

EDPH: English Dhamma Propagation Handbook

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GUIDED MEDITATIONS

Buddhanussati Meditation: Recollection on the qualities of the Supreme Buddha

Close your eyes. Listen silently, and think in this way

My great teacher / Supreme Buddha / eradicated passion / hatred and delusion.

Supreme Buddha /

eradicated the desire of / seeing forms

eradicated the desire of / hearing sounds

eradicated the desire of / smelling odors

eradicated the desire of / tasting flavors

eradicated the desire of / touching tangibles

eradicated the desire of / thinking thoughts

Supreme Buddha / controlled sense faculties / guarded sense faculties / restrained sense faculties.

My great teacher / Supreme Buddha / is free from defilements.

Supreme Buddha / purified his body / speech and mind.

In this way / Supreme Buddha / is an Arahant / Araham / Araham / Araham

My great teacher / Supreme Buddha / understood suffering / as a Noble Truth / without anyone's help.

Supreme Buddha / eradicated the cause of suffering / as a Noble Truth / without anyone's help.

Supreme Buddha / attained the cessation of suffering / as a Noble Truth / without anyone's help.

Supreme Buddha / followed the way / leading to the cessation of suffering / as a Noble Truth / without anyone's help.

In this way / Supreme Buddha / realized the Four Noble Truths / escaped from suffering / and achieved true happiness.

Supreme Buddha / is Sammā Sambuddho / Sammā Sambuddho / Sammā Sambuddho.

My great teacher, Supreme Buddha / had the knowledge / to read others minds.

Supreme Buddha / had the knowledge / to recollect past lives of beings.

Supreme Buddha / had the knowledge / to see passing away / and rebirth of beings.

Supreme Buddha / had the knowledge / of the destruction of all taints.

Supreme Buddha / developed excellent psychic powers.

Supreme Buddha / had an excellent virtue / concentration / and wisdom.

In this way / my great teacher / Supreme Buddha / is Vijjācarana Sammpanno /
Vijjācarana Sammpanno / Vijjācarana Sammpanno.

My great teacher / Supreme Buddha / discovered a very clear path /
and attained Nibbāna.

In this way / Supreme Buddha / is Sugato / Sugato / Sugato.

My great teacher/ Supreme Buddha / understood all the worlds /
and escaped from all these worlds.

In this way / Supreme Buddha / is Lokavidū / Loka vidū / Loka vidū.

My great teacher / Supreme Buddha / had an excellent ability / to tame beings
/

with great compassion.

In this way / Supreme Buddha / is anuttaro purisadamma sarati /
anuttaro purisadamma sarati /anuttaro purisadamma sarati.

My great teacher / Supreme Buddha / is the teacher of gods and humans.

In this way / Supreme Buddha / is Sattā devamanussānaṃ/ Sattā
devamanussānaṃ /Sattā devamanussānaṃ.

My great teacher / Supreme Buddha / taught the excellent Dhamma to others
/ without holding anything back.

In this way / Supreme Buddha / is Buddhho / Buddhho / Buddhho.

My great teacher / Supreme Buddha / is the one and only / extra ordinary /
supreme teacher / with all of these great qualities.

In this way / Supreme Buddha / is Bhagava / Bhagava / Bhagava.

My great teacher / Supreme Buddha / is an Arahant.

Supreme Buddha / is fully enlightened.

Supreme Buddha / possessed true knowledge and good conduct.

Supreme Buddha / is the well gone one.

Supreme Buddha / is the knower of worlds.

Supreme Buddha / is the incomparable teacher of taming persons.

Supreme Buddha / is the teacher of gods and humans.

Supreme Buddha / is fully enlightened.

Supreme Buddha / is the Blessed One.

Blessed One.

Blessed One.

Mettā Bhāvanā—Loving Kindness Meditation

To practice loving-kindness meditation, listen silently and think in this way...

- (1) May I be free from anger.
May I be free from ill will.
May I be free from jealousy.
May I be free from mental suffering.
May I be free from physical suffering.
May I live in peace. May I live happily.
- (2) May all beings in this monastery
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.
- (3) May all beings in this city
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.
- (4) May all beings in this province
... be free from anger
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.
- (5) May all beings in this country
... be free from anger.
... be free from ill will.
... be free from jealousy.
- ... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.
- (6) May all beings in this world
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily... live happily... live happily.
- (7) May all beings
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily... live happily... live happily...

Sādhu! Sādhu! Sādhu!

Impermanent Meditation

To practice impermanent meditation, listen silently, and think in this way...

1. Eye

Eye is	impermanent, impermanent, impermanent.
Eye is	not I am, not mine, not myself.
Forms are	impermanent, impermanent, impermanent.
Forms are	not I am, not mine, not myself.
Consciousness of eye is	impermanent, impermanent, impermanent.
Consciousness of eye is	not I am, not mine, not myself.
Contact of eye is	impermanent, impermanent, impermanent.
Contact of eye is	not I am, not mine, not myself.
Feeling born of eye-contact is	impermanent, impermanent, impermanent.
Feeling born of eye-contact is	not I am, not mine, not myself.
Perception of forms is	impermanent, impermanent, impermanent.
Perception of forms is	not I am, not mine, not myself.
Volition regarding forms is	impermanent, impermanent, impermanent.
Volition regarding forms is	not I am, not mine, not myself.
Craving for forms is	impermanent, impermanent, impermanent.
Craving for forms is	not I am, not mine, not myself.

2. Ear

Ear is	impermanent, impermanent, impermanent.
Ear is	not I am, not mine, not myself.
Sounds are	impermanent, impermanent, impermanent.
Sounds are	not I am, not mine, not myself.
Consciousness of ear is	impermanent, impermanent, impermanent.
Consciousness of ear is	not I am, not mine, not myself.
Contact of ear is	impermanent, impermanent, impermanent.
Contact of ear is	not I am, not mine, not myself.
Feeling born of ear-contact is	impermanent, impermanent, impermanent.
Feeling born of ear-contact is	not I am, not mine, not myself.
Perception of sounds is	impermanent, impermanent, impermanent.
Perception of sounds is	not I am, not mine, not myself.
Volition regarding sounds is	impermanent, impermanent, impermanent.
Volition regarding sounds is	not I am, not mine, not myself.
Craving for sounds is	impermanent, impermanent, impermanent.
Craving for sounds is	not I am, not mine, not myself.

3. Nose

Nose is	impermanent, impermanent, impermanent.
Nose is	not I am, not mine, not myself.
Smells are	impermanent, impermanent, impermanent.
Smells are	not I am, not mine, not myself.
Consciousness of nose is	impermanent, impermanent, impermanent.
Consciousness of nose is	not I am, not mine, not myself.
Contact of nose is	impermanent, impermanent, impermanent.
Contact of nose is	not I am, not mine, not myself.
Feeling born of nose-contact is	impermanent, impermanent, impermanent.
Feeling born of nose-contact is	not I am, not mine, not myself.
Perception of smells is	impermanent, impermanent, impermanent.
Perception of smells is	not I am, not mine, not myself.
Volition regarding smells is	impermanent, impermanent, impermanent.
Volition regarding smells is	not I am, not mine, not myself.
Craving for smells is	impermanent, impermanent, impermanent.
Craving for smells is	not I am, not mine, not myself.

4. Tongue

Tongue is	impermanent, impermanent, impermanent.
Tongue is	not I am, not mine, not myself.
Tastes are	impermanent, impermanent, impermanent.
Tastes are	not I am, not mine, not myself.
Consciousness of tongue is	impermanent, impermanent, impermanent.
Consciousness of tongue is	not I am, not mine, not myself.
Contact of tongue is	impermanent, impermanent, impermanent.
Contact of tongue is	not I am, not mine, not myself.
Feeling born of tongue-contact is	impermanent, impermanent, impermanent.
Feeling born of tongue-contact is	not I am, not mine, not myself.
Perception of tastes is	impermanent, impermanent, impermanent.
Perception of tastes is	not I am, not mine, not myself.
Volition regarding tastes is	impermanent, impermanent, impermanent.
Volition regarding tastes is	not I am, not mine, not myself.
Craving for tastes is	impermanent, impermanent, impermanent.
Craving for tastes is	not I am, not mine, not myself.

5. Body

Body is	impermanent, impermanent, impermanent.
Body is	not I am, not mine, not myself.
Tangibles are	impermanent, impermanent, impermanent.
Tangibles are	not I am, not mine, not myself.
Consciousness of body is	impermanent, impermanent, impermanent.
Consciousness of body is	not I am, not mine, not myself.
Contact of body is	impermanent, impermanent, impermanent.
Contact of body is	not I am, not mine, not myself.
Feeling born of body-contact is	impermanent, impermanent, impermanent.
Feeling born of body-contact is	not I am, not mine, not myself.
Perception of tangibles is	impermanent, impermanent, impermanent.
Perception of tangibles is	not I am, not mine, not myself.
Volition regarding tangibles is	impermanent, impermanent, impermanent.
Volition regarding tangibles is	not I am, not mine, not myself.
Craving for tangibles is	impermanent, impermanent, impermanent.
Craving for tangibles is	not I am, not mine, not myself.

6. Mind

Mind is	impermanent, impermanent, impermanent.
Mind is	not I am, not mine, not myself.
Thoughts are	impermanent, impermanent, impermanent.
Thoughts are	not I am, not mine, not myself.
Consciousness of mind is	impermanent, impermanent, impermanent.
Consciousness of mind is	not I am, not mine, not myself.
Contact of mind is	impermanent, impermanent, impermanent.
Contact of mind is	not I am, not mine, not myself.
Feeling born of mind-contact is	impermanent, impermanent, impermanent.
Feeling born of mind-contact is	not I am, not mine, not myself.
Perception of thoughts is	impermanent, impermanent, impermanent.
Perception of thoughts is	not I am, not mine, not myself.
Volition regarding thoughts is	impermanent, impermanent, impermanent.
Volition regarding thoughts is	not I am, not mine, not myself.
Craving for thoughts is	impermanent, impermanent, impermanent.
Craving for thoughts is	not I am, not mine, not myself.

SCRIPTS

Vandana

[This is the English text of the puja done Friday nights in Toronto. The explanations help new people understand the meaning and purpose of what we do.]

We hope that the explanations given throughout this book will make your experience with us more meaningful. If you have any questions, don't be afraid to ask.

The special language we use in our devotional service is called Pali. It is the ancient language that the Buddha's teachings are written in. By continuing to use this language along with a translation we are able to keep a direct connection with the Buddha while at the same time understanding the meaning. It also ensures that as modern languages change we can always go back to the original.

The best way to learn Pali pronunciation is by listening and chanting along. In brief, it's helpful to know that in "th" the "h" is always silent, and that "c" and "ch" are both pronounced with a hard "ch."

One word we say throughout the service is "Sādhu!" It means "excellent." You will also hear "Namo Buddhaya," which means "Homage to the Buddha."

In the time of the Buddha as well as today, people bow, as we do, to show our respect and humility. We bow to show respect to the Buddha and his monastic followers. Even children are encouraged to bow to their own parents to show respect. As with all of the practices we do here, you are welcome to participate or observe in a way that feels comfortable to you.

Be sure to browse our lending library to find more books to learn the teachings of the Buddha. If you have any questions, please speak to one of the monks or lay people. Everyone wants to help you feel at home here.

Salutation to the Buddha

This is the same way that people expressed praise and honour to the Buddha even when he was alive.

Homage to the Blessed One, the Worthy One, the supremely Enlightened One!
Homage to the Blessed One, the Worthy One, the supremely Enlightened One!
Homage to the Blessed One, the Worthy One, the supremely Enlightened One!

Going for Refuge

The primary way we express our commitment to follow the teachings of the Buddha is by going for refuge to the Triple Gem: the fully enlightened Buddha; the Dhamma, his liberating teachings; and the Sangha, the people in the past and the present who followed these teachings and also became enlightened.

I go for refuge ♦ to the supreme Buddha.

I go for refuge ♦ to the supreme Dhamma.

I go for refuge ♦ to the supreme Sangha.

For the second time ♦ I go for refuge ♦ to the supreme Buddha.

For the second time ♦ I go for refuge ♦ to the supreme Dhamma.

For the second time ♦ I go for refuge ♦ to the supreme Sangha.

For the third time ♦ I go for refuge ♦ to the supreme Buddha.

For the third time ♦ I go for refuge ♦ to the supreme Dhamma.

For the third time ♦ I go for refuge ♦ to the supreme Sangha.

Pañcasīla: Observation of the Five Precepts

The Buddha asked us to keep five training rules for as long as we live. He taught that by following these precepts we can avoid many problems and build a firm foundation for developing our minds. We know that we can't break the precepts by accident, for example, when we step on an insect without knowing. If we do break a precept, we make the determination to try to not do it again.

LEADER: To observe the five precepts, say after me,

1. I observe the precept of ♦ abstaining from killing beings.
 2. I observe the precept of ♦ abstaining from stealing.
 3. I observe the precept of ♦ abstaining from sexual misconduct.
 4. I observe the precept of ♦ abstaining from telling lies.
 5. I observe the precept of ♦ abstaining from taking ♦ intoxicating drinks and drugs.
- I follow these precepts ♦ for happiness in this life ♦ for rebirth in heaven ♦ and to realize the Four Noble Truths ♦ in this Gautama Buddha's Dispensation.

Buddhānussati: Contemplation on the Qualities of the Buddha

The Buddha had nine special qualities. Buddhas are the only ones who have all nine. We often recite them when we place items on the shrine.

1. Such Indeed is the Blessed One, Arahant, worthy one, 2. supremely enlightened, 3. endowed with knowledge and virtue, 4. follower of the Noble Path, 5. knower of worlds, 6. the peerless trainer of persons, 7. teacher of gods and humans, 8. the Enlightened Teacher, 9. the Blessed One.

Dhammānussati: Contemplation on the Qualities of the Dhamma

As well, the Buddha's teaching, known as the Dhamma, has six special qualities that make it possible to get the same happiness that the Buddha did.

1. Well taught by the Blessed One ♦ is the Dhamma, 2. visible here and now, 3. timeless, 4. open to all, 5. learned and applied to oneself, 6. understood by the wise each for himself.

Sanghānussati: Contemplation on the Qualities of the Sangha

The group of people who followed the Buddha's teaching to the goal of enlightenment are known as the Sangha. In this group are eight types of people: ones who have achieved the four different levels of enlightenment and ones who are on the way guaranteed to achieve these four levels. The Buddha taught that just as seeds planted in a field without weeds will bring a great harvest, in the same way gifts given to this group of people will bring great results.

1. Of pure conduct is the Order of Disciples ♦ of the Blessed One, 2. of upright conduct is the Order of Disciples ♦ of the Blessed One, 3. of wise conduct is the Order of Disciples ♦ of the Blessed One, 4. of generous conduct is the Order of Disciples ♦ of the Blessed One. 5. Those four pairs of persons ♦ the eight kinds of individuals: ♦ that is the Order of Disciples ♦ of the Blessed One. They are worthy of offerings, 6. they are worthy of hospitality, 7. they are worthy of gifts, 8. they are worthy of reverential salutations, 9. an incomparable field of merit for the world.

Satta Buddha Vandanā: Homage to the Seven Buddhas

Only one Buddha ever exists in the world at one time. After his teachings disappear from the world, sometimes eons pass by without another Buddha attaining enlightenment. From our Buddha named Sidhartha Gautama, we learn that there have only been seven Buddhas in the last 91 eons. They all discovered the very same Dhamma and taught it to disciples who also attained enlightenment. The verses below are found in the Āṭānāṭiya Sutta, from the Long Discourses of the Buddha.

1. Homage to Vipassi the Buddha ♦ possessed of the eye of wisdom and splendor. Homage to Sikhi the Buddha ♦ compassionate towards all beings.
2. Homage to Vessabhu the Buddha ♦ free from all defilements ♦ and possessed of great energy. Homage to Kakusanda the Buddha ♦ the conqueror of the army of Mara.
3. Homage to Konagamana the Buddha ♦ who has shed all defilements ♦ and has lived the holy life. Homage to Kassapa the Buddha ♦ who is fully freed from all defilements.
4. Homage to Angirasa ♦ the Buddha Gotama ♦ son of the Sakyas ♦ full of radiance ♦ who proclaimed the Dhamma ♦ that dispels all suffering.
5. Those in the world ♦ who have extinguished the flames of passion ♦ and have realized through insight ♦ things as they really are ♦ they never slander anyone ♦ they are mighty men ♦ who are free from fear.
6. Gotama the Buddha ♦ dear to gods and humans ♦ endowed with knowledge and virtue ♦ mighty and fearless ♦ we pay homage to our Great teacher ♦ Supreme Buddha.

Cetiya Vandana: Homage to Stupas and Bodhi Tree

There are several physical objects we use as a focus for our devotion to our teacher, the Buddha. One is the parts of his body, such as bones and hair, that remained after he died. These are often placed in burial mounds called cetias or stupas. Another is the tree he sat under when he attained enlightenment. The third is statues and paintings of the Buddha.

I show my humble reverence ♦ to all the stupas ♦ in all of the places ♦ that they stand ♦ the bodily relics ♦ the Great Bodhi Tree ♦ and all the Buddha images forever.

I show my reverence ♦ to this Bodhi-tree ♦ seated under which ♦ the Teacher attained full Enlightenment ♦ by overcoming all defilements.

I too honor ♦ this great Bodhi-tree ♦ which was honoured ♦ by the Leader of the World ♦ My homage to thee ♦ O King of Bodhi-trees

Buddha Puja: Offering for the Supreme Buddha.

One way we show our gratitude to our teacher the Buddha is by making offerings. Of course the Buddha is no longer alive and does not actually receive these gifts. By remembering his special qualities as we make the offerings we develop a stronger sense of who he is and what he was able to do. As our faith in the enlightenment of the Buddha grows, these actions become more meaningful.

In Vimanavatthu 4.9, we learn, “If people offer something to the Supreme Buddha when he is alive or after he has passed away, as long as they have the same confident mind on both occasions, the results will be the same. Beings are reborn in heaven because of their confident minds.”

My great teacher ♦ Supreme Buddha ♦ eradicated passion ♦ hatred and delusion. My great teacher ♦ Supreme Buddha ♦

Eradicated the desire of ♦ seeing forms.

Eradicated the desire of ♦ hearing sounds.

Eradicated the desire of ♦ smelling odors.

Eradicated the desire of ♦ tasting flavors.

Eradicated the desire of ♦ touching tangibles.

Eradicated the desire of ♦ thinking thoughts.

Supreme Buddha ♦ controlled sense faculties ♦ guarded sense faculties ♦ restrained sense faculties.

Supreme Buddha ♦ is free from defilements.

My great teacher ♦ Supreme Buddha ♦ purified his body ♦ speech and mind. In this way ♦ my great teacher ♦ Supreme Buddha ♦ is an Arahant.

Supreme Buddha ♦ understood suffering ♦ as a Noble Truth.
... eradicated the origin of suffering ♦ as a Noble truth.
... attained the cessation of suffering ♦ as a Noble Truth.
... followed the Path ♦ leading to the cessation of suffering ♦ as a Noble Truth.
In this way ♦ Supreme Buddha ♦ realized the Four Noble Truths ♦ without anyone's help ♦
escaped from suffering ♦ and achieved true happiness.
I offer with great respect ♦ these beautiful flowers ♦ sweet fragrance ♦ sweet drinks ♦ and
bright light ♦ to my great teacher ♦ Supreme Buddha.

Invitation to the Deities

As we know, the Buddha taught not only humans the path to freedom from suffering but also gods and divine beings. As fellow disciples, we invite them to come and listen to the Buddha's teachings being recited.

Translation:

*In the universe in their entirety, let the deities come here;
The good doctrine of the King of Sages which gives heaven and release.
This is the time to listen to the protective discourses.
This is the time to listen to the protective discourses.
This is the time to listen to the protective Dhamma discourses.*

Kammā Vācanā: Asking for Forgiveness

The Buddha taught that we benefit from recognizing our faults and abandoning them. Although the Triple Gem cannot actually forgive us, developing a wish to overcome our shortcomings can lead to our happiness and wellbeing.

Translation:

*If, due to negligence, I have done some wrong, by body, speech, or mind,
Forgive me of that offense, O Bhante, perfect One of vast wisdom.
...Forgive me of that offense, O Dhamma, visible and unaffected by time.
...Forgive me of that offense, O Sangha, supreme field of merit.*

Blessings chanted by the monks

Translation:

*For the person who worships virtuous people
And always reveres and serves the elders,
Four things increase: long life, beauty, happiness, and power.

May you have long life and be free from illness.
May you have rebirth in heaven.
May you one day attain Nibbāna!*

Sangha Dana

Imaṃ bhikkhaṃ || bhikkhu saṅghassa dema. x3

Venerable Bhante || the dana we prepared || with much saddha || we offer to the Sangha ||
the whole community of monks.

Uposatha Precepts

LEADER: To observe the eight precepts, say after me.

Imitating great arahants,

1. I observe the precept of || abstaining from killing beings.
2. I observe the precept of || abstaining from stealing.
3. I observe the precept of || abstaining from incelibacy.
4. I observe the precept of || abstaining from telling lies.
5. I observe the precept of || abstaining from taking ||
intoxicating drinks and drugs.
6. I observe the precept of || abstaining from || eating at improper times.
7. I observe the precept of || abstaining from || dancing || singing || music ||
shows || wearing garlands || and beautifying with cosmetics.
8. I observe the precept of || abstaining from using || luxurious and
comfortable || seats and beds.

Imitating great arahants, || I follow these precepts || for happiness in this life ||
for rebirth in heaven || and to realize the Four Noble Truths ||
in this Gautama Buddha's Dispensation.

— Sādhu! Sādhu! Sādhu!

Dhamma Sermon Closing-Wish Examples

FIVE PRECEPTS: Because of not knowing about the precepts we have been born again and again in bad destinations. May we always follow these precepts very carefully.

DANA: Because of not knowing about the power of giving ,we have experienced great suffering in this long round of Sansara.

LISTENING TO THE DHAMMA: Because of not knowing how to listen carefully to the Dhamma, we have missed many opportunities to develop wisdom. May we always listen carefully when the Dhamma is being preached. May we reflect wisely on these teachings, and may we lead our lives according to these teachings.

FOUR NOBLE TRUTHS: May we fully understand this truth of suffering. May we abandon the cause of suffering. May we realize the ending of suffering. And may we fully develop this path leading to the ending of suffering.

KALYANA MITTA: May we all have the opportunity to associate with good spiritual friends.

RIGHT EFFORT: May we always work hard to give up our bad qualities and develop good qualities.

LYING: May we always say words that are true and give up telling lies.

THE QUALITIES OF THE SUPREME BUDDHA: May we always remember the qualities of our great teacher, the Supreme Buddha. By recollecting these qualities may we develop an unshakable confidence in his enlightenment.

METTA: May we always develop thoughts of loving kindness. Through this meditation may we overcome all of our anger and hatred.

MARANA SATI: By practising mindfulness of death may we always have a sense of urgency for developing wholesome qualities.

SADDHA: May we always work to develop unshakable confidence in the enlightenment of the Supreme Buddha.

PERENTS: Because of not knowing about these special these people called parents we have acted in many bad ways towards them. May we always develop respect for our parents and help them to understand the Dhamma.

Merit sharing after sermon

Everyone say sadhu.

Venerable Bhantes in the Asapuwa, meritorious lay disciples...

Today you have come together / as kalyana mitta/ (good spiritual friends) / to follow the instructions / of a fully enlightened Buddha. You began /by offering all of the Buddhapuja items: Flowers, fragrance (incense), light, sweet drinks and cool water. After that / you went for refuge to the Triple Gem / and undertook again / the five precepts / which offer such an excellent protection / both in this life / and future lives as well. You recited the qualities / of the Triple Gem, the qualities of our great teacher/ the Supreme Buddha. After that / we recited verses of protection / and practiced loving kindness meditation. Finally / we listened together / to the Supreme Buddha's Dhamma.

When we collect merit in this way, we like others / to rejoice in this merit as well. So...

May all heavenly beings / rejoice in the merit done here today. May they have a happy mind / recollecting these good deeds. May they always protect the Supreme Buddha's Dhamma. May they always protect / those who practice this Dhamma. May they one day realize /the Four Nobel Truths /in this Gautama Buddha's dispensation.

May our teacher / Loku Svaminwahanse / rejoice in all the wholesome actions / done here today. May he have a happy mind / recollecting these good deeds. May he one day realize / the Four Nobel Truths / in this Gautama Buddha's dispensation.

May all departed relatives / rejoice in the merit done here today. May they have a happy mind / recollecting these good deeds. May they have good food, good drink, good shelter, good clothing, good medicine. May they one day realize / the Four Nobel Truths / in this Gautama Buddha's dispensation.

May all our kalyanamitta / rejoice in the merit / done here today. May they have a happy mind / recollecting these good deeds. May they have good health, long life, strength, beauty, happiness. May they one day realize / the Four Nobel Truths / in this Gautama Buddha's dispensation.

Having done all these meritorious actions / and listened to the supreme Buddha's Dhamma, may we one day realize / the Four Nobel Truths / and attain the supreme bliss of nibbana / in this Gautama Buddha's dispensation.

Meal Anumodana Sample Script

Everyone say "Sadhu!"

Venerable Bhanter, meritorious lay disciples, today you took this excellent opportunity / to follow the instructions / of our great teacher, the Supreme Buddha.

You offered the first part of the meal / to the Supreme Buddha, you took the five precepts (which offer us such a great protection / in this life and future lives), you chanted the qualities of the Triple Gem, the qualities of our great teacher, [LUNCH: soon you will offer dana to the sangha, later on you will do metta meditation], [BREAKFAST: you offered dana to the sangha] and now together / we will listen to the teachings of the Supreme Buddha.

BHANA...

So / having heard these excellent teachings / about [X], may we keep these teachings in mind, reflect on them wisely, follow them carefully, and through the power of these teachings / realize the four noble truths / in this Gautama Buddha's dispensation.

Everyone say "Sadhu!"

{Is this dana / in memory of anyone? Was there a specific purpose / for the dana today?}

So today / you have done many meritorious actions, by body, speech and mind: you have offered the first part of the meal / to the Supreme Buddha, taken the five precepts, chanted the qualities of the Triple Gem, offered dana to the Sangha, listened to the Dhamma [LUNCH: and soon / you will do metta meditation].

When we do acts of merit like this / that bring us happiness in this life / and in future lives, we like to share this merit / with other beings.

May all divine beings [all heavenly beings] rejoice in this merit done today. May they protect this good Dhamma, may they protect those / who practice this Dhamma, and may they realize the four noble truths / in this Gautama Buddha's / dispensation.

Say "Sadhu!"

May [_____ and] all departed relatives / rejoice in this merit.
May they have good food, good drink, good shelter, good clothing, good
medicine, and may they realize / the four noble truths / in this Gautama Buddha's
Dispensation.

Say "Sadhu!"

OPTIONAL: May this son _____/ daughter/ mother/ father/ grandmother/
grandfather having a birthday share in all this merit. May they have a happy mind,
good health, long life, the opportunity to listen to this Good Dhamma and realize
the four noble truths in this Gautama Buddha's dispensation.

Say "Sadhu!"

OPTIONAL: May this son _____/daughter/ mother/ father/ grandmother/
grandfather who is sick share in all this merit, recover quickly from illness, have
a happy mind, good health, long life, the opportunity to listen to this Good
Dhamma and realize the four noble truths in this Gautama Buddha's dispensation.

Say "Sadhu!"

May all those people / who helped prepare this dana today, and may all of you,
have happy minds, have good health, long life, the opportunity to listen to these
beautiful teachings, and by the power of this merit / realize the four noble truths /
in this Gotama Buddha's Dispensation.

Say "Sadhu!"

[LUNCH: Now Bhantes will chant verses of loving kindness. Listen silently / and
think these thoughts of metta.]

[BREAKFAST: Now Bhantes will chant a blessing]

For a pregnant mother:

Let's share merit with this mother / who is going to give birth. May she have a
healthy life / and a happy mind. May she give birth / to a meritorious child /
peacefully.

This meritorious child / is about to come to the human world / with a rare
opportunity / to follow the Dhamma. Let's share merit / with this child. May this
child / be healthy, well, and protected / by the Triple Gem.

Commands

In the dana sala

Have a seat. = Please be seated. = Sit down.

There is room over here.

Everyone say, "Sadhu!" = Say, "Sadhu!"

You can put your hands down.

Meditation

Come in closer. = Come Closer = Move forward

There is room here in the front.

Listen silently and think in this way.

Listen silently.

Close your eyes.

Find a comfortable posture.

Don't lean against the wall. = Don't lean up against the wall.

Sit with your back straight. = Sit with your back upright. = Don't slouch down.

You can take a short bathroom break. The tea break will be later. Come back quickly.

Now is the time for the tea break. Come back at 10:15.

Select a walking path.

Walk back and forth. Don't wander around.

Puja

If you are observing eight precepts, listen silently. (while the other people take the five precepts)

Please pass out the chanting books.

Does everyone have a chanting book?

Please share your books. = You will have to share books.

We will be using the English chanting books.

Turn to page 23.

Say loudly. = Louder, please.

Class

Get the mic closer. = Hold the mic closer. = Speak directly into the mic.

If anyone has any questions, please raise your hand. = If you have questions, raise your hand.

Write your questions down and put them in the box. = Write your questions on a piece of paper and put them in the box.

Phrases for English programs

Before

1. Welcome. Hello.
2. Have you come to this program before?
3. Do you live here in Edmonton.
4. Have you done any meditation before? No? That's wonderful. This / is the perfect place / to learn.
5. Good to see you again.
6. How did you find out about us?

Beginning

7. Welcome to the Buddha Meditation Centre of Edmonton.
8. We are very glad / that you found us.
9. We are very glad / you are here.
10. We want everyone / to feel comfortable here.
11. Always feel free / to ask questions / after the programs.
12. This is a place / where you can learn / the original teachings of the Buddha.
13. Everything you learn here / comes directly from the Buddha.
14. We want to help you understand / the teachings of the Buddha / and apply these teachings to your lives. It is not just enough to learn—we must put the teachings / into practice.
15. All of the teachings here / come from the sermons / preached by the Buddha and his enlightened disciples.
16. These sermons can be found / in a collection called / the Sutta Pitaka. Sutta is a Pali word that means "heard" / and pitaka means "basket."
17. You may hear some words / that are not in English. These are words / from the Pali language, an ancient Indian language / spoken by the Buddha.
18. Does anyone have a hard time hearing me? Please come forward / and let me know if I have to speak louder.
19. If you are not used to sitting on the floor, it is better to sit on a chair.
20. If you become uncomfortable sitting on the floor, feel free to quietly move to a chair.
21. We don't have to sit on the floor to meditate. We can even meditate standing, walking, or lying down.
22. After the class / there will be a chance / to ask questions. The Buddha praised asking questions.

23. If you are just starting to meditate, you can begin / with five minutes / once or twice a day. Naturally / the time will increase.

After the program

24. If you like, / you can download the text / of our guided meditations / from our website.

25. If this is your first time coming here, please fill out one of the “Welcome” forms / on the table / so we can learn a little bit about you.

26. We have this meditation class / every week at this same time.

27. Check our website / before you come / to confirm the location.

28. We also have a program every Friday / where we do some chanting and meditation / and listen to a longer talk.

29. The best way to keep in touch with us / is by signing up for our e-mail newsletter. You can do that on our website / or by including your email on the welcome form.

30. We are also on Facebook and Instagram, so you can keep in touch with us / that way.

31. If you have any questions / about anything we talked about / or about our activities in general, please feel free to come up and talk with me.

32. So today / we have come together peacefully / with the sincere interest / to improve our minds through meditation.

33. It is very rare in this world / to have a chance to do this, / especially with a group of supportive people / like this.

34. May you always / have the opportunity / to associate / with good spiritual friends!

35. Through the power of these wholesome actions, / may you experience / true happiness both now / and in the future!

Meditation Phrases

Starting posture

1. The technique I'll be teaching is breath meditation.
2. A basic method is to focus your attention on your own breathing.
3. A common complaint of beginning meditators is that they cannot meditate well, because they cannot stop thoughts from arising in their minds.
4. Abandoning the past means not even thinking about your work, your family, your commitments, your responsibilities, your history, the good or bad times you had as a child.
5. Allow the body and mind to become utterly relaxed while remaining very alert and attentive.
6. Close your eyes and say to yourself, 'May I be truly happy and free from suffering.'
7. Relax any areas of tightness or tension.
8. Relax completely.
9. Set aside a location and time, perhaps somewhere quiet in your home, where you won't be disturbed while you're meditating.
10. If you can find a spot that's going to allow you to be physically comfortable, calm, where you can set aside the stresses of the day, that might be a good place to consider.
11. Allow yourself to settle down.
12. Begin by sitting in a chair or on a cushion on the floor, with your back straight.
13. Don't strain in any way to make the spine straight.
14. Find a comfortable posture.
15. Find a relaxed, comfortable position.
16. Let your hands rest wherever they're comfortable.
17. It's important to be comfortable so that you can relax completely.
18. Just try not to lean forward or back, to the left or the right.
19. Keep your back upright, but not too tight.
20. Notice and relax your body.
21. Relax into your sitting posture with a few deep breaths.
22. Sit comfortably and close your eyes.
23. Sit comfortably in a balanced position.
24. Sit upright with the spine as straight as possible while remaining comfortable.
25. Sitting up is more conducive to meditation as the mind is more likely to remain alert.
26. Sit upright with the spine straight without straining to be in a certain position.
27. You can rest your hands in your lap, in a position that won't cause tension in your shoulders or neck.
28. You could be seated on a chair or on the floor on a cushion.
29. You don't have to sit on a cushion, you can sit in a chair. If you do, it can help you remain alert by sitting forward, not leaning on the back rest, but fully alert, attentive, maintaining an upright posture.
30. Your eyes may be open or closed, but you may find it easier to maintain your focus if you close your eyes.
31. Try to notice the shape of your body, its weight.

Breathing

1. A common problem at this stage is the tendency to control the breathing, and this makes the breathing uncomfortable.
2. Breathe in long and out long for a couple of times, focusing on any spot in the body where the breathing is easy to notice, and your mind feels comfortable focusing.
3. Bring your attention to the sensation of breathing.
4. Bring your attention to your natural breathing process.
5. Eventually your awareness of the breath can come more easily, and instead of having to continually bring it back, the thoughts can settle more quickly and consistently, so your attention is maintained without putting forth as much effort.

6. Feel the beginning, the middle, and the end of every in-breath, and the beginning, the middle, and the end of every out-breath and be present with the pauses in between.
7. Feel the full breath cycle from the beginning through the middle to the end.
8. Feel the sensation of your breath as it flows in and out of your nostrils at the tip of your nose. Some people feel the sensation more strongly within the nostrils, while others feel it more on the upper lip.
9. Focus your attention on your breath.
10. If you lose track of the breath, that's okay, and is in fact very normal and expected.
11. In this stage of the meditation keep your attention right in the present moment.
12. inhalation and exhalation
13. It may help to focus on the rise and fall of your chest or the sensation through your nostrils.
14. Just become aware of the breath as it goes in and out of the nostrils at the tip of the nose.
15. Just breathe.
16. Let the breath flow naturally and simply keep track of how it feels.
17. Locate the area where the breath is most clear.
18. Narrow your attention to the flow of the breath at the tip of your nose, as it contacts the nostrils.
19. Notice that your breath is already moving on its own.
20. Notice where you feel your breath in your body. It might be in your abdomen. It may be in your chest or throat or in your nostrils.
21. Notice your breath, in silence.
22. Now bring the attention to the breath. Simply notice the breath as it moves in and out as the body inhales and exhales.
23. Notice how the breath moves in and out automatically, effortlessly.
24. Don't try to manipulate it in any way.
25. See if you can feel the sensations of breath, one breath at a time.
26. Simply observe each breath without trying to adjust it.
27. This could be at the nose, at the chest, at the abdomen, or any spot at all. Stay with that spot, noticing how it feels as you breathe in and out. Don't force the breath, or bear down too heavily with your focus.
28. Sometimes the breath will be short—there is no need to make it longer. Sometimes the breath will be long—there is no need to make it shorter. Sometimes the breath will be erratic—there is no need to make it even or smooth.
29. The mind will wander away from the breath— that's fine, it doesn't matter.
30. Tune into your breath.
31. Feel the natural flow of breath—in, out.
32. When one breath ends, the next breath begins.
33. You can direct your awareness to the sensation of air passing at the tip of your nose, or the expansion of your belly, whichever is easiest for you to notice and follow.
34. You don't need to do anything to your breath. Not long, not short, just natural.
35. You know the in-breath at the very first moment, when the first sensation of in-breathing arises. Then you observe those sensations develop gradually through the whole course of one in-breath, not missing even a moment of the in-breath. When that in-breath finishes, you know that moment, you see in your mind that last movement of the in-breath. You then see the next moment as a pause between breaths, and then many more pauses until the out-breath begins. You see the first moment of the out-breath and each subsequent sensation as the out-breath evolves, until the out-breath disappears when its function is complete.

Thoughts

1. As soon as you notice the mind wandering off, lost in thought, be aware of that.
2. As you do so, you may find that your mind wanders, distracted by thoughts or bodily sensations. That's OK.
3. Do this over and over again, resisting the urge to judge or be critical of yourself.
4. Be content to start over as many times as you need to.

5. Each time you catch the awareness drifting is an opportunity to strengthen the skill of mindful observation, a time to strengthen your mental discipline. It is not a “bad” thing, it’s just what the undisciplined mind does.
6. Don’t beat yourself up about it, just kindly and gently return your attention to the breath.
7. Every time your attention moves away from the breath and shifts to another physical sensation, sound, smell or thought, gently but firmly bring your attention back to the touch sensation of your breath.
8. For example, the mind might pick up on something that happened in the past.
9. From time to time, you’ll get lost in thought, then return to your breath.
10. If your mind wanders off, simply bring it back. Don’t get discouraged. If it wanders 100 times, bring it back 100 times.
11. In meditation strong emotions can sometimes arise. This can happen for several reasons.
12. Just notice that this is happening and gently bring your attention back to your breath.
13. Let that go and bring the awareness easily back to the focus of the meditation.
14. Now as you do this, you might notice that your mind may start to wander.
15. Simply let it be and continue with your meditation.
16. You may have strong emotions.
17. Then, gently redirect full attention to breathing, to each in-breath and to each out-breath as they follow, one after the other.
18. Thoughts arise spontaneously in the mind. They are a natural part of meditation.
19. When you find that the awareness has been caught up in a train of thought, easily come back to the focus of your meditation.
20. When you notice that you are distracted by thoughts, gently bring your attention back to the object of your meditation.
21. When you notice that you are no longer observing the breath, easily bring your attention back to it.
22. Whenever your attention wanders, and you notice that it has wandered, return your attention to the flow of the breath at the tip of your nose.
23. You may start thinking about other things. If this happens, it is not a problem. It’s very natural.
24. You’ll do this again and again, throughout the entire meditation session.
25. falling asleep in meditation

Ending

1. Allow yourself a few more breaths before slowly opening your eyes.
2. It's important to take time to come out of meditation slowly.
3. Remain with your eyes closed for a minute or two.
4. When we are deeply rested in meditation, it can be jarring to suddenly get up and start our activity.
5. When you are ready to open your eyes...

General

1. Generally speaking, once or twice a day is ideal.
2. How often to meditate
3. How to Meditate
4. How to Meditate Using the Breath
5. If it’s your first time, ten minutes is a reasonable starting point.
6. If you do a meditation which energizes you, it's better not to do it before bedtime.
7. It can help to set aside a designated time for this.
8. It's enjoyable to meditate in a quiet place, but it is not always possible.
9. It’s a simple idea that can be hard to implement.
10. Many find twice a day to be ideal, but certainly even once a day can make a big difference.
11. Try to meditate regularly.
12. Start with 5 or 10 and build up.

13. The ideal frequency of meditation may vary from person to person depending on many different factors.
14. The ideal times are usually in the morning as a start to your day.
15. When to meditate
16. A regular routine of meditation is invaluable.
17. After setting aside time to practice mindful breathing, you'll find it easier to focus attention on your breath in your daily life.
18. Meditation is an important skill to help you deal with stress, anxiety, and negative emotions.
19. Cool yourself down.
20. How do you cultivate mindfulness?
21. In order to know where your effort should be directed, you must have a clear understanding of the goal of meditation.
22. You can meditate in order to unwind from the activity of the day and be refreshed for the evening.
23. In time, you can become aware of the tendencies of your mind.
24. Meditation increases your ability to focus and concentrate.
25. Many meditations involve focusing on the breath.
26. If you are new to meditation...
27. You can meditate no matter what your religious background.
28. Meditation can sharpen your ability to concentrate.
29. So let's all meditate for a few minutes.
30. The effort needs to be skillful.
31. There are many, many forms of meditation.
32. When you work with your mind, you find that the mind is so strange. It can do some wonderful and unexpected things.
33. Be mindful when your temper flares.

GRAMMAR: NOUNS & ADJECTIVES

anger We should overcome anger. Anger is dangerous.	angry Angry people should be avoided. Try to overcome angry thoughts. He is angry.
arrogance Arrogance is a defilement. Remove arrogance from your mind.	arrogant Don't be arrogant. Arrogant people are unpleasant.
benefit What is the benefit of meditation? We get many benefits from keeping the precepts.	beneficial The Dhamma is extremely beneficial. It is beneficial to meditate every day.
comfort We all enjoy comfort. She enjoyed heavenly comforts.	comfortable I am not comfortable telling lies. The bed was very comfortable.
compassion Develop compassion for all beings. The Buddha had great compassion.	compassionate She has a very compassionate heart. We are compassionate towards sick people.
conceit Conceit will cause us to take rebirth again. Conceit is a defilement of the mind.	conceited He was conceited because of his good looks. Don't be conceited.
danger Samsara is full of dangers. Overcome the danger of samsara.	dangerous Samsara is extremely dangerous. Dangerous people should be avoided.
delusion Delusion keeps us tied to samsara. Our biggest problems are greed, hatred and delusion.	deluded Our mind is deluded. We are deluded by sensual pleasures.
dirt Clean the dirt off the floor. Dirt collects on the table.	dirty Her hands are dirty. Dirty dishes are in the sink.
energy We need to have energy to meditate. Without energy it is hard to do anything.	energetic He was energetic in removing the hindrances. Energetic people get things done.
enlightenment These are things that lead to enlightenment. We should understand the Buddha's enlightenment.	enlightened The Buddha was enlightened. How long does it take to become enlightened?
envy Envy can destroy a person. We should overcome envy.	envious He was very envious. Don't be envious of beautiful people
equanimity Treat annoyances with equanimity. Develop equanimity.	equanimous Keep your mind equanimous. We can be equanimous in the face of difficulty.

fear Fear can cause us to do bad things. Overcome your fear.	fearful He heard a fearful sound. She was fearful of the results.
fragrance Virtue is the best fragrance. We offer fragrance to the Buddha.	fragrant The flowers are fragrant. We like fragrant perfume.
greed Greed can cause us to steal. Overcome greed by giving.	greedy Greedy people never give things away. Don't be greedy.
happiness Happiness is possible when we give up clinging. Nibbana is the highest happiness.	happy May all beings be happy. Have a happy mind.
health Health is a blessing. May they have good health.	healthy If we eat well we may be healthy. May you be healthy and well.
heat Can you feel the heat. We suffer from heat.	hot Some hells are very hot. I am hot.
help Can you give me some help. Do you need help?	helpful Virtue is helpful for meditation. The Dhamma is the most helpful thing for our lives.
hunger May they overcome their hunger. Hunger is suffering.	hungry Are you hungry? Hungry people need food.
jealousy We should overcome our jealousy. Jealousy is a defilement.	jealous Don't be jealous of other people's things. Jealous people are unhappy.
negligence Because of negligence, people are reborn in hell. Negligence should be overcome.	negligent If we are negligent, we will be reborn in hell. Negligent people should be avoided.
peace We can find peace when we meditate. May you live in peace.	peaceful May you be peaceful. This is a peaceful place.
pride Give up your pride. Pride is a defilement.	proud She was proud of herself. Proud people are not good to associate with.
regret She was full of regret because she did bad things. Regret can cause suffering in our mind.	regretful This is a regretful situation. He was regretful about his bad actions.
restlessness Restlessness is a hindrance. Overcome restlessness.	restless I felt restless in meditation. Our mind can be restless.
sadness Overcome sadness. Sadness is suffering.	sad Don't be sad. Sad people suffer a lot.

safety Nibbana is the greatest safety. We all want safety.	safe Samsara is not safe. If we avoid bad actions, we will be safe.
shame Shame can help us avoid bad actions. He had no shame.	ashamed He was ashamed of his bad actions. She felt ashamed.
smell There were many wonderful smells in the room. We don't like bad smells.	smelly The fish's mouth was very smelly. We don't like smelly things.
strength He lost his strength when he got old. Regain your strength.	strong She was very strong. Strong people can lift heavy things.
thirst Thirst is painful. Quench your thirst.	thirsty The ghost was thirsty. Are you thirsty?
value The value of the Dhamma cannot be measured. We appreciate the value of merit.	valuable Dhamma is the most valuable thing in the world. We lose all our valuable possessions.
weight What is his weight? The charge is based on weight.	heavy This is a serious, heavy kamma. The rock was heavy.
wisdom We must develop wisdom. Wisdom is very beneficial.	wise The Buddha is extremely wise. If we are not wise, we will have to be reborn.

SINHALA DHAMMA DISCOVERY VOCABULARY

These vocabulary words can be found in handouts on mahamevnawa.ca under Publications>Sinhala Handouts. There are also flashcards you can download and print.

රැකියාවන්: Occupations

දුතයා / පනිවිඩකාරයා	Messenger
දුනුවායා	Archer
යුධ සෙබලා	Soldier
මල් කරුවා	Florist
සොරා / හොරා	Thief
රජ / රජතුමා	King
දඩයක්කාරයා	Hunter
වෙළෙඳුන්දා / මුදලාලී	Merchant
නටන්නා	Dancer

රථශිල්පියා / රියදුරා	Charioteer
ගොවියා / වගාකරුවා	Farmer
ඇමති / මහ ඇමති / ඇමතිවරයා	Government Minister
වෛද්‍යවරයා / වෛද්‍යතුමා / වෛද්‍යතුමා / දොස්තර	Doctor
ගුරුවරයා	Teacher
කඩු ශිල්පීන්	swords men
ඇත් ශිල්පියා, ඇත්ගොව්වා, ඇතුන් පුහුණු කරන කෙනා	elephant trainer
කුඹල්කරුවා	potter
වෝරසාතක	executioner of thieves
මසුන් මරන්නා	fisherman
වඩුවා, වඩුබාස්,	carpenter
ආචාර්යා, දිසාපාමොක්, ආචාර්යවරයා	master, teacher
මැණික් වෙළෙන්දා	jeweler
අතර මැදියා	trader/agent
වෙළෙන්දා, මුදලාලී	merchant
සංගීත කරුවා	musician
මස් පිණිස සතුන් මරන්නා / මස් විකුණන්නා	butcher
ගොතන්නා	weaver
සාතකයා	assassin
සුදුකෙලින්නා	gambler
එබේරා, ගොපල්ලා	herdsman
ගණිකාව	courtesan, prostitute
මුරකරුවා, දොරටුපාලකයා	watchman
රන් කරුවා	goldsmith
විජ්ජාකාරයා, මායාකාරයා, මායාවිකේතෙක්	magician
විනිශ්චයකාරයා	judge
ගායකයා	singer
වදකයා	torturer
ශල්ය වෛද්‍යවරයා	surgeon
සක් පිඹින්නා	couch blower
පශු පාලකයා	shepherd
කම්කරුවා, සේවකයා	labourer, employee
අස් ගොව්වා	horse trainer
නහවත්තෙක්	a bath attendant
ඇත්දත් කැටයම්කරුවා	ivory carver / craftsman

අපි බුදුරජාණන් වහන්සේ ගැන කතාකරමු: Names of the Buddha

ශාස්තෘන් වහන්සේ	Great teacher
බුදුන් වහන්සේ	The Buddha
සුගතයන් වහන්සේ	Well gone
තථාගතයන් වහන්සේ	The Tathāgata
බුදුරජාණන් වහන්සේ	Buddha King
ධර්මරාජයානන් වහන්සේ	King of Dhamma
භාග්‍යවතුන් වහන්සේ	Blessed One
ධර්මස්වාමී	Master of Dhamma
ලෝකනාථයානන් වහන්සේ	World's refuge
බෝධිසත්වයන් වහන්සේ	Refers to previous lives of the Supreme Buddha, usually in the Jātaka stories.
බෝසතානන් වහන්සේ	Used mostly when talking about the Supreme Buddha in his last life before attaining enlightenment.
සිද්ධහත් කුමාරයා / සිද්ධාර්ථ කුමාරයා	Prince Siddhartha
උන්වහන්සේ	He (only used when talking ABOUT the Supreme Buddha or the Monastics)
ඔබවහන්සේ	You (only used when talking TO Supreme Buddha or the Monastics)
අනාතනාථ	Refuge for those without a refuge
සියලු ලොව එලිය කළ හිරු මඬල වන සේක	Illuminates the whole world like the sun
අග්රදක්ෂිණෙය්ය වනසේක	Most worthy of offerings
පරම පූජනීය වන සේක	Highest Teacher
අසහාය වනසේක	The one who does not need assistance from someone else

ක්රියාපද වචන මාලාව: Verbs

දුරු කරනවා	නැති කරනවා, eradicate
ඒරහානය කරනවා	eradicate
දියුණු වෙනවා	develop
වැඩි වෙනවා	increase
විනාස වෙනවා	get destroyed
විනාශ කරනවා	නැති කරනවා, destroy / ruin something
හට ගන්නවා	(සිත තුළ) ඇති වෙනවා, arises
අත් මිඳෙනවා	බේරෙනවා , නිදහස් වෙනවා, escape
සරසනවා	decorate
ආශ්රය කරනවා	ඇසුරු කරනවා, associate
අවවාද කරනවා	උපදෙස් දෙනවා, advise
ක්ෂය කරනවා	නැති කරනවා, eradicate

අත හරිනවා	let go
සිංහනාද කරනවා	make a lion's roar
අවස්ථාව අහිමි වෙනවා	lose the opportunity
ඇති වෙනවා	arises
අහු වෙනවා	get caught
උගුලට අහුවෙනවා	get caught in a trap
නිර්මාණය කරනවා	create
වර්ණනා කරනවා	ගූණ කියනවා, හොඳ කියනවා, praises
වැළපෙනවා	අඬනවා, weeping
අවුස්සනවා	stir up something (i.e. lust, hatred)
කැඳවනවා	අඬගහනවා / එන්න කියනවා, call / summon
බානවා	shave
ඉෂ්ට කරනවා	ඉටු කරනවා, fulfill
තුනී කරනවා	අඩු කරනවා, attenuate / reduce
විවර කරනවා	අරිනවා, open (something)
අධිෂ්ඨාන කරගන්නවා	හිතට ගන්නවා, determine
වඩනවා	දියුණු කරනවා, develop
අමතනවා	කතා කරනවා, address
දිලිසෙනවා	දිලෙනවා, බැබලෙනවා, shine
පවසනවා	කියනවා, state / say
හික්මවෙනවා	පුරුදු වෙනවා, be trained
විවෘත කරනවා	අරිනවා, open
පැත්තකින් වාච්චෙනවා	sit to one side side
පිලි ගන්නවා	accept something
පිලි පදිනවා	අනුගමනය කරනවා, to adhere / follow
ආස්ථාණය කරනවා	සුවඳ (බලනවා) / (මල්) ඉඹිනවා, smell
නික්ම යනවා	නික් මෙනවා, යනවා, leave
ඉක්මවා යනවා	go beyond / exceed
වැසියනවා	cover something
බැහ දකින්න යනවා	බලන්න යනවා, pay a visit to
විමසනවා	අසනවා, inquire
මුල් කරගන්නවා	be based on
පිලිසරණ කරගන්නවා	උදව් කරගන්නවා, be a refuge
පිලිතුරු දෙනවා	උත්තර දෙනවා, reply
පිරිහෙනවා	diminish / deteriorate

බුද්ධානුස්සති භාවනා වචන මාලාව: Recollection of the Buddha

අරහත්	
රහසිත්වත්	even secretly
දුරුකළ සේක	eradicated
දුරු වූ සේක	escaped from
දියුණු කළ සේක	improved, developed
ආශ්චර්යවත්	amazing
කෙරෙන්, ගෙන්	from
ඇළන	attached
ගැටුන	clashed
මූලාවූණ	got fooled
ආමිස පූජා	material offerings
ප්‍රතිපත්ති පූජා	offering of practise
සුදුසු වන සේක	worthy of
සම්පූර්ණ	complete
ගුරු උපදේශ නැතිවම	without any instruction from a teacher at all
ප්‍රභාණය කළ සේක, දුරු කළ සේක	eradicated
හට ගැනීම	cause, origin
සාක්ෂාත් කළ	achieved
නැති වීම	cessation
ප්‍රගුණ කළ	practised
සම්මා සම්බුද්ධ	
සම්මා සම්බුද්ධ	realized the Four Noble Truths without anyone's help
සත්‍ය ඥාණ	the knowledge that the Four Noble Truths are truth
කෘත්‍ය ඥාණ	the knowledge on what should be done regarding each Noble Truth
කෘත ඥාණ	the knowledge that what should be done has been done regarding each noble truth
පරිවර්ත තුනකින්	in three aspects
විජ්ජාවරණ සම්පන්නෝ	
සෘද්ධි බල ඥාණ	psychic powers
කිම්බෙතවා	dive
ඕනෑම දෙයක්	anything, everything
සවන් දිය හැක	able to hear things
දිව්‍ය ශ්‍රවණ ඥාණ, දිව්‍ය සෝත ඥාණ	divine ear
දිව්‍ය තේන්ර ඥාණ, දිව්‍ය චක්ඛු ඥාණ	divine eye
අන් අයගේ සිත් දන්නා ඥාණ	knowledge to read other's mind
සිතක ඇති වාසනා ගුණ දැකීමේ හැකියාව (ඉන්ද්‍රිය පරෝපරිඅත්ත ඥාණය)	ability to see the special abilities of others
සසර ගෙවූ ආකාරය දැකීම නම්වූ පුබ්බේනිවාසානුස්සති ඥාණය	ability to see past life of own self and others

කර්මානු රූපව	according to the kamma
චුක්ඛන ආකාරය	the way beings pass away
චුක්ඛපහන ඥාණය	ability to see the passing away and rebirth of beings
තුළ පැවති	(qualities he) had
හැම ක්ෂණයයෙනිම	at every moment
අටලෝදහම්	eight worldly conditions
කම්පා නොවී	without shaking
විමුක්ති	liberation
සුගත	
සුන්දර	beautiful
සාක්ෂාත් කරනවා	attain, realize
ඒකාන්තයෙන්ම	definitely
වැඩිම කළ නිසා	because (he) accomplished the path
ලෝක වීදු	
යථා ස්වභාවය	true nature
නිදහස් වෙනවා	escape
අනුත්තරෝ පුරිස ධම්ම සාරථී	
දමනය කරනවා	control, tame
සෘද්ධි ජරාතිහාර්ය	miracle of psychic powers
ආදේශනා ජරාතිහාර්ය	miracle of mind reading
අනුශාසනා ජරාතිහාර්ය	miracle of instruction
කීකරු කරවා	having made obedient
පමුණුවා වදාළ සේක	made people attain
සත්ථා දෙවමනුස්සනම්	
ශාස්තෘන් වහන්සේ	great teacher
බුද්ධ	
පැහැදිලි වචන	clear words
අර්ථ	meaning
අන්යයන්ට (අන් අයට)	to others
සාක්ෂාත් කරන ලද	what is realized
ජරගුණ කරන ලද	what is practised
භගවා	
දරා ගැනීම	possessing
නොදැරිය හැකි	not able to possess
සිසිල්වී ගිය හද මඬල	the heart that is cooled down with compassion
පුංචි හිතට	to (this) little mind
ගුණ කඳ	mass of qualities
අනන්තයි	infinite
අප්රමාණයි	not ending, endless, with no limits

පැවිදි ජීවිතයට පාවිච්චිකරන වචන මාලාව: Monk Words

පැවිදි ජීවිතයට පමණක් භාවිතා කරන වචන

වඩිනවා	come, go
වැඩ වසනවා	stay or live
වළඳනවා	eat, drink
පැන් පහසු වෙනවා	bathe
සැතපෙනවා	sleep
අපවත් වෙනවා	die
පැවිදි වෙනවා, මහණ වෙනවා	ordain as a samanera
උපසම්පදා වෙනවා	ordain as a bhikkhu
සසුන් ගත වෙනවා	enter into the Buddhasāsana
ගිහිගෙයෙන් යනවා/නික්මෙනවා/නික්ම යනවා/බැහැර වෙනවා	give up household life
ගිහිගෙය අත්හරිනවා/ හැර යනවා	give up household life
සිවුරු අරිනවා, උපැවිදි වෙනවා	disrobe, become a lay person again
සිවුරු හැරලා ගිහි බවට පත්වෙනවා	give up robes and return to lay life
හුදෙකලාව වාසය කරනවා, හුදෙකලා වෙනවා	live alone/in seclusion
සංචාරය කරනවා	travel
පැවිදි බව සම්පූර්ණ කළා	completed the monk life
පිණ්ඩපාතේ වඩිනවා	go on alms round
මහරහතන් වහන්සේ	great Arahant Monk
මහණකම, පැවිදි බව	monk life, monkhood
පිරිකර	monk's possessions
සේනාසනය	place to live, hermitage
සිවු පසය	four requisites
ආයුෂ්මතුන් වහන්ස	friend
පාත්රය	bowl
සිවුර, වීචරය	robe
බාද්දය බෝජනයෙන්	food and drink
හිමි	venerable
හාමුදුරුවෝ	monk
පාංශකුල සිවුර	rag robe
සබ්බන්මවාරී	companions in the celibate life (fellow monks)
සිවුරු හැඳ පොරවා ගන්නවා	wear robes
සෙනසුන, ආරාමය	building monks live in
මහණෙනි	monks (used by the Buddha to address monks)

ධර්මය ඉගෙනීමේදී හමුවන අනෙකුත් සාමාන්‍ය වචන

වීරිය වඩනවා	develop energy
සක්මන් භාවනා කරනවා	do walking meditation
සිල් ගුණ දම් පුරනවා	fulfil virtue
වීරිය වඩනවා	develop energy
බුද්ධ සාසනය සම්පූර්ණ කළා	completed the Buddha's instructions

කළ යුතු දේ කළා	did what had to be done
රුක් සෙවණේ	in the shade of a tree
එළිමහන	out in the open
බ්‍රහ්මචරි ජීවිතය, බිරන්මචාරි ජීවිතය	celibate life
පළහක් බැඳගෙන වාඩිවෙනවා	sit cross legged
ධුතාංගධාරී	one who practices dhutangas (austere practices allowed by the Buddha)

බුදුරජාණන් වහන්සේලාට සුවිශේෂ වූ කරුණු: Buddha words

නියත විවරණ	proclamation of certainty
පස්මහ බැලුම්: කාලය, දීපය, දේශය, කුලය, මව	five things looked for
සතර පෙරනිමිති	the four signs
මහා අභිනිෂ්ක්‍රමනය, මහා අභිනික්මන	the great renunciation
දුෂ්කරක්‍රියා, තපස්	austerities
විදුරාසන, වජිරාසන	seat of wisdom, diamond throne
පිරිනිවන් පානවා, පරිනිර්වාණය සිද්ධ වෙනවා, අනුපාදිසේස පරිනිර්වාණය	attain final Nibbana
ධාතු	relic, element
ශාරීරික ධාතු	bodily relics
අස්ථි ධාතු	bone relic
ලලාට ධාතු	forehead relic
පාරිභෝගික	things used by the Supreme Buddha, such as the alms bowl
බුද්ධ කෘත්‍ය	Buddha's ministry
රැස්, රශ්මි ධාරාව	rays, aura, beam of light
සුගන්ධ කුටිය, සන්ධ කුටිය	fragrant kuti
ෂඩ් වර්ණ බුදු රැස් මාලාව, ෂඩ් වර්ණ බුද්ධ රශ්මි මාලාව	six color Buddha rays, aura
යමක මහා ප්‍රාතිහායී, යාමා මහා පෙළහර	twin miracle
අනුපිළිවෙල කථාව	gradual instruction
ශ්‍රී පාදය, සිරි පතුල	sacred feet
ශ්‍රී පාද ලාංඡනය	sacred footprint
ප්‍රඥා ඇසින්	with the eye of wisdom
නවාංග ශාස්තෘ ශාසනය	the Teacher's ninefold teaching

උද්දේසික	sculptures or pictures of the Supreme Buddha
නාගාවලෝකන	the elephant look
මහා කරුණා සමාපත්ති	attainment of great compassion
ආදේශනා ප්‍රාතිහාර්යය	miracle of instruction
අනන්ත සීලය, සමාධි, ප්‍රඥා	infinite virtue, concentration and wisdom
සදාකාලික ආලෝකය	the light forever
ඌර්න රෝම ධාතුව	white tuft of hair on the forehead
දන්ත ධාතුව, දළදා වහන්සේලා	tooth relic
බෝරජාණන් වහන්ස, ජය ශ්‍රී මහා බෝධිය	sacred Bodhi tree
රුවන් සක්මන	golden walking path (used after the Great Enlightenment)
පණුවන ලද ආසනයෙහි	on the prepared seat

රාජකීයයන් ගැන: Royalty

රජතුමාණෙනි, දේවයන්වහන්ස	addressing the king
නිරින්දා, නිරිඳු, නරේන්ද්‍ර	king
අශෝක අධිරාජ්‍යයා	emperor Ashoka
බිසව, මහරැජින,	queen
අග බිසව, අග මෙහෙසිය	chief queen
කුමාරයා, රාජ කුමාරයා	prince
කුමරිය, රජ කුමරිය, කුමාරිකාව	princess
යුවරජ	heir apparent
රාජ්‍ය, රාජ, රාජකීය	royal
රාජධානිය, රාජ්‍ය	kingdom
අන්ත: පුරය	harem
රාජ සේවකයා	servant of the king
රජ සෙනවියා, රජ සෙන්පති	commander in chief
අමාත්‍යයා	minister
සිංහාසන, සිහසුන	throne
සිරි යහන් ගබඩාව	bed room of a palace
මාළිගය, මාළිගාව, මන්දිරය, රජ මැදුර, රාජ භවන	palace

කඩුව, අසිපත	sword
කිරුළ, හිණිපෙත්ත, ඔටුන්න	crown
රජ කමට පත් වෙනවා	become king
අභිෂේකලත් ක්ෂේත්රිය	noble king
ඔටුනු පැළඳීම, රාජාභිෂේකය	be crowned
පාලනය කරනවා	rule, control
වීදි සංචාරය	tour the streets

අකුසල් ගැන වචන මාලාව: Bad Things

ලෝභය: greed

ද්වේෂය: hatred

ක්රෝධය: anger

වෛරය: hatred (extreme)

බද්ධවෛරය: resentment

ගුණමකු: without good qualities: not recognizing the good qualities others have

කෙළෙහි ගුණ නැති: ungrateful

එකට එක කිරීම: retaliation (to get back at)

ඉරිසියාව, ඊර්ෂ්‍යාව: jealousy

මසුරු: stingy

කපටි: cunning

මායාකාරී: deceptive (able to trick others)

පාපි ආශාවන්: evil wishes

මළකඩ: rust

රොද්දර: very cruel

අභංකාර: arrogant

දරුණු: ruthless, cruel

සැකය: doubt

තරභය: rivalry

මායාව: deception

වංචනික: fraudulent, deceptive

දැඩි බව: harshness

මාන්‍යය: pride, conceit

අතිමාන්‍යය: arrogance

ජරමාදය: negligence

ගොරහැඩි: rough

ගිජු, කැදරයි: greedy

ගරභාව: insult, abuse

රවටනවා: deceive

අවමන් කරනවා: humiliate

වියාපාදය: ill will

පුහු ආඩම්බර: false pride

අඥාණයා: fool

මත්වීම: intoxication

කුසිත: lazy

මෝඩයා: fool

දුෂ්චරාඥ: unwise

හිස්මිනිසා: hollow/worthless man

චපල: fickle, unbalanced

උඩඟු: proud, stuck-up

කටමැත දොඩන: boastful

කිළිටි, අඹුද්ධ: impure, dirt

මෙමත්ථි භාවනාව: Loving-Kindness Meditation

තැති ගන්නා වූ	those who tremble in fear
මහා සිරුරු ඇති	those with big bodies
දිග සිරුරු ඇති	those with long bodies
මධ්‍යම සිරුරු ඇති	those with medium bodies
කුඩා සිරුරු ඇති	those with small bodies
ඉතා කුඩා සිරුරු ඇති	those with very small bodies
පෙනෙන්නා වූ	those who are visible
නොපෙනෙන්නා වූ	those who are not visible
දුර සිටින්නා වූ	those who are far away
ලඟ සිටින්නා වූ	those who are near
කිසිවෙක් කිසිවෙකුට වෛර නොකරත්වා	may no one have hatred for anyone
කිසිවෙක් කිසිවෙකුට අවමන් නොකරත්වා	may no one insult anyone
කිසිවෙක් කිසිවෙකුට හිංසා නොකරත්වා	may no one harm anyone
සියල්ලෝම සියල්ලන්ගේම සෑප කැමති වෙත්වා	may everyone wish for everyone's wellbeing and comfort
එක දරුවෙක් ඇති මවක සේ	as a mother who has an only child
සියළු සත්වයන් කෙරෙහි	towards all beings
අපමණ මෙන් සිත පතුරත්වා	may [everyone] spread thought of bondless loving kindness
වාඩිවී සිටින විට ද	while sitting
සක්මන් කරන විට ද	while walking
සැතපී සිටින විට ද	while sleeping
නොනිදා සිටින විට ද	while awake
අපමණ ලෙස මෙන් සිත පතුරත්වා	may everyone in a boundless way spread thoughts of loving kindness
උතුරු දිසාවේ	in the northern direction
උතුරු අනු දිසාවේ	in the north eastern direction
අප්‍රමාණ සත්වයෝ	unlimited beings
නැගෙනහිර දිසාවේ	in the eastern direction
නැගෙනහිර අනු දිසාවේ	in the south eastern direction

දකුණු දිසාවේ	in the southern direction
දකුණු අනු දිසාවේ	in the south western direction
බටහිර දිසාවේ	in the western direction
බටහිර අනු දිසාවේ	in the north western direction
උඩ දිසාවේ	in the direction above
යට දිසාවේ	in the direction below
පමණ කළ නොහැකි	limitless

සතුන්: Animals

අලියා	elephant	මීයා	mouse
ආජානිය අශ්වයා	thoroughbred	මීහරකා	buffalo
හෝස්		මාග	wild animal
ආඳා	eel	මොනරා	peacock
ඇතා	tusker	රාජාලියා	eagle
උකුස්සා	falcon, hawk	ලිහිණියා	swallow
ඌරා	pig	වඳුරා	monkey
ඒණ මුවා	antelope	වලසා, වලහා	bear
කකුළුවා	crab	වහු පැටියා	calf
කක්කුට්ටා	crab	වෘෂභයා, ගොනා	bull
කැටකිරිල්ලි	quail (female)	වේයා	termite
කැටකුරුල්ලා	quail (male)	සිප්පි බෙල්ලා	shellfish
කැස්බෑවා	turtle	සිංහයා	lion
කිඹුලා	crocodile	හංසයා	swan
කුකුලා	rooster	හස්ති රාජයා	king of elephants
කොකා	stork, heron,	හාවා	rabbit
crane		හිවලා, නරියා	jackal, fox
කොටළුවා	mule	කටකලියාව	bit, bridle
ගිජුලිහිණියා	vulture	කැදැල්ල	nest
ගොළබෙල්ලා	snail	පට්ටිය	herd
ගෝණා	elk, moose	බුරුල්ල	udder
නයා	snake	මී වදය	bee hive
නාග රාජයා	cobra	වියදණ්ඩ	yoke, harness
බකමුණා	owl	වේ තුඹස	termite/ ant hill
බුරුවා	donkey		
මාළුවා	fish		

නාම විශේෂණය: Adjectives

අතිශය: mighty (අතිශය හැකියාව: mighty/amazing ability; අතිශය සම්පූර්ණ: completely perfect)

අදක්ෂ/අදක්ෂ: unskilled (අදක්ෂ ළමයා: unskilled child)

අපමණ: endless, limitless. *syn.* අප්‍රමාණ (අපමණ දුක්: endless, limitless suffering)

අප්‍රිය: unpleasant (අප්‍රිය කථාව: unpleasant talk)

අමනාප: ill disposed (අමනාප නෑදෑයෝ: ill disposed, disliked relatives)

අලංකාර: beautiful (අලංකාර පරිසරය: beautiful environment)

අශාතවත්: unlearned (අශාතවත් පාච්ඡන: unlearned, unlearned wording)

අසිරිමත්: wonderful (අසිරිමත් යුගයක්: wonderful era)

අභංකාර: proud, conceited (අභංකාර මිනිස්සු: proud, conceited people)

උපරිම: maximum (උපරිම ආත්ම භතක්: maximum of seven births)

කටුක: rough, coarse, harsh (කටුක වචන: harsh speech; කටුක වචන, පහස rough contact)

කරුණාවන්ත: kind (කරුණාවන්ත ගුරුවරයා: kind teacher)

කාලානුරූප: timely (කාලානුරූප කථාව: timely talk)

කිලිටි: dirty, impure (කිලිටි සිත: impure mind)

ගැඹුරු: deep (ගැඹුරු ප්‍රඥාව: deep wisdom)

ගොරෝසු: rough, gross (ගොරෝසු පාර: rough road; ගොරෝසු හම rough skin)

ජනාකීර්ණ: crowded (ජනාකීර්ණ පරිසරය: crowded environment)

දක්ෂ / දක්ෂ: clever, skilled (දක්ෂ මිනිස්සු: clever, skilled people)

දරුණු: ruthless (දරුණු සර්පය: ruthless snake; දරුණු කථාව ruthless speech)

දිළිඳු: poor. *syn.* දුගී, දුප්පත් (දිළිඳු මිනිස්සු: poor people)

දීප්තිමත්: brilliant, bright, clear (දීප්තිමත් මුහුණ: bright face; දීප්තිමත් අනාගතයක්: a bright future)

දුර්වල: weak, frail (දුර්වල සතෙක්: a weak animal; දුර්වල අධිෂ්ඨානය: weak determination; දුර්වල හැකියාව: weak ability)

දුෂ්කර: difficult (දුෂ්කර පරිසරය: difficult environment)

නිරුවත්: naked (නිරුවත් තාපසයා: naked ascetic)

නිසි: proper, right (නිසි වෙලාවට: on time; නිසි අවවාදය: suitable advice)

නූපත්: unborn (නූපත් අකුසල්: un-arisen unwholesome thing)

පැරණි: ancient (පැරණි මිනිස්සු: ancient people)

පියකරු: attractive, beautiful (පියකරු මුහුණ: attractive face; පියකරු කථාව: attractive speech)

විකෘති: distorted (විකෘති දැක්ම: distorted vision)

සැඩ: powerful, strong, aggressive (සැඩ පහර: powerful wave)

VOCABULARY LISTS

Enlightenment	
Four Fruits	මාර්ග ඵල
1. stream entrant	සෝවාන්, සෝතපන්න
2. once returner	සකදාගාමී
3. non-returner	අනාගාමී
4. arahant	රහතන් වහන්සේ, අරිහන්
Eight Persons of Enlightenment	ආර්ය පුද්ගලයින් අට දෙනා
1. One who is practicing the way to achieve the fruit of Stream-Entry	සෝවාන් ඵලය පිණිස මාර්ගයේ ගමන් කරන ශ්‍රාවකයා
2. Stream-Enterer	සෝවාන් ශ්‍රාවකයා
3. one who is practicing the way to achieve the fruit of Once-Returning	සකදාගාමී ඵලය පිණිස මාර්ගයේ ගමන් කරන ශ්‍රාවකයා
4. Once-Returner	සකදාගාමී ශ්‍රාවකයා
5. one who is practicing the way to achieve the fruit of Non-Returning	අනාගාමී ඵලය පිණිස මාර්ගයේ ගමන් කරන ශ්‍රාවකයා
6. Non-Returner	අනාගාමී ශ්‍රාවකයා
7. one who is practicing the way to achieve the fruit of Arahantship	අරහත් ඵලය පිණිස මාර්ගයේ ගමන් කරන ශ්‍රාවකයා
8. Arahant	රහතන් වහන්සේ
Four Factors of a Stream Entrant	සෝතපන්නි අංග සෝතපන්න කෙනෙකු තුළ පිහිටන අංග [SN12. 41]
1. unshakeable confidence in the Buddha	බුදුරජාණන් වහන්සේ ගැන නොසෙල්වෙන ප්‍රසාදය
2. unshakeable confidence in the Dhamma	ධර්මය ගැන නොසෙල්වෙන ප්‍රසාදය
3. unshakeable confidence in the Sangha	ආර්ය සංඝයා ගැන නොසෙල්වෙන ප්‍රසාදය
4. virtues dear to the noble ones	ආර්යකාන්ත සීලය
Four Factors Leading to Stream Entry	සෝතපන්නි අංග, සෝතපන්න වීමට අවශ්‍ය අංග [SN55. 5]
1. Association with superior persons	සත්පුරුෂයන් ඇසුරු කිරීම
2. Hearing the true Dhamma	ධර්මය ශ්‍රවණය කිරීම
3. Wise consideration	නුවණින් විමසීම

4. Practice in accordance with the Dhamma	ධර්මානුධම්ම ප්‍රතිපදාව
Qualities of the Triple Gem	
Qualities of the Buddha	
1. Arahant, Worthy One	අරහං
2. supremely enlightened	සම්මා සම්බුද්ධ
3. endowed with knowledge and virtue	විජ්ජවරණ සම්පන්න
4. follower of the Noble Path	සුගත
5. knower of worlds	ලෝකවිදු
6. the peerless trainer of persons	අනුත්තරෝ පුරිසදම්මසාරථී
7. teacher of gods and humans	සත්ථා දේවමනුස්සානං
8. the enlightened teacher	බුද්ධෝ
9. the Blessed One	භගවා
Qualities of the Dhamma	
1. Well taught by the Blessed One is the Dhamma	ස්වාක්ඛාත
2. visible here and now	සන්දිට්ඨික
3. timeless	අකාලික
4. open to all	ඒභිපස්සික
5. learned and applied to oneself	ඕපනයික
6. understood by the wise each for himself	පච්චත්තං වේදිතඛිඛ විඤ්ඤුභි
Qualities of the Saṅgha	
1. Of pure conduct is the Order of Disciples of the Blessed One	සුපටිපන්න
2. Of upright conduct is the Order of Disciples of the Blessed One.	උජුපටිපන්න
3. Of wise conduct is the Order of Disciples of the Blessed One.	ඤ්ඤපටිපන්න
4. Of generous conduct is the Order of Disciples of the Blessed One.	සාමීච්චපටිපන්න
5. Those four pairs of persons, the eight kinds of individuals	පුරුස යුගල හතර / පුද්ගලයින්
6. That is the order of disciples of the Blessed One.	ඒ භාග්‍යවතුන් වහන්සේගේ ශ්‍රාවක සංඝයා
7. They are worthy of offerings	ආහුනෝය
8. they are worthy of hospitality	පාහුනෝය
9. they are worthy of gifts	දක්ඛිනෝය

10. they are worthy of reverential salutations	අඤ්ජලිකරණීය
11. the incomparable field of merit for the world.	අනුත්තරං පුඤ්ඤබ්බත්තං ලෝකස්ස
Bodhipakkhiyādhammā	
Four Establishment of Mindfulness	සතර සතිපට්ඨානය
1. contemplation of the body	කය ගැන සිහිය පිහිටුවීම කායානුපස්සනාව
2. contemplation of feelings	වේදනාව ගැන සිහිය පිහිටුවීම වේදනානුපස්සනාව
3. contemplation of mind	සිත ගැන සිහිය පිහිටුවීම චිත්තානුපස්සනාව
4. contemplation of Dhamma	ධර්මයන් ගැන සිහිය පිහිටුවීම ධම්මානුපස්සනාව
Four Right Efforts	සතර සම්මපධාන වීරිය
1. Effort to prevent unarisen evil, unwholesome states of mind from arising	නුපන් අකුසල් නුපදවීම පිණිස වීරිය
2. Effort to abandon evil, unwholesome states of mind that have already arisen	උපන් අකුසල් ප්‍රභාණය පිණිස වීරිය
3. Effort to develop wholesome mental states that have not yet arisen	නුපන් කුසල් උපදවීම පිණිස වීරිය
4. Effort to maintain and perfect wholesome mental states already arisen, and not to allow them to disappear, but to bring them to growth, to maturity, and to the full perfection of development	උපන් කුසල් වැඩිදියුණු වීම, පරිපූර්ණ කරගැනීම පිණිස වීරිය
Four Bases for Spiritual Power	ඉර්ධි පාද [SN51]
A bhikkhu develops the basis for spiritual power ...	
1. that possesses concentration due to desire and volitional formations of striving	ඡන්ද සමාධි පධාන සංඛාර සමන්තාගත ඉර්ධි පාදය
2. that possesses concentration due to energy and volitional formations of striving	වීරිය සමාධි පධාන සංඛාර සමන්තාගත ඉර්ධි පාදය
3. that possesses concentration due to determination and volitional formations of striving	චිත්ත සමාධි පධාන සංඛාර සමන්තාගත ඉර්ධි පාදය
4. that possesses concentration due to investigation and volitional formations of striving	විමංසා සමාධි පධාන සංඛාර සමන්තාගත ඉර්ධි පාදය

Five Faculties	පංච ඉන්ද්‍රිය [SN 48:9, 48:10]
1. faculty of faith	ශ්‍රද්ධා ඉන්ද්‍රිය
2. faculty of energy	වීරිය ඉන්ද්‍රිය
3. faculty of mindfulness	සති ඉන්ද්‍රිය
4. faculty of concentration	සමාධි ඉන්ද්‍රිය
5. faculty of wisdom	ප්‍රඥා ඉන්ද්‍රිය
Five Powers	පංච බල [SN 50]
1. power of faith	ශ්‍රද්ධා බලය
2. power of energy	වීරිය බලය
3. power of mindfulness	සති බලය
4. power of concentration	සමාධි බලය
5. power of wisdom	ප්‍රඥා බලය
Seven Factors of Enlightenment	සත්ත/සප්ත බොජ්ඣංග
1. the enlightenment factor of mindfulness	සති සම්බොජ්ඣංගය
2. the enlightenment factor of investigation of Dhamma	ධම්ම විචය සම්බොජ්ඣංගය
3. the enlightenment factor of energy	වීරිය සම්බොජ්ඣංගය
4. the enlightenment factor of rapture	ප්‍රීති සම්බොජ්ඣංගය
5. the enlightenment factor of tranquility	පස්සද්ධි සම්බොජ්ඣංගය
6. the enlightenment factor of concentration	සමාධි සම්බොජ්ඣංගය
7. the enlightenment factor of equanimity	උපෙක්ඛා සම්බොජ්ඣංගය
Noble Eightfold Path	ආර්ය අෂ්ටාංගික මාර්ගය
1. right view	නිවැරදි දැක්ම, සම්මා දිට්ඨිය
2. right intention	නිවැරදි කල්පනාව, සම්මා සංකල්පය
3. right speech	නිවැරදි වචන, සම්මා වාචා
4. right action	නිවැරදි ක්‍රියාව, සම්මා කම්මන්තය
5. right livelihood	නිවැරදි දිවි පැවැත්ම, සම්මා ආජීවය
6. right effort	නිවැරදි වීරිය, සම්මා වායාමය
7. right mindfulness	නිවැරදි සිහිය, සම්මා සතිය
8. right concentration	නිවැරදි සමාධිය, සම්මා සමාධිය
Gifts	
Fourteen Types of Gifts to an Individual	පුද්ගලික දාන [MN 142]
1. to the Tathāgata, accomplished and fully enlightened	සම්මා සම්බුදුරජාණන් වහන්සේට

2. to a paccekabuddha	පසේ බුදුරජාණන් වහන්සේට
3. to an arahant disciple of the Tathāgata	රහතන් වහන්සේට
4. to one who is practicing the way to the realization of the fruit of arahantship	අරහත් ඵලය පිණිස මාර්ගයේ සිටින ශ්‍රාවකයාට
5. to a non-returner	අනාගාමී ශ්‍රාවකයාට
6. to one who is practicing the way to the realization of the fruit of non-return	අනාගාමී ඵලය පිණිස මාර්ගයේ සිටින ශ්‍රාවකයාට
7. to a once-returner	සකදාගාමී ශ්‍රාවකයාට
8. to one who is practicing the way to the realization of the fruit of once-return	සකදාගාමී ඵලය පිණිස මාර්ගයේ සිටින ශ්‍රාවකයාට
9. to a stream-enterer	සෝතාපන්න ශ්‍රාවකයාට
10. to one who is practicing the way to the realization of the fruit of stream-entry	සෝතාපන්න ඵලය පිණිස මාර්ගයේ සිටින ශ්‍රාවකයාට
11. to one outside the Buddha’s path who is free from lust for sensual pleasures	බුදු සසුනෙන් බැහැර කාමයන්හි නොඇලුන කෙනෙකුට
12. to a virtuous ordinary person	සිල්වත් පාඨග්ජන කෙනෙකුට
13. to an immoral ordinary person	දුස්සීල පාඨග්ජන කෙනෙකුට
14. to an animal	තිරිසන් සතෙකුට
Seven Gifts to a Group	සංඝයා උදෙසා දෙන දාන සාංඝික දාන MN142
1. To the community of both monks and nuns headed by the Buddha	බුදුන් ප්‍රමුඛ භික්ෂු-භික්ෂුණී සංඝයා උදෙසා
2. To the community of both monks and nuns after the Tathagata has attained final Nibbana	බුදුන් පිරිනිවන් පෑ පසු භික්ෂු-භික්ෂුණී සංඝයා උදෙසා
3. to a community of monks	භික්ෂු සංඝයා උදෙසා
4. to a community of nuns	භික්ෂුණී සංඝයා උදෙසා
5. saying: “Appoint so many monks and nuns for me from the community”	සංඝයාගෙන් මට මෙපමණ භික්ෂුන් ද භික්ෂුණීන් ද දෙන්න
6. saying: “Appoint so many monks for me from the community”	සංඝයාගෙන් මට මෙපමණ භික්ෂුන් දෙන්න
7. saying: “Appoint so many nuns for me from the community”	සංඝයාගෙන් මට මෙපමණ භික්ෂුණීන් දෙන්න
Four Ways of Purifying Dana	දානය පිරිසිදුවන ක්‍රම
1. the offering that is purified by the giver, not by the receiver.	දායකයා නිසා පිරිසිදුවන ප්‍රතිග්‍රාහකයා නිසා නොවූ දානය
2. the offering that is purified by the receiver,	ප්‍රතිග්‍රාහකයා නිසා පිරිසිදුවන දායකයා

not by the giver.	නිසා නොවූ දානය
3. the offering that is purified neither by the giver nor by the receiver.	දායකයා නිසාවත් ප්‍රතිග්‍රාහකයා නිසාවත් පිරිසිදු නොවන දානය
4. the offering that is purified both by the giver and by the receiver.	දායකයාත් ප්‍රතිග්‍රාහකයාත් නිසා පිරිසිදු වන දානය
31 Realms of Existence	
The Formless Worlds	අරූප ලෝක
1. The Sphere of Neither-Perception-nor-Non-Perception	නේවසඤ්ඤනාසඤ්ඤයතනය
2. The Sphere of Nothingness	ආකිඤ්චඤ්ඤයතනය
3. The Sphere of Infinite Consciousness	විඤ්ඤාණඤ්චායතනය
4. The Sphere of Infinite Space	ආකාසඤ්ඤයතනය
The Form World - The Worlds of the High Divinities	රූප ලෝක - බ්‍රහ්ම ලෝක
The Pure Abodes	සුද්ධාවාස
5. The World of the Highest High Divinities	අකනිට්ඨ බ්‍රහ්ම ලෝකය
6. The World of the Clear-sighted High Divinities	සුදස්සි බ්‍රහ්ම ලෝකය
7. The World of the Beautiful High Divinities	සුදස්ස බ්‍රහ්ම ලෝකය
8. The World of the Untroubled High Divinities	අතප්ප බ්‍රහ්ම ලෝකය
9. The World of the High Divinities Steadfast	අවිභ බ්‍රහ්ම ලෝකය
10. The Realm of Unconscious Beings	අසඤ්ඤස්ත්තාවාසෝ/අසඤ්ඤ කලය/අසඤ්ඤ ලෝකය
11. The World of the High Divinities of Great Fruit	වේහප්ඵල බ්‍රහ්ම ලෝකය
The Brahma worlds	බ්‍රහ්ම ලෝක
12. The World of the High Divinities of Refulgent Beauty	සුභකිණ්භ බ්‍රහ්ම ලෝකය
13. The World of the High Divinities of Unbounded Beauty	අප්පමාණ සුභ බ්‍රහ්ම ලෝකය
14. The World of the High Divinities of Limited Beauty	පරිත්ත සුභ බ්‍රහ්ම ලෝකය
15. The World of the High Divinities of Streaming Radiance	ආහස්සර බ්‍රහ්ම ලෝකය
16. The World of the High Divinities of Unbounded Radiance	අප්පමාණාභ බ්‍රහ්ම ලෝකය
17. The World of the High Divinities of Limited Radiance	පරිත්තාභ බ්‍රහ්ම ලෝකය

18. The World of the Great Brahmās	මහාබ්‍රහ්ම ලෝකය
19. The World of the Ministers of Brahmā	බ්‍රහ්මපුරෝහිත බ්‍රහ්ම ලෝකය
20. The World of Brahmā's Retinue	බ්‍රහ්මපාරිසඤ්ජ බ්‍රහ්ම ලෝකය
The Sensuous World - The Worlds of the Gods	කාම ලෝක
21. The World of those Divinities Wielding Power over the Creation of Others	පරනිමිතවසවර්ති දිව්‍ය ලෝකය
22. The World of those Divinities Delighting in Creation	නිමිමානරතී දිව්‍ය ලෝකය
23. The World of the Contented Divinities	තුසිත දිව්‍ය ලෝකය
24. The World of Yāma Divinities	යාම දිව්‍ය ලෝකය
25. The World of the Thirty-three Divinities	තාවතිංස දිව්‍ය ලෝකය
26. The World of the Four Great Kings	චාතුම්මහාරාජික දිව්‍ය ලෝකය
27. The World of Human Beings	මනුස්ස ලෝකය
Four Planes of Misery	සතර අපාය
1. hell	නිරය
2. ghost world	ප්‍රේත ලෝකය
3. animal world	තිරිසන් යෝනිය, තිරිසන් ලෝකය
4. asura world	අසුර ලෝකය
Training Rules	
Five Training Rules	ශික්ෂා පද, පන් සිල්, පංච සීලය
1. to abstain from killing beings	සතුන් මැරීමෙන් වැළකීම
2. to abstain from stealing	සොරකමින් වැළකීම
3. to abstain from sexual misconduct	වැරදි කාම සේවනයෙන් වැළකීම
4. to abstain from false speech	බොර කීමෙන් වැළකීම
5. to abstain from intoxicating drinks and drugs causing heedlessness.	මත් පැන් හා මත් ද්‍රව්‍ය භාවිතයෙන් වැළකීම
Eight Training Rules	අට සිල්
1. I undertake the training rule to abstain from killing beings.	සතුන් මැරීමෙන් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
2. I undertake the training rule to abstain from stealing	සොරකමින් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
3. I undertake the training rule to abstain from all sexual activity.	අබ්‍රහ්මචාරී ජීවිතයෙන් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
4. I undertake the training rule to abstain	බොර කීමෙන් වැළකීම නම් වූ සිල්

from false speech.	පදය සමාදන් වෙමි
5. I undertake the training rule to abstain from intoxicating drinks and drugs causing heedlessness.	මත් පැන් හා මත් ද්‍රව්‍ය භාවිතයෙන් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
6. I undertake the training rule to abstain from eating at improper times.	විකාලයේ ආහාර ගැනීමෙන් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
7. I undertake the training rule to abstain from dancing, singing, music, shows, wearing garlands, using perfumes, and beautifying with cosmetics.	නැටුම්, ගැයුම්, වාදන, විකාර දර්ශන නැරඹීම, මල් සුවඳ විලවුන් දැරීම, විසිතුරු ලෙස සරසීම් ආදියෙන් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
8. I undertake the training rule to abstain from the use of high and comfortable seats and beds.	වටිනා සුඛෝපභෝගී ආසන පරිහරණයෙන් වැළකීම නම් වූ සිල්පදය සමාදන් වෙමි
Tenth Precept	දස සීලය
10. I undertake the training rule of refraining from accepting gold or money	රන්, රිදී, මිලවුදල් පරිහරණයෙන් වැළකීම නම් වූ සිල් පදය සමාදන් වෙමි
Ten Unwholesome Actions	දස අකුසල්
Three Bodily conduct	කායික ක්‍රියා තුන
1. Killing	සතුන් මැරීම
2. Stealing	සොරකම් කිරීම
3. Sexual misconduct	වැරදි කාම සේවනය
Four Verbal	වාචනික ක්‍රියා හතර
1. False speech	බොරු කීම
2. Divisive speech	කේළාම් කීම
3. Harsh speech	පරුෂ වචන කීම
4. Idle chatter	හිස් වචන කීම
Three Mental	මානසික ක්‍රියා තුන
1. Strong greed	අධික ලෝභය
2. Ill will and hate	තරහ
3. Wrong view	මිත්‍යාදෘෂ්ටිය

Misc.	
Five Aggregate of Clinging	පංච උපාදානස්කන්ධය [SN22. 22]
1. form aggregate of clinging	රූප උපාදානස්කන්ධය
2. feeling aggregate of clinging	වේදනා උපාදානස්කන්ධය
3. perception aggregate of clinging	සඤ්ඤා උපාදානස්කන්ධය
4. volitional formations aggregate of clinging	සංඛාර උපාදානස්කන්ධය
5. consciousness aggregate of clinging	විඤ්ඤාණ උපාදානස්කන්ධය
Five Aggregates	පංචස්කන්ධය
1. form aggregate	රූප ස්කන්ධය
2. feeling aggregate	වේදනා ස්කන්ධය
3. perception aggregate	සඤ්ඤා ස්කන්ධය
4. volitional formations aggregate	සංඛාර ස්කන්ධය
5. consciousness aggregate	විඤ්ඤාණ ස්කන්ධය
Four Elements	ධාතු, සතරමහා ධාතු
1. earth element	පඨවි ධාතු, පොළොව ධාතු, ගොරෝසු දේ
2. water element	ආපෝ ධාතු, දියවන දේ
3. heat element	තේජෝ ධාතු, රස්නය ධාතු, රස්තේ ගතිය
4. air element	වායෝ ධාතු, සුළඟ
Ten Fetters	දස සංයෝජන
1. identity view	සක්කාය දිට්ඨිය
2. doubt	විචිකිච්ඡාව, සැකය
3. distorted grasp of rules and vows	වැරදි සීල ව්‍රත
4. sensual desire	කාම රාග
5. ill will	වායාපාද
6. lust for form,	රූප රාග
7. lust for the formless	අරූප රාග
8. conceit	මාන්තය
9. restlessness	උද්ධව්වය
10. ignorance	අවිද්‍යාව
Five Hindrances	නීවරණ
1. sensual desire	කාමාශාව

2. ill will	ව්‍යාපාදය
3. dullness and sleepiness	ඵනම්ද්ධ, හැකිළන බව නිදිමත, නිදිබර ගතිය
4. restlessness and remorse	උද්ධව්වය කුකුස්, විසිරීම, පසුතැවීම
5. doubt	විචිකිච්ඡාව, සැකය
Six Classes of Feeling	විදීම් හය
1. feeling born of eye-contact,	ඇසේ ස්පර්ෂයෙන් හටගන්නා විදීම්
2. feeling born of ear-contact,	කණේ ස්පර්ෂයෙන් හටගන්නා විදීම්
3. feeling born of nose-contact,	නාසයේ ස්පර්ෂයෙන් හටගන්නා විදීම්
4. feeling born of tongue-contact,	දිවේ ස්පර්ෂයෙන් හටගන්නා විදීම්
5. feeling born of body-contact,	කයේ ස්පර්ෂයෙන් හටගන්නා විදීම්
6. feeling born of mind-contact.	මනසේ ස්පර්ෂයෙන් හටගන්නා විදීම්
Dependent Origination	පටිච්ච සමුප්පාදය, භේතුඵල දහම
1. ignorance	අවිද්‍යාව
2. formations	සංස්කාර
3. consciousness	විඤ්ඤාණය, දැනීම
4. mentality and materiality	නාම රූප
5. six sense faculties	ආයතන හය
6. contact	ස්පර්ශය
7. feeling	වේදනාව
8. craving	තණ්හාව
9. clinging	බැඳීම, උපාදානය
10. arranging of kamma	භවය, විපාක පිණිස කර්ම සකස්වීම
11. birth	ඉපදීම, උපත
12. aging	ජරාවට පත්වීම, දිරායාම, වයසට යාම
13. death	මරණය

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- **Wisdom Publications:** wisdompubs.org

These books may be ordered directly through the Wisdom Publications website or through any local or on line retailer.

- **BPS: Buddhist Publication Society:** bps.lk

The North American distributor for BPS is Pariyatti.org. Books may also be ordered directly.

- **PTS: Pali Text Society:** palitext.com

The North American distributor for PTS is Pariyatti.org. Books may also be ordered directly. Where paperback editions are listed, some version in hardback is also available. When ordering PTS books **you must confirm that you are getting the English translation**, otherwise they may sent the Pali language edition.

- **Metta Forest Monastery:** watmetta.org

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