

## TEN DAY VIPASSANA COURSE - MORNING CHANTING

(Pāli with english translation)

DAY ONE

### Āṭānāṭiyasuttam

(Āṭānāṭiya Discourse)

*This paritta text, composed in post-Canonical times in Myanmar, is based on a discourse of the same name found in the Dīgha-nikāya, with the last verse being taken from Dhammapada VIII. 10 (109). The title refers to the town of Āṭānāṭa, where the sutta was first recited. The discourse names the seven 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,

Parisānaṃ catassannaṃ,  
ahiṃsāya ca guttiyā,  
yaṃ desesi Mahāvīro,  
parittaṃ taṃ bhaṇāmahe.

may protect rather than harm  
the four classes,<sup>1</sup>  
let us recite this protective verse  
taught by the Buddha.

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

Homage to Vipassī,  
the wise and glorious;  
homage to Sikhī,  
compassionate to all beings.

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

Homage to Vessabhū,  
freed of defilements, ardent in meditation;  
homage to Kakusandha,  
vanquisher of Māra's hosts.

**Koṇāgamanassa namatthu,  
brāhmaṇassa vusīmato;  
Kassapassa ca namatthu,  
vip̐pamuttassa sabbadhi.**

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

**Aṅgīrasassa namatthu,  
Sakyaputtassa sirīmato,  
yo imaṃ Dhammaṃ desesi,  
sabbadukkhāpanūdanaṃ.**

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

**Ye cāpi nibbutā loke,  
yathābhūtaṃ vip̐passiṃ,  
te janā apisuṇātha,  
mahantā vītasāradā.**

[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.

**Hitam̐ devamanussānam̐,  
yam̐ namassanti Gotamam̐;  
vijjācaraṇasampannam̐,  
mahantam̐ vītasāradam̐.**

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

**Ete caññe 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,  
vesārajjeḥupāgatā;  
sabbe te paṭijānanti,  
āsabhaṭṭhānamuttamaṃ.**

All are endowed with the ten strengths<sup>2</sup>  
and have perfect confidence.<sup>3</sup>  
All are acknowledged  
as unsurpassed leaders.

**Sīhanādaṃ nadantete,  
parisāsu visāradā;  
brahmacakkaṃ pavattenti,  
loke appaṭivattiyaṃ.**

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;  
battimsa-lakkhaṇūpetā,  
sītānubyañjanādharā.**

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

**Byāmapabhāya suppabhā,  
sabbe te munikuñjarā;  
Buddhā sabbañño ete,  
sabbe khīṇāsavā jīnā.**

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,  
mahāpaññā mahabbalā;  
mahākāruṇikā dhīrā  
sabbesānaṃ sukhāvahā.**

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

**Dīpā nāthā patitṭhā ca,  
tāṇā leṇā ca pāṇinaṃ,  
gatī bandhū mahessāsā,  
saraṇā 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;  
tesāhaṃ sirasā pāde,  
vandāmi purisuttame.**

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

**Vacasā manasā ceva,  
vandāmete Tathāgate;  
sayane āsane ṭhāne,  
gamane cāpi sabbadā.**

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

**Sadā sukkena rakkhantu  
Buddhā santikarā tuvaṃ;  
tehi tvaṃ 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;  
sabbaveraṃ atikkanto,  
nibbuto ca tuvaṃ 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.

**Tesaṃ saccena sīlena,  
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.

**Puratthiṃsmaṃ disābhāge,  
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.

**Dakkiṇasmiṃ disābhāge,  
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.

**Pacchimasmiṃ disābhāge,  
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.

**Uttarasmiṃ disābhāge,  
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 Dhatarattho,  
dakkhiṇena Virūlhako,  
pacchimena Virūpakkho,  
Kuvero uttaraṃ disaṃ.**

Dhatarattha to the east,  
Virūlhaka to the west,  
Virūpakkha to the south,  
Kuvera to the north.

**Cattāro te mahārājā,  
lokapālā yasassino;  
tepi taṃ 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 taṃ 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 taṃ anurakkhantu,  
arogena sukhena ca.**

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

**Sabbītiyo vivajjantu,  
soko rogo vinassatu;  
mā te bhavatvantarāyo,  
sukhī dīghāyuko bhava.**

May you be spared all ills,  
may you escape grief and disease,  
may no harm befall you;  
may you live long in peace.

**Abhivādanasilissa,  
niccaṃ vuḍḍhāpacāyino;  
cattāro dhammā vaddhanti,  
āyu vaṇṇo 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*, *bhikkhunis*, *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 (*Lakkhaṇa Sutta*). The minor signs are not listed in the *Tipitaka* or its commentaries, although the term for them (*anubyañjana*) occurs. Apparently the eighty signs were first listed at a later date in works by Myanmar writers.



## DAY TWO

### Ratana Suttaṃ

(Jewel Discourse)

*Sayadaw U Silānandābhivamsa – English Translation*

**Koṭisatasahassesu, Cakkavālesu devatā; Yassāṇaṃ paṭigaṇhanti, Yañca vesaliyā pure. Rogāmanussa-dubbhikkhaṃ, Sambhūtaṃ tividhaṃ bhayaṃ; Khippamantaradhāpesi, Parittaṃ taṃ bhaṇāmahe**

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 Vesālī.

**Yānidha bhūtāni samāgatāni, Bhummāni vā yāni'va antalikkhe. Sabbeva bhūtā sumanā bhavantu, Athopi sakkacca suṇantu bhāsitaṃ.**

Whatsoever beings are here assembled, whether terrestrial or celestial, may these beings be happy; moreover may they attentively listen to my words.

**Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiyaṃ 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.

**Yaṃ kiñci vittaṃ idha vā hurāṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ. Na no samaṃ atthi tathāgatena, Idampi 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 virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī samāhito. Na tena dhammena samatthi kiñci, idampi 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.

**Yaṃ buddhassettho parivaṇṇayī sucim, samādhimānantarikaññamāhu. Samādhinā tena samo na vijjati, idampi 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 aṭṭha satāṃ pasatthā, cattāri etāni yugāni honti. Te dakkhiṇeyyā Sugatassa sāvaka, etesu dinnāni mahapphalāni. Idampi saṅghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

The eight individuals praised by the virtuous 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 manasā dalhena, nikkāmino Gotamasāsanamhi. Te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhujjamaṇā. Idampi saṅghe 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.

**Yathindakhīlo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo. Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati. Idampi saṅghe ratanaṃ paṇītaṃ, 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, gambhīrapaññena sudesitāni. Kiñcāpi te honti bhussappamattā, na te bhavaṃ atthamamādiyanti. Idampi saṅghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

However exceedingly heedless they may be, those who have comprehended the Noble truths well taught by Him 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 jahitā bhavanti. Sakkāyadiṭṭhī vicikicchitaṃ ca, silabbataṃ vā pi yadatthi kiñci.**

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.

**Catūhapāyehi ca vippamutto, chaccābhiṭṭhānāni abhabbo kātum. Idampi saṅghe ratanaṃ paṇītaṃ, 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.

**Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā. Abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā. Idampi saṅghe ratanaṃ paṇītaṃ, 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 paṭhamasmimṃ gimhe. Tathūpamaṃ dhammavaraṃ adesayi, nibbānagāmiṃ paramaṃ hitāya. Idampi buddhe ratanaṃ paṇītaṃ, 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 varaññū varado varāharo, anuttaro dhammavaraṃ adesayi. Idampi buddhe ratanaṃ paṇītaṃ, 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.

**Khīnaṃ purāṇaṃ navaṃ natthi sambhavaṃ, virattacittāyatike bhavasmimṃ. Te khīnabijā avirūhichandā, nibbanti dhīrā yathā'yaṃ paḍīpo. Idampi saṅghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

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.

**Yānīdha bhūtāni samāgatāni, bhum māni vā yāni'va antalikkhe. Tathāgataṃ devamanussapūjitaṃ, Buddhaṃ namassāma suvatthi hotu; Dhammaṃ namassāma suvatthi hotu; Saṅghaṃ 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.



## DAY THREE

### Karaṇīyamettasuttam

*Sayadaw U Silānandābhivamsa – English Translation*

**Yassānubhāvato yakkhā, neva dassenti bhīsanam.**  
**Yañhi cevānuyuñjanto, rattindivamatandito.**  
**Sukham supati sutto ca, pāpaṃ kiñci na passati.**  
**Evamādi guṇūpetam, parittam taṃ bhaṇāmahe.**

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.

**Karaṇīyamattakusalena, yantasantaṃ padaṃ abhisamecca.**  
**Sakko ujū ca suhujū ca, suvaco cassa mudu anātimānī.**

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.

**Santussako ca subhāro ca, appakicco ca sallahukavutti.**  
**Santindriyo ca nipako ca, appagabbho kulesvananugiddho.**

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).

**Na ca khuddamācare kiñci, yena viññū pare upavadeyyum.**  
**Sukhino va khemino hontu, sabbasattā bhavantu sukhittā.**

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.

**Ye keci paṇabhūtatti, tasā vā thāvarā vanavasesā.**  
**Diḡhā vā yeva mahantā, majjhimā rassakā aṇukathulā.**  
**Diṭṭhā vā ye va adiṭṭhā, ye ca dūre vasanti avidūre.**  
**Bhūtā va sambhavesī vā, sabbe sattā bhavantu sukhittā.**

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.

**Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kañci.**  
**Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.**

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

**Mātā yathā niyaṃ puttam, āyusā ekaputtamanurakkhe.**  
**Evampi sabbabhūtesu, mānasam bhāvaye aparimāṇam.**

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.

**Mettañca sabba lokasmi, mānasam bhāvaye aparimāṇam.**  
**Uddham adho ca tiriyañca, asambādham averamasapattam.**

Let his thoughts of boundless love pervade the whole world- above, below and across; making them unrestricted, free of hate and free of enmity.

**Tiṭṭhaṃ caraṃ nisinno vā, sayāno yāvatāssa vitamiddho.  
Etaṃ satiṃ adhiṭṭheyya, brahmametaṃ 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.

**Diṭṭhiñca anupaggaṃ, silavā dassanena sampanno.  
Kāmesu vineyya gedhaṃ, 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.



## DAY FOUR

### Jayamaṅgala-Atṭhagāthā

(Eight Verses of Joyous Victory)

Bāhuṃ saḥassamabhinimmita sāvudhantaṃ,  
Girimekhalaṃ uditaghorasasenamāraṃ.  
Dānādi-dhammavidhinā jitavā munindo.  
Taṃ tejasā bhavatu te jayamaṅgalāni.

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

Mārātirekamabhiyujjhita sabbarattiṃ,  
ghorampanālavakamakkhama-thaddha-yakkhaṃ.  
Khantī sudantavidhinā jitavā munindo.  
Taṃ tejasā bhavatu te jayamaṅgalāni.

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

**Saccaṃ vihāya matisaccaka vādaketuṃ,  
vādābhiropitamaṇaṃ ati-andhabhūtaṃ.  
Paññāpadīpajalito jītavā munindo.  
Taṃ tejasā bhavatu te jayamaṅgalāni.**

Having strayed from the truth, the wily Saccaka  
intended to raise the banner of his false doctrine, being completely blinded.  
By the shining lamp of wisdom the Lord of Sages conquered him.  
By the power of such virtues may joyous victory be yours.

**Nandopananda bhujagaṃ vividhaṃ mahiddhiṃ,  
puttena therā bhujagena damāpayanto.  
Iddhūpadesavidhinā jītavā munindo.  
Taṃ tejasā bhavatu te jayamaṅgalāni.**

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.

**Duggāhaditṭhibhujagena sudaṭṭha-hatthaṃ,  
Brahmaṃ visuddhijutimiddhi Bakābhiddhānaṃ.  
Ñāṇāgadena vidhinā jītavā munindo.  
Taṃ tejasā bhavatu te jayamaṅgalāni.**

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.*

hetu-paccayo,	root condition,
ārammaṇa-paccayo,	object condition,
adhipati-paccayo,	predominance condition,
anantara-paccayo,	proximity condition,
samanantara-paccayo,	contiguity condition,
sahajāta-paccayo,	co-nascence condition,
aññamañña-paccayo,	mutuality condition,
nissaya-paccayo,	support condition,
upanissaya-paccayo,	decisive-support condition,
purejāta-paccayo,	pre-nascence condition,
pachājāta-paccayo,	post-nascence condition,
āsevana-paccayo,	repetition/frequency condition,
kamma-paccayo,	<i>kamma</i> condition,
vipāka-paccayo,	resultant condition,
āhāra-paccayo,	nutriment condition,
indriya-paccayo,	faculty condition,
jhāna-paccayo,	concentration condition,
magga-paccayo,	path condition,
Sampayutta-paccayo,	association condition,
vippayutta-paccayo,	dissociation condition,
atthi-paccayo,	presence condition,
natthi-paccayo,	absence condition,
vigata-paccayo,	disappearance condition,
avigata-paccayo'ti.	non-disappearance condition.



## DAY SIX

### Paṭicca Samuppāda

#### (Dependent 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 phassa;  
phassa-paccayā vedanā;  
vedanā-paccayā taṇhā;  
taṇhā-paccayā upādānaṃ;  
upādāna-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 asesā-virāga-nirodhā saṅkhāra-nirodho;  
 saṅkhāra-nirodhā viññāṇa-nirodho;  
 viññāṇa-nirodhā nāma-rūpa-nirodho;  
 nāma-rūpa-nirodhā saḷāyatana-nirodho;  
 saḷāyatana-nirodhā phassa-nirodho;  
 phassa-nirodhā vedanā-nirodho;  
 vedanā-nirodhā taṇhā-nirodho;  
 taṇhā-nirodhā upādāna-nirodho;  
 upādāna-nirodhā bhava-nirodho;  
 bhava-nirodhā jāti-nirodho;  
 jāti-nirodhā jarā-maraṇaṃ soka-parideva  
 dukkha-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 kaṅkhā vapayanti sabbā,  
 yato pajānāti sahetu dhammaṃ.

Athassa kaṅkhā vapayanti sabbā,  
 yato khayamaṃ paccayānaṃ avedī.

Vidhūpayamaṃ tiṭṭhati mārasenaṃ,  
 Suriyo va obhāsamaṃ antalikkhamaṃ'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 anibbisam,  
gahakāraṃ gavesanto  
dukkhā jāti punappunam.**

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.

**Gahakāra! Diṭṭhosi,  
puna gehaṃ na kāhasi.  
Sabbā te phāsukā bhaggā,  
gahakūṭaṃ visaṅkhitam.  
Visaṅkhāragataṃ cittaṃ,  
taṇhānaṃ 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 sirīmato ayaṃ,  
Mārassa ca pāpimato parājayo.  
Ugghosayaṃ Bodhimaṇḍe pamoditā  
jayaṃ tadā nāga-gaṇā Mahesino,  
jayaṃ tadā supaṇṇa-gaṇā Mahesino,  
jayaṃ tadā deva-gaṇā Mahesino,  
jayaṃ tadā brahma-gaṇā 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 supaṇṇas [garuḍas],  
by the host of devas,  
by the host of brahmas.



## DAY SEVEN

### Bojjhaṅgaparitta

(Protective Discourse on the Factors of Enlightenment)

Saṃsāre saṃsarantānaṃ  
sabbadukkhavināsaṅke,  
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 ajarābyādhiṃ,  
amataṃ 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 guṇūpetam,  
anekaguṇasaṅgahaṃ,  
osadhañca imaṃ mantam  
bojjhaṅgañca 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,  
vīriyaṃ pīti passaddhi  
bojjhaṅgā 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,  
Muninā sammadakkhātā,  
bhāvitā bahulikatā.

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

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

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

**Ekasmiṃ samaye Nātho,  
Moggallānañca Kassapaṃ  
gilāne dukkhite disvā,  
bojjhaṅge 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 muccimṣu taṅkhaṇe.  
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  
gelaññenābhipīlito,  
Cundattherena taṃ yeva  
bhaṅāpetvāna 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 ṭhānaso.  
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 Mahesinaṃ  
Maggāhata kilesāva  
pattānuppattidhammataṃ.  
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

### Mettānisamsa

#### (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 Kāśī (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.*

**Pūrento bodhisambhāre  
Nātho Temiya jātiyaṃ,  
mettānisamsaṃ yaṃ āha  
Sunandaṃ nāma sārathīṃ.  
Sabbalokahitattāya,  
parittaṃ taṃ bhaṇāmahe.**

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,  
vipavuttho sakā gharā,  
bahūnaṃ upajīvanti,  
yo mittānaṃ na dūbhati.**

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

**Yaṃ yaṃ janapadaṃ yāti,  
nigame rājadhāniyo,  
sabbattha pūjito hoti,  
yo mittānaṃ na 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,  
ñātīnaṃ 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,  
vaṇṇakittibhato 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 paṭivandanaṃ,  
yaso kittiñca 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 pajjalati,  
devatā va virocati,  
siriyaṃ ajahito hoti,  
yo mittānaṃ na dūbhati.**

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

**Gāvo tassa pajāyanti,  
khetto vuttaṃ virūhati,  
vuttānaṃ phalamasnāti,  
yo mittānaṃ 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 patiṭṭhaṃ labhati,  
yo mittānaṃ 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.

**Virūḷhamūlasantānaṃ  
nigrodhamiva māluto,  
amittā na pasahanti,  
yo mittānaṃ 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.





## DAY NINE

### Maṅgalasuttaṃ

#### (Discourse on Welfare)

*The word maṅgala 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.*

**Asevanā ca bālānaṃ,  
paṇḍitanañca sevanā,  
pūjā ca pūjanīyānaṃ—  
etaṃ maṅgalamuttamaṃ.**

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

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

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

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

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

**Mātā-pitu-upatṭhānaṃ,  
puttadārassa saṅgaho,  
anākulā ca kammantā—  
etaṃ maṅgalamuttamaṃ.**

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

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

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

**Āratī viratī pāpā,  
majjapānā ca saṃyamo,  
appamādo ca dhammesu—  
etaṃ maṅgalamuttamaṃ.**

Ceasing and shunning evil,  
refraining from intoxicants,  
mindfulness of the Dhamma—  
this is the highest welfare.

**Gāravo ca nivāto ca,  
santuṭṭhi ca kataññutā,  
kālena dhammassavanaṃ—  
etaṃ maṅgalamuttamaṃ.**

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

**Khantī ca sovacassatā,  
samaṇānañca dassanaṃ,  
kālena dhammasākacchā—  
etaṃ maṅgalamuttamaṃ.**

Forbearance, gentleness,  
beholding saintly people,  
discussion of the Dhamma at the proper time—  
this is the highest welfare.

**Tapo ca brahmacariyañca,  
ariyasaccāna-dassanaṃ,  
nibbānasacchikiriya ca—  
etaṃ maṅgalamuttamaṃ.**

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

Phuṭṭhassa lokadhammehi  
cittaṃ yassa na kampati,  
asokaṃ, virajaṃ, khemaṃ—  
etaṃ maṅgalamuttamaṃ.

Faced with the ups and downs of life<sup>1</sup>  
one's mind is unshaken,  
free from sorrow, from defilement, from insecurity—  
this is the highest welfare.

Etādisāni katvāna,  
sabbatthamaparājitā,  
sabbatthasotthiṃ gacchanti—  
taṃ tesam maṅgalamuttamaṃ.

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), *yaśo* (fame) and *ayaśo* (ill repute), *paśamsā* (praise) and *nindā* (criticism), *sukha* (pleasure) and *dukkha* (pain).



## DAY TEN

### Mettā-bhāvanā

Puratthimāya disāya, puratthimāya anudisāya. Dakkhiṇāya disāya, dakkhiṇāya anudisāya. Pacchimāya disāya, pacchimāya anudisāya. Uttarāya disāya, uttarāya anudisāya. Uparimāya disāya, heṭṭhimāya disāya.

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 pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe manussā, sabbe amanussā, sabbe devā, sabbe vinipātikā- averā hontu, avyāpajjhā hontu, anīghā hontu, sukhī attānaṃ 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.

