Daily Chanting

A Book of Daily Reflections

Ānandajoti Bhikkhu

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Editor's Preface

This work gives a selection of verses that are recited when worshipping the Buddha, the Dhamma, and the Saṅgha; and a collection of discourses that are popularly used as Safeguards.

Part of the chants found in this book are meant to be recited every day, and part rotate on a weekly basis.

The system for the chanting is as follows: first there is Recollection of the Three Treasures and other objects of worship, this is followed by Pūjā (which will depend on what is being offered).

Then the daily Parittaṁ section begins. After the Opening go to the chants for whatever day of the week it is.

At the end of the chants for the day there is meditation, and when finished you can proceed with the Conclusion.

In the Appendix are two other short pieces that can be recited in the indicated place when monastics are present.

Ānandajoti Bhikkhu
July 2014 - 2558

This book is dedicated with great respect to the memory of

Ven. Rerukane Chandavimala

former Mahānāyaka of the Swejin Mahānikāya
who worked so tirelessly on behalf of the Sāsana

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Worship

Namakkāraṁ
Reverence

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa
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Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Buddhaguṇavandanā
Worshipping the Virtues of the Buddha

Iti pi so Bhagavā Arahaṁ Sammāsambuddho,
Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

anuttaro purisadammasārathī,
the unsurpassed guide for those people who need taming,

Satthā devamanussānaṁ Buddho Bhagavā ti.
the Teacher of gods and men, the Buddha, the Fortunate One.

Buddhaṁ jīvitaṁ yāva Nibbānaṁ saraṇaṁ gacchāmi.
I go for life-long refuge to the Buddha right up until Nibbāna.

Ye ca Buddhā atītā ca, ye ca Buddhā anāgatā,
Those who were Buddhas in the past, those who will be Buddhas in the future,

paccuppannā ca ye Buddhā, ahaṁ vandāmi sabbadā!
and those who are Buddhas in the present, I worship them every day!

Natthi me saraṇaṁ aññaṁ, Buddho me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Buddha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Uttamaṅgena vandehaṁ pādapaṁsu varuttamaṁ,
With my head I worship the most excellent dust of his feet,

Buddhe yo khalito doso Buddho khamatu taṁ mamaṁ!
for any fault or wrong against the Buddha may the Buddha forgive me for that!

Dhammaguṇavandanā
Worshipping the Virtues of the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,
The Dhamma has been well-proclaimed by the Fortunate One, it is visible, not subject to time,

ehipassiko, opanayiko, paccattaṁ veditabbo viññūhī ti.
inviting inspection, onward leading, and can be understood by the wise for themselves.

Dhammaṁ jīvitaṁ yāva Nibbānaṁ saraṇaṁ gacchāmi.
I go for life-long refuge to the Dhamma right up until Nibbāna.

Ye ca Dhammā atītā ca, ye ca Dhammā anāgatā,
That which was Dhamma in the past, that which will be Dhamma in the future,

paccuppannā ca ye Dhammā, ahaṁ vandāmi sabbadā!
and that which is Dhamma in the present, I worship it every day!

Natthi me saraṇaṁ aññaṁ, Dhammo me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Dhamma is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Uttamaṅgena vandehaṁ Dhammaṁ ca tividhaṁ varaṁ,
With my head I worship the excellent threefold Dhamma,

Dhamme yo khalito doso Dhammo khamatu taṁ mamaṁ!
for any fault or wrong against the Dhamma may the Dhamma forgive me for that!

Saṅghaguṇavandanā
Worshipping the Virtues of the Saṅgha

Supaṭipanno Bhagavato sāvakasaṅgho,
The Fortunate One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are correct in their practice,

yad-idaṁ cattāri purisayugāni aṭṭha purisapuggalā,
that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakasaṅgho,
this is the Fortunate One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṁ puññakkhettaṁ lokassā ti.
they are an unsurpassed field of merit for the world.

Saṅghaṁ jīvitaṁ yāva Nibbānaṁ saraṇaṁ gacchāmi.
I go for life-long refuge to the Sangha right up until Nibbāna.

Ye ca Saṅghā atītā ca, ye ca Saṅghā anāgatā,
Those who were the Sangha in the past, those who will be the Sangha in the future,

paccuppannā ca ye Saṅghā, ahaṁ vandāmi sabbadā!
and those who are the Sangha in the present, I worship them every day!

Natthi me saraṇaṁ aññaṁ, Saṅgho me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Sangha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Uttamaṅgena vandehaṁ Saṅghaṁ ca tividhottamaṁ,
With my head I worship the Sangha who are supreme in three ways,

Saṅghe yo khalito doso Saṅgho khamatu taṁ mamaṁ!
for any fault or wrong against the Sangha may the Sangha forgive me for that!

Paṇāmagāthā
Verses on Obeisance

Buddhadhammā ca Paccekabuddhā Saṅghā ca sāmikā,
The Buddhas, Dhamma, Independent Buddhas, and the revered Sangha,

dāsoham-asmi me tesaṁ, guṇaṁ ṭhātu sire sadā!
I am their servant, may that good quality always be on my head!

Tisaraṇaṁ tilakkhaṇūpekkhaṁ Nibbānam-antimaṁ,
The three refuges, equanimity about the three signs, and final Nibbāna,

suvande sirasā niccaṁ labhāmi tividhā-m-ahaṁ.
I always worship these with my head and I receive threefold (return).

Tisaraṇaṁ ca sire ṭhātu, sire ṭhātu tilakkhaṇaṁ,
May the three refuges be placed on my head, may the three signs be placed on my head,

upekkhā ca sire ṭhātu, Nibbānaṁ ṭhātu me sire!
may equanimity be placed on my head, and may Nibbāna be placed on my head!

Buddhe sakaruṇe vande, Dhamme Paccekasambuddhe,
I worship the compassionate Buddhas, the Dhamma, the Independent Sambuddhas,

Saṅghe ca sirisā yeva, tidhā niccaṁ namāmyahaṁ.
and the Sangha with my head, I constantly bow down three times.

Namāmi Satthuno vādā appamādavacantimaṁ,
I bow down to the words of the Teacher, and the last words on heedfulness,

sabbe pi cetiye vande, upajjhāyācariye mamaṁ,
and also to all the shrines, to my preceptor and teacher,

mayhaṁ paṇāmatejena cittaṁ pāpehi muñcatan-ti!
by the power of this obeisance may my mind be free from evil!

Āmisapūjā
Material Offerings

(first worshipping the main objects of veneration)

Vandāmi cetiyaṁ sabbaṁ sabbaṭṭhānesu patiṭṭhitaṁ,
I worship all the shrines in all of the places that they stand,

sārīrikadhātu Mahā Bodhiṁ, Buddharūpaṁ sakalaṁ sadā!
the bodily relics, the Great Bodhi Tree, and all the Buddha images forever!

Iccevam-accantanamassaneyyaṁ namassamāno Ratanattayaṁ yaṁ,
In this way I can revere the Three Treasures without end, and while revering them,

puññābhisandhaṁ vipulaṁ alatthaṁ, tassānubhāvena hatantarāyo!
I have received an abundant overflow of merit, by that power may (any) obstacle be destroyed!

(only chant verses for those things you are offering)

(lights)

Ghanasārappadittena dīpena tamadhaṁsinā,
With a lamp that burns intensely, destroying the darkness,

tilokadīpaṁ Sambuddhaṁ pūjayāmi tamonudaṁ.
I worship the Sambuddha, the light of the three worlds, the darkness-dispeller.

(incense)

Sugandhikāyavadanaṁ, anantaguṇagandhinaṁ,
° With this fragrance and perfume I worship the Realised One,

Sugandhināhaṁ gandhena pūjayāmi Tathāgataṁ.
who is fragrant in body and speech, and has fragrant endless virtues.

(water)

Sugandhaṁ sītalaṁ kappaṁ, pasannamadhuraṁ subhaṁ,
° Please accept this fragrant, cool, clear, sweet, and attractive drink

pānīyam-etaṁ Bhagavā, paṭiggaṇhātu-m-uttama!
that has been prepared, O Fortunate One supreme!

(medicinal drink)

Bhesajjehi samāyuttaṁ gilānapaccayaṁ imaṁ,
° Please accept this medicine together with this herbal drink,

anukampaṁ upādāya, paṭiggaṇhātu-m-uttama!
having compassion on us, O Fortunate One supreme!

(flowers)

Vaṇṇagandhaguṇopetaṁ, etaṁ kusumasantatiṁ,
° With these long lasting flowers, endowed with the qualities of beauty

pūjayāmi Munindassa siripādasaroruhe.
and fragrance, I worship the glorious lotus feet of the lord of Sages.

Pūjemi Buddhaṁ kusamenanena, puññena-m-etena labhāmi mokkhaṁ.
I worship the Awakened One with these flowers, may I gain release with (the help of) this merit.

Pupphaṁ milāyāti yathā idaṁ me, kāyo tathā yāti vināsabhāvaṁ.
Just as a flower withers and fades away, so too this my body will go to destruction.

(aspiration)

Imāya Buddhapūjāya katāya suddhacetasā,
By this worship of the Buddha, performed with a pure mind,

ciraṁ tiṭṭhatu Saddhammo, loko hotu sukhī sadā!
may the True Dhamma last a long time, and may the world be always happy!

Safeguard Recitals

Devārādhanā
The Invitation to the Gods

(Chanted by One Person)

Samantā cakkavāḷesu atrāgacchantu devatā
May the gods from all over the universe assemble here

saddhammaṁ Munirājassa suṇantu saggamokkhadaṁ:
and listen to the King of the Sage's true Dhamma about heaven and release:

Parittassavaṇakālo ayaṁ bhadantā!
Reverend Sirs, this is the time for hearing the safeguard!

Parittassavaṇakālo ayaṁ bhadantā!
Reverend Sirs, this is the time for hearing the safeguard!

Dhammaparittassavaṇakālo ayaṁ bhadantā!
Reverend Sirs, this is the time for hearing the Dhamma safeguard!

Namakkāraṁ
Reverence

(Chanted by All Present)

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

(Now follow the Schedule according to the Day)

(monastics can chant the Reflections found in the appendix here)

Monday

Āṇakkhettaparittaṁ, 1
Safeguard in this Order's Domain

Ye santā santacittā, tisaraṇasaraṇā, ettha lokantare vā,
Those (gods) who are peaceful, with peaceful minds, who have taken refuge in the triple refuge, whether here, or above the worlds,

bhummā bhummā ca devā, guṇagaṇagahaṇā, byāvaṭā sabbakālaṁ,
the various earth gods, that group who have taken up, and are engaged in, virtuous deeds all of the time,

ete āyantu devā, varakanakamaye, Merurāje vasanto,
may these gods come, those who dwell on the majestic Mt. Meru, that excellent golden mountain,

santo santo sahetuṁ Munivaravacanaṁ sotumaggaṁ samaggaṁ.
peacefully, and with good reason, (to hear) the Sage's excellent word about entering the stream, and harmony.

Sabbesu cakkavāḷesu yakkhā devā ca brahmuno,
May all yakkhas, gods, and deities, from the whole universe,

Yaṁ amhehi kataṁ puññaṁ sabbasampattisādhukaṁ
° After partaking of the merits, and of all the thoroughly good fortune

Sabbe taṁ anumoditvā samaggā sāsane ratā,
We have acquired, being in harmony, and delighting in the teaching,

Pamādarahitā hontu ārakkhāsu visesato.
Be not heedless and grant us complete protection.

Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā,
May the teaching and the world be on the increase every day,

Sāsanam-pi ca lokañ-ca devā rakkhantu sabbadā.
And may the gods every day protect the teaching and the world.

Saddhiṁ hontu sukhī sabbe parivārehi attano,
° May you, and all those who are around you, together with

Anīghā sumanā hontu, saha sabbehi ñātibhi.
All your relatives, be untroubled, happy, and easy in mind.

Rājato vā, corato vā, manussato vā, amanussato vā,
(May you be protected) from the king, thieves, humans, and non-humans,

aggito vā, udakato vā, pisācato vā, khāṇukato vā, kaṇṭakato vā,
from fire and water, demons, stumps, and thorns,

nakkhattato vā, janapadarogato vā,
from unlucky stars, and epidemics,

asaddhammato vā, asandiṭṭhito vā, asappurisato vā,
from what is not the true dhamma, not right view, not a good person,

caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahivicchika-maṇisappa-
and from fierce elephants, horses, antelopes, bulls, dogs, snakes, scorpions, poisonous serpents,

dīpi-accha-taraccha-sukara-mahisa-yakkha-rakkhasādihi
panthers, bears, hyenas, wild boars, buffaloes, yakkhas, rakkhasas, and so on,

nānā bhayato vā, nānā rogato vā,
from the manifold fears, the manifold diseases,

nānā upaddavato vā, ārakkhaṁ gaṇhantu!
the manifold calamities, (from all of these troubles) may you receive protection!

Dasadhammasuttaṁ
The Discourse on the Ten Things

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati
at one time the Fortunate One was dwelling near Sāvatthī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Fortunate One addressed the monks, saying:

"Bhikkhavo!" ti, "Bhadante!" ti te bhikkhū Bhagavato paccassosuṁ,
"Monks!", "Reverend Sir!" those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

"Dasa ime bhikkhave dhammā
"There are these ten things, monks,

pabbajitena abhiṇhaṁ paccavekkhitabbā.
that one who has gone forth should frequently reflect on.

Katame dasa?
What are the ten?

"Vevaṇṇiyamhi ajjhupagato" ti,
"I have become one who has (distinctive) appearance",

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [1]
one who has gone forth should frequently reflect on this.

"Parapaṭibaddhā me jīvikā" ti,
"I am bound to others for my livelihood",

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [2]
one who has gone forth should frequently reflect on this.

"Aññho me ākappo karaṇīyo" ti,
"I should comport myself differently",

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [3]
one who has gone forth should frequently reflect on this.

"Kacci nu kho me attā sīlato na upavadatī?" ti
"Can I myself find no fault with my virtue?"

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [4]
one who has gone forth should frequently reflect on this.

"Kacci nu kho maṁ anuvicca viññū sabrahmacārī, sīlato na upavadantī?" ti
"Will my wise companions in the spiritual life, after testing me, find no fault with my virtue?"

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [5]
one who has gone forth should frequently reflect on this.

"Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo" ti,
"There is alteration in, and separation from, all that is dear and appealing to me",

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [6]
one who has gone forth should frequently reflect on this.

"Kammassakomhi, kammadāyādo,
"It is actions that I own, it is actions that I am heir to,

kammayoni, kammabandhu, kammapaṭisaraṇo,
it is actions that I am born from, actions are my kinsfolk, actions are my refuge,

yaṁ kammaṁ karissāmi, kalyāṇaṁ vā pāpakaṁ vā,
whatever actions I perform, whether good or bad,

tassa dāyādo bhavissāmī" ti,
to that I will be the heir",

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [7]
one who has gone forth should frequently reflect on this.

"Kathaṁ bhūtassa me rattiṁdivā vītipatantī?" ti
"In what way do the nights and days pass for me?"

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. **[8]**
one who has gone forth should frequently reflect on this.

“Kacci nu khohaṁ suññāgāre abhiramāmī?” ti
“Do I delight in empty places?”

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [9]
one who has gone forth should frequently reflect on this.

“Atthi nu kho me uttarimanussadhammā,
“Has a state beyond (ordinary) human beings,

alam-ariyañāṇadassanaviseso adhigato?
the distinction of what is truly noble knowledge and seeing been attained by me?

Soham pacchime kāle sabrahmacārīhi puṭṭho,
Will I at the end, when questioned by my companions in the spiritual life,

na maṅku bhavissāmī?” ti
not be embarrassed?”

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. [10]
one who has gone forth should frequently reflect on this.

Ime kho bhikkhave dasadhammā,
These are the ten things, monks,

pabbajitena abhiṇhaṁ paccavekkhitabbā” ti.
that one who has gone forth should frequently reflect on.

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in the Fortunate One’s words.

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Meditation... then go to Conclusion part 1:
Sabbapāpassa akaraṇaṁ. p. 44

Tuesday

Ārakkhā Bhāvanā
Protective Meditations

Buddhānussati, mettā ca, asubhaṁ, maraṇassati,
Recollection of the Buddha, friendliness, unattractiveness, and mindfulness of death,

iti imā caturārakkhā bhikkhu bhāveyya sīlavā.
these are the four protective meditations that a virtuous monk should develop.

Anantavitthāraguṇaṁ guṇatonussaraṁ Muniṁ,
Recollecting the Sage's virtue, and his endless, extensive, good qualities,

bhāveyya buddhimā bhikkhu Buddhānussati-m-ādito.
the wise monk should develop the recollection of the Buddha first.

Buddhānussati
Recollection of the Buddha

(Ārakkhā Bhāvanā 1)

Savāsane kilese so eko sabbe nighātiya,
Alone he destroyed all the corruptions, and (bad) predispositions,

ahū susuddhasantāno pūjānaṁ ca sadāraho. [1]
and being continually and fully pure he is worthy of worship at all times.

Sabbakālagate dhamme sabbe sammā sayaṁ Muni,
The Sage by himself has, throughout the whole of time in every way,

sabbākārena bujjhitvā, eko sabbaññutaṁ gato. [2]
completely awakened to all things, and alone he has arrived at omniscience.

Vipassanādi vijjāhi sīlādi caraṇehi ca,
° Being endowed with great psychic power, good conduct, virtue, and so on,

susamiddhehi sampanno, gaganābhehi nāyako. [3]
true understanding, insight, and so on, the leader was like the shining sky.

Sammāgato subhaṁ ṭhānaṁ amoghavacano ca so,
He who never spoke foolish words, has arrived at that glorious state (Nibbāna),

tividhassāpi lokassa ñātā niravasesato. [4]
he knew the threefold world system (completely) without leaving anything out.

Anekehi guṇoghehi sabbasattuttamo ahū,
Overflowing with countless good qualities he is supreme among all beings,

Anekehi upāyehi naradamme damesi ca. [5]
with countless skilful means he tamed those men who could be tamed.

Eko sabbassa lokassa sabbam-atthānusāsako,
He alone, to the whole world was the teacher of everything good,

Bhāgya-issariyādīnaṁ guṇānaṁ paramo nidhī. [6]
he is the highest treasure, having qualities such as good fortune, mastery, and so on.

Paññāssa sabbadhammesu karuṇā sabbajantusu,
Being wise in regard to all things compassionate to everybody,

attatthānaṁ paratthānaṁ sādhikā guṇajeṭṭhikā. [7]
he exceeded (others) in the best qualities, (knowing) what was for his own and others' good.

Dayāya pāramī citvā paññāyattānam-uddharī,
Through sympathy he set his mind on the perfections through wisdom he raised himself up,

uddharī sabbadhamme ca, dayāyaññe ca uddharī. [8]
he raised himself above all things, through sympathy he raised others too.

Dissamāno pi tāvassa rūpakāyo acintayo,
Even his visible form-body was beyond thought,

asādhāraṇañāṇaḍḍhe dhammakāye kathā va kā ti? [9]
what can be said of his spiritual body, which was unique, having powerful knowledge?

Mahāmaṅgalasuttaṁ
The Discourse on the Great Blessings

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati
at one time the Fortunate One was dwelling near Sāvatthī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiyā,
Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā,
whose surpassing beauty lit up the whole of Jeta's Wood,

yena Bhagavā tenupasaṅkami,
approached the Fortunate One,

upasaṅkamitvā Bhagavantaṁ abhivādetvā, ekam-antaṁ aṭṭhāsi.
and after approaching and worshipping the Fortunate One, he stood on one side.

Ekam-antaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya aj̱jhabhāsi:
While standing on one side that god addressed the Fortunate One with a verse:

“Bahū devā manussā ca maṅgalāni acintayuṁ
“Many are the gods and the men who have thought about the blessings

Ākaṅkhamānā sotthānaṁ: brūhi maṅgalam-uttamaṁ.” **[1]**
Hoping for safety: now please say what is the supreme blessing.”

“Asevanā ca bālānaṁ, paṇḍitānañ-ca sevanā,
“Not associating with fools, but associating with the wise,

Pūjā ca pūjanīyānaṁ: etaṁ maṅgalam-uttamaṁ. **[2]**
Honouring those worthy of honour: this is the supreme blessing.

Paṭirūpadesavāso ca, pubbe ca katapuññatā,
Living in a suitable place, formerly having done good deeds,

Attasammāpaṇidhi ca: etaṁ maṅgalam-uttamaṁ. **[3]**
Aspiring in a right way oneself: this is the supreme blessing.

Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,
Having great learning and craft, and being disciplined and well trained,

Subhāsitā ca yā vācā: etaṁ maṅgalam-uttamaṁ. **[4]**
And whatever words are well spoken: this is the supreme blessing.

Mātāpitu-upaṭṭhānaṁ, puttadārassa saṅgaho,
Attendance on one's mother and father, looking after one’s wife and children,

Anākulā ca kammantā: etaṁ maṅgalam-uttamaṁ. **[5]**
With works that are not agitating: this is the supreme blessing.

Dānañ-ca Dhammacariyā ca, ñātakānañ-ca saṅgaho,
Giving, and living by the Dhamma, and looking after one’s relatives,

Anavajjāni kammāni: etaṁ maṅgalam-uttamaṁ. **[6]**
(Performing) actions that are blameless: this is the supreme blessing.

Ārati virati pāpā, majjapānā ca saññamo,
Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

Appamādo ca dhammesu: etaṁ maṅgalam-uttamaṁ. **[7]**
Being heedful regarding (all) things: this is the supreme blessing.

Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,
Having respect, being humble, being satisfied and grateful,

Kālena Dhammasavaṇaṁ: etaṁ maṅgalam-uttamaṁ. **[8]**
Listening to Dhamma at the right time: this is the supreme blessing.

Khantī ca sovacassatā, samaṇānañ-ca dassanaṁ,
Being patient and easily spoken to, seeing ascetics,

Kālena Dhammasākacchā: etaṁ maṅgalam-uttamaṁ. **[9]**
Discussing Dhamma at the right time: this is the supreme blessing.

Tapo ca brahmacariyañ-ca, ariyasaccāna' dassanaṁ,
Austere, living spiritually, insight into the noble truths,

Nibbānasacchikiriyā ca: etaṁ maṅgalam-uttamaṁ. **[10]**
The experience of Nibbāna: this is the supreme blessing.

Phuṭṭhassa lokadhammehi, cittaṁ yassa na kampati,
He whose mind does not waver, when it is touched by things of this world,

Asokaṁ virajaṁ khemaṁ: etaṁ maṅgalam-uttamaṁ. **[11]**
(being) griefless, dustless, and secure: this is the supreme blessing.

Etādisāni katvāna, sabbattha-m-aparājitā,
Having done as here directed, they are undefeated everywhere,

sabbattha sotthiṁ gacchanti: taṁ tesaṁ maṅgalam-uttaman"-ti. **[12]**
They go everywhere in safety: for them this is the supreme blessing."

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Meditation... then go to Conclusion part 1:
Sabbapāpassa akaraṇaṁ. p. 44

Wednesday

Āṇakkhettaparittaṁ, 2
Safeguard in this Order's Domain

Paṇidhānato paṭṭhāya, Tathāgatassa dasapāramiyo,
Beginning with the aspiration (for Buddhahood, and thinking of) the Realised One's ten perfections,

dasa-upapāramiyo, dasaparamatthapāramiyo - samatiṁsapāramiyo -
ten minor perfections, ten great perfections - altogether thirty perfections -

pañcamahāpariccāge, tisso cariyā, pacchimabhave gabbhāvakkantiṁ, jātiṁ,
his five great sacrifices, three ways of conduct, descent into the womb for his final existence, birth,

Abhinikkhamanaṁ, padhānacariyaṁ, Bodhipallaṅkaṁ, Māravijayaṁ,
Great Renunciation, life of effort, sitting cross legged at the Bodhi tree, victory over Māra,

sabbaññutañāṇapaṭivedhaṁ, navalokuttaradhamme ti,
his penetration and knowledge of omniscience, and his nine supermundane attainments,

sabbe pime Buddhaguṇe āvajjitvā, Vesāliyaṁ tīsu pākārantaresu,
and after considering all these Buddha qualities, (going round) the three walls of Vesāli,

tiyāmarattiṁ, parittaṁ karonto āyasmā Ānandatthero,
during the three watches of the night, the venerable elder Ānanda,

viya kāruññacittaṁ upaṭṭhapetvā:
after establishing great compassion in his heart, made this safeguard:

Koṭisatasahassesu cakkavāḷesu devatā
The gods in the ten hundred thousand million universes

yassāṇaṁ patigaṇhanti yañ-ca Vesāliyaṁ pure,
accepted the order (given) in the city of Vesāli,

rogāmanussadubbhikkha sambhūtaṁ tividhaṁ bhayaṁ,
and disease, non-human beings, and famine, the threefold fear that had arisen,

khippam-antaradhāpesi, parittaṁ taṁ bhaṇāmahe:
quickly disappeared, we will recite that safeguard:

Ratanasuttaṁ
The Discourse on the Treasures

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu, atho pi sakkacca suṇantu bhāsitaṁ. [1]
may the minds of all those beings be happy, and may they listen carefully to what is said.

Tasmā hi bhūtā nisāmetha sabbe, mettaṁ karotha mānusiyā pajāya,
Therefore, all of you beings, be attentive, be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṁ, tasmā hi ne rakkhatha appamattā. [2]
they who bring offerings by day and by night, therefore, being heedful, you must protect them.

Yaṁ kiñci vittaṁ - idha vā huraṁ vā saggesu vā - yaṁ ratanaṁ paṇītaṁ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṁ atthi Tathāgatena, idam-pi Buddhe ratanaṁ paṇītaṁ:
is not equal unto the Realised One, this excellent treasure is in the Buddha:

etena saccena suvatthi hotu! [3]
by virtue of this truth may there be safety!

Khayaṁ virāgaṁ amataṁ paṇītaṁ yad-ajjhagā Sakyamunī samāhito,
(Pollutants') end, dispassion, deathlessness, excellence: which the concentrated Sakyan sage attained,

na tena dhammena samatthi kiñci, idam-pi Dhamme ratanaṁ paṇītaṁ:
there is nothing that is equal to that state, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu! [4]
by virtue of this truth may there be safety!

Yam-Buddhaseṭṭho parivaṇṇayī suciṁ, samādhim-ānantarikañ-ñam-āhu,
That which the Buddha, the Great One, praised as pure, the concentration said to have prompt (result),

samādhinā tena samo na vijjati, idam-pi Dhamme ratanaṁ paṇītaṁ:
no equal to that concentration is found, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu! [5]
by virtue of this truth may there be safety!

Ye puggalā aṭṭha sataṁ pasatthā, cattāri etāni yugāni honti,
Those eight individuals praised by the good, there are these four pairs (of individuals),

te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni,
those disciples of the Happy One are worthy of gifts, those things that have been given to them have great fruits,

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [6]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye suppayuttā manasā daḷhena, nikkāmino Gotamasāsanamhi,
Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

te pattipattā amataṁ vigayha, laddhā mudhā nibbutiṁ bhuñjamānā,
those who have attained, and entered the deathless, are enjoying emancipation, gained for free,

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [7]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Yathindakhīlo paṭhaviṁ sito siyā, catubbhi vātehi asampakampiyo,
Just as a locking post stuck fast in the earth does not waver on account of the four winds,

Tathūpamaṁ sappurisaṁ vadāmi, yo ariyasaccāni avecca passati,
in the same way, I say, is the true person, the one who sees the noble truths completely,

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [8]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni,
Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

kiñcāpi te honti bhusappamattā, na te bhavaṁ aṭṭhamaṁ ādiyanti,
however great they become in heedlessness still they do not take up an eighth existence,

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [9]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Sahā vassa dassanasampadāya tayassu dhammā jahitā bhavanti:
With his attainment of (liberating) insight there are a triad of things that are given up:

Sakkāyadiṭṭhi vicikicchitañ-ca sīlabbataṁ vāpi yad-atthi kiñci.
embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

Catūhapāyehi ca vippamutto, cha cābhiṭhānāni abhabbo kātuṁ,
He is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [10]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Kiñcāpi so kammaṁ karoti pāpakaṁ, kāyena vācā uda cetasā vā,
Whatever bad action there is that he performs by way of body, or of speech, or of mind,

abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā,
he is incapable of covering it up, this incapacity is said of one who has seen the state (of peace),

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [11]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṁ gimhe,
Just like a tall woodland tree crowned with blossom in the summer months, in the early summer,

Tathūpamaṁ Dhammavaraṁ adesayī, Nibbānagāmiṁ paramaṁhitāya,
in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit,

idam-pi Buddhe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [12]
this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

Varo varaññū varado varāharo, anuttaro Dhammavaraṁ adesayī.
The best one, knowing the best, giving the best, brought the best, brought the best, unsurpassed he preached the best Dhamma.

idam-pi Buddhe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [13]
this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

Khīṇaṁ purāṇaṁ navaṁ natthi sambhavaṁ, virattacittā āyatike bhavasmiṁ,
The old is destroyed, and nothing new is produced, (their) minds are unexcited by future rebirth,

te khīṇabījā avirūḷhicchandā, nibbanti dhīrā yathāyam-padīpo,
they have destroyed the seeds, and have no desire for growth, the wise are still, just as this lamp (is still),

idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu! [14]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

(Spoken by Sakka, lord of the gods:)

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṁ devamanussapūjitaṁ, Buddhaṁ namassāma suvatthi hotu! [15]
the Realised One is revered by gods and men, we honour the Buddha - may there be safety!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṁ devamanussapūjitaṁ, Dhammaṁ namassāma suvatthi hotu! [16]
the Realised One is revered by gods and men, we honour the Dhamma - may there be safety!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṁ devamanussapūjitaṁ, Saṅghaṁ namassāma suvatthi hotu! [17]
the Realised One is revered by gods and men, we honour the Saṅgha - may there be safety!

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Meditation... then go to Conclusion part 1:
Sabbapāpassa akaraṇaṁ. p. 44

Thursday

Mettā Bhāvanā
The Development of Friendliness Meditation

(Ārakkhā Bhāvanā 2)

Attūpamāya sabbesaṁ sattānaṁ sukhakāmataṁ,
In a similar way to oneself, all beings desire happiness,

passitvā kamato mettaṁ sabbasattesu bhāvaye. [1]
having seen that one should gradually develop friendliness towards all beings.

Sukhī bhaveyyaṁ niddukkho, ahaṁ niccaṁ, ahaṁ viya
May I constantly be happy, free from suffering, and like myself

hitā ca me sukhī hontu, majjhattā catha verino. [2]
may my benefactors be happy, neutral persons, and foes also.

Imamhi gāmakkhettamhi, sattā hontu sukhī sadā,
In this village, and its surrounding fields, may beings always be happy,

tato parañ-ca rajjesu, cakkavāḷesu jantuno. [3]
and those in other countries, and people throughout the universe.

Samantā cakkavāḷesu sattānantesu pāṇino,
° Throughout the entire universe may the countless beings, creatures,

sukhino puggalā bhūtā attabhāvagatā siyuṁ, [4]
persons, and bhūtas, who have attained individuality, be happy,

tathā itthī pumā ceva ariyā anariyā pi ca,
and so too (all) women, men, noble ones, and also ignoble ones,

devā narā apāyaṭṭhā, tathā dasadisāsu cā ti. [5]
gods, humans, and fallen creatures, and likewise (all beings) in the ten directions.

Karaṇīyamettasuttaṁ
The Discourse on how Friendliness Meditation should be Done

Karaṇīyam-atthakusalena, yan-taṁ santaṁ padaṁ abhisamecca:
What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca sūjū ca, suvaco cassa mudu anatimānī, [1]
he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

santussako ca subharo ca, appakicco ca sallahukavutti,
satisfied (with little), easy to support, free from duties, and light in living,

santindriyo ca nipako ca, appagabbho kulesu ananugiddho, [2]
with faculties at peace, prudent, not forward, and greedless among the families,

na ca khuddaṁ samācare kiñci yena viññū pare upavadeyyuṁ.
he should not do the slightest thing whereby others who are wise might find fault (with him).

"Sukhino vā khemino hontu, sabbe sattā bhavantu sukhitattā! [3]
"(May all beings) be happy and secure, may all beings in their hearts be happy!

Ye keci pāṇabhūtatthi tasā vā thāvarā vā anavasesā,
Whatsoever breathing beings there are, trembling, firm, or any other (beings),

dīghā vā ye mahantā vā, majjhimā rassakāṇukathūlā, [4]
whether they be long or great, of middle (size), short, tiny, or of compact (body),

diṭṭhā vā ye ca addiṭṭhā, ye ca dūre vasanti avidūre,
those who are seen, and those who are unseen, those who live far away, those who are near,

bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā!" [5]
those who are born, and those who still seek birth, may all beings in their hearts be happy!"

Na paro paraṁ nikubbetha, nātimaññetha katthaci naṁ kañci,
No one should cheat another, nor should he despise anyone wherever he is,

byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya. [6]
he should not long for suffering for another because of anger or resentment.

Mātā yathā niyaṁ puttaṁ āyusā ekaputtam-anurakkhe,
In the same way as a mother would protect her child, her only child, with her life,

evam-pi sabbabhūtesu mānasaṁ bhāvaye aparimāṇaṁ. [7]
so too towards all beings one should develop the measureless thought (of friendliness).

Mettañ-ca sabbalokasmiṁ mānasaṁ bhāvaye aparimāṇaṁ,
Towards the entire world he should develop the measureless thought of friendliness,

uddhaṁ adho ca tiriyañ-ca, asambādhaṁ averaṁ asapattaṁ. [8]
above, below, and across (the middle), without barriers, hate, or enmity.

Tiṭṭhaṁ caraṁ nisinno vā, sayāno vā yāvatassa vigatamiddho,
Standing, walking, sitting, lying, for as long as he is without torpor,

etaṁ satiṁ adhiṭṭheyya, brahmam-etaṁ vihāraṁ idha-m-āhu. [9]
he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life.

Diṭṭhiñ-ca anupagamma, sīlavā dassanena sampanno,
Without going near a (wrong) view, virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṁ, na hi jātu gabbhaseyyaṁ punar-etī ti. [10]
having removed greed towards sense pleasures, he does not come to lie in a womb again.

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Meditation... then...

Dhammapadagāthā
Verses from the Dhammapada

Sabbapāpassa akaraṇaṁ, kusalassa upasampadā,
Not doing any bad deeds, undertaking wholesome deeds,

sacittapariyodapanaṁ etaṁ Buddhāna' sāsanaṁ. [183]
and purifying one's mind this is the teaching of the Buddhas.

Khantī paramaṁ tapo titikkhā, Nibbānaṁ paramaṁ vadanti Buddhā.
Forbearing patience is the supreme austerity, Nibbāna is supreme say the Buddhas.

Na hi pabbajito parūpaghāti, samaṇo hoti paraṁ viheṭhayanto. [184]
One gone forth does not hurt another, (nor does) an ascetic harass another.

Anūpavādo, anūpaghāto, pātimokkhe ca saṁvaro,
Not finding fault, not hurting, restraint in regard to the precepts,

mattaññutā ca bhattasmiṁ, pantañ-ca sayanāsanaṁ,
knowing the correct measure in food, (living in) a remote dwelling place,

adhicitte ca āyogo etaṁ Buddhāna' sāsanaṁ. [185]
being devoted to meditation this is the teaching of the Buddhas.

Sabbe saṅkhārā aniccā ti, yadā paññāya passati,
All conditioned things are impermanent, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [277]
then one grows tired of suffering, this is the path to purity.

Sabbe saṅkhārā dukkhā ti, yadā paññāya passati,
All conditioned things are suffering, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [278]
then one grows tired of suffering, this is the path to purity.

Sabbe dhammā anattā ti, yadā paññāya passati,
All things are without a self, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. **[279]**
then one grows tired of suffering, this is the path to purity.

Mahājayamaṅgalagāthā
The Verses on the Great Blessings of Success

Mahākāruṇiko nātho, hitāya sabbapāṇinaṁ,
The lord of great compassion, for the benefit of all living creatures,

pūretvā pāramī sabbā patto Sambodhim-uttamaṁ.
having fulfilled all the perfections has attained supreme and Complete Awakening.

Etena saccavajjena hotu te jayamaṅgalaṁ! **[1]**
By this declaration of the truth may you have the blessing of success!

Jayanto Bodhiyā mūle Sakyānaṁ nandivaddhano,
Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy,

evaṁ tuyhaṁ jayo hotu, jayassu jayamaṅgalaṁ! **[2]**
so may you be successful, may you succeed with the blessing of success!

Sakkatvā Buddharatanaṁ, osadhaṁ uttamaṁ varaṁ,
Having honoured the Buddha treasure, the best and supreme medicine,

hitaṁ devamanussānaṁ, Buddhatejena sotthinā
of benefit to gods and men, by the blessed power of the Buddha

nassantupaddavā sabbe, dukkhā vūpasamentu te! **[3]**
may all adversities perish, and all suffering come to an end for you!

Sakkatvā Dhammaratanaṁ, osadhaṁ uttamaṁ varaṁ,
Having honoured the Dhamma treasure, the best and supreme medicine,

pariḷāhūpasamanaṁ, Dhammatejena sotthinā
which brings fevers to an end, by the blessed power of the Dhamma

nassantupaddavā sabbe, bhayā vūpasamentu te! **[4]**
may all adversities perish, and all fear come to an end for you!

Sakkatvā Saṅgharatanaṁ, osadhaṁ uttamaṁ varaṁ,
Having honoured the Saṅgha treasure, the best and supreme medicine,

āhuneyyaṁ pāhuneyyaṁ, Saṅghatejena sotthinā
worthy of gifts and hospitality, by the blessed power of the Saṅgha

nassantupaddavā sabbe, rogā vūpasamentu te! **[5]**
may all adversities perish, and all disease come to an end for you!

Yaṁ kiñci ratanaṁ loke vijjati vividhā puthū
Whatever the many and various treasures there are in the world

ratanaṁ Buddhasamaṁ natthi: tasmā sotthī bhavantu te! [6]
no treasure is equal to the Buddha: through this (truth) may you be safe!

Yaṁ kiñci ratanaṁ loke vijjati vividhā puthū
Whatever the many and various treasures there are in the world

ratanaṁ Dhammasamaṁ natthi: tasmā sotthī bhavantu te! [7]
no treasure is equal to the Dhamma: through this (truth) may you be safe!

Yaṁ kiñci ratanaṁ loke vijjati vividhā puthū
Whatever the many and various treasures there are in the world

ratanaṁ Saṅghasamaṁ natthi: tasmā sotthī bhavantu te! [8]
no treasure is equal to the Saṅgha: through this (truth) may you be safe!

Natthi me saraṇaṁ aññaṁ, Buddho me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Buddha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṁ! [9]
By this declaration of the truth may you have the blessing of success!

Natthi me saraṇaṁ aññaṁ, Dhammo me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Dhamma is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṁ! [10]
By this declaration of the truth may you have the blessing of success!

Natthi me saraṇaṁ aññaṁ, Saṅgho me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Saṅgha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṁ! [11]
By this declaration of the truth may you have the blessing of success!

Sabbītiyo vivajjantu sabbarogo vinassatu,
May you avoid all calamities and may all disease be destroyed,

mā te bhavatvantarāyo, sukhī dīghāyuko bhava!
may there be no obstacles for you, may you be happy and live long!

Now go to Conclusion part 2:
Bhavatu sabbamaṅgalaṁ. p. 45

Friday

Asubhasaññā
Perception of the Unattractive

(Ārakkhā Bhāvanā 3)

Aviññāṇasubhanibhaṁ saviññāṇasubhaṁ imaṁ,
With consciousness it is unattractive, just as it is without (i.e. dead),

kāyaṁ asubhato passaṁ, asubhaṁ bhāvaye yati. [1]
seeing this body as unattractive, a monk should develop (the recollection) of the unattractive.

Vaṇṇasaṇṭhānagandhehi āsayokāsato tathā,
Thus by way of colour, shape, smell, location, and appearance,

paṭikkūlāni kāye me kuṇapāni dvisoḷasa. [2]
the thirty-two (parts) in my body (are like) repulsive corpses.

Patitamhā pi kuṇapā, jegucchaṁ kāyanissitaṁ,
The (parts) that depend on this body are contemptible, as is what falls from a corpse,

ādhāro hi 'suci tassa, kāye tu kuṇape ṭhitaṁ. [3]
for their receptacle is impure, they are situated in this corpse of a body.

Mīlhe kimi va kāyoyaṁ asucimhi samuṭṭhito,
Like a worm in excrement this body arose in what is impure (i.e. the womb),

anto asucisampuṇṇo puṇṇavaccakuṭī viya. [4]
inside it is full of impurities just like a full lavatory.

Asucisandate niccaṁ yathā medakathālikā,
Always the impurities overflow like fat (overflows) from a frying pan,

nānākimikulāvāso, pakkhacandanikā viya. [5]
various kinds of worms dwell in it, the same as in a cesspool.

Gaṇḍabhūto, rogabhūto, vaṇabhūto, samussayo,
This bodily heap is like a boil, like a disease, or like a sore,

atekiccho ti jeguccho pabhinnakuṇapūpamo ti. [6]
it is incurable, contemptible, just like a rotting corpse.

Khandhaparittaṁ (part)
The Protection of Mind and Body

"Virūpakkhehi me mettaṁ, mettaṁ Erāpathehi me,
"I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

Chabyāputtehi me mettaṁ, mettaṁ Kaṇhāgotamakehi ca. [1]
I am friendly with the Chabyāputtas, and friendly with the Kaṇhāgotamakas.

Apādakehi me mettaṁ, mettaṁ dipādakehi me,
I am friendly with those without feet, with those with two feet I am friendly,

catuppadehi me mettaṁ, mettaṁ bahuppadehi me. [2]
I am friendly with those with four feet, with those with many feet I am friendly.

Mā maṁ apādako hiṁsi, mā maṁ hiṁsi dipādako,
May the one without feet not hurt me, may the one with two feet not hurt me,

mā maṁ catuppado hiṁsi, mā maṁ hiṁsi bahuppado. [3]
may the one with four feet not hurt me, may the one with many feet not hurt me.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,
May all beings, all living creatures, all who are born, in their entirety,

sabbe bhadrāni passantu, mā kañci pāpam-āgamā. [4]
may all see prosperity, may nothing bad come to anyone.

Appamāṇo Buddho! Appamāṇo Dhammo! Appamāṇo Saṅgho!
The Buddha is measureless! The Dhamma is measureless! The Saṅgha is measureless!

Pamāṇavantāni siriṁsapāni, ahivicchikā,
Measurable are creeping things, (such as) snakes, scorpions,

satapadī, uṇṇānābhi, sarabū, mūsikā.
centipedes, spiders, lizards, and rats.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni!
I have made this protection, I have made this safeguard, may (all these) beings go away!

Sohaṁ namo Bhagavato, namo sattannaṁ Sammāsambuddhānan"-ti.
I revere the Fortunate One, I revere the seven Perfect Sambuddhas."

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Paṭiccasamuppādaṁ
Conditional Arising

Avijjāpaccayā saṅkhārā,
With ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇaṁ,
with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṁ,
with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṁ,
with mind as condition and body: the six sense spheres,

saḷāyatanapaccayā phasso,
with the six sense spheres as condition: contact,

phassapaccayā vedanā,
with contact as condition: feeling,

vedanāpaccayā taṇhā,
with feeling as condition: craving,

taṇhāpaccayā upādānaṁ,
with craving as condition: attachment,

upādānapaccayā bhavo,
with attachment as condition: continuation,

bhavapaccayā jāti,
with continuation as condition: birth,

jātipaccayā jarāmaraṇaṁ,
with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) originate,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so this whole mass of suffering comes to arise.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,
But with the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,
with the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,
with the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhā saḷāyatananirodho,
with the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,
with the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,
with the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,
with the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,
with the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,
with the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,
with the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaraṇaṁ,
grief, lamentation, pain, sorrow, and despair (all) cease,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,
with the cessation of birth, old age, death,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.
and so there is a cessation of this whole mass of suffering.

Paṭhama-Buddhavacanaṁ
The First Words of the Buddha

Anekajātisaṁsāraṁ sandhāvissaṁ anibbisaṁ
Through the round of countless births I have wandered without finding

gahakārakaṁ gavesanto: dukkhā jāti punappunaṁ.
the housebuilder I was seeking: born and suffering again and again.

Gahakāraka diṭṭhosi! Puna gehaṁ na kāhasi:
O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭaṁ visaṅkhitaṁ,
all your rafters have been broken, and the ridgepole has been destroyed,

visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayam-ajjhagā ti.
my mind has reached the unconditioned, and craving's end has been achieved.

Friday - 36

Meditation... then go to Conclusion part 1:
Sabbapāpassa akaraṇaṁ. p. 44

Saturday

Maraṇānussati
Recollection of Death

(Ārakkhā Bhāvanā 4)

Pavātadīpatulyāya, sāyusantatiyā khayaṁ,
Comparing a lamp in a breeze, and the destruction of the life continuum,

parūpamāya sampassaṁ bhāvaye maraṇassatiṁ. [1]
seeing oneself as similar to others one should develop mindfulness of death.

Mahāsampattisampattā yathā sattā matā idha,
Just as people who have attained great good fortune here have died,

tathā ahaṁ marissāmi maraṇaṁ mama hessati. [2]
in the same way will I die death is (surely) coming to me.

Uppattiyā sahevedaṁ maraṇaṁ āgataṁ sadā,
Indeed death always comes along with that which has arisen,

maraṇatthāya okāsaṁ vadhako viya esati. [3]
it is like a murderer who is seeking an opportunity to kill.

Īsakaṁ anivattaṁ taṁ satataṁ gamanussukaṁ,
° This life is slowly, without turning back, continually, eagerly,

jīvitaṁ udayā atthaṁ suriyo viya dhāvati. [4]
going its way, it rises and falls just as the sun runs its course (and sets).

Vijjububbula-ussāva, jalarājī parikkhayaṁ,
(Like) lightning, a bubble, dew, a line drawn on water, life (quickly goes to) destruction,

ghātako varipūtassa sabbatthā pi avāriyo. [5]
like an executioner in regard to his rival (death) can never be constrained.

Suyasatthāmapuññiddhī buddhivuddhī Jinadvayaṁ,
Even the two kinds of Victors, who are famous, strong, meritorious, powerful, and of great intelligence,

ghātesi maraṇaṁ khippaṁ, kā tu mādisake kathā? [6]
were quickly slaughtered by death, so what to say about one like me?

Paccayānañ-ca vekalyā bāhirajjhattupaddavā,
When conditions fail there are internal and external adversities,

marāmoraṁ nimesā pi maramāno anukkhaṇan-ti. [7]
dying at each and every moment I will die in less (time) than a blink of an eye.

Aṭṭhasaṁvegavatthūni
The Eight Bases for Urgency

Bhāvetvā caturārakkhā āvajjeyya anantaraṁ
Having developed these four protections one should consider next

mahāsaṁvegavatthūni, aṭṭha aṭṭhitavīriyo. [1]
the eight great bases for urgency, having non-stop energy.

Jātijarāvyādhicutī apāyā, atīta-appattakavaṭṭadukkhaṁ,
Birth, old age, sickness, death, the lower realms, the past and future suffering in the round,

idāni āhāragaveṭṭhidukkhaṁ saṁvegavatthūni imāni aṭṭha. [2]
the suffering in having to seek food in the present, these are the eight bases for urgency.

Pāto ca sāyam-api ceva imaṁ vidhiññho,
If, in the morning and in the evening, one who knows the way,

āsevate satatam-attahitābhilāsi,
who desires his own benefit, practises (these meditations) continually,

pappoti so ti vipulaṁ hatapāripantho,
° then after destroying (even) extensive obstacles, that sage

seṭṭhaṁ sukhaṁ muni visiṭṭhamataṁ sukhena cā ti. [3]
easily attains great happiness, and the distinction of the deathless.

Mettānisaṁsasuttaṁ
The Discourse on the Advantages of Friendliness Meditation

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati
at one time the Fortunate One was dwelling near Sāvatthī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Fortunate One addressed the monks, saying:

"Bhikkhavo!" ti, "Bhadante!" ti te bhikkhū Bhagavato paccassosuṁ,
"Monks!", "Reverend Sir!" those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

"Mettāya bhikkhave cetovimuttiyā,
"Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya, bahulīkatāya,
when practised, developed, made much of,

yānīkatāya, vatthukatāya, anuṭṭhitāya, paricitāya, susamāraddhāya,
carried on, established, maintained, augmented, and properly instigated,

ekādasānisaṁsā pāṭikaṅkhā. Katame ekādasa?
eleven advantages are to be expected. What are the eleven?

Sukhaṁ supati, sukhaṁ paṭibujjhati, na pāpakaṁ supinaṁ passati,
He sleeps happily, he wakes up happily, he does not see bad dreams,

Manussānaṁ piyo hoti, amanussānaṁ piyo hoti,
He is dear to human beings, he is dear to non-human beings,

Devatā rakkhanti, nāssa aggi vā visaṁ vā satthaṁ vā kamati,
The gods protect him, neither fire, poison, or sword can affect him,

Tuvataṁ cittaṁ samādhiyati, mukhavaṇṇo vippasīdati,
He can concentrate his mind quickly, his complexion becomes clear,

asammūḷho kālaṁ karoti,
he dies unbewildered,

uttariṁ appaṭivijjhanto Brahmalokūpago hoti.
and if he penetrates no further, he will (at least) go to the Brahma world.

Mettāya bhikkhave cetovimuttiyā,
Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya, bahulīkatāya,
when practised, developed, made much of,

yānīkatāya, vatthukatāya, anuṭṭhitāya, paricitāya, susamāraddhāya,
carried on, established, maintained, augmented, and properly instigated,

ime ekādasānisaṁsā pāṭikaṅkhā" ti.
there are these eleven advantages to be expected."

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in the Fortunate One's words.

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Meditation... then go to Conclusion part 1:
Sabbapāpassa akaraṇaṁ. p. 44

Sunday

Dhajaggaparittaṁ
Safeguard through the Top of a Banner

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati
at one time the Fortunate One was dwelling near Sāvatthī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Fortunate One addressed the monks, saying:

"Bhikkhavo!" ti, "Bhadante!" ti te bhikkhū Bhagavato paccassosuṁ,
"Monks!", "Reverend Sir!" those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

"Bhūtapubbaṁ bhikkhave devāsurasaṅgāmo samūpabbūḷho ahosi.
"Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvatiṁse āmantesi:
Then, monks, the lord of the gods Sakka addressed the Tāvatiṁsa gods, saying:

"Sace mārisā devānaṁ saṅgāmagatānaṁ
"If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā,
there should arise fear, or terror, or horror,

mameva tasmiṁ samaye dhajaggaṁ ullokeyyātha.
at that time you could look for the top of my banner.

Mamaṁ hi vo dhajaggaṁ ullokayataṁ
For to those who look to the top of my banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce me dhajaggaṁ ullokeyyātha,
If you cannot look to the top of my banner,

atha Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha.
then you could look for the top of the god-king Pajāpati's banner.

Pajāpatissa hi vo devarājassa dhajaggaṁ ullokayataṁ
For to those who look to the top of the god-king Pajāpati's banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha,
If you cannot look to the top of the god-king Pajāpati's banner,

atha Varuṇassa devarājassa dhajaggaṁ ullokeyyātha.
then you could look for the top of the god-king Varuṇa's banner.

Varuṇassa hi vo devarājassa dhajaggaṁ ullokayataṁ
For to those who look to the top of the god-king Varuṇa's banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā, so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce Varuṇassa devarājassa dhajaggaṁ ullokeyyātha,
If you cannot look to the top of the god-king Varuṇa's banner,

atha Īsānassa devarājassa dhajaggaṁ ullokeyyātha.
then you could look for the top of the god-king Īsāna's banner.

Īsānassa hi vo devarājassa dhajaggaṁ ullokayataṁ
For to those who look to the top of the god-king Īsāna's banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

Taṁ kho pana bhikkhave Sakkassa vā devānamindassa dhajaggaṁ ullokayataṁ,
But, monks, to he who looks to the top of the lord of the gods Sakka's banner,

Pajāpatissa vā devarājassa dhajaggaṁ ullokayataṁ,
or who looks to the top of the god-king Pajāpati's banner,

Varuṇassa vā devarājassa dhajaggaṁ ullokayataṁ,
or who looks to the top of the god-king Varuṇa's banner,

Īsānassa vā devarājassa dhajaggaṁ ullokayataṁ,
or who looks to the top of the god-king Īsāna's banner,

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā,
whatever fear there may be, or terror, or horror,

so pahīyethāpi no pi pahīyetha.
may be given up, and may not be given up.

Taṁ kissa hetu?
What is the reason for that?

Sakko bhikkhave devānamindo
The lord of the gods Sakka, monks,

avītarāgo avītadoso avītamoho, bhīrucchambhi utrāsi palāyi.
being fearful, terrified, scared, he ran away. is not free from passion, is not free from hatred, is not free from delusion,

Ahañ-ca kho bhikkhave evaṁ vadāmi:
But I say this, monks:

Sace tumhākaṁ bhikkhave araññagatānaṁ vā,
If to you, monks, after going to the wilderness,

rukkhamūlagatānaṁ vā, suññāgāragatānaṁ vā,
or to the root of a tree, or to an empty place,

uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā,
there should arise fear, or terror, or horror,

mameva tasmiṁ samaye anussareyyātha:
at that time you could recollect me thus:

"Iti pi so Bhagavā Arahaṁ Sammāsambuddho,
"Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Happy One, the One who understands the worlds,

anuttaro purisadammasārathī,
the unsurpassed guide for those people who need taming,

Satthā devamanussānaṁ Buddho Bhagavā" ti.
the Teacher of gods and men, the Buddha, the Fortunate One."

Mamaṁ hi vo bhikkhave anussarataṁ
For, monks, to those who recollect me

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce maṁ anussareyyātha, atha Dhammaṁ anussareyyātha:
If you cannot recollect me, then recollect the Dhamma thus:

"Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,
"The Dhamma has been well-proclaimed by the Fortunate One, it is visible, not subject to time,

ehipassiko, opanayiko, paccattaṁ veditabbo viññūhī" ti.
inviting inspection, onward leading, and can be understood by the wise for themselves."

Dhammaṁ hi vo bhikkhave anussarataṁ
For, monks, to those who recollect the Dhamma

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.
whatever fear there may be or terror, or horror, will be given up.

No ce Dhammaṁ anussareyyātha, atha Saṅghaṁ anussareyyātha:
If you cannot recollect the Dhamma, then recollect the Saṅgha thus:

"Supaṭipanno Bhagavato sāvakasaṅgho,
"The Fortunate One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are correct in their practice,

yad-idaṁ cattāri purisayugāni aṭṭha purisapuggalā,
that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakasaṅgho,
this is the Fortunate One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṁ puññakkhettaṁ lokassā" ti.
they are an unsurpassed field of merit for the world."

Saṅghaṁ hi vo bhikkhave anussarataṁ
For, monks, to those who recollect the Saṅgha

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.
whatever fear there may be or terror, or horror, will be given up.

Taṁ kissa hetu?
What is the reason for that?

Tathāgato bhikkhave Arahaṁ Sammāsambuddho,
The Realised One, monks, the Worthy One, the Perfect Sambuddha,

vītarāgo, vītadoso, vītamoho, abhīru acchambhi anutrāsi apalāyī" ti.
is free from passion, is free from hatred, is free from delusion, not being fearful, not terrified, not scared, he did not run away."

Idam-avoca Bhagavā,
The Fortunate One said this,

idaṁ vatvā Sugato athāparaṁ etad-avoca Satthā:
and after saying this, the Happy One, the Teacher, said something more:

"Araññe rukkhamūle vā, suññāgāre va bhikkhavo,
"In the wilds, at the root of a tree, or in an empty place, monks,

anussaretha Sambuddhaṁ, bhayaṁ tumhāka' no siyā. [1]
you must recollect the Sambuddha, and there will be no fear for you.

No ce Buddhaṁ sareyyātha, lokajeṭṭhaṁ narāsabhaṁ,
If you can't remember the Buddha, the world's elder, the man-bull,

atha Dhammaṁ sareyyātha, niyyānikaṁ sudesitaṁ. [2]
then you must remember the Dhamma, which leads out, which is well preached.

No ce Dhammaṁ sareyyātha, niyyānikaṁ sudesitaṁ,
If you can't remember the Dhamma, which leads out, which is well preached,

atha Saṅghaṁ sareyyātha, puññakkhettaṁ anuttaraṁ. [3]
then you must remember the Saṅgha, which is an unsurpassed field of merit.

Evaṁ Buddhaṁ sarantānaṁ, Dhammaṁ Saṅghañ-ca bhikkhavo,
Thus for those who remember the Buddha, the Dhamma, or the Saṅgha, monks,

bhayaṁ vā chambhitattaṁ vā, lomahaṁso na hessatī" ti. [4]
(there will be no) fear, or terror, there will be no horror."

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalaṁ!
By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!
By this declaration of the truth may all disease be destroyed!

Meditation... then...

Dhammapadagāthā
Verses from the Dhammapada

Sabbapāpassa akaraṇaṁ, kusalassa upasampadā,
Not doing any bad deeds, undertaking wholesome deeds,

sacittapariyodapanaṁ etaṁ Buddhāna' sāsanaṁ. [183]
and purifying one's mind this is the teaching of the Buddhas.

Khantī paramaṁ tapo titikkhā, Nibbānaṁ paramaṁ vadanti Buddhā.
Forbearing patience is the supreme austerity, Nibbāna is supreme say the Buddhas.

Na hi pabbajito parūpaghāti, samaṇo hoti paraṁ viheṭhayanto. **[184]**
One gone forth does not hurt another, (nor does) an ascetic harass another.

Anūpavādo, anūpaghāto, pātimokkhe ca saṁvaro,
Not finding fault, not hurting, restraint in regard to the precepts,

mattaññutā ca bhattasmiṁ, pantañ-ca sayanāsanaṁ,
knowing the correct measure in food, (living in) a remote dwelling place,

adhicitte ca āyogo etaṁ Buddhāna' sāsanaṁ. [185]
being devoted to meditation, this is the teaching of the Buddhas.

Sabbe saṅkhārā aniccā ti, yadā paññāya passati,
All conditioned things are impermanent, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [277]
then one grows tired of suffering, this is the path to purity.

Sabbe saṅkhārā dukkhā ti, yadā paññāya passati,
All conditioned things are suffering, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [278]
then one grows tired of suffering, this is the path to purity.

Sabbe dhammā anattā ti, yadā paññāya passati,
All things are without a self, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [279]
then one grows tired of suffering, this is the path to purity.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbabuddhānubhāvena sadā sotthī bhavantu te!
by the power of all the Buddhas may you be safe forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbadhammānubhāvena sadā sotthī bhavantu te!
by the power of all that is Dhamma may you be safe forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbasaṅghānubhāvena sadā sotthī bhavantu te!
by the power of the whole Sangha may you be safe forever!

Abhayaparittaṁ
The Fearless Safeguard

Yan-dunnimittaṁ avamaṅgalañ-ca, yo cāmanāpo sakunassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṁ akantaṁ Buddhānubhāvena vināsamentu!
also evil planets, and unpleasant dreams, may they perish through the power of the Buddha!

Yan-dunnimittaṁ avamaṅgalañ-ca, yo cāmanāpo sakunassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṁ akantaṁ Dhammānubhāvena vināsamentu!
also evil planets, and unpleasant dreams, may they perish through the power of the Dhamma!

Yan-dunnimittaṁ avamaṅgalañ-ca, yo cāmanāpo sakunassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṁ akantaṁ Saṅghānubhāvena vināsamentu!
also evil planets, and unpleasant dreams, may they perish through the power of the Sangha!

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
° May those who suffer be without suffering, may those who fear be without fear,

sokappattā ca nissokā hontu sabbe pi pāṇino!
may those who grieve be without grief, may all living creatures be so!

Dānaṁ dadantu saddhāya, sīlaṁ rakkhantu sabbadā,
You should give gifts with confidence, protect your virtue at all times,

bhāvanābhiratā hontu, gacchantu devatāgatā.
find delight in meditation, and (after death) go to the gods.

Sabbe Buddhā balappattā, Paccekānañ-ca yaṁ balaṁ
All the Buddhas' strength, and whatever strength the Individual Buddhas

Arahantānañ-ca tejena rakkhaṁ bandhāma sabbaso!
and Worthy Ones have, by that power we bind this protection in every way!

Now go to Conclusion part 3:
Ākāsaṭṭhā ca bhummaṭṭhā. p. 45

Conclusion

Conclusion Part One

Dhammapadagāthā
Verses from the Dhammapada

Sabbapāpassa akaraṇaṁ, kusalassa upasampadā,
Not doing any bad deeds, undertaking wholesome deeds,

sacittapariyodapanaṁ etaṁ Buddhāna' sāsanaṁ. **[183]**
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then one grows tired of suffering, this is the path to purity.

Sabbe dhammā anattā ti, yadā paññāya passati,
All things are without a self, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. **[279]**
then one grows tired of suffering, this is the path to purity.

Conclusion Part Two

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbabuddhānubhāvena sadā sotthī bhavantu te!
by the power of all the Buddhas may you be safe forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbadhammānubhāvena sadā sotthī bhavantu te!
by the power of all that is Dhamma may you be safe forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabbasaṅghānubhāvena sadā sotthī bhavantu te!
by the power of the whole Sangha may you be safe forever!

Conclusion Part Three

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṁ taṁ anumoditvā ciraṁ rakkhantu sāsanaṁ!
having rejoiced in this merit protect the teaching for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṁ taṁ anumoditvā ciraṁ rakkhantu desanaṁ!
having rejoiced in this merit protect the preaching for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṁ taṁ anumoditvā ciraṁ rakkhantu maṁ paran!-ti
having rejoiced in this merit protect me and others for a long time!

Idaṁ me ñātīnaṁ hotu, sukhitā hontu ñātayo!
May this (merit) go to my relatives, may my relatives be happy!

Idaṁ me ñātīnaṁ hotu, sukhitā hontu ñātayo!
May this (merit) go to my relatives, may my relatives be happy!

Idaṁ me ñātīnaṁ hotu, sukhitā hontu ñātayo!
May this (merit) go to my relatives, may my relatives be happy!

Adhiṭṭhānagāthā
Verses of Determination

Iminā puññakammena upajjhāyā guṇuttarā,
By this meritorious deed may my highly virtuous preceptors,

ācariyūpakārā ca, mātā pitā piyā mamaṁ, [1]
teachers, and other helpers, my dear mother and father,

Suriyo Candimā rājā, guṇavantā narā pi ca,
the Sun and Moon kings, and also other virtuous beings,

brahmā mārā ca indrā ca, lokapālā ca devatā, [2]
brahmās, māras, and indras, and (all) world-protecting gods,

Yamo mittā manussā ca majjhaṭṭhā verikāpi ca,
Yama, friendly humans, neutral persons, and also foes,

sabbe sattā sukhī hontu puññāni pakatāni me. [3]
may all beings be happy with (all) the merits that I have made.

Sukhañ-ca tividhaṁ dentu khippaṁ pāpe yathā mataṁ,
° By these meritorious deeds, by this dedication, may bad deeds

iminā puññakammena iminā uddisena ca. [4]
be as though dead, and may (these merits) give the threefold happiness.

Khippāhaṁ sulabhe ceva taṇhupādānachedana,
May I quickly and easily (see the) cutting off of craving and attachment,

ye santāne hīnā dhammā yāva Nibbānato mamaṁ, [5]
and the whole succession of low things until I arrive at Nibbāna,

nassantu sabbadā yeva yattha jāto bhave bhave.
may (these things) be destroyed every day in whatever existence I am born.

Ujucitto satipañño, sallekho viriyavāminā, [6]
Upright mind, mindfulness, wisdom, austerity, and energy, by these (qualities),

mārā labhantu nokāsaṁ kātuñ-ca viriyesu me,
may the māras find no room to do (anything) about my energy,

Buddho dīpavaro nātho, Dhammo nātho varuttamo, [7]
The Buddha is an excellent light, a protector, the Dhamma is the greatest, most excellent protector,

nātho Paccekasambuddho, Saṅgho nāthottaro mamaṁ,
the Independent Sambuddha is my protector, the Sangha is the greatest protector for me,

tejottamānubhāvena mārokāsaṁ labhantu mā. [8]
by this highly resplendent power may the māras find no room

Ovādaṁ
Advice

(one person only)

Appamādena bhikkhave sampādetha:
Strive on, monks, with heedfulness:

Buddhuppādo dullabho lokasmiṁ,
the arising of a Buddha in this world is rare,

manussattā paṭilābho dullabho,
acquiring a human existence is rare,

dullabhā saddhā sampatti,
gaining confidence is rare,

pabbajitabhāvo dullabho,
being one gone forth is rare,

Saddhammasavanaṁ atidullabhaṁ.
hearing the True Dhamma is extremely rare.

Evaṁ divase divase ovādī:
So day in and day out he advised them thus (saying):

"Handa dāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā,
"Come now, monks, for I tell you (all) conditioned things are subject to decay,

appamādena sampādetha!"
strive on with heedfulness!"

Vajjapakāsanaṁ
Confession of Faults

Kāyena vācā cittena pamādena mayā kataṁ,
° For any transgression I have committed through heedlessness, by way of body,

accayaṁ khama me bhante, bhūripaññā Tathāgata.
speech, or mind, please forgive me, Venerable Sir, Realised One, O greatly wise.

Kāyena vācā cittena pamādena mayā kataṁ,
° For any transgression I have committed through heedlessness, by way of body,

accayaṁ khama me Dhamma sandiṭṭhika, akālika.
speech, or mind, please forgive me, O Dhamma, which leads on, not subject to time.

Kāyena vācā cittena pamādena mayā kataṁ,
° For any transgression I have committed through heedlessness, by way of body,

accayaṁ khama me Saṅgha, puññakkhetta anuttara.
speech, or mind, please forgive me, O Sangha unsurpassed field of merit.

(if a senior monk is present the
Asking for Forgiveness
found in the appendix, p. 50 can be recited here)

Vuddhipatthānaṁ
Benediction

Abhivādanasīlissa niccaṁ vaddhā pacāyino,
For one in the habit of constantly worshipping respectable elders,

cattāro dhammā vaḍḍhanti āyu, vaṇṇo, sukhaṁ, balaṁ.
four things increase length of life, beauty, happiness, and strength.

Āyurārogyasampatti saggasampatti-m-eva ca,
The attainment of long life and health, the attainment of heaven,

atho Nibbānasampatti, iminā te samijjhatu!
and then the attainment of Nibbāna, may you be successful in this!

Appendix

Paccavekkhaṇā
The Reflections

Paṭisaṅkhā yoniso cīvaraṁ paṭisevāmi,
With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍaṁsamakasavātātapasiriṁsapasamphassānaṁ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanatthaṁ. [1]
only as a cover for the shameful parts.

Paṭisaṅkhā yoniso piṇḍapātaṁ paṭisevāmi,
With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
but only to maintain this body, and to carry on,

vihiṁsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇañ-ca vedanaṁ paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navañ-ca vedanaṁ na uppādessāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti. [2]
and there will be support for me, being blameless, and living comfortably.

Paṭisaṅkhā yoniso senāsanaṁ paṭisevāmi,
With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍaṁsamakasavātātapasiriṁsapasamphassānaṁ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissayavinodanaṁ paṭisallānārāmatthaṁ. [3]
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṁ paṭisevāmi,
With proper discernment I make use of the requisite of medicine for support when sick,

yāvad-eva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya
only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti. [4]
and at least be free from oppression.

Khamāpanā
Asking for Forgiveness

Okāsa vandāmi bhante,
With your consent, Venerable Sir, I worship you,

(Sukhi hotha!)
(May you be happy!)

Mayā kataṁ puññaṁ sāminā anumoditabbaṁ,
If any merit has been made by me I share it with my lord,

(Sādhu! Sādhu! Anumodāmi,)
(Surely! Surely! I share in it,)

Saminā kataṁ puññam mayaṁ dātabbaṁ,
The merit made by my lord should be shared with us,

(Sādhu! Anumoditabbaṁ,)
(Surely! You should share in it,)

Sādhu! Sādhu! Anumodāmi,
Surely! Surely! I share in it,

Okāsa dvarattayena kataṁ sabbaṁ aparādaṁ khamatha me bhante,
Please consent to forgive me, Venerable Sir, for any offences I have committed by way of the three doors (of body, speech, or mind),

(Khamāmi, khamitabbaṁ!)
(I forgive you, you should forgive me!)

Okāsa khamāmi bhante!
With consent, I forgive you, Venerable Sir!