The Gem Set In Gold

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

Acharya S. N. Goenka

Vipassana Research Institute
Vipassana Research Institute

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May all those who read this book be benefited.

May all beings be happy.
THE GEM SET IN GOLD

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

Vipassana Research Institute
Dhamma Giri, Igatpuri
Gāravo ca nivāto ca,  
santuṭṭhi ca kataññutā;  
kālena dhammassavanam,  
etam maṅgalamuttamam.

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

—Gotama Buddha  
_Mangala Sutta_

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

—S. N. Goenka
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INTRODUCTION

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

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

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

As a teacher, Goenkaji has always given primary importance to patipatti, the practical aspect, because it is only the experience of truth through systematic self-introspection that can purify the mind and relieve suffering. This is the gem of the Dhamma. Hand in hand with the practice of meditation, however, is the theoretical foundation, like the protective golden setting for a valuable gem. The firm foundation of pariyatti provides the necessary guidance and inspiration for practitioners to take, and keep taking, proper steps on the Path.
Fortunately for our generation and those that follow, S. N. Goenka is a master of both *pariyatti* and *patipatti*. Indeed, when he came to India in 1969, he brought both aspects of the Dhamma with him—not only his unique capacity to teach meditation, but also literally hundreds of texts of the Tipiṭaka, the Buddhist Pāli scriptures, in Burmese script.

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

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

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

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

Students at Vipassana courses practice meditation in a special environment—one where the highest merits of *pariyatti* and *patipatti* are conjoined. The meditators undertake the delicate and demanding task of examining their own minds in a surrounding which intermingles long stretches of silent introspection with periods of instruction, conveyed by Goenkaji’s recorded words in Hindi or English. Students of these courses are familiar with Goenkaji’s use of Pāli in the daily discourses (in which he explains the theory of the meditation technique), as well as in his practice of chanting both the Buddha’s words and his own inspiring compositions, rhymed Hindi couplets known as *dohas*. 
Dhamma teachers have different modes of expression. For Goenkaji (who is a poet and orator in his native languages of Rajasthani and Hindi), his melodic use of Pāli and Hindi *dohas* is a medium through which his abundant *mettā* (feelings of goodwill towards all beings) is conveyed. When he chants in Pāli, or in his native tongues, along with the sounds of his resonant voice come waves of compassion and loving-kindness. This provides a congenial, supportive atmosphere in which the Dhamma can be received and practiced.

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

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

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

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

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

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

With these beginnings from the oldest sources, over time there came to be an established collection of paritta, or protective verses, for different occasions. Some are taken from the canonical literature, but often an introductory verse was composed and added later. Others were compilations of inspirational verses each of which referred to events or suttas from the Pāli canon. There are examples of all of these types among the morning chanting collection here.
The chanting that opens and closes the daily group sittings features Goenkaji’s *dohas*. These *dohas* and their translation have long been available in the booklet *Come People of the World*. Our attempt in this book has been to give a complete compilation of all the chanting, both Hindi and Pāli, that a Vipassana student hears in the ten-day course. These *dohas* are reprinted here in that spirit.

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

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

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

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

—the editors
Vipassana Research Institute,
Dhamma Giri, 2006
PĀLI AND HINDI PRONUNCIATION

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

Vowels: a, ä, i, ī, u, ū, e, o

Consonants:
- Velar: k kh g gh ń
- Palatal: c ch j jh ń
- Retroflex: ṭ ṭh d dh ń
- Dental: t th d dh ń
- Labial: p ph b bh m
- Miscellaneous: y, r, l, v, s, h, l, ṭ

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

- a is pronounced like ‘a’ in ‘about’;
- ā is pronounced like ‘a’ in ‘father’;
- i is pronounced like ‘i’ in ‘mint’;
- ī is like ‘ee’ in ‘see’;
- u is pronounced like ‘u’ in ‘put’;
- ū is like ‘oo’ in ‘pool’.

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

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

The palatal nasal, ń, is the same as the Spanish ‘ñ’, as in señor. The velar nasal, ń, is pronounced like ‘ng’ in ‘singer’ but occurs only with the other consonants in its group: nk, nkh, ng, ngh.

The pronunciation of m is similar to ń but occurs most commonly as a terminal nasalization: ‘evam me sutam’. The Pāli v is a soft ‘v’ or ‘w’ and l, produced with the tongue retroflexed, is almost a combined ‘rl’ sound.

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

Vowels: ai, au, h , r

Consonants: ś, ś

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

(Note that, in Hindi transliteration to Roman script, ie and aie are not diphthongs; in each case the two vowels are pronounced separately.) h is an aspiration following the vowel, e.g., ḍh is like ‘uh’.

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

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

The nasalizations are similar to the Pāli and are presented in various forms (n, ń, ŋ, n, m or ń), as seems appropriate to approximate the proper sound for an English speaker.
THE OPENING NIGHT OF THE TEN-DAY COURSE

Namo tassa bhagavato, arahato, sammā-sambuddhassa.
Homage to him, the blessed one, the worthy One, the fully self-enlightened Buddha.

Opening Hindi Chanting

Jaya jaya jaya guru-devajña,
My teacher, may you be victorious;
jaya jaya kripā-nilāhāna;
Compassionate one, may you be victorious
dhārama ratana aśā diyā,
You gave me such a jewel of Dhamma,
huvā pārāma kalāṇā.
which has been so beneficial to me.

Aśā cakhāyā dhārama rasa,
You let me taste Dhamma’s nectar,
bisayana rasa na lubhāya;
now no sensual pleasure can allure;
dhārama sāva aśā diyā,
Such an essence of Dhamma you gave,
chilake diye chudāyā.
that the shell [of ignorance] dropped away.

Dhārama diyā kaiśā sabāla,
You gave such a powerful Dhamma,
paga paga kare sahāya;
which helps and supports me at every step.
bhaya bhairava sāre mite,
It has helped to rid me of all fears,
nirbhaya diyā banāyā.
and made me absolutely fearless.

Roma roma kirataga huvā,
From every pore such gratitude is pouring
rīma na cūkāyā jāya;
I cannot repay the debt.
jīvīṇ jīvana dhārama kā,
I will live the Dhamma life,
dukhiyana bātīn dhārama sukha,
and distribute its benefit to the suffering
yahi ucita upāyā.
people [of the world]:

Dhārama gaṅga ke tiśa para,
this is the only way [to repay the debt].
dukhiyāroī kī bhīdā;
sabā ke mana ke dukha mite,
On the bank of the Ganges of Dhamma
dūrā boyā bhava pīḍa.
there is a crowd of suffering people;
may all be freed from their misery and
liberated from the pain of birth and death.
Guruvana teri ora se,  
devuni dharama ka dana;  
jo jo aye tapa kara,  
ho sabaka kalyana.

Sabake mana jage dharama,  
mukti dukho se boya;  
antara ki gathni khule,  
mansa niramala boya,  
saba ka mangala boya.

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

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

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

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

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

**Tīsaraṇa-gamanaṁ**
Buddham saranam gacchāmi.  
Dhammaṁ saranam gacchāmi.  
Saṅgham saranam gacchāmi.

**Pañca-sīla**
Pāṇātipātā veramaṇī  
sikkhāpadam samādiyāmi.  
Adinnādāna veramaṇī  
sikkhāpadam samādiyāmi.  
Kāmesu mīchācārā veramaṇī  
sikkhāpadam samādiyāmi.  
Musā-vādā veramaṇī  
sikkhāpadam samādiyāmi.  
Surā-meraya-majjapadāṭṭhāna veramaṇī  
sikkhāpadam samādiyāmi.

**Āṭṭhaṅga-sīla**
Pāṇātipātā veramaṇī  
sikkhāpadam samādiyāmi.  
Adinnādāna veramaṇī  
sikkhāpadam samādiyāmi.  
Abrahmacariyā veramaṇī  
sikkhāpadam samādiyāmi.  
Musā-vādā veramaṇī  
sikkhāpadam samādiyāmi.  
Surā-meraya-majjapadāṭṭhāna veramaṇī  
sikkhāpadam samādiyāmi.  
Vikālabhojanā veramaṇī  
sikkhāpadam samādiyāmi.  
Nacca-gīta-vādita-  
visākādassanā-māla-gandha-  
vilepana-dhāraṇa-mandana-  
vibbūsanaṭṭhāna veramaṇī  
sikkhāpadam samādiyāmi.

Going for Triple Refuge
I take refuge in the Buddha.  
I take refuge in the Dhamma.  
I take refuge in the Sangha.

The Five Precepts
I undertake the rule of training to abstain  
from killing living creatures.  
I undertake the rule of training to abstain  
from taking what is not given.  
I undertake the rule of training to abstain  
from sexual misconduct.  
I undertake the rule of training to abstain  
from wrong speech.  
I undertake the rule of training to abstain  
from intoxicants, which are the causes of heedlessness.

The Eight Precepts
I undertake the rule of training to abstain  
from killing living creatures.  
I undertake the rule of training to abstain  
from taking what is not given.  
I undertake the rule of training to abstain  
from sexual activity.  
I undertake the rule of training to abstain  
from wrong speech.  
I undertake the rule of training to abstain  
from intoxicants, which are the causes of heedlessness.  
I undertake the rule of training to abstain  
from eating at the wrong time.  
I undertake the rule of training to abstain  
from dancing, singing, music, and worldly  
entertainments; [wearing] garlands,  
perfumes, cosmetics; jewelry and other  
bodily adornments.
Uccāsayana-mahāsayanā
veramani sikkhāpadaṃ
samādiyāmi.

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

**Pariccajāmi**
Imāhaṃ bhante attabhāvaṃ
jīvitam bhagavato
pariccajāmi.
Surrender
Sir, I surrender my life completely to the Buddha [for proper guidance and protection].

Imāhaṃ bhante attabhāvaṃ
jīvitam ācariyassa
pariccajāmi.
Sir, I surrender my life completely to my present teacher [for proper guidance and protection].

**Kammaṭṭhāna**
Nibbānassa sacchikaraṇāthaṃ
me bhante ānāpāna
kammaṭṭhānaṃ dehi.

The Request of Dhamma
For the sake of witnessing nibbāna,
Sir, grant me the meditation object of Anapanā.

**Closing Chanting, after Anapana Instructions**

**Hindi:**
Sādhaka terā ho bhāla,
ho maṅgala kalyāna;
Sānisa sānisa ko nirakhate,
dṛḍha ho ānāpāna.

Beṭī terā ho bhāla,
ho terā kalyāna;
Sānisa sānisa para mana ṭike,
dṛḍha ho jāye dhyāna

**Pāli:**

Bhavatu sabba maṅgalam. (3x)

May all beings be happy.

[Sādhru, sādhru, sādhru.] [Well said, well said, well said.]
People of the world, awake!
The dark night is over.
The light has come of Dhamma,
the dawn of happiness.

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

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

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

**The Daily Morning Chanting**

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

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

**Hindi**

1.a) Jāgo logo jagata ke,
bītī kāli rāta;
huā uyālā dharama kā
maṅgala huā prabhāta.

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

Yaha to vānī buddha ki,
śuddha dharama ki jyota;
aksara aksara menī bharā,
maṅgala ota parotā.

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

Buddha-vānī mūdī ghanī,
misarī ke se bola;
kalyānī maṅgalamayī,
bharā amṛtarasa gholā.

Sweet are the words of the Buddha,
each phrase like honey,
yielding welfare and happiness,
suffused with the taste of the deathless.
Or (days 8, 9, 10)

1.b) Jāgo logo jagata ke,
   bītī kālī rāta;
   buā ujālā dharāma kā,
   maṅgala huā prabhāla.

   Āo prāṇi viśva ke,
   caḷi dharāma ke panṭha;
   dharāma panṭha hī sānti patha,
   dharāma panṭha sukha panṭha.

   Ādi māṇhi kalyāṇa hai,
   madhya māṇhi kalyāṇa;
   anta māṇhi kalyāṇa hai,
   kadama kadama kalyāṇa.

   Śila māṇhi kalyāṇa hai,
   hai samādhi kalyāṇa;
   prajñā to kalyāṇa hai,
   prajñāte pada nirvāṇa.

   Kitane dina bhaṅkata phire,
   andhī galīyaṅ māṅhi!
   Aba to pāyā rāja-patha, vāpasa
   muṇḍanā nāṅhi.
   Aba to pāyā vimala patha,
   pīche hataṅnā nāṅhi.

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

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

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

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

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

Pāli

2.a) Deva-āhvānasuttam
   Samantā cakkavālesu,
   atrāgacchantu devatā; (3x)
   saddhānāmānā munirājassa,
   suṇantu saṅga-mokkhadān.
   Dhammasavānakālo ayam,
   bhaddantā (3x)

   Address to the Devas
   From throughout the world systems
   assemble here, oh devas,
   to listen to the pure Dhamma of the king of
   sages, leading to heaven and liberation.
   It is now time for listening to the Dhamma,
   respected ones.
Or (days 2, 4, 6, 8, 9)

2.b) Ye santā santa-cittā,
tisarana-saranā,
etha lokantare vā;

bhummābhummā ca devā,
guna-gana-gahanā,
byāvaṭṭa sabbakālaṃ;

devas dwelling on earth or elsewhere,
who are unceasingly acquiring
numerous merits;

ete āyantu devā, (3x)
vara-kanaka-maye,
Merurāje vasanto;

may those devas come
who dwell on royal Meru,
the glorious golden mountain;

santo santosa-betum,
munivara-vacanam,
sotumaggaṃ samaggaṃ. (3x)

[may they come] for peace and contentment,
and together may they listen
to the excellent words of the Buddha.

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

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

4.) Buddham saranam gacchāmi;
dhammam saranam gacchāmi;
saṅgham saranam gacchāmi.

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

5.) Imāya
dhammānudhammapatisattiyā,
buddhaṃ pujemī;
dhammaṃ pujemī;
saṅghaṃ pujemī.

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

6.) Ye ca Buddhā atītā ca,
ye ca Buddhā anāgatā;
paccuppannā ca ye Buddhā,
aham vandāmi sabbādā.

To the Buddhas of the past,
to the Buddhas yet to come,
to the Buddhas of the present,
always I pay respects.
Ye ca Dhammā attā ca, to the Dhammas of the past, to the Dhammas yet to come, to the Dhammas of the present, always I pay respects.
ye ca Dhammā anāgatā; paccuppannā ca ye Dhammā,
ahā vandāmi sabbadā.

Ye ca Saṅghā attā ca, To the Sanghas of the past, to the Sanghas yet to come, to the Sanghas of the present, always I pay respects.
ye ca Saṅghā anāgatā; paccuppannā ca ye Saṅghā,
ahā vandāmi sabbadā.

7.) Natthi me saraṇam aññam, No other refuge have I, the Buddha is my supreme refuge.
Buddho me saraṇam varam; By this true utterance
etena sacca-vajjena, may there be victory and happiness.
jayassu jaya-maṅgalam.

Natthi me saraṇam aññam, No other refuge have I, the Dhamma is my supreme refuge.
Dhammo me saraṇam varam; By this true utterance
etena sacca-vajjena, may you have victory and happiness.
bhavatu te jaya-maṅgalam.

Natthi me saraṇam aññam, No other refuge have I, the Sangha is my supreme refuge.
Saṅgho me saraṇam varam; By this true utterance
etena sacca-vajjena, may all beings be happy.
bhavatu sabba-maṅgalam.

Tiratana Vandanā

8.) Iti'pi so bhagavā Such truly is he: freed from impurities, araham, having destroyed all mental defilements, sammā-sambuddho, fully enlightened by his own efforts,
vijjācaraṇa-sampanno, perfect in theory and in practice,
sugato, having reached the final goal,
lokavidū, knower of the entire universe,
anuttaro purisa-damma-sārathī, incomparable trainer of men,
satthā deva-manussānām, teacher of gods and humans,
Buddho Bhagavā 'ti. the Buddha, the Blessed One.
9.) *Svākkhāto Bhavavatā Dhammo,*

    sanditthiko,
    akāliko,
    ehi-passiko,
    opaneyiko,
    paccattāṁ veditabbo viññāhi ti.

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

10.) *Suppatipanno*  
    Bhavavato sāvaka-saṅgho;

   Those who have practiced well form the order of disciples of the Blessed One;

   *uuppataiñce*  
   Bhavavato sāvaka-saṅgho;

   those who have practiced uprightly form the order of disciples of the Blessed One;

   *ñāyappatipanno*  
   Bhavavato sāvaka-saṅgho;

   those who have practiced wisely form the order of disciples of the Blessed One;

   *sāmicippatipanno*  
   Bhavavato sāvaka-saṅgho;

   those who have practiced properly form the order of disciples of the Blessed One;

   *yadidaṁ cattāri purisa-yugāni,*  
   aṭṭha-purisa-puggalā,  
   esa Bhavavato sāvaka-saṅgho;

   that is, the four pairs of persons, the eight kinds of individuals — these form the order of disciples of the Blessed One:

   *āhuneyyo, pāhuneyyo,*  
   dakkhinēyyo, aṅjali-karaṇīyo,  
   anuttaram puññakkhettaṁ lokassā’ti.

   worthy of gifts, of hospitality, of offerings, of reverent salutation, an incomparable field of merit for the world.

The Pāli *sutta* for each day occurs at this point
Post-Pali Sutta

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

Yānīḍha bhūtāṇi samāgataṇi,  
bhūmāṇi vā yānī’eva antalikkhe;  
tattāgataṇa devamanussaṇupūjitaṇ;  
buddhaṇi namassāma svatthi botu;

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

dhammaṇi namassāma svatthi botu;

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

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

Hindi

Day 1

Namana karūṇi guruveda ko,  
caranaśa navāya;  
ndharaṇa ratana aisa diyā,  
pāpa samiṇa na āya.

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

Aisi cakhāyā dharama rasa,  
bisayana rasa na lubhāya;  
dharama sāra aisi diyā,  
chilake diye chudāya.

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

Romā romā kinataga huā,  
ṣa na cukāyā jāya;  
jiūn jīvana dharma kā,  
dukhiyana ki sevā karūn,  
yahī ucita upāya.

From every pore such gratitude is pouring  
I cannot repay the debt.  
I will live the Dhamma life  
and serve the suffering people [of the  
world],  
this is the only way [to repay the debt].
Isa sevā ke punya se,
bhalā sabhi kā hoya;
jo jo āye tapa karana,
sabakā maṅgala hoya.

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

Bhavatu sabha maṅgalam.

May all beings be happy.

Sabakā maṅgala, sabakā maṅgala,
sabakā maṅgala hoya re.
Terā maṅgala, terā maṅgala,
terā maṅgala hoya re.

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

Jo jo āye tapa karane ko,
(2x)
saba ke dukhade dūra hoî. (2x)
Janama janama ke bandhana tīṭeṇi,
antaratama kī gāṇṭheṇi tīṭeṇi;
mānasā niramaṇa hoya re.

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

May their minds be purified.

Sabakā maṅgala, sabakā maṅgala,
sabakā maṅgala hoya re.
Terā maṅgala, terā maṅgala,
terā maṅgala hoya re.
Jana jana maṅgala,
jana jana maṅgala,
jana jana sukhiyā hoya re.

May all be happy, may all be happy,
may all be happy!
May you be happy, may you be happy,
may you be happy!
May all beings be happy,
may all beings be happy,
may all beings be peaceful!
Day 2
The first three dohas are repeated with occasional variants and the ‘Sabakā maṅgala’ closing is similar with some variation each day. Only the variants for each day follow:

Namana karūṇi guruṇeva ko . . .
. . . yabi ucita upāya.

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

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

By the merits of this service,
may all be happy!

May Dhamma arise in the minds of all,
may all be happy.

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

Isa dharatī ke jîtane prāṇī, (2x)
sabake dukhade dūra hoī. (2x)
Janama janama ke bandhana ṭuṭeṇī,
antaratama kī gāṇtheṇi ṭuṭeṇī;
māṅasa niramala hoya re.

All the beings on this earth,
may they be free from suffering.

May they be liberated from the bondage of
the cycle of existence,
May their innermost mental knots be untied.
May their minds be purified.

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

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

Day 3

Namana karūṇi guruṇeva ko . . .
. . . yabi ucita upāya.

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

Isa sevā ke punya se,
bhalā sabhi kā hoya;
Sabake mana jāge dharama,
mukti dukhoṇi se hoya,
sabakā maṅgala hoya.

By the merits of this service,
may all beings be happy!

May Dhamma arise in the minds of all,
may they be free from suffering!
May all be happy!
Bhavatu sabba maṅgalaṃ. (3x)  
May all beings be happy.

Sabakā maṅgala, . . .  
May all be happy, . . .

Terā maṅgala, . . .  
May you be happy, . . .

Drṣya aura adrṣya,  
sabhi jīvoṁ kā maṅgala ho ya re. (2x)  
Visible or invisible,  
may all beings be happy.

Nirabhaya hoṁ nirabhaira bane saba, (2x)  
May all be free from fear and animosity,  
may all be free from fear and animosity,

sabhi nirāṁaya boriya re.  
may all be free from illness.

Sabakā maṅgala, . . .  
May all be happy, . . .

Terā maṅgala, . . .  
May you be happy, . . .

Jana jana maṅgala, . . .  
May all beings be happy, . . .

Day 4

Namana karũṁ gurudevā ko,  
sādara śīśa navāya;  
I pay homage to my revered teacher,  
respectfully bowing my head.

dbharama ratana aisā diyā,  
He gave me such a jewel of Dhamma he gave  
that evil cannot thrive within me.

pāpa panapa nahīṁ pāya.  

Aisā cakhāyā dbharama rasa . . .  
He let me taste Dhamma’s nectar, . . .  
... this is the only way [to repay the debt].

... yahī ucita upāya.

Āja dbharama kā divasa hai,  
deinī dbharama kā dāna;  
Today is the day of Dhamma,  
I give the gift of Dhamma.

jo āye tapane yahāṁ,  
All those who have come to meditate here  
may they all be happy,  
may they all be happy.

ho sabakā kalyāṇa,  
ho sabakā kalyāṇa.

Bhavatu sabba maṅgalaṃ. (3x)  
May all beings be happy.

Sabakā maṅgala, . . .  
May all be happy, . . .

Jo jo āye tapa karane ko, (2x)  
All those who have come to meditate,

sabake dukhade dīra hoṁ, (2x)  
may they be free from suffering.

Sabake mana praṇāṁ jaga jāye, (2x)  
May wisdom arise in the minds of all,

antasa niramala ho ya re. (2x)  
may their minds be totally purified.
May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .

Day 5

I pay homage to my revered teacher, humbly bowing my head.

He gave me such a jewel of Dhamma that evil cannot approach.

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

By the merits of this service, may Dhamma spread.

May the darkness of evil be eradicated, may the minds of all be gladdened, may all be happy.

May all beings be happy.

May all be happy, . . .

May pure Dhamma arise on this earth, may evil be defeated, may evil be dispelled.

May the anguish in the minds of all be extinguished, may all be happy.

May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .
Day 6

Namana karāṇi gurudeva ko,
caranana śīśa navayā;
dharama ratana aisā diyā,
pāpa panapa nahiṅ āya.

Aisā cahbāyā dharama rasa . . .
. . . yabi ucita upāya.

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

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

Isa sevā ke punya se,
dharama uṣāgara boyा;
kaṭe andherā pāpa kā,
jana jana hita-sukha boyа;
jana jana mangala boyа.

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

May all beings be happy.

May all be happy, . . .

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

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

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

Day 7

Namana karāṇi gurudeva ko,
caranana śīśa navayā;
dharama ratana aisā diyā,
pāpa nikaṇa nahiṅ āya.

Aisā cahbāyā dharama rasa . . .
. . . yabi ucita upāya.

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

He let me taste Dhamma’s nectar, . . .
. . . this is the only way [to repay the debt].
Isa sevā ke punya se,
sukhi horiya sabha loga;
sabake mana jāge dharama,
dūra hoya bhava roga.

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

Dukhiyāre dukhamukta hoñ,
bhaya tyāgen bhayabbita;
batra choda kara loga sabha,
karen paraspara prīta.

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

Bhavatu sabba maṅgalam. (3x)

May all beings be happy.

Sabakā maṅgala, . . .

May all be happy, . . .

Isa dharatē ke jitanē prāñi,
tapobhīmi ke jitanē tāpasa,
maṅgala se bhavapūra hoñ. (2x)
Rāga dvesa sabake miṭa jāyeni, (2x)
roga śoka sabha dīra hoñ. (2x)

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

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

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

Day 8

Namana karūṁ gurudevā ko,
sādara śīśa navāya;
dharama ratana aissā diyē,
pāpa upaja nahi ni pāya.

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

Aissā cakhāyā dharama rasa . . .
. . . yahi uciita upāya.

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

Isa sevā ke punya se,
dharama ujāgara hoñya;
kate andherā pāpa kā,
jana mana harakhita hoñya.

By the merits of this service,
may the light of Dhamma spread.
May the darkness of evil be eradicated,
may the minds of all be gladdened.
THE DAILY MORNING CHANTING / POST-PALI SUTTA  17

Barase barakṣa samaya para,
dūri rabe duṣkāla;
śāsāna hove dharama kā, (3x)
loga hoīya khusḥabāla.
Sukha vyāpe isa jagata meni,
dukhiyā rabe na koya;
sabake mana jāge dharama,
sabakā mangala boyā. (2x)

Bhavatu sabba mangalaṃ. (3x)

Sabakā maṅgala, . . .

Isa dharatī ke taru-tṛṇa menī,
kana-kana menī
dharama samā jáye. (2x)

Jo bhi tape isa tapobhūmi para, (2x)
mukta dukhoī se bo jáye. (2x)

Sabakā maṅgala, . . .
Tērā maṅgala, . . .
Jana jana maṅgala, . . . boyā re.

Day 9

Namana kariṇi gurudevā ko,
caranāma śīśa navāya;
dharama ratana aisiā diyā,
pāpa ukhaḍatā jáya.

Aisi cakhēyā dharama rasa . . .
. . . yabi ucita upāya.

Isa sevā ke punya se,
bhalā sabhi kā boyā;
sabake mana jāge dharama,
mukti dukhoī se boyā.

May it rain at the proper time,
may there be no famine.
May the government be righteous,
may the people be prosperous.
May happiness pervade the world,
may no one be unhappy.
May Dhamma arise in the minds of all,
may all be happy.

May all beings be happy.

May all be happy, . . .

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

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

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

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

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

By the merits of this service,
may all be happy.
May Dhamma arise in the minds of all
May they be liberated from suffering.
Day 10

[These verses are before Mettā Bhāvanā on day ten. On the first nine days the first two verses follow the Pāli sutta.]

Dharamavihārī puruṣa hoṇ,  
dharamacārītie nāra;  
dharamavanta santāna hoṇ,  
sukhi rebe parivāra,  
sukhi rebe sansāra.

Bhavatu sabba maṇgalan. (3x)  
May all beings be happy.

Sabakā maṇgala, . . .  
May all be happy, . . .

Śuddha dharama ghara ghara meṇ jāge; (2x)  
ghara ghara sāntī samāya re. (2x)  
nara nāri hoṇ dharamavihārī,  
saba nara nāri dharamavihārī;  
ghara ghara maṇgala chāya re. (2x)

Sabakā maṇgala, . . .  
May all be happy, . . .

Terā maṇgala, . . .  
May you be happy, . . .

Jana jana maṇgala, . . .  
May all beings be happy, . . .

I pay homage to my revered teacher,  
bowing my head at his feet.  
He gave me such a jewel of Dhamma  
that evil cannot arise in me.  
He let me taste Dhamma’s nectar, . . .  
. . . this is the only way [to repay the debt].  
In this sorrowful world,  
I do not see any happy person.  
May the pure Dhamma arise again,  
may there be happiness again.

Iṣa dukhiyāre jagata meṇ,  
sukhiyā dikhe na koya;  
śuddha dharama phira se jage,  
phira se maṇgala boya.

Namana karṇi guru-deva ko,  
carāṇa śiśa navāya;  
dharama ratana aisā diyā,  
pāpa upāja nahi pāya.

Aisā cakhāyā dharāma rasa . . .  
. . . yahī ucita upāya.

May every man live a life of Dhamma,  
may every woman live a life of Dhamma,  
may their children live a life of Dhamma,  
may each family be happy,  
may household life be happy.

May pure Dhamma arise in every household,  
may there be peace in every home,  
may every man and woman live a life of Dhamma,  
may all men and women live a life of Dhamma,  
may every household be filled with happiness.
May all the beings of the ten directions be happy; may they be free from fear, free from enmity, may they all be free from disease. May all be happy.

[after Metta Bhāvanā]

May all beings be happy.

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

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

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

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

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

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

May the words of Dhamma arise, root of all happiness and well-being. May the words of Dhamma arise, may a wise one like the Buddha arise again, may all beings in the world be happy.
Day 11

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

Namaskāra hai buddha ko, kaise karunāgara; dukkha mitāvana patha diya, sukhī karana sansāra.

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

Namaskāra hai dharama ko, kaisā pāvana pantha; jo bhi cale isa pantha para, vabī bana geye santa.

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

Namaskāra hai saṅgha ko, kaise śrīvaka santa; dharama dhāra upele hve, nirmala hve bhadanta.

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

Namaskāra jananī janaka, bhai upakāra ananta; namaskāra arihanta saba, namaskāra saba santa.

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

Namaskāra gurudeva ko, kaise santa sujāna; kitane karunā citta se, diya dharama kā dāna

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

Aisā cakbāyā dharama rasa . . .
. . . yabī eka upāya.

He let me taste Dhamma’s nectar, . . .
. . . this is the only way [to repay the debt].
Isa sevā ke punya se, By the merits of this service, 
dharama ujāgara boyā; may the light of Dhamma spread again. 
Jana jana kā hita sukha sadhe, May all beings be happy and prosperous, 
Jana jana marigala boyā, may all beings be happy, 
sabu kā marigala boyā. may all be happy!

Bhavatu sabba marigalān. (3x) May all Beings be happy.

The closing discourse follows. For the final mettā chanting please see pages 74 - 75.
DAY ONE—ĀṬĀṆĀṆĪYA SUTTAṂ

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

Āṭāṅṅāṭiya Sutta

Appasannehi nābhassa,
sāsane sādhusammate;
amanusshehi cañdehi,
sadā kibbisañkāribhi.

Parisānam catassamam,
ahimsāya ca guttīyā;
yan desesi Mahāvīra,
parittam tam bhañāmahe.

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

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

Konāgamannassā namatthu,
brāhmaṇassā vussimato;
Kassapassā ca namatthu,
vippamuttassa sabbahī.

Āṭāṅṅāṭiya Discourse

In order that those lacking faith in the Lord’s revered teaching, wrathful non-humans ever working evil, may protect rather than harm the four assemblies,1 let us recite this protective verse taught by the Buddha.

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

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

Homage to Konāgamana, of pure life, the perfected one; homage to Kassapa, liberated in every respect.
Homage to the Radiant One [Gotama],
the glorious son of the Sakyas,
who taught this Dhamma,
which dispels all suffering.

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

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

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

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

Like the sound of the lion’s roar
is these wise ones’ [speech] in assemblies;
they start the Noble Wheel of Dhamma
turning
in the world, whose movement cannot be reversed.
Upetā buddhadhammehi, aṭṭhārasahī nāyakā; battimsa-lakkhanīpetā, sītānuḥyaṇanā dharā.

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

Byāmappabhāya suppabhā, sabbe te munikuṇjarā; Buddhā sabbaññuno ete, sabbe khīṇasāvā jinā.

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

Mahāpabhā mahāvejā, mahāpāṇīṇā mahābalā; mahākārṇikā dhīrā, sabbesānaṃ sukhāvahā.

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

Dīpā nāthā paṭiṭṭhā ca, tāṇa leṇā ca pāṇīnaḥ; gatī bandhū mabessāsā, sarāṇā ca hitesino.

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

Sadevakassā lokassā, sabbe ete parāyanā; tesāṁ saṁsā paṇe, vandāmi purisuttame.

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

Vacasā manasa ceva, vandāmete tathāgatē; sayana āsane thāne, gamane cāpi sabbadā.

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

Sadā sukhena rakkhantu, Buddhā santiṅkaṭā tuvam; tehi tvam rakkhito santo, mutto sabbabhaye ca.

May the Buddhas, who show the way to real peace, always keep you happy.
Protected by them, may you be freed of all fears.
Sabbaroğā vinimutto,  
sabbhasantāpa-vajjito;  
sabbaveramatikkanto,  
nibbuto ca tuvam bhava.

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

Tesam saccena silena,  
khanti mettā balena ca;  
tepi tvam anurakkhantu,  
arogena sukhena ca.

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

Puratthimasmin disābhāge,  
santi bhūtā mahiddhikā;  
tepi tvam anurakkhantu,  
arogena sukhena ca.

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

Dakkhinasmim disābhāge,  
santi devā mahiddhikā;  
tepi tvam anurakkhantu,  
arogena sukhena ca.

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

Pacchimasmin disābhāge,  
santi nāgā mahiddhikā;  
tepi tvam anurakkhantu,  
arogena sukhena ca.

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

Uttarasmin disābhāge,  
santi yakkhā mahiddhikā;  
tepi tvam anurakkhantu,  
arogena sukhena ca.

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

Puratthimena Dhataraṭṭho,  
dakkinena Virūḥako;  
pacchimena Virūpakkho,  
Kuvero uttaram disam.

Dhataraṭṭha to the east,  
Virūḥaka to the south,  
Virūpakkha to the west,  
Kuvera to the north.
Cattāro te mahārājas, lokapālās yasassino;
tepi tvām annukkhatu, arogena sakhena ca.

Ākāsatthā ca bhūmahathā,
devā nāgā mahiddhikā;
tepi tvām annukkhāntu,
arogena sakhena ca.

Iddhimanto ca ye devā, vasantā idha sāsane;
tepi tvām annukkhatu,
arogena sakhena ca.

Sabbātiyo vivajjantu, soko rogo vinassatu;
mā te bhava tavanatayo, sukhi digātyuko bhava.

Abhivādana-silissa, niccam siddhāpacaṭṭhino;
cattāro dharmā vaddbhanti, añu vamno sakhāṃ balaṃ.

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

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

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

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

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

Notes

1 The four assemblies are bhikkhus, bhikkhunīs, upāsakas and upāsikās (monks, nuns, male lay disciples and female lay disciples).

2 The ten strengths of a Tathāgata consist of perfect comprehension of ten fields of knowledge.

3 The four subjects of confidence of a Buddha are that he has attained highest knowledge, that he is freed from all defilements, that he has recognized the obstacles on the path, and that he has rightly taught the way to liberation.

4 The eighteen virtues of a Buddha are: (1) seeing all things past, (2) seeing all things present, (3) seeing all things future, (4) propriety of physical actions, (5) propriety of speech, (6) propriety of thought, (7) firmness of intuition, (8) firmness of memory, (9) firmness of samādhi, (10) firmness of energy, (11) firmness of
emancipation, (12) firmness of wisdom, (13) freedom from fickleness, (14) freedom from noisiness, (15) freedom from confusion, (16) freedom from hastiness, (17) freedom from heedlessness, and (18) freedom from inconsiderateness.

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

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

Ratana Suttaṭ

Koṭisatasahassesu, cakkavālesu devatā; yassānam patīganhanti, yañca vesāliyā pure; rogāmanussa-dabbhikkham, sambhūtām tividham bhayaṃ; khippamantaradhāpesi, parittam taṃ bhanāmahe.

Yañidha bhūtāni samāgatāni, bhummāni va yāni’va antalikkhe; sabbēva bhūtā suamanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karottha mānusiyā pañāya; devā ca ratto ca haranti ye balim, tasmā hi ne rakkhatha appamattā.

Jewel Discourse

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

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

Therefore let all beings listen! Have mettā for human beings.
Day and night they bring offerings to you, therefore guard them diligently.
Whatever treasure there is in this world or beyond, whatever precious jewel is in the heavens; there is none equal to the Tathāgata. In the Buddha is this precious jewel. By the utterance of this truth, may there be happiness.

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

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

The eight individuals praised by the virtuous, constituting these four pairs, these disciples of the Buddha are worthy of offerings; gifts made to them yield abundant fruit. In the Sangha is this precious jewel. By the utterance of this truth, may there be happiness.
Those passionless ones, with a steadfast mind, who apply themselves to the teachings of Gotama, having attained that which should be attained, plunging into the deathless, enjoy the peace they have gained without expense. In the Sangha is this precious jewel. By the utterance of this truth, may there be happiness.

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

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

With the attainment of the first Path, three things are abandoned in him: illusion of self, doubt, and [clinging to] rites and rituals and such things.
He is free from the four woeful realms\(^2\)
and is incapable of committing the six
heinous crimes.\(^3\)

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

If he does an unwholesome deed,
whether by body, speech, or thought,
he is incapable of hiding it, for it is said that
such concealment is not possible for one
who has seen the state of Nibb\(\tilde{a}\)na.

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

As the woodland grove is crowned with
blossoms
in the first heat of summer,
so the sublime doctrine that he expounded
leads to nibb\(\tilde{a}\)na, highest good of beings.

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

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

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

1 The first Path is the stage of sotāpanna, the “stream winner”.
2 The four woeful realms are: i) Nīvara (the state of woe), ii) the animal realm, iii) the ghost plane, and iv) the demon world.
3 The six heinous crimes: i) matricide, ii) patricide, iii) killing an arahant, iv) causing schisms in the Sangha, v) wounding a Buddha, and vi) upholding wrong views.

Khīnām purāṇam navām natthi
sambhavam,
virattacittāyatike bhavasmīṃ;
ete khiṇābījā avirūḍhichandā,
nibbanti dhīrā yathāyam padīpo;
idaṃpi sanghe ratanam paṇītaṃ,
etena saccena suvatthi botu.

With the old [kamma] destroyed and no new arising,
the mind is unattached to a future birth.
The seeds destroyed, the desire [for becoming] does not grow:
these wise ones go out even as this lamp is extinguished.
In the Sangha is this precious jewel.
By the utterance of this truth, may there be happiness.

Yānidha bhuṭāni samāgatāni,
bhumāṇi vā yāni’va antalikkhe;
tathāgatam devamānasāpakītaṃ,
buddhāṃ namassāma suvatthi botu;
dhammaṃ namassāma suvatthi botu;
saṅghaṃ namassāma suvatthi botu.

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

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

Karanīyametta Suttaṃ

Yassānubhāvavato yakkaḥ, neva dassenti bhīṣamaṃ; yaṅhi cēvānuyuṅjanto rattindivamatandito.
Sukhaṃ supati sutto ca, pāpaṃ kiṃci na passati; evanādi gūpīpetam, parittām tām bhāṇāmābe.

Karaṇīyamathakusalena, yantam santam padāṃ abhisamecca; sakko ujjī ca subhujī ca, survaco cassa muda anatiṃāni.

Santussako ca subharo ca, appakicco ca sallabhukavutti; santindriyo ca nīpako ca, appagabbho kulesvananugiddho.

Na ca khuddaṃ samācare kiṃci, yena viṇṇaṃ pare upavadeyyum; sukhino vā khaṃmino hontu, sabbe sattā bhavantu sukhitattā.
Whatever living beings there may be, without exception, movable or stationary, long or large, medium or small, fine or coarse.

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

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

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

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

Whether one is standing, walking, sitting or lying down, as long as one is awake, one should develop this mindfulness [of boundless mettā]. This, they say, is a sublime way of living.

Not falling into wrong views, endowed with sila and insight, discarding sensual desire, one does not come into a womb again.
DAY FOUR—BUDDHA JAYAMAÑGALA-ÂṬṬHAGÂTHĀ

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

Buddha Jayamañgala-Âṭṭhagāthā

Eight Verses of the Buddha’s Joyous Victory

Creating a form with a thousand arms, each bearing a weapon, Māra [charged], on the trumpeting elephant Girimekhala, surrounded by his fierce troops.

By means of virtues such as generosity, the Lord of Sages conquered him.

By the power of such virtues, may victory and happiness be yours.

More violent than Māra, all night the fierce, unyielding demon Ālavaka fought.

By means of patience and self-control, the Lord of Sages conquered him.

By the power of such virtues, may victory and happiness be yours.
Nālāgiriṃ gajavaram atimattabhūtam, dāvaggi-cakkamāsanīva sudārunantam; mettambuseka-vidhinā jitavā munindo, tam tejasā bhavatu te jayamangalāni.

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

Ukkhīta khaṭgamatibattha-sudārunantam, dhāvanti yojanapatha-āngulimalavantam; iddhībhisankhatamano jitavā munindo, tam tejasā bhavatu te jayamangalāni.

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

Kawvāna kaṭṭhamudaram iva gabbhīnyā, Ciṅcāya duṭṭhamacanaṃ janakāya-majjhe; santena somavidhinā jitavā munindo, tam tejasā bhavatu te jayamangalāni.

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

Saccaṃ vibāya matisaccaka-vādaketum, vādabhriropitanam anīva ati-andabhūtam; paññāpadippetito jitavā munindo, tam tejasā bhavatu te jayamangalāni.

Having strayed from the truth, the wily Saccaka intended to raise the banner of his false doctrine, being completely blinded. By the shining lamp of wisdom, the Lord of Sages conquered him. By the power of such virtues, may victory and happiness be yours.
The serpent Nandopananda, [was endowed with] various psychic powers; The Buddha’s son, the Elder [Mahāmoggallāna], serpent-like, sought to subdue him. By means of psychic powers and admonition, the Lord of Sages conquered him. By the power of such virtues, may victory and happiness be yours.

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

Nandopananda bhujagam vividhaṃ mahiddhim, puttena thera bhujagena damāpayanto; iddbhūpadesavibhinā jitavā munindo, tam tejasā bhavatu te jayamaṅgalāṇi.

Duggābadiṭṭhibhujagena sudattabhuddhāyathān, Brahman viṣuddhiṣutimiddhi Bakābhuddhāyanāṃ; nānagadena vidhinā jitavā munindo, tam tejasā bhavatu te jayamaṅgalāṇi.
DAY FIVE—TIKAPAṬṬHĀNA

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

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

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

Paṭṭhānamātikā

hetu-paccayo
ārammana-paccayo
adhipati-paccayo
anantava-paccayo
samanantarana-paccayo
sabajāta-paccayo
anuñāmañña-paccayo
nissaya-paccayo
upanissaya-paccayo
purejāta-paccayo
pacchājāta-paccayo
āsevana-paccayo
kamma-paccayo
vipāka-paccayo
āhāra-paccayo
indriya-paccayo
jhāna-paccayo
magga-paccayo
sampayutta-paccayo
vippayutta-paccayo
atthi-paccayo
nattthi-paccayo
vigata-paccayo
avigata-paccayo’ti

Paṭṭhāna Matrix

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

The following passages, from various sources, offer a dramatic re-creation of events on the night that the Buddha attained liberation. First is the recital of the Pāṭiccasamuppāda, the key insight of that night leading to emergence from suffering. Next come the first words of the newly Enlightened One as recorded in the Udāna (I. 1–3) and the Dhammapāda (XI. 8–9/153–154). The concluding verses describe the rejoicing as news of the Enlightenment spread through the thirty-one planes of existence.

Pāṭiccasamuppāda  
(Anuloma)
Avijjā-paccayā sankhārā;  
sankhāra-paccayā viññānaṁ;  
viññāna-paccayā nāma-rūpam;  
nāma-rūpa-paccayā saḷāyatanam;  
saḷāyatanā-paccayā phassa;  
phassa-paccayā vedanā;  
vedanā-paccayā tanhā;  
tanhā-paccayā upādānam;  
upādāna-paccayā bhavo;  
bhava-paccayā jāti;  
jāti-paccayā jara-maraṇaṁ  
soka-parideva-  
dukkha-domanassupāyāsā  
sambhavanti.
Evametassa kevalassa kevalassa  
dukkha-khandho samudayo botiṁ.

Chain of Conditioned Arising  
(Forward order)
With the base of ignorance, reaction arises;  
with the base of reaction, consciousness arises;  
with the base of consciousness, mind and body arise;  
with the base of mind and body, the six senses arise;  
with the base of the six senses, contact arises;  
with the base of contact, sensation arises;  
with the base of sensation, craving and aversion arise;  
with the base of craving and aversion, attachment arises;  
with the base of attachment, the process of becoming arises;  
with the base of the process of becoming, birth arises;  
with the base of birth, ageing and death arise, [together with] sorrow, lamentation, physical and mental sufferings and tribulations.  
Thus arises this entire mass of suffering.
(Patiloma)
Avijjāya tveva aesa-virāga-
nirodha sankhāra-nirodho;
sankhāra-nirodha viññāna-
nirodho;
viññāna-nirodha nāma-rūpa-
nirodho;
nāma-rūpa-nirodha salāyatana-
nirodho;
salāyatana-nirodha phassa-
nirodho;
phassa-nirodha vedanā-nirodho;
vedanā-nirodha tanhā-nirodho;
tanhā-nirodha upādāna-nirodho;
upādāna-nirodha bhava-nirodho;
bhava-nirodha jāti-nirodho;
jāti-nirodha jarā-maraṇam
soka-parideva-
dukkha-domanassupāyāsā
nirujjhanti.

Evametassa kevalassa
dukkha-dukkhā na nirujjhanti.

(Reverse order)
With the complete eradication and cessation
of ignorance, reaction ceases;
with the cessation of reaction, consciousness
ceases;
with the cessation of consciousness, mind and
body cease;
with the cessation of mind and body, the six
senses cease;
with the cessation of the six senses, contact
ceases;
with the cessation of contact, sensation
ceases;
with the cessation of sensation, craving and
aversion cease;
with the cessation of craving and aversion,
attachment ceases;
with the cessation of attachment, the process
of becoming ceases;
with the cessation of the process of becoming,
birth ceases;
with the cessation of birth, ageing and death
cease, [together with] sorrow,
lamentation, physical and mental
sufferings and tribulations.

Thus this entire mass of suffering ceases.

Udāna-gāthā

Verses of Joy

When indeed the [Four Noble] Truths become
manifest
to one of pure life, meditating ardently,
then his doubts all disappear;
he understands how each factor arising has its
cause.

Then all doubts vanish;

Yadā have pātubhavanti Dhammā,
ātāpino jhāyato brāhmaṇassa;
atth'assa kāṅkhā vapayanti sabbā,
yato pañāñi sabetudhammān.

Aṭṭhassa kāṅkhā vapayanti sabbā,
he has experienced the destruction of the conditions for arising.

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

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

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

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

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

**Bojjhanga-paritta**

\[
\text{Samāsāre samarantānam,} \\
\text{sabbadukkhaṁvināsake;} \\
\text{sattadhamme ca bojjhange,} \\
\text{Mārasenappammaddane.}
\]

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

\[
\text{Bujjhitvā ye cime sattā,} \\
\text{tibhavā muttakuttamā;} \\
\text{ajātim ajaraṁyādham,} \\
\text{amatam nibbhayam gataṁ.}
\]

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

\[
\text{Ecamādi ghnāpetam,} \\
\text{anekaṁnasaṁgham;} \\
\text{osadhaṁca imam mantam,} \\
\text{bojjhāṅgaṁca bhānāmahe.}
\]

The factors of enlightenment, namely: awareness, analytical investigation of the Dhamma, effort, bliss, tranquillity are factors of enlightenment, and the others:
Samādhippekkhā bojjhavī,  
sattete sabbadassīna;  
muninā sammadakkhitā,  
 bhāvātā bahulikatā.  

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

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

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

Ekasmīṃ samaye nātho,  
Moggallānañca Kassapaṃ;  
gilāne dukkhite divvā,  
bojjhavige satta desayī.  

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

Te ca tam abhinanditvā,  
roga muccisu taikhane;  
etena saccavajjena,  
 sotthi te hotu sabbadā.  

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

Ekadā dhammarājāpi,  
gelaññenābhīpīto;  
Cundathereva tam yeva,  
bhanāpetvāna sādaram.  

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

Sammoditvāna abādhā,  
tambha vuṭṭhāsi ṭhānaso;  
etena saccavajjena,  
 sotthi te hotu sabbadā.  

And having rejoiced, the Lord  
rose up at once from that sickness.  
By this true utterance  
may you forever be happy.
Pahīnā te ca ābādhā,
tinnaṁmampi Mahesinam;
maggāhatā kilesāva,
pattānuppattidhammatam;
etena saccavajjena,
sotthi te botu sabbadā.

Eliminated forever were the illnesses
of these three great Sages,
just as walking on the Path destroys
defilements,
bringing all that is to be attained in accordance
with the Law.
By this true utterance
may you forever be happy.
The Advantage of Friendship

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

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

DAY EIGHT—MITTĀNISĀMSA

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

Mittānisaṃsa

Pūrento bodhisambhāre,
naṁbo Temiya-jātiyam;
mittānisaṃsaṁ yam aha,
Sunandam nāma sārathim;
Sabbalokabhitthāya,
parittam tam bhānāmahe.

Pahātabhakkho bhavati,
vippavuttho sakā gharā;
bahiṇam upeśvantī,
yo mittānam na dūbhāti.

The Advantage of Friendship

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

Well-feasted when absent from his home, for many he provides support—he who does not betray friends.
In whatever land he goes,
small towns or royal cities,
everywhere he is honored—
he who does not betray friends.

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

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

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

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

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

His cattle increase,
his fields yield abundant crops,
he enjoys the fruit of what he has sown—
he who does not betray friends.
Darito pabbatato vā,  
rukkhato patito naro;  
cuto patiṭham labhati,  
yo mittānam na dūḥati.

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

Virūḷhamulasantāna,  
nigrodhamiva māluto;  
amittā na pasahanti,  
yo mittānam na dūḥati.

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

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

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

Maṅgala Suttaṃ

Yam maṅgalaṃ dvādasahi,  
Cintayiṣu sadevakāḥ,  
sotbhānāṃ nādhigacchanti,  
aṭṭhatimsañca maṅgalaṃ.

Desitaṃ devadevena,  
sabbatāpavavināsanam;  
sabbaloka-hitathāya,  
maṅgalaṃ taṃ bhaṇāmahe.

Thus have I heard—
Ekam samayam bhagavā  
sāvatthiyaṃ vibharatī jetavane  
anāthapiṇḍikassa ārāme.  
Atha kho aśīta ratthā  
aṅkutā rattiyaḥ abhikkantā  
rattiyā abhikkantavamā kevāla-  
kappam jetavanam obhāṣeyeyā  
bhagavā tenupasankami.
Upasankamitvā bhagavantām  
abhivādetvā ekamantam atthāsi.  
Ekamantam ṭhitā kho sā devatā  
bhagavantām gāthāya ajjhāhāsi:

Discourse on Welfare

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

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

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

Having arrived there and respectfully saluting the  
Blessed One, she stood to one side.  
Standing to one side the deva addressed the  
Blessed One in verse:
THE GEM SET IN GOLD: A MANUAL OF PARIYATT

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

[Bhagavā etadavoca:]

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

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

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

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

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

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

1 The eight worldly vicissitudes (lokadhammā) are: lābha (profit) and alābha (loss), yaso (fame) and ayaso (ill repute), pasamsā (praise) and nindā (criticism), sukkha (pleasure) and dukkha (pain).
DAY TEN—METTĀ-BHĀVANĀ

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

Mettā-bhāvanā

[Aham avero homi, abyāpajjho homi, anighho homi, sukbhi attānam pariharāmi.

Mātā-pitu-ācariya-ṇāti-

Averā bontu, abyāpajjā bontu, anighā bontu, sukbhi attānam pariharantu.

Ārakkhadevata, bhūmatthadevata, rukkhattvadevata, ākāśathadevata;]

Purattimāya disāya, purattimāya anudisāya, dakkhināya disāya, dakkhināya anudisāya, pacchimāya disāya, pacchimāya anudisāya, uttarāya disāya, uttarāya anudisāya, uparimāya disāya, heṭṭhimāya disāya;]

Practice of mettā

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

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

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

In the direction of the east, in the direction of the south-east, in the direction of the south, in the direction of the south-west, in the direction of the west, in the direction of the north-west, in the direction of the north, in the direction of the north-east, in the direction above, in the direction below.
Sabbe sattā, sabbe pānā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyō, sabbe purisā, sabbe ariyā, sabbe anariyā,
sabbe manussā, sabbe amanussā, sabbe devā, sabbe vinipātikā—
averā hontu, abhyāpajjhā hontu, anīghā hontu, sukhi attānam pariharantu.

Sabbe sattā sukhi hontu, sabbe hontu ca khemino, sabbe bhadrāṇi passantu, mā kiñci pāpanāgamā, mā kiñci sokamāgamā, mā kiñci dukkhamāgamā.

All beings, all living ones, all creatures, all individuals, all having any form of life, all women, all men, all who have not yet attained purity of mind, all who have attained purity of mind, all humans, all non-humans, all those in celestial realms, all those in states of woe—

may they be free from animosity, may they be free from aversion, may they be undisturbed, may they preserve themselves happy.

May all beings be happy, may they all find real security [nibbāna], may all enjoy good fortune, may they encounter no evil, may they encounter no grief, may they encounter no suffering.
GROUP SITTINGS, VIPASSANA AND METTÄ SESSIONS

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

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

The Hindi invocation that precedes each adhibhūna sitting, “Ananta pūnyamayi . . .,” can be found on pages 66 - 67. The ending chanting for the adhibhūna sittings is on pages 68 - 69.

Day One

morning start
Åo logon jagata ke,
cale dharama ke pantha;
Isa patha calate jñāni jana,
is patha calate santa.

morning end
Dharama pantha bi śānti patha,
dharama pantha sukha pantha;
dharama pantha para jo cale,
marigala jage ananta.

afternoon start
Āte jāte sāṃsa para,
rahe niranta dhāyāna;
karmo ke bandhāna katei,
boya para ma kalyāna.

afternoon end
Āte jāte sāṃsa para,
rahe niranta dhāyāna;
karmo ke bandhāna katei,
boya para ma kalyāna.

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

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

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

In-breath, out-breath—
maintain unbroken awareness,
the knots of kamma will be sundered,
leading to the highest welfare.
evening start
Dharama dharama to saba kahi,  
dharama na samajhe kaya;  
niramala citta ká ácara,  
śuddha Dharama hai soya.

evening end
Dharama na hindú bauddha hai,  
dharama na muslima jaina;  
dharama citta kí śuddhata,  
dharama sánti sukha caina.

Day Two

morning start
Kañëa kañëa kañëa kañëa bëtatáni,  
jívana bityo jíya;  
kañëa kañëa ko upayoga kara,  
bityo kañëa nahi áya.

morning end
Dharama na mithyá mánvatá,  
dharama na mithyácára;  
dharama na mithyá kalpaná,  
dharama satya ká sára.

afternoon start
Sáïsa dekhate dekhate,  
satya prágatá jáya;  
satya dekhate dekhate,  
parama satya dikha jáya.

afternoon end
Jo cáhe mangala sadhe,  
muki dukkhon se hoyá;  
vaá méi kara le citta ko,  
citta ke vaá mata hoye.

evening start
Jaba jaba antara jágata méi,  
jáge citta vikára;  
main bhi vyákula hon utbúñ,  
vikala kariñ samására.

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

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

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

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

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

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

Whenever in the inner world  
mental defilements arise,  
I become agitated  
and make the outer world agitated.
May I and may the world be free from agitation.
This is the art of living, this is true Dhamma.

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

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

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

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

Serving others is virtue, harming others is sin. Virtue brings happiness, sin causes torment.
Observe yourself, understand yourself. Unless you know yourself, the torments of existence cannot end.

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

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

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

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

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

Pāli

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

Hindi

Jaya jaya jaya gurudevajña, jaya jaya kripānīdhāna;
dharama ratana aisā diyā, hūvā paraṃ kalyāṇa.

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

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

Romā romā kirataga huvā, niṣa na cakṣāyā jāya;
jīvīṁ jīvāna dharama kā, dukhiyāna bātiṇ ḍharama sukha,

yabhī ucita upāyya.

Guruvara terā pratinidhi, devāni dharama kā dāṇa;
jo jo āyē tapa karāna, ho sabakā kalyāṇa.

Vipassana Instruction Session

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

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

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

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

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

O my teacher, on your behalf
I give the dāna of Dhamma.
May all who have come to meditate
be happy and peaceful.
May there be a shower
of Dhamma-nectar on this land.
May it wash away all mental defilements,
and purify the minds of all.

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

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

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

Source of infinite merit,
of infinite virtues,
[is] the Dhamma’s element of nibbāna,
of wisdom, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment,
Ananta pūnyamayī
ananta guṇamayī,
saṅgha kī nirvāṇa-dhātu,
dhārama-dhātu, bodhi-dhātu.
Śīśa para jāge pratikṣāna,
ḥydaya meṣ jāge pratikṣāna,
aṅga-aṅga jāge pratikṣāna.

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

Closing Chanting, after Vipassana Instructions

Hindi

Sādhaka terā ho bhalā,
bo maṅgala kalyāṇa;
aṅga aṅga prajñā jage,
jage dhārama kā jñāna.

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

Betī terā ho bhalā,
bo terā kalyāṇa;
aṅga aṅga jage dhārama,
anityatā kā jñāna.

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

Pāli

Bhavatu sabba maṅgalaṃ. (3x)

May all beings be happy.

Adhiṭṭhāna Group Sitting Chanting

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

Hindi

evening start
Silā samādhi jñāna kī,
bebe trivenī dhāra;
dubaki māre so tire,
bo dubkha sāgara pāra.

Morality, concentration, and wisdom—three streams have joined and flow together.
By plunging into their confluence you cross the ocean of suffering.
THE GEM SET IN GOLD: A MANUAL OF PARIYATTI

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

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

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

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

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

Sharing merits In all the world systems, may the yakshas, devas and brahmās rejoice in this merit done by us, which is productive of all prosperity.
May they all, 
unitedly devoted to the teaching, 
be without negligence 
especially in giving protection.

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

Day Five

morning start
Gāṅgā Jamunā Sarasvatī, 
śīla samādhi jñāna; 
tinoṅ kā saṅgama hove, 
pragate pada nirvāṇa.

afternoon start
Mama ke kārama sudhāra le, 
mana hi pranukha pradhāna; 
kāyika vācika kārama to, 
mana ki hi santāna.

evening start
Jaisi cita ki cetanā, 
vaisā hi phala hoya; 
duramana kā phala dukhada hī, 
sukhada sumana kā hoya.

Day Six

morning start
Śīla dharama ki nirvāna hai, 
dhyāna dharama ki bhūtā; 
prajñā chata hai Dharma kī, 
manigala bhavana punīta.

Śīla is the foundation of Dhamma, 
samādhi forms the walls, 
prajñā is the roof: 
the auspicious dwelling of happiness.
afternoon start
Bhogata bhogata bhogate,
bandhana bandhate jàyan;
dekhata dekhata dekhate,
bandhana khulate jàyan.

evening start
Main, main, main hi janama kā,
jarā mṛtyū kā múla;
abhám bāva mítē bínā,
mítē na bhava bhava śula.

Day Seven

morning start
Jyoñi jyoñi antara jágata méñ,
samatā sthita bo jaye;
kāyā vāni çitta ke,
karma sudharate jayeñ.

afternoon start
Bhogata bhogata bhogate,
gañtheni bandhati jayai;
dekhata dekhata dekhate,
gañtheni khulati jayai.

evening start
Jaba taka mana méñ rágha hai,
jaba taka mana méñ dvesa;
Taba taka dubbha hi dubbha hai,
miteñ na mana ke klesa.

Day Eight

morning start
Dharmam hamārā āsava,
dharmam hamārā nātha;
hama to nirabhaya hi rabeñ,
dharama hamāre sātha.

Dhamma is our master,
Dhamma is our lord.
We are always fearless
if Dhamma is always with us.
afternoon start
Dharama bī mhāro īśa hai,
dharama bī mhāro nātha;
mhe to nirabhaya bī rvānī,
dharama bī mhāre sātha.

Dharama hamārā īśavara,
dharama hamārā nātha;
sadā surakhśita bī rehē,
dharama sadā bo sātha.

evening start
Jitanā gaharā rāga hai,
utanā gaharā dveśa;
jitanā gaharā dveśa hai,
utanā gaharā kleśa.

Day Nine

morning start
Dharama hamārā bandhu hai,
sakhā sabāyaka mīṭa;
caleṇ dharama ke pantha bī,
rabe dharama se prūṭa.

afternoon start
Sukha āye nāce nahiṁ,
dukha āye nahiṁ roya;
donōṇ mei samarasa rabe,
to hi maṅgala soya.

evening start
Mānava kā jīvana milā,
milā Dharama anamola;
aba śraddhā se yatana se,
apane bhaṅḍhana khola.

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

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

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

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

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

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

morning start

Isa dukhiyāre jagata meñ,
dukhiyā rabe na koya;
śuddha dharama jagā meñ jage
jana-jana sukhiyā hoyā.

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

Mettā introduction

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

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

Hindi mettā practice

Bhalā ho, bhalā ho,
sabakā bhalā ho.
Maṇigala ho, maṇigala ho,
sabakā maṇigala ho.
Kalyāṇa ho, kalyāṇa ho,
sabakā kalyāṇa ho.

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

Sāre prāṇi nivabhaya hoñ,
 nirabhāna hoñ, nirāmaya hoñ;
sāre prāṇi sukhi hoñ,
sukhī hoñ, sukhib hoñ.

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

Jaise mere dukha kāte,
sabake dukha kāta jāyan;
 jaise mere dina phire,
sabake dina phira jāyan; (2x)
 jana jana sukha cha jāya.

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

Bhavatu sabba maṇigalam. (3x)

May all beings be happy.

Bhalā ho, bhalā ho, bhalā ho

Be happy, be happy, be happy.
**Mettā closing**

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

May all beings be happy.

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

May all beings be happy.

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

May all be free from fear and animosity,
May all be free from disease.

May all beings be happy.

We are fortunate to have the soap and to have pure water.

Come now! We ourselves must wash the dirty linen of the mind.

The all-auspicious Dhamma bears auspicious fruit:

Knots within are opened, the mind becomes stainless.

May ill will be far away, may all aversion be dispelled.
May the pure and stainless mind brim over with love.

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**Mettā introduction**

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

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

May all beings be happy.

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

May all be free from fear and animosity,
May all be free from disease.

May all beings be happy.

We are fortunate to have the soap and to have pure water.

Come now! We ourselves must wash the dirty linen of the mind.

The all-auspicious Dhamma bears auspicious fruit:

Knots within are opened, the mind becomes stainless.

May ill will be far away, may all aversion be dispelled.
May the pure and stainless mind brim over with love.
Be happy, be peaceful, be liberated.

May all be happy,
may all be peaceful.

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

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

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

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

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

(see pages 68 - 69)
Maiñ karatā sabako kṣamā,
kareñ mujhe saba koya;
mere to saba mitra hain,
bairī dikhe na koya.

Metta closing
Namana kareñ hama dharama ko,
dharama kare kalyāna;
dharama sadā raksā kare,
dharama baḍā balavāna.

Namana kareñ saba dharama ko,
dharama kare kalyāna;
dharama sadā maṅgala kare,
dharama baḍā balavāna. (2x)

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

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

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

[The two verses above are repeated.]
GROUP SITTINGS, VIPASSANA AND METTĀ SESSIONS

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

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

The Hindi invocation that precedes each adhitthāna sitting, “Ananta pūnyamayi . . .,” can be found on pages 66 - 67. The ending chanting for the adhitthāna sittings is on pages 68 - 69.

Day One

morning start
Āo logon jagata ke,
caleṅ dharama ke pantha;
Isa patha calate jñāṇi jana,
isā patha calate santa.

morning end
Dharama pantha bi śānti patha,
dharama pantha sukhā patha;
dharama pantha para jo cale,
marigala jage ananta.

afternoon start
Āte jāte sāṁsa para,
rabe nirantarā dhyāṇa;
karmoṣe ke bandhana kateṁ,
boya parama kalyāṇa.

afternoon end
Āte jāte sāṁsa para,
rabe nirantarā dhyāṇa;
karmoṣe ke bandhana kateṁ,
boya parama kalyāṇa.

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

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

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

In-breath, out-breath—
maintain unbroken awareness,
the knots of kamma will be sundered,
leading to the highest welfare.
Everyone talks about Dhamma but no one understands it.
Practicing purity of mind—this is pure Dhamma.

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

Day Two

moment start
Kṣaṇa kṣaṇa kṣaṇa kṣaṇa bītātāṁ,
jīvāṇa bītyo jāya;
kṣaṇa kṣaṇa ko upayoga kara,
bītyo kṣaṇa nabīṁ āya.

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

afternoon start
Śāsā dekhate dekhate,
satya pragatātā jāya;
satya dekhate dekhate,
parama satya dikha jāya.

afternoon end
Jo cāhe mangala sadhe,
mukti dukkho se hoyā;
vaśa meni kara le citta ko,
citta ke vaśa mata hoye.

evening start
Jaba jaba antara jāgata meni,
jāge citta vikāra;
main bhi vyākula hon utbūṁ,
vikala karūṁ samsāra.

Evening End
Dharama na hindū bauddha hai,
dharama na muslima jaina;
dharama citta kī śuddhatā,
dharama śānti sukha caina.
May I and may the world
be free from agitation.
This is the art of living,
this is true Dhamma.

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

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

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

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

Serving others is virtue,
harming others is sin.
Virtue brings happiness,
sin causes torment.
evening start
Dekho apane āpako,
samajho apanā āpa;
Apane ko jāne binā,
mite na bhava-santāpa.

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

evening end
Śīla samādhi jñāna bi,
śuddha Dharama kā sāra;
Kāyā vānī citta ke,
sudhāre saba vyavahāra.

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

Day Four

morning start
Vānī to vaśa meṁ bhali,
vaśa meṁ bhāla śārīra;
para jo mana vaśa meṁ kare,
vahī saccā viṁa.

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

morning end
Prajñā śīla samādhi bi,
maṅgala kā ḍhāṁḍāra;
Saba sukha sādhanaḥ bhai,
saba dukha ṭāra-kāra.

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

afternoon start
Śīla-dharama rāla bhalo,
nirmala bhalī samādhi;
Prajñā to jāgṛta bhalī,
dūra kare bhava-vyādhi.

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

afternoon end
Śīlavāna ke dhāynā se,
prajñā jāgṛta bhoja;
antaramana kī grhaṁbhīyāṁ,
sabhi vimoṣita bhoja.

When a person of morality concentrates,
sight awakens.
The arising knots of the mind
are all untied.
Vipassanā-bhāvanā

Pāli

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

Hindi

Jaya jaya jaya gurudevajña, jaya jaya kripānīdbhāna; dharama ratana aisā diyā, huvā parama kalyāṇa.

Aisā cakhāyā dharamarasa, bisayana rasa na lubhāya; dharama sāra aisā diyā, chilake diye chudāya.

Dharama diyā kaisa sabala, poga poga kare sabāya; bhaya bhairava sāre mite, nirabhaya diyā banāya.

Romaroma kirataga huvā, rṣa na cukāyā jāya; jivūṇ jīvāna dharama kā, dukhiyana bāṭūn dharama sukha, yabī ucita upāya.

Guruvura terā pratinidhi, devūn dharama kā dāna; jo jo āye tapa karāna, ho sabakā kalyāṇa.

Vipassana Instruction Session

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

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

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

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

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

O my teacher, on your behalf I give the dāna of Dhamma. May all who have come to meditate be happy and peaceful.
May there be a shower
of Dhamma-nectar on this land.
May it wash away all mental defilements,
and purify the minds of all.

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

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

Source of infinite merit,
of infinite virtues,
[is] the Dhamma’s element of nibbāna,
of wisdom, of enlightenment!
May it arise on the [top of the] head
every moment,
in the heart every moment,
in every part of the body every moment.
Ananta púrṇyamayi
ananta guṇamayi,
śaṅgha kī nirvāṇa-dhātu,
dhārma-dhātu, bodhi-dhātu.
Śīśā para jāge pratikṣaṇa,
hydaya meṁ jāge pratikṣaṇa,
aṁga-aṁga jāge pratikṣaṇa.

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

Closing Chanting, after Vipassana Instructions

Hindi

Sādhaka terā bo bhalā,
bo maṅgala kalyāṇa;
aṅga aṅga prajñā jage,
jage dharmac kā jñāna.

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

Betī terā bo bhalā,
bo terā kalyāṇa;
aṅga aṅga jage dhamma,
anityatā kā jñāna.

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

Pāli

Bhavatu sabba maṅgalaṃ. (3x)
May all beings be happy.

Adhiṭṭhāna Group Sitting Chanting

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

Hindi

evening start
Śīla samādhi jñāna kī,
babe trivenī dhāra;
dubaki māre so tire,
bo dubkha sāgara pāra.

Morality, concentration, and wisdom—
three streams have joined and flow together.
By plunging into their confluence
you cross the ocean of suffering.
Impermanent truly are saṅkhāras, by nature constantly arising and vanishing. When they arise and are eradicated, their cessation brings true happiness.

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

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

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

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

Sharing merits In all the world systems, may the yakshas, devas and brahmās rejoice in this merit done by us, which is productive of all prosperity.
May they all, unitedly devoted to the teaching, be without negligence especially in giving protection.

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

Day Five

morning start
Gangā Jamunā Sarasvatī, śīla samādhi jñāna; tinoṅ kā saṅgama bove, pragate pada niravāna.

afternoon start
Mana ke karama sudhāra le, mana hi pranukha pradāna; kāyika vācika karama to, mana kī hi santāna.

evening start
Jaisī cita kī cetanā, vaisā hi phala hoya; duramana kā phala dukhada hī, sukhada sumana kā hoya.

Day Six

morning start
Śīla dharama ki nīvī hai, dhyāna dharama ki bhūta; prajñā chata hai Dharama kī, manigala bhavana punīta.

Śīla is the foundation of Dhamma, samādhi forms the walls, paññā is the roof: the auspicious dwelling of happiness.
afternoon start
Bhogata bhogata bhogate,
bandhana bandhate jāyāṁ;
dekhata dekhata dekhate,
bandhane khulate jāyāṁ.

Rolling and rolling in sense pleasures
we keep tying knots.
Observing, observing, observing
we open all the knots.

evening start
Main, main, main hi janama kā,
jarā mṛtyū kā mūla;
abhām bhāva mite bīnā,
mite na bhava bhaya śūla.

Self-centeredness—this is the root
of birth, decay, and death.
Unless egoism is removed,
the torment and fear of existence will not end.

Day Seven

morning start
Jyoṣi jyoṣi antara jagata meṁ,
samatā stitha bo jāye;
kāyā vāni citta ke,
karama sudharate jāyeṁ.

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

afternoon start
Bhogata bhogata bhogate,
gāṇhī bandhatī jāyāṁ;
dekhata dekhata dekhate,
gāṇhī khulatī jāyāṁ.

Rolling and rolling in sense pleasures
we keep tying knots.
Observing, observing, observing
we open all the knots.

evening start
Jaba taka mana meṁ rāga hai,
jaba taka mana meṁ dveśa;
Taba taka dukkha hi dukkha hai,
miteṁ na mana ke klesa.

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

Day Eight

morning start
Dharama hamārā īśavara,
dharama hamārā nātha;
hama to nirabhaya hi rabeṁ,
dharama hamāre sātha.

Dhamma is our master,
Dhamma is our lord.
We are always fearless
if Dhamma is always with us.
afternoon start
*Dharama bī mhāro īśa hai,*
dharama bī mhāro nātha;
mhe to nirabhaya bī rūṣānī, dharama bī mhāre sātha.

*Dharama hamārā īśavara,*
dharama hamārā nātha;
sadā surakhśita bī rehen,
dharama sadā bo sātha.

evening start
*Jitanā gabarā rāga hai,*
utanā gabarā dvesa;
jitanā gabarā dvesa hai,
utanā gabarā kleśa.

Day Nine

morning start
*Dharama hamārā bandhu hai,*
sakhā sabāyaka mīta;
caleṇ dharama ke pantha bī,
rabe dharama se prūta.

afternoon start
*Sukha āye nāce nahiṁ,*
dukhā āye nahiṁ roya;
dononī mei samarasā rabe,
to bī maṅgala soya.

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

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

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

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

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

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

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

morning start
Isa dukhiyāre jagata mēn,
dukhiyā rabe na koya;
śuddha dharama jagā mēn jage
jana-jana sukhiyā hoya.

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

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

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

Hindi mettā practice
Bhalā ho, bhalā ho,
sabakā bhalā bo.
Maṅgala ho, maṅgala ho,
sabakā maṅgala bo.
Kalyāṇa ho, kalyāṇa ho,
sabakā kalyāṇa bo.

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

Sāre prāṇi nivabhaya hoṁ,
niravaṁ boṁ, nirāmaya hoṁ;
sāre prāṇi sukhi hoṁ,
sukhi hoṁ, sukhi hoṁ.

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

Jaise mēre dukhā koṁe,
sabake dukhā koṁe jāyaṁ;
jaise mēre dina phire,
sabake dina phire jāyaṁ; (2x)
jana jana sukha cha jāya.

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

Bhavatu sabba maṅgalaṁ. (3x)

May all beings be happy.

Bhalā ho, bhalā ho, bhalā ho

Be happy, be happy, be happy.
Mettā closing
Sabakā maṅgala, . . .
Terā maṅgala, . . .
May all be happy, . . .
May you be happy, . . .

Drṣṭya aura adṛṣṭya sabbhī,
jīvoṁ kā maṅgala hoya re. (2x)
Jala ke, thala ke,
aura gagana ke; (2x)
prāṇi sukhyā horiya re. (2x)
Whether visible or invisible,
may all beings be happy.
In the water, on land and of the sky, (2x)
may all beings be happy.

Dasoṁ disāonī ke saba prāṇī;
manigalalabhī horiya re. (2x)
May all beings in the ten directions, (2x)
gain peace and happiness.

Nirabhaya hoṁ, nirabaira banēṁ
sabā;
sabhī nirānaya horiya re. (2x)
May all be free from fear and animosity,
May all be free from disease.

Sabakā maṅgala, . . .
Terā maṅgala, . . .
Jana jana maṅgala, . . . hoya re.
May all be happy, . . .
May you be happy, . . .
May all beings be happy, . . .

afternoon start
Dhanyabhāga sābuna milā,
niramala pāyā nirā;
āo dhoien svayama hī,
apane maile cīra.
We are fortunate to have the soap
and to have pure water.
Come now! We ourselves must wash
the dirty linen of the mind.

afternoon end
Maṅgala maṅgala dharama kā,
phāla maṅgala bī hoya;
antara kī gāṇthēṁ khuleṁ,
mānasā niramala hoya.
The all-auspicious Dhamma
bears auspicious fruit:
Knots within are opened,
the mind becomes stainless.

Mettā introduction
Dūra rahe durabbhāvanā,
dvesa raheṁ saba dūra;
niramala niramala citta meṁ,
pyāra bhare bharapūra. (2x)
May ill will be far away,
may all aversion be dispelled.
May the pure and stainless mind
brim over with love.
Be happy, be peaceful, be liberated.

May all be happy,
may all be peaceful.

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

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

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

The afternoon mettā closing, from this point, is the same as the morning mettā closing chanting.

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

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

(see pages 68 - 69)
Maitri karatā sabako kṣamā,
kareṇi mujhe saba koya;
mere to saba mitra haiṁ,
bairī dikhe na koya.

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

Mettā closing
Namana kareṇ hama dharama ko,
dharama kare kalyāṇa;
dharama sadā raksā kare,
dharama baḍā balavāṇa.

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

Namana kareṇi saba dharama ko,
dharama kare kalyāṇa;
dharama sadā marigala kare,
dharama baḍā balavāṇa. (2x)

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

[The two verses above are repeated.]
Pāli Passages Quoted in the Discourses

Day Two

Timbehi kiccaṃ atappam,  
akkhārāro tatāgata.  
—Dhammapada, XX. 4 (276).

Sabba-pāpassa akaranam,  
kusalassa upasampada;  
sa-citta pariyodapanam,  
etam Buddhāna sāsanam.  
—Dhammapada, XIV. 5 (183).

Day Four

Niccaṃ kāyagatā-sati  
—Dhammapada, XXI. 4 (293).

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

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

Birth is suffering; ageing is suffering; sickness is suffering; death is suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering; in short, attachment to the five aggregates is suffering.

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

Paṭicca-samuppāda

Through countless births in the cycle of existence

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

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

—Dhammapada, XI. 8 & 9 (153 & 154).

—Dhammacakkappavattana Sutta.

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

Sabbe saṅkhārā aniccāti,
yadā paññāya passati;
atha nibbindati dukkhe,
esa maggo visuddhiyā.
—Dhammapada, XX. 5 (277).

Khīnam purānam navam natthi
sambhavam,
vinatta-citta-āyatike bhavasmin;
te khaṇa-bijā avirūdhī-chandā,
nibbanti dhīrā yathāyam padīpo.
—Sutta Nipāta, II. 1, Ratana Sutta.

Sabbadānaṃ dhammadānaṃ jināti,
sabbarasam dharmaraso jināti;
sabbaratiṃ dhammarati jināti,
tanhakkhayo sabbadukkha jināti.
—Dhammapada, XXIV. 21 (354).

Day Seven

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

Imāya
dhammānubhāmmapatiṃ jināti,
buddham pūjemi,
dhammam pūjemi,
sāṅgham pūjemi.

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

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

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

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

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

Iti’pi so bhagavā, araham, sammā-sambuddho, vijjācarana-sampanno, sugato, lokavidū, anuttaro purisa-damma-sārathi, satthā deva-manussānam, Buddhbo Bhagavā’ti.

Homage to the Buddha

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

Dhamma Vandanā

Svākkhāto Bhagavatā Dhammo, sandittiḥiko, akiṭiko, ehi-passiko, opaneyyiko, paccatam veditabbo viññāhibi’ti.

Homage to the Dhamma

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

Saṅgha Vandanā

Suppatipanno Bhagavato sāvaka-saṅgho; nuppatipanno Bhagavato sāvaka-saṅgho; nāyappatipanno Bhagavato sāvaka-saṅgho; sānicippatipanno Bhagavato sāvaka-saṅgho; yadidam cattāri purisa-yugāni, aṭṭha-purisa-puggalā,

Homage to the Sangha

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

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

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

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

That is, the four pairs of men, the eight kinds of individuals,
esa Bhagavato sāvaka-saṅgho;
āhuneyyo, pāhuneyyo,
dakkhiṇeyyo, añjali-karaṇiya,
anuttaram paññakkhettam
lokassāti.
—Digha Nikāya, II. 3,
Mahā-Parinibbāna Sutta.

Day Eight

Phuṭṭhassa loka-dhammehi,
cittam yassa na kampati;
asokaṁ virajaṁ khemaṁ,
etam maṅgalamuttamaṁ
—Sutta Nipāta, II. 4,
Maṅgala Sutta.

Day Nine

Pakārena jānāti’ti paññā.
—Paṭisambhidāmagga Āṭṭhakathā I.1.1,
Nānakathā.

Wisdom is knowing things in different ways.

Katvāna kaṭṭhamudaram iva
gabhhiṇyā,
Ciñcāya duṭṭhabvacanaṁ
janakāya majhe;
santena somavidhinā jitavā
munindo,
taṁ tejasā bhavatu te
jayamāṇgalāni.
—Buddha Jayamāṇgala Āṭṭhagāthā.

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

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

Atta-dīpā vibhāra, 
atta-saraṇā, anañña-saraṇā;

Dhamma-dīpā vibhāra, 
dhamma-saraṇā, anañña-saraṇā.

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

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

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

**Word Meanings of the Pāli Chanting**

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

**Namo Tassa [page 1 and repeated page 7]**

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

**Tisaraṇa Gamanam [page 3 and repeated page 7]**

Ti + saraṇa + gamanam -------------------------- triple + refuge + going (gamanam = going)

Buddhām accusative of Buddha
saraṇām
gacchāmi I go
Dhammaṁ acc. of Dhamma
Saṅghaṁ acc. of Saṅgha

**Pañcasīla**

Pañca + sīla ---------------------------------------- (five + moral precepts)

paññatipātā (from) killing living beings
pañā + atipātā (living beings + destruction of life, killing)
veramañī (rule of (moral) training, precept)
sikkhāpadaṁ (I) undertake
samādiyāmi (that which is not given + taking/seizing)
adinnādānā = adinna + ādāna (in) sexual lust

kāmesu (from) misbehavior (wrong + behavior)
Mūsa-vādā = (Mūsa + vāda) (from) wrong/false speech (false + speech)
Surā spirituous liquor
Meraya fermented liquor
Majja (from) causes of heedlessness/intemperate behavior

**Five moral precepts [page 3]**

pānā + atipāta (living beings + destruction of life, killing)
veramañī (rule of (moral) training, precept)
sikkhāpadaṁ (I) undertake
adinnādānā = adinna + ādāna (that which is not given + taking/seizing)

† kāmesu (from) misbehavior (wrong + behavior)
Mūsa-vādā = (Mūsa + vāda) (from) wrong/false speech (false + speech)
Surā spirituous liquor
Meraya fermented liquor
Majja (from) causes of heedlessness/intemperate behavior
Atthaṅgasila
The Atthaṅgasila follows the order of the Pañcasila with the following variations and additions:

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

Pariccājāmi
Imāhaṁthis + I
bhante Venerable Sir
attabhāvaṁ individuality, personality, identity
jīvitaṁ life
bhagavato to the Blessed One
pariccajāmi (I) surrender/renounce
ācariyassa to the teacher

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

Bhavatu sabba maṅgalāṁ [page 4]
Bhavatu may (there) be
sabba all
maṅgalāṁ happiness, beatitude

Deva-āhvānasuttaṁ [no. 2.a, page 6]
Deva-āhvānasuttaṁ address to the devās
Samantā from all sides
cakkavilesu in the world systems
atrāgacchantu = atra + āgacchantu here + may come
devātā devās

Eight-fold moral precepts [pages 3-4]
Saddhamman = truc/pure Dhamma
munirāssa = of the king of sages
suñantu = may listen
saggamokkhadā = Leading to heaven and liberation
Dhammassavanakālo = time to listen to the Dhamma (Dhamma + listening + time) + savaṇa + kālo
āyam = this
bhadrantā = respected ones

Alternate days Deva-āhvānasuttaṃ [no. 2.b, page 7]
Ye = those
santā = peaceful ones
santa-cittā = of peaceful mind
tisaraṇa-saraṇā = whose refuge is the triple gem
etha = here, in this world
lokaṇtare = other world
vā = or
Bhummābhummā = dwelling on earth or elsewhere (terrestrial + non-terrestrial)
+ abhummā
cia = also
guna-gaṇa-gaṇhā = merits-multitude-acquiring
byāvatā = busy
sabbakālam = all the time
ete = these
āyantu = may come
Vara-kanakamaye = excellent gold
merurāje = on royal Meru (a mythical mountain)
vasanto = dwelling
santo = peaceful
santosahetu = contentment + for
munivara-vacanam = the words of the supreme sage (sage + supreme + words)
+ vacanam
sotumaggam = to listen + the best
samaggam.

[For no. 3., page 7: Namo tassa . . ., see page 83]
[For no. 4., page 7: Tisaraṇam Gamanām, see page 83.]
[no. 5., page 7]
Imāya = (by) this
Dhammānudhamma = from the first step to the final goal (the law in its fullness)
(dhamma + in conformity with the law/dhamma)
patipattiya = (by) practice
Buddhaṃ = acc. of Buddha
pujemi = (I) pay respects/revere
[no. 6., pages 7-8]
Ye ------------------------------- Those
c a Buddhā past
atītā
anāgatā future (not yet come)
paccuppannā present, existing
ahām pay respects/homage
vandāmi always
sabbdā dhammas (pl.)
Dhammā saṅghas (pl.)
Saṅghā

[no. 7., page 8]
Naththi ------------------------------- is not
me mine
añña any other
Buddho (Dhammo, Saṅgho) nominative of Buddha (Dhamma, Saṅgha)
varam supreme, excellent
etena by this
saccavajjena = sacca + vajjya by this true utterance (truth + utterance)
jayassu victory and happiness (victory + happiness)
bhavatu may be, be
t each happiness, welfare of all (all + happiness)

Tiratana Vandā [pages 8 - 9]
Ti + ratana + vandanā (pl.) three + jewels, gems + paying respects, homage
Iti pi = iti + pi ------------------------------- Thus also (thus + also)
so exalted one, freed from impurities
bhagavā worthy one, one who has killed his enemies
arahām fully enlightened by his own efforts
sammassambuddho perfect in theory and practice. (theory + practice + endowed with)
viṃjñācaranasampanno = viṃjñā + ācaraṇa
+ sampanno
sugato faring well, having reached the final goal
lokavidā knower of the entire universe
anuttaro incomparable
purisa-damma-sārathi trainer of men (charioteer)
satthā teacher
devamanussānaṃ of Gods and humans
Svākhāto = su + akkhāto ------------------------------- clearly expounded (well + proclaimed/told)
sandithiko to be experienced directly
akāliko giving results here and now
chipassiko inviting one to come and see
opaneeyiko leading straight to the goal
paccattam individually, for oneself
veditabbo to be realized
viñññūhi by any wise, intelligent person
Suppatipanno who are having good practice
sāvakasāṅgho order of disciples
uṇṇatipanno who are having upright practice
nāyappatipanno who are practicing wisely
sāmippatipanno who are having proper practice
yadidāna that is
cattāri four
purisayugini pairs of persons (men + pairs)
aṭṭhapurisapuggalā eight kinds of individuals
esa this
āhuneyyo worthy of gifts, of adoration
pāhuneyyo worthy of hospitality
dakkhiyeyyo worthy of offerings
āñjaliṅkarāyino worthy of reverence with clasped hands
anuttaram incomparable, unsurpassed
puññakkhetta field of merit (merit + field)
lokassa for the world

[Pāli suttas pages 23 - 60]

Day 1

Āṭānātiya Suttaṃ

Āṭānāta name of town
Appasannehi unhappy, non-believing, not pleased
nāṭhassa lord (of, towards)
sāsane teaching
dsādu good people
sammate agreed upon by
amanussehi non-humans
candehi wrathful
sadā always
kibbisakāribhi evil-doers
Parisānaṃ assembly
catassannamaṃ four
ahimsāya non-hurting
caguttiyā and, also, too
yam protection
desesi which, that
mahāviro taught
parittam of Great valor (Buddha)
taṃ protective words
bhanāmahe that
let us recite
Vipassi .......................................................... earlier Buddha
namathu .......................................................... homage
cakkhumantassa = cakkhu + manta ...........................................
edowed with the eye of wisdom (eye + endowed with)
sirimato .......................................................... glorious
Sikhī .......................................................... earlier Buddha
sabbabhūtānukampino = sabbha + bhūta + anukampino  
compassionate to all beings (all + beings + compassionate)
Vessabhū .......................................................... earlier Buddha
nhātakassa .......................................................... one who has washed off all defilements
tapassino .......................................................... ardent meditator
Kakusandha .......................................................... earlier Buddha
mārasenāpamaddino = māra + senā ...........................................
vanquisher of the army of Māra (Māra + army + vanquisher)
Konāgamana .......................................................... earlier Buddha
brāhmaṇassa .......................................................... of pure life, sinless life
vusīmato .......................................................... perfect one
Kassapa .......................................................... earlier Buddha
vippamuttassa .......................................................... completely freed
sabbadhi .......................................................... in every aspect
Aṅgirasa .......................................................... resplendent one, radiant one
sakyaputtassa .......................................................... son of the Sakyās (clan)
Yo .......................................................... who
imām .......................................................... this
sabbadukkhāpanūdānaṁ = sabbha + dukkha + panudanaṁ  
dispels all suffering (all + suffering + dispel)
Ye .......................................................... who
cāpi = ca + api .......................................................... and also
nibbutā .......................................................... extinguished craving for the world, liberated
loke .......................................................... in the world
yathābhūtam .......................................................... reality as it is
vipassīṣum .......................................................... insight
Te .......................................................... they, these
janā .......................................................... people
apisuṇātha .......................................................... utter no evil
mahantā .......................................................... mighty
vitasāradā .......................................................... not unexperienced, wise
Hitam .......................................................... benefaction
devamanussānam .......................................................... gods and men
yam .......................................................... whom
namassanti .......................................................... whom people respect
Vijjācaranasampannam .......................................................... perfect in knowledge and moral conduct
mahantam .......................................................... mighty
Ete .......................................................... these
cānīye = ca + añīye .......................................................... and others
sambuddhā .......................................................... fully enlightened by his own efforts
anekasatakoṭiyo = aneka + sata + kotiyo  
many hundreds of crores (one crore=ten million) (many+hundred+crores)
sabbe
Buddhā
samasamā
mahiddhiṁkā

dasabalūpetā

= dasa + bala + upetā

vesarajhehupagata
patijñānti
āsabhaṭṭhānamuttamam

= āsabha + ṭhāna + uttamaṁ

Sihaṅḍaṁ = sīha + nādaṁ

nadante
parisāsu
visāradā
brahmacākkaṁ
pavattenti
loke

appativattiyam

Upetā

Buddhadhammehi
aṭṭhārasahi
nāyakā

battiṁsa-lakkhaṇūpetā = battiṁsa
+ lakkhaṇa + upetā

sitānubhyaṇjanātārā
Byāmappabhāya = byāma + pabhāya

suppabhā

muni + kuñjarā

sabbaṁñuno

khīṇasāvā

= khīṇa + āsavā

...jīna

Mahāpabhā

mahātejā
mahāpaṇīṇā
mahābbala
mahākāruṇikā
dhīra
sabbesāṇamaṁ

sukhāvahā
dīpā

nātha

patiṭṭhā
tāṇa
lenā
pañinamaṁ
gati

all
enlightened ones
equal
possessing great supernatural powers
endowed with ten types of strength
(attained the 4 subjects of confidence
acknowledge

a bull’s place i.e. distinguished place
(bull + place/position + best)
lion’s roar (lion + roar)
sound
in the assemblies
skilled, confident, wise
wheel of Dhamma
they roll, start
in the world
the movement cannot be turned back
endowed
(with) qualities of a Buddha
18 types of (extraordinary qualities)
leaders
endowed with 32 marks (32 + marks
+ endowed with)
having 80 smaller marks
(fathom + halo (with)
brightly glowing
(sage + outstanding elephant)
all knowing, omniscient
arahants, who have eradicated all defilements
(exhausted + that which flows (mental
deffilements)
conquerors
of great radiance
of great power
of great wisdom
of great strength
of great compassion
resolute
for all
bringing happiness
shelter, island
protections, Lords
help, resting place, shelter
protection
harbor
for living beings
sanctuaries/refuges
bandhū  
mahessāsā (mahā + assāsa)  
saraṇā  
hitesino  
Sadevakassa  
lokassa  
parāyaṇā  
sirasā  
pāde  
vandāmi  
purisuttame  
Vacasā  
manasā  
caeva = ca + eva  
vandāmète = vandāmi + ete  
tathāgatā  
sayane  
āsane  
ṭhāne  
gamane  
sabbadā  
Sādā  
sukhena  
rakkhantu  
santikarā  
teihī  
tvam  
rakkhito  
santo  
mutto  
sabbabhayehi = sabba + bhayehi  
Sabbārogā  
vinnimutto  
sabbasantāpavajjito = sabba + santāpa + vajjito  
sabbaveramatikkanto  
nibbuto  
 bhava  
Tesaṁ  
saccena  
silena  
khanti  
mettā  
balena  
tepi = te + pi  
tvam  
anurakkhantu  
arogena  
kin, relatives  
great + comfort  
refuges  
well wishers  
with all the devas  
of this world  
support  
with head  
at the feet  
I bow  
excellent men, great beings  
in speech  
in thought  
and also (and + also)  
I pay respect to these (I bow down to + these)  
Buddhas  
while reclining  
while seated  
while standing  
while walking  
all the time  
always  
happily  
preserve, keep  
who shows the way to (promotes) peace  
by them  
you  
protected  
peaceful  
free  
from all fears (all + from fears)  
from all ills  
completely free  
spared all torment (all + torment + avoided/spared by)  
overcome all hatred (all + hatred + overcome)  
extinguished, quenched, to be in final bliss  
be, become  
their  
truth  
virtue  
patience  
loving-kindness  
might  
they also (they + also)  
you  
may they protect, may they preserve  
healthy
<table>
<thead>
<tr>
<th>Pali Term</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sukhenā</td>
<td>happiness</td>
</tr>
<tr>
<td>Puratthimasmiṁ</td>
<td>in the eastern direction</td>
</tr>
<tr>
<td>disabhāge</td>
<td>directions</td>
</tr>
<tr>
<td>santi</td>
<td>there are</td>
</tr>
<tr>
<td>bhūtā</td>
<td>beings</td>
</tr>
<tr>
<td>Dakkhiṇasmiṁ</td>
<td>in the southern direction</td>
</tr>
<tr>
<td>Pacchimasmiṁ</td>
<td>in the western direction</td>
</tr>
<tr>
<td>nāgā</td>
<td>serpents</td>
</tr>
<tr>
<td>Uttarasmiṁ</td>
<td>in the northern direction</td>
</tr>
<tr>
<td>yakkha</td>
<td>non-human being, demon</td>
</tr>
<tr>
<td>Dhataraṭṭho</td>
<td>king of the east (name)</td>
</tr>
<tr>
<td>Virūḷhako</td>
<td>king of the south (name)</td>
</tr>
<tr>
<td>Virūpakkho</td>
<td>king of the west (name)</td>
</tr>
<tr>
<td>Kuvero</td>
<td>king of the north (name)</td>
</tr>
<tr>
<td>Cattāro</td>
<td>four</td>
</tr>
<tr>
<td>mahārājā</td>
<td>great kings</td>
</tr>
<tr>
<td>lokapālā</td>
<td>guardians of this world</td>
</tr>
<tr>
<td>yassassino</td>
<td>having fame</td>
</tr>
<tr>
<td>Ākāsāṭṭhā</td>
<td>dwelling in the sky</td>
</tr>
<tr>
<td>bhummāṭṭhā</td>
<td>dwelling on earth</td>
</tr>
<tr>
<td>Iddhimanto</td>
<td>mighty/powerful ones</td>
</tr>
<tr>
<td>ye</td>
<td>those</td>
</tr>
<tr>
<td>vasanta</td>
<td>living</td>
</tr>
<tr>
<td>idhā</td>
<td>here</td>
</tr>
<tr>
<td>sāsane</td>
<td>in the teaching/dispensa</td>
</tr>
<tr>
<td>Sabbiṭiyoti = sabbā + iti</td>
<td>all calamities</td>
</tr>
<tr>
<td>vivajantu</td>
<td>(may) go away</td>
</tr>
<tr>
<td>soko</td>
<td>grief</td>
</tr>
<tr>
<td>rogo</td>
<td>disease</td>
</tr>
<tr>
<td>vinassatu</td>
<td>may get destroyed, perish</td>
</tr>
<tr>
<td>mā</td>
<td>not</td>
</tr>
<tr>
<td>bhavatantarāyo</td>
<td>harm befall on (be + harm)</td>
</tr>
<tr>
<td>sukhi</td>
<td>happy</td>
</tr>
<tr>
<td>digāyuko</td>
<td>long life</td>
</tr>
<tr>
<td>Abhivādanasilassa</td>
<td>the habit of respectful</td>
</tr>
<tr>
<td>niccaṁ</td>
<td>always</td>
</tr>
<tr>
<td>vuddhāpacāyino</td>
<td>respecting elders (old/aged + those who respect)</td>
</tr>
<tr>
<td>dhammā</td>
<td>qualities</td>
</tr>
<tr>
<td>vaṭṭhanti</td>
<td>increase</td>
</tr>
<tr>
<td>āyu</td>
<td>age, longevity</td>
</tr>
<tr>
<td>vanno</td>
<td>beauty, complexion</td>
</tr>
<tr>
<td>sukhaṁ</td>
<td>happiness</td>
</tr>
<tr>
<td>balaṁ</td>
<td>strength</td>
</tr>
</tbody>
</table>
Day 2

**Ratana Suttaṃ**

Kotisatasahassesa = Koṭi + sata + sahassa
- extremely high figure (crore + hundred + thousand)
cakkavāḷesa
- in the world systems
devatā
- devas
Yassānaṃ = yassa + āṇaṃ
- whose command (whose + command)
patīghanti
- accept
yañca = yan + ca
- and which (which + and)
vesāliyā
- in Vesāli (a city)
pure
- previously
rogāmanussa-dubbhikkhaṃ = roga disease + non-human + famine
- + amanussa + dubbhikkhaṃ
sambhūtaṃ
- arisen from these
tividham
- 3 types
bhayaṃ
- fear
Khippamantaradhāpesi (Khippaṃ + antaradhāpesi)
- quickly caused to disappear (quickly + caused to disappear)
parittam
- protective verse
tam
- that
bhanāmahe
- let us recite
Yāṇidha = yāni + idha
- whatever + here
bhūtāni
- living beings
samāgatāni
- are gathered
bhummāni
- earth bound
vā
- or, whether
antalikkhe.
- celestial (the sky)
sabbeva
- all
bhūtā
- beings
sumanā
- happy
bhavantu
- be
athopi = atho + api
- and (then also)
sakkacca
- respectfully, carefully
suṇantu
- may listen
bhāsitāṃ.
- these words, that which is spoken
Tasmā
- therefore
hi
- indeed
nisāmetha
- listen
sabbe
- all
mettam
- mettā
karotha
- practice
mānusiyā
- toward human
pajāya
- beings
divā
- day
cā
- and
ratto
- night
haranti
ye
baliṁ
ne
rakkhatha
appamattā
Yām  .................................
kiñci
vittaṁ
idha
huraṁ
saggesu
ratanam
pañītam.
na
no
samaṁ
atthi
tathāgatena
idampi = idaṁ + pi
etana
saccena
suvatthi
hotu
Khayaṁ  .................................
virāgam
amattaṁ
yadajjhagā = yaṁ + ajjhagā
sakyaṁuni = sakya + munī
samāhirotena
dhammena
samaththi = sama + atthi
dhamme
buddhasettho = Buddha + settho
parivaṁṇayi
sucīm
samādhiṁanantarīkaṁañāmāhu
= samādhiṁ + añantarika
+ añāṁ + āhu
samo
vijāti
puggalā  .................................
attha
sataṁ
pasatthā
cattāri

carry
who
offering
them
protect
diligently
what, that
something, whatsoever
wealth
here
beyond
heavens (in the)
gem, jewel
excellent, precious
not
no
equal to
is
the Buddha
this too (this + also)
by (the power of) this
(by this) truth
well-being
be (may there be)
cessation
detachment
deathless state
(which + attained)
Sakyan sage (Sakyan + sage)
well concentrated
this, that
state
equal to + is
in Dhamma
Buddha + supreme, foremost
praised by
purity
concentration (that accompanies path consciousness)
described by the Buddhas as giving result
immediately (concentration + immediately following + other + which is called)
equal
is
individual
eight
by the wise
praised
four
etāni  those
yugāni  pairs
honti  are
Te  they
dakkhineyā  worthy of offerings
sugatassa  of Buddha
sāvakā  disciples
etusu  to these
dinnāni  whatever is offered
mahapphalāni  great fruit
sānge  in the Saṅgha

suppayuttā ------------------------------------------ who engage themselves
manasā  mind (with)
dalhena  firm
nikkāmino  those free from craving
gotamasānasamhi  in the teaching of the Buddha
pattipattā = patti + pattā  having attained the goal (to be attained + attained)
vigayha  experience
laddhā  thus obtained
mudhā  without expense, gratis
nimbutiṁ  peace
bhunjañānā  enjoying

Yathindakhilo = yathā + inda + khilo ----------- just as + Indra (highest deva) + pillar
pāṭhavīṁ  in the earth
sito  planted (fixed)
sīyā  may be
catubbhi  from four (directions)
vātehi  winds (by)
asampakampiyō  cannot be shaken
tathūpamaṁ = tatha + upamaṁ  likewise + comparison
sappurisaṁ  pure minded person
vadāmi  I declare
yo  who
ariyasaccāni  noble truths
avecca  fully
passati  realizes
vibhāvayanti ---------------------------------------- clearly understand
gambhirapaññena = gambhira + paññena  deep wisdom (deep + by the one endowed with wisdom)
sudesitāni  well taught
kicāpi  however much, whatsoever
bhusappamattā = bhūsa + pamattā  much careless
bhavam  birth
aṭṭhamamādiyanti = aṭṭhamaṇi + ādiyanti  eighth + take
Sahāvassa ------------------------------- simultaneously with
dassana-sampadāya  insight- attainment
tayassu  three
dhammā  things, factors, qualities (in this context, the 3 fetters)
jahitā  
dropped off, abandoned
bhavanti  
become
sakkāyadīthi  
(1) illusion of self
vīcicchitaṃ  
(2) doubt
silabbataṃ = sīla + vata  
(3) rites and rituals (rules, precepts + vow, rites)
pi  
(fr. api) also
yadathī  
if any
Catūhāpāyehi = catuhi + apāyehi  
4 spheres of existence below the human realm
(vic. from four + from lower worlds)
vippamutto  
completely freed
chaccābhīthānāni = cha + ca  
6 heinous crimes (6 + and
+ heinous crimes)
abhāabbo  
incapable
kātum,  
doing, to do
so  
he
kammaṃ  
deed
karoti  
he commits
pāpakāṃ  
unwholesome
kāyena  
by body
vācā  
by speech
uda  
or
cetasā  
by thought (mind)
paticchādāya  
concealing
abhabbata  
incapability
dīṭṭhapadassa  
of one who has seen the state of (nibbāna)
vuttā  
it is said
Vanappagumbe  
forest bush, grove
yathā  
as
phussitagge  
blossoms
gimhaṃnamase = gimha + mase  
in the summer month (summer + in the
+ month)
pañhamasmi  
first (in the)
gimhe  
hot season
dhammavaram = dhamma + varaṃ  
sublime Dhamma (dhamma + sublime)
adesayi  
expounded
nibbānāgamim  
leading to nibbāna
paramaṃ  
greatest
hitāya  
for the good
Varo  
the sublime one
varaṇū  
knower of the sublime
varado  
giver of the sublime
varāhāro  
bringer of the sublime
anuttaro  
unsurpassed
khīnaṃ  
destroyed
purānaṃ  
old
navāṃ  
new, fresh
nattthi  
is not
sambhavāṃ  
is produced
virattacittayatike = viratta + citta
+ áyatike
bhavasmiṃ.
khinpijā
avirúljchandā = avirúlj + chandā

nibbanti
dhāra
yathāyam = yathā + ayaṃ
padīpo
Tathāgataṃ-----------------------------------------the Buddha
devamanussapūjitaṃ = deva + manussa
+pūjitaṃ
namassāma
suvatthi

Day 3

Karaṇīyamettā Suttaṃ
Karaṇiya
Yassānubhāvato = Yassa + ānubhāvato ----------- by whose + power, greatness, majesty
yakkhā

neva = na + eva
dassenti
bhīsanaṃ.
yañhi
cevānuyuñjanto = ca + eva
+ anuyuñjanto
rattindivamatandito = rattim + divaṃ
+ atandito
sukhaṃ
supati
sutto
cā
pāpaṃ
kīci
na
passati.
evamādī = evaṃ + ādi
gunupetaṃ
parrittam
tam
bhaṇāmahe
Karaṇīyam-attakusalena -------------------------- someone who knows that his welfare depends
= Karaṇīyam + attha + kusalaṃ

yantam = yaṃ + taṃ

mind detached from future (detached from + mind + future)
birth
destroyed seed
cessation of growth of cravings (no longer arise + cravings)

cease
wise ones
just as this
flame, lamp

we pay respects
well being

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

on this, he is proficient. (something to be done + welfare/advantage + proficient)
that which (which + that)
santam  peaceful
padam  state
abhisamecca.  would attain
sakko  capable
uju  honest, straightforward
suhuju  upright
suvaco  soft spoken
cassa = ca + assa  should also be (and + may be)
mudu  gentle
anatimani  humble
Santussako  contented
subhoro  live modestly
appakicco  having few duties
sallahuvesutti.  simple livelihood
santindriyo = santa + indriya  controlled in senses (peaceful + faculty/senses)
nipako  prudent, wise
appagabbho  retiring, not aggressive
kulesvanugiddho = kulesu + anugiddho  not greedy for supporters (toward families + not greedy)
khuddam samacare  small, inferior + to do, perform
yena  by which
vinitu  the wise
pare  later
upavadeyyum.  censure
sukhino  happy
v  or
khemino  secure
hontu  be
sabbe  all
sattu  beings
bhavantu  be
sukhitatt = sukhita + attu  happy + themselves
Ye  who
keci  whatever
papabbhatthi = papabhuta + atthi  living beings + there are
tasa  movable
thavaru  stationary
vanvasesa = va + anavasesa  excluding none
digha  long
va  or
ye  those, whoever
mahanta  great
majjima  middling
rassaka  short
anukathula = anuka + thula  subtle or gross (subtle + gross)
Ditha  unseen
aditha  unseen
dure  far
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vasanti</td>
<td>dwelling</td>
</tr>
<tr>
<td>avidūre</td>
<td>near</td>
</tr>
<tr>
<td>bhūtā</td>
<td>born</td>
</tr>
<tr>
<td>sambhavesī</td>
<td>seeking birth, due to be born</td>
</tr>
<tr>
<td>sattā</td>
<td>beings</td>
</tr>
<tr>
<td>paro</td>
<td>one</td>
</tr>
<tr>
<td>param</td>
<td>another</td>
</tr>
<tr>
<td>nikubbetha</td>
<td>(may) deceive</td>
</tr>
<tr>
<td>nātīmaṇīnetha = na + atīmaṇīnetha</td>
<td>not despise (not + may despise)</td>
</tr>
<tr>
<td>kattacī</td>
<td>anywhere</td>
</tr>
<tr>
<td>na</td>
<td>not</td>
</tr>
<tr>
<td>kañci</td>
<td>anyone</td>
</tr>
<tr>
<td>byārosanā</td>
<td>out of anger</td>
</tr>
<tr>
<td>patīghhasañīā</td>
<td>ill will (anger + gesture/perception)</td>
</tr>
<tr>
<td>nānaṁamaṇīnassā = na + aṇaṁamaṇīnassā</td>
<td>(not + of one another)</td>
</tr>
<tr>
<td>dukkhamiccheyya = dukkham + iccheyya</td>
<td>wish for suffering (suffering + wish for)</td>
</tr>
<tr>
<td>Mātā</td>
<td>mother</td>
</tr>
<tr>
<td>yathā</td>
<td>just as</td>
</tr>
<tr>
<td>niyām</td>
<td>own (one’s)</td>
</tr>
<tr>
<td>puttaṁ</td>
<td>child</td>
</tr>
<tr>
<td>āyusā</td>
<td>with one’s life</td>
</tr>
<tr>
<td>ekaputtamanurakkhe = eka + puttaṁ + anurakkhe</td>
<td>(only + child + would protect)</td>
</tr>
<tr>
<td>evampī = evaṁ + pi</td>
<td>even so (so + also)</td>
</tr>
<tr>
<td>sabbabhūtesu = sabbā + bhūtesu</td>
<td>towards all beings (all + toward beings)</td>
</tr>
<tr>
<td>mānasāṁ</td>
<td>mind</td>
</tr>
<tr>
<td>bhāvaye</td>
<td>cultivate</td>
</tr>
<tr>
<td>aparinānāṁ,</td>
<td>boundless</td>
</tr>
<tr>
<td>Mettañca = mettaṁ + ca</td>
<td>goodwill, loving-kindness + and</td>
</tr>
<tr>
<td>sabbā lokasmiṁ</td>
<td>in the entire universe</td>
</tr>
<tr>
<td>uddhāṁ</td>
<td>above</td>
</tr>
<tr>
<td>adho</td>
<td>below</td>
</tr>
<tr>
<td>tiriyānica</td>
<td>and across</td>
</tr>
<tr>
<td>asambādhaṁ</td>
<td>without obstruction</td>
</tr>
<tr>
<td>averamasappattam = averaṁ + asappattam</td>
<td>without hatred + without enmity</td>
</tr>
<tr>
<td>Titthām</td>
<td>(while) standing</td>
</tr>
<tr>
<td>caram</td>
<td>walking</td>
</tr>
<tr>
<td>nisinno</td>
<td>sitting</td>
</tr>
<tr>
<td>sayāno</td>
<td>lying</td>
</tr>
<tr>
<td>yāvatassa</td>
<td>as long as</td>
</tr>
<tr>
<td>vigatamiddho = vigata + middho</td>
<td>one who is awake (free from + drowsiness)</td>
</tr>
<tr>
<td>etaṁ</td>
<td>this</td>
</tr>
<tr>
<td>satīm</td>
<td>awareness</td>
</tr>
<tr>
<td>adhuṭṭheyya</td>
<td>practice, fix one’s attention</td>
</tr>
<tr>
<td>brahman-etaṁ</td>
<td>sublime/brahmic + this</td>
</tr>
<tr>
<td>vihāramidhamāhu = vihāraṁ-idham-āhu</td>
<td>the dwelling + here (in the dispensation of the Buddha) + they have said</td>
</tr>
</tbody>
</table>
Day 4

Buddha Jayamaṅgala-āṭṭhagāthā

Bāhum –

Sahasamabhīmino mītā = sahasaṁ + abhīmino mītā

Sāvudhantām

Girimekhamā

Uditaghorasamāramāṁ = udita + ghora

+ Sāsena + Māra

Dānādi-dhammavidhinā

= Dāna + ādi + Dhamma + vidhinā

jitvā

Munindo

taṁ

Tejasā

Bhavatu

te

Jayamaṅgalāni

Māṭirikamabhīyujhita

= Māra + atirekaṁ + abhīyujhita

Sabbarattām

Ghorampanālavakamākkhamathuddha

= Ghoram + pana + ālavakam + akkhamā + thaddha

Yakkhaṁ

Khanti

Sudantavidhinā

Nalāgirīṁ

Gajavaraṁ = gaja + varam

Atimattabhūtaṁ = ati + matta + bhūtaṁ

臂

创造（一个具有）一个千手（臂）

持武器

大象

被他的军队包围的

以善行等

征服者

伟大的圣者

你的

胜利和幸福

战斗更加卖力

凶猛但不屈不挠的伽乐

凶猛但不屈不挠的恶魔

耐性

以自制

大象

大象

非常喝醉

非常喝醉
dāvaggi-cakkamasāni = dāva + aggi + cakkaṁ + asani + iva
sudārunantaṁ.
mettambusekavidiṁā = mettā + ambu + seka + vidhīnā
Ukkhitta .................................................
khaḍgamatiṁhattha = khaḍgam + aṭṭhaṁ + dhāvanti
yojana-pathan-gulimāvaṁtaṁ = yojana patha + aṅgulimāla + vantaṁ
iddhibhi-sākhataṁ = iddhibhi + sākhata + mano
Katvāna .................................................
kaṭṭhamudaraṁ = kaṭṭhaṁ + udaraṁ + iva
gabbhinīyā
ciṁcāya
duṭṭhavacanamā = duṭṭha + vacanaṁ
janākāya
majhe
santena
soma-viṁhaṁ = soma + viṁhaṁ
Saccam .................................................
vihāya
matisaccaka-vādaketum
= māti + saccaka + vāda + ketum
vādabhīropitamanam
= vāda + abhīropita + mananā
avi-annyañaṁtaṁ = avi + anannyaṅtaṁ
paññā-padjalito = paññā + padita + jalito
Nandopananda ...........................................
bhujaṁ
vividhaṁ
mahiddhiṁ = mahā + iddhi
puttena
thera
bhujaṁena
damāpayanto
iddhupadesavidhīnā
= iddhi + upadesa + vidhīnā
duggahadhiṁbhujagena ...............................= duggāha + dhiṁ + bhujagena
sudattā-hattamā = su + dattā + hattanā
brahmaṇ
visuddhi-jutimiddhi = visuddhi + jutī + iddhi

bakābbidhānam = baka + abhidhānam

ñāṇāgadena = ñāṇa + agadena

Day 6

Paṭiccasamuppāda

Paticca + samuppādo

Anulomam

Avijjā + paccayā = ignorance + base, foundation, cause

sāṅkhāra

sāṅkhāra-paccayā = base of reactions

viññānam

nāma-rūpaṃ = mind and body

sālayatanam

phasso

vedanā

tanha

upādānaṃ

bhavo

jāti

jarā-maranaṃ

soka-parideva-dukkha-domanassupāyāsā

sambhavanti

Evametassa = eva + etassa

kevalassa

dukkhakhandhassa = dukkha + khandha

samudayo

Paṭilomam

Avijjāya-teva + nirodhā = complete + eradication of craving

Udana-gāthā

Yadā = when

have

pātubhavanti

dhammā

ātāpino

jhāyato

brāhmaṇassa

athassa = atha + assa

kaṅkha

vapayanti

sabbā

(sense of) desire, craving, lust

pure + radiant + powerful)

named Baka (baka + named)

by the medicine of knowledge (knowledge + medicine)

dependent, resulting from + origination, arising in direct order

ignorance + base, foundation, cause

reactions

base of reactions

consciousness

six sense organs

contact

sensations

craving and aversion

attachment

process of becoming

birth

ageing and death

sorrow-lamentation-physical suffering-mental suffering, grief

arise

like this (thus + of this)

entire

mass of suffering (suffering + mass)

arising

in reverse order

ignorance + however

complete + eradication of craving + cessation

surely, indeed

become manifest

truths (4 noble)

ardently

meditating

one of pure life

then his

doubts

disappear

all
yato because, in as far as
pañānti he understands ('pa' for pañña, insight, wisdom)
sahetu with reason
khayaṁ destruction
paccayānam of conditions for arising
avedi he experiences
vidhūpayaññi having scattered
tiṁṭhati he stands
mārasenaṁ army of Māra
sūryyova sun-like
obhāsayaṁatalikkhaṁ shining in the sky
Aneka countless
jāti birth
samsāraṁ faring on (cycle of existence)
sandhāvissam I have run
anibbisaṁ in vain, not finding
Gaḥakāraṁ builder of this house
gavesanto seeking
dukkha suffering
punappunam. again and again
Gaḥakārakā housebuilder
dīṭṭhasi you are seen
puna again
gehaṁ house
na not
kāhasi will build
te your
phāsukā beams
bhaggā broken
gahukātam ridge pole (central pillar)
visākhītaṁ shattered
visākhāragataṁ = visākhāra + gataṁ free from conditioning + gone to/arrived at
 cittam mind
tanhaṁ craving (of)
khayamajjhagā = khayaṁ + ajjhagā end/cessation + reached
Jayo victory
hi yes, indeed
buddhassa of Buddha
sirimato glorious
ayaṁ this (person)
mārassa of Māra
cia and
pāpimato sinful
parājayo defeat
ugghosayuṁ these were proclaimed
bodhimantaṁ from the seat of enlightenment
pamoditā rejoicing
jayāṁ victory
Day – 7

Bojjhaṅgaparitta

Samsāre

sāmsarāntaṁ

sabbadukkhavinentake = saṁ + dukkha + vināsake

satta + dhamme
cā

bojjoṁaṅge

mārasenappamaddane = māra + samaddani

Bujjhītvā

ye cime = ye + ca + ime

sattā
tībhavā

muttakuttamā = muttaka + uttamaṁ

ājātim
ajarābyādhim = ajara + byādhim

āmatam

nibbhayaṁ
gatā

Evamādi = Evaṁ + ādi
guṇupetam = guṇa + upetam

anekaguṇasangahaṁ = aneka + guṇa + sangahaṁ.

osadhañca

imaṁ

mantam

bhaṇṇamahe

sati + saṅkhato

dhammānaṁ-vicayo
tathā
vīriyaṁ

pīti

passaddhi

pare

Samādhupekkhā = samādhi + upakkhā

sattete = satta + ete

sabbadassinā

munnā
tadā

nāga-gaṅga

mahesino

supañña-gaṅga

devagaṅga

brahma-gaṅga

then, at that time

host, multitude of nāgas

host of great sage (the Buddha)

host of garudas (mythical bird)

host of devas

host of brahmās

cycle of birth and death (in this world)

(for those beings) transmigrating

eradicating all suffering (all + suffering + eradicating)

seven + factors

and

defeating the army of Māra (māra + army + defeating)

realizing

which + and + these beings

3 types of existence (kāma, rūpa, arūpa)

liberated + excellent ones

free from birth

free from decay/old age + sickness

deathless

fearlessness

gone (experienced the stage)

like these + etc.

endowed with such advantages (merit + endowed)
innumerable + merit/benefit + collection

medicine

this

words, incantation

let us recite

awareness + so called/namely

analytical investigation of Dhamma

likewise

effort

joy

tranquillity

after, others, the rest

concentration + equanimity

these seven (seven + these)

by the all-seeing

sage
sammadakkhatā | well-taught, preached
bhāvitā | cultivated
bahulikatā | practiced frequently
Samvattanti | lead to, conduce to
abhiññāya | higher knowledge, supernormal power (to)
nibbānāya | liberation (to)
bodhiyā | enlightenment (to)
etena | by this
saccavajjena = sacca + vajja | by this true utterance (truth + utterance)
sotthi | happiness, well-being
te | your
hotu | may be
sabbadā | always
Ekasmiṁj | at one
samaye | time
nātho | the lord, protector
moggalānica = moggalāna + ca | Moggalāna and
kassapam | Kassapa (names of disciples of the Buddha)
gilāne | sick
dukkhīte | suffering
disvā | seeing
desayi | preached
taṁ | this, that
abhinanditvā | rejoicing
rogā | from sickness
mucciṁsu | became free
taniṁ | at that very moment
Ekadā | once
dhammarājāpi | king of Dhamma also
gelaññenābhipirito = gelaññena + abhipirito | afflicted by sickness (by sickness + afflicted)
cundattherena | the elder Cunda (by)
taṁ yeva | the same
bhāṇāpetvāna | having caused to recite
sādaram. | with reverence
Sammoditvāna | having rejoiced
ābadhā | from disease
tamā | from that
vutṭhāsi | rose up
ṭhānaso | at once
Pahinā | eliminated
tinnamāmpi | for these three
mahesinaṁ. | of great sages
maggāhatā | the path destroys
kilesa'va | defilements
pattānupatti = patta + anupatti | attained/reached + attainment
dhammataṁ. | nature, law
Day – 8

Mittānīsāṁsa

Pūrento --------------------------------------------- while fulfilling
bodhisambhāre necessary conditions for enlightenment
nātho the lord
Tejiya name of the prince
jātiyam. in his birth
mittānīsāṁsa (= mitta + ānīsāṁsa) friend(ship) + advantage, reward, merit
yām which
āha spoke
sunanda name of charioteer
nāma named
sārathim.

sabbalokahitātthāya = Sabba + loka + hita for the benefit of all the world (all + world + benefit
+ atthāya + for the purpose)
parittam protective verse
tām that
bhanāmahe let us recite

Pahātabhakkho ------------------------------------ a person well-feasted
bhavati is
vippavuttho out of, absent from
sakā one’s own
ghara (from) house
bahūnāṁ many
upajvanti depend upon him
yo whosoever
mittānāṁ friends
na not
dūbhati (var. of dubbhati) betray, deceive

Yāmyan -------------------------------------------- whichever (which + that/which)
janapaḍaṁ land, province
yāti he goes
niyame small town
rājadhāniyo or royal city
sabbattha everywhere
pājito honored
hoti is
Nāssa = Na + assa ------------------------------- not + him
corā thieves
pasahanti overpower
nātimaṇṇeti = na + atimaṇṇeti not despised (do not + despise)
khattiyo a warrior, prince, ruler
sabbe all
amitte enemies
tarati overcomes, crosses
Akuddho ----------------------------------------- not angry
sagharaṁ = sa + gharaṁ to his house (own + house)
eti comes, returns
sabhāyām in assembly
patinandito welcome
nātīnām relatives
uttamo eminent
Sakkatvā being hospitable
sakkato receiver of hospitality
garu he is esteemed
sagāravo esteeming others, respectful
vannakittibhato one who receives praise and fame

= Vaṅga + kitti + bhato
Pūjako respecting others
labhate receives, gains
pūjam respect
vandako honoring others

pativandanaṁ. = paṭi + vandanāṁ.
he is honored (in return + [he gets] honor)
yaso fame
kittiṅca renown
pappoti attains
Aggi fire

yathā like
pajjalati shines forth
devatāva = devatā + va celestial being + like
virocati he is radiant, he shines forth
sirīyā fortune
ajahito not abandoned

Gāvo cattle
tissa his
pajāyanti multiply, increase
khette in the field
vuttam what is sown
virūḥati grows

vuttānaṁ whatever is sown
phalamasnāti = phalaṁ + asnāti he enjoys the fruit (fruit + eats, enjoys)
Darito from the cleft (cavity)
pabbatato from a mountain
vā or
rukkhato from a tree
patito fallen
naro man
cuto when fallen
patittham firm footing, help, support
labhati finds

Virūḥa which has its roots spread out far

+ mūla + santānāṁ (grown + root + succession, spreading, continuity)

nigrodhamiva = nigrodhaṁ + iva banyan tree like (banyan tree + like)
māluto
amittā enemies
pasahanti overpower
Day – 9

Maṅgala Suttaṃ

<table>
<thead>
<tr>
<th>Pali Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaṃ</td>
<td>which</td>
</tr>
<tr>
<td>maṅgalaṃ</td>
<td>blessing, auspiciousness, prosperity</td>
</tr>
<tr>
<td>dvādasahi</td>
<td>for twelve (years)</td>
</tr>
<tr>
<td>cintayinśu</td>
<td>thought over</td>
</tr>
<tr>
<td>sadevakā</td>
<td>along with the devās</td>
</tr>
<tr>
<td>soṭṭhānām</td>
<td>blessings, prosperity</td>
</tr>
<tr>
<td>nādhigacchanti</td>
<td>not get at (do not + arrive at)</td>
</tr>
<tr>
<td>athatimsāñca</td>
<td>thirty-eight</td>
</tr>
<tr>
<td>Desitaṃ</td>
<td>taught</td>
</tr>
<tr>
<td>devadevena</td>
<td>highest celestial being</td>
</tr>
<tr>
<td>sabbapāpināsanāṃ = sāvanna + pāpa</td>
<td>will destroy all evil (all + evil + destruction)</td>
</tr>
<tr>
<td>+ vināsanām</td>
<td>for the benefit of all the world (all + world + benefit + for the purpose)</td>
</tr>
<tr>
<td>sabbaloka-hitatthāya = sāvanna + loka + hita + athāya</td>
<td></td>
</tr>
<tr>
<td>tam</td>
<td>that</td>
</tr>
<tr>
<td>bhanāmahe</td>
<td>let us recite</td>
</tr>
<tr>
<td>Evaṃ</td>
<td>thus</td>
</tr>
<tr>
<td>me</td>
<td>by me</td>
</tr>
<tr>
<td>sutaṃ</td>
<td>has been heard</td>
</tr>
<tr>
<td>ekāṃ</td>
<td>one, certain</td>
</tr>
<tr>
<td>samayaṃ</td>
<td>time, occasion</td>
</tr>
<tr>
<td>bhagavā</td>
<td>the exalted one</td>
</tr>
<tr>
<td>sāvathṭiyaṃ</td>
<td>in Sāvatthī (a city)</td>
</tr>
<tr>
<td>viharatū</td>
<td>dwelling</td>
</tr>
<tr>
<td>jetavane</td>
<td>in Jeta's grove</td>
</tr>
<tr>
<td>anāthapiṇḍikassa</td>
<td>of Anāthapiṇḍika (a lay disciple of the Buddha)</td>
</tr>
<tr>
<td>ārāme</td>
<td>monastery</td>
</tr>
<tr>
<td>atha</td>
<td>then</td>
</tr>
<tr>
<td>kho</td>
<td>indeed</td>
</tr>
<tr>
<td>aṇānatarā</td>
<td>someone, a certain</td>
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<td>devatā (fem.)</td>
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<td>abhikkantāya</td>
<td>advanced</td>
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<td>night</td>
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<td>abhikkantavaṇṇā = abhikkanta + vaṇṇā</td>
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<td>there + went/approached</td>
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sā  
gāthāya  
ajjhabhāsi  
Bahū  
devā  
manussā  
ca  
maṅgalāni  
acintayum  
ākarikhamānā  
brūhi  
maṅgalamuttamaṁ = maṅgalāṁ
   + uttamāṁ
Asevanā  
balānam  
pañḍitānam  
sevanā  
pūjā  
pūjanīyānam  
Patirūpa + desavāso  
pubbe  
katapuññatā = kata + puññatā  
atta-sammāpañḍhī = atta + sammā + pañḍhī  
Bāhusaccāca = Bāhu + sacca + ca  
sippuṁ  
vinayo  
susikkhito  
subhāsitā = su + bhāsitā  
vācā  
Mātā-pitu  
upāṭṭhānam  
puttadrāssa  
saṅgho  
anākulā = an + ākulā  
kammantā  
Dānaṁ + ca  
dhammacariyā  
ñātakānaṁ  
anavajjāni  
kammāni  
Ārati  
virati  
pāpā  
majjapānā  
samyamo  
appamādo  
dhammesu

she  
in verse  
addressed, spoke out  
many  
gods  
men  
also, too  
blessings, welfare, good  
thought over  
wishing for  
you tell  
highest welfare (welfare + highest, best)

avoidance, no association with  
fools (of)  
wise ones  
associate with  
honor  
who should be honored  
suitable, proper + region, country  
past  
merit of past good deeds (done + good deeds)  
skill  
great learning (great + truth + and)  
well-mastered  
well-spoken (well + spoken)  
those  
words, speech  
mother-father  
serving  
children and spouse  
caring, tending  
simple (not + entangled, twisted)  
occupation  
generosity + and  
life of dhamma  
relatives  
blameless  
deeds  
abstinence  
shunning  
evil  
consuming liquor and intoxicants  
refraining  
vigilance, carefulness  
in Dhamma
Word Meanings of the Pāli Chanting / Day 10 - Mettā Bhāvanā

Gāravo ---------------------------------------------- respectfulness
nivātō humility
santuṭṭhi contentment
kataññutā gratefulness
kālena proper time
dhammassavanaṁ hearing the Dhamma
Khanti ---------------------------------------------- forbearance, tolerance
sovacassatā amenability to instruction, surrender, obedience
samanāṁ saintly people
dassanaṁ visiting, beholding
dhammasākacchā discussions about Dhamma
Tapō ----------------------------------------------- ardent practice
brahmacariyām holy life, abstinence
ariyāsaccāña-dassanaṁ = ariya + saccānaṁ witnessing the noble truths (noble + of truths + witnessing)
 + dassanaṁ experiencing nibbāna (nibbāna + experience)
nibbānasacchikiriyā = nibbāna + sacchikiriyā facing, confronted with, coming in contact with
dhammas + dhammas of the world (world + by dhammas/conditions)
Phurtthassa ---------------------------------------- mind
lokadhamehi loka + dhammehi whose
cittam whose
yassa not
na not
kampati trembles, shakes
asokam free from sorrow
virajanā free from defilements
khemaṁ secure
Etādisāni ----------------------------------------- this way
katvāṁ having acted
sabbathamaparājītā = sabbathā + aparājītā everywhere + undefeated
sabbathasotthiṁ = sabbattha + sotthiṁ everywhere + in safety
gacchanti they go
day – 10

Mettā-bhāvanā

Ahaṁ I
avero free from animosity
homi may I be
abyāpajjho free from aversion
Anigho = an + igha undisturbed (not + trembling, disturbed)
sukhi happy
attānaṁ myself
parihārāmi to take care of, protect, shelter
Mātā-pitu-ācariya-ñāti-samūhā mother - father - teacher - relatives - multitude
 + samūhā (mass, aggregation)
 + hontu may they be
Ārakkhadevatā guardian deities
bhūmatṭhadevatā  
rukkhaṭṭhadevatā  
ākāśaṭṭhadevatā  
Purattimāyā  
disaya  
anudisaya  
Dakkhiniyā  
Pacchimāyā  
Uttarāyā  
Uparimāyā  
hetthimāyā  
Sabbe  
sattā  
pānā  
bhūtā  
puggalā  
attabhāvapariyāpannā  
itthiyō  
purisā  
ariyā  
anariyā  
amanussā  
amanussa  
dēvā  
viniptikā  
ca  
khemino  
bhadraṇi  
passantu  
mā  
kīnci  
pāpamāgamā  
dukkhhamāgamā  

earth-bound deities  
tree-bound deities  
sky-bound deities  
est  
direction  
middle-direction  
south  
west  
north  
above  
below  
all  
beings  
living  
creatures  
individuals  
having any form of life  
females, women  
males, men  
who have attained purity of mind  
who have not attained purity of mind  
men, humans  
non-humans  
gods  
in states of woe (hell)  
also, too, and  
secure  
fortune, auspiciousness  
see  
do not (prohibitive particle)  
something  
encounter evil  
encounter grief  
Pāli from Adhiṭṭhāna ending chanting  [pages 68 - 69]  
Most of the verses presented here also occur in the Pāli Passages from the Evening Discourses.  
See pages 78-79.  

Anicca  
vata  
sanikhārā  
upppādavayadhammino =  
  (upppāda + vaya + dhammino)  
upppajitvā  
nirujjhanti  
tesaṃ  
vūpasamo  
sukho  

impermanent  
indeed, truly  
compounded (conditioned) things/ phenomena  
having the nature of arising and passing away  
(leaving aside the nature of)  
having arisen  
(they) get eradicated, cease  
their  
cessation  
(is) happiness  

For word meanings for Aneka-jāti-saṁsāraṃ . . . see pages 101-102]
Sabbe --------------------------------------------------- all
yadā when
paññāya with wisdom/insight
passati sees, perceives
atha then
nibbindati gets weary/disgusted
dukkhe (toward) suffering
esa this (is)
maggo path
visuddhiyā (of) purification

Yato yato ----------------------------------------------- whenever, wherever
(yato)
sammāsatī grasps/understands/knows thoroughly
khandhānāṁ of the aggregates
udayābauṇāṁ rise and fall, arising and passing away
labhati gets, experiences
pīti rapture, ecstasy
pāmojjāṁ bliss, delight
amātā deathless stage (acc.)
taṁ that
vijānatāṁ to the wise

Puññānumodananāṁ [pages 68-69]
Puññānumodananāṁ = puñña merit + approval, acceptance, giving thanks + anumodanāṁ
Sabbesu ----------------------------------------------- (in) all
cakkavālesu world systems
yakkha nonhuman beings, demons
deva devas
taṁ whatever
brahmuno and
amhehi by us
Yam by us
kataṁ done
puñña merit
sabbasampatti = sabba + sampatti all kinds of prosperity (all + prosperity)
sādhakaṁ bringing about
Sābbe --------------------------------------------------- all
taṁ that
anumoditvā having rejoiced
samaggā unitedly
sāsane to teaching
ratā devoted
pamādaraḥitā = pamāda + rahitā without negligence (negligence + without)
hontu may they be
ārakkhāsu in giving protection
visesato especially
Puññabhāgamidāṁ = Puñña--------------------- merit + portion + this
+ bhāgam + idaṁ

c’aññaṁ = ca + aññaṁ and before (and + other)
samañ = equally
dāna = give
kārtam = I have done
anumodantu = accept with joy
medini = the earth
ṭhāru = stay, remain, stand
sākkhike = witness

Pāli from the Discourses

Many passages from the discourses are taken from the suttas in the morning chanting. Sutta references are given in the chapter ‘Pāli Passages Quoted in the Discourses’. Please refer to the appropriate sutta section for the word meanings of these verses. See also page 110, ‘Pāli from Adhīṭhāna ending chanting’ for those verses that also occur in the Pāli from the discourses.

[page 77]

Tuṁhehi -------------------------------------------- by you
kiccām ------------------------------------------- work
ātappaṁ ------------------------------------------ exertion
akkhātāro ---------------------------------------- expounders, preachers
tathāgatā ---------------------------------------- Enlightened Ones

Sabba-pāpassa ----------------------------------- (of) all unwholesome/unvirtuous actions
akaraṇaṁ ---------------------------------------- non-doing, not doing
kusalaṁ ------------------------------------------ wholesome/virtuous actions
upasampadā --------------------------------------- acquiring/acquisition
sā-citta ------------------------------------------ ones' own mind
pariyodapanāṁ ----------------------------------- purification, cleansing
etām -------------------------------------------- this
Buddhāna ---------------------------------------- of the Buddhas
sāsanaṁ ----------------------------------------- teaching, doctrine, order

Nicca-------------------------------------------- always
kāyagatā-sati ----------------------------------- awareness related to the body
 = kāyagatā + sati (relating to the body + awareness)

Mano ------------------------------------------ mind
pubbaṅgamā ---------------------------------- forerunner, precursor
dhammā ---------------------------------------- (all) phenomena
mano-seṭṭhā ------------------------------------ mind is chief
mano-mayā ------------------------------------- mind-made
manasā ------------------------------------------ (with) mind
ce ------------------------------------------- if
padutṭhena ----------------------------------- (with) bad/impure
bhāsati ---------------------------------------- speaks
vā ------------------------------------------ or
karoti
then, acts

tato
then, thence

nam
him/her

dukkhamanveti = dukkha + anveti
suffering follows (suffering + follows)
cakka'va = cakka + va
like a cartwheel (wheel + like)
vahato
draught animal, carrier
padam
foot
pasannena ------------------------------------------ (with) good/pure
sukhamanveti = sukha + anveti
happiness follows (happiness + follows)
chāyā'va = chāyā + va
like a shadow (shadow + like)
anapāyini = an + apāyini
constantly following (not + going away)

[page 78]

Jāti -------------------------------------------------- birth
pi
also (emphatic particle)
dukkhā
suffering
jarā
decay/old age
vyādhi
sickness
maranam
death
dukkhaṁ
suffering
appiyehi
(with) unpleasant
sampayogo
association
dukkho
suffering
piyehi
(from) pleasant
vippayogo
dissociation/separation
yam'pi'cchāṁ = yaṁ + pi + icchāṁ
what one wants/desires (that + also + desired thing)
na
not
labhati
to get, gets
tam'pi = taṁ + pi
is also (that + also)
saṅkhittena
in short, concisely
pañc'upādānakkhandhā
attachment to the five aggregates
= pañca + upādāna + khandhā
(five + clinging/attachment + aggregates)

[page 79]

Sabbadānāṁ ------------------------------ all gifts
dhammadānāṁ
the gift of dhamma
jināti
overpowers, excels
sabbarasam
all flavors
dhammaraso
the flavor/taste of dhamma
sabbaratāṁ
all delights
dhammarati
delight in dhamma
tanhakkhayo
destruction of craving
sabbadukkhaṁ
all suffering
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Pakārena --------------------------------------------(by) different ways
jānāti knows
(i)ti quotation marker
paññā wisdom

Viharatha dwell
Atta-sarañā refuge in oneself
anaññasarañā = an + añña + sarañā no other refuge (no + other + refuge)
Dhamma-dīpā island of Dhamma
Dhamma-sarañā refuge of Dhamma

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Dhamma Thali, Rajasthan Vipassana Centre, Via Sisodiya Rani Baug, Through Galtaji Road, Jaipur 302 001, Rajasthan Tel: [91] (0141) 2680 220, 2680 311. Email: info@thali.dhamma.org, Mob. 0-9610401401, 9982049732, Fax: 2576283.

Dhamma Ajararama, Vipassana Kendra, Veer Tejaji Nagar, Dorai, Ajmer-305 003. Tel: (0145) 244-3604. Contact: Hemant Soni, Mobile: 093148-31582, 9413228340.

Dhamma Pushkar, Vipassana Kendra, Near Village Rewat (Kedal), about 23 kms from Ajmer and 9 kms from Pushkar towards Parbatsar. Contact: 1) Ravi Toshniwal, Pushpa Vatiika Gokhale Marg Ajmer-305001. Mobile: 91-98290-71778, 2) Anil Dhariwal, Mobile: 91-98290-28275 Email: info@pushkar.dhamma.org

Dhamma Marudhara, Vipassana Sadhana Kendra, Behind Lehariya Resort, Pal-Chopasni Link Road, Chokha, Jodhpur-342 001 Mobile: 93147 27215; Off. (0291) 263-7330; English: 98280 32120; Fax: (0291) 274-6435; Email: info@marudhara.dhamma.org; dhammamarudhara@gmail.com. Contact: Mr. Nemi Chand Bhandari, 260, Mayur, 4th B Road, Sardarpura, Jodhpur 342 003. Tel: (0291) 243 2048, 263 7330; Mobile: 98290-27621.

Dhamma Pabujja, Pabujja Bhumi Vipassana Trust, Beleri Road, 6Km From Churu (Rajasthan) Contact: 1) Mr. Shrawan Kumar Phulwaria, C-86, Near Samudaik Bhavan, Agrasen Nagar, Churu, Mob. 094146-70601. 2) Mr. Suresh Khanna, Mob. 094131-57056, Email: gh.churu@gmail.com Email: info@pabujja.dhamma.org

Dhamma Sota, The centre address: Vipassana Sadhana Sansthan, Village Rahaka (Near Nimmmod police post) Ballabhgarh – Sohna road, Sohna. Dist. Gurgaon. Haryana (12km form Sohna) Contact No: 9812655599/9812641400. Administrative address: Vipassana Sadhana Sansthan, Room No. 1015, 10th floor, Hemkunt / Modi Towers, 98 Nehru Place – 110 019. Contact No : 011 – 26452772, 26485071/72, Fax : 26470658; Website: www.sota.dhamma.org; Email: info@sota.dhamma.org

Dhamma Patthana, The centre Address: Vipassana Sadhana Sahasthan, Village kammaspur, Dist. Sonarpet (Haryana) Pin – 131 001, Email: reg.dhampatthana@gmail.com, Contact No: 09991874524. Administrative address: Vipassana Sadhana Sansthan, Room No. 1015, 10th floor, Hemkunt / Modi Towers, 98 Nehru Place – 110 019. Contact No : 011 – 26452772, 26485071/72, Fax : 26470658; Website: www.sota.dhamma.org; Email: info@sota.dhamma.org

Dhamma Kaurujika, Vipassana Sahasthan, Behind Govt. School, Village, Newal, PO Sainik School, Kunipura, Karnal 132 001, Haryana Tel: (0184) 238 4404; Mobile 98969-39002 City Contact: Brij Mohan Verma, House no 5 Shakti Colony, Near SBI, Karnal 132 001. Tel/Fax: (0184) 225-7543, 225-7544, (0814) 225-7543; Mobile: 99920-00601; City Office: Vipassana Sahasthan, Hemkunt Towers, 10th & 16th Floor, 98 Nehru Place, New Delhi 110 019. Tel: (011) 2645 2772, 2648-5071, 2648-5072; Fax: (011) 2647 0658; Mobile: 98110-45002; Website: www.sota.dhamma.org; Email: info@karunika.dhamma.org

Dhamma Hitkari, Rohtak, Haryana

Dhamma Sikhar, Himachal Vipassana Kendra, Dharamkot, MacLeod Ganj, Dharamshala 176 219, Dist. Kangra, Himachal Pradesh Tel: (01882) 221 309, 221 368; Website: www.sikhar.dhamma.org Email: info@sikhar.dhamma.org

Dhamma Laddha, Vipassana Meditation Ladakh, Contact: Dr. Tashi Thinlas, Ladakh Vipassana Trust Potala Medicos, Bhat Complex Main Market, Leh, Pin 194 101 Ladakh, (J & K) Email: ladakhvipassana@yahoo.co.in; info@ladakhv.dhamma.org; Mobile: [91] 99069-86655.

Dhamma Salila, Dehradun Vipassana Centre, Village Janetwala, near Dehradun Cantonment, near Santala Devi Mandir, Dehradun 248001, Uttarakhand, Tel: (0135) 210 4555, C/o Mr. M. S. Bhandari, 16 Tagore Villa, Chakrata Road, Dehradun 248 001 Tel: (0135) 271 5189, 271 5127; Fax: 271 5580; 2) Mr S. P. Sharma, Tel: 2104555, 09318925005. Email: reg.dhamsaliladaka@gmail.com

Dhamma Dhaja, Punjab Vipassana Trust, P. O. Mehlanwali, Village Anand Garh, Dist. Hoshiarpur 146 110, Punjab Tel: (01882) 272 333; 272 488, Email: info@dajha.dhamma.org

Dhamma Tihar, Jail No. 4, Tihar Central Prison, New Delhi

Dhamma Rakshaka, Nazratgarh, Police Training College, New Delhi

Dhamma Cakkha, Vipassana Centre, Village Kagaripur, Post. Piyari, Chaubepur, Sarnath, Varanasi, U.P., Mobile: 09307093485, (To reach the centre, Rs. 50 for autotrickshaw from Sarnath Museum). Contact: 1. Mr. Pramod Chandra Gupta, 52, 53 Jawaharlal Nehru Complex, Englandia Line, Cantonment, Varanasi 221 002 Tel: 0542-3246089, Mob. 93369-14843, (10
am to 6 pm) 2. Mr. Prem Shrivastav, Mobile: 92354-41983. 3. Mr. Satya Prakash, The Raymond Shop, Varanasi-221002, Tel: Off. (0542) 2205 418; Mobile: 99355-58100 Email: info@cakka.dhamma.org

**Dhamma Suvatva, Jetavana Vipassana Meditation Centre**, Katra Bypass Road, Opposite Buddha Inter College, Srawasti 271 845, Email: info@svuttav.vipassana.org, Tel: (05252) 265-439. Mobile: 93358-33375, **Contact**: Murli Manohar, Mob. 094150-36896.

**Dhamma Lakkhana**, Lucknow Vipassana Centre, Asti Road, Railway Crossing, Bakshi ka Talab, Lucknow 227 202. Email: info@lakhkana.dhamma.org Tel: (0522) 296-8525, Mob. 97945-45334, 9415028084, **Contact**: Pankaj Jain, Tel (residence) (0522) 2424408, Mob. 098391-20032, 2. Mrudula Mukesh, Mob. 94150-10879, 9415307600.

**Dhamma Kalyana, Kanpur, International Vipassana Meditation Centre**, Dhori, Ghaat, Rooma, Post Salespur Kanpur-20940. (23 Km. from Kanpur Central Rly. Station) Tel: 07388-543793, 07388-543795, Mob. 08995480149. Email: dhamma.kalyana@gmail.com, **Contact**: 1) Mr. A. K. Sahu, Tel: 0512-2410325, 2410886, 2) Dr. O. P. Gupta, Mob. 094501-32436.

**Gujarat.**

**Dhamma Sindhu, Kutch Vipassana Centre**, Village-Bada, Tal. Mandvi, Dist. Kutch 370 475 Tel: Off. [91] (02834) 273 303. **City Contact**: Mr. Ishwarlal C. Shah, K.T. Shah Road, Mandvi, Kutch Gujarat, India 370 465. Tel. Res. (02834) 223 406; Off. 223 076, Mob. 99254-85981; Fax: 224 488; 288 911; Email: info@sindhu.dhamma.org

**Dhamma Pitha, Gurjar Vipassana Kendra**, (40 km from Ahmedabad Railway Station, 3 km Dholka town), Village Ranoda, Tal. Dholka, Dist. Ahmedabad 387810, Mob. 98900-11110, 98900-11112, 94264-19397. Tel: (02714) 294690. **Contact**: Mr Shashi Todi, Mob. 98240-65668, Email: info@pitha.dhamma.org

**Dhamma Kota, Saurashtra Vipassana Research Centre**, Kotharia Road, Lothada village, Rajkot, Gujarat. Tel: (0281) 278 2550, 278 2040; Teacher’s Res. (0281) 278 2551; **Contact**: Saurashtra Vipassana Research Center, C/o Bhabha dining hall, Panchanath road, Rajkot-360001 Tel: 0281 2228061-2228086 Email: info@kota.dhamma.org

**Dhamma Divija, Uttar Gujarat Vipassana Kendra**, AT: Mitha Village, Dist. Mehsana, Gujarat Tel: (07626) 272800, **Contact**: Mr. Upendra Pratap Patil, 18, N Shradhha Complex, 2nd floor, Opp. Municipal Office, Mehsana 384 001. Tel: (0762) 254 634, 253 315; Email: dhamma.divija@gmail.com

**Dhamma Surinda, Surendranagar, Gujarat. ** **Contact**: 1. Karunabhai Mahasati, 10, Bankers Society, Near C U Shah English School, Surendranagar 363002. Tel: 07252-242030. 2. Dr. Navin Bavishi, Tel: 232564.

**Dhamma Bhavana, Vadodara Vipassana Samiti**, 301 B Tower, Alkapuri Arcade, Opp. Welcomgroup Hotel, R. C. Dutt Road, Vadodara 390 007. Tel: (0265) 234 1375, 234 3302; 234 3304 Fax: 233 7361; Email: info@bhavana.dhamma.org


**Central and Eastern India**

**Dhamma Ganga**, Bara Mandir Ghat, Harishchandra Dutta Road, Panighati (Sodepur), Dist. 24 Parganas (N.), West Bengal 743 176. Tel: (033) 2553 2855 **Contact**: Office Kajaria, 22 Bonfield Lane, 2nd floor, Kolkata-700001 Tel: (033) 2242-3225/4561. 2) L. N. Todi, 123A Motilal Nehru Road, Kolkata-29 Tel: Res. 2485-4179, Mob. 98314-47701. Email: info@ganga.dhamma.org

**Dhamma Baiga, West Bengal**

**Dhamma Kānana, Vipassana Centre**, Wainganga Tat, Rengatola, P.O. Garra, Balaghat. Tel: (07632). 248145, Mob. 97531-44641, 94254-47996. **City Contact**: Haridas Meshrm, Ratan Kuti, 126, I.T.I. Road, Buddh, Balaghat-481001. Tel: (07632) 248-145; Mobile: 94251-4001, 1. Mr. Khobragade, Lumbini Nagar, Balaghat. Mob. 94243-36241. Website: www.dhammadkanaana.in Email: info@kanana.dhamma.org

**Dhamma Utkal, Vipassana Meditation Centre, Village Chanabera, Post Amsena, Via. Khariyar Road, Dist: Nuapada, Orissa-766106, Mob. 094062-37896, **Contact**: 1) Mr. Purshottam, Mob. 099380-47777, 2) Mr. Harilal Shahu, Email: harilal.sahu@gmail.com, Mob. 07875263053.

**Dhamma Pāla, Vipassana Centre**, Behind Kerwa Dam, Village Daulatpura, Bhopal 462 044. **Contact**: Mob: 84356-86418. **Contact**: Prakash Gedam, Mob. 94250-97355, Tel: (0755) 2468053, 24622351, Fax: 246-8197, Email: dhammapala.bhopal@gmail.com Online application:www.dhamma.org/en/schedules/schpala.shtml

**Dhamma Bala, Vipassana Meditation Centre**, Opposite Bhedaghat Thane, (1 km) Bapat Marg. Bhedaghat Jabalpur. Mobile. [91] 93005-06253. **Contact**: Vipassana Trust, C/o Madhu Medicine Stores, 1, Medicine Complex Exttn., Near Shastri-Bridge, Model Road, Inside Bank of Baroda, Jabalpur 2 Tel. (0761) 400-6252, Mahesh, Mobile: 99815-93852. Email: info@bala.dhamma.org

**Dhamma Rata, Dhamma Rata, 15 Kms from Ratlam, Behind Sai Temple, Village Dhammod, Tehsil: Sailana, Dist: Ratlam-457001, M.P. Fax: 07412-403882, Mob. 099810-84822, 098275-35257. Email: info@rata.dhamma.org

**Dhamma Mālāvā, Indore Vipassana Centre**, Village Jambudi Hapsi Opposite Gommatigiri, in front of Pitrur mountain, Hatod Road, Indore 452 003 **Contact**: 1. Indore Vipassana International Foundation Trust, 582, M. G. Road Labhaganga, Indore, M.P. Email: info@malava.dhamma.org; dhammaomalava@gmail.com, Tel: (0731) 4273331, 2. Shanbhudayal Sharma, Mobile: 98931-29888. Email: info@malava.dhamma.org

**Dhamma Ketu, Village Thanod, via Anjora, Dist. Durg, Chattisgarh-491 001, Email: sadhana_kendra@yahoo.in, Tel: (0788) 320-5513, Mob. 9589842737 **Contact**: 1) Mr. S. Kaire, Tel: 0788-2242757, Mob. 0944252-34757, 2) Joshi, Mob. 090989-20246 Email: cljoshi2004@yahoo.com
Dhamma Licchavi, Vaishali Vipassana Centre, Ladaura Gram, Ladaura Pakri, Muzaffarpur 843 113, Bihar. Tel: 99311-61290 City Office: Lalit Kunj, Ataradah, Muzaffarpur 842 002, Bihar. Tel: (0621) 224 0215, 224-7760; Mobile: 99311-61290, 94157-51053 Email: info@lichchavi.dhamma.org

Dhamma Bodhi, Bodh Gaya International Vipassana Meditation Centre, Gaya-Dobhi Road (15 km), Near Magadhda University, Bodh Gaya-824234, Bihar. Tel: (0631) 320-1585, 220-0437; Mobile: 94312-24346, 94157-51053; Course Office: 99559-11556; Fax (0522) 235 190 Office Tel: (0631) 220 0437, Mobile: 94716-03531 Email: info@bodhi.dhamma.org

Dhamma Upanava, Baracaknya, Bihar. Contact: Dr. Ishwarachanda Sinha. Khabhada Road, Muzaffarpur 842 001, Bihar. Mobile: 94700-10002

Dhamma Puri, Tripura Vipassana Meditation Centre, P. O. Machmara 799 265, Dist. North Tripura, Tripura Tel: (03822) 266 204, 266 238, 266 345; Agartala: Mr. Mohan Dewan (0381) 223 0288; Mobile: 098621-54882; Email: info@purip.dhamma.org

Dhamma Sikkim, Sikkim. Contact: Mrs. Sheela Devi Chaurasia, 47 B, Bondel Road, Flat No.3, Kolkata 700 019 Tel: (033) 2282 1777; 2440 5590, Email: info@sikkim@dhamma.org

Dhamma Punyottara, Mizoram Vipassana Meditation Centre, Kamalanagar-II, CADC, Chawnge-C, Dist. Lawngtlai, Mizoram-796772. Email: mvcnk.nagar@gmail.com, Contact: 1. Digambar Chakma, Tel: 0372-2563683; Mobile: 94367-63708.

South India

Dhamma Khetta, Vipassana International Meditation Centre, Kusumangar, (12.6 km) Nagarjun Road, Vanasthalipuram, Hyderabad 500 070, A.P. Tel: Off. (040) 2424 0230, Fax: 2424 1746; City Off. 2473 2569 Fax: C/o (040) 2461 3941; Website: www.khetta.org, Email: info@khetta.dhamma.org

Dhamma Setu, Chennai Vipassana Centre, 535, Pazhan Thandalam Road, Via Thiruneermalai Road, Thirumudivakkam, Chennai-600 044 Tel: (044) 2487 0953, 2487 3111; Mobile: 94440-21622; Website: www.setu.dhamma.org City Off. Meridian Apartments Limited, Meridian House 1213, T.T.K. Road, Manickam Avenue, Chennai 600 018. Tel: (044) 24594466, 52111000; Fax: (044) 2499 4477, 5211 1777; Contact: S. K. Goenka, No. 2, Seethamhall Road, Alwarpet, Chennai-600018. Tel: (044) 4201 1188, 4217 7200; Fax: 5201 1177; Mobile: 98407-55555; Email: info@setu.dhamma.org

Dhamma Paphulla, Bangalore Vipassana Centre, (23 km from City Railway station,) Alur Village, Near Alur Panchayat office, Off Tumkur Road, Dasanapur Bangalore North Taluka 562 123. Email: info@paphulla.dhamma.org, Tel: (080) 22224330, 23712377, Mob. 7829912733, 8861644284, 9972588377.

Dhamma Nijjñāna, VIMC, Indur, Post Pocharam, Yedpalli Mandal, Pin-503 186, Dist. Nizamabad, Andhra Pradesh. Tel: (08467) 316 663; Mobile: 9989923133; Email: info@nijjuna.dhamma.org

Dhamma Vijaya, VIMC, Vijayarayapet, Pedavegi Mandal (Post), Pin-534475, Dist. West Godavari. Tel: (08812) 225 522 [15 kms. from Eluru on Eluru-Chintapantapur Road]

Dhamma Nagajuna, VIMC, Hill Colony, Nagarjun Nagar, Nalgonda 502 802, Andhra Pradesh, Tel: 277-999 Mobile: 94401-39329; Email: info@nagajuna.dhamma.org

Dhammārāma, VIMC, Kumudavalli Village, (near Bhimavaram) Mandal-Pala Koduru 534 210, West Godavari District, Andhra Pradesh (1.5 kms from Bhimavaram, on the Bhimavaram-Thanuku Road) Tel: (08816) 236 566; Mobile: 99893-82887; Email: info@ramada.org

Dhamma Kondapānī, Vipassana International Meditation Centre, Kondapur, Via Sagareddy, Medak 502306. Mobile: 93920-93999. Email: info@kondanna.dhamma.org

Dhamma Ketana, Vipassana Meditation Centre, Mampra P. O. Kodukulanjji (via) Chengannur, (8 kms from Chengannur Railway station), Alleppey District, Kerala, 689 508 Tel: (0479) 235-1616; Website: www.ketana.dhamma.org Email: info@ketana.dhamma.org, Contact: 1. Dr. Gopinath Nair, Mob. 9447287415, 2. Mr Raghunath Karup, Mob. 9495118871, 3. Mr Subramanian Nayar, Mob. 9848122467.


Nepal

Dharmashringa, Nepal Vipassana Centre, PO. Box No. 12896, Budhanilkanth, Muhan Pokhari, Kathmandu, Nepal. Tel: [977] (01) 4371 655, 4371 007; City Office: Jyoti Bhawan, Kantipath, GPO Box 133 Kathmandu Tel: [977] (01) 4250 581, 4225 490; Fax: 4224 720, 4226 314; Website: www.ny.dhamma.org Email: info@shringa.dhamma.org;

Dhamma Tarāi, Birganj Vipassana Centre, Parwanipur Paska, Nepal, Tel: [977] (51) 621 115 City office: Sandip Building, Adarsha Nagar, Birganj, P.O. Box No.32, Tel:(977) (51) 521884; Fax: (977) (51) 580465; Mobile: 98042-44576 Email: info@tarai.dhamma.org

Dhamma Janani, Lumbini Vipassana Centre, Near Lumbini Peace Flame, Rupandehi, Lumbini Zone, Nepal. Tel: [977] (071) 580 282 Contact: Mr. Gopal Bahadur Pokharel, Bairav Color Lab, Butwal, Khasayauli, Lumbini Zone, Nepal. Tel: (071) 541 549; Mobile: [977] 98570-20149 Email: info@janani.dhamma.org

Dhamma Birāṭa, Purwanchal Vipassana Centre, Phulbari Tole, South of Bus Park, Itari-7, Sunsari, Nepal Tel: [977] (25) 585 521, Contacts: 1. (Biratnagar) Mr. Dev Kishan Mundha, Debana, Goswara Road, Ward No. 9, Biratnagar, Nepal Tel: Off. [977] (21) 525486, Res. 527671; Fax: [977] (21) 526466; Email: info@birata.dhamma.org 2. (Dharan) Mr. Kamal Kumar Goyal, Tel. Off. [977] (25) 523528, Res 526829 Email: info@birata.dhamma.org

Dhamma Citavāna, Chitwan Vipassana Centre, Mangalpur VDC Ward No 8, next to Bijaya Nagar Bazar, Chitwan, Nepal City office: Buddha Vihar, Narayanaghat Contacts: (Narayanaghat) 1. Mr. Hari Krishna Maharjan, Tel [977] (56) 520294, 528294; 2. Mr. Pancha Ram Pradhan, Tel [977] (56) 520228 Email: info@citavana.dhamma.org

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Dhamma Nidhi, Plot No. N71-72, Off Yangon-Pyay Road, Pyinma Ngu Sakyet Kwin, In Dagaw Village, Bago District, Myanmar. Contact: Moe Mya Mya (Micky), 262-264, Pyay Road, Dagon Centre, Block A, 3rd Floor, Sanchaung Township, Yangon11111, Myanmar. Tel: 95-1-503873, 503516-9, Email: dagon@mptmail.net.mm

Dhamma Nāṇadāja, Shwe Taung Oo Hill, Yin Ma Bin Township, Monywa District, Sagaing Division, Myanmar. Contact: Dhamma Joti Vipassana Centre

Dhamma Lābha, Lasho, Myanmar

Dhamma Magga, Near Yangon, Off Yangon Pegu Highway, Myanmar

Dhamma Mahāpabbata, Taunggyi, Shan State, Myanmar

Dhamma Cetiya Paṭṭhāra, Kaytho, Myanmar

Dhamma Myuradipa, Irrawadi Division, Myanmar

Dhamma Pabbata, Muse, Myanmar

Dhamma Hīta Sukha Gēha, Insein Central Jail, Yangon, Myanmar

Dhamma Hīta Sukha Gēha-2, Central Jail Tharawaddy, Myanmar

Dhamma Rakkhita, Thayawaddy Prison, Bago, Myanmar

Dhamma Vinutti, Mandalay, Myanmar

Philippines

Dhamma Phala, Phayagyi, Mandalay. Email: info@ph.dhamma.org

Sri Lanka

Dhamma Kūta, Vipassana Meditation Centre, Mowbray, Hingalaga, Peradeniya, Sri Lanka. Tel/Fax: [94] (081) 238 5774; Tel: [94] (060) 280 0057; Website: www.lanka.com/dhamma/dhammakuta Email: dhamma@slnet.lk

Dhamma Sobhā, Vipassana Meditation Centre, Balika Vidyala Road, Pahala Kosgama, Kosgama, Sri Lanka. Tel: [94] (36) 225-3955 Email: dhammasobhabve@gmail.com

Dhamma Anurādha, Ichchhikulama Wewa Road, Kalattewa, Kurundankulama, Anuradhapura, Sri Lanka. Tel: [94] (25) 222-6959; Contact: Mr. D.H. Henry, Opposite School, Wannithammanawwa, Anuradhapura, Sri Lanka. Tel: [94] (25) 222-1887; Mobile: [94] (71) 418-2094. Website: www.anuradha.dhamma.org Email: info@anuradha.dhamma.org

Taiwan

Dhammodaya, No. 35, Lane 280, C hung-Ho Street, Section 2, Ta-Nan, Hsin She, Taichung 426, P. O Box No. 21, Taiwan Tel: [886] (4) 581 4265, 582 3932; Website: www.udaya.dhamma.org Email: dhammodaya@gmail.com

Dhamma Vikāsa, Taiwan Vipassana Centre - Dhamma Vikasa No. 1-1, Lane 100, Dingnong Road Laoong Village Liouguei Township Kaohsiung County Taiwan Republic of China Tel: [886] 7-688 1878 Fax: [886] 7-688 1879 Email: info@vikasa.dhamma.org

Thailand,

Dhamma Kamala, Thailand Vipassana Centre, 200 Yoo Pha Suk Road, Ban Nuen Pha Suk, Tambon Dong Khi Lek, Muang District, Prachinburi Province, 25000, Thailand. Tel: [66] (037) 403-514-6, 66 (037) 403 185; Website: http://www.kamala.dhamma.org/ Email: info@kamala.dhamma.org

Dhamma Ābhā, 138 Ban Huay Plu, Tambon Kaengsobha, Wangton District, Pitsanulok Province, 65220, Thailand Tel: [66] (81) 605-5576, [66] (86) 928-6077; Fax: [66] (55) 268 0049; Website: http://www.abha.dhamma.org/ Email: info@abha.dhamma.org

Dhamma Simanta, Chiangmai, Thailand Contact: Mr. Vitcha Klinpratoom, 67/86, Paholyolnit 69, Anusaowaree, Bangkhen, BKK 10220 Thailand Tel: [66] (81) 645 7896; Fax: [66] (2) 279 2968; Email: vitcha@yahoo.com Email: info@simanta.dhamma.org

Dhamma Porāpo: A meditator has donated six acres of land near Nakorn Sri Dhammaraj (the name of the city), an important and ancient sea-port.

Dhamma Puneti, Udorn Province, Thailand

Dhamma Canda Pabhā, Chantaburi, an eastern town about 245 kilometres from Bangkok

Australia & New Zealand,

Dhamma Bhūmi, Vipassana Centre, P. O. Box 103, Blackheath, NSW 2785, Australia Tel: [61] (02) 4787 7436; Fax: [61] (02) 4787 7221 Website: www.bhumi.dhamma.org Email: info@bhumi.dhamma.org

Dhamma Rasmi, Vipassana Centre Queensland, P. O. Box 119, Rules Road, Pomona, Qld 4568, Australia Tel: [61] (07) 5485 2452; Fax: [61] (07) 5485 2907 Website: www.rasmi.dhamma.org Email: info@rasmi.dhamma.org

Dhamma Pabhā, Vipassana Centre Tasmania, GPO Box 6, Hobart, Tasmania 7001, Australia Tel: [61] (03) 6263 6785; Website: www.pabha.dhamma.org Course registration & information: [61] (03) 6228-6535 or (03) 6266-6434 Email: info@pabha.dhamma.org

Dhamma Aloka, P. O. Box 11, Woori Yallock, VIC 3139, Australia Tel: [61] (03) 5961 5722; Fax: [61] (03) 5961 5765 Website: www.aloka.dhamma.org Email: info@aloka.dhamma.org

Dhamma Passaddhi, Northern Rivers region, New South Wales Email: info@passaddhi.dhamma.org

Europe,

Dhamma Dipa, Harewood End, Herefordshire, HR2 8JS, UK Tel: [44] (01989) 730 234; male AT bungalow: [44] (01989) 730 204; female AT bungalow: [44] (01989) 731 024; Fax: [44] (01989) 730 450; Website: www.dipa.dhamma.org Email: info@dipa.dhamma.org
**Dhamma Padhāna, European Long-Course Centre**, Harewood End, Herefordshire, HR2 8JS, UK Website: www.eu.region.dhamma.org/os username <coldstudent> password <behappy> Email: info@padhana.dhamma.org

**Dhamma Dvāra**, Vipassana Zentrum, Alte Strasse 6, 08606 Triebel, Germany Tel: [49] (37434) 79770; Website: www.dvara.dhamma.org Email: info@dvara.dhamma.org

**Dhamma Mahi, France Vipassana Centre**, Le Bois Planté, Louesme, F-89350 Champignelles, France. Tel: [33] (0386) 457 514; Fax [33] (0386) 457 620; Website: www.mahi.dhamma.org Email: info@mahil.dhamma.org

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Shri Satyanarayanji Goenka was born in Mandalay, Myanmar in 1924. Although he topped the list of all successful candidates in the whole of Myanmar in the tenth class, he could not continue his studies further. At a very early age he set up many commercial and industrial institutions and earned fabulous wealth. He also established many social and cultural centres. Because of tension he became a victim of migraine, which could not be cured by doctors of Myanmar and of other countries in the world. Then some one suggested him to take a course of Vipassana. Vipassana has done well not only to him but it has also been benefiting many others.

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