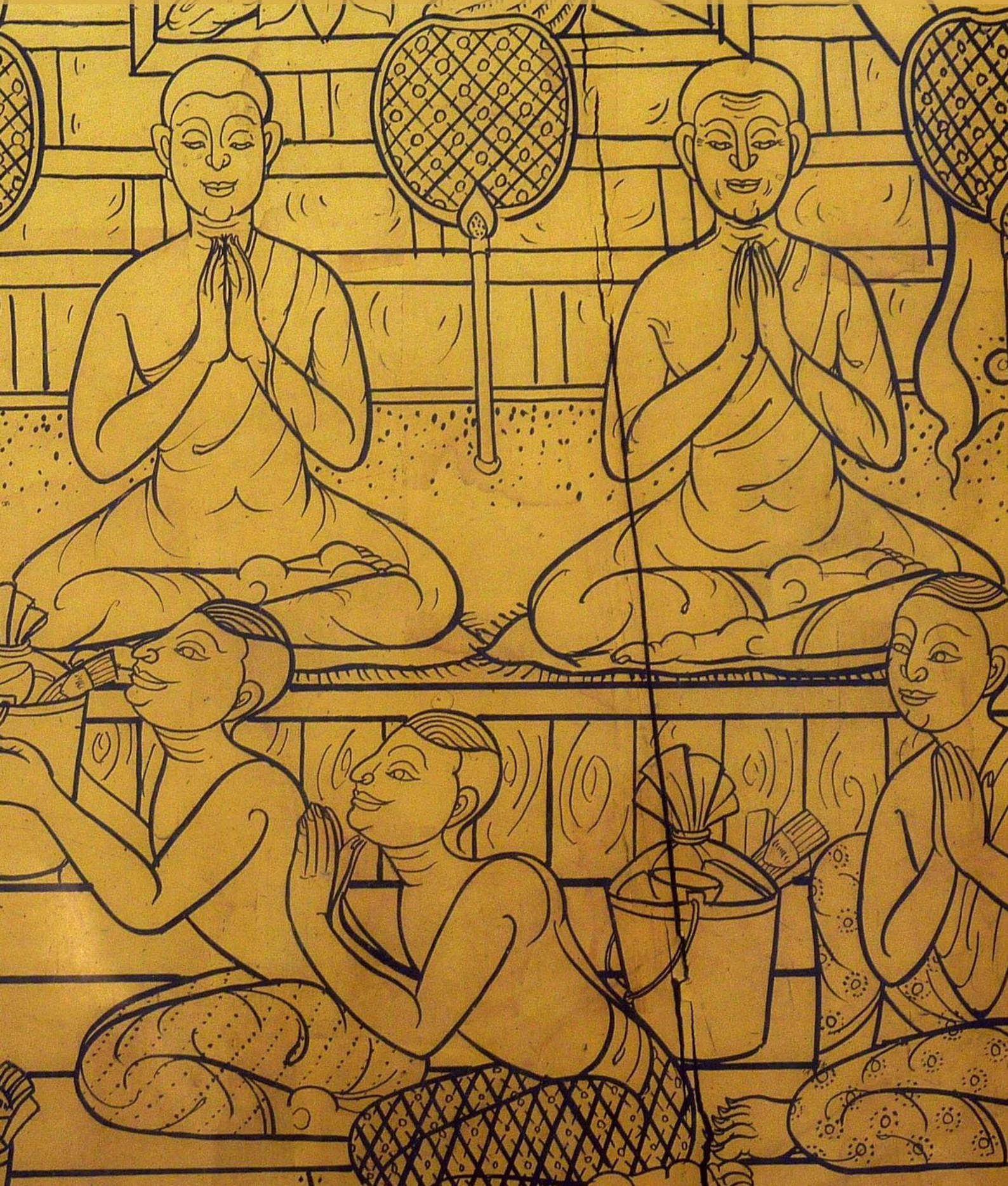


DAILY CHANTING

A BOOK OF DAILY WORSHIP

ĀNANDAJOTI BHIKKHU



Daily Chanting

a book of daily worship

Ānandajoti Bhikkhu

3rd Edition

(2014/2558)

Editor's Preface

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

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

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

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

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

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

Ānandajoti Bhikkhu
July 2014 - 2558

This book is dedicated with great respect to the memory of

Ven. Rerukane Chandavimala

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

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Worship

Namakkāram Reverence

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

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

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

Buddhaguṇavandanā Worshipping the Virtues of the Buddha

Iti pi so Bhagavā Araham Sammāsambuddho,
Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

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

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

Satthā devamanussānaṃ Buddho Bhagavā ti.
the Teacher of gods and men, the Buddha, the Gracious One.

Buddham jīvitam yāva Nibbānaṃ saraṇam gacchāmi.
I go for life-long refuge to the Buddha right up until Nibbāna.

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

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

Natthi me saraṇam aññaṃ, Buddho me saraṇam varam!
For me there is no other refuge, for me the Buddha is the best refuge!

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

Uttamaṅgena vandeham pādapaṃsu varuttamaṃ,
With my head I worship the most excellent dust of his feet,

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

Dhammaguṇavandanā
Worshipping the Virtues of the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,

The Dhamma has been well-proclaimed by the Gracious One, it is visible, not subject to time,

ehipassiko, opanayiko, paccattam veditabbo viññūhī ti.

inviting inspection, onward leading, and can be understood by the wise for themselves.

Dhammam jīvitam yāva Nibbānam saraṇam gacchāmi.

I go for life-long refuge to the Dhamma right up until Nibbāna.

Ye ca Dhammā atītā ca, ye ca Dhammā anāgatā,

That which was Dhamma in the past, that which will be Dhamma in the future,

paccuppanā ca ye Dhammā, aham vandāmi sabbadā!

and that which is Dhamma in the present, I worship it every day!

Natthi me saraṇam aññam, Dhammo me saraṇam varam!

For me there is no other refuge, for me the Dhamma is the best refuge!

Etena saccavajjena hotu te jayamaṅgalam!

By this declaration of the truth may you have the blessing of success!

Uttamaṅgena vandeham Dhammam ca tividham varam,

With my head I worship the excellent threefold Dhamma,

Dhamme yo khalito doso Dhammo khamatu tam mamam!

for any fault or wrong against the Dhamma may the Dhamma forgive me for that!

Saṅhaguṇavandanā
Worshipping the Virtues of the Saṅgha

Supaṭipanno Bhagavato sāvakaṅgho,

The Gracious One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakaṅgho,

the Gracious One's Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakaṅgho,

the Gracious One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakaṅgho,

the Gracious One's Saṅgha of disciples are correct in their practice,

yad-idam cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaṅgho,

this is the Gracious One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaram puññakkhettaṃ lokassā ti.

they are an unsurpassed field of merit for the world.

Saṅghaṃ jīvitam yāva Nibbānaṃ saraṇaṃ gacchāmi.

I go for life-long refuge to the Sangha right up until Nibbāna.

Ye ca Saṅghā atītā ca, ye ca Saṅghā anāgatā,

Those who were the Sangha in the past, those who will be the Sangha in the future,

paccuppanā ca ye Saṅghā, ahaṃ vandāmi sabbadā!

and those who are the Sangha in the present, I worship them every day!

Natthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ varaṃ!

For me there is no other refuge, for me the Sangha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ!

By this declaration of the truth may you have the blessing of success!

Uttamaṅgena vandehaṃ Saṅghaṃ ca tividdhottamaṃ,

With my head I worship the Sangha who are supreme in three ways,

Saṅhe yo khalito doso Saṅgho khamatu taṃ mamaṃ!

for any fault or wrong against the Sangha may the Sangha forgive me for that!

Paṇāmagāthā

Verses on Obeisance

Buddhadhammā ca Paccekabuddhā Saṅghā ca sāmikā,

The Buddhas, Dhamma, Independent Buddhas, and the revered Sangha,

dāsoham-asmi me tesam, guṇaṃ tḥātu sire sadā!

I am their servant, may that good quality always be on my head!

Tisaraṇaṃ tilakkhaṇūpekkhaṃ Nibbānaṃ-antimaṃ,

The three refuges, equanimity about the three signs, and final Nibbāna,

suvande sirasā niccaṃ labhāmi tividdhā-m-ahaṃ.

I always worship these with my head and I receive threefold (return).

Tisaraṇaṃ ca sire tḥātu, sire tḥātu tilakkhaṇaṃ,

May the three refuges be placed on my head, may the three signs be placed on my head,

upekkhā ca sire tḥātu, Nibbānaṃ tḥātu me sire!

may equanimity be placed on my head, and may Nibbāna be placed on my head!

Buddhe sakaruṇe vande, Dhamme Paccekasambuddhe,

I worship the compassionate Buddhas, the Dhamma, the Independent Sambuddhas,

Saṅhe ca sirisā yeva, tidhā niccaṃ namāmyahaṃ.

and the Sangha with my head, I constantly bow down three times.

Namāmi Satthuno vādā appamādavacantimaṃ,

I bow down to the words of the Teacher, and the last words on heedfulness,

sabbe pi cetiye vande, upajjhācariye mamaṃ,
and also to all the shrines, to my preceptor and teacher,

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

Āmisapūjā
Material Offerings

(first worshipping the main objects of veneration)

Vandāmi cetiyāṃ sabbāṃ sabbatṭhānesu paṭiṭṭhitāṃ,
I worship all the shrines in all of the places that they stand,

sārīrikadhātu Mahā Bodhiṃ, Buddharūpaṃ sakalaṃ sadā!
the bodily relics, the Great Bodhi Tree, and all the Buddha images forever!

Icevam-accantanamassaneyyaṃ namassamāno Ratanattayaṃ yaṃ,
In this way I can revere the Three Treasures without end, and while revering them,

puññābhisandham vipulaṃ alattham, tassānubhāvena hatantarāyo!
I have received an abundant overflow of merit, by that power may (any) obstacle be destroyed!

(only chant verses for those things you are offering)

(lights)

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

tilokadīpaṃ Sambuddham pūjayāmi tamonudam.
I worship the Sambuddha, the light of the three worlds, the darkness-dispeller.

(incense)

Sugandhikāyavadanam, anantaguṇagandhinam,
° With this fragrance and perfume I worship the Realised One,

Sugandhināham gandhena pūjayāmi Tathāgataṃ.
who is fragrant in body and speech, and has fragrant endless virtues.

(water)

Sugandham sītalam kappam, pasannamadhuram subham,
° Please accept this fragrant, cool, clear, sweet, and attractive drink

pānīyam-etam Bhagavā, paṭiggaṇhātu-m-uttama!
that has been prepared, O Gracious One supreme!

Pūjā - 9

(medicinal drink)

Bhesajjehi samāyuttam̐ gilānapaccayaṃ imaṃ,

° Please accept this medicine together with this herbal drink,

anukampaṃ upādāya, paṭiggaṇhātu-m-uttama!

having compassion on us, O Gracious One supreme!

(flowers)

Vaṇṇagandhaguṇopetaṃ, etaṃ kusumasantatiṃ,

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

pūjayāmi Munindassa siripādasaroruhe.

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

Pūjemi Buddhaṃ kusamenanena, puñña-m-etena labhāmi mokkhaṃ.

I worship the Awakened One with these flowers, may I gain release with (the help of) this merit.

Pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti vināśabhāvaṃ.

Just as a flower withers and fades away, so too this my body will go to destruction.

(aspiration)

Imāya Buddhapūjāya katāya suddhacetasā,

By this worship of the Buddha, performed with a pure mind,

ciraṃ tiṭṭhatu Saddhammo, loko hotu sukhī sadā!

may the True Dhamma last a long time, and may the world be always happy!

Safeguard Recitals

Devārāḍhanā The Invitation to the Gods

(Chanted by One Person)

Samantā cakkavāḷesu atrāgacchantu devatā

May the gods from all over the universe assemble here

saddhammaṃ Munirājassa suṇantu saggamokkhaḍaṃ:

and listen to the King of the Sage's true Dhamma about heaven and release:

Parittassavaṇakālo ayaṃ bhadantā!

Reverend Sirs, this is the time for hearing the safeguard!

Parittassavaṇakālo ayaṃ bhadantā!

Reverend Sirs, this is the time for hearing the safeguard!

Dhammaparittassavaṇakālo ayaṃ bhadantā!

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

Namakkāraṃ

Reverence

(Chanted by All Present)

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

(Now follow the Schedule according to the Day)

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

Monday

Āṇakkhettaparittam, 1 Safeguard in this Order's Domain

Ye santā santacittā, tisaṇasaraṇā, ettha lokantare vā,

Those (gods) who are peaceful, with peaceful minds, who have taken refuge in the triple refuge, whether here, or above the worlds,

bhumṃ bhummā ca devā, guṇagaṇagahaṇā, byāvaṭṭā sabbakālam,

the various earth gods, that group who have taken up, and are engaged in, virtuous deeds all of the time,

ete āyantu devā, varakanakamaye, Merurāje vasanto,

may these gods come, those who dwell on the majestic Mt. Meru, that excellent golden mountain,

santo santo sahetum Munivaravacanam sotumaggam samaggam.

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

Sabbesu cakkavālesu yakkhā devā ca brahmunno,

May all yakkhas, gods, and deities, from the whole universe,

Yam amhehi kataṃ puñṇam sabbasampattisādhukam

° After partaking of the merits, and of all the thoroughly good fortune

Sabbe taṃ anumoditvā samaggā sāsane ratā,

We have acquired, being in harmony, and delighting in the teaching,

Pamādarahitā hontu ārakkhāsu visesato.

Be not heedless and grant us complete protection.

Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā,

May the teaching and the world be on the increase every day,

Sāsanam-pi ca lokañ-ca devā rakkhantu sabbadā.

And may the gods every day protect the teaching and the world.

Saddhim hontu sukhī sabbe parivārehi attano,

° May you, and all those who are around you, together with

Anīghā sumanā hontu, saha sabbehi ñātibhi.

All your relatives, be untroubled, happy, and easy in mind.

Rājato vā, corato vā, manussato vā, amanussato vā,

(May you be protected) from the king, thieves, humans, and non-humans,

aggito vā, udakato vā, pisācato vā, khāṇukato vā, kaṇṭakato vā,

from fire and water, demons, stumps, and thorns,

nakkhattato vā, janapadarogato vā,

from unlucky stars, and epidemics,

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

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

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

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

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

Dasadhammasuttam The Discourse on the Ten Things

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

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

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

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,
“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

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

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

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

Katame dasa?
What are the ten?

“Vevañṇiyamhi ajjhupagato” ti,
“I have become one who has (distinctive) appearance”,

pabbajitena abhiṇham paccavekkhitabbam. [1]
one who has gone forth should frequently reflect on this.

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

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [2]
one who has gone forth should frequently reflect on this.

“Añño me ākappo karaṇīyo” ti,
“I should comport myself differently”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [3]
one who has gone forth should frequently reflect on this.

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

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [4]
one who has gone forth should frequently reflect on this.

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

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [5]
one who has gone forth should frequently reflect on this.

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

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [6]
one who has gone forth should frequently reflect on this.

“Kammasakomhi, kammadāyādo,
“It is actions that I own, it is actions that I am heir to,

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

yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,
whatever actions I perform, whether good or bad,

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

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [7]
one who has gone forth should frequently reflect on this.

“Kathaṃ bhūtaṃ me rattimdivā vītipatantī?” ti
“In what way do the nights and days pass for me?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [8]
one who has gone forth should frequently reflect on this.

Tuesday

Ārakkhā Bhāvanā Protective Meditations

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

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

Anantavitthāraguṇaṃ guṇatonussaraṃ Munim,
Recollecting the Sage's virtue, and his endless, extensive, good qualities,

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

Buddhānussati Recollection of the Buddha

(Ārakkhā Bhāvanā 1)

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

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

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

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

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

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

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

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

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

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

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

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

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

attatthānaṃ paratthānaṃ sādhiḱā guṇajēṭṭhiḱā. [7]
he exceeded (others) in the best qualities, (knowing) what was for his own and others' good.

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

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

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

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

Mahāmaṅgalasuttaṃ **The Discourse on the Great Blessings**

Evam me sutam:
Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

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

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

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,
having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsī.
and after approaching and worshipping the Gracious One, he stood on one side.

Ekam-antaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:
While standing on one side that god addressed the Gracious One with a verse:

“Bahū devā manussā ca maṅgalāni acintayum

“Many are the gods and the men who have thought about the blessings

Ākaṅkhamānā sotthānam: brūhi maṅgalam-uttamaṃ.” [1]

Hoping for safety: now please say what is the supreme blessing.”

“Asevanā ca bālānam, paṇḍitānañ-ca sevanā,

“Not associating with fools, but associating with the wise,

Pūjā ca pūjanīyānam: etaṃ maṅgalam-uttamaṃ. [2]

Honouring those worthy of honour: this is the supreme blessing.

Paṭirūpadesavāso ca, pubbe ca katapuññatā,

Living in a suitable place, formerly having done good deeds,

Attasammāpaṇidhi ca: etaṃ maṅgalam-uttamaṃ. [3]

Aspiring in a right way oneself: this is the supreme blessing.

Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,

Having great learning and craft, and being disciplined and well trained,

Subhāsītā ca yā vācā: etaṃ maṅgalam-uttamaṃ. [4]

And whatever words are well spoken: this is the supreme blessing.

Mātāpitu-upaṭṭhānam, puttadārassa saṅgaho,

Attendance on one's mother and father, looking after one's wife and children,

Anākulā ca kammantā: etaṃ maṅgalam-uttamaṃ. [5]

With works that are not agitating: this is the supreme blessing.

Dānañ-ca Dhammacariyā ca, ñātakānañ-ca saṅgaho,

Giving, and living by the Dhamma, and looking after one's relatives,

Anavajjāni kammāni: etaṃ maṅgalam-uttamaṃ. [6]

(Performing) actions that are blameless: this is the supreme blessing.

Ārati virati pāpā, majjapānā ca saññamo,

Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

Appamādo ca dhammesu: etaṃ maṅgalam-uttamaṃ. [7]

Being heedful regarding (all) things: this is the supreme blessing.

Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,

Having respect, being humble, being satisfied and grateful,

Kālena Dhammasavaṇaṃ: etaṃ maṅgalam-uttamaṃ. [8]

Listening to Dhamma at the right time: this is the supreme blessing.

Khantī ca sovacassatā, samaṇānañ-ca dassanam,

Being patient and easily spoken to, seeing ascetics,

Kālena Dhammasākacchā: etaṃ maṅgalam-uttamaṃ. [9]

Discussing Dhamma at the right time: this is the supreme blessing.

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

Nibbānasacchikiriya ca: etaṃ maṅgalaṃ-uttamaṃ. [10]
The experience of Nibbāna: this is the supreme blessing.

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

Asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ-uttamaṃ. [11]
(being) griefless, dustless, and secure: this is the supreme blessing.

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

sabbattha sotthiṃ gacchanti: taṃ tesāṃ maṅgalaṃ-uttamaṃ"-ti. [12]
They go everywhere in safety: for them this is the supreme blessing.”

**Āsīvāda
Blessing**

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

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

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

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

Wednesday

Āṇakkhettaparittam, 2 Safeguard in this Order's Domain

Paṇidhānato paṭṭhāya, Tathāgatassa dasapāramiyo,

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

dasa-upapāramiyo, dasaparamatthapāramiyo - samatimsapāramiyo -

ten minor perfections, ten great perfections - altogether thirty perfections -

pañcamahāpariccāge, tisso cariyā, pacchimabhava gabbhāvakkantim, jātim,

his five great sacrifices, three ways of conduct, descent into the womb for his final existence, birth,

Abhinikkhamanam, padhānacariyam, Bodhipallaṅkam, Māravijayam,

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

sabbaññutañānapaṭivedham, navalokuttaradhamme ti,

his penetration and knowledge of omniscience, and his nine supermundane attainments,

sabbe pime Buddhaguṇe āvajjitvā, Vesāliyam tisu pākārantaresu,

and after considering all these Buddha qualities, (going round) the three walls of Vesāli,

tiyāmarattim, parittam karonto āyasmā Ānandatthero,

during the three watches of the night, the venerable elder Ānanda,

viya kāruññacittam upaṭṭhapetvā:

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

Koṭisatasahassesu cakkavāḷesu devatā

The gods in the ten hundred thousand million universes

yassānam patigaṇhanti yañ-ca Vesāliyam pure,

accepted the order (given) in the city of Vesāli,

rogāmanussadubbhikkha sambhūtam tividham bhayam,

and disease, non-human beings, and famine, the threefold fear that had arisen,

khippam-antaradhāpesi, parittam tam bhaṇāmahe:

quickly disappeared, we will recite that safeguard:

Ratanasuttam
The Discourse on the Treasures

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

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

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

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

Yaṃ kiñci vittaṃ - idha vā huraṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena, idam-pi Buddhhe ratanaṃ paṇītaṃ:
is not equal unto the Realised One, this excellent treasure is in the Buddha:

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

Khayaṃ virāgaṃ amataṃ paṇītaṃ yad-ajjhagā Sakyamunī samāhito,
(Pollutants') end, dispassion, deathlessness, excellence: which the concentrated Sakyan sage attained,

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

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

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

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

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

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

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

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

Ye suppayuttā manasā daḷhena, nikkāmino Gotamasāsanamhi,

Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā,

those who have attained, and entered the deathless, are enjoying emancipation, gained for free,

idam-pi Saṅghe ratanaṃ pañītaṃ: etena saccena suvatthi hotu! [7]

this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Yathindakhīlo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo,

Just as a locking post stuck fast in the earth does not waver on account of the four winds,

Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati,

in the same way, I say, is the true person, the one who sees the noble truths completely,

idam-pi Saṅghe ratanaṃ pañītaṃ: etena saccena suvatthi hotu! [8]

this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni,

Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

kiñcāpi te honti bhusappamattā, na te bhavaṃ aṭṭhamaṃ ādiyanti,

however great they become in heedlessness still they do not take up an eighth existence,

idam-pi Saṅghe ratanaṃ pañītaṃ: etena saccena suvatthi hotu! [9]

this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Sahā vassa dassanasampadāya tayassu dhammā jahitā bhavanti:

With his attainment of (liberating) insight there are a triad of things that are given up:

Sakkāyadiṭṭhi vicikicchitañ-ca sīlabbatam vāpi yad-atthi kiñci.

embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

Catūhapāyehi ca vippanutto, cha cābhiṭhānāni abhabbo kātum,

He is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

idam-pi Saṅghe ratanaṃ pañītaṃ: etena saccena suvatthi hotu! [10]

this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā,

Whatever bad action there is that he performs by way of body, or of speech, or of mind,

abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā,

he is incapable of covering it up, this incapacity is said of one who has seen the state (of peace),

idam-pi Saṅghe ratanaṃ pañītaṃ: etena saccena suvatthi hotu! [11]

this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

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

Tathūpamaṃ Dhammavaraṃ adesayī, Nibbānagāmiṃ paramamhitāya,
in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit,

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

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

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

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ, virattacittā āyatike bhavasmiṃ,
The old is destroyed, and nothing new is produced, (their) minds are unexcited by future rebirth,

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

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

(Spoken by Sakka, lord of the gods:)

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

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

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

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

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

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

Wednesday - 23

**Āsīvāda
Blessing**

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalam!

By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!

By this declaration of the truth may all disease be destroyed!

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

Thursday

Mettā Bhāvanā The Development of Friendliness Meditation

(*Ārakkhā Bhāvanā 2*)

Attūpamāya sabbesaṃ sattānaṃ sukhakāmatam,
In a similar way to oneself, all beings desire happiness,

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

Sukhī bhaveyyaṃ niddukkho, ahaṃ niccaṃ, ahaṃ viya
May I constantly be happy, free from suffering, and like myself

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

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

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

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

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

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

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

Karaṇīyamettasuttaṃ The Discourse on how Friendliness Meditation should be Done

Karaṇīyam-atthakusalena, yan-taṃ santaṃ padaṃ abhisamecca:
What should be done by one skilled in goodness, who has comprehended the state of peace:

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

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

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

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

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

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

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

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

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

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

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

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

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

Mettañ-ca sabbalokasmiṃ mānasam bhāvaye aparimāṇam,
Towards the entire world he should develop the measureless thought of friendliness,

uddham adho ca tiriyañ-ca, asambādham averam asapattam. [8]
above, below, and across (the middle), without barriers, hate, or enmity.

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

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

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

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

Thursday - 26

Āsīvāda
Blessing

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalam!

By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!

By this declaration of the truth may all disease be destroyed!

Meditation... then...

Dhammapadagāthā
Verses from the Dhammapada

Sabbapāpassa akaraṇam, kusalassa upasampadā,

Not doing any bad deeds, undertaking wholesome deeds,

sacittapariyodapanam etam Buddhāna' sāsanaṃ. [183]

and purifying one's mind this is the teaching of the Buddhas.

Khantī paramam tapo titikkhā, Nibbānam paramam vadanti Buddhā.

Forbearing patience is the supreme austerity, Nibbāna is supreme say the Buddhas.

Na hi pabbajito parūpaghāti, samaṇo hoti param viheṭṭhayanto. [184]

One gone forth does not hurt another, (nor does) an ascetic harass another.

Anūpavādo, anūpaghāto, pātimokkhe ca samvaro,

Not finding fault, not hurting, restraint in regard to the precepts,

mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsanam,

knowing the correct measure in food, (living in) a remote dwelling place,

adhicitte ca āyogo etam Buddhāna' sāsanaṃ. [185]

being devoted to meditation this is the teaching of the Buddhas.

Sabbe saṅkhārā aniccā ti, yadā paññāya passati,

All conditioned things are impermanent, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [277]

then one grows tired of suffering, this is the path to purity.

Sabbe saṅkhārā dukkhā ti, yadā paññāya passati,

All conditioned things are suffering, when one sees this with wisdom,

atha nibbindati dukkhe, esa maggo visuddhiyā. [278]

then one grows tired of suffering, this is the path to purity.

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

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

Mahājayamaṅgalagāthā
The Verses on the Great Blessings of Success

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

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

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

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

evaṃ tuyhaṃ jayo hotu, jayassu jayamaṅgalaṃ! [2]
so may you be successful, may you succeed with the blessing of success!

Sakkatvā Buddharatanaṃ, osadhaṃ uttamaṃ varaṃ,
Having honoured the Buddha treasure, the best and supreme medicine,

hitaṃ devamanussānaṃ, Buddhatejēna sotthinā
of benefit to gods and men, by the blessed power of the Buddha

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

Sakkatvā Dhammaratanaṃ, osadhaṃ uttamaṃ varaṃ,
Having honoured the Dhamma treasure, the best and supreme medicine,

pariḷāhūpasamaṇaṃ, Dhammatejēna sotthinā
which brings fevers to an end, by the blessed power of the Dhamma

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

Sakkatvā Saṅgharatanaṃ, osadhaṃ uttamaṃ varaṃ,
Having honoured the Saṅgha treasure, the best and supreme medicine,

āhuneyyaṃ pāhuneyyaṃ, Saṅghatejēna sotthinā
worthy of gifts and hospitality, by the blessed power of the Saṅgha

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

Yaṃ kiñci ratanaṃ loke vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Buddhasamaṃ natthi: tasmā sotthī bhavantu te! [6]

no treasure is equal to the Buddha: through this (truth) may you be safe!

Yaṃ kiñci ratanaṃ loke vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Dhammasamaṃ natthi: tasmā sotthī bhavantu te! [7]

no treasure is equal to the Dhamma: through this (truth) may you be safe!

Yaṃ kiñci ratanaṃ loke vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Saṅghasamaṃ natthi: tasmā sotthī bhavantu te! [8]

no treasure is equal to the Saṅgha: through this (truth) may you be safe!

Natthi me saraṇaṃ aññaṃ, Buddhō me saraṇaṃ varaṃ!

For me there is no other refuge, for me the Buddha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ! [9]

By this declaration of the truth may you have the blessing of success!

Natthi me saraṇaṃ aññaṃ, Dhammo me saraṇaṃ varaṃ!

For me there is no other refuge, for me the Dhamma is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ! [10]

By this declaration of the truth may you have the blessing of success!

Natthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ varaṃ!

For me there is no other refuge, for me the Saṅgha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ! [11]

By this declaration of the truth may you have the blessing of success!

Sabbītiyo vivajjantu sabbarogo vinassatu,

May you avoid all calamities and may all disease be destroyed,

mā te bhavatvantarāyo, sukhī dīghāyuko bhava!

may there be no obstacles for you, may you be happy and live long!

*Now go to Conclusion part 2:
Bhavatu sabbamaṅgalaṃ. p. 45*

Friday

Asubhasaññā Perception of the Unattractive

(*Ārakkhā Bhāvanā 3*)

Aviññāṇasubhanibhaṃ saviññāṇasubhaṃ imaṃ,
With consciousness it is unattractive, just as it is without (i.e. dead),

kāyaṃ asubhato passaṃ, asubhaṃ bhāvaye yati. [1]
seeing this body as unattractive, a monk should develop (the recollection) of the unattractive.

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

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

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

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

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

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

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

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

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

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

Khandhaparittam̐ (part)
The Protection of Mind and Body

“Virūpakkhehi me mettam̐, mettam̐ Erāpathehi me,
“I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

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

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

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

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

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

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

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

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

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

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

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

Sohaṃ namo Bhagavato, namo sattannaṃ Sammāsambuddhānaṃ”-ti.
I revere the Gracious One, I revere the seven Perfect Sambuddhas.”

Āsīvāda
Blessing

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

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

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

**Paṭiccasamuppādam
Conditional Arising**

Avijjāpaccayā saṅkhārā,

With ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇam,

with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanam,

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

saḷāyatanapaccayā phasso,

with the six sense spheres as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānam,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaraṇam,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

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

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so this whole mass of suffering comes to arise.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

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

saṅkhāranirodhā viññāṇanirodho,

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

viññāṇanirodhā nāmarūpanirodho,

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

nāmarūpanirodhā saḷāyatananirodho,

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

saḷāyatananirodhā phassanirodho,

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

phassanirodhā vedanānirodho,

with the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,

with the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,

with the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

with the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

with the cessation of continuation, the cessation of birth,

jātinirodhā jarāmarañam,

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

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

with the cessation of birth, old age, death,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Paṭhama-Buddhavacanāṃ The First Words of the Buddha

Anekajātisamsāram sandhāvissam anibbisam

Through the round of countless births I have wandered without finding

gahakārakam gavesanto: dukkhā jāti punappunam.

the housebuilder I was seeking: born and suffering again and again.

Gahakāraka diṭṭhosi! Puna geham na kāhasi:

O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭam visāṅkhitam,

all your rafters have been broken, and the ridgepole has been destroyed,

visāṅkhāragatam cittam, taṇhānam khayam-ajjhagā ti.

my mind has reached the unconditioned, and craving's end has been achieved.

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

Saturday

Maraṇānussati Recollection of Death

(*Ārakkhā Bhāvanā 4*)

Pavādadīpatulyāya, sāyusantatiyā khayam,
Comparing a lamp in a breeze, and the destruction of the life continuum,

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

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

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

Uppattiyā sahevedam maraṇam āgataṃ sadā,
Indeed death always comes along with that which has arisen,

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

Īsakam anivattam tam satatam gamanussukam,
° This life is slowly, without turning back, continually, eagerly,

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

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

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

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

ghātesī maraṇam khippam, kā tu mādisake kathā? [6]
were quickly slaughtered by death, so what to say about one like me?

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

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

Aṭṭhasam̐vegavatthūni **The Eight Bases for Urgency**

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

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

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

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

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

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

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

seṭṭham̐ sukham̐ muni viṣiṭṭhamatam̐ sukhena cā ti. [3]
easily attains great happiness, and the distinction of the deathless.

Mettānisamsasuttam̐ **The Discourse on the Advantages of Friendliness Meditation**

Evam̐ me sutam̐:
Thus I have heard:

ekam̐ samayam̐ Bhagavā Sāvattiyam̐ viharati
at one time the Gracious One was dwelling near Sāvattihī

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

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

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum̐,
“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Mettāya bhikkhave cetovimuttiyā,

“Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya, bahulikatāya,

when practised, developed, made much of,

yānikatāya, vatthukatāya, anuṭṭhitāya, paricitāya, susamāradhāya,

carried on, established, maintained, augmented, and properly instigated,

ekādasānisamsā pāṭikaṅkhā. Katame ekādasā?

eleven advantages are to be expected. What are the eleven?

Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,

He sleeps happily, he wakes up happily, he does not see bad dreams,

Manussānaṃ piyo hoti, amanussānaṃ piyo hoti,

He is dear to human beings, he is dear to non-human beings,

Devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati,

The gods protect him, neither fire, poison, or sword can affect him,

Tuvataṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati,

He can concentrate his mind quickly, his complexion becomes clear,

asammūḷho kālaṃ karoti,

he dies unbewildered,

uttariṃ appaṭivijjhanto Brahmaloḷkūpago hoti.

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

Mettāya bhikkhave cetovimuttiyā,

Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya, bahulikatāya,

when practised, developed, made much of,

yānikatāya, vatthukatāya, anuṭṭhitāya, paricitāya, susamāradhāya,

carried on, established, maintained, augmented, and properly instigated,

ime ekādasānisamsā pāṭikaṅkhā” ti.

there are these eleven advantages to be expected.”

Idam-avoca Bhagavā,

The Gracious One said this,

attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in the Gracious One’s words.

Saturday - 36

**Āsīvāda
Blessing**

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalam!

By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!

By this declaration of the truth may all disease be destroyed!

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

Sunday

Dhajaggaparittam Safeguard through the Top of a Banner

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Bhūtapubbam bhikkhave devāsurasāṅgāmo samūpabbūḷho ahoṣi.

“Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvattimse āmantesi:

Then, monks, the lord of the gods Sakka addressed the Tāvattimsa gods, saying:

“Sace mārisā devānaṃ saṅgamagatānaṃ

“If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmim samaye dhajaggam ullokeyyātha.

at that time you could look for the top of my banner.

Mamaṃ hi vo dhajaggam ullokayataṃ

For to those who look to the top of my banner

yaṃ bhavissati bhayaṃ vā chambhitattam vā, lomahaṃso vā so pahiyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce me dhajaggam ullokeyyātha,

If you cannot look to the top of my banner,

atha Pajāpatissa devarājassa dhajaggam ullokeyyātha.

then you could look for the top of the god-king Pajāpati's banner.

Pajāpatissa hi vo devarājassa dhajaggam ullokayataṃ

For to those who look to the top of the god-king Pajāpati's banner

yam bhavissati bhayam vā chambhitattam vā, lomahamso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

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

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

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

yam bhavissati bhayam vā chambhitattam vā, lomahamso vā, so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

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

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

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

yam bhavissati bhayam vā chambhitattam vā, lomahamso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

Tam kho pana bhikkhave Sakkassa vā devānamindassa dhajaggam ullokayataṃ,
But, monks, to he who looks to the top of the lord of the gods Sakka's banner,

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

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

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

yam bhavissati bhayam vā chambhitattam vā lomahamso vā,
whatever fear there may be, or terror, or horror,

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

Tam kissa hetu?
What is the reason for that?

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

avītarāgo avītadoso avītamoho, bhīrucchambhi utrāsi palāyi.

being fearful, terrified, scared, he ran away. is not free from passion, is not free from hatred, is not free from delusion,

Ahañ-ca kho bhikkhave evaṃ vadāmi:

But I say this, monks:

Sace tumhākaṃ bhikkhave araññagatānaṃ vā,

If to you, monks, after going to the wilderness,

rukhamūlagatānaṃ vā, suññāgāragatānaṃ vā,

or to the root of a tree, or to an empty place,

uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmīṃ samaye anussareyyātha:

at that time you could recollect me thus:

“Iti pi so Bhagavā Arahāṃ Sammāsambuddho,

“Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Fortunate One, the One who understands the worlds,

anuttaro purisadammasārathī,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā” ti.

the Teacher of gods and men, the Buddha, the Gracious One.”

Mamaṃ hi vo bhikkhave anussarataṃ

For, monks, to those who recollect me

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:

If you cannot recollect me, then recollect the Dhamma thus:

“Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,

“The Dhamma has been well-proclaimed by the Gracious One, it is visible, not subject to time,

ehi-passiko, opanayiko, paccattaṃ veditabbo viññūhī” ti.

inviting inspection, onward leading, and can be understood by the wise for themselves.”

Dhammaṃ hi vo bhikkhave anussarataṃ

For, monks, to those who recollect the Dhamma

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

whatever fear there may be or terror, or horror, will be given up.

No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:

If you cannot recollect the Dhamma, then recollect the Saṅgha thus:

“Supaṭipanno Bhagavato sāvakaṅgho,

“The Gracious One’s Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakaṅgho,

the Gracious One’s Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakaṅgho,

the Gracious One’s Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakaṅgho,

the Gracious One’s Saṅgha of disciples are correct in their practice,

yad-idaṃ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaṅgho,

this is the Gracious One’s Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puññakkhettaṃ lokassā” ti.

they are an unsurpassed field of merit for the world.”

Saṅghaṃ hi vo bhikkhave anussarataṃ

For, monks, to those who recollect the Saṅgha

yam bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

whatever fear there may be or terror, or horror, will be given up.

Tam kissa hetu?

What is the reason for that?

Tathāgato bhikkhave Arahaṃ Sammāsambuddho,

The Realised One, monks, the Worthy One, the Perfect Sambuddha,

vītarāgo, vītadoso, vītamoho, abhīru acchambhi anutrāsi apalāyī” ti.

is free from passion, is free from hatred, is free from delusion, not being fearful, not terrified, not scared, he did not run away.”

Idam-avoca Bhagavā,

The Gracious One said this,

idaṃ vatvā Sugato athāparaṃ etad-avoca Satthā:

and after saying this, the Fortunate One, the Teacher, said something more:

“Araññe rukkhamaṇe vā, suññāgāre va bhikkhavo,

“In the wilds, at the root of a tree, or in an empty place, monks,

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

No ce Buddham sareyyātha, lokajēṭṭham narāsabham,
If you can't remember the Buddha, the world's elder, the man-bull,

atha Dhammam sareyyātha, niyyānikam sudesitam. [2]
then you must remember the Dhamma, which leads out, which is well preached.

No ce Dhammam sareyyātha, niyyānikam sudesitam,
If you can't remember the Dhamma, which leads out, which is well preached,

atha Saṅgham sareyyātha, puññakkhetam anuttaram. [3]
then you must remember the Saṅgha, which is an unsurpassed field of merit.

Evam Buddham sarantānam, Dhammam Saṅghañ-ca bhikkhavo,
Thus for those who remember the Buddha, the Dhamma, or the Saṅgha, monks,

bhayaṃ vā chambhitattam vā, lomahaṃso na hessatī' ti. [4]
(there will be no) fear, or terror, there will be no horror."

**Āsīvāda
Blessing**

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

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

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

Meditation... then...

Dhammapadagāthā Verses from the Dhammapada

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

sacittapariyodapanam etam Buddhāna' sāsanam. [183]
and purifying one's mind this is the teaching of the Buddhas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Abhayaparittam
The Fearless Safeguard**

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

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

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

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

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

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

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

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

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

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

Sabbe Buddhā balappattā, Paccekānañ-ca yaṃ balaṃ
All the Buddhas' strength, and whatever strength the Individual Buddhas

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

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

Conclusion

Conclusion Part One

Dhammapadagāthā Verses from the Dhammapada

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

sacittapariyodapanam etaṃ Buddhāna' sāsanaṃ. [183]
and purifying one's mind, this is the teaching of the Buddhas.

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

Na hi pabbajito parūpaghāti, samaṇo hoti paraṃ viheṭṭhayanto. [184]
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Sabbe dhammā anattā ti, yadā paññāya passati,
All things are without a self, when one sees this with wisdom,

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

Conclusion Part Two

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

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

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

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

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

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

Conclusion Part Three

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

puññaṃ taṃ anumoditvā ciraṃ rakkhantu sāsanam!
having rejoiced in this merit protect the teaching for a long time!

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

puññaṃ taṃ anumoditvā ciraṃ rakkhantu desanam!
having rejoiced in this merit protect the preaching for a long time!

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

puññaṃ taṃ anumoditvā ciraṃ rakkhantu maṃ paran!-ti
having rejoiced in this merit protect me and others for a long time!

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

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

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

Adhiṭṭhānagāthā
Verses of Determination

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

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

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

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

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

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

Sukhañ-ca tividhaṃ dentu khippaṃ pāpe yathā mataṃ,
° By these meritorious deeds, by this dedication, may bad deeds

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

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

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

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

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

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

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

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

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

**Ovādaṃ
Advice**

(one person only)

Appamādena bhikkhave sampādeṭha:

Strive on, monks, with heedfulness:

Buddhuppādo dullabho lokasmiṃ,

the arising of a Buddha in this world is rare,

manussattā paṭilābho dullabho,

acquiring a human existence is rare,

dullabhā saddhā sampatti,

gaining confidence is rare,

pabbajitabhāvo dullabho,

being one gone forth is rare,

Saddhammasavanaṃ atidullabhaṃ.

hearing the True Dhamma is extremely rare.

Evaṃ divase divase ovādī:

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

“Handa dāni bhikkhave āmantayāmi vo vayadhammā saṅkhārā,

“Come now, monks, for I tell you (all) conditioned things are subject to decay,

appamādena sampādeṭha!”

strive on with heedfulness!”

**Vajjapakāsanam
Confession of Faults**

Kāyena vācā cittaena pamādena mayā kataṃ,

° For any transgression I have committed through heedlessness, by way of body,

accayaṃ khama me bhante, bhūripaṇṇa Tathāgata.

speech, or mind, please forgive me, Venerable Sir, Realised One, O greatly wise.

Kāyena vācā cittaena pamādena mayā kataṃ,

° For any transgression I have committed through heedlessness, by way of body,

accayaṃ khama me Dhamma sandiṭṭhika, akālika.

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

Kāyena vācā cittaena pamādena mayā kataṃ,

° For any transgression I have committed through heedlessness, by way of body,

accayaṃ khama me Saṅgha, puñṇakkhetta anuttara.

speech, or mind, please forgive me, O Saṅgha unsurpassed field of merit.

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

**Vuddhipatthānam
Benediction**

Abhivādanasīlissa niccaṃ vaddhā pacāyino,

For one in the habit of constantly worshipping respectable elders,

cattāro dhammā vaḍḍhanti āyu, vaṇṇo, sukhaṃ, balaṃ.

four things increase length of life, beauty, happiness, and strength.

Āyurārogyasampatti saggasampatti-m-eva ca,

The attainment of long life and health, the attainment of heaven,

atho Nibbānasampatti, iminā te samijjhatu!

and then the attainment of Nibbāna, may you be successful in this!

Appendix

Paccavekkhaṇā The Reflections

Paṭisaṅkhā yoniso cīvaram paṭisevāmi,

With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍaṃsamakasavātātapasirimśapasamphassānam paṭighātāya,

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

yāvad-eva hirikopīnapaṭicchādanattham. [1]

only as a cover for the shameful parts.

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,

not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,

but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,

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

iti purāṇañ-ca vedanam paṭihaṅkhāmi,

and so I will get rid of any old feeling,

navañ-ca vedanam na uppādessāmi,

and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti. [2]

and I will carry on, being blameless, and living comfortably.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍaṃsamakasavātātapasirimśapasamphassānam paṭighātāya,

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

yāvad-eva utuparissayavinodanam paṭisallānārāmattham. [3]

only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

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

yāvad-eva uppannānam veyyābādhikānam vedanānam paṭighātāya
only to ward off oppressive feelings that have arisen

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

Khamāpanā **Asking for Forgiveness**

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

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

Mayā kataṃ puññaṃ sāminā anumoditabbaṃ,
If any merit has been made by me I share it with my lord,

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

Saminā kataṃ puññaṃ mayaṃ dātabbaṃ,
The merit made by my lord should be shared with us,

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

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

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

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

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