

BIRKEN FOREST MONASTERY

Chanting Book

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1a

DHAJ'AGGA PARITTA

[Namo tassa] Bhagavato arahato sammā-sambuddhassa.

- three times -

[Iti pi so] Bhagavā araham̐ sammā-sambuddho,

Vijjā-caraṇa-sampanno,

sugato loka-vidū,

Anuttaro purisa-damma-sārathi

satthā deva-manussānaṃ

Buddho Bhagavā ti.

Svākkhāto Bhagavatā Dhammo,

Sandiṭṭhiko akāliko ehi-passiko,

Opanayiko paccattaṃ veditabbo viññūhī ti.

Su-paṭipanno Bhagavato sāvaka-saṅgho,

Uju-paṭipanno Bhagavato sāvaka-saṅgho,

Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,

Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,

Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā;

Esa Bhagavato sāvaka-saṅgho,

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

Anuttaraṃ puññakkhettaṃ lokassā ti.

HOMAGE TO THE TRIPLE GEM

[Homage to the Blessed] Noble and Perfectly Enlightened One.

- three times -

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

[A good word] of the Blessed One's reputation has spread as follows:

**He, the Blessed One, is indeed the Pure One,
the Perfectly Enlightened One;**

**He is impeccable in conduct and understanding,
the Accomplished One, the Knower of the Worlds;**

He trains perfectly those who wish to be trained;

He is Teacher of gods and humans;

He is Awake and Holy.

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

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

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

**[They are the Blessed One's disciples] who have practiced well,
who have practiced directly, who have practiced insightfully;**

Those who practice with integrity;

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

These are the Blessed One's disciples.

Such ones are worthy of gifts, worthy of hospitality,

worthy of offerings, worthy of respect;

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

DISCOURSE ON LOVING-KINDNESS

[This is what should be done]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways,

Peaceful and calm and wise and skillful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove.

Wishing: In gladness and in safety,

May all beings be at ease!

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

The great or the mighty, medium, short, or small,

The seen and the unseen,

Those living near and far away,

Those born and to-be-born –

May all beings be at ease!

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings:
Radiating kindness over the entire world:
Spreading upwards to the skies,
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.

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

By not holding to wrong views,
The pure-hearted one,
Having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

KARAṆĪYA METTA SUTTA (DISCOURSE ON LOVING-KINDNESS)

[Karaṇīya m-attha-kusalena,] yan-taṃ santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca, suvaco c'assa mudu anatimānī,

Santussako ca subharo ca, appakicco ca sallahuka-vutti;
Sant'indriyo ca nipako ca, appagabbho kulesu ananugiddho.

Na ca khuddhaṃ samācare kiñci, yena viññū pare upavadeyyuṃ;
Sukhino vā khemino hontu, sabbe sattā bhavantu sukhit'attā:

Ye keci pāṇa-bhūt'atthi, tasā vā thāvarā vā anavasesā;
Dīghā vā ye mahantā vā, majjhimā rassakā aṇuka-thūlā.

Diṭṭhā vā ye ca adiṭṭhā, ye ca dūre vasanti avidūre;
Bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhit'attā.

Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kiñci;
Byārosanā paṭigha-saññā, nāññam-aññassa dukkham-iccheyya.

Mātā yathā niyaṃ puttāṃ, āyusā eka-puttam-anurakkhe;
Evam pi sabba-bhūtesu, mānasam-bhāvaye aparimāṇaṃ.

Mettañ-ca sabba-lokasmim, mānasam-bhāvaye aparimāṇaṃ;
Uddhaṃ adho ca tiriyañ-ca, asambādhaṃ averaṃ asapattaṃ.

Tiṭṭhañ-caraṃ nisinno vā, sayāno vā yāvat'assa vigata-middho;
Etaṃ satim adhiṭṭheyya, brahmam-etaṃ vihāraṃ idham-āhu.

Diṭṭhiñ-ca anupagamma, sīlavā dassanena sampanno;
Kāmesu vineyya gedhaṃ, na hi jātu gabbha-seyyaṃ punar-etī ti.

THE BENEFITS OF LOVING-KINDNESS

[O Bhikkhus,] there are eleven benefits from loving-kindness that arise from the emancipation of the heart.

If repeated, developed, made much of, made a habit of, made a basis of, experienced, practiced, well-started, these eleven benefits are expected:

One sleeps well;

One wakes up well;

One does not have nightmares;

One becomes affectionate to human beings;

One becomes affectionate to non-human beings;

The deities protect one;

Neither fire nor poison nor weapons harm one;

One's mind is easily calmed;

One's countenance is serene;

One dies without confusion;

Beyond that, if one fails to attain Nibbana,

One is reborn in the higher heavens.

THE FOUR FOUNDATIONS OF MINDFULNESS

(summarized version)

**[Bhikkhus, this is the direct path for the purification of beings,
for the surmounting of sorrow and lamentation,
for the disappearance of pain and grief,
for the attainment of the true way,
for the realization of Nibbana – namely,
the Four Foundations of Mindfulness.]**

satipaṭṭhāna

1. [MINDFULNESS OF THE BODY]

kāya-anupassanā

- Mindfulness of the breath.
- Mindfulness of the 4 postures:
walking, standing, sitting, and lying down.
- Mindfulness with clear comprehension: of what is beneficial,
of suitability, of the meditator's domain, of non-delusion.
- Reflection on the 32 parts of the body.
- Analysis of the 4 elements.
- Nine cemetery contemplations.

2. [MINDFULNESS OF FEELINGS]

vedanā-anupassanā

- Pleasant, painful, and neither-painful-nor-pleasant feelings,
- worldly and unworldly.

Awareness of their manifestation, arising, and disappearance.

3. [MINDFULNESS OF THE MIND]

citta-anupassanā

- Understanding the mind as:
 - greedy or not,
 - hateful or not,
 - deluded or not,
 - collected or scattered,
 - developed or undeveloped,
 - surpassable or unsurpassable,
 - concentrated or unconcentrated,
 - liberated or unliberated.

Awareness of its manifestation, arising, and disappearance.

4. [MINDFULNESS OF DHAMMA CATEGORIES]*dhammā-anupassanā***[Five Mental Hindrances]***nīvaraṇa*

Sense desire, ill-will, sloth and torpor,
restlessness and worry, skeptical doubt.

Awareness of their manifestation, origin, and disappearance.

[Five Aggregates of Clinging]*upādānakkhandha*

Material form, feelings, perceptions,
mental formations, and consciousness.

Awareness of their manifestation, arising, and dissolution.

[Six Internal and Six External Sense Bases]*āyatana*

Eye and visible objects, ear and sounds, nose and smells,
tongue and tastes, body and tangible objects, mind and mental objects.

Knowledge of them, and of the arising, abandoning, and
future non-arising of the fetters that originate dependent on both.

[Seven Factors of Enlightenment]*bojjh'aṅga*

Mindfulness, investigation-of-Dhamma, energy, joy,
tranquillity, concentration, and equanimity.

Knowledge of their presence, their arising, and their development.

[Four Noble Truths]*ariya-sacca*

Suffering, its origin, its cessation,
and the path that leads to the cessation of suffering.

[Noble Eightfold Path]*ariya aṭṭhaṅgika magga*

Right view, right intention, right speech, right action, right livelihood,
right effort, right mindfulness, and right concentration.

**Bhikkhus, if anyone should properly develop these four foundations
of mindfulness for seven years ... or even for seven days,
one of two fruits could be expected for that person:
either final knowledge here and now,
or, if there is a trace of clinging left, the state of non-returning.**

THE NOBLE EIGHTFOLD PATH

[This is the Middle Path which the Perfect One discovered and expounded, which gives rise to vision and knowledge, leading to peace, wisdom, enlightenment, and Nibbana – the Noble Eightfold Path.]

ariya aṭṭhaṅgika magga

1. [RIGHT VIEW]

sammā-diṭṭhi

Knowledge of suffering, of its origin, of its cessation, of the way leading to the cessation of suffering.

2. [RIGHT INTENTION]

sammā-saṅkappa

Intention of renunciation, of non-ill-will, of harmlessness.

3. [RIGHT SPEECH]

sammā-vācā

Abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from pointless speech.

4. [RIGHT ACTION]

sammā-kammanta

Abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct.

5. [RIGHT LIVELIHOOD]

sammā-ājīva

Having abandoned wrong livelihood, one continues one's living by right livelihood.

6. [RIGHT EFFORT]

sammā-vāyāma

- One generates desire for the prevention of unwholesome states of mind by making effort, arousing energy, exerting one's mind, and striving.
- One generates desire for the abandoning of unwholesome states of mind by making effort, arousing energy, exerting one's mind, and striving.
- One generates desire for the arising of wholesome states of mind by making effort, arousing energy, exerting one's mind, and striving.
- One generates desire for the continuance, non-disappearance, strengthening, increase, and full development of wholesome states of mind by making effort, arousing energy, exerting one's mind, and striving.

7. [RIGHT MINDFULNESS]

sammā-sati

Having removed longing and dejection in regard to the world,

- One abides contemplating the body as a body, ardent, clearly comprehending, and mindful.
- One abides contemplating feelings as feelings, ardent, clearly comprehending, and mindful.
- One abides contemplating mind as mind, ardent, clearly comprehending, and mindful.
- One abides contemplating dhamma categories as dhamma categories, ardent, clearly comprehending, and mindful.

8. [RIGHT CONCENTRATION]

sammā-samādhi

Quite secluded from sensual pleasures, secluded from unwholesome states of mind, one enters and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and happiness born of seclusion.

With the subsiding of applied and sustained thought, one enters and abides in the second jhana, which has self-confidence and unification of mind, is without applied and sustained thought, and has rapture and happiness born of concentration.

With the fading away as well of rapture, one abides in equanimity, and, mindful and clearly comprehending, still feeling pleasure with the body, one enters and abides in the third jhana, on account of which noble ones announce:

‘One has a pleasant abiding who has equanimity and is mindful.’

With the abandoning of pleasure and pain, and with the previous disappearance of joy and sadness, one enters and abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

**This is called the Noble Truth of the way
leading to the cessation of suffering.**

TEN SUBJECTS FOR FREQUENT REFLECTION BY ONE WHO HAS GONE FORTH

[Handa mayaṃ pabbajita-abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe.]

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṃ
paccavekkhitabbā. Katame dasa?

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

‘Vevaṇṇiy’amhi ajjhūpagato’ ti,

pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

‘I am no longer living according to worldly aims and values.’

This should be reflected upon again and again by one who has gone forth.

‘Para-paṭibaddhā me jīvikā’ ti,

pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

‘My very life is sustained through the gifts of others.’

This should be reflected upon again and again by one who has gone forth.

‘Añño me ākappo karaṇīyo’ ti,

pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

‘I should strive to abandon my former habits.’

This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho me attā sīlato na upavadatī’ ti,

pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

‘Does regret over my conduct arise in my mind?’

This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na
upavadantī’ ti, pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

‘Could my spiritual companions find fault with my conduct?’

This should be reflected upon again and again by one who has gone forth.

‘Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo’ ti,

pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

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

This should be reflected upon again and again by one who has gone forth.

**‘Kammassako’ mhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-pañsaraṇo, yaṃ kammaṃ karissāmi
kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmī’ ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

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

This should be reflected upon again and again by one who has gone forth.

**‘Katham-bhūtassa me rattin-divā vītipatantī’ ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

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

**‘Kacci nu kho’ haṃ suññāgāre abhiraṃāmī’ ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

‘Do I delight in solitude or not?’

This should be reflected upon again and again by one who has gone forth.

**‘Atthi nu kho me uttari-manussa-dhammā
alam-ariya-ñāṇa-dassana-viseso adhigato,
so’ haṃ pacchime kāle sabrahma-cārīhi puṭṭho na maṅku
bhavissāmī’ ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

**‘Has my practice borne fruit with freedom or insight so that at the end of my
life I need not feel ashamed when questioned by my spiritual companions?’**

This should be reflected upon again and again by one who has gone forth.

**Ime kho bhikkhave dasa dhammā
pabbajitena abhiṇhaṃ paccavekkhitabbā ti.**

Bhikkhus, these are the ten dhammas

to be reflected upon again and again by one who has gone forth.

EIGHT GREAT NOBLE THOUGHTS

**[This Dhamma] is for one who wants little from the world,
not for one who wants much.**

**This Dhamma is for one who is contented,
not for one who is discontented.**

**This Dhamma is for one who loves seclusion,
not for one who craves company.**

**This Dhamma is for one who is energetic,
not for one who is lazy.**

**This Dhamma is for one who is mindful,
not for one who is inattentive.**

**This Dhamma is for one who is composed,
not for one who is restless.**

**This Dhamma is for one who is wise,
not for one who is unwise.**

**This Dhamma is for one who
delights in freedom from impediments,
not for one who delights in impediments.**

FIVE SUBJECTS FOR FREQUENT RECOLLECTION

<p>Jarā-dhammo'mhi jaraṃ anatīto.</p>	<p>[I am of the nature] to age; I have not gone beyond aging.</p>
<p>Byādhi-dhammo'mhi byādhiṃ anatīto.</p>	<p>I am of the nature to sicken; I have not gone beyond sickness.</p>
<p>Maraṇa-dhammo'mhi maraṇaṃ anatīto.</p>	<p>I am of the nature to die; I have not gone beyond dying.</p>
<p>Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.</p>	<p>All that is mine, beloved and pleasing, will become otherwise, will become separated from me.</p>
<p>Kammassako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kaḷyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmī.</p>	<p>I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.</p>
<p>Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ.</p>	<p>Thus we should frequently recollect.</p>

OVĀDA PĀṬIMOKKHA GĀTHĀ

[Khantī paramaṃ] tapo tītikkhā

Nibbānaṃ paramaṃ vadanti Buddhā,

Na hi pabbajito parūpaghātī

Samaṇo hoti paraṃ viheṭṭhayanto.

Patient forbearance is the ultimate austerity,

Nibbana is supreme, say the Buddhas.

He is not a monk who harms another,

Nor a contemplative, he who oppresses another.

Sabba-pāpassa akaraṇaṃ, kusalassūpasampadā,

Sacitta-pariyodapanaṃ: etaṃ Buddhāna sāsanaṃ.

The non-doing of all evil,

The performance of what is skillful,

The cleansing of one's own mind:

This is the Buddhas' teaching.

Anūpavādo anūpaghāto, pāṭimokkhe ca saṃvaro,

Mattañ-ñutā ca bhattasmiṃ, pantañ-ca sayan'āsaṇaṃ.

Adhicitte ca āyogo: etaṃ Buddhāna sāsanaṃ ti.

Not reviling, not injuring,

Restraint in line with the monastic code,

Moderation in food,

Dwelling in seclusion,

Devotion to the heightened mind:

This is the Buddhas' teaching.

VERSES OF SHARING AND ASPIRATION

[Now let us chant the Verses of Sharing and Aspiration.]

[Through the goodness] that arises from my practice,
 May my spiritual teachers and guides of great virtue,
 My mother, my father, and my relatives,
 The Sun and the Moon, and all virtuous leaders of the world;
 May the highest gods and evil forces,
 Celestial beings, guardian spirits of the Earth, and the Lord of Death;
 May those who are friendly, indifferent, or hostile;
 May all beings receive the blessings of my life.
 May they soon attain the three-fold bliss and realize the Deathless.

Through the goodness that arises from my practice,
 And through this act of sharing,
 May all desires and attachments quickly cease,
 And all harmful states of mind.
 Until I realize Nibbana,
 In every kind of birth, may I have an upright mind,
 With mindfulness and wisdom, austerity and vigor.
 May the forces of delusion not take hold, nor weaken my resolve.

The Buddha is my excellent refuge;
 Unsurpassed is the protection of the Dhamma;
 The Solitary Buddha is my noble Lord;
 The Sangha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.

CĀTUR APPAMAÑÑĀ

[Handa mayam cātur-appamaññā obhāsanam karomase.]

[*Mettā*-saha-gatena] cetasā ekam disam pharivā viharati,
Tathā dutiyam tathā tatiyam tathā catuttham,

Iti uddham-adho tiriyaṃ sabbadhi

sabbatthatāya sabbāvantam lokam.

Mettā-saha-gatena cetasā vipulena mahaggatena

appamaññena averena abyāpajjhena pharivā viharati.

Karuṇā-saha-gatena cetasā ekam disam pharivā viharati,

Tathā dutiyam tathā tatiyam tathā catuttham,

Iti uddham-adho tiriyaṃ sabbadhi

sabbatthatāya sabbāvantam lokam.

Karuṇā-saha-gatena cetasā vipulena mahaggatena

appamaññena averena abyāpajjhena pharivā viharati.

Muditā-saha-gatena cetasā ekam disam pharivā viharati,

Tathā dutiyam tathā tatiyam tathā catuttham,

Iti uddham-adho tiriyaṃ sabbadhi

sabbatthatāya sabbāvantam lokam.

Muditā-saha-gatena cetasā vipulena mahaggatena

appamaññena averena abyāpajjhena pharivā viharati.

Upekkhā-saha-gatena cetasā ekam disam pharivā viharati,

Tathā dutiyam tathā tatiyam tathā catuttham,

Iti uddham-adho tiriyaṃ sabbadhi

sabbatthatāya sabbāvantam lokam.

Upekkhā-saha-gatena cetasā vipulena mahaggatena

appamaññena averena abyāpajjhena pharivā viharati ti.

FOUR BOUNDLESS QUALITIES

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

[I will abide] pervading one quarter with a mind imbued with *loving-kindness*, likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere, and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with *loving-kindness*;

abundant, exalted, immeasurable, without hostility and without ill-will.

I will abide pervading one quarter with a mind imbued with *compassion*, likewise the second, likewise the third, likewise the fourth;

so above and below, around and everywhere, and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with *compassion*;

abundant, exalted, immeasurable, without hostility and without ill-will.

I will abide pervading one quarter with a mind imbued with *gladness*, likewise the second, likewise the third, likewise the fourth;

so above and below, around and everywhere, and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with *gladness*;

abundant, exalted, immeasurable, without hostility and without ill-will.

I will abide pervading one quarter with a mind imbued with *equanimity*, likewise the second, likewise the third, likewise the fourth;

so above and below, around and everywhere, and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with *equanimity*;

abundant, exalted, immeasurable, without hostility and without ill-will.

MAṄGALA SUTTA

[Asevanā ca bālānaṃ,] paṇḍitānañ-ca sevanā;
Pūjā ca pūjanīyānaṃ, *etaṃ maṅgalam-uttamaṃ*.

Paṭirūpa-desa-vāso ca, pubbe ca kata-puññatā;
Atta-sammā-paṇidhi ca, *etaṃ maṅgalam-uttamaṃ*.

Bāhu-saccañ-ca sippañ-ca, vinayo ca susikkhito;
Subhāsītā ca yā vācā; *etaṃ maṅgalam-uttamaṃ*.

Mātā-pitu-upaṭṭhānaṃ, putta-dārassa saṅgaho;
Anākulā ca kammantā, *etaṃ maṅgalam-uttamaṃ*.

Dānañ-ca dhamma-cariyā ca, ñātakānañ-ca saṅgaho;
Anavajjāni kammāni, *etaṃ maṅgalam-uttamaṃ*.

Āratī viratī pāpā, majja-pānā ca saññamo;
Appamādo ca dhammesu, *etaṃ maṅgalam-uttamaṃ*.

Gāravo ca nivāto ca, santuṭṭhī ca katañ-ñutā;
Kālena dhammassavanaṃ, *etaṃ maṅgalam-uttamaṃ*.

Khantī ca sovacassatā, samaṇānañ-ca dassanaṃ;
Kālena dhamma-sākacchā, *etaṃ maṅgalam-uttamaṃ*.

Tapo ca brahma-cariyañ-ca, ariya-saccāna-dassanaṃ;
Nibbāna-sacchikiriya ca, *etaṃ maṅgalam-uttamaṃ*.

Phuṭṭhassa loka-dhammehi, cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ, *etaṃ maṅgalam-uttamaṃ*.

Etādisāni katvāna, sabbattham-aparājītā;
Sabbattha sotthiṃ gacchanti, *tan-tesaṃ maṅgalam-uttaman ti*.

THE GREAT DISCOURSE ON BLESSINGS

[To associate not with the foolish,] to be with the wise,
to honor the worthy ones: *this is a blessing supreme.*

To reside in a suitable location, to have done good deeds in the past,
to set oneself in the right direction: *this is a blessing supreme.*

To be well-spoken, highly trained, well educated, skilled in handicraft,
and highly disciplined: *this is a blessing supreme.*

To be well-caring of mother and father, to look after spouse and children,
to engage in a harmless occupation: *this is a blessing supreme.*

Outstanding behaviour, blameless action, open hands to all relatives,
and selfless giving: *this is a blessing supreme.*

To cease and abstain from evil, to avoid intoxicants,
to be diligent in virtuous practices: *this is a blessing supreme.*

To be reverent and humble, content and grateful,
to hear the Dhamma at the right time: *this is a blessing supreme.*

To be patient and obedient, to visit spiritual people,
to discuss the Dhamma at the right time: *this is a blessing supreme.*

To live austerely and purely, to see the noble truths,
and to realize Nibbana: *this is the blessing supreme.*

A mind unshaken when touched by worldly states,
sorrowless, stainless, and secure: *this is the blessing supreme.*

Those who have fulfilled all these are everywhere invincible;
they find well-being everywhere: *theirs is the blessing supreme.*

CHA RATANA PARITTA GĀTHĀ (SIX VERSES OF TREASURE)

[Yaṅ kiñci vittaṃ idha vā huraṃ vā,]
Saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi Tathāgatena,
Idam-pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Whatever the riches of this world or the next, whatever wealth the heavens may hold: none can compare with the Tathagata.

This rare treasure is found in the Buddha; – by this truth may there be well-being.

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yad-ajjhagā Sakya-munī samāhito;
Na tena dhammena sam'atthi kiñci,
Idam-pi Dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

The exquisite Deathless – dispassion, ending – discovered by the Sakyan Sage in concentration; nothing can compare to that Dhamma.

This rare treasure is found in the Dhamma; – by this truth may there be well-being.

Yam Buddha-seṭṭho parivaṇṇayī
suciṃ,
Samādhim-ānantarikaññaṃ-āhu;
Samādhinā tena samo na vijjati,
Idam-pi Dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

What the Buddha, most excellent, praised as pure, and called the 'concentration of unmediated knowing': nothing can compare with this concentration.

This rare treasure is found in the Dhamma; – by this truth may there be well-being.

Ye puggalā aṭṭha satam̐ pasaṭṭhā,
 Cattāri etāni yugāni honti;
 Te dakkhiṇeyyā Sugatassa sāvakā,
 Etesu dinnāni mahapphalāni;
Idam-pi Saṅghe ratanam̐ paṇītaṃ;
Etena saccena suvatthi hotu.

The eight persons – the four pairs
 – praised by those at peace: they,
 the disciples of the One Well-
 Gone, deserve offerings. What is
 given to them bears abundant
 fruit.

*This rare treasure is found in the
 Sangha; – by this truth may there
 be well-being.*

Ye suppayuttā manasā daḷhena,
 Nikkāmino Gotama-sāsanamhi;
 Te patti-pattā amataṃ vigayha,
 Laddhā mudhā nibbutim̐
 bhuñjamānā;
Idam-pi Saṅghe ratanam̐ paṇītaṃ;
Etena saccena suvatthi hotu.

Those who, devoted, firm-
 minded, apply themselves to
 Gotama's message, on attaining
 their goal, plunge into the
 Deathless, freely enjoying the
 liberation they've gained.

*This rare treasure is found in the
 Sangha; – by this truth may there
 be well-being.*

Khīṇam̐ purāṇam̐ navam̐ n'atthi
 sambhavam̐,
 Viratta-citt'āyatike bhavasmim̐;
 Te khīṇa-bījā avirūḷhi-chandā,
 Nibbanti dhīrā yathā'yam padīpo;
Idam-pi Saṅghe ratanam̐ paṇītaṃ;
Etena saccena suvatthi hotu.

With the old ended, taking no
 new birth, minds without passion
 for future becoming, they – the
 wise – having no seed, no desire
 for growth, go out like this flame.

*This rare treasure is found in the
 Sangha; – by this truth may there
 be well-being.*

BOJJH'AṄGA PARITTA

[Bojjh'aṅgo] sati-saṅkhāto, dhammānaṃ vicayo tatthā;
 Viriyam-pīti-passadhi, bojjh'aṅgā ca tathā'pare.
 Samādh'upekkha-bojjh'aṅgā, satt'ete sabba-dassinā;
 Muninā sammad-akkhātā, bhāvitā bahulī-katā.
 Saṃvattanti abhiññāya, Nibbānāya ca bodhiyā;
Etena sacca-vajjena, sotthi te hotu sabbadā.

Ekasmim samaye nātho, Moggallānañ-ca Kassapaṃ;
 Gilāne dukkhite disvā, bojjh'aṅge satta desayi.
 Te ca taṃ abhinanditvā, rogā muccimsu taṅ-khaṇe;
Etena sacca-vajjena, sotthi te hotu sabbadā.

Ekadā Dhamma-rājā pi, gelaññenābhipīlito;
 Cundattherena tañ-ñeva, bhaṇāpetvāna sādaraṃ;
 Sammoditvā ca ābādhā, tamhā vuṭṭhāsi ṭhānaso;
Etena sacca-vajjena, sotthi te hotu sabbadā.

Pahīnā te ca ābādhā, tiṇṇannam-pi mahesinaṃ;
 Magg'āhata-kilesā va, pattānuppatti-dhammataṃ;
Etena sacca-vajjena, sotthi te hotu sabbadā.

ENLIGHTENMENT FACTORS PROTECTION

The Enlightenment Factors are counted as mindfulness, investigation of reality, effort, rapture, tranquility: the Enlightenment Factors are these, and also concentration and equanimity. These are the Seven which the All-seeing Sage has taught perfectly. When developed and made much of they bring about the super-knowledges, Liberation and Enlightenment.
By this declaration of truth may you ever be kept safe!

At one time the Lord saw Moggallana and Kassapa suffering with illness. He pointed out the Seven Enlightenment Factors, and they, overjoyed, were instantly freed of disease.
By this declaration of truth may you ever be kept safe!

Once when the King of Dhamma (Sariputta) was afflicted with fever, the Thera Cunda spoke with affection on this matter. He then rejoiced and arose from that diseased condition.
By this declaration of truth may you ever be kept safe!

Those diseases were destroyed by those three great and wise ones, just as the Path destroys the defilements,
an attainment according with Dhamma.
By this declaration of truth may you ever be kept safe!

TEN PĀRAMĪ

Dāna pāramī, *dāna* upapāramī, *dāna* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Sīla pāramī, *sīla* upapāramī, *sīla* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Nekkhamma pāramī, *nekkhamma* upapāramī,

nekkhamma paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Paññā pāramī, *paññā* upapāramī, *paññā* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Viriya pāramī, *virīya* upapāramī, *virīya* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Khanti pāramī, *khanti* upapāramī, *khanti* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Sacca pāramī, *sacca* upapāramī, *sacca* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;

Kusala sampanno, iti pi so Bhagavā.

Adhiṭṭhāna pāramī, *adhiṭṭhāna* upapāramī,
adhiṭṭhāna paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;
 Kusala sampanno, iti pi so Bhagavā.

Mettā pāramī, *mettā* upapāramī, *mettā* paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;
 Kusala sampanno, iti pi so Bhagavā.

Upekkhā pāramī, *upekkhā* upapāramī,
upekkhā paramattha-pāramī.

Maitri, mettā, karuṇā, muditā, upekkhā;
 Kusala sampanno, iti pi so Bhagavā.

Iti pi so Bhagavā araham̐ sammā-sambuddho,
 Vijjā-caraṇa-sampanno, sugato loka-vidū,
 Anuttaro purisa-damma-sārathi
 Sathā deva-manussānam̐
 Buddho Bhagavā ti.

The 10 pāramī are:

dāna - giving, sīla - virtue, nekkhamma - renunciation, paññā - wisdom,
 viriya - energy, khanti - patience, sacca - truthfulness,
 adhiṭṭhāna - determination, mettā - loving-kindness, upekkhā - equanimity

Translation:

The virtue of [giving], the great virtue of [giving], the perfection of [giving].
 Maitri, loving-kindness, compassion, sympathetic joy, equanimity;
 Consummate in wholesome qualities, He is a Blessed One.

THREE REFUGES (TĪ SARAṆA)

- *THREE BOWS* -

Namo tassa Bhagavato arahato sammā-sambuddhassa.

- *three times* -

Buddhaṃ saraṇaṃ gacchāmi.

To the Buddha I go for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

To the Dhamma I go for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

To the Sangha I go for refuge.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

For the second time, to the Sangha I go for refuge.

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

For the third time, to the Sangha I go for refuge.

[Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.]

Āma, Bhante.

[The 3 refuges are complete.]

Yes, Venerable Sir.

FIVE PRECEPTS (PAÑCA SĪLA)

- THREE BOWS -

Mayaṃ Bhante ti-saraṇena saha pañca sīlāni yācāma.

Dutiyam-pi mayaṃ Bhante ti-saraṇena saha pañca sīlāni yācāma.

Tatiyam-pi mayaṃ Bhante ti-saraṇena saha pañca sīlāni yācāma.

We, Venerable Sir, request the Three Refuges & Five Precepts.

For the second time, we, Ven. Sir, request the Three Refuges & Five Precepts.

For the third time, we, Ven. Sir, request the Three Refuges & Five Precepts.

- Three Refuges, page 26; then repeat each precept after the leader -

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

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

2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

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

3. Kāmesu micchā-cārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from sexual misconduct.

4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from false and harmful speech.

**5. Surā-meraya-majja-pamādaṭṭhānā
veramaṇī sikkhā-padaṃ samādiyāmi.**

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

- Repeat each line 3 times after the leader says it once: -

Imāni pañca sikkhā-padāni samādiyāmi.

I undertake these five precepts.

- Reply after the leader's reflection (see 8 Precepts) -

Sādhu, sādhu, sādhu.

- THREE BOWS -

EIGHT PRECEPTS (AṬṬHA SĪLA)

- THREE BOWS -

Mayaṃ Bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Dutiyam-pi mayaṃ Bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Tatīyam-pi mayaṃ Bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

We, Venerable Sir, request the Three Refuges & Eight Precepts.

For the second time, we, Ven. Sir, request the Three Refuges & Eight Precepts.

For the third time, we, Ven. Sir, request the Three Refuges & Eight Precepts.

- Three Refuges, page 26; then repeat each precept after the leader -

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

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

2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

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

3. Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from any kind of sexual activity.

4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from false and harmful speech.

5. Surā-meraya-majja-pamādaṭṭhānā
veramaṇī sikkhā-padaṃ samādiyāmi.

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

6. Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from eating at inappropriate times.

7. Nacca-gīta vādita visūka-dassanā mālā-gandha
vilepana dhāraṇa maṇḍana vibhūsanatṭhānā
veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from
entertainment, beautification, and adornment.

8. Uccā-sayana mahā-sayanā
veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from
lying on a high or luxurious sleeping place.

- Repeat each line 3 times after the leader says it once: -

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

[Imāni aṭṭha sikkhā-padāni.

Sīlena sugatiṃ yanti,

sīlena bhoga-sampada,

sīlena nibbutiṃ yanti,

tasmā sīlaṃ visodhaye.]

[These are the Eight Precepts.

Have virtue as the source of happiness,

have virtue as the source of true wealth,

have virtue as the source of peacefulness.

Therefore let virtue be purified.]

Sādhu, sādhu, sādhu.

- THREE BOWS -

CLOSING HOMAGE

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

- BOW -

[The Teaching] so completely explained by him –
I bow to the Dhamma.

- BOW -

[The Blessed One's disciples] who have practiced well –
I bow to the Sangha.

- BOW -

RATANATTAYA VANDANĀ

(Arahamaṃ) sammā-sambuddho Bhagavā
Buddhaṃ Bhagavantaṃ abhivādemi.

- BOW -

(Svākkhāto) Bhagavatā dhammo,
Dhammaṃ namassāmi.

- BOW -

(Supaṭipanno) Bhagavato sāvaka-saṅgho,
Saṅghaṃ namāmi.

- BOW -