



RETREAT MANUAL

Tathagata Meditation Center

Tathagata Meditation Center (TMC) and its retreat organizers gladly welcome all meditators (yogis) to the special Vipassana (Insight) Meditation retreat. We hope this retreat will provide a good opportunity for meditators to develop mindfulness necessary for spiritual insights that lead to enlightenment.

During the retreat, meditation teachers will give instructions on sitting meditation, walking meditation as well as observing other daily activities, and advice on how to develop progressive insights according to yogi's report during the interview with teachers.¹ This Retreat Manual consists of the following items:

- *The Retreat Orientation with basic rules and regulations, guideline for reporting, daily schedule, and TMC's map.*
- *Precepts*
- *Metta Chanting*
- *Loving-kindness Practice by way of location and by way of persons*
- *Some Sermon (Sutta) excerpts such as Metta Sutta, Mahā Satipaṭṭhāna Sutta, Paṭiccasamuppāda, Udanagatha, Lakkhaṇattayaṃ, Anattalakkhaṇa Sutta, and Maṅgala Sutta*
- *Sharing Merits.*

Have a good and productive retreat!

TMC Management

Retreat Orientation

Basic Rules and Regulations

In order to make spiritual progress during the retreat, meditators need to have **faith, effort** and **perseverance**. Faith in the teacher and in the method will inspire meditators to practice. Faith alone is not sufficient, however. Meditators also need effort and perseverance to progress along the spiritual path leading to enlightenment and emancipation. Therefore, faith, effort, and perseverance are indispensable qualities for yogis during the retreat.

For the retreat to be smooth and fruitful, all meditators are requested to observe all the retreat rules. The rules may seem demanding but they are created for the benefits of all the meditators who are ready to practice wholeheartedly. They are as follows:

1. Practice seriously. During the retreat, upon seeing yogis not mindfully focusing on their practice, the meditation teacher(s) or the retreat coordinator(s) will remind them so.
2. Take 8 precepts with 2 meals a day, breakfast at 6 A.M. and lunch at 11 A.M.. Juices are served at 4 P.M. in the dining hall. Please do not eat or drink in the open areas

¹ For more information on the Vipassana Meditation practice, please read the book "Fundamentals of Vipassana Meditation" published for free distribution by TMC.

or in the meditation hall. Yogis are responsible for cleaning their cups, the rest will be taken care by the center.

3. Keep noble silence all the time, talk only when really necessary such as during the interview or during the question-and-answer session.
4. Bow before and after each sitting meditation, each Dhamma talk, and each interview to display gratitude and humility. Please do not take bowing as a behavior of lower social status.
5. Meditators must do all activities in slow motion. However, when lining up for taking foods, resume normal pace with mindfulness to have time to finish meal by noon. Look down while walking, standing, eating and during interview reporting.
6. Avoid greeting each other, smoking, physical exercises, yoga, tai chi, making calls, listening to electronic devices, reading books and materials not related to the practice, and wandering.
7. Avoid stretching legs toward the Buddha shrine to show respect.
8. Show respect toward meditation teachers by waiting for them to exit the meditation hall first after every sitting meditation or Dhamma talks except when they remain for further meditation.
9. Refrain from seeing meditation teachers besides the scheduled interview time and the question-and-answer session.
10. After two full days of practice, yogis are scheduled for interview every other two days with same meditation teacher for the whole week. Please do the following:
 - Check interview list posted on the board in front of the office for interview date, time, location, and teacher.
 - Come to interview location at least five minutes ahead of the schedule.
 - Report your own experience of practice, direct to the point, not wasting time with intellectual questions
 - Stay within own interview time allocation.
11. Come to meditation hall on time to avoid disturbing other yogis.
12. Open and close meditation hall's doors gently, slowly and mindfully to minimize noises.
13. Yogis should arrive at the meditation hall at least five minutes before the daily Dhamma talk at 5 P.M.
14. Do not skip any sitting meditation, especially the last sitting with loving-kindness (metta) chanting at 9:40 P.M. daily.

15. Sit at prearranged seats in the meditation hall and in the dining hall. Please do not move to another sitting location at will. If there is really a need to move, ask the retreat coordinator first. Yogis are allowed to use resting chairs against the back wall of the meditation hall for 15-minutes maximum on the first-come-first-serve basis.
16. For taking shower after 10:30 P.M., female meditators are requested to use the bathrooms at the little garden to avoid disturbing other yogis who are sleeping or going to sleep.
17. Do not leave your stuff on the empty bed to make it available for a coming yogi.
18. Conserve restroom paper tissues and towels, water, and electricity.
19. Please volunteer for minor tasks, if posted.
20. If communication is needed, write a note and leave it in the "messages" box on the front door of the office. If urgent, find the retreat coordinator or office staff. Office hours: 11 A.M. – 1 P.M.
21. Laundry time and locations will be announced right after the Dhamma talk on the day before the service day. For laundry service, use bag received upon checking in and put your name on it. The cost is currently \$8.00 each time.
22. Please check out by 12 Noon since the center needs time to get the room ready for upcoming yogis. When checking out, please remove your name labels at the seats in the meditation hall and the dining hall to make the seats available for coming yogis. The retreat is fully occupied with yogis, so please take this seriously; otherwise, it is very inconvenient for everyone.
23. Refrain from using the dining hall from 10:30 P.M. to 4:30 A.M. (sleeping time).
24. Refreshment is at 4:00 P.M. daily. Minimize refreshment time to have time for walking meditation.
25. To request books, please leave the list of requested books in the "Messages" box on the office's front door and receive them the day before your departure day.

Guidline for Reporting During Interview

Your observation of body and mind should be reported according to the following three-step procedure:

1. What object you note i.e. the rising and falling movement of the abdomen or any other object becoming most prominent at the present moment.
2. How you note it i.e. how you become aware of it with or without labeling.

3. What experience you have of it or what happens to the object when noted i.e. you are aware of its shape, manner or characteristics (individual characteristics or common characteristics).

Primary Object

Meditators are supposed to start the report with their experience of the primary object of rising and falling movement of the abdomen according to the above-mentioned procedure.

Example:

- (a) I watch the abdomen rises (or falls)
- (b) I label it as "rising, rising" (or "falling, falling")
- (c) I become aware of stretching, pressure, stiffness, tension etc. I felt pressure increased gradually (when falling, I felt relief or pressure decreased.)

It is very important to describe your primary object in clear, simple and precise terms with all the accurate details you have observed. Only after that should you continue to report on the secondary objects.

Secondary Object

The secondary objects are but not limited to the following:

- (a) bodily sensations: pain, itch, etc.
- (b) Thoughts: ideas, planning, remembering, thinking, etc.
- (c) Emotions: anger, pride, joy, happiness, etc.
- (d) Noises (hearing), images (seeing), etc.

While mindfully following the primary object, if any of the above secondary objects become prominent (more than the primary object), meditators turn the mind toward that object and mindfully observe it. During the interview, after the reporting on the primary object, meditators also report the experience of the secondary objects according to the above three-step procedure.

Examples:

1. Body sensation as the most prominent secondary object:

- (a) I felt painful on the knee or pain arose in my knee.
- (b) I noted it as "pain, pain."
- (c) I found it changed from stabbing pain to hard pain.
- (d) I noted as "hard, hard."
- (e) I felt it as slow pulsating hardness, later found it decreased, and after a few minutes disappeared.
- (f) Then, I went back to the primary object which is the rising and falling movement of the abdomen.

2. Thoughts and emotions as the most prominent secondary objects:

When reporting different kinds of thoughts such as planning, imagining, judging, daydreaming, etc, or emotions such as anger, frustration, happiness, etc, meditators should report them objectively without mentioning whom or what they are thinking about or who or what makes them angry, etc.

- (a) I found myself deep in thoughts.
- (b) I noted as "thinking, thinking" (in general) or "planning, planning" or "remembering, remembering (in specific)."
- (c) I felt myself angry.
- (d) I noted "anger, anger."
- (e) I found it disappeared after a while.
- (f) Then, I went back to the primary object which is the rising and falling movement of the abdomen.

A Sample of a Comprehensive Report

I note the rising and falling movement of the abdomen as a primary object of meditation. When I note the rising, I experience tension and heaviness. I then noted the falling as "falling, falling," my experience of falling was not clear. I found my mind wandered and noted it as "wandering, wandering," and after a while it stopped. I then went back to the primary object of rising and falling movement of the abdomen.

And then, a pain arose in my knee, I noted it as "pain, pain" but it intensified and began to throb. I noted "throbbing, throbbing" then it lessened and finally disappeared. I then returned to the rising and falling movement of the abdomen.

Suddenly, a sound occurred. I noted "hearing, hearing" and meanwhile an itch took place in the face. I noted it as "itching, itching." After a while, the itch disappeared and I then returned to the primary object of the rising and falling movement of the abdomen."

An Advice to Meditators (Yogis)

- Report your own experience, not imaginary stuffs or made-up stories.
- Keep your interview short and to the point by following the above-mentioned procedure and reporting examples.
- Labeling or noting must go concurrently along with precise awareness of the object. Otherwise, it will bring no result.
- Help the meditation teacher to help you develop insights by practicing diligently as instructed and by reporting your practice experience properly as suggested.

Daily Schedule

4:30 A.M.:	Waking up
5:00	Chanting / Metta / Sitting Meditation
6:00	Breakfast
8:00	Sitting Meditation
9:00	Walking Meditation
10:00	Sitting Meditation
11:00	Lunch
	Resting - Walking Meditation
1:00 P.M.:	Sitting Meditation
2:00	Walking Meditation
3:00	Sitting Meditation
4:00	Walking Meditation – Juices
5:00	Precepts / Dhamma Talk
6:00	Walking Meditation
7:00	Sitting Meditation
8:00	Walking Meditation
9:00	Sitting Meditation
9:40	Metta Chanting
10:00	Bed Time

Request for Eight Precepts

Ahañ bhante, tisaṇṇena saha, aṭṭhaṅga-samannāgatañ uposatha-silañ, dhammañ yācāmi, anuggahañ katvā silañ detha, me bhante.

Venerable sir, I would like to request the *uposatha* eight precepts with refuge in the Triple Gem. Please kindly grant me the request.

Sayadaw says (S):

Yam ahañ vadāmi, tañ vadetha
Repeat after me.

Yogis reply (Y):

Āma bhante.
Yes, Venerable sir.

Homage to the Buddha

Namo tassa bhagavato arahato sammāsambuddhasa (3 times, 3 lān)
Homage to him, the Exalted One, the fully Enlightened One

Taking Three Refuges

Tam Quy

Buddhañ saranañ gacchāmi.

I go to the Buddha as my refuge.

Dhammañ saranañ gacchāmi.

I go to the Dhamma as my refuge.

Saṅghañ saranañ gacchāmi.

I go to the Sangha as my refuge

Dutiyampi Buddhañ saranañ gacchāmi.

For the second time, I go to the Buddha as my refuge

Dutiyampi Dhammañ saranañ gacchāmi.

For the second time, I go to the Dhamma as my refuge.

Dutiyampi Saṅghañ saranañ gacchāmi.

For the second time, I go to the Sangha as my refuge.

Tatiyampi Buddhañ saranañ gacchāmi.

For the third time, I go to the Buddha as my refuge.

Tatiyampi Dhammañ saranañ gacchāmi.

For the third time, I go to the Dhamma as my refuge.

Tatiyampi Saṅghañ saranañ gacchāmi.

For the third time, I go to the Sangha as my refuge.

(S): Saraṇagamañ paripuṇṇañ

Taking refuge is complete.

(Y): Āma Bhante

Yes, Venerable Sir

Taking Eight Precepts

1. **Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from killing any beings.
2. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from taking what is not given.
3. **Abrahmacariya veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from sexual misconducts.
4. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from false speech.
5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from drinks and drugs that fuddle the mind and reduce mindfulness.
6. **Vikāla-bhojanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from taking food at improper time (after midday).
7. **Nacca gīta vādita visūkadassana, mālāgandha vilepana dhārana maṇḍana vibhūsanāṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from dancing, singing, music, shows, using garlands, perfumes, cosmetics, adornments and ornaments.
8. **Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the rule of training to refrain from using high and luxurious seats or beds.

Idaṃ me sīlaṃ magga-phala-ñāṇassa paccayo hotu.

May my keeping of precepts be a suitable condition for my attaining path and fruitions.

(S): Appamādena sampādetha

Accomplish the training with mindfulness.

(Y): Āma Bhante

Yes, Venerable Sir.

Dạ, xin vâng.

Request for Five Precepts

(Y) Ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha, me bhante.

Venerable sir, I would like to request the five precepts with refuge in the Triple Gem. Please kindly grant me the request.

(S) Yam ahaṃ vadāmi, taṃ vadetha

Repeat after me.

(Y) Āma bhante.

Yes, Venerable sir.

Homage to the Buddha

Namo tassa bhagavato arahato sammāsambuddhasa (3 times, 3 lần)

Homage to him, the Exalted one, the fully Enlightened one.

Taking Three Refuges

Tam Quy

Buddham saranam gacchami.

I go to the Buddha as my refuge

Dhammam saranam gacchami.

I go to the Dhamma as my refuge.

Sangham saranam gacchami.

I go to the Sangha as my refuge.

Dutiyampi Buddham saranam gacchami.

For the second time, I go to the Buddha as my refuge.

Dutiyampi Dhammam saranam gacchami.

For the second time, I go to the Dhamma as my refuge.

Dutiyampi Sangham saranam gacchami.

For the second time, I go to the Sangha as my refuge.

Tatiyampi Buddham saranam gacchami.

For the third time, I go to the Buddha as my refuge.

Tatiyampi Dhammam saranam gacchami.

For the third time, I go to the Dhamma as my refuge.

Tatiyampi Sangham saranam gacchami.

For the third time, I go to the Sangha as my refuge.

(S): Saranagamanaṃ paripuṇṇaṃ

Taking refuge is complete.

(Y): Āma Bhante

Yes, Venerable Sir

Taking Five Precepts

1. **Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the rule of training to refrain from killing any beings.

2. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the rule of training to refrain from taking what is not given.

3. **Kāmesu micchācārā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the rule of training to refrain from sexual misconduct.

4. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the rule of training to refrain from false speech.

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the rule of training to refrain from drinks and drugs that fuddle the mind and reduce mindfulness.

Idaṃ me sīlaṃ magga-phala-ñāṇassa paccayo hotu.

May my keeping of precepts be a suitable condition for my attaining path and fruitions.

(S): Appamādena sampādeṭṭha

Accomplish the training with mindfulness.

(Y): Āma Bhante

Yes, Venerable Sir

Chanting After the Dhamma Talk

Imāya Dhammā'nudhammapaṭipattiyā Buddhāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Buddha.

Imāya Dhammā'nudhammapaṭipattiyā Dhammāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Dhamma.

Imāya Dhammā'nudhammapaṭipattiyā Saṅghāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Sangha.

Imāya Dhammā'nudhammapaṭipattiyā mātaṃpitaro pūjemi.

With this practice that conforms to the Dhamma, I honor my parents.

Imāya Dhammā'nudhammapaṭipattiyā ācariye pūjemi.

With this practice that conforms to the Dhamma, I honor my teachers.

Addhā imāya paṭipadāyā jarā-maranāṃ parimuccissāmi

With the meditation practice, may I be liberated from (the universal suffering of) aging and death.

Idaṃ me puññaṃ āsavakkhayāvahāṃ hotu

May this merit of mine bring about destruction of mental defilements.

Idaṃ me sīlāṃ magga-phala ñānassa paccayo hotu

May my precepts be a good cause for the attainment of the Path and Fruition.

Imaṃ no puñña-bhāgaṃ sabbasattānaṃ dema.

We share this our merit with all beings.

Sabbe sattā sukhitā hontu.

May all beings be well and happy.

Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

Alternative

Imāya Dhammā'nudhammapaṭipattiyā Buddhāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Buddha.

Imāya Dhammā'nudhammapaṭipattiyā Dhammāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Dhamma.

Imāya Dhammā'nudhammapaṭipattiyā Saṃghāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Sangha.

Addhā imayā paṭipadāya jarāmaraṇāṃhā parimuccissāmi.

With this meditation practice, may I be liberated from the universal suffering of aging and death.

Idaṃ no puññaṃ āsavakkhayāvahaṃ hotu.

May this merit of ours bring about the destruction of mental defilements.

Idaṃ no puññaṃ nibbānassa paccayo hotu.

May this merit of ours bring about the attainment of Nibbāna.

Imaṃ no puññabhāgaṃ sabbasattānaṃ vibhājema.

We share our merit with all beings.

Sabbe sattā imaṃ puññabhāgaṃ labhitvā sukhitā bhavantu.

Having gained our sharing of merit, may all beings be well and happy.

Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

Metta Chanting

Ahaṃ avero homi

May I have no enmity and danger.

Abyāpajjho homi

May I have no mental suffering.

Aniḅho homi

May I have no physical suffering.

Sukhī attānaṃ pariharāmi.

May I take care of myself happily.

Mama mātapitu-ācariyā ca ñātimittā ca sabrahma-carino ca

May my parents, teachers, relatives and friends

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Aniḅhā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu.

May they take care of themselves happily.

Imasmīṃ ārame sabbe yogino

May all yogis in this compound

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Aniḅhā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu.

May they take care of themselves happily.

Imasmīṃ ārame sabbe bhikkhu-sāmanerā ca upāsaka-upāsikāyo ca

May all monks in this compound, novice monks, laymen and laywomen disciples

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Anīghā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu.

May they take care of themselves happily.

Amhākaṃ catupaccaya-dāyaka

May our donors of the four necessities (robes, food, medicine and lodging)

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Anīghā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu.

May they take care of themselves happily.

Amhākaṃ ārakkha-devatā, Imasmiṃ vihāre Imasmiṃ āvāse Imasmiṃ ārame

May our guardian devas in this monastery,
in this dwelling, in this compound,

Ārakkha devatā

May the guardian devas,

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Anīghā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu.

May they take care of themselves happily.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā,

May all beings, all breathing beings, all creatures, all individuals (all beings), all personalities (all beings with mind and body)

sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā,

sabbe vinipātikā

May all females, all males, all Noble ones (saints), all wordlings (who have not attained sainthood), all celestial beings, all human beings, all those who have fallen from happiness

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Anīghā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu.

May they take care of themselves happily,

Dukkhā muccantu (*karunā*)

Be released from suffering,

Yathāḷaddha-sampattito mā vigacchantu

Be not deprived of happiness they have obtained.

Kammassakā

All beings are owners of their kamma.

Puratthimāya disāya

In the east,

Pacchimāya disāya

In the west,

Uttarāya disāya

In the north,

Dakkhiṇāya disāya

In the south,

Puratthimāya anudisāya

In the south-east,

Pacchimāya anudisāya

In the north-west,

Uttarāya anudisāya

In the north-east,

Dakkhināya anudisāya

In the south-west,

Heṭṭhimāya disāya

In the downward direction,

Uparimāya disāya

In the upward direction,

**Sabbe sattā, sabbe pānā, sabbe bhūtā, sabbe
puggalā, sabbe attabhāvapariyapannā**

May all beings, all breathing beings, all
creatures, all individuals (all beings), all
personalities (all beings with mind and body),

**Sabbā itthiyo, sabbe purisā, sabbe ariyā,
sabbe anariyā, sabbe devā, sabbe manussā,
sabbe vinipātikā**

May all females, all males, all Noble ones
(saints), all wordlings (who have not attained
sainthood), all celestial beings, all human beings,
all those who have fallen from happiness,

Averā hontu

Have no enmity and danger,

Abyāpajjā hontu

Have no mental suffering,

Anīghā hontu

Have no physical suffering,

Sukhī attānaṃ pariharantu

May they take care of themselves happily,

Dukkhā muccantu (*karunā*)

Be released from suffering,

Yathāladdha-sampattito mā vigacchantu.

Be not deprived of happiness they have obtained.

Kammassakā

All beings are owners of their kamma,

Uddhaṃ yāva bhavaggā ca

As far as the highest plane of existence,

Adho yāva avicito

To as far down as the lowest plane,

Samantā cakkavālesu

In the entire universe,

Ye sattā pathavī-carā

Whatever beings that move on earth,

Abyāpajjhā niverā ca

May they have no mental suffering and enmity,

Niddukkhā ca nupaddavā.

And from physical suffering and danger.

Uddham yāva bhavaggā ca

As far as the highest plane of existence,

Adho yāva avīcīto

To as far down as the lowest plane,

Samantā cakkavālesu

In the entire universe,

Ye sattā udake-carā

Whatever beings that move in water,

Abyāpajjhā niverā ca

May they be free from mental suffering and enmity,

Niddukkhā ca nupaddavā.

And from physical suffering and danger.

Uddham yāva bhavaggā ca

As far as the highest plane of existence,

Adho yāva avīcīto

To as far down as the lowest plane,

Samantā cakkavālesu

In the entire universe,

Ye sattā akāse-carā

Whatever beings that move in air,

Abyāpajjhā niverā ca

May they have no mental suffering and enmity,

Niddukkhā ca nupaddavā

And from physical suffering and danger.

Honoring

Imāya Dhammā'nudhammapaṭipattiyā Buddhāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Buddha.

Imāya Dhammā'nudhammapaṭipattiyā Dhammāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Dhamma.

Imāya Dhammā'nudhammapaṭipattiyā Saṅghāṃ pūjemi.

With this practice that conforms to the Dhamma, I honor the Sangha.

Imāya Dhammā'nudhammapaṭipattiyā mātaṃpitaro pūjemi.

With this practice that conforms to the Dhamma, I honor my parents.

Imāya Dhammā'nudhammapaṭipattiyā ācariye pūjemi.

With this practice that conforms to the Dhamma, I honor my teachers.

Resolution

Addhā imāya paṭipadāyā jarā-maranamhā parimuccissāmi

With the meditation practice, may I be liberated from (the universal suffering of) aging and death.

Aspiration

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

May this merit of mine bring about destruction of cankers.

Idaṃ me sīlaṃ magga-phala ṅāṇassa paccayo hotu.

May my precepts be a good cause for the attainment of the Path and Fruition.

Sharing Merit

Imaṃ no puñña-bhāgaṃ sabbasattānaṃ dema.

We share this our merit with all beings.

Sabbe sattā sukhitā hontu.

May all beings be well and happy.

Conclusion

Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

The Practice of Loving-kindness

By Way of Location

May I be well, happy and peaceful.

May all beings in this house be well, happy and peaceful.

May all beings in this area be well, happy and peaceful.

May all beings in this city be well, happy and peaceful.

May all beings in this county be well, happy and peaceful.

May all beings in this state be well, happy and peaceful.

May all beings in this country be well, happy and peaceful.

May all beings in this world be well, happy and peaceful.

May all beings in this universe be well, happy and peaceful.

May all beings be well, happy and peaceful.

By Way of Persons

May I be well, happy and peaceful.

May my teachers be well, happy and peaceful.

May my parents be well, happy and peaceful.

May my relatives be well, happy and peaceful.

May my friends be well, happy and peaceful.

May the indifferent persons be well, happy and peaceful.

May the unfriendly persons be well, happy and peaceful.

May all meditators be well, happy and peaceful.

May all beings be well, happy and peaceful.

May all suffering ones be suffering-free

And the fear-struck fearless be

May the grieving shed all grief

And all beings find relief.

Some Suttas and Sutta Excerpts

Metta Sutta

**Yassānubhāvato yakkhā,
Neva dassenti bhisanaṃ;
Yamhi cevānuyuñjanto,
Rattindiva-matandito.**

**Sukhaṃ supati sutto ca,
Pāpaṃ kiñci na passati;
Evamādiguṇūpetam,
Parittaṃ taṃ bhaṇāma he.**

By the power of this sutta, the Yakkhas do not show fearful vision.
A person making effort in (with) this Sutta day and night (by reciting and practicing),
Will sleep soundly, 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.

**Karaṇiya-matthakusalena
Yaṃ ta santaṃ padaṃ abhisamecca,
Sakko ujū ca suhujū ca,
Suvaco cassa mudu anatimāni.**

One who is skilled in his good, and inspired by the ultimate peacefulness of Nibbāna
Should practice (three kinds of training)
He should be able, upright, very upright, obedient, gentle, and not conceited.

**Santussako ca subharo ca
Appa-kicco ca sallahuka-vutti
Santindriyo ca nipako ca,
Appagabbho kulesva-nanugiddho.**

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

**Na ca khudda-mācare kiñci,
Yena viññū pare upavadeyyuṃ,
Sukhino vā khemino hontu,
Sabbasattā bhavantu sukkhitattā.**

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

**Ye keci pāṇabhūtatthi,
Tasā vā thāvarā vanavasesā
Dīghā vā ye va mahantā,
Majjhimā rassakā aṇuka-thūlā.**

**Diṭṭhā vā ye va adiṭṭhā,
Ye va dūre vasanti avidūre,
Bhūtā va sambhavesiva,
Sabba-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 paramṃ nikubbetha,
Nātimaññetha katthaci na kañci,
Byārosanā paṭighasañña,
Nāñña-maññassa dukkha-miccheyya.**

Let none deceive another or despise any person in any place.
Let none wish any harm to another with insult or ill will.

**Mātā yathā niyaṃ putta-
Māyusā ekaputta-manurakkhe,
Evam pi sabbabhūtesu,
Mānasam bhāvaye aparimāṇam.**

Just as a mother would protect her only child at the risk of her own life,
Even so (to such extent) cultivate a boundless heart toward all beings.

**Mettañca sabba-lokasmī,
Mānasam bhāvaye aparimāṇam,
Uddham adho ca tiriyañca,
Asambādham avera-masapattam.**

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

**Tiṭṭham caram nisinno va,
Sayāno yāvatāssa vitamiddho,
Etam satim adhiṭṭheyya,
Brahma-metam vihāra-midha māhu.**

Whether standing, walking, sitting or lying down,
As long as one is awake, one should develop this mindfulness in loving kindness.
This is the Noble Living honored here (in the Dispensation of the Buddha).

**Diṭṭhiṃ ca anupaggamma,
Silavā dassanena sampanno,
Kamesu vineyya gedham
Na hi jātu ggabbhaseyya puna reti.**

Not approaching (taking) wrong view,
Being virtuous and endowed with Vision (the first stage of enlightenment),
And discarding attachment to sensuous objects,
One definitely does not come again to lying in a (mother's) womb.

Excerpt from Mahā Satipatthāna Sutta

Ekāyano ayam bhikkhave maggo

This is the only way, bhikkhus

sattānaṃ visuddhiyā,

For the purification of beings,

Soka-paridevānaṃ samatikkamāya,

For the overcoming of sorrow and lamentation,

Dukkha-domanassānaṃ atthaṅgamāya,

For the disappearance of pain and grief,

Ñāyasa adhigamāya,

For reaching the Noble Path,

Nibbānassa sacchikiriyāya,

For the realization of Nibbāna,

Yad idam cattaro Satipaṭṭhāna.

Namely, the Four Foundations of Mindfulness.

Katame cattaro?

What are the four?

Idha bhikkave bhikkhu,

Here (in this teaching), bhikkhus,

kāye kāyānupassī viharati,

A bhikkhu dwells contemplating the body in the body,

ātapi sampajāno satima,

Ardent, clearly comprehending and mindful,

vineya loke abhijjhā-domanassaṃ.

Removing desire and discontent in the world.

vedāsu vedānupassī viharati,

A bhikkhu dwells contemplating the feeling in the feelings,

ātapi sampajāno satima,

Ardent, clearly comprehending and mindful,

vineya loke abhijjhā-domanassaṃ.

Removing desire and discontent in the world.

citte cittānupassī viharati,

A bhikkhu dwells contemplating the consciousness in the consciousness,

ātāpi sampajāno satimā,

Ardent, clearly comprehending and mindful,

vineya loke abhijjhā-domanassaṃ;

Removing desire and discontent in the world;

Dhamesu dhammānupassī viharati

A bhikkhu dwells contemplating the dhamma in the dhammas

ātāpi sampajāno satimā

Ardent, clearly comprehending and mindful,

vineya loke abhijjhā-domanassaṃ;

Removing desire and discontent in the world;

Dependent Origination (Paṭiccasamuppāda)

(Tittthāyatana-sutta, Aṅgutara Nikāya)

Avijjā-paccayā saṅkhārā.

Dependent on ignorance, arise kammic volitions.

Saṅkhāra-paccayā viññāṇaṃ.

Dependent on kammic volitions, arises consciousness.

Viññāṇa-paccayā nāmarūpaṃ.

Dependent on consciousness, arise mind-matter.

Nāmarūpa-paccayā saḷāyatanaṃ.

Dependent on mind-matter, arise the six sense bases.

Saḷāyatana-paccayā phasso.

Dependent on the six sense bases, arises contact.

Phassa-paccayā vedanā.

Dependent on contact, arises sensation.

Vedanā-paccayā taṇhā.

Dependent on sensation, arises craving.

Taṇhā-paccayā upādānaṃ.

Dependent on craving, arises clinging.

Upādāna-paccayā bhavo.

Dependent on clinging, arises existence (of life and volitions).

Bhava-paccayā jāti.

Dependent on existence (of volitions), arises rebirth.

Jāti-paccayā jarāmaraṇaṃ.

Dependent on birth, decay, death, and

Soka-parideva-dukkha-domanass'upāyāsā saṃbhavanti.

Sorrow, lamentation, pain, grief, and despair can arise.

Evam'etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Thus arises this whole mass of suffering.

Avijjāya tveva asesavirāga-nirodhā, saṅkhāra-nirodho.

As ignorance completely ceases, kammic volitions cease.

Saṅkhāra-nirodhā viññāṇa-nirodho.

As kammic volitions cease, consciousness ceases.

Viññāṇa-nirodhā nāmarūpa-nirodho.

As consciousness ceases, mind-matter cease.

Nāmarūpa-nirodhā saḷāyatana-nirodho.

As mind-matter cease, the six sense bases cease.

Saḷāyatana-nirodhā phassa-nirodho.

As the six sense bases cease, contact ceases.

Phassa-nirodhā vedanā-nirodho.

As contact ceases, sensation ceases.

Vedanā-nirodhā taṇhā-nirodho.

As sensation ceases, craving ceases.

Taṇhā-nirodhā upādāna-nirodho.

As craving ceases, clinging ceases.

Upādāna-nirodhā bhava-nirodho.

As clinging ceases, existence (of life and volitions) ceases.

Bhavanirodhā jātinirodho.

As existence (of volitions) ceases, rebirth ceases.

Jātinirodhā jarāmaraṇaṃ,

As rebirth ceases, decay and death,

Soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

Sorrow, lamentation, pain, grief, and despair cease.

Evametassakevalassa dukkhakkhandhassa nirodho hoti.

Thus, the whole mass of suffering comes to an end.

Udanagatha

(Dhammapada 152-153)

Aneka-jāti-saṃsāraṃ

Through many births in *saṃsāra*

Sandhāvissaṃ anibbissaṃ,

I wandered not finding

Gaha-kāraṃ gavesanto

Although having looked for the house-builder

Dukkhā jāti punappunaṃ,

Sorrowful is repeated births.

Gahakāra diṅṅhosi

Oh, House-builder, you are seen!

Puna-gehaṃ na kāhasi.

You shall build no house again.

Sabbā te phāsukā bhaggā

All your rafters are broken,

Gahakūṭaṃ visaṅkhataṃ

The ridge pole is destroyed,

Visaṅkhāra-gataṃ cittaṃ

The mind reached the unconditioned,

Taṇhānaṃ khayam-ajjhagā

Achieved is the end of craving.

Lakkhaṇattayaṃ

"Sabbe saṅkhārā aniccā" ti, yadā paññāya passati.

When one sees with wisdom that all conditioned phenomena are impermanent,

Atha nibbindati dukkhe, esa maggo visuddhiyā.

He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). This is the way to purification.

"Sabbe saṅkhārā dukkhā" ti, yadā paññāya passati.

When one sees with wisdom that all conditioned phenomena are suffering,

Atha nibbindati dukkhe, esa maggo visuddhiyā.

He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). This is the way to purification.

"Sabbe dhammā anattā" ti, yadā paññāya passati.

When one sees with wisdom that all dhammas are not self,

Atha nibbindati dukkhe, esa maggo visuddhiyā.

He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). This is the way to purification.

Anattalakkhaṇa Sutta

(Saṃyutta Nikāya XXII, 59)

Evam me sutam. Ekam samayaṃ Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi "bhikkhavo"īti. "Badante"ti te bhikkhu bhagavato paccasosum. Bagavā etadavoca:

Thus have I heard, at one time, the Blessed One was residing in the Deer Sanctuary of Isipatana near the town of Varanasi. Then, the Blessed One addressed the group of five monks, "Here monks." They replied thus, "Yes, Venerable, sir." The Blessed One said this:

1. ***Rūpaṃ bhikkhave anattā. Rūpañca idaṃ bhikkhave attā abhaviṣṣa. Nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Yaṃā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti.***

"Monks, *rūpa* (the material body) is not self (soul or living entity). Monks, if the body were self, it would not tend to afflict or distress, and it would also be possible to say, "Let my body be thus; let my body not be thus." Monks, in fact, the body is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say, "Let it be thus, let it not be thus." "

2. ***Vedanā bhikkhave anattā. Vedanā ca idaṃ bhikkhave attā abhaviṣṣa. Nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. Yaṃā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti.***

"Monks, *vedanā* (feeling) is not self (soul or living entity). Monks, if feeling were self, it would not tend to afflict or distress, and it would also be possible to say, "Let my feeling be thus; let my feeling not be thus." Monks, in fact, the feeling is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say, "Let it be thus, let it not be thus." "

3. ***Saññā bhikkhave anattā. Saññā ca idaṃ bhikkhave attā abhaviṣṣa. Nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣīti. Yaṃā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣīti.***

"Monks, *saññā* (perception) is not self (soul or living entity). Monks, if perception were self, it would not tend to afflict or distress, and it would also be possible to say, "Let my perception be thus; let my perception not be thus." Monks, in fact, the perception is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say, "Let it be thus, let it not be thus." "

4. ***Sañkhārā bhikkhave anattā. Sañkhārā ca idaṃ bhikkhave attā abhaviṣṣaṃsu. Nayidaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca sañkhāresu, evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesuntī. Yaṃā ca kho bhikkhave sañkhārā anattā, tasmā sañkhārā ābādhāya***

samvattanti, na ca labbhati saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesunti.

Monks, *saṅkhārā* (volitional formations) are not self (soul or living entity). Monks, if volitional formations were self, it would not tend to afflict or distress, and it would also be possible to say, "Let my volitional formations be thus, let my volitional formations not be thus." Monks, in fact, the volitional formations are not self. Since they are not self, they tend to afflict and distress, and it is not possible to say, "Let it be thus, let it not be thus."

5. ***Viññāṇaṃ bhikkhave anattā. Viññāṇaṃca hidaṃ bhikkhave attā abhaviṣsa. Nayidaṃ viññāṇaṃ ābādhāya samvatteyya, labbheṭṭha ca viññāṇe, evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ ahoṣīti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe, evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti.***

"Monks, *viññāṇa* (consciousness) is not self (soul or living entity). Monks, if consciousness were self, it would not tend to afflict or distress, and it would also be possible to say, "Let my consciousness be thus, let my consciousness not be thus." Monks, in fact, the consciousness is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say of the consciousness, "Let it be thus, let it not be thus." "

6. ***Tañ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā'ti. Aniccaṃ Bhante. Yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ Bhante. Yampanāniccaṃ dukkhaṃ vipariṇāma dhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama eso hamasmi eso me attā'ti. No h'etaṃ Bhante.***

"Monks, what do you think? Is *rūpa* (material) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly² thus, "This is mine, this is I, this is myself?" "No, Venerable Sir."

7. ***Vedanā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ etaṃ mama esohamasmi eso me attā'ti. No hetāṃ bhante.***

² "kalla": suitable; "samanupassituṃ": rightly see

"Monks, what do you think? Is *vedanā* (feeling) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, "This is mine, this is I, this is myself?" "No, Venerable Sir."

8. ***Saññā niccā vā aniccā vā'ti. Aniccā Bhante. Yam panāniccam, dukkham vā tam sukham vāti. Dukkham Bhante. Yam panāniccam dukkham vipari-ṇāma dhammam kallam nu tam samanupassitum etam mama esohamasmī eso me attāti. No hetam Bhante.***

"Monks, what do you think? Is *saññā* (perception) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, 'This is mine, this is I, this is myself?' "No, Venerable Sir."

9. ***Sañkhārā niccā vā aniccā vā'ti. Aniccā bhante. Yam panāniccam dukkham vā tam sukham vāti. Dukkham bhante. Yam panāniccam dukkham vipari-ṇāma dhammam kallam nu tam samanupassitum etam mama esohamasmī eso me attāti. No hetam bhante.***

"Monks, what do you think? Is *sañkhārā* (volitional formations) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, 'This is mine, this is I, this is myself?' No, Venerable Sir."

10. ***Viññāṇam niccam vā aniccam vā'ti. Aniccam bhante. Yam panāniccam dukkham vā tam sukham vāti. Dukkham bhante. Yam panāniccam dukkham vipariṇāma dhammam kallam nu tam samanupassitum etam mama esohamasmī eso me attāti. No h'etam bhante.***

"Monks, what do you think? Is *viññāṇa* (consciousness) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, "This is mine, this is I, this is myself?" "No, Venerable Sir."

11. ***Tasmātiha bhikkhave yamkiñci rūpam attā-nāgata-paccuppannam, ajjhattam vā bahiddhā vā, oḷārikam vā sukhumam vā, hīnam vā paṇītam vā,***

yam dūre vā santike vā, sabbam rūpam netam mama, nesohamasmī, na meso attāti' eva metam yathābhūtam sammappaññāya daṭṭhabbam.

"Monks, it is not appropriate to view *rūpa* (material form) thus, "this is mine, this is I am, this is myself." Any kind of material form, whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself." "

12. Yā kāci vedanā, attā-nāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā vedanā, netam mama, neso hamasmī, na meso attāti. Evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Any kind of *vedanā* (feeling), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

13. Ya kāci saññā, attā-nāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre vā santike vā, sabbā saññā netam mama, neso hamasmī, na meso attāti. Eva metam yathābhūtam sammappaññāya daṭṭhabbam.

"Any kind of *saññā* (perception), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

14. Ye keci saṅkhārā attā-nāgata-paccuppaññā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre vā santike vā, sabbe saṅkhārā netam mama, neso hamasmī, na meso attāti evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Any kind of *saṅkhārā* (volitional formations), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

15. Yam kiñci viññāṇam attā-nāgata-paccuppannam, ajjhattam vā bahiddhā vā, oḷārikam vā sukhumam vā, hīnam vā paṇītam vā, yam dūre vā santike vā,

sabbam viññānam netam mama neso hamasmi na meso attāti evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Any kind of *viññāna* (consciousness), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

16.Evam passam bhikkhave, sutvā ariyasāvako rūpāsmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindam virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamīti ñānam hoti "khīnā jāti, vusitam brahma-cariyam, katham karaṇīyam, nāparam ittattāyā'ti pajāññāti.

"Monks, seeing thus, the instructed noble disciples lose interest in the material form, lose interest in feeling, lose interest in perception, lose interest in volitional formations, and lose interest in consciousness. Losing such interest, he is free from attachments, and becomes emancipated. Being emancipated, the knowledge arises (in him) that freedom from defilements has been achieved. By reflection, he knows thus, "Birth is exhausted; the Holy Life is lived. What has to be done has been done, and there is nothing more to be done."

17.Idamavoca Bhagavā, attamanā pañcavaggiyā bhikkhū, Bhagavato bhāsitam abhinandum. Imasmiñca pana veyyā karaṇasmim bhaññamāne pañca-vaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccim sū'ti.

The Blessed One spoke thus and the group of five monks felt delighted in his speech. Moreover, while listening to the discourse (or at the end of this discourse), the mind of these five was freed from attachments and became emancipated."

Maṅgala Sutta

Discourse on Blessings – *Hạnh Phúc Kinh*

Evam me sutam: Ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa Ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkanta-vaṇṇā kevala-kappaṃ Jetavanam obhāsetvā yena Bhagavā ten'upasaṅkami upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

At one time, the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's grove near the city of Sāvatti. Late at night, the deity with surpassing beauty and brilliance illuminating the whole Jeta's grove came to see the Blessed One. Having approached the Blessed One, the deity paid homage to him and stood at a suitable place. The deity then addresses the Blessed One in verse:

1. **"Bahū devā manussā ca,
Maṅgalāni acintayum,
Ākaṅkhamānā sotthānam,
Brūhi maṅgala-muttamaṃ."**

Many deities and men,
in search of what is good,
have pondered on what blessings are.
Please tell me what the Superior Blessings are.

2. **"Asevanā ca bālānam,
Paṇḍitānañca sevanā,
Pūjā ca pūjanīyānam,
Etaṃ maṅgalamuttamaṃ.**

Not to associate with fools,
To associate with the wise,
And to honor those who are worthy of honor,
This is the Superior Blessing.

3. **Paṭirūpadesavāso ca,
Pubbe ca kata-puññatā,
Atta-sammāpaṇidhi ca,
Etaṃ maṅgalamuttamaṃ.**

To reside in a suitable place,
To have done meritorious deeds in the past,
And to set right attitude,
This is the Superior Blessing.

4. **Bāhusaccañca sippañca,
Vinayo ca susikkhito,
Subhāsita ca yā vācā,
Etaṃ maṅgala-muttamaṃ.**
To be well-informed, to be skillful in crafts,
To be well-trained in moral conduct,
And to have a speech well-spoken,
This is the Superior Blessing.
5. **Mātāpitu-upaṭṭhānaṃ,
Putta-dārassa saṅgaho,
Anākulā ca kammantā,
Etaṃ maṅgala-muttamaṃ.**
Caring for one's mother and father,
Supporting one's wife and children,
And working skillfully,
This is the Superior Blessing.
6. **Dānañca dhammacariyā ca,
Ñātakānañca saṅgaho,
Anavajjāni kammāni,
Etaṃ maṅgala-muttamaṃ.**
Generosity, practice of what is good,
Supporting one's relatives,
and performing blameless actions,
This is the Superior Blessing.
7. **Āratī viratī pāpā,
majjapānā ca saṃyamo,
Appamādo ca dhammesu,
Etaṃ maṅgala-muttamaṃ.**
Abstaining from evil in mind, body and speech,
abstaining from intoxicants,
and being diligent in meritorious deeds,
This is the Superior Blessing.
8. **Gāravo ca nivāto ca,
Santuṭṭhī ca kataññutā,
Kālena dhammassavanaṃ,
Etaṃ maṅgala-muttamaṃ.**
Respectfulness, humility,
contentment, gratitude,

and listening to the Dhamma on suitable occasions,
This is the Superior Blessing.

9. **Khantī ca sovacassatā,
Samaṇānañca dassanaṃ,
Kālena dhammasākacchā,
Etaṃ maṅgala-muttamaṃ.**
Patience, obedience,
seeing monks,
and discussing Dhamma on suitable occasions,
This is the Superior Blessing.

10. **Tapo ca brahmacariyañca,
Ariyasaccāna dassanaṃ,
Nibbāna-sacchikiriya ca,
Etaṃ maṅgala-muttamaṃ.**
Intensive practice and holy lifestyle
Understanding of the Noble Truths
And experience of Nibbāna
This is the Superior Blessing

11. **Phuṭṭhassa lokadhammehi,
Cittaṃ yassa na kampati,
Asokaṃ virajaṃ khemaṃ,
Etaṃ maṅgala-muttamaṃ.**
Afflicted by vicissitudes of life
One's mind is unagitated,
Sorrowless, stainless and peaceful
This is the Superior Blessing.

12. **Etādisāni katvāna,
Sabbattha maparājitā,
Sabbattha sotthiṃ gacchanti,
Taṃ tesaṃ maṅgala-muttamaṃ".**
Having fulfilled these things,
one is unbeatable
and blessed everywhere,
These are the Highest Blessings.

Sharing Merits

May all beings share this merit
Which we have thus acquired
For the acquisition of all kinds of happiness

May beings inhabiting space and earth
Devas and nāgas of mighty power
Share this merit of ours
May they long protect the teachings!