

Daily Buddhist Praying Book for Dhamma Class Kids  Ashin Kelāsa, Dhāmmacariya B.A. (Philo) M.A. (Buddhism)

Daily Buddhist Praying Book

for Dhamma Class Kids

compiled by

Ashin Kelāsa

Dhāmmācariya B.A. (Philo) M.A. (Buddhism)

I hope that this book will be a source of joy and inspiration, guiding you with gentle reminders of the beauty and simplicity of Buddhist teachings. May your heart be filled with love and your mind with clarity as you continue your Dhamma journey.

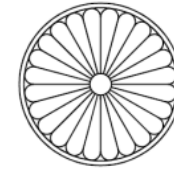
Alodawpyie Meditation Center

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Printed in
Alodawpyie Meditation Center
 254 N Wickiup Road
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To the Path of Integrity

In pursuit of the right path, let us steer clear of the treacherous and detestable roads, veering away from all that is tainted and unlawful.

Let this be the guiding principle for every individual, to adhere to the straight and righteous course.

In my own journey, I, too, shall avoid and refrain from treading the paths that are corrupt and condemned, choosing instead to embrace the virtues of the straight and honorable way.

May we all walk this path together, united in our commitment to goodness and integrity. □

Dipayin Sayadaw



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PREFACE

Welcome to the 'Daily Buddhist Praying Book for Dhamma Class Kids.' This special book is designed to guide young hearts and minds on a journey of spiritual growth and understanding. In these pages, you'll find simple, yet profound prayers and practices that will help you connect with the teachings of the Buddha and develop a kind, compassionate heart.

As you embark on this daily practice, remember that the purpose of prayer and meditation is not just to recite words, but to cultivate a sense of inner peace and wisdom. This book is here to support you in building a strong foundation of mindfulness, kindness, and respect for all living beings.

Each day, you will find prayers that are easy to understand and recite. They are crafted to help you reflect on the values of love, compassion, and understanding that are central to Buddhism. You may also encounter short explanations and stories that will bring these teachings to life and make them more relatable to your everyday experiences.

This book is not just a collection of prayers; it is a companion on your spiritual journey. As you read and practice, let the teachings inspire you to be more aware of your actions, to show kindness to others, and to seek wisdom in every moment. Your daily practice will help you grow in wisdom and compassion, and bring you closer to understanding the true nature of happiness and peace.

The document offers a comprehensive overview of Buddhist practices and teachings. It covers supplications (Okātha), the importance of various precepts (such as Pañca Sīla, Aṭṭhaṅga Sīla, and Navaṅga Sīla), and the qualities of the Buddha, Dhamma, and Saṅgha. It also includes guides to meditation, protective gāthās (including Mahā Jayamaṅgalā Gāthās), and specific texts like the Mangala Sutta, and Metta Sutta. It also features the Dhammacakkappavattana Sutta, which explains key Buddhist concepts and core teachings.

I hope that this book will be a source of joy and inspiration, guiding you with gentle reminders of the beauty and simplicity of Buddhist teachings. May your heart be filled with love and your mind with clarity as you continue your Dhamma journey. □

With warm wishes for your practice,

Ashin Kelasa
September 9, 2024



man.shoa = I revere
ga.doa.bā.ei = I pay obeisance
a.shin.pha.yāa = Venerable Sir
ga.doa.ya.thaw = of obeisance
a.kyoe.ā.gyaung = through this act
a.pel.layy.bāa = four woeful states
kat.thoonn.bāa = three epochs of affliction
yat.pyit shit. bāa = eight unfavorable locations
yan.thū.myoe.ngāa.bāa = five adversaries (enemies)
wi.pat.ti.tayā.layy.bāa = four misfortunes
yan.thū.myoe.ngāa.bāa = five losses
dḍ.mha = from
a.khā.khat.thane = forever
kinn.look = may I be free from
ngane.thī.phit = absolved of
phit.ywuae = and
mac.ta.yāa = Magga = the Path
pho.ta.yāa = Phala = the Fruition
nib.ban = Nibbāna = the enlightenment
ta.yāa.daw = the Dhamma
myat = Noble
ya.bā.lo.ei = May I attain
a.shin.pha.yāa = Venerable Sir

(4) Four woeful states

- (1) Hell (Niraya)
- (2) Animal state (Tiracchāna)
- (3) Hungry ghost (Peta), and
- (4) Miserable ghost (Asūrakāya)

(5) Three epochs of affliction

- (1) Epoch of killing
- (2) Epoch of disease (pandemic), and
- (3) Epoch of famine (extreme scarcity of food)

(6) Eight unfavorable locations or situations

- (1) Hell
- (2) Animal realm

Namo tassa . bhagavato . arahato . sammā sambuddhassa.

1. Supplication by Okātha

Traditional homage and Supplication to the Three Refuges

*O.kā.tha/ O.kā.tha/ O.kā.tha/
 kā.ya.kan/ wa.sī.kan/ ma.no.kan/
 thab.ba.do.tha/ khat.thai.thaw/ ah.pyit.dḍ.go/
 pyout.pā.zay.gyin/ a.kyoe ngā/
 pa.tha.ma/ du.ti.ya/ ta.ti.ya/
 da.gyain/ nga.gyain/ thoonn.gyain.myout.aung/
 pha.yā.ya.da.nā/ ta.yā.ya.da.nā/ than.gā.ya.da.nā/
 ya.da.nā.myat.thoonn.bā.dḍ.go/
 a.yo.a.thay/ a.layy.a.myat/ let.soon.moe.ywuae/
 shi.khoe.pū.zaw/ phoo.myaw.man.shoa/
 ga.doa.bā.ei. a.shin.pha.yāa/
 ga.doa.ya.thaw/ a.kyoe.ā.gyaung/
 a.pel.layy.bāa/ kat.thoonn.bāa/ yat.pyit shit. bāa/
 yan.thū.myoe.ngāa.bāa/ wi.pat.ti.tayā.layy.bāa/
 bya.tha.na.ta.yāa. ngāa.bāa.dḍ.mha/
 a.khā.khat.thane/ kinn.look.ngane.thī.phit.ywuae/
 mac.ta.yāa/ pho.ta.yāa/
 nib.ban. ta.yāa.daw.myat.ko/
 ya.bā.lo.ei. a.shin.pha.yāa/*

(Bow 1 time.)

(1) What does the 'Okātha' mean?

The Burmese word 'Okātha,' originally derived from the Pāli term 'Okāsa,' is employed to express sentiments of excuse, apology, or a request for forgiveness. It can be translated into English as 'excuse me,' 'my apologies,' or 'I beg your pardon.'

The Buddhists express their genuine and humble commitment to eliminating all wrongdoings in thought, speech, and action. They show reverence to the Three Noble Jewels: the Buddha, the Dhamma (teachings), and the Sangha (spiritual community). Through this act of devotion, they seek liberation from various negative states and obstacles and aspire to attain the enlightened state of Nibbāna through the Path and Fruition, Magga and Phala.

Q: What is the Burmese word Okatha derive from?

A: The Pali word Okasa.

Q: How do Buddhists seek to attain Nibāna?

A: Through the Path of Fruition, Magga Phala.

Q: What does Okatha mean?

A: Excuse me, my apologies, I beg your pardon, forgive me.

(2) Translation of Okātha

Venerable Sir, I sincerely apologize and seek your forgiveness. In order to purify myself from any wrongdoings, whether through actions, words, or thoughts, and for the first, second, and third times.

I respectfully and humbly join my hands together as I bow down, worship, adore, revere, and pay obeisance to the Three Noble Jewels: the Buddha Jewel, the Dhamma Jewel, and the Sangha Jewel.

Through this act of obeisance, may I forever be free from and absolved of the Four Woeful States, the Three Epochs of Affliction, the Eight Unfavorable Locations, the Five Adversaries, the Four Misfortunes, and the Five Losses.

May I also attain Magga and Phala, the Path and Fruition, and the Noble Dhamma, which is Nibbana, the state of Enlightenment.

Q: What do you ask to be able to attain at the end of Okatha?

A: Nibbana.

Q: Which jewels do we pay homage to?

A: the buddha, dhamma, and sangha jewel.

(3) Glossary for Okātha

O.kā.tha = excuse me, my apologies, I beg your pardon, forgive me

kā.ya.kan = bodily actions = deed

wa.sī.kan = verbal actions = speech = words

ma.no.kan = mental actions = thoughts

thab.ba = all or any

do.tha = offences = wrongdoings

khat.thai.thaw = all or any

ah.pyit.dō.go = offences = wrongdoings

pyout.pā.zay.gyīn = to eliminate = to purify myself

a.kyoe ngā = in order to

pa.tha.ma = for the first time

du.ti.ya = a second time

ta.ti.ya = a third time

da.gyain = the first time

nga.gyain = a second time

thoonn.gyain.myout.aung = for a third time

pha.yā.ya.da.nā = the Buddha jewel

ta.yā.ya.da.nā = the Dhamma jewel

than.gā.ya.da.nā = the Sangha jewel

ya.da.nā.myat.thoonn.bā.dō.go = to the Three Noble Jewels

a.yo.a.thay = respectfully

a.layy.a.myat = humbly

let.soon.moe.ywuae = I join or raise my hands together

shi.khoe = I bow down

pū.zaw = I worship

phoo.myaw = I adore

(2) Vandana

Homage

Namo . tassa . bhagavato . arahato .***sammā sambuddhassa.*** (3 times)Homage to the Blessed One, the Perfected One,
the Fully Awakened One.**(3) Ti-saraṇa**

Three Refuges

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Samghaṃ saraṇaṃ gacchāmi.

I go to the Samgha for refuge.

Dutiyampi . Bud.dhaṃ saraṇaṃ gacchāmi. ..

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

Tatiyampi . Bud.dhaṃ saraṇaṃ gacchāmi. ..

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

Āma Bhan.te.

Yes, Venerable Sir.

(4) Aṭṭhaṅga Sīla

Eight Precepts

1. Pāṇātipātā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from killing.

2. A.dīn.nā.dānā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from stealing.

3. A.brahma cariyā. veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from sexual activities.

4. Mu.sā.vā.dā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from lying.

5. Surā.meraya . majja . pamāda.tthānā.***vera-maṇi sikkhāpadaṃ samādiyāmi.***

(3) Hungry ghosts (Peta), and

Miserable ghosts (Asūrakāya)

(4) beings called Brahma with only physical body, and
with no mind

(5) A place where one can't hear the Dhamma

(6) A person who does not believe in the Middle Path

(7) A person who cannot hear or see

(8) A period when the Buddha's teachings are not present
in the world**(7) Five enemies**

(1) Water

(2) Fire

(3) Bad ruler

(4) Thief

(5) Wicked inheritor

(8) Four misfortunes

(1) Misfortune during a period when corrupt rulers are in power

(2) The physical deviation

(3) Actions carried out with malicious intent

(4) Being reborn in one of the Four woeful states

(9) Five losses

(1) Loss of relatives

(2) Loss of wealth

(3) Loss of health

(4) Loss of self-conduct

(5) Loss of belief

Kamma's result***kammavipāko nāma na sakkā kenaci paṭivāhituṃ.***

(Vi-ṭha 2, 4)

The outcome of Kamma cannot be prevented by anyone.

2. Ti-saraṇa Pañca Sīla Yācanā

Requesting Tisaraṇa and Five Precepts

(1) Yācanā

Requesting

**Ahaṃ Bhante . tisaraṇena saha .
pañca-sīlaṃ . dham-maṃ yācāmi.
anuggahaṃ katvā . sīlaṃ detha . me Bhante.**

Venerable Sir, I would like to request you
to give me three Refuges and five precepts.
Please give me them out of compassion.

Dutiyampi . ahaṃ Bhante ..

Tatīyampi . ahaṃ Bhante ..

A second time, Venerable Sir, .. **Āma Bhan.te.**
A third time, Venerable Sir, .. Yes, Venerable Sir.

(2) Vandanā

Homage

**Namo . tassa . bhagavato . arahato .
sammā sambuddhassa. (3 times)**

Homage to the Blessed One, the Perfected One,
the Fully Awakened One.

(3) Ti-saraṇa

Three Refuges

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dham.maṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

San.ghaṃ saraṇaṃ gacchāmi.

I go to the Saṃgha for refuge.

Dutiyampi . Bud.dhaṃ saraṇaṃ gacchāmi. ..

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

Tatīyampi . Bud.dhaṃ saraṇaṃ gacchāmi. ..

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

Āma Bhan.te.
Yes, Venerable Sir.

(4) Pañca sīla

Five Precepts

1. Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from killing.

2. A.din.nā.dānā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from stealing.

3. Kāmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from sexual misconduct.

4. Mu.sā.vā.dā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from lying.

5. Surāmeraya . majja . pamāda.tthānā.

veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from intoxicants
that make me heedless.

Āma Bhante
Yes, Venerable Sir.
Bow 1 time.

3. Ti-saraṇa Aṭṭhaṅga Sīla Yācanā

Requesting Ti.saraṇa and Eight Precepts

(1) Yācanā

Requesting

Ahaṃ Bhante. tisaraṇena saha.

A.ṭṭhaṅga sampannāgataṃ. uposatha sīlaṃ.

dham-maṃ yācāmi. anu-ggahaṃ katvā.

sīlaṃ detha . me Bhante.

Venerable Sir, I would like to request you (to give me)
Uposatha precepts which has eight parts, along with three
Refuges. Please give me the (Eight) precepts out of
compassion.

Dutiyampi . ahaṃ Bhante ..

A second time, Venerable Sir, ..

Tatīyampi . ahaṃ Bhante ..

A third time, Venerable Sir, ..

Āma Bhan.te.
Yes, Venerable Sir.

5. Nava Buddha Guṇa

Nine Virtues of the Buddha

Itipi so Such indeed he is**Bhagavā:** the Blessed One:**Arahaṇ** Perfected**Sammāsambuddho** Fully awakened, the omniscient**Vijjācaraṇasampanno** Endowed with knowledge and virtue**Sugato** Having walked the right path**Lokavidū** Knower of the worlds**Anuttaro purisadamma sārathi**

Incomparable guide of willing persons

Satthā deva manussānaṃ Teacher of gods and humans**Bud.dho** Enlightened and**Bhagavā** the Blessed.

6. Cha Dhamma Guṇa

Six Virtues of the Dhamma

Svākkhāto Well taught is**bhagavatū** of the Blessed One**dham.mo** the teaching**San.ditṭhiko** To be realised here and now**A.kāliko** Timeless**Ehi passiko** Inviting investigation**O.pa.ney.yiko** Leading us onward**Paccattaṃ vedītabbo viññūhi.**

To be comprehended individually by the wise.

5. I undertake the precept to abstain from intoxicants that make me heedless.

6. **Vikāla bhojanā. vera-maṇi sikkhāpadaṃ samādiyāmi.**
I undertake the precept to abstain from eating after noon.7. **Nacca. gīta. vādita. visūka dassana. mālāgandha. vilepaṇa .dhāraṇa maṇḍaṇa vibhūsana ṭhānā . vera-maṇi sikkhāpadaṃ samādiyāmi.**

I undertake the precept to abstain from dancing, singing, watching shows, using perfumes, too much beautifying yourselves.

8. **Uccā sayana mahāsayanā vera-maṇi sikkhā-padaṃ samādiyāmi.**

I undertake the precept to abstain from sleeping luxouris beds.

Āma Bhante

Yes, Venerable Sir.

Bow 1 time.

4. Ti-saraṇa. Navaṅga Sīla.Yācanā

Requesting Tisaraṇa and Nine Precepts

(1) Yācanā

Requesting

Ahaṃ Bhante . tisaraṇena saha .**Navaṅga sampannāgataṃ. uposatha sīlaṃ.****dham-maṃ yācāmi. anu-ggahaṃ katvā .****sīlaṃ detha . me Bhante.**Venerable Sir, I would like to request you (to give me) *Uposatha* precepts which has nine parts, along with three Refuges. Please give me the (five) precepts out of compassion.**Dutiyampi . ahaṃ Bhante ..****Tatīyampi . ahaṃ Bhante ..**

A second time, Venerable Sir, ..

A third time, Venerable Sir, ..

Āma Bhan.te.

Yes, Venerable Sir.

(2) **Vandanā**

Homage

*Namo . tassa . bhagavato . arahato .
sammā sambuddhassa.* (3 times)

Homage to the Blessed One, the Perfected One,
the Fully Awakened One.

(3) **Ti.saraṇa**

Three Refuges

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Samghaṃ saraṇaṃ gacchāmi.

I go to the Samgha for refuge.

Dutiyampi . Bud.dham saraṇaṃ gacchāmi. ..

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

Tatīyampi . Bud.dham saraṇaṃ gacchāmi. ..

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

Āma Bhan.te.

Yes, Venerable Sir.

(4) **Navaṅga Sīla**

Nine Precepts

1. Pāṇātipātā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from killing.

2. A.din.nā.dānā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from stealing.

3. Abrahma cariyā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from sexual activities.

4. Mu.sā.vā.dā vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from lying.

*5. Surā.meraya . majja . pamāda.tthānā. vera-maṇi
sikkhāpadaṃ samādiyāmi.*

I undertake the precept to abstain from intoxicants that
make me heedless.

6. Vikāla bhojanā. vera-maṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from eating after noon.

*7. Nacca gīta vādita visūka dassana mālāgandha
vilepaṇa dhāraṇa maṇḍaṇa vibhūsana tthānā
vera-maṇi sikkhāpadaṃ samādiyāmi.*

I undertake the precept to abstain from dancing, singing,
watching shows, using perfumes, too much beautifying your
selves.

*8. Uccā sayana mahāsayanā vera-maṇi sikkhā-
padaṃ samādiyāmi.*

I undertake the precept to abstain from sleeping on luxurious
beds.

*9. Mettā sahaḡatena cetasā sabba pāṇabhūtesu
faritvā viharanaṃ samādhīyāmi.*

I undertake the precept of living with a mind of loving
kindness towards all living beings.

Āma Bhante

Yes, Venerable Sir.

Bow 1 time.

=====

Don't be headless

na majjetha yasaṃ patto (Jā 2, 96).

When you achieve fame, make sure to maintain your focus
and direction.

=====

sabbā it.thi.yo may all females
sabbe pu.ri.sā all males
sabbe a.ri.yā all noble ones
sabbe a.na.ri.yā all worldlings
sabbe de.vā all deities
sabbe ma.nus.sā all humans
sabbe vi.ni.pā.ti.kā.
 all those in the four woeful planes

a.ve.rā hon.tu be free from enmity and danger
a.byā.pajjhā hon.tu be free from mental suffering
a.nī.ghā hon.tu be free from physical suffering
su.khī-at.tā.naṃ pa.ri.ha.ran.tu.
 May they take care of themselves happily.

Duk.khā muc.can.tu. May all beings be free from suffering
Ya.thā.lad.dha.sam.pat.ti.to mā.vi.gac.chan.tu.
 May whatever they have gained not be lost.

Kam.massakā. All beings are owners of their own kamma.

Uddhaṃ yāva bha.vaggā ca,
Adho yāva a.vīcīto.
Samantā cakkavālesu,
Ye sattā pathavī carā.
A.byā.pajjhā niverā ca,
Nidukkhā cā nupaddavā.

As far as the highest plane of existence
 to as far down as the lowest plane
 in the entire universe
 whatever beings that move on earth
 may they be free from mental suffering and enmity
 and from physical suffering and danger.

7. Nava Saṅgha Guṇa

Nine Virtues of the Saṅgha

Suppaṭi.panno Wholesome in conduct is
bhagavato of the Blessed One
sāvaka san.gho the community of disciples

U.juppaṭi.panno Fortright in conduct is
bha.ga.va.to of the Blessed One
sāvaka san.gho the community of disciples

Ñāyappaṭi.panno Wise in conduct is
bha.ga.va.to of the Blessed One
sāvaka san.gho the community of disciples

Sā.mi.cippati.panno Proper in conduct is
bhagavato of the Blessed One
sāvaka sangho the community of disciples

Ya.di.daṃ cattā.ri pu.ri.sa yu.gā.ni
aṭṭha purisa purisa puggalā,
esa bhagavato sāvaka. san.gho

These four pairs of persons,
 eight persons of individuals,
 This is the community of disciples of the Blessed One.

Ā.hu.ney.yo It is worthy of offerings
pā.hu.ney.yo It is worthy of hospitality
dakki.ney.yo It is worthy of gifts
an.ja.li-ka.ra.ṇī.yo It is worthy of homage, and
anuttaraṃ puñña-kkhettaṃ lokassa.

an incomparable field of merit for the world.

(Bow 1 time.)

8. Chant of Mettā

Sharing of Loving-kindness

Ahaṃ a.ve.ro ho.mi May I be free from enmity and danger**a.byā.pajjho ho.mi** May I be free from mental suffering**a.nī.gho ho.mi** May I be free from physical suffering**su.khī-attānaṃ pa.ri.harā.mi.**

May I take care of myself happily.

Ma.ma mā.tā.pi.tū May my parents, (mother, father)**ā.ca.ri.yā ca** teachers**ñā.ti.mittā ca** relatives and friends**sa.brah.ma-cā.ri.no ca** fellow Dhammafarrers**a.ve.rā hon.tu** be free from enmity and danger**a.byā.paj.jhā hon.tu** be free from mental suffering**a.nī.ghā hon.tu** be free from physical suffering**sukhī-attānaṃ pariharantu.**

May they take care of themselves happily.

Amhākaṃ ārakkha devatā our guardian devas**imasamiṃ āvāse** in this dwelling place**imasamiṃ ārāme** in this compound**ārakkha devatā** the guardian devas**a.verā hon.tu** be free from enmity and danger**a.byāpajjhā hon.tu** be free from mental suffering**a.nīghā hon.tu** be free from physical suffering**su.khī-attānaṃ pariharantu.**

May they take care of themselves happily

Sabbe sattā May all beings**sabbe pānā** all breathing things**sabbe bhūtā** all creatures**sabbe puggalā** all individuals**sabbe at.ta.bhā.va-pa.ri.yā.pan.nā** all personalities**sabbā itthiyo** may all females**sabbe purisā** all males**sabbe ariyā** all noble one**sabbe anariyā** all worldlings**sabbe devā** all deities**sabbe manussā** all humans**sabbe vinipātikā** all those in the four woeful planes**averā hon.tu** be free from enmity and danger**abyāpajjhā hon.tu** be free from mental suffering**anīghā hon.tu** be free from physical suffering**sukhī-attānaṃ pariharantu.**

May they take care of themselves happily.

Dukkhaṃ muccantu May all beings be free from suffering**Yathā-laddha- sampattito māvigacchantu.**

May whatever they have gained not be lost.

Kammassakā All beings are owners of their own *kamma*.**Puratthimāya disāya** in the eastern direction**dakkhināya disāya** in the southern direction**pacchimāya disāya** in the western direction**uttarāya disāya** in the northern direction**puratthimāya anudisāya** in the southeast direction**dakkhināya anudisāya** in the southwest direction**pacchimāya anudisāya** in the northwest direction**uttarāya anudisāya** in the northeast direction**heṭṭhimāya disāya** in the direction below**uparimāya disāya** in the direction above**Sabbe sattā** May all beings**sabbe pānā** all breathing things**sabbe bhūtā** all creatures**sabbe puggalā** all individuals**sabbe attabhāva-pariyāpannā** all personalities

14. Paritta Parikamma

Preliminary for Paritta

- 1. Samantā cakkavālesu,
Atrāgacchantu devatā.
Saddhammaṃ Munirājassa,
Suṇantu sagga-mokkha-darī.**

In every corner of the universe,
let the divine beings gather here.
Open your hearts
to the profound teachings of the King of Sages,
which lead to heavenly realms and ultimate liberation.

- 2. Dhammassavana-kālo ayaṃ bhaddantā! (3 times)**
O Devas and Brahmās, the time has come for you to listen to the Paritta Dhamma.
- 3. Namo Tassa Bhagavato Arahato Sammāsambuddhassa.**
I pay homage to the Blessed One, the Perfected One, the Fully Awakened One. (3 times)

- 4. Ye santā santa-cittā,
tisaraṇa-saraṇā,
ettha lokantare vā.
bhummbhummā ca devā
guṇagaṇagahaṇa-
byāvaṭṭā sabbakālaṃ.
Ete āyantu devā,
vara-kanaka-maye
Merurāje vasanto.
santo santosa-hetuṃ,
munivara-vacanaṃ,
sotumaggaṃ samaggā.**

4. Deities, serene and tranquil-minded,
embracing the Three Refuges,
within our universe, or in other universes,

**Uddhaṃ yāva bha.vaggā ca,
Adho yāva a.vīcīto.
Samantā cakkavālesu,
Ye sattā udake carā.
A.byā.pajjhā niverā ca,
Nidukkhā cā nupaddavā.**

As far as the highest plane of existence
to as far down as the lowest plane
in the entire universe
whatever beings that move on water
may they be free from mental suffering and enmity
and from physical suffering and danger.

**Uddhaṃ yāva bha.vaggā ca,
Adho yāva a.vīcīto.
Samantā cakkavālesu,
Ye sattā ākāse carā.
A.byā.pajjhā niverā ca,
Nidukkhā cā nupaddavā.**

As far as the highest plane of existence
to as far down as the lowest plane
in the entire universe
whatever beings that move in air
may they be free from mental suffering and enmity
and from physical suffering and danger.

Don't insult bhikkhus

**Ekabhikkhusmimpi hi agārave kate saṃghe katoyeva
hoti (Ma-ṭha 1, 57).**

When you insult a single Bhikkhu, you are essentially
insulting the entire Sangha community.

9. Adhiṭṭhāna

Determination

Dukkappattā ca niddukkhā, May the suffering not suffer;***bhayappattā ca nibbhayā***. the fearful not fear;***sokap.pattā ca nissokā*** the grieving not grieve;***hontu sabbepi pāṇino***. may all beings be well and happy.***Na hi verena verāni***, Hatred never ceases any time***Sammantidha kudācanaṃ***. through hatred in this world:***A.ve.re.na ca sammanti***, through love alone it ceases.***Esa dham.mo sa.nan.ta.no***. This is an ancient principle.***Sabba pāpassa a.karaṇaṃ***, Not to do all or any evil,***Kusalassūpasam.padā***. to cultivate good,***Sa-citta pariyodapanam***, to purify one's mind;***E.taṃ Buddhāna-sāsanam***. this is the teaching of the Buddhas.**10. Maraṇassati**

Mindfulness on Death

Maraṇam me . dhuvam. Death is certain (for me).***Jīvitam me . a.dhuvam***. Life is uncertain (for me).**11. Paṭṭhanā**

Aspiration or Wish

Idham me puññaṃ . nibbānassa . paccayo hotu.

May this my merit be a support for Enlightenment.

12. Pattidāna

Sharing merit with all

I.maṃ puññabhāgaṃ . sabbasattānaṃ . bhājema.

I share this my merit gained with all beings.

Sādhu! Sādhu! Sādhu!***Bow 1 time.***

13. Pūjā

Offerings

(1) Padīpa pūjā

Offering of Light

Gha.na.sā.rappa dī.te.na, With lights brightly shining,***dī.pe.na ta.ma. daṃ.si.nā*** abolishing the gloom,***Ti.lo.ka.dī.paṃ sam.buddham***. I offer the Light of three worlds,***pū.ja.yā.mi. ta.mo.nu.daṃ***. who dispels the darkness of ignorance.**(2) Puppā pūjā**

Offering of Flowers

Vaṇṇa gan.dha gu.ṇo.pe.taṃ, Colorful, fragrant and fine,***e.taṃ ku.su.ma san.ta.tiṃ***. this mass of flowers,***pū.ja.yā.mi mu.nin.das.sa***, I offer at the sacred lotus-like feet***si.ri.pā.da. sa.ro.ru.he***. of the Noble Sage.**(3) Pāṇiya pūjā**

Offering of Water

A.dhi.vā.se.tu no bhan.te, Venerable One, kindly accept***pā.ni.yam parikap.pitaṃ***. my this water, specially dedicated.***a.nu.kam.pam u.pādāya***, Out of your boundless compassion,***pa.ṭig.ga.nhā.tu uttama***. please receive it, Great One.**(4) Āhāra pūjā**

Offering of Food

A.dhi.vā.se.tu no bhan.te, Venerable One, kindly accept***bho.ja.nam pa.ri.kap.pi.taṃ*** my this food, specially dedicated.***aṇu.kam.pam u.pā.dā.ya***, Out of your boundless compassion,***pa.ṭigga.ṇhā.tu utta.ma***. Please receive it, Great One.***Bow 1 time.***

1. Evaṃ me sutam -

***Ekaṃ samayaṃ. bhagavā. sāvatthi yaṃ. viharatī.
jetavane. anāthapiṇḍikassa ārāme. Atha kho. aññatarā
devatā.abhik. kantāya rattiyā . abhik-kantavaṇṇā.
kevalakappaṃ. jetavanaṃ. obhāsetvā***

***yena bhagavā. tenupasankami. Upasankamitvā. bhaga-
vantaṃ. abhivādetvā, ekamantaṃ aṭṭhāsi. Ekamantaṃ.
ṭhītā kho. sā devatā. bhagavantaṃ. gāthāya . ajjhabhāsi.***

1. This is what I heard:

Once, the Exalted One resided at the Anāthapiṇḍika Monastery in the Jeta's Grove near Sāvattī. Then, just after midnight, a celestial being of exceptional radiance illuminated the entire Jeta's Grove and approached the Exalted One.

Upon drawing near, the deity respectfully bowed and stood in an appropriate spot. While standing there, the celestial being spoke to the Exalted One in verse:

**2. Bahū devā manussā ca,
mangalāni a.cin.ta.yuṃ.
ākan.kha.mānā sot.thānaṃ,
brūhi mangala muttamaṃ.**

2. Many deities and humans
contemplate happiness, and
yearn for blessing.
Please reveal the ultimate source of happiness.

**3. A.sevanā ca bālānaṃ,
paṇḍi.tānañ ca sevanā.
pūjā ca pūjaneyānaṃ
etaṃ mangala muttamaṃ.**

3. Avoiding the company of the unwise,
associating with the wise, and
honoring those deserving of honor;
this is the supreme happiness.

whether residing on Earth or in the skies,
always making effort to gain
a multitude of qualities -
let them all come, and also those good-hearted,
and residing at the top of Mount Meru
which is full of gold, let them come together,
to listen to the word of the Excellent Sage,
which is a source of happiness, and the Supreme.

**5. Sabbesu cakkavālesu,
Yakkhā devā ca brahmano.
Yaṃ amhehi kataṃ puññaṃ,
Sabbasampatti-sādhakaṃ.**

5. In all universes,
whether it be Yakkhas, Deities, or Brahmas,
let them all rejoice at the merits we have created,
and will bring about prosperity for all.

**6. Sabbe taṃ anumoditvā,
Samaggā Sāsane ratā.
Pamāda-rahitā hontu,
Ārakkhāsu visesato.**

6. Let them all rejoice at our merits, and
stand united and be devoted to the Sāsana.
May they not be heedless, and
vigilantly protect the world.

**7. Sāsanassa ca lokassa,
Vuḍḍhī bhavatu sabbadā.
Sāsanam pi ca lokañ ca,
Devā rakkhantu sabbadā.**

7. May the Sāsana and the world
thrive perpetually.
May the divine guardians
shield the Sāsana and the world eternally.

**8. Saddhim hontu sukhī sabbe,
Parivārehi attano.**

**A.nīghā sumanā hontu,
saha sabbehi ñātibhi.**

8. May all sentient beings find lasting happiness, accompanied by their beloved.
May they be free from suffering and revel in joy alongside their family and friends.

9. Rājato vā corato vā

manussato vā amanussato vā

aggīto vā udakato vā

pīsācato vā khāṇukato vā

kaṇṭakato vā nakkhattato vā

janapada-rogato vā asaddhammato vā

asandiṭṭhito vā asappurisato vā

caṇḍa-hatthi-assa-miga-goṇa-kukkura-

ahi-vicchika-manisappa-dīpi

accha-taraccha-sūkara-mahiṃsa-

yakkha-rakkhasādīhi

nānābhayato vā, nānārogato vā

nānā-upaddavato vā

ārakkhaṃ gaṇhantu.

9. Shield us from harm brought by malevolent rulers, thieves, both human and non-human adversaries, as well as natural elements like fire and water. Guard us against ghosts, thorns, stumps, constellations (celestial disturbances), epidemics, false teachings, misguided beliefs and bad people.

Protect us from the perils of wild animals such as elephants, horses, deer, oxen, dogs, snakes, scorpions, water snakes, leopards,

9. Shield us from harm brought by malevolent rulers, thieves, both human and non-human adversaries, as well as natural elements like fire and water. Guard us against ghosts, thorns, stumps, constellations (celestial disturbances), epidemics, false teachings, misguided beliefs and bad people. Protect us from the perils of wild animals such as elephants, horses, deer, oxen, dogs, snakes, scorpions, water snakes, leopards, hyenas, boars, pigs, buffaloes, Yakkhas, and Rakkhasas. Safeguard us from all forms of danger, diseases, and calamities that may befall us.

15. Maṅgala Sutta

Discourse on Greatest Happiness

**(a) Yaṃ mangalaṃ dvādasahi,
Cintayimsu sa.devakā.**

**Soṭṭhānaṃ nādhigacchanti,
Aṭṭhattiṃsañ ca mangalaṃ.**

**(b) Desitaṃ devadevena,
sabba.pāpa.vināsanam.
sabba.loka.hitatthāya,
mangalaṃ taṃ bhaṇāma he.**

- (a) For twelve long years, what the greatest blessing was, both men and deities, pondered. But they couldn't find them, which numbers are thirty-eight.
- (b) These blessings, bestowed by the Buddha himself, possess the power to vanquish all malevolence, ultimately serving the greater good of all sentient beings. Dear kindred spirits, let us join in reciting them together.

16. Metta Sutta

Discourse on Loving-kindness

**1. Yassā nubhāvato yakkhā,
neva dassenti bhīsanam.
yañhi ce vā nuyuñjanto,
rattimdiva ma.tandito.**

1. Through the recitation of this Sutta, the Yakkhas (ogres) cease to manifest terrifying apparitions, and an individual who diligently chants this Sutta day and night, without laziness,

**2. Sukham supati sutto ca,
pāpaṃ kañci na passati.
evamādi gunūpetam,
parittaṃ taṃ bhanāma he.**

2. He sleeps comfortably, and when he is asleep, he does not experience any nightmares. With these benefits and more, let us recite this protective Sutta, O kind-hearted people!

**3. Karaṇīya matthakusalena,
yanta santaṃ padaṃ abhisamecca.
Sakko ujū ca suhujū ca,
suvaco cassa mudu anatiṃānī.**

3. He who wishes to attain the state of Peace, which is *Nibbāna*, and is skilful in his welfare, should practice the three core trainings. He should be capable of practice, upright and very upright, easy to instruct, gentle, and not arrogant.

**4. Santussako ca subharo ca,
appakicco ca sallahuka.vutti.
Santindriyo ca nipako ca,
ap.pagabbho kulesva.nanugiddho.**

**4. Patirūpa.desavāso ca,
pubbe ca kata.puññatā.
atta sammā.paṇidhi ca,
etaṃ mangala muttamaṃ.**

3. Residing in a conducive environment, having accumulated virtuous deeds in the past, and setting oneself on the right path; this is the greatest joy.

**5. Bāhu sac.cañ ca sip.pañ ca,
vinayo ca susik.khito.
subhāsītā ca yā vācā,
etaṃ mangala muttamaṃ.**

5. Having profound knowledge and endowed with both art and science, cultivated through rigorous discipline, and speaking with purpose— this embodies the pinnacle of greatest happiness.

**6. Mātāpitu upaṭ.ṭhānaṃ,
putta.dārassa san.gaho.
anākulā ca kam.mantā,
etaṃ mangala muttamaṃ.**

6. Serving one's parents, providing for one's children and spouse, and maintaining order in one's profession; this is the paramount happiness.

**7. Dānañ ca dhammacariyā ca,
ñātakānañ ca sangaho.
anavajjāni kammāni,
etaṃ maṅgala muttamaṃ.**

7. Practicing generosity and righteousness, assisting one's relatives, and engaging in blameless actions; this is the ultimate bliss.

**8. Āratī viratī pāpā,
majjapānā ca sañ.yamo.
appamādo ca dhammesu,
etaṃ maṅgala muttamaṃ.**

8. Abstaining from wrongdoing,
refraining from intoxicants, and
diligently upholding virtue;
this is the zenith of happiness.

**9. Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā.
kālena dhamma savanaṃ,
etaṃ maṅgala muttamaṃ.**

9. Demonstrating reverence and humility,
embracing contentment and gratitude, and
listening to the dhamma at the appropriate time;
this is the highest form of joy.

**10. Khantī ca sovacassatā,
samaṇānañ ca dassanaṃ.
kālena dhamma sākacchā,
etaṃ maṅgala muttamaṃ.**

10. Cultivating patience, being easy to instruct,
associating with spiritual individuals, and
discussing dhamma when appropriate;
this is the supreme delight.

**11. Tapo ca brah.ma cari.yañ ca,
ariya saccāna dassanaṃ.
nibbāna sacchi kiriyā ca,
etaṃ maṅgala muttamaṃ.**

11. Austerity, the holy life,
understanding the Noble Truths, and
achieving Nibbāna -
this is the ultimate state of bliss.

**12. Phuṭṭhassa lokadhammehi,
cittaṃ yassa na kampati.
a.sokaṃ virajaṃ khemaṃ,
etaṃ maṅgala muttamaṃ.**

12. Even when confronted with worldly challenges,
maintaining an unwavering,
sorrow-free, stainless, and secure mind;
this is the ultimate happiness.

**13. Etādisāni ka.tvāna,
sabbattha ma.parājitā.
sabbattha sotthiṃ gacchanti,
taṃ tesaṃ maṅgala muttamaṃ.**

13. Those who practice these principles
remain unde-feated in all circumstances, and
find happiness everywhere;
this is the greatest joy for those who engage in such practices.

Maṅgala-suttaṃ Niṭṭhitaṃ.

End of the Maṅgala Sutta.

Buddha's Word

*yo ca tathāgatassa vacanaṃ sampañicchati, tassa taṃ
dīgharattaṃ hitāya sukhāya hoti (Vi-ṭha 1, 189).*

Those who embrace the teachings of the Buddha will
experience lasting happiness and great goodness.

18. Paṭiccasamuppāda Anuloma

Dependent Arising Forward Order

Avijjā-paccayā saṅkhārā,

Conditioned by ignorance, intentional activities arise;

saṅkhāra-paccayā viññāṇaṃ,

conditioned by intentional activities,
re-linking consciousness arises;

viññāṇa-paccayā nāma-rūpaṃ,

conditioned by relinking consciousness, mind and matter arise;

nāma-rūpa-paccayā saḷāyatanaṃ,

conditioned by mind and matter, the six-fold base arises;

saḷāyatana-paccayā phassa,

conditioned by the sixfold base, contact arises;

phassa-paccayā vedanā,

conditioned by contact, feeling arises;

vedanā-paccayā taṇhā,

conditioned by feeling, craving arises;

taṇhā-paccayā upādānaṃ,

conditioned by craving, grasping arises;

upādāna-paccayā bhavo,

conditioned by grasping, becoming arises;

bhava-paccayā jāti,

conditioned by becoming, birth arises;

jāti-paccayā jarā-maraṇaṃ,

conditioned by birth, ageing, death,

soka-parideva-dukkha-domanassupāyāsā sambhavanti:

sorrow, lamentation, pain, grief, and despair arise.

eva metassa kevalassa dukkhak khandhassa samudayo hoti.

Thus does this entire mass of suffering arise.

4. Content and easy to support,
with few duties, of simple lifestyle,
with senses calmed, and prudent,
courteous, and not overly attached to families.

**5. *Na ca khudda mācare kiñci,
yena viññū pare upa.vadeyyuṃ.
Sukhino va khemino hontu,
sabbasattā bhavantu sukhittā.***

5. And should not commit any slightest wrong
for which wise men may rebuke him.
(And should meditate thus:)
'May all beings be well and safe.
May they be happy.'

**6. *Ye keci pāṇabhūtatti,
tasā vā thāvarā va navasesā.
Dīghā vā yeva mahantā,
majjhimā rassakā aṇuka thūlā.***

6. Whatever living beings there may be
weak or strong - excluding none -
tall, big, or medium-sized, short, small, or fat,

**7. *Diṭṭhā vā yeva adiṭṭhā,
ye va dūre vasanti a.vidūre.
Bhūtā va sam.bha.ve.sī va,
sabbasattā bhavantu sukhittā.***

7. May all beings, whether seen or unseen,
dwelling far or near,
whether they have attained enlightenment (Arahants)
or are still in pursuit of rebirth, experience joy and happiness.

**8. *Na paro paraṃ nikubbe tha,
nātimaññetha katthaci na kañci.
Byārosanā paṭigha.sañña,
nāñña.maññassa dukkha.miccheyya.***

8. May no one deceive another,
nor despise anyone anywhere.
In moments of anger and ill-will,
may they not wish each other harm.

**9. *Mātā yathā niyaṃ putta,
māyusā ekaputta manu.rakkhe.
Evampi sabba.bhūtesu,
mānasaṃ bhāvaye aparimāṇaṃ.***

9. Just as a mother would protect her only child
with her own life,
even so let him cultivate boundless mindset of loving-kindness
towards all beings.

**10. *Mettañca sabba-lokasmi,
mānasaṃ bhāvaye aparimāṇaṃ.
Uddhaṃ adho ca tīriyañ ca,
a.sambādhaṃ avera.ma.sapattaṃ.***

10. Cultivate an expansive mindset of universal friend-liness
(mettā) towards the whole world —
embracing all directions, above, below, and across —
free from narrowness, devoid of hatred, and absent of enmity.

**11. *Tiṭṭhaṃ caraṃ nisinno vā,
sayāno yāvatāssa vitamiddho.
Etaṃ satiṃ adhiṭṭheyya,
brahma.metā vihāra midha.māhu.***

11. Whether one stands, walks, sits or
lies down, as long as one is awake,
one should sustain this mindfulness (of mettā).
This is called here in the Buddha's Teaching
the 'Divine Living'.

**12. *Diṭṭhiñ ca anupagamma,
sīlavā dassanena sampanno.
Kāmesu vinaya gedhaṃ,
na hi jātuggabbhaseyya puna reti.***

12. Without clinging to false view about the self,
being virtuous, endowed with right vision, and
discarding desire for sensual pleasures,
one surely never again will be reborn in a womb.

Metta-suttaṃ Niṭṭhitam.
End of the Maṅgala Sutta.

17. Anekajāti Gāthā

Stanzas of through many births

**1. *Anekajāti saṃsāraṃ,
sandhāvissaṃ anibbisaṃ.
Gahakāraṃ gavesanto,
dukkhā jāti punappunaṃ.***

1. Through many births
I wandered in saṃsāra;
seeking house-builder, but not finding it
painful is repeated existence!

**2. *Gahakāraka diṭṭhosi,
puna gehaṃ na kāhasi.
Sabbā te phāsukā bhaggā,
gahakūṭaṃ visaṅkhatam.***

2. Housebuilder! you are seen now,
you shall build no house again.
All your rafters are broken!
Your ridge-pole is shattered.

**3. *Visaṅkhāra gataṃ cittaṃ,
taṇhānaṃ khayamajjhagā.***

3. To dissolution goes my mind
Achieved is the destruction of craving.

'khaṃṃ paccayānaṃ = the destruction of causes': this phrase refers to all twelve cessations that relate to the Paṭicca-samuppāda backward order.

21. Paṭṭhāna paccaya uddesa

Conditional Relations

Hetu-paccayo, ārammaṇa-paccayo,

Root condition, object condition,

adhipati-paccayo, anantara-paccayo,

predominance condition, proximity condition,

samanantara-paccayo, saḥajāta-paccayo,

contiguity condition, conascence condition,

aññamañña-paccayo, nissaya-paccayo,

mutuality condition, dependence condition,

upanissaya-paccayo, purejāta-paccayo,

strong-dependence condition, prenascent condition,

pacchājāta-paccayo, āsevana-paccayo,

postnascence condition, repetition condition,

kamma-paccayo, vipāka-paccayo,

kamma condition, resultant condition,

āhāra-paccayo, indriya-paccayo,

nutriment condition, faculty condition,

jhāna-paccayo, magga-paccayo,

absorption condition, path condition,

sampayutta-paccayo, vippayutta-paccayo,

association condition, dissociation condition,

atthi-paccayo, natthi-paccayo,

presence condition, absence condition,

vigata-paccayo, avigata-paccayoti.

disappearance condition, non-disappearance condition.

19. Paṭiccasamuppāda Paṭiloma

Dependent Arising Reverse Order

Avijjāya tveva asesavirāga-nirodhā saṅkhāranirodho,

With the entire cessation of this ignorance, intentional activities cease;

saṅkhāra-nirodhā viññāṇa-nirodho,

with the cessation of intentional activities, re-linking consciousness ceases;

viññāṇa nirodhā nāma-rūpa-nirodho,

with the cessation of re-linking consciousness, mind and matter cease;

nāma-rupā-nirodhā saḷāyatana-nirodho,

with the cessation of mind and matter, the sixfold base ceases;

saḷāyatana-nirodhā phassa-nirodho,

with the cessation of the sixfold base, contact ceases;

phassa-nirodhā vedanā-nirodho,

with the cessation of contact, feeling ceases;

vedanā-nirodhā taṇhā-nirodho,

with the cessation of feeling, craving ceases;

taṇha-nirodhā upādāna-nirodho,

with the cessation of craving, grasping ceases;

upādāna-nirodhā bhava-nirodho,

with the cessation of grasping, becoming ceases;

bhava-nirodhā jāti-nirodho,

with the cessation of becoming, birth ceases;

jāti-nirodhā jarā-maraṇaṃ,

with the cessation of birth; ageing, death, (cease.)

soka-parideva-dukkha-domanassupāyāsā nirujjhanti:

sorrow, lamentation, pain, grief and despair cease.

eva metassa kevalassa dukkhakkhandhassa nirodho hoti.

Thus does this entire mass of suffering cease.

20. Udāna Gāthās

Stanzas of Inspired Utterances

1. *Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa.
Athassa kaṅkhā vapayanti sabbā,
yato pajānāti sahetu dhammaṃ.*

Truly, when things grow plain or clear
To the ardent meditating recluse,
then his doubts all vanish, as he
comprehends things with causes.

2. *Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa.
Athassa kaṅkhā vapayanti sabbā,
yato khayamaṃ paccayānaṃ a.vedi.*

Truly, when things grow plain or clear
To the ardent meditating recluse,
then His doubts all vanish, as he
realizes the destruction of causes.

3. *Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Vidhū-payamaṃ tiṭṭhati mārasenaṃ,
sūriyova obhāsaya mantalikkhamaṃ.*

Truly, when things grow plain or clean
to the ardent meditating recluse
Defeating Māra's army, he stands
like the sun lighting up the sky.

(1) 3 Watches and Udāna Gāthās

In the Lunar Calendar, each day starts at 6 AM and ends at 6 AM the next day. At night, there are three watches: (1) The first watch is from 6 PM to 10 PM. (2) The second watch is from 10 PM to 2 AM. (3) The third watch is from 2 AM to 6 AM.

Udāna means a joyful, solemn and inspired utterance. There are two types of Udāna: (1) **Manasā-Udāna**: This is a mental utterance or thought. (2) **Vacasā-Udāna**: This is a verbal utterance or spoken words.

On the full moon day of May, the Buddha reached enlightenment during the third watch of the night. Immediately after, he made a Manasā-Udāna by chanting the two and half verses of Anekajāti Gāthā in his mind. The following day, he meditated under the Bodhi Tree all day, experiencing his Buddhahood.

That night: In the first watch, the Buddha thought deeply about *Paṭiccasamuppāda (PS) Anuloma* and understood the 12 causes. He then made a Vacasā-Udāna by chanting the first verse of 'Yadā have' out loud. In the second watch, he contemplated *PS Paṭiloma* and understood the 12 cessations of causes. He then made another Vacasā-Udāna by chanting the second verse of 'Yadā have' out loud. In the last watch, he reflected on both *PS Anuloma* and *Paṭiloma*. He then made a final Vacasā-Udāna by chanting the third verse of 'Yadā have' out loud.

These three verses of the 'Yadā have' Gāthā are considered Vacasā-Udāna because they were spoken out loud. The Anekajāti Gāthās are also regarded as the earliest **Buddha-vacana**, meaning 'the first utterance of the Buddha.'

(2) Some Definitions

'*gahakāraṃ* = the house builder' represents Craving, which constructs the house of five aggregates.

'*phāsukā* = the rafters' symbolize defilements that are firmly entrenched within the house of the aggregates.

'*gahakūṭamaṃ* = the king post of the house' represents ignorance which is *avijjā*.

'*pātu bhavanti dhammā* = things grow plain', in this phrase 'things' refers to the thirty-two Constituents of Enlightenment, known as the *Bodhipakkhiya Dhamma* in Pali.

'*sahetu dhammaṃ* = things with causes', in this phrase, 'things' refers to 'the twelve causes' which include in Doctrine of *Paṭiccasamuppāda* forward order.

**4. Ukkhitta khagga mabhihattha sudāruṇantaṃ,
Dhāvāṃ tiyojana pathangulimālavantaṃ.
Iddhibhi sankhata mano jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.**

Very horrific, with a sword upraised in his expert hand, *Angulimāla* who has garland made of fingers ran three leagues along the path. The Lord of Sages defeated him *with his psychic powers*.
By the power of this, may you have victory blessings.

**5. Katvāna kaṭṭha mudaraṃ iva gabbhiniyā,
Cīncāya duṭṭhavacanaṃ janakāyamajjhe.
Santena somavidhinā jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.**

Having made a wooden belly to appear pregnant, *Cīncā* the wicked lady made a lewd accusation in the midst of the gathering. The Lord of Sages defeated her *by means of peace and grace*.
By the power of this, may you have victory blessings.

**6. Saccāṃ vihāya atī-saccaka vādaketuṃ,
Vādābhiropītamanaṃ atī-andhabhūtaṃ.
Paññā padīpa jalito jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.**

Saccaka, who ignored truth, was like a banner of controversy; and delighting in argument, had thoroughly become blind. The Lord of Sages defeated him *by lighting the lamp of wisdom*. By the power of this, may you have victory blessings.

**7. Nandopananda bhujagaṃ vividhaṃ mahiddhiṃ,
puttēna thera bhujagena damāpayanto.
iddh'ū padesa vidhinā jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.**

22. Jayamaṅgalā Gāthās

Stanzas of Victory Blessings

**1. Mahākāruṇiko nātho,
Hitāya sabbapāṇinaṃ,
Pūretvā pāramī sabbā,
Patto sambodhi-muttamaṃ.
Etena saccavajjena,
Sotthi te hotu sabbadā.**

The Lord of Great Compassion,
for the benefit of all beings,
after fulfilling all Pāramis,
reached the highest Buddhahood.
By this utterance of truth,
may there always be happiness for you.

**2. Jayanto bodhiyā mūle,
Sakyānaṃ nandivaḍḍhano,
Eva-meva jayo hotu,
Jayassu jayamaṅgale.**

Just as at the foot of the Bodhi Tree,
joy-enhancer of the Sakyas was victorious.
Even so, may there be victory.
May you attain joyous victory.

**3. Aparājita-pallaṅke,
Sīse puthuvi pukkhaḷe.
Abhiseke sabba-Buddhānaṃ,
Aggappatto pamodati.**

At the spot which is undefeatable,
the best on the earth, and
the consecration place of all Buddhas,
he rejoices having reached the highest state.

**4. *Sunakkhattaṃ sumaṅgalaṃ,
Suppabhātaṃ suhuṭṭhitaṃ,
Sukhaṇo sumuhutto ca,
Suyiṭṭhaṃ brahmacārisu.***

(On the day that good deeds are performed,
the stars and blessings are auspicious.
Daybreak and waking up are auspicious.
The moment and the time are auspicious.)

**5. *Padakkhiṇaṃ kāyakammaṃ,
Vācākammaṃ padakkhiṇaṃ,
Padakkhiṇaṃ manokammaṃ,
Paṇīdhi te padakkhiṇe.***

(On such a day),
bodily actions are felicitous,
verbal actions are felicitous, and
mental actions are felicitous.
These three kinds of actions are established in felicity.)

**6. *Padakkhiṇāni katvāna,
Labhantatthe padakkhiṇe,
Te atthaladdhā sukhitā,
Virūḷhā Buddhasāsane,
Arogā sukhitā hotha,
Saha sabbehi ñātībhi.***

Having done three good actions,
obtaining good results,
having good results and being happy,
people grow in the Buddha's Teachings.
You all be free from disease and happy
together with all you relatives.

23. Mahā Jayamaṅgalā Gāthās

Stanzas of Great victory blessings

**1. *Bāhuṃ sahasa mabhinimmita sāyudhantaṃ,
Girimekhalaṃ uditaghoraṃ sasenamāraṃ.
Dānādidhammavidhinā jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.***

Creating a thousand hands armed with weapons,
ferocious *Māra* was seated on the elephant *Girimekhala*.
The Lord of Sages defeated him together with his troops
by means of generosity and other virtues.
By the power of this, may you have victory blessings.

**2. *Mārātireka mabhiyujjhita sabbarattim,
Ghoraṃ paṇālavaka makkha mathaddha yakkhaṃ.
Khantīsudantavidhinā jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.***

More frightful than *Mara*, the arrogant and unstable
Yakkha Ālavaka was making war (with Buddha) all night.
The Lord of Sages defeated him
by means of well-trained endurance.
By the power of this, may you have victory blessings.

**3. *Nālāgiriṃ gajavaraṃ ati-madda bhūtaṃ,
Dāvaggi cakka masanīva sudāruṇantaṃ.
Mettambu sekavidhinā jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.***

Nālāgiri, the excellent elephant, when maddened,
was very horrific like a forest fire and a lightning bolt.
The Lord of Sages defeated him
by means of sprinkling the water of loving-kindness.
By the power of this, may you have victory blessings.

(4) The Great Victory on Aṅgulimāla

In Buddha's time, there was a boy named Ahimsaka. When he was born, strange things happened — weapons all over the kingdom sparkled brightly. The king worried it was a bad sign. Ahimsaka's father, the king's advisor, saw in the stars that his son might become very bad. When the king asked, the advisor said his son could cause trouble, but the king decided to let Ahimsaka grow up anyway.

As Ahimsaka grew, he studied hard and helped his teacher's family. But other students got jealous and lied that Ahimsaka was doing bad things. The teacher believed them and asked Ahimsaka to bring him 1,000 fingers as proof of his learning.

Ahimsaka did terrible things to get those fingers, making a necklace out of them. This made his name known as Aṅgulimāla. People were scared of him, so they asked the king to stop him. The king sent soldiers to catch Aṅgulimāla. When his mother heard this, she went to warn him.

That day, Aṅgulimāla waited in the forest to kill whoever he met first, to complete his collection of fingers. But the Buddha came to the forest too, knowing Aṅgulimāla needed help. When Aṅgulimāla saw his mother first, he chased her. But the Buddha stepped in between them. Even though Aṅgulimāla was fast, he couldn't catch the Buddha. He was puzzled when the Buddha said, 'I have stopped; it is you who should stop.'

The Buddha explained that he didn't hurt anyone anymore, but Aṅgulimāla still did. Aṅgulimāla realized he was facing someone special, so he put down his weapons and bowed to the Buddha. He asked to become a monk and learn from the Buddha. Aṅgulimāla meditated deeply and soon he became enlightened, known as Thera Aṅgulimāla. □

(5) The Great Victory over Cīncā

Cīncā was a woman who followed other teachers in the city of Sāvatti. She was graceful and clever. When the Buddha

Nandopananda was a serpent with great power but wrong views. The Lord of Sages defeated him *by means of psychic powers* through His disciple son - *Thera Moggallāna* who disguised as a serpent-elder. By the power of this, may you have victory blessings.

**8. *Duggāha diṭṭhibhujagena sadattha hattham,
Brahmaṃ visuddhi juti mahiddhi Bakābhiddhānam.
Ñānāgadena vidhinā jītavā munindo,
Taṃ tejasā bhavatu te jayamangalāni.***

The pure, radiant, majestic Brahma named *Baka*, whose hand was grievously bitten by the snake of wrongly held views, the Lord of Sages defeated him *by means of His Medicine of wisdom*. By the power of this, may you have victory blessings.

**9. *Etāpi buddhajayamangalā aṭṭha gāthā,
Yo vācako dine dine sarante ma.tandī.
Hitvāna neka vividhāni c'upaddavāni,
Mokkham sukham adigameyya naro sapañño.***

The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes, and gain the bliss of Nibbāna.

(1) The Great Victory over Māra

Once upon a time, the Buddha, before he became enlightened, faced a great challenge from Māra, a powerful spirit being. It happened on a bright full moon day in May, under the Bodhi Tree where he attained enlightenment.

Sitting cross-legged, the Buddha made a strong promise: 'I will not move from this spot until I achieve enlightenment.' Māra, knowing the Buddha was close to becoming enlightened, gathered his spirit army and attacked. They came in scary shapes and with many weapons.

Māra himself, riding on a spirit elephant named *Girimekhalā* and with a thousand hands holding weapons, led the charge. Their battle cries were like thunder. But the Buddha remained calm. He relied on his *Ten Perfections* and virtues he had practiced for a long time. He knew these practices would protect him.

Māra tried everything to defeat the Buddha. He sent rain, rocks, flames, and storms, but none of it harmed the Buddha. Even his clothes stayed dry. Finally, Māra commanded his soldiers to capture or kill the Buddha. But the Buddha spoke firmly: 'Māra, you haven't practiced the Ten Perfections like I have. This place belongs to me.'

The Buddha touched the ground, saying, 'The Earth itself knows I have earned this place.' Suddenly, the ground shook loudly, and Māra's army fled in fear. After this great battle, the heavenly beings celebrated the Buddha's victory. They offered flowers and perfumes in joy.

And so, the Buddha achieved his First Great Victory over Māra, showing the power of inner strength and virtue. □

(2) The Great Victory over Ālavaka

In Buddha's time, Ālavaka was a powerful and arrogant demon who lived in a Banyan tree in the city of Ālavī. He had special permission from the *Deva-king* to harm anyone under the tree's shade at noon. One evening, the Buddha visited Ālavaka's mansion alone to teach him. Ālavaka was at a demon meeting and got angry when he heard about the Buddha's visit.

When Ālavaka returned home, he found the Buddha teaching his wives and attendants. Angry, Ālavaka sent storms and rain to harm the Buddha, but nothing worked. The Buddha remained calm and unharmed.

Ālavaka realized the Buddha's loving-kindness protected him. So, he tried a different approach, asking the Buddha to leave. The Buddha agreed peacefully. Ālavaka realized his mistake and asked the Buddha to come back. Each time the

Buddha entered and left, he tested the Buddha's patience.

On the fourth time, Ālavaka planned to harm the Buddha, but the Buddha stayed firm. Then, Ālavaka asked the Buddha questions about life's treasures and happiness. The Buddha's wise answers touched Ālavaka's heart. He became calm and started to follow the Buddha's teachings.

Ālavaka achieved the first level of enlightenment and became a devoted follower of the Buddha. And the Buddha's wisdom and compassion won a great victory over Ālavaka, showing the power of kindness and understanding. □

(3) The Great Victory over Elephant Nālāgiri

Long ago, there was a fierce elephant named Nālāgiri in Buddha's time. He caused a lot of trouble in the city, drinking too much alcohol and hurting people by stepping on them. Devadatta, who wanted to be a leader, tried many times to harm Buddha.

First, he sent archers, but they failed. Then he pushed a big rock, which hurt Buddha's toe a little. With the king's help, Devadatta made Nālāgiri drunk and sent him to hurt Buddha. People in the city knew about the plan and watched closely.

When Buddha came with his students, Nālāgiri charged with his trunk high, smashing things in his path. Then a scared mother with a baby got in the way. Nālāgiri chased her, but she got away. Then he turned to the baby.

Buddha used his love to calm Nālāgiri. He gently said to the elephant, "You're here to hurt me, not others. Come to me." Feeling Buddha's kindness, Nālāgiri stopped being wild. He came slowly to Buddha, knelt down, and Buddha touched him. Buddha told Nālāgiri to be kind and not hurt others.

People cheered and threw jewels at Nālāgiri. He became known as Dhanapāla, the one who protects wealth. Nālāgiri bowed to Buddha and slowly went back home. □

After hearing all this, Baka Brahma could no longer argue that his heavenly realm was eternal. Feeling defeated, Baka Brahma challenged the Buddha to a contest of psychic powers. He tried to make himself invisible and hide, but the Buddha easily countered his powers.

In the end, Baka Brahma went back to his mansion and tried to hide under a tree, but everyone could still see him. Feeling embarrassed, he sat quietly while other heavenly beings chuckled at him.

And so, Baka Brahma learned an important lesson about humility and the true nature of existence from the Buddha. □

24. The Dhammacakkappavattana Sutta

(1) About The Dhammacakkappavattana Sutta

The Dhammacakkappavattana Sutta is a Buddhist teaching given by the Buddha to his first five disciples: Kondāṇṇa, Bhaddiya, Vappa, Mahānāma, and Assaji. It is also known as the 'Turning of the Wheel of Dhamma.' Here's a short summary of the sutta for our Dhamma kids:

After two months of his Enlightenment, Buddha wanted to teach his five friends and he went to a place called Deer Park, where they were practicing asceticism.

There the Buddha began by explaining the Four Noble Truths. The first truth is that there is suffering in the world. He talked about how people feel sad, get sick, and sometimes even die. But the Buddha said that suffering can be overcome.

The second truth is that suffering is caused by craving and wanting things all the time. The Buddha explained that when we always want more and more, it makes us feel unhappy. He encouraged his friends to let go of their desires and find contentment in what they have.

Then the Buddha shared the third truth, which is that suffering can end. He told his friends that by letting go of

came, the teachers were not happy because everyone liked Buddha's teachings more than theirs. They wanted to make people think badly about the Buddha. So, they used Ciñcā to make a plan.

When people came back from listening to the Buddha, Ciñcā went near the monastery holding flowers and nice smells. When people asked her where she was going, she said something tricky to confuse them, like, 'Why do you care where I go?'

She stayed near the monastery all night and went back home early next morning. People who went to the monastery in the morning asked her where she came from, and she gave them the same tricky answer.

She kept doing this for more than a month. Then she said she had spent the night with the Buddha and even pretended to be pregnant. She put a block under her clothes to look like she had a big belly and hit her feet to make them swell.

One day, she stood in front of the Buddha while he was teaching and accused him of not taking care of her and her unborn child. The Buddha calmly replied, 'Ciñcā, only you and I know the truth.' She said, 'Yes, because of what happened between us, I became pregnant.'

Suddenly, because of the Buddha's power, a strong wind lifted her clothes and showed the wooden block. It fell off and hurt her feet. People got angry and chased her away. She fell into a crack in the ground and disappeared. □

(6) The Great Victory Over the Wandering Ascetic Saccaka

The wandering ascetic Saccaka was a teacher in Vesāli, teaching the Licchavi princes. He learned many beliefs from his parents and loved to argue about them, calling himself wise. Everyone feared his criticisms, even those who claimed to be Buddhas were silenced by him.

When he heard about the Buddha's teaching on *Anatta* (No Soul) from Thera Assaji, he challenged the Buddha to a

debate. He boasted to the Licchavi princes, "Come quickly! Today I will shake Gotama's beliefs like a strong man shakes a lamb."

Saccaka went to the Buddha's monastery and asked permission to discuss Anatta. He argued, "All actions depend on a substantial entity called 'Atta'. This includes the body and mind, which are permanent and in control."

The Buddha calmly responded, "All things, including the body and mind, are impermanent and not in our control."

Saccaka disagreed, relying on the support of the princes. But the Buddha asked him directly, "Can you make your body do as you wish?" Saccaka stayed silent, realizing he was trapped. Finally, he admitted, "I cannot make my body as I wish."

In this way, Saccaka had to admit that the body and mind are impermanent and not in our control, just as the Buddha taught. □

(7) The Great Victory Over Nandopananda Dragon

Once upon a time, there was a mighty dragon named Nandopananda, king of the celestial dragons. He was enormous and could breathe fire and fierce fumes. He had no respect for the Triple Gems.

One day, the Buddha, filled with compassion, saw that Nandopananda needed to be freed from the cycle of rebirths. He went with five hundred monks to Tāvātimsā celestial realm, passing over Nandopananda and his followers.

Angered, Nandopananda coiled around Mount Meru and covered Tāvātimsā in darkness. The monks asked the Buddha for help. The Buddha allowed Venerable Moggallāna to confront the dragon.

Moggallāna transformed into a giant dragon, twice the size of Nandopananda, and wrapped around Mount Meru. They clashed with fire and fumes, but Moggallāna's powers were stronger. Nandopananda realized Moggallāna's true identity and asked for mercy.

Moggallāna returned to his monk form and performed miraculous feats inside the dragon's body. Despite Nandopananda's attempts to harm him, Moggallāna remained unharmed.

Finally, Moggallāna transformed into a bird and chased Nandopananda until the dragon surrendered. Nandopananda then took refuge in the Buddha and became a devout follower of the Triple Gems.

And so, Nandopananda learned humility and the power of compassion, living peacefully thereafter. □

(8) The Great Victory Over Baka Brahmā

Once upon a time, there was a great Brahma named Baka who lived in a heavenly place called the first jhana. Baka Brahma was very powerful and famous throughout many universes. He had a lot of followers and had lived in his heavenly realm for so long that he forgot about his past lives.

Because of this, Baka Brahma believed that he and his heavenly realm would last forever. He thought they were permanent and could never be destroyed. This belief is called Eternalism. When the Buddha heard about this, he decided to visit Baka Brahma to teach him the truth.

When the Buddha arrived, Baka Brahma welcomed him and proudly told him about his beliefs. Many other heavenly beings gathered to listen. Baka Brahma challenged the Buddha, saying that no other places of freedom and liberation existed beyond his heavenly realm.

But the Buddha gently explained to Baka Brahma that there are many different realms of existence, not just his heavenly realm. He reminded Baka Brahma of his past lives in other heavenly realms and even in the human world. Baka Brahma started to remember his past lives.

The Buddha also taught Baka Brahma about the basic elements of life and how everything in the universe is impermanent and always changing. He explained the concept of Nibbana, which is a state of peace and liberation.

Jātipi dukkhā . jarāpi dukkhā . byādhipi dukkho . maraṇampi duk-kham . appiyehi sampayogo . dukkho . piyehi vippayogo . dukkho . yam picchaṃ na labhati . tampi dukkhaṃ . saṅkhittena . pancu-pādānakkhan-dhā . dukkhā.

4. Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

(2) Samudaya

5. *Idaṃ kho pana bhikkhave . dukkha-samudayaṃ ariya saccaṃ . Yāyaṃ taṇhā . pono bhavikā . nandī-rāga sahaḡatā . tatratatrā-bhinandinī . Seyyathidaṃ? Kāma taṇhā . bhava taṇhā . vibhava taṇhā.*

5. Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

(3) Nirodha

6. *Idaṃ kho pana bhikkhave . dukkhanirodhaṃ ariya saccaṃ . Yo tassāyeva . taṇhāya . asesa-virāga-nirodho . cāgo . paṭi-nissaggo . mutti . anālayo.*

6. Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

(4) Magga

7. *Idaṃ kho pana bhikkhave . dukkhanirodhagāmini paṭipadā ariyasaccaṃ . Ayameva . ariyo . aṭṭhaṅgiko maggo . Seyya thidaṃ ?*

their desires and following a special path, they could find peace and happiness.

Finally, the Buddha revealed the fourth truth, which is the Eightfold Path. He described it as a way of living that leads to happiness and liberation. The Eightfold Path includes things like being kind to others, being mindful of our actions and thoughts, and practicing meditation.

The Buddha's friends listened carefully and were inspired by his teachings. They understood that by following the Eightfold Path, they could find true happiness and help others too. They became the first monks and spread the Buddha's teachings far and wide.

And that's how the Dhammacakkappavattana Sutta, or the Turning of the Wheel of Dhamma, became the beginning of Buddhism and a guiding light for people seeking peace and happiness in their lives. □

(2) Dhammacakkappavattana Sutta

Turning the Wheel of the Dhamma

Namo tassa . bhagavato . arahato . sammā sambuddhassa.

(a) Bhikkhūnaṃ panca vaggīnaṃ.

Isipatana nāmake.

Miga-dāye dhamma varaṃ .

yaṃ taṃ nibbāna pāpakaṃ.

(a) To the group of five bhikkhus, at the Dear Park named *Isipatana*, the noble Dhamma which can lead you to Nibbāna,

(b) Sahaṃpati nāmakena.

mahā brahmena yācīto.

Catu saccaṃ pakāsento .

lokanātho adesayi.

- (b) the Buddha spoke,
showing the four noble truths,
asked by the great Brahmā named *Sahampati*.

(c) *Nanditaṃ sabba devehi .
sabba sampatti sādhaṃ .
Sabbaloka hitatthāya .
dhammacakkaṃ bhaṇāma he.*

- (c) We will chant the *Dhammacakkapavattana Sutta* which is appreciated by all Devas and Brahmās, granting variety of happiness, and the benefit of all beings. Oh! Good people ..

Introduction

1. *Evaṃ me sutaṃ . ekaṃ samayaṃ . Bhagavā Bārānāsīyaṃ viharati . Isipatane . Migadāye . Tatra kho Bhagavā . pañca vag-giye bhikkhū . āmantesi .*

1. Thus have I heard. On one occasion the Blessed One was dwelling at Bārānāsī in the Deer Park at *Isipatana*. There the Blessed One addressed the bhikkhus of the group of five thus:

Two extremes

**2. *Dve’me bhikkhave antā . pabbajitena na sevitabbā :
Katame dve?***

**i. *Yo cāyaṃ . kāmesu . kāma-sukhallikā-nuyogo . hīno .
gāmmo . pothujjaniko . anariyo . anatta-saṃhito.***

**ii. *Yo cāyaṃ . atta-kilamathā-nuyogo . dukkho .
anariyo . anatta-saṃhito.***

2. *Bhikkhus*, these two extremes should not be followed by one who has gone forth into homelessness. What two?

- i. The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and
ii. The pursuit of self-mortification, which is painful, ignoble, unbeneficial.

The middle way

**3. *Ete kho bhikkhave . ubho ante . anupagamma .
majjhimā paṭipadā . Tathāgatena abhisambuddhā .
cakkhukaraṇī . ñāṇa karaṇī . upasamāya .
abhiññāya . sambodhāya . Nibbānāya saṃvaṭṭati.***

***Katamā ca sā bhikkhave . majjhimā paṭipadā .
Tathāgatena abhisambuddhā . cakkhukaraṇī .
ñāṇakaraṇī . upa-samāya . abhiññāya . sambodhāya .
nibbānāya saṃvaṭṭati?***

3. Without veering towards either of these extremes, bhikkhus, the *Tathāgata* has awakened to *the middle way*, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to *Nibbāna*.

And what, bhikkhus, is that middle way awakened to by the *Tathāgata*, which gives rise to vision, .. which leads to *Nibbāna*?

***Ayameva . ariyo . aṭṭhaṅgiko maggo . Seyyathidaṃ ?
Sammādiṭṭhi . sammāsaṅkappo . sammāvācā .
sammā kammanto . sammāājīvo . sammāvāyāmo .
sammāsati . sammāsamādhī.***

***Ayaṃ kho sā bhikkhave . majjhimā paṭipadā .
Tathāgatena abhisambuddhā . cakkhukaraṇī . ñāṇa-
karaṇī . upasamāya . abhiññāya . sambodhāya .
nibbānāya saṃvaṭṭati.***

It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, bhikkhus, is that middle way awakened to by the *Tathāgata*, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to *Nibbāna*.

(1) Dukkha

4. *Idaṃ kho pana bhikkhave . dukkhaṃ ariyasaccaṃ .*

(ii) ‘This noble truth of *the way leading to the cessation of suffering is to be developed*’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

(iii) ‘This noble truth of *the way leading to the cessation of suffering has been developed*’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Did not Claim

12. *Yāvakīvanca me bhikkhave . imesu . catūsu ariya saccesu . evaṃ . tiparivaṭṭaṃ . dvādasākāraṃ . yathā bhūtaṃ . ñāṇa-dassanaṃ . na suvisuddhaṃ ahosi . neva tāvāhaṃ bhikkhave . sa devake loke . sa mārake . sa brahmake . sassamaṇa-brāhmaṇiyā pajāya . sadeva-manussāya . anuttaraṃ sammāsambodhiṃ . abhi sambuddho’ti . paccaññāsiṃ .*

12. So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim, bhikkhus, to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

Claimed

Yato ca kho me bhikkhave . imesu . catūsu ariyasaccesu . evaṃ . tiparivaṭṭaṃ . dvādasā kāraṃ . yathā bhūtaṃ . ñāṇa-dassanaṃ . suvisuddhaṃ ahosi . athāhaṃ bhikkhave . sa devake loke . sa mārake . sa brahmake . sassamaṇa brāhmaṇiyā pajāya . sa deva-manussāya . anuttaraṃ sammā sambodhiṃ . abhisam-buddho’ti . paccaññāsiṃ .

But when, bhikkhus, my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this

Sammādiṭṭhi . sammāsaṅkappo . sammāvācā . sammā kam-manto . sammā ājīvo . sammāvāyāmo . sammāsati . sammā samādhi .

7. Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is,

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

Knowing Dukkha

8. (i) *‘Idaṃ dukkhaṃ . ariyasaccan’ti . me bhikkhave . pubbe ana-nussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi .*

(ii) *‘Taṃ kho pan’idaṃ . dukkhaṃ ariyasaccaṃ . pariññey-yan’ti . me bhikkhave . pubbe ananussutesu . dhammesu . cak-khuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi .*

(iii) *‘Taṃ kho pan’idaṃ . dukkhaṃ ariyasaccaṃ . pariññā-tan’ti . me bhikkhave . pubbe ananussutesu . dhammesu . cak-khuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi .*

8. (i) ‘This is *the noble truth of suffering*’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

(ii) ‘This noble truth of suffering *is to be fully understood*’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

(iii) ‘This noble truth of suffering *has been fully understood*’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Knowing Samudaya

9. (i) *‘Idaṃ dukkhasamudayaṃ . ariyasaccan’ti . me bhikkhabve . pubbe ananussutesu . dhammesu .*

bhikkhabve . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.

(ii) *Taṃ kho panidaṃ . dukkha-samudayaṃ ariyasaccaṃ . pahātabban'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

(iii) *Taṃ kho pan'idaṃ . dukkhasamudayaṃ ariyasaccaṃ . pahānan'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

9. (i) 'This is *the noble truth of the origin of suffering*': thus, bhikkhus, in regard to things unheard before, there arose in me .. light.

(ii) 'This noble truth of the origin of suffering is *to be abandoned*': thus, bhikkhus, in regard to things unheard before, there arose .. light.

(iii) 'This noble truth of the origin of suffering *has been abandoned*': thus, bhikkhus, in regard to things unheard before, there arose .. light.

Knowing Nirodha

10. (i) *Idaṃ dukkhanirodhaṃ . ariyasaccan'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

(ii) *Taṃ kho pan'idaṃ . dukkhanirodhaṃ ariyasaccaṃ . sacchikātabban'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

(iii) *Taṃ kho panidaṃ . dukkhanirodhaṃ ariyasaccaṃ . sacchikatan'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

10. (i) 'This is *the noble truth of the cessation of suffering*': thus, bhikkhus, in regard to things unheard before, there arose in me .. light.

(ii) 'This noble truth of the cessation of suffering *is to be realized*': thus, bhikkhus, in regard to things unheard before, there arose in me .. light.

(iii) 'This noble truth of the cessation of suffering *has been realized*': thus, bhikkhus, in regard to things unheard before, there arose in me .. light.

Knowing Magga

11. (i) *Idaṃ dukkhanirodhagāminī paṭipadā . ariyasaccan'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

(ii) *Taṃ kho pan'idaṃ . dukkha nirodha gāminī paṭipadā ariyasaccaṃ . bhāvetabban'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

(iii) *Taṃ kho pan'idaṃ . dukkha nirodha gāminī paṭipadā ariyasaccaṃ . bhāvitān'ti . me bhikkhave . pubbe ananussutesu . dhammesu . cakkhuṃ udapādi . ñāṇaṃ udapādi . paññā udapādi . vijjā udapādi . āloko udapādi.*

11. (i) This is *the noble truth of the way leading to the cessation of suffering*': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

22. *Nimmāna-ratīnaṃ devānaṃ . saddaṃ sutvā . Para-nimmita-vasavattī devā . sadda-manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appativattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā loka samin'ti.*

22. Having heard the cry of the devas of the realm of the *Nimmānaratī*, the *Para-nimmita-vasavattī* devas raised a cry:

23. *Para-nimmita-vasavattīnaṃ devānaṃ . saddaṃ sutvā . Brah-makāyikā devā . sadda-manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appativattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā lokasmin'ti.*

23. Having heard the cry of the devas of the realm of the *Para-nimmita-vasavattī*, the devas of Brahmā's company raised a cry:

24. *Itiha . tena khaṇena . tena layena . tena muhuttana . yāva brahmalokā . saddo abbhoggacchi.*

25. *Ayanca dasa-sahassi lokadhātu . samkampi . sampakampi . sampavedhi . Appamāṇo ca . uḷāro obhāso . loke pāturahosi . atikkamma devānaṃ devānu-bhāvanti.*

24. Thus at that moment, at that instant, at that second, the cry spread as far as the brahmā world.

25. And this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

The Utterance

26. *Atha kho Bhagavā . imaṃ udānaṃ udānesi .*

world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

The End

13. *Ñāṇan ca pana me . dassanaṃ udapādi . 'akuppā me vimutti . aya mantimā jāti . natthi' idāni punabbhavo'ti.*

Group of five bhikkhus glad

14. *Ida m avoca Bhagavā . attamanā pancavaggiyā bhikkhū . Bhagavato bhāsitaṃ . abhinandun'ti.*

13. The knowledge and vision arose in me: 'Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence'.

14. This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One's statement.

Koṇḍañña knew

15. *Imasamiṃ ca pana veyyākaraṇasmiṃ bhaññamāne . āyasmato Koṇḍaññaassa . virajaṃ vītamalaṃ . dhamma-cakkhuṃ udapādi . yaṃkiñci samudaya-dhammaṃ . sabbaṃ taṃ nirodha-dhamman'ti.*

15. And while this discourse was being spoken, there arose in the Venerable *Koṇḍañña* the dust-free, stainless vision of the Dhamma: 'Whatever is subject to origination is all subject to cessation.'

Appreciation of Devas

16. *Pavattite ca pana Bhagavatā dhammacakke . bhummā devā . sadda manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipa-tane . migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appati-vattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā loka samin'ti.*

16. And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: ‘At Bārānasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.’

17. *Bhummānaṃ devānaṃ . saddaṃ sutvā . Cātu-mahārājikā devā . sadda manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appativattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā lokasamin’ti.*

17. Having heard the cry of the earth-dwelling devas, the devas of the realm of the *Four Great Kings* raised a cry: ‘At Bārānasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.’

18. *Cātumahārājikānaṃ devānaṃ . saddaṃ sutvā . Tāvatiṃsā devā . sadda manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appativattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā lokasamin’ti.*

18. Having heard the cry of the devas of the realm of the *Four Great Kings*, the *Tāvatiṃsā* devas raised a cry: ‘At Bārānasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.’

19. *Tāvatiṃsānaṃ devānaṃ . saddaṃ sutvā . Yāmā devā . sadda-manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ*

dhammacakkaṃ pavattitaṃ . appati-vattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā lokasamin’ti.

19. Having heard the cry of the devas of the realm of the *Tāvatiṃsā*, the *Yāmā* devas raised a cry: ‘At Bārānasī in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.’

20. *Yāmānaṃ devānaṃ . saddaṃ sutvā . Tusitā devā . sadda-manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appati-vattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā lokasamin’ti.*

20. Having heard the cry of the devas of the realm of the *Yāmā*, the *Tusitā* devas raised a cry: ‘At Bārānasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.’

21. *Tusitānaṃ devānaṃ . saddaṃ sutvā . Nimmānaratī devā . sadda-manussāvesuṃ . Etaṃ Bhagavatā . Bārāṇasiyaṃ . Isipatane . Migadāye . anuttaraṃ dhammacakkaṃ pavattitaṃ . appativattiyaṃ . samaṇena vā . brāhmaṇena vā . devena vā . mārena vā . brahmunā vā . kenaci vā lokasamin’ti.*

21. Having heard the cry of the devas of the realm of the *Tusitā*, the *Nimmānaratī* devas raised a cry: ‘At Bārānasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.’

Guide 4**Guided Muscle Relaxation Meditation**

We are going to practice 'Guided Muscle Relaxation Meditation'. Before we begin, please straighten your body, center yourself in the middle of your camera, put your hands together with the right on top of the left with your thumbs connected and place them in your lap, then close your eyes.

Step One: When I say a group of muscle, focus on the group of muscles you hear and feel the tenseness in them.

Step Two: Mentally relax those group of muscles.

Step Three: Feel those muscles completely relaxed.

Let's start.

Your scalp muscles; all the muscles on your head ..
are .. relaxed.

Your forehead and eyebrows .. are .. relaxed.

Your eyes, ears, nose, lips, and chin .. are .. relaxed.

Your neck and shoulders .. are .. relaxed.

Your arms, forearms, wrists, hands, and fingers ..
are .. relaxed.

Your chest and upper back .. are .. relaxed.

Your Abdomen and lower back .. are .. relaxed.

Your hips and thighs .. are .. relaxed.

Your knees and legs .. are .. relaxed.

Your ankles, feet, and toes .. are .. relaxed.

Now your whole body from head to toe fully relaxed.

Don't seek financial gain

Dhammena na vaṇiṃ care (Udāna, 156).

Refrain from seeking financial gain when delivering Dhamma talks.

Aññāsi vata bho Koṇḍañño . aññāsi vata bho Koṇḍañño'ti. Iti hidaṃ . āyasmato Koṇḍaññassa . Aññāsi Kondañño tveva nāmaṃ ahoṣī'ti.

26. Then the Blessed One uttered this inspired utterance: 'Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!' In this way the Venerable Koṇḍañña acquired the name 'Aññāsi Koṇḍañña - Koṇḍañña Who Has Understood.'

Koṇḍañña asking for ordination

27. Atha kho . āyasmā Aññāsi Koṇḍañño. diṭṭha-dhammo . patta-dhammo . veditadhammo . pariyo-gālha dhammo. tiṇṇavicikiccho . vigatakathaṃkatho . vesārajjappatto . aparappaccayo satthu-sāsane . Bhagavantaṃ eta davoca . 'labheyyāhaṃ bhante . bhagavato santike pabbajjaṃ . labheyyaṃ upasaṃpadan'ti.

27. Then the venerable Aññāsi Kondañña, having seen dhamma, attained dhamma, known dhamma, plunged into dhamma, having crossed over doubt, having put away uncertainty, having attained full confidence, without another's help in the teacher's instruction, spoke thus to the Lord, 'May I, Lord, receive the going forth in the Lord's presence, may I receive ordination?'

Koṇḍañña's Ordination

28. Ehi bhikkū'ti . bhagavā avoca . svākkhāto dhammo . cara brahma cariyaṃ . sammā dukkassa anta kiriyāyā'ti.

29. Sāva . tassa āyasmato upasaṃpadā . ahoṣī'ti.

28. 'Come Bhikkhu,' the Lord said, 'well taught is the dhamma fare the Brahma-faring for well making an end of suffering'.

29. So this came to be this venerable one's ordination.

Dhammacakkappavattanasuttaṃ . nitthitaṃ.

The end of Turning the Wheel of the Dhamma.

25. Meditation Guides

Guide 1

What is meditation?

Meditation is a way to keep the mind cool and calm, by concentrating on one object. There are many ways to meditate. In our Dhamma Class, primarily we study *Ānāpānasati* and *Body scanning* meditation.

In *Ānāpānasati*, a natural focus is your own breath, which is always with you. If you simply keep feeling the breath as it comes in and as it goes out, the mind gets quieter and more peaceful. In *Body scanning meditation*, you scan your whole body from head to toe, from the front and the back.

The only trouble is, something will always take your attention away - maybe a noise .. or a pain in the knee .. but often your own mind is the problem, it is so full of useless stuff! Like a monkey jumping here and there, it is so hard to control.

To become the master of your mind, you need some lessons, enough time and a good place to learn how to practice. With enough practice, meditation helps to replace bad thoughts and feelings with happy ones.

Guide 2

Why do we meditate?

By learning how to control the mind, we start to get rid of negative habits and develop good mental qualities instead.

If your mind is Cool, you make good decisions, **you** don't get confused, **you** make less mistakes, **you** don't get angry or feel afraid, **and you** become more confident.

If your mind is Calm, you become peaceful and happy, **you** are less worried and frustrated, **you** don't get stressed about work or exams, **you** develop compassion and kindness, **and you** have more harmonious relationships.

If your mind is Concentrated, you get less distracted by useless things, **you** find it easier to focus and learn, **you** perform better in sports and games, **you** make better music and art, and **you** will be more trustworthy.

Guide 3

What is difference between *Samatha* and *Vipassanā*?

Samatha Meditation and *Vipassanā* Meditation are two different types of meditation. *Samatha* aims at achieving deep concentration, while *Vipassanā* aims at understanding both the body and mind.

In *Samatha* Meditation, the focus is solely on one object to attain deep concentration, such as by fixing the mind on a single point. In contrast, *Vipassanā* Meditation involves observing various mental and physical processes as they occur.

During *Samatha* Meditation, when the mind wanders, we bring it back to the chosen object. However, in *Vipassanā* Meditation, when the mind wanders, we observe it without trying to control it. Only when the distraction fades, do we return our focus to the primary object.

These differences in focus and approach distinguish the two types of meditation.

Guide 8***Kāya.gatā.sati* Meditation.**

We are going to advance to *Kāya.gatā.sati* Meditation. You are going to focus on the first 5 of your 32 bodily parts. They are:

<i>kesā</i>	= head-hair,
<i>lomā</i>	= body-hair,
<i>nakhā</i>	= nails,
<i>dantā</i>	= teeth, and
<i>taco</i>	= skin.

Before we start, please close your eyes. Everyone please close your eyes. And focus on *kesa* which is head-hair. In your mind if you are unable to say it in pali say it in English (head-hair).

Let's do it together. In your mind say head-hair and focus the area for 5 seconds.

Then move onto another body part, loma or body-hair. In your mind say body-hair and focus on the area for 5 seconds.

Then move to the next bodily part, *nakha* or nails. In your mind say it and focus on the area for 5 seconds.

Then move to the next bodily part, danta or teeth. In your mind say it and focus on that area for 5 seconds.

Then move to the next bodily part, taco or skin. In your mind say it and focus on area for 5 seconds.

Repeat the steps 5 more rounds yourself.

(After 2 minuts): We are now done meditating.

Guide 5**Body scanning meditation**

Now we are going to advance to *Body scanning* meditation. Imagine you are holding a scanner in your hand. You are going to scan your whole body from head to toe, from the front and the back.

Let's start at the top of our head. Scan down slowly inch by inch .. muscle by muscle .. feeling the smooth flow of positive energy; .. opening all the energy channels.

If you run into any area of the block, focus on that area and mentally relax that area.

(After about 30 seconds)

Try to scan through that area again. You will notice that the area is now open. Scan down further till you get to the tip of your toes. Now, you are going to scan your back. Start from your heels .. scanning upward ..

back of your legs ..	back of your knees ..
back of your thighs ..	back of your hips ..
your lower back ..	your upper back ..
back of your shoulders ..	back of your neck ..
back of your head and the top of your head.	

Now you have successfully finished one cycle of *Body scanning meditation*. Now you are going to practice another cycle on your own.

(Pause for 1 minute, Leader - practice 2 cycles on your own.)

Once all the energy channels are open, your body will feel very light. It will feel as if you are riding on a calm ocean wave.

We are now done meditating.

Guide 6***Ānāpāna.sati* Meditation**

We are going to advance to *Ānāpāna.sati* Meditation. You are going to focus on your breath.

When you breathe in, a puff of air touches the tip of your nose. Make yourself aware of the touch. When you breathe out, a slightly warmer puff of air touches the tip of your nose. Make yourself aware of the touch.

We are going to practice counting technique with each cycle of in breath and out breath. You will count from 1 to 8. And DO NOT LET YOUR MIND WANDER. If your mind wanders out, start counting from No.1 again.

We are first going to practice together ..

- | | |
|---------------------------------|-----|
| Breahe in, aware of the touch, | |
| breathe out aware of the touch | - 1 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 2 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 3 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 4 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 5 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 6 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 7 |
| Breahe in , aware of the touch, | |
| breathe out aware of the touch | - 8 |

Now go back to 1, and start counting on your own ..
(1 Minute)

We are now done meditating.

Guide 7***Buddhānussati* Meditation**

We are going to advance to *Buddhānussati* Meditation on one of the 9 virtues of the Buddha. The virtue we are focusing on today is *Araham*, which means ‘perfected’.

Before we start, please have your prayer beads ready and if you don’t have prayer beads, you can do finger counting instead.

For meditation with the beads, first hold it in your right hand and place your thumb between the first bead near the head of the bead. Then, close your eyes and focus on the image of the Buddha.

Once the image of the Buddha is clear, focus on the meaning of *Araham* which is ‘perfected’. Then, in your mind, you can say one or two of the aspects:

1. *He has discarded all defilements,*
2. *He is worthy of being given offerings and paid homage,*
3. *He withheld no secrets in his character or in his teachings.*

After doing that you can move your thumb to the next prayer bead or fold one finger, then you can start again.

Have the image of the Buddha in your mind and when it is clear, say the meaning of *Araham* in your mind and say 1 or 2 aspects of *Araham* and move to the next bead or fold another finger.

It is important to focus on the meaning of *Araham*, the image of the *Buddha*, and the *understanding*. That is why you shouldn’t rush and instead take your time and focus.

(After 2 minutes): We are now done meditating.

7. Sambuddhe Gāthā*(Anonymous)*

- (1) *Sambuddhe aṭṭha vīsan ca,
Dvādasan ca saḥassake.
Pancasata saḥassāni,
Namāmi sirasā maḥaṃ.*
- (2) *Appakā vāḷukā gangā,
anantā nibbūtā jinā.
tesaṃ dhamman ca sanghan ca.
Ādarena namā maḥaṃ.*
- (3) *Namakkārā nubhāvena,
hitvā sabbe upaddave.
aneka antarāyāpi
vināssantu a.sesa.to.*

8. Vicitra vandanā Gāthā*(Written by Shwekyin Sayādaw)*

- (1) *Pabhaṃ pabhampi icchantā,
Icchantāpi divākaraṃ.
Paññaṃ Pañhampi esantā,
Esantā vova santikaṃ.*
- (2) *Pupphaṃ puphampi chinantā,
Chinantā vana.muppalaṃ.
Sīlaṃ sīlampi esantā,
Esantā vova sāsanaṃ.*

25. Protective Gāthās

*Namo tassa bhagavato arahato sammā
sambuddhassa.*

1. Buddhā gamana Gāthā

- (1) *Aṅgīra sassa uṇṇāya,
Dāṭhāhi seta.ramsiyo.
Vajirāva virocanti,
Jino me ṭhātu sīsake.
(U Maung Gyi)*
- (2) *Nīlāyo nīla.ṭhāna mhā,
Pīto dātā ca lohitā.
Tamhā tamhā ca mañjitthā,
Nikkhamimsu pa.bhassarā.
(Ashin Janakābhivaṃsa)*

2. Ālavaka Gāthā*(Saṃyutta Nikāya, Vol. I, p. 217)*

*So ahaṃ vicarissāmi,
Gāmā gāmaṃ purāpuraṃ.
Namassa.māno sambuddhaṃ,
Dhammasa ca su.dhamma.taṃ.*

*Etena saccavajjena,
Soṭṭhi me hotu sabbadā.
Soṭṭhi te hotu sabbadā.*

3. Sirasmiṃ Gāthā*(Anonymous)*

- (1) *Sirasmiṃ me Buddha seṭṭho,
Sāriputto ca dakkhiṇe.
Vāma aṃse moggallāno,
Purato piṭakattayaṃ.*
- (2) *Pacchime mama ānando,
Cātuddisā khīṇāsavā.
Samantā lokapālā ca,
Indā devā sa.brahmakā.*
- (3) *Etesaṃ ānubhāvena,
Sabbe bhaya upaddavā.
Aneka antarāyāpi,
Vinassantu a.sesa.to.*

4. Mahākarunā Gāthā*(Vinayapiṭaka Commentary, Vol. I, p.1)*

*Yo kappa koṭhipi appameyyaṃ,
Kālaṃ karonto atidukkarāni.
Khedam gato lokahitāya nātho,
Namo mahākāruṇikassa tassa.*

*Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

5. Divā tapati Gāthā*(Dhammapada, Verse No.387)*

- (1) *Divā tapati ādicco,
Ratti mābhāti candimā.
Sannaddho khattiyo tapati,
Jhāyī tapati brāhmano.*
- (2) *Atha sabba maho rattiṃ,
Buddho tapati tejasā.
Tādisaṃ tejasampannaṃ,
Buddham vandāmi sādaraṃ.*
- Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

6. Karunā sītala Gāthā*(Dīghanikāya Commentary, Vol. I, p.1)*

*Karuṇā sītala hadayaṃ,
Paññā pajjota vihata moha tamaṃ.
Sa.narā.mara loka garuṃ,
Vande sugataṃ gati.vimuttaṃ.*

*Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

10. Candimā Gāthā*(Saṃyutta Nikāya, Vol. I, 48)*

- (1) *Namo te Buddha vīratthu,
vip̄pamuttosi sabbadhi.
Sambādha paṭipanno smi,
tassa me saraṇaṃ bhava.*
- (2) *Tathagataṃ arahantaṃ,
candimā saraṇaṃ gato.
Rāhu candaṃ pamuñcassu,
Buddhā lokānukampakā.*
- Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

11. Sūriya Gāthā*(Saṃyutta Nikāya, Vol. I, p. 48)*

- (1) *Namo te Buddha vīratthu,
Vippamuttosi sabbadhi.
Sambādha paṭipanno smi,
Tassa me saraṇaṃ bhava.*
- (2) *Tathāgataṃ Arahantaṃ,
Sūriyo saraṇaṃ gato.
Rāhu Sūriyaṃ pamuñcassu,
Buddhā lokānukampakā.*

- (3) *Gandhaṃ gandhampi cinantā,
Cinantā vana.candanaṃ.
Tapaṃ tapampi esantā,
Esantā vova sāsanaṃ.*
- (4) *Maṇiṃ maṇimpi icchantā,
Icchantā maṇipabbataṃ.
Dhammaṃ dhammampi patthentā,
Patthentā vova santikaṃ.*
- (5) *Chāyaṃ chāyampi esantā,
Esantā maṇigūhakaṃ.
Su.khaṃ sukhampi patthentā,
Patthentā vova sāsanaṃ.*
- (6) *Sutavaṃ sutavaṃ etaṃ,
Paññavaṃ paññavaṃ tulaṃ.
Sīlavaṃ sīlavaṃ santaṃ,
Tapavaṃ tapavaṃ name.*

- (7) *Cāleyyuṃ vidha sinneruṃ,
Cāveyyuṃ vā mahiṃ mahiṃ.
Dhitiṃ dhitiṃ dhitimanta,
Na vo sakkā cale.tave.*
- (8) *Nadiṃ nadiṃpi sosetuṃ,
Khīyetuṃ vā mahodadhiṃ.
Khantiṃ khantiṃ khantimanta,
Na vo sakkā khīye.tave.*

(9) *Vāreyyumuṃ vā ukkāpātaṃ,
Bādheyuṃ kulisaṃ satamaṃ.
Ñāṇaṃ ñāṇaṃ mahā pañña,
Na vo sakkā bādhe.tave.*

(10) *Etādisaṃ dhūimantaṃ,
Khantimaṃ pañṇavaṃ name.*

(11) *Yādiso mātumāyāyaṃ,
Sundariyaṃpi tādiso.
Yādiso piturājamhi,
Suppa.buddhepi tādiso.*

(12) *Yādiso Rāhulā nande,
Devadattepi tādiso.
Yādiso Ānande Nande,
Sunakkhattepi tādiso.*

(13) *Yādiso Pālileyamhi,
Dhanapālepi tādiso.
Yādiso vajjhañātīsu,
Viṭaṭūbhhepi tādiso.*

(14) *Yādiso sa.sāvakesu,
Tīthīyesupi tādiso.
Yādiso vova attamhi,
Sabba.sattepi tādiso.*

(15) *Etādisaṃ mettaṃ mettaṃ,
Sabbesupi dayaṃ dayaṃ.
Sabbesampi sukhaṃ dentaṃ,
Ko sakkā a.piye.tave.*

(16) *Gabbhato mātu nikkhantaṃ,
Bodhisattaṃ a.pūjayaṃ.
Neka.chattehi brahmāno,
Devā devā sa.brahmakā.*

*Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

9. Kappa.kasāya Gāthā

(Dīghanikāya Sub-Commentary, Vol I, p.48)

*Kappa.kasāye kaliyuge,
Buddhuppādo aho mahacchariyaṃ.
Hutāvaha majjhe jātaṃ,
Samudita ma.karanda.mara.vindaṃ.*

*Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

anatta-saṃhito = unbeneficial
anavasesā = omitting none
aneka vividhāni = various
anibbisaṃ = but not finding it
añjalikaraṇīyo = it is worthy of homage
aññaṃañña = mutuality
antā = extremes
antalikkhaṃ = the sky
anu.rakkhe = would protect
anuggahaṃ katvā = out of compassion
aṇuka = small/slim
anukampaṃ = boundless compassion
anuloma = Forward Order
anumoditvā = rejoice
anupagamma = not holding to
anussāvesuṃ = raised
anuttaraṃ = incomparable
anuttaraṃ = unsurpassed
aparājitā = beings are undefeated
aparājita = undefeatable
aparappaccayo = having without another's help
aparimāṇaṃ = boundless
appagabbho = not proud
appakicco = unbusy
appamāṇo = immeasurable
appati-vattiyaṃ = which cannot be stopped
appiyehi = what is displeasing
arahaṃ = perfected
ariyā = noble ones
ariyasaccaṃ = noble truth
ariyasaccāna = the Noble Truths
asaddhamma.to = false teachings
asambādhaṃ = unobstructed
asandiṭṭhito = false views
asapattaṃ = free from ill-will
asappurisa.to = bad people
asesa = entire
asevanā = not associating
asokaṃ = sorrowless

(3) *Yo andhakāre tama.si pabhaṃkaro,*
Verocano maṇḍalī ugga.tejo.
Mā Rāhu gilī cara manta.likkhe,
Pajaṃ ma.maṃ Rāhu pamuñca Sūriyaṃ.

Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.

12. Mahā namakkāra Gāthā

(Anonymous)

(1) *Pātodayaṃ bāladivākaraṃva,*
Majjhe yaṭṭiṇaṃ lalitaṃ sirīhi.
Punnindusankāsamukhaṃṃ anejaṃ,
Vandāmi sabbaññumahaṃ munindaṃ.

(2) *Upetapuñño varabodhimūle,*
Sa.sena māraṃ sugato jinitvā.
A.bojjhi bodhiṃ aruṇodayamhi,
Namāmi taṃ māra.jinaṃ a.bhangaṃ.

(3) *Dayālayaṃ sabbadhi dukkaraṃ karaṃ,*
Bhavaṇṇavā.tikkama maggataṃ gataṃ.
Tiloka nāthaṃ susamāhitaṃ hitaṃ,
Samantacakkhuṃ pa.namāmi taṃ mitaṃ.

(4) *Tahiṃ Tahiṃ pārami.sañcayaṃ cayaṃ,
Gataṃ gataṃ sabbhi sukhappadaṃ padaṃ.
Narā narānaṃ sukha.sambhavaṃ bhavaṃ,
Namā namānaṃ jina.puṅgavaṃ gavaṃ.*

(5) *Yo jino anekajātiyaṃ,
Sa.puttadāra mangajīvitampi.
Bodhipemato a.lagga.mānaso,
Adāsiyeva atthikassa.
Tato paraṃ a.pūri sīlapāramādikampi,
Tāsa middhiyo pa.yāta magga.taṃ
Ta meka dīpakaṃ namāmi.*

13. U Khantī Gāthā

(Anonymous)

*Arahaṃ bahi.antajayaṃ su.gataṃ,
A.mitaṃ vi.rajaṃ la.litaṃ a.tulaṃ.
Caranaṃ ti.bhavūpa samaṃ yamaṃ,
Sukha.daṃ saranaṃ pa.namāmi jinaṃ.*

*Etena saccavajjena,
Sotthi me hotu sabbadā.
Sotthi te hotu sabbadā.*

27. Glossary

A

abhoggacchi = spread
abhi-kkantāya = shortly after
abhikkantavaṇṇā = with surpassing splendor
abhinanduṃ = delighted
abhiññāya = to direct knowledge
abhisambuddho = have awakened
abhisamecca = wishes to attain
abhiseke = consecration place
abhivādetvā = respectfully bowed
abyāpajjhā = free from mental suffering
accha = hyenas
acintayum = are thinking about
adhipatī = predominance
adhiṭṭhāna = determination
adhiṭṭheyya = he should develop
adhivāsetu = kindly accept
adhuvam = uncertain
adigameyya = gain
adinnādānā = from stealing
a.dīṭṭhā = invisible
aggappatto = having reached the highest state
aggito = from fire
ajjhagā = achieved
ajjhabhāsi = addressed
akuppā = unshakable
amanussa.to = from non-human beings,
ana-nussutesu = unheard before
ana.ti.mānī = humble
anākulā = being orderly
anālayo = non-reliance on craving
anantara = proximity
ana.riyo = ignoble

desitaṃ = taught
detha = please give
deva = gods
deva.devena = by the Buddha
devānubhāvanti = the divine majesty of the devas
devatā = devas (deities)
devata = the deities
dham-ma-cariyā = being righteous
dhamma = teachings of the Buddha
dhamma sāka-cchā = discussing dhamma
dhamma-cakkhuṃ = vision of the Dhamma
dhammaṃ = the principle
dhammasavanaṃ = hearing the dhamma
dhammassavana kālo = time for listening to the Dhamma
dhammo = principle
dhammo = the teaching
dhāvaṃ = ran
dhuvaṃ = certain
ḍī.paṃ = the Light
ḍīghā = long (tall)
dine dine = daily
ḍīpi = leopards
ḍittena = shining
ḍiṭṭhā = those visible
ḍiṭṭhadhammo = having seen dhamma
ḍiṭṭhi-bhujagena = the snake of wrongly held views
ḍiṭṭhosi = you are seen now
domanassa = grief
duggāha = grievously
dukkha-samudayaṃ = origin of suffering
dukkhakkhandhassa = mass of suffering
dukkhaṃ = suffering
dukkhanirodha = the cessation of suffering
dukkhanirodhaṃ = cessation of suffering
dukkhappattā = the suffering
dukkho = painful
dūre = far away
dutiyaṃpi = a second time
duṭṭha vacanaṃ = a lewd accusation

assa = horse
atandito = without laziness,
ati-andha.bhūtaṃ = had thoroughly become blind
ati-maddabhūtaṃ = when maddened
atikkamma = surpassing
atta-kilamathā-nuyogo = self-mortification
atta.bhāva-pariyāpannā = personalities
attamanā = elated
attasammāpanidhi = setting oneself in the right direction
atthakusalena = he who is skilled in good
atthaladdhā = having received good results
aṭṭhaṅgiko = eightfold
aṭṭhāsi = stood
aṭṭhattiṃsañ = which numbers are thirty eight
avedi = realizes
averaṃ = free from hatred
averena = through love
avero = free from enmity and danger
avīcīto = the lowest plane
avidūre = near
avigata = non-disappearance
avijjā = ignorance
avoca = spoke
aya meva = it is this
ayaṃ = this is the
ahi = snakes

Ā

ācare = he would commit
ācariyā = teachers
āgacchantu = let come
āhāra = food
āhāra = nutriment
āhu = said
āhuneyyo = it is worthy of offerings
ākaṅkha.mānā = wishing for
āloko = light
āmantesi = addressed
ānubhāva-to = by the power of

ārakkha = guardian
ārakkhaṃ = protection
ārāme = at the monastery, compound
ārammaṇa = object
āratī = ceasing
āyantu = let come
āyasmato = venerable
āyusā = with her own life
āvāse = dwelling place
āsevana = repetition
ātāpino = ardent

B

bāhuṃ = hands
bāhusac.cañ = becoming learned
bālānaṃ = with the un-wise
bhaggā = broken
bhājema = I share
bhaññamāne = was being spoken
bhāsitaṃ = statement
bhava taṇhā = craving for existence
bhavaggā = plane of existence
bhavatu = may there be
bhāvaye = let cultivate
bhāvetabbaṃ = to be developed
bhāvitaṃ = has been developed
bhavo = becoming
bhayappattā = the fearful
bhikkhūnaṃ = to the monks
bhīsaṃ = fearful visions
bhayappattā = the fearful
bhikkhūnaṃ = to the monks
bhīsaṃ = fearful visions
bhojanaṃ = food
bhujagaṃ = a serpent
bhumā = earth-dwelling, living on the earth
bhūtā = beings who have attained Enlightenment
bhumā = earth-dwelling, living on the earth
bodhiyā = of the Bodhi Tree

brahma cariyam = Brahma-faring
brahma-cārisu = to the holy ones
brahmaṃ = majestic Brahma
brāhmaṇassa = to the recluse
brahmāno = Brahmas
brūhi = please tell me
Buddha.jaya.mangalā = joyous victory of the Buddha
byādhi = illness
byārosanā = in anger
byāvaṭṭā = making effort

C

cakka = wheel
cakka masanīva = like a lightning bolt
cakka.vālesu = universe
cakkavālesu = universes
cakkhukaraṇī = which gives rise to vision
cakkuṃ = vision
caṇḍa = wild
caraṃ = walking
cinta-yimsu = were thinking about
ciraṃ = long
cittaṃ = mind
cittaṃ = my mind
corato = from thieves

D

dakkhināya anudisāya = in the southwest direction
dakkhināya disāya = in the southern direction
dakkhineyyo = it is worthy of gifts
damāpayanto = taming
daṃsinā = abolishing
dānādīdhamma = generosity and other virtues
dānañ = sharing
dasa-sahassi = ten thousandfold
dassanaṃ = meeting
dassanaṃ = perceiving
dassanena = insight
dāvaggi = forest fire

kulesva.nanugiddho = demanding in nature
kusalassa = good
kusuma = mass

L

labhantatthe = obtaining good results
layena = at that instant
loka.vidū = knower of the worlds
lokadhammehi = worldly conditions
lokadhātu = world system
lokanātho = the Buddha
lokantare = in other universes
lokassa = for the world

M

ma.tandī = earnestly
mabhiyujjhitam = was making war (with Buddha)
magga = path
mahā = great
mahā Brahmēna = great Brahmā
mahākāruṇiko = Great Compassion
mahantā = large (big)
mahiddhi = with great power
mahiddhiṃ = with great power
mahiṃsa = buffaloes
majja pamādatthānā = that make me heedless
majjapānā = from intoxicants
majjhimā = medium-sized
majjhimā = middle
makkhama = arrogant
mama mātāpitū = my mother father
mānasam = thoughts of kindness
mangala = happiness, lucky signs, blessings
maṅgalāni = happiness
maṅsappa = water snakes
manokammaṃ = mental actions
manussā = humans
vinipātikā = those in the four woeful planes
manussa.to = from human beings

dutiyaṃpi = a second time
duṭṭha vacanaṃ = a lewd accusation
dvādasahi = for twelve years
dvādasākāraṃ = twelve aspects

E

ehi = come
ehi passiko = Inviting investigation
eka-mantaṃ = at a suitable place
ekaṃ = one
ekaputtaṃ = her only child
etādisāni = such things as these
etena = by this
eti = he would come
ettha = in this universe
eva-meva = even so
eva.mādi = and others

G

gabbhaseyya = to be conceived in a womb
gabbhiniyā = pregnant
gahakāraka = house-builder
gahakūṭam = ridge-pole
gajavaram = the excellent elephant
gāminī paṭipadā = the way leading to
gāmmo = vulgar
gandha = fragrant
gaṇhantu = let them have
gāravo = showing respect
gataṃ = goes
gāthā = stanza
gāthā = verse
gāthāya = in verse
gavesanto = seeking
gedham = desires
geham = house
ghanasārappa = brightly
ghoraṃ = frightful
ghoraṃ = ferocious
goṇa = oxen

guṇa = virtues
guṇagaṇa = a multitude of qualities
guṇoptaṃ = and fine
gunūpetam = being endowed with these qualities

H

hahakāraṃ = house-builder
hatthi = elephants
have = truly
heṭṭhimāya disāya = in the direction below
hetu = root
hīno = low
hita.tthāya = for the benefit of
hitāya = for the benefit
hitvāna = will get rid of
hoti = does
hotu = may be

I

iccheyya = wish
iddhibhi sankhata mano = with his psychic powers
iddhū padesa vidhinā = by means of psychic powers
itthiyo = females

J

jalito = by lighting
jana-kāya majjhe = in the midst of the gathering
janapada-roga.to = from epidemics
jarā = aging
jarā-maraṇam = ageing and death
jāti = birth, existence
jātu = indeed
jayamangalā = Victory Blessings
jayamangalāni = victory blessings
jayamaṅgale = joyous victory
jayanto = was victorious
jayassu = may you attain
jayo = victory.
jhana = absorption
jhāya.to = meditating

jitavā = defeated
jvitaṃ = life
juti = radiant

K

ka.tṭham = wooden
ka.tvāna = having done
kālena = at the proper time
kam.mantā = in one's occupation
kāma taṇhā = craving for sensual pleasures
kāma-sukhallikā-nuyogo = pursuit of sensual happiness
kāmesu = in sensual pleasures
kāmesu = sensual
kāmesu micchācārā = from sexual misconduct
kamma.ssakā = all beings are owners of their own *kamma*.
kañci = any
kaṅkhā = doubts
kaṅṭaka.to = from thorns
karaṇīyam = should act thus
kata.puññatā. = having done meritorious deeds
katame = what
kataññutā = grateful
katthaci = in any state
katvāna = having done
katvāna = having made
kāya-kammaṃ = bodily actions
kevala-kappaṃ = entire
khaṇena = at that moment
khanṭi = being patient
khanṭi = endurance
khāṇuka.to = from tree stumps,
khayaṃ = destruction
khayaṃ = the destruction
khemaṃ = secure
khemino = safe
khuddam = slight misdeeds
kiñci = any
kudācanaṃ = any time
kukkura = dogs

pariyodapanam = to purify
pariyogāhadhammo = having plunged into dhamma
paṭi-nissaggo = relinquishing of craving
paṭiccasamuppāda = Dependent Arising
paṭigganhātu = please receive it
paṭigha.sañña = in ill-will may they not
paṭiloma = Reverse Order
paṭipadā = way
paṭirūpadesavāso = living in the proper environment
patta-dhammo = having attained dhamma
patthanā = aspiration or wish
paṭṭhāna = relations
pattidāna = sharing merit with all
patto = reached
pātubhavanti = grow plain or clear
pāturahosi = appeared
pavattana = turning
pavattitam = has been set in motion
pavattite = had been set in motion
phasso = contact
phāsukā = rafters
phuṭṭhassa = if when experiencing
pisāca.to = from ghosts
piyehi = what is pleasing
poaccattam = individually
pono bhavikā = which leads to renewed existence
pothujaniko = the way of worldlings
pubbe = in the past
puggalā = individuals
pūjā = offerings
pūjaneyānaṃ = those worthy of honor
pūjayāmi = I offer
puna = again
puna.ppunam = repeated
punabbhavo = renewed existence
puññabhāgam = my merit gained
puññakkhetam = field of merit
puññam = merit

manussānaṃ = humans
māra.senam = māra's army
maraṇam = death
maraṇassati = mindfulness on death
mātā = a mother
mātāpitu = mother and father
māvi gacchantu = may not be lost
merurāje = at the top of Mount *Meru*
metta = loving-kindness
mettambu = the water of loving-kindness
miga = deer
manussānaṃ = humans
māra.senam = māra's army
mokkha = liberation
muccantu = may all beings be free
mudu = gentle
muhuttana = at that second
mūle = at the foot
munindo = The Lord of Sages
munirājassa = King of Sages
munivara = the Excellent Sage
musāvādā = from lying
mutti = freedom from craving

N

na kāhasi = you shall build no
na kampati = does not flutter
na sevītabbā = should not be followed by
nādhiga-cchanti = they couldn't find
nakkhatta.to = from constellations
nāma-rūpaṃ = mind and matter
namo = homage
ñāṇakaraṇī = which gives rise to knowledge
ñāṇa-dassanaṃ = knowledge and vision
nānā-upaddava.to = from various calamities
nānābhaya.to = from various dangers
ñānāgadena = medicine of wisdom
ñāṇam = knowledge
nānāroga.to = from various diseases

nandī-rāga sahaḡatā = accompanied by delight and lust
nandivaddhano = joy-enhancer
nāñña.maññassa = not one to another
ñātakānañ = relatives
ñāti.mittā = relatives and friends
ñātibhi = together with relatives
nātimaññetha = nor despise
natthi = absence
ñāyappaṭi.panno = wise in conduct
neva dassenti = do not show
nibbāna = Nibbāna
nibbāna pāpakam = which can lead you to Nibbāna
nibbānassa = for Enlightenment
nibbhayā = not fear
niddukkhā = may not suffer
nikubbetha = deceive
nipako = discreet (prudent)
nirodha-dhammaṃ = all subject to cessation
nirodho = cease
nisinno = seated
nissaya = dependence
nissokā = not grieve
nivāto = being humble
niverā = free from enmity
niyaṃputtaṃ = her own child
nupaddavā = free from danger
nuyuñjanto = who makes effort to chant this Sutta

O

obhāsayaṃ = lighting up
obhāsetvā = illuminated
obhāso = radiance
opaneyyiko = Leading us onward

P

pa.jānāti = comprehends
pabbajitena = one who has gone forth into homelessness
pabbajjaṃ = going forth
paccaññāsiṃ = claim

paccaḡyā = conditioned by
paccaḡyānaṃ = of causes
paccaḡyo = a support, condition
pacchājāta = post-nascence
pacchimāya anudisāya = in the northwest direction
pāda = feet
padakkhiṃaṃ = felicitous
padakkhiṃe = having good
padaṃ = state of
padīpa = lamp, light
pahātabbaṃ = to be abandoned
pahīnaṃ = has been abandoned
pāhuneyyo = it is worthy of hospitality
pakāseto = showing
pamāda-rahitā = not be heedless
pamodati = he rejoices
pāṇā = breathing things
bhūtā = creatures
puggalā = individuals
pāṇabhūta = beings
pāṇātipātā = from killing
pañca = five
pañca sīla = five precepts
pancu-pādānakkhandhā = five aggregates subject to clinging
paṇḡi.tānañ = with the wise
paṇḡdhi = established
pāṇiya = water
paññā = wisdom
papa = evil
paraṃ = another
pāramī = perfections
pari.kappitaṃ = specially dedicated.
parideva = lamentation
pariharāmi = may I take care of
parikamma = preliminary
pariññātaṃ = has been fully understood
pariññeyyaṃ = to be fully understood
paritta = protection
parivārehi = with friends

uddesa = summary
uddham = the highest
ujū = upright
uḷāro = glorious
upādānaṃ = grasping
upaddavāni = misfortunes
upanissaya = strong-dependence
upasaṃpadā = making an end
upaṭṭhānaṃ, serving
upāyāsā = despair
uttamaṃ = the highest

V

vācako = recite
vapayanti = vanish
vasanti = reside
vedanā = feeling
veditabbo = to be comprehended
veramaṇi = to abstain
verena = hatred
vesārajappatto = having having attained full confidence
veyyākaraṇasmim = discourse
vibhavataṅhā = craving for extermination
vicchika = scorpions
vidhinā = by means of
vidhū-payaṃ = defeating
vigata = disappearance
vigatakathaṃkatho = having having put away uncertainty
vimutti = liberation of mind
viññānaṃ = re-linking consciousness
vipāka = resultant
vippayogo = separation from
vippayutta = dissociation
virajaṃ = stainless

puppha = flowers
puratthimāya anudisāya = in the southeast direction
puratthimāya disāya = in the eastern direction
purejāta = pre-nascent
pūretvā = fulfilling
purisā = males, persons
purisa = pairs of
putta.dāra-ssa = children and spouse

R

rāja.to = from the bad rulers
rakkhantu = be protected
rakkhasādṭhi = *Rakkhasas*, and
rassakā = short
ratā = devoted to
rattiṃdivam = day and night
rattiyā = midnight

S

sa-citta = one's mind
sa-lāyatanam = six-fold base
sa.devakā = men and deities
sā.miccipati.panno = Proper in conduct
sakko = he should be able
sallahuka-vutti = simple in livelihood
sam-pakampi = quaked
sam.bha.ve.sī va = or still in pursuit of rebirth
sama-nan-tara = contiguity
samādiyāmi = I undertake
samaggā = being in unison, together
samaṇā-nañ = spiritual people
samanā = in the entire
samayaṃ = on occasion
sambodhāya = which leads to enlightenment
samkampi = shook
sammā kammanto = right action
sammāājīvo = right livelihood
sammādiṭṭhi = right view
sammanti = ceases

sammāsamādhi = right concentration
sammāsambodhiṃ = perfect enlightenment
sammāsaṅkappo = right intention
sammāsati = right mindfulness
sammāvācā = right speech
sammāvāyāmo = right effort
sampanno = endowed with
sampattī sādhaḥkaṃ = granting variety of happiness
sampavedhi = trembled
sampayogo = union with
sampayutta = association
samudaya-dhammaṃ = subject to origination
samudayo = arising
samvattati = leads
sabba.bhūtesu = towards all beings
sabbaloka hitatthāya = for the benefit of all beings
saccaṃ = noble truth
saccavajjena = utterance of truth
sacchi kiriyā ca = realizing
sacchikātabbaṃ = to be realized
sacchikatam = has been realized
sadhu = well done
sagga = celestial realms
sahajāta = co-nascence
hassaṃ = a thousand
sahetudhammaṃ = things with causes
saṅkhārā = intentional activities
saṅkhittena = in brief
santā = good-hearted
santacittā = having a peaceful mind
santindriyo = with senses controlled
santo = who are peaceful
santosa-hetum = which is a source of happiness
santussako = contented
santuṭṭhi = content
sarante = remembers
sāsanaṃ = the teaching
sassamaṇa-brāhmaṇiyā = with its ascetics and Brahmins
sayāno = lying down

sayāno = lying down
yudhantaṃ = with weapons
sevanā = associating
sikkhāpadaṃ = the precept
sippaṇ = knowledgeable
siri = sacred
soka = sorrow
sokappattā = the grieving
soma = grace
sovacassa-tā = speaking kind and gentle words
subhāro = easily satisfied
subhāsītā = speaking in a meaningful way
sudanta = well-trained
sudāruṇantaṃ = very horrific
suhujū = perfectly upright
surāmeraya = intoxicants
sūriyova = like the sun
susikkhito = well-disciplined
suvisuddhaṃ = thoroughly purified

T

tama = gloom
taṇhā = craving
tapo = exercising discipline
taraccha = boars
tasā = weak
tatratatrā-bhinandinī = seeking delight here and there
thāvarā = strong
tiṇṇavicikiccho = having having crossed over doubt
tiparivaṭṭam = three phases
tiriyaṇ = all around
tisaraṇa = Three Refuges
tiṭṭhaṃ = standing
tiṭṭhati = stands

U

udānaṃ = inspired utterance
udānesi = uttered
udapādi = arose