DAILY CHANTS
At
PA-AUK
MEDITATION CENTRE

FOR FREE DISTRIBUTION
Namo tassa bhagavato arahato sammāsabuddhasa
Homage to that Blessed One, who is an Arahant, a perfectly Enlightened One.

Sabbadanam Dhamma daṇam Jīnati
The gift of truth excels all other gifts
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 (晩課)

Pay Homage To The Buddha

Namo tassa bhagavato arahato sammasabuddhasa
Namo tassa bhagavato arahato sammasabuddhasa
Namo tassa bhagavato arahato sammasabuddhasa

MAHA NAMAKKARA PALI

1. Sugataṁ sugatam seṭṭham, kusalaṁkusalam jahāṁ; Amataṁ amataṁ santaṁ, asamaṁ asamaṁ dadaṁ. Saraṇaṁ saraṇaṁ lokaṁ, araṇaṁ araṇaṁ karaṁ; Abhayaṁ abhayaṁ ṭhānaṁ, nāyakaṁ nāyakaṁ name.

2. Nayanasubhagakāyaṅgaṁ, Madhuravarasaropetaṁ; Amitaguṇagāṇādharāṁ, Dasabalamatulaṁ vande.
3. Yo buddho dhitimaññadhārako, Saṁsāre anubhosi kāyikaṁ; Dukkaṁ cetasikāṇca lokato, Taṁ vande naradevamaṅgalaṁ.

4. Bātīṁsati lakkaḥaṇacitradehaṁ, Dehajjutiniggaṭapajjalantam; Paṁnādhitisīlaguṇoghavindaṁ, Vande munimantimajātiyuttamāṁ.

5. Pātodyayaṁ bālādivākaraṁva, Majjhe yatīnaṁ laṁitaṁ sirīhi; Puṁśindusaṅkāsāmukham anejam, Vandāmi sabbaṁnumahāṁ munindaṁāṁ.

6. Upetapuṁno varabodhimūle, Sasenamāraṁ sugato jīnivā; Abojjhi bodhīṁ aruṇodayamhi, Namāmi taṁ mārajinaṁ abhaṅgamāṁ.

7. Rāgādichedāmalaṅkāṇakhaggaṁ, Satīsamāṅgāphalakābhigāhaṁ; Sīloghalaṅkāravibhūsitaṁ taṁ, Namāmibhiṁñāvaramiddhupetamāṁ.
8. Dayālayaṁ sabbadhi dikkaraṁ karaṁ,
   Bhavaṁnavātikkamamaggataṁ gataṁ;
   Tilokanāthaṁ susamāhitam hitam,
   Samantacakkuṁ paṇamāmi tammitam.

9. Tahiṁ tahiṁ pāramisaṇcayam cayaṁ,
   Gataṁ gataṁ sabbhi sukhappadaṁ padaṁ;
   Narānarānam sukhasambhavaṁ bhavaṁ,
   Namānamānam jinapuṅgavaṁ gavaṁ.

10. Maggaṁganāvaṁ munidakkhanāviko,
    Īhāphiyaṁ naṇakarena gāhako;
    Āruyha yo tāya bahū bhavaṁava,
    Tāresi taṁ buddhamaghappahāṁ name.

11. Samatiṁ satipāramisambharaṇaṁ,
    Varabodhidume catusaccadasaṁ;
    Varamiddhigataṁ naradevahitaṁ,
    Tibhavūpasamaṁ paṇamāmi jinaṁ.
12. Satapunjañakkhañikaṁ virajam, 
Gaganūpamadhitam dhitimerusamaṁ; 
Jalajūpamsītalasīlayutam, 
Pathavīsahanaṁ paṇamāmi jinaṁ.

13. Yo buddho sumati dive divākarova, 
Sobhanto ratijanane silāsanamhi; 
Āsīno sivasukhadaṁ adesi 
dhammaṁ, Desvānaṁ tamasadisaṁ 
namāmi niccaṁ.

14. Yo pādapaṅkajamuduttalarājikehi, 
Lokehi tīhivikalehi nirākulehi; 
Sampāpuṇe nirupameyyatameva 
nātho, Taṁ sabbalokamahitam 
asamaṁ namāmi.

15. Buddham narānarasamosaṁ 
hitattaṁ, Paṇḍapadīpajutiya 
vihatandhakāraṁ; 
Atthābhikāmanaradevahitāvahaṁ 
taṁ, Vandāmi 
kāruṇikamaggamanantaṇāṇaṁ.
16. Akhilagunanidhāno yo munindopagantvā,
Vanamisipatanavham saṅкатānaṁ niketaṁ; Tahimakusalachedāṁ dhammacakkham pavatto,
Tamatulamabhikantaṁ vandaneyyaṁ namāmi.

17. Suciparivāritaṁ surucirappabhāhi rattaṁ, Sirivisarālayaṁ gupitamindriyehupetaṁ;
Ravisimandaļappabhutilakkhaṇopacitt aṁ, Suranarapūjitaṁ sugatamādaram namāmi.

18. Maggoḻumpena muhapatigāsādiullolavicint, Saṁsāroghaṁ tari tamabhayaṁ pārapattaṁ pajānaṁ;
Tānaṁ leṇaṁ asamasaraṇaṁ ekatittham patiṭṭham,
Puṇṇakkhettaṁ paramasukhadaṁ dhammarājamaṁ namāmi.
19.  Kaṇḍambaṁmūle parahitakaro yo munindo nisinno,
    Accheraṁ sīghāṁ nayanasubhagaṁ ākulaṇṇaggijālaṁ;
    Dujjāladdhaṁsāṁ munibhijahitaṁ pāṭiheraṁ akāsi,Vande taṁ setthaṁ
    paramaratījam
    iddhidhammehupetaṁ.

20.  Munindakko yeko dayudayaruṇo īnaṁavitthiṁṇabimbo,
    Vineyyappāṇoghaṁ kamalakathitaṁ dhammaraṁsīvarehi; Subodhesi
    suddhe tibhavakuhare
    byāptiakkittināṇca,
    Tilokekaccakkhumā
    dukhamasahanaṁ taṁ mahesiṁ
    namāmi.

21.  Yo jino anekajātiyaṁ
    saputtadāramaṅgajīvitampi,
    Bodhipemato alaggamānso
    adāsiyeva atthikassa;
    Dānapāramiṁ tato param apūri
    sīlapāramādikampi,
    Tāsamiddhiyopayātamaggatāṁ
tamekadīpakaṁ namāmi.

22. Devādevatidevaṁ
nidhanavapudharaṁ
Mārabhaṅgam abhaṅgam,
Dīpaṁ dīpaṁ pajānaṁ
jayavarasayane
bodhipattamdhippattaṁ;
Brahmābrahmāgatānaṁ
varagirakathikaṁ pāpahīnaṁ
pahīnaṁ, Lokālokābhirāmaṁ
satatamabhiname taṁ munindaṁ
munindaṁ.

23. Buddho nigrodhbimbo
mudukaracaraṇo
brahmaghoseṇijaṅgho,
Kosacchādaṅgajāto punarapi
sugato suppatiṭṭhitapādo;
Mūdodātuṇṇalomo athamapi
sugato brahmujaggattabhāvo,
Nīlakkhi dīghapaṭhi
sukhumamalachavī
thomyarasaggasaggī.

25. Sattappi no ca dihaṅguli matha sugato lomakūpekalomo, Sampannodaṭadātho kanakasamataco nilamuddhaggalomo. Sambuddho thulajivho atha sihahanuko jalikappadahatto, Nāṭho uṇhi sasi so itiguṇasahitam tam mahesiṁ namātimi.

26. Buddhobuddhotighoso atidullabhataro kā kathā buddhabhāvo, Loke tasmā vibhāvi vividhahitasukhaṁ
sādhavo patthayantā.
Itthāṁ atthaṁ vahantaṁ
suranaramahitaṁ
nibbhayaṁ dakkhineyyaṁ,
Lokānaṁ nandivaṭṭham
dasabalamasamaṁ
taṁ namassantu niccaṁ.
Paritta Chants

Paritta Preliminary

1. Samantā cakkavāḷesu,
   atrāgacchantu devatā;
   saddhammaṁ munirājassa, suṇantu
   saggamokkhadāṁ.

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 ayaṁ
   bhadantā.
   Dhammassavanakālo ayaṁ
   bhadantā.
   Dhammassavanakālo ayaṁ
   bhadantā.

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

(3Times)
3. Namo tassa bhagavato arahato sammasabuddhasa
Namo tassa bhagavato arahato sammasabuddhasa
Namo tassa bhagavato arahato sammasabuddhasa

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

(3Times)

4. Ye santā santacittā, tisaranasaranā, ettha, lokantarevā; Bhummābhummā ca devā, gunaganagahanadyāvatā sabbakālaṃ; Ete āyantu deva, varakanakamaye, merurāje vasanto; Santo santosahetuṃ, munivaravacanām, sotumaggām samaggaṃ.

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;
Yaṁ amhehi kataṁ punnaṁ,
sabbasampattisādhakaṁ.

(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 taṁ 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 lankanca, 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. Saddhim 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

Nānā-bhayato vā nana-rogato vā Nānā-upaddavato vā ārakkhāṃ 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, maoisappa serpents, leopards, bears, hyenas, boars, buffalos, yakkhas, demons, etc.
Paritta Chants

Maṅgalasuttaṁ (Paritta Chants- 1st Day)

1) Yaṁ maṅgalaṁ dvādasahi, cintayiṁsu sadevakā; Sotthānaṁ nādhigacchanti, aṭṭhattimisaṁca maṅgalaṁ.

2) Desitaṁ devadevena, sabbapāpavināsanaṁ; Sabbalokahitatthāya, maṅgalaṁ taṁ 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.
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 sothānaṁ,
      Brūhi maṅgalamuttamaṁ”.

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

5) Asevanā ca bālānam,
    Paṇḍitānaṇe ca sevanā;
    Pūjā ca pūjaneyyānam,
    Etaṁ maṅgalamuttamaṁ.

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;
    Attasammapaṇidhi ca,
Etaṁ maṇgalamuttamaṁ.

- 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) Bāhusaccāṇca sippaṇca, Vinayo ca susikkhito; Subhāsitā ca yā vācā, Etaṁ maṇgalamuttamaṁ.

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

8) Mātāpitu upaṭṭhānāṁ, Puttadārassa saṅgaho; Anākulā ca kammantā, Etaṁ maṇgalamuttamaṁ.

- Caring for one’s mother and father, to support children and wife; untroubled occupations- this is the highest blessing.
9) Dānaṅca dhammacariyā ca,  
Ṇātakānaṅca saṅgaho;  
Anavajjāni kammāni,  
Etaṁ maṅgalamuttamaṁ.

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

10) Āratī viratī pāpā,  
Majjapānā ca saṁyamo;  
Appamādo ca dhammesu,  
Etaṁ maṅgalamuttamaṁ.

➢ 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 kateṇaḥutā;  
Kālena dhammassavanaṁ,  
Etaṁ maṅgalamuttamaṁ.

➢ reverence, humility, contentment, gratitude; timely hearing of the
Dhamma- this is the highest blessing.

12) Khanti ca sovacassata,
Samana ca dassanam;
Kalena dhammasakaccha,
Etam margaamuttama.

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

13) Tapo ca brahmacariya,
Ariyasaccana dassanam;
Nibbanaasacchikiriyca,
Etam margaamuttama.

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

14) Phuthassa lokadhammehi,
Cittam yassa na kampati;
Asokam virajam khema.

帕奥禅修中心早晚课
Daily Chants At Pa-Auk Meditation Centre
Etāṁ maṇgalamuttamaṁ.

➢ 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 tesaṁ maṇgalamuttamaṁ” ti.

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

Maṇgalasuttam niṭṭhitam.
(Chant until here for the 1st Day)
Daily Morning Chants (早课)

Pay Homage To The Buddha

Namo tassa bhagavato arahato
sammasabuddhasa
Namo tassa bhagavato arahato
sammasabuddhasa
Namo tassa bhagavato arahato
sammasabuddhasa

ANEKAJĀTI PĀḷI

- Anekajatisamsaram, sandhavissam anibbisam; Gahkaram gavesanto, dukkha jati punappunam. Gahakaraka diṭṭhosī, puna geham na kahasi; Sabha te phasuka bhagga, gahakūṭam visaṅkhatam; Visaṅkharagatam cītīm, taṅhanam 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).

- Itiimasim sati idam hoti, imassup pada idam uppajjati,yadidam- avijja paccaaya saṅkhara, saṅkhara paccaaya avijjanaṣam, viññāṇapaccaya namarūpam, namarūpapaccaya saḷayatanam, saḷayatanapaccaya phasso, phassapaccaya vedana, vedanapaccaya taṇha, taṇhapaccaya upadanam, upadanapaccaya bhavo, bhavapaccaya jati, jatipaccaya jaramaraṇam soka-parideva-dukkha-
domanassupayasa sambhavanti. Evametassa kevalassa dukkhakhankhassassa 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 salayatananirodho, salayatananirodha phassanirodho, phassanirodha vedananirodho, vedananirodha tanhanirodho,
tanhanirodha upadananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho, jatinirodho 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 brahmañassa; athassa kañkha 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 sañkhara, sañkharapaccaya 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 dukkhakkhandhasssa samudayo hoti.

• Avijjaya teva asesaviraganirodha sañkharaniirodho, sañkharaniirodho vinnaniirodho, vinnaniirodho namarupanirodho, namarupanirodho salayatananirodho, salayatananirodho phassanirodho, phassanirodho vedananirodho, vedananirodho taṇhinirodho, taṇhinirodho upadana nirodho, upadana nirodho
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, arammañapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajatapaccayo, aṁśamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejatapaccayo, pacchajatapaccayo, asevanapaccayo, kammapaccayo, vipakapaccayo, aharapaccayo, indriyapaccayo, jhanapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.
The Four Requisites:
Robes, Almsfood, Lodgings & Medicine

- Patisankha yoniso civaram patisevami – ‘yavadeva sita patighataya, unhassa patighataya, damsama-makasa-vatata-
sari sapa-samphassanam patighataya, yavadeva
hirikopi nappaticchadanattham.

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 uppadeddham, 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.”


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 gilanapaccaya-bhesajja-parikkharam patisevami – ‘yavadeva uppannanam veyyabadhikanam vedananam patighataya, abypaajjaparamataya’.

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 Jīṇatī
The gift of truth excels all other gifts
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The Centre is open to the public, free for all,
opening time: 07:00~21:00 (7days a week),
teaches Samatha and Vipassana meditation
based on the Tipitaka and its commentaries,
notably the Abhidhamma, Visuddhimagga,
beginning with Ānapanasati and Four Elements.