

The Mirror of the Dhamma

A Manual of Buddhist Chanting and Devotional Texts

by

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and

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Preface to the Revised Edition

This booklet has now quite a long history, having gone through seven editions and two impressions since it was originally printed in 1926. With the permission of Ven. Nārada Mahāthera, this new edition has been thoroughly revised and a slight rearrangement of material made, a few things being added and others dropped.

The aim has been to give English translations of Pali devotional passages and verses which can be used by themselves. There are now many Buddhists throughout the world who have not had the chance to learn Pali but who would welcome some devotional element in their practice. The English verse translations here are an attempt to supply this need. The references to the texts from which the Pali passages and verses come, have also been added. All passages and verses which are the words of the Buddha are prefixed by an asterisk so that they can be distinguished from the later compositions.

Chanting has been used traditionally as an aid to meditation, usually as a preparation for it, as has been explained in *Lay Buddhist Practice*, Wheel No. 206–207. May this small selection of texts be a help for stilling the mind and bring both calm and insight!

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From the Preface to the Fifth Edition

The Mirror of the Dhamma was first published by the *Servants of the Buddha* (Colombo) in 1926 as a special number of their publication *The Blessing*. It was edited by Dr. Cassius A. Pereira, later ordained as Bhikkhu Kassapa. The Pali stanzas contained herein were versified by him, except those following the formula of the virtues of the Triple Gem which were by the English Thera, Ānanda Metteyya.

Nārada
Vajirarama,
Colombo, Ceylon.
Vesak, 2500/1956.

The Pali Alphabet

Vowels

a, ā, i, ī, u, ū, e, o

Consonants

k, kh, g, gh, ṅ

c, ch, j, jh, ñ

ṭ, ṭh, ḍ, ḍh, ṇ

t, th, d, dh, n

p, ph, b, bh, m

y, r, l, v, s, h, ḷ, ṃ

Pronunciation of vowels

a	as	u	in	but
ā	"	a	"	art
i	"	I	"	pin
ī	"	ee	"	seed
u	"	u	"	put
ū	"	u	"	rule
e	"	a	"	fate
o	"	o	"	note

Pronunciation of consonants

b	as	b	in	bib
c	"	ch	"	rich
d	"	-	"	(sound not in English)
ḍ	"	d	"	bad ²
g	"	g	"	go
h	"	h	"	hut ³
j	"	j	"	judge
k	"	k	"	key
l	"	l	"	sell ⁴
ḷ	as	l	in	felt ⁴

¹ d, t, and n are lingua-dental consonants, i.e., are pronounced with the tongue touching the teeth. The sound is rare in English.

² ḍ, ḷ, ṇ, ṭ are palatal consonants, and pronounced as in English, with the tongue touching the roof of the mouth.,

³ h is always aspirated, even when a consonant precedes it.

⁴ l and ḷ: there is virtually no difference between these sounds; l is pronounced with the tongue close to or touching the teeth; ḷ with the tongue touching the roof of mouth.

Pronunciation of consonants (cont.)

m	"	m	"	him
ṃ	"	ng	"	sing
n	"	n	"	tenth ¹
ṇ	"	n	"	hint ²
ṅ	"	n	"	sink
ñ	"	ny	"	canyon
p	"	p	"	lip
r	"	r	"	rat
s	"	s	"	sit
t	"	t	"	Mexican "latino" ¹
ṭ	"	t	"	cat ²
v	"	w	"	warm
y	"	y	"	yes

Consonants followed by h

bh	as	bh	in	abhor ³
ch	"	ch-h	"	witch-house
ḍh	"	d-h	"	red-hot
kh	"	ckh	"	blockhead
gh	"	g-h	"	pig-headed
jh	"	dge-h	"	sledge-hammer
ph	"	ph	"	uphill
ṭh	"	t-h	"	cat-head etc.

Doubled consonants or two consonants together

gg	as	g g	in	big gun ⁵
ll	"	ll l	"	fall leaves
tt	"	t t	"	hot tomato
tv	"	t w	"	It was etc.

⁵ Both consonants are pronounced, often with a "stoppage of sound" between them.

The Mirror of the Dhamma

Homage (*Vandanā*)

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One.
(Three times)

Formula asking for the Refuges and Precepts

A. *Ahaṇṇī⁶ bhante tisaraṇena saha pañcasīlāni yācāmi.*
Dutiyaṃpi, ahaṇṇī bhante tisaraṇena saha pañcasīlāni yācāmi.
Tatiyaṃpi, ahaṇṇī bhante tisaraṇena saha pañcasīlāni yācāmi.

I, Venerable Sir, request the Three Refuges with the Five Precepts.

For the second time, I, Venerable Sir, request the Three Refuges with the Five Precepts.

For the third time, I, Venerable Sir, request the Three Refuges with the Five Precepts.

In Sri Lanka, the following formula is used:

B. *Okāsa, ahaṇṇī bhante tisaraṇena saddhiṃ pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.*

Dutiyaṃpi, okāsa, ahaṇṇī bhante tisaraṇena saddhiṃ pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

Tatiyaṃpi, okāsa, ahaṇṇī bhante tisaraṇena saddhiṃ pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

Permit me, Venerable Sir, I request the five Precepts together with the Threefold Refuge, Out of kindness, Venerable Sir, grant me the Precepts.

For the second time.... For the third time...

⁶ If asking on behalf of many people, use *mayamaṃ* (we) and *yācāma* (request, first person plural).

The Three Refuges (*Tisarāṇa*)

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for Refuge
To the Dhamma I go for Refuge
To the Saṅgha I go for Refuge

For the second time to the Buddha I go for Refuge
For the second time to the Dhamma I go for Refuge
For the second time to the Saṅgha I go for Refuge

For the third time to the Buddha I go for Refuge
For the third time to the Dhamma I go for Refuge
For the third time to the Saṅgha I go for Refuge

The Five Precepts (*Pañca Sīla*)

1. *Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*
2. *Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*
3. *Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi*
4. *Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*
5. *Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*

1. I undertake the training-rule to abstain from killing living creatures.
2. I undertake the training-rule to abstain from taking what is not given.
3. I undertake the training-rule to abstain from wrong conduct in sexual desires.
4. I undertake the training-rule to abstain from false speech.
5. I undertake the training-rule to abstain from intoxicants (such as those) distilled and fermented causing carelessness.

The Eight Precepts (*Aṭṭhaṅga Sīla*)

The same formula as before is repeated in asking for the Eight and Ten Precepts but substituting *aṭṭhaṅga-sīlāni* and *dasa-sīlāni* respectively, for *pañca-sīlāni*.

1. *Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*
2. *Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*
3. *Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi*
4. *Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*
5. *Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*
6. *Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi*
7. *Nacca-gīta-vādita-visūkadassanā-mālāgandha-vilepana dhāraṇa-mañḍana-vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*
8. *Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi*

1. I undertake the training-rule to abstain from killing living creatures.
2. I undertake the training-rule to abstain from taking what is not given.
3. I undertake the training-rule to abstain from unchaste conduct.
4. I undertake the training-rule to abstain from false speech.
5. I undertake the training-rule to abstain from intoxicants (such as those) distilled and fermented causing carelessness.
6. I undertake the training-rule to abstain from eating beyond the time.⁷
7. I undertake the training-rule to abstain from dancing, singing, music, seeing entertainments; from wearing garlands, smartening with perfumes and beautifying with cosmetics.
8. I undertake the training-rule to abstain from using high or large beds.⁸

The Ten Precepts (*Dasa Sīla*)

For the first six, see Eight Precepts, Then:

7. *Nacca-gīta-vādita-visūkadassanā veramaṇī sikkhāpadaṃ samādiyāmi*
8. *Mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*
9. *Uccāsayana mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi*
10. *Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadaṃ samādiyāmi*

7. I undertake the precept to abstain from dancing, singing, music and seeing entertainments.

⁷ After midday until the light of dawn.

⁸ Neither soft nor large enough for two.

8. I undertake the precept to abstain from wearing garlands, smartening with perfumes and beautifying with cosmetics.
9. I undertake the precept to abstain from high and large beds.
10. I undertake the precept to abstain from accepting gold and silver (i.e., money).

Homage to the Buddha

Iti pi so bhagavā: arahaṃ, sammāsambuddho, vijjācaraṇa sampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho, bhagavā' ti.

Thus, indeed, is that Blessed One: he is the Holy One, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.

Namo tassa Sammāsambuddhassa

Homage to that Perfectly Enlightened One!

*Ye ca buddhā atītā ca—ye ca buddhā anāgatā
Paccuppannā ca ye buddhā—ahaṃ vandāmi sabbadā*

Those Buddhas of the ages past,
Those of the times to come,
Those Buddhas of the present time,
Forever do I reverence.

*Natthi me saraṇaṃ aññaṃ—buddho me saraṇaṃ varaṃ
Etena saccavajjena—hotu me jayamaṅgalaṃ*

No other refuge do I seek,
The Buddha is my refuge true:
By the speaking of this Truth
May peaceful victory be mine!

*Uttamaṅgena vande'ham—pāda-paṃsu varuttamaṃ
Buddhe yo khalito doso—buddho khamatu taṃ mamaṃ*

I revere with my head
The dust on his holy feet;
If the Buddha I have wronged
May the Buddha bear with me.

Buddhaṃ jīvitapariyantaṃ saraṇaṃ gacchāmi

Until life's end, to the Buddha I go for Refuge.

Homage to the Dhamma

Svākkhāto bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko paccattaṃ veditabbo viññūhī' ti.

The Dhamma of the Blessed One is perfectly expounded ; to be seen here and now, not delayed in time, inviting one to come and see ; onward leading (to Nibbāna); to be known by the wise, each for himself.

Namo tassa niyyānikassa dhammassa

Homage to that Dhamma leading out (of suffering)!

*Ye ca dhammā atītā ca—ye ca dhammā anāgatā
paccuppannā ca ye dhammā—ahaṃ vandāmi sabbadā*

The Dhamma of the ages past,
The Dhamma of the times to come,
The Dhamma of the present time,
Forever do I reverence.

*Natthi me saraṇaṃ aññaṃ—dhammo me saraṇaṃ varaṃ
Etena saccavajjena—hotu me jayamaṅgalaṃ*

No other Refuge do I seek,
The Dhamma is my Refuge true;
By the speaking of this Truth
May peaceful victory be mine!

*Uttamaṅgena vande'haṃ—dhammaṃ ca tividhaṃ varaṃ
Dhamme yo khalito doso—dhammo khamatu taṃ mamaṃ*

I revere with my head
The triple Dhamma true.⁹
If Dhamma I have wronged—
May Dhamma bear with me.

Dhammaṃ jīvitapariyantaṃ saraṇaṃ gacchāmi

Until life's end to the Dhamma I go for Refuge.

Homage to the Saṅgha

*Supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno
bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni
aṭṭhapurisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo,
añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā'ti.*

The Saṅgha of the Blessed One's disciples has entered on the good way; the Saṅgha of the Blessed One's disciples has entered on the straight way; the Saṅgha of the Blessed One's disciples has entered on the true way ; the Saṅgha of the Blessed One's disciples has entered on the proper way, that is to say: the Four Pairs of Men,¹⁰ the Eight Types of Persons;¹¹ the Saṅgha of the Blessed One's disciples is fit for gifts, fit for hospitality,

⁹ The true or supreme Dhamma as (1) Virtue, (2) meditation, and (3) insight-wisdom.

¹⁰ The four Pairs of Persons are the four kinds of Noble (*ariya*) disciples who have attained the four Paths and the four Fruits of Nobility in Dhamma namely, *Sotāpatti* (Stream-Winner), *Sakadāgāmi* (Once-Returner), *Anāgāmi* (Non-Returner) and *Arahatta* (One of supreme worth). Though the word 'Men' is used, the meaning is 'human beings (and devas) who have won one of the above Noble Paths and Fruits'.

¹¹ The above four Pairs become eight when the Paths and Fruits are regarded separately.

fit for offerings, and fit for reverential salutation, as the incomparable field of merit for the world.

Namo tassa at̐tha-ariyapuggala-mahāsaṅghassa

Homage to that Great Community of the Eight Noble persons.

*Ye ca saṅghā atitā ca—ye ca saṅghā anāgatā
Paccuppannā ca ye saṅghā—ahaṃ vandāmi sabbadā*

The Saṅghas of the ages past,
Those of the times to come,
The Saṅghas of the present time,
Forever do I reverence.

*Natthi me saraṇaṃ aññaṃ—saṅgho me saraṇaṃ varaṃ
Etena saccavajjena—hotu me jayamaṅgalaṃ*

No other Refuge do I seek.
The Saṅgha is my Refuge true,
By the speaking of this Truth
May peaceful victory be mine!

*Uttamaṅgena vande'haṃ—saṅghañ ca tividh'uttamaṃ
Saṅghe yo khalito doso—saṅgho khamatu taṃ mamaṃ*

I revere with my head
The Saṅgha peerless in three ways,¹²
If the Saṅgha I have wronged
May the Saṅgha bear with me.

Saṅghaṃ jīvītapariyantaṃ saraṇaṃ gacchāmi

Until life's end, to the Saṅgha I go for Refuge.

The Triple Gem (*Tiratana*)

*Yo vadataṃ pavaro manujesu
Sakyamunī bhagavā katakicco
Pāragato bala-viriya-samaṅgi
Taṃ sugataṃ saraṇattham-upemi.*

“Who is the Foremost Speaker 'mongst mankind,
Sakya Sage, O Holy One, whose task is done,
Gone beyond, possessed of power and energy;
To you, the Welcome One, I go for Refuge!”¹³

¹² It is difficult to think how the Saṅgha is “peerless in three ways”. The Thai version reads “in two ways” (*duvidhuttamaṃ*): those who are in the higher training (*sekha*, referring to the first three Noble Persons), and those beyond training (*asekha*)—the Arahants.

¹³ Translated by ex-Bhikkhu Ānanda Metteyya. These three verses were taught by the Buddha to young Chatta who was later killed by robbers. See the 53rd story in the *Vimānavatthu* (The Stories of the Mansions, in *Minor Anthologies of the Pali Canon* IV, P.T.S. 1974).

*Rāgavirāgam-anejam-asokaṃ
Dhammam-asaṅkhatam-appaṭikūlaṃ
Madhuram-imaṃ paṇaṃ suvibhattaṃ
Dhammam-imaṃ saraṇattham-upemi.*

“Exempt from lust—from craving, sorrow-free,
Law unconditioned and delectable,
Sweet, potent, profoundly analytic,
To this very Dhamma I go for Refuge!”

*Yattha ca dinna-mahapphalaṃ-āhu
Catusu sucīsu purisayugesu
Aṭṭha ca puṅgala dhammadāsā te
Saṅghamimaṃ saraṇatthamupemi.*

“Whate’er is given bears great fruit ’tis said,
To four Pure Pairs of Persons; and these Eight
Are people who have realized the Truth;
To this very Saṅgha I go for Refuge!”

Flower-Offering

*Vaṇṇagandha-guṇopetaṃ—etaṃ kusuma-santatiṃ
Pūjayāmi munindassa—sirīpāda-saroruhe.*

With these flowers, as long as they last,
Colourful, fragrant and excellent,
The Sacred Feet on the lotus
Of the Lord of sages, I revere.

*Pūjemi buddhaṃ kusumenanena
Puññena-metena ca hotu mokkhaṃ
Pupphaṃ milāyati yathā idam-me
Kāyo tathā yāti vināsabhāvaṃ.*

The Buddha I revere with varied flowers
By this, my merit, may there be Release.
Even as this flower fades away
So will my body be destroyed.

*Idāni pupphāni vaṇṇenapi suvaṇṇaṃ, gandhenapi sugandhaṃ, saṅṭhānenapi susaṅṭhānaṃ,
khippameva dubbaṇṇaṃ duggandhaṃ dussaṅṭhānaṃ pappoti.*

*Imameva kāyaṃ suvaṇṇaṃ sugandhaṃ susaṅṭhānaṃ, khippameva dubbaṇṇaṃ duggandhaṃ
dussaṅṭhānaṃ pappoti.*

Ayampi kho kāyo evaṃ dhammo evaṃ bhāvi evam anatīto’ti.

These flowers, bright and beautiful, fragrant and good-smelling, handsome and well-
formed, soon indeed discoloured, ill-smelling and ugly they become.

This very body, beautiful, fragrant and well-formed, soon indeed discoloured, ill-
smelling and ugly it becomes.

This body of mine too is of the same nature, will become like this, and has not
escaped from this.

Offering of Light

*Ghanasārappadittena—dīpena tamadaṃsinā
Tiloka-dīpaṃ sambuddhaṃ—pūjayāmi tamonudaṃ*

With lights of camphor brightly shining
Destroying darkness here,
The three world's light, the Perfect Buddha,
Dispeller of darkness, I revere.

Offering of Perfume

*Sugandhikāyā vadaṇaṃ—anantaḡuṇa-gandhināṃ
Sugandhinā'ham gandhena—pūjayāmi tathāgataṃ*

Fragrant of voice and form,
Fragrant with virtues infinite,
The Fragrant One, Tathāgata,
With fragrance I revere.

Offering of Incense

*Gandhasambhāra-yuttana—dhūpenāhaṃ sugandhinā
Pūjaye pūjaneyyaṇtaṃ—pūjābhājanamuttamaṃ*

With this incense sweetly scented
Prepared from blended fragrances
Him I revere who is rightly revered,
Worthy of highest reverence.

For Recitation at the Bodhi Tree

*Yo sannisinno varabodhimūle
Māraṃ saseṇaṃ sujitaṃ jinitvā
Sambodhim-āḡacchi anantañāṇo
Lokuttamo taṃ paṇamāmi buddhaṃ
Aṭṭhaṅgiko ariyapatho janānaṃ
Mokkhappavesāya ujū ca maggo
Dhammo ayaṃ santikaro paṇito
Nīyyāniko taṃ paṇamāmi dhammaṃ
Saṅgho visuddho varadakkhiṇeyyo
Santindriyo sabbamalappahīno
Guṇehinekehi samiddhipatto
Anāsavo taṃ paṇamāmi saṅghaṃ
Iccevam-accanta-namassa-neyyaṃ
Namassamāno ratanattayaṃ yaṃ
Puññābhisandaṃ vipulaṃ alatthaṃ
Tassānubhāvena hatantarāyo.*

Seated serene at the Sacred Bodhi's root
 Having conquered Mara and his serried hosts,
 Attained to Sambodhi, with wisdom that is infinite,
 Highest in the Universe, that Buddha I revere.
 Eight-factored Noble Path for people everywhere.
 For those seeking Freedom, the Way that is straight,
 This Dhamma fine and subtle, making for peace,
 Leading out of dukkha, that Dhamma I revere.
 Right worthy of gifts is the Saṅgha purified,
 With pacified senses, all mental stains removed,
 One quality alone with which all powers won:
 Gone beyond desire, that Saṅgha I revere.
 Thus indeed the Highest which is the Triple Gem
 Should be venerated as revered by me,
 And then by the power of this vast amount of merit,
 Very beneficial, may danger be destroyed.

Homage to the Three Symbols

*Vandāmi cetiyaṃ sabbaṃ—sabbatthānesu paṭiṭṭhitam
 Sārīrika-dhātu-mahābodhiṃ—buddharūpaṃ sakalaṃ sadā*

All the stupas in every place
 Wherever they are found,
 The bodily relics, the great Bo-tree,
 And Buddha-images I revere.

Concluding Homage to the Triple Gem

*Imāya dhammānudhamma-paṭipattiyā buddhaṃ pūjemi.
 Imāya dhammānudhamma-paṭipattiyā dhammaṃ pūjemi.
 Imāya dhammānudhamma-paṭipattiyā saṅghaṃ pūjemi.*

By practising Dhamma according with Truth the Buddha I revere.
 By practising Dhamma according with Truth the Dhamma I revere.
 By practising Dhamma according with Truth the Saṅgha I revere.

Dedication of Good Karma to Devas, etc.

*Ākāsaṭṭhā ca bhūmaṭṭhā—devā nāgā mahiddhikā
 Puññaṃ taṃ anumoditvā¹⁴—ciraṃ rakkhantu sāsanaṃ¹⁵*

May beings who dwell in space, on earth,
 Devas and Nāgas of wondrous might,

¹⁴ Also recited as “*Puññaṃ no anumodantu.*”

¹⁵ For *sāsanaṃ* (Religion) substitute *desanaṃ* (Teaching) or *me garu* (my teachers) and *maṃ paraṃ* (me and others) in other stanzas. On suitable occasions, the words, *te sadā* (you constantly) may be substituted for *maṃ paraṃ*.

Rejoice now with this merit made
And long protect the Sāsana!

*Ettāvatā ca amhehi—sambhataṃ puñña-sampadaṃ
Sabbe satt’ānumodantu—sabba-sampatti-siddhiyā.*

So much of merits made
A fortune stored by us,
May beings all rejoice
and so obtain all happiness.

Dedication of Good Kamma to the Departed

Idaṃ no nātīnaṃ hotu sukhitā hontu nātayo.

Let this be for our relatives, and may they be happy!

Aspiration (Patthanā)

*Iminā puññakammena—mā me bāla-samāgamo,
sataṃ samāgamo hotu—yāva Nibbāna-pattiyā.*

By virtue of this wholesome act
Never may I live with fools
But with the wise have company
Until Nibbāna’s won.

Contemplation of Unattractiveness of the Body (Asubha-bhāvanā)

*(I) Imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūrā nānappakārassa
asucino. Atth’imasmiṃ kāye:*

*1. kesā, 2. lomā, 3. nakhā, 4. dantā, 5. taco, 6. maṃsaṃ, 7. nahāru, 8. aṭṭhī, 9. aṭṭhimiñjaṃ,
10. vakkhaṃ, 11. hadayaṃ. 12. yakanaṃ, 13. kilomakaṃ, 14. pihakaṃ, 15. papphāsaṃ, 16. antaṃ,
17. antaguṇaṃ, 18. udariyaṃ, 19. karīsaṃ, 20. (matthaluṅgaṃ),¹⁶ 21. pittaṃ, 22. semhaṃ,
23. pubbo, 24. lohitaṃ, 25. sedo, 26. medo, 27. assu, 28. vasā, 29. kheḷo, 30. siṅghāṇikā, 31. lasikā,
32. muttan’ti.*

In this very body from the soles of the feet up, from the crown of the head down,
surrounded by skin, full of these various mean impurities, there are in this ^{body:}

1. hair of the head, 2. hair of the body, 3. nails, 4. teeth, 5. skin, 6. flesh, 7. sinews,
8. bones, 9. marrow, 10. kidneys, 11. heart, 12. liver, 13. membranes, 14. spleen,
15. lungs, 16. large gut, 17. small gut, 18. gorge, 19. dung, 20. (brain), 21. bile,
22. phlegm, 23. pus, 24. blood, 25. sweat, 26. fat, 27. tears, 28. skin-grease 29. spittle,
30. snot, 31. oil of the joints, 32. urine.

¹⁶ This is not in most lists.

(II) *Aṭṭhī, maṃsaṃ, taco—taco, maṃsaṃ, aṭṭhī.*

Bones, flesh and skin—skin, flesh and bones.

For Contemplation Every Day

Atthi kho tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca ṭhānāni sammadakkhātāni, yāni abhiñhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. Katamāni pañca?

1. *Jarādhammo'mhi jaraṃ anatīto*

2. *Byādhidhamm'mhi byādhiṃ anatīto*

3. *Maraṇadhammo'mhi maraṇaṃ anatīto*

4. *Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo*

5. *Kammassako'mhi kammadāyādo kammayoni kammabandhu kammaṭṭharaṇo, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmi.*

Five things have been well taught by the Blessed One who knows and sees, the Purified One, Perfectly Enlightened by himself, that is, the subjects for daily recollection by women and men, monks and householders. What are the five?

1. I am of the nature to decay, I have not got beyond decay.

2. I am of the nature to be diseased, I have not got beyond disease.

3. I am of the nature to die, I have not got beyond death

4. All that is mine, dear and delightful, will change and vanish.

5. I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, whether good or evil, of that I shall be the heir.¹⁷

Contemplation of Death (*Maraṇassati*)

(I) *Aniccā vata saṅkhārā—uppāda-vaya-dhammino*

*Uppajjitvā nirujjhanti—tesaṃ vūpasamo sukho*¹⁸

Formations truly they are transient,
It is their nature to arise and cease,
Having arisen, then they pass away,
Their calming and cessation—happiness.

Sabbe sattā maranti ca—marimsu ca marissare

Tathevāhaṃ marissāmi—natthi me ettha saṃsayo

In the present every being dies,
They will die in future, always died,

¹⁷ From Aṅguttara Nikāya V, 57. See *Wheel* 208–211, pp. 11–14.

¹⁸ This famous verse is found in many places in the Pali Canon. Notably it occurs in the account of the Buddha's Parinibbāna, see *The Last Days of the Buddha*, p. 79, (*Wheel* 67–69).

In the same way then I shall surely die.
There is no doubt in me regarding this.

(II) *Addhvaṃ jīvitam, dhuvam maraṇam avassaṃ, mayā maritabbaṃ, maraṇa-pariyosānaṃ me jīvitam. Jīvitameva aniyataṃ, maraṇam niyataṃ, maraṇam niyataṃ.*

Uncertain is life, certain is death. I shall surely die. Death will be the termination of my life. Life is indeed unsure, but death is sure, death is sure.¹⁹

(III) *Aciraṃ vata'yam kāyo—paṭhaviṃ adhisessati
Chuddho apetaviññāṇo—niratthaṃ va kaliṅgaraṃ*

Not long, alas! and it will lie
upon the earth! This body here,
Rejected, void of consciousness
And useless as a rotten log.²⁰

Contemplation on the Death of a Dear One

*Anabbhito tato āga—ananuññāto ito gato
Yathā gato tathā gato—tattha kā paridevanā?*

Uncalled he hither came,
Unbidden soon to go ;
Even as he came, he went,
What cause is here for woe?²¹

Contemplation on the Loss of Children, Wealth, Etc.

*Puttā m'atthi dhanaṃ m'atthi—iti bālo vihaññāti
Attā hi attano natthi—kuto puttā kuto dhanaṃ?*

“Sons have I, wealth have I”
Thus the fool worries:
He himself is not his own,
How then are sons, how wealth?²²

Contemplation on Non-Self for Fostering Fearlessness, Cultivating Detachment, Enduring Pain Etc.

N'etaṃ mama; n'eso'hamasmi: na me so attā.

This is not mine; I am not this: this is not myself (soul).²³

¹⁹ From the Story of the Weaver's Daughter (Dhammapada Commentary). See *Buddhist Legends*, Vol. III, p.14, (Pali Text Society, London).

²⁰ Dhammapada verse 41.

²¹ See Jātaka 354 (Uruga Jātaka) in *Jātaka Stories III*, P.T.S. London, 1973.

²² Dhammapada verse 62.

²³ Craving is eradicated by insight (*vipassanā*) into the first phrase, with the second conceit, while the third tends to eradicate the false notion of selfhood (or soul). These are the Buddha's words spoken on many occasions.

Contemplation of Loving-Kindness (*Mettā*)

(1) 1. *Attūpamāya sabbesaṃ—sattānaṃ sukhakāmatam*
Passitvā khamato mettam—sabba-sattesu bhāvaye

Having seen that like oneself
All beings seek for happiness
Patiently then cultivate
Love for beings all:—

2. *Sukhī bhaveyyaṃ niddukkho—ahaṃ niccaṃ ahaṃ viya*
Hitā ca me sukhī hontu—majjhata'tha ca verino

Ever happy may I be,
May I from dukkha ever be free
With friends and neutral ones also,
May my foes be happy too.

3. *Imamhi gāmakkhettamhi—sattā hontu sukhī sadā*
Tato paraṃ ca rajjesu—cakkavālesu jantuno

Within the boundaries of this town,
May beings ever happy be,
Likewise those from foreign lands
And men from other galaxies.

4. *Samantā cakkavālesu—sattānantesu pāṇino*
Sukhino puggalā bhūtā—attabhāvagatā siyuṃ

From all around the galaxies,
All creatures and all breathing things,
All persons and all entities
Be happy in their destinies.

5. *Tathā itthī pumā c'eva—ariyā anariyā pi ca*
Devā narā apāyaṭṭhā—tathā dasa-disāsu cā'ti

Likewise women, men as well,
The Noble Ones, the unawake,
Devas, men, unhappy ones,
Who in the ten directions dwell.

(II) *Ye keci pāṇabhūt'atthi—tasā vā thāvarā vā anavasesā*
Dīghā vā ye mahantā vā—majjhimā rassakāṇukathulā

Whatever living beings there may be,
No matter whether frail or strong,²⁴
With none excepted, long or large
Or middle-sized or short or small,

²⁴ Meaning: “unenlightened” or “Enlightened.” The translation of this and the following verse is by Ven. Nāṇamoli Thera. See his *Minor Readings and Illustrations* (Pali Text Society, London); and *The Practice of Loving Kindness* (The Wheel No. 7).

*Diṭṭhā vā yeva adiṭṭhā—ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā—sabbe sattā bhavantu sukhittā*

Or thick, those seen or those unseen,
Or whether dwelling far or near
That are, or that yet seek to be,
May creatures all be of a blissful heart!

*(III) Ahaṃ avero homi
Abyāpajjho homi
Anīgho homi
Sukhī attānaṃ pariharāmi*

May I be free from enmity!
May I be free from distress!
May I be free from affliction!
May I live happily!

*Sabbe sattā averā hontu
Sabbe sattā abyāpajjhā hontu*

Whatever beings there are: May they be free from enmity!
Whatever beings there are: May they be free from distress!

*Sabbe sattā anīghā hontu
Sabbe sattā sukhī attānaṃ pariharantu*

Whatever beings there are: May they be free from affliction!
Whatever beings there are: May they live happily!

*(IV) Sabbe puratthimāya disāya sattā ... pāṇā ... bhūtā ... puggalā ... attabhāva-pariyāpannā ...
sabbā itthiyo... sabbe purisā... sabbe ariyā... sabbe anariyā... sabbe devā... sabbe manussā... sabbe
vinipātikā abyāpajjā anīghā sukhī attānaṃ pariharantu. Sabbe pacchimāya ... uttarāya ...
dakkhiṇāya disāya ... puratthimāya anudisāya ... pacchimāya anudisāya ... uttarāya anudisāya ...
dakkhiṇāya anudisāya ... heṭṭhimāya disāya ... uparimāya disāya ... averā abyāpajjā anīghā sukhī
attānaṃ pariharantu.*

(IV) May all beings ... all breathing things ... all creatures ... all persons ... all entities
... women ... men ... the Noble Ones ... those who are not noble ones ... gods ...
humans ... beings in the realms of deprivation in the east ... west ... north ... south ...
above ... below ... and all around be free from enmity, free from distress, free from
affliction, live happily!

The Four Divine Abidings

(Loving-kindness—*mettā*):

*Sabbe sattā sukhittā hontu
Sabbe sattā averā hontu
Sabbe sattā abyāpajjhā hontu
Sabbe sattā anīghā hontu
Sabbe sattā sukhī attānaṃ pariharantu*

Whatever beings there are: May they be happy!
Whatever beings there are: May they be free from enmity!

Whatever beings there are: May they be free from distress!
Whatever beings there are: May they be free from affliction!
Whatever beings there are: May they live happily!

(Compassion—*karuṇā*):

Sabbe sattā sabba-dukkhā pamuccantu

Whatever beings there are: May they be free from all suffering!

(Joy with others—*muditā*):

Sabbe sattā mā laddha-sampattito vigacchantu

Whatever beings there are: May they not be parted from the fortune obtained by them!

(Equanimity—*upekkhā*):

Sabbe sattā kammaṣaka kammaḍāyādā kammayonī kammabandhū kammaṭṭisaraṇā, yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Whatever beings there are: they are the owners of their kamma, heirs to their kamma, born of their kamma, related to their kamma, abide supported by their kamma; whatever kamma they will do, whether good or evil, of that they will be the heirs.

Contemplation on Equanimity (*Upekkhā*)

*Selo yathā ekaghaṇo—vātena na samīrati
Evaṃ nindā-pasaṃsāsu—na samiñjanti paṇḍitā*

Just as a one-piece rock
Shakes not with the wind,
So the wise are not disturbed
Either by praise or blame.²⁵

*Sukhe patte na rājāmi, dukkhe homi na dummano.
Sabbattha tulito homi, esā me upekkhā-pāramī*

I cling not in the case of happiness,
Depressed I am not in the grip of pain,
Balanced I am in every chance,
This is my perfect equipoise.

²⁵ Dhammapada verse 81.

Some Notes on Mindfulness of Breathing (*Ānāpānasati*)

Ānāpāna Sati is mindfulness on respiration. *Ānā* means inhalation and *apāna*, exhalation.

Concentration on the breathing process leads to one-pointedness of the mind and ultimately to Insight which enables one to attain Arahatsip (Freedom or Perfection). The Buddha also practised concentration on respiration before He attained Enlightenment ; but this beneficial meditation may be practised by any person irrespective of religious beliefs.

Adopt a comfortable posture but keep the body erect. Place the right palm over the left palm. Eyes may be closed or half-closed.

Easterners generally sit cross-legged with the body erect. They sit placing the right foot on the left thigh and the left foot on the right thigh. This is the full lotus position. Sometimes they adopt the half-lotus, that is, by simply placing the right foot on the left thigh, or the left foot on the right thigh. The body is balanced upon the triangular position of buttocks with both knees on the ground.

It feels firm and unshakeable. Those who find a cross-legged posture too difficult may sit comfortably on a chair or any other support sufficiently high to rest the feet on the ground. It is not important which posture one adopts provided the position is easy and relaxed. The head should not be drooping, while the neck should be straightened so that the nose may be in a perpendicular line with the navel.

Buddhas usually adopt the full lotus position as one may see from Buddha images. They sit with half-closed eyes looking not more than a distance of three and half feet.

Before the practice, stale air from the lungs should be breathed out slowly through the mouth which should then be closed.

Now inhale through the nostrils normally, without strain, without force. Mentally count one. Exhale and count two. Inhale and count three. Count up to ten, constantly concentrating on the breathing process without thinking of anything else. While doing so the mind may wander, but one should not be discouraged. When a wandering thought is detected begin again from one. Eventually one will be able to reach ten without stray thoughts, and then many series of ten.

Later, one may inhale and pause for a moment, concentrating merely on inhalation without counting. Exhale and pause for a moment. Thus inhale and exhale concentrating on respiration. Some prefer counting as it aids concentrating while others prefer not to count. What is essential is concentration and not the counting, which is just an aid to practice.

When one practises this concentration one feels very peaceful, light in mind and body. After practising for a certain period, a day may come when one realizes that this seemingly solid body is supported by mere breath and that the body perishes when breathing ceases. One fully realizes impermanence. Where there is change there cannot be a permanent self or immortal soul. Insight can then be developed to attain Arahatsip.

It should be clear that the object of this concentration on respiration is not only to gain one-pointedness of mind but also to cultivate Insight for deliverance from suffering.

In some Discourses of the Buddha this simple and beneficial method of respiration is described as follows:

“Mindfully he inhales; mindfully he exhales.”

1. “When breathing in long, he knows ‘I breathe in long’; when breathing out long, he knows: ‘I breathe out long.’”
2. “When breathing in short, he knows: ‘I breathe in short’; when breathing out short, he knows: ‘I breathe out short.’”
3. “Experiencing the entire breathing process (i.e. the beginning, middle and end), ‘I shall breathe in’: thus he trains himself; experiencing the entire breathing process, ‘I shall breathe out’: thus he trains himself.”
4. “‘I shall inhale, calming the respiration’, thus he trains himself; ‘I shall exhale, calming the respiration,’ thus he trains himself.”²⁶

Contemplation of the Ten Perfecting Qualities (*Dasa Pāramī*)

1. May I be generous and helpful (*dāna pāramī*)!
 2. May I be pure, virtuous and well-disciplined (*sīla pāramī*)!
 3. May I not be selfish and self-possessive but selfless and self-sacrificing (*nekkhamma pāramī*)!
 4. May I be wise and be able to give the benefit of my knowledge to others (*paññā pāramī*)!
 5. May I be strenuous, energetic, and persevering (*virīya pāramī*)!
 6. May I be patient! May I be able to bear and forbear the wrongs of others (*khanti pāramī*)!
 7. May I be honest and truthful (*sacca pāramī*)!
 8. May I be firm and resolute (*adhiṭṭhāna pāramī*)!
 9. May I be kind, compassionate and friendly (*mettā pāramī*)!
 10. May I be humble, calm, quiet, unruffled and serene (*upekkhā pāramī*)!
- May I serve to be perfect; may I be perfect to serve!

Contemplation of Dependent Origination (*Paṭicca-samuppāda*)

*Avijjā-paccayā saṅkhārā;
 saṅkhārā-paccayā viññāṇa;
 viññāṇa-paccayā nāmarūpaṃ;
 nāmarūpa-paccayā salāyatanaṃ;
 salāyatana-paccayā phasso;
 phassa-paccayā vedanā;
 vedanā-paccaya taṇhā;
 taṇhā-paccayā upādānaṃ;
 upādāna-paccayā bhavo;
 bhava-paccayā jāti;
 jāti-paccayā jarāmaraṇa soka- parideva- dukkha-domanassupāyāsā sambhavanti.
 Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*

²⁶ For this subject in detail see *Mindfulness of Breathing*, Ñāṇamoli Thera, B.P.S.

Avijjāya-tveva asesā-virāga-nirodhā saṅkhāra-nirodho;
saṅkhāra-nirodhā viññāṇa-nirodho;
viññāṇa-nirodhā nāmarūpa-nirodho;
nāmarūpa-nirodhā salāyatana-nirodho;
salāyatana-nirodhā phassa-nirodho;
phassa-nirodhā vedanā-nirodho;
vedanā-nirodhā taṇhā-nirodho;
taṇhā-nirodhā upādāna-nirodho;
upādāna-nirodhā bhava-nirodho;
jāti-nirodhā jarāmaraṇa-soka-parideva-dukkha-domanassapāyāsā nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

Dependent on ignorance arises kamma-formations (moral and immoral);
 Dependent on kamma-formations arises (rebirth) consciousness;
 Dependent on (rebirth) consciousness arises mind and body;
 Dependent on mind and body arise the six sense spheres;
 Dependent on the six sense spheres arises contact;
 Dependent on contact arises feeling ;
 Dependent on feeling arises craving;
 Dependent on craving arises grasping;
 Dependent on grasping arises becoming;
 Dependent on becoming arises birth;
 Dependent on birth arises decay, death, sorrow, lamentation, pain, grief and despair.
 Thus arises this whole mass of suffering.

With the complete, passionless cessation of ignorance there is cessation of kamma-formations;
 With cessation of kamma-formations there is cessation of (rebirth) consciousness;
 With cessation of (rebirth) consciousness there is cessation of mind and body;
 With cessation of mind and body there is cessation of the six sense spheres;
 With cessation of the six sense spheres there is cessation of contact;
 With cessation of contact there is cessation of feeling;
 With cessation of feeling there is cessation of craving;
 With cessation of craving there is cessation of grasping;
 With cessation of grasping there is cessation of becoming;
 With cessation of becoming there is cessation of birth;
 With cessation of birth there is cessation of decay, death, sorrow, lamentation, pain, grief and despair.
 Thus ceases this whole mass of suffering.

Contemplation on the Three Characteristics (of Existence) — (*Ti-lakkhaṇa*)

1. Anicca (Impermanence)

Sabbe saṅkhārā aniccā'ti—yadā paññāya passati
Atha nibbindati dukkhe—esa maggo visuddhiyā.

Impermanent, all that is conditioned;
When with wisdom one sees this,
Then one tires of dukkha—
This is the path to purity.

2. *Dukkha* (Unsatisfactoriness)

*Sabbe saṅkhārā dukkhā'ti—yadā paññāya passati
Atha nibbindati dukkhe—esa maggo visuddhiyā.*

Dukkha, all that is conditioned
When with wisdom one sees this,
Then one tires of dukkha—
This is the path to purity.

3. *Anattā* (Non-self, or not soul)

*Sabbe dhammā²⁷ anattā'ti—yadā paññāya passati
Atha nibbindati dukkhe—esa maggo visuddhiyā.*

All the dhammas, not one's self;
When with wisdom one sees this,
Then one tires of dukkha—
This is the path to purity.²⁸

Great Peaceful Victory Verses (Benedictory) (*Mahājayamaṅgala Gāthā*)

*Mahākāruṇiko nātho—hitāya sabbapāṇinaṃ
pūretvā pāramī sabbā—patto sambodhimuttamaṃ
etena saccavajjena—hotu me²⁹ jayamaṅgalaṃ.*

The Lord of Great Compassion
for benefit of beings all
completed all perfections
and won Awakening's peak;
by speaking of this truth
may peaceful victory be mine.

*Jayanto bodhiyā mūle—sakyānaṃ nandivaddhano
Evaṃ mayhaṃ jayo hotu³⁰—jayassu jayamaṅgalaṃ*

He, victorious at the Bodhi-tree,
enhanced the Sakya's happiness,
so, victorious may I be,
may I win peaceful victory.

²⁷ In the third verse the Buddha used the term *dhammā* instead of *saṅkhārā* in order to include both conditioned things and the unconditioned (= Nibbāna).

²⁸ Dhammapada verses 277–279.

²⁹ When repeated for the benefit of others, use *te* (you).

³⁰ For others, use *Evaṃ tvaṃ vijayo hohi*, and *jayamaṅgale* in the next line.

3. *Sakkatvā buddharatanaṃ—osadhaṃ uttamaṃ varaṃ
hitaṃ devamanussānaṃ—buddhatejena sotthinā
nassant' upaddavā sabbe—dukkhā vūpasamentu me.*³¹

The Buddha-Gem have I revered
truly, best of medicines,
benefit for gods and men
by Buddha's might may safety be,
may all distresses be destroyed
and all my pain be stilled.

*Sakkatvā dhammaratanaṃ—osadhaṃ uttamaṃ varaṃ
parilāhūpasamanaṃ—dhammatejena sotthinā
nassant' upaddavā sabbe—bhayā vūpasamentu me.*³²

The Dhamma-Gem have I revered
truly, best of medicines,
calmer of heated passions;
by Dhamma's might may safety be,
may all distresses be destroyed
and all my fears be stilled.

5. *Sakkatvā saṅgharatanaṃ—osadhaṃ uttamaṃ varaṃ
āhuneyyaṃ pāhuneyyaṃ—saṅghatejena sotthinā
nassant' upaddavā sabbe—rogā vūpasamentu me.*³³

The Saṅgha-Gem have I revered
truly, best of medicines,
worthy are they of gifts and alms
by Saṅgha's might may safety be,
may all distresses be destroyed
and all my ills be stilled.

6. *Yaṃ kiñci ratanaṃ loke—vijjati vividhā puthū
ratanaṃ buddhasamaṃ natthi—tasmā sotthī bhavantu me.*³⁴

Whatever the many kinds of gems
in the world found here and there,
no gem is Buddha's peer indeed
and so in safety may I be.

7. *Yaṃ kiñci ratanaṃ loke—vijjati vividhā puthū
ratanaṃ dhammasamaṃ natthi—tasmā sotthī bhavantu me.*³⁵

Whatever the many kinds of gems
in the world found here and there,
no gem is Dhamma's peer indeed
and so in safety may I be.

³¹ For others, use *te*.

³² For others, use *te*.

³³ For others, use *te*.

³⁴ For others, use *te*.

³⁵ For others, use *te*.

8. *Yaṃ kiñci ratanaṃ loke—vijjati vividhā puthū
ratanaṃ saṅghasamaṃ natthi—tasmā sotthī bhavantu me.*³⁶

Whatever the many kinds of gems
in the world found here and there,
no gem is Saṅgha's peer indeed
and so in safety may I be.

9. *Natthi me saraṇaṃ aññaṃ—buddho me saraṇaṃ varam
Etena saccavajjena—hotu me³⁷ jayamaṅgalaṃ.*

No other refuge do I seek,
The Buddha is my refuge true;
By the speaking of this Truth
May peaceful victory be mine!

10. *Natthi me saraṇaṃ aññaṃ—dhammo me saraṇaṃ varam
Etena saccavajjena—hotu me³⁸ jayamaṅgalaṃ.*

No other refuge do I seek,
The Dhamma is my refuge true;
By the speaking of this Truth
May peaceful victory be mine!

11. *Natthi me saraṇaṃ aññaṃ—saṅgho me saraṇaṃ varam
Etena saccavajjena—hotu me³⁹ jayamaṅgalaṃ*

No other refuge do I seek.
The Saṅgha is my refuge true,
By the speaking of this Truth
May peaceful victory be mine!

12. *Sabbītiyo vivajjantu—sabbarogo vinassatu
Mā me⁴⁰ bhavatvantarāyo—sukhi dīghāyuko ahaṃ.*⁴¹

May all distresses be averted,
may all diseases be destroyed,
may no dangers be for me,
may I be happy living long.

13. *Bhavatu sabbamaṅgalaṃ—rakkhantu sabbadevatā
sabbabuddhānubhāvena—sadā sotthī bhavantu me.*

May there be for me all blessings,
may all the devas guard me well,
by the power of all the Buddhas
ever in safety may I be.

14. *Bhavatu sabbamaṅgalaṃ—rakkhantu sabbadevatā
sabbadhammānubhāvena—sadā sotthī bhāvantu me.*

³⁶ For others, use *te*.

³⁷ For others, use *te*.

³⁸ For others, use *te*.

³⁹ For others, use *te*.

⁴⁰ For others, use *te*.

⁴¹ For others, use *sukhi dīghāyuko bhava*.

May there be for me all blessings,
may all the devas guard me well,
by the power of all the Dhammas
ever in safety may I be.

15. *Bhavatu sabbamaṅgalaṃ—rakkhantu sabbadevatā
sabbasaṅghānubhāvena—sadā sotthī bhavantu me.*

May there be for me all blessings,
may all the devas guard me well,
by the power of all the Saṅghas
ever in safety may I be.

The Buddha's Peaceful Victory Verses (*Buddhajayamaṅgala Gāthā*) (Benedictory)

1. *Bāhuṃ sahasam-ābhinimmita-sāvudhantaṃ
Grīmekhalaṃ udita-ghora-sasenamāraṃ
Dānādidhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni*

The Lord of Māras conjured up a thousand-armed form
While riding on his elephant Girimekhala
Brandishing in every hand a weapon fit to kill
Surrounded by his soldier-hosts shrieking frightfully:
The Lord of Munis conquered him by Generosity and the rest.
By the power of that victory may I win all success!

2. *Mārātirekam-abhiyujjhita-sabba-rattiṃ
Ghoram-panāḷavakam-akkhama-thaddha-yakkhaṃ
Khantī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni*

Ālavaka, the demon fierce with heart as hard as stone
All night he came and went again until the dawn appeared.
Although he had more power than the arms of Mara's might
Small was his endurance when he fought against the Lord :
The Lord of Munis conquered him, by patience was he tamed.
By the power of that victory may I win all success!

3. *Nālāgiriṃ gajavaraṃ atimatta-bhūtaṃ
Dāvaggi-cakkamasanīva sudāruṇantaṃ
Mettambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni*

A great beast Nālāgiri was a mighty elephant.
Consuming fiery brew became fierce as a forest fire
Ferocious as the flaming disk which Vishnu hurls to kill
Or fearsome as the thunderbolt that out of heaven strikes ;
The Lord of Munis conquered him: He poured out friendliness.
By the power of that victory may I win all success!

4. *Ukkhitta-khaggam-atihattha-sudāruṇantaṃ*
Dhāvan-tiyojana-pathaṅgulimālavan-taṃ
Iddhībhisaṅkhatamano jītavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni

The robber called Aṅgulimāla or “finger-garlanded“
Who near a thousand men had slain, a terror of the land,
Who skilful with his weapons had eluded every search
With sword in hand, three yojanas did he pursue the Lord :
The Lord of Munis conquered him by magic of the mind.
By the power of that victory may I win all success!

5. *Katvāna kaṭṭham-udaraṃ iva gabbhinīyā*
Ciñcāya duṭṭha-vacanaṃ janakāya majjhe
Santena soma-vidhinā jītavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni

Pretending to be pregnant she, the woman Ciñcā called,
Upon her belly tied with string a rounded piece of wood,
And then amidst the crowds who came to listen to the Lord
Accused him foully face to face speaking what was false:
The Lord of Munis conquered her, equitable and calm,
By the power of that victory may I win all success!

6. *Saccaṃ vihāya matisaccakavādaketaṃ*
Vādābhiropita-manaṃ ati-andhabhūtaṃ
Paññā-padīpa-jalito jītavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni

The wanderer called Saccaka though blinded to the truth
When arguing would cunningly raise up his twisted views
As high as flaunts the victor’s flag, although the truth was lost,
And proud, he thought to win debate, to overcome the Lord,
The Lord of Munis conquered him by wisdom’s shining lamps.
By the power of that victory may I win all success!

7. *Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ*
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jītavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni

The Nāga-king of potency, Nandopananda named,
Of power and perverted views, the Lord permission gave
His son the elder Moggallāna to tame in Nāga-form,
And he so tamed perceived his faults, by magic taught the way:
The Lord of Munis conquered him through Moggallāna’s might.
By the power of that victory may I win all success!

8. *Duggāha-diṭṭhi-bhujagena sudaṭṭhahatthaṃ*
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ
Ñāṇāgadena vidhinā jītavā munindo
Tan-tejasā bhavatu me jayamaṅgalāni

Baka Brahma luminous, entertained these views:
“The Lord am I, the One who Makes, Father of the World.

I flourish from my purity," but he had wrongly grasped
 The views which wrapped around him as tight as serpents' coils :
 The Lord of Munis conquered him, by knowledge he was cured.
 By the power of that victory may I win all success!

9. *Etāpi buddhajayamaṅgala-aṭṭha-gāthā*
Yo vācako dinadine sarate matandī
Hitvān-aneka-vividhāni-cupaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

The man sincere of wisdom sure will recollect each day
 These stanzas eight of victories won by the Buddha's might
 And chanting them he will avoid all dangers, accidents,
 To come at last to happiness when liberation's found.

Maṅgala Sutta

Evam me sutam: ekaṃ samayaṃ bhagavā sāvattihyaṃ viharati jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā ten'upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.

1. *Bahū devā manussā ca—maṅgalāni acintayum*
Ākaṅkhamānā sotthānaṃ—brūhi maṅgalam-uttamaṃ
2. *Asevanā ca bālānaṃ—paṇḍitānañ ca sevānā*
Pūjā ca pūjanīyānaṃ—etaṃ maṅgalam-uttamaṃ
3. *Paṭirūpadesavāso ca—pubbe ca katapuññatā*
Atta-sammāpaṇidhi ca—etaṃ maṅgalam-uttamaṃ
4. *Bāhu-saccañca sippaṇ-ca—vinayo ca susikkhito*
Subhāsītā ca yā vācā—etaṃ maṅgala uttamaṃ
5. *Mātāpitu upaṭṭhānaṃ—puttadārassa saṅgaho*
Anākulā ca kammantā—etaṃ maṅgalam-uttamaṃ
6. *Dānañ ca dhamma-cariyā ca—ñātakānañca saṅgaho*
Anavajjāni kammāni—etaṃ maṅgalam-uttamaṃ
7. *Ārati virati pāpā—majjapānā ca saññamo*
Appamādo ca dhammesu—etaṃ maṅgalam-uttamaṃ
8. *Gāravo ca nivāto ca—santuṭṭhī ca kataññutā*
Kālena dhammasavanaṃ—etaṃ maṅgalam-uttamaṃ
9. *Khantī ca sovacassatā—samaṇānañca dassanaṃ*
Kālena dhammasākacchā—etaṃ maṅgalam-uttamaṃ
10. *Tapo ca brahmacariyañ-ca—ariyasaccānadassanaṃ*
Nibbānasacchikiriyā ca—etaṃ maṅgalam-uttamaṃ
11. *Phuṭṭh'assa lokadhammehi—cittaṃ yassa na kampati*
Asokaṃ virajaṃ khemaṃ—etaṃ maṅgalam-uttamaṃ
12. *Etādisāni katvāna—sabbattham-aparājītā*
Sabbattha sotthiṃ gacchanti—taṃ tesam maṅgalam-uttaman'ti.

The Discourse on Blessings

Thus have I heard:

On one occasion the Exalted One was dwelling at the monastery of Anāthapiṇḍika, in Jeta's grove, near Sāvattḥī. Now when the night was far spent a certain deity, whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One, and drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Exalted One in verse:

1. Many deities and men wishing to know what is good, have pondered on Blessings.⁴² Pray, tell me the Highest Blessing!
2. Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour—this is the Highest Blessing.
3. To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course—this is the Highest Blessing.
4. Great learning, good workmanship, a highly trained discipline, and pleasant speech—this is the Highest Blessing
5. The support of father and mother, the cherishing of wife and children, and peaceful occupations—this is the Highest Blessing.
6. Liberality, righteous conduct, the helping of relatives, and blameless actions—this is the Highest Blessing.
7. To cease and to abstain from evil, refraining from intoxicants, and steadfastness in virtue—this is the Highest Blessing.
8. Reverence, humility, contentment, gratitude and the timely hearing of Dhamma—this is the Highest Blessing.
9. Patience, obedience, the sight of the Samaṇas, (those who have calmed themselves), and religious discussions at the right time—this is the Highest Blessing.
10. Self-control, the Holy life, perception of the Noble Truths and the realisation of Nibbāna—this is the Highest Blessing.
11. He whose mind is not shaken by the worldly conditions⁴³ sorrowless, stainless, and secure—this is the Highest Blessing.
12. Having done such things as these, everywhere they're undefeated, everywhere they go in safety—these are the Highest Blessings.

Ratana Sutta

*1. Yānīdha bhūtāni samāgatāni—bhum māni vā yāni vā antalikkhe
Sabb'eva bhūtā sumanā bhavantu—atho'pi sakkacca suṇantu bhāsitaṃ.*

⁴² This paraphrase or expanded translation first appeared in *Visakha Puja*, the annual publication of The Buddhist Association of Thailand.

⁴³ Gain and loss, honour and dishonour, praise and blame, happiness and sorrow. See Wheel No. 208–211 *Āṅguttara Nikāya, An Anthology*, Part 11, page 96 f.

2. *Tasmā hi bhūtā nisāmetha sabbe—mettaṃ karotha mānusiyaṃ pajāya
Divā ca ratto ca haranti ye baliṃ—tasmā hi ne rakkhatha appamattā.*
3. *Yaṃ kiñci vittaṃ idha vā huraṃ vā—saggesu vā'yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi tathāgatena—idampi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu!*
4. *Khayaṃ virāgaṃ amataṃ paṇītaṃ—yadajjhagā sakya-muni samāhito
Na tena dhammena sam'atthi kiñci—idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu!*
5. *Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ—samādhim-ānantarikaññam-āhu
Samādhinā tena samo na vijjati—idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu!*
6. *Ye puggalā aṭṭha sataṃ pasatṭhā—cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvaka—etesu dinnāni mahapphalāni
Idampi saṅghe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
7. *Ye suppayuttā manasā dalhena—nikkāmino gotama-sāsanamhi
Te pattipattā amataṃ vigayha—laddhā mudhā nibbutiṃ bhuñjamānā
Idampi saṅghe ratanaṃ paṇītaṃ—Etena saccena suvatthi hotu!*
8. *Yath'indakhīlo paṭhavīṃ sito siyā—catubbhi vātehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi—yo ariya-saccāni avecca passati
Idampi saṅghe ratanaṃ paṇītaṃ—Etena saccena suvatthi hotu!*
9. *Ye ariya-saccāni vibhāvayanti—gambhīra-paññena sudesitāni
Kiñcā'pi te honti bhusappamattā—na te bhavaṃ aṭṭhamaṃ ādiyanti
Idampi saṅghe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
10. *Sahāvassa dassana-sampadāya—tayassu dhammā jahitā bhavanti
Sakkāyaditṭhi vicikicchitañ-ca—sīlabbataṃ vāpi yadatthi kiñci
Catuh'apāyehi ca vippamutto—cha chābhiṭhānāni abhabbo kātuṃ
Idampi saṅghe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
11. *Kiñcāpi so kammaṃ karoti pāpakaṃ—kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya—abhabbatā ditṭhapadassa vuttā
Idampi saṅghe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
12. *Vanappagumbe yathā phussitagge—gimhānamāse paṭhamasmiṃ gimhe
Tath'ūpamaṃ dhammavaraṃ adesayi—nibbānagāmiṃ paramaṃ hitāya
Idampi buddhe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
13. *Varo varaññū varado varāharo—anuttaro dhammavaraṃ adesayi.
Idampi buddhe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
14. *Khīṇaṃ purāṇaṃ navāṃ natthi sambhavaṃ—virattacittā'yatike bhavasmiṃ
Te khīṇabījā avirūhicchandā—nibbanti dhīrā yathāyam-padīpo
Idampi saṅghe ratanaṃ paṇītaṃ—etena saccena suvatthi hotu!*
15. *Yānīdha bhūtāni samāgatāni—bhumāni vā yāni vā antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ—buddhaṃ namassāma suvatthi hotu!*
16. *Yānīdha bhūtāni samāgatāni—bhumāni vā yāni ya antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ—dhammaṃ namassāma suvatthi hotu!*
17. *Yānīdha bhūtāni samāgatāni—bhumāni vā yāni vā antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ—saṅghaṃ namassāma suvatthi hotu!*

The Discourse on Jewels

1. Whatever beings are assembled here, whether on earth or whether celestial, may they all be happy! Moreover, may they listen attentively to my words!
2. Accordingly give good heed, all ye beings! Show your love to the human beings, who, day and night, bring offerings to you. Therefore guard them zealously.
3. Whatever treasure there is here or in the world beyond, whatever precious jewel in the heavens—none is there comparable with the Accomplished One. Truly, in the Buddha is this precious jewel. By this truth may there be happiness!
4. The tranquil Sage of the Sakyas realised that Cessation, Passion-free, Deathlessness Supreme. There is nought comparable with this Dhamma. Truly, in the Dhamma is this precious jewel. By this truth may there be happiness
5. That Purity praised by the Buddha Supreme is described as “concentration without interruption.” There is nought like that Concentration. Truly in the Dhamma is this precious jewel. By this truth may there be happiness!
6. Those Eight Persons, praised by the virtuous, constitute four pairs. To them—worthy of offerings, the disciples of Welcome One,—gifts given yield abundant fruit. Truly, in the Saṅgha is this precious jewel. By this truth may there be happiness!
7. With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, exempt (from passion), they have attained to “that which should be attained”, and, plunging into the Deathless, they enjoy Peace obtained without price. Truly, in the Saṅgha is this precious jewel. By this truth may there be happiness!
8. Just as a firm post, sunk in the earth, cannot be shaken by the four winds; even so do I declare him a righteous person who thoroughly perceives the Noble Truths. Truly, in the Saṅgha is the precious Jewel. By this truth may there be happiness!
9. Those who comprehend clearly the Noble Truths, well taught by Him of wisdom deep, do not, however exceedingly heedless they may be, undergo an eighth birth. Truly, in the Saṅgha is the precious Jewel. By this truth may there be happiness!
10. For him with the acquisition of Insight, three things are abandoned—namely, the view of selfhood, doubt, and indulgence in (wrongful) rites and vows, whatever there are. From the four states of misery, he is absolutely freed, and incapable of committing the six heinous crimes. Truly, in the Saṅgha is this precious Jewel. By this truth may there be happiness!
11. Whatever evil action he does, whether by body, speech or mind, he is incapable of hiding it; for it has been said that such an act is impossible for one who has seen the Path. Truly, in the Saṅgha is this precious Jewel. By this truth may there be happiness
12. Like woodland groves with blossoming tree-tops in the first heat of the summer season, has the sublime doctrine, that leads to Nibbāna, been taught for the Highest Good. Truly, in the Buddha is this precious Jewel. By this truth may there be happiness!
13. The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent has expounded the excellent Doctrine. Truly, in the Buddha is this precious Jewel. By this truth, may there be happiness!

14. Their past is extinct, a fresh becoming is not, their minds are not attached to a future birth, their desires grow not—those wise ones go out even as this lamp. Truly, in the Saṅgha is this precious Jewel. By this truth may there be happiness!

15. We beings here assembled, whether of earth or whether celestial—salute the Buddha, the Tathāgata honoured by gods and men. May there be happiness!

16. We beings here assembled, whether of earth or whether celestial, salute the Dhamma, the Tathāgata honoured by gods and men. May there be happiness!

17. We beings here assembled, whether of earth or whether celestial, salute the Saṅgha, the Tathāgata honoured by gods and men. May there be happiness!

Karaṇīya Metta Sutta

1. *Karaṇīyam-atthakusalena—yan-taṃ santaṃ padaṃ abhisamecca*
Sakko ujū ca sūjū ca—suvaco c’assa mudu anatimānī

2. *Santussako ca subharo ca—appakicco ca sallahukavutti*
Santindriyo ca nipako ca—appagabbho kulesu ananugiddho

3. *Na ca khuddaṃ samācare kiñci—yena viññū pare upavadeyyuṃ*
Sukhino vā khemino hontu—sabbe sattā bhavantu sukhittā

4. *Ye keci pāṇabhūt’atthi—tasā vā thāvarā vā anavasesā*
Dīghā vā ye mahantā va—majjhimā rassakānukathulā.

5. *Ditṭhā vā yeva aditṭhā—ye ca dūre vasanti avidūre*
Bhūtā vā sambhavesī vā—sabbe sattā bhavantu sukhittā

6. *Na paro paraṃ nikubbetha—nātimaññetha katthaci naṃ kañci*
Byārosanā paṭighasaññā—nāññamaññassa dukkham-iccheyya

7. *Mātā yathā niyaṃ puttaṃ—āyusā ekaputtaṃ anurakkhe*
Evampi sabbabhūtesu—mānasaṃ bhāvaye aparimāṇaṃ

8. *Mettaṃ ca sabba-lokasmim—mānasaṃ bhāvaye aparimāṇaṃ*
Uddhaṃ adho ca tiriyañca—asambādhaṃ averaṃ asapattam

9. *Tiṭṭhaṃ caraṃ nisinno vā—sayāno vā yāvāt’assa vigatamiddho*
Etaṃ satim adhiṭṭheyya—brahmam etaṃ vihāraṃ idhamāhu

10. *Ditṭhiñca anupagamma silavā—dassanena sampanno*
Kāmesu vineyya gedhaṃ—na hi jātu gabbhaseyyaṃ punar eti’ ti.

The Discourse on Loving-Kindness which Should Be Practised

1. He who is skilled in his good and who wishes to attain that state of Calm should act (thus:) He should be able, upright, perfectly upright, obedient, gentle and humble.

2. Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families.

3. He should not commit any slight wrong such that other wise men might censure him. (And he should think:)

“May all beings be happy and secure; may their hearts be happy!

4–5. Whatever living beings there are—feeble or strong, long, stout, or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born—may all beings, without exception, be happy-hearted!”

6. Let not one deceive another nor despise any person whatever in any place. In anger or illwill let one not wish any harm to another.

7. Just as a mother would protect her only child even at her own life’s risk, so let him cultivate a boundless heart towards all beings.

8. Let his heart of boundless love pervade the whole world: above, below and across—with no obstruction, no hatred, and no enmity.

9. Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say, is Divine Abiding here.

10. Not falling into views, virtuous and endowed with Insight, he gives up attachment to sense-desires. Truly, he does not come again for conception in a womb.

Sabbe Sattā Sukhitā Hontu!

May All Beings Be Happy!

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