

The Gem Set In Gold

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

Acharya S. N. Goenka



Vipassana Research Institute



Vipassana Research Institute

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May all those who read this book be benefited.

May all beings be happy.

THE GEM SET IN GOLD

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containing the Pāli and Hindi chanting
from a ten-day course of Vipassana Meditation
as taught by Acharya S. N. Goenka



Vipassana Research Institute
Dhamma Giri, Igatpuri

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*Gāravo ca nivāto ca,
santutṭhi ca kataññūtā;
kālena dhammassavanam,
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 *dobas* 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 *bhikkhunis*, male and female lay followers may live guarded, protected, unharmed and at ease." In another place, in the *Vinaya-piṭaka* (*Cūlavagga*, 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 *dobas*. These *dobas* 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 *dobas* 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
Vipassana Research Institute,
Dhamma Giri, 2006

PĀLI AND HINDI PRONUNCIATION

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

Vowels: a, ā, ī, ī, u, ū, e, o

Consonants:

Velar:	k	kh	g	gh	ṅ
Palatal:	c	ch	j	jh	ñ
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, ī, 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’;

ī 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, **ñ**, is the same as the Spanish ‘ñ’, as in señor. The velar nasal, **ṅ**, 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 **ṅ** 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, h, ṛ

Consonants: ś, ṣ

The vowels represented by the diphthongs **ai**, and **au** are pronounced as they would be in English: **ai** like ‘aee’ 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., **ah** is like ‘uh’.

ṛ 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, ṅ, 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
One, 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 cakḥāyā 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 sabāya;
bhaya bhairava sāre mīte,
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,*

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].

yahī ucita upāya.

*Dharama gaṅga ke tīra para,
dukhiyāroni kī bhīḍa;
saba ke mana ke dukha mīte,
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.

*Guruvāra terī ora se,
devūñ 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 dukhoñ se hoyā;
antara kī gāñtheñ khule,
mānasa niramala hoyā,
saba ka maṅgala hoyā.*

May Dhamma arise in the mind of all.
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.

*hṛdaya meñ 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.

*hṛdaya meñ 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.

*hṛdaya meñ jāge sabhī ke,
aṅga-aṅga jāge sabhī ke.*

Pali Formalities

Tisarāṇa-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-majjapamādatthānā
veramaṇī sikkhāpadaṃ
samādiyāmi.

Aṭṭhaṅga-sīla

Pāṇātipātā veramaṇī
sikkhāpadaṃ samādiyāmi.
Adinnādānā veramaṇī
sikkhāpadaṃ samādiyāmi.
Abramacariyā veramaṇī
sikkhāpadaṃ samādiyāmi.
Musā-vādā veramaṇī
sikkhāpadaṃ samādiyāmi.
Surā-meraya-majja-
pamādatthānā veramaṇī
sikkhāpadaṃ samādiyāmi.
Vikālabhojanā veramaṇī
sikkhāpadaṃ samādiyāmi.
Nacca-gīta-vādita-
visūkadassanā-mālā-gandha-
vilepana-dhāraṇa-maṇḍana-
vibhūsanatthānā 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 heedlessness.

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 heedlessness.
 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, perfumes, cosmetics; jewelry and other bodily adornments.

*Uccāsayana-mahāsayanā
veramaṇi sikkhāpadam
samādiyāmi.*

I undertake the rule of training to abstain
from using high or luxurious beds.

Pariccajāmi

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

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].

Kammaṭṭhāna

*Nibbānassa sacchikaraṇatthāya
me bhante ānāpāna
kammaṭṭhānaṃ dehi.*

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;
Sāṅsa sāṅsa ko nīrakhate,
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;
Sāṅsa sāṅsa para mana ṭīke,
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,
biti 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 prāṇi viśva ke,
suno Dharama kā jñāna;
isa meṅ sukha hai, śānti hai,
mukti mokṣa nirvāna.*

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

*Yaha to vāṇi 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-vāṇi 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,
biti 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 prānī viśva ke,
caleṅ dharama ke pantha;
dharama pantha hī sānti 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,
pragaṭe pada nirvāṇa.*

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

*Kitane dina bhatakata phire,
andhī galin̄yoṅ māñhi!
Aba to pāyā rāja-patha, vāpasa
mudanā nāñhi.
Aba to pāyā vimala patha,
piche 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 cakkavālesu,
atrāgacchantu devatā; (3x)
saddhammaṃ munirājassa,
suṇantu sagga-mokkhadam.
Dhammassavanakālo 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;*
- bhummābhummā ca devā,
guṇa-gaṇa-gahaṇā,
byāvataṭṭā sabbakālaṃ;*
- ete āyantu devā, (3x)
vara-kanaka-maye,
Merurāje vasantō;*
- santo santosa-hetuṃ,
munivara-vacaṇaṃ,
sotumaggam samaggam. (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
dhammānuddhammapatipattiyā,
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 aññaṃ,
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 aññaṃ,
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 aññaṃ,
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,*
sanditthiko,
akāliko,
ehi-passiko,
o-paneyyiko,
paccattam veditabbo viññūhi' 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.) *Suppatipanno*
Bhagavato sāvaka-saṅgho; Those who have practiced well form the order of disciples of the Blessed One;
- ujjuppatipanno*
Bhagavato sāvaka-saṅgho; those who have practiced uprightly form the order of disciples of the Blessed One;
- nāyappatipanno*
Bhagavato sāvaka-saṅgho; those who have practiced wisely form the order of disciples of the Blessed One;
- sāmīcippatipanno*
Bhagavato sāvaka-saṅgho; those who have practiced properly form the order of disciples of the Blessed One;
- yadidam 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,*
dakkhineyyo, añjali-karaṇīyo,
anuttaram puññakkhettaṃ
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-Pali 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 karūṇi gurudeva ko,
caraṇana śīśa 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,
ṛna na cukāyā jāya;
jīvīn jīvāna dharama kā,
dukhiyana kī sevā karūṇi,*

yahī ucita 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 puṇya se,
bhalā sabhī kā hoyā;
jo jo āye tapa karaṇa,
sabakā maṅgala hoyā.*

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

Bhavatu sabba maṅgalaṃ.

May all beings be happy.

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

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

*Jo jo āye tapa karane ko, (2x)
sāba ke dukhade dūra hoī. (2x)
Janama janama ke bandhana tūṭeṇi,*

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 their innermost mental knots be
untied.

antarātama kī gāṇṭheṇi tūṭeṇi;

May their minds be purified.

mānasa nīramala 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 sukhiyā hoyā re.*

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 *dobas* 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 karūṇi gurudeva ko . . .
. . . yahi ucita upāya.

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

Isa sevā ke puṇya 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 tūṭeṇi,

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.

antarātama kī gāṇṭheṇ tūṭeṇi;
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 karūṇi gurudeva ko . . .
. . . yahi ucita upāya.

I pay homage to my revered teacher . . .
 . . . 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,
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, . . .

May all be happy, . . .

Terā maṅgala, . . .

May you be happy, . . .

*Dr̥śya aura adr̥śya,
sabbhī jīvoṇi kā maṅgala hoya re.* (2x)

Visible or invisible,
may all beings be happy.

*Nirabhaya hoṇi nirabaira bane saba, (2x)
nirabhaya hoṇi nirabaira bane saba,
sabbhī nirāmaya hoṇiya re.*

May all be free from fear and animosity,
may all be free from fear and animosity,
may all be free from illness.

Sabakā maṅgala, . . .

May all be happy, . . .

Terā maṅgala, . . .

May you be happy, . . .

Jana jana maṅgala, . . .

May all beings be happy, . . .

Day 4

*Namana karūṇi gurudeva ko,
sādara s̥śā navāya;
dharama ratana aisā diya,
pāpa panapa nahīṇi 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 cakḥāyā dharama rasa . . .
. . . yahī ucita upāya.*

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

*Āja dharama kā divasa hai,
deūṇi dharama kā dāna;
jo āye tapane yahāni,
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 dukhade dūra hoṇi, (2x)
Sabake mana prajñā jaga jāye, (2x)
antasa niramala hoya re. (2x)*

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

Sabakā maṅgala, . . .

May all be happy, . . .

Terā maṅgala, . . .

May you be happy, . . .

Jana jana maṅgala, . . .

May all beings be happy, . . .

Day 5

*Namana karūṇī gurudeva ko,
savīnaya śīśa navāya;
dharama ratana aisā diyā,
pāpa nikaṭa nabhiṇ 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 . . .
. . . 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;
kate andherā pāpa kā,
jana mana harakhita hoyā,
sabakā 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 maṅgalam. (3x)

May all beings be happy.

Sabakā 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 dukhade miṭa jāyeṇi,
(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
extinguished,
may all be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

Terā maṅgala, . . .

May you be happy, . . .

Jana jana maṅgala, . . .

May all beings be happy, . . .

Day 6

*Namana karūṇi gurudeva ko,
caraṇana śīśa navāya;
dharama ratana aisā diyā,
pāpa panapa 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 thrive within me.

*Aisā cakhāyā dharama rasa . . .
. . . yabhī 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;
kate 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 maṅgalam. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

*Isa dharatī ke taru-trṇa meṇi,
kaṇa-kaṇa meṇi
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 tapobbūmi 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 karūṇi 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 . . .
. . . yabhī 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 hoya 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 hoṇi,
bhaya tyāgeṇ bhayabhūta;
baira choda kara loga saba,
kareṇ paraspara priṭa.*

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 bharaṇpūra hoṇi. (2x)
Rāga dveṣa sabake miṭa jāyeṇ, (2x)
roga śoka saba dūra hoṇi. (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 karūṇi gurudeva ko,
sādara śīśa navāya;
dharama ratana aisā diyā,
pāpa upaja nahīn 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 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 hoya;
kaṭe andherā pāpa kā,
jana mana harakhita hoya.*

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.

*Barase barakhā samaya para,
dūra rahe duṣkāla;
śāsāna hove dharama kā, (3x)
loga hoṇya khusāhāla.
Sukha vyāpe isa jagata meṇ,
dukhiyā rahe na koya;
sabake mana jāge dharama,
sarakā maṅgala hoyā. (2x)*

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,
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-trṇa 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, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . . hoyā re.*

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

Day 9

*Namana karūṇi gurudeva ko,
caraṇana śīśa navāya;
dharama ratana aisā diyā,
pāpa ukhadatā jāya.*

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 . . .
. . . jahī 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.*

By the merits of this service,
may all be happy.
May Dhamma arise in the minds of all
May they be liberated from suffering.

*Dharamavihārī puruṣa hoṇi,
dharamacārīṇī nāra;
dharamavanta santāna hoṇi,
sukhī rahe parivāra,
sukhī rahe sansāra.*

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 meṇi
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 karūṇi gurudeva ko,
caraṇana śīśa navāya;
dharama ratana aisā diyā,
pāpa upāja 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 arise in 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 dukhīyāre jagata meṇi,
sukhīyā dike na koya;
śuddha dharama phira se jāge,
phira se maṅgala hoyā.*

In this sorrowful world,
I do not see any happy person.
May the pure Dhamma arise again,
may there be happiness again.

*Dasoni diṣṣaṇi ke sabhī,
prāṇī sukhiyā hoṇiya;
nirabhaya hoṇi, nirabaira hoṇi,
sabhī nirāmaya hoṇiya.
Sabakā maṅgala hoyā.*

May all the beings of the ten directions
be happy;
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 meṇi,
phira se hove jaga kalyāṇa;
jāge jāge dharama jagata meṇi,
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 for all beings.

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

May craving, aversion and ignorance be
dispelled,
may morality, concentration and wisdom
arise.

*Jana mana ke dukhade miṭṭa jāyeni,
phira se jāga uṭṭhe musakāna; (2x)*

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

*Phira se jāge dharama jagata meṇi,
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,
hoṇiya 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,
hoṇiya 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 mitāvana patha diyā,
sukhi karana sansāra.*

Homage to the Buddha,
such a treasure house of compassion;
he showed us the path to eradicate suffering,
and to bring 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 sangha 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 *arabants*,
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 puṇya 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 74 - 75.

DAY ONE—ĀṬĀNĀṬIYA SUTTAM

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.*

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

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

*Koṇāgamanassa nāmatthu,
brāhmaṇassa vuṣīmato;
Kassapassa ca namatthu,
vip̐pamuttassa 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 dispels all suffering.

*Ye cāpi nibbutā loke,

yathābhūtaṃ vipassisuṃ;
te janā apisuṃātha,
mahantā vītasāradā.*

They who 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;
vijjācarāna-sampannaṃ,
mahantaṃ vītasāradam.*

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

*Ete caññe ca sambuddhā,
anekasata-koṭṭiyo;
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,
vesārajjuhupāgatā;
sabbe te paṭijānanti,
āsabhatthānamuttamaṃ.*

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 appaṭivattiyam.*

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
reversed.

*Upeṭā buddhadhammehi,
atthārasahi nāyakaḥ;
battimsa-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 sabbañño ete,
sabbe khīṇāsavā jinā.*

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 mahabbalā;
mahākāruṇikā dhīrā,
sabbesaṇaṃ sukhāvahā.*

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

*Dīpā nāthā patitṭhā ca,
tāṇā leṇā ca pañinam;
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 thāne,
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 tvaṃ;
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 vinimutto,
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 silena,
khanti mettā balena ca;
tepi tvaṃ anurakkhantu,
arogena sukkena ca.*

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

*Purattḥimasmim disābhāge,
santi bhūtā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukkena ca.*

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

*Dakkhiṇasmim disābhāge,
santi devā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukkena ca.*

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

*Pacchimasmim disābhāge,
santi nāgā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukkena ca.*

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

*Uttarasmim disābhāge,
santi yakkhā mahiddhikā;
tepi tvaṃ anurakkhantu,
arogena sukkena ca.*

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

*Purattḥimena Dhataratṭho,
dakkhiṇena Virūlhako;
pacchimena Virūpakkho,
Kuvero uttaraṃ disaṃ.*

Dhataratṭha to the east,
Virūlhaka to the south,
Virūpakkhā to the west,
Kuvera to the north.

*Cattāro te mahārājā,
lokapālā yasassino;
tepi tvam anurakkhantu,
arogena sukkena ca.*

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

*Ākāsatthā ca bhūmatthā,
devā nāgā mahiddhikā;
tepi tvam anurakkhantu,
arogena sukkena 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 tvam anurakkhantu,
arogena sukkena 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-sīlissa,
niccam vuddhāpacāyīno;
cattāro dhammā vaddhanti,
āyu vaṇṇo sukham 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) freedom 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 SUTTAM

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 Vesālī. 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 Suttam

*Koṭisatasahassesu, cakkaṅvālesu
devatā; yassānaṃ patiganhanti,
yañca vesāliyā pure;
rogāmanussa-dubbhikkhaṃ,
sambhūtaṃ tividhaṃ bhayaṃ;
khippamantaradhāpesi,
parittaṃ taṃ bhaṇāmahe.*

*Yānīdha bhūtāni samāgatāni,
bhumāni 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 balim,
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 Vesālī, 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 all 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 tathāgatenā,
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 sakeyamunī samāhito;
na tena dhammena samatthi kiñci,
idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.*

Cessation of defilements, freedom from
passion, 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 parivaṇṇayā sucim,
samādhimānantarikaññamāhu;
samādhinā 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 attha satam pasatthā,
cattāri etāni yugāni honti;
te dakkhiṇeyyā Sugatassa sāvaka,
etesu dinnāni mahapphalāni;
idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

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

*Ye suppayuttā manasā dalhena,
nikkāmīno Gotamasāsanamhi;
te pattipattā amatam vigayha,
laddhā mudhā nibbutim bhuñjamānā;
idampi saṅghe ratanam paṇītam,
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
attained, 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 paṭhavim sito siyā,
catubbhi vātehi asampakampiyo;
tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati;
idampi saṅghe ratanam paṇītam,
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 bhavam atthamamādiyanti;
idampi saṅghe ratanam paṇītam,
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.

*Sabhāvassa dassana-sampadāya,
tayassu dhammā jahitā bhavanti;
sakkāyaditthi vicikicchitam ca,
silabbatam 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 vip̄pamutto,
chaccābhīṭhānāni abhabbo kātum;*

*idampi saṅghe 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.

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

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

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.

Vanappagumbe yathā phussitagge,

*gimbānamāse paṭhamasmim̄ gimbe;
tathūpamaṃ dhammavaraṃ adesayi,
nibbānagāmim̄ paramam̄ bitāya;
idampi buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.*

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.

Varo varaññū varado varāharo,

anuttaro dhammavaraṃ adesayi;

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

The Sublime One, the knower of the
sublime, the bestower of the sublime,
the bringer of the sublime,
the unsurpassed one has taught the sublime
Dhamma.

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

*Khīṇaṃ purāṇaṃ naṇaṃ natthi
sambhavaṃ,
virattacittāyatike bhavaṣṣim;
te khīṇabījā avirūlḥichandā,
nibbanti dhīrā yathāyaṃ padīpo;
idampi saṅghe ratanaṃ paṇītaṃ,
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,
bhumāni 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.

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 *arahant*, iv) causing schisms in the Sangha, v) wounding a Buddha, and vi) upholding wrong views.

DAY THREE—KARAṆĪYAMETTA SUTTAM

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 *Mettasuttam* in both occurrences. The initial verse was added as part of the *paritta* tradition and it was called *Karaṇīyamettasuttam*, a reference to the opening line of the canonical text, in order to distinguish it from other texts also named *Mettasuttam*.

Karaṇīyametta Suttam

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

*Karaṇīyamattakusalena,
yantam santam padam
abhisamecca;
sakko ujū ca subujū ca,
svvaco cassa mudu anātimānī.*

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

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

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 such 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.

*Ditthā vā ye va aditthā,
ye va dūre vasanti avidūre;
bhūtā vā sambhavesi vā,
sabbe sattā bhavantu sukhittā.*

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 paraṃ nikubbetha,
nātimaññetha katthaci na kañci;
byārosanā patighasaññā,
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 puttam,
āyusā ekaputtamanurakkhe;
evampi sabbabhūtesu
mānasaṃ 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,
mānasaṃ 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.

*Tiṭṭhaṃ caraṃ nisinno vā,
sayāno yāvatasā vigatamiddho;
etaṃ satiṃ adhitṭheyya,*

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

brahmametaṃ vibhāramidhamāhu.

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

*Ditthiñca anupaggaṃma,
sīlavā dassanena sampanno,
kāmesu vineyya gedhaṃ,
na hi jātu gabbhaseyyaṃ punaretī ti.*

Not falling into wrong views,
endowed with *sīla* 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

Eight Verses of the Buddha's Joyous Victory

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

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.

*Mārātirekamabhiyujjhita-
sabbarattiṃ,
ghorampanālāvakamakkehamā-
thaddha-yakkhaṃ;
khantī sudantavidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

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
sudārunantaṃ;
mettambuseka-vidhinā jītavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

The royal elephant Nālāgiri, completely
maddened,
[sped forth] like a forest fire, a discus or
thunderbolt, 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 khaggaṃatibhattha-
sudārunantaṃ,
dhāvanti yojanapath-
aṅgulimālavantaṃ;
iddhībhisaṅkhatamano jītavā
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 dutṭhavacanaṃ
janakāya-majjhe;
santena somavidhinā jītavā
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-
vādaketuṃ,
vādābhiropitamaṃ
ati-andhabhūtaṃ;
paññāpadīpajalito jītavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

Having strayed from the truth, the wily
Saccaka
intended to raise the banner of his false
doctrine, 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 bhujagam
vividham mahiddhim,
puttena therā bhujagena
damāpayanto;
iddhūpadesavidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

The serpent Nandopananda,
[was endowed with] various psychic powers;
The Buddha's son, the Elder [Mahāmogallāna],
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.

*Duggāhaditṭhibhujagena sudatṭha-
hattham,
Brahmaṃ visuddhijutimiddhi
Bakābhidhānam;*

With arm bitten by the snake of deluded views
was the Brahma named Baka, pure, radiant and
powerful.

*ñāṇāgadena vidhinā jitavā
munindo,
taṃ tejasā bhavatu te
jayamaṅgalāni.*

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—TIKAPATṬHĀNA

Day five features chanting of the opening section of the *Paṭṭhāna*, the seventh book of the *Abhidhamma-pitaka*. *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

betu-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
indrīya-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. 1–3) and the *Dhammapada* (XI. 8–9/153–154). 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 viññāṇam;
viññāṇa-paccayā nāma-rūpam;

nāma-rūpa-paccayā salāyatanaṃ;

salāyatana-paccayā phasso;
phassa-paccayā vedanā;
vedanā-paccayā taṇhā;

taṇhā-paccayā upādānam;

upādāna-paccayā bhavo;

bhava-paccayā jāti;

jāti-paccayā jarā-maraṇam
soka-parideva-
dukkha-domanassupāyāsā
sambhavanti.
Evametassa kevalassa
dukkhakkhandhassa
samudayo hotīti.

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,
attachment arises;
with the base of attachment, the process of
becoming 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 asesā-virāga-
nirodhā saṅkhāra-nirodho;
saṅkhāra-nirodhā viññāṇa-
nirodho;
viññāṇa-nirodhā nāma-rūpa-
nirodho;
nāma-rūpa-nirodhā salāyatana-
nirodho;
salāyatana-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
nirujjhanti.
Evametassa kevalassa
dukkhakkhandhassa nirodho
hoti'ti.*

Udāna-gāthā

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

(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, attachment 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 tribulations.
Thus this entire mass of suffering ceases.

Verses of Joy

When indeed the [Four Noble] Truths become manifest
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;

yato khayaṃ paccayānaṃ avedī.

he has experienced the destruction of the conditions for arising.

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

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

Aneka-jāti-saṃsāram,

Through countless births in the cycle of existence

*sandhāvissam anibbisam;
gabakārakaṃ gavesanto,
dukkhā jāti punappunam.*

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

*Gahakāraka! Diṭṭhosi,
puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā,
gabakūtaṃ visankhitam;
visankhāragataṃ cittam,*

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.

tanhānaṃ khayamajjhagā.

Jayo hi buddhassa sirīmato ayam,

“The glorious victory of the Buddha has come;

*Mārassa ca pāpimato parājayo;
ugghosayum bodhimaṇḍe
pamoditā,
jayaṃ tadā nāga-gaṇā mahesino;*

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*;

*jayaṃ tadā supanna-gaṇā
mahesino;*

by the host of *supannas* [*garudas*];

*jayaṃ tadā deva-gaṇā mahesino;
jayaṃ tadā brahma-gaṇā
mahesino.*

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.

Bujjhitvā ye cime sattā,
tibhavā muttakuttamā;

ajātim aṅgarāyādhiṃ,
amatam nibbhayaṃ gatā.

Evamādi guṇūpetam,
anekaguṇasaṅgaham;
osadhañca imam mantam,
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:
awareness,
analytical investigation of the Dhamma,
effort, bliss, tranquillity
are factors of enlightenment, and the others:

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

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

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

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

*Ekasmiṃ samaye nātho,
Moggallānaṅca Kassapaṃ;
gilāne dukkhite 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 mucciṃsu taṅkhaṇe;*

Rejoicing at this,
they were freed from sickness at that very
moment.

*etena saccavajjena,
sotthi te hotu sabbadā.*

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,
tambā vuttbhāsi thānaṃ;
etena saccavajjena,
sotthi te hotu sabbadā.*

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

*Pabīnā te ca ābādhā,
tiṇṇannampi Mahesīnaṃ;
maggāhatā kilesāva,*

pattānuppattidhammatam;

*etena saccavajjena,
sothi 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 Kāsi (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 purify their minds.

Mittānisamsa

Pūrento bodhisambhāre,

*nātho Temiya-jātiyaṃ;
mittānisamsaṃ yaṃ āha,
Sunandaṃ nāma sārathinṃ;
Sabbalokahitattāya,
parittaṃ taṃ bhāṇāmahe.*

*Pahūtabbakeho bhavati,
vipparuttho sakā gharā;
bahūnaṃ upajīvanti,
yo mittānaṃ na dūbbhati.*

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 dūbbhati.*

In whatever land he goes,
small towns or royal cities,
everywhere he is honored—
he who does not betray friends.

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

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

*Akuddho saḅharam eti,
sabhāyaṃ paṭinandito;
ñātīnaṃ uttamo hoti,
yo mittānaṃ na dūbbhati.*

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

*Sakkatvā sakkato hoti,
garu hoti sagāro;
vaṇṇakittibhato hoti,
yo mittānaṃ na dūbbhati.*

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 paṭivandanam;
yaso kittiñca pappoti,
yo mittānaṃ na dūbbhati.*

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 viroceti;
siriya ajahito hoti,
yo mittānaṃ na dūbbhati.*

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 vuttam virūhanti;
vuttānaṃ phalamasnāti,
yo mittānaṃ na dūbbhati.*

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,
rukkebhato patito naro;
cuto patittham labhati,
yo mittānaṃ na dūbbhati.*

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.

*Virūlhamūlasantānaṃ,
nigrodhamiva māluto;
amittā na pasabanti,
yo mittānaṃ na dūbbhati.*

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 “*Evam 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;
sothānaṃ nādhigacchanti,
atthatiṃsaṅca maṅgalaṃ.*

*Desitaṃ devadevena,
sabbapāpavināsanam;
sabbaloka-bitatthāya,
maṅgalaṃ taṃ bhaṅāmahe.*

*Evam me sutam—
Ekaṃ samayaṃ bhagavā
sāvattھیyaṃ viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho
aññatarā devatā abhikkantāya
rattiyā abhikkantavaṇṇā kevala-
kappaṃ jetavanam obhāsetvā yena
bhagavā tenupasaṅkami.
Upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ atthāsi.
Ekamantaṃ thitā kho sā devatā
bhagavantam 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 Sāvattthi 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, approached 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 sotthānam,
brūhi maṅgalamuttamaṃ.*

[*Bhagavā etadaṅvoca:*]

*Asevanā ca bālānaṃ,
paṇḍitānañca sevanaṃ;
pūjā ca pūjanīyānaṃ,
etaṃ maṅgalamuttamaṃ.*

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

*Bāhusaccañca sippañca,
vinayo ca susikkhito;
subhāsītā ca yā vācā,
etaṃ maṅgalamuttamaṃ.*

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

*Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
anavajjāni kammāni,
etaṃ maṅgalamuttamaṃ.*

*Āratī viratī pāpā,
majjapānā ca saṃyamo;
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.

*Gāraṇo ca nivāto ca,
santutthi ca kataññūtā;
kālena dhammassavaṇaṃ,
etaṃ maṅgalamuttamaṃ.*

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

*Khantī ca sovacassatā,
samañāṇaṅca 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;
nibbānasacchikiriyā ca,
etaṃ maṅgalamuttamaṃ.*

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

*Phutthassa lokadhammehi
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,
sabbatthamaparājītā;
sabbatthasoṭṭhiṃ gacchanti,
taṃ tesāṃ 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), *yaśo* (fame) and *ayaśo* (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-nāti-
samūhā,
Averā hontu,
abyāpajjhā hontu.
anīghā hontu,
sukhī attānaṃ pariharantu.

Ārakkhaddevatā,
bhūmatthadevatā,
rukkehatthadevatā,
ākāsattthadevatā;

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 free from anger,
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 pānā,
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 sukhi hontu,
sabbe hontu ca khemino,
sabbe bhadrāṇi 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 [*nibbāna*],
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 66 - 67. The ending chanting for the *adhiṭṭhāna* sittings is on pages 68 - 69.

Day One

morning start

*Āo logon jagata ke,
caleñ 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,
on 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;
karmon ke bandhana kateñ,
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;
karamon ke bandhana kateñ,
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 kakeni,
dharama na samajhe koya;
niramala citta kē 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 kē 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 bītatānī,
jīvana bītyo jāya;
kṣaṇa kṣaṇa ko upayoga kara,
bītyo kṣaṇa nahīn 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 kē sāra.*

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

afternoon start

*Sāṅsa 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 cābe maṅgala sadhe,
mukti dukkhoṅ se hoyā;
vaśa meṅ 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 meṅ,
jāge citta vikāra;
maiṅ bhī vyākula hoṅ uthūn,
vikala karūn saṃsāra.*

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

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

evening end

*Dekho apne āpa ko,
samajho apānā āpa;
apane 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 pānta nahīn Dharama hai
dharama na banenī dīvāra;
dharama sikhāye ekatā,
manuja manuja menī pyāra.*

afternoon start

*Dekho apane āpako,
samajho apānā āpa;
apane ko jāne binā,
mite na bhava-santāpa.*

afternoon end

*Para sevā hī puṇya hai,
para pīḍana hī pāpa;
puṇya kiye sukha hī milenī
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 āpane āpako,
samaḥho āpanā āpa;
Āpane ko jāne binā,
miṭe 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.*

Śīla, 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 bhalā śarīra;
para jo mana vaśa meṇ kare,
vahī 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 kā 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 jāgrta 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 granthiyāni,
sabhī vimocita hoṇiā.*

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

Vipassanā-bhāvanā

Pāli

*Namo tassa bhagavato arabato,
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 diyā,
chilake diye chudāya.*

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

*Roma roma kirataga huvā,
ṛṇa na cukāyā jāya;
jīvūṇi jīvāna dharama kā,
dukhiyana bātūṇi dharama sukha,
yahī ucita upāya.*

*Guruvāra terā pratidhi,
devūṇi dharama kā dāna;
jo jo āye tapa karaṇa,
ho sabakā kalyāṇa.*

Vipassana Instruction Session

Homage to him, the blessed one, the worthy One, 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 dhuleñ,
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 dhuleñ,
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.
Śīśa 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 meñ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
dharama kī nirvāṇa-dhātu,
jñāna-dhātu, bodhi-dhātu.
Śīśa 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 meñ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
saṅgha kī nirvāna-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīsa para 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.

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

Closing Chanting, after Vipassana 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.

*Betī 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;
dubakī māre so tire,
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;
uppajjivā nirujjhanti,
tesaṃ vūpasamo sukho.*

Aneka-jāti-samsāraṃ,

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

*Gahakāraka! Dittḥosi,
puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā,
gahakūṭaṃ visaṅkhitam;
visaṅkhāra-gataṃ cittaṃ,
taṅhānaṃ 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 cakkavālesu,
yakkhā devā ca brahmuno;
yaṃ ambehi kataṃ puññaṃ,
sabba-sampatti sādhaṃ.*

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 sakehike.*

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,
śīla samādhi jñāna;
tīnoṃ kā saṅgama hove,
pragāṭe 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 nīva hai,
dhyāna dharama kī bhīṅta;
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 bañdhate jāyañ;
dekhata dekhata dekhate,
bañdhana khulate jāyañ.*

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

*Jyoñ jyoñ antara jagata meñ,
samatā stittha ho jāye;
kāyā vāñi citta ke,
karama sudharate jāyeri.*

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

afternoon start

*Bhogata bhogata bhogate,
gāñtheñ bandhatī jāyañ;
dekhata dekhata dekhate,
gāñtheñ khulatī jāyañ.*

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 dukkha hī dukkha 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 rabeñ,
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 mbāro īśa hai,
dharama hī mbāro nātha;
mhe to nīrabhaya hī ravāṇi,
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 surakhsīta hī reheṇ,
dharama sadā ho sātha.*

Dhamma is our master,
Dhamma is our lord.
We are always 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 nahīṇ,
dukha āye nahīṇ roya;
donoṇ 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 bhaṇḍhana kholā.*

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 meṇi,
dukhiyā rahe na koya;
suddha dbarama jaga meṇi jage
jana-jana sukhiyā hoya.*

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 leṇi 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 hoṇi,
nirabaira hoṇi, nirāmaya hoṇi;
sāre prāṇī sukhī hoṇi,
sukhī hoṇi, sukhī hoṇi.*

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

*Jaise mere dukha kate,
sabake dukha kate jāyaṇi;
jaise mere dina phire,
sabake dina phira jāyaṇi; (2x)
jana jana sukha chā jāya.*

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 adṛśya sabhī,
jīvoṇ kā maṅgala hoyā re. (2x)*

*Jala ke, thala ke,
aura gagana ke; (2x)
prāṇī sukhiyā hoṅya re. (2x)*

*Dason diśaon ke saba prāṇī; (2x)
maṅgalalābhī hoṅya re. (2x)*

*Nirabhaya hoṇ, nirabaira banen
saba;
sabhī nirāmayā hoṅya re. (2x)*

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

afternoon start

*Dhanyabhāga sāvuna milā,
niramala pāyā nīra;
āo dhoyeṇ svayama hī,
apane maile cīra.*

afternoon end

*Maṅgala maṅgala dharama kā,
phala maṅgala hī hoyā;
antara kī gāṇṭhen khulenī,
mānasa niramala hoyā.*

Mettā introduction

*Dūra rahe durabhāvanā,
dveṣa raheṇ saba dūra;
niramala niramala 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 hoṇi,
nirabaira hoṇi, nirāmaya hoṇi;
sāre prāṇī sukhī hoṇi,
sukhī hoṇi, sukhī hoṇi.

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

Mettā closing

Mana-mānasa meṇi pyāra hī,
urmila urmila hoyā;
roma-roma se dhvāni uṭṭhe,
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 meṇi dubakī lagī,
bhāga 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 meṇi,
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 cakkavālesu

(see pages 68 - 69)

*Maini karatā sabako kṣamā,
kareṇi mujhe saba koya;
mere to saba mitra haiṇi,
bairi dikhe na koya.*

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

Mettā closing

*Namana kareṇi 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 kareṇi 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.]

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 66 - 67. The ending chanting for the *adhiṭṭhāna* sittings is on pages 68 - 69.

Day One

morning start

*Āo logon jagata ke,
caleñ 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,
on 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;
karmon ke bandhana kateñ,
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;
karamon ke bandhana kateñ,
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 kakeni,
dharama na samajhe koya;
niramala citta kē 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 kē 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 bītatānī,
jīvana bītyo jāya;
kṣaṇa kṣaṇa ko upayoga kara,
bītyo kṣaṇa nahīn 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 kē sāra.*

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

afternoon start

*Sāṅsa 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 cābe maṅgala sadhe,
mukti dukkhoṅ se hoyā;
vaśa meṅ 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 meṅ,
jāge citta vikāra;
maiṅ bhī vyākula hoṅ uthūn,
vikala karūn saṃsāra.*

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

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

evening end

*Dekho apne āpa ko,
samajho apānā āpa;
apane 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 pānta nahīn Dharama hai
dharama na banenī divāra;
dharama sikhāye ekatā,
manuja manuja menī pyāra.*

afternoon start

*Dekho apane āpako,
samajho apānā āpa;
apane ko jāne binā,
mite na bhava-santāpa.*

afternoon end

*Para sevā hī puṇya hai,
para pīḍana hī pāpa;
puṇya kiye sukha hī milenī
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 āpane āpako,
samaḥho āpanā āpa;
Āpane ko jāne binā,
miṭe 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.*

Śīla, 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 bhalā śarīra;
para jo mana vaśa meṇ kare,
vahī 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 kā 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 jāgrta 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 granthiyāni,
sabhī vimocita hoṇiā.*

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

Vipassanā-bhāvanā

Pāli

*Namo tassa bhagavato arabato,
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 diyā,
chilake diye chudāya.*

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

*Roma roma kirataga huvā,
ṛṇa na cukāyā jāya;
jīvūṇi jīvāna dharama kā,
dukhiyana bātūṇi dharama sukha,
yahī ucita upāya.*

*Guruvāra terā pratidhi,
devūṇi dharama kā dāna;
jo jo āye tapa karaṇa,
ho sabakā kalyāṇa.*

Vipassana Instruction Session

Homage to him, the blessed one, the worthy One, 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 dhuleñ,
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 dhuleñ,
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.
Śīśa 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 meṅ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
dharama kī nirvāṇa-dhātu,
jñāna-dhātu, bodhi-dhātu.
Śīśa 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 meṅ jāge pratikṣaṇa,
aṅga-aṅga jāge pratikṣaṇa.*

*Ananta pūṇyamayī
ananta guṇamayī,
saṅgha kī nirvāna-dhātu,
dharama-dhātu, bodhi-dhātu.
Śīśa para 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.

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

Closing Chanting, after Vipassana 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.

*Betī terā ho bhalā,
ho terā kalyāṇa;
aṅga aṅga jāge dharama,
anīyatā 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;
dubakī māre so tire,
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;
uppajjivā nirujjhanti,
tesaṃ vūpasamo sukho.*

Aneka-jāti-samsāraṃ,

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

*Gahakāraka! Dittḥosi,
puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā,
gabakūtaṃ visaṅkhitam;
visaṅkhāra-gataṃ cittaṃ,
tanhānaṃ 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 cakkavālesu,
yakkhā devā ca brahmuno;
yaṃ ambehi kataṃ puññaṃ,
sabba-sampatti sādhakam.*

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 sakehike.*

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,
śīla samādhi jñāna;
tīnoṃ kā saṅgama hove,
pragāṭe 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 nīva hai,
dhyāna dharama kī bhīṅta;
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 bañdhate jāyañ;
dekhata dekhata dekhate,
bañdhana khulate jāyañ.*

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

*Jyoñ jyoñ antara jagata meñ,
samatā stittha ho jāye;
kāyā vāñi citta ke,
karama sudharate jāyeri.*

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

afternoon start

*Bhogata bhogata bhogate,
gāñtheñ bandhatī jāyañ;
dekhata dekhata dekhate,
gāñtheñ khulatī jāyañ.*

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 dukkha hī dukkha 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 rabeñ,
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 mbāro īśa hai,
dharama hī mbāro nātha;
mhe to nīrabhaya hī ravāṇi,
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 surakhsīta hī rehen,
dharama sadā ho sātha.*

Dhamma is our master,
Dhamma is our lord.
We are always 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 bhaṅdhana kholā.*

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 meṇi,
dukhiyā rahe na koya;
suddha dbarama jaga meṇi jage
jana-jana sukhiyā hoya.*

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 leṇi 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 hoṇi,
nirabaira hoṇi, nirāmaya hoṇi;
sāre prāṇī sukhī hoṇi,
sukhī hoṇi, sukhī hoṇi.*

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

*Jaise mere dukha kate,
sabake dukha kate jāyaṇi;
jaise mere dina phire,
sabake dina phira jāyaṇi; (2x)
jana jana sukha chā jāya.*

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 adṛśya sabhī,
jīvoṇ kā maṅgala hoyā re. (2x)*

*Jala ke, thala ke,
aura gagana ke; (2x)
prāṇī sukhiyā hoṇya re. (2x)*

*Dason diśaon ke saba prāṇī; (2x)
maṅgalalābhī hoṇya re. (2x)*

*Nirabhaya hoṇ, nirabaira banen
saba;
sabhī nirāmayā hoṇya re. (2x)*

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

afternoon start

*Dhanyabhāga sāvuna milā,
niramala pāyā nīra;
āo dhoyen svayama hī,
apane maile cīra.*

afternoon end

*Maṅgala maṅgala dharama kā,
phala maṅgala hī hoyā;
antara kī gāṇṭhen khulenī,
mānasa niramala hoyā.*

Mettā introduction

*Dūra rahe durabhāvanā,
dveṣa raheṇ saba dūra;
niramala niramala 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 hoṇi,
nirabaira hoṇi, nirāmaya hoṇi;
sāre prāṇī sukhī hoṇi,
sukhī hoṇi, sukhī hoṇi.

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

Mettā closing

Mana-mānasa meṇi pyāra hī,
urmila urmila hoyā;
roma-roma se dhvāni 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 meṇi dubakī lagī,
bhāga 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 meṇi,
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 cakkavālesu

(see pages 68 - 69)

*Maini karatā sabako kṣamā,
kareṇi mujhe saba koya;
mere to saba mitra haiṇi,
bairi dikhe na koya.*

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

Mettā closing

*Namana kareṇi 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 kareṇi 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

*Tumbehi 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 pariyoḍapaṇaṃ,
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-setṭhā 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-setṭhā mano-mayā;
manasā ce pasannena,
bhāsati vā karoti vā;
tato naṃ sukhamanveti,
chāyā’va anapāyini.*

—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;
vyādhi'pi dukkhā; maraṇam'pi
dukkhaṃ;*

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

*saṅkhittena pañc'upādāna-
kkehāndhā dukkhā.*

—Saṃyutta Nikāya, Mahāvagga XII, 2.1,
Dhammacakkappavattana Sutta.

*Aniccā vata saṅkhārā,
uppādaṇvaya-dhammino;
uppañjitvā nirujjhanti,
tesaṃ vūpasamo sukho.*

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

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

Chain of Conditioned Arising

Please see pages 43 - 44 for the text of *Paṭicca-samuppāda*

Aneka-jāti-saṃsāraṃ,

*sandhāvissaṃ anibbisam;
gahakārakaṃ gavesanto,
dukkhā jāti punappunaṃ.*

*Gahakāraka ditṭhosi,
puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā,
gahakūtaṃ visaṅkhitam;
visaṅkhāra-gataṃ cittaṃ,*

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'ti,
yadā paññāya passati;
attha nibbindati dukkhe,
esa maggo visuddhiyā.*

—Dhammapada, XX. 5 (277).

*Khīnaṃ purānaṃ naṣvaṃ natthi
sambhavaṃ,
viratta-citta-āyatike bhavasmiṃ;
te khīṇa-bijā avirūlhi-chandā,*

nibbanti dhīrā yathāyaṃ padīpo.

—Sutta Nipāta, II. 1, Ratana Sutta.

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

—Dhammapada, XXIV. 21 (354).

Day Seven

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

*Imāya
dhammānudhammapaṭipattiyā,
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
extinguished.

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 Vandana

*Iti`pi so bhagavā,
arahaṃ,
sammā-sambuddho,
vijjācaraṇa-sampanno,
sugato,
lokavidū,
anuttaro purisa-damma-sāraṭhī,
sathā deva-manussānaṃ,
Buddho Bhagavā`ti.*

Dhamma Vandana

*Svākkhāto Bhagavatā Dhammo,

sanditṭhiko,
akāliko,
ehi-passiko,
opaneyyiko,
paccatam veditabbo viññūhi`ti.*

Saṅgha Vandana

*Suppatipanno
Bhagavato sāvaka-saṅgho;

ujjappatipanno
Bhagavato sāvaka-saṅgho;

ñāyappatipanno
Bhagavato sāvaka-saṅgho;

sāmīcippatipanno
Bhagavato sāvaka-saṅgho;

yadidaṃ cattāri purisa-yugāni,
atṭha-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
intelligent 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;

*ābhuneyyo, pābhuneyyo,
dakkhiṇeyyo, añjali-karaṇīyo,
anuttaraṃ puñṇakkhettaṃ
lokassā'ti.*

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

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

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

—Sutta Nipāta, II. 4,
Maṅgala Sutta.

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

*Katvāna katṭhamudaraṃ iva
gabbhinīyā,
Ciñcāya dutṭhavacanaṃ
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 assembly.

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,
Ñānakathā.

Wisdom is knowing things in different ways.

Day Ten

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

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

*dhamma-dīpā viharatha,
dhamma-saraṇā, anaññasaraṇā.*

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

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

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 One
sammāsambuddhassa	(to the) fully self-enlightened One

Tisarāṇa Gamaṇam [*page 3 and repeated page 7*]

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

Pañcasīla

Pañca + sila -----	(five + moral precepts)
pāṇātipātā	(from) killing living beings
pāṇa + atipāta	(living beings + destruction of life, killing)
veramaṇī	abstinence
sikkhāpadaṃ	rule of (moral) training, precept
samādiyāmi	(I) undertake
adinnādānā = adinna + ādāna	(from) taking what is not given

kāmesu	(in) sexual lust
micchācārā = micchā + cāra	(from) misconduct (wrong + behavior)
Musā-vādā = (Musā + vāda)	(from) wrong/false speech (false + speech)
Surā	spirituous liquor
Meraya	fermented liquor
Majja	intoxicant
pamādaṭṭhānā	(from) causes of heedlessness/intemperate behavior

Atṭhaṅgasīla

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

Atṭha + aṅga + sīla -----	(eight + constituents (of) + moral conduct)
abrahmacariyā	(from) incelibacy
vikālabhojanā = vikāla + bhojana	(from) eating at the wrong time (wrong/improper time + meal)
nacca	dancing
gīta	singing
vādita	instrumental music
visūkadassanā	visiting shows/exhibitions
mālā	garland
gandha	scent, perfume
vilepana	cosmetics
dhāraṇa	wearing
maṇḍana	adornment, finery
vibhūsanatṭhānā	(from things for) decoration/embellishment
uccāsayana	high bed/couch
mahāsayanā	(from using) great /luxurious bed

Eight-fold moral precepts [pages 3-4]

Pariccajāmi

Imāhaṃ -----	this + I
bhante	Venerable Sir
attabhāvaṃ	individuality, personality, identity
jīvitam	life
bhagavato	to the Blessed One
pariccajāmi	(I) surrender/renounce
ācariyassa -----	to the teacher

Surrender [page 4]

Kammaṭṭhāna

Nibbānassa -----	(of) nibbāna
sacchikaraṇatthāya	(for the purpose of) realization/experience
me	(to) me
ānāpāna = āna + apāna	inbreath, outbreath (inhaled breath + exhaled breath)
kammaṭṭhānaṃ	meditation object
dehi	grant

Request of Dhamma [page 4]

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
cakkavālesu	in the world systems
atrāgacchantu = atra + āgacchantu	here + may come
devatā	devās

Saddhammaṃ	true/pure Dhamma
muniṛājassa	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
byāvaṭā	busy
sabbakālaṃ.	all the time
ete -----	these
āyantu	may come
Vāra-kanakamaye	excellent gold
merurāje	on royal Meru (a mythical mountain)
vasanto	dwelling
santo -----	peaceful
santosahetuṃ = santosa + hetuṃ	contentment + for
munivāra-vacaṇaṃ = muni + vāra	the words of the supreme sage (sage + supreme
+ vacaṇaṃ	+ words)
sotumaggaṃ = sotuṃ + aggaṃ	to listen + the best
samaggaṃ.	together, unitedly

[For no. 3., page 7: *Namo tassa . . .*, see page 83]

[For no. 4., page 7: *Tisaraṇaṃ Gamaṇaṃ*, see page 83.]

[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)
paṭipattiyā	(by) practice
Buddhaṃ	acc. of Buddha
pūjemi	(I) pay respects/revere

Dhammaṃ	acc. of Dhamma
Saṅghaṃ	acc. of saṅgha
[no. 6., pages 7-8]	
Ye -----	Those
ca	also, too
Buddhā	Buddhas (pl.)
atitā	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)
varam	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 + vandanā (pl.)	three + jewels, gems + paying respects, homage
Itipi = iti + pi -----	Thus also (thus + also)
so	he
bhagavā	exalted one, freed from impurities
araḥaṃ	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)
satthā	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

ehipassiko	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
ujjuppaṭipanno	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
añjalikaraṇīyo	worthy of reverence with clasped hands
anuttaraṃ	incomparable, unsurpassed
puññakkhettaṃ = puñña + khettaṃ	field of merit (merit + field)
lokassa	for the world

[Pāli suttas pages 23 - 60]

Day 1

Ātānātiya Suttaṃ

Ātānāta	name of town
Appasannehi -----	unhappy, non-believing, not pleased
nāthassa	lord (of, towards)
sāsane	teaching
sādhu	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
sabbabhūtanukampino = 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
vipparamuttassa	completely freed
sabbadhi	in every aspect
Āṅgīrasa -----	resplendent one, radiant one
sakyaputtassa	son of the Sakyās (clan)
Yo	who
imaṃ	this
sabbadukkhāpanūdanaṃ = sabba + dukkhā + panūdanaṃ	dispels all suffering (all + suffering + dispel)
Ye -----	who
cāpi = ca + api	and also
nibbutā	extinguished craving for the world, liberated
loke	in the world
yathābhūtaṃ	reality as it is
vipassisuṃ	insight
Te	they, these
janā	people
apisuṇātha	utter no evil
mahantā	mighty
vitasāradā	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
anekasatakoṭiyo	many hundreds of crores (one crore=ten million) (many+hundred+crores)
= aneka + sata + koṭiyo	

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)
vesārajjuhupāgatā	attained the 4 subjects of confidence
paṭijānanti	acknowledge
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
Buddhadhammehi	(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)
sītānubyañjanādharā	having 80 smaller marks
Byāmapabhāya = 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
mahākaruṇikā	of great compassion
dhīrā	resolute
sabbesaṇaṃ	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
mutto	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
sīlena	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
Puratthimasmiṃ -----	in the eastern direction
disābhāge	directions
santi	there are
bhūtā	beings
Dakkhiṇasmiṃ -----	in the southern direction
Pacchimasmiṃ -----	in the western direction
nāgā	serpents
Uttarasmiṃ -----	in the northern direction
yakkhā	non-human being, demon
Dhataratṭho -----	king of the east (name)
Virūlhako	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
Sabbītiyo = 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
Abhivādanasilassa -----	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
balam	strength

Day 2

Ratana Suttaṃ

Koṭṭisatasahasseeṣu = Koṭṭi + sata -----	extremely high figure (crore + hundred + thousand)
+ saḥassa	
cakkavāḷeṣu	in the world systems
devatā	devas
Yassāṇaṃ = yassa + āṇaṃ	whose command (whose + command)
paṭiṅgaṇhanti	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
Khippamantaradhāpeṣi (Khippaṃ	quickly caused to disappear (quickly
+ antaradhāpeṣi)	+ caused to disappear)
parittaṃ	protective verse
taṃ	that
bhaṇāmahe	let us recite
Yānidha = yāni + idha -----	whatever + here
bhūtāni	living beings
samāgatāni	are gathered
bhumṃāni	earth bound
vā	or, whether
antalikkhe.	celestial (the sky)
sabbeva	all
bhūtā	beings
sumanā	happy
bhavantu	be
athopī = atho + api	and (then also)
sakkacca	respectfully, carefully
suṇantu	may listen
bhāsitāṃ.	these words, that which is spoken
Tasmā -----	therefore
hi	indeed
nisāmetha	listen
sabbe	all
mettaṃ	mettā
karoṭha	practice
mānusiya	toward human
pajāya	beings
divā	day
ca	and
ratto	night

haranti	carry
ye	who
balim	offering
ne	them
rakkhatha	protect
appamattā	diligently
Yaṃ -----	what, that
kiñci	something, whatsoever
vittaṃ	wealth
idha	here
huraṃ	beyond
saggesu	heavens (in the)
rataṇaṃ	gem, jewel
paṇitaṃ.	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 = sākya + 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
samādhimānatarikaññamāhu	concentration (that accompanies path consciousness)
= samādhiṃ + ānatarika	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
saṭaṃ	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
paṭhavimṃ	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
sappurisamaṃ	pure minded person
vadāmi	I declare
yo	who
ariyasaccāni	noble truths
avecca	fully
passati	realizes
vibhāvayanti -----	clearly understand
gambhirapaññena = 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 = sila + vata	(3) rites and rituals (rules, precepts + vow, rites)
pi	(fr. api) also
yadatthi	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 state of (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
varaññū	knower of the sublime
varado	giver of the sublime
varāharo	bringer of the sublime
anuttaro	unsurpassed
khīṇaṃ -----	destroyed
purāṇaṃ	old
navāṃ	new, fresh
natthi	is not
sambhavaṃ	is produced

virattaccittāyatike = viratta + citta
+ āyatike
bhavasmim.
khīṇabijā
avirūlhihchandā = avirūlhi+ chandā

nibbanti
dhirā
yathā'yaṃ = yathā + ayaṃ
padīpo
Tathāgataṃ -----
devamanussapūjitaṃ = deva + manussa
+ pūjitaṃ
namassāma
suvatthi

mind detached from future (detached from
+ mind + future)
birth
destroyed seed
cessation of growth of cravings (no longer arise
+ cravings)
cease
wise ones
just as this
flame, lamp
the Buddha
honored by devās and men (devās + men
+ honored)
we pay respects
well being

Day 3

Karaṇīyamettā Suttaṃ

Karaṇīya
Yassānubhāvato = Yassa + ānubhāvato -----
yakkhā

neva = na + eva
dassenti
bhīsaṇaṃ.
yañhi
cevaṇuyuñjanto = ca + eva
+ anuyuñjanto
rattindivamatandito = rattiṃ + divaṃ
+ atandito

sukhaṃ
supati
sutto
ca
pāpaṃ
kiñci
na
passati.
evamādi = evaṃ + ādi
guṇūpetāṃ
parittaṃ
taṃ
bhaṇāmahe
Karaṇīyam-atthakusalena -----
= Karaṇīyaṃ + attha + kusaleṇa

yantaṃ = yaṃ + taṃ

something that should be done
by whose + power, greatness, majesty
unseen beings, most are hostile but some are
helpful
never (not + even)
show
dreadful sights (forms)
that indeed
and + also + practicing
night and day, diligently (in the night
+ in the day + without drowsiness)
happily
sleeps
slept
and
evil
anything
not
to see
like this + etc.
endowed with these good qualities
protection
that
let us chant
someone who knows that his welfare depends
on this, he is proficient. (something to be done
+ welfare/advantage + proficient)
that which (which + that)

santaṃ	peaceful
padam	state
abhisamecca.	would attain
sakko	capable
ujū	honest, straightforward
suhujū	upright
suvaco	soft spoken
cassa = ca + assa	should also be (and + may be)
mudu	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
sukhitattā = 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	or
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
sambhavesi	seeking birth, due to be born
sattā	beings
paro -----	one
param	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 = dukkham + iccheyya	wish for suffering (suffering + wish for)
Mātā -----	mother
yathā	just as
niyaṃ	own (one's)
puttaṃ	child
āyusā	with one's life
ekaputtamanurakkhe	(only + child + would protect)
= eka + puttaṃ + anurakkhe	
evampi = evaṃ + pi	even so (so + also)
sabbabhūtesu = sabba + bhūtesu	towards all beings (all + toward beings)
mānasam	mind
bhāvaye	cultivate
aparimāṇam.	boundless
Mettañca = mettaṃ + ca -----	goodwill, loving-kindness + and
sabba lokasmiṃ	in the entire universe
uddham	above
adho	below
tiriyañca	and across
asambādham	without obstruction
averamasapattaṃ = averam + asapattaṃ	without hatred + without enmity
Tiṭṭham -----	(while) standing
caram	walking
nisinno	sitting
sayāno	lying
yāvatassa	as long as
vigatamiddho = vigata + middho	one who is awake (free from + drowsiness)
etaṃ	this
satiṃ	awareness
adhiṭṭheyya	practice, fix one's attention
brahmagāma-etaṃ	sublime/brahmic + this
vihāramidhamāhu = vihāram + idham + āhu	the dwelling + here (in the dispensation of the Buddha) + they have said

Diṭṭhiṅca = diṭṭhiṃ + ca -----	(false) view + and
anupagamma = ana + upagamma	not succumbing (not + falling into)
silavā	established in moral conduct
dassanena	with insight
sampanno	endowed
kāmesu	sensual
vineyya	having removed
gedhaṃ	craving
hi	yes, indeed
jātu	surely, undoubtedly
gabbhaseyyaṃ = gabbha + seyyaṃ	womb + lying down
punareti	come again

Day 4

Buddha Jayamaṅgala-aṭṭhagāthā

Bāhuṃ -----	arm
Sahassaṃ -----	creating (a form with) one thousand (arms)
+ abhinimmita	(thousand + creating)
sāvudhantaṃ	bearing weapons
girimekhalaṃ	name of an elephant
uditaghorasasenaṃ = udita + 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 -----	fought more ardently than Māra
= Māra + atirekaṃ + abhiyujjhita	(Māra + more than + fought ardently)
sabbarattiṃ	all night
ghorampanālavakamaṅkhamathaddha	the intolerant, unyielding demon named Ālavaka
ghoram + pana + ālavakam	fierce + but + name of a Yakkha
+ akkhama + thaddha	+ intolerant + hard
yakkhaṃ	non-human being, demon
khantī	patience
sudantavidhinā	by means of self-control
Nāḷagiriṃ -----	name of an elephant
gajavaraṃ = gaja + varaṃ	royal/noble elephant (elephant + stately)
atimattabhūtaṃ = ati + matta + bhūtaṃ	having become too mad (very + intoxicated + having become)

dāvaggi-cakkamasanīva = dāva + aggi + cakkam + asani + iva sudāruṇantaṃ.	like a forest fire, discus or a thunderbolt (forest + fire + discus + thunderbolt + like) implacable
mettambusekavidhinā = mettā + ambu + seka + vidhinā	by sprinkling the water of mettā (mettā + water + sprinkling + by means of)
Ukkhitta -----	upraised
khaggamatihattha = khaggam + atihattha dhāvanti	sword in hand (sword + bringing) pursued
yojanapathaṅgulimālavantaṃ = yojana patha + aṅgulimāla + vantaṃ	Angulimāla pursued him for one yojana (ca. 7 miles + range of + Angulimāla + renounced/left behind)
iddhibhisāṅkhatamano = iddhibhi + saṅkhata + mano	with a mind expert in marvels (with magical powers + expert + mind)
Katvāna -----	doing
kaṭṭhamudaraṃ = kaṭṭham + udaraṃ iva	piece of wood + on the belly like
gabbhiniyā	pregnant woman
ciñcāya	by Cīncā (name of girl)
duṭṭhavacanaṃ = 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
vihāya	discarding
matissaccakavādaketuṃ = mati + saccaka + vāda + ketuṃ	wily Saccaka (intended to raise) the banner of his false doctrine (hankering after + Saccaka + false doctrine + banner)
vādābhiropitamaṃ = vāda + abhiropita + maṃ	with a mind bent upon raising controversies (controversy + bent upon raising + mind)
ati-andhabhūtaṃ = ati + andhabhūtaṃ	being completely blinded (extremely + being blinded)
paññāpadipajalito = paññā + padipa + 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 = iddhi + upadesa + vidhinā	by means of psychic powers and advice (psychic powers + advice + by means of)
duggāhaditṭhibhujagena -----	by the snake of deluded views (held wrongly/deluded + views + by the snake)
sudaṭṭha-hatthaṃ = su + daṭṭha + hatthaṃ brahmaṃ	with hand bitten by (thorough + bitten + hand) Brahmā

visuddhijutimiddhi = visuddhi + jutim
+ iddhi
bakābhidhānaṃ. = baka + abhidhānaṃ.
ñāṇāgadena = ñāṇa + agadena

(pure + radiant + powerful)
named Baka (baka + named)
by the medicine of knowledge (knowledge
+ medicine)

Day - 6

Paṭiccasamuppāda

Paṭicca + samuppāda
Anulomaṃ
Avijjā + paccayā -----
saṅkhārā
saṅkhārapaccayā
viññānaṃ
nāma-rūpaṃ
saḷāyatanaṃ
phasso
vedanā
taṇhā
upādānaṃ
bhavo
jāti
jarā-maraṇaṃ
soka-parideva-dukkha-domanassupāyāsā

sambhavanti
Evametassa = evaṃ + etassa
kevalassa
dukkhakkhandhassa = dukkha + khandha
samudayo
Paṭilomaṃ -----
Avijjāyatveva = Avijjāya + tveva
asesa-virāga-nirodhā = aśesa + virāga
+ nirodhā

dependent, resulting from + origination, arising
in direct order
ignorance + base, foundation, cause
reactions
base of reactions
consciousness
mind and body
six sense organs
contact
sensations
craving and aversion
attachment
process of becoming
birth
ageing and death
sorrow-lamentation-physical suffering-mental
suffering, grief
arise
like this (thus + of this)
entire
mass of suffering (suffering + mass)
arising
in reverse order
ignorance + however
complete + eradication of craving
+ cessation

Udāna-gāthā

Yadā -----
have
pātubhavanti
dhammā
ātāpino
jhāyato
brāhmaṇassa
athassa = atha + assa
kaṅkhā
vapayanti
sabbā

when
surely, indeed
become manifest
truths (4 noble)
ardently
meditating
one of pure life
then his
doubts
disappear
all

yato	because, in as far as
pajānāti	he understands ('pa' for pañña, insight, wisdom)
sahetu	with reason
khayaṃ	destruction
paccayānaṃ	of conditions for arising
avedi	he experiences
vidhūpayāṃ	having scattered
tiṭṭhati	he stands
mārasenaṃ	army of Māra
sūriyova	sun-like
obhāsayaṃantalikkhaṃ	shining in the sky
Aneka -----	countless
jāti	birth
samsāraṃ	faring on (cycle of existence)
sandhāvissaṃ	I have run
anibbisāṃ.	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)
visaṅkhitaṃ.	shattered
visaṅkhāragataṃ = visaṅkhāra + gataṃ	free from conditioning + gone to/arrived at
cittaṃ	mind
taṇhānaṃ	craving (of)
khayamajjhagā = khayaṃ + ajjhagā	end/cessation + reached
Jayo -----	victory
hi	yes, indeed
buddhassa	of Buddha
sirimato	glorious
ayaṃ	this (person)
mārassa	of Māra
ca	and
pāpimato	sinful
parājayo	defeat
ugghosayaṃ	these were proclaimed
bodhimaṇḍe	from the seat of enlightenment
pamoditā	rejoicing
jayāṃ	victory

tadā	then, at that time
nāga-gaṇā	host, multitude of nāgas
mahesino	of great sage (the Buddha)
supaṇṇa-gaṇā	host of garudas (mythical bird)
devagaṇā	host of devas
brahma-gaṇā	host of brahmas

Day – 7

Bojjhaṅgarittha

Saṃsāre -----	cycle of birth and death (in this world)
saṃsarantānaṃ	(for those beings) transmigrating
sabbadukkhavināsake = sabba + dukkha + vināsake	eradicating all suffering (all + suffering + eradicating)
satta + dhamme	seven + factors
ca	and
bojjhaṅge	factors of enlightenment
mārasenappamaddane = māra + sena + pamaddane	defeating the army of Māra (māra + army + defeating)
Bujjhitvā -----	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
ajarābyādhim = ajāra + byādhim	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 + saṅgahaṃ.	innumerable + merit/benefit + collection
osadhañca	medicine
imaṃ	this
mantam	words, incantation
bhaṇāmahe	let us recite
sati + saṅkhāto -----	awareness + so called/namely
dhammānaṃ-vicayo	analytical investigation of Dhamma
tathā	likewise
viriyaṃ	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
bhāvītā	cultivated
bahulikātā	practiced frequently
Samvattanti -----	lead to, conduce to
abhiññāya	higher knowledge, supernatural 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
Ekasmim -----	at one
samaye	time
nātho	the lord, protector
moggalānañca = moggalāna + 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
muccimsu	became free
tañkhaṇe	at that very moment
Ekadā -----	once
dharmarājāpi	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	at once
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

Mittānisamsa

Pūrento -----	while fulfilling
bodhisambhāre	necessary conditions for enlightenment
nātho	the lord
Temiya	name of the prince
jātiyaṃ.	in his birth
mittānisamsaṃ (= mitta + ānisamsaṃ)	friend(ship) + advantage, reward, merit
yaṃ	which
āha	spoke
sunanda	name of charioteer
nāma	named
sārathīṃ.	charioteer
sabbalokahitattāya = Sabba + loka + hita + atthāya	for the benefit of all the world (all + world + benefit + 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
sabhāyaṃ	in assembly
paṭinandīto	welcome
ñātināṃ	relatives
uttamo	eminent
Sakkatvā -----	being hospitable
sakkato	receiver of hospitality
garu	he is esteemed
sagāraṃ	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
paṭivandanāṃ. = paṭi + vandanāṃ.	he is honored (in return + [he gets] honor)
yaso	fame
kittiñca	renown
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)
cintayimsu	thought over
sadevakā	along with the devās
sothhānaṃ	blessings, prosperity
nādhigacchanti = na + adhigacchanti	not get at (do not + arrive at)
aṭṭhatimsaṅca	thirty-eight
Desitaṃ -----	taught
devadevena	highest celestial being
sabbapāpavināsanāṃ = sabba + pāpa + vināsanāṃ	will destroy all evil (all + evil + destruction)
sabbaloka-hitatthāya = sabba + loka + hita + atthāya	for the benefit of all the world (all + world + benefit + 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
sāvattiyāṃ	in Sāvattī (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
abhivādetvā	saluting
ekamantaṃ	one side
aṭṭhāsi	stood
ṭṭhitā	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
ākaṅkhamānā	wishing for
brūhi	you tell
maṅgalamuttamaṃ = maṅgalaṃ + uttamaṃ	highest welfare (welfare + highest, best)
Asevanā -----	avoidance, no association with
bālānaṃ	fools (of)
paṇḍitānaṃ	wise ones
sevanā	associate with
pūjā	honor
pūjaniyānaṃ	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
Bāhusaccaṅca = Bāhu + saccam + 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
samañānaṃ	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)
nibbānasacchikiriyaṃ = nibbāna + sacchikiriyaṃ	experiencing nibbāna (nibbāna + experience)
Phuṭṭhassa -----	facing, confronted with, coming in contact with
lokadhammehi = loka + dhammehi	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
sabbatthamaparājītā = sabbathaṃ + aparājītā	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
Aniḅho = 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
rukkaḥaṭṭhadevatā	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 68 - 69]

Most of the verses presented here also occur in the Pāli Passages from the Evening Discourses.

See pages 78-79.

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	path
visuddhiyā	(of) purification
Yato yato -----	whenever, wherever
(yato)	(since, whence)
sammasati	grasps/understands/knows thoroughly
khandhānaṃ	of the aggregates
udayabbayaṃ	rise and fall, arising and passing away
labhati	gets, experiences
pīti	rapture, ecstasy
pāmojjaṃ	bliss, delight
amataṃ	deathless stage (acc.)
taṃ	that
vijānataṃ	to the wise
Puññānumodanaṃ [<i>pages 68-69</i>]	
Puññānumodanaṃ = puñña + anumodanaṃ	merit + approval, acceptance, giving thanks
Sabbesu -----	(in) all
cakkavālesu	world systems
yakkhā	nonhuman beings, demons
devā	devas
ca	and
brahmuno	brahmās
Yaṃ	whatever
amhehi	by us
kataṃ	done
puññaṃ	merit
sabbasampatti = sabba + sampatti	all kinds of prosperity (all + prosperity)
sādhakaṃ.	bringing about
Sabbe -----	all
taṃ	that
anumoditvā	having rejoiced
samaggā	unitedly
sāsane	to teaching
ratā	devoted
pamādarahitā = pamāda + rahitā	without negligence (negligence + without)
hontu	may they be
ārakkhāsu	in giving protection
visesato	especially

Puññabhāgamidaṃ = Puñña	merit + portion + this
+ bhāgaṃ + idaṃ	
c'aññaṃ = ca + aññaṃ	and before (and + other)
samaṃ	equally
dadāma	give
kāritaṃ	I have done
anumodantu	accept with joy
medinī	the earth
ṭhātu	stay, remain, stand
sakkhike	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 110, 'Pāli from Adhiṭṭhāna ending chanting' for those verses that also occur in the Pāli from the discourses .

[page 77]

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
bhāsati	speaks
vā	or

karoti	does, acts
tato	then, thence
naṃ	him/her
dukkhamanveti = dukkhaṃ + anveti	suffering follows (suffering + follows)
cakkaṃ'va = cakkhaṃ + va	like a cartwheel (wheel + like)
vahato	draught animal, carrier
padam	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 78]	
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
yam'p'icchaṃ = yaṃ + pi + icchaṃ	what one wants/desires (that + also + desired thing)
na	not
labhati	to get, gets
tam'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 79]	
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 81]

Pakārena -----	(by) different ways
jānāti	knows
(i)ti	quotation marker
paññā	wisdom

[page 82]

Atta-dipā = atta + dipā -----	island of oneself (oneself + island)
viharatha	dwelt
atta-saraṇā	refuge in oneself
anaññasaraṇā = an + añña + saraṇā	no other refuge (no + other + refuge)
dhamma-dipā	island of Dhamma
dhamma-saraṇā	refuge of Dhamma

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He learned Vipassana from Sayagyi U Ba Khin in 1955. Sitting at the feet of his teacher he practiced it for fourteen years He also studied the words of the Buddha during this period. He came to India in 1969 and conducted the first vipassana course in Mumbai. After that a series of courses were held. In 1976 the first residential course of vipassana was held in Igatpuri and the first centre of vipassana was established here. Up till now 170 centres have been established all over the world. New centres also are coming up. At these centres 1500 trained teachers teach vipassana in 55 languages of the world. Not only ten- day courses are conducted at these centres but also at some centres 20-day, 30-day, 45-day and 60-day courses are conducted. All courses are free of charge. The expenses on food and accommodation etc are met by the self-willed Dana given by those who benefited from the course. Seeing its benevolent nature vipassana courses is held not only for the inmates of jails and school children in the world but also for police personnels, judges, government officers etc.

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