



Samatha

C *hanting Book*



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Chanting Book

*With thanks to all those from the various traditions of Pali chanting
from whom we have learned chanting in the past, or will do so in the future.*

Sādhu sādhu sādhu

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HOMAGE TO THE TRIPLE GEM

Arahaṃ sammā-sambuddho Bhagavā
Buddhaṃ Bhagavantaṃ abhivādehi

Svākkhāto Bhagavatā dhammo
Dhammaṃ namassāmi

Supaṭipanno Bhagavato sāvaka-saṅgho
Saṅghaṃ namāmi

1 BEGINNINGS

THREE REFUGES AND FIVE PRECEPTS

NAMAKKĀRA

Homage

Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.

SARAṄAGAMANA

The Three Refuges

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyam pi dhammaṃ saraṇaṃ gacchāmi.
Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam pi Buddhaṃ saraṇaṃ gacchāmi.
Tatīyam pi dhammaṃ saraṇaṃ gacchāmi.
Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi.

*I go to the Buddha as a refuge, the Dhamma as a refuge, the Sangha as a refuge.
For the second time... For the third time...*

PAÑCA SĪLA

The Five Precepts

Pāṇātipātā veramaṇī-sikkhā-padaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Kāmesu micchā-cārā veramaṇī-sikkhā-padaṃ samādiyāmi.
Musā-vādā veramaṇī-sikkhā-padaṃ samādiyāmi.
Surā-meraya-majja-pamāda-tṭhānā veramaṇī-sikkhā-padaṃ samādiyāmi.

*I undertake the training rule of refraining from killing living beings.
I undertake the training rule of refraining from taking what is not given.
I undertake the training rule of refraining from sexual misconduct.
I undertake the training rule of refraining from false speech.
I undertake the training rule of refraining from intoxicants which cause heedlessness
(or refraining from states of heedlessness caused by intoxicants).*

RECOLLECTION OF THE TRIPLE GEM

NAMAKKĀRA

Homage

Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.

BUDDHĀNUSSATI

Recollection of the Qualities of the Buddha

Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi sathā deva-manussānaṃ Buddho Bhagavā ti.

DHAMMĀNUSSATI

Recollection of the Qualities of the Dhamma

Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

SAṄGHĀNUSSATI

Recollection of the Qualities of the Sangha

Supaṭipanno Bhagavato sāvaka-saṅgho uju-paṭipanno Bhagavato sāvaka-saṅgho ñāya-paṭipanno Bhagavato sāvaka-saṅgho sāmīci-paṭipanno Bhagavato sāvaka-saṅgho yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā. Esa Bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇeyyo anuttaraṃ puñña-kkhettaṃ lokassā ti.

2 PŪJĀ

OFFERING VERSES

SALUTATION TO THE THREE CETIYAS

Vandāmi cetiyaṃ sabbam sabba-tthānesu patitthitaṃ
Sārīrika-dhātu mahā-bodhiṃ buddha-rūpaṃ sakalaṃ sadā.

Saluting all cetiyas, wheresoever established: the Relics, the Bodhi Tree and all images of the Buddha.

PADĪPAPŪJĀ Offering of Lights

Ghana-sāra-ppadittena dīpena tama-dhaṃsinā
Tiloka-dīpaṃ sambuddhaṃ pūjayāmi tamo-nudaṃ.

Brightly shining lights removing darkness as a pūjā to the Enlightened One who dispels the darkness of the Three Worlds.

DHŪPAPŪJĀ Offering of Incense

Gandha-sambhāra-yuttena dhūpenāhaṃ sugandhinā
Pūjaye pūjaneyyan taṃ pūjā-bhājanam uttamaṃ.

Incense, compounded of aromatic substances, pleasingly scented — a pūjā to the Buddha as the true vessel of honour. (The vessel for incense, filled with fragrances, is compared to the Buddha who is a supreme vessel for pūjā i.e. filled with Dhamma qualities.)

PUPPHAPŪJĀ Offering of Flowers

Vaṇṇa-gandha-guṇopetaṃ etaṃ kusuma-santatiṃ
Pūjayāmi munindassa sirī-pāda-saroruhe.

Colourful and scented flowers as a pūjā to the Enlightened Lord.



Pūjemi Buddhaṃ kusumen' anena
Puññaena-m-etena ca hotu mokkhaṃ.
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa-bhāvaṃ.

Pūjemi dhammaṃ kusumen' anena
Puññaena-m-etena ca hotu mokkhaṃ.
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa-bhāvaṃ.

Pūjemi saṅghaṃ kusumen' anena
Puññaena-m-etena ca hotu mokkhaṃ.
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa-bhāvaṃ.

Through the merit of honouring the Triple Gem may there be Freedom. As these flowers are fading away, so this body of mine is moving towards dissolution.

PĀNĪYAPŪJĀ Offering of Drink

Sugandhaṃ sītaṃ kappaṃ pasanna-madhuraṃ subhaṃ
Pānīyam etaṃ Bhagavā paṭigaṇhātu-m-uttamaṃ.

Pure, cool liquid, clear and sweet: may the Lord accept this reverent offering.

ĀHĀRAPŪJĀ Offering of Food

Adhivāsetu no Bhante bhojanaṃ upanāmitaṃ.
Anukampaṃ upādāya paṭigaṇhātu-m-uttama.

Let the Lord in his compassion receive our offering of food.

ACKNOWLEDGEMENT OF INATTENTION

Kāyena vācā cittena pamādena mayā kataṃ.
Accayaṃ khama me Bhante bhūri-pañña Tathāgata.

This is an acknowledgement to the Tathāgata of actions done negligently with body, speech and mind.

WISH — FOR GOOD FRIENDS, NIBBĀNA

Iminā puñña-kammena mā me bāla-samāgamo.
Sataṃ samāgamo hotu yāva nibbāna-pattiyā.
Imaṃ me puññaṃ āsava-kkayaṅvahaṃ hotu.

Through this skilful action, may we have the companionship of good friends until reaching Nibbāna and may we be freed from defilements.

TRANSFERENCE OF MERIT

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu sabba-sampatti-siddhiyā.

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ
Sabbe sattānumodantu sabba-sampatti-siddhiyā.¹

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ
Sabbe bhūtānumodantu sabba-sampatti-siddhiyā.¹

A wish for all devas, humans and other beings to take joy in this good fortune of ours and thereby gain merit to bring them goodness and good fortune.

Idaṃ me ñātināṃ hotu. Sukhitā hontu ñātayo.

Let this merit be of benefit to my relatives and may they be happy.

Sādhu sādhu sādhu



¹ The order of the second and third verses is often reversed, putting 'bhūtā' before 'sattā'.

3 PARITTA, AND OTHER CHANTS OF BLESSING AND PROTECTION



INVITATION TO THE DEVAS

Samantā cakka-vālesu atrāgacchantu devatā.
Sad-dhammaṃ muni-rājassa suṇantu sagga-mokkha-daṃ.¹

Sagge kāme ca rūpe giri-sikhara-taṭṭe c' antalikkhe vimāne,
Dīpe raṭṭhe ca gāme taru-vana-gahane geha-vatthumhi khetṭe
Bhummā c' āyantu devā jala-thala-visame yakkha-gandhabba-nāgā.
Tiṭṭhantā santike yaṃ muni-vara-vacanaṃ sādhave me suṇantu.

Dhamma-ssavanakālo ayam bhadantā.
Dhamma-ssavanakālo ayam bhadantā.
Dhamma-ssavanakālo ayam bhadantā.

¹ An alternative version of the first two lines:
Pharivāna mettaṃ samettā bhadantā
Avikkhittacittā parittaṃ bhaṇantu.

BUDDHAMANĠALAGĀTHĀ

Handa mayaṃ Buddha-maṅgala-gāthāyo bhaṇāmaṣe.

Sambuddho dipadaṃ seṭṭho	nisinno c' eva majjhime
Koṇḍañño pubba-bhāge ca	āgaṇeyye ca Kassapo
Sāriputto ca dakkhiṇe	haratiye Upāli ca
Pacchime pi ca Ānando	bāyabbe ca Gavampati
Moggallāno ca uttare	īsāne pi ca Rāhulo:
Ime kho maṅgalā buddhā	sabbe idha patitṭhitā
Vanditā te ca amhehi	sakkārehi ca pūjitā.
Etesaṃ ānubhāvena	sabba-sotthī bhavantu no.

Icc evam accanta-namassaneyyaṃ
Namassamāno ratana-ttayaṃ yaṃ
Puññābhisandaṃ vipulaṃ alatthaṃ,
Tassānubhāvena hatantarāyo.

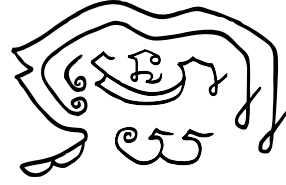
... May all obstacles be dispelled.

AṬṬHAVĪSATITATHĀGATAVANDANĀ

Homage to the Twenty Eight Buddhas

Vande Taṇhaṅkaraṃ Buddhaṃ	vande Medhaṅkaraṃ muniṃ
Saraṇaṅkaraṃ muniṃ vande	Dīpaṅkaraṃ jinaṃ name
Vande Koṇḍañña-satthāraṃ	vande Maṅgala-nāyakaṃ
Vande Sumana-sambuddhaṃ	vande Revata-nāyakaṃ
Vande Sobhita-sambuddhaṃ	Anomadassiṃ muniṃ name
Vande Paduma-sambuddhaṃ	vande Nārada-nāyakaṃ
Padumuttaraṃ muniṃ vande	vande Sumedha-nāyakaṃ
Vande Sujāta-sambuddhaṃ	Piyadassiṃ muniṃ name
Atthadassiṃ muniṃ vande	Dhammadassiṃ jinaṃ name
Vande Siddhattha-satthāraṃ	vande Tissa-mahā-muniṃ
Vande Phussa-mahā-vīraṃ	vande Vipassi-nāyakaṃ
Sikhiṃ mahā-muniṃ vande	vande Vessabhu-nāyakaṃ
Kakusandhaṃ muniṃ vande	vande Konāgamaṃ jinaṃ
Kassapaṃ Sugataṃ vande	vande Gotama-nāyakaṃ
Aṭṭhavīsata' ime Buddhā	nibbānāmata-dāyaka
Name te sirasā niccaṃ	te maṃ rakkhantu sabbadā.





METTASUTTA

Yassānubhāvato yakkhā n' eva dassenti bhimsanam
Yamhi c' evānuyuñjanto rattin-divam atandito
Sukham supati sutto ca pāpaṃ kiñci na passati,
Evam-ādi-guṇopetaṃ parittan taṃ bhaṇāma he.

Karaṇīyam attha-kusalena	yan taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca su-h-ujū ca	suvaco c' assa mudu anatimānī
Santussako ca subharo ca	appa-kicco ca sallahuka-vutti
Sant' indriyo ca nipako ca	appagabbho kulesu ananugiddho;
Na ca khuddaṃ samācare kiñci	yena viññū pare upavadeyyuṃ:
Sukhino vā khemino hontu	sabbe sattā bhavantu sukhit'attā.
Ye keci pāṇa-bhūt' atthi	tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā	majjhimā rassakā aṇuka-thūlā
Diṭṭhā vā ye ca adiṭṭhā	ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā:	sabbe sattā bhavantu sukhit'attā.
Na paro paraṃ nikubbetha	nātimaññetha katthaci naṃ kiñci,
Byārosanā paṭigha-saññā	nāñña-m-aññassa dukkham iccheyya.
Mātā yathā niyaṃ puttaṃ	āyusā eka-puttam anurakkhe
Evam pi sabba-bhūtesu	mānasam bhāvaye aparimāṇaṃ.
Mettañ ca sabba-lokasmiṃ	mānasam bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca	asambādhaṃ averaṃ asapattaṃ
Tiṭṭhañ caraṃ nisinna vā	sayāno vā yāvat' assa vigata-middho.
Etaṃ satim adhiṭṭheyya:	brahmam etaṃ vihāraṃ idha-m-āhu.
Diṭṭhiñ ca anupagamma	sīlavā dassanena sampanno
Kāmesu vineyya gedhaṃ	na hi jātu gabbha-seyyaṃ punar-etī ti.

MAṄGALASUTTA

Evam me suttaṃ. Ekam samayaṃ Bhagavā Sāvattiyā viharati Jeta-vane
Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkanta-
vaṇṇā kevala-kappaṃ Jeta-vanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami.
Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam antaṃ aṭṭhāsi. Ekam antaṃ ṭhitā kho sā
devatā Bhagavantaṃ gāthāya ajjhabhāsi:

Bahū devā manussā ca Ākaṅkhamānā sotthānaṃ.	maṅgalāni acintayum Brūhi maṅgalam uttamaṃ.
Asevanā ca bālānaṃ Pūjā ca pūjanīyānaṃ,	paṇḍitānañ ca sevanā etaṃ maṅgalam uttamaṃ.
Paṭirūpa-desā-vāso ca Atta-sammā-pañidhi ca,	pubbe ca kata-puññatā etaṃ maṅgalam uttamaṃ.
Bāhu-saccañ ca sippañ ca Subhāsītā ca yā vācā,	vinayo ca susikkhito etaṃ maṅgalam uttamaṃ.
Mātā-pitu-upaṭṭhānaṃ Anākulā ca kammantā,	putta-dārassa saṅgho etaṃ maṅgalam uttamaṃ.
Dānañ ca dhamma-cariyā ca Anavajjāni kammāni,	ñātakānañ ca saṅgho etaṃ maṅgalam uttamaṃ.
Āratī viratī pāpā Appamādo ca dhammesu,	majja-pānā ca saññamo etaṃ maṅgalam uttamaṃ.
Gāravo ca nivāto ca Kālena dhamma-ssavanaṃ,	santuṭṭhī ca kataññutā etaṃ maṅgalam uttamaṃ.
Khanṭī ca sovacassatā Kālena dhamma-sācchā,	samaṇānañ ca dassanaṃ etaṃ maṅgalam uttamaṃ.
Tapo ca brahma-cariyañ ca Nibbāna-sacchi-kiriyaṃ ca,	ariya-saccāna dassanaṃ etaṃ maṅgalam uttamaṃ.
Phuṭṭhassa loka-dhammehi Asokaṃ virajaṃ khemaṃ,	cittaṃ yassa na kampati etaṃ maṅgalam uttamaṃ.
Etādisāni katvāna Sabbattha sotthiṃ gacchanti,	sabbattha-m-aparājītā tan tesam maṅgalam uttaman ti.



RATANASUTTA

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabbe va bhūtā sumanā bhavantu;
Atho pi sakkacca suṇantu bhāsitaṃ:

Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā.

Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena.
Idam pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā Sakyamunī samāhito
Na tena dhammena sam' atthi kiñci.
Idam pi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yam Buddha-seṭṭho parivaṇṇayī sucim
Samādhim ānantarikañ ñam āhu,
Samādhinā tena samo na vijjati.
Idam pi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye puggalā attha satam pasatthā,
Cattāri etāni yugāni honti.
Te dakkhiṇeyyā sugatassa sāvakā.
Etesu dinnāni maha-pphalāni.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye suppayuttā manasā daḷhena

Nikkāmino Gotama-sāsanamhi,
Te patti-pattā amataṃ vigayha
Laddhā mudhā nibbutim bhuñjamānā.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yath' inda-khīlo paṭhaviṃ sito siyā
Catubbhi vātehi asampakampiyo,
Tath' ūpamaṃ sap-purisaṃ vadāmi,
Yo ariya-saccāni avecca passati.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti
Gambhīra-paññaena sudesitāni,
Kiñcāpi te honti bhusa-ppamattā,
Na te bhavaṃ atthamam ādiyanti.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Sahā va assa dassana-sampadāya
Tay' assu dhammā jahitā bhavanti:
Sakkāya-diṭṭhi vicikicchitañ ca
Sīla-bbataṃ vā pi yad atthi kiñci
Catūh' apāyehi ca vippamutto
Cha cābhiṭhānāni abhabbo kātuṃ.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchadāya.
Abhabbatā diṭṭha-padassa vuttā.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Vana-ppagumbe yathā phussitagge
Gimhāna-māse paṭhamasmi gimhe,
Tath' ūpamaṃ dhamma-varaṃ adesayī



Nibbāna-gāmiṃ paramaṃ hitāya.
Idam pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Varo varaññū vara-do varāharo
Anuttaro dhamma-varamaṃ adesayī.
Idam pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Khīṇaṃ purāṇaṃ; navamaṃ n' atthi sambhavaṃ.
Viratta-cittā āyatike bhavasmaṃ
Te khīṇa-bījā avirūlhi-chandā
Nibbanti dhīrā yathāyamaṃ padīpo.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Buddhaṃ namassāma. Suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Dhammaṃ namassāma. Suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Saṅghaṃ namassāma. Suvatthi hotu.



MAHĀJAYAMAṄGALAGĀTHĀ

An invocation of blessings

Each section in this may be chanted on its own, or in any combination with others.

Mahā-kāruṇiko nātho
Pūretvā pāramī sabbā
Etena sacca-vajjena

Jayanto bodhiyā mūle
Evaṃ mayhaṃ² jayo hotu,

Sakkatvā Buddha-ratanaṃ
Hitaṃ deva-manussānaṃ
Nassant' upaddavā sabbe
Sakkatvā dhamma-ratanaṃ
Pariḷāhūpasamanaṃ
Nassant' upaddavā sabbe
Sakkatvā saṅgha-ratanaṃ
Āhuneyyaṃ pāhuneyyaṃ
Nassant' upaddavā sabbe

Yaṃ kiñci ratanaṃ loke
Ratanaṃ Buddha-samaṃ n' atthi,
Yaṃ kiñci ratanaṃ loke
Ratanaṃ dhamma-samaṃ n' atthi,
Yaṃ kiñci ratanaṃ loke
Ratanaṃ saṅgha-samaṃ n' atthi,

N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena
N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena
N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena

Sabb' ītiyo vivajjantu,
Mā me¹ bhavatvantarāyo,
Bhavatu sabba-maṅgalaṃ.

hitāya sabba-pāṇinaṃ
patta sambodhim uttamaṃ.
hotu me¹ jaya-maṅgalaṃ.

Sakyānaṃ nandi-vaḍḍhano,
jayassu jaya-maṅgalaṃ.

osadhaṃ uttamaṃ vamaṃ
Buddha-tejena sotthinā,
dukkhā vūpasamentu me.¹
osadhaṃ uttamaṃ vamaṃ
dhamma-tejena sotthinā,
bhayā vūpasamentu me.¹
osadhaṃ uttamaṃ vamaṃ
saṅgha-tejena sotthinā,
rogā vūpasamentu me.¹

vijjati vividhā puthu,
tasmā sotthī bhavantu me.¹
vijjati vividhā puthu,
tasmā sotthī bhavantu me.¹
vijjati vividhā puthu,
tasmā sotthī bhavantu me.¹

Buddho me saraṇaṃ vamaṃ.
hotu me¹ jaya-maṅgalaṃ.
dhammo me saraṇaṃ vamaṃ.
hotu me¹ jaya-maṅgalaṃ.
saṅgho me saraṇaṃ vamaṃ.
hotu me¹ jaya-maṅgalaṃ.

sabba-rogo vinassatu,
sukhī dīghāyuko ahaṃ³.
Rakkhantu sabba-devatā.

¹ 'me' for self; or 'te' for others.

² 'mayhaṃ' for self; 'tuyhaṃ' for others.

³ 'ahaṃ' for self; 'bhava' for others.

Sabba-buddhānubhāvena Bhavatu sabba-maṅgalaṃ. Sabba-dhammānubhāvena Bhavatu sabba-maṅgalaṃ. Sabba-saṅghānubhāvena	sadā sotthī bhavantu me ¹ . Rakkhantu sabba-devatā. sadā sotthī bhavantu me ¹ . Rakkhantu sabba-devatā. sadā sotthī bhavantu me ¹ .
Nakkhatta-yakkha-bhūtānaṃ Parittassānubhāvena	pāpa-ggaha-nivāraṇā hantu mayhaṃ ² upaddave.
Devo vassatu kālena Phīto bhavatu loko ca	sassa-sampatti hotu ca rājā bhavatu dhammiko.
Sabbe Buddhā bala-ppattā Arahantānaṃ ca tejena	paccekānaṃ ca yaṃ balaṃ rakkhaṃ bandhāmi sabbaso.



JAYAPARITTA
The Victory Protection

Mahā-kāruṇiko nātho Pūretvā pāramī sabbā Etena sacca-vajjena	hitāya sabba-pāṇinaṃ patto sambodhim uttamaṃ. hotu me ¹ jaya-maṅgalaṃ.
Jayanto bodhiyā mūle Evaṃ tvaṃ vijayo hohi. Aparājita-pallaṅke Abhiseke sabba-buddhānaṃ Sunakkhattaṃ sumaṅgalaṃ Sukhaṇo sumuhutto ca Padakkhiṇaṃ kāya-kammaṃ Padakkhiṇaṃ mano-kammaṃ Padakkhiṇāni katvāna	Sakyānaṃ nandi-vaḍḍhano, Jayassu jaya-maṅgale. sīse paṭhavi-pokkhare agga-ppatto pamodati. supabhātaṃ suhuttiṃ suyiṭṭhaṃ brahma-cārisu. vācā-kammaṃ padakkhiṇaṃ paṇidhī te padakkhiṇā. labhant' atthe padakkhiṇe.

¹ 'me' for self; or 'te' for others.

² 'mayham' for self; 'tuyham' for others.

JINAPAÑJARAGĀTHĀ (Thai version)

Handa mayam jina-pañjara-gāthāyo bhaṇāmaso.

Jayāsanāgatā buddhā Catu-saccāsabhaṃ rasaṃ Taṇhaṅkarādayo buddhā Sabbe patitṭhitā mayhaṃ Sīse patitṭhito mayhaṃ Saṅgho patitṭhito mayhaṃ Hadaye me Anuruddho Koṇḍañño piṭṭhi-bhāgasmiṃ Dakkhiṇe savane mayhaṃ Kassapo ca Mahānāmo Kesante piṭṭhi-bhāgasmiṃ Nisinno siri-sampanno Kumārakassapo thero So mayhaṃ vadane niccaṃ Puṇṇo Aṅgulimālo ca Therā pañca ime jātā Sesāsīti mahā-therā Ete 'sīti mahā-therā Jalantā sīla-tejena Ratanaṃ purato āsi Dhajaggaṃ pacchato āsi Khandha-mora-parittaṃ ca Ākāse chadanaṃ āsi Jinā nānā vara-saṃyuttā Vāta-pittādi-sañjātā Asesā vinayaṃ yantu Vasato me sakiccena Jina-pañjara-majjh' amhi Sadā pārentu maṃ sabbe	jetvā Māraṃ savāhanaṃ ye pivimsu narāsabhā. atṭha-vīsati nāyakā matthake te munissarā. Buddho dhammo dvi-locane ure sabba-guṇākaro. Sāriputto ca dakkhiṇe Moggallāno ca vāmake, āsuṃ Ānanda-Rāhulo ubh' āsuṃ vāma-sotake. suriyo va pabhaṅkaro Sobhito muni-puṅgavo. mahesī citta-vādako patitṭhāsi guṇākaro. Upālī Nanda-Sīvalī nalāte tilakā mama. vijitā jina-sāvakā, jitavanto jinorasā aṅgam-aṅgesu saṅghitā. dakkhiṇe Metta-suttakaṃ vāme Aṅgulimālakaṃ. Āṭānāṭiya-suttakaṃ sesā pākāra-saṅghitā. sattappākāra-laṅkatā bāhirajjhataṃ upaddavā ananta-jina-tejasā. sadā sambuddha-pañjare. viharaṇaṃ mahī-tale. te mahā-purisāsabhā.
Icc eva manto sugutto surakkho Jinānubhāvena jitūpaddavo Dhammānubhāvena jitārisaṅgho Saṅghānubhāvena jitanarāyo	
Sad-dhammānubhāva-pālito	carāmi jina-pañjare ti.

JINAPAÑJARAGĀTHĀ (Sinhalese version)

Jayāsanāgatā vīrā	jetvā Māraṃ savāhinim
Catu-saccāmata-rasaṃ	ye pivimsu narāsabhā.
Tañhaṅkarādayo buddhā	aṭṭha-vīsati nāyakā
Sabbe patiṭṭhitā mayhaṃ	matthake me munissarā.
Sire patiṭṭhitā buddhā	dhammo ca mama locane
Saṅgho patiṭṭhito mayhaṃ	ure sabba-guṇākaro.
Hadaye Anuruddho ca	Sāriputto ca dakkhiṇe
Koṇḍañño piṭṭhi-bhāgasmim	Moggallāno 'si vāmake.
Dakkhiṇe savane mayhaṃ	āhuṃ Ānanda-Rāhulā
Kassapo ca Mahānāmo	ubhosuṃ vāma-sotake.
Kesante piṭṭhi-bhāgasmim	suriyo viya pabhaṅkaro
Nisinno siri-sampanno	Sobhito muni-puṅgavo.
Kumārakassapo nāma	mahesī citra-vādako
So mayhaṃ vadane niccaṃ	patiṭṭhāsi guṇākaro.
Puṇṇo Aṅgulimālo ca	Upālī Nanda-Sīvalī
Therā pañca ime jātā	lalāṭe tilakā mama.
Sesāsīti mahā-therā	vijitā jina-sāvakā
Jalantā sīla-tejena	aṅga-m-aṅgesu saṅṭhitā.
Ratanaṃ purato āsi	dakkhiṇe Metta-suttakaṃ
Dhajaggaṃ pacchato āsi	vāme Aṅgulimālakaṃ.
Khandha-Mora-parittaṅ ca	Āṭānāṭiya-suttakaṃ
Ākāsa-cchadanaṃ āsi	sesā pākāra-saññitā.
Jinānā bala-saṃyutte	dhamma-pākāra-laṅkate
Vasato me catu-kiccena	sadā sambuddha-pañjare.
Vāta-pittādi-sañjātā	bāhirajjhataṃ upaddavā
Asesā vilayaṃ yantu	ananta-guṇa-tejasā.
Jina-pañjara-majjhatṭhaṃ	viharantaṃ mahī-tale
Sadā pārentu maṃ sabbe	te mahā-purisāsabhā.

Icc evam accanta-kato surakkho

Jinānubhāvena jitūpapaddavo

Buddhānubhāvena hatārisaṅgho
 Carāmi sad-dhammānubhāva-pālito.
 Icc evam accanta-kato surakkho
 Jinānubhāvena jitūpapaddavo
 Dhammānubhāvena hatārisaṅgho
 Carāmi sad-dhammānubhāva-pālito.
 Icc evam accanta-kato surakkho
 Jinānubhāvena jitūpapaddavo
 Saṅghānubhāvena hatārisaṅgho
 Carāmi sad-dhammānubhāva-pālito.
 Saddhamma-pākāra-parikkhito 'smi
 Aṭṭhāriyā aṭṭha-disāsu honti
 Etthantare aṭṭha-nāthā bhavanti
 Uddhaṃ vitānaṃ va jinā ṭhitā me.

Bhindanto māra-senaṃ mama sirasi ṭhito bodhim āruyha satthā
 Moggallāno 'si vāme vasati bhuja-taṭe dakkhiṇe Sāriputto
 Dhammo majjhe urasmim viharati bhavato mokkhato mora-yonim
 Sampatto bodhi-satto caraṇa-yuga-gato bhānu lokeka-nātho.

Sabbāvamaṅgala-m-upaddava-dunnimittaṃ
 Sabbīti-roga-gaha-dosa-m-asesa-nindā
 Sabbantarāya-bhaya-dussupinaṃ akantaṃ
 Buddhānubhāva-pavarena payātu nāsaṃ.
 Sabbāvamaṅgala-m-upaddava-dunnimittaṃ
 Sabbīti-roga-gaha-dosa-m-asesa-nindā
 Sabbantarāya-bhaya-dussupinaṃ akantaṃ
 Dhammānubhāva-pavarena payātu nāsaṃ.
 Sabbāvamaṅgala-m-upaddava-dunnimittaṃ
 Sabbīti-roga-gaha-dosa-m-asesa-nindā
 Sabbantarāya-bhaya-dussupinaṃ akantaṃ
 Saṅghānubhāva-pavarena payātu nāsaṃ.

SAMBUDDHE AṬṬHAVĪSAÑCĀDIGĀTHĀ

Sambuddhe aṭṭhavīsañ ca	dvādasañ ca saḥassake
Pañca-sata-saḥassāni	namāmi sirasā ahaṃ.
Tesaṃ dhammañ ca saṅghañ ca	ādarena namāmi 'haṃ.
Nama-kārānubhāvena	hantvā sabbe upaddave
Anekā antarāyā pi	vinassantu asesato.
Sambuddhe pañca-paññāsañ ca	catu-vīsati-saḥassake
Dasa-sata-saḥassāni	namāmi sirasā ahaṃ.
Tesaṃ dhammañ ca saṅghañ ca	ādarena namāmi 'haṃ.
Nama-kārānubhāvena	hantvā sabbe upaddave
Anekā antarāyā pi	vinassantu asesato.
Sambuddhe navuttarasate	aṭṭha-cattālīsa-saḥassake
Vīsati-sata-saḥassāni	namāmi sirasā ahaṃ.
Tesaṃ dhammañ ca saṅghañ ca	ādarena namāmi 'haṃ.
Nama-kārānubhāvena	hantvā sabbe upaddave
Anekā antarāyā pi	vinassantu asesato.



NAMOKĀRAṬṬHAKAGĀTHĀ

Eight Verses of Homage

Namo arahato sammā-	sambuddhassa mahesino.
Namo uttama-dhammassa	svākkhātass' eva ten' idha.
Namo mahā-saṅghassā pi	visuddha-sīla-diṭṭhino.
Namo omātyāraddhassa	ratana-ttayassa sādhukaṃ.
Namo omakātītassa	tassa vatthu-ttayassa pi.
Namo-kāra-ppabhāvena	vigacchantu upaddavā.
Namo-kārānubhāvena	suvatthi hotu sabbadā.
Namo-kārassa tejena	vidhimhi homi tejavā.

ĀṬĀNĀṬIYAPARITTA

Appasannehi nāthassa sāsane sādhu-sammate
Amanussehi caṇḍehi sadā kibbisa-kāribhi
Parisānañ catassannam ahiṃsāya ca guttiyā
Yan desesi mahā-vīro parittan tam bhaṇāma se.

Vipassissa nam' atthu	cakkhumantassa sirīmato.
Sikhissa pi nam' atthu	sabba-bhūtānukampino.
Vessabhussa nam' atthu	nhātakassa tapassino.
Nam' atthu Kakusandhassa	Māra-sena-ppamaddino.
Konāgamanassa nam' atthu	brāhmaṇassa vusīmato.
Kassapassa nam' atthu	vippamuttassa sabbadhi.
Angīrasassa nam' atthu	Sakya-puttassa sirīmato,
Yo imaṃ dhammam adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisum,
Te janā apisuṇā	mahantā vīta-sāradā
Hitam deva-manussānam	yaṃ namassanti Gotamaṃ
Vijjā-caraṇa-sampannam	mahantaṃ vīta-sāradaṃ.
¹ Vijjā-caraṇa-sampannam	Buddham vandāma Gotaman ti.

Namo me sabba-buddhānam	uppannānam mahesinaṃ:
Taṇhaṅkaro mahā-vīro	Medhaṅkaro mahā-yaso
Saraṇaṅkaro loka-hito	Dīpaṅkaro jutin-dharo
Koṇḍañño jana-pāmokho	Maṅgalo purisāsabho
Sumano sumano dhīro	Revato rati-vaḍḍhano
Sobhito guṇa-sampanno	Anomadassī-januttamo
Padumo loka-pajjoto	Nārado vara-sārathī
Padumuttaro satta-sāro	Sumedho appaṭipuggalo
Sujāto sabba-lok'aggo	Piyadassī narāsabho
Atthadassī kāruṇiko	Dhammadassī tamo-nudo
Siddhattho asamo loke	Tisso ca vadataṃ varo
Phusso ca vara-do buddho	Vipassī ca anūpamo
Sikhī sabba-hito satthā	Vessabhū sukha-dāyako
Kakusandho sattha-vāho	Konāgamano raṇaṅjaho
Kassapo siri-sampanno	Gotamo Sakya-puṅgavo.

Ete c' aññe ca sambuddhā
Sabbe buddhā asama-samā,

aneka-sata-koṭayo,
sabbe buddhā mahiddhikā,

¹ This line is chanted if the chant is to end here.

Sabbe dasa-balūpetā
 Sabbe te paṭijānanti
 Sīha-nādaṃ nadant' ete
 Brahma-cakkaṃ pavattenti
 Upetā buddha-dhammehi
 Dvattiṃsa-lakkhaṇūpetā-
 Byāma-ppabhāya suppbhā
 Buddhā sabbañño ete
 Maha-ppabhā mahā-tejā
 Mahā-kāruṇikā dhīrā
 Dīpā nāthā paṭiṭṭhā ca
 Gatī bandhū mah'-assāsā
 Sadevakassa lokassa
 Tesāhaṃ sirasā pāde
 Vacasā manasā c' eva
 Sayane āsane ṭhāne
 Sadā sukkena rakkhantu
 Tehi tvaṃ rakkhito santo
 Sabba-roga-vinimutto
 Sabba-veram atikkanto

Tesaṃ saccena sīlena
 Te pi tumhe anurakkhantu
 Puratthimasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Dakkhiṇasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Pacchimasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Uttarasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Purima-disaṃ Dhatarattho,
 Pacchimena Virūpakkho,
 Cattāro te mahā-rājā
 Te pi tumhe anurakkhantu
 Ākāsaṭṭhā ca bhummaṭṭhā
 Te pi tumhe anurakkhantu

N' atthi me saraṇaṃ aññaṃ:
 Etena sacca-vajjena

vesārajeh' upāgatā:
 āsabhaṇ ṭhānam uttamaṃ.
 parisāsu visāradā.
 loke appaṭivattiyam.
 aṭṭhārasahi nāyakā
 sītyānubyañjanā-dharā,
 sabbe te muni-kuñjarā
 sabbe khīṇāsavā jinā
 mahā-paññā maha-bbalā
 sabbesānaṃ sukhāvahā
 tāṇā leṇā ca pāṇinaṃ
 saraṇā ca hitesino
 sabbe ete parāyanā.
 vandāmi puris'uttame,
 vandāmi' ete tathāgate
 gamane cāpi sabbadā.
 buddhā santi-karā tvaṃ.
 mutto sabba-bhayena ca
 sabba-santāpa-vajjito
 nibbuto ca tvaṃ bhava.

khanti-mettā-balena ca.
 ārogyena sukkena ca.
 santi bhūtā mahiddhikā:
 ārogyena sukkena ca.
 santi devā mahiddhikā:
 ārogyena sukkena ca.
 santi nāgā mahiddhikā:
 ārogyena sukkena ca.
 santi yakkhā mahiddhikā:
 ārogyena sukkena ca.
 dakkhiṇena Virūlhako,
 Kuvero uttaraṃ disaṃ.
 loka-pālā yasassino:
 ārogyena sukkena ca.
 devā nāgā mahiddhikā:
 ārogyena sukkena ca.

Buddho me saraṇaṃ varam.
 hotu te jaya-maṅgalaṃ.

N' atthi me saraṇaṃ aññaṃ:
 Etena sacca-vajjena
 N' atthi me saraṇaṃ aññaṃ:
 Etena sacca-vajjena

Yaṅ kiñci ratanaṃ loke
 Ratanam Buddha-samaṃ n' atthi:
 Yaṅ kiñci ratanaṃ loke
 Ratanam dhamma-samaṃ n' atthi:
 Yaṅ kiñci ratanaṃ loke
 Ratanam saṅgha-samaṃ n' atthi:

Sakkatvā Buddha-ratanaṃ
 Hitam deva-manussānaṃ
 Nassant' upaddavā sabbe
 Sakkatvā dhamma-ratanaṃ
 Pariḷāhūpasamaṃ
 Nassant' upaddavā sabbe
 Sakkatvā saṅgha-ratanaṃ
 Āhuneyyam pāhuneyyam
 Nassant' upaddavā sabbe

Sabb' itiyō vivajjantu.
 Mā te bhavatu antarāyō.
 Abhivādāna-sīlissa
 Cattāro dhammā vaḍḍhanti:

dhammo me saraṇaṃ varam.
 hotu te jaya-maṅgalaṃ.
 saṅgho me saraṇaṃ varam.
 hotu te jaya-maṅgalaṃ.

vijjati vividhā puthu,
 tasmā sotthī bhavantu te.
 vijjati vividhā puthu,
 tasmā sotthī bhavantu te.
 vijjati vividhā puthu,
 tasmā sotthī bhavantu te.

osadham uttamaṃ varam
 Buddha-tejena sotthinā,
 dukkhā vūpasamentu te.
 osadham uttamaṃ varam
 dhamma-tejena sotthinā,
 bhayā vūpasamentu te.
 osadham uttamaṃ varam
 saṅgha-tejena sotthinā,
 rogā vūpasamentu te.

Sabba-rogo vinassatu.
 Sukhī dīghāyuko bhava.
 niccaṃ vuḍḍhāpacāyino
 āyu vaṇṇo sukham balaṃ.





KHANDHAPARITTA

Sabbāsīvisa-jātīnaṃ dibba-mantāgadam viya
 Yan nāseti viṣaṃ ghoram sesaṅ cāpi parissayaṃ
 Āṇa-kkhattamhi sabbattha sabbadā sabba-pāṇinaṃ
 Sabbaso pi nivāreti parittan tam bhaṇāma se.

Virūpakkhehi me mettaṃ.	Mettaṃ Erāpathehi me.
Chabyāputtehi me mettaṃ.	Mettaṃ Kaṇhāgotamakehi ca.
Apādahehi me mettaṃ.	Mettaṃ di-pādahehi me.
Catu-ppadehi me mettaṃ.	Mettaṃ bahu-ppadehi me.
Mā maṃ apādako hiṃsi.	Mā maṃ hiṃsi bahu-ppado.
Sabbe sattā sabbe pāṇā	sabbe bhūtā ca kevalā
Sabbe bhadraṇi passantu.	Mā kiñci pāpam-āgamā.

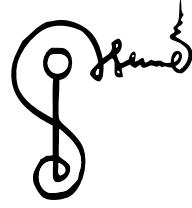
Appamāṇo Buddho. Appamāṇo dhammo. Appamāṇo saṅgho. Pamāṇavantāni sirīṃsapāni
 — ahi-vicchikā sata-padī uṇṇā-nābhī sarabū mūsikā. Katā me rakkhā. Katā me parittā.
 Paṭikkamantu bhūtāni. So 'haṃ namo Bhagavato, namo sattannaṃ sammā-sambuddhānaṃ.



MORAPARITTA

Pūrentam bodhi-sambhāre nibbattaṃ mora-yoniyam
 Yena saṃvihitārakkhaṃ mahā-sattaṃ vane-carā
 Cirassaṃ vāyamantā pi n'eva sakkhimsu gaṇhitam
 Brahma-mantan ti akkhātam parittan tam bhaṇāma se.

Udet' ayaṅ cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavi-ppabhāso:
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavi-ppabhāsaṃ.
 Ta-y-ajja guttā viharemu divasaṃ.
 Ye brāhmaṇā veda-gu sabba-dhamme
 Te me namo te ca maṃ pālayantu.
 Nam' atthu Buddhānaṃ, nam' atthu bodhiyā,
 Namo vimuttānaṃ, namo vimuttiyā.
 Imaṃ so parittam katvā moro carati esanā.
 Apet' ayaṅ cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavi-ppabhāso:
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavi-ppabhāsaṃ.
 Ta-y-ajja guttā viharemu rattim.
 Ye brāhmaṇā veda-gu sabba-dhamme
 Te me namo te ca maṃ pālayantu.
 Nam' atthu Buddhānaṃ, nam' atthu bodhiyā,
 Namo vimuttānaṃ, namo vimuttiyā,
 Imaṃ so parittam katvā moro vāsam akappayī ti.



JAYAMAṄGALAGĀTHĀ

Bāhum sahasam abhinimmita-sāvudhan taṃ
Grīmekhalaṃ udiṭṭa-ghora-sasena-Māraṃ
Dānādi-dhamma-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Mārāṭirekam abhiyujjhita-sabba-rattiṃ
Ghoram pan' Āḷavakam akkhama-thaddha-yakkhaṃ
Khaṇṭi-sudanta-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
Dāvaggi-cakkam asanīva sudāruṇaṃ taṃ
Mettambu-seka-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Ukkhitta-khaggam atihattha-sudāruṇaṃ taṃ
Dhāvan ti-yojana-path' Aṅgulimālavantaṃ
Iddhībhisaṅkhata-mano jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Katvāna kaṭṭham udaraṃ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Saccaṃ viḥāya mati-Saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andha-bhūtaṃ
Paññā-padīpa-jalito jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
Brahmaṃ visuddhi-jutim iddhi Bakābhiddhānaṃ
Ñāṇāgadena vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvānaneka-vividhāni c' upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

CULLAMAṄGALACAKKAVĀḶA

The Lesser Sphere of Blessings

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena
- Buddha-ratanaṃ Dhamma-ratanaṃ Saṅgha-ratanaṃ - tiṇṇaṃ ratanānaṃ
ānubhāvena caturāsīti-sahassa-dhamma-kkhandhānubhāvena piṭaka-
ttayānubhāvena jina-sāvakaṇubhāvena sabbe te rogā sabbe te bhayā sabbe
te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā
vinassantu. Āyu-vaḍḍhako¹ dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako bala-
vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.

Dukkha-roga-bhayā verā
Anekā antarāyā pi
Jaya-siddhi dhanam lābham
Siri āyu ca vaṇṇo ca
Sata-vassā ca āyū ca
Bhavatu sabba-maṅgalaṃ.
Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalaṃ.
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalaṃ.
Sabba-saṅghānubhāvena

sokā sattu c' upaddavā
vinassantu ca tejasā.
soṭṭhi bhāgyaṃ sukhaṃ balaṃ
bhogaṃ vuḍḍhī ca yasavā
jīva-siddhī bhavantu te.
Rakkhantu sabba-devatā.
sadā soṭṭhī bhavantu te.
Rakkhantu sabba-devatā.
sadā soṭṭhī bhavantu te.
Rakkhantu sabba-devatā.
sadā soṭṭhī bhavantu te.

RATANATTAYĀNUBHĀVĀDIGĀTHĀ

By the Power of the Triple Gem ...

Ratana-ttayaṇubhāvena
Dukkha-roga-bhayā verā
Anekā antarāyā pi
Jaya-siddhi dhanam lābham
Siri āyu ca vaṇṇo ca
Sata-vassā ca āyū ca
Bhavatu sabba-maṅgalaṃ.
Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalaṃ.
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalaṃ.
Sabba-saṅghānubhāvena

ratana-ttaya-tejasā
sokā sattu c' upaddavā
vinassantu asesato.
soṭṭhi bhāgyaṃ sukhaṃ balaṃ
bhogaṃ vuḍḍhī ca yasavā
jīva-siddhī bhavantu te.
Rakkhantu sabba-devatā.
sadā soṭṭhī bhavantu te.
Rakkhantu sabba-devatā.
sadā soṭṭhī bhavantu te.
Rakkhantu sabba-devatā.
sadā soṭṭhī bhavantu te.



¹ Change 'o' ending to 'ā' if addressed to a woman here and on all the words up to 'hotu'.

SĀMANĀRĀPAÑHĀ

Ekan nāma kiṃ?	Sabbe sattā āhāra-ttḥitikā.
Dve nāma kiṃ?	Nāmañ ca rūpañ ca.
Tīṇi nāma kiṃ?	Tisso vedanā.
Cattāri nāma kiṃ?	Cattāri ariya-saccāni.
Pañca nāma kiṃ?	Pañc' upādāna-kkhandhā.
Cha nāma kiṃ?	Ajjhattikāni āyatanāni.
Satta nāma kiṃ?	Satta bojjhaṅgā.
Aṭṭha nāma kiṃ?	Ariyo aṭṭhaṅgiko maggo.
Nava nāma kiṃ?	Nava sattāvāsā.
Dasa nāma kiṃ?	Dasah' aṅgehi samannāgato 'arahā' ti vuccatī ti.

THE THIRTY TWO PARTS OF THE BODY

Handa mayaṃ dvattimsākāra-pāṭhaṃ bhaṇāmaṃse.

Ayaṃ kho me kāyo uddhaṃ pāda-talā adho kesa-matthakā taca-pariyanto pūro nāna-ppakārassa asucino. Atthi imasmiṃ kāye:

ANULOMA - forward order

Kesā lomā nakhā dantā taco
Mamsaṃ nahārū aṭṭhī aṭṭhi-miñjaṃ vakkāṃ
Hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ
Antaṃ anta-guṇaṃ udariyaṃ karīsaṃ mattha-luṅgaṃ
Pittaṃ semhaṃ pubbo lohitaṃ sedo medo
Assu vasā kheḷo siṅghānikā lasikā muttaṃ.

PAṬILOMA - reverse order

Muttaṃ lasikā siṅghānikā kheḷo vasā assu
Medo sedo lohitaṃ pubbo semhaṃ pittaṃ
Mattha-luṅgaṃ karīsaṃ udariyaṃ anta-guṇaṃ antaṃ
Papphāsaṃ pihakāṃ kilomakāṃ yakanāṃ hadayaṃ
Vakkāṃ aṭṭhi-miñjaṃ aṭṭhī nahārū mamsaṃ
Taco dantā nakhā lomā kesā.

Evam ayaṃ me kāyo uddhaṃ pāda-talā adho kesa-matthakā taca-pariyanto pūro nāna-ppakārassa asucino.

BODHIPĀDAGĀTHĀ

Imasmiṃ rāja-semānā khetto samantā
Satayo-jana-sata-sahassāni
Buddha-jāla-parikkhetto
Rakkhantu surakkhantu.

Repeat, substituting the following for 'Buddha' each time:

dhamma, pacceka-buddha, saṅgha

DHAJAGGAPARITTA

Araññe rukkha-mūle vā Anussaretha sambuddhaṃ No ce Buddhaṃ sareyyātha Atha dhammaṃ sareyyātha No ce dhammaṃ sareyyātha Atha saṅghaṃ sareyyātha Evaṃ Buddhaṃ sarantānaṃ Bhayaṃ vā chambhitattaṃ vā	suññāgāre va bhikkhavo bhayaṃ tumbhāka no siyā. loka-jeṭṭhaṃ narāsabhaṃ niyyānikaṃ sudesitaṃ. niyyānikaṃ sudesitaṃ puñña-kkhettaṃ anuttaraṃ. dhammaṃ saṅghaṃ ca bhikkhavo loma-haṃso na hessatī ti.
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ABHAYAPARITTA

Verses of Protection from Fear
and from nightmares of the sleeping or waking mind

Yan dunnimittaṃ avamaṅgalañ ca Pāpa-ggaho dussupinaṃ akantaṃ	yo cāmanāpo sakuṇassa saddo Buddhānubhāvena vināsam entu.
Yan dunnimittaṃ avamaṅgalañ ca Pāpa-ggaho dussupinaṃ akantaṃ	yo cāmanāpo sakuṇassa saddo dhammānubhāvena vināsam entu.
Yan dunnimittaṃ avamaṅgalañ ca Pāpa-ggaho dussupinaṃ akantaṃ	yo cāmanāpo sakuṇassa saddo saṅghānubhāvena vināsam entu.



DEVATĀUYYOJANAGĀTHĀ

Verses for Bidding the Devas Depart

Dukkha-ppattā ca niddukkhā	bhaya-ppattā ca nibbhayā
Soka-ppattā ca nissokā	hontu sabbe pi pāṇino.
Ettāvatā ca amhehi	sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu	sabba-sampatti-siddhiyā.
Dānaṃ dadantu saddhāya,	sīlaṃ rakkhantu sabbadā,
Bhāvanābhiratā hontu,	gacchantu devatāgatā.

*May those in pain be free from pain, those in fear be free from fear,
Those in grief be free from grief, so may it be for all beings...*

BOJJHAṄGAPARITTA

Saṃsāre saṃsarantānaṃ sabba-dukkha-vināsane
Satta dhamme ca bojjhaṅge māra-sena-ppamaddino
Bujjhivā ye p' ime sattā ti-bhavāmuttak' uttamā
Ajātiṃ ajarābyādhiṃ amataṃ nibbhayaṃ gatā
Evam-ādi-guṇūpetam aneka-guṇa-saṅghaṃ
Osadhañ ca imaṃ mantam bojjhaṅgan tam bhaṇāma he.

Bojjhaṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyam pīti passaddhi	bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā	satt' ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahuḷī-katā
Samvattanti abhiññāya	nibbānāya ca bodhiyā.
Etena sacca-vajjena	sotthi te hotu sabbadā.
Ekasmiṃ samaye nātho	Moggallānañ ca Kassapaṃ
Gilāne dukkhite disvā	bojjhaṅge satta desayi
Te ca taṃ abhinanditvā	rogā muccimsu tañ-khaṇe.
Etena sacca-vajjena	sotthi te hotu sabbadā.
Ekadā dhamma-rājā pi	gelaññenābhipīlito
Cunda-ttherena taññeva	bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena	sotthi te hotu sabbadā.
Pahīnā te ca ābādhā	tiṇṇannam pi mahesinaṃ
Maggāhata-kilesā va	pattānuppatti-dhammataṃ.
Etena sacca-vajjena	sotthi te hotu sabbadā.

A BLESSING

Bhavatu sabba-maṅgalaṃ.	Rakkhantu sabba-devatā.
Sabba-buddhānubhāvena	sadā sotthī bhavantu te ¹ .
Bhavatu sabba-maṅgalaṃ.	Rakkhantu sabba-devatā.
Sabba-dhammānubhāvena	sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ.	Rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena	sadā sotthī bhavantu te.

ANUMODANĀ

Yathā vāri-vahā pūrā	paripūrenti sāgaram,
Evam eva ito dinnaṃ	petānaṃ upakappati.
Icchitaṃ patthitaṃ tumhaṃ	khippam eva samijjhatu.
Sabbe pūrentu saṅkappā	cando paṇṇaraso yathā.
Maṇi joti-raso yathā.	

(The above is chanted by the most senior person alone.)

*Just as the rivers full of water fill the ocean full,
even so does what is given here benefit the dead (petas).
May whatever you want or wish for quickly come to be.*

*May all your wishes be fulfilled as the moon comes to fullness upon the fifteenth day,
or as the radiant wish-fulfilling gem.*

Sabb' itiyō vivajjantu.	Sabba-rogo vinassatu.
Mā te bhavatu antarāyo.	Sukhī dīghāyuko bhava.
Abhivādana-sīlissa	niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti:	āyu vaṇṇo sukhaṃ balaṃ.

*May all distress be averted. May all diseases be destroyed.
May nothing hinder you. May you be happy, living long.
Four qualities increase for one of respectful nature who honours elders:
life and beauty, happiness and strength.*

¹ 'Me' can be substituted for 'te' to invoke blessings on oneself, or 'no' (i.e. 'on us') if chanted by a group.





4 CHANTS FOR RECOLLECTION

SPREADING THE BRAHMAVIHĀRAS

Handa mayam brahma-vihāra-pharaṇam karomase.

Loving kindness

Ahaṃ sukhito homi.

Niddukkho homi.

Avero homi.

Abyāpajjho homi.

Anīgho homi.

Sukhī attānaṃ pariharāmi.

May I be happy, free from suffering, free from enmity, free from ill will, free from trouble and stress. May I be happy and preserve myself.

Sabbe sattā sukhitā hontu.

Sabbe sattā averā hontu.

Sabbe sattā abyāpajjhā hontu.

Sabbe sattā anīghā hontu.

Sabbe sattā sukhī attānaṃ pariharantu.

May all beings be happy, free from suffering, free from enmity, free from ill will, free from trouble and stress. May all beings be happy and preserve themselves.

Compassion

Sabbe sattā sabba-dukkhā pamuccantu.

May all beings be freed from all suffering.

Joy in the joy of others

Sabbe sattā laddha-sampattito mā vigacchantu.

May all beings not be parted from the good they have gained.

Equanimity

Sabbe sattā kamma-ssakā / kamma-dāyādā kamma-yonī / kamma-bandhū kamma-
paṭisaraṇā. / Yaṃ kammaṃ karissanti / kalyāṇaṃ vā pāpakaṃ vā / tassa dāyādā
bhavissanti.

All beings are owners of their kamma, heirs of their kamma, born of their kamma, kin to their kamma, have kamma as their refuge. Whatever kamma they do, whether good or bad, to that they will be heirs.



THE TEN PERFECTIONS

Honouring the Buddha's possession of the ten or thirty perfections (*pāramī*)

(Sampanno iti pi so Bhagavā)

Dāna-pāramī-sampanno

Dāna-upapāramī-sampanno

Dāna-paramatthapāramī-sampanno

Mettā maitrī karuṇā muditā upekkhā pāramī-sampanno iti pi so Bhagavā

and so on for

sīla
nekkhamma
paññā
virīya
khanṭī
sacca
adhiṭṭhāna
mettā
upekkhā
dasa

... iti pi so Bhagavā

Buddhaṃ saraṇaṃ gacchāmi

(Namāmi 'haṃ)

The perfections of dāna/giving, sīla/harmless conduct, freedom from desire, wisdom, strength, patience, truth, resolve, mettā/lovingkindness, equanimity and all ten together.

PAṬICCASAMUPPĀDA

Conditioned Arising

Avijjā-paccayā saṅkhārā
saṅkhāra-paccayā viññāṇaṃ
viññāṇa-paccayā nāma-rūpaṃ
nāma-rūpa-paccayā saḷāyatanaṃ
saḷāyatana-paccayā phassa
phassa-paccayā vedanā
vedanā-paccayā taṇhā
taṇhā-paccayā upādānaṃ
upādāna-paccayā bhavo
bhava-paccayā jāti

jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti.

Evam etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodho

saṅkhāra-nirodhā viññāṇa-nirodho

viññāṇa-nirodhā nāma-rūpa-nirodho

nāma-rūpa-nirodhā saḷāyatana-nirodho

saḷāyatana-nirodhā phassa-nirodho

phassa-nirodhā vedanā-nirodho

vedanā-nirodhā taṇhā-nirodho

taṇhā-nirodhā upādāna-nirodho

upādāna-nirodhā bhava-nirodho

bhava-nirodhā jāti-nirodho

jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti.

Evam etassa kevalassa dukkha-kkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā

Ath' assa kaṅkhā vapayanti sabbā

Yadā have pātubhavanti dhammā

Ath' assa kaṅkhā vapayanti sabbā

Yadā have pātubhavanti dhammā

Vidhūpayamaṃ tiṭṭhati māra-senaṃ

ātāpino jhāyato brāhmaṇassa,

yato pajānāti sahetu-dhammaṃ.

ātāpino jhāyato brāhmaṇassa,

yato khayamaṃ paccayānaṃ avedi.

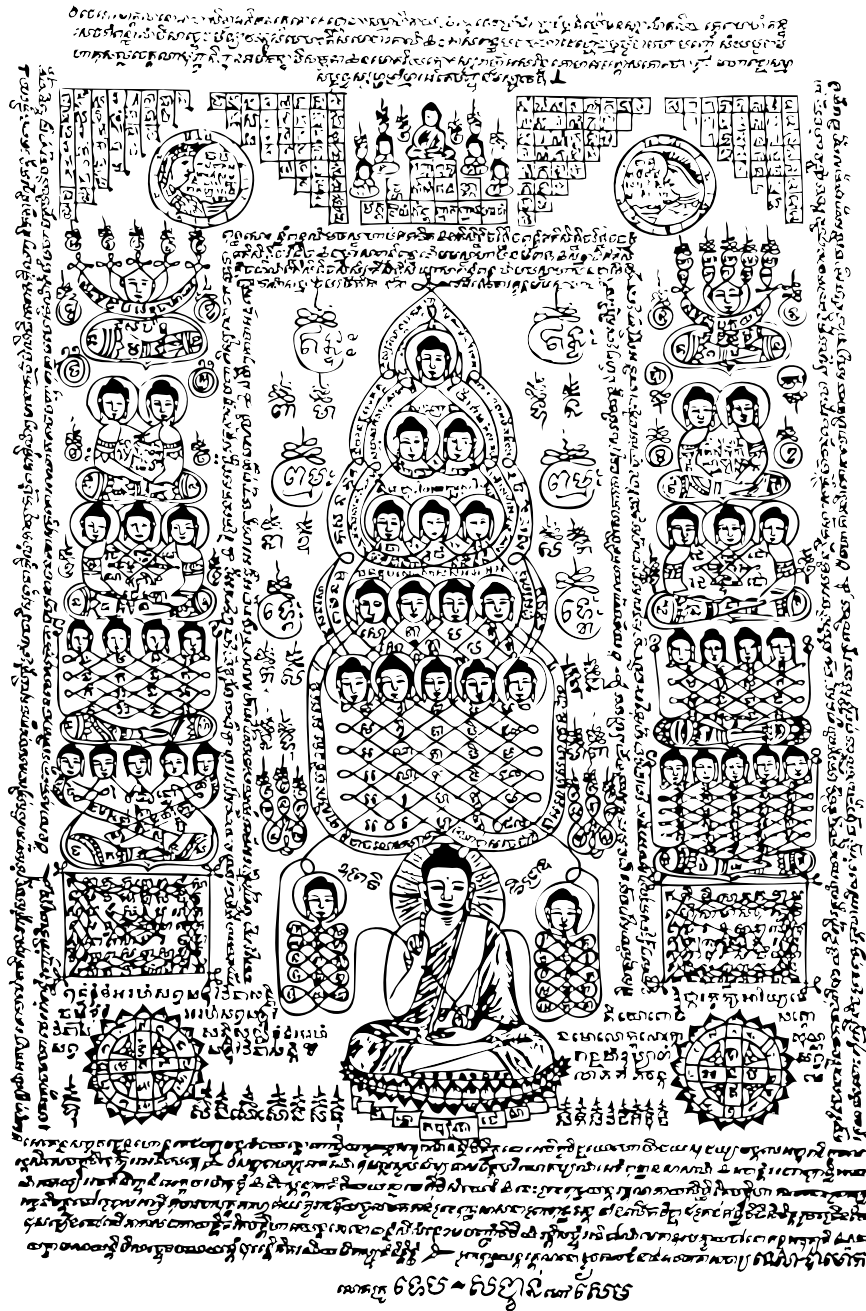
ātāpino jhāyato brāhmaṇassa,

sūro 'va obhāsayamaṃ antalikkhanti.

PAM̐SUKŪLA

Aniccā vata saṅkhārā
Uppajjitvā nirujjhanti.

uppāda-vaya-dhammino.
Tesaṃ vūpasamo sukho.



ABHIDHAMMASAṅKHEPA

The Abhidhamma in Brief

DHAMMASAṅGANĪ

Kusalā dhammā akusalā dhammā abyākatā dhammā. Katame dhammā kusalā?
Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ
ñāṇa-sampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā
rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā
panārabbha, tasmिṃ samaye phasso hoti ... avikkhepo hoti ye vā pana tasmिṃ samaye
aññe pi atthi paṭicca-samuppannā arūpino dhammā: ime dhammā kusalā.

VIBHAṄGA

Pañca-kkhandā: rūpa-kkhando vedanā-kkhando saññā-kkhando saṅkhāra-kkhando
viññāṇa-kkhando. Tattha katamo rūpa-kkhando? Yaṃ kiñci rūpaṃ atītānāgata-
paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre vā santike vā tad ekajjhaṃ abhisaññūhitvā abhisankhipitvā: ayaṃ vuccati
rūpa-kkhando.

DHĀTUKATHĀ

Saṅgho asaṅgho saṅghitena asaṅghitaṃ asaṅghitena saṅghitaṃ saṅghitena
saṅghitaṃ asaṅghitena asaṅghitaṃ sampayogo vippayogo sampayuttena vippayuttaṃ
vippayuttena sampayuttaṃ asaṅghitaṃ.

PUGGALAPAÑÑATTI

Cha paññattiyo: khanda-paññatti āyatana-paññatti dhātu-paññatti sacca-paññatti
indriya-paññatti puggala-paññatti. Kittāvataṃ puggalānaṃ puggala-paññatti? Samaya-
vimutto asamaya-vimutto kuppa-dhammo akuppa-dhammo parihāna-dhammo
aparihāna-dhammo cetanābhabbo anurakkhaṇābhabbo puthujjano gotrabhū bhayūparato
abhayūparato bhabbāgamano abhabbāgamano niyato aniyato paṭipannako phale ṭhito
arahā arahattāya paṭipanno.

KATHĀVATTHU

Puggalo upalabbhati saccik’at̥ṭha-paramatthenā ti? Āmantā. Yo saccik’at̥ṭho paramattho tato so puggalo upalabbhati saccik’at̥ṭha-paramatthenā ti? Na h’ evaṃ vattabbe. Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccik’at̥ṭha-paramatthena tena vata re vattabbe yo saccik’at̥ṭho paramattho tato so puggalo upalabbhati saccik’at̥ṭha-paramatthenā ti micchā.

YAMAKA

Ye keci kusalā dhammā sabbe te kusala-mūlā ye vā pana kusala-mūlā sabbe te dhammā kusalā. Ye keci kusalā dhammā sabbe te kusala-mūlena eka-mūlā ye vā pana kusala-mūlena eka-mūlā sabbe te dhammā kusalā.

MAHĀPAṬṬHĀNA

Hetu-paccayo ārammaṇa-paccayo adhipaṭi-paccayo anantara-paccayo samanantara-paccayo saha-jāta-paccayo añña-m-añña-paccayo nissaya-paccayo upanissaya-paccayo purejāta-paccayo pacchājāta-paccayo āsevana-paccayo kamma-paccayo vipāka-paccayo āhāra-paccayo indriya-paccayo jhāna-paccayo magga-paccayo sampayutta-paccayo vip̥payutta-paccayo at̥ṭhi-paccayo n’at̥ṭhi-paccayo vigata-paccayo avigata-paccayo.



MĀTIKĀ (DHAMMASAṄGANĪMĀTIKĀPĀṬHĀ)

The Abhidhamma Triplet Mātikā

Kusalā dhammā akusalā dhammā abyākatā dhammā

Sukhāya vedanāya sampayuttā dhammā dukkhāya vedanāya sampayuttā dhammā
adukkha-m-asukhāya vedanāya sampayuttā dhammā
Vipākā dhammā vipāka-dhamma-dhammā n’ eva vipāka-na-vipāka-dhamma-dhammā
Upādinn’upādāniyā dhammā anupādinn’upādāniyā dhammā anupādinnānupādāniyā
dhammā
Saṅkhiliṭṭha-saṅkilesikā dhammā asaṅkiliṭṭha-saṅkilesikā dhammā
asaṅkiliṭṭhāsaṅkilesikā dhammā
Savitakka-savicārā dhammā avitakka-vicāra-mattā dhammā avitakkāvicārā dhammā
Pīti-sahagatā dhammā sukha-sahagatā dhammā upekkhā-sahagatā dhammā
Dassanena pahātabbā dhammā bhāvanāya pahātabbā dhammā n’ eva dassanena na
bhāvanāya pahātabbā dhammā
Dassanena pahātabba-hetukā dhammā bhāvanāya pahātabba-hetukā dhammā n’ eva
dassanena na bhāvanāya pahātabba-hetukā dhammā
Ācaya-gāmino dhammā apacaya-gāmino dhammā n’ evācaya-gāmino nāpacaya-gāmino
dhammā
Sekkā dhammā asekkā dhammā n’ eva sekkā nāsekkā dhammā
Parittā dhammā mahaggatā dhammā appamāṇā dhammā
Parittārammaṇā dhammā mahaggatārammaṇā dhammā appamāṇārammaṇā dhammā
Hīnā dhammā majjhimā dhammā paṇītā dhammā
Micchatta-niyatā dhammā sammatta-niyatā dhammā aniyatā dhammā
Maggārammaṇā dhammā magga-hetukā dhammā maggādhipatino dhammā
Uppannā dhammā anuppannā dhammā uppādino dhammā
Atītā dhammā anāgatā dhammā paccuppannā dhammā
Atītārammaṇā dhammā anāgatārammaṇā dhammā paccuppannārammaṇā dhammā
Ajjhattā dhammā bahiddhā dhammā ajjhata-bahiddhā dhammā
Ajjhattārammaṇā dhammā bahiddhārammaṇā dhammā ajjhata-bahiddhārammaṇā
dhammā
Sanidassana-sappaṭighā dhammā anidassana-sappaṭighā dhammā anidassanāppaṭighā
dhammā.

LOKUTTARAJHĀNAPĀṬHA

Transcendent Jhāna

The Four Ways

Kusalā dhammā, akusalā dhammā, abyākatā dhammā. Katame dhammā kusalā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc’ eva kāmehi *pe...* paṭhamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ

dukkhā-paṭipadaṃ khippābhiññaṃ

sukhā-paṭipadaṃ dandhābhiññaṃ

sukhā-paṭipadaṃ khippābhiññaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ

apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyam jhānaṃ *pe...* tatiyam jhānaṃ *pe...* catuttham jhānaṃ *pe...* paṭhamam jhānaṃ *pe...* pañcamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ *pe...*

dukkhā-paṭipadaṃ khippābhiññaṃ *pe...*

sukhā-paṭipadaṃ dandhābhiññaṃ *pe...*

sukhā-paṭipadaṃ khippābhiññaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Emptiness

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ

apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc’ eva kāmehi *pe...* paṭhamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ suññataṃ

dukkhā-paṭipadaṃ khippābhiññaṃ suññataṃ

sukhā-paṭipadaṃ dandhābhiññaṃ suññataṃ

sukhā-paṭipadaṃ khippābhiññaṃ suññataṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.



Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyam jhānaṃ *pe...* tatiyam jhānaṃ *pe...* catuttham jhānaṃ *pe...* paṭhamam jhānaṃ *pe...* pañcamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ suññataṃ *pe...*

dukkhā-paṭipadaṃ khippābhiññaṃ suññataṃ *pe...*

sukhā-paṭipadaṃ dandhābhiññaṃ suññataṃ *pe...*

sukhā-paṭipadaṃ khippābhiññaṃ suññataṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Without Goal

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ

apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc’ eva kāmehi *pe...* paṭhamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ

dukkhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ

sukhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ

sukhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ

apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyam jhānaṃ *pe...* tatiyam jhānaṃ *pe...* catuttham jhānaṃ *pe...* paṭhamam jhānaṃ *pe...* pañcamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ *pe...*

dukkhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ *pe...*

sukhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ *pe...*

sukhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmim samaye lokuttaram jhānam bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc’ eva kāmehi *pe...* paṭhamam jhānam upasampajja viharati

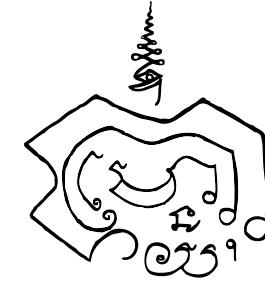
dukkhā-paṭipadam dandhābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam
dukkhā-paṭipadam khippābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam
sukhā-paṭipadam dandhābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam
sukhā-paṭipadam khippābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam:

tasmim samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmim samaye lokuttaram jhānam bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyam jhānam *pe...* tatiyam jhānam *pe...* catuttham jhānam *pe...* paṭhamam jhānam *pe...* pañcamam jhānam upasampajja viharati

dukkhā-paṭipadam dandhābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam *pe...*
dukkhā-paṭipadam khippābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam *pe...*
sukhā-paṭipadam dandhābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam *pe...*
sukhā-paṭipadam khippābhiññaṃ chandāhipateyyam viriyāhipateyyam
cittāhipateyyam vimaṃsāhipateyyam *pe...*
adukkha-m-asukhā-paṭipadam dandhābhiññaṃ chandāhipateyyam
viriyāhipateyyam cittāhipateyyam vimaṃsāhipateyyam *pe...*
adukkha-m-asukhā-paṭipadam khippābhiññaṃ chandāhipateyyam
viriyāhipateyyam cittāhipateyyam vimaṃsāhipateyyam:

tasmim samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.



THE MEANINGS OF SAMĀDHI

Api ca pañcavīsati samādhissa samādhittā

Pariggahaṭṭhena samādhi	parivāraṭṭhena samādhi
Paripūraṭṭhena samādhi	ekaggaṭṭhena samādhi
Avikkhepaṭṭhena samādhi	anāvilaṭṭhena samādhi
Aniñjanaṭṭhena samādhi	vimuttaṭṭhena samādhi

Ekatt’ upaṭṭhāna-vasena cittassa ṭhitattā samādhi

Samam esatī ti samādhi visamaṃ n’ esatī ti samādhi
Samam esitattā samādhi visamaṃ n’ esitattā samādhi
Samam ādiyatī ti samādhi visamaṃ n’ ādiyatī ti samādhi
Samam ādiṇṇattā samādhi visamaṃ anādiṇṇattā samādhi
Samam paṭipajjatī ti samādhi visamaṃ na paṭipajjatī ti samādhi
Samam paṭipannattā samādhi visamaṃ na paṭipannattā samādhi
Samam jhāyatī ti samādhi visamaṃ jhāpetī ti samādhi
Samam jhātattā samādhi visamaṃ jhāpitattā samādhi

Samo ca hito ca sukho cā ti samādhi



5 SUTTAS

DHAMMACAKKAPPAVATTANASUTTA



Anuttaraṃ abhisambodhiṃ
Paṭhamaṃ yaṃ adesesi
Sammad eva pavattento
Yatthākkhātā ubho antā
Catūsv āriya-saccesu
Desitaṃ dhamma-rājena
Nāmena vissutaṃ suttaṃ
Veyyākaraṇa-pāṭhena

sambujjhivā Tathāgato
dhamma-cakkaṃ anuttaraṃ
loke appaṭivattiyāṃ
paṭi-patti ca majjhimā
visuddhaṃ nāṇa-dassanaṃ
sammā-sambodhi-kittanaṃ
dhamma-cakka-ppavattanaṃ
saṅgītan tam bhaṇāma se.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

“Dve ’me bhikkhave antā pabbajitena na sevitabbā. Yo c’ āyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujjaniko anariyo anatta-saṃhito, yo c’ āyaṃ attakilamathānuyogo dukkho anariyo anatta-saṃhito, ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?
Ayam eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.
Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:
jāti pi dukkhā jarā pi dukkhā maraṇam pi dukkhaṃ soka-parideva-dukkha-domanass’upāyāsā pi dukkhā, appiyehi sampayogo dukkho piyehi vippayogo dukkho, yam p’ icchaṃ na labhati tam pi dukkhaṃ, saṅkhittena pañc’upādāna-kkhandhā dukkhā.

“Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ:
yāyaṃ taṇhā pono-bhavikā nandi-rāga-sahagatā tatra tatrābhinandinī seyyathīdaṃ: kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

“Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ:
yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

“Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ:
ayam eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: sammā-ditṭhi sammā-saṅkappo sammā-vācā
sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

“**Idaṃ** dukkhaṃ ariya-saccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Taṃ kho pan’ idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Taṃ kho pan’ idaṃ dukkhaṃ ariya-saccaṃ pariññātan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“Idaṃ dukkha-samudayo ariya-saccan ti me bhikkhave pubbe ananussutesu dhammesu
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Taṃ kho pan’ idaṃ dukkha-samudayo ariya-saccaṃ pahātabban ti me bhikkhave pubbe
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.
Taṃ kho pan’ idaṃ dukkha-samudayo ariya-saccaṃ pahīnan ti me bhikkhave pubbe
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.

“Idaṃ dukkha-nirodho ariya-saccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Taṃ kho pan’ idaṃ dukkha-nirodho ariya-saccaṃ sacchi-kātabban ti me bhikkhave pubbe
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.

Taṃ kho pan’ idaṃ dukkha-nirodho ariya-saccaṃ sacchi-katan ti me bhikkhave pubbe
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko
udapādi.

“Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Taṃ kho pan’ idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban ti me
bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.
Taṃ kho pan’ idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan ti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi
āloko udapādi.

“Yāvakiṅkaṇa ca me bhikkhave imesu catūsu ariya-saccesu evan ti-parivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n’ eva tāvāhaṃ bhikkhave sadevake loke
samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-
sambodhiṃ abhisambuddho paccaññāsim.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu evan ti-parivaṭṭaṃ dvādasākāraṃ



yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ bhikkhave sadevake loke samārake
sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ
abhisambuddho paccaññāsim. Ñāṇaṃ ca pana me dassanaṃ udapādi: Akuppā me vimutti, ayam
antimā jāti, n’ atthi dāni punabhavo” ti.

Idam avoca Bhagavā attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ.

Imasmiṃ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaṃ virajaṃ vītamalaṃ
dhamma-cakkhuṃ udapādi:

Yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodha-dhamman ti.

Pavattite ca Bhagavatā dhamma-cakke Bhumma devā saddam anussāvesuṃ: “Etam Bhagavatā
Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātummahā-rājikā devā saddam anussāvesuṃ.
Cātummahā-rājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā saddam anussāvesuṃ,
Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddam anussāvesuṃ, Yāmānaṃ devānaṃ

saddaṃ sutvā Tusitā devā saddaṃ anussāvesuṃ, Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇa-ratī devā saddaṃ anussāvesuṃ, Nimmāṇa-ratīnaṃ devānaṃ saddaṃ sutvā Paranimmita-vasa-vattī devā saddaṃ anussāvesuṃ, Paranimmita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā *Brahma-kāyikā devā saddaṃ anussāvesuṃ*: “Etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Itiha tena khaṇena tena muhuttana yāva brahma-lokā saddo abbhuggacchi. Ayañ ca dasa-sahasā loka-dhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca oḷāro obhāso loke pāturahosi atikkamm’ eva devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi:

“Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti.

Itih’ idaṃ āyasmato Koṇḍaññassa Aññā-koṇḍañño tveva nāmaṃ ahoṣī ti.



* When the 16 additional heaven realms are included the text below replaces the phrase between the two asterisks above.

Brahma-pārisajjā devā saddaṃ anussāvesuṃ, Brahma-pārisajjānaṃ devānaṃ saddaṃ sutvā Brahma-purohitā devā saddaṃ anussāvesuṃ, Brahma-purohitānaṃ devānaṃ saddaṃ sutvā Mahā-brahmā devā saddaṃ anussāvesuṃ, Mahā-brahmānaṃ devānaṃ saddaṃ sutvā Parittābhā devā saddaṃ anussāvesuṃ, Parittābhānaṃ devānaṃ saddaṃ sutvā Appamāṇābhā devā saddaṃ anussāvesuṃ, Appamāṇābhānaṃ devānaṃ saddaṃ sutvā Ābhassarā devā saddaṃ anussāvesuṃ, Ābhassarānaṃ devānaṃ saddaṃ sutvā Paritta-subhā devā saddaṃ anussāvesuṃ, Paritta-subhānaṃ devānaṃ saddaṃ sutvā Appamāṇa-subhā devā saddaṃ anussāvesuṃ, Appamāṇa-subhānaṃ devānaṃ saddaṃ sutvā Subha-kiṇhakā devā saddaṃ anussāvesuṃ, Subha-kiṇhakānaṃ devānaṃ saddaṃ sutvā [Asaññi-sattā devā saddaṃ anussāvesuṃ, Asaññi-sattānaṃ devānaṃ saddaṃ sutvā¹] Vehapphalā devā saddaṃ anussāvesuṃ, Vehapphalānaṃ devānaṃ saddaṃ sutvā Avihā devā saddaṃ anussāvesuṃ, Avihānaṃ devānaṃ saddaṃ sutvā Atappā devā saddaṃ anussāvesuṃ, Atappānaṃ devānaṃ saddaṃ sutvā Sudassā devā saddaṃ anussāvesuṃ, Sudassānaṃ devānaṃ saddaṃ sutvā Sudassī devā saddaṃ anussāvesuṃ, Sudassīnaṃ devānaṃ saddaṃ sutvā Akaṇiṭṭhakā devā saddaṃ anussāvesuṃ:

ANATTALAKKHAṆASUTTA

Yan taṃ sattehi dukkhena
Atta-vādātta-saññānaṃ
Sambuddho taṃ pakāsesi
Uttariṃ paṭivedhāya
Yan tesam diṭṭha-dhammānaṃ
Sabbāsavehi cittāni
Tathā ñāṇānusārena
Sādhūnaṃ attha-siddhatthaṃ

ñeyyaṃ anattalakkhaṇaṃ
sammad eva vimocanaṃ
diṭṭha-saccāna yoginaṃ
bhāvetuṃ ñāṇam uttamaṃ.
ñāṇen’ upaparikkhataṃ
vimuccimsu asesato
sāsaṇaṃ kātum icchataṃ
taṃ suttantaṃ bhaṇāma se.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

“Rūpaṃ bhikkhave anattā. Rūpañ ca h’ idaṃ bhikkhave attā abhavissa na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ ti.

“Vedanā anattā. Vedanā ca h’ idaṃ bhikkhave attā abhavissa na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati. Na ca labbhati vedanāya ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ ti.

“Saññā anattā. Saññā ca h’ idaṃ bhikkhave attā abhavissa na-y-idaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ ti.

“Saṅkhārā anattā. Saṅkhārā ca h’ idaṃ bhikkhave attā abhavissamsu na-y-idaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti. Na ca labbhati saṅkhāresu ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ ti.

“Viññāṇaṃ anattā. Viññāṇaṃ ca h’ idaṃ bhikkhave attā abhavissa na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me

¹ The Asaññisattā devas are included only in the Thai version.

viññāṇaṃ mā ahoṣī' ti.

“Taṃ kiṃ maññatha bhikkhave: rūpaṃ niccaṃ vā aniccaṃ vā?” ti. “Aniccaṃ Bhante.”

“Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: vedanā niccā vā aniccā vā?” ti. “Aniccā Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: saññā niccā vā aniccā vā?” ti. “Aniccā Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: saṅkhārā niccā vā aniccā vā?” ti. “Aniccā Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: viññāṇaṃ niccaṃ vā aniccaṃ vā?” ti. “Aniccaṃ Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evam etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbam.

“Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā sabbā vedanā ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evam etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbam.

“Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā sabbā saññā ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evam etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbam.



“Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā sabbe saṅkhārā ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evam etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbam.

“Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam viññāṇaṃ ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evam etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbam.

“Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim ‘vimuttam’ iti ñāṇaṃ hoti; ‘khīṇā jāti vusitaṃ brahma-cariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā’ ti pajānātī” ti.

Idam avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣū ti.

ĀDITTAPARIYĀYASUTTA

Veneyya-damanopāye	sabbaso pāramiṃ gato
Amogha-vacano Buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajaṃ
Ciṇṇāggi-pāricariyānaṃ	sambojjhāraha-yoginaṃ
Yam āditta-pariyāyaṃ	desayanto mano-haraṃ
Te sotāro vimocesi	asekkhāya vimuttiyā.
Tath’ evopaparikkhāya	viññūṇaṃ sotum icchataṃ
Dukkhatā-lakkhaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ bhikkhu-sahassena, tatra kho Bhagavā bhikkhū āmantesi:

“Sabbam bhikkhave ādittam. Kiñca bhikkhave sabbam ādittam?”

“Cakkhum bhikkhave ādittam rūpā ādittā cakkhu-viññāṇaṃ ādittam cakkhu-samphasso āditto, yam p’ idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittam. Kena ādittam? Ādittam rāgagginā dosagginā mohagginā ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Sotaṃ ādittam saddā ādittā sota-viññāṇaṃ ādittam sota-samphasso āditto, yam p’ idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittam. Kena ādittam? Ādittam rāgagginā dosagginā mohagginā ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Ghānaṃ ādittam gandhā ādittā ghāna-viññāṇaṃ ādittam ghāna-samphasso āditto, yam p’ idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittam. Kena ādittam? Ādittam rāgagginā dosagginā mohagginā ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Jivhā ādittā rasā ādittā jivhā-viññāṇaṃ ādittam jivhā-samphasso āditto, yam p’ idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittam. Kena ādittam? Ādittam rāgagginā dosagginā mohagginā ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Kāyo āditto phoṭṭhabbā ādittā kāya-viññāṇaṃ ādittam kāya-samphasso āditto, yam p’

idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittam. Kena ādittam? Ādittam rāgagginā dosagginā mohagginā ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Mano āditto dhammā ādittā mano-viññāṇaṃ ādittam mano-samphasso āditto, yam p’ idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittam. Kena ādittam? Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“**Evam passam bhikkhave** sutavā ariya-sāvako cakkhusmiṃ pi nibbindati rūpesu pi nibbindati cakkhu-viññāṇe pi nibbindati cakkhu-samphasse pi nibbindati, yam p’ idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Sotasmim pi nibbindati saddesu pi nibbindati sota-viññāṇe pi nibbindati sota-samphasse pi nibbindati, yam p’ idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Ghānasmim pi nibbindati gandhesu pi nibbindati ghāna-viññāṇe pi nibbindati ghāna-samphasse pi nibbindati, yam p’ idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Jivhāya pi nibbindati rasesu pi nibbindati jivhā-viññāṇe pi nibbindati jivhā-samphasse pi nibbindati, yam p’ idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Kāyasmim pi nibbindati phoṭṭhabbesu pi nibbindati kāya-viññāṇe pi nibbindati kāya-samphasse pi nibbindati, yam p’ idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Manasmim pi nibbindati dhammesu pi nibbindati mano-viññāṇe pi nibbindati mano-samphasse pi nibbindati, yam p’ idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati. Nibbindam virajjati virāgā vimuccati vimuttasmim ‘vimuttam’ iti ñāṇaṃ hoti; ‘khīṇā jāti vusitaṃ brahma-cariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā’ ti pajānātī” ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandum. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimsū ti.

FROM THE SATIPAṬṬHĀNA SUTTA

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekāyano ayaṃ maggo sammad-akkhāto sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya, dukkha-domanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchi-kiriyaṃ, yad idaṃ cattāro sati-paṭṭhānā.

Katame cattāro? Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṃ. Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṃ. Citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṃ. Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṃ.

Contemplation of body

Kathaṃ ca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati. Samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati. Atthi kayo ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu kāye kāyānupassī viharati.

Contemplation of feelings

Kathaṃ ca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata-bahiddhā vā vedanāsu vedanānupassī viharati. Samudaya-dhammānupassī vā vedanāsu viharati, vaya-dhammānupassī vā vedanāsu viharati, samudaya-vaya-dhammānupassī vā vedanāsu viharati. Atthi vedanā ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

Contemplation of mind

Kathaṃ ca bhikkhu citte cittānupassī viharati? Idha bhikkhu ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata-bahiddhā vā citte cittānupassī viharati. Samudaya-dhammānupassī vā cittasmim viharati, vaya-dhammānupassī vā cittasmim viharati, samudaya-vaya-dhammānupassī vā cittasmim viharati. Atthi cittaṃ ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu citte cittānupassī viharati.

Contemplation of dhammā

Kathaṃ ca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati. Atthi dhammā ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu dhammesu dhammānupassī viharati.

Ayaṃ kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano maggo sammad-akkhāto, sattānaṃ visuddhiyā, soka-paridevānaṃ samatikkamāya, dukkha-domanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchi-kiriyaṃ, yad idaṃ cattāro sati-paṭṭhānā ti.





METTĀNISAMSAUTTAPĀṬHA

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccasosum. Bhagavā etad avoca:

“**Mettāya** bhikkhave ceto-vimuttiyā āsevitāya bhāvitāya bahulī-katāya yānī-katāya vatthu-katāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikaṅkhā. Katame ekādasā? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukha-vaṇṇo vipasīdati, asammulho kālaṃ karoti, uttariṃ appaṭivijjhanto brahma-lokūpago hoti. Mettāya bhikkhave ceto-vimuttiyā āsevitāya bhāvitāya bahulī-katāya yānī-katāya vatthu-katāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisamsā pāṭikaṅkhā” ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

6 PRECEPTS AND REQUESTS

ATṬHAṄGA SĪLA The Eight Precepts

Pāṇātipātā veramaṇī-sikkhā-padaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Abrahma-cariyā veramaṇī-sikkhā-padaṃ samādiyāmi.
Musā-vādā veramaṇī-sikkhā-padaṃ samādiyāmi.
Surā-meraya-majja-pamāda-ṭṭhānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Vikāla-bhojanā veramaṇī-sikkhā-padaṃ samādiyāmi.
Nacca-gīta-vādita-visūka-dassana-mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-ṭṭhānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Uccā-sayana-mahā-sayanā veramaṇī-sikkhā-padaṃ samādiyāmi.

I undertake the training rule of refraining from killing living beings.

I undertake the training rule of refraining from taking what is not given.

I undertake the training rule of refraining from sexual activity.

I undertake the training rule of refraining from false speech.

I undertake the training rule of refraining from intoxicants which cause heedlessness.

I undertake the training rule of refraining from eating at the wrong time.

I undertake the training rule of refraining from watching improper dancing, singing and music, and from adornment by wearing garlands, or decorating with perfumes and cosmetics. [This includes jewellery and the like, but not anything medicinal]

I undertake the training rule of refraining from sleeping on a high or great bed.

ĀJIVATṬHAMAKA SĪLA

The Eight Precepts ending with Right Livelihood

Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
Kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.
Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
Pisūna-vācā veramaṇī-sikkhāpadaṃ samādiyāmi.
Pharusa-vācā veramaṇī-sikkhāpadaṃ samādiyāmi.
Samphalāpā veramaṇī-sikkhāpadaṃ samādiyāmi.
Micchā-ājīvā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from killing living beings.

I undertake the training rule of refraining from taking what is not given.

I undertake the training rule of refraining from sexual misconduct.

I undertake the training rule of refraining from false speech.

I undertake the training rule of refraining from engaging in speech intended to divide.

I undertake the training rule of refraining from engaging in speech intended to harm.

I undertake the training rule of refraining from pointless speech.

I undertake the training rule of refraining from wrong means of livelihood.

REQUESTING THE FIVE (OR EIGHT) PRECEPTS

Lay person or people: Mayam Bhante visum visum rakkhanatthāya ti-saraṇena saha pañca sīlāni yācāma.

Dutiyam pi mayam Bhante visum visum rakkhanatthāya ti-saraṇena saha pañca sīlāni yācāma.

Tatiyam pi mayam Bhante visum visum rakkhanatthāya ti-saraṇena saha pañca sīlāni yācāma.

(Anuggaḥam katvā sīlam detha no Bhante)

The monk recites the Homage to the Buddha all three times together or one line at a time, then the lay people do likewise. The lay people repeat each refuge after the monk.

Monk: Ti-saraṇa-gamaṇam niṭṭhitam.

Lay people: Āma Bhante.

The lay people repeat each precept after the monk.

Monk: Imāni pañca sikkhā-padāni sīlena sugatiṃ yanti, sīlena bhoga-sampadā sīlena nibbutiṃ yanti. Tasmā sīlam visodhaye.

Lay people: Sādhu, sādhu, sādhu.¹

REQUESTING PARITTA CHANTING

Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā
Sabba-dukkha-vināsāya	parittam brūtha maṅgalam.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā
Sabba-bhaya-vināsāya	parittam brūtha maṅgalam.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā
Sabba-roga-vināsāya	parittam brūtha maṅgalam.

REQUESTING A DHAMMA TALK

Brahmā ca lokādhipatī Sahampatī
Katañjalī an-adhivaram ayācatha:
“Santīdha sattappa-rajakkha-jātikā;
Desetu dhammam anukamp’ imam pajam.”

¹ The eight precepts can be requested in the same way as the five precepts, substituting ‘atṭha’ ‘eight’ for ‘pañca’ ‘five’ in the request, and omitting the words ‘visum visum’. After the repetition of the precepts after the monk, the monk says: ‘Imāni atṭha sikkhā-padāni samādiyāmi’ and the lay people repeat this three times. The rest follows in the same way as for the five precepts.

7 MORNING AND EVENING CHANTING

MORNING CHANTING

This more or less follows the usual current practice at Thai temples. The Mahānikāy sect generally start with the following Ratanattayavandanā. The Thammayut omit it but have a longer chant by the leader following the three prostrations.

RATANATTAYAVANDANĀ

Salutation to the Triple Gem

Yo so Bhagavā araham sammā-sambuddho / svākkhāto yena
Bhagavatā dhammo / supaṭipanno yassa Bhagavato sāvaka-saṅgho: /
taṃ mayam Bhagavantam sadhammam sasaṅgham /
imehi sakkārehi yathāraham āropitehi abhipūjayāma. / Sādhu no,
Bhante, Bhagavā sucira-parinibbuto pi / pacchimā-janatānukampa-
mānasā / ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu /
amhākam dīgharattam hitāya sukhāya.

RATANATTAYANAMAKKĀRAPĀṬHA

Homage to the Triple Gem

Araham sammā-sambuddho Bhagavā.
Buddham Bhagavantam abhivādemī. (*Bow once*)

Svākkhāto Bhagavatā dhammo.
Dhammam namassāmi. (*Bow once*)

Supaṭipanno Bhagavato sāvaka-saṅgho.
Saṅgham namāmi. (*Bow once*)

PUBBABHĀGANAMAKKĀRAPĀṬHA

Preliminary Homage to the Buddha

Handa dāni mayam taṃ Bhagavantam vācāya abhithutiṃ
pubba-bhāga-namakkāram karomase.

Namo tassa Bhagavato arahato sammā-sambuddhassa. / Namō tassa
Bhagavato arahato sammā-sambuddhassa. / Namō tassa Bhagavato
arahato sammā-sambuddhassa.

BUDDHĀBHITHUTI
Supreme Praise of the Buddha

Handa mayaṃ Buddhābhithutiṃ karomase.

Yo so Tathāgato araham sammā-sambuddho / vijjā-caraṇa-sampanno sugato loka-vidū / anuttaro purisa-damma-sārathi satthā deva-manussānaṃ Buddho Bhagavā, / yo imam lokam sadevakam samārakam sabrahmakam / sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā sacchi-katvā pavedesi, / yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam pariyosāna-kalyāṇam / sāttham sabyañjaṇam kevala-paripuṇṇam parisuddham brahmacariyam pakāsesi: / tam aham Bhagavantam abhipūjayāmi, tam aham Bhagavantam sirasā namāmi. (*Bow once*)

DHAMMĀBHITHUTI
Supreme Praise of the Dhamma

Handa mayaṃ dhammābhithutiṃ karomase.

Yo so svakkhāto Bhagavatā dhammo / sandiṭṭhiko akāliko ehipassiko / opanayiko paccattam veditabbo viññūhi: / tam aham dhammam abhipūjayāmi, tam aham dhammam sirasā namāmi. (*Bow once*)

SAṄGHĀBHITHUTI
Supreme Praise of the Sangha

Handa mayaṃ saṅghābhithutiṃ karomase.

Yo so supaṭipanno Bhagavato sāvaka-saṅgho, / uju-ṭaṭipanno Bhagavato sāvaka-saṅgho, / ñāya-ṭaṭipanno Bhagavato sāvaka-saṅgho, / sāmīci-ṭaṭipanno Bhagavato sāvaka-saṅgho, / yad idam cattāri purisa-yugāni atṭha-purisa-puggalā. / Esa Bhagavato sāvaka-saṅgho / āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo / anuttaram puñña-kkhetam lokassa: / tam aham saṅgham abhipūjayāmi, tam aham saṅgham sirasā namāmi. (*Bow once*)

AROUSING SAṂVEGA
preceded by VERSES HONOURING THE TRIPLE GEM

Handa mayaṃ ratana-ttaya-ppanāma-gāthāyo c' eva saṃvega-vatthu-paridīpaka-pāṭhañ ca bhaṇāmasē.

Buddho susuddho karuṇā-mahaṇṇavo
Yo 'ccanta-suddha-bbara-ñāṇa-locano
Lokassa pāpūpakilesa-ghātako,
Vandāmi Buddhaṃ aham ādarena taṃ.

Dhammo paḍīpo viya tassa satthuno
Yo magga-pākāmata-bheda-bhinnako
Lokuttaro yo ca tad-attha-dīpano,
Vandāmi dhammam aham ādarena taṃ.

Saṅgho sukhetṭābhyatikhetta-saññito
Yo diṭṭha-santo sugatānubodhako
Lola-ppahīno ariyo sumedhaso,
Vandāmi saṅgham aham ādarena taṃ.

Icc evam ekantabhipūjaneyyakam
Vatthu-ttayaṃ vandayatābhisankhatam
Puññaṃ mayā yaṃ mama sabb' upaddavā
Mā hontu ve tassa pabhāva-siddhiyā.

Idha Tathāgato loke uppanno araham sammā-sambuddho / dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugata-ppavedito. / Mayan taṃ dhammam sutvā evaṃ jānāma:

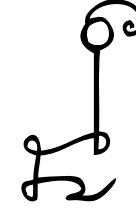
Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkham, / soka-parideva-dukkha-domanassupāyāsā pi dukkhā, / appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' iccham na labhati tam pi dukkham, / sankhittena pañc' upādāna-kkhandhā dukkhā, / seyyathīdam:

rūpūpādāna-kkhandho
vedanūpādāna-kkhandho
saññūpādāna-kkhandho
saṅkhārūpādāna-kkhandho
viññānūpādāna-kkhandho,

yesaṃ pariññāya / dharamāno so Bhagavā / evaṃ bahulaṃ sāvake
vīneti. / Evam bhāgā ca pan' assa Bhagavato sāvakesu anusāsani /
bahulā pavattati:

Rūpaṃ aniccaṃ.
Vedanā aniccā.
Saññā aniccā.
Saṅkhārā aniccā.
Viññānaṃ aniccaṃ.
Rūpaṃ anattā.
Vedanā anattā.
Saññā anattā.
Saṅkhārā anattā.
Viññānaṃ anattā.
Sabbe saṅkhārā aniccā.
Sabbe dhammā anattā ti.

Te mayaṃ / otiṇṇāma jātiyā jarā-maraṇena / sokehi paridevehi
dukkhehi domanassehi upāyāsehi / dukkhotiṇṇā dukkha-paretā: /
app' eva nām' imassa kevalassa dukkha-kkhandhassa antakiriya
paññāyethā ti. / Cirapariniibbutam pi taṃ Bhagavantam saraṇaṃ gatā /
dhammañ ca bhikkhu-saṅghaṃ ca. / Tassa Bhagavato sāsanaṃ / yathā-
satti yathā-balaṃ manasikaroma / anupaṭipajjāma. / Sā sā no paṭipatti.
/ Imassa kevalassa dukkha-kkhandhassa antakiriyaṃ saṃvattatu.



PATTIDĀNAGĀTHĀ

Transference of what has been Gained

Handa mayaṃ patti-dāna-gāthāyo bhaṇāmaṃse.

Yā devatā santi vihāra-vāsinī
Thūpe ghare bodhi-ghare tahiṃ tahiṃ,
Tā dhamma-dānena bhavantu pūjitā
Sotthiṃ karonte 'dha vihāra-maṇḍale.
Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dāna-patī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇa-bhūtā sukhitā bhavantu te.
Jalābujā ye pi ca aṇḍa-sambhavā
Saṃseda-jātā atha vopapātikā
Niyyānikaṃ dhamma-varaṃ paṭicca, te
Sabbe pi dukkhassa karontu saṅkhayaṃ.

Thātu ciraṃ sataṃ dhammo
Saṅgho hotu samaggo va
Amhe rakkhatu sad-dhammo
Vuḍḍhiṃ sampāpuṇeyyāma
Pasannā hontu sabbe pi
Sammādhāraṃ paveccanto
Vuḍḍhi-bhāvāya sattānaṃ
Mātā pitā ca atrajaṃ
Evaṃ dhammena rājāno

dhamma-ddharā ca puggalā.
atthāya ca hitāya ca
sabbe pi dhamma-cārino
dhamme ariya-ppavedite.
paṇino Buddha-sāsane
kāle devo pavassatu.
samiddhaṃ netu medaniṃ.
niccaṃ rakkhanti puttakaṃ.
pajaṃ rakkhantu sabbadā.

EVENING CHANTING

This more or less follows the usual current practice at Thai temples. The Mahānikāy sect generally start with the following Ratanattayavandana. The Thammayut omit it but have a longer chant by the leader following the three prostrations.

RATANATTAYAVANDANĀ Salutation to the Triple Gem

Yo so Bhagavā araham sammā-sambuddho, / svākkhāto yena
Bhagavatā dhammo, / supaṭipanno yassa Bhagavato sāvaka-saṅgho:
/ taṃ mayam Bhagavantam sadhammam sasaṅgham / imehi
sakkārehi yathāraham āropitehi abhipūjayāma. / Sādhu no Bhante,
Bhagavā sucira-parinibbuto pi / pacchimā-janatānukampa-mānasā
/ ime sakkāre duggata-paññākāra-bhūte paṭiggaṇhātu / amhākam
dīgharattam hitāya sukhāya.

RATANATTAYANAMAKKĀRAPĀṬHA Homage to the Triple Gem

Araham sammā-sambuddho Bhagavā.
Buddham Bhagavantam abhivādemī. *(Bow once)*

Svākkhāto Bhagavatā dhammo.
Dhammam namassāmi. *(Bow once)*

Supaṭipanno Bhagavato sāvaka-saṅgho.
Saṅgham namāmi. *(Bow once)*

PUBBABHĀGANAMAKKĀRAPĀṬHA Preliminary Homage to the Buddha

**Handa dāni mayam taṃ Bhagavantam vācāya abhigāyituṃ
pubba-bhāga-nama-kkāraṇ c' eva Buddhānussati-nayaṇ ca
karomase.**

Namo tassa Bhagavato arahato sammā-sambuddhassa. / Namō tassa
Bhagavato arahato sammā-sambuddhassa. / Namō tassa Bhagavato
arahato sammā-sambuddhassa.

BUDDHĀNUSSATI Recollection of the Buddha

Taṃ kho pana Bhagavantam evam kalyāṇo kitti-saddo abbhuggato: /
iti pi so Bhagavā araham sammā-sambuddho / vijjā-caraṇa-sampanno
sugato loka-vidū / anuttaro purisa-damma-sārathī sathā deva-
manussānam Buddho Bhagavā ti.

BUDDHĀBHIGĪTI Supreme Praise of the Buddha

Handa mayam Buddhābhigītiṃ karomase.

Buddhvārahanta-varatādi-guṇābhuyutto
Suddhābhiñña-karuṇāhi samāgatatto
Bodhesi yo sujanatam kamalam va sūro,
Vandām' aham tam araṇam sirasā jinendam.

Buddho yo sabba-pāṇīnam
Paṭhamānussati-tṭhānam
Buddhassāh' asmi dāso¹ va,
Buddho dukkhassa ghātā ca
Buddhassāham niyyādemī
Vandanto 'ham² carissāmi
N' atthi me saraṇam aññaṃ:
Etena sacca-vajjena
Buddham me vandamānena³
Sabbe pi antarāyā me

saraṇam khemam uttamam
vandāmi taṃ sirenaham.
Buddho me sāmik'issaro
vidhātā ca hitassa me.
sarīraṇ jīvitaṇ c' idam.
Buddhass' eva subodhitam.
Buddho me saraṇam varam.
vaḍḍheyyam sathu sāsane.
yam puññaṃ pasutam idha,
māhesum tassa tejasā.

(bowing)

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakatam mayā yam,
Buddho paṭiggaṇhatu accayan taṃ
Kālantare samvarituṃ va Buddhe.

¹ *Wonen chant* “dāsī”.

² *Wonen chant* “vandantī 'ham”.

³ *Wonen chant* “vandantī 'ham”.

DHAMMĀNUSSATI
Recollection of the Dhamma

Handa mayaṃ dhammānussatinayaṃ karomase.

Svākkhāto Bhagavatā dhammo / sandiṭṭhiko akāliko ehi-
passiko / opanayiko paccattaṃ veditabbo viññūhī ti.

DHAMMĀBHIGĪTI
Supreme Praise of the Dhamma

Handa mayaṃ dhammābhigītiṃ karomase.

Svākkhātātādi-guṇa-yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tadadhāri-dhārī,
Vandām' ahaṃ tama-haraṃ vara-dhammam etaṃ.

Dhammo yo sabba-pāṇīnaṃ Dutiyānussati-tṭhānaṃ, Dhammassāh' asmi dāso ¹ va, Dhammo dukkhassa ghātā ca Dhammassāhaṃ niyyāдеми Vandanto 'haṃ ² carissāmi N' atthi me saraṇaṃ aññaṃ: Etena sacca-vajjena Dhammaṃ me vandamānena ³ Sabbe pi antarāyā me	saraṇaṃ khemam uttamaṃ vandāmi taṃ sirenaṃ. dhammo me sāmik'issaro. vidhātā ca hitassa me. sarīraṇ jīvitaṇ c' idaṃ. dhammass' eva sudhammataṃ. dhammo me saraṇaṃ vamaṃ. vaḍḍheyyaṃ satthu sāsane. yaṃ puññaṃ pasutaṃ idha māhesuṃ tassa tejasā.
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(bowing) Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakataṃ mayā yaṃ,
Dhammo paṭiggaṇhatu accayan taṃ
Kālantare saṃvarituṃ va dhamme.

1 Women chant: dāsī

2 Women chant: vandantīhaṃ

3 Women chant: vandamānāya

SAṄGHĀNUSSATI
Recollection of the Sangha

Handa mayaṃ saṅghānussatinayaṃ karomase.

Supaṭipanno Bhagavato sāvaka-saṅgho, / uju-paṭipanno
Bhagavato sāvaka-saṅgho, / nāya-paṭipanno Bhagavato sāvaka-
saṅgho, / sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, / yad
idaṃ cattāri purisa-yugāni aṭṭha-purisa-puggalā. / Esa Bhagavato
sāvaka-saṅgho / āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-
karaṇīyo / anuttaraṃ puñña-kkhettaṃ lokassā ti.

SAṄGHĀBHIGĪTI
Supreme Praise of the Sangha

Handa mayaṃ saṅghābhigītiṃ karomase.

Sad-dhamma-jo supaṭipatti-guṇādi-yutto
Yo 'tṭha-bbidho ariya-puggala-saṅgha-seṭṭho
Sīlādi-dhamma-pavarāsaya-kāya-citto,
Vandām' ahaṃ tam ariyāna gaṇaṃ susuddhaṃ.

Saṅgho yo sabba-pāṇīnaṃ Tatīyānussati-tṭhānaṃ, Saṅghassāh' asmi dāso ¹ va, Saṅgho dukkhassa ghātā ca Saṅghassāhaṃ niyyāдеми Vandanto 'haṃ ² carissāmi N' atthi me saraṇaṃ aññaṃ: Etena saccavajjena Saṅghaṃ me vandamānena ³ Sabbe pi antarāyā me	saraṇaṃ khemam uttamaṃ vandāmi taṃ sirenaṃ. saṅgho me sāmik'issaro. vidhātā ca hitassa me. sarīraṇ jīvitaṇ c' idaṃ. saṅghass' opaṭipannataṃ. saṅgho me saraṇaṃ vamaṃ. vaḍḍheyyaṃ satthu sāsane. yaṃ puññaṃ pasutaṃ idha, māhesuṃ tassa tejasā.
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(bowing) Kāyena vācāya va cetasā vā
Saṅghe kukammaṃ pakataṃ mayā yaṃ,
Saṅgho paṭiggaṇhatu accayan taṃ
Kālantare saṃvarituṃ va saṅghe.

1 Women chant: dāsī

2 Women chant: vandantīhaṃ

3 Women chant: vandamānāya

UDDISSANĀDHITṬHĀNAGĀTHĀ
Verses of Dedication of Merit and Aspiration

Handa mayaṃ uddissanādhitṭhāna-gāthāyo bhaṇāmaṣe.

Iminā puñña-kammena
Ācariyūpakārā ca
Suriyo candimā rājā
Brahma-Mārā ca Indā ca
Yamo mittā manussā ca
Sabbe sattā sukhī hontu
Sukhañ ca ti-vidhaṃ dentu

upajjhāyā guṇuttarā
mātā-pitā ca ñātakā
guṇavantā narā pi ca
loka-pālā ca devatā
majjhattā verikā pi ca:
puññāni pakatāni me
khippaṃ pāpetha vo'mataṃ.

Iminā puñña-kammena
Khipp'āhaṃ sulabhe c'eva
Ye santāne hīnā dhammā
Nassantu sabbadā yeva
Uju-cittaṃ sati-paññā
Mārā labhantu n'okāsaṃ
Buddhādhipavaro nātho,
Nātho pacceka-buddho ca
Tes'ottamānubhāvena

iminā uddissena ca
taṇhūpādāna-chedanaṃ.
yāva nibbānato mamaṃ
yattha jāto bhava bhava.
sallekho viriyamhinā
kātuñ ca viriyesu me.
dhammo nātho varuttamo,
saṅgho nāthottaro mamaṃ:
Mār'okāsaṃ labhantu mā.



8 TRANSLATIONS, SUMMARIES, SOURCES AND COMMENTS

Pali texts are traditionally learnt by ear and then explained briefly by word of mouth before any detailed translation is seen. Until modern times very few people (East or West) read texts with the eyes i.e. without verbalizing them either aloud or to themselves. The effect of reading them with the eyes can often be very different to that intended. Their purpose is to arouse joy and faith or to provide material for contemplation and wisdom, not to be a subject for thinking and mental proliferation or for views and judgement.

The translations here and throughout the book are no more than attempts to give some sense of a meaning which is often many-layered and untranslatable. For this reason alternative translations, where known, are listed below. References to the sources of texts give the page numbers of the Pali Text Society editions, which are also indicated in some of the translations.

Abbreviations:

A	<i>Aṅguttaranikāya</i>
BD	<i>Book of the Discipline</i>
D	<i>Dīghanikāya</i>
Dhs	<i>Dhammasaṅgaṇī</i>
Kh	<i>Khuddakapāṭha</i>
M	<i>Majjhimanikāya</i>
Paṭis	<i>Paṭisambhidāmagga</i>
S	<i>Saṃyuttanikāya</i>
Sn	<i>Suttanipāta</i>
Vin	<i>Vinayaṭīka</i>
Vism	<i>Visuddhimagga</i>

Recollection of the qualities of the Buddha

The Lord is indeed thus:

An Arahat;

Completely self-awakened;

Perfect in knowing and doing (i.e. in understanding and ‘skill in means’ (compassion); in other words, in *vipassanā* and *samatha* — seeing what is needed and knowing how to do it);

Going along well (or ‘well-gone’);

One who can see all worlds;

An incomparable trainer of those ready for training;

Teacher of gods and men;

Awake;

The Lord.

This is found in many places in the Suttas, including M I 37 and A III 285. Vism Ch.7 (1) gives a detailed commentary.

Recollection of the Qualities of the Dhamma

Wonderfully taught is the Lord’s teaching:

Visible here and now (*Nibbāna* is timeless, or it is all around, here and now — no need to wait for some other time or place!);

Instantaneous (i.e. there is no gap between attainment and the resulting transformation);

Inviting (its quality everywhere is ‘come, see!’);

Leading onwards (the whole path leads onwards, and Stream-entry is irreversible, and leads ultimately to Arahatship);

To be seen by the wise, each for himself (i.e. no-one, not even a Buddha, can *make* you attain: you must do it for yourself).

This occurs at M I 38, A III 286 and elsewhere. Vism Ch.7 (2) gives a detailed commentary.

Recollection of the qualities of the Sangha

Of good conduct is the Community of Hearers of the Lord;

Of straight conduct is the Community of Hearers of the Lord;

Of conduct conforming with the Path is the Community of Hearers of the Lord;

Of right conduct is the Community of Hearers of the Lord;

That is to say, the four pairs of men, the eight kinds of noble individuals (in other words, as four pairs, those attaining both Path and Fruit of Stream Entry, Once Return, Never Return, and Arahatship; or, as eight kinds of individual, those attaining the Path of Stream Entry and those attaining the Fruit of Stream Entry taken separately, and similarly for the other three Paths and Fruits);

This, indeed, is the Community of Hearers of the Lord: worthy of veneration with offerings, worthy of hospitality, worthy of gifts, worthy of respectful greeting — an incomparable field in which merit grows for the whole world.

This occurs at M I 38, A III 286 and elsewhere. Vism Ch.7 (3) gives a detailed commentary. All three Recollections are translated in *Buddhist Meditation: an Anthology of Texts from the Pali Canon* by Sarah Shaw, p.112.

Pūjā

The last line is from the Tirokuḍḍasutta, Kh VII.

Invitation to the Devas

An invitation to listen to the teaching of the Buddha addressed firstly to the devas in world systems all around and then to those in the various levels of this one as well as those in various places on earth. It concludes with the repetition three times of the declaration: this is the time to hear the Dhamma.

Homage to the Twenty-eight Buddhas

This chant pays homage to the twenty-eight Buddhas that preceded, and include, Gotama; and wishes for their protection.

Mettasutta

He who is skilled in welfare, who wishes to attain that calm state (*nibbāna*), should act in this way: he should be able, upright, perfectly upright, of noble speech, gentle and humble.

Contented, easily supported, with few duties, of simple livelihood, with senses calmed, discreet, not impudent, he should not be greedily attached to families.

He should not pursue the slightest thing for which other wise men might blame him. May all beings be happy and secure, may their hearts be wholesome!

Whatever living beings there be: feeble or strong, tall, stout or medium, short, small or large, without exception; seen or unseen, those dwelling far or near, those who are born or those who are yet to be born, may all beings be happy!

Let one not deceive another, nor despise any person, whatsoever, in any place. Let him not wish any harm to another out of anger or ill-will.

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

Let his thoughts of boundless love pervade the whole world: above, below and across without any obstruction, without any hatred, without any enmity.

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This they say is the noblest living here in this world.

Not falling into wrong views, endowed with *sīla* and insight, by discarding attachment to sense desires, he never again knows rebirth.

Sn 143 - 152, Kh IX. There are very many translations of this, for example in *Being Nobody, Going Nowhere* by Ayya Khema, *What the Buddha said* by Walpola Rahula, the *Amaravati Chanting Book ...*; and *Buddhist Meditation* by Sarah Shaw discusses it further, p.166ff.

Maṅgalasutta

Thus have I heard. On one occasion the Lord was staying at Sāvatti, in Jeta's Grove, at Anāthapiṇḍika's monastery. And then, late on a beautiful night, a certain minor deva of surpassing beauty, after making Jeta's grove shine with radiance, approached the Lord, and, having paid respect to the Lord, stood at one side. Having stood at one side, the deva addressed the Lord in verses:

Many gods and men have tried to find *maṅgalas*,
Which bring safety. Tell, then, the supreme *maṅgala*.

Not associating with fools, associating with the wise,
Honouring those worthy of honour: this is the supreme *maṅgala*.

Living in a suitable place, having made merit in the past,
Directing oneself aright: this is the supreme *maṅgala*.

Great learning, a craft, well-learnt discipline,
Any well-spoken speech: this is the supreme *maṅgala*.

Looking after one's parents, kindness towards one's wife and children,
An occupation that causes no disturbance: this is the supreme *maṅgala*.

Generosity, living according to Dhamma, kindness to one's relatives,
Faultless actions: this is the supreme *maṅgala*.

Not delighting in, abstaining from, wrongdoing; abstaining from intoxicating drink;
Not careless about practice: this is the supreme *maṅgala*.

Respect, humility, contentment, gratefulness,
Hearing Dhamma at the right time: this is the supreme *maṅgala*.

Acceptance, being easily spoken to, seeing monks,
Discussing Dhamma at the right time: this is the supreme *maṅgala*.

Self control, the Brahmafaring, seeing the Noble Truths,
Seeing *Nibbāna* directly: this is the supreme *maṅgala*.

When he experiences worldly ups and downs, his mind does not waver.
It is sorrowless, stainless, safe: this is the supreme *maṅgala*.

By performing suchlike deeds, they go everywhere unconquered,
Everywhere in safety: that is their supreme *maṅgala*.

Sn 258 - 269; Kh V. The latter is translated by Ñāṇamoli Bhikkhu as *The Minor Readings and Illustrator*: the sutta is on p.2, the commentary, which explains the occasion of the sutta, on p.95.

The occasion of the Maṅgalasutta:

It seems that people in India used to meet to listen to story-tellers, and to talk afterwards. At one such

gathering, a discussion arose about what brings good fortune. All sorts of things were favoured by one person or another, such as seeing a black cat, overhearing a particular word, a conjunction of the planets, or a host of other things seen, heard, smelt, tasted or touched. This discussion got heated, and was carried out into the town and beyond. So, a tremendous debate started up, and factions formed, and wherever you went people would be speculating and arguing about good omens.

The devas of the Realm of the Four Kings overheard all this, and they, too, took to speculating about good omens. From there, the debate spread like wild fire through the heavenly realms, upwards to the highest heaven and outwards to ten thousand world systems; and thus a great tumult arose about good omens, with divisions and factions everywhere.

Investigations and debate went on among gods and men for twelve years, without reaching any agreement about what brings good fortune. At last the devas of the Thirty-Three assembled and, taking counsel together, decided to consult Sakka, their wise ruler.

So they formally entered his presence, and paid homage before his throne, where he sat resplendent with raiment and regalia befitting the occasion, surrounded by thousands of beautiful attendants. They told him of the tumultuous debate about good omens, and that neither they nor others had come to any conclusion; and they respectfully asked him to give his verdict.

But wise Sakka asked where the debate had started. They said they had heard it from the devas of the Realm of the Four Kings; and the devas of the Realm of the Four Kings told where they had heard it, and so on until it was clear that the argument had started in the human world. Sakka asked, “Where is the Fully Enlightened One living?”, and they replied, “In the human world, sire”. Sakka gently enquired, “Has anyone asked the Lord?” They shook their heads, and Sakka said, “Good sirs, why do you make light with a glow worm, rejecting a fire? You are passing over the Lord who is the teacher of every kind of good omen, and imagine that I should be asked instead. Let us ask the Lord, and we will surely get a splendid answer.”

So he commanded a minor deva, “Go, ask the Lord”. And that deva decorated himself as befits such an occasion, and then, flaring like a lightning flash, vanished from the Heaven of the Thirty-Three, and appeared in Jeta’s Grove, making it shine with radiance. He approached the Lord, and, having paid respect to the Lord, stood at one side. Having stood at one side, the deva addressed the Lord in verses...

The discussion preceding the sutta concerns external omens whereas the things which lead to good fortune as identified by the Buddha are things done by oneself.

Ratanasutta

The two introductory verses invite all beings ‘of earth or sky’ to be happy and kind and listen well to what is said in the following verses. They are asked to practise metta towards the human beings who constantly bring offerings and to protect them carefully.

There follow nine verses on the Buddha, Dhamma and Sangha. Each ends with the two lines:

This sublime wealth is found in the Buddha/Dhamma/Sangha.
By this truth may there be happiness and good fortune.

The first of these verses concerns the Buddha, declaring that whatever precious things there are here or in the heavens, the *Tathāgata* is more precious and without an equal. Here and throughout the word ‘*ratana*’ which means literally ‘jewel’ and more generally ‘wealth’ or ‘riches’, is extended to mean anything precious or valuable — heavenly riches or spiritual wealth, as it were.

The next two verses are in praise of the Dhamma. It is that ceasing of defilements, dispassion, deathlessness, subtleness which the Sage of the Sakyas attained in concentration. Nothing at all is the equal of that Dhamma. That concentration which the Buddha praised as pure is said to give direct results. No other concentration is the equal of that concentration.

Then come six verses praising the Sangha. The first indicates that what is meant by Sangha here is all those on the eight stages from stream-entry to arahat. They are the disciples of the Buddha, worthy of offerings and whatever is offered them bears great fruit. They are described as devoting themselves with a firm mind to the Buddha’s teaching and as reaching their goal, free from sense objects, plunging into the Deathless and enjoying a bliss without cost. Such persons who have penetrated and seen the Noble Truths are as unshakable as a locking post (Indra’s pillar) with its base sunk deep into the ground. Even if they are very heedless, they will not take an eighth rebirth. From the moment of vision they have abandoned three things: seeing aggregates as real, doubt, and attachment to doing right. Very bad acts are impossible for them and if they do something wrong, they never conceal it.

Then come three more verses as a kind of climax. Two concern both the Buddha and Dhamma. ‘Like a forest with treetops in flower in the heat of the first month of summer is the most excellent Dhamma which he taught’ and ‘the most excellent one, knower of the most excellent, giver of the most excellent, bringer of the most excellent, unsurpassed has taught the most excellent Dhamma.’ (‘*Vara*’ means both excellent and also a gift or boon.) The last of the three refers again to the Sangha, but now specifically to those who have achieved the goal — ‘the old has perished; the new is not produced. Detached as to future rebirth, with seeds destroyed, without desire to proliferate, those heroes enter *nibbāna* just as this lamp blows out (*nibbanti*)’.

Sn 222 - 238, Kh VI. This sutta was recited by the Buddha at Vesāli to remove the distress caused by cholera. The three concluding verses ask all beings ‘of earth or sky’ to revere the Buddha, the Dhamma and the Sangha respectively and each concludes with a wish for happiness and good fortune.

Mahājayamaṅgalagāthā

The last two lines are traditionally used when tying blessing thread.

Jayaparitta

These verses can repeat until an auspicious time has been reached. The first three lines are optional, and are not included in the repetition if the chant is repeated.

Jinapañjaragāthā

The Jinapañjara establishes a protective enclosure. This is made up of Buddhas and Arahats called Conquerors (as they have conquered defilements) linked to various parts of the body of the person and protective chants placed around, above and below. At the end of the chanting, blessing is invoked to destroy all misfortunes, inimical qualities and obstacles by the power of the Buddha, Dhamma and Sangha. It can be chanted for oneself or for others.

Sambuddhe Aṭṭhavīsañcādigāthā

Homage is offered to 512,028 Buddhas together with their Dhamma and Sangha. By the power of this homage (*namo*) all troubles are destroyed and all obstacles completely perish. Similarly for 1,024,055 Buddhas and a third time with 2,048,109 Buddhas.

Eight Verses of Homage (*Namo*)

This is a play on AUM and OM and NAMO and OMAKA.
The chant was composed by King Mongkut (Rāma IV) of Thailand.

Āṭānāṭiyaparitta

This is an extract of some of the verses from the Āṭānāṭiyasutta of the *Dīghanikāya* together with some added blessings.

Khandhaparitta

This is the final portion of the Ahirājasutta (A V 342f) and Ahi(metta)sutta (A II 72), also given at Vin II 110 and as the Khaṇḍajātaka (or Khandhajātaka) at Ja II 144-148.

This is one of the oldest protective chants, as such, specifically given by the Buddha for protection against the bite of snakes and other such creatures. It refers to spreading loving-kindness to the four clans of serpent and to other beings whether legless or going on two, four or many feet. It concludes with homage to the seven Buddhas.

Moraparitta

This is the text of the verses of the Morajātaka (Ja II 3336), the story of the Golden Peacock.

A brahminical mantra (*brahmamanta*) addressed to the rising and setting sun for protection by day and by night respectively is combined with a more Buddhist one offered to the true brahmins i.e. the Buddhas, giving homage and seeking protection.

Jayamaṅgalagāthā

These nine verses declare that through various good qualities the Buddha overcame eight opponents:

through giving, Māra, with a thousand arms and a thousand weapons, and his terrible army;
through patience and discipline, the terrible, impatient yakkha Āḷavaka;
through metta, Nālāgiri, the crazed elephant, cruel as a thunderbolt;
through psychic powers, cruel-handed Angulimāla with raised sword;
through his serene and peaceful bearing, Ciñcā, who faked pregnancy and made false allegations against him;
with the lamp of wisdom, Saccaka, bent on dispute, who had abandoned truth and was completely blinded;
through psychic powers, the powerful serpent Nandopananda, whom he sent Moggallāna to tame;
through the medicine of true knowledge, the mighty Brahma Baka, bitten by the serpent of misconceived views.

Each verse ends: by the power of this deed may victory and blessings be yours.

Cullamaṅgalacakkavāḷa

The Lesser Sphere of Blessings

This chant invokes the power of all Buddhas, all their Dhammas, all their Sanghas; that of the Three Jewels — Buddha, Dhamma and Sangha; that of the 84,000 Dhamma teachings; that of the Threefold Scripture and that of the Arahats disciples of the Buddha to destroy all kinds of troubles, fears and dangers and to bring about many kinds of blessing and good fortune.

This is a blessing to be chanted for a single individual.

Ratanattayānubhāvādigāthā

Verses beginning ‘by the Power of the Triple Gem’

By the power of the Triple Gem, by the might of the Triple Gem, may *dukkha*, disease, danger, enmity and distress be destroyed.

May success, prosperity, security, happiness, strength, long life and beauty increase.

May you have all blessings, may devas guard you well, by the power of all the Buddhas and Dhammas and Sanghas may you always have well-being.

Sāmaṇerapañha

Kh IV. A numerically ordered catechism for a novice.

The Thirty Two Parts of the Body

Satipaṭṭhānasutta, M I 57 and Mahāsatiṭṭhānasutta, D II 293 and elsewhere. These only give 31 parts; the full 32 are found in the Canon only at Paṭi I 6f. See also *Buddhist Meditation* by Sarah Shaw,

Dhajaggaparitta The Banner Safeguard

In the forest or at the root of the tree or an empty place, bhikkhus, if you call to mind the Buddha, you will have no fear; if not the Buddha, then the Dhamma; if not the Dhamma, then the Sangha. For those who recollect the Triple Gem, fear and terror will not arise.

S I 220. These verses close the Dhajaggasutta, in which the Buddha compares the recollection of the Triple Gem to a banner carried in battle by the devas to sustain the courage of their troops.

Devatāuyyojanagāthā

This can be chanted towards the end of a session of chanting to let the devas depart after inviting them with the Invitation to the Devas.

Bojjhaṅgaparitta

The Enlightenment factor called mindfulness, investigation of *dhammas* too, and the Enlightenment factors vigour, joy and tranquillity, also the two remaining Enlightenment factors of concentration and equanimity — these seven were taught perfectly by the all-seeing Sage and, when developed and frequently practised, bring about higher knowledge, *Nibbāna* and Enlightenment — by the speaking of this truth, may you ever have safety.

On one occasion, when the Lord saw that Moggallāna and Kassapa were ill and in pain, he taught to them the seven Enlightenment factors. They felt delight in that and were at that moment freed from their sickness — by the speaking of this truth, may you ever have safety.

Once when the King of Dhamma himself was afflicted by an illness he got the Elder Cunda to chant the same seven factors with devotion. He rejoiced and immediately arose from that disease — by the speaking of this truth, may you ever have safety.

Those diseases were abandoned by those three Great Sages, just as defilements destroyed by the Path can arise no more — by the speaking of this truth, may you ever have safety.

This is sometimes chanted for people who are ill.

Anumodanā

The first two lines are from the Tirokuḍḍasutta, Kh VII.

The following four chants (*Paṭiccasamuppāda*, *Paṃsukūla*, *Abhidhammasankhepa* and *Mātikā*) are often used at funerals and memorials.

Paṭiccasamuppāda Conditioned Arising

The Buddha spent the first seven days after the enlightenment seated in a single cross-legged posture, enjoying the happiness of liberation. He emerged from ‘that *samādhi*’, as the *Udāna* mentions, to contemplate conditioned arising. He spent the three watches of the night contemplating conditioned arising as processes of arising, as processes of cessation and both together. The three verses here are those he uttered at the end of each of the three watches respectively. They are found at the beginning of BD Vol IV and in the *Udāna* at the very beginning. (Cf. also Vin I (Mahāvagga))

(*End of the first watch*)

Truly when *dhammas* appear to the brahmin who is energetic and meditating, then all his doubts depart because he understands *dhamma(s)* as having cause(s);

(*End of the second watch*)

Truly when *dhammas* appear to the brahmin who is energetic and meditating, then all his doubts depart because he has known the destruction of conditions;

(*End of the third watch, i.e. at dawn*)

Truly when *dhammas* appear to the brahmin who is energetic and meditating, he abides dispersing Māra’s army, as the sun lights up the sky.

The exposition of *paṭicca-samuppāda* - ‘dependent origination’ or ‘conditioned arising’ - is found in many places in the suttas, for example D II 55, M I 261, S II 1.

Paṃsukūla Cast-off Rags

Compounded things are indeed impermanent
After arising they cease

Of nature to arise and decay.
And the calming of them is happiness.

D II 157 (*Mahāparinibbānasutta*) and II 199 (*Mahāsudassanasutta*) and elsewhere.

Each of these is a key extract from one of the seven books of the Abhidhamma.

The Abhidhamma Triplet Mātikā

Dhs 1 - 2.

Lokuttarajhānapāṭha Transcendent Jhāna

This is a chant based on the section of the first book of the Abhidhamma which describes the transcendent *jhāna* of the path of stream-entry. It is this which leads out of the round of rebirths and

abandons fixed views. It can be of any of the four or five *jhānas*, but always refers to the combination of 60 states beginning with contact and ending with non-distraction (i.e. concentration) and must always be reached by one of four ways, depending on whether the way which suppresses hindrances is pleasant or painful and whether the direct experience which follows occurs swiftly or slowly.

The chant is subsequently repeated three times. The first time the transcendent *jhāna* is described as empty because it is produced by the experience of emptiness and retains that quality. The second time it is described as without goal because it is reached without any deliberate directing of the mind. Finally it is accompanied also with one of the four rulerships — purpose, strength, mind and investigation. One or other of these has generated the *jhāna* and continues to flavour it.

Dhs 72ff.

The Meanings of Samādhi

Twenty-five ways of looking at the nature of *samādhi* (concentration/mental unification). The first three are shared with the other four faculties: each faculty embraces the others, supports the others and helps bring them to fulfilment. Then come the one-pointed, undistracted, purified, stable and liberated aspects of *samādhi*, culminating in the statement that it is the fixing of the mind due to the establishment of unity.

Then follow eight pairs, involving plays on the meaning of the first part of the word *samādhi* — taking that as *sama* ‘peace’ or ‘even’ and its opposite *visama*. In four of these *samādhi* is so-called (in the weakest level of access concentration) because it seeks the peace (of absorption) but does not seek absence of peace. (In the middle level of access) it takes hold of the peace (of absorption) but does not take hold of the absence of peace. (In the highest level of access) it progresses towards the peace (of absorption) but does not progress towards the absence of peace. Lastly there is also a play on the meanings of the verb *jhāyati* ‘to meditate’ or ‘to burn’: *samādhi* is so-called (at the moment of reaching absorption) because it meditates peacefully/evenly and because it brings about the burning up of the hindrances. etc. Each of these four pairs is followed by a second pair indicating that *samādhi* in absorption comes because of previously seeking peace and not its absence, or taking hold of peace not its absence, or progressing towards peace not towards its absence, or because it meditates evenly and burns up the hindrances.

After the twenty-five ways it concludes with the simple statement that *samādhi* is peaceful and beneficial and happy.

Paṭis I 269.

Dhammacakkappavattanasutta

The Sutta on Setting Turning the Wheel of the Dhamma

Vin I 10 - 12 (Mahāvagga), S V 420 - 424. There are many translations of this sutta, eg in *The Life of the Buddha* by Ñāṇamoli, *The First Discourse of the Buddha* by Dr. Rewata Dhamma, *What the Buddha Taught* by Walpola Rahula, and *Pain and its Ending: the Four Noble Truths in the Theravāda Buddhist Canon* by Carol S. Anderson, pp.64 - 67.

Anattalakkhaṇasutta

Discourse on the Mark/Sign of *Anatta*

After the Buddha had given the First Sermon on the last day of the month (the Full Moon day) to the first five disciples in the Animal Park at Benares and Koṇḍañña understood, he continued to teach and on the following four days the ‘stainless eye of Dhamma’ arose to the remaining four disciples. So they had now all seen the truths. On the fifth day of the month the Discourse on the Mark of *Anatta* was taught to them and as this explanation was being given, their minds were completely freed from distorting tendencies.

The discourse applies the mark of *anatta* to each of the five aggregates — if they were not *anatta*, they would not lead to distress and they would be subject to our control. Since they are not permanent, each is unsatisfactory and subject to change and each should be understood as ‘that is not mine, that am I not, that is not my self’. Whoever sees that is disenchanted with the five aggregates and becomes detached from them. As a result of detachment, he becomes free and knows ‘I am free’ in regard to what has been freed. He understands that ‘birth is destroyed, the religious life has been lived, what needed doing has been done, there is no more of existence like this’.

S III 66f. See also Vin I 13f. i.e. BD IV 20f.

Ādittapariyāyasutta

The Fire Sermon

This discourse was given to the three Kassapa brothers and their thousand disciples who had been recently won over by the Buddha and joined the Sangha. They had previously been fire-worshippers and as this explanation was being given, their minds were completely freed from distorting tendencies.

The Buddha declares that each of the six senses, their objects, the corresponding consciousnesses and consequential contacts and feelings are on fire. They are on fire with the three fires of greed, hate and delusion. They are on fire with birth, old age and death, with sorrows, lamentations, sufferings, miseries and despairs. Seeing that, the noble disciple who has heard the teaching is disenchanted with the world of the senses and becomes detached from that. As a result of detachment, he becomes free and knows ‘I am free’ in regard to what has been freed. He understands that ‘birth is destroyed, the religious life has been lived, what needed doing has been done, there is no more of existence like this’.

S IV 19. See also Vin I 34f. (The Ādittapariyāyasutta at S IV 168 is different)

From the Satipaṭṭhānasutta

The Foundations of Mindfulness Sutta

Knowing and seeing, the Exalted One, attained to Truth, perfectly enlightened by himself, rightly expounded this path that leads in one direction, for the purification of beings, for the surmounting of grief and lamentation, for the disappearance of suffering and pain, for the attainment of the way, for the realization of *nibbāna*: that is, the four foundations of mindfulness.

What four?

Here a monk practises contemplating the body in the body, ardent, mindful and clearly comprehending, having put away longing and discontent with the world. He practises contemplating feeling in feelings, ardent, mindful and clearly comprehending, having put away longing and discontent with the world. He contemplates mind in the mind, ardent, mindful and clearly comprehending, having put away longing and discontent with the world. He contemplates *dhamma* in *dhammas*, ardent, mindful and clearly comprehending, having put away longing and discontent with the world.

And how does a monk practise contemplating the body in the body?

Here a monk practises contemplating the body in the body, internally; or he practises contemplating the body in the body, externally; or he practises contemplating the body in the body both internally and externally. He practises contemplating the arising of *dhammas* in the body, or the ceasing of *dhammas* in the body or he practises contemplating the arising and ceasing of *dhammas* in the body. Or else mindfulness that ‘there is a body’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating the body in the body.

And how does a monk practise contemplating feeling in feelings?

Here a monk practises contemplating feeling among feelings internally, externally and both internally and externally. He practises contemplating the arising of *dhammas* in feelings, or the ceasing of *dhammas* in feelings or he practises contemplating the arising and ceasing of *dhammas* in feelings. Or else mindfulness that ‘there is a feeling’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating feeling among feelings.

And how does a monk practise contemplating the mind in the mind?

Here a monk practises contemplating mind in the mind internally, externally and both internally and externally. He practises contemplating the arising of *dhammas* in the mind, or the ceasing of *dhammas* in the mind or he practises contemplating the arising and ceasing of *dhammas* in the mind. Or else mindfulness that ‘there is mind’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating the mind in the mind.

And how does a monk practise contemplating *dhamma* in *dhammas*?

Here a monk practises contemplating *dhamma* in *dhammas* internally, externally and both internally and externally. He practises contemplating the arising of *dhamma* in *dhammas*, the ceasing of *dhamma* in *dhammas* or he practises contemplating the arising and ceasing of *dhamma* in *dhammas*. Or else mindfulness that ‘there are *dhammas*’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating *dhamma* in *dhammas*.

This is the path that leads in one direction rightly expounded by the Exalted One, attained to Truth, perfectly enlightened by himself, knowing and seeing: for the purification of beings, for the surmounting of grief and lamentation, for the disappearance of suffering and pain, for the attainment of the way, for the realization of *nibbāna*: that is, the four foundations of mindfulness.

Satipaṭṭhānasutta, M I 57 and Mahāsatipaṭṭhānasutta, D II 293. Translations are found in many places.

Mettānisamsasuttapāṭha Sutta on the Benefits of Metta

Thus have I heard. Once the Lord was staying at Savatthi in the Jeta Grove, Anathapindika’s Park. There the Lord addressed the monks, “Monks.” “Venerable sir”, the monks replied. The Lord said:

“Monks, when the mind-deliverance of loving-kindness is cultivated, developed, made much of, made

the vehicle, made the foundation, regularly and repeatedly practised, and properly undertaken, eleven blessings can be expected. What are the eleven? One sleeps at ease, wakes at ease, dreams no bad dreams, one is dear to human beings, one is dear to non-human beings, devas protect one, fire, poison and weapons do not affect one, the mind quickly enters concentration, the appearance of one’s face is serene and bright, one dies unconfused, if one penetrates no higher one will be reborn in the Brahma world. Monks, when the mind-deliverance of loving-kindness is cultivated, developed, much practised, made the vehicle, made the foundation, regularly and repeatedly practised, and properly undertaken, these eleven blessings can be expected.” Thus spoke the Lord. The monks were pleased and delighted in the Lord’s words.

A V 342. Also translated in *Buddhist Meditation* by Sarah Shaw, p.171.

Requesting a Dhamma talk

A request for Dhamma teaching, based on Brahma Sahampati’s request to the Buddha: “There are beings here with little dust in their eyes: teach the dhamma; show mercy to these people.”

Arousing Saṃvega

The chant begins with a declaration that a Buddha has appeared and Dhamma is known. Now a *Tathāgata* has appeared in the world, one far from defilements, perfectly enlightened by his own efforts and Dhamma has been taught, which leads out of *samsāra*, gives tranquillity, tends towards final *nibbāna*, leads to full awakening, and is proclaimed by the Well-Gone. Having heard this Teaching, we know:

Birth is *dukkha*, old age is *dukkha*, death is *dukkha*; sorrow, lamentation, pain, grief and despair are *dukkha*; association with what is disliked is *dukkha*, separation from what is liked is *dukkha*, not getting what one wants is *dukkha*; in short, the five aggregates of grasping are *dukkha*. While he lived, the Lord frequently trained his followers to thoroughly comprehend the five aggregates and this instruction occurred frequently among his followers: materiality is *anicca* and so for the other aggregates; then again materiality is *anatta*, all things constructing or constructed are *anicca*; all *dhammas* are *anatta*.

Aspirations follow:

May we, beset by old age, sickness and death, overcome by *dukkha*, experience the end of this whole mass of *dukkha*. We have gone for refuge to the Lord who long ago entered *parinibbāna* and to the Dhamma and to the Sangha of Bhikkhus and we attend to the teaching of the Lord to the best of our ability. We practise as did the followers of old. Just exactly that is our practice. May it lead to the end of this whole mass of *dukkha*.

APPENDIX: TIPS ON CHANTING

Over the years we have been fortunate to learn chants from a range of sources and it has been our custom to learn the chant in the style as taught rather than to reduce everything to a uniform style. So, for example, some of our chants derive from Cambodia (Iti pi so, Mettasutta, 28 Buddhas), from Thailand (Buddhamaṅgalagāthā, Maṅgalasutta, and many others), from Sri Lanka (the Offering Verses) and from Burma (24 Paccayas). Needless to say, despite our efforts to follow the sources as closely as possible, the results have a discernibly English quality to them! Nevertheless, this approach has helped to preserve a sense of the subtlety and diversity both between and within the different traditions of Pali chanting.

These tips are intended as a guide for those who would like to sharpen up their chanting technique as a form of mindfulness practice, although what really matters in chanting is the heart and not the technique. The tips are presented here roughly in the order in which it might be most helpful to work with them.

Pali Pronunciation

Pali written in Roman letters is pronounced largely as one would expect from English, with the following clarifications:

Vowels are of two lengths:

Short

Long

ṭ, th, ḍ, ḍh,
These retro
tongue bac.

kh, gh, ch,
Each of the
For exampl
and Pali th



near w

f the

ir after it.
a French t,

th as *t* in ‘tongue’. It is never pronounced as in English ‘tune’.
ph as *p* in ‘palate’. It is never pronounced as in English ‘photo’.

All other combinations with **h**, as for instance **lh, mh, vh** and **yh** are two separate consonants, with the **h** pronounced separately. Double consonants are pronounced double, for example **tt** is pronounced like the two *ts* in English ‘hot tea’, **ss** like the *c* and *s* in ‘lettuce soup’.

Chanting as Group Practice

The following principles are helpful in developing chanting as a group practice — as well as improving the quality of the chanting.

Breathing

Some chants, like English songs, have natural breaks at the end of and sometimes in the middle of lines, where it is appropriate to take a breath. In many chants, however, the sound of the chanting is continuous and unbroken, except in some cases at specific stop points near the beginning or end. In these chants each chanter needs to breathe at a different time from others so that no silent gaps occur between words or at the ends of lines. To breathe, stop chanting for one or more syllables, and take as long an in-breath as you wish — don’t snatch a breath between words or lines; but be mindful of the people on each side of you and try to take your in-breaths while they are continuing to chant. This is mindfulness of breathing internally, externally and internally and externally together.

Most of the chants that we do in Samatha are in this continuous style, apart from a few like the refuges and precepts and the Offering Verses. Chants like the Iti pi so, the Mettasutta, the Maṅgalasutta and the Mahājayamaṅgalagāthā and indeed most *paritta* chants are chanted continuously.

Volume

Always chant more quietly than the loudest chanter in the group and more loudly than the quietest.

Follow the leader

Always listen carefully to the group, and in particular to the leader. Follow the leader in speed, volume, pitch and style. The leader is always right. (This is particularly important as variations develop in Samatha modes of chanting particular chants, so different leaders lead differently) Conversely, the leader needs to give a clear lead throughout the chant, not only in the ‘lead-ins’ (indicated in bold in the text of the chants). This is particularly important in the trickier parts of chants.

Internalisation

The better you know the chant, the more effectively you can use it as a practice. Learning by heart makes a big difference, and gets easier the more you do.

Rhythm and Syllables

Pali poetry takes its rhythm from the pattern of long and short syllables. In chanting poetry, and in many prose chants too, a long syllable is chanted twice the length of a short one, i.e. two beats as opposed to one, which brings this rhythm out clearly.

To work out for yourself which syllables are short and which long:

First divide the chant into syllables. Ignore spaces between words. All syllables start with a single consonant where possible, taking it from the end of the previous word if necessary. Double consonants

are pronounced double, and where two consonants occur together, the first finishes the previous syllable and the second starts the next one. So **icc evam** is broken into syllables: **ic - ce - vam**, and chanted that way. Remember that **kh, gh** etc. are single consonants (see p.84). (**br**, and sometimes **tr** and **dr**, are generally treated as a single consonants too)

Short syllables are ones ending in a short vowel (**a, i, u**).

Long syllables are all others, i.e. they contain: a long vowel (**ā, ī, ū, e, o**),
or a vowel plus **m** (**m** cannot begin a syllable)
or they end in a consonant.

Here is the beginning of the Mettasutta, with hyphens between the syllables. Spaces between words and even between lines must be ignored. Long syllables are in bold.

Yas-sā-nu-bhā-va-to -yak-khā	-n' e-va das-sen-ti -bhim-sa-naṃ
-Yam-hi -c' e-vā-nu-yuñ-jan-to	-rat-tin-di-va-m a-tan-di-to
-Su-khaṃ -su-pa-ti -sut-to -ca	-pā-paṃ -kiñ-ci -na -pas-sa-ti,
-E-va-mā-di-gu-ṇo-pe-taṃ	-pa-rit-tan -taṃ -bha-ṇā-ma -he.
Ka-ra-ṇī-ya-m at-tha-ku-sa-le-na	-yan -taṃ -san-taṃ -pa-daṃ -a-bhi-sa-mec-ca
-Sak-ko -u-jū -ca -su-hu-jū -ca	-su-va-co -c' as-sa -mu-du -a-na-ti-mā-nī
-San-tus-sa-ko -ca -su-bha-ro -ca	-ap-pa-kic-co -ca -sal-la-hu-ka-vut-ti
-San-t'in-dri-yo -ca -ni-pa-ko -ca	-ap-pa-gab-bho -ku-le-su -a-na-nu-gid-dho;

Double consonants and nasals in Thai chanting style

Especially in slow chanting of verse, for example in the style in which we usually chant the Buddhamaṅgalagāthā and the Bojjhaṅgaparitta, double consonants often have a nasal sound (**n, ṇ, ñ, m** or **ṅ** (*ng*)) between them which is 'hummed', for example: **sab^mbe** with the **m** hummed between the two **bs**. So while English is always sung on vowels, punctuated by consonants, Thai chanting allows for some humming too. (This kind of humming also occurs in Sri Lankan and other kinds of Pali chanting but not necessarily in the same places as it would in Thai)

A good place to start learning to make these nasals (which we often produce in English without necessarily noticing) is to say *bmbmbmbmb* keeping the lips closed throughout. Notice what you are doing with the back of the tongue to make the *b* sounds. Now try **sab^mbe** also without opening the lips between the two **bs**.

The same can be done with **tt**: try *tntntntntnt*, this time keeping the front of the tongue in the same position throughout: the back of the tongue moves up and down in the same way as with *bmb*. Then try it in **sat^mtā**.

In each case the nasal used will be formed in the same way as the consonants on each side of it, just with the air expelled through the nose instead of being blocked off completely. So the following combinations occur:

kk(h) can be chanted	<i>kṅk(h)</i>	gg(h) can be chanted	<i>gṅg(h)</i>
cc(h)	<i>tñc(h)</i>	jj(h)	<i>dñj(h)</i>

ṭṭ(h)	<i>ṭṅṭ(h)</i>	ḍḍ(h)	<i>ḍṅḍ(h)</i>
tt(h)	<i>tnt(h)</i>	dd(h)	<i>dnd(h)</i>
pp(h)	<i>pmp(h)</i>	bb(h)	<i>bmb(h)</i>
ss	<i>ts</i>		
tr	<i>tr</i>		

This is never applied to **yy** or **ll**. On the other hand, a nasal before a consonant is sometimes 'hummed' in the same way. As an example, here are the nasals in the Buddhamaṅgalagāthā as Ven. Silananda chanted it, hummed either on one or two notes as indicated by the hyphens. A superscript nasal instead of a nasal already there indicates that the nasal is hummed on a different note from the vowel before it.

Sambuddho dipadaṃ seṭṭho	nisinno ceva ma ^{dn} -ṇjhime
Koṇḍañño pubbabhāge ca	āgaṇeyye ca Ka ^m -ṇsapo
Sāriput ⁿ to ca dak ⁿ khīṇe	haratiye Upāli ca
pa ⁿ chime pi ca Āna ⁿ -do	bāyabbe ca Gava ^m -ṇpati
Moggallāno ca uttare	īsāne pi ca Rāhulo
ime kho maṅgalā bud ⁿ dhā	sab ^m be idha pati ⁿ -ṇṭhitā
vanditā te ca amhehi	sakkārehi ca pūjitā
etesaṃ ānubhāvena	sab ^m basotthī bhava ⁿ -ṇtu no

i^mc evam a^mcaⁿtanama^m-ṇsaneyyaṃ
nama^msamāno ratanatⁿ-ṇtaya^m yaṃ
puññābhisaⁿda^m vipulaṃ alatⁿthaṃ
ta^msānubhāvena hatantarāyo

Sub-appendix for the really keen

The Thai tone system and its effect on chanting

The Thai style of chanting often shows some influence of the tone system of the Thai language in the rise and fall of the pitch. The patterns described here are what you would expect if you applied the Thai tone rules systematically to Pali chanting as written in the Thai alphabet. In practice they represent tendencies or potentials, and whether they are applied or not varies sometimes even for the same chanter chanting the same chant on different occasions. So to get the feel of these principles would enable you to vary your tune in some Thai style chants (for example the Mātikā, Spreading the Brahmaviharas, the Dhammacakkappavattanasutta) in the way that Thai monks do, and to pick up the ups and downs of some Thai chants very quickly.

For each syllable there is one tone. (Syllables are as described above.) The ‘base pitch’ is the pitch from which the tones deviate as described below, and could be considered a ‘mid tone’. In the examples below, the syllable in bold is the one with the tone that is described in the rule, so for example in rule 1. the bold syllables have a rising tone.

The rules work with groups of consonants. The grouping is systematic, and understanding the system may help to remember the groups. One division is between voiced and voiceless consonants. Voiced ones involve vibration of the vocal chords and voiceless ones do not. Try saying ‘sssss’ and ‘zzzzz’ with a hand on your throat and feel the difference. ‘z’ is voiced, ‘s’ is not. A second division is between aspirates - the ones with a slight puff of air after them - and others. Aspirates are the ones represented with an ‘h’: ‘kh’, ‘gh’, ‘ch’, etc. There is also a separate group of nasals, where the mouth is blocked off and the air goes out through the nose: ṃ/ṅ, ṅ, ṇ, n, m. (The groups are listed in Pali alphabetical order, which goes from the back of the mouth to the front)

1. Rising tone: (this is a good one to start to get the feel of first)

starts on the base pitch and rises to the pitch above it half-way through the syllable. In some chants it seems to go the other way round: starts above the base pitch and drops down to it half-way through the syllable.

e.g. hoti, **hetu**, **sam**, **sam**, so, **sukham**

Syllable

type: syllables beginning with kh, ch, ṭh, th, ph, s, h (i.e. voiceless aspirates + s + h) and ending in a long vowel or a nasal (ṃ, ṅ, ṇ, n, m) have a rising tone.

2. Low tone:

the whole syllable is below the base pitch.

e.g. bahiddhā, **ajjhata**, **sabbe**, **sattā**, **paccuppannā**, **pahātabbā**, **upekkhā**

Syllable

type: syllables beginning with any of the consonants in 1. or k, c, ṭ, t, p or a vowel (i.e. any voiceless consonant, or a vowel) and ending in a consonant other than a nasal, or in a short vowel

3. High tone:

the whole syllable is above the base pitch.

e.g. **v**ippasanna, **v**ipākā, upādā**n**iyā, **n**a

Syllable

type: syllables beginning with any consonant other than those mentioned so far (i.e. any voiced consonant), ending in either just a short vowel or a short vowel plus a non-nasal consonant

4. Falling tone: (this is not very common)

starts on the base pitch and falls to the pitch below half-way through the syllable.

e.g. **m**ettā, **n**ekkhamma

Syllable

type: syllables beginning with voiced consonants as in 3. with a long vowel and a final consonant - not common in Pali

5. Mid tone:

the base pitch.

Syllable

type: all other syllable types: syllables starting with voiced consonants or voiceless non-aspirated consonants or with vowels, and ending in a long vowel or a nasal.

<u>Summary:</u>	<u>Initial consonant</u>	<u>Rest of syllable</u>
1. Rising tone:	kh, ch, ṭh, th, ph, s, h (voiceless aspirates + s + h)	VV or VN
2. Low tone:	kh, ch, ṭh, th, ph, s, h k, c, ṭ, t, p or no C (voiceless Cs or no C)	VC
3. High tone:	any other consonant (voiced Cs)	V or VC
4. Falling tone:	any other consonant (voiced Cs)	VVC

V = short vowel; VV = long vowel; N = nasal; C = non-nasal consonant



