



















MDUESL GXNNKE *Aging is suffering,*

Maranampi dukkhang, *Death is suffering,*

Soka- S D U L - G U K K H A D D o m a n a s - V X S E \ E V E S L G X N N

*Sorrow, lamentation, pain, distress,*

*and despair are suffering,*

□

*Association with things disliked is suffering,*

S L \ K K L Y L S S D \ R J R G X N N K R

*separation from things liked is suffering,*

Yampicchang na labhati tampi dukkhang,

*not getting what one wishes is suffering,*

Ḍ N K W W Ḍ S D x F S E G E - Q D N N K D Q G K E G X N N K E

*In short, the five aggregates for clinging are suffering,*

Ḍ D W K Ḍ S z S E G E - n a k k h a n d h o ,

*Namely: Form as an aggregate for clinging,*

□

-nakkhandho,

*Feeling as an aggregate for clinging,*

Ḍ x x z S E G E - n a k k h a n d h o ,

*Perception as an aggregate for clinging,*

Sankkh E ḷ ḷ E n a k k h a n d h o ,

*Mental processes as an aggregate for clinging,*

Ḍ x x E Ḍ - S E G E Q D N N K D Q G K R

*Consciousness as an aggregate for clinging.*

Ḍ Ḍ D U L x x E Ḍ Ḍ U D P E Ḍ Ḍ R E Ḍ Ḍ E

*So that they might fully understand this,*

*the Blessed One, while still alive,*

J Ḍ Q J E D K X O D Q J V E Y D N K Y L Q K W L

*often instructed his disciples in this way;*

Ēvang bhāgā ca panassa bhagavato sāvakēsu  
Anusāsanī, Bahulā pavattati,

*Many times, did he emphasize this part of his admonition:*

Rūpang aniccang,	<i>Form is impermanent,</i>
Vēdanā aniccā,	<i>Feeling is impermanent,</i>
Saññā aniccā,	<i>Perception is impermanent,</i>
Sangkhārā aniccā,	<i>Mental processes are impermanent,</i>
Viññānang aniccang,	<i>Consciousness is impermanent,</i>
Rūpang anattā,	<i>Form is not-self,</i>
Vēdanā anattā,	<i>Feeling is not-self,</i>
Saññā anattā,	<i>Perception is not-self,</i>
Sangkhārā anattā,	<i>Mental processes are not-self,</i>
Viññānang anattā,	<i>Consciousness is not-self,</i>
Sabbē sangkhārā aniccā,	<i>All processes are impermanent,</i>
Sabbē dhammā anattāti,	<i>All phenomenon are not-self,</i>
Tē (women: Tā) mayang,	<i>All of us,</i>
Otinnāmaha jātiyā,	<i>Beset by birth,</i>
Jarā-maranēna,	<i>Aging and death,</i>
Sokēhi,	<i>By sorrows,</i>
Paridēvēhi,	<i>Lamentations,</i>
Dukkhēhi,	<i>Suffering,</i>
Domanassēhi,	<i>Distresses,</i>
Upāyāsēhi,	<i>And despairs,</i>
Dukkhottinnā,	<i>Bound by sufferings,</i>

Dukkha-parētā, *obstructed by sufferings,*  
 Appēvanā-mimassa kēvalassa  
 Dukkak-khandhassa antakiriya paññāyēthāti.

*(Think) O, that the end of this entire mass of suffering  
 and stress might Be known.*

\*(MONKS and NOVICES)

Cira-parinibbutampi tang bhagavantang uddissa  
 Arahantang sammā-sambuddhang,

*Though the total Liberation of the Blessed One, the  
 Worthy One, the rightly Self-awakened One,  
 was long ago,*

Saddhā agārassamā anagāriyang pabbajitā,

*We have gone forth in faith from home to homelessness  
 in dedication to him.*

Tasming bhagavati brahma-cariyang carāma,

*We practice that Blessed One's holy life,*

Bhikkhūnang sikkhā-sājīva-samāpannā,

*Fully endowed with the bhikkhus' training and livelihood.*

Tang no brahmacariyang, Imassa kēvalassa  
 Dukkak-khandhassa antakiriya sangvattatu,

*May this holy life of ours bring about the end  
 Of this entire mass of suffering and stress.*

\*(For lay people)

Cira-parinibbutampi tang bhagavantang saranang gatā,

*Though the total Liberation of the Blessed One,  
 The Worthy One, the rightly Self-awakened One,  
 Was long ago, we have gone for refuge in him,*

Dhammañca bhikkhu-sanghañca,

*In the Dhamma, and in the Bhikkhu Sangha,*

Tassa bhagavato sāsanaṅg yathā-sati yathā-balang  
Manasikaroma, Anupatipajjāma,

*We attend to the instruction of the Blessed One,*

*As far as our mindfulness and strength will allow,*

*And we practice accordingly.*

Sā sā no patipatti, Imassa kēvalassa dukkhak-  
khandhassa

Antakiriyāya sangvattatu.

*May this practice of ours bring about the end*

*Of this entire mass of suffering and stress.*

## 1.7 Patisangkhāyoniso

### *Reflecion at the Moment of Using the Requisites*

(LEADER)

*Handa mayang tangkhanika-paccavēkkhana-pāthang bhanāma sē*

*Now let us recite the passage for reflection*

*at the moment (of using the requisite):*

(ALL)

Patisangkhāyoniso cīvarang patisēvāmi,

*Mindfully reflecting, I use the robe,*

Yāvadēva sītassa patighātāya, *Only to ward off cold,*

Unhassa patighātāya, *To ward off heat,*

Dangsa-makasa-vātātapa-siringsapa-samphassānaṅg

Patighātāya, *To ward off the touch of flies,*

*Mosquitoes, wind, sun, and reptiles,*

Yāvadēva hirikopina-paticchā-danatthang.

*Simply for the purpose of covering*

*the parts Of the body that cause shame.*

Patisangkhāyoniso pindapātang patisēvāmi,

*Mindfully reflecting, I use alms food,*

Nēva davāya na madāya na mandanāya na Vibhūsanāya,

*Not playfully, nor for intoxication, nor for putting on*

*weight, nor for beautification,*

Yāvadēva imassa kāyassa thitiyā yāpanāya,

*But simply for the survival*

*and continuance of this body,*

Vihingsuparatiyā brahma-cariyānuggahāya,

*For ending its afflictions,*

*for the support of the holy life,*

Iti purānañca vēdanang patihangkhāmi,

*Reflecing, Thus I will destroy old feelings of hunger*

NavañcaVēdanang na uppādēssāmi,

*And not create new feelings from over-eating.*

Yātrā ca mē bhavissati anavajjatā ca phāsu-vihāro cāti,

*So, there will be free from phycical troubles*

*and living at ease,*

Patisangkhā yoniso sēnāsanang patisēvāmi,

*Mindfully reflecting, I use the lodging:*

Yāvadēva sītassa patighātāya,

*Simply to ward off cold,*

Unhassa patighātāya, *To ward off heat,*

Dangsa-makasa-vātātapa-siringsapa-samphassānang  
Patighātāya, *To ward off the touch of flies,*

*Mosquitoes, wind, sun and reptiles;*

Yāvadēva utuparissaya-vinodanang  
Patisallā nārāmatthang,

*Simply for protection from the inclemencies  
of weather and for the enjoyment of seclusion.*

Patisangkāyoniso gilāna-paccaya-bhēsajja-  
Parikkhārang patisēvāmi,

*Mindfully reflecting, I use medicinal requisites  
for curing sickness.*

Yāvadēva uppannānang veyyābādhikānang  
Vēdanānang patighātāya,

*Simply to ward off any pain of illness  
that have arisen,*

Abyāpajja-paramatāyāti.

*And for maximum freedom from disease.*

## 1.8 Puñña-udissagāthā (Dedication of Merit)

Puññassidāni katassa Yānaññāni katāni mē,  
*May all beings – without limit, without end*  
*Have a share in the merit just now made,*  
 Tēsañja bhāgino hontu Sattānantāp-pamānakā,  
*And in whatever other merit I have made.*  
 Yē piyā gunavantā ca Maihang mātā-pitādayo,  
*Those who are dear and kind to me*  
*Beginning with my mother and father,*  
 Ditthā mē cāpyaditthā vā Aññē majjatta-vērino,  
*Whom I have seen or never seen;*  
*And others, neutral or hostile;*  
 Sattā titthanti lokasming Tē-bhumkā catu-yonikā,  
*Beings established in the cosmos,*  
*The three realms, the four kinds of birth,*  
 Pañcēka-catuvokārā Sangsarantā bhavābhavē,  
*With five, one, or four aggregates,*  
*Wandering on from realm to realm:*  
 Yātang yē pattidānam-mē Anumodantu tē sayang,  
*If they know of my dedication of merit,*  
*May they themselves rejoice,*  
 Yē cimang nappajānanti Dēvā tēsang nivēdayung,  
*And if they do not know, May the devas inform them,*  
 Mayā dinnāna-puññānang, Anumodana-hētunā,  
*By reason of their rejoicing in my gift of merit.*  
 Sabbē sattā sadā hontu, Avērā sukha-jīvino,

*May all beings always live happily,  
Free from animosity.*

Khēmappadañca pappontu      Tēsāsā sijjhatang subhā.  
*May they attain the Serene State,  
And their radiant hopes be fulfilled.*

### **1.9 The Sublime Attitudes**

(Sharing the loving kindness )

Ahang sukhito homi,      *May I be happy.*

Niddukkho homi,      *May I be free from stress and pain.*

Avēro homi,      *May I be free from animosity.*

Abyāpajjho homi,      *May I be free from oppression.*

Anīgho homi,      *May I be free from trouble.*

Sukhī attānang pariharāmi,  
*May I look after myself with ease.*

Sabbē sattā sukhitā hontu,  
*May all living beings be happy.*

Sabbē sattā avērā hontu,  
*May all living beings be free from animosity.*

Sabbē sattā abyapajjhā hontu.  
*May all living beings be free from oppression.*

Sabbē sattā anīghā hontu,  
*May all living beings be free from trouble.*

Sabbē sattā sukhī attānang pariharantu,  
*May all living beings look after themselves with ease.*

Sabbē sattā sabba-dukkhā pamuñcantu,  
*May all living beings be free from all stress and suffering.*



Sabbē sattā laddha-sampattito mā vigacchantu,  
*May all living beings not be deprived  
of the good Fortune they have attained.*

Sabbē sattā kammassakā kamma-dāyādā kamma-Yoni  
kamma-bandhu kamma-patisaranā,  
*All living beings are the owners of their karma,  
Heir to their karma, born of their karma.  
related through their karma.  
and live dependent on their karma,*

Yang kammang karissanti kalyānang vā pāpakang vā,  
*Whatever they do, for good or for evil,*

Tassa dāyādā bhavissanti, *To that will they fall heir.*

Sabbē sattā sadā hontu, *May all living beings live happily,*  
Avērā sukha-jīvino, *Always free from animosity,*

Katang puñña-phalang mai-hang, *May all share in the blessings,  
Sabbē bhāgī bhavantu tē, *Springing from the good I have done.**

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you.*

Sabba-buddhīnubhīvīna, *By the power of all the Buddhas,*

Sothhī hontu nirantarang, *May you forever be well.*

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you,*

Sabba-dhammānubhāvēna, *By the power of all the Dhamma,*

Sothhī hontu nirantarang, *May you forever be well.*

Hotu sabbang sumangalang, *May there be every good blessing.*  
Rakkhantu sabba-dēvatā, *May the devas protect you,*  
Sabba-sanghānubhāvēna, *By the power of all the Sangha,*  
Sothī hontu nirantarang, *May you forever be well.*

**THE END OF MORNING CHANTING.**