

S.N. GOENKA

THE GEM SET IN GOLD

From the ten-day course in Vipassana meditation

DHAMMA CHANTING

English translation with Pāli & Hindi

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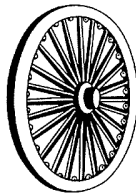
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THE GEM SET IN GOLD

a manual of pariyatti
containing the Pāli and Hindi chanting
from a ten-day course of Vipassana Meditation

by S. N. Goenka



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*Gāraṇa ca nivāto ca,
santutṭhi ca kataññutā;
kālena dhammassavanaṃ,
etaṃ maṅgalamuttamaṃ.*

Respectfulness, humility,
contentment, gratitude,
listening to the Dhamma at the proper time
this is the highest welfare.

—Gotama Buddha
Maṅgala Suttaṃ

For a Vipassana meditator the literature of Pāli is a storehouse of Dhamma; so sweet like a cake prepared with honey it is sweet everywhere. Every word is full of ambrosia . . . I am sure this language is going to become very much alive.

—S. N. Goenka

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INTRODUCTION

In 1969, S. N. Goenka, the revered teacher of Vipassana meditation, left his homeland, Myanmar (Burma), to travel to India. At that time Myanmar customs officials were especially vigilant about the smuggling of precious jewels out of the country. At the Yangon airport, Goenkaji was asked if he was carrying any valuables with him. He smilingly replied, “I am carrying a gem.” He went on to explain to the concerned official, “The gem I am taking from here will be used to pay back a debt of Myanmar to India. It originally came from India, and is sorely needed there today. By my taking it from here, Myanmar will not be any poorer. I am taking the jewel of the Dhamma.”

This jewel, the sublime practical teaching of the Buddha, has now been given to people throughout the world. Carefully preserved for centuries in the small country of Myanmar, it has, under Goenkaji’s compassionate and energetic guidance, returned to India, its source, and from there has spread to the rest of the world. Tens of thousands of people from a vast spectrum of cultures, religions and nationalities, have started walking on this ancient path, to free themselves from the bondage of suffering.

The treasure which Goenkaji has been distributing is Vipassana, the quintessence of the Buddha’s teaching. As he imparts the jewel of the practice, using his own words, in languages current in today’s world, he also encourages the study of the original teaching of the Buddha in *his* own language: Pāli. In Pāli these two complementary aspects of Dhamma are known as *paṭipatti* and *pariyatti*. Goenkaji refers to these as, “a gem, the beauty of which is enhanced by its golden setting.”

As a teacher, Goenkaji has always given primary importance to *paṭipatti*, the practical aspect, because it is only the experience of truth through systematic self-introspection that can purify the mind and relieve suffering. This is the gem of the Dhamma. Hand in hand with the practice of meditation, however, is the theoretical foundation, like the protective golden setting for a valuable gem. The firm foundation of *pariyatti* provides the necessary guidance and inspiration for practitioners to take, and keep taking, proper steps on the Path.

Fortunately for our generation and those that follow, S. N. Goenka is a master of both *pariyatti* and *paṭipatti*. Indeed, when he came to India in 1969, he brought both aspects of the Dhamma with him—not only his unique capacity to teach meditation, but also literally hundreds of texts of the Tipiṭaka, the Buddhist Pāli scriptures, in Burmese script.

The decades since have seen the ripening of these two aspects. Thousands of seekers have come to ten-day Vipassana courses in various parts of the world to experience first-hand the transformative effects of Dhamma—to put the Buddha’s words into practice, and start to emerge from suffering. And through the publications of the Vipassana Research Institute (founded in 1985) meditators have been able to study the Buddha’s words and practice at a much deeper level.

Goenkaji’s rare ability to explain the Buddha’s teaching is deeply enhanced by his proficiency in several languages, including Pāli. Pāli is the language in which the Buddha taught, and in which his teachings have been preserved. As with Sanskrit and Latin, it is not a contemporary spoken language, but a so-called “dead language”—a medium, nevertheless, conveying and illuminating a living tradition.

Pāli is unique in many ways. One of the meanings of the word Pāli is “that which protects, or preserves.” Pāli exists to preserve the words of the enlightened person, Gotama Buddha. The tradition is that, by expressing the sublime teaching which allows beings to be liberated from the rounds of suffering, Pāli protects the people; it preserves the invaluable treasure of the Buddha’s own words.

Adherence to the use of the Buddha’s language has been a profoundly significant part of the living tradition handed down in the Theravāda Buddhist countries, which have preserved Pāli in its oldest form. Faithfulness to the Pāli words of the Buddha has therefore been a central part of the teaching of S. N. Goenka, and the lineage which he represents.

Students at Vipassana courses practice meditation in a special environment—one where the highest merits of *pariyatti* and *paṭipatti* are conjoined. The meditators undertake the delicate and demanding task of examining their own minds in a surrounding which intermingles long stretches of silent introspection with periods of instruction, conveyed by Goenkaji’s recorded words in Hindi or English. Students of these courses are familiar with Goenkaji’s use of Pāli in the daily discourses (in which he explains the theory of the meditation technique), as well as in his practice of chanting both the Buddha’s words and his own inspiring compositions, rhymed Hindi couplets known as *dohas*.

Dhamma teachers have different modes of expression. For Goenkaji (who is a poet and orator in his native languages of Rajasthani and Hindi), his melodic use of Pāli and Hindi *dohas* is a medium through which his abundant *mettā* (feelings of goodwill towards all beings) is conveyed. When he chants in Pāli, or in his native tongues, along with the sounds of his resonant voice come waves of compassion and loving-kindness. This provides a congenial, supportive atmosphere in which the Dhamma can be received and practiced.

For many years, meditators have wanted to understand the meaning of the words chanted by Goenkaji during a ten-day course. The Gem Set in Gold is the first thorough compilation of these words of Dhamma, and their translation into English. This compilation is, in fact, a link to all the successive generations of meditators from the exalted time of the Buddha to the present, who preserved the technique in its pristine purity.

While impressive as *pariyatti*—a rich collection of inspirational passages from the Buddha and a contemporary Dhamma teacher of rare qualities—it is in conjunction with the actual practice that this volume lives up to its name. Students who hear Goenkaji’s chanting at a Vipassana course do so in the rarefied environment of a deep meditation course where they are putting the Buddha’s words into practice. Those who read them will understand their meaning and be able to apply them much more deeply in the context of their meditation practice.

May The Gem Set in Gold benefit many generations, and help to fulfill Goenkaji’s exhortation: “Our aim is always to experience the Dhamma within ourselves in order to emerge from all suffering. The means to do so is the practice of Vipassana meditation. Reading, writing and study are merely to find guidance and inspiration in order to go more deeply in the practice, and thus to come closer to the goal of liberation.”

A NOTE ABOUT THE CHANTING

The various occasions during a ten-day course when S. N. Goenka chants are standard in all recordings of the instructions. The chanting that is presented here is taken from the Hindi-English course set, recorded at Dhamma Giri, Igatpuri, India, in 1985. Since this is also the set of instructions used for translation into all languages other than the languages Goenkaji teaches in, Hindi and English, it is also the international standard set. There are a few minor variations of the Hindi *dohas* in the English-only instruction set that was recorded at Dhamma Dharā, in Massachusetts, USA, in 1984. Since these are few and minor we have not noted these variations, so as to avoid further complication of the text.

The Pāli *suttas* that are heard at dawn during the morning chanting each day have various sources. The short note at the beginning of each day's *sutta* text gives a brief explanation of the text and where it is found in the Pāli literature, if possible. Several of the daily "*suttas*" are not actually found in the canonical Pāli Tipiṭaka. They are traditional *parittas*, or protective chantings, that have been preserved for centuries and have become a standard part of daily devotional practice in the Theravāda countries.

This *paritta* tradition is a very old one, dating back to the time of the Buddha himself. In the *Dīgha-nikāya*, at the end of the *Āṭānāṭiya Sutta*, the Buddha exhorts the monks, "*Bhikkhus*, you should learn these *Āṭānāṭa* protective verses, master them and remember them. They are for your benefit and, through them, *bhikkhus* and *bhikkhunīs*, male and female lay followers may live guarded, protected, unharmed and at ease." In another place, in the *Vinaya-piṭaka* (*Cūḷavagga*, 5), the Buddha teaches the monks the *Khandha-paritta* as a way to give *mettā* to snakes and other wild creatures in order to provide protection from being harmed by them.

With these beginnings from the oldest sources, over time there came to be an established collection of *paritta*, or protective verses, for different occasions. Some are taken from the canonical literature, but often an introductory verse was composed and added later. Others were compilations of inspirational verses each of which referred to events or *suttas* from the Pāli canon. There are examples of all of these types among the morning chanting collection here.

The chanting that opens and closes the daily group sittings features Goenkaji's *dohas*. These *dohas* and their translation have long been available in the booklet *Come People of the World*. Our attempt in this book has been to give a complete compilation of all the chanting, both Hindi and Pāli, that a Vipassana student hears in the ten-day course. These *dohas* are reprinted here in that spirit.

Many of the Pāli passages from the evening discourses that are compiled in the last chapter are also chanted at some time, or perhaps every day, during the morning chanting. We have included this chapter, despite the obvious redundancy, in order to provide readers with a handy reference to passages they may hear in the discourses.

Goenkaji's discourses have been recorded several times and in various locations during the decades in which he has been teaching. At different times and places he has quoted different Pāli passages from the Buddha's teaching to illustrate his points in the discourses. There tended to be more Pāli quoted in the early period of his teaching career. Later on, as he began teaching in the West, certain passages were eliminated altogether, or the translation may have been given without his actually reciting the Pāli. The Pāli presented here in the chapter of passages heard in the discourses is from the English discourse set, recorded at Dhamma Mahāvana, California, USA, in 1991.

We have tried to present translations that carry the spirit of the original language and that follow the text reasonably closely, word for word and line by line, so someone with little Pāli, or no Hindi, can read along and draw connections between a particular word or phrase in the original and its English meaning. In order to maintain reasonable English grammar this has not been possible for every line of translation, however.

For anyone who would like to study the Pāli more carefully, there is an appendix with individual word meanings for many of the key Pāli texts recited during the morning chanting sessions. This is not intended to be a comprehensive grammar or textbook. It should, however, help a reader who is studying Pāli to follow the translation more carefully in conjunction with one of the various Pāli textbooks available in the market.

the editors
VRI, Dhamma Giri, 2006

PĀLI AND HINDI PRONUNCIATION

The Pāli alphabet consists of forty-one characters: eight vowels and thirty-three consonants.

Vowels: a, ā, i, ī, u, ū, e, o

Consonants:

Velar:	k	kh	g	gh	ṇ
Palatal:	c	ch	j	jh	ṅ
Retroflex:	ṭ	ṭh	ḍ	ḍh	ṇ
Dental:	t	th	d	dh	n
Labial:	p	ph	b	bh	m
Miscellaneous:	y, r, l, v, s, h, ḷ, ṃ				

The vowels **a, i, u** are short; **ā, ī, ū** are long; **e** and **o** are of middle length. They are pronounced short before double consonants: mettā, khetta, koṭṭha, sotthi; and long before single consonants: deva, senā; loka, odana.

a is pronounced like ‘a’ in ‘about’;

ā like ‘a’ in ‘father’;

i is pronounced like ‘i’ in ‘mint’;

ī like ‘ee’ in ‘see’;

u is pronounced like ‘u’ in ‘put’;

ū like ‘oo’ in ‘pool’.

The consonant **c** is soft, pronounced as in the ‘ch’ in ‘church’. All the aspirated consonants are pronounced with an audible expulsion of breath following the normal unaspirated sound. Therefore **th** is not as in ‘three’ but more like the sound in ‘Thailand’, and **ph** is not as in ‘photo’ but rather is pronounced ‘p’ accompanied by an expulsion of breath.

The retroflex consonants, **ṭ, ṭh, ḍ, ḍh, ṇ** are pronounced with the tip of the tongue turned back, whereas in the dentals, **t, th, d, dh, n**, it touches the upper front teeth.

The palatal nasal, **ṅ**, is the same as the Spanish ‘ñ’, as in señor. The velar nasal, **ṇ**, is pronounced like ‘ng’ in ‘singer’ but occurs only with the other consonants in its group: ṅk, ṅkh, ṅg, ṅgh. The pronunciation of **ṃ** is similar to **ṇ** but occurs most commonly as a terminal nasalization: ‘evaṃ me sutam’. The Pāli **v** is a soft ‘v’ or ‘w’ and **ḷ**, produced with the tongue retroflexed, is almost a combined ‘rl’ sound.

The Hindi alphabet uses all the same characters as Pāli except **ḷ**. There are also an additional four vowels and two more consonants:

Vowels: ai, au, f, ṛ

Consonants: ś, ṣ

The vowels represented by the diphthongs **ai**, and **au** are pronounced as they would be in English: **ai** like ‘ae’ and **au** like the ‘ou’ in ‘loud.’ (Note that, in Hindi transliteration to Roman script, **ie** and **ae** are not diphthongs; in each case the two vowels are pronounced separately.)

h is an aspiration following the vowel, e.g., **aḥ** is like ‘uh’.

r is a vocalized ‘r’ pronounced like ‘ri’ with a rolled ‘r’.

ś is pronounced ‘sh’ and **ṣ** is a retroflex ‘sh’ pronounced with the tongue turned back.

The nasalizations are similar to the Pāli and are presented in various forms (**n, ṇ, ñ, ṇ, m** or **ṃ**), as seems appropriate to approximate the proper sound for an English speaker.

THE OPENING NIGHT OF THE TEN-DAY COURSE

*Namo tassa bhagavato, arahato,
sammā-sambuddhassa.*

Homage to him, the blessed one, the worthy
conqueror, the fully self-enlightened Buddha.

Opening Hindi Chanting

*Jaya jaya jaya gurudevajū,
jaya jaya kripānidhāna;
dharama ratana aisā diyā,
huvā parama kalyāṇa.*

My teacher, may you be victorious;
Compassionate one, may you be victorious
You gave me such a jewel of Dhamma,
which has been so beneficial to me.

*Aisā cakhāyā dharama rasa,
biṣayana rasa na lubhāya;
dharama sāra aisā diyā,
chilake diye chudāya.*

You let me taste Dhamma's nectar,
now no sensual pleasure can allure.
Such an essence of Dhamma you gave,
that the shell [of ignorance] dropped away.

*Dharama diyā kaisā sabala,
paga paga kare sahāya;
bhaya bhairava sāre miṭe,
nirbhaya diyā banāya.*

You gave such a powerful Dhamma,
which helps and supports me at every step.
It has helped to rid me of all fears,
and made me absolutely fearless.

*Roma roma kirataga huvā,
ṛṇa na cukāyā jāya;
jīvūn jīvana dharama kā,
dukhiyana bātūn dharama sukha,
yahī ucita upāya.*

From every pore such gratitude is pouring
I cannot repay the debt.
I will live the Dhamma life
and distribute its benefit to the suffering people
[of the world]:
this is the only way [to repay the debt].

*Dharama gaṅga ke tīra para,
dukhiyāroṇ ki bhīḍa;
saba ke mana ke dukha miṭe,
dūra hoyā bhava pīḍa.*

On the bank of the Ganges of Dhamma
there is a crowd of suffering people;
may all be freed from their misery and
liberated from the pain of birth and death.

*Guruvara terī ora se,
devūn dharama ka dāna;
jo jo āye tapa karaṇa,
ho sabaka kalyāṇa.*

O my teacher, on your behalf,
I give the dāna of Dhamma.
May all who have come to meditate
be happy and peaceful.

*Sabake mana jāge dharama,
mukti dukhoṇ se hoyā;
antara kī gāṇtheṇ khule,
mānasa niramala hoyā,
saba ka maṅgala hoyā.*

May Dhamma arise in everyone's mind.
May they be liberated from suffering.
May their innermost mental knots be untied.
May their minds be purified.
May all be happy and peaceful.

*Ananta pūṇyamayī,
ananta guṇamayī,
buddha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para jāge sabhī ke,*

Source of infinite merit,
of infinite virtues,
[is] the Buddha's element of nibbāna,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
of everyone,
in the heart of everyone,
in every part of the body of everyone.

*hrdaya meṇ jāge sabhī ke,
aṅga-aṅga jāge sabhī ke.*

*Ananta pūṇyamayī
ananta guṇamayī,
dharama kī nirvāṇa-dhātu,
jñāna-dhātu, bodhi-dhātu.
Śīśa para jāge sabhī ke,*

Source of infinite merit,
of infinite benefit,
[is] the Dhamma's element of nibbāna,
of wisdom, of enlightenment!
May it arise on the [top of the] head
of everyone,
in the heart of everyone,
in every part of the body of everyone.

*hrdaya meṇ jāge sabhī ke,
aṅga-aṅga jāge sabhī ke.*

*Ananta pūṇyamayī
ananta guṇamayī,
saṅgha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para jāge sabhī ke,*

Source of infinite merit,
of infinite benefit,
[are] the Sangha's element of nibbāna,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
of everyone,
in the heart of everyone,
in every part of the body of everyone.

*hrdaya meṇ jāge sabhī ke,
aṅga-aṅga jāge sabhī ke.*

Pāli Formalities

Tisaraṇaṃ-gamaṇaṃ

*Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.*

Pañca-sīla

*Pāṇātipātā veramaṇī sikkhāpadaṃ
samādiyāmi.
Adinnādānā veramaṇī
sikkhāpadaṃ samādiyāmi.
Kāmesu micchācārā veramaṇī
sikkhāpadaṃ samādiyāmi.
Musā-vādā veramaṇī sikkhāpadaṃ
samādiyāmi.
Surā-meraya-majjapamādaṭṭhānā
veramaṇī sikkhāpadaṃ
samādiyāmi.*

Aṭṭhaṅga-sīla

*Pāṇātipātā veramaṇī sikkhāpadaṃ
samādiyāmi.
Adinnādānā veramaṇī
sikkhāpadaṃ samādiyāmi.
Abrahmacariyā veramaṇī
sikkhāpadaṃ samādiyāmi.
Musā-vādā veramaṇī sikkhāpadaṃ
samādiyāmi.
Surā-meraya-majja-
pamādaṭṭhānā veramaṇī
sikkhāpadaṃ samādiyāmi.
Vikālabhojanā veramaṇī
sikkhāpadaṃ samādiyāmi.
Nacca-gīta-vādita-visūkadassanā-
mālā-gandha-vilepana-
dhāraṇa-maṇḍana-
vibhūsanatṭhānā veramaṇī
sikkhāpadaṃ samādiyāmi.
Uccāsāyana-mahāsāyana veramaṇī
sikkhāpadaṃ samādiyāmi.*

Going for Triple Refuge

I take refuge in the Buddha.
I take refuge in the Dhamma.
I take refuge in the Sangha.

The Five Precepts

I undertake the rule of training to abstain
from killing living creatures.
I undertake the rule of training to abstain
from taking what is not given.
I undertake the rule of training to abstain
from sexual misconduct.
I undertake the rule of training to abstain
from wrong speech.
I undertake the rule of training to abstain from
intoxicants, which are the causes of heed-
lessness.

The Eight Precepts

I undertake the rule of training to abstain
from killing living creatures.
I undertake the rule of training to abstain
from taking what is not given.
I undertake the rule of training to abstain
from sexual activity.
I undertake the rule of training to abstain
from wrong speech.
I undertake the rule of training to abstain from
intoxicants, which are the causes of heed-
lessness.
I undertake the rule of training to abstain
from eating at the wrong time.
I undertake the rule of training to abstain
from dancing, singing, music, and worldly
entertainments; [wearing] garlands, per-
fumes, cosmetics; jewelry and other bodily
adornments.
I undertake the rule of training to abstain
from using high or luxurious beds.

Pariccajāmi

*Imāhaṃ bhante attabhāvaṃ
jīvitam bhagavato
pariccajāmi.
Imāhaṃ bhante attabhāvaṃ
jīvitam ācariyassa
pariccajāmi.*

Kammaṭṭhāna

*Nibbānassa sacchikaraṇatthāya
me bhante ānāpāna
kammaṭṭhānaṃ dehi.*

The Surrender

Sir, I surrender my life completely to the Buddha [for proper guidance and protection].
Sir, I surrender my life completely to my present teacher [for proper guidance and protection].

The Request of Dhamma

For the sake of witnessing nibbāna,
Sir, grant me the meditation object of Anapana.

Closing Chanting, after Anapana Instructions

Hindi:

*Sādhaka terā ho bhalā,
ho maṅgala kalyāṇa;
Sāṁsa sāṁsa ko nirakhate,
dṛḍha ho ānāpāna.*

O meditator, may you be happy,
be peaceful, be liberated;
remaining aware of every breath,
may your Anapana be firmly rooted.

*Beṭī terā ho bhalā,
ho terā kalyāṇa;
Sāṁsa sāṁsa para mana ṭike,
dṛḍha ho jāye dhyāna*

O daughter, may you be happy,
be peaceful, be liberated;
concentrating on every breath,
may your meditation be firmly rooted.

Pāli:

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

[Sādhū, sādhū, sādhū.]

[Well said, well said, well said.]

THE DAILY MORNING CHANTING

Goenkaji begins each day of the ten-day course with a session of chanting just before breakfast, as the sun is rising. This daily morning chanting session has a basic structure. It begins with Hindi *dohas* of Goenkaji's own composition, exhorting everyone to awake and listen to words of Dhamma. This is followed by a section of Pāli chanting that is repeated each day with a few variations. Then comes the main sutta of that day, followed by a closing section of Hindi *dohas* and wishes of welfare for all the students.

This chapter gives the basic framework of the morning chanting, along with the daily variations. The main *sutta* for each day is presented separately in the subsequent chapters.

Hindi

1.a) *Jāgo logo jagata ke,
bitī kālī rāta;
huā ujālā dharama kā
maṅgala huā prabhāta.*

People of the world, awake!
The dark night is over.
The light has come of Dhamma,
the dawn of happiness.

*Āo prāṇī viśva ke,
suno Dharama kā jñāna;
isa meṅ sukha hai, śānti hai,
mukti mokṣa nirvāṇa.*

Come, beings of the universe,
listen to the wisdom of the Dhamma.
In this lie happiness and peace,
freedom, liberation, nibbāna.

*Yaha to vāṇī buddha kī,
śuddha dharama kī jyota;
akṣara akṣara meṅ bharā,
maṅgala otaparota.*

These are the words of the Buddha,
the radiance of pure Dhamma,
each syllable of them filled
and permeated with happiness.

*Buddha-vāṇī mīṭhī ghaṇī,
misarī ke se bola;
kalyāṇī maṅgalamayī,
bharā amṛtarasa ghola.*

Sweet are the words of the Buddha,
each phrase like honey,
yielding welfare and happiness,
suffused with the taste of the deathless.

Or (days 8, 9, 10)

1.b) *Jāgo logo jagata ke,
bitī kālī rāta;
huā ujālā dharama kā,
maṅgala huā prabhāta.*

People of the world, awake!
The dark night is over.
The light has come of Dhamma,
the dawn of happiness.

*Āo prāṇī viśva ke,
caleṇ dharama ke pantha;
dharama pantha hī śānti patha,
dharama pantha sukha pantha.*

Come, beings of the universe,
let us walk the path of Dhamma.
The path of Dhamma is the path of peace,
the path of Dhamma is the path of
happiness.

*Ādi māñhi kalyāṇa hai,
madhya māñhi kalyāṇa;
anta māñhi kalyāṇa hai,
kadama kadama kalyāṇa.*

Beneficial in the beginning,
beneficial in the middle,
beneficial at the end—
every step is beneficial.

*Śīla māñhi kalyāṇa hai,
hai samādhi kalyāṇa;
prajñā to kalyāṇa hai,
pragāṭe pada nirvāṇa.*

There is benefit in moral conduct,
benefit in controlling the mind,
benefit in wisdom,
leading to nibbāna.

*Kitane dina bhaṭakata phire,
andhī galinyoṇ māñhi!
Aba to pāyā rāja-patha, vāpasa
muḍanā nāñhi.
Aba to pāyā vimala patha,
pīche haṭanā nāñhi.*

How many days did we keep wandering
in blind alleys!
Now that we have found the royal road,
we will never look back again.
Now that we have found the pure path,
we will never turn back.

Pāli

2.a) **Deva-āhvānasuttaṃ**
*Samantā cakkavāḷesu,
atrāgacchantu devatā; (3x)
saddhammaṃ munirāṇassa,
suṇantu sagga-mokkhaḍaṃ.
Dhammassavaṇakālo ayaṃ,
bhadantā' (3x)*

Address to the Devas

From throughout the world systems
assemble here, oh devas,
to listen to the pure Dhamma of the king of
sages, leading to heaven and liberation.
It is now time for listening to the Dhamma ,
respected ones.

Or (days 2, 4, 6, 8, 9)

- 2.b) *Ye santā santa-cittā,
tisaraṇa-saraṇā,
ettha lokantare vā;*
- bhum mābhum mā ca devā,
guṇa-gaṇa-gaṇā,
byāvaṭṭā sabbakālaṃ;*
- ete āyantu devā, (3x)
vara-kanaka-maye,
Merurāje vasanto;*
- santo santosa-betuṃ,
munivara-vacanaṃ,
sotumaggaṃ samaggaṃ. (3x)*
- Those peaceful ones of peaceful mind,
whose refuge is the Triple Gem
in this world or beyond;
- devas dwelling on earth or elsewhere,
who are unceasingly acquiring
numerous merits;
- may those devas come
who dwell on royal Meru,
the glorious golden mountain;
- [may they come] for peace and contentment,
and together may they listen
to the excellent words of the Buddha.
- 3.) *Namo tassa bhagavato arahato
sammā-sambuddhassa. (3x)*
- Homage to him, the blessed one, the worthy
conqueror, the fully self-enlightened
Buddha.
- 4.) *Buddhaṃ saraṇaṃ gacchāmi;
dhammaṃ saraṇaṃ gacchāmi;
saṅghaṃ saraṇaṃ gacchāmi.*
- I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha.
- 5.) *Imāya
dhammānudhammapaṭipattiyā,
buddhaṃ pūjemi;
dhammaṃ pūjemi;
saṅghaṃ pūjemi.*
- By walking on the path of Dhamma
from the first step to the final goal,
I pay respects to the Buddha;
I pay respects to the Dhamma;
I pay respects to the Sangha.
- 6.) *Ye ca Buddhā atītā ca,
ye ca Buddhā anāgatā;
paccuppannā ca ye Buddhā,
ahaṃ vandāmi sabbadā.*
- To the Buddhas of the past,
to the Buddhas yet to come,
to the Buddhas of the present,
always I pay respects.

*Ye ca Dhammā atītā ca,
ye ca Dhammā anāgatā;
paccuppannā ca ye Dhammā,
ahaṃ vandāmi sabbadā.*

To the Dhammas of the past,
to the Dhammas yet to come,
to the Dhammas of the present,
always I pay respects.

*Ye ca Saṅghā atītā ca,
ye ca Saṅghā anāgatā;
paccuppannā ca ye Saṅghā,
ahaṃ vandāmi sabbadā.*

To the Sanghas of the past,
to the Sanghas yet to come,
to the Sanghas of the present,
always I pay respects.

- 7.) *Natthi me saraṇaṃ aṇṇaṃ,
Buddho me saraṇaṃ varaṃ;
etena sacca-vajjena,
jayassu jaya-maṅgalaṃ.*

No other refuge have I,
the Buddha is my supreme refuge.
By this true utterance
may there be victory and happiness.

*Natthi me saraṇaṃ aṇṇaṃ,
Dhammo me saraṇaṃ varaṃ;
etena sacca-vajjena,
bhavatu te jaya-maṅgalaṃ.*

No other refuge have I,
the Dhamma is my supreme refuge.
By this true utterance
may you have victory and happiness.

*Natthi me saraṇaṃ aṇṇaṃ,
Saṅgho me saraṇaṃ varaṃ;
etena sacca-vajjena,
bhavatu sabba-maṅgalaṃ.*

No other refuge have I,
the Sangha is my supreme refuge.
By this true utterance
may all beings be happy.

Tiratana Vandana

- 8.) *Iti'pi so bhagavā
arahaṃ,
sammā-sambuddho,
vijjācaraṇa-sampanno,
sugato,
lokavidū,
anuttaro purisa-damma-sārathī,
satthā deva-manussānaṃ,
Buddho Bhagavā 'ti.*

Such truly is he: freed from impurities,
having destroyed all mental defilements,
fully enlightened by his own efforts,
perfect in theory and in practice,
having reached the final goal,
knower of the entire universe,
incomparable trainer of men,
teacher of gods and humans,
the Buddha, the Blessed One.

- 9.) *Svākkhāto Bhagavatā Dhammo,*
sandiṭṭhiko,
akāliko,
ehi-passiko,
opaneyyiko,
paccattaṃ veditabbo viññūhī' ti.
- Clearly expounded is the teaching of the
 Blessed One,
 to be seen for oneself,
 giving results here and now,
 inviting one to come and see,
 leading straight to the goal,
 capable of being realized by any intelligent
 person.
- 10.) *Suppaṭipanno*
Bhagavato sāvaka-saṅgho;
- Those who have practiced well
 form the order of disciples of the
 Blessed One;
- ujjuppaṭipanno*
Bhagavato sāvaka-saṅgho;
- those who have practiced uprightly
 form the order of disciples of the
 Blessed One;
- ñāyappaṭipanno*
Bhagavato sāvaka saṅgho;
- those who have practiced wisely
 form the order of disciples of the
 Blessed One;
- sāmīcippaṭipanno*
Bhagavato sāvaka-saṅgho;
- those who have practiced properly
 form the order of disciples of the
 Blessed One;
- yadidaṃ cattāri purisa-yugāni,*
aṭṭha-purisa-puggalā,
esa Bhagavato sāvaka-saṅgho;
- that is, the four pairs of persons,
 the eight kinds of individuals —
 these form the order of disciples of the
 Blessed One:
- āhuneyyo, pāhuneyyo,*
dakkhiṇeyyo, añjali-karaṇīyo,
anuttaraṃ puñṇakkhettaṃ
lokassā' ti.
- worthy of gifts, of hospitality,
 of offerings, of reverent salutation,
 an incomparable field of merit
 for the world.

The Pāli sutta for each day occurs at this point

Post-Pāli Sutta

This stanza, from Ratana Sutta, occurs each day at the end of the *sutta* for that day. It signals the end of the Pāli section of the morning chanting and is followed by the Hindi concluding verses.

*Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni'va antalikkhe;
tathāgataṃ devamanussapūjitaṃ,
buddhaṃ namassāma suvatthi hotu;*

dhammaṃ namassāma suvatthi hotu;

saṅghaṃ namassāma suvatthi hotu.

Whatever beings are here assembled,
whether terrestrial or celestial,
the Tathāgata is revered by gods and men;
we pay respects to the Buddha; [by the utterance of this truth] may there be happiness;

we pay respects to the Dhamma; [by the utterance of this truth] may there be happiness;

we pay respects to the Sangha; [by the utterance of this truth] may there be happiness.

Hindi

Day 1

*Namana karūṇ gurudeva ko,
caraṇana śīṣa navāya;
dharama ratana aisā diyā,
pāpa samīpa na āya.*

*Aisā cakḥāyā dharama rasa,
biṣayana rasa na lubhāya;
dharama sāra aisā diyā,
chilake diye chudāya.*

*Roma roma kirataga huā,
ṛṇa na cukāyā jāya;
jīṭṇ jīvana dharama kā,
dukhiyana kī sevā karūṇ,
yahī ucīta upāya.*

I pay homage to my revered teacher,
bowing my head at his feet;
He gave me such a jewel of Dhamma
that evil cannot approach.

He let me taste Dhamma's nectar,
now no sensual pleasure can allure.
Such an essence of Dhamma he gave,
that the shell [of ignorance] dropped away.

From every pore such gratitude is pouring
I cannot repay the debt.
I will live the Dhamma life
and serve the suffering people [of the world],
this is the only way [to repay the debt].

*Isa sevā ke punya se,
bhalā sabhī kā hoyā;
jo jo āye tapa karaṇa,
sabakā maṅgala hoyā.*

Bhavatu sabba maṅgalaṃ.

*Sabakā maṅgala, sabakā maṅgala,
sabakā maṅgala hoyā re.
Terā maṅgala, terā maṅgala,
terā maṅgala hoyā re.*

*Jo jo āye tapa karane ko, (2x)
saba ke dukhaḍe dūra hoī. (2x)
Janama janama ke bandhana tūṭeñ,*

antaratama kī gūṇṭheñ tūṭeñ;

mānasa niramala hoyā re.

*Sabakā maṅgala, sabakā maṅgala,
sabakā maṅgala hoyā re.
Terā maṅgala, terā maṅgala,
terā maṅgala hoyā re.
Jana jana maṅgala,
jana jana maṅgala,
jana jana sukhīyā hoyā re.*

By the merits of this service,
may all beings be happy!
All those who have come to meditate,
May they all be happy!

May all beings be happy.

May all be happy, may all be happy,
may all be happy!
May you be happy, may you be happy,
may you be happy!

All those who have come to meditate,
may they be free from anguish.
May they be liberated from the bondage of
the cycle of existence,
May the innermost knots in their minds be
untied.
May their minds be purified.

May all be happy, may all be happy,
may all be happy!
May you be happy, may you be happy,
may you be happy!
May all beings be happy,
may all beings be happy,
may all beings be peaceful!

Day 2

The first three dohas are repeated with occasional variants and the ‘*Sabakā maṅgala*’ closing is similar with some variation each day. Only the variants for each day follow:

Namana karūṇ gurudeva ko . . .
. . . yabī ucita upāya.

I pay homage to my revered teacher . . .
 . . . this is the only way [to repay the debt].

Isa sevā ke punya se,
bhalā sabhī kā hoyā;
sabake mana jāge dharama,
sabakā maṅgala hoyā.

By the merits of this service,
 may all be happy!
 May Dhamma arise in the minds of all,
 may all be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

Isa dharatī ke jitane prāṇī, (2x)
sabake dukhaḍe dūra hoṇ. (2x)
Janama janama ke bandhana tūṭeṇ,

All the beings on this earth,
 may they be free from suffering.
 May they be liberated from the bondage of
 [the cycle of] existence,
 May their innermost mental knots be untied.
 May their minds be purified.

antaratama kī gāṇṭheṇ tūṭeṇ;
mānasa niramala hoyā re.

Sabakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . .

May all be happy, . . .
 May you be happy, . . .
 May all beings be happy, . . .

Day 3

Namana karūṇ gurudeva ko . . .
. . . yabī ucita upāya.

I pay homage to my revered teacher . . .
 . . . this is the only way [to repay the debt].

Isa sevā ke punya se,
bhalā sabhī kā hoyā;
Sabake mana jāge dharama,
mukti dukhoṇ se hoyā,
sabakā maṅgala hoyā.

By the merits of this service,
 may all beings be happy!
 May Dhamma arise in the minds of all,
 may they be free from suffering!
 May all be happy!

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .
Terā maṅgala, . . .

May all be happy, . . .
 May you be happy, . . .

Dr̥śya aura adr̥śya,
sabbhī jīvoṇ kā maṅgala hoyā re. (2x)
Nirabhaya hoṇ nirabaira bane saba, (2x)
nirabhaya hoṇ nirabaira bane saba,
sabbhī nirāmaya hoṇya re.

Visible or invisible,
 may all beings be happy.
 May all be free from fear and animosity,
 may all be free from fear and animosity,
 may all be free from illness.

Sabakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . .

May all be happy, . . .
 May you be happy, . . .
 May all beings be happy, . . .

Day 4

Namana karūṇ gurudeva ko,
sādara s̥śa navāya;
dharama ratana aisā diyā,
pāpa panapa nahīn pāya.

I pay homage to my revered teacher,
 respectfully bowing my head.
 He gave me such a jewel of Dhamma he gave
 that evil cannot thrive within me.

Aisā cakhāyā dharama rasa . . .
. . . yahī ucita upāya.

He let me taste Dhamma's nectar, . . .
 . . . this is the only way [to repay the debt].

Āja dharama kū divasa hai,
deūṇ dharama kū dāna;
jo āye tapane yahān,
ho sabakā kalyāṇa,
ho sabakā kalyāṇa.

Today is the day of Dhamma,
 I give the gift of Dhamma.
 All those who have come to meditate here
 may they all be happy,
 may they all be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

Jo jo āye tapa karane ko, (2x)
sabake dukhaḍe dūra hoṇ, (2x)
Sabake mana prajñā jaga jāye, (2x)
antasa nīramala hoyā re. (2x)

All those who have come to meditate,
 may they be free from anguish.
 May wisdom arise in the minds of all,
 may their minds be totally purified.

Sabakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . .

May all be happy, . . .
 May you be happy, . . .
 May all beings be happy, . . .

Day 5

*Namana karūṇ gurudeva ko,
savinaya sīśa navāya;
dharama ratana aisā diyā,
pāpa nikaṭa nahīṇ āya.*

I pay homage to my revered teacher,
humbly bowing my head.
He gave me such a jewel of Dhamma
that evil cannot approach.

*Aisā cakhāyā dharama rasa . . .
. . . yahi ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke puṇya se,
dharama ujāgara hoyā;
kaṭe andherā pāpa kā,
jana mana harakhita hoyā,
sarakā maṅgala hoyā.*

By the merits of this service,
may Dhamma spread.
May the darkness of evil be eradicated,
may the minds of all be gladdened,
may all be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sarakā maṅgala, . . .

May all be happy, . . .

*Śuddha dharama dharatī para jāge,
śuddha dharama dharatī para jāge,
pāpa parājita hoyā re,
pāpa tirohita hoyā re;
Jana mana ke dukhaḍe miṭa jāyeṇ,
(2x)
jana jana maṅgala hoyā re.*

May pure Dhamma arise on this earth,
may pure Dhamma arise on this earth,
may evil be defeated,
may evil be dispelled.
May the anguish in the minds of all be extin-
guished,
may all be happy.

*Sarakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . .*

May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .

Day 6

*Namana karūṇ gurudeva ko,
caraṇana sīśa navāya;
dharama ratana aisā diyā,
pāpa panapa nahīṇ pāya.*

I pay homage to my revered teacher,
bowing my head at his feet.
He gave me such a jewel of Dhamma
that evil cannot thrive within me.

*Aisā cakhāyā dharama rasa . . .
 . . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
 . . . this is the only way [to repay the debt].

*Isa sevā ke puṇya se,
 dharama ujāgara hoyā;
 kaṭe andherā pāpa kā,
 jana jana hita-sukha hoyā, (2x)
 jana jana maṅgala hoyā.*

By the merits of this service,
 may Dhamma spread.
 May the darkness of evil be eradicated,
 may all beings be happy and prosperous,
 may all beings be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

*Isa dharatī ke taru-tṛṇa meṇ,
 kaṇa-kaṇa meṇ
 dharama samā jāye. (2x)*

May every tree, every blade of grass,
 and every particle of this earth
 be suffused with Dhamma.

*Jo bhī tape isa tapobhūmi para, (2x)
 mukta dukhoṇ se ho jāye. (2x)*

May all who meditate on this Dhamma land,
 be liberated from all suffering, (2x)

*Sabakā maṅgala, . . .
 Terā maṅgala, . . .
 Jana jana maṅgala, . . .*

May all be happy, . . .
 May you be happy, . . .
 May all beings be happy, . . .

Day 7

*Namana karūṇ gurudeva ko,
 caraṇana śīśa navāya;
 dharama ratana aisā diyā,
 pāpa nikaṭa nahīn āya.*

I pay homage to my revered teacher,
 bowing my head at his feet.
 He gave me such a jewel of Dhamma
 that evil cannot approach.

*Aisā cakhāyā dharama rasa . . .
 . . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
 . . . this is the only way [to repay the debt].

*Isa sevā ke puṇya se,
 sukhī hoṇya saba loga;
 sabake mana jāge dharama,
 dūra hoyā bhava roga.*

By the merits of this service,
 may all people be happy.
 May Dhamma arise in the minds of all,
 may all be freed from the cycle of existence.

*Dukhiyāre dukhamukta hoñ,
bhaya tyāgeñ bhayabhīta;
baira choḍa kara loga saba,
kareñ paraspara prīta.*

May the suffering be freed from suffering,
may the fearful be freed from fear,
Renouncing enmity, may all beings
have affection for one another.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

*Isa dharatī ke jitane prāṇī,
tapobhūmi ke jitane tāpasa,
maṅgala se bharapūra hoñ. (2x)
Rāga dveṣa sabake miṭa jāyeñ, (2x)
roga śoka saba dūra hoñ. (2x)*

May all the beings on this earth,
may all the meditators on this Dhamma land,
be filled with happiness.
May their craving and aversion be eradicated,
may they be free of disease and sorrows.

*Sabakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . . hoya re.*

May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .

Day 8

*Namana karūñ gurudeva ko,
sādhara śīṣa navāya;
dharama ratana aisā diyā,
pāpa upaja nahīñ pāya.*

I pay homage to my revered teacher,
respectfully bowing my head.
Such a jewel of Dhamma he gave
that evil cannot arise in me.

*Aisā cakḥāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
dharama ujāgara hoyā;
kaṭe andherā pāpa kā,
jana mana harakhita hoyā.
Barase barakhā samaya para,
dūra rahe duṣkālā;
śāsāna hove dharama kā, (3x)
loga hoñya kḥuśāhālā.
Sukha vyāpe isa jagata meñ,*

By the merits of this service,
may the light of Dhamma spread.
May the darkness of evil be eradicated,
may the minds of all be gladdened.
May it rain at the proper time,
may there be no famine.
May the government be righteous,
may the people be prosperous.
May happiness pervade the world,

*dukkhiyā rahe na koyā;
sabake mana jāge dharama,
sarakā maṅgala hoyā. (2x)*

may no one be unhappy.
May Dhamma arise in the minds of all,
may all be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sarakā maṅgala, . . .

May all be happy, . . .

*Isa dharatī ke taru-tṛṇa meṇ,
kaṇa-kaṇa meṇ
dharama samā jāye. (2x)*

May every tree, every blade of grass,
and every particle of this earth
be permeated with Dhamma.

*Jo bhī tape isa tapobhūmi para, (2x)
mukta dukhoṇ se ho jāye. (2x)*

May all who meditate on this Dhamma land
be liberated from all suffering.

Sarakā maṅgala, . . .

May all be happy, . . .

Terā maṅgala, . . .

May you be happy, . . .

Jana jana maṅgala, . . . hoyā re.

May all beings be happy, . . .

Day 9

*Namana karūṇ gurudeva ko,
caraṇana śīṣa navāya;
dharama ratana aisā diyā,
pāpa ukhaḍatā jāyā.*

I pay homage to my revered teacher,
bowing my head at his feet.
he gave me such a jewel of Dhamma
that evil within me gets uprooted.

*Aisā cakḥāyā dharama rasa . . .
. . . yahī ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke puṇya se,
bhalā sabhī kā hoyā;
sabake mana jāge dharama,
mukti dukhoṇ se hoyā.
Dharamavihārī puruṣa hoṇ,
dharamacāriṇī nāra;
dharamavanta santāna hoṇ,
sukhī rahe parivāra,
sukhī rahe sansāra.*

By the merits of this service,
may all be happy.
May Dhamma arise in the minds of all
and liberate them from suffering.
May every man live a life of Dhamma,
may every woman live a life of Dhamma,
may their children live a life of Dhamma,
may each family be happy,
may household life be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

*Śuddha dharama ghara ghara meṇ
jāge; (2x)*

ghara ghara sānti samāya re. (2x)
nara nārī hoṇi dharamavihārī,

saba nara nārī dharamavihārī;

ghara ghara maṅgala chāya re. (2x)

May pure Dhamma arise in every household,
may there be peace in every home,
may every man and woman live a life of Dhamma,
may all men and women live a life of Dhamma,
may every household be filled with happiness.

Sabakā maṅgala, . . .

Terā maṅgala, . . .

Jana jana maṅgala, . . .

May all be happy, . . .

May you be happy, . . .

May all beings be happy, . . .

Day 10

[These verses are before *Mettā Bhāvanā* on day ten.

On the first nine days the first two verses follow the Pāli *sutta*.]

*Namana karuṇ gurudeva ko,
caraṇana śīśa navāya;
dharama ratana aisā diyā,
pāpa upaja nahīn pāya.*

I pay homage to my revered teacher,
bowing my head at his feet.
He gave me such a jewel of Dhamma
that evil cannot arise in me.

*Aisā cakhāyā dharama rasa . . .
. . . yahi ucita upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa dukhiyāre jagata meṇ,
sukhiyā dikhe na koya;
śuddha dharama phira se jage,
phira se maṅgala hoyā.
Dasoṇ diśāoṇ ke sabhī prāṇī
sukhiyā hoṇiya;*

In this sorrowful world,
I do not see any happy person.
May the pure Dhamma arise again,
may there be happiness again.
May all the beings of the ten directions
be happy;

*nirabhaya hoñ, nirabaira hoñ,
sabbhī nirāmayā hoñya.
Sabakā maṅgala hoyā.*

may they be free from fear, free from enmity,
may they all be free from disease.
May all be happy.

[after Mettā Bhāvanā]

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

*Phira se jāge dharama jagata meñ,
phira se hove jaga kalyāṇa;
jāge jāge dharama jagata meñ,
hove hove jana kalyāṇa. (2x)*

May Dhamma arise again in the world,
may there be happiness again in the world;
may Dhamma arise in the world,
may there be happiness in the world.

*Rāga dveṣa aura moha dūra hoñ,
jāge śīla samādhi jñāna. (2x)*

May craving, aversion and ignorance be dis-
pelled,
may morality, concentration and wisdom
arise.

*Jana mana ke dukhaḍe miṭṭa jāyeñ,
phira se jāga uṭṭe musakāna; (2x)*

May the anguish in the minds of people end,
may their smiles be restored again.

*Phira se jāge dharama jagata meñ,
phira se hove jaga kalyāṇa.*

May Dhamma arise again in the world,
may there be happiness again in the world.

*Jāge jāge dharama kī vāṇī,
maṅgala mūla mahā kalyāṇī; (2x)
jāge jāge dharama kī vāṇī.*

May the words of Dhamma arise,
root of all happiness and well-being;
may the words of Dhamma arise.

*Jāge buddha sadṛśa koī jñānī,
hoñya sukhī saba jaga ke prāṇī. (2x)*

May a wise one like the Buddha arise again,
may all beings in the world be happy. (2x)

*Jāge jāge dharama kī vāṇī,
maṅgala mūla mahā kalyāṇī; (2x)
Jāge jāge dharama kī vāṇī,
jāge buddha sadṛśa koī jñānī,
hoñya sukhī saba jaga ke prāṇī.*

May the words of Dhamma arise,
root of all happiness and well-being.
May the words of Dhamma arise,
may a wise one like the Buddha arise again,
may all beings in the world be happy.

Day 11

Before the final discourse, on the closing morning of the course, the opening Hindi verses and the initial Pāli verses that are chanted daily are omitted. The chanting begins directly with *Namo tassa* . . . (see pages 7 - 9, numbers 3 - 10). The following Hindi verses then conclude the morning chanting, leading up to the discourse.

*Namaskāra hai buddha ko,
kaise karuṇāgāra;
dukkha miṭāvana patha diyā,
sukhi karana sansāra.*

Homage to the Buddha,
such a treasure house of compassion;
he showed us the path to eradicate suffering,
bringing happiness to the world.

*Namaskāra hai dharama ko,
kaisā pāvana pantha;
jo bhi cale isa pantha para,
vahī bana gaye santa.*

Homage to the Dhamma,
such a pure path;
whoever walks on this path
becomes a saintly person.

*Namaskāra hai saṅgha ko,
kaise śrāvaka santa;
dharama dhāra ujale huve,
nirmala huve bhadanta*

Homage to the Sangha,
such a noble assembly of disciples;
practicing Dhamma, these saintly ones
have become radiant and pure.

*Namaskāra janani janaka,
hai upakāra ananta;
namaskāra arihanta saba,
namaskāra saba santa.*

Homage to mother and father,
towards whom my debt of gratitude is infinite,
homage to all the arahants,
homage to all the saintly people.

*Namasakāra gurudeva ko,
kaise santa sujāna;
kitane karuṇā citta se,
diya dharama kā dāna*

Homage to my teacher,
so saintly and wise;
with a mind overflowing with compassion,
he gave the gift of Dhamma.

*Aisā cakḥāyā dharama rasa . . .
. . . yahī eka upāya.*

He let me taste Dhamma's nectar, . . .
. . . this is the only way [to repay the debt].

*Isa sevā ke punya se,
dharama ujāgara hoyā;
Jana jana kā hita sukha sadhe,
Jana jana maṅgala hoyā,
saba kā maṅgala hoyā.*

By the merits of this service,
may the light of Dhamma spread again.
May all beings be happy and prosperous,
may all beings be happy,
may all be happy!

Bhavatu sabba maṅgalaṃ. (3x)

May all Beings be happy.

The closing discourse follows. For the final mettā chanting please see pages 66-77.

DAY ONE—ĀṬĀNĀṬIYA SUTTAṂ

This *paritta* text, composed in post-canonical times in Myanmar, is based on a discourse of the same name found in the *Dīgha-nikāya* III. 9, except the last verse, which is taken from *Dhammapada* VIII. 10 (109). The title refers to the town of Āṭānāṭa, where the *sutta* was first recited. The discourse names the seven most recent Buddhas to have arisen, the last being Siddhattha Gotama.

Āṭānāṭiya Sutta

*Appasannehi nāthassa,
sāsane sādhusammate;
amanussehi caṇḍehi,
sadā kibbisakāribhi.*

*Parisānaṃ catassannaṃ,
ahiṃsāya ca guttiyā;
yaṃ desesi Mahāvīro,
parittaṃ taṃ bhaṇāmahe.*

*Vipassissa ca namatthu,
cakkhumantassa sirīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.*

*Vessabhussa ca namatthu,
nhātakassa tapassino;
namatthu Kakusandhassa,
Mārasenappamaddino.*

*Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
vipparamuttassa sabbadhi.*

Āṭānāṭiya Discourse

In order that those lacking faith in the Lord's
revered teaching,
wrathful non-humans
ever working evil,

may protect rather than harm
the four assemblies,¹
let us recite this protective verse
taught by the Buddha.

Homage to Vipassī,
the glorious one with the eye of wisdom;
homage to Sikhī,
compassionate to all beings.

Homage to Vessabhū,
cleansed of impurities, ardent in meditation;
homage to Kakusandha,
vanquisher of Māra's army.

Homage to Koṇāgamana,
of pure life, the perfected one;
homage to Kassapa,
liberated in every respect.

*Āṅgīrasassa namatthu,
Sakya puttassa sirīmato;
yo imaṃ dhammaṃ desesi,
sabbadukkhāpanūdanaṃ.*

Homage to the Radiant One [Gotama],
the glorious son of the Sakyas,
who taught this Dhamma,
which dispells all suffering.

*Ye cāpi nibbutā loke,
yathābhūtaṃ vipassisum;
te janā apisuṇātha,
mahantā vītasāradā.*

They have extinguished [craving toward] the
world
and gained insight into reality as it is,
those persons who utter no evil,
mighty and experienced.

*Hitam devamanussānaṃ,
yaṃ namassanti Gotamaṃ;
vijjācaraṇa-sampannaṃ,
mahantaṃ vītasāradaṃ.*

Benefactor of devas and humans,
revered is Gotama;
accomplished in knowledge and conduct,
mighty and experienced.

*Ete caññe ca sambuddhā,
anekasata-koṭiyo;
sabbe Buddhā samasamā,
sabbe Buddhā mahiddhikā.*

These and other fully Enlightened Ones,
numbering many hundreds of millions,
are all alike Buddhas,
all Buddhas of great power.

*Sabbe dasabalūpetā,
vesārajje hupāgatā;
sabbe te paṭijānanti,
āsabhaṭṭhānamuttamaṃ.*

All are endowed with the ten strengths²
and have perfect confidence;³
everyone acknowledged them
as unsurpassed leaders.

*Sīhanādaṃ nadantete,
parisāsu visāradā;
brahmacakkaṃ pavattenti,
loke appaṭivattiyaṃ.*

Like the sound of the lion's roar
is these wise ones' [speech] in assemblies;
they start the Noble Wheel of Dhamma
turning
in the world, whose movement cannot be re-
versed.

*Upetā buddhadhammehi,
aṭṭhārasahi nāyaka;
battiṃsa-lakkhaṇūpetā,
sītānubyañjanā dharā.*

These leaders are endowed
with the eighteen virtues of a Buddha,⁴
and bear the thirty-two major marks
and eighty minor signs [of a Buddha].⁵

Byāmapabbhāya supphabhā,

*sabbe te munikuñjarā;
Buddhā sabbaññuno ete,
sabbe khīṇāsavā jīnā.*

Brightly shining with a halo extending for a fathom,
all these are outstanding sages;
all-knowing Buddhas,
all are conquerors, having eradicated the defilements.

*Mahāpabbhā mahātejā,
mahāpaññā mahabballā;
mahākāruṇikā dhīrā,
sabbesaṇaṃ sukhāvahā.*

Of great radiance, great power,
great wisdom and great strength,
greatly compassionate, resolute,
bringing happiness for all.

*Dīpā nāthā patiṭṭhā ca,
tāṇā leṇā ca pāṇinaṃ;
gatī bandhū mahessāsā,
saraṇā ca hitesino.*

They are shelters, mainstays, supporters,
protections and havens for living beings,
sanctuaries, kin, great comforters,
refuges and well-wishers.

*Sadevakassa lokassa,
sabbe ete parāyaṇā;
tesāhaṃ sirasā pāde,
vandāmi purisuttame.*

All these are the supports
for the *deva* and human worlds;
I bow my head at the feet
of these great beings.

*Vacasā manasā ceva,
vandāmete tathāgate;
sayane āsane ṭhāne,
gamane cāpi sabbadā.*

In speech and thought,
I pay respects to the *Tathāgatas*,
reclining, seated, standing,
walking, at all times.

Sadā sukkena rakkhantu,

*Buddhā santikarā tuvaṃ;
tehi tvaṃ rakkhito santo,
mutto sabbabhayehi ca.*

May the Buddhas, who show the way to real peace,
always keep you happy.
Protected by them,
may you be freed of all fears.

*Sabbarogā vinīmutto,
sabbasantāpa-vajjito;
sabbaveramatikkanto,
nibbuto ca tvaṃ bhava.*

May you be freed from all ills,
may you be spared all torment;
may you overcome all ill will,
may you be in final bliss.

*Tesaṃ saccena sīlena,
khanti mettā balena ca;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

By their truthfulness, virtue,
patience, *mettā* and might,
may they preserve you
healthy and happy.

*Puratthimasmiṃ disābhāge,
santi bhūtā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

In the direction of the east
are powerful beings;
may they too preserve you
healthy and happy.

*Dakkhiṇasmiṃ disābhāge,
santi devā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

In the direction of the south
are powerful *devās*;
may they too preserve you
healthy and happy.

*Pacchimasmiṃ disābhāge,
santi nāgā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

In the direction of the west
are powerful *nāgās*;
may they too preserve you
healthy and happy.

*Uttarasmīṃ disābhāge,
santi yakkhā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

In the direction of the north
are powerful *yakkhās*;
may they too preserve you
healthy and happy.

*Puratthimena Dhataratṭho,
dakkhiṇena Virūḷhako;
pacchimena Virūpakkho,
Kuvero uttaraṃ disaṃ.*

Dhataratṭha to the east,
Virūḷhaka to the south,
Virūpakkha to the west,
Kuvera to the north.

*Cattāro te mahārājā,
lokapālā yasassino;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

These four great kings
are famed guardians of the world.
May they too preserve you
healthy and happy.

*Ākāsaṭṭhā ca bhūmaṭṭhā,
devā nāgā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

Dwelling in the heavens and on earth
are *devas* and *nāgas* of great power.
May they too preserve you
healthy and happy.

*Iddhimanto ca ye devā,
vasantā idha sāsane;
tepi tvaṃ anurakkhantu,
arogena sukhena ca.*

Mighty are the *devas*
living in this teaching.
May they too preserve you
healthy and happy.

*Sabbītiyo vivajjantu,
soko rogo vinassatu;
mā te bhavatvantarāyo,
sukhī dīghāyuko bhava.*

May you be spared all calamities,
may grief and disease perish,
may there be no obstacles in your path;
may you live long in peace.

*Abhivādana-sīlassa,
niccaṃ vuḍḍhāpacāyino;
cattāro dhammā vaḍḍhanti,
āyu vaṇṇo sukhaṃ balaṃ.*

For those of pious nature,
who constantly honor their elders,
four qualities increase:
longevity, beauty, happiness and strength.

Notes

- 1 The four assemblies are *bhikkhus*, *bhikkhunīs*, *upāsakas* and *upāsikās* (monks, nuns, male lay disciples and female lay disciples).
- 2 The ten strengths of a *Tathāgata* consist of perfect comprehension of ten fields of knowledge.
- 3 The four subjects of confidence of a Buddha are that he has attained highest knowledge, that he is freed from all defilements, that he has recognized the obstacles on the path, and that he has rightly taught the way to liberation.
- 4 The eighteen virtues of a Buddha are: (1) seeing all things past, (2) seeing all things present, (3) seeing all things future, (4) propriety of physical actions, (5) propriety of speech, (6) propriety of thought, (7) firmness of intuition, (8) firmness of memory, (9) firmness of samādhi, (10) firmness of energy, (11) firmness of emancipation, (12) firmness of wisdom, (13) freedom from fickleness, (14) freedom from noisiness, (15) free-

dom from confusion, (16) freedom from hastiness, (17) freedom from heedlessness, and (18) freedom from inconsiderateness.

- 5 The thirty-two major marks and eighty minor signs are physical characteristics that distinguish a Buddha. The major marks are given at length in *Dīgha Nikāya*, III. 7 (*Lakkhaṇa Sutta*). The minor signs are not listed in the Tipiṭaka or its commentaries, although the term for them (*anubyañjana*) occurs. Apparently the eighty signs were first listed at a later date in works by Myanmar writers.

DAY TWO—RATANA SUTTAṀ

In praise of the ‘jewels’ of the Buddha, the Dhamma and the Sangha, this *paritta* chanting is from the *Sutta Nipāta* (2.1), one of the oldest and most popular of the texts in the miscellaneous collection of the *Khuddhaka-nikāya*. As the introductory verse indicates, it was chanted by the Buddha on the occasion of a famine in the city of Vesāli. This first verse was added later, and the final verse, as presented here, is a contraction of three final verses in the canonical text.

Ratana SuttaṀ

*Koṭisatasahassesu, cakkavālesu
devatā; yassāṇaṃ paṭigaṇhanti,
yaṅca vesāliyā pure;
rogāmanussa-dubbhikkhaṃ,
sambhūtaṃ tividaṃ bhayaṃ;
khippamantaradhāpesi,
parittaṃ taṃ bhaṇāmahe.*

*Yānīdha bhūtāni samāgatāni,
bhum māni vā yāni’va antalikkhe;
sabbeva bhūtā sumanā bhavantu,
athopi sakkacca suṇantu bhāsitaṃ.*

*Tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiya pajāya;
divā ca ratto ca haranti ye baliṃ,
tasmā hi ne rakkhatha appamattā.*

Jewel Discourse

[The *paritta*] whose authority is accepted
by the *devas* in the myriad world systems;
which, in the city of Vesali,
the three fears resulting from: disease, non-
human beings and famine,
it quickly caused to disappear;
let us recite that *paritta*.

Whatever beings are here assembled,
whether terrestrial or celestial,
may these beings be happy;
moreover, may they carefully listen to these
words.

Therefore let all beings listen!
Have *mettā* for human beings.
Day and night they bring offerings to you,
therefore guard them diligently.

Yaṃ kiñci vittaṃ idha vā huraṃ vā,

*saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi tathāgatena,
idampi buddhe ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.*

Whatever treasure there is in this world or
beyond,
whatever precious jewel is in the heavens;
there is none equal to the *Tathāgata*.
In the Buddha is this precious jewel.
By the utterance of this truth, may there be
happiness.

Khayaṃ virāgaṃ amataṃ paṇītaṃ,

*yadajjhagā sakyamunī samāhito;
na tena dhammena samatthi kiñci,
idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.*

Cessation of defilements, freedom from pas-
sion, and the deathless state,
the serene Sage of the Sakyas realized these;
there is nothing equal to this Dhamma.
In the Dhamma is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ,
samādhimānantarikaññamāhu;
samādhiṇā tena samo na vijjati,
idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.*

That purity praised by the supreme Buddha,
called concentration without interruption;
there is nothing equal to that concentration.
In the Dhamma is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Ye puggalā aṭṭha sataṃ pasatthā,
cattāri etāni yugāni honti;
te dakkhiṇeyyā Sugatassa sāvakā,*

*etesu dinnāni mahapphalāni;
idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

The eight individuals praised by the virtuous,
constituting four pairs,
these disciples of the Buddha are worthy of of-
ferings;
gifts made to them yield abundant fruit.
In the Saṅgha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Ye suppayuttā manasā dalhena,
nikkāmino Gotamasāsanamhi;
te pattipattā amataṃ vigayha,
laddhā mudhā nibbutiṃ bhuñjamānā;
idampi saṅghe ratanaṃ pañītaṃ,
etena saccena suvatthi hotu.*

Those passionless ones, with a steadfast
mind,
who apply themselves to the teachings of
Gotama,
having attained that which should be at-
tained, plunging into the deathless,
enjoy the peace they have gained without
expense.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Yathindakhīlo paṭhaviṃ sito siyā,
catubbhi vātehi asampakampiyo;
tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati;
idampi saṅghe ratanaṃ pañītaṃ,
etena saccena suvatthi hotu.*

Just as a firm post sunk in the earth
cannot be shaken by the winds from the four
directions,
so, I declare, is a pure-minded person
who thoroughly realizes the Noble truths.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Ye ariyasaccāni vibhāvayanti,
gambhīrapaññena sudesitāni;
kiñcāpi te honti bhusappamattā,
na te bhavaṃ aṭṭhamamādiyanti;
idampi saṅghe ratanaṃ pañītaṃ,
etena saccena suvatthi hotu.*

Those who have clearly understood the
Noble truths,
well-taught by him of deep wisdom,
however heedless they may be,
do not take an eighth rebirth.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Sahāvassa dassana-sampadāya,
tayassu dhammā jahitā bhavanti;
sakkāyadiṭṭhi vicikicchitaṃ ca,
sīlabbataṃ vā pi yadatthi kiñci.*

With the attainment of the first Path,¹
three things are abandoned in him:
illusion of self, doubt,
and [clinging to] rites and rituals and such
things.

*Catūhapāyehi ca vip̐pamutto,
chaccābhīṭhānāni abhabbo kātuṃ;*

*idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

*Kiñcāpi so kammaṃ karoti pāpakaṃ,
kāyena vācā uda cetasā vā;
abhabbo so tassa paṭicchādāya,
abhabbatā diṭṭhapadassa vuttā;*

*idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

Vanappagumbe yathā phussitagge,

*gimhānamāse paṭhamasmiṃ gimhe;
tathūpamaṃ dhammavaraṃ adesayi,
nibbānagāmiṃ paramaṃ hitāya;
idampi buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

Varo varaññū varado varāharo,

*anuttaro dhammavaraṃ adesayi;
idampi buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

He is free from the four woeful realms²
and is incapable of committing the six
heinous crimes.³

In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

If he does an unwholesome deed,
whether by body, speech, or thought,
he is incapable of hiding it, for it is said that
such concealment is not possible for one
who has seen the state of *Nibbāna*.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be
happiness.

As the woodland grove is crowned with
blossoms
in the first heat of summer,
so the sublime doctrine that he expounded
leads to *nibbāna*, highest good of beings.
In the Buddha is this precious jewel.
By the utterance of this truth, may there be
happiness.

The Sublime One, the knower of the sub-
lime, the bestower of the sublime, the
bringer of the sublime,
has taught the unsurpassed Dhamma.
In the Buddha is this precious jewel.
By the utterance of this truth, may there be
happiness.

*Khīṇaṃ purāṇaṃ navaṃ natthi samb-
havaṃ,*

*virattacittāyatike bhavaśmiṃ;
te khīṇabījā avirūḷhichandā,*

nibbanti dhīrā yathāyaṃ padīpo;

*idampi saṅghe ratanaṃ pañītaṃ,
etena saccena suvatthi hotu.*

With the old [*kamma*] destroyed and no
new arising,

the mind is unattached to a future birth.

The seeds destroyed, the desire [for
becoming] does not grow:

these wise ones go out even as this lamp is
extinguished.

In the Sangha is this precious jewel.

By the utterance of this truth, may there be
happiness.

*Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni'va antalikkhe;
tathāgataṃ devamanussapūjitaṃ,
buddhaṃ namassāma suvatthi hotu;*

dhammaṃ namassāma suvatthi hotu;

saṅghaṃ namassāma suvatthi hotu.

Whatever beings are here assembled,

whether terrestrial or celestial,

the *Tathāgata* is revered by gods and men;

we pay respects to the Buddha; [by the ut-
terance of this truth] may there be hap-
piness;

we pay respects to the Dhamma; [by the
utterance of this truth] may there be
happiness;

we pay respects to the Sangha; [by the utter-
ance of this truth] may there be happi-
ness.

Notes

1 The first Path is the stage of *sotāpanna*, the “stream winner”.

2 The four woeful realms are: i) *Niraya* (the state of woe), ii) the animal realm, iii) the ghost plane, and iv) the demon world.

3 The six heinous crimes: i) matricide, ii) patricide, iii) killing an *arabant*, iv) causing schisms in the Sangha, v) wounding a Buddha, and vi) upholding wrong views.

DAY THREE—KARAṆĪYAMETTA SUTTAṀ

This *paritta* chanting, in praise of love and kindness toward all beings, occurs in the *Sutta Nipāta* (1, 8), and in the *Khuddakapāṭha* (9). It is entitled *MettasuttaṀ* in both occurrences. The initial verse was added as part of the *paritta* tradition and it was called *KaraṇīyamettasuttaṀ*, a reference to the opening line of the canonical text, in order to distinguish it from other texts also named *MettasuttaṀ*.

Karaṇīyametta SuttaṀ

*Yassānubhāvato yakkhā,
neva dassenti bhīsanam;
yañhi cevānuyuñjanto
rattindivamatandito.
Sukham supati sutto ca,
pāpaṃ kiñci na passati;
evamādi guṇūpetam,
parittam tam bhaṇāmahe.*

*Karaṇīyamattakusalena,
yantam santam padaṃ abhis-
mecca;
sakko ujū ca suhujū ca,
suvaco cassa mudu anati mānī.*

*Santussako ca subharo ca,
appakicco ca sallabukavutti;
santindriyo ca nipako ca,
appagabbho kulesvananugiddho.*

*Na ca khuddam samācare kiñci,
yena viññū pare upavadeyyum;
sukhino vā khemino hontu,
sabbe sattā bhavantu sukhittatā.*

Discourse on Practicing Mettā

By the power [of this *sutta*] the *Yakkhas*
do not show fearful visions.
A person who is engaged in and practicing
[*mettā*] day and night
sleeps peacefully, and while sleeping,
does not have bad dreams.
Endowed with these qualities,
let us recite this *paritta*.

One who is skilled in welfare
and who wishes to attain the ultimate peace,

should be able, upright, very upright,
soft-spoken, gentle, and humble.

One should be contented, easily supported,
with few involvements and few wants,
with senses calmed, discreet,
not impudent, and not be greedily attached to
families.

One should not commit the slightest wrong
for which one might be censured by the wise.
May all beings be happy and secure,
may they be happy within themselves.

*Ye keci pāṇabbhūtatthi,
tasā vā thāvarā vanavasesā;
dīghā vā ye mahantā vā,
majjhimā rassakā anukathulā.*

Whatever living beings there may be,
without exception, movable or stationary,
long or large,
medium or small, fine or coarse.

*Diṭṭhā vā ye va adiṭṭhā,
ye va dūre vasanti avidūre;
bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhittatā.*

Seen or unseen,
those dwelling far or near,
those who are born and those coming to birth,
may all beings be happy within themselves.

*Na paro param nikubbetha,
nātimaññetha katthaci na kañci;
byārosanā paṭighasaññā,
nāññamaññassa dukkhamiccheyya.*

Let none deceive another
or despise anyone anywhere;
filled with anger or ill will,
let one not wish any harm for another.

*Mātā yathā niyaṃ puttāṃ,
āyusā ekaputtamanurakkhe;
evampi sabbabhūtesu
mānasā bhāvaye aparimāṇaṃ.*

Just as a mother would protect her only child
with her own life,
even so let one cultivate
boundless love towards all beings.

*Mettañca sabbalokasmiṃ,
mānasā bhāvaye aparimāṇaṃ;
uddhaṃ adho ca tiriyañca,
asambādhaṃ averamasapattaṃ.*

Let one's thoughts of boundless *mettā*
pervade the whole world,
above, below and across,
unhindered, free of hate and of enmity.

*Titṭhaṃ caraṃ nisinno vā,
sayāno yāvatassa vigatamiddho;
etaṃ satiṃ adhiṭṭheyya,*

Whether one is standing, walking, sitting
or lying down, as long as one is awake,
one should develop this mindfulness [of bound-
less *mettā*].

brahmametaṃ vibhāramidhamāhu.

This, they say, is a sublime way of living.

*Diṭṭhiñca anupaggaṃma,
sīlavā dassanena sampanno,
kāmesu vineyya gedhaṃ,
na hi jātu gabbhaseyyaṃ punareti ti.*

Not falling into wrong views,
endowed with sila and insight,
discarding sensual desire,
one does not come into a womb again.

DAY FOUR—BUDDHA JAYAMAṄGALA-AṬṬHAGĀTHĀ

This collection of verses is a later composition that has come to be part of the standard inspirational chanting used for the training of young monks and the inspiration of householders. Each of the verses refers to a story, usually drawn from the Pāli commentarial literature, about some event in the life of the Buddha and his disciples.

Buddha Jayamaṅgala-Aṭṭhagāthā

*Bāhuṃ saḥassamabbhinimmita
sāvudhantaṃ,
Girimekhalāṃ
uditaghorasasenamāraṃ;
dānādi-dhammavidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

*Mārātirekamabhiyujjhita- sab-
barattim,
ghorampanālavakamakkhama-
thaddha-yakkhaṃ;
khantī sudantavidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

Eight Verses of the Buddha's Joyous Victory

Creating a form with a thousand arms, each bearing a weapon,
Māra [charged], on the trumpeting elephant Girimekhala, surrounded by his fierce troops.
By means of virtues such as generosity, the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

More violent than Māra, all night
the fierce, unyielding demon Ālavaka fought.
By means of patience and self-control, the Lord of Sages conquered him.
By the power of such virtues, may victory and happiness be yours.

*Nālāgiriṃ gajavaraṃ
atimattabhūtaṃ,
dāvaggi-cakkamasanīva
sudāruṇantaṃ;
mettambuseka-vidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

The royal elephant Nālāgiri, completely mad-
dened,
[sped forth] like a forest fire, a discus or thun-
derbolt, implacable.
By means of a shower of *mettā* the Lord of Sages
conquered him.
By the power of such virtues, may victory and
happiness be yours.

*Ukkhitta khaggamatihattha-
sudāruṇantaṃ,
dhāvanti yojanapath-
aṅgulimālavantaṃ;
iddhībhisaṅkhatamano jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

With upraised sword in hand, implacable,
Aṅgulimāla pursued him for one *yojana* [about
seven miles].
With a mind prepared by psychic powers, the
Lord of Sages conquered him.
By the power of such virtues, may victory and
happiness be yours.

*Katvāna kaṭṭhamudaraṃ iva
gabbhinīyā,
Ciñcāya duṭṭhavacanaṃ janakāya-
majjhe;
santena somavidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

Having tied a piece of wood over her belly to
feign pregnancy,
Ciñca tried to defame him in the midst of an
assembly.
By peaceful, gentle means, the Lord of Sages
conquered her.
By the power of such virtues, may victory and
happiness be yours.

*Saccaṃ vihāya matisaccaka-
vādakeruṃ,
vādābhiropitamaṇaṃ
ati-andhabhūtaṃ;
paññāpadīpajalito jitavā munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

Having strayed from the truth, the wily Saccaka
intended to raise the banner of his false doc-
trine, being completely blinded.
By the shining lamp of wisdom, the Lord of
Sages conquered him.
By the power of such virtues, may victory and
happiness be yours.

*Nandopananda bhujagaṃ viv-
idhaṃ mahiddhiṇ,
puttena therā bhujagena
damāpayanto;
iddhūpadesavidhinā jitavā munin-
do,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

The serpent Nandopananda,
[was endowed with] various psychic powers;
The Buddha's son, the Elder [Mahāmoggallāna],
serpent-like, sought to subdue him.
By means of psychic powers and admonition,
the Lord of Sages conquered him.
By the power of such virtues, may victory and
happiness be yours.

*Duggāhadiṭṭhibhujagena sudaṭṭha-
hatthaṃ,
Brahmaṃ visuddhijutimiddhi
Bakābhidhānaṃ;
nāṇāgadena vidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

With arm bitten by the snake of deluded views
was the *Brahma* named Baka, pure, radiant and
powerful.
By means of the medicine of wisdom, the Lord
of Sages conquered him.
By the power of such virtues, may victory and
happiness be yours.

DAY FIVE—TIKAPAṬṬHĀNA

Day five features chanting of the opening section of the *Paṭṭhāna*, the seventh book of the *Abhidhamma-piṭaka*. *Paṭṭhāna* is a revered text regarded as the highest expression of the Buddha's teaching. Going into far greater detail than the *Paṭicca Samuppāda*, the *Paṭṭhāna* examines the twenty-four fundamental relations that govern all phenomena.

In the morning chanting of the fifth day Goenkaji chants the *Paccayuddeso* and the *Paccayaniddeso*. Because it is a lengthy work, only the *Uddeso*, otherwise known as the *Paṭṭhānamātikā* (*Paṭṭhāna* matrix) is given here. This list of the twenty-four relations is sometimes recited independently.

For a more thorough explanation of the *Paṭṭhāna*, see Ven. Ledi Sayadaw's *Paṭṭhānuddesa Dīpanī* (The Manual of Relations), in The Manuals of Dhamma (Vipassana Research Institute, 1999).

Paṭṭhānamātikā

hetu-paccayo
ārammaṇa-paccayo
adhipati-paccayo
anantara-paccayo
samanantara-paccayo
sahajāta-paccayo
aññamañña-paccayo
nissaya-paccayo
upanissaya-paccayo
purejāta-paccayo
pacchājāta-paccayo
āsevana-paccayo
kamma-paccayo
vipāka-paccayo
āhāra-paccayo
indriya-paccayo
jhāna-paccayo
magga-paccayo
sampayutta-paccayo
vippayutta-paccayo
atthi-paccayo
natthi-paccayo
vigata-paccayo
avigata-paccayo 'ti

Paṭṭhāna Matrix

root condition
 object condition
 predominance condition
 proximity condition
 contiguity condition
 co-nascence condition
 mutuality condition
 support condition
 decisive-support condition
 pre-nascence condition
 post-nascence condition
 repetition/frequency condition
kamma condition
 resultant condition
 nutrient condition
 faculty condition
 concentration condition
 path condition
 association condition
 dissociation condition
 presence condition
 absence condition
 disappearance condition
 non-disappearance condition

DAY SIX—PAṬICCASAMUPPĀDA

The following passages, from various sources, offer a dramatic re-creation of events on the night that the Buddha attained liberation. First is the recital of the *Paṭiccasamuppāda*, the key insight of that night leading to emergence from suffering. Next come the first words of the newly Enlightened One as recorded in the *Udāna* (I. 13) and the *Dhammapada* (XI. 89/153154). The concluding verses describe the rejoicing as news of the Enlightenment spread through the thirty-one planes of existence.

Paṭiccasamuppāda

(Anuloma)

*Avijjā-paccayā saṅkhārā;
saṅkhāra-paccayā viññāṇaṃ;
viññāṇa-paccayā nāma-rūpaṃ;*

nāma-rūpa-paccayā saḷāyatanaṃ;

*saḷāyatana-paccayā phasso;
phassa-paccayā vedanā;
vedanā-paccayā taṇhā;*

taṇhā-paccayā upādānaṃ;

upādāna-paccayā bhavo;

bhava-paccayā jāti;

*jāti-paccayā jarā-maraṇaṃ
soka-parideva-
dukkha-domanassupāyāsā
sambhavanti.*

*Evametassa kevalassa
dukkhakkhandhassa samu-
dayo hotī'ti.*

Chain of Conditioned Arising

(Forward order)

With the base of ignorance, reaction arises;
with the base of reaction, consciousness arises;
with the base of consciousness, mind and body
arise;
with the base of mind and body, the six senses
arise;
with the base of the six senses, contact arises;
with the base of contact, sensation arises;
with the base of sensation, craving and aversion
arise;
with the base of craving and aversion, attach-
ment arises;
with the base of attachment, the process of be-
coming arises;
with the base of the process of becoming, birth
arises;
with the base of birth, ageing and death arise,
[together with] sorrow, lamentation,
physical and mental sufferings and tribulations.
Thus arises this entire mass of suffering.

(Paṭiloma)

*Avijjāya tveva asesavirāga-nirodhā
 saṅkhāra-nirodho;
 saṅkhāra-nirodhā viññāṇa-nirodho;
 viññāṇa-nirodhā nāma-rūpa-
 nirodho;
 nāma-rūpa-nirodhā saḷāyatana-
 nirodho;
 saḷāyatana-nirodhā phassa-nirodho;
 phassa-nirodhā vedanā-nirodho;
 vedanā-nirodhā taṇhā-nirodho;
 taṇhā-nirodhā upādāna-nirodho;
 upādāna-nirodhā bhava-nirodho;
 bhava-nirodhā jāti-nirodho;
 jāti-nirodhā jarā-maraṇaṃ
 soka-parideva-
 dukkha-domanassupāyāsā niru-
 jjhanti.
 Evametassa kevalassa
 dukkhakkhandhassa nirodho
 hoti'ti.*

Udāna-gāthā

*Yadā have pātubhavanti Dhammā,
 ātāpino jhāyato brāhmaṇassa;
 ath'assa kaṅkhā vapayanti sabbā,
 yato pajānāti sahetudhammaṃ.
 Athassa kaṅkhā vapayanti sabbā,
 yato khayam paccayānaṃ avedī.*

(Reverse order)

With the complete eradication and cessation of
 ignorance, reaction ceases;
 with the cessation of reaction, consciousness
 ceases;
 with the cessation of consciousness, mind and
 body cease;
 with the cessation of mind and body, the six
 senses cease;
 with the cessation of the six senses, contact
 ceases;
 with the cessation of contact, sensation ceases;
 with the cessation of sensation, craving and
 aversion cease;
 with the cessation of craving and aversion, at-
 tachment ceases;
 with the cessation of attachment, the process of
 becoming ceases;
 with the cessation of the process of becoming,
 birth ceases;
 with the cessation of birth, ageing and death
 cease, [together with] sorrow, lamentation,
 physical and mental sufferings and tribula-
 tions.
 Thus this entire mass of suffering ceases.

Verses of Joy

When the [Four Noble] Truths become mani-
 fest
 to one of pure life, meditating ardently,
 then his doubts all disappear;
 he understands how each factor arising has its
 cause.
 Then all doubts vanish;
 he has experienced the destruction of the condi-
 tions for arising.

*Vidhūpayam tiṭṭhati mārasenam,
Suriyo va obhāsayam
antalikkham'ti.*

Having scattered the army of Māra he stands
like the sun, refulgent in the sky.

*Aneka-jāti-saṃsāram,

sandhāvissam anibbisam;
gahakārakam gavesanto,
dukkhā jāti punappunam.*

Through countless births in the cycle of exis-
tence
I have run, in vain
seeking the builder of this house;
again and again I faced the suffering of new
birth.

*Gahakāraka! Diṭṭhosi,
puna geham na kāhasi;
sabbā te phāsukā bhaggā,
gahakūṭam visāṅkhitam;
visāṅkhāragatam cittam,
taṇhānam khayamajjhagā.*

Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken,
the ridgepole is shattered.
The mind has become freed from conditioning;
the end of craving has been reached.

*Jayo hi buddhassa sirīmato ayaṃ,
Mārassa ca pāpimato parājayo;
ugghosayam bodhimande pamod-
itā,
jayaṃ tadā nāga-gaṇā mahesino;

jayaṃ tadā supaṇṇa-gaṇā ma-
hesino;
jayaṃ tadā deva-gaṇā mahesino;
jayaṃ tadā brahma-gaṇā
mahesino.*

The glorious victory of the Buddha has come;
defeated is Māra the sinful!
From the seat of enlightenment, the victory of
the great sage
was then proclaimed with rejoicing by the host
of *nāgas*;
by the host of *supaṇṇas* [*garuḍas*];

by the host of *devas*;
by the host of *brahmas*.

DAY SEVEN—BOJJHAṄGAPARITTA

These verses of protection related to the seven factors of enlightenment are a later compilation from the *paritta* tradition. They were inspired, no doubt, by the stories of help in sickness received by two of the Buddha's chief disciples, Moggallāna and Kassapa, and by the Buddha himself. These stories are related in the *Bojjhaṅga-samyutta* of the *Samyutta-nikāya* XLVI (V) ii. 4-6, and are referred to in this *paritta* in the final four verses.

Bojjhaṅgaparitta

Saṃsāre saṃsarantānaṃ,

*sabbadukkhavināsaṃ;
sattadhamme ca bojjhaṅge,
Mārasenappamaddane.*

*Bujjhivā ye cime sattā,
tibhavā muttakuttamā;*

*ajātiṃ ajarābyādhim,
amataṃ nibbhayaṃ gatā.*

*Evamādi guṇūpetam,
anekaguṇasaṅgham;
osadhañca imaṃ mantaṃ,
bojjhaṅgañca bhaṇāmahe.*

Bojjhaṅgo satisaṅkhāto,

*dhammānaṃ vicayo tathā;
vīriyaṃ pīti passaddhi,
bojjhaṅgā ca tathā pare.*

Protective Discourse on the Factors of Enlightenment

For beings caught in the cycle of birth and death,
for eradicating all their suffering
and defeating the army of Māra,
[there are] the seven factors of enlightenment.

Realizing these seven,
these excellent ones are liberated from the three
types of existence
and freed from birth, decay and sickness;
they experience deathlessness and fearlessness.

Endowed with such advantages,
with innumerable benefits,
these are words of healing.
Let us recite the factors of enlightenment.

The factors of enlightenment, namely: aware-
ness,
analytical investigation of the Dhamma,
effort, bliss, tranquillity
are factors of enlightenment, and the others:

*Samādhupekkhā bojjaṅgā,
sattete sabbadassinā;
muninā sammadakkhātā,
bhāvitā bahulīkatā.*

concentration and equanimity.
These seven were well taught,
practiced and cultivated
by the all-seeing Sage.

*Samvattanti abhiññāya,
nibbānāya ca bodhiyā;
etena saccavajjena,
sothi te hotu sabbadā.*

They lead to higher wisdom,
to *nibbāna* and enlightenment.
By this true utterance
may you forever be happy.

*Ekasmiṃ samaye nātho,
Moggallānaṃ Kassapaṃ;
gilāne dukkhiṭe disvā,
bojjaṅge satta desayī.*

At one time, the Lord
saw Moggallāna and Kassapa
sick and in pain;
and he preached to them the seven factors of
enlightenment.

*Te ca taṃ abhinanditvā,
rogā muccinṣu taṅkhaṇe;

etena saccavajjena,
sothi te hotu sabbadā.*

Rejoicing at this,
they were freed from sickness at that very mo-
ment.
By this true utterance
may you forever be happy.

*Ekadā dhammarājāpi,
gelaññenābhipīlito;
Cundattherena taṃ yeva,
bhaṇāpetvāna sādaraṃ.*

Once the King of Dhamma himself
was afflicted by sickness.
He asked Cunda the elder
to recite this very teaching with reverence.

*Sammoditvāna ābādhā,
tamhā vuṭṭhāsi ṭhānaso;
etena saccavajjena,
sothi te hotu sabbadā.*

And having rejoiced, the Lord
rose up from that sickness.
By this true utterance
may you forever be happy.

*Pahīnā te ca ābādhā,
tiṇṇannampi Mahesinaṃ;
maggāhatā kilesāva,
pattānuppattidhammataṃ;*

*etena saccavajjena,
sotthi te hotu sabbadā.*

Eliminated forever were the illnesses
of these three great Sages,
just as walking on the Path destroys defilements,
bringing all that is to be attained in accordance
with the Law.

By this true utterance
may you forever be happy.

DAY EIGHT—MITTĀNISAMSA

This poem is taken from the *Mūga-Pakkha Jātaka*, “The Birth-Story of the Mute Cripple” (*Jātaka* 538). In this story the *Bodhisatta* was born as Prince Temiya, son of the king of Kāśī (Benares). In infancy the prince realized that if he ever succeeded to the throne, he would be forced by his position to perform unwholesome actions and therefore to suffer in future. As a way to avoid that, he pretended to be completely paralyzed, deaf and mute. He kept up the ruse so well that after a number of years the king decided that Temiya must be put to death. To be the executioner, the king appointed Sunanda, a charioteer. Sunanda carried the prince off to the forest and started to dig a grave before killing the boy. While he was doing so, Temiya at last decided to drop the pretense and spoke the following poem, asking that his life be spared. Astounded by the prince’s revelation of his nature, Sunanda offered to bring him back to court, where Temiya could regain his position as heir to the throne. Temiya refused, however, explaining the reason for his pretense. The charioteer returned alone to the capital to fetch the king and his court. Following Temiya, they all decided to forsake worldly life and become recluses, devoting themselves to purifying their minds.

Mittānisamsa

Pūrento bodhisambhāre,

*nātho Temiya-jātiyaṃ;
mittānisamsaṃ yaṃ āha,
Sunandaṃ nāma sārathiṃ;
Sabbalokahitathāya,
parittaṃ taṃ bhaṇāmahe.*

*Pahūtabhakkho bhavati,
vip̐pavuttho sakā gharā;
bahūnaṃ upajīvanti,
yo mittānaṃ na dūbhati.*

The Advantage of Friendship

While fulfilling the necessary conditions for enlightenment
in his birth as Temiya, the Lord
spoke of the advantage of friendship
to his charioteer named Sunanda.
For the good and benefit of all the world,
let us recite this protective verse.

Well-feasted
when absent from his home,
for many he provides support
he who does not betray friends.

*Yaṃ yaṃ janapadaṃ yāti,
nigame rājadhāniyo;
sabbattha pūjito hoti,
yo mittānaṃ na dūbhati.*

In whatever land he goes,
small town or royal city,
everywhere he is honored
he who does not betray friends.

*Nāssa corā pasahanti,
nātimaññeti khattiyo;
sabbe amitte tarati,
yo mittānaṃ na dūbhati.*

Thieves do not overpower him,
no prince/king can slight him,
he overcomes all enemies
he who does not betray friends.

*Akuddho sagharaṃ eti,
sabhāyaṃ paṭinandito;
ñātīnaṃ uttamo hoti,
yo mittānaṃ na dūbhati.*

He returns to his home in peace,
he is welcomed in assemblies,
he is eminent among relatives
he who does not betray friends.

*Sakkatvā sakkato hoti,
garu hoti sagāravo;
vaṇṇakittibhato hoti,
yo mittānaṃ na dūbhati.*

Being hospitable, he receives hospitality;
esteeming others, he is esteemed;
he receives praise and fame
he who does not betray friends.

*Pūjako labhate pūjaṃ,
vandako paṭivandanaṃ;
yaso kittiṇca pappoti,
yo mittānaṃ na dūbhati.*

Respecting others, he is respected;
honoring others, he is honored;
he attains fame and renown
he who does not betray friends.

*Aggi yathā pajjalati,
devatāva virocati;
siriyaṃ ajahito hoti,
yo mittānaṃ na dūbhati.*

Like fire he shines forth;
like a celestial being he is radiant;
never abandoned by fortune
is he who does not betray friends.

*Gāvo tassa pajāyanti,
khetto vuttaṃ virūhati;
vuttānaṃ phalamasāti,
yo mittānaṃ na dūbhati.*

His cattle increase,
his fields yield abundant crops,
he enjoys the fruit of what he has sown
he who does not betray friends.

*Darito pabbatato vā,
rukkhato patito naro;
cuto patiṭṭhaṃ labhati,
yo mittānaṃ na dūbhati.*

Should he fall into a chasm or from a mountain
or tree, that man
will find firm footing though he is brought low
he who does not betray friends.

*Virūḷhamūlasantānaṃ,
nigrodhamiva māluto;
amittā na pasahanti,
yo mittānaṃ na dūbhati.*

As a gale [cannot harm] the banyan tree,
matured in root and crown,
so enemies have no power over
one who does not betray friends.

DAY NINE—MAṄGALA SUTTAM

Sometimes known as the “*vinaya*” for householders, the *Maṅgala-suttaṃ* is very popular in all the Theravāda Buddhist countries. Two traditional opening verses that give some background are often chanted, explaining that *devas* and men had been discussing for a long time what was a true “*maṅgala*.” The canonical text begins with “*Evaṃ me sutam*” and tells us the immediate context for the *sutta*. Goenkaji’s chanting on day nine of the course begins with the Buddha’s answer (p. 56) to the question put by the *deva* who came to the Buddha for clarification.

The word *maṅgala* literally means a good omen, a sign of good fortune to come. In this discourse the Buddha explains that the surest sign of future happiness is the performance of wholesome actions now. The *sutta* is found in *Khuddaka-nikāya, Sutta Nipāta*, II. 4.

Maṅgala Suttaṃ

*Yaṃ maṅgalaṃ dvādasahi,
Cintayimsu sadevakā;
sothhānaṃ nādhigacchanti,
aṭṭatiṃsaṅca maṅgalaṃ.*

*Desitaṃ devadevena,
sabbapāpavināsaṇaṃ;
sabbaloka-hitatthāya,
maṅgalaṃ taṃ bhaṇāmahe.*

*Evaṃ me sutam—
Ekaṃ samayaṃ bhagavā sāvatthiyaṃ
viharati jetavane anāthapiṇḍikassa
ārāme. Atha kho aṇṇatarā de-
vatā abhikkantāya rattiyaṃ
abhikkantavaṇṇā kevala-kappaṃ
jetavanaṃ obhāsetvā yena bhagavā
tenupasaṅkami. Upasaṅkamitvā
bhagavantaṃ abhivādetvā eka-
mantaṃ aṭṭhāsi. Ekamantaṃ ʾhitā
kho sā devatā bhagavantaṃ gāthāya
ajjhabhāsi:*

Discourse on Welfare

For twelve years [men] along with *devas*
pondered, “What is welfare?”
But they did not arrive at
the thirty-eight welfares that bring happiness.

The Lord of the *devas* [the Buddha] taught
[that which] destroys all evil,
for the benefit of the whole world:
let us recite those welfares.

Thus have I heard—
At one time the Blessed One was dwelling
in Sāvatthi at Jeta’s grove, the monastery of
Anāthapiṇḍika. Then, indeed, when the night was
well advanced, a certain female *deva* of surpassing
beauty, illuminating the whole of Jeta’s grove, ap-
proached where the Buddha was.

Having arrived there and respectfully saluting the
Blessed One, she stood to one side.
Standing to one side the *deva* addressed the Blessed
One in verse:

*Bahū devā manussā ca,
maṅgalāni acintayum;
ākaṅkhamānā sotthānaṃ,
brūhi maṅgalamuttamaṃ.*

[Bhagavā etadavoca:]

*Asevanā ca bālānaṃ,
paṇḍitānaṃca sevanā;
pūjā ca pūjanīyānaṃ,
etaṃ maṅgalamuttamaṃ.*

*Patirūpadesavāso ca,
pubbe ca katapuññatā;
atta-sammāpaṇidhi ca,
etaṃ maṅgalamuttamaṃ.*

*Bāhusaccaṇca sippaṇca,
vinayo ca susikkhito;
subhāsītā ca yā vācā,
etaṃ maṅgalamuttamaṃ.*

*Mātā-pitu-upatṭhānaṃ,
puttadārassa saṅgaho;
anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.*

*Dānaṇca dhammacariyā ca,
ñātakānaṇca saṅgaho;
anavajjāni kammāni,
etaṃ maṅgalamuttamaṃ.*

*Āratī viratī pāpā,
majjapānā ca saṃnyamo;
appamādo ca dhammesu,
etaṃ maṅgalamuttamaṃ.*

Many *devas* and men
have pondered on welfares,
yearning for happiness.
Please explain what is the highest welfare.

[Buddha replies:]

Avoidance of fools,
the company of the wise,
honor where honor is due
this is the highest welfare.

A suitable place of abode,
the merit of past good deeds,
right aspirations for oneself
this is the highest welfare.

Great learning and skill,
well-mastered discipline,
well-spoken words
this is the highest welfare.

Serving one's parents,
caring for spouse and children,
a peaceful occupation
this is the highest welfare.

Generosity, a life of Dhamma,
caring for relatives,
blameless deeds
this is the highest welfare.

Ceasing and shunning evil,
refraining from intoxicants,
vigilance in the Dhamma
this is the highest welfare.

*Gāraṇa ca nivāto ca,
santutṭhi ca kataññutā;
kālena dhammassavanaṃ,
etaṃ maṅgalamuttamaṃ.*

Respectfulness, humility,
contentment, gratitude,
listening to the Dhamma at the proper time
this is the highest welfare.

*Khantī ca sovacassatā,
samaṇānaṅca dassanaṃ;
kālena dhammasākacchā,
etaṃ maṅgalamuttamaṃ.*

Forbearance, accepting guidance,
beholding saintly people,
discussion of the Dhamma at the proper time
this is the highest welfare.

*Tapo ca brahmacariyaṅca,
ariyasaccāna-dassanaṃ;
nibbānasacchikiriyaṃ ca,
etaṃ maṅgalamuttamaṃ.*

Ardent practice, a life of purity,
witnessing the Noble Truths,
experiencing *nibbāna*
This is the highest welfare.

*Phuṭṭhassa lokadhammeḥi
cittaṃ yassa na kampaṭi;
asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.*

When faced with the vicissitudes of life,¹
one's mind is unshaken,
sorrowless, stainless, secure—
this is the highest welfare.

*Etādisāni katvāna,
sabbatthamaparājitaṃ;
sabbatthasotthiṃ gacchanti,
taṃ tesam maṅgalamuttamaṃ.*

Having acted in this way,
everywhere invincible,
they go everywhere safely
that is the highest welfare.

Notes

- 1 The eight worldly vicissitudes (*lokadhammā*) are: *lābha* (profit) and *alābha* (loss), *yaso* (fame) and *ayaso* (ill repute), *pasamsā* (praise) and *nindā* (criticism), *sukha* (pleasure) and *dukkha* (pain).

DAY TEN—METTĀ-BHĀVANĀ

The morning chanting of the tenth day features a portion of the practice of *mettā-bhāvanā*. The full traditional formula for the giving of *mettā* is given here. In the morning chanting of the tenth day Goenkaji begins by sending *mettā* in the ten directions (below). [In the morning *mettā* instructions of the English only course, he begins the instructions with the first verse below and continues with variations of the following verses.]

Mettā-bhāvanā

[*Ahaṃ avero homi,
abyāpajjho homi,
anīgho homi,
sukhī attānaṃ pariharāmi.*

*Mātā-pitu-ācariya-ñāti-
samūhā,
Averā hontu,
abyāpajjhā hontu.
anīghā hontu,
sukhī attānaṃ pariharantu.*

*Ārakkhadevatā,
bhūmaṭṭhadevatā,
rukkaṭṭhadevatā,
ākāsaṭṭhadevatā;]*

*Purattimāya disāya,
purattimāya anudisāya,
dakkhiṇāya disāya,
dakkhiṇāya anudisāya,
pacchimāya disāya,
pacchimāya anudisāya,
uttarāya disāya,
uttarāya anudisāya,
uparimāya disāya,
hetṭhimāya disāya;*

Practice of mettā

[May I be free from animosity,
may I be free from aversion,
may I be free from anger,
may I preserve myself happy.

Mother, father, teacher, relatives,
and everyone—
may they be free from animosity,
may they be free from aversion,
may they be undisturbed,
may they preserve themselves happy.

Protective *devas*
devas of the Earth
tree *devas*
devas of the sky]

In the direction of the east,
in the direction of the south-east,
in the direction of the south,
in the direction of the south-west,
in the direction of the west,
in the direction of the north-west,
in the direction of the north,
in the direction of the north-east,
in the direction above,
in the direction below.

*Sabbe sattā, sabbe pāṇā,
sabbe bhūtā, sabbe puggalā,
sabbe attabhāvapariyāpannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā, sabbe anariyā,*

*sabbe manussā, sabbe amanussā,
sabbe devā, sabbe vinipātikā—*

*averā hontu,
abyāpajjhā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.*

*Sabbe sattā sukhī hontu,
sabbe hontu ca khemino,
sabbe bhadraṇi passantu,
mā kiñci pāpamāgamā,
mā kiñci sokamāgamā,
mā kiñci dukkhamāgamā.*

All beings, all living ones,
all creatures, all individuals,
all having any form of life,
all women, all men,
all who have attained purity of mind, all who
have not yet attained purity of mind,
all humans, all non-humans,
all those in celestial realms, all those in states of
woe—
may they be free from animosity,
may they be free from aversion,
may they be undisturbed,
may they preserve themselves happy.

May all beings be happy,
may they all find real security [nibbāṇa],
may all enjoy good fortune,
may they encounter no evil,
may they encounter no grief,
may they encounter no suffering.

GROUP SITTINGS, VIPASSANA AND METTĀ SESSIONS

As each day of the course proceeds, Goenkaji chants to open and close the group sittings, and before and after the important teaching sessions of Vipassana and *mettā*. This chapter presents the daily group sitting chanting day by day.

For the group sittings during the first three days of *Anapana* practice, the opening and closing chanting consists of Hindi *dohas*. Usually, each *dohā* is recited twice, with minor variations in the repetition. Only the first version is given here, unless there are significant changes in the repetition. After the fourth day, when Vipassana instructions are given, the chanting changes to a mixture of Hindi and Pāli for the sittings of *adhiṭṭhāna*.

The Hindi invocation that precedes each *adhiṭṭhāna* sitting, “*Ananta pūṇyamayi . . .*,” can be found on pages 58-59. The ending chanting for the *adhiṭṭhāna* sittings is on pages 60-61.

Day One

morning start

*Āo logon jagata ke,
calein dharama ke pantha;
Isa patha calate jñāni jana,
isa patha calate santa.*

Come, people of the world!
Let us walk the path of Dhamma.
On this path walk the wise ones,
walking this path walk the saints.

morning end

*Dharama pantha hī sānti patha,
dharama pantha sukha pantha;
dharama pantha para jo cale,
maṅgala jage ananta.*

The path of Dhamma is the path of peace,
the path of Dhamma is the path of happiness.
Whoever walks upon the path of Dhamma
finds infinite well-being.

afternoon start

*Āte jāte sāṅsa para,
rahe nirantara dhyāna;
karmoṇ ke bandhana katein,
hoya parama kalyāṇa.*

In-breath, out-breath
maintain unbroken awareness,
the knots of *kamma* will be sundered,
leading to the highest welfare.

afternoon end

*Āte jāte sāṅsa para,
rahe nirantara dhyāna;
karmoṇ ke bandhana katein,
hoya parama kalyāṇa.*

In-breath, out-breath
maintain unbroken awareness,
the knots of *kamma* will be sundered,
leading to the highest welfare.

evening start

*Dharama dharama to saba kabeñ,
dharama na samajhe koya;
niramala citta kā ācaraṇa,
śuddha Dharama hai soya.*

Everyone talks about Dhamma
but no one understands it.
Practicing purity of mind
this is pure Dhamma.

evening end

*Dharama na hindū bauddha hai,
dharama na muslima jaina;
dharama citta kī śuddhatā,
dharama śānti sukha caina.*

Dhamma is not Hindu or Buddhist,
not Muslim or Jain;
Dhamma is purity of mind,
peace, happiness, serenity.

Day Two**morning start**

*Kṣaṇa kṣaṇa kṣaṇa kṣaṇa bītatāñ,
jīvana bītyo jāya;
kṣaṇa kṣaṇa ko upayoga kara,
bītyo kṣaṇa nahīñ āya.*

Moment after moment after moment,
life keeps slipping by.
Make use of every moment;
the moment past will never come again.

morning end

*Dharama na mithyā mānyatā,
dharama na mithyācāra;
dharama na mithyā kalpanā,
dharama satya kā sāra.*

Dhamma is not blind belief,
Dhamma is not wrong action,
Dhamma is not false imaginings;
Dhamma is the essence of truth.

afternoon start

*Sāṁsa dekhate dekhate,
satya pragatātā jāya;
satya dekhate dekhate,
parama satya dikha jāya.*

As you observe breath after breath
the truth reveals itself.
Observing truth after truth,
you come to the ultimate truth.

afternoon end

*Jo cāhe maṅgala sadhe,
mukti dukkhoñ se hoya;
vaśa meñ kara le citta ko,
citta ke vaśa mata hoye.*

If you wish to gain happiness
and freedom from suffering,
gain mastery over your mind;
do not allow it to enslave you.

evening start

*Jaba jaba antara jagata meñ,
jāge citta vikāra;
maiñ bhī vyākula hoñ uthūñ,
vikala karūñ saṁsāra.*

Whenever in the inner world
mental defilements arise,
I become agitated
and make the outer world agitated.

*Main bhī vyākula nā banūn,
jagata vikala nā hoye;
Jīvana jīne kī kalā,
satya dharama hai soya.*

evening end

*Dekho apne āpa ko,
samjho apnā āpa;
apne ko jāne binā,
mite na bhava-santāpa.*

Day Three

morning start

*Kāyika karama sudhāra le,
vācika karama sudhāra;
manasā karama sudhāra le,
yahī dharama kā sāra.*

morning end

*Sampradāya nahīn dharama hai,
dharama na bane divāra;
dharama sikhāye ekatā,
dharama sikhāye pyāra.*

*Jāta pāntha nahīn Dharama hai
dharama na banein dīvāra;
dharma sikhāye ekatā,
manuja manuja meñ pyāra.*

afternoon start

*Dekho apane āpako,
samatjho apanā āpa;
apane ko jāne binā,
miṭe na bhava-santāpa.*

afternoon end

*Para sevā hī puṇya hai,
para pīḍana hī pāpa;
puṇya kiye sukha hī milein
pāpa kiye dukha tāpa*

May I and may the world
be free from agitation.
This is the art of living,
this is true Dhamma.

Observe yourself,
understand yourself.
Unless you know yourself,
the torments of existence cannot end.

Correct your deeds of body,
correct your deeds of speech,
correct your mental deeds
this is the essence of Dhamma.

Sectarianism is not Dhamma;
Dhamma raises no walls.
Dhamma teaches oneness,
Dhamma teaches love.

Caste or rank is not Dhamma,
Dhamma raises no walls.
Dhamma teaches oneness,
love for one and all.

Observe yourself,
to understand yourself.
Unless you know yourself,
the torments of existence cannot end.

Serving others is virtue,
harming others is sin.
Virtue brings happiness,
sin causes torment.

evening start

*Dekho apane āpako,
samajho apanā āpa;
Apane ko jāne binā,
miṭṭe na bhava-santāpa.*

Observe yourself,
understand yourself.
Unless you know yourself,
the torments of existence cannot end.

evening end

*Śīla samādhi jñāna hī,
śuddha Dharama kā sāra;
Kāyā vāṇī citta ke,
sudhare saba vyavahāra.*

Sīla, samādhi and paññā
this is the essence of pure Dhamma,
transforming all actions
of body, speech, and mind.

Day Four**morning start**

*Vāṇī to vaśa meṇ bhalī,
vaśa meṇ bhalī śarīra;
para jo mana vaśa meṇ kare,
vahiṇī saccā vīra.*

Good to have mastery of speech,
good to have physical mastery,
but one who is master of his mind
is a true champion.

morning end

*Prajñā śīla samādhi hī,
maṅgala kū bhaṇḍāra;
Saba sukha sādhanahāra hai,
saba dukha tāraṇa-hāra.*

Morality, concentration, and wisdom
a treasury of well-being,
conferring all happiness,
removing all misery.

afternoon start

*Śīla-dharama pālana bhalo,
nirmala bhalī samādhi;
Prajñā to jāgrt bhalī,
dūra kare bhava-vyādhi.*

Good to practice morality,
good is right concentration,
good is the awakening of insight
to cure the ills of life.

afternoon end

*Śīlavāna ke dhyāna se,
prajñā jāgrta hoyā;
antaramana kī granthiyān,
sabhī vimocita hoīyā.*

When a person of morality concentrates,
insight awakens.
The arising knots of the mind
are all untied.

Vipassanā-bhāvanā

Pāli

*Namo tassa bhagavato arahato,
sammā-sambuddhassa. (3x)*

Hindi

*Jaya jaya jaya gurudevajū,
jaya jaya kripānidhāna;
dharama ratana aisā diyā,
huvā parama kalyāṇa.*

*Aisā cakḥāyā dharamarasa,
biṣayana rasa na lubhāya;
dharama sāra aisā dīyā,
chilake diye chuḍāya.*

*Dharama diyā kaisa sabala,
paga paga kare sahāya;
bhaya bhairava sāre miṭe,
nirabhaya diyā banāya.*

*Roma roma kirataga huvā,
ṛṇa na cukāyā jāya;
jīvūn jīvana dharama kā,
dukhiyana bātūn dharama sukha,
yahī ucita upāya.*

*Guruvara terā pratinidhi,
devūn dharama kā dāna;
jo jo āye tapa karaṇa,
ho sabakā kalyāṇa.*

Vipassana Instruction Session

Homage to him, the blessed one, the worthy conqueror, the fully self-enlightened Buddha.

My teacher, may you be victorious;
Compassionate one, may you be victorious.
You gave me such a jewel of Dhamma
which has been so beneficial to me.

You let me taste Dhamma's nectar,
now no sensual pleasure can allure.
Such an essence of Dhamma you gave,
that the shell [of ignorance] dropped away.

You gave such a powerful Dhamma,
which helps and supports me at every step.
It has helped to rid me of all fears,
and made me absolutely fearless.

From every pore such gratitude is pouring
I cannot repay the debt.
I will live the Dhamma life
and distribute its benefit to the suffering people
[of the world],
this is the only way [to repay the debt].

O my teacher, on your behalf
I give the *dāna* of Dhamma.
May all who have come to meditate
be happy and peaceful.

*Isa dharatī para dharama kī,
amṛta varṣā hoyā;
śāpa tāpa saba ke dhulein,
mānasa nirmala hoyā.*

May there be a shower
of Dhamma-nectar on this land.
May it wash away all mental defilements,
and purify the minds of all.

*Isa dharatī para dharama kī,
amṛta varṣā hoyā;
pāpa tāpa saba ke dhulein,
antasa śītala hoyā.
Saba kā maṅgala hoyā,
saba kā maṅgala hoyā.*

May there be a shower
of Dhamma-nectar on this land.
May it wash away all mental defilements,
and refresh the minds of all.
May all be happy,
may all be happy.

Pāli

Kammaṭṭhāna

*Nibbānassa sacchikaraṇatthāya me
bhante vipassanā kammaṭṭhānaṃ
dehi.*

The Request of Dhamma

For the sake of realising nibbāna,
Sir, grant me the meditation object of Vipassana.

Hindi:

*Ananta pūṇyamayī,
ananta guṇamayī,
buddha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīsa para jāge pratikṣaṇa,*

Source of infinite merit,
of infinite virtues,
[is] the Buddha's element of *nibbāna*,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment.

*hrdaya meṃ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
dharama kī nirvāṇa-dhātu,
jñāna-dhātu, bodhi-dhātu.
Śīsa para jāge pratikṣaṇa,*

Source of infinite merit,
of infinite virtues,
[is] the Dhamma's element of *nibbāna*,
of wisdom, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment,

*hrdaya meṃ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
saṅgha kī nirvāṇa-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīṣa para jāge pratikṣaṇa,*

*hrdaya meṇ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

Source of infinite merit,
of infinite virtues,
[is] the Sangha's element of *nibbāna*,
of Dhamma, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment.

Closing Chanting, after Vipassanā Instructions

Hindi

*Sādhaka terā ho bhalā,
ho maṅgala kalyāṇa;
aṅga aṅga prajñā jāge,
jāge dharama kā jñāna.*

O meditator, may success be yours,
may you be peaceful and happy.
May insight arise in every part,
the wisdom of Dhamma.

*Beṭī terā ho bhalā,
ho terā kalyāṇa;
aṅga aṅga jāge dharama,
anityatā kā jñāna.*

O daughter, may success be yours,
may you be peaceful and happy.
May Dhamma arise in every part,
the wisdom of impermanence.

Pāli

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Adhiṭṭhāna Group Sitting Chanting

From this point on during the course, the group sittings begin with a Hindi *doha* and end with the selection of Pāli verses presented here. Since the end chanting is the same (with one variation for day eight, noted below), only the Hindi starting *dohas* are given from day five until day ten.

Hindi

evening start

*Śīla samādhi jñāna kī,
bahe trivenī dhāra;
ḍubakī māre so tīre,
ho dukkha sāgara pāra.*

Morality, concentration, and wisdom
three streams have joined and flow together.
By plunging into their confluence
you cross the ocean of suffering.

Pāli

evening end

*Aniccā vata saṅkhārā,
uppādavaya-dhammino;
uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho.*

Aneka-jāti-saṃsāraṃ,

*sandhāvissaṃ anibbisam;
gahakārakaṃ gavesanto,
dukkhā-jāti-punappunam.*

*Gahakāraka! Diṭṭhosi,
puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā,
gahakūṭaṃ visaṅkhitam;
visaṅkhāra-gataṃ cittam,
taṇhānaṃ khayamajjhagā.*

*Sabbe saṅkhārā aniccā'ti,
yadā paññāya passati;
atha nibbindati dukkhe,
esa maggo visuddhiyā.*

day eight only

*[Yato yato sammasati,
khandhānaṃ udayabbayaṃ;
labhati pīti-pāmojjaṃ,*

amataṃ taṃ vijānataṃ.]

Puññānumodanaṃ

*Sabbesu cakkavāḷesu,
yakkhā devā ca brahmuno;
yaṃ amhehi kataṃ puññaṃ,
sabba-sampatti sādhakaṃ.*

Impermanent truly are saṅkhāras,
by nature constantly arising and vanishing.
When they arise and are eradicated,
their cessation brings true happiness.

Through countless births in the cycle of existence

I have run, in vain
seeking the builder of this house;
and again and again I faced the suffering of new birth.

Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken,
the ridgepole is shattered.
The mind has become freed from conditioning;
the end of craving has been reached.

‘Impermanent are all compounded things.’
When one perceives this with insight,
then one turns away from suffering—
this is the path of purification.

[Whenever and wherever one understands
the arising and passing away of the aggregates,
one experiences bliss and tranquility, [which
lead on to]
the deathless stage experienced by the wise.]

Sharing merits

In all the world systems,
may the *yakkhas*, *devas* and *brahmās*
rejoice in this merit done by us,
which is productive of all prosperity.

*Sabbe taṃ anumoditvā,
samaggā sāsane ratā;
pamādarahitā hontu,
ārakkhāsu visesato.*

May they all,
unitedly devoted to the teaching,
be without negligence
especially in giving protection.

*Puñña-bhāgamidaṃ c'aññaṃ,
samaṃ dadāma kāritaṃ;
anumodantu taṃ sabbe,
medinī thātu sakkhike.*

The merit gained now and previously
we share equally [with them].
May they all accept with joy,
and may the earth stand witness.

Day Five

morning start

*Gaṅgā Jamunā Sarasvatī,
sīla samādhi jñāna;
tīnoṇi kā saṅgama hove,
pragaṭe pada niravāṇa.*

The true Ganges, Jamuna, and Sarasvati
are morality, concentration, and wisdom.
Where these three streams converge
nibbāna manifests.

afternoon start

*Mana ke karama sudhāra le,
mana hī pramukha pradhāna;
kāyika vācika karama to,
mana kī hī santāna.*

Correct your mental actions;
mind is first and foremost.
Deeds of body and speech
are offspring of the mind.

evening start

*Jaisī cita kī cetanā,
vaisā hī phala hoyā;
duramana kā phala dukhāda hī,
sukhāda sumana kā hoyā.*

As is the volition of the mind,
such will be the fruit:
an impure mind yields fruits of misery,
a pure mind gives happiness.

Day Six

morning start

*Śīla dharama ki nirva hai,
dhyāna dharama kī bhīnta;
prajñā chata hai Dharama kī,
maṅgala bhavana punīta.*

Śīla is the foundation of Dhamma,
samādhi forms the walls,
paññā is the roof:
the auspicious dwelling of happiness.

afternoon start

*Bhogata bhogata bhogate,
bañdhana bañdhatā jāyeñ;
dekhata dekhata dekhate,
bañdhana khulate jāyeñ.*

Rolling and rolling in sense pleasures
we keep tying knots.

Observing, observing, observing
we open all the knots.

evening start

*Main, main, main hī janama kā,
jarā mṛtyū kā mūla;
ahaṃ bhāva miṭe binā,
miṭe na bhava bhaya śula.*

Self-centeredness—this is the root
of birth, decay, and death.

Unless egoism is removed,
the torment and fear of existence will not end.

Day Seven**morning start**

*Jyotiṃ jyotiṃ antara jagata meñ,
samatā stitha ho jāye;
kāya vāñī citta ke,
karama sudharate jāyeñ.*

Whenever in the inner world
equanimity is established,
the actions of body, speech,
and mind are transformed.

afternoon start

*Bhogata bhogata bhogate,
gāñṭheñ bandhatī jāñya;
dekhata dekhata dekhate,
gāñṭheñ khulatī jāñya.*

Rolling and rolling in sense pleasures
we keep tying knots.

Observing, observing, observing
we open all the knots.

evening start

*Jaba taka mana meñ rāga hai,
jaba taka mana meñ dveṣa;
Taba taka dukha hī dukha hai,
miṭeñ na mana ke kleṣa.*

As long as there is craving in the mind,
as long as in the mind is aversion,
there will be suffering, only suffering;
the mind cannot be purged of affliction.

Day Eight**morning start**

*Dharama hamārā īśavara,
dharama hamārā nātha;
hama to nirabhaya hī raheñ,
dharama hamāre sātha.*

Dhamma is our master,
Dhamma is our lord.

We are always fearless
if Dhamma is always with us.

afternoon start

*Dharama hī mhāro īśa hai,
dharama hī mhāro nātha;
mbe to nirabhaya hī ravān,
dharama hai mhāre sātha.*

Dhamma is my master
Dhamma is my lord.
We are always fearless
if Dhamma is with us

*Dharama hamārā īśavara,
dharama hamārā nātha;
sadā surakṣita hī rebeṇ,
dharama sadā ho sātha.*

Dhamma is our master,
Dhamma is our lord.
We are lways well protected
if Dhamma is with us.

evening start

*Jitanā gaharā rāga hai,
utanā gaharā dveṣa;
jitanā gaharā dveṣa hai,
utanā gaharā kleśa.*

Deeper the craving,
deeper is the aversion.
Deeper the aversion,
deeper is the affliction.

Day Nine**morning start**

*Dharama hamārā bandhu hai,
sakhā sahāyaka mīta;
caleṇ dharama ke pantha hī,
rahe dharama se prīta.*

Dhamma is our kin,
companion, helpmate, friend.
Let us tread the path of Dhamma,
giving our love to Dhamma.

afternoon start

*Sukha āye nāce nahīn,
dukha āye nahīn roya;
donon meṇ samarasa rahe,
to hi maṅgala soya.*

Not dancing when pleasure comes,
not wailing when in pain,
keeping equilibrium with both
this is the greatest welfare.

evening start

*Mānava kā jīvana milā,
milā Dharama anamola;
aba śraddhā se yatana se,
apane bhaṇdhana khola.*

Achieved this human life;
achieved the priceless Dhamma.
Now with faith and effort
untie the knots of the mind!

Day Ten

morning start

*Isa dukhiyāre jagata meñ,
dukhiyā raheñ na koya;
suddha dharama jaga meñ jage
jana-jana sukhiyā hoyā.*

In this wretched world
may no one be unhappy.
May Dhamma arise in the world,
bringing happiness to all.

Mettā introduction

*Dveṣa aura durabhāva kā,
rahe na nāma niśāna;
sneha aura saddbhāva se,
bhara leñ tana, mana, prāṇa. (2x)*

Of hatred and ill will
may not a trace remain.
May love and goodwill
fill body, mind and life.

Hindi mettā practice

*Bhalā ho, bhalā ho,
sabakā bhalā ho.
Maṅgala ho, maṅgala ho,
sabakā maṅgala ho.
Kalyāṇa ho, kalyāṇa ho,
sabakā kalyāṇa ho.*

May all beings be happy,
be happy, be happy.
May all beings be peaceful,
be peaceful, be happy.
May all beings be liberated,
be liberated, be liberated.

*Sāre prāṇī nirabhaya hoñ,
nirabaira hoñ, nirāmaya hoñ;
sāre prāṇī sukhī hoñ,
sukhī hoñ, sukhī hoñ.*

May all beings be free from fear,
free from animosity, free from disease.
May all beings be happy, be happy,
be happy, be happy.

*Jaise mere dukha kaṭe,
sabake dukha kaṭa jāñya;
jaise mere dīna phire,
sabake dīna phira jāñya; (2x)
jana jana sukha chā jāñya.*

As my suffering has ended
may everyone's suffering end.
As my life has improved,
may the lives of all improve;
may all beings be joyful.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Bhalā ho, bhalā ho, bhalā ho

Be happy, be happy, be happy.

Mettā closing*Sabakā maṅgala, . . .**Terā maṅgala, . . .**Dṛśya aura adrśya sabhī,
jīvoṇ kā maṅgala hoyā re. (2x)**Jala ke, thala ke,
aura gagana ke; (2x)
prāṇī sukhiyā hoṇya re. (2x)**Dasoṇ diśāoṇ ke saba prāṇī; (2x)
maṅgalalābhī hoṇya re. (2x)**Nirabhaya hoṇ, nirabaira banēṇ
saba;
sabhī nirāmayā hoṇya re. (2x)**Sabakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . . hoyā re.***afternoon start***Dhanyabhāga sābuna milā,
nīramala pāyā nīra;
āo dhoyēṇ svayama hī,
apane maile cīra.***afternoon end***Maṅgala maṅgala dharama kā,
phala maṅgala hī hoyā;
antara kī gāṇṭheṇ khuleṇ,
mānasa nīramala hoyā.***Mettā introduction***Dūra rahe durabhāvanā,
dveṣa raheṇ saba dūra;
nīramala nīramala citta meṇ,
pyāra bhare bharapūra. (2x)*

May all be happy, . . .

May you be happy, . . .

Whether visible or invisible,
may all beings be happy.
In the water, on land and of the sky, (2x)

may all beings be happy.

May all beings in the ten directions, (2x)
gain peace and happiness.

May all be free from fear and animosity,

May all be free from disease.

May all be happy, . . .

May you be happy, . . .

May all beings be happy, . . .

We are fortunate to have the soap
and to have pure water.
Come now! We ourselves must wash
the dirty linen of the mind.The all-auspicious Dhamma
bears auspicious fruit:
Knots within are opened,
the mind becomes stainless.May ill will be far away,
may all aversion be dispelled.
May the pure and stainless mind
brim over with love.

Bhalā ho, maṅgala ho, kalyāṇa ho.
(2x)

Be happy, be peaceful, be liberated.

Sabakā bhalā ho,
sabakā maṅgala ho. (2x)

May all be happy,
may all be peaceful.

Sāre prāṇī nirabhaya hoṇ,
nirabaira hoṇ, nirāmayā hoṇ;
sāre prāṇī sukhī hoṇ,
sukhī hoṇ, sukhī hoṇ.

May all beings be free from fear,
free from animosity, free from disease.
May all beings be happy, be happy,
be happy, be happy

Mettā closing

Mana-mānasa meṇ pyāra hī,
urmila urmila hoyā;
roma-roma se dhvani uṭhe,
maṅgala maṅgala hoyā.

May rapture spread
through the pool of the mind.
May every pore give forth the sound,
Be happy, be happy!

Sabakā maṅgala, . . .
Terā maṅgala, . . .

May all be happy, . . .
May you be happy, . . .

The afternoon *mettā* closing, from this point, is the same as the morning *mettā* closing chanting.
Dṛśya aura adṛśya sabhī, . . . (see page 73)

evening start

Antara meṇ dubakī lagī,
bhīga gae saba aṅga;
dharama raṅga aisā caḍhā,
caḍhe na dūjā raṅga.

By plunging deep within,
the entire being has become so saturated
with the color of the Dhamma
that no other color can impinge.

Day Eleven

Mettā introduction

Mere arjita puṇya meṇ,
bhāga sabhī kā hoyā;
isa maṅgala-maya dharama kā,
lābha sabhī ko hoyā.

May the merits I have acquired
be shared by one and all.
May this munificent Dhamma
benefit one and all.

Puññānumodanaṃ

Sabbesu cakkavāḷesu

(see pages 68 - 69)

*Main karatā sabako kṣamā,
kareṇ mujhe saba koya;
mere to saba mitra haiṇ,
bairī dikhe na koya.*

I pardon all,
may all pardon me.
All are my friends;
I perceive no enemies.

Mettā closing

*Namana kareṇ hama dharama ko,
dharama kare kalyāṇa;
dharama sadā rakṣā kare,
dharama baḍā balavāna.*

Let us pay respects to Dhamma!
Dhamma confers welfare.
Dhamma always protects us.
Great is the power of Dhamma!

*Namana kareṇ saba dharama ko,
dharama kare kalyāṇa;
dharama sadā maṅgala kare,
dharama baḍā balavāna. (2x)*

May all pay respects to Dhamma!
Dhamma confers welfare.
Dhamma always brings happiness.
Great is the power of Dhamma!

[The two verses above are repeated.]

PĀLI PASSAGES QUOTED IN THE DISCOURSES

Day Two

*Tumhehi kiccaṃ ātappaṃ,
akkhātāro tathāgatā.*

—*Dhammapada*, XX. 4 (276).

You have to do your own work;
Enlightened Ones will only show the way.

*Sabba-pāpassa akaraṇaṃ,
kusalassa upasampadā;
sa-citta pariyodapanaṃ,
etaṃ Buddhāna sāsanaṃ.*

—*Dhammapada*, XIV. 5 (183).

“Abstain from all unwholesome deeds,
perform wholesome ones,
purify your own mind”—
this is the teaching of the Buddhas.

Day Four

Niccaṃ kāyagatā-sati

—*Dhammapada*, XXI. 4 (293).

Awareness always towards the body

*Mano-pubbaṅgamā dhammā,
mano-seṭṭhā mano-mayā;
manasā ce paduṭṭhena,
bhāsati vā karoti vā;
tato naṃ dukkhamanveti,
cakkam’va vahato padaṃ.*

Mind precedes all phenomena,
mind matters most, everything is mind-made.
If with an impure mind
one performs any action of speech or body,
then suffering will follow that person
as the cartwheel follows the foot of the draught
animal.

*Mano-pubbaṅgamā dhammā,
mano-seṭṭhā mano-mayā;
manasā ce pasannena,
bhāsati vā karoti vā;
tato naṃ sukhamanveti,
chāyā’va anapāyinī.*

—*Dhammapada*, I. 1 & 2.

Mind precedes all phenomena,
mind matters most, everything is mind-made.
If with a pure mind
one performs any action of speech or body,
then happiness will follow that person
as a shadow that never departs.

Day Five

*Jāti'pi dukkhā; jarā'pi dukkhā;
vyādhī'pi dukkhā; maraṇam'pi
dukkhaṃ;*

*appiyehi sampayogo dukkho;
piyehi vippayogo dukkho;
yam'p'icchaṃ na labhati tam'pi
dukkhaṃ;*

*saṅkhittena pañc'upādāna-
kkhandhā dukkhā.*

—Dhammacakkapavattana Sutta,
Saṃyutta Nikāya, Mahāvagga XII. 2. 1.

*Aniccā vata saṅkhārā,
uppādavaya-dhammino;
uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho.*

—Mahā-Parinibbāna Sutta,
Dīgha Nikāya, II. 3.

Birth is suffering; ageing is suffering;
sickness is suffering; death is suffering;

association with the unpleasant is suffering;
dissociation from the pleasant is suffering;
not to get what one wants is suffering;

in short, attachment to the five aggregates is suffering.

Impermanent truly are *saṅkhārā*,
by nature constantly arising and vanishing.
When they arise and are eradicated,
their cessation brings true happiness.

Paṭicca-samuppāda

Please see pages 39-40 for the text of *Paṭicca-samuppāda*

Chain of Conditioned Arising

*Aneka-jāti-saṃsāraṃ,
sandhāvissaṃ anibbisam;
gahakārakaṃ gavesanto,
dukkhā jāti punappunaṃ.*

*Gahakāraka diṭṭhosi,
puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā,
gahakūṭaṃ visaṅkhitam;
visaṅkhāra-gataṃ cittam,
taṇhānaṃ khayamajjhagā.*

—Dhammapada, XI. 8 & 9 (153 & 154).

Through countless births in the cycle of existence

I have run, in vain
seeking the builder of this house;
again and again I faced the suffering of new birth.

Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken,
the ridgepole is shattered.
The mind has become freed from conditioning;
the end of craving has been reached.

Day Six

*Sabbe saṅkhārā aniccā’i,
yadā paññāya passati;
atha nibbindati dukkhe,
esa maggo visuddhiyā.*

—Dhammapada, XX. 5 (277).

*Khīṇaṃ purāṇaṃ navaṃ natthi
sambhavaṃ,
viratta-citta-āyatike bhavasmim;
te khīṇa-bījā avirūḷhi-chandā,*

nibbanti dhīrā yathāyaṃ padīpo.

—Ratana Sutta, Sutta Nipāta, II. 1.

*Sabbadānaṃ dhammadānaṃ
jināti,
sabbarasaṃ dhammaraso jināti;
sabbaratiṃ dhammarati jināti,
taṇhakkhayaṃ sabbadukkhaṃ
jināti.*

—Dhammapada, XXIV. 21 (354).

Day Seven

*Ye ca Buddhā atītā ca,
ye ca Buddhā anāgatā;
paccuppannā ca ye Buddhā,
ahaṃ vandāmi sabbadā.*

*Imāya dhammānudhamma-
paṭipattiyaṃ,
buddhaṃ pūjemi,
dhammaṃ pūjemi,
saṅghaṃ pūjemi.*

“Impermanent are all compounded things.”
When one perceives this with insight,
then one becomes detached from suffering—
this is the path of purification.

With the old [*kamma*] destroyed and no new
arising,
the mind is unattached to a future birth.
The seeds destroyed, the desire[for
becoming] does not grow:
these wise ones go out even as this lamp is extin-
guished.

The gift of Dhamma excels all gifts,
the flavor of Dhamma excels all flavors,
delight in Dhamma surpasses all delights,
destruction of craving overcomes all suffering.

To the Buddhas of the past,
to the Buddhas yet to come,
to the Buddhas of the present
always I pay respects.

By walking on the path of Dhamma
from the first step to the final goal,
I pay respects to the Buddha;
I pay respects to the Dhamma;
I pay respects to the Sangha.

Buddha Vandanā

*Iti'pi so bhagavā,
 araham,
 sammā-sambuddho,
 vijjācaraṇa-sampanno,
 sugato,
 lokavidū,
 anuttaro purisa-damma-sārathī,
 satthā deva-manussānaṃ,
 Buddho Bhagavā'ti.*

Dhamma Vandanā

*Svākkhāto Bhagavatā Dhammo,
 sandiṭṭhiko,
 akāliko,
 ehi-passiko,
 opaneyyiko,
 paccataṃ veditabbo viññūhī'ti.*

Saṅgha Vandanā

*Suppaṭipanno
 Bhagavato sāvaka-saṅgho;*

*ujuppaṭipanno
 Bhagavato sāvaka-saṅgho;*

*ñāyappaṭipanno
 Bhagavato sāvaka-saṅgho;*

*sāmīcippaṭipanno
 Bhagavato sāvaka-saṅgho;*

*yadidaṃ cattāri purisa-yugāni,
 aṭṭha-purisa-puggalā,*

Homage to the Buddha

Such truly is he: free from impurities,
 having destroyed all mental defilements,
 fully enlightened by his own efforts,
 perfect in theory and in practice,
 having reached the final goal,
 knower of the entire universe,
 incomparable trainer of men,
 teacher of gods and humans,
 the Buddha, the Exalted One.

Homage to the Dhamma

Clearly expounded is the teaching of the Exalted
 One,
 to be seen for oneself,
 giving results here and now,
 inviting one to come and see,
 leading straight to the goal,
 capable of being realized for oneself by any in-
 telligent person.

Homage to the Saṅgha

Those who have practiced well
 form the order of disciples of the Exalted
 One.

Those who have practiced uprightly
 form the order of disciples of the Exalted
 One.

Those who have practiced wisely
 form the order of disciples of the Exalted
 One.

Those who have practised properly
 form the order of disciples of the Exalted
 One.

That is, the four pairs of men,
 the eight kinds of individuals,

esa Bhagavato sāvaka-saṅgho;

*āhuneyyo, pāhuneyyo,
dakkhiṇeyyo, añjali-karaṇīyo,
anuttaraṃ puñṇakkhettaṃ
lokassā'ti.*

—*Mahā-Parinibbāna Sutta,
Dīgha Nikāya, II. 3.*

these form the order of disciples of the Exalted
One;
worthy of offerings, of hospitality,
of gifts, of reverent salutation,
an incomparable field of merit for the world.

Day Eight

*Phuṭṭhassa loka-dhammehi,
cittaṃ yassa na kampati;
asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ*

—*Maṅgala Sutta,
Sutta Nipāta, II. 4.*

When faced with the vicissitudes of life,
one's mind is unshaken,
sorrowless, stainless, secure—
this is the highest welfare.

*Katvāna kaṭṭhamudaraṃ iva
gabbhinīyā,
Ciñcāya duṭṭhavacanaṃ janakāya
majjhe;
santena somavidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

—*Buddha Jayamaṅgala Aṭṭhagāthā.*

Having tied a piece of wood over her belly to
feign pregnancy,
Ciñca tried to defame him in the midst of an as-
sembly.
By peaceful, gentle means the Lord of Sages
conquered her.
By the power of such virtues may victory and
happiness be yours.

Day Nine

Pakārena jānāti'ti paññā.

—*Paṭisambhidāmagga Aṭṭhakathā I.1.1
Ñāṇakathā.*

Wisdom is knowing things in different ways.

Day Ten

*Atta-dīpā viharatha,
atta-saraṇā, anañña-saraṇā;*

*dhamma-dīpā viharatha,
dhamma-saraṇā, anaññasaraṇā.*
—*Mahā-parinibbāna Sutta,*
Dīgha Nikāya, II. 3.

Make an island of yourself,
make yourself your refuge; there is no other
refuge.

Make Dhamma your island,
make Dhamma your refuge; there is no other
refuge.

Appendix

WORD MEANINGS OF THE PĀLI CHANTING

The word meanings in the following list are provided to give the reader a simple introductory guide to the vocabulary in the Pāli chanting. This is not a comprehensive grammar. Please refer to a textbook of Pāli for help with case endings, grammar and compound word formation.

Namo Tassa [page 1 and repeated page 7]

Namo-----	Homage
tassa	to him
bhagavato	(to the) Blessed One
arahato	(to the) worthy conqueror
sammāsambuddhassa	(to the) fully self-enlightened One

Tisaraṇaṃ Gamaṇaṃ [page 3 and repeated page 7]

Ti + saraṇa + gamaṇaṃ -----	triple + refuge + going (gamaṇaṃ = going)
Buddhaṃ	accusative. of Buddha
saraṇaṃ	refuge/protection
gacchāmi	I go to
Dhammaṃ	acc. of Dhamma
Saṅghaṃ	acc. of Saṅgha

Pañcasīla

Pañca + sīla -----
pāṇātipātā
pāṇa + atipāta
veramaṇi
sikkhāpadaṃ
samādiyāmi
adinnādānā = adinna + ādāna

kāmesu
micchācārā = micchā + cāra
Musā-vādā = (Musā + vādā)
Surā
Meraya
Majja
pamādaṭṭhānā

Five moral precepts [page 3]

(five + moral precepts)
(from) killing living beings
(living beings + destruction of life, killing)
abstinence
rule of (moral) training, precept
(I) undertake
(from) taking what is not given
(that which is not given + taking/seizing)
(in) sexual lust
(from) misconduct (wrong + behavior)
(from) wrong/false speech (false + speech)
spirituous liquor
fermented liquor
intoxicant
(from) causes of heedlessness/intemperate behavior

Aṭṭhaṅgasīla

The Aṭṭhaṅgasīla follows the order of the Pañcasīla with the following variations and additions:

Aṭṭha + aṅga + sīla -----
 abrahmacariyā
 vikālabhojanā = vikāla + bhojana

nacca
 gīta
 vādita
 viśūkadassanā
 mālā
 gandha
 vilepana
 dhāraṇa
 maṇḍana
 vibhūsanatṭhānā
 uccāsayana
 mahāsayanā

Eight-fold moral precepts [page 3]

(eight + constituents (of) + moral conduct)
 (from) incelibacy
 (from) eating at the wrong time
 (wrong/improper time + meal)
 dancing
 singing
 instrumental music
 visiting shows/exhibitions
 garland
 scent, perfume
 cosmetics
 wearing
 adornment, finery
 (from things for) decoration/embellishment
 high bed/couch
 (from using) great /luxurious bed

Pariccajāmi

Imāhaṃ -----
 bhante
 attabhāvaṃ
 jīvitam
 bhagavato
 pariccajāmi
 ācariyassa -----

Surrender [page 4]

this + I
 Venerable Sir
 individuality, personality, identity
 life
 to the Blessed One
 (I) surrender/renounce
 to the teacher

Kammaṭṭhāna

Nibbānassa -----
 sacchikaraṇatṭhāya
 me
 ānāpāna = āna + apāna

kammaṭṭhānaṃ
 dehi

Request of Dhamma [page 4]

(of) nibbāna
 (for the purpose of) realization/experience
 (to) me
 inbreath, outbreath (inhaled breath + exhaled breath)
 meditation object
 grant

Bhavatu sabba maṅgalaṃ [page 4]

Bhavatu ----- may (there) be
 sabba ----- all
 maṅgalaṃ ----- happiness, beatitude

Deva-āhvānasuttaṃ [no. 2.a, page 6]

Deva-āhvānasuttaṃ ----- address to the devās
 Samantā ----- from all sides
 cakkavāḷesu ----- in the world systems
 atrāgacchantu = atra + āgacchantu ----- here + may come
 devatā ----- devās
 Saddhammaṃ ----- true/pure Dhamma

munirājassa	of the king of sages
suṇantu	may listen
saggamokkhadaṃ.	Leading to heaven and liberation
Dhammassavaṇakālo = Dhamma	time to listen to the Dhamma (Dhamma
+ savaṇa + kālo	+ listening + time)
ayaṃ this	
bhadantā	respected ones

Alternate days Deva-āhvānasuttaṃ [no. 2.b, page 7]

Ye	those
santā	peaceful ones
santa-cittā	of peaceful mind
tisaraṇa-saraṇā	whose refuge is the triple gem
ettha	here, in this world
lokantare	other world
vā	or
Bhummābhummā = bhummā	dwelling on earth or elsewhere (terrestrial
+ abhummā	+ non-terrestrial)
ca	also
guṇa-gaṇa-gahaṇā	merits-multitude-acquiring
byāvaṭṭā	busy
sabbakālaṃ.	all the time
ete	these
āyantu	may come
Vara-kanakamaye	excellent gold
merurāje	on royal Meru (a mythical mountain)
vasanto	dwelling
santo	peaceful
santosahetuṃ = santosa + hetuṃ	contentment + for
munivara-vacanaṃ = muni + vara	the words of the supreme sage (sage + supreme
+ vacanaṃ	+ words)
sotumaggaṃ = sotuṃ + aggaṃ	to listen + the best
samaggaṃ.	together, unitedly

[For no. 3., page 7: *Namo tassa . . .*, see page 74]

[For no. 4., page 7: *Tisaraṇaṃ Gamaṇaṃ*, see page 74.]

[no. 5., page 7]

Imāya	(by) this
Dhammānudhamma	from the first step to the final goal (the law in its fullness)
= Dhamma + anudhamma	(dhamma + in conformity with the law/ dhamma)
paṭipattiya	(by) practice
Buddhaṃ	acc. of Buddha
pūjemi	(I) pay respects/revere
Dhammaṃ	acc. of Dhamma
Saṅghaṃ	acc. of saṅgha

[no. 6., page 7]

Ye -----	Those
ca	also, too
Buddhā	Buddhas (pl.)
atītā	past
anāgatā	future (not yet come)
paccuppannā	present, existing
ahaṃ	I
vandāmi	pay respects/homage
sabbadā	always
Dhammā	dhammas (pl.)
Saṅghā	saṅghas (pl.)

[no. 7., page 8]

Natthi -----	is not
me	mine
aññaṃ	any other
Buddho (Dhammo, Saṅgho)	nominative of Buddha (Dhamma, Saṅgha)
varaṃ	supreme, excellent
etena	by this
saccavajjena = sacca + vajja	by this true utterance (truth + utterance)
jayassu	may there be victory
jayamaṅgalaṃ. = jaya + maṅgalaṃ	victory and happiness (victory + happiness)
bhavatu	may be, be
te	yours
sabba maṅgalaṃ = sabba + maṅgalaṃ	happiness, welfare of all (all + happiness)

Tiratana Vandana *[pages 8 - 9]*

Ti + ratana + vandana (pl.)	three + jewels, gems + paying respects, homage
Itipi = iti + pi -----	Thus also (thus + also)
so	he
bhagavā	exalted one, freed from impurities
arahaṃ	worthy one, one who has killed his enemies
sammāsambuddho	fully enlightened by his own efforts
vijjācaraṇasampanno = vijjā + ācaraṇa + sampanno	perfect in theory and practice. (theory + practice + endowed with)
sugato	faring well, having reached the final goal
lokavidū	knower of the entire universe
anuttaro	incomparable
purisa-damma-sārathī	trainer of men (charioteer)
sattā	teacher
devamanussānaṃ	of Gods and humans
Svākkhāto = su + akkhāto -----	clearly expounded (well + proclaimed/told)
sandiṭṭhiko	to be experienced directly
akāliko	giving results here and now
ehi-passiko	inviting one to come and see
opaneyyiko	leading straight to the goal
paccattaṃ	individually, for oneself

veditabbo	to be realized
viññūhi	by any wise, intelligent person
Suppaṭipanno-----	who are having good practice
sāvakaśaṅgho	order of disciples
ujjappaṭipanno	who are having upright practice
ñāyappaṭipanno	who are practicing wisely
sāmicippaṭipanno	who are having proper practice
yadidaṃ	that is
cattāri	four
purisayugāni = purisa + yugāni	pairs of persons (men + pairs)
aṭṭhapurisapuggalā	eight kinds of individuals
esa	this
āhuneyyo	worthy of gifts, of adoration
pāhuneyyo	worthy of hospitality
dakkhiṇeyyo	worthy of offerings
añjalikaraṇiyo	worthy of reverence with clasped hands
anuttaraṃ	incomparable, unsurpassed
puññakkhettaṃ = puñña + khettaṃ	field of merit (merit + field)
lokassa	for the world

[Pāli suttas pages 22 - 52]

Day 1

Āṭānāṭiya Suttaṃ

Aṭṇāṭa	name of town
Appasannehi -----	unhappy, non-believing, not pleased
nāthassa	lord (of, towards)
sāsane	teaching
sādhū	good people
sammate	agreed upon by
amanussehi	non-humans
caṇḍehi	wrathful
sadā	always
kibbisakāribhi	evil-doers
Parisānaṃ -----	assembly
catassannaṃ	four
ahiṃsāya	non-hurting
ca	and, also, too
guttiyā	protection
yaṃ	which, that
desesi	taught
mahāvīro	of Great valor (Buddha)
parittaṃ	protective words
taṃ	that
bhaṇāmahe	let us recite
Vipassī -----	earlier Buddha
namatthu	homage
cakkhumantassa = cakkhu + manta	endowed with the eye of wisdom (eye + endowed with)

sirīmato	glorious
Sikhi	earlier Buddha
sabbabhūtānukampino = sabba + bhūta + anukampino	compassionate to all beings (all + beings + compassionate)
Vessabhū -----	earlier Buddha
nhātakassa	one who has washed off all defilements
tapassino	ardent meditator
Kakusandha	earlier Buddha
mārasenāpamaddino = māra + senā + pamaddino	vanquisher of the army of Māra (Māra + army + vanquisher)
Koṇāgamana -----	earlier Buddha
brāhmaṇassa	of pure life, sinless life
vusīmato	perfect one
Kassapa	earlier Buddha
vippamuttassa	completely freed
sabbadhi	in every aspect
Aṅgīrasa -----	resplendent one, radiant one
sakyaputtassa	son of the Sakyās (clan)
Yo	who
imaṃ	this
sabbadukkhāpanūdanaṃ = sabba + dukkhā + panūdanaṃ	dispells all suffering (all + suffering + dispell)
Ye -----	who
cāpi = ca + api	and also
niibbutā	extinguished craving for the world, liberated
loke	in the world
yathābhūtaṃ	reality as it is
vipassisuṃ	insight
Te	they, these
janā	people
apīsuṇātha	utter no evil
mahantā	mighty
vītasāradā	not unexperienced, wise
Hitam -----	benefaction
devamanussānaṃ	gods and men
yaṃ	whom
namassanti	whom people respect
Vijjācaraṇasampannaṃ	perfect in knowledge and moral conduct
mahantaṃ	mighty
Ete -----	these
caññe = ca + aññe	and others
sambuddhā	fully enlightened by his own efforts
aneakasatakoṭīyo	many hundreds of crores (one crore=ten million) (many+hundred+crores)
aneka + sata + koṭīyo	
sabbe	all
Buddhā	enlightened ones
samasamā	equal
mahiddhikā	possessing great supernatural powers

=

dasabalūpetā -----	endowed with ten types of strength
= dasa + bala + upetā	(ten + strengths + endowed with)
vesārajjeḥupāgatā	attained the 4 subjects of confidence
paṭijānanti	know
āsabhaṭṭhānamuttamaṃ	a bull's place i.e. distinguished place
= āsabha + ṭṭhānaṃ + uttamaṃ	(bull + place/position + best)
Sihanādaṃ = sihā + nādaṃ -----	lion's roar (lion + roar)
nadante	sound
parisāsu	in the assemblies
visāradā	skilled, confident, wise
brahmacakkaṃ	wheel of Dhamma
pavattenti	they roll, start
loke	in the world
appaṭivattiyaṃ	the movement cannot be turned back
Upetā -----	endowed
Buddhadhammeḥi	(with) qualities of a Buddha
aṭṭhārasahi	18 types of (extraordinary qualities)
nāyakā	leaders
battiṃsa-lakkhaṇūpetā = battiṃsa	endowed with 32 marks (32 + marks
+ lakkhaṇa + upetā	+ endowed with)
sītānubyañjanādhārā	having 80 smaller marks
Byāmapabbhāya = byāma + pabhāya -----	fathom + halo (with)
suppabhā	brightly glowing
muni + kuñjarā	(sage + outstanding elephant)
sabbaññuno	all knowing, omniscient
khīṇāsavā	arahants, who have eradicated all defilements
= khīṇa + āsavā	(exhausted + that which flows (mental defilements))
jinā	conquerors
Mahāpabhā -----	of great radiance
mahātejā	of great power
mahāpaññā	of great wisdom
mahabbalā	of great strength
mahākāruṇikā	of great compassion
dhīrā	resolute
sabbesānaṃ	for all
sukhāvahā	bringing happiness
Dīpā -----	shelter, island
nāthā	protections, Lords
paṭiṭṭhā	help, resting place, shelter
tāṇā	protection
leṇā	harbor
pāṇinaṃ.	for living beings
gati	sanctuaries/refuges
bandhū	kin, relatives
mahessāsā (mahā + assāsa)	great + comfort
saraṇā	refuges
hitesino	well wishers

Sadevakassa -----	with all the devas
lokassa	of this world
parāyaṇā	support
sirasā	with head
pāde	at the feet
vandāmi	I bow
purisuttame	excellent men, great beings
Vacasā -----	in speech
manasā	in thought
ceva = ca + eva	and also (and + also)
vandāmete = vandāmi + ete	I pay respect to these (I bow down to + these)
tathāgate	Buddhas
sayane	while reclining
āsane	while seated
ṭhāne	while standing
gamane	while walking
sabbadā	all the time
Sadā -----	always
sukhena	happily
rakkhantu	preserve, keep
santikarā	who shows the way to (promotes) peace
tehi	by them
tvam	you
rakkhito	protected
santo	peaceful
mutt o	free
sabbabhayehi = sabba + bhayehi	from all fears (all + from fears)
Sabbarogā -----	from all ills
vinimutto	completely free
sabbasantāpavajjito = sabba + santāpa + vajjito	spared all torment (all + torment + avoided/spared by)
sabbaveramatikkanto	overcome all hatred (all + hatred + overcome)
nibbuto	extinguished, quenched, to be in final bliss
bhava	be, become
Tesaṃ -----	their
saccena	truth
silena	virtue
khanti	patience
mettā	loving-kindness
balena	might
tepi = te + pi	they also (they + also)
tvam	you
anurakkhantu	may they protect, may they preserve
arogena	healthy
sukhena	happiness
Purathimasmiṃ -----	in the eastern direction
disābhāge	directions
santi	there are

bhūtā	beings
Dakkhiṇasmim̐	in the southern direction
Pacchimasim̐	in the western direction
nāgā	serpents
Uttarasim̐	in the northern direction
yakkhā	non-human being, demon
Dhataratṭho	king of the east (name)
Virūḷhako	king of the south (name)
Virūpakkho	king of the west (name)
Kuvero	king of the north (name)
Cattāro	four
mahārājā	great kings
lokapālā = loka + pāla	guardians of this world (world + protectors)
yasassino	having fame
Ākāsaṭṭhā	dwelling in the sky
bhummaṭṭhā	dwelling on earth
Iddhimanto	mighty/powerful ones
ye	those
vasantā	living
idha	here
sāsane	in the teaching/dispensation
Sabbitiyo = sabba + iti	all calamities
vivajjantu	(may) go away
soko	grief
rogo	disease
vinassatu	may get destroyed, perish
mā	not
bhavatvantarāyo = bhavatu + antarāyo	harm befall on (be + harm)
sukhī	happy
diḡhāyuko	long life
Abhivādanasīlassa	the habit of respectful salutation
niccaṃ	always
vuḍḍhāpacāyino (vuḍḍhā+ apacāyino)	respecting elders (old/aged + those who respect)
dhammā	qualities
vaḍḍhanti	increase
āyu	age, longevity
vaṇṇo	beauty, complexion
sukhaṃ	happiness
baḷaṃ	strength

Day 2

Ratana Suttaṃ

Koṭṭisatasahassee = Koṭi + sata -----	extremely high figure (crore + hundred
+ sahassa	+ thousand)
cakkavāḷesu	in the world systems
devatā	devas
Yassāṇaṃ = yassa + āṇaṃ	whose command (whose + command)
paṭigaṇhanti	accept
yañca = yaṃ + ca	and which (which + and)
vesāliyā	in Vesāli (a city)
pure	previously
rogāmanussa-dubbhikkhaṃ = roga	disease + non-human + famine
+ amanussa + dubbhikkhaṃ	
sambhūtaṃ	arisen from these
tividhaṃ	3 types
bhayaṃ	fear
Khippamantaradhāpesi (Khippaṃ	quickly caused to disappear (quickly
+ antaradhāpesi)	+ caused to disappear)
parittaṃ	protective verse
taṃ	that
bhaṇāmahe	let us recite
Yānīdha = yāni + idha -----	whatever + here
bhūtāni	living beings
samāgatāni	are gathered
bhummaṇi	earth bound
vā	or, whether
antalikkhe.	celestial (the sky)
sabbeva	all
bhūtā	beings
sumanā	happy
bhavantu	be
athopi = atho + api	and (then also)
sakkacca	respectfully, carefully
suṇantu	may listen
bhāsitaṃ.	these words, that which is spoken
Tasmā -----	therefore
hi	indeed
nisāmetha	listen
sabbe	all
mettaṃ	mettā
karotha	practice
mānusiya	toward human
pajāya	beings
divā	day
ca	and
ratto	night
haranti	carry

ye	who
baḷiṃ	offering
ne	them
rakkhatha	protect
appamattā	diligently
Yaṃ -----	what, that
kiñci	something, whatsoever
vittaṃ	wealth
idha	here
huraṃ	beyond
saggesu	heavens (in the)
ratanaṃ	gem, jewel
paṇītaṃ.	excellent, precious
na	not
no	no
samaṃ	equal to
atthi	is
tathāgatena	the Buddha
idampi = idaṃ + pi	this too (this + also)
etena	by (the power of) this
saccena	(by this) truth
suvatthi	well-being
hotu	be (may there be)
Khayaṃ -----	cessation
virāgaṃ	detachment
amataṃ	deathless state
yadajjhagā = yaṃ + ajjhagā	(which + attained)
sakyamunī = sakya + muni	Sakyan sage (Sakyan + sage)
samāhito	well concentrated
tena	this, that
dhammena	state
samatthi = sama + atthi	equal to + is
dhamme	in Dhamma
buddhaseṭṭho = Buddha + seṭṭho -----	Buddha + supreme, foremost
parivaṇṇayī	praised by
suciṃ	purity
samādhimānantarikaññamāhu	concentration (that accompanies path consciousness)
= samādhiṃ + ānantarika	described by the Buddhas as giving result
+ aññaṃ + āhu	immediately (concentration + immediately following + other + which is called)
samo	equal
vijjati	is
puggalā -----	individual
aṭṭha	eight
sataṃ	by the wise
pasatthā	praised
cattāri	four
etāni	those
yugāni	pairs

honti	are
Te	they
dakkhiṇeyyā	worthy of offerings
sugatassa	of Buddha
sāvakā	disciples
etesu	to these
dinnāni	whatever is offered
mahapphalāni	great fruit
saṅghe	in the Saṅgha
suppayuttā -----	who engage themselves
manasā	mind (with)
daḷhena	firm
nikkāmino	those free from craving
gotamasāsanamhi	in the teaching of the Buddha
pattipattā = patti + pattā	having attained the goal (to be attained + attained)
vigayha	experience
laddhā	thus obtained
mudhā	without expense, gratis
nibbutiṃ	peace
bhuñjamānā	enjoying
Yathindakhilo = yathā + inda + khilo -----	just as + Indra (highest deva) + pillar
paṭhaviṃ	in the earth
sito	planted (fixed)
siyā	may be
catubbhi	from four (directions)
vātehi	winds (by)
asampakampiyo	cannot be shaken
tathūpamaṃ = tathā + upamaṃ	likewise + comparison
sappurisaṃ	pure minded person
vadāmi	I declare
yo	who
ariyasaccāni	noble truths
avecca	fully
passati	realizes
vibhāvayanti -----	clearly understand
gambhīrapaññena = gambhīra + paññena	deep wisdom (deep + by the one endowed with wisdom)
sudesitāni	well taught
kiñcāpi	however much, whatsoever
bhusappamattā = bhusa + pamattā	much careless
bhavaṃ	birth
aṭṭhamamādiyanti = aṭṭhamaṃ + ādiyanti	eighth + take
Sahāvassa -----	simultaneously with
dassana-sampadāya	insight-attainment
tayassu	three
dhammā	things, factors, qualities (in this context, the 3 fetters)
jahitā	dropped off, abandoned
bhavanti	become

sakkāyadiṭṭhi	(1) illusion of self
vicikicchitaṃ	(2) doubt
silabbataṃ = sīla + vata	(3) rites and rituals (rules, precepts + vow, rites)
pi (fr. api)	also
yadarthi	if any
Catūhapāyehi = catuhi + apāyehi -----	4 spheres of existence below the human realm (from four + from lower worlds)
vippamutto	completely freed
chaccābhiṭṭhānāni = cha + ca + abhiṭṭhānāni	6 heinous crimes (6 + and + heinous crimes)
abhabbo	incapable
kātuṃ.	doing, to do
so -----	he
kammaṃ	deed
karoti	he commits
pāpakaṃ	unwholesome
kāyena	by body
vācā	by speech
uda	or
cetasā	by thought (mind)
paṭicchādāya	concealing
abhabbatā	incapability
diṭṭhapadassa	of one who has seen the abode (nibbāna)
vuttā	it is said
Vanappagumbe -----	forest bush, grove
yathā	as
phussitagge	blossoms
gimhānamāse = gimhāna + māse	in the summer month (summer + in the month)
paṭhamasmiṃ	first (in the)
gimhe	hot season
dhammavaraṃ = dhammaṃ + varaṃ	sublime Dhamma (dhamma + sublime)
adesayi	expounded
nibbānagāmiṃ	leading to nibbāna
paramaṃ	greatest
hitāya	for the good
Varo -----	the sublime one
varaṇṇū	knower of the sublime
varado	giver of the sublime
varāharo	bringer of the sublime
anuttaro	unsurpassed
khīṇaṃ -----	destroyed
purāṇaṃ	old
navam	new, fresh
natthi	is not
sambhavaṃ	is produced
virattacittāyatike = viratta + citta + āyatike	mind detached from future (detached from + mind + future)

bhavasmiṃ.	birth
khīṇabījā	destroyed seed
avirūḷhichandā = avirūḷhi+ chandā	cessation of growth of cravings (no longer arise + cravings)
nibbanti	cease
dhīrā	wise ones
yathā'yaṃ = yathā + ayaṃ	just as this
padīpo	flame, lamp
Tathāgataṃ -----	the Buddha
devamanussapūjitaṃ = deva + manussa	honored by devās and men (devās + men
+ pūjitaṃ	+ honored)
namassāma	we pay respects
suvatthi	well being

Day 3

Karaṇīyamettā Suttaṃ

Karaṇīya	something that should be done
Yassānubhāvato = Yassa + ānubhāvato -----	by whose + power, greatness, majesty
yakkhā	unseen beings, most are hostile but some are helpful
neva = na + eva	never (not + even)
dassenti	show
bhīsaṇaṃ.	dreadful sights (forms)
yañhi	that indeed
cevaṇuyuñjanto = ca + eva	and + also + practicing
+ anuyuñjanto	
rattindivamatandito = rattiṃ + divaṃ	night and day, diligently (in the night
+ atandito	+ in the day + without drowsiness)
sukhaṃ	happily
supatī	sleeps
sutto	slept
ca	and
pāpaṃ	evil
kiñci	anything
na	not
passati.	to see
evamādi = evaṃ + ādi	like this + etc.
guṇūpetāṃ	endowed with these good qualities
parittaṃ	protection
taṃ	that
bhaṇāmahe	let us chant
Karaṇīyam-atthakusalena -----	someone who knows that his welfare depends
= Karaṇīyaṃ + attha + kusaleṇa	on this, he is proficient. (something to be done + welfare/advantage + proficient)
yantaṃ = yaṃ + taṃ	that which (which + that)
santaṃ	peaceful
padaṃ	state

abhisamecca.	would attain
sakko	capable
ujū	honest, straightforward
suhujū	upright
suvaco	soft spoken
cassa = ca + assa	should also be (and + may be)
modu	gentle
anatimānī	humble
Santussako -----	contented
subharo	live modestly
appakicco	having few duties
sallahukavutti.	simple livelihood
santindriyo = santa + indriya	controlled in senses (peaceful + faculty/senses)
nipako	prudent, wise
appagabbho	retiring, not aggressive
kulesvananugiddho = kulesu + ananugiddho	not greedy for supporters (toward families + not greedy)
khuddaṃ samācare -----	small, inferior + to do, perform
yena	by which
viññū	the wise
pare	later
upavadeyyuṃ.	censure
sukhino	happy
vā	or
khemino	secure
hontu	be
sabbe	all
sattā	beings
bhavantu	be
sukhītattā = sukhita + attā	happy + themselves
Ye -----	who
keci	whatever
pāṇabhūtatthi = pāṇabhūta + atthi	living beings + there are
tasā	movable
thāvarā	stationary
vanavasesā = vā + anavasesā	excluding none
diḡhā	long
vā	so
ye	those, whoever
mahantā	great
majjhimā	middling
rassakā	short
aṇukathūlā = aṇuka + thūla	subtle or gross (subtle + gross)
Diṭṭhā -----	seen
adiṭṭhā	unseen
dūre	far
vasanti	dwelling
avidūre	near
bhūtā	born

sambhavesī	seeking birth, due to be born
sattā	beings
paro -----	one
paraṃ	another
nikubbetha	(may) deceive
nātimaññetha = na + atimaññetha	not despise (not + may despise)
katthaci	anywhere
na	not
kañci	anyone
byārosanā	out of anger
paṭighasaññā	ill will (anger + gesture/perception)
nāññamaññassa = na + aññamaññassa	(not + of one another)
dukkhamiccheyya = dukkhaṃ + iccheyya	wish for suffering (suffering + wish for)
Mātā -----	mother
yathā	just as
niyaṃ	own (one's)
puttaṃ	child
āyusā	with one's life
ekaputtamanurakkhe	
= eka + puttaṃ + anurakkhe	(only + child + would protect)
evampi = evaṃ + pi	even so (so + also)
sabbabhūtesu = sabba + bhūtesu	towards all beings (all + toward beings)
mānasaṃ	mind
bhāvaye	cultivate
aparimāṇaṃ.	boundless
Mettañca = mettaṃ + ca -----	goodwill, loving-kindness + and
sabba lokasmiṃ	in the entire universe
uddhaṃ	above
adho	below
tiriyañca	and across
asambādhaṃ	without obstruction
averamasapattaṃ = averaṃ + asapattaṃ	without hatred + without enmity
Tiṭṭhaṃ -----	(while) standing
caraṃ	walking
nisinno	sitting
sayāno	lying
yāvatassa	as long as
vigatamiddho = vigata + middho	one who is awake (free from + drowsiness)
etaṃ	this
saṃ	awareness
adhiṭṭheyya	practice, fix one's attention
brahmam-etaṃ	sublime/brahmic + this
vihāramidhamāhu = vihāraṃ-idhaṃ-āhu	the dwelling + here (in the dispensation of the Buddha) + they have said
Diṭṭhiñca = diṭṭhiṃ + ca -----	(false) view + and
anupaggaṃma = ana + upaggaṃma	not succumbing (not + falling into)
silavā	established in moral conduct
dassanena	insight

sampanno
kāmesu
vineyya
gedhaṃ
hi
jātu
gabbhaseyyaṃ = gabbha + seyyaṃ
punareti

endowed with
sensual
having removed
craving
yes, indeed
surely, undoubtedly
womb + lying down
come again

Day 4

Buddha Jayamaṅgala-aṭṭhagāthā

Bāhuṃ ----- arm

Sahassamabhinimmita = sahassaṃ
+ abhinimmita

creating (a form with) one thousand (arms)
(thousand + creating)

sāvudhantaṃ

bearing weapons

grimekhalaṃ

name of an elephant

uditaghorasasenamāraṃ = uditā + ghora

the fierce Māra surrounded by his army

+ sasena + māraṃ

(charged/risen + fierce + with army + māra)

Dānādi-dhammavidhinā

by means of virtues such as generosity

= Dāna + ādi + Dhamma + vidhinā

(generosity + such as + qualities

+ by means of)

jitavā

conqueror

munindo

the great sage

taṃ

that

tejasā

by the power of

bhavatu

may be

te

yours

jayamaṅgalāni

victory and happiness

Mārātirekamabhiyujjhita -----
= Māra + atirekaṃ + abhiyujjhita

fought more ardently than Māra
-- (Māra + more than + fought ardently)

sabbarattiṃ

all night

ghorampanālavakaṃakkhamathaddha

the intolerant, unyielding demon named Ālavaka

ghoram + pana + ālavakaṃ

fierce + but + name of a Yakkha

+ akkhama + thaddha

+ intolerant + hard

yakkhaṃ

non-human being, demon

khantī

patience

sudantavidhinā

by means of self-control

Nāḷāgiriṃ -----

name of an elephant

gaḷavaraṃ = gaḷa + varaṃ

royal/noble elephant (elephant +stately)

atimattabhūtaṃ = atī + matta + bhūtaṃ

having become too mad (very + intoxicated
+ having become)

dāvaggi-cakkamasanīva = dāva

like a forest fire, discus or a thunderbolt (forest

+ aggi + cakkamaṃ + asani + iva

+ fire + discus + thunderbolt + like)

sudāruṇantaṃ.

implacable

mettambusekavidhinā = mettā + ambu + seka + vidhinā	by sprinkling the water of mettā (mettā + water + sprinkling + by means of)
Ukkhitta-----	upraised
khaggamatihattha = khaggaṃ + atihattha	sword in hand (sword + bringing)
dhāvanti	pursued
yojanapathaṅgulimālavantaṃ = yojana patha + aṅgulimāla + vantaṃ	Angulimāla pursued him for 3 leagues (ca. 7 miles + range of + Angulimāla + renounced/left behind)
iddhībhisāṅkhatamano = iddhībhi + saṅkhata + mano	with a mind expert in marvels (with magical powers + expert + mind)
Katvāna-----	doing
kaṭṭhamudaraṃ = kaṭṭhaṃ + udaraṃ	piece of wood + on the belly
iva	like
gabbhiniyā	pregnant woman
ciñcāya	by Ciñcā (name of girl)
duṭṭhavadanaṃ = duṭṭha + vacanaṃ	wicked speech (wicked + speech)
janakāya	assembly of people
majjhe	in the midst of
santena	by peaceful
somavidhinā = somma + vidhinā	by pleasing means (pleasing + by a method)
Saccaṃ-----	truth
viḥāya	discarding
matissaccakavāḍaketaṃ	wily Saccaka (intended to raise) the banner of his false doctrine (hankering after + Saccaka + false doctrine + banner)
= mati + saccaka + vāḍa + ketaṃ	
vādābhiropitamaṇaṃ	with a mind bent upon raising controversies
= vāḍa + abhiropita+ maṇaṃ	(controversy + bent upon raising + mind)
ati-andhabhūtaṃ = ati + andhabhūtaṃ	being completely blinded (extremely + being blinded)
paññāpadīpajalito = paññā + padīpa + jalito	by the shining lamp of wisdom (wisdom + lamp + by the shining)
Nandopananda-----	name of a naga (serpent)
bhujagaṃ	serpent
vividhaṃ	of different types
mahiddhiṃ = mahā + iddhi	great psychic power (great + power)
puttana	by the son
thera	senior monk
bhujagena	by the serpent
damāpayanto	caused to be tamed
iddhūpadesavidhinā	by means of psychic powers and advice
= iddhi + upadesa + vidhinā	(psychic powers + advice + by means of)
duggāhadiṭṭhibhujagena -----	by the snake of deluded views
= duggāha + diṭṭhi + bhujagena	(held wrongly/deluded + views + by the snake)
sudaṭṭha-hatthaṃ = su + daṭṭha + hatthaṃ	with hand bitten by (thorough + bitten + hand)
brahmaṃ	Brahmā
visuddhijutimiddhi = visuddhi + jutiṃ + iddhi	(pure + radiant + powerful)
bakābhīdhānaṃ. = baka + abhīdhānaṃ.	named Baka (baka + named)
ñāṇāgadena = ñāṇa + agadena	by the medicine of knowledge (knowledge + medicine)

Day - 6

Paṭiccasamuppāda

Paṭicca + samuppādo	dependent, resulting from + origination, arising
Anulomaṃ	in direct order
Avijjā + paccayā -----	ignorance + base, foundation, cause
saṅkhārā	reactions
saṅkhārapaccayā	base of reactions
viññāṇaṃ	consciousness
nāma-rūpaṃ	mind and body
saḷāyatanaṃ	six sense organs
phasso	contact
vedanā	sensations
taṇhā	craving and aversion
upādānaṃ	attachment
bhavo	process of becoming
jāti	birth
jarā-maraṇaṃ	ageing and death
soka-parideva-dukkha-domanassupāyāsā	sorrow-lamentation-physical suffering-mental suffering, grief
sambhavanti	arise
Evametassa = evaṃ + etassa	like this (thus + of this)
kevalassa	entire
dukkhakkhandhassa = dukkha + khandha	mass of suffering (suffering + mass)
samudayo	arising
Paṭilomaṃ -----	in reverse order
Avijjāyatveva = Avijjāya + tveva	ignorance + however
asesa-virāga-nirodhā = asesā + virāga	complete + eradication of craving
+ nirodhā	+ cessation

Udāna-gāthā

Yadā -----	when
have	surely, indeed
pātubhavanti	become manifest
dhammā	truths (4 noble)
ātāpino	ardently
jhāyato	meditating
brāhmaṇassa	one of pure life
athassa = atha + assa	then his
kaṅkhā	doubts
vapayanti	disappear
sabbā	all
yato	because
pañānāti	he understands ('pa' for pañña, insight, wisdom)
sahetu	with reason
khayaṃ	destruction
paccayānaṃ	of conditions for arising

avedi	he experiences
vidhūpayam	having scattered
tiṭṭhati	he stands
mārasenaṃ	army of Māra
sūriyova	sun-like
obhāsayamantalikkhaṃ	shining in the sky
Aneka -----	countless
jāti	birth
saṃsāraṃ	faring on (cycle of existence)
sandhāvissaṃ	I have run
anibbisaṃ.	in vain, not finding
Gahakāraṃ	builder of this house
gavesanto	seeking
dukkhā	suffering
punappunaṃ.	again and again
Gahakāraka -----	housebuilder
diṭṭhosi	you are seen
puna	again
gehaṃ	house
na	not
kāhasi	will build
te	your
phāsukā	beams
bhaggā	broken
gahakūṭaṃ	ridge pole (central pillar)
visaṅkhitam.	shattered
visaṅkhāragataṃ = visaṅkhāra + gataṃ	free from conditioning + gone to/arrived at
cittaṃ	mind
taṇhānaṃ	craving (of)
khayamajjhagā = khayam + ajjhagā	end/cessation + reached
Jayo -----	victory
hi	yes, indeed
buddhassa	of Buddha
sirīmato	glorious
ayaṃ	this (person)
mārassa	of Māra
ca	and
pāpimato	sinful
parājayo	defeat
ugghosayum	these were proclaimed
bodhimaṇḍe	from the seat of enlightenment
pamoditā	rejoicing
jayaṃ	victory
tadā	then, at that time
nāga-gaṇā	host, multitude of nāgas
mahesīno	of great sage (the Buddha)
supaṇṇa-gaṇā	host of garudas (mythical bird)
devagaṇā	host of devas
brahma-gaṇā	host of brahmas

Day 7

Bojjhaṅgaparitta

Saṃsāre-----	cycle of birth and death (in this world)
saṃsarantānaṃ	(for those beings) transmigrating
sabbadukkhaṇvīnāsake = sabba + dukkha	eradicating all suffering (all + suffering
+ vināsake	+ eradicating)
satta + dhamme	seven + factors
ca	and
bojjhaṅge	factors of enlightenment
mārasenappamaddane = māra + sena	defeating the army of Māra (māra + army
+ pamaddane	+ defeating)
Bujjhivā-----	realizing
ye cime = ye + ca + ime	which + and + these
sattā	beings
tibhavā	3 types of existence (kāma, rūpa, arūpa)
muttakuttamā = muttaka + uttamā	liberated + excellent ones
ajātiṃ	free from birth
ajarābyādhīṃ = ajāra + byādhīṃ	free from decay/old age + sickness
amataṃ	deathless
nibbhayaṃ	fearlessness
gatā	gone (experienced the stage)
Evamādi = Evaṃ + ādi-----	like these + etc.
guṇūpetam = guṇa + upetaṃ	endowed with such advantages (merit + endowed)
anekaguṇasaṅgahaṃ. = aneka + guṇa	innumerable + merit/benefit + collection
+ saṅgahaṃ.	
osadhañca	medicine
imaṃ	this
antaṃ	words, incantation
bhaṇāmahe	let us recite
sati + saṅkhāto-----	awareness + so called/namely
dhammānaṃ-vicayo	analytical investigation of Dhamma
tathā	likewise
vīriyaṃ	effort
pīti	joy
passaddhi	tranquillity
pare	after, others, the rest
Samādhupekkhā = samādhi + upekkhā-----	concentration + equanimity
sattete = satta + ete	these seven (seven + these)
sabbadassinā	by the all-seeing
muninā	sage
sammadakkhātā	well-taught, preached
bhāvitā	cultivated
bahulikātā	practiced frequently
Samvattanti-----	lead to, conduce to
abhiññāya	higher knowledge, supernormal power (to)
nibbānāya	liberation (to)
bodhiyā	enlightenment (to)

etena	by this
saccavajjena = sacca + vajja	by this true utterance (truth + utterance)
sotthi	happiness, well-being
te	your
hotu	may be
sabbadā	always
Ekasmiṃ -----	at one
samaye	time
nātho	the lord, protector
moggallānañca = moggallāna + ca	Moggallāna and
kassapaṃ	Kassapa (names of disciples of the Buddha)
gilāne	sick
dukkhite	suffering
disvā	seeing
desayī	preached
taṃ -----	this, that
abhinanditvā	rejoicing
rogā	from sickness
muccipsu	became free
taṅkhaṇe	at that very moment
Ekadā -----	once
dhammarājāpi	king of Dhamma also
gelaññenābhipiḷito = gelaññena + abhipiḷito	afflicted by sickness (by sickness + afflicted)
cundattherena	the elder Cunda (by)
taṃ yeva	the same
bhaṇāpetvāna	having caused to recite
sādaraṃ.	with reverence
Sammoditvāna -----	having rejoiced
ābādhā	from disease
tamhā	from that
vuṭṭhāsi	rose up
ṭhānaso	causally, with reason
Pahīnā -----	eliminated
tiṇṇannampi	for these three
mahesinaṃ.	of great sages
maggāhatā	the path destroys
kilesā'va	defilements
pattānupatti = patta + anupatti	attained/reached + attainment
dhammataṃ.	nature, law

Day 8

Mittānisamṣa

Pūrento -----	while fulfilling
bodhisambhāre	necessary conditions for enlightenment
nātho	the lord
Temiya	name of the prince

jātiyaṃ.	in his birth
mittāṇisaṃsaṃ (= mita + ānisaṃsaṃ)	friend(ship) + advantage, reward, merit
yaṃ	which
āha	spoke
sunanda	name of charioteer
nāma	named
sārathiṃ.	charioteer
sabbalokahitattāya = Sabba + loka + hita	for the benefit of all the world (all + world + benefit
+ atthāya	+ for the purpose)
parittaṃ	protective verse
taṃ	that
bhaṇāmahe	let us recite
Pahūtabhakkho-----	a person well-feasted
bhavati	is
vippavuttho	out of, absent from
sakā	one's own
gharā	(from) house
bahūnaṃ	many
upajīvanti	depend upon him
yo	whosoever
mittānaṃ	friends
na	not
dūbhati (var. of dubbhati)	betray, deceive
Yaṃyaṃ-----	whichever (which + that/which)
janapadaṃ	land, province
yāti	he goes
nigame	small town
rājadhāniyo	or royal city
sabbattha	everywhere
pūjito	honored
hoti	is
Nāssa = Na + assa-----	not + him
corā	thieves
pasahanti	overpower
nātimaññeti = na + atimaññeti	not despised (do not + despise)
khattiyo	a warrior, prince, ruler
sabbe	all
amitte	enemies
tarati	overcomes, crosses
Akuddho-----	not angry
sagharaṃ = sa + gharaṃ	to his house (own + house)
eti	comes, returns
sabhāya	assembly
paṭinandito	welcome
ñātīnaṃ	relatives
uttamo	eminent
Sakkatvā-----	being hospitable
sakkato	receiver of hospitality
garu	he is esteemed

sagāraṇo	esteeming others, respectful
vaṇṇakittibhato	one who receives praise and fame
= Vaṇṇa + kitti + bhato	(praise + fame + bearing)
Pūjako -----	respecting others
labhate	receives, gains
pūjaṃ	respect
vandako	honoring others
paṭivandanaṃ. = paṭi + vandanaṃ.	he is honored (in return + [he gets] honor)
yaso	fame
kittiṇca	fame
pappoti	attains
Aggi -----	fire
yathā	like
pajjalati	shines forth
devatāva = devatā + va	celestial being + like
virocati	he is radiant, he shines forth
siriya	fortune
ajahito	not abandoned
Gāvo -----	cattle
tassa	his
pajāyanti	multiply, increase
khette	in the field
vuttaṃ	what is sown
virūhati	grows
vuttānaṃ	whatever is sown
phalamasnāti = phalaṃ + asnāti	he enjoys the fruit (fruit + eats, enjoys)
Darito-----	from the cleft (cavity)
pabbatato	from a mountain
vā	or
rukkhato	from a tree
patito	fallen
naro	man
cuto	when fallen
paṭiṭṭhaṃ	firm footing, help, support
labhati	finds
Virūḷhamūlasantānaṃ = Virūḷha -----	which has its roots spread out far
+ mūla + santānaṃ	(grown + root + succession, spreading, continuity)
nigrodhamiva = nigrodhaṃ + iva	banyan tree like (banyan tree + like)
māluto	from wind
amittā	enemies
pasahanti	overpower

Day 9

Maṅgala Suttaṃ

Yaṃ -----	which
maṅgalaṃ	blessing, auspiciousness, prosperity
dvādasahi	for twelve (years)
cintayaṃsu	thought over

sadevakā	along with the devās
sorṭhānaṃ	blessings, prosperity
nādhigacchanti = na + adhigacchanti	not get at (do not + arrive at)
aṭṭhatiṃsañca	thirty-eight
Desitaṃ -----	taught
devadevena	highest celestial being
sabbapāpavināsaṇaṃ = sabba + pāpa	will destroy all evil (all + evil
+ vināsaṇaṃ	+ destruction)
sabbaloka-hitatthāya = sabba + loka + hita	for the benefit of all the world (all + world + benefit
+ atthāya	+ for the purpose)
taṃ	that
bhaṇāmahe	let us recite
Evaṃ -----	thus
me	by me
sutaṃ	has been heard
ekaṃ	one, certain
samayaṃ	time, occasion
bhagavā	the exalted one
sāvatthiyaṃ	in Sāvatthi (a city)
viharati	dwelling
jetavane	in Jetavana (Jeta's grove)
anāthapiṇḍikassa	of Anāthapiṇḍika (a lay disciple of the Buddha)
ārāme	monastery
atha	then
kho	indeed
aññatarā	someone, a certain
devatā (fem.)	deity (female)
abhikkantāya	advanced
rattiyā	night
abhikkantavaṇṇā = abhikkanta + vaṇṇā	of beautiful complexion (surpassing + beauty)
kevalakappaṃ	the whole of it
jetavanaṃ	the Jeta grove
obhāsetvā	illuminating
yena	where
tenupasaṅkami = tena + upasaṅkami	there + went/approached
upasaṅkamitvā	having gone there
bhagavantaṃ	the exalted one
abhiṇvādetvā	saluting
ekamantaṃ	one side
aṭṭhāsi	stood
ṭhitā	standing
sā	she
gāthāya	in verse
ajjhabhāsi	addressed, spoke out
Bahū -----	many
devā	gods
manussā	men
ca	also, too

maṅgalāni	blessings, welfare, good
acintayum	thought over
ākāṅkhamānā	wishing for
brūhi	you tell
maṅgalamuttamaṃ = maṅgalaṃ + uttamaṃ	highest welfare (welfare + highest, best)
Asevanā-----	avoidance, no association with
bālānaṃ	fools (of)
paññitānaṃ	wise ones
sevanā	associate with
pūjā	honor
pūjanīyānaṃ	who should be honored
Patirūpa + desavāso -----	suitable, proper + region, country
pubbe	past
katapuññatā = kata + puññatā	merit of past good deeds (done + good deeds)
atta-sammāpaṇidhi = atta + sammā + paṇidhi	self + right + aspiration
Bāhusaccaṇa = Bāhu + saccaṃ + ca -----	great learning (great + truth + and)
sippaṃ	skill
vinayo	discipline
susikkhito	well-mastered
subhāsītā = su + bhāsītā	well-spoken (well + spoken)
yā	those
vācā	words, speech
Mātā-pitu -----	mother-father
upaṭṭhānaṃ	serving
puttadārassa	children and spouse
saṅgaho	caring, tending
anākulā = an + ākulā	simple(not + entangled, twisted)
kammantā	occupation
Dānaṃ + ca-----	generosity + and
dhammacariyā	life of dhamma
ñātakānaṃ	relatives
anavajjāni	blameless
kammāni	deeds
Āratī -----	abstinence
viratī	shunning
pāpā	evil
majjapānā	consuming liquor and intoxicants
saṃyamo	refraining
appamādo	vigilance, carefulness
dhammesu	in Dhamma
Gāravo-----	respectfulness
nivāto	humility
santuṭṭhi	contentment
kataññutā	gratefulness
kālena	proper time
dhammassavanaṃ	hearing the Dhamma
Khantī -----	forbearance, tolerance
sovacassatā	amenability to instruction, surrender, obedience

samaṇānaṃ	saintly people
dassanaṃ	visiting, beholding
dhammasākacchā	discussions about Dhamma
Tapo -----	ardent practice
brahmacariyaṃ	holy life, abstinence
ariyasaccāna-dassanaṃ = ariya + saccānaṃ + dassanaṃ	witnessing the noble truths (noble + of truths + witnessing)
nibbānasacchikiriya = nibbāna + sacchikiriya	experiencing nibbāna (nibbāna + experience)
Phuṭṭhassa-----	facing, confronted with, coming in contact with
lokadhammeḥi = loka + dhammeḥi	dhammas of the world (world + by dhammas/ conditions)
cittaṃ	mind
yassa	whose
na	not
kampati	trembles, shakes
asokaṃ	free from sorrow
virajaṃ	free from defilements
khemaṃ	secure
Etādisāni -----	this way
katvāna	having acted
sabbatthamaparājita = sabbathaṃ + aparājita	everywhere + undefeated
sabbatthasotthiṃ = sabbattha + sotthiṃ	everywhere + in safety
gacchanti	they go

Day 10

Mettā-bhāvanā

Ahaṃ	I
avero	free from animosity
homi	may I be
abyāpajjho	free from aversion
Anigho = an + iḅha	undisturbed (not + trembling, disturbed)
sukhī	happy
attānaṃ	myself
pariharāmi	to take care of, protect, shelter
Mātā-pitu-ācariya-ñāti-samūhā -----	mother - father - teacher - relatives - multitude (mass, aggregation)
hontu	may they be
Ārakkhadevatā-----	guardian deities
bhūmaṭṭhadevatā	earth-bound deities
rukkaṭṭhadevatā	tree-bound deities
ākāsaṭṭhadevatā	sky-bound deities
Puratthimāya -----	east
disāya	direction
anudisāya	middle-direction
Dakkhiṇāya	south
Pacchimāya	west

Uttarāya	north
Uparimāya	above
heṭṭhimāya	below
Sabbe -----	all
sattā	beings
pāṇā	living
bhūtā	creatures
puggalā	individuals
attabhāvapariyāpannā	having any form of life
itthiyo	females, women
purisā	males, men
ariyā	who have attained purity of mind
anariyā	who have not attained purity of mind
manussā	men, humans
amanussā	non-humans
devā	gods
vinipātikā	in states of woe (hell)
ca -----	also, too, and
khemino	secure
bhadrāṇi	fortune, auspiciousness
passantu	see
mā	do not (prohibitive particle)
kiñci	something
pāpamāgamā	encounter evil
dukkhamāgamā	encounter grief

Pāli from Adhiṭṭhāna ending chanting [pages 60 - 61]

Most of the verses presented here also occur in the Pāli Passages from the Evening Discourses.

See page 69.

Anicca -----	impermanent
vata	indeed, truly
saṅkhārā	compounded (conditioned) things/ phenomena
uppādavayadhammino =	having the nature of arising and passing away
(uppāda + vaya + dhammino)	(arising + passing away + the nature of)
uppajjitvā	having arisen
nirujjhanti	(they) get eradicated, cease
tesaṃ	their
vūpasamo	cessation
sukho	(is) happiness

[For word meanings for Aneka-jāti-saṃsāraṃ . . . see pages 101-102]

Sabbe -----	all
yadā	when
paññāya	with wisdom/insight
passati	sees, perceives
atha	then
nibbindati	gets weary/disgusted
dukkhe	(toward) suffering
esa	this (is)

maggo
visuddhiyā

path
(of) purification

Yato yato -----
(yato)
sammāsati
khaṇḍhānaṃ
udayabbayaṃ
labhati
pīti
pāmojjaṃ
amataṃ
taṃ
vijānataṃ

whenever, wherever
(since, whence)
grasps/understands/knows thoroughly
of the aggregates
rise and fall, arising and passing away
gets, experiences
rapture, ecstasy
bliss, delight
deathless stage (acc.)
that
understood

Puññānumodanaṃ [pages 60-61]

Puññānumodanaṃ = puñña
+ anumodanaṃ

merit + approval, acceptance, giving thanks

Sabbesu -----
cakkavāḷesu
yakkhā
devā
ca
brahmuno
Yaṃ
amhehi
kataṃ
puññaṃ
sabbasampatti = sabba + sampatti
sādhakaṃ.

(in) all
world systems
nonhuman beings, demons
devas
and
brahmās
whatever
by us
done
merit
all kinds of prosperity (all + prosperity)
bringing about

Sabbe -----
taṃ
anumoditvā
samaggā
sāsane
ratā
pamādarahitā = pamāda + rahitā
hontu
ārakkhāsu
visesato

all
that
having rejoiced
unitedly
to teaching
devoted
without negligence (negligence + without)
may they be
in giving protection
especially

Puññabhāgamidaṃ = Puñña -----
+ bhāgaṃ + idaṃ

merit + portion + this

c'aññaṃ = ca + aññaṃ
samaṃ
dadāma
kāritaṃ
anumodantu
medinī
thātu
sakkhike

and before (and + other)
equally
give
I have done
accept with joy
the earth
stay, remain, stand
witness

Pāli from the Discourses

Many passages from the discourses are taken from the suttas in the morning chanting. Sutta references are given in the chapter 'Pāli Passages Quoted in the Discourses'. Please refer to the appropriate sutta section for the word meanings of these verses. See also page 101, 'Pāli from Adhiṭṭhāna ending chanting' for those verses that also occur in the Pāli from the discourses .

[page 68]

Tumhehi -----	by you
kiccaṃ	work
ātappaṃ	exertion
akkhātāro	expounders, preachers
tathāgatā	Enlightened Ones
Sabba-pāpassa -----	(of) all unwholesome/unvirtuous actions
akaraṇaṃ	non-doing, not doing
kusalassa	(of) wholesome/virtuous actions
upasampadā	acquiring/acquisition
sa-citta	ones' own mind
pariyodapanaṃ	purification, cleansing
etaṃ	this
Buddhāna	of the Buddhas
sāsaṇaṃ	teaching, doctrine, order
Niccaṃ -----	always
kāyagatā-sati	awareness related to the body
= kāyagatā + sati	(relating to the body + awareness)
Mano -----	mind
pubbaṅgamā	forerunner, precursor
dhammā	(all) phenomena
mano-seṭṭhā	mind is chief
mano-mayā	mind-made
manasā	(with) mind
ce	if
paduṭṭhena	(with) bad/impure
bhāṣati	speaks
vā	or
karoti	does, acts
tato	then, thence
naṃ	him/her
dukkhamanveti = dukkhaṃ + anveti	suffering follows (suffering + follows)
cakkaṃ'va = cakkaṃ + va	like a cartwheel (wheel + like)
vahato	draught animal, carrier
padaṃ	foot
pasannena -----	(with) good/pure
sukhamanveti = sukhaṃ + anveti	happiness follows (happiness + follows)
chāyā'va = chāyā + va	like a shadow (shadow + like)
anapāyini = an + apāyini	constantly following (not + going away)

[page 69]

Jāti	-----	birth
pi		also (emphatic particle)
dukkhā		suffering
jarā		decay/old age
vyādhi		sickness
maraṇaṃ		death
dukkhaṃ		suffering
appiyehi		(with) unpleasant
sampayogo		association
dukkho		suffering
piyehi		(from) pleasant
vippayogo		dissociation/separation
yaṃ'p'icchaṃ = yaṃ + pi + icchaṃ		what one wants/desires (that + also + desired thing)
na		not
labhati		to get, gets
taṃ'pi = taṃ + pi		is also (that + also)
saṅkhittena		in short, concisely
pañc'upādānakkhandhā		attachment to the five aggregates
= pañca + upādāna + khandhā		(five + clinging/ attachment + aggregates)

[page 70]

Sabbadānaṃ	-----	all gifts
dhammadānaṃ		the gift of dhamma
jināti		overpowers, excels
sabbarasaṃ		all flavors
dhammaraso		the flavor/taste of dhamma
sabbaratiṃ		all delights
dhammarati		delight in dhamma
taṇhakkhayo		destruction of craving
sabbadukkhaṃ		all suffering

[page 72]

Pakārena	-----	(by) different ways
jānāti		knows
(i)ti		quotation marker
paññā		wisdom

[page 73]

Atta-dīpā = atta + dīpa	-----	island of oneself (oneself + island)
viharatha		dwelt
atta-saraṇā		refuge in oneself
anaññasaraṇā = an + añña + saraṇā		no other refuge (no + other + refuge)
dhamma-dīpā		island of Dhamma
dhamma-saraṇā		refuge of Dhamma

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