TEN DAY VIPASSANA COURSE - MORNING CHANTING

(Pali with English translation)

DAY ONE

Āṭṭanāṭiyasuttaṁ

(Āṭṭanāṭiya Discourse)

This paritta text, composed in post-Canonic times in Myanmar, is based on a discourse of the same name found in the Digha-nikāya, with the last verse being taken from Dhammapada VIII. 10 (109). The title refers to the town of Āṭṭanāṭa, where the sutta was first recited. The discourse names the seven Buddhas of the current world cycle, the last being Siddhattha Gotama. (One more Buddha is to follow in this cycle, named Metteyya—Sanskrit Maitreya.)

Appasannehi nāthassa,
sāsane sādhusammate,
amanussehi caṇḍehi,
sadā kibbisakāribhi,
In order that those lacking faith in the Lord’s revered teaching,
wrathful non-humans ever working evil,
Parisānaṁ catassannaṁ,
aḥiṁsāya ca guttiyā,
yāṇ desesi Mahāvīro,
parittaṁ taṁ bhaṇāmahe.
may protect rather than harm the four classes,¹
let us recite this protective verse taught by the Buddha.

Vipassissa ca namatthu,
cakkhumantassa sīrīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.
Homage to Vipassi, the wise and glorious;
homage to Sikhī, compassionate to all beings.

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

¹ In the original, the number '1' is implied, but not explicitly stated.
Homage to Vessabhū,  
freed of defilements, ardent in meditation;  
homage to Kakusandha,  
vanquisher of Māra’s hosts.

Koṅgamanassa namatthu,  
brāhmaṇassa vusīmato;  
Kassapassa ca namatthu,  
vippamuttassa sabbadhī.

Homage to Koṅgamaṇa,  
of pure life, the perfected one;  
homage to Kassapa,  
liberated in every respect.

Aṅgirasassa namatthu,  
Sakyaputtassa sirīmato,  
yo imaṁ Dhammaṁ desesi,  
sabbadukkhāpanūdānaṁ.

Homage to the Radiant One [Gotama],  
the glorious son of the Sakyas,  
who taught this Dhamma,  
dispelling all suffering.

Ye cāpi nibbutā loke,  
yathābhūtaṁ vipassissuṁ,  
te janā apiṣuṇātha,  
mahantaṁ viṭasāradā.

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

Hitāṁ devamanussānaṁ,  
yaṁ nāmassanti Gotamaṁ;  
vijjācaranaṁsampannaṁ,  
mahantaṁ viṭasāрадaṁ.

[Homage to the] benefactor of devas and humans,  
that Gotama whom people revere,  
perfect in theory and practice,  
mighty and wise.

Ete caṅñe ca sambuddhā,  
anekasatakoṭiyo,  
sabbe Buddhā samasamā,  
sabbe Buddhā mahiddhikā.
These and other fully Enlightened Ones, numbering many tens of millions, are all alike Buddhas, all Buddhas of great power.

_Sabbe dasabalūpetā, vesaṃrajjehupāgaṭa; sabbe te paṭijānanti, āsabhaṭṭhānakuttamaṇ._

All are endowed with the ten strengths² and have perfect confidence.³ All are acknowledged as unsurpassed leaders.

_Sihanādaṃ nadantete, parisāsu visāradā; brahmacakkaṃ pavattenti, loke appatīvattiyaṃ._

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 stopped.

_Upetā buddhadhammehi, aṭṭhārasahi nāyakā; battimśa-lakkhaṇūpetā, sitānubyañjanādharā._

These guides are endowed with the eighteen virtues of a Buddha,⁴ and bear the thirty-two major marks and eighty minor signs [of a Buddha].⁵

_Byāmappabhāya suppabhā, sabbe te munikuṇjarā; Buddhā sabbaṅguno etc, sabbe khīnāsavā 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 mahātejā, mahāpaṅgā mahābbalā; mahākāruṇikā dhīrā sabbesānaṃ sukhāvahā._
Of great radiance, great power, great wisdom and great strength, greatly compassionate, resolute, bringing happiness for all.

Dīpā nāṭhā pātiṭṭhā ca,
tāṇā leṇā ca pāṇīnam,
gati bandhū mahessāsā,
sarāṇā ca hitesino.

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

Sadevakassa lokassa,
sabbe ete parāyaṇā;
tesāhaṁ sirasā pāde,
vandāmi purisuttame.

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

Vacasā manasā ceva,
vandāmete Tathāgatē;
sayane āsane ̄thane,
gamane cāpi sabbadā.

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

Sadā sukhena rakkhantu
Buddhā santikarā tuvaṁ;
tehi tvam rakkhito santo,
mutto sabbabhayehi ca.

May the Buddhas, who show the way to real peace, always preserve you happy. Protected by them, may you be freed of all fears.

Sabbarogā vinīmutto,
sabbasantāpavajjito;
sabbaveraṁ atikkanto,
nibbuto ca tuvaṁ bhava.
May you be freed from all ills,
may you be spared all torment;
may you overcome all ill will,
may you dwell in peace.

_Tesañ ascena silena,_
_khanti mettā balena ca,_
_tepi taṃ anurakkhantu,_
_arogena sukhena ca._

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

_Puratthimasmim disabhāge,_
_santi bhūtā mahiddhikā;_
_tepi taṃ anurakkhantu,_
_arogena sukhena ca._

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

_Dakkhiṇasmim disabhāge,_
_santi devā mahiddhikā;_
_tepi taṃ anurakkhantu,_
_arogena sukhena ca._

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

_Pacchimasmim disabhāge,_
_santi nāgā mahiddhikā;_
_tepi taṃ anurakkhantu,_
_arogena sukhena ca._

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

_Uttarasimīṃ disabhāge,_
_santi yakkhā mahiddhikā;_
_tepi taṃ anurakkhantu,_
_arogena sukhena ca._
In the direction of the north are powerful yakkhas; may they too preserve you healthy and happy.

Puratthimena Dhataraṭṭho, dakkhiṇena Virūḷhako, pacchimena Virūpakkho, Kuvero uttaraṁ disaṁ.

Dhataraṭṭha to the east, Virūḷhaka to the west, Virūpakkha to the south, Kuvera to the north.

Cattāro te mahārājā, lokapālā yaśassino; tepi taṁ anurakkhantu, arogena sukhena ca.

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

Ākāsaṭṭhā ca bhūmaṭṭhā, Devā nāgā mahiddhikā; tepi taṁ anurakkhantu, arogena sukhena ca.

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

Iddhimanto ca ye devā, vasantā idha sāsane; tepi taṁ anurakkhantu, arogena sukhena ca.

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

Sabbhiyo vivajjantu, soko rogo vinassatu; mā te bhavatvantarāyo, sukhī dīghāyuko bhava.
May you be spared all ills,
may you escape grief and disease,
may no harm befall you;
may you live long in peace.

Abhivādanasīlissa,
niccāṃ vuḍḍhāpaccāyino;
cattāro dhammā vaḍḍhanti,
āyu vaṅgo sukhaṃ balaṃ.

For those of pious nature,
who constantly honour their elders,
four blessings increase:
years, beauty, happiness and strength.

Notes
1 The four classes 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 confusedness; (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. 142 (Lakkhana Sutta). The minor signs are not listed in the Tipiṭaka or its commentaries, although the term for them (anubhyaṇjana) occurs. Apparently the eighty signs were first listed at a later date in works by Myanmar writers.
DAY TWO

Ratana Suttaṃ

(Jewel Discourse)

Sayadaw U Silānandabhivamsa – English Translation

Let us recite, oh good people, that Paritta whose authority is accepted by the deities in the thousand billion universes, and which quickly causes to disappear the three dangers resulting from disease, non-human beings and famine in the city of Vesāli.

Yānīdha bhūtāni samāgatāni, Bhummāni vā yānīva antalikkhe. Sabbeva bhūtā sumanā bhavantu, Athopi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha manusiyā pajāya. Divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

Therefore, Oh deities, let all listen! Have love for human beings. Day and night they bring offerings to you. Therefore guard them diligently.

Yām kiñci vittaṃ idha vā huraṃ vā, Saggessu vā yām ratanaṃ paṇītaṃ. Na no samaṃ atti tathāgatena, Īdampi buddhe ratanaṃ paṇītaṃ. Etena saccena suvatthi hotu.

Whatever treasure there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

Khayaṃ virāgam amatā paṇītaṃ, yadajjhagā sakyamuni samāhito. Na tena dhammena samatthi kiñci, Īdampi dhamme ratanaṃ paṇītaṃ. Etena saccena suvatthi hotu.

The serene Sage of the Sakyas realized the Dhamma (nibbāna) which is the cessation of defilements, which is free from passion and which is deathless and supreme. There is nothing equal to this Dhamma. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

Yām buddhaseṭṭho parivāṇṇayi suciṃ, samādhimānantarikānāṃhā. Samādhinā tena samo na vijjati, Īdampi dhamme ratanaṃ paṇītaṃ. Etena saccena suvatthi hotu.

The supreme Buddha praised the pure concentration (that accompanies Path consciousness) and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

Ye puggalā attha satam paṇatthā, cattāri etāni yuṅgani honti. Te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni. Idampi sāṅhe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

The eight individuals praised by the virtuous constitute four pairs; they are the disciples of the Buddha and are worthy of offerings; gifts made to them yield abundant fruit. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Ye suppayuttā manasaś dalhena, nikkaśino Gotamasāsanamhi. Te pattipattā amatām vigayha, laddā mudhā nibbutini bhuṇjamāna. Idampi sāṅhe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.
With a steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, they got out of passions; they have attained that which should be attained. Plunging into the deathless, they enjoy that peace that is won without expense. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Yathindakhilo paṭhaviṁ sito siyā, catubbhi vātehi asampakampiyo. Tathūpamaṁ sappurisaṁ vadāmi, yo ariyasaccāni avecca passati. Idampi saṅге raṭanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Just as a firm post sunk in the earth cannot be shaken by the four winds (winds from four directions), so, I declare a righteous person who thoroughly perceives the Noble truths. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Ye ariyasaccāni vibhāvayanti, gambhirapaññena sudesitā. Kīnicāpi te honti bhusappamattā, na te bhavaṁ aṭṭhamamādiyanti. Idampi saṅге raṭanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

However exceedingly heedless they may be, those who have comprehended the Noble truths well taught by Hīm of deep wisdom, do not take an eighth rebirth. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Sahāvassa dassanasampadāya, tayassu dhammā jaḥitā bhavanti. Sakkāyadiṭṭhi vicikicchitaṁ ca, silabattaṁ vā pi yadatthi kīnice.

With the attainment of the First Path, the three states, namely, self-illusion, doubt and belief in wrong habits and practices (as a way to purification), are abandoned in him. Also he abandons some other defilements.

Catūhapāyehe ca vippamutto, chaccābhīṭhānāni abhaṁ kātuṁ. Idampi saṅге raṭanaṁ paṇītaṁ, etena saccena suvatthi hotu.

He is totally free from (rebirth in) the four woeful states and is incapable of committing the six major wrong doings. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Kīnicāpi so kammaṁ karoti pāpakāṁ, kāyena vācā uḍa cetasā vā. Abhaṁ so tassa paṭicchādāya, abhavatā diṭṭhapadassa vuttā. Idampi saṅге raṭanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Although he may do an evil deed, whether by body, or by word or by thought, he is incapable of hiding it. The Buddha has declared this fact that such a person who has seen Nibbāna with path consciousness is not capable of hiding his wrong-doings. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Vanappagumbe yathā phussitagge, gimhānamāse paṭhamasmīṁ gimhe. Tathūpamaṁ dhammavaramaṁ adesayi, nibbāṇagāmiṁ paramaṁ hitāya. Idampi buddhe raṭanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Graceful as the woodland grove with blossoming treetops in the first month of summer is the sublime doctrine that leads to Nibbāna. Such a Dhamma the Buddha taught for the highest good of beings. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

Varo varaṇṇū varado varāharo, anuttaro dhammavaramaṁ adesayi. Idampi buddhe raṭanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

The unsurpassed Excellent One (i.e. the Buddha), the knower of the excellent, the bestower of the excellent, the bringer of the excellent has taught the excellent doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.
Their past kamma is exhausted; there is no arising of fresh kamma; their minds are not attached to a future birth; they have extinguished the seed of becoming; their desire for becoming does not grow. These wise ones go out even as this lamp burns out. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Yānidha bhūtāni samāgatāni, bhummāni vā yāni’va antalikkhe. Tathāgataṁ devamanussapūjitam, Buddhaṁ namassāma suvatthi hotu; Dhammaṁ namassāma suvatthi hotu; Saṅghaṁ namassāma suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, to the Tathāgata, to the accomplished Buddha honoured by Gods and humans, all of us pay homage. May there be happiness; to the accomplished Dhamma honoured by Gods and humans, all of us pay homage. May there be happiness; to the accomplished Saṅgha honoured by Gods and humans, all of us pay homage. May there be happiness.
By the power of this Sutta, the Yakkhas do not show fearful visions, and a person who makes effort regarding this Sutta day and night (by reciting and practising), sleeps comfortably, and when he is asleep, he does not have bad dreams. Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.

He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited.

He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (devotees).

He should not commit any slight wrong, by doing which he might be censured by wise men. May all beings be happy and safe. May their hearts be happy.

Whatsoever living beings there be, feeble or strong, long or big or medium or short, small or fat (round), seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born- may all beings without exception be happy.

Let none deceive another or despise any person in any place. Let him not wish any harm to another with insult or ill will.

Just as a mother would protect her only child at the risk her own life, even so let him cultivate a boundless heart towards all beings.

Let his thoughts of boundless love pervade the whole world- above, below and across; making them unrestricted, free of hate and free of enimity.
Tiṭṭhāṁ caram nisinno vā, sayāno yāvatāssa vitamiddho.
Etāṁ sātiṁ adhiṭṭheyya, brahmametaṁ vihāramidhamāhu.

Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness in loving kindness. This is called the Noble living here (in the Dispensation of the Buddha), they say.

Diṭṭhiṅca anupaggamma, sīlavā dassanena sampanno.
Kāmesu vineyya gedhaṁ, na hi jātu gabbhaseyya punaretī ti.

Not approaching (taking) wrong views, being virtuous and endowed with Vision (the First Path Knowledge), and discarding attachment to sensual objects, he definitely does not come again to lying in a (mother’s) womb.
Jayamaṅgala-Atṭhagāthā

(Eight Verses of Joyous Victory)

Bāhuṃ sahassamabhīnimmita sāvudhantam,
Gīrimekhalaṃ uditaghorasenasenāmāraṃ.
Dānādi-dhammavidhinā jitāvā munindo.
Taṃ tejasā bhavatu te jayamaṅgalāni.

Creating a form with a thousand arms each bearing a weapon,
Māra [charged] on the trumpeting elephant Gīrimekha, surrounded by his troops.
By means of virtues such as generosity the Lord of Sages conquered him.
By the power of such virtues may joyous victory be yours.

Mārātirekamabhīyujjhita sabbarattim,
ghorampanālavakamakkhamathaddha-yakkhaṃ.
Khantī sudantavidhinā jitavā munindo.
Taṃ tejasā bhavatu te jayamaṅgalāni.

More violent than Māra, all night
the fierce, unyielding demon Ālavaka fought.
By means of patience and self-control the Lord of Sages conquered him.
By the power of such virtues may joyous victory be yours.

Nālāgiriṃ gajavaraṃ atimattabhūtaṃ,
dāvaggi-cakkamasanīva sudāruṇantaṃ.
Mettambuseka-vidhinā jitavā munindo.
Taṃ tejasā bhavatu te jayamaṅgalāni.

The noble elephant Nālāgiri, completely maddened,
[sped forward] 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 joyous victory be yours.

Ukkhitta khaggamatihattha sudāruṇantaṃ,
dhāvanti yojanapathaṅgulimālavantaṃ.
Iddhibhīsaṅkhata mano jitavā munindo.
Taṃ tejasā bhavatu te jayamaṅgalāni.

With upraised sword in hand, implacable,
Aṅgulimāla pursued him for three leagues
With a mind expert in marvels the Lord of Sages conquered him.
By the power of such virtues may joyous victory be yours.

Katvāna kaṭṭhamudaraṃ iva gagghiniyā,
Cīncāya duṭṭhavacanaṃ janakāya-majjhe.
Santena somavidhinā jitavā munindo.
Taṃ tejasā bhavatu te jayamaṅgalāni.
Having tied a piece of wood over her belly to feign pregnancy, Ciñca tried to defame him in the midst of an assembly.
By peaceful, gentle means the Lord of Sages conquered her.
By the power of such virtues may joyous victory be yours.

Saccāṁ vihāya matisaccaka vādaketum, vādāhiropitamanam ati-andhabhūtaṁ.
Paññāpadipalito jitaṁ munindo.
Taṁ tejasā bhavatu te jayamaṅgalāṁ.

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 joyous victory be yours.

Nandopananda bhujagam vividham mahiddhīṁ, puttena thera bhujagena damāpayanto.
Iddhāpadesavidhinā jitaṁ munindo.
Taṁ tejasā bhavatu te jayamaṅgalāṁ.

The serpent Nandopananda, was and mighty;
The Buddha’s son, the Elder (Mahamoggallāna), serpent-like, sought to subdue him
By means of psychic powers and advice the Lord of Sages conquered him.
By the power of such virtues may joyous victory be yours.

Taṁ tejasā bhavatu te jayamaṅgalāṁ.

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 joyous victory be yours.
**DAY FIVE**

**Paṭṭhāna**

*Day Five features chanting of the Paṭṭhāna, a revered text regarded as the highest expression of the Buddha’s teaching. Going into far greater detail than the Paṭicca Samuppāda, the Paṭṭhāna examines the twenty-four fundamental relations that govern all phenomena. Because it is a lengthy work only the Paṭṭhānamātikā (Paṭṭhāna matrix) is given here. This list of the twenty-four relations is sometimes recited independently.*

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<td>jhāna-paccayo</td>
<td>concentration condition</td>
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<tr>
<td>magga-paccayo</td>
<td>path condition</td>
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<tr>
<td>Sampayutta-paccayo</td>
<td>association condition</td>
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<tr>
<td>vippayutta-paccayo</td>
<td>dissociation condition</td>
</tr>
<tr>
<td>atthi-paccayo</td>
<td>presence condition</td>
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<tr>
<td>natthi-paccayo</td>
<td>absence condition</td>
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<tr>
<td>vigata-paccayo</td>
<td>disappearance condition</td>
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<tr>
<td>avigata-paccayo’ti</td>
<td>non-disappearance condition</td>
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</table>
DAY SIX

Paṭicca Samuppāda

(Independent Arising)

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

Avijjā-paccayā saṅkhārā;
saṅkhāra-paccayā viññāṇaṃ;
viññāṇa-paccayā nāma-rūpaṃ;
nāma-rūpa-paccayā saḷāyatanaṃ;
saḷāyatana-paccayā phasso;
phassa-paccayā vedanā;
vedanā-paccayā taṅhā;
taṅhā-paccayā upādanaṃ;
upādana-paccayā bhavo;
bhava-paccayā jāti;
jāti-paccayā jarā-maraṇaṃ soka-parideva
dukkha-domanassupāyāsā sambhavanti.
Evametassa kevalassa dukkhakkhandhassa samudayo hoti’ti.

With the base of ignorance, reactions arise;
with the base of reactions, 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, aging and death arise,
together with sorrow, lamentation,
physical and mental sufferings and tribulations.
Thus arises this entire mass of suffering.
Avijjāya tv’eva asesa-virāga-nirodhā saṅkhāra-nirodho;
saṅkhāra-nirodho viññāṇa-nirodho;
viññāṇa-nirodho nāma-rūpa-nirodho;
nāma-rūpa-nirodho saḷāyatana-nirodho;
saḷāyatana-nirodho phassa-nirodho;
phassa-nirodho vedanā-nirodho;
vedanā-nirodho taṇhā-nirodho;
taṇhā-nirodho upādāna-nirodho;
upādāna-nirodho bhava-nirodho;
bhava-nirodho jāti-nirodho;
jāti-nirodho jarā-maraṇaṁ soka-parideva
dukkha-domanassupāyāsā nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho hoti’ti.

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, aging and death cease,
together with sorrow, lamentation,
physical and mental sufferings and tribulations.
Thus this entire mass of suffering ceases.

Udāna-gāthā

Yadā have pātubhavanti Dhammā,
ātāpino jhāyato brāhmaṇassa;
ath’assa kaṁkhā vapayanti sabbā,
yato pajānāti sahetu dhammaṁ.
Aṭhassā kaṁkhā vapayanti sabbā,
yato khayaṁ paccayānaṁ avedi.
Vidhūpayāṁ tiṭṭhati mārasenaṁ,
Suriyova obhāsayaṁ antalikkhaṁ’ti.
When 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;  
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.

*Aneka jāti saṃsāraṃ*  
sandhāvissaṃ anibbisaṃ,  
gahakārakaṃ gavesanto  
dukkhā jāti punappunaṃ.

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.

*Gahakāraka! Diṭṭhosi,*  
puna gehaṃ na kāhasi.  
Sabbā te phasukā bhaggā,  
gahakūtaṃ visaṅkhitaṃ.  
Visaṅkhāragataṃ cittaṃ,  
tanhaṇaṃ khayamajjhagā.

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.

*Jayo hi Buddhassa sirimato ayaṃ,*  
Mārassa ca pāpimato parājayo.  
Ugghosayuṃ Bodhimaṇḍe pamoditā  
jayaṃ tadā nāga-gaṇa Mahesino,  
jayaṃ tadā supanṇa-gaṇa Mahesino,  
jayaṃ tadā deva-gaṇa Mahesino,  
jayaṃ tadā brahma-gaṇa Mahesino.

“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 supanṇas [garuḍas],  
by the host of devas,  
by the host of brahmās.
DAY SEVEN

Bojjhaṅgaparitta

(Protective Discourse on the Factors of Enlightenment)

Saṃsāre saṃsarantānaṃ
sabbadukkhahināsake,
sattadhamme ca bojjhaṅge,
Mārasenappamaddane.

For beings caught in the cycle of birth and death,
the seven factors of enlightenment
eradicate all their suffering
and defeat the army of Māra.

Bujjhitvā yecime sattā,
tibhavā muttakuttamā,
ajātiṃ ajarābyādhimā,
amatāṃ nibbhayaṃ gatā.

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

Evamādi guṇūpetāṃ,
anekaguṇasaṅgahāṃ,
osadhaṅca imaṃ mantāṃ
bojjhaṅgaṅca bhaṅāmahe.

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

Bojjhaṅgo satisaṅkhāto,
dhammānaṃ vicayo tathā,
viirtyāṃ piti passaddhi
bojjhangā ca tathā pare:

The factors of enlightenment consist of mindfulness,
analytical investigation of the Dhamma,
effort, bliss, tranquillity
and the rest:

Samādhupekkhā bojjhaṅgā
sattete sabbadassinā,
Muniṇā sammadakkhātā,
bhāvita bahuḥikatā.
concentration and equanimity.
All these seven were taught, practiced and cultivated by the all-seeing Sage.

Saṃvattanti abhiññāya, nibbānāya ca bodhiyā.
Etena saccavajjena sotthi te hotu sabbadā.

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

Ekasmiṃ samaye Nātho,
Moggallānañca Kassapaṃ
gilāne dukkhite disvā,
bojhaṅge satta desayi.

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

Te ca taṃ abhinanditvā,
rogā muc īṃsu taṅkhaṅe.
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 gelaññenabhhipiḷiṭo,
Cundattherena taṃ yeva bhaṇāpetvāna sādaraṃ.

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

Sammoditvāna ābādhā
tamhā vuṭṭhāsi thānaso.
Etena saccavajjena sotthi te hotu sabbadā.
And having rejoiced, the Lord rose up from that sickness. By this true utterance may you forever be happy.

Pahīnā te ca ābādhā, tiṇṇannampi Mahesinaḥ Maggāhata kilesāva pattānuppattidhammatam. Etena saccavajjena sotthi te hotu sabbadā.

Their illnesses were extirpated by these three great Sages, as the Path destroys defilements, bringing all that is to be attained in accordance with the Law. By this true utterance may you forever be happy.
DAY EIGHT

Mettānisaṁsa

(The Advantage of Friendship)

This poem is taken from the Mūga-Pakkha Jātaka, “The Birth-Story of the Dumb Cripple” (Jātaka 538). In this story the Bodhisatta was born as Prince Temiya, son of the king of Kāsi (Benares). In infancy the prince realized that if he ever succeeded to his father, 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 dumb. He kept up the ruse so well that after a number of years the king decided that Temiya must be put to death. As 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 purifying their minds.

Pürento bodhisambhāre
Nātho Temiya jātiyaṁ,
mettānisaṁsaṁ yaṁ āha
Sunandaṁ nāma sārathiṁ.
Sabbalokhitatthāya,
parittāṁ taṁ bhañāmahe.

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.

Pahūtabhakkho bhavati,
vippavuttho sakā gharā,
bahūnaṁ upaṁjivanti,
yo mittānaṁ na dūbhati.

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

Yaṁ yaṁ janapadam yāti,
nigame rājadhāniyo,
sabbattha pūjito hoti,
yo mittānaṁ na dūbhati.
In whatever land he goes,
small town or royal city,
everywhere he is honored—
he who does not betray friends.

Nāssa corā pasahanti,
nātimaññeti khattiyo,
sabbe amitte tarati,
yo mittānaṃ na dūbhati.

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

Akuddho sagharaṃ eti,
sabhāyaṃ paṭinandito,
ṇātīnaṃ uttamo hoti,
yo mittānaṃ na dūbhati.

He returns to his home in peace,
he is welcomed in assemblies,
he is deferred to by relatives—
he who does not betray friends.

Sakkatvā sakkato hoti,
garu hoti sagāravo,
vañṇakittibhato hoti,
yo mittānaṃ na dūbhati.

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

Pūjako labhate pūjaṃ,
vandako paṭivandanam,  
yaso kittiṁca pappoti,
yo mittānaṃ na dūbhati.

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

Aggi yathā pājalaṭi,  
devatā va virocati,  
siriyā ajahito hoti,  
yo mittānaṃ na dūbhati.
Like fire he shines forth;
like a celestial being he is radiant;
ever abandoned by fortune
is he who does not betray friends.

Gāvo tassa pājāyanti,
khette vuttaṁ virūhati,
vuttānaṁ phalamasnāti,
yo mittānaṁ na dūbhati.

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 patiṭṭhaṁ labhati,
yo mittānaṁ na dūbhati.

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

Virūḷhamūlasantānaṁ
nigrodhamiva māluto,
amittā na pasahanti,
yo mittānaṁ na dūbhati.

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.
Maṅgalasuttaṁ

(Discourse on Welfare)

The word maṅgaḷa here strictly 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.

Asevanaṁ ca bālānaṁ,
panḍitaṁ ca sevanāṁ,
pūjaṁ ca pūjaniyānaṁ—
etāṁ maṅgalamuttamaṁ.

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

Patirūpadesavāsa ca,
pubbe ca katapuññatā,
atta-sammāpāṇidhi ca—
etāṁ maṅgalamuttamaṁ.

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

Bāhusaccaṁ ca sippaṁca,
vinayo ca susikkhito,
subhācitā ca yā vaċā—
etāṁ maṅgalamuttamaṁ.

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

Mātā-pitu-upāṭṭhānaṁ,
puttadārassa sāṅgho,
anākulā ca kammantā—
etāṁ maṅgalamuttamaṁ.

Serving one’s parents,
caring for spouse and children,
a peaceful occupation—
this is the highest welfare.
Dānañca dhammadariyā ca,
ñātakānañca saṅgaho,
anavajjāni kammāni—
etāpañ maṅgalamuttamañ.
Generosity, a life of Dhamma,
caring for relatives,
blameless deeds—
this is the highest welfare.

Ārati viratī pāpā,
majjapānā ca saṁyamo,
appmādo ca dhammesu—
etāpañ maṅgalamuttamañ.
Ceasing and shunning evil,
refraining from intoxicants,
mindfulness of the Dhamma—
this is the highest welfare.

Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā,
kālena dhammassavanañ—
etāpañ maṅgalamuttamañ.
Respectfulness, humility,
contentment, gratitude,
listening to the Dhamma at the proper time—
this is the highest welfare.

Khanti ca sovacassatā,
samaññañca dassanañ,
kālena dhammasākacchā—
etāpañ maṅgalamuttamañ.
Forbearance, gentleness,
beholding saintly people,
discussion of the Dhamma at the proper time—
this is the highest welfare.

Tapo ca brahmacariyañca,
ariyasaccāna-dassanañ,
nibbānasacchikiriyā ca—
etāpañ maṅgalamuttamañ.
Meditation, a life of purity,
witnessing the Noble Truths,
experiencing nibbāna—
This is the highest welfare.
Phuṭṭhassa lokadhammehi
cittaṁ yassa na kampati,
asokam, virajam, khemam—
etam mangalamuttamam.

Faced with the ups and downs of life¹
one’s mind is unshaken,
free from sorrow, from defilement, from insecurity—
this is the highest welfare.

Etādīsāni katvāna,
sabbatthamaparājīta,
sabbatthasotthīgam gacchanti—
taṃ tesaṃ mangalamuttamam.

Having acted in this way,
everywhere undefeated,
everywhere finding happiness—
that is the highest welfare.

Khuddaka-nikāya, Sutta Nipāta, II. 4

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

Mettā-bhāvanā


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 pāṇa, sabbe bhūtā, sabbe puggalā, sabbe attabhāvaparīyāpanna, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe manussā, sabbe amanussā, sabbe devā, sabbe vinipātikā– averā hontu, avyāpajjhā hontu, anīghā hontu, sukhī attānaṁ pariharantu.

(In these ten directions) All beings, all living ones, all creatures, all individuals, all having any form of life, all women, men, all who have attained purity of mind, all who have not yet attained purity of mind, all Gods, 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 free from trouble, May happiness be with them everywhere.

Sabbe sattā sukhī hontu, sabbe hontu ca khemino. Sabbe bhadrāṇi passantu, mā kiñci dukkhamāgamā.

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.