

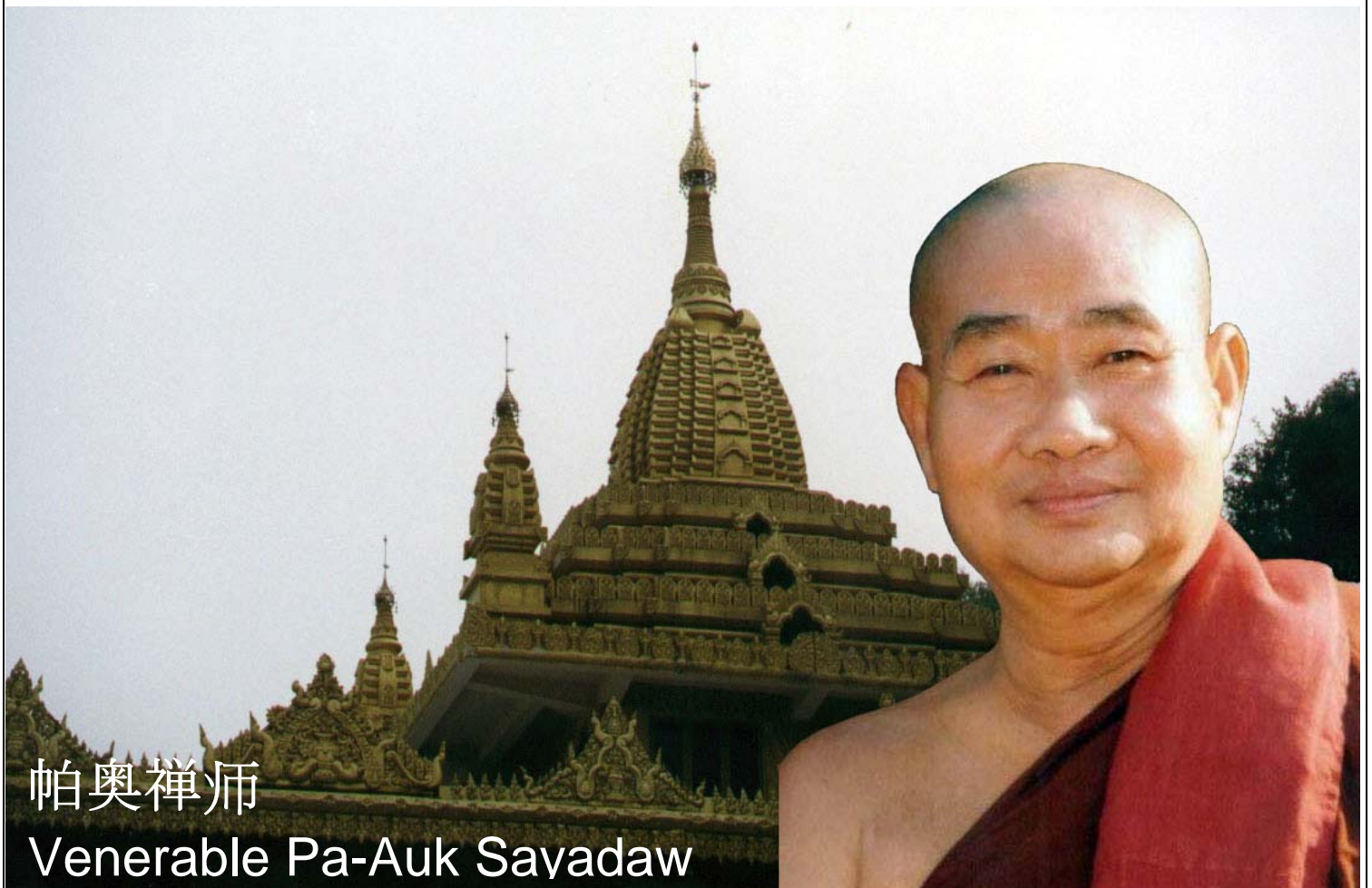
帕奥禅修中心早晚课

DAILY CHANTS

At

PA-AUK

MEDITATION CENTRE



帕奥禅师

Venerable Pa-Auk Sayadaw

FOR FREE DISTRIBUTION

**Namo tassa bhagavato arahato
sammāsambuddhasa**

Homage to that Blessed One, who
is an Arahant, a perfectly
Enlightened One.



Sabbadanam Dhammaṇam Jīṇaṭī
The gift of truth excels all other gifts

帕奧禪修中心早晚課
Daily Chants At Pa-Auk Meditation Centre

The contents of this chanting book are extracted from the daily chanting book of Pa Auk Meditation Centre. For your convenience, the contents of the CD and the corresponding page numbers in the chanting book are given below.

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Daily Evening Chants (晚课)

Pay Homage To The Buddha

Namo tassa bhagavato arahato
sammāsabbuddhasa

Namo tassa bhagavato arahato
sammāsabbuddhasa

Namo tassa bhagavato arahato
sammāsabbuddhasa

MAHA NAMAKKARA PAḲI

1. Sugataṃ sugataṃ seṭṭhaṃ,
kusalaṃkusalaṃ jahaṃ;
Amataṃ amataṃ santaṃ,
asamaṃ asamaṃ dadaṃ.
Saraṇaṃ saraṇaṃ lokaṃ,
araṇaṃ araṇaṃ karaṃ;
Abhayaṃ abhayaṃ ṭhānaṃ,
nāyakaṃ nāyakaṃ name.
2. Nayanasubhagakāyaṅgaṃ,
Madhuravarasaropetaṃ;
Amitaguṇagaṇādhāraṃ,
Dasabalamatulaṃ vande.

3. Yo buddho dhitimāṇṇadhārako,
Samsāre anubhosi kāyikaṃ;
Dukkaṃ cetasikaṃca lokato,
Taṃ vande naradevamaṅgalaṃ.
4. Bāttimsatilakkhaṇacitradehaṃ,
Dehajjutiniggatapajjalantaṃ;
Paṇṇādhitisīlaguṇoghavindaṃ,
Vande munimantimajātiyuttaṃ.
5. Pātodayaṃ bāladivākaraṃva,
Majjhe yatīnaṃ lalitaṃ sirīhi;
Puṇṇindusaṅkāsamukhaṃ anejaṃ,
Vandāmi sabbaṇṇumahaṃ
munindaṃ.
6. Upetapuṇṇo varabodhimūle,
Sasenamāraṃ sugato jinitvā;
Abojji bodhiṃ aruṇodayamhi,
Namāmi taṃ māraḥinaṃ abhaṅgaṃ.
7. Rāgādichedāmaḥaṇṇākhaggaṃ,
Satīsamaṇṇāphalakābhigāhaṃ;
Sīloghaḥakāravibhūsitāṃ taṃ,
Namāmibhiṇṇāvaramiddhupetaṃ.

8. Dayālayaṃ sabbadhi dukkaraṃ
karaṃ,
Bhavaṇṇavātikkamamaggataṃ
gataṃ;
Tilokaṇāthaṃ susamāhitaṃ hitaṃ,
Samantacakkhuṃ paṇamāmi
taṃmitaṃ.
9. Tahiṃ tahiṃ pāramisaṇcayaṃ
cayaṃ, Gataṃ gataṃ sabbhi
sukhappadaṃ padaṃ; Narānarānaṃ
sukhasambhavaṃ bhavaṃ,
Namānamānaṃ jinapuṇḡavaṃ
gavaṃ.
10. Maggaṇḡanāvaṃ munidakkhanāviko,
Īhāphiyaṃ ṇāṇakarena gāhako;
Āruyha yo tāya bahū bhavaṇṇavā,
Tāresi taṃ buddhamaghappahaṃ
name.
11. Samatiṃ satipāramisambharaṇaṃ,
Varabodhidume catusaccadasaṃ;
Varamiddhigataṃ naradevahitaṃ,
Tibhavūpasamaṃ paṇamāmi jinaṃ.

12. Satapuṇṇajakkhaṇikaṃ virajaṃ,
Gaganūpamadhiṃ dhitimerusamaṃ;
Jalajūpamasītalasīlayutaṃ,
Pathavīsahanaṃ paṇamāmi jinaṃ.
13. Yo buddho sumati dive divākarova,
Sobhanto ratijanane silāsanamhi;
Āsīno sivasukhadaṃ adesi
dhammaṃ, Desvānaṃ tamasadisaṃ
namāmi niccaṃ.
14. Yo pādapaṇkajamuduttalarājikehi,
Lokehi tīhivikalehi nirākulehi;
Sampāpuṇe nirupameyyatameva
nātho, Taṃ sabbalokamahitaṃ
asamaṃ namāmi.
15. Buddhaṃ narānarasamosaraṇaṃ
dhitattaṃ, Paṇṇāpadīpajutiyā
vihataṇḍhakāraṃ;
Atthābhikāmanaradevahitāvahaṃ
taṃ, Vandāmi
kāruṇikamaggamanantaṇāṇaṃ.

16. Akhilaguṇanidhāno yo
munindopagantvā,
Vanamisipatanavham saṇṇatānam
niketaṃ; Tahimakusalachedaṃ
dhammacakkaṃ pavatto,
Tamatulamabhikantaṃ
vandaneyyaṃ namāmi.
17. Suciparivāritaṃ surucirappabhāhi
rattaṃ, Sirivisarālayaṃ
gupitamindriyehupetaṃ;
Ravisasimaṇḍalappabhutilakkhaṇopacitt
aṃ, Suranarapūjitaṃ sugatamādaraṃ
namāmi.
18. Maggoḷumpena
muhapaṭighāsādiullolavīciṃ,
Samsāroghaṃ tari tamabhayaṃ
pārapattaṃ pajānaṃ;
Tānaṃ leṇaṃ asamasaraṇaṃ
ekatiṭṭhaṃ paṭiṭṭhaṃ,
Puṇṇakkhettaṃ paramasukhadāṃ
dhammarājaṃ namāmi.

19. Kaṇḍambamūle parahitakaro yo
munindo nisinno,
Accheram sīgham nayanasubhagam
ākulaṇṇaggijālam;
Dujjāladdhamṣam munibhijahitam
pāṭiheram akāsi, Vande tam settham
paramaratijam
iddhidhammehupetaṃ.
20. Munindakko yeko dayudayarūṇo
ṇāṇavitthiṇṇabimbo,
Vineyyappāṇogham kamalakathitam
dhammaramsīvarehi; Subodhesi
suddhe tibhavakuhare
byāptiakkittinaṇca,
Tilokekaccakkhum
dukhamasahanam tam mahesim
namāmi.
21. Yo jino anekajātiyam
saputtadāramaṇgajīvitampi,
Bodhipemato alaggamānso
adāsiyeva atthikassa;
Dānapāramim tato param apūri
sīlapāramādikampi,
Tāsamiddhiyopayātamaggatam

tamekadīpakam̐ namāmi.

22. Devādevātidevam̐
nidhanavapudharam̐
Mārabhaṅgam̐ abhaṅgam̐,
Dīpam̐ dīpam̐ pajānam̐
jayavarasayane
bodhipattamdhipattam̐;
Brahmābrahmāgatānam̐
varagirakathikam̐ pāpahīnam̐
pahīnam̐, Lokālokābhirāmam̐
satatamabhiname tam̐ munindam̐
munindam̐.
23. Buddho nigrodhbimbo
mudukaracaraṇo
brahmaghoseṇijaṅgho,
Kosacchādaṅgajāto punarapi
sugato suppatiṭṭhitapādo;
Mūdodātuṇṇalomo athamapi
sugato brahmujuggattabhāvo,
Nīlakkhī dīghapaṇhī
sukhumamalachavī
thomyarasaggasaggī.

24. Cattālīsaggadanto samakalapanajo
antaraṃsappapīno,
Cakkenañkitapādo aviraḷadasano
mārajussankhapādo.
Tiṭṭhanto
nonamantobhayakaramudunā
jaṇṇukānāmasanto,
Vaṭṭakkhandho jino
gotaruṇapakhumako
sihapubbaḍḍhakāyo.
25. Sattappino ca dighaṅguli matha
sugato lomakūpekalomo,
Sampannodātadātho
kanakasamataco
nilamuddhaggalomo.
Sambuddho thulajivho atha
sihahanuko jalikappadahatto,
Nāṭho uṇhisasiso itiguṇasahitam tam
mahesiṃ namāṭmi.
26. Buddhobuddhotighoso
atidullabhataro
kā kathā buddhabhāvo,
Loke tasmā vibhāvi
vividhahitasukhaṃ

sādhavo patthayantā.
Ittham attham vahantam
suranaramahitam
nibbhayam dakkhineyyam,
Lokanam nandivaḍḍham
dasabalamasamam
tam namassantu niccam.

Paritta Chants

Paritta Preliminary

1. Samantā cakkavāḷesu,
atrāgacchantu devatā;
saddhammaṃ munirājassa, sunantu
saggamokkhadaṃ.

May deities of the entire universe assemble here and listen to the sublime Dhamma of the Great Sage which can bring about the heavenly states and freedom (Nibbana).

2. Dhammassavanakālo ayam
bhadantā.
Dhammassavanakālo ayam
bhadantā.
Dhammassavanakālo ayam
bhadantā.

Sirs, now is the time to listen to the Dhamma.

(3Times)

3. Namō tassa bhagavato arahato
sammāsabuddhasa
Namō tassa bhagavato arahato
sammāsabuddhasa
Namō tassa bhagavato arahato
sammāsabuddhasa

Homage to the Blessed One, the
Arahant, the Supreme Self-
Enlightened One.

(3Times)

4. Ye santā santacittā, tisaranasaranā,
ettha, lokantarevā; Bhumṃābhummā
ca devā, gunaganaganabyāvatā
sabbakālaṃ; Ete āyantu deva,
varakanakamaye, merurāje vasanto;
Santo santosahetuṃ,
munivaravacanāṃ, sotumaggāṃ
samaggāṃ.

Those who are tranquil and peaceful in
minds, who take refuge in The Three
refuges here in this world or in other
realms; terrestrial and celestial deities who
are always engaged in accumulating

merits; those deities who are residing on the royal Mt. Meru, the majestic golden mountain; and all those virtuous ones come here to listen to the noble words of the Great Sage which are the root cause of peace and contentment.

5. **Sabbesu cakkavalesu, yakkhā devā
ca brahmano;
Yaṃ amhehi kataṃ punnaṃ,
sabbasampattisādhakaṃ.**

(May) The yakkhas, deities and Brahmas in all universes (rejoice) in those meritorious deeds done by us for the accomplishment of all successes.

6. **Sabbe taṃ anumoditvā, samaggā
sāsane ratā;
Pamādarahitā hontu, ārakkhāsu
visesato.**

Having rejoiced in this sharing of merits, may all be harmonious and pleased with the (Buddha's) teachings. May all be free

from negligence especially in protecting (virtues).

7. **Sāsanassa ca lokassa, vuddhi
bhavatu sabbadā;
Sāsanampi ca lokanca, deva
rakkhantu sabbadā.**

May there be progress in the teachings as well as in the world.

May the deities always protect the teachings and the world.

8. **Saddhiṃ hontu sukhi sabbe,
parivārehi attano;
Anighā sumanā hontu, saha sabbehi
natibhi.**

May you and all your companions be happy.

May you and all your relatives be joyous and free from physical suffering.

9. **Rājato vā corato vā
Manussato vā amanussato vā
Aggito vā udakato vā**

Pisācato vā khānukato vā
kantakato vā nakkhattato vā
Janapadarogato vā asaddhammato
vā Asanditthito vā asappurisato vā
Canda-hatthi-assa-miga-gona-
kukkura-ahi-vicchika-manisappa-
dipi-accha-taraccha-sukara-
mahimsa-yakkha-rakkhasādihi

Nānā-bhayato vā nana-roгато vā
Nānā-upaddavato vā ārakkham
ganhantu.

May you take protection to be free from various frightful things, various diseases, various dangers such as tyrants, robbers, humans, non-humans, fire, flood, spirits, tree stumps, thorns, planets, epidemic diseases, immoral ones, heretics, bad people, and fierce elephants, horses, deers, bull, dogs, snakes, scorpions, maolisappa serpents, leopards, bears, hyenas, boars, buffalos, yakkhas, demons, etc.

Paritta Chants

Maṅgalasuttam (Paritta Chants- 1st Day)

- 1) Yam maṅgalam dvādasahi,
cintayimsu sadevakā;
Sothānam nādhigacchanti,
aṭṭhattimsaṅca maṅgalam.

 - 2) Desitam devadevena,
sabbapāpavināsanam;
Sabbalokahitathāya, mangalam
tam bhaṇāma he.
- Deities and men pondered on the meaning of 'Blessing' ('Mangala') for twelve years but could not obtain it (the meaning). Therefore the discourse on the 38 Blessings,
 - was expounded by the Supreme Deity (i.e. the Buddha) for the eradication of all evils and for the welfare of the entire world. Let us recite this discourse on blessings now.

3) Evam me sutam- ekam
samayam
bhagavā sāvattiyam viharati
jetavane anāthapīṇḍikassa
ārāme. Atha kho aṇṇatarā devatā
abhikkantāya rattiya
abhikkantavaṇṇā kevalakappam
jetavanam obhāsetvā yena
bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam
abhivādetvā ekamantam aṭṭhāsi.
Ekamantam ṭhitā kho sā devatā
bhagavantam gāthāya
ajjhabhāsi-

➤ Thus have I heard: On one occasion the Blessed One was living near Savatthi at Jetavana, Anathapindika's park. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him and stood beside him. Standing thus,

he addressed the Blessed One in verse:

4) “Bahū devā manussā ca,
Maṅgalāni acintayum;
Ākaṅkhamānā sothhānam,
Brūhi maṅgalamuttamam”.

➤ Many deities and men, longing for happiness, have pondered on ‘blessings’. Please tell me what are the highest blessings?

5) Asevanā ca bālānam,
Paṇḍitānaṅca sevanā;
Pūjā ca pūjaneyyānam,
Etaṁ maṅgalamuttamam.

➤ Not associating with the foolish, but to associate with the wise; and to honour those worthy of honour—this is the highest blessing.

6) Patirūpadesavāso ca,
Pubbe ca katapuṇṇatā;
Attasammāpaṇidhi ca,

Etam maṅgalamuttamam.

➤ Residing in a suitable locality, having done meritorious deeds in the past; and to set oneself in the right direction- this is the highest blessing.

7) Bāhusaccaṇca sippaṇca,
Vinayo ca susikkhito;
Subhāsītā ca yā vācā,
Etam maṅgalamuttamam.

➤ Having wide knowledge, skill in crafts; thoroughly learnt and well trained in discipline, well spoken speech- this is the highest blessing.

8) Mātāpitu upaṭṭhānam,
Puttadārassa saṅgaho;
Anākulā ca kammantā,
Etam maṅgalamuttamam.

➤ Caring for one's mother and father, to support children and wife; untroubled occupations- this is the highest blessing.

9) Dānaṅca dhammacariyā ca,
Ñātakānaṅca saṅgaho;
Anavajjāni kammāni,
Etaṃ maṅgalamuttamaṃ.

➤ Generosity, righteous conduct, rendering assistance to relatives; blameless deeds- this is the highest blessing.

10) Āratī viratī pāpā,
Majjapānā ca saṃyamo;
Appamādo ca dhammesu,
Etaṃ maṅgalamuttamaṃ.

➤ Avoiding and abstaining from evil, refraining from intoxicants; vigilant in doing wholesome deeds- this is the highest blessing.

11) Gāravo ca nivāto ca,
Santuṭṭhi ca kataṅṅutā;
Kālena dhammassavanam,
Etaṃ maṅgalamuttamaṃ.

➤ reverence, humility, contentment, gratitude; timely hearing of the

Dhamma- this is the highest blessing.

12) Khantī ca sovacassatā,
Samaṇānaṇca dassanaṃ;
Kālena dhammasākacchā,
Etaṃ maṅgalamuttamaṃ.

➤ Patience, compliant, meeting holy men; timely discussions on the Dhamma- this is the highest blessing.

13) Tapo ca brahmacariyaṇca,
Ariyasaccāna dassanaṃ;
Nibbānasacchikiriyā ca,
Etaṃ maṅgalamuttamaṃ.

➤ Asceticism, holy life, comprehension of the Noble Truth; the realization of Nibbana- this is the highest blessing.

14) Phuṭṭhassa lokadhammehi,
Cittaṃ yassa na kampaṭi;
Asokaṃ virajaṃ khemaṃ,

Etam maṅgalamuttamaṃ.

- When encountered with worldly conditions the mind is unshaken, sorrowless, stainless and secure—this is the highest blessing. (Worldly conditions= gain and loss, good-repute and ill-repute, praise and blame, happiness and sorrow.)

15) Etādisāni katvāna,
Sabbatthamaparājitā;
Sabbattha sotthim gacchanti,
Tam tesam mangalamuttamaṃ”
ti.

- Those that have fulfilled these (conditions for blessings) are undefeated everywhere; and everywhere they go, they go in well-being.

Maṅgalasuttaṃ niṭṭhitaṃ.
(Chant until here for the 1st Day)

Daily Morning Chants (早课)

Pay Homage To The Buddha

Namo tassa bhagavato arahato
sammāsambuddhasa

Namo tassa bhagavato arahato
sammāsambuddhasa

Namo tassa bhagavato arahato
sammāsambuddhasa

ANEKAJĀTI PĀḶI

- Anekajatisamsaram, sandhavissam
anibbisam; Gahkaram gavesanto,
dukkha jati punappunam. Gahakaraka
diṭṭhosi, puna geham na kahasi; Sabba
te phasuka bhagga, gahakūṭam
visaṅkhatam; Visaṅkharagatam cittam,
taṇhanam khayamajjhaga.

(3Times)

DHAMMAPADA 153-4:

*Through the round of many births I wandered
in samsara, Seeking, but not finding, the
builder of the house. Suffering is birth again*

and again. O, house-builder! You are seen. You shall not build a house again. All your rafters are broken. Your ridge-pole is shattered. My mind has attained the unconditioned, obtaining the destruction of craving.

The above verse was uttered by the Buddha immediately after His enlightenment.

House= the body

Builder of the house= craving (taṇha);

Rafters= defilements (kilesa);

Ridge-pole=ignorance (avijja).

- Itiimasmim sati idam hoti, imassuppada idam uppajjati,yadidam- avijjapaccaya saṅkhara, saṅkharapaccayaviṇṇaṇam, viṇṇaṇapaccaya namarūpam, namarūpapaccaya saḷayatanam, saḷayatanapaccaya phasso, phassapaccaya vedana, vedanapaccaya taṇha, taṇhapaccaya upadanam, upadanapaccaya bhavo, bhavapaccaya jati, jatipaccaya jaramaraṇam soka-parideva-dukkha-

**domanassupayasa sambhavanti.
Evametassa kevalassa
dukkhakkhandhassa samudayo hoti.**

When this is, that comes to be.

From the arising of this comes the
arising of that.

That is to say:

From ignorance as a cause come
formations.

From formations as a cause comes
consciousness.

From consciousness as a cause
comes materiality and mentality.

From materiality and mentality as a
cause comes the six sense base.

From the six sense base as a cause
comes contact.

From contact as a cause comes
feeling.

From feeling as a cause comes craving.

From craving a cause comes clinging.

From clinging as a cause comes
becoming.

From becoming as a cause comes
birth.

From birth as a cause, then old age and death, sorrow, Lamentation, pain, distress, and despair come to arise. Such is the origination of this entire mass of suffering.

- **Yada have patubhavanti dhamma;
atapino jhayato brahmaṇassa;
athassa kaṅkha vapayanti sabba;
yato pajanati sahetudhammam.**

*As phenomena become clear
To the holy one- ardent, absorbed-
his doubts all vanish when he discerns
what has a cause.*

- **Itiimasmim asati idam na hoti, imassa
nirodha idam nirujjhati, yadidam-
avijjanirodha sankharanirodho,
sankharanirodha vinnananirodho,
vinnananirodha namarupanirodho,
namarupanirodha salayatanirodho,
salayatanirodha phassanirodho,
phassanirodha vedananirodho,
vedananirodha tanhanirodho,**

**tanhanirodha upadananirodho,
upadananirodha bhavanirodho,
bhavanirodha jatinirodho, jatinirodha
jaramaranam sokaparideva- dukkha-
domanassupayasa nirujjhanti.
Evametassa kevalassa
dukkhakkhandhassa nirodha hoti.**

When this is not, that does not come to
be.

From the cessation of this comes the
cessation of that.

That is to say:

From the cessation of ignorance comes
the cessation of formations.

From the cessation of formations comes
the cessation of consciousness.

From the cessation of consciousness
comes the cessation of materiality
and mentality.

From the cessation of materiality and
mentality comes the cessation of the
six sense base.

From the cessation of the six sense
base comes the cessation of contact.

From the cessation of contact comes

the cessation of feeling.
From the cessation of feeling comes the
cessation of craving.
From the cessation of craving comes
the cessation of clinging.
From the cessation of clinging comes
the cessation of becoming.
From the cessation of becoming comes
the cessation of birth.
From the cessation of birth, then old age
and death, sorrow, lamentation, pain,
distress, and despair all cease.
Such is the cessation of this entire mass
of suffering.

- **Yada have patubhavanti dhamma;
atapino jhayato brahmaṇassa;
athassa kaṅkha vapayanti sabba;
yato khayam paccayanam avedi.**

As phenomena become clear
To the holy one- ardent, absorbed-
his doubts all vanish when he
penetrates the ending of the causes.

- Itiimasmim sati idam hoti, imassuppada idam uppajjati, imasmim asati idam na hoti, imassa nirodha idam nirujjhati, yadidam- avijjapaccaya saṅkhara, saṅkharapaccaya vinnanam, vinnanapaccaya namarupam, namarupapaccaya salayatanam, salayatanapaccaya phasso, phassapaccaya vedana, vedanapaccaya taṇha, taṇhapaccaya upadanam, upadanapaccaya bhavo, bhavapaccaya jati, jatipaccaya jaramaraṇam soka- parideva- dukkha- domanassupayasa sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
- Avijjaya teva asesaviraganirodha saṅkharanirodho, saṅkharanirodha vinnananirodho, vinnananirodha namarupanirodho, namarupanirodha salayatananirodho, salayatananirodha phassanirodho, phassanirodha vedananirodho, vedananirodha taṇhanirodho, taṇhanirodha upadananirodho, upadananirodha

bhavanirodho, bhavanirodha jatinirodho,
jatinirodha jaramaraṇam soka- parideva-
dukkha- domanassupayasa nirujjhanti.
Evametassa kevalassa
dukkhakkhandhassa nirodha hoti.

When this is, that comes to be.

From the arising of this comes the
arising of that.

When this is not, that does not come to
be.

From the cessation of this comes the
cessation of that.

That is to say:

From ignorance as a cause come
formations.

From formations as a cause comes
consciousness.

From consciousness as a cause
comes materiality and mentality.

From materiality and mentality as a
cause comes the six sense base.

From the six sense base as a cause
comes contact.

From contact as a cause comes feeling.

From feeling as a cause comes craving.

From craving a cause comes clinging.
From clinging as a cause comes
becoming.
From becoming as a cause comes birth.
From birth as a cause, then old age and
death, sorrow, lamentation, pain, distress,
and despair come to arise.
Such is the origination of this entire
mass of suffering.
But from the remainderless fading and
cessation of that very ignorance
comes the cessation of formations.
From the cessation of formations
comes the cessation of consciousness.
From the cessation of consciousness
comes the cessation of materiality
and mentality.
From the cessation of materiality and
mentality comes the cessation of the
six sense base.
From the cessation of the six sense
base comes the cessation of contact.
From the cessation of contact comes
the cessation of feeling.
From the cessation of feeling comes the

cessation of craving.
From the cessation of craving comes
the cessation of clinging.
From the cessation of clinging comes
the cessation of becoming.
From the cessation of becoming comes
the cessation of birth.
From the cessation of birth, then old age
and death, sorrow, lamentation, pain,
distress, and despair all cease.
Such is the cessation of this entire mass
of suffering.

- **Yada have patubhavanti dhamma;
atapino jhayato brahmaṇassa;
vidhupayam titthati marasenam;
suriyova obhasayamantalikkham.**

As phenomena become clear
To the holy one- ardent, absorbed-
he stands, scattering the troops of
Mara, like the sun illumines the sky.

- Hetupaccayo, arammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajatapaccayo, aṇṇamaṇṇapaccayo, nissayapaccayo, upanissayapaccayo, purejatapaccayo, pacchajatapaccayo, asevanapaccayo, kammaṇapaccayo, vipakaṇapaccayo, aharapaccayo, indriyapaccayo, jhanapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.

The Four Requisites:

Robes, Almsfood, Lodgings & Medicine

- Patisankha yoniso civaram patisevami –
'yavadeva sitassa patighataya, unhassa
patighataya, damsa-makasa-vatatapa-
sarisapa-samphassanam patighataya,
yavadeva
hirikopinappaticchadanattham.

Reflecting wisely I wear the robe, only to protect myself from cold, heat, gadflies, mosquitoes, wind & sun and creeping things; and also for the purpose of covering the parts of the body that cause shame.

- Patisankha yoniso pindapatam
patisevami – 'neva davaya, na madaya,
na mandanaya, na vibhusanaya,
yavadeva imassa kayassa thitiya
yapanaya, vihimsu-paratiya,
brahmacariyanuggahaya, iti purananca
vedanam patihankhami navanca

**vedanam na uppadessami, yatra ca me
bhavissati anavajjata ca phasuviharo ca.**

Reflecting wisely I use Almsfood not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to cease discomfort; and to be able to practice the holy life, thinking “Thus I will destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.”

- **Patisankha yoniso senasanam patisevami – ‘yavadeva sitassa patighataya, unhassa patighataya, damsa-makasa-vatatapa- sarisapa-samphassanam patighataya, yavadeva utuparissaya- vinodana-patisallanaramattham’.**

Reflecting wisely I make use of dwellings, only to protect myself from cold, heat, gadflies, mosquitoes, wind & sun and creeping things; and as a protection from

the perils of weather conditions; and for the joy of seclusion.

- **Patisankha yoniso gilapaccaya-bhesajja-parikkharam patisevami – ‘yavadeva uppannam veyyabdhikanam vedananam patighataya, abyapajjaparamataya’.**

Reflecting wisely I make use of medicinal requisites that are for curing the sick, only to counteract any afflicting feelings (of illness) that have arisen and for maximum freedom from disease.

Sabbadanam Dhammadaṇam Jīṇaṭī
The gift of truth excels all other gifts

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