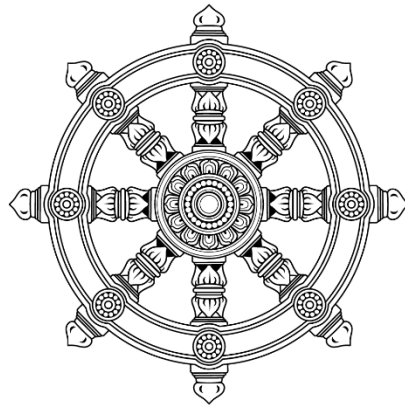


# CHANTS AND RECITATIONS



Pian dei Ciliegi  
Meditation Center

# CONTENTS

Homage and Refuges	1,
The 8 (or 9) Precepts	2,
The 5 Lay Precepts	3,
Tiratana Vandana – Salutations to the Triple Gem	4,
The Mahāsi Mettā Chant	5,
Homages, Aspirations, and Sharing	7,
Sharing of Merits	8,
Aspirations and Sharing of Merits in Burmese	9,
Asking Forgiveness	10,
Karaṇīya Mettā Sutta	11,
The 4 Boundless States	13,
The Buddha’s Victory Verse	14,
Vipassana Verses – The 3 Characteristics	15,
Paticcasamuppada – The Law of Dependent Origination	16,
5 Frequent Reflections	18,
The 4 Noble Truths	19,
Mind is Chief (Dhammapada Verses 1 & 2)	20,
Bhaddekaratta Sutta – Sutta on an Auspicious Day	21,
From Satipatthana	22,
On Nibbana	23,



## HOMAGE AND REFUGES

### **Namo tassa bhagavato arahato sammāsambuddhassa x3**

Homage to the Blessed, Noble, Perfectly Enlightened One

- ❖ **Buddhaṃ saraṇaṃ gacchāmi**  
**Dhammaṃ saraṇaṃ gacchāmi**  
**Saṅghaṃ saraṇaṃ gacchāmi**
- ❖ **Dutiyampi Buddhaṃ saraṇaṃ gacchāmi**  
**Dutiyampi Dhammaṃ saraṇaṃ gacchāmi**  
**Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi**
- ❖ **Tatīyampi Buddhaṃ saraṇaṃ gacchāmi**  
**Tatīyampi Dhammaṃ saraṇaṃ gacchāmi**  
**Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi**

I go for refuge to the Buddha.

I go for refuge to the Dhamma.

I go for refuge to the Saṅgha.

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

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



## THE 8 (OR 9) PRECEPTS

**1. Pānātipātā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from taking life

**2. Adinnādānā veramaṇi sikkhāpadaṃ samādhīyāmi**

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

**3. Abrahmacariyā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from any sexual activity

**4. Musāvādā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from falsehoods (and other forms of incorrect speech)

**5. Surāmeraya majjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from intoxicating drinks and drugs which lead to carelessness

**6. Vikālabhojanā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from eating at an improper time (i.e. after noon).

**7. Nacca gīta vādita visukadassanā mālā gandha vilepana dhārana mandana vibhūsanatṭhānā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from dancing, singing, music, entertainments, wearing garlands, using perfumes, and beautifying the body with cosmetics

**8. Uccāsayana mahāsayana veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from lying on high or luxurious beds or seats

To be recited during Metta retreats:

**9. Metta sahatena cetasa sabbavantam lokam paritva viharami**

I will abide radiating a mind imbued with loving kindness towards all beings

***Idam me silam magga-phala-ñānassa paccayo hotu***

May my moral conduct be a condition for the realization of the Path and Fruit (of Nibbāna)



## THE 5 LAY PRECEPTS

**1. Pānātipātā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from the destruction of living beings

**2. Adinnādānā veramaṇi sikkhāpadaṃ samādhīyāmi**

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

**3. Kamesu miccacara veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to abstain from improper (harmful) sexual conduct

**4. Musāvādā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from incorrect speech

**5. Surāmeraya majjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādhīyāmi**

I undertake the training to refrain from intoxicating drinks and drugs which lead to heedlessness



## TIRATANA VANDANA – SALUTATIONS TO THE TRIPLE GEM

### **Buddhavandanā**

**itipi so bhagavā, araham, sammāsambuddho,  
vijjā-caraṇasampanno, sugato, lokavidū,  
anuttaro purisa-damma-sārathi,  
satthā deva-manussānaṃ, buddho, bhagavā'ti.**

Indeed he is the Blessed one, noble, perfectly awakened,  
consummate in knowledge and conduct, well-gone, knower of worlds,  
unsurpassable leader of men to be tamed,  
teacher of gods and humans, awakened, blessed.

### **Dhammavandanā**

**svākkhāto bhagavatā dhammo,  
sandiṭṭhiko, akāliko, ehipassiko,  
opanāyiko, paccattaṃ veditabbo viññūhī ti.**

Well expounded is the Blessed One's dhamma,  
immediately visible, timeless, inviting investigation,  
onward leading, to be realized by the wise, each for themselves.

### **Saṅghavandanā**

**supaṭipanno bhagavato sāvaka-saṅgho,  
ujupaṭipanno bhagavato sāvaka-saṅgho,  
ñāyapaṭipanno bhagavato sāvaka-saṅgho,  
sāmīci-paṭipanno bhagavato sāvaka-saṅgho,  
yadidaṃ cattāri purisayugāni aṭṭha-purisa-puggalā,  
esa bhagavato sāvaka-saṅgho  
āhuneyyo, pahuneyyo, dakkhiṇeyyo, añjalikaraṇiyyo,  
anuttaraṃ puññakkhattaṃ lokassā ti.**

This Sangha of the Blessed One's disciples who have practiced well,  
practiced uprightly, practiced methodically, practiced masterfully,  
namely, the four pairs of people, the eight kinds of individuals,  
this Sangha of the Blessed One's disciples  
are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,  
and an incomparable field of merit for the world.



## THE MAHASI METTA CHANT

**Ahaṃ avero homi,  
abyāpajjho homi, anīgho homi,  
Sukhī attānaṃ pariharāmi**

May I be free from hostility, may I be free from oppression, may I be free from trouble, may I take care of myself and be happy.

**Mama Mātāpitū, Ācariyā ca, ñātimittā ca,  
sabrahma-cārino ca,  
Averā hontu, abyāpajjhā hontu, anīghā  
hontu Sukhī attānaṃ pariharantu**

May my mother and father, teachers, relatives, friends, and fellow practitioners, be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy

**Imasmiṃ ārāme, sabbe yogino  
Averā hontu, abyāpajjhā hontu, anīghā  
hontu, Sukhī attānaṃ pariharantu**

In this monastery may all meditators be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy

**Imasmiṃ ārāme, sabbe bhikkhū samanera  
ca, upāsakā upāsikāyo ca  
Averā hontu, abyāpajjhā hontu, anīghā  
hontu, Sukhī attānaṃ pariharantu**

In this monastery may all monks and nuns, laymen and laywomen be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy.

**Amhākaṃ catupaccayā dāyakā  
Averā hontu, abyāpajjhā hontu, anīghā  
hontu, Sukhī attānaṃ pariharantu**

May our supporters who give the four requisites be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy.

**Amhākaṃ ārakkhā devatā  
imasmiṃ vihāre, imasmiṃ āvāse,  
imasmiṃ ārāme ārakkhā devatā,  
Averā hontu, abyāpajjhā hontu, anīghā  
hontu, Sukhī attānaṃ pariharantu**

May our guardian deities in this living place, in this dwelling place, in this monastery, be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy.

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

May all creatures, all breathing creatures, all beings, all persons, all individuals, all women, all men, all enlightened ones, all worldlings, all divinities, all human beings, all who have fallen (into the lower worlds), be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy, may

**Averā hontu, abyāpajjhā hontu, anīghā  
hontu sukhī attānaṃ pariharantu,  
Dukkhā muccantu, yathāladhasampattito  
māvigacchantu kammassakā**

they be free from suffering, may they not lose whatever prosperity they have gained. Beings are the owners of their actions.

**Puratthimāya disāya, pacchimāya disāya,  
uttarāya disāya, dakkhiṇāya disāya,  
Puratthimāya anudisāya, pacchimāya  
anudisāya, uttarāya anudisāya,  
dakkhiṇāya anudisāya, heṭṭhimāya disāya,  
uparimāya disāya**

In the Eastern direction, in the Western direction, in the Northern direction, in the Southern direction, In the South-Eastern direction, in the North-Western direction, In the North-Eastern direction, in the South-Western direction, in the Downward direction, in the Upward direction

**Sabbe sattā, sabbe pāṇā, sabbe bhūtā,  
sabbe puggalā, sabbe  
attabhāvapariyāpannā,  
sabbā itthiyo, sabbe purisā, sabbe ariyā,  
sabbe anariyā, sabbe devā, sabbe  
manussā, sabbe vinipātikā,  
Averā hontu, abyāpajjhā hontu, anīghā  
hontu sukhī attānaṃ pariharantu,  
Dukkhā muccantu, yathāladhasampattito  
māvigacchantu kammassakā**

May all creatures, all breathing creatures, all beings, all persons, all individuals, all women, all men, all enlightened ones, all worldlings, all divinities, all human beings, all who have fallen (into the lower worlds), be free from hostility, free from oppression, free from trouble, may they take care of themselves and be happy, may they be free from suffering, may they not lose whatever prosperity they have gained. Beings are the owners of their actions.

**Uddhaṃ yāva bhavaggā ca  
adho yāva Avīcito  
samantā cakkavāḷesu,  
ye sattā pathavī carā,  
abyāpajjhā niverā ca  
niddukkhā cānupaddavā**

From the highest to the lowest realms of existence, everywhere in the universe, whatever beings move on the earth, may they be free from oppression, free from hostility, free from suffering, and free from danger.

**Uddhaṃ yāva bhavaggā ca  
adho yāva Avīcito  
samantā cakkavāḷesu,  
ye sattā udake carā,  
abyāpajjhā niverā ca  
niddukkhā cānupaddavā**

From the highest to the lowest realms of existence, everywhere in the universe, whatever beings move in water, may they be free from oppression, free from hostility, free from suffering, and free from danger.

**Uddhaṃ yāva bhavaggā ca  
adho yāva Avīcito  
samantā cakkavāḷesu,  
ye sattā ākāse carā,  
abyāpajjhā niverā ca  
niddukkhā cānupaddavā.**

From the highest to the lowest realms of existence, everywhere in the universe, whatever beings move in the sky, may they be free from oppression, free from hostility, free from suffering, and free from danger.



## HOMAGES, ASPIRATIONS, & SHARING

**Imāya Dhammānudhammapaṭipattiyā Buddhāṃ pūjemi,**

By this practice in conformity with the Dhamma I honor the Buddha,

**Imāya Dhammānudhammapaṭipattiyā Dhammāṃ pūjemi,**

By this practice in conformity with the Dhamma I honor the Dhamma,

**Imāya Dhammānudhammapaṭipattiyā Saṅghāṃ pūjemi,**

By this practice in conformity with the Dhamma I honor the Saṅgha,

**Imāya Dhammānudhammapaṭipattiyā Mātāpitaro pūjemi,**

By this practice in conformity with the Dhamma I honor my Parents,

**Imāya Dhammānudhammapaṭipattiyā Ācāriye pūjemi,**

By this practice in conformity with the Dhamma I honor my Teachers.

**Addhā imāya paṭipatāya jarāmaraṇamhā parimuccisāmi.**

By this practice I shall be free from decay and death.

**Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.**

May my merit lead to the destruction of the taints (mental pollutants).

**Idaṃ me puññaṃ Nibbāṇassa paccayo hotu.**

May my merit be a condition for (the realization of) Nibbana.

**Imaṃ no puññabhāgaṃ sabbasattānaṃ dema.**

May my merit be shared with all beings.

**Sabbe sattā sukhitā hontu!**

May all beings be happy!

**Sādhu! Sādhu! Sādhu!**

Well said, well said, well said!



## SHARING OF MERITS

**Ettavata ca amhehi sambhatam punna sampadam  
sabbe Deva anumodantu sabba sampatti siddhiya.**

Whatever merit we have accumulated,  
may all the Devas rejoice in it with every success and accomplishment.

**Ettavata ca amhehi sambhatam punna-sampadam  
sabbe satta anumodantu sabba sampatti siddhiya.**

Whatever merit we have accumulated,  
may all creatures rejoice in it with every success and accomplishment.

**Ettavata ca amhehi sambhatam punna-sampadam  
sabbe bhuta anumodantu sabba sampatti siddhiya.**

Whatever merit we have accumulated,  
may all beings rejoice in it with every success and accomplishment.

\*\*\*

**Idam me ñatinam hotu sukhita hontu ñatayo**

**Idam me ñatinam hotu sukhita hontu ñatayo**

**Idam me ñatinam hotu sukhita hontu ñatayo**

May this (merit) be for all my relatives, and may they be happy.



## ASPIRATIONS & SHARING OF MERITS IN BURMESE

**Aalone thatawa dwe  
Chanma ja ba se  
Kyanda ja ba se  
Go sinye kin ja ba se  
Sei' sinye kin ja ba se  
A-sasa a-yaya asinpye ja ba se.**

All beings  
May they be well.  
May they be happy.  
May they be free from physical suffering.  
May they be free from mental suffering.  
May all aspects of their lives be accomplished.

**Ahmya  
Ahmya  
Ahmya  
Yudaw mu ja ba koun lo**

**Sadhu, Sadhu, Sadhu**

Sharing, sharing, sharing – please partake of these merits.  
Well said, well said, well said



## ASKING FORGIVENESS

**Kayena vaca cittena pamadena maya katam  
accayaṃ khama me bhante bhuripanna tathagata**

If, by body, speech, or mind, due to carelessness, I have committed an offense  
pardon me that transgression, O Bhante, Tathagata of vast wisdom.

**Kayena vaca cittena pamadena maya katam  
Accayaṃ khama me dhamma Sanditthika akalika**

If, by body, speech, or mind, due to carelessness, I have committed an offense  
pardon me that transgression, O Dhamma, immediately visible and timeless.

**Kayena vaca cittena pamadena maya katam  
Accayaṃ khama me sangha supatipanna anuttara**

If, by body, speech, or mind, due to carelessness, I have committed an offense  
pardon me that transgression, O Sangha, well-practiced and unsurpassable.



## KARANIYA METTA SUTTA

**Karaniyam atthakusalena  
yan tam santam padam abhisamecca:  
sakko ujū ca sūjū ca  
suvaco c'assa mudu anatimānī**

This is what's done by one skilled in what's good,  
who reaches toward that peaceful state:  
one should be able, and upright, really upright;  
easy to speak to, gentle, without pride;

**santussako ca subharo ca  
appakicco ca sallahukavutti  
santindriyo ca nipako ca  
appagabbho kulesu ananugiddho,**

content, easily supported,  
not overly busy, frugal in one's ways;  
with peaceful faculties, discerning,  
modest, without greed among families.

**na ca khuddam samācare kiñci,  
yena viññū pare upavadeyyum.  
sukhino vā khemino hontu  
sabbe sattā bhavantu sukhittā:**

One should not do even the slightest thing  
that others who are wise would speak against.  
May all be happy and secure;  
may all beings be happy in themselves.

**ye keci pānabhūt' atthi  
tasā vā thāvarā vā anavasesā  
dighā vā ye mahantā vā  
majjhimā rassakā anukathulā,**

Whatever living beings exist,  
whether frail or firm, without exception,  
tall or large, middle-sized, or short,  
whether subtle or gross,

**ditthā vā ye vā additthā,  
ye ca dūre vasanti avidūre,  
bhūtā vā sambhavesi vā,—  
sabbe sattā bhavantu sukhittā.**

visible or invisible,  
dwelling far or dwelling near,  
whether born already or to be born —  
may all beings be happy in themselves.

**na paro param nikubbetha,  
nātimaññetha katthacinam kañci,  
vyārosanā patighasaññā  
nāññamaññassa dukkham iccheyya.**

Let no one deceive another  
or disparage anyone anywhere.  
Neither through ill-will nor anger,  
should one wish suffering on another.

**Mātā yathā niyam puttam  
āyusā ekaputtam anurakkhe,  
evam pi sabbabhūtesu  
mānasam bhāvaye aparimānam.**

Just as a mother would protect her child—  
her only child—with her life,  
so should one develop a mind  
unbounded towards all beings.

**mettāñ ca sabbalokasmim  
mānasam bhāvaye aparimānam  
uddham adho ca tiriyañ ca  
asambādham averam asapattam.**

One should develop a mind of loving kindness  
unbounded towards all beings —  
above and below and all across,  
with no obstructions, no loathing, no foe.

**tittham caram nisinno vā  
sayāno vā yāvat' assa vigatamiddho,  
etam satim adhittheyya,  
brahmam etam vihāram idha-m-āhu.**

Whether standing, walking, sitting or lying down,  
as long as one is devoid of torpor,  
one should resolve upon this mindfulness.  
This is called the sublime abiding here.

**ditthiñ ca anupagamma  
sīlavā dāssanena sampanno  
kāmesu vineyya gedham,  
na hi jātu gabbhaseyyam punar etī ti**

Without holding to any view,  
morally virtuous, endowed with insight,  
free of greed for sensual pleasures,  
one never comes back again to a womb.



## THE 4 BOUNDLESS STATES

**Mettā sahatena cetasā ekaṃ disaṃ pharivā viharati.  
Tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.  
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ  
Mettā sahatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena  
pharivā viharati.**

**Karunā sahatena cetasā ekaṃ disaṃ pharivā viharati.  
Tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.  
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ  
Karunā sahatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena  
pharivā viharati.**

**Muditā sahatena cetasā ekaṃ disaṃ pharivā viharati.  
Tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.  
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ  
Muditā sahatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena  
pharivā viharati.**

**Upekkhā sahatena cetasā ekaṃ disaṃ pharivā viharati.  
Tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.  
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ  
Upekkhā sahatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena  
pharivā viharati.**

One abides radiating one quarter with a mind imbued with loving kindness.  
Likewise the second, likewise the third, likewise the fourth.  
So above, below all across, everywhere, to all as to oneself.  
One abides radiating the all-encompassing world with a mind imbued with loving kindness:  
abundant, exalted, immeasurable without hostility and without ill-will.

One abides radiating one quarter with a mind imbued with compassion ...

One abides radiating one quarter with a mind imbued with sympathetic joy ...

One abides radiating one quarter with a mind imbued with equanimity ...



## THE BUDDHA'S VICTORY VERSE

**aneka-jāti-saṃsāraṃ, sandhāvissam anibbisam  
gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.  
gahakāraṃ diṭṭhosi, puna gehaṃ na kāhasi;  
sabbā te phāsukā bhaggā, gahakūṭaṃ visankhataṃ;  
visankhāragataṃ cittaṃ, taṇhānaṃ khayam ajjhagā.**

Through many a birth in samsara have I wandered in vain  
seeking the builder of the house: painful indeed are these repeated births!  
O house builder you have been seen! You will not build this house again.  
Your rafters have been shattered, your ridgepole demolished;  
The mind has reached the Unconditioned, and every form of craving destroyed.



## VIPASSANA VERSES – THE 3 CHARACTERISTICS

**sabbe sankhārā aniccā ti,  
yadā paññāya passati  
atha nibbindati dukkhe,  
esa maggo visuddhiyā**

All conditioned things are impermanent.  
When one sees this with wisdom,  
one gets disenchanted with suffering.  
This is the path of purification.

**sabbe sankhārā dukkhā ti,  
yadā paññāya passati  
atha nibbindati dukkhe,  
esa maggo visuddhiyā**

All conditioned things are painful.  
When one sees this with wisdom,  
one gets disenchanted with suffering.  
This is the path of purification.

**sabbe dhammā anattā ti,  
yadā paññāya passati  
atha nibbindati dukkhe,  
esa maggo visuddhiyā**

All things are not self.  
When one sees this with wisdom,  
one gets disenchanted with suffering.  
This is the path of purification.

**aniccā vata sankhārā,  
uppāda-vaya-dhammino;  
uppajjitvā nirujjhanti,  
tesaṃ vūpasamo sukho.**

All conditioned things are impermanent.  
Their nature is to arise and pass.  
Once arisen, they cease.  
Their appeasement is happiness.



## PATICCASAMUPPADA THE LAW OF DEPENDENT ORIGINATION

### Anuloma: In order of Arising

avijjā-paccayā saṅkhārā,  
saṅkhāra-paccayā viññāṇaṃ,  
viññāṇa-paccayā nāma-rūpaṃ,  
nāmarūpa-paccayā saḷāyatanaṃ,  
saḷāyatana-paccayā phasso,  
phassa-paccayā vedanā,  
vedanā-paccayā taṇhā,  
taṇhā-paccayā upādānaṃ,  
upādāna-paccayā bhavo,  
bhava-paccayā jāti,  
jāti-paccayā jarā-maraṇaṃ,  
soka-parideva-dukkha-domanass-upāyāsā sambhavanti  
Evam etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Conditioned by ignorance, volitional activities arise,  
conditioned by volitional activities, consciousness arises,  
conditioned by consciousness, mind and matter arise,  
conditioned by mind and matter, the six-fold sense bases arise,  
conditioned by the six-fold sense bases, contact arises,  
conditioned by contact, feeling arises,  
conditioned by feeling, craving arises,  
conditioned by craving, clinging arises,  
conditioned by clinging, becoming arises,  
conditioned by becoming, birth arises,  
conditioned by birth, decay and death,  
sorrow, lamentation, pain, grief and despair arise.  
Thus is the arising of this entire mass of suffering.

## Patiloma: In order of Ceasing

avijjāya tveva asesā virāga nirodhā saṃkhāra nirodho,  
saṃkhāra nirodhā, viññāna nirodho,  
viññāna nirodhā, nāmarūpa nirodho,  
nāmarūpa nirodhā, saḷāyatana nirodho,  
saḷāyatana nirodhā, phassa nirodho,  
phassa nirodhā, vedanā nirodho,  
vedanā nirodhā, taṇhā nirodho,  
taṇhā nirodhā, upādāna nirodho,  
upādāna nirodhā, bhava nirodho,  
bhava nirodhā, jāti nirodho,  
jāti nirodhā jarā, maraṇaṃ, soka, parideva,  
dukkha domanassa-upāyāsā nirujjhanti.  
evam etassa kevalassa dukkha-kkhandhassa nirodho hoti

With the complete cessation of ignorance, there is the cessation of volitional activities, with the cessation of volitional activities, there is the cessation of consciousness, with the cessation of consciousness, there is the cessation of mind and matter, with the cessation of mind and matter, there is the cessation of the six-fold sense bases, with the cessation of the six-fold sense bases, there is the cessation of contact, with the cessation of contact, there is the cessation of feeling, with the cessation of feeling, there is the cessation of craving, with the cessation of craving, there is the cessation of clinging, with the cessation of clinging, there is the cessation of becoming, with the cessation of becoming, there is the cessation of birth, with the cessation of birth, decay, death, sorrow, lamentation, pain, grief and despair all cease.

Thus is the cessation of this entire mass of suffering.



## 5 FREQUENT REFLECTIONS

**Jarā-dhammomhi jaraṃ anatīto.**

I am of the nature to age (decay). I have not gone beyond aging (decay).

**Byādhi-dhammomhi byādhiṃ anatīto.**

I am subject to illness. I have not gone beyond illness.

**Maraṇa-dhammomhi maraṇaṃ anatīto.**

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

**Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.**

I will be parted and separated from all that is dear and agreeable to me.

**Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.**

I am the owner of my kamma, heir to my kamma; I have kamma as my origin, kamma as my relative, kamma as my shelter.

**Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmi.**

Whatever kamma good or bad that I do, I will be the heir to that.

**Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ.**

Thus should we frequently reflect.



## THE 4 NOBLE TRUTHS

**Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ: jāti-pi dukkhā, jarā-pi dukkhā byādhī-pi dukkho, maraṇam-pi dukkhaṃ, a-p-piyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tam-pi dukkhaṃ; saṃkhittena pañc-upādāna-k-khandhā dukkhā.**

Now this, bhikkhus is the Noble Truth of suffering: birth is suffering, ageing (decay) is suffering, illness is suffering, death is suffering, association with what is displeasing is suffering, separation from what is pleasing is suffering, not to get what one wants is suffering, in short, the five aggregates of clinging are suffering.

**Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ: Y-āyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatr-ābhinandinī, seyyathidaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.**

Now this, bhikkhus, is the Noble Truth of the origin of suffering: it is this craving that leads to renewed existence, accompanied by delight and lust, delighting here, delighting there, namely: craving for sense pleasures, craving for existence, and craving for non-existence.

**Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ: yo tassā-y-eva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.**

Now this, bhikkhus is the Noble Truth of the cessation of suffering: it is the complete cessation of that same craving, the abandoning, relinquishment, emancipation and nonattachment to it.

**Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ: ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.**

Now this, bhikkhus is the Noble Truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path, namely: Righty View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.



**MIND IS CHIEF**  
(DHAMMAPADA VERSES 1 & 2)

**Mano pubbangamā dhammā  
manosethhā manomayā.  
Manasā ce padutthena  
bhāsati vā karoti vā  
Tato nam dukkham anveti  
cakkam'va vahato padam**

Mind precedes all states.  
Mind is their chief; they are mind-made.  
If with an impure mind,  
one speaks or acts  
suffering follows one,  
like the wheel follows the foot of the ox.

**Mano pubbangamā dhammā  
manosethhā manomayā.  
Manasā ce pasannena  
bhāsati vā karoti vā  
Tato nam sukham anveti  
chāyā'va anapāyinī**

Mind precedes all states.  
Mind is their chief; they are mind-made.  
If with a pure mind,  
one speaks or acts  
happiness follows,  
like one's never departing shadow.



## BHADDEKARATTA SUTTA SUTTA ON AN AUSPICIOUS DAY

**Atītaṃ nānvāgameyya  
n'appatikaṅkhe anāgataṃ  
yad atītaṃ pahīnaṃ taṃ  
appattaṅ ca anāgataṃ.**

Let not a person chase the past  
or live in expectations of the future;  
what is past is left behind,  
the future hasn't arrived yet.

**paccuppannaṅ ca yo dhammaṃ  
tattha tattha vipassati  
asaṃhīraṃ asaṅkappaṃ,  
taṃ vidvā-m-anubrūhaye**

Each presently arisen state  
right here, right here, he clearly sees;  
infallibly, unshakably,  
let him know that and foster it.

**Ajj'eva kiccam ātappaṃ  
ko jaññā maraṇaṃ suve;  
na hi no saṅgamaṃ tena,  
mahā senena maccunā.**

Today the effort must be made  
for tomorrow, who knows, death may come;  
there is no bargaining  
with death and his mighty army.

**Evaṃ vihāriṃ ātāpim,  
aho,rattam atanditaṃ;  
taṃ ve bhaddeka,ratto ti,  
santo ācikkhate muni.**

Living thus ardently,  
diligently, by day and night,  
this is what is called an auspicious day.  
So says the Peaceful Sage.



## FROM SATIPATTHANA

**Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, soka-paridevānaṃ samatikkamāya, dukkha-domanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriya, yadidaṃ cattāro satipaṭṭhānā.**

This, bhikkhus, is the one-way path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of Nibbāna – namely, the four foundations (establishments) of mindfulness.

**Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ. Cितte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ.**

What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in/as the body, ardent, clearly comprehending, and mindful, having removed desire and discontent in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, and mindful, having removed desire and discontent in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, and mindful, having removed desire and discontent in regard to the world. He dwells contemplating dhammas in dhammas, ardent, clearly comprehending, and mindful, having removed desire and discontent in regard to the world.



## ON NIBBANA

**Etaṃ santaṃ, etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.**

This is peaceful, this is exceptional, namely the tranquilization of all formations, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbana.

**Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ. No cetaṃ, bhikkhave, abhaviṣṣa  
ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, nayidha jātassa bhūtassa katassa saṅkhatassa  
nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ  
asaṅkhataṃ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatīti.**

There is, bhikkhus, an unborn, an unbecome, an unmade, an unconditioned. If, bhikkhus there were not that unborn, unbecome, unmade, unconditioned, no escape would be discerned from what is born, become, made, conditioned. But because there is an unborn, unbecome, unmade, unconditioned, an escape is discerned from what is born, become, made, and conditioned.

**Katamañ ca bhikkhave asaṅkhataṃ? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo.  
idaṃ vuccati bhikkhave asaṅkhataṃ.**

And what, bhikkhus, is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned.