Chanting

VOLUME ONE
MORNING AND EVENING CHANTING (PŪJĀ) AND REFLECTIONS

PĀLI | ENGLISH
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Morning Chanting
Dedication of Offerings

[ Yo so ] bhagavā arahāṃ sammāsambuddho

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

Svākkhāto yena bhagavatā dhammo

To the Teaching which he expounded so well,

Supatippanno yassa bhagavato sāvakasaṅgho

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

Tam-maṇḍyaṃ bhagavantam sadhammaṃ saṅghaṃ

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

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

We render with offerings our rightful homage.

Sādhu no bhante bhagavā sucira-parinibbutopi

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

Pacchimā-jañataṅkampamānasā

Still had compassion for later generations.

Ime sakkāre duggata-paṇḍakārahūte paṭīgaṇhātu

May these simple offerings be accepted

Amhākaṃ dīgharatam hitāya sukhaṃa

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

MORNING CHANTING

Arahaṃ sammāsambuddho bhagavā

_The Lord, the Perfectly Enlightened and Blessed One —_

Buddhaṃ bhagavantam abhivādemi

_ I render homage to the Buddha, the Blessed One. _

[ bow ]

[Svākkhāto] bhagavatā dhammo

_The Teaching so completely explained by him —_

Dhammaṃ namassāmi

_ I bow to the Dhamma. _

[ bow ]

[Supatipanno] bhagavato sāvakasaṅgho

_The Blessed One’s disciples who have practised well —_

Saṅghaṃ namāmi

_ I bow to the Saṅgha. _

[ bow ]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase ]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

_Homage to the Blessed, Noble, and Perfectly Enlightened One._

[THREE TIMES]
MORNING CHANTING

Homage to the Buddha

[ Hañḍa mayaṃ buddhāḥhitthutiṃ karomase ]
[Now let us chant in praise of the Buddha.]

Yo so tathāgato arahamī sammāsambuddho
The Tathāgata is the Pure One, the Perfectly Enlightened One.

Vijjācarana-sampanno
He is impeccable in conduct and understanding,

Sugato
The Accomplished One,

Lokavidū
The Knower of the Worlds.

Anuttaro purisadamma-sārathi
He trains perfectly those who wish to be trained.

Satthā deva-manussānaṃ
He is Teacher of gods and humans.

Buddho bhagavā
He is awake and holy.

Yo imaṃ lokaṃ sadevaṃ saṃrakaṃ sabrahmakaṃ
In this world with its gods, demons, and kind spirits,

Sassamaṇa-brāhmaṇaṃ pajaṃ sadeva-manussaṃ saṃyaṃ abhiññā
sacchikatvā pāvedesi
Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyoṣāna-kalyāṇaṃ

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

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddham brahma-cariyaṃ pakāsesi

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

Tam-ahaṃ bhagavantam abhipūjayāmi tam-ahaṃ bhagavantam sirasā namāmi

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

[ Hānda mayaṃ dhammābhīthutīṃ karomase ]

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

Yo so svākkhāto bhagavātā dhammo

The Dhamma is well expounded by the Blessed One,

Sāndīṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattāṃ vedītabbo viññūhi

To be experienced individually by the wise.

Tam-ahaṃ dhammaṃ abhipūjayāmi tam-ahaṃ dhammaṃ sirasā namāmi

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

[BOW]
Homage to the Saṅgha

[Hānda mayaṃ saṅghābhīthutim karomase]

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

Yo so supaṭipanno bhagavato sāvakasaṅgho

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

Ujupaṭipanno bhagavato sāvakasaṅgho

Who have practised directly,

Ñāyapaṭipanno bhagavato sāvakasaṅgho

Who have practised insightfully,

Sāmīcipaṭipanno bhagavato sāvakasaṅgho

Those who practise with integrity —

Yadidaṃ cattāri purisaṣyugāni aṭṭha purisaṭṭha

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

Esa bhagavato sāvakasaṅgho

These are the Blessed One’s disciples.

Āhuneyyo

Such ones are worthy of gifts,

Pāhuneyyo

Worthy of hospitality,
MORNING CHANTING

Dakkheeyyo

Worthy of offerings,

Añjali-karaniyo

Worthy of respect;

Anuttaram puñakhettam lokassa

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

Tam-aham sañgham abhipujayami tam-aham sañgham sirasā namāmi

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

[BOW]
Salutation to the Triple Gem

[ Hañḍa mayaṃ ratanattaya-panāma-gāthāy o c’eva 
sāṃvega-parikittana-pāṭhaṅca bhañāmase ]

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

Buddho susuddho karunā-mahanṇavo

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

Yo’ccanta-suddhabbana-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghātako

Destroyer of worldly self-corruption —

Vandāmi buddhaṃ aham-ādarena taṃ

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo magga-pākāmata-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tad-attha-dipano

That which is beyond the conditioned world —

Vandāmi dhammaṃ aham-ādarena taṃ

Devotedly indeed, that Dhamma I revere.
MORNING CHANTING

Saṅgho sukhetābhyaḥ-khetta-saṅñito

*The Saṅgha, the most fertile ground for cultivation,*

Yo diṭṭha-santo sugatānubodhako

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

Lolappahino ariyo sumedhaso

*Noble and wise, all longing abandoned —*

Vandāmi saṅghaṃ aham-ādarena taṃ

*Devotedly indeed, that Saṅgha I revere.*

Iccevam-ekantabhipūja-neyyakaṃ vatthuttayaṃ vandayatābhisaṅkhatam

*This salutation should be made to that which is worthy.*

Puññaṃ maṃ manaṃ sabbupaddavā mā hontu ve tassapaṭhāva-siddhiyā

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

Idha tathāgato loke uppanno araham sammāsambuddho

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

Dhammo ca desito niyyāni ko upasamiko parinibbāniko sambodhaggāmi sugatappavedito

*Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment — this Way he has made known.*
Mañyan-taṃ dhammaṃ sutvā evaṃ jānāma

*Having heard the Teaching, we know this:*

Jātipi dukkhā

*Birth is dukkha,*

Jarāpi dukkhā

*Ageing is dukkha,*

Maranampi dukkhām

*And death is dukkha;*

Sōka-parideva-dukkhā-domanass’ upāyāsāpi dukkhā

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

Appiyehi sāmpayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha;*

Yamp’icchāṃ na labhati tampi dukkhām

*Not attaining one’s wishes is dukkha.*

Saṅkhittena pañcūpādānakkhāndhā dukkhā

*In brief, the five focuses of identity are dukkha.*

Seyyathidaṃ

*These are as follows:*

Rūpūpādānakkhāndho
MORNING CHANTING

Attachment to form,
Vedanūpādānakkhāndho

Attachment to feeling,
Saññūpādānakkhāndho

Attachment to perception,
Saṅkhārūpādānakkhāndho

Attachment to mental formations,
Viññāṇūpādānakkhāndho

Attachment to sense-consciousness.
Yesaṃ pariññāya

For the complete understanding of this,
Dharamāno so bhagavā evaṃ bāhulaṃ sāvake vineti

The Blessed One in his lifetime frequently instructed his disciples in just this way.
Evaṃ bhāgā ca panassa bhagavato sāvakesu anussāsanī bāhulā pavattati

In addition, he further instructed:
Rūpaṃ aniccaṃ

Form is impermanent,
Vedanā aniccā

Feeling is impermanent,
Saññā aniccā
Perception is impermanent,
Saṅkhārā aniccā

Mental formations are impermanent,
Viññāṇaṃ aniccam

Sense-consciousness is impermanent;
Rūpam anattā

Form is not-self,
Vedanā anattā

Feeling is not-self,
Saññā anattā

Perception is not-self,
Saṅkhārā anattā

Mental formations are not-self,
Viññāṇaṃ anattā

Sense-consciousness is not-self;
Sabbe saṅkhārā aniccā

All conditions are transient,
Sabbe dhammā anattā' ti

There is no self in the created or the uncreated.
Te mayam otiṇṇāmha jātiyā jarā-maraṇena

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

Sokehi paridevehi dukkhēhi domanassehi upāyāsehi
By sorrow, lamentation, pain, grief, and despair,
Dukkhōtiṇṇā dukkha-paretā
Bound by dukkha and obstructed by dukkha.
Appeva nāmimassa kevalassa dukkha-kkhandhassa antakiriyā
paññāyethā’ti
Let us all aspire to complete freedom from suffering.

[ The following is chanted only by the monks and nuns. ]
Cīrā-par nibbutampī taṃ bhagavantaṃ uddissa arahantaṃ
sammāsambuddhaṃ

Remembering the Blessed One, the Noble Lord, and Perfectly Enlightened
One, who long ago attained Parinibbāna,
Saddhā agārama anagāriyaṃ pabbajitā
We have gone forth with faith from home to homelessness,
Tasmiṃ bhagavatī brahma-cariyāṃ carāma
And like the Blessed One, we practise the Holy Life,
Bhikkhunām/Siladharānām sīkhāsājīva-samāpannā
Being fully equipped with the bhikkhus’/nuns’ system of training.
Taṃ no brahma-cariyāṃ imassa kevalassa dukkha-kkhandhassa
antakiriyāya saṁvattatū
May this Holy Life lead us to the end of this whole mass of suffering.
MORNING CHANTING

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

Cīrā-parinibbutampi taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhammañca saṅghaṅca

_So too are the Dhamma and the Saṅgha._

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ manasikaroma anupaṭipajjāma

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

Sā sa no paṭipatti

_May then the cultivation of this practice_

Imassa kevalassa dukkha-kkhandhassa antakiriyāya saṃvattatu

_Lead us to the end of every kind of suffering._
**Closing Homage**

[Arahaṃ] sammāsambuddho bhagavā

*The Lord, the Perfectly Enlightened and Blessed One —*

Buddham bhagavantaṃ abhivādemī

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

[Svākkhātō] bhagavatā dhammo

*The Teaching, so completely explained by him —*

Dhammaṃ namassāmi

*I bow to the Dhamma. [BOW]*

[Supaṭipanno] bhagavato sāvakaṃ saṅgho

*The Blessed One’s disciples, who have practised well —*

Saṅgham namāmi

*I bow to the Saṅgha. [BOW]*
Evening Chanting
EVENING CHANTING

Dedication of Offerings

[ Yo so ] bhagavā araham sammasambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakasaṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehī sakkārehi yathāraham āropitehi abhīpūjayāma
Sādhū no bhante bhagavā suṣcira-parinibbutopi
Pacchimā-janataṭṭukama-mānasā
Ime sakkāre duggata-paññākāra-bhūte paṭiggaṅhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Araham sammasambuddho bhagavā
Buddham bhagavantaṃ abhivādemi [ BOW ]

[ Svākkhāto ] bhagavatā dhammo
Dhammaṃ namassāmi [ BOW ]

[ Supaṭipanno ] bhagavato sāvakasaṅgho
Saṅghaṃ namāmi [ BOW ]
Dedication of Offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One —

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

[The Teaching,] so completely explained by him —

I bow to the Dhamma. [BOW]

[The Blessed One’s disciples,] who have practised well —

I bow to the Saṅgha. [BOW]
EVENING CHANTING

Preliminary Homage

[ Hānda mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase ]

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

Recollection of the Buddha

[ Hānda mayaṃ buddhānussatinayaṃ karomase ]

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kittisaddo abhuggato
Itipi so bhagavā arahaṃ sammāsambuddho
Vijjācarana-sampanno sugato lokavidū
Anuttaro purisadamma-sārathi satthā deva-manussānaṃ
buddho bhagavā’ti
Preliminary Homage

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

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

[THREE TIMES]

Recollection of the Buddha

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

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

Supreme Praise of the Buddha

[Hānda mayam buddhābhigitiṃ karomase]

Buddh’vārahantā-varatādīgunaḥbhyutto
Suddhābhūnāyā-karuṇāhi samāgatatto
Bodhesi yo sujanatam kamalam va suro
Vandām’ahāṃ tam-arañāṃ sirasā jinendam
Buddho yo sabba-pāñināṃ sarāṇāṃ khemam-upañamaṇ
Paṭhamānussatiṭṭhānam vandāmi taṃ siren’ahaṃ
Buddhassabh’asmi dāso/dāsi va buddho me sāmi-kissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhass’ahaṃ niyyademi sarīraṇ-jīvitaṇ-cidam
Vandanto’haṃ/Vandanti’haṃ carissāmi buddhass’eva subodhitam
Nattthi me sarāṇāṃ aññam buddho me sarāṇāṃ varaṇ
Etena sacca-vajjena vaḍḍheyyam satthu-sāsane
Buddham me vandamānena/vandamānaya
yam puññam pasutam idha
Sabbe pi antarāya me māhesuṃ tassa tejasā

[BOWING]

Kāyena vācāya va cetāsa vā
Buddhe kukkamam pakatam maya yaṃ
Buddho paṭigganhatu accayantaṃ
Kālantare saṃvarituṃ va buddhe
Supreme Praise of the Buddha

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

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

[Bowing]

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

[Hānda mayaṃ dhammānussatinayaṃ karomase]
Svākkhāto bhagavatā dhammo
Saññiddhiko ākāliko ehipassiko
Opanayiko paccattaṃ vedītabbo viññūhi’ti

Supreme Praise of the Dhamma

[Hānda mayaṃ dhammābhigītīṃ karomase]
Svākkhātatt’ādiguna-yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bheda
Dhammo kuloka-patanā tada-dhāri-dhāri
Vandām’ahām tama-haraṃ vara-dhammam-etaṃ
Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
Dutiyanussatiṭṭhānaṃ vandāmi taṃ siren’ahāṃ
Dhammadassāḥ asmi dāso/dāsi va dhammo me sāmi-kissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammadass’āhaṃ niyyādemi sarīrañ-jīvitañ-cidaṃ
carissāmi dhhammadass’eva sudhammatasmī
carissāmi dhhammadass’eva sudhammatasmī
Natthi me saraṇaṃ aṇṇaṃ dhammo me saraṇaṃ varaṃ
carissāmi dhhammadass’eva sudhammatasmī
Etena sacca-vajjena vaddheyyaṃ satṭhu-sāsane
dhammaṃ me vandamānena/vandamānaya
yaṃ puṇṇaṃ pasutaṃ idha
Sabbepi antarāyā me māhesuṃ tassā tejasā
Recollection of the Dhamma

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

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

Supreme Praise of the Dhamma

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

It is excellent because it is ‘well expounded,’
And it can be divided into Path and Fruit, Learning and Liberation.
The Dhamma holds those who uphold it from falling into delusion.
I revere the excellent Teaching, that which removes darkness —
The Dhamma, which is the supreme, secure refuge of all beings —
As the Second Object of Recollection, I venerate it with bowed head.
I am indeed the Dhamma’s servant, the Dhamma is my Lord and Guide.
The Dhamma is sorrow’s destroyer, and it bestows blessings on me.
To the Dhamma I dedicate this body and life,
And in devotion I will walk this excellent way of Truth.
For me there is no other refuge, the Dhamma is my excellent refuge.
By the utterance of this Truth, may I grow in the Master’s Way.
By my devotion to the Dhamma, and the blessing of this practice —
By its power, may all obstacles be overcome.
**EVENING CHANTING**

[BOWING]

Kāyena vācāya va cetasā vā
Dhāmme kukammaṃ pakatam mayā yaṃ
dhammo pāṭiggāṅhātu accayantam
Kālantare saṁvaritum va dhamme

**Recollection of the Saṅgha**

[Handa mayaṃ saṅghānuṣṭinayam karomase]

Supaṭipanno bhagavato sāvakasaṅgho
Ujupaṭipanno bhagavato sāvakasaṅgho
Nāyapatipanno bhagavato sāvakasaṅgho
Sāmīcapiṭipanno bhagavato sāvakasaṅgho
Yadidaṃ cattāri purisayugani aṭṭha purisapuggala
Esa bhagavato sāvakasaṅgho
Āhuneyyo pāhuneyyo dakkhiṇeyyo aṇjali-karaṇīyo
Anuttarāṃ puññakkhettaṃ lokassā’ti

**Supreme Praise of the Saṅgha**

[Handa mayaṃ saṅghābhigitiṃ karomase]

Saddhammaṃ supaṭipatti-guṇādiyutto
Yo’ṭṭhabbidho ariyapuggala-saṅgha-setṭho
Silādidhamma-pavarāsaya-kāya-citto
Vandām’ahaṃ tam-ariyāna-gaṇam susuddham
Saṅgho yo sabba-pāṇinam saranam khemaṃ-uttamaṃ
tatiyānussatīṭhānaṃ vandāmi taṃ siren’ahaṃ
EVENING CHANTING

[Bowing]

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

Recollection of the Sāṅgha

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

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

Supreme Praise of the Sāṅgha

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

Born of the Dhamma, that Sāṅgha which has practised well,
The field of the Sāṅgha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Sāṅgha, which is the supreme, secure refuge of all beings —
As the Third Object of Recollection, I venerate it with bowed head.
Evening Chanting

Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kīsaro
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅghass'āhaṃ niyyādemi sarīrañ-jīvitañ-cidām
Vandanto'haṃ/Vandanti'haṃ ca āri sāṅghassopātiṇātaṃ
Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
Etena sacca-vajjena vadhheyyaṃ satthu-sāsane
Saṅghāṃ me vandamānena/vandamānāya
yam puññaṃ pasutam idha
Sabbepi antarāyā me māhesuṃ tassa tejasā

[ Bowing ]

Kāyena vācāya va cetasā vā
Saṅghe kukamamaṃ pakataṃ mayā yaṃ
Saṅgho paṭiggānḍhātu accayantaṃ
Kālantare saṃvarituṃ va saṅghe

[ At this time meditation is practised in silence, sometimes followed by a Dhamma talk, and ending with the following: ]

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhīvādemi [Bow]
[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi [Bow]
[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṃ namāmi [Bow]
I am indeed the Saṅgha’s servant, the Saṅgha is my Lord and Guide. The Saṅgha is sorrow’s destroyer and it bestows blessings on me. To the Saṅgha I dedicate this body and life, And in devotion I will walk the well-practised way of the Saṅgha. For me there is no other refuge, the Saṅgha is my excellent refuge. By the utterance of this Truth, may I grow in the Master’s Way. By my devotion to the Saṅgha, and the blessing of this practice — By its power, may all obstacles be overcome.

[BOWING]

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

[AT THIS TIME MEDITATION IS PRACTISED IN SILENCE, SOMETIMES FOLLOWED BY A DHAMMA TALK, AND ENDING WITH THE FOLLOWING: ]

Closing Homage

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

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

[The Blessed One’s disciples, ] who have practised well — I bow to the Saṅgha. [BOW]
Reflections & Recollections
Verses of Sharing and Aspiration

[.Handa mayaṃ uddissanādhiṭṭhāna-gāthāyō bhaṇāmase]

[Iminā puññakammena] upajjhāyā guṇuttarā
Ācariyāpakārā cā mātāpitā cā nātaṅkā
Suriyo candimā rājā guṇavantā narāpi cā
Brahma-mārā cā indā cā lokapālā cā devatā
Yamo mittā manussā cā majjhattā verikāpi cā
Sabbe sattā sukhi hontu puṇṇāni pakatāni me
Sukhaṅca tividham dentu khippaṃ pāpetha vomātaṃ
Iminā puññakammena iminā uddissena cā
Khipp'āhaṃ sulabhe ceva tanhūpādāna-chedanaṃ
Ye santāne hīnā dhammā yāva nibbānato mamāmī
Nassantu sabbadā yeva yattha jāto bhave bhave
Ujucītto satipaṭṭhā sallakeho viriyamhiṃā
Mārā labhantu nokāsasṃ kātuṅca viriyesu me
Buddhādhipavāro nātho dhammo nātho varuttamo
Nātho pacceka-buddho cā saṅgho nāthottamo mamāmī
Tesottamānubhāvena mārokāsamī labhantu mā]
Verses of Sharing and Aspiration

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

Through the goodness that arises from my practice,
May my spiritual teachers and guides of great virtue,
My mother, my father, and my relatives,
The Sun and the Moon, and all virtuous leaders of the world,
May the highest gods and evil forces,
Celestial beings, guardian spirits of the Earth, and the Lord of Death,
May those who are friendly, indifferent, or hostile,
May all beings receive the blessings of my life,
May they soon attain the threefold bliss and realize the Deathless.
Through the goodness that arises from my practice,
And through this act of sharing,
May all desires and attachments quickly cease
And all harmful states of mind.
Until I realize Nibbāna,
In every kind of birth, may I have an upright mind,
With mindfulness and wisdom, austerity and vigour.
May the forces of delusion not take hold nor weaken my resolve.
The Buddha is my excellent refuge,
Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble guide,
The Saṅgha is my supreme support.
Through the supreme power of all these,
May darkness and delusion be dispelled.
Verses on the Sharing of Merit

[Hānda mayaṃ saṇa-patti-dāna-gāthāyo bhaṇāmase]

Puññass'idāni katassa yān’aññāni katāni me
Tesañca bhāgino hontu sattānantāppamānakā

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

Ye piyā guṇavantā ca mayhaṃ mātā-pitā-dāyo
Diṭṭhā me cāpyadīṭṭhā vā aṁne majjhatta-verino

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

Sattā tiṭṭhānti lokasmim te-bhumma caṭu-yonikā
Paṅc’e-ka-caṭu-vokā sarṣaranta bhavabhave

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

Ñātaṃ ye patti-dānam-me anumodantu te sāyaṃ
Ye c’imaṃ nappajānanti deva tesam nivedayum
Those who know my act of dedication,
May they all rejoice in it,
And as for those yet unaware,
May the devas let them know.

Mayā dinnāna-puññānaṃ anumodana-hetunā
Sabbe sattā sadā hontu averā sukha-jīvino
Khemappadaṅca pappontu tesā sajjhataṃ subhā

By rejoicing in my sharing,
May all beings live at ease,
In freedom from hostility,
May their good wishes be fulfilled,
And may they all reach safety.
The Buddha’s Words on Loving-Kindness

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

[ Karaṇīyam-attha-kusalena ]
Yan-taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca
Suvaco c’assa mudu anatimānī

Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Sant’indriyo ca nipako ca
Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhit’attā

Ye keci pāṇa-bhūt’atthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakā ānuka-thūlā

Diṭṭhā vā ye ca adiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhit’attā
Now let us chant the Buddha’s words on loving-kindness.

This is what should be done
By one who is skilled in goodness
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skilful,
Not proud and demanding in nature.

Let them not do the slightest thing
That the wise would later reprove,
Wishing: In gladness and in safety,
May all beings be at ease.

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

The seen and the unseen,
Those living near and far away,
Those born and to be born,
May all beings be at ease.
Na paro param nikubbetha
Nātimaññetha katthaci naṃ kiñci
Byārosanā paṭīghasaññā
Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttaṃ
Āyusā eka-puttam-anurakkhe
Evam’pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇaṃ

Mettaṅca sabba-lokasmiṃ
Mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyaṅca
Asambādhaṃ averaṃ asapattaṃ

Tiṭṭhañ-caram nisinno vā
Sayāno vā yāvat’assā vigata-middho
Etam satiṃ adhiṭṭheyya
Brahmam-etaṃ vihāraṃ idham-āhu

Dīṭṭhiṅca anupagamma
Silavā dassanena sampanno
Kāmesu vineyya gedhami
Na hi jātu gabbha-seyyaṃ punareṭṭi’ti
Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world:

Spreading upwards to the skies
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.

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

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

[HANDA MAYAM METTĀPHARĀṇAṂ KAROMASE]

[AHĀṂ SUKHITO HÔMI]

Niddukkhō hōmi
Avero hōmi
Abyāpaṭījho hōmi
Anigho hōmi
Sukhī attānam pariharāmi

Sabbe sattā sukhītā hōntu
Sabbe sattā averā hōntu
Sabbe sattā abyāpaṭījha hōntu
Sabbe sattā anighā hōntu
Sabbe sattā sukhī attānam pariharantu

Sabbe sattā sabbadukkhā pamuccāntu
Sabbe sattā laddha-sampattiṭito mā vigacchāntu
Sabbe sattā kammaṭṭakā kammaṭṭāyādā kammaṭṭāyo
kammaṭṭānā kammaṭṭāpasūṭiṭānā
Yaṃ kammaṃ karissanti
Kalyāṇaṃ vā pāpakaṃ vā
Tassa dāyādā bhavissanti
Reflection on Universal Well-Being

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

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

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

May all beings be released from all suffering.
And may they not be parted from the good fortune they have attained.

When they act upon intention,
All beings are the owners of their action and inherit its results.
Their future is born from such action, companion to such action,
And its results will be their home.

All actions with intention,
Be they skilful or harmful —
Of such acts they will be the heirs.
Suffusion With the Divine Abidings

[Hānda mayaṃ caturappamañña-obhāsanaṃ karomase]

[Mettā-sahagatena] cetasā ekaṃ disaṃ pharitvā viharati
tathā dutiyaṃ tathā tatiyāṃ tathā catutthahaṃ
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ mettā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
tathā dutiyaṃ tathā tatiyāṃ tathā catutthahaṃ
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ karuṇā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

Muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
tathā dutiyaṃ tathā tatiyāṃ tathā catutthahaṃ
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ muditā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati
Suffusion With the Divine Abidings

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

I will abide pervading one quarter with a heart imbued with loving-kindness;
Likewise the second, likewise the third, likewise the fourth;
So above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart imbued with loving-kindness; abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with compassion;
Likewise the second, likewise the third, likewise the fourth;
So above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart imbued with compassion; abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with gladness;
Likewise the second, likewise the third, likewise the fourth;
So above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart imbued with gladness; abundant, exalted, immeasurable, without hostility, and without ill-will.
Upekkhā-sahagatena cetasā ekāṃ disam pharitvā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddhamadho tiriyāṃ sabbadhi sabbattatāya
Sabbavantāṃ lokāṃ upakkhā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena
pharitvā viharatī’ti
I will abide pervading one quarter with a heart imbued with equanimity; Likewise the second, likewise the third, likewise the fourth; So above and below, around and everywhere; and to all as to myself. I will abide pervading the all-encompassing world with a heart imbued with equanimity; abundant, exalted, immeasurable, without hostility, and without ill-will.
THE HIGHEST BLESSINGS

The Highest Blessings

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

[Thus have I heard that the Blessed One]

Was staying at Sāvatthī,
Residing at the Jeta’s Grove
In Anāthapiṇḍika’s Park.

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

‘Devas are concerned for happiness
And ever long for peace.
The same is true for humankind.
What then are the highest blessings?’

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

‘Living in places of suitable kinds,
With the fruits of past good deeds
And guided by the rightful way.
These are the highest blessings.'
Accomplished in learning and craftsman's skills, With discipline, highly trained, And speech that is true and pleasant to hear. And these are the highest blessings.

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

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

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

Patience and willingness to accept one’s faults, Seeing venerated seekers of the truth, And sharing often the words of Dhamma. And these are the highest blessings.

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

And these are the highest blessings.

These are the highest blessings.
THE HIGHEST BLESSINGS

‘Ardent, committed to the Holy Life,
Seeing for oneself the Noble Truths
And the realization of Nibbāna.
These are the highest blessings.

‘Although in contact with the world,
Unshaken the mind remains
Beyond all sorrow, spotless, secure.
These are the highest blessings.

‘They who live by following this path
Know victory wherever they go,
And every place for them is safe.
These are the highest blessings.’
Reflection on the Unconditioned

[ Ḥanda mayaṃ nibbāna-sutta-pāṭhaṃ bhaṇāmase ]

Atthi bhikkhave ajātaṃ ābhūtaṃ akataṃ aṣaṅkhatam

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetaṃ bhikkhave abhavissa ajātaṃ ābhūtaṃ akataṃ aṣaṅkhatam

If there was not this Unborn, this Unoriginated, this Uncreated, this Unformed,

Na yidaṃ jātassa bhūtassa katassa aṣaṅkhatassa nissaraṇam paññāyetha

Freedom from the world of the born, the originated, the created, the formed would not be possible.

Yasmā ca kho bhikkhave atthi ajātaṃ ābhūtaṃ akataṃ aṣaṅkhatam

But since there is an Unborn, Unoriginated, Uncreated and Unformed,

Tasmā jātassa bhūtassa katassa aṣaṅkhatassa nissaraṇam paññāyati

Therefore is freedom possible from the world of the born, the originated, the created and the formed.
Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaraṃ

*Just as rivers full of water entirely fill up the sea*

Evam-eva īto dinnaṃ petānāṃ upakappati

*So will what’s here been given bring blessings to departed spirits.*

Icchitaṃ paṭthitaṃ tumhaṃ

*May all your hopes and all your longings*

Khippam-eva samijjhatu

*Come true in no long time.*

Sabbe pūrentu saṅkappā

*May all your wishes be fulfilled*

Cando paṇṇaraso yathā

*Like on the fifteenth day the moon*

Maṇi jotiraso yathā

*Or like a bright and shining gem.*

Sabb’itiyo vivajjantu

*May all misfortunes be avoided,*
Sabba-rogo vinassatu

May all illness be dispelled,

Mā te bhavatv-antarāyo

May you never meet with dangers,

Sukhī dīghāyuko bhava

May you be happy and live long.

Abhivādana-sīlissa niccaṃ vudhāpacāyino

For those who are respectful, who always honour the elders,

Cattāro dhammā vaḍḍhānti
Āyu vanno sukham balaṃ

Four are the qualities which will increase:
Life, beauty, happiness and strength.

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well.

Sabba-buddhānūbhāvena

Through the power of all Buddhas
Sadā sotthi bhavantu te  
May you always be at ease.

Bhavatu sabbha-maṅgalaṁ  
May every blessing come to be

Rakkhaṁtu sabbha-devatā  
And all good spirits guard you well.

Sabbha-dhammānubhāvena  
Through the power of all Dhammas

Sadā sotthi bhavantu te  
May you always be at ease.

Bhavatu sabbha-maṅgalaṁ  
May every blessing come to be

Rakkhaṁtu sabbha-devatā  
And all good spirits guard you well.

Sabbha-saṅgānubhāvena  
Through the power of all Saṅghas

Sadā sotthi bhavantu te  
May you always be at ease.
Reflection on the Four Requisites

[Hañda mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ bhaṇāmase]

[Paṭisaṅkhā] yoniso cīvaram paṭisēvāmi, yāvadeva sitassa paṭighātāya, uṇhassa paṭighātāya, daṃsā-makasa-vatātapa-sirimsapa-samphassānaṃ paṭighātāya, yāvadeva hirikopina-paṭicchādanatthām

Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

[Paṭisaṅkhā] yoniso piṇḍapātaṃ paṭisēvāmi, neva davaṃ, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti puraṇaṃca vedanaṃ paṭihaṅkhāmi, navaṃca vedanaṃ na uppādessāmi, yātra ca me bhavissati anavajjatā ca phāsuvihāro că’ti

Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, ‘I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.’

[Paṭisaṅkhā] yoniso senāsanāṃ paṭisēvāmi, yāvadeva sitassa paṭighātāya, uṇhassa paṭighātāya, daṃsā-makasa-vatātapa-sirimsapa-samphassānaṃ paṭighātāya, yāvadeva utuparissaya vinodanaṃ paṭisallānāramatthām
Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

[Paṭisaṅkhā] yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi, yāvadeva uppannānaṃ veyyābhādikānaṃ vedanānaṃ paṭighātāya, abyāpajja-paramatāyā’ti

Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.
Five Subjects for Frequent Recollection

[ Hānda mayaṃ abhiṇha-paccavekkhaṇa-pāṭham bhaṇāmase ]

[Jarā-dhammomhi ] jaraṃ anatīto

[Jarā-dhammāmhi ] jaraṃ anatītā

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

Byādhi-dhammomhi byādhīṃ anatīto m.

Byādhi-dhammāmhi byādhīṃ anatītā w.

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

Maraṇa-dhammomhi maraṇaṃ anatīto m.

Maraṇa-dhammāmhi maraṇaṃ anatītā w.

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

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

Saṃbbehi me piyehi manāpehi nānābhāvo vinābhāvo

Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmi
Kammasakāmhi kammadāyādā kammayoni kammabandhu
kammapaṭisaṅgaṇā
yam khammam karissami, kalyāṇam vā pāpakaṃ vā, tassa dāyadā bhavissami

I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma.
Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Evaṃ amhehi abhiṅham paccavekkhitabbaṃ

Thus we should frequently recollect.
Ten Subjects for Frequent Recollection by One Who Has Gone Forth

[Bhanda mayam pabbajita-abhinya-paccavakkhanapatham
bhanamase]

[Dasamime bhikkhave dhammapi pabbajitena abhinya
paccavakhitaabhama, katame dasam

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

Vevanniyamhi ajjhugato ti pabbajitena abhinya
paccavakhitaabhama

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

Parapatibaddha me jivika ti pabbajitena abhinya paccavakhitaabhama

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

Aanno me akappo karanayo ti pabbajitena abhinya paccavakhitaabhama

‘I should strive to abandon my former habits.’
This should be reflected upon again and again
by one who has gone forth.
**TEN SUBJECTS**

Kacci nu kho me attā silato na upavadatī’ti pabbajitena abhināham paccavekkhītabbaṃ

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

Kacci nu kho maṃ anuvicca viññū sabrahmacāri silato na upavadantī’ti pabbajitena abhināham paccavekkhītabbaṃ

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti pabbajitena abhināham paccavekkhītabbaṃ

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

Kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisāro, yām kammaṃ karissāmi, kalyāṇāṃ vā pāpakāṃ vā, tassa dāyādo bhavissāmi’ti pabbajitena abhināham paccavekkhītabbaṃ

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

‘Kathambhūtassa me rattindivā viṭipatanti‘ti pabbajitena abhiṇham paccavekkhītabbām

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

Kacci nu kho‘haṃ suññāgāre abhiramāmi‘ti pabbajitena abhiṇham paccavekkhītabbām

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

Atthi nu kho me uttari-manussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, so‘haṃ pacchīme kāle sabrahmacārihi puṭṭho na maṅku bhavissāmi‘ti pabbajitena abhiṇham paccavekkhītabbām

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

Ime kho bhikkhāve dasa dhammā pabbajitena abhiṇham paccavekkhitabbā‘ti

Bhikkhus, these are the ten dhammas to be reflected upon again and again by one who has gone forth.
Reflection on the Thirty-Two Parts

[Haṇḍa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmase]

[Ayaṃ kho] me kāyo uddhaṃ pādaṭṭaḷa adho kesamatthakā tacapariyanto pūro nānappakārassa asucino

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

Atthi imasmiṃ kāye

In this body there are:

kesā  hair of the head
lomā  hair of the body
nakhā  nails
dantā  teeth
taco  skin
mahāṣaṃ  flesh
nahārū  sinews
aṭṭhi  bones
aṭṭhiminiṇjaṃ  bone marrow
vakkaṃ  kidneys
hadayaṃ  heart
yakanaṃ  liver
kilomakaṃ  membranes
pihakaṃ  spleen
papphasam  lungs
Evam-ayaṃ me kāyo uddhaṃ pāda꜕ta꜕lā adho kesamatthakā
taćapariyanto pūro nānappākārassa asucino

This, then, which is my body, from the soles of the feet up, and down from
the crown of the head, is a sealed bag of skin filled with unattractive
things.
Reflection on the Off-Putting Qualities of the Requisites

[Haṁḍa mayaṁ dhātu-pāṭikūla-paccavekkhāṇa-pāṭhaṁ bhaṇāmase]

[Yathā paccayaṁ] pavattamānaṁ dhātu-māttam-ev’etaṁ

Composed of only elements according to causes and conditions.

Yad idaṁ cīvaraṁ tad upabhuṇjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-māttako

Merely elements,

Nissatto

Not a being,

Nijjivo

Without a soul

Suṇño

And empty of self.

Ṣabbāṇi pāṇa imāni cīvarāni ajīgucchanīyāni

None of these robes are innately repulsive
Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad īdam piṇḍapāto tad upabhunjako ca puggalo

Is this almsfood and so is the person eating it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nījjivo

Without a soul

Suñño

And empty of self.

Ṣabbo panāyaṃ piṇḍapāto ajigucchanīyo

None of this almsfood is innately repulsive
Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jīgucchāniyo jāyati

It becomes disgusting indeed.

Yathā paṭcayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ senāsanam tād upabhūjako ca puggalo

Is this dwelling and so is the person using it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nījjivo

Without a soul

Suñño

And empty of self.

Ṣabbāni pana imaṇi senāsanāni ajīgucchāniyāṇi

None of these dwellings are innately repulsive
Imaṃ pūtī-kāyaṃ paṭvā

But touching this unclean body

Ativiya jīgucchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayam pavattamānaṃ dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad idam gilāna-paccaya-bhesajja-parikkhāro tad upabhuṇjako ca puggalo

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

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nījīvo

Without a soul

Suñño

And empty of self.

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajīgucchanīyo
None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativya jīgucchanio jāyati

It becomes disgusting indeed.

Reflection on Impermanence

[ Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmase ]

[ Sabbe saṅkhārā aniccā ]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkha

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhuvaṃ jīvitaṃ

Life is not for sure;

Dhuvaṃ maraṇaṃ

Death is for sure;
Avassaṃ mayā maritaṃ

It is inevitable that I’ll die;

Maraṇa-pariyosānaṃ me jīvitaṃ

Death is the culmination of my life;

Jīvitaṃ me aniyaṃ

My life is uncertain;

Maraṇaṃ me niyataṃ

My death is certain.

Vata

Indeed,

Ayāṃ kāyo

This body

Acirat phalat

Will soon

Apeta-viññāno

Be void of consciousness

Chuddho

And cast away.
Adhisessati

It will lie

Paṭhavim

On the ground

Kaliṅgaram iva

Just like a rotten log,

Nirattham

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṃ vūpasamo sukho

Their stilling is true happiness.
True and False Refuges

[Handa mayam khemakhema-saranagamana-paridipikagathayo bhanaamase]

Bahuṃ ve saranaṃ yanti pabbatani vanani ca
Ārāma-rukkha-cetayani manussa bhaya-tajjita

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

N'etaṃ kho saranaṃ khemaṃ n'etaṃ saranaṃ-uttamaṃ
N'etaṃ saranaṃ-āgamma sabba-dukkha pamuccati

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

Yo ca Buddhanca Dhammanca saṅghaṃ gato
Cattāri ariya-saccāni sammappaññaya passati

Whoever goes to refuge
In the Triple Gem
Sees with right discernment
The Four Noble Truths:
Dukkhaṃ dukkha-samuppādam
Ariyānañ-c’āṭṭh’āngikam maggam

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

Etam kho saṇṇam khemaṃ
eṭam saranam-uttamaṃ

Such a refuge is secure,
Such a refuge is supreme,
Such a refuge truly brings
Complete release from all suffering.
Verses on the Riches of a Noble One

[Handa mayam ariya-dhana-gathayo bhanamase]

Yassa saddha tathagate acalasupatihitā
Silanca yassa kalyanam ariyakantam pasamsitam

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

Saṅghe pasado yassatthi uju-bhuta ca dassanaṃ
Adaliddoti tam āhu amogham tassa jivitaṃ

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

Tasmā saddhaṅca silanca paśadaṃ dhamma-dassanaṃ
Anuyuñjetha medhāvi saram buddhāna sasanaṃ

To virtue and to faith,
To trust to seeing truth,
To these the wise devote themselves,
The Buddha’s teaching in their mind.
**Verses on the Three Characteristics**

[
\[ \text{Ha}\text{ñda maya}\text{ṃ ti-lakkhañ\'ādi-gāth\'ayो bhañ\'amase} \]

\[ \text{Sa}\text{bbe sa\text{ṅkhārā anicca\’tī yadā pañ\text{ñṇāyā}}\text{ passati} } \]
\[ \text{Atha nibbindati dukkhe esa maggo visuddhiyā} \]

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

\[ \text{Sa}\text{bbe sa\text{ṅkhārā dukkha\’tī yadā pañ\text{ñṇāyā}}\text{ passati} } \]
\[ \text{Atha nibbindati dukkhe esa maggo visuddhiyā} \]

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

\[ \text{Sa}\text{bbe dhammā anattā\’tī yadā pañ\text{ñṇāyā}}\text{ passati} \]
\[ \text{Atha nibbindati dukkhe esa maggo visuddhiyā} \]

‘There is no self in anything’ —
When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.
Appakā te manussēsu ye janā pāra-gāmino
Athāyaṃ itarā pajā tīram-evānudhāvati

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

Ye ca kho sammad-akkhāte dhamme dhammānuvattino
Te janā pāram-essanti maccu-dheyyaṃ suduttarami

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

Kaṇham dhammaṃ vippahāya sukkam bhāvetha paṇḍīto
Okā anokam-āgama viveke yattha dūramami
Tatrābhiritim-iccheyya hitvā kāme akiñcana

Abandoning the darker states,
The wise pursue the bright;
From the floods dry land they reach
Living withdrawn so hard to do.
Such rare delight one should desire,
Sense pleasures cast away,
Not having anything.
Verse 1: [Hānda mayaṃ bhāra-sutta-gāthāyō bhaṇāmase]

Bhārā have pañcakkhandhā  bhāra-hāro ca puggalo
Bhār’ādānaṃ dukkhaṃ loke  bhāra-nikkhepanaṃ sukham

The five aggregates indeed are burdens,
The beast of burden though is man.
In this world to take up burdens is dukkha.
Putting them down brings happiness.

Nikkhipitvā garuṃ bhāraṃ  aññaṃ bhāraṃ añādiya
Samūlaṃ taṇhaṃ abbuyha  nicchāto parinibbuto

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

[ Handsa mayaṃ bhadd’eka-ratta-gāthāyo bhaṇāmase ]

Atītaṃ nānvāgameyya nappatikaṅkhe anāgataṃ
Yad’atītaṃ paṁinan-taṃ appattaṅca anāgataṃ

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

Paccuppannaṅca yo dhammaṃ tattha tattha vipassati
Asañhiraṃ asañkuppaṃ tam viddham-anubrhaye

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

Ajj’eva kiccmaṃ-ātappam ko jañṇa maraṇam suve
Na hi no saṅgaran-tena mahā-senena maccunā

Ardently doing one’s task today,
Tomorrow, who knows, death may come;
Facing the mighty hordes of death,
Indeed one cannot strike a deal.
Evāṁ vihārim-ātāpiṁ aho-rattam-ātanditaṁ
Taṁ ve bhadd’eka-ratto’ti santo ācikkhate muni

To dwell with energy aroused
Thus for a night of non-decline,
That is a ‘night of shining prosperity.’
So it was taught by the Peaceful Sage.
Verses on Respect for the Dhamma

[Handa mayaṃ dhamma-gārav’ādi-gāthāyo bhañāmase]

Ye ca atītā sambuddhā ye ca buddhā anāgatā
Yo c’etarahi sambuddho bahunnam soka-nāsano

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

Sabbe saddhamma-garūno vihariṃsu viharanti ca
Atho pi viharissanti esā buddhāna dhammatā

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

Tasmā hi atta-kāmena mahattam-abhikāṅkhātā
Saddhammo garū-kātabbo saraṃ buddhāna sāsanaṃ

Therefore desiring one’s own welfare,
Pursuing greatest aspirations,
One should revere the True Dhamma —
Recollecting the Buddha’s teaching.
Na hi dhammo adhammo ca ubho sama-vipākino
Adhammo nirayaṃ neti dhammo pāpeti suggatiṃ

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

Dhammo have rakkhi dhamma-cāriṃ
Dhammo suciṣṭo sukham-āvahāti
Esānisaṃso dhamme suciṇe

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

Verses on the Training Code

[Handa mayaṃ ovāda-pātimokkha-gāthayo bhāṣāmase ]

[ Version One ]

Sabbha-pāpasa akaraṇaṃ

_Avoidance of all evil ways;_

Kusalassūpasampadā

_Commitment to what's wholly good;_

Sacitta-parīyodapaṇaṃ

_Purification of one's mind:_

Etaṃ buddhāna sāsanaṃ

_Just this is what the Buddhas teach._

Khānti paramaṃ tapo titikkhā

_Patience is the cleansing flame;_

Nibbānaṃ paramaṃ vadanti buddhā

_Nibbāna's supreme, the Buddhas say._

Na hi pabbajito parūpaghāti

_Harming others, you're no recluse;_
Saṃāṇo hoti paraṃ viheṭhayanto

A trouble-maker's no samana.

Anūpavādo anūpaghāto

To neither insult nor cause wounds;

Pāṭimokkhē ca saṃvaro

To live restrained by training rules;

Mattaññutā ca bhattasmiṃ

To know what's enough when taking food;

Pantañca sayānāsaṇāṃ

To dwell alone in a quiet place;

Adhicitte ca āyogo

And devotion to the higher mind:

Etaṃ buddhāna sāsanaṃ

Every Buddha teaches this.
Reflections & Recollections

[Version Two]

Sabba-pāressa akaranaṃ

Not doing any evil;

Kusalassūpasampadā

To be committed to the good;

Sacitta-pariyodapanāṃ

To purify one’s mind;

Etm buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Khāntī paramaṃ tapo tītikkhā

Patient endurance is the highest practice, burning out defilements;

Nibbānaṃ paramaṃ vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hoti paraṃ viheṭhayanto

Whoever troubles others can’t be called a monk.
Anūpavādo anūpaghāto

Not to insult and not to injure;

Pāṭimokkhē ca saṅvaro

To live restrained by training rules;

Mattāññutā ca bhattasmiṃ

Knowing one’s measure at the meal;

Pantañca sayan’āsanaṃ

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etam buddhāna sāsanaṃ

These are the teachings of all Buddhas.
Verses on the Buddha’s First Exclamation

[HANDA MAYAṂ PATHEMA-BUḌDA-BHĀṢITĀ-GĀṬHĀYO
BHĀṆĀMASE]

AṆEKA-JĀṬI-SAṂSĀRAM  SANDHĀVĪṢAṂ ANĪBĪṢAṂ
GAṆA-KĀṆAṂ GAVESAṬO  DUṆKHĀ JĀṬI PUNAPPUNAṂ

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

GAṆA-KĀṆAKAḌṬHŌSI  PUṆA GEḤAṂ NA KĀḤASI
SABBĀ TE PHĀṢUKĀ BHAGGĀ  GAṆA-KṬAṂ VIṢAṆKHATAṂ
VIṢAṆKHĀRA-GAṬAṂ CITTAṂ  TAṆḤĀṆAṂ KHAYAM-ĀJḤAGĀ

House-builder you’ve been seen,
Another home you will not build,
All your rafters have been snapped,
Dismantled is your ridge-pole;
The non-constr[ucting mind
Has come to craving’s end.
Verses on the Last Instructions

[Handa mayaṃ pacchima-ovāda-gāthāyo bhaṇāmase]

Handa dāni bhikkhave āmanṭayāmi vo

Now bhikkhus I declare to you,

Vaya-dhammā sāṅkhārā

Change is the nature of conditioned things;

Appamādena sāṁpādethā’ti

Perfect yourselves, not being negligent:

Ayaṃ tathāgatassa pacchimā vācā

These are the Tathāgata’s final words.
The Teaching on Mindfulness of Breathing

ānāpānasati bhikkhave bhāvitā bahulikatā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisamsā

It is of great fruit and great benefit;

ānāpānasati bhikkhave bhāvitā bahulikatā

When mindfulness of breathing is developed and cultivated

cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

cattāro satipaṭṭhānā bhāvitā bahulikatā

When the Four Foundations of Mindfulness are developed and cultivated

satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

satta-bojjhaṅgā bhāvitā bahulikatā

When the Seven Factors of Awakening are developed and cultivated

vijjā-vimuttim paripūrenti
They fulfill true knowledge and deliverance.

Kathāṃ bhāvītā ca bhikkhave ānāpānassati kathāṃ bahulikatā

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

Mahapphalā hoti mahānisaṃsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisiddati pallaṅkaṃ ābhujītvā

Sits down having crossed his legs,

Ujum kāyaṃ panidhāya parimukham sathī upatthapetvā

Sets his body erect, having established mindfulness in front of him.

So sato’va assasati sato’va passasati
REFLECTIONS & RECOLLECTIONS

THE TEACHING ON MINDFULNESS OF BREATHING

Ever mindful he breathes in; mindful he breathes out.

Dīghaṃ vā assasanto dīghaṃ assasāmi’ti pajānāti
Breathe long, he knows ‘I breathe long’;
Rossaṃ vā assasanto rossaṃ assasāmi’ti pajānāti
Breathe short, he knows ‘I breathe short’.
Sabba-kāya-paṭisaṃvedī assasissāmi’ti sikkhati
He trains thus: ‘I shall breathe in experiencing the whole body’.
Passambhayām kāya-saṅkhāraṁ assasissāmi’ti sikkhati
He trains thus: ‘I shall breathe in tranquillizing the bodily formations’.
Piti-paṭisaṃvedī assasissāmi’ti sikkhati
He trains thus: ‘I shall breathe in experiencing rapture’. 

Piti-paṭisaṃvedī passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out experiencing rapture’.

Sukha-paṭisaṃvedī assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in experiencing pleasure’

Sukha-paṭisaṃvedī passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out experiencing pleasure’. 

Citta-saṅkhāra-paṭisaṃvedī assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in experiencing the mental formations’.

Citta-saṅkhāra-paṭisaṃvedī passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out experiencing the mental formations’. 

Passambhayaṃ citta-saṅkhāraṃ assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in tranquillizing the mental formations’.

Passambhayaṃ citta-saṅkhāraṃ passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out tranquillizing the mental formations’.

Citta-paṭisaṃvedī assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in experiencing the mind’.

Citta-paṭisaṃvedī passasissāmi’ti sikkhati
He trains thus: ‘I shall breathe out experiencing the mind’.

Abhippamodayaṃ cittaṃ assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in gladdening the mind’.

Abhippamodayaṃ cittaṃ passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out gladdening the mind’.

Sāmādāhanam cittaṃ assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in concentrating the mind’

Sāmādāhanam cittaṃ passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out concentrating the mind’.

Vimocayaṃ cittaṃ assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in liberating the mind’.

Vimocayaṃ cittaṃ passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out liberating the mind’.

Aniccanupassi assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in contemplating impermanence’.

Aniccanupassi passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out contemplating impermanence’.

Virāgānupassi assasissāmi’ti sikkhati
He trains thus: ‘I shall breathe in contemplating the fading away of passions’.

Virāgānupassi passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out contemplating the fading away of passions’.

Nirodhānupassi assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in contemplating cessation’.

Nirodhānupassi passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out contemplating cessation’.

Paṭinissaggānupassi assasissāmi’ti sikkhati

He trains thus: ‘I shall breathe in contemplating relinquishment’.

Paṭinissaggānupassi passasissāmi’ti sikkhati

He trains thus: ‘I shall breathe out contemplating relinquishment’.

Evam bhāvītā kho bhikkhave ānāpānassati evam bahulikatā

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

Mahapphalā hoti mahānisaṃsā’ti

So that it is of great fruit and great benefit.
The Teaching on the Noble Eightfold Path

[Handa mayam ariyaththaṅgika-magga-paṭham bhaṇāmase]

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path,

Seyyathidaṃ

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,

Sammā-ājīvo

Right Livelihood,

Sammā-vāyāmo
Right Effort,
Sammā-sati

Right Mindfulness,
Sammā-samādhi

Right Concentration.
Katamā ca bhikkhave sammā-diṭṭhi

And what, bhikkhus, is Right View?
Yaṃ kho bhikkhave dukkhe ūnāṃ

Knowledge of suffering;
Dukkha-samudaye ūnāṃ

Knowledge of the origin of suffering;
Dukkha-nīrodhe ūnāṃ

Knowledge of the cessation of suffering;
Dukkha-nīrodha-gāminiyā paṭipadāya ūnāṃ

Knowledge of the path leading to the cessation of suffering:
Ayaṃ vuccati bhikkhave sammā-diṭṭhi

This, bhikkhus, is called Right View.
Katamo ca bhikkhave sammā-sāṅkappo
And what, bhikkhus, is Right Intention?

Nekkhamma-saṅkappo

The intention of renunciation;

Abyāpāda-saṅkappo

The intention of non-ill-will;

Avihiṃsā-saṅkappo

The intention of non-cruelty:

Ayaṃ vuccati bhikkhave sāmmā-saṅkappo

This, bhikkhus, is called Right Intention.

Katamā ca bhikkhave sāmmā-vācā

And what, bhikkhus, is Right Speech?

Musā-vādā veramañi

Abstaining from false speech;

Pisuṇāya vācāya veramañi

Abstaining from malicious speech;

Pharusāya vācāya veramañi

Abstaining from harsh speech;

Sāmpahappalāpā veramañi.
Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā

This, bhikkhus, is called Right Speech.

Katamo ca bhikkhave sammā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu micchācārā veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

This, bhikkhus, is called Right Action.

Katamo ca bhikkhave sammā-ājīvo

And what, bhikkhus, is Right Livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvam pañhaya sammā-ājīvena jīvitam kappeti

Here, bhikkhus, a Noble Disciple, having abandoned wrong livelihood, earns his living by right livelihood:
This, bhikkhus, is called Right Livelihood.

And what, bhikkhus, is Right Effort?

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

He puts forth effort, arouses energy, exerts his mind and strives.

He awakens zeal for the abandonment of arisen, evil unwholesome states;

He puts forth effort, arouses energy, exerts his mind and strives.

He awakens zeal for the arising of unarisen wholesome states;

He puts forth effort, arouses energy, exerts his mind andstrives.
Upānānaṃ kusalānaṃ dhammānaṃ thitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā

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

Chandaṃ janeti vāyamati vīryaṃ ārabhaṭi cittaṃ pagganhāti padahati

He puts forth effort, arouses energy, exerts his mind and strives:

Ayaṃ vuccati bhikkhave sammā-vāyāmo

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sammā-sati

And what, bhikkhus, is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

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

Ātāpi sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassaṃ

Having put away covetousness and grief for the world;

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings,
Ātāpi sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Citte cittānupassī viharati

He abides contemplating mind as mind,

Ātāpi sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Dhammesu dhammānupassī viharati

He abides contemplating mind-objects as mind-objects,

Ātāpi sampajāno satimā

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world:

Ayaṃ vuccati bhikkhave sammā-sati

This, bhikkhus, is called Right Mindfulness.
And what, bhikkhus, is Right Concentration?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Vivicc’eva kāmehi

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi

Secluded from unwholesome states,

Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukham paṭhamam jhānaṃ upasampajja viharati

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

Vitakka-vicārānaṃ vūpasamā

With the stilling of applied and sustained thought,

Ajjhattaṃ sampasādanaṃ cetaso ekodiṁhaṇaṃ avitakkaṃ avicāraṃ samādhi-jaṃ pīti-sukham dutiyam jhānaṃ upasampajja viharati

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

With the fading away as well of rapture

Upekkhako ca viharati

He abides in equanimity,

Sato ca sampajāno

Mindful and fully aware,

Sukhañca kāyena paṭisaṃvedeti

Still feeling pleasure with the body,

Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārī’ti tatiyam jhānam upasampajja viharati

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

Sukhassa ca pahānā

With the abandoning of pleasure

Dukkhassa ca pahānā

And the abandoning of pain,

Pubb’eva somanassa-domanassānaṃ atthaṅgamā

With the previous disappearance of joy and grief,
Adukham-asukham upekkha-sati-parisuddhim catuttham jhanaṃ upasampajja viharati

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

Ayaṃ vuccati bhikkhave sammā-samādhi

This, bhikkhus, is called Right Concentration.

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path.
Teachings from the Discourse on Setting in Motion the Wheel of Dhamma

[Handa mayaṃ dhammacakkappavattana-sutta-pāṭham bhaṇāmase]

Dve me bhikkhave antā

_Bhikkhus, there are these two extremes_

Pabbajitena na sevitabba

_That should not be pursued by one who has gone forth:_

Yo cāyaṃ kāmesu kāma-sukh’ālīkanuyogo

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

Hīno

_Which is low,_

Gammo

_Common,_

Pothuujjaniko

_The way of the common folks,_

Anariyo

_Not the way of the Noble Ones_
Anattha-ñāṇhito

And pointless;

Yo cāyaṃ atta-kilamathānuyogo

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

Dukkho

Which is painful,

Anariyo

Not the way of the Noble Ones

Anattha-ñāṇhito

And pointless.

Ete te bhikkhave ubho ante anupagamma majjhima paṭipada tathāgatena abhisambuddhā

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

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,
**REFLECTIONS & RECOLLECTIONS**

**THE WHEEL OF DHAMMA**

Upasamāya  
*Leading to calm,*

Abhiññāya  
*To heightened knowing,*

Sambodhāya  
*Awakening,*

Nibbānāya saṃvattati  
*And to Nibbāna.*

Katamā ca sā bhikkhave majjhimā paṭipadā  
*And what, bhikkhus, is that middle way of practice?*

Ayam-eva ariyo atthaṅgiko maggo  
*It is this Noble Eightfold Path,*

Seyyathiddam  
*Which is as follows:*

Sammā-diṭṭhi  
*Right View,*

Sammā-sānkappo  
*Right Intention,*
Saṁmā-vācā

*Right Speech,*

Saṁmā-kammanto

*Right Action,*

Saṁmā-ājīvo

*Right Livelihood,*

Saṁmā-vāyāmo

*Right Effort,*

Saṁmā-sati

*Right Mindfulness,*

Saṁmā-samādhi

*Right Concentration.*

Ayaṁ kho sā bhikkhave majjhima paṭipadā tathāgatena abhisambuddhā

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

Cakkhu-karaṇī

*Giving rise to vision,*
REFLECTIONS & RECOLLECTIONS

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sāmbodhāya

Awakening,

Nibbānāya sāṃvattati

And to Nibbāna.

Idam kho pana bhikkhave dukkhāṃ ariyā-saccāṃ

This bhikkhus is the Noble Truth of dukkha:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkhaṃ

And death is dukkha;
Sōka-parideva-dukkha-domanass’upāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

Association with the disliked is dukkha,

Piyehi vippayogo dukkho

Separation from the liked is dukkha,

Yampicchaṃ na labhati tampī dukkhāṃ

Not attaining one’s wishes is dukkha;

Saṅkhittena pañcupādānakkhāndhā dukkhā

In brief, the five focuses of identity are dukkha.

Idam kho pana bhikkhave dukkha-samudayo ariyā-saccam

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

Yā’yaṃ taṇhā

It is this craving

Ponobbhāvikā

Which leads to rebirth,

Nandi-rāga-sahagatā

Accompanied by delight and lust,
REFLECTIONS & RECOLLECTIONS

Tatra-tatrābhīṇandinī

Delighting now here, now there,

Seyyathīdām

Namely:

Kāma-taṇhā

Craving for sensuality,

Bhava-taṇhā

Craving to become,

Vibhava-taṇhā

Craving not to become.

Idam kho pana bhikkhave dukkha-nirodho ariyā-saccam

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

Yo tassā yeva taṇhāya asesa-vrirāga-nirodho

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

Cāgo

Its relinquishment,

Paṭinissaggo

Letting go,
Mutti

Release,

Anālayo

Without any attachment.

Idam kho paṇa bhikkhave dukkha-nirodha-gāminī paṭipadā ariyā-saccaṃ

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

Ayam-eva ariyo atṭh’āṅgiko maggo

It is just this Noble Eightfold Path,

Seyyathiddam

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo

Right Intention,

Sammā-vācā

Right Speech,
REFLECTIONS & RECOLLECTIONS

Samma-kammanto

Right Action,

Samma-ajivo

Right Livelihood,

Samma-vayamo

Right Effort,

Samma-sati

Right Mindfulness,

Samma-samadhi

Right Concentration.

Idam dukkham ariya-saccanti me bhikkhave
Pubbe ananussutesu dhammesu
Cakkhu upapadi
Nanam upapadi
Pañna upapadi
Vijja upapadi
Aloko upapadi

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

Taṃ kho paṇ’idaṃ dukkham āriyā-saccaṃ pariññeyyan’ti

Now this Noble Truth of dukkha should be completely understood;

Taṃ kho paṇ’idaṃ dukkham āriyā-saccaṃ pariññātan’ti

Now this Noble Truth of dukkha has been completely understood.

Idaṃ dukkha-samudayo āriyā-saccan’ti me bhikkhave
Pubbe anussutesu dhammesu
Cakkhuṃ udāpādi
Nāṇaṃ udāpādi
Paññā udāpādi
Vijjā udāpādi
Āloko udāpādi

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

Taṃ kho paṇ’idaṃ dukkha-samudayo āriyā-saccaṃ pahātabban’ti

Now this cause of dukkha should be abandoned;
Taṃ kho pañ’idaṃ dukkha-samudayo ariyā-saccam paññan’ti

Now this cause of dukkha has been abandoned.

Idaṃ dukkha-nirodho ariyā-saccantī me bhikkhave
Pubbe ananussutesu dhammesu
Cakkhuṃ upādādi
Nāṇam upādādi
Paññā upādādi
Vijjā upādādi
Āloko upādādi

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

Taṃ kho pañ’idaṃ dukkha-nirodho ariyā-saccam sacchikatābban’ti

Now the cessation of dukkha should be experienced directly;

Taṃ kho pañ’idaṃ dukkha-nirodho ariyā-saccam sacchikatantī

Now the cessation of dukkha has been experienced directly.

Idaṃ dukkha-nirodha-gāminī paṭipadā ariyā-saccantī me bhikkhave
Pubbe ananussutesu dhammesu
Cakkhuṃ upādādi
Bhikkhus, in regard to things unheard-of before,
Vision arose,
Insight arose,
Discernment arose,
Knowledge arose,
Light arose:
This is the Noble Truth of the way of practice
leading to the cessation of dukkha;

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

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

Yāva kīvañca me bhikkhave imesu caṭṭusu āriyā-saccaṃ
evan-ti-parivaṭṭaṃ dvādas’ākāraṃ yathā-bhūtaṃ ṇāṇa-dassanaṃ na
suvīsuddham ahosi
As long, bhikkhus, as my knowledge and understanding,
As it actually is,
Of these Four Noble Truths,
With their three phases and twelve aspects,
Was not entirely pure,

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

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

As long, bhikkhus, as my knowledge and understanding,
As it actually is,
Of these Four Noble Truths,
With their three phases and twelve aspects,
Was not entirely pure,
Then indeed did I claim, bhikkhus,
In this world of devas, Māra and Brahmā,
Amongst mankind with its priests and renunciants,
Kings and commoners,
An ultimate awakening
To unsurpassed, perfect enlightenment.

Ñañañca pana me dassanaṃ udāpādi

Now knowledge and understanding arose in me:

Ākuppā me vimutti āyam-antimā jāti dāni punabbhavo’ti

My release is unshakeable,
This is my last birth,
There won’t be any further becoming.
The Teaching on Striving According to Dhamma

[Handa mayaṃ dhamma-pahāṃsāna-pāṭham bhaṇāmase]

Evaṃ svākkhāto bhikkhave maya dhammo

_Bhikkhus, the Dhamma has thus been well expounded by me,_

Uttāno

_Elucidated,_

Vivāto

_Disclosed,_

Pakāsīto

_Revealed,_

Chīnna-pilotīko

_And stripped of patchwork—_

Alam-eva saddhā-ṇābajitena kula-puttena viriyāṃ ārabhitum

_This is enough for a clansman, who has gone forth out of faith, to arouse his energy thus:_

Kāmaṃ tace ca nahāru ca aṭṭhi ca avasissatu

_‘Willingly let only my skin, sinews and bones remain, _
Striving according to Dhamma & Reflections & Recollections

Sāriṃśa upassātu maṃsa-lohitam

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

Yaṃ taṃ

As long as whatever is to be attained

Purisa-thāmena

By human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbaṃ na taṃ apāpuṇītvā

Has not been attained,

Vīriyassa saṃṭhānam bhavissati’ti

Let not my efforts stand still.’

Dukkham bhikkhave kusīto viharati

Bhikkhus, the lazy person dwells in suffering,

Vokīṇṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states
REFLECTIONS & RECOLLECTIONS

Mahāntaṅca sadatthāṃ parīhāpeti

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukham viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahāntaṅca sadatthāṃ paripūreti

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapeyyam-īdāṃ bhikkhave brahmačariyaṃ

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

Satthā sammukhi-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyaṃ ārabhatha

Therefore, bhikkhus, start to arouse your energy
Appattassa pattiya

For the attainment of the as yet unattained,

Anadhigatassa adhigamaya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyaya

For the realization of the as yet unrealized.

Evaṃ no ayaṃ amhākaṃ pabbajjā avarikatā avaṇjha bhavissati

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

Saphalā sa-udrayā

But will become fruitful and fertile,

Yesaṃ mayaṃ paribhuṇjāma cīvara-piṇḍapāta-senāsana-

gilānappaccaya-bhesajja-parikkhāraṃ tesam te kārā amhesu

And all our use of robes, almsfood, lodgings, and medicinal requisites,

given by others for our support,

Mahapphalā bhavissanti mahānisāmsā’ti

Will reward them with great fruit and great benefit.’

Evaṃ hi vo bhikkhave sikkhitabbaṃ

Bhikkhus, you should train yourselves thus:
REFLECTIONS & RECOLLECTIONS

STRIVING ACCORDING TO DHAMMA

Att’atthaṃ vā hi bhikkhave sāmpassamānena

Considering your own good,

Alam-eva appamādena sāmpādetum

It is enough to strive for the goal without negligence;

Par’atthaṃ vā hi bhikkhave sāmpassamānena

Bhiikkhus, considering the good of others,

Alam-eva appamādena sāmpādetum

It is enough to strive for the goal without negligence;

Uḥbhay’atthaṃ vā hi bhikkhave sāmpassamānena

Bhiikkhus, considering the good of both,

Alam-eva appamādena sāmpādetun’ti

It is enough to strive for the goal without negligence.
The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmase]

Chinda sotāṃ parakkamma  kāme panūda brāhmaṇa
Nappahāya muni kāme  n’ekattam-upapajjati

Exert yourself and cut the stream.
Discard sense-pleasures, Holy Man;
Not letting sensual pleasures go,
A sage will not reach unity.

Kayirā ce kayirāthenaṃ  dalham-enaṃ parakkame
Sithilo hi paribbājo  bhīyyo ākirāte rajaṃ

Vigorously, with all one’s strength,
It should be done, what should be done;
A lax monastic life stirs up
The dust of passions all the more.

Akataṃ dukkāṭaṃ seyyo  pacchā tappati dukkāṭaṃ
Kataṅca sukaṭaṃ seyyo  yaṃ katvā nānutappati

Better is not to do bad deeds
That afterwards would bring remorse;
It’s rather good deeds one should do
Which having done one won’t regret.
Kuso yathā duggahito  
Sāmaññaṃ dupparāmaṭṭhaṃ  

hattham-evānuṇkantati  
nirayāyūpakaḍḍhati  

As Kusa-grass, when wrongly grasped,  
Will only cut into one’s hand  
So does the monk’s life wrongly led  
Indeed drag one to hellish states.

Yaṃ kiñci sithilaṃ kammaṃ  
Saṅkassaram brahma-cariyaṃ  

saṅkiliṭṭhaṃ  
na taṃ hoti mahapphalan’ti  

Whatever deed that’s slackly done,  
Whatever vow corruptly kept,  
The Holy Life led in doubtful ways —  
All these will never bear great fruit.
Formal Requests
Añjali

Chanting and making formal requests is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

Requesting a Dhamma Talk

[ After bowing three times, with hands joined in añjali, recite the following: ]

Brahmā ca lokādhipatī sahampati
Katañjali anadhivaram ayācatha
Sanṭidha sattāparajakkha-jàtikā
Desetu dhammaṃ anukampimam pajām

[ Bow three times again ]

The Brahmā god Sahampati, Lord of the world,
With palms joined in reverance, requested a favour:
‘Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.’

Acknowledging the Teaching

One person: Ḥanda mayaṃ dhammakathāya sādhukāraṃ dadāmase

Now let us express our approval of this Dhamma Teaching.

Response: Sādhhu, sādhhu, sādhhu, anûmodāmi

It is well, I appreciate it.
**Requesting Paritta Chanting**

[ After bowing three times, with hands joined in añjali, recite the following ]

Vipatti-pañibāhāya sabbha-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittam brūtha maṅgalaṃ

Vipatti-pañibāhāya sabbha-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittam brūtha maṅgalaṃ

Vipatti-pañibāhāya sabbha-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittam brūtha maṅgalaṃ

[ Bow three times ]

For warding off misfortune, for the arising of good fortune,
For the dispelling of all dukkha,
May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortune,
For the dispelling of all fear,
May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortune,
For the dispelling of all sickness,
May you chant a blessing and protection.
Requesting the Three Refuges & the Five Precepts

[ After bowing three times, with hands joined in añjali, recite the appropriate request. ]

For a group from a monk

Mayaṃ bhante tisaraṇena sāha pañca sīlāni yācāma
Dutiyampi mayaṃ bhante tisaraṇena sāha pañca sīlāni yācāma
Tatiyampi mayaṃ bhante tisaraṇena sāha pañca sīlāni yācāma

For oneself from a monk

Ahaṃ bhante tisaraṇena sāha pañca sīlāni yācāmi
Dutiyampi ahaṃ bhante tisaraṇena sāha pañca sīlāni yācāmi
Tatiyampi ahaṃ bhante tisaraṇena sāha pañca sīlāni yācāmi

For a group from a nun

Mayaṃ ayye tisaraṇena sāha pañca sīlāni yācāma
Dutiyampi mayaṃ ayye tisaraṇena sāha pañca sīlāni yācāma
Tatiyampi mayaṃ ayye tisaraṇena sāha pañca sīlāni yācāma
### Formal Requests

<table>
<thead>
<tr>
<th>For oneself from a nun</th>
<th>For a group from a layperson</th>
<th>For oneself from a layperson</th>
<th>Translation</th>
</tr>
</thead>
</table>
| Ahaṃ ayye tisaraṇena saha | Mayaṃ mitta tisaraṇena saha | Ahaṃ mitta tisaraṇena saha | *We/I, Venerable Sir/Sister/Friend,*  
-request the Three Refuges and the Five Precepts.  
*For the second time,*  
-we/I, Venerable Sir/Sister/Friend,*  
-request the Three Refuges and the Five Precepts.  
*For the third time,*  
-we/I, Venerable Sir/Sister/Friend,*  
-request the Three Refuges and the Five Precepts. |  
Dutiyampi ahaṃ ayye tisaraṇena saha | Dutiyampi mayaṃ mitta tisaraṇena saha | Dutiyampi ahaṃ mitta tisaraṇena saha |  
Tatiyampi ahaṃ ayye tisaraṇena saha | Tatiyampi mayaṃ mitta tisaraṇena saha | Tatiyampi ahaṃ mitta tisaraṇena saha |  
| pañca siḷāni yācāmi | pañca siḷāni yācāma | pañca siḷāni yācāmi |  
| pañca siḷāni yācāmi | pañca siḷāni yācāma | pañca siḷāni yācāmi |  
| pañca siḷāni yācāmi | pañca siḷāni yācāma | pañca siḷāni yācāmi |  

---

**THREE REFUGES & THE FIVE PRECEPTS**
Taking the Three Refuges

[ Repeat, after the leader has chanted the first three lines ]

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

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

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Saṅgha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi
Dutiyampi dhammaṃ saraṇaṃ gacchāmi
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Saṅgha I go for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi
Tatiyampi dhammaṃ saraṇaṃ gacchāmi
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi
FORMAL REQUESTS

For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Saṅgha I go for refuge.

[ LEADER: ]

[Tisaraṇa-gamanaṃ niṭṭhitam]

This completes the going to the Three Refuges.

[ RESPONSE: ]

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir/Sister/Friend.

The Five Precepts

[ Repeat each precept after the leader ]

1. Pāṇātipātā veraṃaṇī sikkhāpadaṃ ̀sāmādiyāmi

I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā veraṃaṇī sikkhāpadaṃ ̀sāmādiyāmi

I undertake the precept to refrain from taking that which is not given.

3. Kāmesu micchācārā veraṃaṇī sikkhāpadaṃ ̀sāmādiyāmi

I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veraṃaṇī sikkhāpadam saṃādiyāmi

I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhāna veraṃaṇī sikkhāpadam saṃādiyāmi

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

[ LEADER: ]

[Imāni pañca sikkhāpadāni
Sīlena sugaṭitiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlāṃ visadhaye ]

These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness —
Therefore let virtue be purified.

[ RESPONSE: ]

Sādhu, sādhu, sādhu

[ BOW THREE TIMES ]
Formal Requests | Three Refuges & the Eight Precepts

Requesting the Three Refuges & the Eight Precepts

[ After bowing three times, with hands joined in añjali, recite the appropriate request. ]

For a group from a monk

Mayaṁ bhante tisaraṇena saha aṭṭha śīlāni yācāma
Dutiyo mayaṁ bhante tisaraṇena saha aṭṭha śīlāni yācāma
Tatiyo mayaṁ bhante tisaraṇena saha aṭṭha śīlāni yācāma

For oneself from a monk

Ahaṁ bhante tisaraṇena saha aṭṭha śīlāni yācāmi
Dutiyo ahaṁ bhante tisaraṇena saha aṭṭha śīlāni yācāmi
Tatiyo ahaṁ bhante tisaraṇena saha aṭṭha śīlāni yācāmi

For a group from a nun

Mayaṁ ayye tisaraṇena saha aṭṭha śīlāni yācāma
Dutiyo mayaṁ ayye tisaraṇena saha aṭṭha śīlāni yācāma
Tatiyo mayaṁ ayye tisaraṇena saha aṭṭha śīlāni yācāma
THREE REFUGES & THE EIGHT PRECEPTS

FORMAL REQUESTS

For oneself from a nun

Ahaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāmi
Tatiyampi ahaṃ ayye tisaraṇena saha aṭṭha sīlāni yācāmi

For a group from a layperson

Mayaṃ mitta tisaraṇena saha aṭṭha sīlāni yācāma
Dutiyampi mayaṃ mitta tisaraṇena saha aṭṭha sīlāni yācāma
Tatiyampi mayaṃ mitta tisaraṇena saha aṭṭha sīlāni yācāma

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ mitta tisaraṇena saha aṭṭha sīlāni yācāmi
Tatiyampi ahaṃ mitta tisaraṇena saha aṭṭha sīlāni yācāmi

Translation

We/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Eight Precepts.
For the second time,
We/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Eight Precepts.
For the third time,
We/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Eight Precepts.
Taking the Three Refuges

[ Repeat, after the leader has chanted the first three lines]

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

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

Buddhaṃ saraṇañām gacchāmi
Dhammaṃ saraṇañām gacchāmi
Saṅghaṃ saraṇañām gacchāmi

To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Saṅgha I go for refuge.

Dutiyaṃpi buddhaṃ saraṇañām gacchāmi
Dutiyaṃpi dhammaṃ saraṇañām gacchāmi
Dutiyaṃpi saṅghaṃ saraṇañām gacchāmi

For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Saṅgha I go for refuge.

Tatiyaṃpi buddhaṃ saraṇañām gacchāmi
Tatiyaṃpi dhammaṃ saraṇañām gacchāmi
Tatiyaṃpi saṅghaṃ saraṇañām gacchāmi
The Eight Precepts

[ Repeat each precept after the leader ]

1. Pāṇātipātā verâmaṇī sikkhâpadaṃ sâmâdiyâmi
   "I undertake the precept to refrain from taking the life of any living creature.

2. Adinnâdâna verâmaṇī sikkhâpadaṃ sâmâdiyâmi
   "I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyâ verâmaṇī sikkhâpadaṃ sâmâdiyâmi
   "I undertake the precept to refrain from any intentional sexual activity.

For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Saṅgha I go for refuge.

[ LEADER: ]

[Tisaraṇa-gamanaṃ niṭṭhitam]

This completes the going to the Three Refuges.

[ RESPONSE: ]

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir/Sister/Friend.
FORMAL REQUESTS

THE EIGHT PRECEPTS

4. Musāvādā verāmaṇī sikkhāpadaṃ samādiyāmi
   
   I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhāna verāmaṇi sikkhāpadaṃ samādiyāmi
   
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. Vikālabhojanā verāmaṇi sikkhāpadaṃ samādiyāmi.
   
   I undertake the precept to refrain from eating at inappropriate times.

7. Nacca-gīta-vādita-visūkadāssanā
mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā verāmaṇi sikkhāpadaṃ samādiyāmi.
   
   I undertake the precept to refrain from entertainment, beautification, and adornment.

8. Uccāsayana-mahāsayanā verāmaṇi sikkhāpadaṃ samādiyāmi.
   
   I undertake the precept to refrain from lying on a high or luxurious sleeping place.

[ LEADER: ]

[ Imāni aṭṭha sikkhāpadāni samādiyāmi ]

[ RESPONSE: ]
I undertake these Eight Precepts.
I undertake these Eight Precepts.
I undertake these Eight Precepts.

[ LEADER: ]

Imāni aṭṭha sikkhāpādāni samādiyāmi
Imāni aṭṭha sikkhāpādāni samādiyāmi
Imāni aṭṭha sikkhāpādāni samādiyāmi

These are the Eight Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness —
Therefore let virtue be purified.

[ RESPONSE: ]

Sādhu, sādhu, sādhu.

[ BOW THREE TIMES ]
Appendix
Pāli Phonetics and Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications:

**Vowels**

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
<th>Exceptions: e and o change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a as in about</td>
<td>ā as in father</td>
<td></td>
</tr>
<tr>
<td>i as in hit</td>
<td>ĭ as in machine</td>
<td></td>
</tr>
<tr>
<td>u as in put</td>
<td>ŭ as in rule</td>
<td></td>
</tr>
<tr>
<td>e as in grey</td>
<td>o as in more</td>
<td></td>
</tr>
</tbody>
</table>

**Consonants**

- c as in ancient (like ch but unaspirated)
- ṇ, ů as ng in sang
- ñ as ny in canyon
- v rather softer than the English y; near w

**Aspirated consonants**

- bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with h, i.e., lh, mh, nth, and vh, do count as two consonants (for example in the Pāli words ‘jivhā’ or ‘mulho’).
APPENDIX

Examples

th as t in tongue. (Never pronounced as in ‘the’.)
ph as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. th as in ‘Thomas’ (not as in ‘thin’) or ph as in ‘puff’ (not as in ‘phone’).

Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Chanting technique

Once you have grasped the system of Pâli pronunciation and the following chanting technique, it allows you to chant a text in Pâli from sight with the correct rhythm.

Unstressed syllables end in a short a, i or u. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO SU · SUD · DHO KA · RU · ṇĀ MA · HAN · ṇA · VO

1 1 ½ 1 1 ½ ½ 1 ½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA

½ 1 ½

(not A · NI · CCA)

PUG · GA · LĀ

1 ½ 1

(not PU · GGA · LĀ)

½ ½ ½

They are always enunciated separately, e.g. dd in ‘uddeso’ as in ‘mad dog’, or gg in ‘maggo’ as in ‘big gun’.
2. Aspirated consonants like bh, dh etc. count as single consonant and don’t get divided (Therefore am-hā-kāṃ, but sa-dham-maṃ, not sa-dham-maṃ or, another example: Bud-dho and not Bu-ddho).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this:

So if you chant ‘sukha’ with a ‘k’ instead of a ‘kh’, you would chant ‘parrot’ instead of ‘happiness’.

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

Punctuation, tonal marks and pauses in this edition

[Square brackets ] indicate parts usually chanted only by the leader, but chanting customs differ in the various monasteries.

The slash / indicates variations of male of female forms according to the person chanting them, or singular and plural forms when chanting alone or in a group.

The cantillation marks indicate changes in pitch, usually a full tone up or down:

- High tone: ñoble
- Long low tone: homaège
- Low tone: blessed
- Long mid tone: guides

A note on hyphenation in the text

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.
Glossary of Pāli Terms

Anattā  Literally, ‘not-self,’ i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

Anicca  Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

Añjali  A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

Arahaṃ/Arahant  Literally, ‘worthy one’ — a term applied to all enlightened beings. As an epithet of the Buddha alone, ‘Lord’ is used.

Ariyapuggalā  ‘Noble Beings’ or ‘Noble Disciples’ — there are eight kinds: those who are working on or who have achieved the four different stages of realization.

Bhagavā  Bountiful, with good fortune — when used as an epithet of the Buddha, ‘the Fortunate One,’ ‘the Blessed One.’

Bhikkhu  A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

Brahmā  Celestial being; a god in one of the higher spiritual realms.

Buddha  The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

Deva  A celestial being. Less refined than a brahmā; as a deva is still in a sensual realm, albeit a very refined one.

Dhamma  (Sanskrit: Dharma) The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding. When written as ‘dhamma’, i.e. with lower case ‘d’, this refers to an ‘item’ or ‘thing’.
Glossary of Pāli Terms

**Dukkha**  Literally, ‘hard to bear’ — dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.

**Factors of Awakening (bojjhaṅga)** 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

**Foundations of Mindfulness (satipaṭṭhāna)**  Mindfulness of 1. kāya (body), 2. vedanā (feelings), 3. citta (mind), 4. dhamma (mind-objects).

**Grounds of Birth (yoni)**  The four modes of generation by which beings take birth: womb-born, egg-born, moisture-born and spontaneously born.

**Holy Life (brahmacariya)**  Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

**Jhāna**  Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.

**Kamma** (Sanskrit: karma)  Action, deed; actions created by habitual impulse, intention, volition.

**Khandhā**  The five aggregates, physical or mental — that is: rūpa, vedanā, saññā, saṅkhārā, viññāṇa. Attachment to any of these as, ‘This is mine’, ‘I am this’ or, ‘This is my self’ is upādāna — clinging or grasping.

**Māra**  Personification of evil forces. During the Buddha’s struggle for enlightenment, Māra manifested frightening and enticing forms to try to turn him back from his goal.

**Nibbāna** (Sanskrit: Nirvāṇa)  Literally, ‘coolness’ — the state of liberation from all suffering and defilements, the goal of the Buddhist path.

**Paccekabuddha**  Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

**Paritta**  Verses chanted particularly for blessing and protection.

**Parinibbāna**  The Buddha’s final passing away, i.e. final entering Nibbāna.
**APPENDIX**

**GLOSSARY OF PĀLI TERMS**

**Peaceful Sage (muni)** An epithet of the Buddha.

**Planes of Birth (bhūmi)** The three planes where rebirth takes place:
- *kāmāvacara-bhūmi*: the sensuous plane;
- *rūpāvacara-bhūmi*: form plane;
- *arūpāvacara-bhūmi*: formless plane.

**Puñña** Merit, the accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

**Rūpa** Form or matter. The physical elements that make up the body, i.e. earth, water, fire and air (solidity, cohesion, temperature and vibration).

**Saṅgha** The community of those who practise the Buddha’s Way.

More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The ‘four pairs, the eight kinds of noble beings’ are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream-entry, once-return, non-return and arahantship.

**Saṅkhārā** Formations, constructions, all conditioned things, or volitional impulses, that is all mental states apart from feeling and perception that colour one’s thoughts and make them either good, bad or neutral.

**Saññā** Perception, the mental function of recognition.

**Tathāgata** ’Thus gone’ or ‘Thus come’ — one who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

**Threefold bliss** Mundane bliss, celestial bliss and Nibbānic bliss.

**Triple Gem** Buddha, Dhamma and Saṅgha.

**Vedanā** Feeling — physical and mental feelings that may be either pleasant, unpleasant or neutral.

**Viññāṇa** Sense consciousness — the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.
WE WISH GRATEFULLY TO ACKNOWLEDGE THE FOLLOWING:

The late Venerable Dr. Saddhātissa and Mr. Maurice Walshe for assistance with the English translation.

Melanie Ābhassarā Davies for establishing the tonal system for both the English and Pāli chants.

All those Monks, Nuns and Lay People who have given generously of their time and resources to produce this book.
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