dharma; this impossible-to-translate word has many meanings, the most important of which are nature, the law of nature, our duty according to natural law, and the fruits of doing that duty correctly according to natural law. Also, teachings pointing to Dhamma.

**dukkha.** Distress, anguish, suffering, misery, ill-being (or **dukkhatā**, unsatisfactoriness, imperfection); the spiritual dilemma of human beings. Etymologically, *dukkha* can be translated “hard to endure,” “difficult to bear”; “once seen, it is ugly”; and “horribly, wickedly void.” In its experiential sense, dukkha is the quality of experience that results when mind is concocted by **avijjā** into craving, clinging, egoism, and selfishness. This feeling takes on many forms – from the crudest to the most subtle levels – such as disappointment, dissatisfaction, frustration, agitation, dis-ease, and despair. In its universal sense, dukkhatā is the inherent condition of unsatisfactoriness, imperfection, and undependableness in all impermanent, conditioned things. To fully understand the meaning of dukkha, one must realize that **sukha** is also dukkha. **Nibbāna** is the only thing which is not dukkhatā.

**kāma.** Sensuality, sexuality; strong desire and its objects. Seeking and indulging in sensual pleasures, not to be confused with **kamma**.

**kamma.** Action, karma; volitional actions of body, speech, and mind. The consequences or fruit of such actions are *kamma-vipāka*. When actions arise from **kilesa**, the consequences are ultimately destructive. When actions arise from wholesome intentions (*kusala-cetanā*), the consequences are beneficial, yet still egoistic. To end **dukkha**, “action without an actor” is the way.

**karuṇā.** Compassion; wanting to help due to awareness and understanding of **dukkha**, both one’s own and that of others. One of the “divine dwellings” through which we outgrow egoism.

**khandha.** Aggregate, group, bundle; the five subsystems or basic functions which constitute the human being. These groups are not entities in themselves; they are merely categories into which the functional aspects of our lives can be analyzed.

None of them are “self,” “of self,” “in self,” or “my self”; they have nothing to do with “selfhood” and there is no “self” apart from them. When they cling or are clung to, the five are known as the *upādāna-khandhā* (aggregates of clinging, clinging together bundles). The five are:

*rūpa-khandha*, form-aggregate, particularly the body, its nervous system, sense receptors, and sense inputs (the world);

*vedanā-khandha*, feeling-aggregate: the dimension of pleasure and pain accompanying almost all experience;

*saññā-khandha*, recognition-aggregate: the discrimination, labelling, and evaluation of sense experience;

*saṅkhāra-khandha*, thought-aggregate: thought processes and emotions, including volition, desire, attachment, and “birth”;

*viññāṇa-khandha*, consciousness-aggregate: the basic knowing that distinguishes something within each of the sensory fields (visual, auditory, etc.), creating a sense “object.”

**kilesa.** Defilement, impurity; the harmful thoughts and emotions that tarnish, dirty, and pollute mind. These reactive passions are merely passing clouds that obscure mind’s natural luminosity. While the three primary categories of kilesa are greed, hatred, and delusion, they proliferate with endless creativity.

**magga.** Path, way; the noble eightfold path, the middle way out of all **dukkha**.

**māra.** Tempter, demon, devil – literally, “killer of goodness”; often personified, the real tempters and murderers are the defilements.

**nibbāna** (Sanskrit, **nirvāṇa**). Coolness, quenching; the Supreme, the ultimate reality in Buddhism; the purpose and meaning (*attha*) of Buddhist practice and highest potential of humanity. Nibbāna manifests when the fires of craving, clinging, defilement, and selfishness are cooled. When they are thoroughly cooled, nibbāna manifests perfectly, totally, timelessly. Not a place, for nibbāna is beyond existence and non-existence, not even a state of mind, for nibbāna is neither mental nor physical, but a **dhamma** the mind can realize and experience in this life.

**nirodha.** Quenching, cessation, extinction; a synonym for **nibbāna**, the end of clinging and **dukkha**.

**Pāli/Pāli/Pali.** The language of the **Tipiṭaka** and its derivative texts. Pali was created when the early Buddhist teachings, originally preserved orally in various closely related vernacular languages of the **Buddha**'s time, were compiled and written down with the aid of ancient Sanskrit grammar. Pali is older than classical Sanskrit and is closely related to a group of languages known as Middle Indo-Aryan.

**paññā.** Wisdom, penetrating insight, intuitive understanding; correct seeing, knowing, and understanding of the things we must know in order to quench **dukkha**, namely, the Four Noble Truths, the Three Characteristics, dependent origination, and voidness. The various terms used for “knowing” are not meant to express an intellectual activity, although the intellect has its role. The emphasis is on direct, intuitive, non-conceptual comprehending of life as it is here and now. Memory, language, and thought are not required. Buddhist tradition considers paññā to be its characteristic quality rather than faith or will-power.

**paṭiccasamuppāda.** Dependent origination, dependent co-arising; the profound and detailed process of conditions that concoct **dukkha**. Due to ignorance, and dependent on sense organ and sense object, there arises consciousness (*viññāṇa*). These three things working together are contact (*phassa*). Upon this ignorant contact, there arises feeling (*vedanā*), craving (*taṇhā*), clinging (*upādāna*), becoming (*bhava*), birth (*jāti*), decay and death (*jarā-maraṇa*), and all the forms of dukkha.

**phassa.** The meeting and working together of sense organ, sense object, and sense consciousness. When a sensual stimulus makes enough of an impact upon awareness – that is, has “meaning” – to draw a response, either ignorant or wise, beginning with **vedanā**.

**pīti.** Contentment, satisfaction, rapture; the excited happiness (pleasant **vedanā**) that arises when one is successful in something.

**samādhi.** Concentration, collectedness, unification of mind; gathering together of the mental flow and secure establishment of mind. Proper samādhi has the qualities of purity, clarity, stability, calmness, readiness, and gentleness. Its primary characteristic is non-distraction. The supreme samādhi is the singleness of mind (*ekaggatā-citta*) that has **nibbāna** as its sole concern. In a broader sense, *samādhi* can be translated “meditation,” meaning development of the mind through the power of samādhi.

**saṅgha.** Community, group, sangha; applies to a wide range of communities, the most important in **Dhamma** teachings are 1) the Noble Sangha of practitioners who are free of at least the three lower fetters, which is the third Buddhist Gem and Refuge; 2) the Great Sangha of all practitioners dedicated to freedom from self-centeredness; 3) popularly, monastics collectively.

**saṅkhāra.** Concoction, conditioned thing, fabrication; concocting, compounding, conditioning. As a verb, saṅkhāra is the endless activity of concocting and change in which new things arise, manifest, and cease. As a noun, saṅkhāras are transient, created things acting both as the products of the concocting and the causes of ever new concoctions.

**saññā.** Recognition, classification, evaluation, perception; once mind has made contact with a sense object and then feels it, e.g., as pleasant, a concept, label, or image is attached to the experience. Saññā involves recognizing similarities with past experience and discriminating the value of the object.

**sati.** Mindfulness, attention, awareness, recall, recollection; mind's ability to notice and observe what it's doing and feeling, and how it's reacting. Sati is the vehicle and transport mechanism for **paññā**; without sati, wisdom cannot be developed, retrieved, or applied. Sati allows us to be aware of what we are about to do and is characterized by speed and agility.

**sikkhā.** Training; the three aspects of the one path, of the middle way. All Buddhist practices fit within the three sikkhā: **sīla**, **samādhi**, and **paññā**.

**sīla.** Morality, normality, right conduct, virtue; correct action in body and speech. Not merely rules, its essence is in non-violence toward others and oneself, which results in peaceful relations with the world.

**sukha.** Joy, happiness, bliss; tranquil, soothing, pleasant **vedanā**. Sukha results from **pīti**, which stimulates.

**suññatā.** Voidness, emptiness; the state of being void and free of selfhood, soul, ego, or anything that could be taken to be "I" or "mine"; also the state of being void and free of defilements.

**sutta.** Discourses of the Buddha and leading disciples.

**taṇhā.** Craving, blind want, foolish desire; the cause of **dukkha**, not to be confused with "wise want" (*sammā-saṅkappā*, right aspiration). Taṇhā is conditioned by foolish **vedanā** and, in turn, concocts **upādāna**.

**Tathāgata.** One Gone to Thusness; used, generically, for all **arahants** and, specifically, by the **Buddha** in selfless self-reference.

**Tipiṭaka.** The three baskets of Buddhist scriptures: **Vinaya** (Discipline) is the first basket, **Suttas** (Discourses) the second, and Abhidhamma the third.

**upādāna.** Clinging, attachment, grasping; to hold onto something foolishly, to regard things as “I” and “mine,” to take things personally. Not the things attached to, but the lustful-satisfaction (*chanda-rāga*) regarding them. The Buddha distinguished four kinds of upādāna: attachment to sensuality, to views, to precepts and practices, and to words concerning self. (To hold something wisely is *samādāna*, undertaking.)

**vedanā.** Feeling; the mental response to or affective tone of sense experience, the realm of pleasure and pain. Feeling comes in three forms: pleasant or agreeable (*sukha-vedanā*), unpleasant or painful (*dukkha-vedanā*), and indeterminate, neither unpleasant nor pleasant (*adukkhamasukha-vedanā*). Vedanā is a mental actor. Sometimes, however, a looser sense of the term is used regarding physical sensations. This primitive activity of mind is not equivalent to far more complex emotion.

**vimutti.** Emancipation, deliverance, liberation, release, salvation; becoming free of all attachments, **kilesa** and **dukkha**, and realizing **nibbāna**.

**vinaya.** Discipline; often understood as the monastic training rules, the primary subject matter of the Vinaya-Piṭaka, the first basket of **Tipiṭaka**. Importantly, all dedicated **Dhamma** practice requires vinaya, though this has yet to be codified and elaborated for householders.

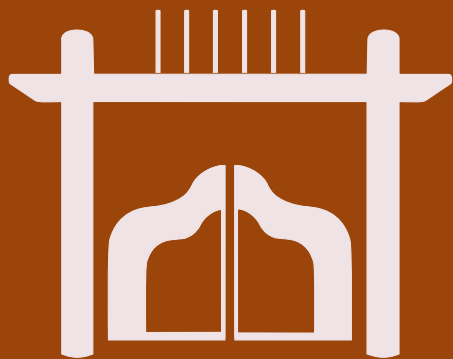
**viññāṇa.** Consciousness, cognition; the most basic knowing or awareness of a sensory object. All other cognitive and emotional functions occur once there is viññāṇa. For more than a century, “consciousness” has been the standard translation; however, this custom is coming under increasing criticism.



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