



# BUDDHIST CHANTING

*Pali - English*

WAT PAH NANACHAT

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## *Pali-English*

WAT PAH NANACHAT

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The International Forest Monastery  
Bahn Bung Wai, Amphet Warin,  
Ubon Rachathani 34310, Thailand

[www.watpahnachat.org](http://www.watpahnachat.org)

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# CONTENTS:

## MORNING CHANTING 1

Dedication of Offerings	2
Preliminary Homage	3
Homage to the Buddha	4
Homage to the Dhamma	5
Homage to the Sangha	6
Salutation to the Triple Gem	8

## EVENING CHANTING 15

Dedication of Offerings & Preliminary Homage	16
Buddhānussati / Buddhābhigīti	18
Recollection & Supreme Praise of the Buddha	19
Dhammānussati / Dhammābhigīti	20
Recollection & Praise of the Dhamma	21
Saṅghānussati / Saṅghābhigīti	22
Recollection & Praise of the Sangha	23
Closing Homage	26

## BLESSING CHANTS, REFLECTIONS,

### KEY SUTTAS 27

Patti-dāna-gāthā	28
Verses of Sharing and Aspiration	30
Reflections on Universal Well-Being	32
Suffusion with the Divine Abidings	34
The Buddha's Words on Loving Kindness	36
The Highest Blessings	38
Just as Rivers	41

Five Subjects for Frequent Recollection	44
Reflection on the Thirty-Two Parts	46
Sabbe saṅkhārā aniccā	48

Khemākhema-saraṇa-gamana-paridīpikā-gāthā	50
Ariya-dhana-gāthā	52
Ti-lakkhaṇ'ādi-gāthā	53
Bhāra-sutta-gāthā	55
Bhadd'eka-ratta-gāthā	56
Dhamma-gārav'ādi-gāthā	58
Ovāda-pāṭimokkha-gāthā	60
Paṭhama-buddha-bhāsita-gāthā	62
Pacchima-ovāda-gāthā	63
Nibbāna-sutta-pāṭho	64

Ānāpānassati-sutta-pāṭho	66
Ariy'aṭṭh'aṅgika-magga-pāṭho	72
Dhamma-cakkappavattana-sutta-pāṭho	81

Dhamma-pahaṃsāna-pāṭho	92
Ten Subjects For Frequent Recollection	96
Tāyana-gāthā	100
Reflection on the Four Requisites	102
Dhātu-paṭikūla-paccavekkhaṇa-pāṭho	104

## THE CARDINAL SUTTAS 109

Dhammacakkappavattana Sutta	110
The Discourse on Setting in Motion the Wheel of Dhamma	111
Anatta-Lakkhaṇa Sutta	120

The Discourse on the Characteristic of Not-Self	121
Āditta-Pariyāya Sutta	128
The Fire Sermon	129

## PARITTAS AND

### FUNERAL CHANTING 135

Paritta Chants	136
Funeral Chants	148
Vipassanā-bhūmi-pāṭho	150

## FORMAL REQUESTS 153

Requesting a Dhamma Talk	154
Acknowledging the Teaching	154
Requesting Paritta Chanting	154
Requesting the Three Refuges & the Five Precepts	155
Requesting the Three Refuges & the Eight Precepts	158
Apalokanakamma for Sanghadāna	161

## APPENDIX 162

Pāli Phonetics & Pronunciation	162
Chanting Technique	163
Glossary	165







It it doesn't di  
then make it go

# MORNING CHANTING



# Dedication of Offerings

[Yo so] bhāgavā arahāṃ sammāsāmbuddho

*To the Blessed One the Lord who fully attained Perfect Enlightenment*

Svākkhāto yena bhāgavatā dhammo

*To the Teaching which he expounded so well*

Supaṭipanno yassa bhāgavato sāvakaśāṅgho

*And to the Blessed One's disciples who have practised well*

Tam-māyaṃ bhāgavantam saḍhammam saśāṅgham

*To these the Buddha the Dhamma and the Saṅgha*

Imehi saḅkārehi yathārahāṃ āropitehi abhīpūjayāma

*We render with offerings our rightful homage*

Sādhū no bhante bhāgavā sūcira-parinibbutopi

*It is well for us that the Blessed One*

*Having attained liberation*

Pacchīmā-jaṇātānūkaṃpa-mānasā

*Still had compassion for later generations*

Ime saḅkāre duggata-panṇākāra-bhūte paṭiggaṇhātu

*May these simple offerings be accepted*

Amhākaṃ dighaṛattam hitāya sūkhāya

*For our long-lasting benefit and for the happiness it gives us*

[Arahamaṃ] sâmmâsâmbuddho bhāgavā

*The Lord the Perfectly Enlightened and Blessed One*

Buddham bhāgavantam abhivādemi

*I render homage to the Buddha the Blessed One (Bow)*

[Svâkkhâto] bhāgavatā dhammo

*The Teaching so completely explained by him*

Dhammam namassāmi

*I bow to the Dhamma (Bow)*

[Supatipanno] bhāgavato sâvakaṣaṅgho

*The Blessed One's disciples who have practised well*

Saṅgham namāmi

*I bow to the Sangha (Bow)*

## Preliminary Homage

[Hānda mayam buddhassa bhāgavato pubbabhāga-namakāram  
karomase]

*[Now let us pay preliminary homage to the Buddha]*

Namo tassa bhāgavato arahato sâmmâsâmbuddhassa

*(Three times)*

*Hōmage to the Blessed Noble and Perfectly Enlightened One*

*(Three times)*

# Homage to the Buddha

[Hānda mayam buddhābhīthutiṃ karomase]

*[Now let us chant in praise of the Buddha]*

Yo so tathāgato araham sammāsambuddho

*The Tathāgata is the Pure One the Perfectly Enlightened One*

Vijācaraṇa-sāmpanno

*He is impeccable in conduct and understanding*

Sugato

*The Accomplished One*

Lokavidū

*The Knower of the Worlds*

Anūttaro purisaḍamma-sārathi

*He trains perfectly those who wish to be trained*

Sathā deva-mānussānam

*He is teacher of gods and humans*

Buddho bhāgavā

*He is awake and holy*

Yo imam lokam ṣaḍevakam ṣamāarakam ṣabrahmākam

*In this world with its gods demons and kind spirits*

Sassamaṇa-brāhmaṇiṃ paṇam ṣaḍeva-mānussam ṣayam abhiññā

ṣacchikatvā pavadesi

*Its seekers and sages celestial and human beings*

*He has by deep insight revealed the truth*

Yo dhammaṃ desēsi ādi-kalyāṇaṃ majjhē-kalyāṇaṃ  
pariyosāṇa-kalyāṇaṃ

*He has pointed out the Dhamma*

*Beautiful in the beginning*

*Beautiful in the middle*

*Beautiful in the end*

Sāttamaṃ sabhāṇaṇaṃ kevala-paripuṇṇaṃ paṇisuddhaṃ  
brahma-cariyaṃ pakāsēsi

*He has explained the spiritual life of complete purity*

*In its essence and conventions*

Tam-aham bhagavantam abhipūjayāmi

Tam-aham bhagavantam siraśā namāmi

*I chant my praise to the Blessed One*

*I bow my head to the Blessed One.*

*(Bow)*

## Homage to the Dhamma

[Hānda mayam dhammābhittuṭṭim karomase]

*[Now let us chant in praise of the Dhamma]*

Yo so svākkhāto bhagavatā dhammo

*The Dhamma is well-expounded by the Blessed One*

Sāndiṭṭhiko

*Apparent here and now*

Akāliko

*Timeless*

Ehipassiko

*Encouraging investigation*

Opanāyiko

*Leading inwards*

Paccattam veditaḅbo viññūhi

*To be experienced individually by the wise*

Tam-aham dhammam abhīpūjayāmi

Tam-aham dhammam sirasā namāmi

*I chant my praise to this teaching*

*I bow my head to this truth*

*(Bow)*

## Homage to the Sangha

[Hānda mayam saṅghābhīthūtiḅ karomase]

*[Now let us chant in praise of the Sangha]*

Yo so supatipanno bhāgavato sāvakaḅsaṅgho

*They are the Blessed One's disciples who have practised well*

Ujupatipanno bhāgavato sāvakaḅsaṅgho

*Who have practised directly*

Ñāyapatipanno bhāgavato sāvakaḅsaṅgho

*Who have practised insightfully*

Sāmicipatipanno bhāgavato sāvakaḅsaṅgho

*Those who practise with integrity*

Yadidaṃ cattāri purisaṃyugāni aṭṭha purisaṃpuggalā

*That is the four pairs the eight kinds of Noble Beings*

Esa bhagavaṭo sāvakaṃsaṅgho

*These are the Blessed One's disciples*

Āhuṇeyyo

*Such ones are worthy of gifts*

Pāhuṇeyyo

*Worthy of hospitality*

Dakkhīṇeyyo

*Worthy of offerings*

Añjali-karaṇīyo

*Worthy of respect*

Anuttaraṃ puññakkhettaṃ lokassa

*They give occasion for incomparable goodness to arise  
in the world*

Tam-ahaṃ saṅghaṃ abhīpūjayāmi

Tam-ahaṃ saṅghaṃ sirasā namāmi

*I chant my praise to this Saṅgha*

*I bow my head to this Saṅgha*

*(Bow)*

# Salutation to the Triple Gem

[Hānda mayam ratanattaya-pañāma-gāthāyo ceva sāmvega-  
parikittana-pāṭhañca bhañāmase]

*[Now let us chant our salutation to the Triple Gem and a passage  
to arouse urgency]*

Buddho sūṣuddho karuṇāmahāṇṇavo

*The Buddha absolutely pure with ocean-like compassion*

Yocanta-suddhabhārāñña-locaṇo

*Possessing the clear sight of wisdom*

Lokassa pāpūpakilesa-ghāṭako

*Destroyer of worldly self-corruption*

Vandāmi buddham aham-ādārenā taṃ

*Devotedly indeed that Buddha I revere*

Dhammo paḍīpo viya tassa sātthuno

*The Teaching of the Lord like a lamp*

Yo maggaṇṇapākāmatābheda-bhinnāko

*Illuminating the path and its fruit the Deathless*

Lokuttaro yo ca tādattha-dīpaṇo

*That which is beyond the conditioned world*

Vandāmi dhammam aham-ādārenā taṃ

*Devotedly indeed that Dhamma I revere*

Sāṅgho sukhetābhyati-khetta-sāññito

*The Sangha the most fertile ground for cultivation*

Yo diṭṭhasānto sugatānūbodhako

*Those who have realised peace*

*Awakened after the Accomplished One*

Lolappahīno ariyo sumedhaso

*Noble and wise all longing abandoned*

Vandāmi saṅghaṃ ahaṃ-ādarenaṃ taṃ

*Devotedly indeed that Sangha I revere*

Icevam-ekantaḥhīpūja-neyyākaṃ

Vatthuttayaṃ vandayatābhisāṅkhaṃ

*This salutation should be made*

*To that which is worthy*

Puññaṃ mayā yaṃ mama saḥḥupāddavā

*Through the power of such good action*

Mā hontu ve taṣṣa paḥhāvasiddhiyā

*May all obstacles disappear*

Idha tathāgato loka uppanno arahāṃ sammāsambuddho

*One who knows things as they are has come into this world*

*And he is an Arabant a perfectly awakened being*

Dhammo ca desiṭo niyyāniko upasaṃniko parinibbāniko

sāmbodhagāmī sugatappavediṭo

*Purifying the way leading out of delusion*

*Calming and directing to perfect peace*

*And leading to Enlightenment*

*This way he has made known*

Mayantaṃ dhammaṃ suttvā evaṃ jānāma



*Having heard the Teaching we know this*

Jātipi dukkhā

*Birth is dukkha*

Jarāpi dukkhā

*Ageing is dukkha*

Maraṇampi dukkham

*And death is dukkha*

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

*Sorrow lamentation pain grief and despair are dukkha*

Appiyehi sāmpayogo dukkho

*Association with the disliked is dukkha*

Piyehi vip̄payogo dukkho

*Separation from the liked is dukkha*

Yampiccham na labhati tampi dukkham

*Not attaining one's wishes is dukkha*

Sāṅkhittena pañcupādānakkhāndhā dukkhā

*In brief the five focuses of identity are dukkha*

Sēyyathidaṃ

*These are as follows*

Rūpūpādānaṅkkhāndho

*Attachment to form*

Vedanūpādānaṅkkhāndho

*Attachment to feeling*

Sāññūpādānaṅkkhāndho

*Attachment to perception*

Sāṅkhârūpādāṅkkhāṅdhō

*Attachment to mental formations*

Viññāṅūpādāṅkkhāṅdhō

*Attachment to sense-consciousness*

Yesāṃ parīññāya

*For the complete understanding of this*

Dharamāno sō bhāgavā

*The Blessed One in his lifetime*

Evaṃ bahulaṃ sāvake vīneti

*Frequently instructed his disciples in just this way*

Evaṃ bhāgā ca paṇassa bhagavato sāvakesu ānusāsani bahulā  
pavattati

*In addition he further instructed*

Rūpaṃ aṅiccaṃ

*Form is impermanent*

Vedanā aṅiccā

*Feeling is impermanent*

Sāññā aṅiccā

*Perception is impermanent*

Sāṅkhārā aṅiccā

*Mental formations are impermanent*

Viññāṇaṃ aṅiccaṃ

*Sense-consciousness is impermanent*

Rūpaṃ aṅāttā

*Form is not-self*

Vedanā aṅāttā

*Feeling is not-self*

Sāññā aṅāttā

*Perception is not-self*

Sāṅkhārā aṅāttā

*Mental formations are not-self*

Viññānaṃ aṅāttā

*Sense-consciousness is not-self*

Sabbe sāṅkhārā aṅicā

*All conditions are transient*

Sabbe dhammā aṅāttā'ti

*There is no self in the created or the uncreated*

Te māyaṃ otiṅṅāma-jātiyā jarāmaṇena

*All of us are bound by birth ageing and death*

Sōkehi paṛidevehi dukkhēhi domanassēhi upāyāsehi

*By sorrow lamentation pain grief and despair*

Dukkhōtiṅṅā dukkhaparetā

*Bound by dukkha and obstructed by dukkha*

Appewanānimassa kevalassa dukkhakkhāndhassa antakiriyā

paññāyethā'ti

*Let us all aspire to complete freedom from suffering*

*(The following is chanted only by the monks and nuns:)*

Cirāpārinibbutampi taṃ bhāgavantam uḍḍissa arahantaṃ  
sāmmāsāmbuddham

*Remembering the Blessed One the Noble Lord and Perfectly  
Enlightened One*

*Who long ago attained Parinibbāna*

Saddhā agārasmā anagāriyaṃ pabbajitā

*We have gone forth with faith*

*From home to homelessness*

Tasmim bhāgavati brahma-cāriyaṃ cārāma

*And like the Blessed One we practise the Holy Life*

Bhikkhūnaṃ\* sikkhāsāḥīva-samāpannā

*Being fully equipped with the bhikkhus' system of training*

Taṃ no brahma-cāriyaṃ imassa kevalassa dukkhakkhandhassa  
antaḥkiriyaaya samvattatu

*May this Holy Life lead us to the end of this whole mass  
of suffering*

---

\* siladharīnaṃ

\*\* nuns'

*(An alternative version of the preceding section chanted by laypeople:)*

Cirāpaṛinibbutampi taṃ bhāgavāntaṃ sarāṇaṃ gatā

*The Blessed One who long ago attained Parinibbāna is our refuge*

Dhāmmaṅca Sāṅghaṅca

*So too are the Dhāmma and the Saṅgha*

Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasiḱaroma  
anupaṭipajjāma

*Attentively we follow the pathway of that Blessed One with all of  
our mindfulness and strength*

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhādhassa antaḱkiriṅyāya sāmvaṭṭatu

*Lead us to the end of every kind of suffering*



EVENING  
CHANTING

# Dedication of Offerings & Preliminary Homage

[Yo so] bhāgavā arahāṃ sammāsāmbuddho  
Svākkhāto yena bhāgavatā dhammo  
Supaṭipanno yassa bhāgavato sāvakaśāṅho  
Tam-māyaṃ bhāgavantam sādhammam saśāṅgham  
Imehi sakkārehi yathārahāṃ āropiṭehi abhīpūjāyāma  
Sādhū no bhante bhāgavā sūcira-parinibbūtopi  
Pacchīmā-jaṇātānukampa-mānasā  
Ime sakkāre duggaṭa-pañṇākārā-bhūte paṭiggaṇhātu  
Amhākaṃ dīgharāttam hitāya sukhāya

[Arahāṃ] sammāsāmbuddho bhāgavā  
Buddham bhāgavantam abhivādemi  
[Svākkhāto] bhāgavatā dhammo  
Dhammam namassāmi  
[Supaṭipanno] bhāgavato sāvakaśāṅho  
Śāṅgham namāmi

[Hānda mayam buddhassa bhāgavato pubbabhāga-namakāraṃ  
karoṃa se]

Namo tassa bhāgavato arahato sammāsāmbuddhassa

*(Three times)*

To the Blessed One the Lord who fully attained Perfect Enlightenment  
To the Teaching which he expounded so well  
And to the Blessed One's disciples who have practised well  
To these the Buddha the Dhamma and the Sangha  
We render with offerings our rightful homage  
It is well for us that the Blessed One  
Having attained liberation  
Still had compassion for later generations  
May these simple offerings be accepted  
For our long-lasting benefit and for the happiness it gives us

[The Lord] the Perfectly Enlightened and Blessed One  
I render homage to the Buddha the Blessed One (Bow)  
[The Teaching] so completely explained by him  
I bow to the Dhamma (Bow)  
[The Blessed One's disciples] who have practised well  
I bow to the Sangha (Bow)

[Now let us pay preliminary homage to the Buddha]

Homage to the Blessed Noble and Perfectly Enlightened One  
(Three times)



## Buddhānussati / Buddhābhigīti

[Hānda mayam buddhānussatinayam karomase]

Tam khō pana bhāgavantam evam kalyāṇo kittisaḍḍo abbhūggaṭo  
Itipi so bhāgavā araham sammāsambuddho  
Vijjācāraṇa-sāmpanno  
Sugato lokavidū  
Anuttaro purisaḍḍamma-sārathi  
Sathā deva-mānussānam  
Buddho bhāgavā'ti

[Hānda mayam buddhābhigītiṃ karomase]

Buddh'vārahānta-varatādiguṇābhīyutto  
Suddhābhīṇāṇa-karuṇāhi samāgātatto  
Bodhesi yo sujanātam kamalam vā sūro  
Vandāmaham tamarāṇam siraṣā jinendam  
Buddho yo sabbāpāṇīnam sarāṇam khemaṃuttamam  
Paṭhamānussatiṭṭhānam vandāmi tam sirenham  
Buddhassāhaṣmi dāso/dāsī va buddho me sāmikissaṇo  
Buddho dukkhaṣṣa ghātā ca vidhātā ca hitaṣṣa me  
Buddhassāham niyyādemī sarīrañjivitañcīdam  
Vandantoham/Vandantiham carissāmi buddhassēva sūbodhiṭam  
Natthi me sarāṇam aññaṃ buddho me sarāṇam vaṇam  
Etena saccavajjena vadḍheyyaṃ sathu-sāsane  
Buddham me vandamānena/vandamānāya yaṃ puññaṃ  
paṣutam idha  
Sabbepi antarāyā me māhesum taṣṣa tejasā

# Recollection & Supreme Praise of the Buddha

*[Now let us chant the recollection of the Buddha]*

*A good word of the Blessed One's reputation has spread as follows*

*He the Blessed One is indeed the Pure One*

*The Perfectly Enlightened One*

*He is impeccable in conduct and understanding*

*The Accomplished One*

*The Knower of the Worlds*

*He trains perfectly those who wish to be trained*

*He is teacher of gods and humans*

*He is awake and holy*

*[Now let us chant the supreme praise of the Buddha]*

*The Buddha the truly worthy one endowed with such excellent qualities*

*Whose being is composed of purity transcendental wisdom and compassion*

*Who has enlightened the wise like the sun awakening the lotus*

*I bow my head to that peaceful chief of conquerors*

*The Buddha who is the safe secure refuge of all beings*

*As the first object of recollection I venerate him with bowed head*

*I am indeed the Buddha's servant the Buddha is my Lord and guide*

*The Buddha is sorrow's destroyer who bestows blessings on me*

*To the Buddha I dedicate this body and life*

*And in devotion I will walk the Buddha's path of awakening*

*For me there is no other refuge the Buddha is my excellent refuge*

*By the utterance of this truth may I grow in the Master's way*

*By my devotion to the Buddha and the blessing of this practice*

*By its power may all obstacles be overcome*

(Bowinḡ:)

Kāyena vācāya va cetasā vā  
Buddhe kṛkammaṃ pakataṃ māyā yaṃ  
Buddho paṭiggaṇhātu aṇṇayantaṃ  
Kālantaṃ saṃvaritaṃ va buddhe

## Dhammānussati / Dhammābhigīti

[Hānda mayāṃ dhammānussatiṇayaṃ kaṛomase]

Svākkhāto bhāgavatā dhammo  
Sāndiṭṭhiko akāliko ehipassiko  
Opanāyiko paṇṇattaṃ veditaṃ viññūhī'ti

[Hānda mayāṃ dhammābhigītiṃ kaṛomase]

Svākkhātādiḡuṇa-yoga-vāseṇa sēyyo  
Yo maggaṇpāka-ṇariyatti-vimokkha-bhedo  
Dhammo kuḷoka-ṇatānā taḡa-dhāri-dhāri  
Vandāmahāṃ taṃahāraṃ vaṛadhāmmāmetaṃ  
Dhammo yo saḡbāṇaṇiṇaṃ saṇaṇaṃ khemaṃuttamaṃ  
Duṇiānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ  
Dhammassāhāsmi dāso/dāsi va dhammo me sāmikiṇṇaro  
Dhammo dukkhassa ḡhātā ca vidhātā ca hitassa me  
Dhammassāhāṃ niyyādemi saṇiraṇjivitaṇṇidaṃ  
Vandantohāṃ/Vandantiḡhāṃ caṇissāmi dhammasseva  
sūdhamaṇtaṃ

(Bow<sup>ing</sup>:)

By body speech or mind

For whatever wrong action I have committed towards the Buddha

May my acknowledgement of fault be accepted

That in future there may be restraint regarding the Buddha

## Recollection & Praise of the Dhamma

[Now let us chant the recollection of the Dhamma]

The Dhamma is well-expounded by the Blessed One

Apparent here and now

Timeless

Encouraging investigation

Leading inwards

To be experienced individually by the wise

[Now let us chant the supreme praise of the Dhamma]

It is excellent because it is 'well-expounded'

And it can be divided into Path and Fruit Learning and Liberation

The Dhamma holds those who uphold it from falling into delusion

I revere the excellent teaching that which removes darkness

The Dhamma which is the supreme secure refuge of all beings

As the second object of recollection I venerate it with bowed head

I am indeed the Dhamma's servant the Dhamma is my Lord and guide

The Dhamma is sorrow's destroyer and it bestows blessings on me

To the Dhamma I dedicate this body and life

And in devotion I will walk this excellent way of truth

Natthi me sarāṇaṃ aññaṃ dhammo me sarāṇaṃ varaṃ  
Etena saccavajjena vadḍheyyaṃ satthu-sāsane  
Dhammaṃ me vandaṃānena/vandaṃānāya yaṃ puññaṃ  
paṣūtaṃ idha  
Sabbepi antarāyā me māhēsūṃ taṣṣa tejasā

(Bowling:)

Kāyena vācāya va cetasā vā  
Dhamme kūkammaṃ pakataṃ māyā yaṃ  
Dhammo paṭiggahaṃhātu acchāyantaṃ  
Kālantaṃ sāmvaritaṃ va Dhamme

## Saṅghānussati / Saṅghābhigīti

[Hānda mayaṃ saṅghānussatīnayaṃ karomase]

Supaṭipanno bhāgavato sāvakaśāṅho  
Ujupaṭipanno bhāgavato sāvakaśāṅho  
Ñāyapaṭipanno bhāgavato sāvakaśāṅho  
Sāmicipaṭipanno bhāgavato sāvakaśāṅho  
Yadidaṃ cattāri purisaṃyugāni aṭṭha purisaṃpuggalā  
Esa bhāgavato sāvakaśāṅho  
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo  
Anuttaraṃ puññaṃ lokassā'ti

For me there is no other refuge the Dhamma is my excellent refuge  
By the utterance of this truth may I grow in the Master's way  
By my devotion to the Dhamma and the blessing of this practice  
By its power may all obstacles be overcome

(Bowling:)

By body speech or mind  
For whatever wrong action I have committed towards the Dhamma  
May my acknowledgement of fault be accepted  
That in future there may be restraint regarding the Dhamma

## Recollection & Praise of the Sangha

[Now let us chant the recollection of the Sangha]

They are the Blessed One's disciples who have practised well  
Who have practised directly  
Who have practised insightfully  
Those who practise with integrity  
That is the four pairs the eight kinds of Noble Beings  
These are the Blessed One's disciples  
Such ones are worthy of gifts worthy of hospitality  
Worthy of offerings worthy of respect  
They give occasion for incomparable goodness to arise in the world

[Hānda mayam saṅghābhigītiṃ karoma se]

Saddhammājo supatipatti-guṇādiyutto

Yoṭṭhabbidho ariyapuggala-saṅghaseṭṭho

Silādīdhamma-pavārasāya-kāya-citto

Vandāmaham tam-ariyāna-gaṇam susuddham

Saṅgho yo sabbāpāṇiṇam saraṇam khemaṃuttamaṃ

Tatīānussatiṭṭhānam vandāmi tam sirenaham

Saṅghassāhaṃsī dāso/dāsī va saṅgho me sāmikissaro

Saṅgho dukkhassa ghātā ca vīdhātā ca hitassa me

Saṅghassāham niyyādemi sarīrañjivitañcidam

Vandantoham/Vandantiham carissāmi saṅghassopātipannaṃ

Natthi me saraṇam aññaṃ saṅgho me saraṇam vaṃ

Etena saccavajjena vadḍheyyam satthu-sāsane

Saṅgham me vandamānena/vandamānāya yaṃ puññaṃ pasūtaṃ

idha

Sabbepi antarayā me māhesuṃ tassa tejasā

(Bowling:)

Kāyena vācāya va cetasā vā

Saṅghe kukammaṃ paḍaṭaṃ māyā yaṃ

Saṅgho paṭiggaṇhātu acchayantaṃ

Kālantare sāmvarituṃ va saṅghe

*[Now let us chant the supreme praise of the Sangha]*

*Born of the Dhamma that Sangha which has practised well  
The field of the Sangha formed of eight kinds of Noble Beings  
Guided in body and mind by excellent morality and virtue  
I revere that assembly of Noble Beings perfected in purity  
The Sangha which is the supreme secure refuge of all beings  
As the third object of recollection I venerate it with bowed head  
I am indeed the Sangha's servant the Sangha is my lord and guide  
The Sangha is sorrow's destroyer and it bestows blessings on me  
To the Sangha I dedicate this body and life  
And in devotion I will walk the well-practised way of the Sangha  
For me there is no other refuge the Sangha is my excellent refuge  
By the utterance of this truth may I grow in the Master's way  
By my devotion to the Sangha, and the blessing of this practice  
By its power may all obstacles be overcome*

*(Bowling:)*

*By body speech or mind  
For whatever wrong action I have committed towards the Sangha  
May my acknowledgement of fault be accepted  
That in future there may be restraint regarding the Sangha*



# Closing Homage

[Arahamaṃ] sâmmâsâmbuddho bhāgavā

*The Lord the Perfectly Enlightened and Blessed One*

Buddhaṃ bhāgavantaṃ abhivādemi

*I render homage to the Buddha the Blessed One (Bow)*

[Svâkkhâto] bhāgavatâ dhammo

*The Teaching so completely explained by him*

Dhammaṃ namassâmi

*I bow to the Dhamma (Bow)*

[Supaṭipanno] bhāgavato sâvakaṣaṅgho

*The Blessed One's disciples who have practised well*

Saṅghaṃ namâmi

*I bow to the Sangha (Bow)*



BLESSING  
CHANTS,  
REFLECTIONS,  
KEY SUTTAS

# Patti-dāna-gāthā

Verses on the Sharing of Merits

[Hānda mayam̐ sabba-patti-dāna-gāthāyo bhāṇāmasel]

Puññass'idaṇi kaṭassa yān'aññāni kaṭāni me  
Tesāñ-ca bhāgiṇo hontu sattānantāppamāṇakā

*May whatever living beings*

*Without measure without end*

*Partake of all the merit*

*From the good deeds I have done*

Ye piyā gūṇavantā ca mayham̐ mātā-pitā-dāyo  
Diṭṭhā me cāpy-adiṭṭhā vā aññe majjhātṭa-veriṇo

*Those loved and full of goodness*

*My mother and my father dear*

*Beings seen by me and those unseen*

*Those neutral and averse*

Sattā tiṭṭhānti lokasmim̐ te bhumṃā caṭṭu-yonikā  
Pañc'eka-caṭṭu-vokārā samsarantā bhavābhaye

*Beings established in the world*

*From the three planes and four grounds of birth*

*With five aggregates or one or four*

*Wand'ring on from realm to realm*

Ñātaṃ ye paṭṭi-dānam-me aṇuṃodantu te sayāṃ  
Ye c'imaṃ nappajānanti devā tesāṃ nivedāyūṃ

*Those who know my act of dedication*

*May they all rejoice in it*

*And as for those yet unaware*

*May the devas let them know*

Māyā dinnāna-puññānaṃ aṇuṃodana-hetunā  
Sabbe sattā sadā hontu averā sukha-jivīno  
Khemāppadañ-ca pappontu tesāsā sijaḥaṭaṃ subhā

*By rejoicing in my sharing*

*May all beings live at ease*

*In freedom from hostility*

*May their good wishes be fulfilled*

*And may they all reach safety*

# Verses of Sharing and Aspiration

Reflections on Sharing Blessings

[Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa]

Imīnā puññākammena upajjhāyā guṇuttarā  
Ācariyūpakārā ca mātāpītā ca nātākā  
Suriyo candimā rājā guṇavantā nārāpi ca  
Brahma-mārā ca indā ca lokapālā ca devatā  
Yamō mittā maṇussā ca majjhattā verikāpi ca  
Sabbhe sattā sukhi hontu puññāni pakātāni me  
Sukhañca tivīdham dentu khippam pāpetha vomātam  
Imīnā puññākammena iminā uddissena ca  
Khippāham sulabhe ceva taṇhūpādāna-chēdanam  
Ye sātāne hinā dhammā yāva nibbāṇato maṃam  
Nassāntu sabbādā yeva yattha jāto bhāve bhāve  
Ujūcittam satipaṇṇā sāllekho viriyamhiṇā  
Mārā labhāntu nokāsam kātuñca virīyesu me  
Buddhādhipavāro nātho dhammo nātho varuttāmo  
Nātho paccekabuddho ca saṅgho nāthottāro māmam  
Tesottamānūbhāvena mārokāsam labhāntu mā

*[Now let us chant the verses of sharing and aspiration]*

*Through the goodness that arises from my practice  
May my spiritual teachers and guides of great virtue  
My mother my father and my relatives  
The sun and the moon and all virtuous leaders of the world  
May the highest gods and evil forces  
Celestial beings guardian spirits of the earth  
And the Lord of Death  
May those who are friendly indifferent or hostile  
May all beings receive the blessings of my life  
May they soon attain the threefold bliss and realise the Deathless  
Through the goodness that arises from my practice  
And through this act of sharing  
May all desires and attachments quickly cease  
And all harmful states of mind  
Until I realise Nibbāna  
In every kind of birth may I have an upright mind  
With mindfulness and wisdom austerity and vigour  
May the forces of delusion not take hold nor weaken my resolve  
The Buddha is my excellent refuge  
Unsurpassed is the protection of the Dhamma  
The Solitary Buddha is my noble guide  
The Sangha is my supreme support  
Through the supreme power of all these  
May darkness and delusion be dispelled*

# Reflections on Universal Well-Being

[Hānda mayam mettāpharaṇaṃ karamase]

Ahāṃ sukhito hōmi

Niddukkho hōmi

Ḍvero hōmi

Ḍbyāpajjho hōmi

Ḍnigho hōmi

Sukhī attānaṃ parihaṛāmi

Sabbe sattā sukhitā hōntu

Sabbe sattā ḍverā hōntu

Sabbe sattā ḍbyāpajjhā hōntu

Sabbe sattā ḍnighā hōntu

Sabbe sattā sukhi attānaṃ parihaṛantu

Sabbe sattā sabbadukkhā paṃuccantu

Sabbe sattā laddha-sāmpattito mā vigacchāntu

Sabbe sattā kammāssaṅkā kammādāyādā kammāyonī

kammābandhū kammāpaṭisaṇṇā

Yaṃ kammaṃ karissānti

Kalyāṇaṃ vā pāpaṅkaṃ vā

Tassa dāyādā bhavissānti

[Now let us chant the reflections on universal well-being]

May I abide in well-being  
In freedom from affliction  
In freedom from hostility  
In freedom from ill-will  
In freedom from anxiety  
And may I maintain well-being in myself

May everyone abide in well-being  
In freedom from hostility  
In freedom from ill-will  
In freedom from anxiety  
And may they maintain well-being in themselves

May all beings be released from all suffering  
And may they not be parted from the good fortune they have  
attained  
When they act upon intention  
All beings are the owners of their action and inherit its results  
Their future is born from such action companion to such action  
and its results will be their home  
All actions with intention  
Be they skilful or harmful  
Of such acts they will be the heirs



## Suffusion with the Divine Abidings

[Hānda mayam caturappamaññā obhāsanam kaṛomase]

Mettā-sahaḡatena cetasā ekaṃ disaṃ pharivā viharati  
Tathā dutiyam tathā tatiyam tathā catuttham  
Iti uddhamadho tiriyam sabbadhī sabbattatāya sabbāvantaṃ  
lokaṃ

Mettā-sahaḡatena cetasā vipulena mahāggatena appamañena  
averena abyāpajjhena pharivā viharati

Karuṇā-sahaḡatena cetasā ekaṃ disaṃ pharivā viharati  
Tathā dutiyam tathā tatiyam tathā catuttham  
Iti uddhamadho tiriyam sabbadhī sabbattatāya sabbāvantaṃ  
lokaṃ

Karuṇā-sahaḡatena cetasā vipulena mahāggatena appamañena  
averena abyāpajjhena pharivā viharati

Muditā-sahaḡatena cetasā ekaṃ disaṃ pharivā viharati  
Tathā dutiyam tathā tatiyam tathā catuttham  
Iti uddhamadho tiriyam sabbadhī sabbattatāya sabbāvantaṃ  
lokaṃ

Muditā-sahaḡatena cetasā vipulena mahāggatena appamañena  
averena abyāpajjhena pharivā viharati

Upekkhā-sahaḡatena cetasā ekaṃ disaṃ pharivā viharati  
Tathā dutiyam tathā tatiyam tathā catuttham  
Iti uddhamadho tiriyam sabbadhī sabbattatāya sabbāvantaṃ  
lokaṃ

Upekkhā-sahaḡatena cetasā vipulena mahāggatena appamañena  
averena abyāpajjhena pharivā viharati'ti

[Now let us make the Four Boundless Qualities shine forth]

I will abide pervading one quarter with a heart imbued with loving-kindness

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with loving-kindness

Abundant exalted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with compassion

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with compassion

Abundant exalted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with gladness

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with gladness

Abundant exalted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with equanimity

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with equanimity

Abundant exalted immeasurable without hostility and without ill-will

# The Buddha's Words on Loving Kindness

Metta Sutta

*[Now let us chant the Buddha's words on loving-kindness]*

*This is what should be done*

*By one who is skilled in goodness*

*And who knows the path of peace*

*Let them be able and upright*

*Straightforward and gentle in speech*

*Humble and not conceited*

*Contented and easily satisfied*

*Unburdened with duties and frugal in their ways*

*Peaceful and calm and wise and skilful*

*Not proud and demanding in nature*

*Let them not do the slightest thing*

*That the wise would later reprove*

*Wishing in gladness and in safety*

*May all beings be at ease*

*Whatever living beings there may be*

*Whether they are weak or strong omitting none*

*The great or the mighty medium short or small*

*The seen and the unseen*

*Those living near and far away*

*Those born and to be born*

*May all beings be at ease*

Let none deceive another  
Or despise any being in any state  
Let none through anger or ill-will  
Wish harm upon another  
Even as a mother protects with her life  
Her child her only child  
So with a boundless heart  
Should one cherish all living beings  
Radiating kindness over the entire world  
Spreading upwards to the skies  
And downwards to the depths  
Outwards and unbounded  
Freed from hatred and ill-will  
Whether standing or walking  
Seated or lying down  
Free from drowsiness  
One should sustain this recollection  
This is said to be the sublime abiding  
By not holding to fixed views  
The pure-hearted one having clarity of vision  
Being freed from all sense-desires  
Is not born again into this world

# The Highest Blessings

## Maṅgala Sutta

*[Now let us chant the verses on the Highest Blessings]*

*Thus have I heard that the Blessed One  
Was staying at Sāvattihī  
Residing at the Jeta's Grove  
In Anāthapiṇḍika's Park*

*Then in the dark of the night  
A radiant deva  
Illuminated all Jeta's Grove  
She bowed down low before the Blessed One  
Then standing to one side she said:*

*“Devas are concerned for happiness  
And ever long for peace  
The same is true for humankind  
What then are the highest blessings?”*

*Avoiding those of foolish ways  
Associating with the wise  
And honouring those worthy of honour  
These are the highest blessings*

*Living in places of suitable kinds  
With the fruits of past good deeds  
And guided by the rightful way  
These are the highest blessings*

Accomplished in learning and craftsman's skills  
With discipline highly trained  
And speech that is true and pleasant to hear  
These are the highest blessings

Providing for mother and father's support  
And cherishing family  
And ways of work that harm no being  
These are the highest blessings

Generosity and a righteous life  
Offering help to relatives and kin  
And acting in ways that leave no blame  
These are the highest blessings

Steadfast in restraint and shunning evil ways  
Avoiding intoxicants that dull the mind  
And heedfulness in all things that arise  
These are the highest blessings

Respectfulness and being of humble ways  
Contentment and gratitude  
And bearing the Dhamma frequently taught  
These are the highest blessings

Patience and willingness to accept one's faults  
Seeing venerated seekers of the truth  
And sharing often the words of Dhamma  
These are the highest blessings

*Ardent committed to the Holy Life  
Seeing for oneself the Noble Truths  
And the realisation of Nibbāna  
These are the highest blessings*

*Although in contact with the world  
Unshaken the mind remains  
Beyond all sorrow spotless secure  
These are the highest blessings*

*They who live by following this path  
Know victory wherever they go  
And every place for them is safe  
These are the highest blessings*

# Just as Rivers

“Yathā” – Blessing Chant

[Yathā vāri-vahā pūrā paṛipūrenti sāgaram]

*Just as rivers full of water*

*Entirely fill up the sea*

Evam-eva ito dinnam peṭānam upakappaṭi

*So will what's here been given*

*Bring blessings to departed spirits*

Icchitam paṭthitam tumham

*May all your hopes and all your longings*

Khippam-eva samijjhatu

*Come true in no long time*

Sabbe pūrentu saṅkappā

*May all your wishes be fulfilled*

Cando paṇṇa-rasō yathā

*Like on the fifteenth day the moon*

Maṇi joṭi-rasō yathā

*Or like a bright and shining gem*

Sabb'itiyo vivajjāntu

*May all misfortunes be avoided*

Sabba-rogo vinassaṭu

*May all illness be dispelled*



Mā te bhavatv-antarāyo

*May you never meet with dangers*

Sukhī dīgh'āyuko bhava

*May you be happy and live long*

Abhivādana-sīlissa niccam vuddhāpaçāyino

Çattāro dhammā vadḍhānti

Āyū vaṇṇo sukham

Balam

*For those who are respectful*

*Who always honour the elders*

*Four are the qualities which will increase*

*Life beauty happiness and strength*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well*

Sabba-buddhānubhāvena

*Through the power of all Buddhas*

Sadā sothī bhavantu te

*May you always be at ease*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well*

Sabba-dhāmmānūbhāvena

*Through the power of all Dharmas*

Sadā sotthī bhavantu te

*May you always be at ease*

Bhavatu sabba-maṅgalaṃ

*May every blessing come to be*

Rakkhāntu sabba-devatā

*And all good spirits guard you well*

Sabba-saṅghānūbhāvena

*Through the power of all Sanghas*

Sadā sotthī bhavantu te

*May you always be at ease*

## Five Subjects for Frequent Recollection

[Hānda mayam abhiṅha-paccavekkhaṇa-pāṭham bhaṇāmasa]

Jarā-dhammomhi jaram aṇātīto

*I am of the nature to age*

*I have not gone beyond ageing*

Byādhi-dhammomhi byādhiṃ aṇātīto

*I am of the nature to sicken*

*I have not gone beyond sickness*

Maraṇa-dhammomhi maraṇam aṇātīto

*I am of the nature to die*

*I have not gone beyond dying*

Sabbhehi me piyehi manāpehi nānābhāvo vīnābhāvo

*All that is mine beloved and pleasing*

*Will become otherwise*

*Will become separated from me*

Kammāssaṅkomhi kammādāyādo kammāyonī kammābandhū

kammāpaṭisaṅgaṇo

Yaṃ kammaṃ kaṛissāmi

Kalyāṇam vā pāpakaṃ vā

Tassa dāyādo bhāviṣṣāmi

*I am the owner of my kamma*

*Heir to my kamma*

*Born of my kamma*

*Related to my kamma*

*Abide supported by my kamma*

*Whatever kamma I shall do*

*For good or for ill*

*Of that I will be the heir*

*Evam amhēhi abhiṇham paccavekkhitabbam*

*Thus we should frequently recollect*

# Reflection on the Thirty-Two Parts

[Hānda mayam dvattiṃsākāra-pāṭhaṃ bhaṇāmasa]

Ayam khō me kāyo uddham pādatalā ḍho kesamatthakā  
taḥapariyanto pūro nānappaḥkārassa ḥṣucīno

*This which is my body*

*From the soles of the feet up and down from the crown of the head  
Is a sealed bag of skin filled with unattractive things*

Atthi imasmim kāye	<i>In this body there are</i>
kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taḥo	<i>skin</i>
mamsam	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhi	<i>bones</i>
aṭṭhiminjam	<i>bone marrow</i>
vakkam	<i>kidneys</i>
hadāyam	<i>heart</i>
yakaṇam	<i>liver</i>
kiḷomākam	<i>membranes</i>
piḥakam	<i>spleen</i>

papphāsaṃ	lungs
antaṃ	bowels
antaḡuṇaṃ	entrails
udariyaṃ	undigested food
kaṛisaṃ	excrement
pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sēdo	sweat
medo	fat
assu	tears
vasā	grease
khēḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaḷuṅgaṅ'ti	brain

Evam-ayaṃ me kāyo uddhaṃ pādātālā ḡdho kesamaṡṡhākā  
 ṡaṡaṡariyaṅto pūro nānappaṡkārassa ḡṡuṡcīno

*This then which is my body*

*From the soles of the feet up and down from the crown of the head*

*Is a sealed bag of skin filled with unattractive things*

# Sabbe saṅkhārā aniccā

Reflection on Impermanence

[Hānda mayam aniccānussati-pāṭham bhāṇāmasē]

Sabbe saṅkhārā aniccā

*All conditioned things are impermanent*

Sabbe saṅkhārā dukkhā

*All conditioned things are dukkha*

Sabbe dhammā anāttā

*Everything is void of self*

Addhvaṃ jīvitaṃ

*Life is not for sure*

Dhvaṃ maraṇaṃ

*Death is for sure*

Avassaṃ mayā maritaṃ

*It is inevitable that I'll die*

Maraṇa-pariyosānaṃ me jīvitaṃ

*Death is the culmination of my life*

Jivitaṃ me aniyataṃ

*My life is uncertain*

Maraṇaṃ me niyataṃ

*My death is certain*

Vata

*Indeed*

Āyam kāyo

*This body*

Āciram

*Will soon*

Āpeta-viññāṇo

*Be void of consciousness*

Chuddho

*And cast away*

Ādhisessati

*It will lie*

Paṭhavim

*On the ground*

Kalīṅgaram iya

*Just like a rotten log*

Nirattham

*Completely void of use*

Aniccā vata sâṅkhârâ

*Truly conditioned things cannot last*

Uppāda-vaya-dhâmmīno

*Their nature is to rise and fall*

Uppajjitvâ nirujjhanti

*Having arisen things must cease*

Tesam vūpaṣamo sukho

*Their stilling is true happiness*



# Khemākhema-saraṇa-gamana-paridīpikā-gāthā

Verses on Going to True and False Refuges

[Hānda mayamaṃ khemākhema-saraṇa-gamana-paridīpikā-  
gāthāyo bhaṇāmasa]

Bahumaṃ ve saraṇamaṃ yanti - Pabbatāni vaṇāni ca  
Ārāma-rukkhā-cetyāni - Manussā bhaya-tajjitā

*To many refuges they go*

*To mountain slopes and forest glades*

*To parkland shrines and sacred sites*

*People overcome by fear*

N'etaṃ kho saraṇamaṃ khemaṃ - N'etaṃ saraṇamaṃ-uttamaṃ  
N'etaṃ saraṇamaṃ-āgamma - Sabba-dukkhā paṃuccati

*Such a refuge is not secure*

*Such a refuge is not supreme*

*Such a refuge does not bring*

*Complete release from suffering*

Yo ca Buddhaṃ-ca Dhammaṃ-ca - Saṅghaṃ-ca saraṇamaṃ gato  
Cattāri ariya-saccāni - Sammappaññāya paṇṇasi

*Whoever goes to refuge*

*In the Triple Gem*

*Sees with right discernment*

*The Four Noble Truths*

Dukkhaṃ dukkha-samuppādaṃ - Dukkassa ca atikkamaṃ  
Ariyañ-c'atth'āṅgikaṃ maggaṃ - Dukkhūpasama-gāmiṇaṃ

*Suffering and its origin*

*And that which lies beyond*

*The Noble Eightfold Path*

*That leads the way to suffering's end*

Etaṃ kho saraṇaṃ khemaṃ - Etaṃ saraṇam-uttamaṃ  
Etaṃ saraṇam-āgama - Sabba-dukkhā paṃuccati

*Such a refuge is secure*

*Such a refuge is supreme*

*Such a refuge truly brings*

*Complete release from all suffering*

# Ariya-dhana-gāthā

Verses on the Riches of a Noble One

[Hānda mayam ariya-dhana-gāthāyo bhaṇāmasē]

Yassa saddhā Tathāgāte - Acalā supattiṭṭhitā  
Sīlañ-ca yassa kalyāṇam - Ariya-kantaṃ pasamsitaṃ

*One whose faith in the Tathāgata*

*Is unshaken and established well*

*Whose virtue is beautiful*

*The Noble Ones enjoy and praise*

Sāṅghe paṣādo yass'atthi - Uju-bhūtañ-ca dāssaṇam  
Adaliddo-ti taṃ āhu - Amoghaṃ tassa jīvitaṃ

*Whose trust is in the Saṅgha*

*Who sees things rightly as they are*

*It is said that not in vain*

*And undeluded is their life*

Tasmā saddhañ-ca sīlañ-ca - Pasādaṃ dhamma-dāssaṇam  
Anuyuñjetha medhāvī - Saram buddhāna sāsanaṃ

*To virtue and to faith*

*To trust to seeing truth*

*To these the wise devote themselves*

*The Buddha's teaching in their mind*

# Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

[Hānda mayam ti-lakkhaṇ'ādi-gāthāyo bhaṇāmasa]

Sabbe saṅkhārā aṇiccā-ti - Yadā paññāyā paṣṣati  
Atha nibbindati dukkhe - Esa maggo visuddhiyā

*“Impermanent are all conditioned things”*

*When with wisdom this is seen*

*One feels weary of all dukkha*

*This is the path to purity*

Sabbe saṅkhārā dukkhā-ti - Yadā paññāyā paṣṣati  
Atha nibbindati dukkhe - Esa maggo visuddhiyā

*“Dukkha are all conditioned things”*

*When with wisdom this is seen*

*One feels weary of all dukkha*

*This is the path to purity*

Sabbe dhammā anattā-ti - Yadā paññāyā paṣṣati  
Atha nibbindati dukkhe - Esa maggo visuddhiyā

*“There is no self in anything”*

*When with wisdom this is seen*

*One feels weary of all dukkha*

*This is the path to purity*

Appākā te manussēsū - Ye janā pāra-gāmīno  
Athāyaṃ itarā pajā - Tīram-evānudhāvati

*Few amongst humankind  
Are those who go beyond  
Yet there are the many folks  
Ever wand'ring on this shore*

Ye ca kho sammad-akkhāte - Dhamme dhammānūvattīno  
Te janā pāram-essanti - Maṃcu-dheyyaṃ sud'uttaraṃ

*Wherever Dhamma is well-taught  
Those who train in line with it  
Are the ones who will cross over  
The realm of death so hard to flee*

Kaṇhaṃ dhammaṃ vipphāyā - Sukkaṃ bhāvētha paṇḍīto  
Okā anokaṃ-āgamma - Viveke yattha dūramaṃ  
Tatrābhiratiṃ-iccheyya - Hitvā kāme akiñcano

*Abandoning the darker states  
The wise pursue the bright  
From the floods dry land they reach  
Living withdrawn so hard to do  
Such rare delight one should desire  
Sense pleasures cast away  
Not having anything*

# Bhāra-sutta-gāthā

Verses on the Burden

[Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasē]

Bhārā hāve pañcakkhāndhā - Bhāra-hāro ca puggalo  
Bhār'ādānaṃ dukkhaṃ lokē - Bhāra-nikkhepanaṃ sukhaṃ

*The five aggregates indeed are burdens*

*The beast of burden though is man*

*In this world to take up burdens is dukkha*

*Putting them down brings happiness*

Nikkhipivā garuṃ bhāraṃ - Aññaṃ bhāraṃ anādiya  
Samūlaṃ taṇhaṃ abbuyha - Nicchāto paṇinibbuto

*A heavy burden cast away*

*Not taking on another load*

*With craving pulled out from the root*

*Desires stilled one is released*

# Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

[Hānda mayam bhadd'eka-ratta-gāthāyo bhaṇāmasē]

Ātitaṃ nānvāgameyya - Nappaṭikaṅkhē aṇāgataṃ  
Yaḍ ātitaṃ-paḥīnaṃ-taṃ - Appattañ-ça aṇāgataṃ

*One should not revive the past*

*Nor speculate on what's to come*

*The past is left behind*

*The future is unrealised*

Paccuppannañ-ça yo dhammaṃ - Tattha tattha vipassaṭi  
Asāmhiraṃ asāṅkappaṃ - Taṃ viddhāmaṇuḃbrūhaye

*In every presently arisen state*

*There just there one clearly sees*

*Unmoved unagitated*

*Such insight is one's strength*

Ajj'eva kiccaṃ-ātappaṃ - Ko jaññā māraṇaṃ suve  
Na hi no sāṅgāraṇ-tena - Mahā-senena mācḅunā

*Ardently doing one's task today*

*Tomorrow who knows death may come*

*Facing the mighty borders of death*

*Indeed one cannot strike a deal*

Evam viharim-ataapim - Aho-rattam-ataanditam  
Tam ve bhadd'eka-ratto-ti - Santo acikkhate muni

*To dwell with energy aroused*

*Thus for a night of non-decline*

*That is a "night of shining prosperity"*

*So it was taught by the Peaceful Sage*



# Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

[Hānda mayam dhamma-gārav'ādi-gāthāyo bhaṇāmasel]

Ye ca atitā sambuddhā - Ye ca Buddhā anāgatā  
Yo c'etarahi sambuddho - Bahunnam soka-nāsano

*All the Buddhas of the past*

*All the Buddhas yet to come*

*The Buddha of this current age*

*Dispellers of much sorrow*

Sabbe saddhamma-garūno - Vihaṛiṃsu vihaṛanti ca  
Atha pi vihaṛissanti - Esā Buddhāna dhammatā

*Those having lived or living now*

*Those living in the future*

*All do revere the True Dhamma*

*That is the nature of all Buddhas*

Tasmā hi atta-kāmena - Mahattam-abhikāṅkhatā  
Saddhammo garū-kātabbo - Saram Buddhāna sāsanaṃ

*Therefore desiring one's own welfare*

*Pursuing greatest aspirations*

*One should revere the True Dhamma*

*Recollecting the Buddha's teaching*

Na hi dhammo adhammo ca - Ubho sama-vipākīno  
Adhammo nirayaṃ neti - Dhammo pāpeti suggaṭiṃ

*What is true Dhamma and what not  
Will never have the same results  
While lack of Dhamma leads to hell realms  
True Dhammā takes one on a good course*

Dhammo hāve rakkhaṭi dhammā-cāriṃ  
Dhammo suciṇṇo sukham-āvahāti  
Esā'nisamso dhamme suciṇṇe

*The Dhamma guards who lives in line with it  
And leads to happiness when practised well  
This is the blessing of well-practised Dhamma*

# Ovāda-pāṭimokkha-gāthā

Verses on the Patimokkha Exhortation

[Hānda mayam ovāda-pāṭimokkha gāthāyo bhaṇāmasē]

Sabba-pāpaṣṣa akaraṇam

*Not doing any evil*

Kusalassūpasāmpadā

*To be committed to the good*

Saccitta-pariyodāpanam

*To purify one's mind*

Etaṃ Buddhāna sāsanaṃ

*These are the teachings of all Buddhas*

Khānti paramaṃ tapo titikkhā

*Patient endurance is the highest practice burning out defilements*

Nibbānaṃ paramaṃ vadanti Buddhā

*The Buddhas say Nibbāna is supreme*

Na hi paṇḍitaṃ parūpaghātī

*Not a renunciant is one who injures others*

Samaṇo hōti paraṃ vihetṭhayaṃto

*Whoever troubles others can't be called a monk*

Anūpavādo anūpaghāto

*Not to insult and not to injure*

Pāṭimokkhe ca sāmvaro

*To live restrained by training rules*

Mattaññutā ca bhattasmiṃ

*Knowing one's measure at the meal*

Pantañ-ca sayān'āsaṇaṃ

*Retreating to a lonely place*

Adhicitte ca āyogo

*Devotion to the higher mind*

Etaṃ Buddhāna sāsanaṃ

*These are the teachings of all Buddhas*

# Paṭhama-buddha-bhāsita-gāthā

Verses of the Buddha's First Exclamation

[Hānda mayam paṭhama-buddha-bhāsita-gāthāyo bhaṇāmasē]

Aneka-jāti-sāmsāram - Sandhāvissam añibbisam  
Gaha-kāram gavesānto - Dukkha jāti punappunam

*For many lifetimes in the round of birth*

*Wandering on endlessly*

*For the builder of this house I searched*

*How painful is repeated birth*

Gaha-kāraka diṭṭho'si - Puna geham na kāhasi  
Sabbā te phāsukā bhaggā - Gaha-kūṭam viṣaṅkhatam  
Viṣaṅkhāra-gaṭam cittaṃ - Taṇhānam khayam-ajjhagā

*House-builder you've been seen*

*Another home you will not build*

*All your rafters have been snapped*

*Dismantled is your ridge-pole*

*The non-constructing mind*

*Has come to craving's end*

# Pacchima-ovāda-gāthā

Verses on the Buddha's Last Instructions

[Hānda mayam pacchima-ovāda gāthāyo bhaṇāmasē]

Handa dāni bhikkhāve āmanṭayāmi vo

*Now bhikkhus I declare to you*

Vaya-dhammā saṅkhārā

*Change is the nature of conditioned things*

Appamādena sāmpādetha

*Perfect yourselves not being negligent*

Ayam tathāgataṣṣa paṇḍita vācā

*These are the Tathāgata's final words*

# Nibbāna-sutta-pāṭho

Discourse on the Unconditioned

[Hānda mayam nibbāna-sutta-pāṭham bhaṇāmaṣe]

Atthi bhikkhāve ajātaṃ abhūtaṃ akataṃ asaṅkhatam

*There is an Unborn*

*Unoriginated*

*Uncreated and Unformed*

No cetam bhikkhāve abhavissa  
Ajātaṃ abhūtaṃ akataṃ asaṅkhatam

*If there was not this Unborn*

*This Unoriginated*

*This Uncreated this Unformed*

Na yidaṃ jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhatassa nissaraṇam  
paññāyetha

*Freedom from the world of the born*

*The originated*

*The created*

*The formed*

*Would not be possible*

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ  
asaṅkhaṭaṃ

*But since there is an Unborn*

*Unoriginated*

*Uncreated and Unformed*

Tasmā jātaṃsa bhūtaṃsa kaṭaṃsa saṅkhaṭaṃsa nissaraṇaṃ paññāyati

*Therefore is freedom possible*

*From the world of the born*

*The originated*

*The created and the formed*



# Ānāpānassati-sutta-pāṭho

The Teaching on Mindfulness of Breathing

[Hānda mayam ānāpānassati-sutta-pāṭhaṃ bhāṇāmaṣe]

Ānāpānassati bhikkhāve bhāvitā bahulī-kaṭā

*Bhikkhus when mindfulness of breathing is developed and cultivated*

Mahapphalā hoti mahā-nisāṃsā

*It is of great fruit and great benefit*

Ānāpānassati bhikkhāve bhāvitā bahulī-kaṭā

*When mindfulness of breathing is developed and cultivated*

Cattāro satipaṭṭhāne paṇipūreti

*It fulfills the Four Foundations of Mindfulness*

Cattāro satipaṭṭhānā bhāvitā bahulī-kaṭā

*When the Four Foundations of Mindfulness are developed and cultivated*

Satta-bojjhaṅge paṇipūrenti

*They fulfill the Seven Factors of Awakening*

Satta-bojjhaṅgā bhāvitā bahulī-kaṭā

*When the Seven Factors of Awakening are developed and cultivated*

Vijjā-vimuttiṃ paṇipūrenti

*They fulfill true knowledge and deliverance*

Kathaṃ bhāvitā ca bhikkhāve ānāpānassati kaṭhaṃ bahulī-kaṭā

*And how bhikkhus is mindfulness of breathing developed and cultivated*

Mahapphalā hōti mahā-nisāṃsā

*So that it is of great fruit and great benefit?*

Idha bhikkhāve bhikkhu

*Here bhikkhus a bhikkhu*

Arañña-gato vā

*Gone to the forest*

Rukkha-mūla-gato vā

*To the foot of a tree*

Suññāgāra-gato vā

*Or to an empty hut*

Nisīdati pallaṅkaṃ ābhujitvā

*Sits down having crossed his legs*

Ujjuṃ kāyaṃ paṇidhāya paṇimukhaṃ satim upatthapetvā

*Sets his body erect*

*Having established mindfulness in front of him*

So sato'va assasati sato'va passasati

*Ever mindful he breathes in*

*Mindful he breathes out*

Dīghaṃ vā assasanto dīghaṃ assasāmi-ti pajānāti

*Breathing in long he knows 'I breathe in long'*

Dīghaṃ vā passasanto dīghaṃ passasāmi-ti pajānāti

*Breathing out long he knows 'I breathe out long'*

Rassaṃ vā assasanto rassaṃ assasāmi-ti pajānāti

*Breathing in short he knows 'I breathe in short'*

Rassaṃ vā paṣṣasanto rassaṃ paṣṣasāmi-ti pajānāti

*Breathing out short he knows 'I breathe out short'*

Sabba-kāya-patisaṃvedī aṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing the whole body'*

Sabba-kāya-patisaṃvedī paṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing the whole body'*

Paṣṣambhayaṃ kāya-sāṅkhāraṃ aṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in tranquillising the bodily formations'*

Paṣṣambhayaṃ kāya-sāṅkhāraṃ paṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out tranquillising the bodily formations'*

Pīti-patisaṃvedī aṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing rapture'*

Pīti-patisaṃvedī paṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe out experiencing rapture'*

Sukha-patisaṃvedī aṣṣasiṣṣāmi-ti sikkhati

*He trains thus:*

*'I shall breathe in experiencing pleasure'*

Sukha-patisamvedī passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out experiencing pleasure'*

Citta-sāṅkhāra-patisamvedī assasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in experiencing the mental formations'*

Citta-sāṅkhāra-patisamvedī passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out experiencing the mental formations'*

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in tranquillising the mental formations'*

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out tranquillising the mental formations'*

Citta-patisamvedī assasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in experiencing the mind'*

Citta-patisamvedī passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out experiencing the mind'*

Abhippamodayaṃ cittaṃ assasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in gladdening the mind'*

Abhippamodāyaṃ cittaṃ paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out gladdening the mind'*

Samādāhaṃ cittaṃ aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in concentrating the mind'*

Samādāhaṃ cittaṃ paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out concentrating the mind'*

Vimocāyaṃ cittaṃ aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in liberating the mind'*

Vimocāyaṃ cittaṃ paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out liberating the mind'*

Aniccānupassī aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating impermanence'*

Aniccānupassī paṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating impermanence'*

Virāgānupassī aṣṣasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating the fading away of passions'*

Virāgānupassī passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating the fading away of passions'*

Nirodhānupassī assasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating cessation'*

Nirodhānupassī passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating cessation'*

Paṭinissaggānupassī assasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe in contemplating relinquishment'*

Paṭinissaggānupassī passasissāmī-ti sikkhāti

*He trains thus:*

*'I shall breathe out contemplating relinquishment'*

Evam bhāvītā kho bhikkhave ānāpānāssati evam bahulī-kaṭā

*Bhikkhus that is how mindfulness of breathing is developed and cultivated*

Mahapphalā hōti mahā-nisāmsā

*So that it is of great fruit and great benefit*

# Ariy'atth'āṅgika-magga-pāṭho

The Teaching on the Noble Eightfold Path<sup>1</sup>

[Handa mayam ariyatthāṅgika-magga-pāṭham bhaṇāmase]

Ayam-eva ariyo atth'āṅgiko maggo

*This is the Noble Eightfold Path*

Sēyyathidaṃ

*Which is as follows*

Sāmmā-diṭṭhi

*Right View*

Sāmmā-sāṅkappo

*Right Intention*

Sāmmā-vācā

*Right Speech*

Sāmmā-kammanto

*Right Action*

Sāmmā-ājīvo

*Right Livelihood*

Sāmmā-vāyāmo

*Right Effort*

Sāmmā-sati

*Right Mindfulness*

Sāmmā-samādhi

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<sup>1</sup> adapted from: Bhikkhu Ñāṇamoli & Bhikkhu Bodhi: The Middle Length Discourses of the Buddha, Wisdom Publications, Massachusetts, 1995, p.1099ff.

*Right Concentration*

Kaṭamā ca bhikkhave sammā-diṭṭhi

*And what bhikkhus is Right View?*

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

*Knowledge of suffering*

Dukkha-samudaye ñāṇaṃ

*Knowledge of the origin of suffering*

Dukkha-nirodhe ñāṇaṃ

*Knowledge of the cessation of suffering*

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

*Knowledge of the path*

*Leading to the cessation of suffering*

Ayaṃ vuccati bhikkhave sammā-diṭṭhi

*This bhikkhus is called Right View*

Katamo ca bhikkhave sammā-sāṅkappo

*And what bhikkhus is Right Intention?*

Nekkhamma-sāṅkappo

*The intention of renunciation*

Abyāpāda-sāṅkappo

*The intention of non-ill-will*

Avihimsā-sāṅkappo

*The intention of non-cruelty*

Ayaṃ vuccati bhikkhave sammā-sāṅkappo

*This bhikkhus is called Right Intention*

Katamā ca bhikkhave sammā-vācā



*And what bhikkhus is Right Speech?*

Musā-vādā verāmaṇī

*Abstaining from false speech*

Pisuṇāya vācāya verāmaṇī

*Abstaining from malicious speech*

Pharusāya vācāya verāmaṇī

*Abstaining from harsh speech*

Sāmphappalāpā verāmaṇī.

*Abstaining from idle chatter*

Ayaṃ vuccati bhikkhave sāmā-vācā

*This bhikkhus is called Right Speech*

Katamo ca bhikkhave sāmā-kammanto

*And what bhikkhus is Right Action?*

Pāṇātipātā verāmaṇī

*Abstaining from killing living beings*

Adinnādānā verāmaṇī

*Abstaining from taking what is not given*

Kāmesu-micchācārā verāmaṇī

*Abstaining from sexual misconduct*

Ayaṃ vuccati bhikkhave sāmā-kammanto

*This bhikkhus is called Right Action*

Katamo ca bhikkhave sāmā-ājīvo

*And what bhikkhus is Right Livelihood?*

Idha bhikkhave ariya-sāvako

Micchā-ājīvaṃ pahāya

Sammā-ājīvena jīvaṃ kappeti

*Here bhikkhus a Noble Disciple  
Having abandoned wrong livelihood  
Earns his living by right livelihood*

Ayaṃ vuccati bhikkhave sammā-ājīvo  
*This bhikkhus is called Right Livelihood*

Katamo ca bhikkhave sammā-vāyāmo  
*And what bhikkhus is Right Effort?*

Idha bhikkhave bhikkhu

anuppanānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ  
anuppādāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paggaṇhāti paḍaḥāti

*Here bhikkhus a bhikkhu awakens zeal*

*For the non-arising of unarisen*

*Evil unwholesome states*

*He puts forth effort*

*Arouses energy*

*Exerts his mind*

*And strives*

Uppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ paḥānāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paggaṇhāti paḍaḥāti

*He awakens zeal for the abandoning of arisen*

*Evil unwholesome states*

*He puts forth effort*

*Arouses energy*

*Exerts his mind*

*And strives*

Uppannānaṃ kuṣalānaṃ dhammānaṃ uppādāya

Chandaṃ jañeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paḍgaṇhāti paḍahāti

*He awakens zeal for the arising of unarisen*

*Wholesome states*

*He puts forth effort*

*Arouses energy*

*Exerts his mind*

*And strives*

Uppannānaṃ kuṣalānaṃ dhammānaṃ tṭhitiyā

Asammosāya

Bhīyyobhāvāya

Vepullāya

Bhāvānāya pārīpūriyā

Chandaṃ jañeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paḍgaṇhāti paḍahāti

*He awakens zeal for the continuance*

*Non-disappearance*

*Strengthening*

*Increase and fulfillment by development*

*Of arisen wholesome states*

*He puts forth effort*

*Arouses energy*

*Exerts his mind*

*And strives*

Ayaṃ vuccati bhikkhave sammā-vāyāmo

*This bhikkhus is called Right Effort*

Katamā ca bhikkhave sammā-sati

*And what bhikkhus is Right Mindfulness?*

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

*Here bhikkhus a bhikkhu abides*

*Contemplating the body as a body*

Ātāpī sampajāno satimā

*Ardent fully aware and mindful*

Vīneyya loke abhijjhā-domanassaṃ

*Having put away*

*Covetousness and grief for the world*

Vedanāsu vedanānupassī viharati

*He abides contemplating feelings as feelings*

Ātāpī sampajāno satimā

*Ardent fully aware and mindful*

Vīneyya loke abhijjhā-domanassaṃ

*Having put away*

*Covetousness and grief for the world*

Citte cittānūpassī viharati

*He abides contemplating mind as mind*

Ātāpī sampajāno satimā

*Ardent fully aware and mindful*

Vīneyya loke abhijjhā-domanassam

*Having put away*

*Covetousness and grief for the world*

Dhammesu dhammānūpassī viharati

*He abides contemplating mind-objects as mind-objects*

Ātāpī sampajāno satimā

*Ardent fully aware and mindful*

Vīneyya loke abhijjhā-domanassam

*Having put away*

*Covetousness and grief for the world*

Ayaṃ vuccati bhikkhave sammā-sati

*This bhikkhus is called Right Mindfulness*

Katamo ca bhikkhave sammā-samādhi

*And what bhikkhus is Right Concentration?*

Idha bhikkhave bhikkhu

*Here bhikkhus a bhikkhu*

Vivicc'eva kāmehi

*Quite secluded from sensual pleasures*

Vivicca akusālehi dhammehi

*Secluded from unwholesome states*

Savītaḅkaḅ saṁvicāraḅ vivekaḅ-jaḅ pīti-sukhaḅ paṅṅamaḅ jhānaḅ  
upaṅpaḅja viḅarati

*Enters upon and abides in the first Jhāna  
Accompanied by applied and sustained thought  
With rapture and pleasure born of seclusion*

Vītaḅka-vicārānaḅ vūpaṅsamā

*With the stilling of applied and sustained thought*

Ajjhattaḅ sāḅpaṅsādanaḅ cetāso

Ekodibhāvaḅ

Avītaḅkaḅ avīcāraḅ saḅmādhi-jaḅ pīti-sukhaḅ duṅṅtiyaḅ jhānaḅ  
upaṅpaḅja viḅarati

*He enters upon and abides in the second Jhāna  
Accompanied by self-confidence and singleness of mind  
Without applied and sustained thought  
With rapture and pleasure born of concentration*

Pītiyā ca virāgā

*With the fading away as well of rapture*

Upekkhako ca viḅarati

*He abides in equanimity*

Sato ca sāḅpaḅjāno

*Mindful and fully aware*

Sukhañ-ca kāyena paṅṅisaḅvedeti

*Still feeling pleasure with the body*

Yaḅ taḅ ariyā ācikkhanti

‘Upekkhāko saṅtimā sukha-vihāri’ti

Tatiyaḅ jhānaḅ upaṅpaḅja viḅarati

*He enters upon and abides in the third Jhāna  
On account of which the Noble Ones announce  
‘He has a pleasant abiding  
With equanimity and is mindful’*

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkassa ca pahānā

*And the abandoning of pain*

Pubb’eva somanassa domanassānaṃ atthaṅgamā

*With the previous disappearance of joy and grief*

Adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ

Čatutthaṃ jhānaṃ upasāmpajja viharati

*He enters upon and abides in the fourth Jhāna*

*Accompanied by neither pain nor pleasure*

*And purity of mindfulness*

*Due to equanimity*

Ayaṃ vuccati bhikkhave sammā-samādhi

*This bhikkhus is called Right Concentration*

Ayam-eva āriyo atth’āṅgiko maggo

*This is the Noble Eightfold Path*

# Dhamma-cakkappavattana-sutta-pāṭho

Teachings from the Discourse on Setting in Motion the Wheel of  
Dhamma

[Hānda mayam dhamma-cakkappavattana sutta-pāṭham  
bhaṇāmasē]

Dve me bhikkhāve antā

*Bhikkhus there are these two extremes*

Pabbajītena na sevītabbā

*That should not be pursued by one who has gone forth*

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

*That is whatever is tied up to sense pleasures*

*Within the realm of sensuality*

Hino

*Which is low*

Gammo

*Common*

Pothujjāniko

*The way of the common folks*

Anāriyo

*Not the way of the Noble Ones*

Anattha-sāñhito

*And pointless*

Yo cāyaṃ atta-kilamāthānūyogo

*Then there is whatever is tied up*

*With self-deprivation*



Dukkho

*Which is painful*

Anāriyo

*Not the way of the Noble Ones*

Anattha-sāñhito

*And pointless*

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
tathāgatenā abhisambuddhā

*Bhikkhus without going to either of these extremes*

*The Tathāgata has ultimately awakened*

*To a middle way of practice*

Cakkhu-karaṇī

*Giving rise to vision*

Ñāṇa-karaṇī

*Making for insight*

Upasamāya

*Leading to calm*

Abhiññāya

*To heightened knowing*

Sambodhāya

*Awakening*

Nibbānāya samvattati

*And to Nibbāna*

Katamā ca sā bhikkhave majjhimā paṭipadā

*And what bhikkhus is that middle way of practice?*

Amay-eva ariyo aṭṭhaṅgiko maggo

*It is this Noble Eightfold Path*

Sāyyathīdam

*Which is as follows*

Sāmmā-diṭṭhi

*Right View*

Sāmmā-sāṅkappo

*Right Intention*

Sāmmā-vācā

*Right Speech*

Sāmmā-kammanto

*Right Action*

Sāmmā-ājīvo

*Right Livelihood*

Sāmmā-vāyāmo

*Right Effort*

Sāmmā-sati

*Right Mindfulness*

Sāmmā-samādhi

*Right Concentration*

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā  
abhisambuddhā

*This bhikkhus is the middle way of practice*

*That the Tathāgata has ultimately awakened to*

Cakkhu-karaṇī

*Giving rise to vision*

Ñāṇa-karaṇī

*Making for insight*

Upasamāya

*Leading to calm*

Abhiññāya

*To heightened knowing*

Sāmbodhāya

*Awakening*

Nibbānāya samvattati

*And to Nibbāna*

Idaṃ kho pana bhikkhave dukkhaṃ ariyā-ṣaccam

*This bhikkhus is the Noble Truth of dukkha*

Jātipi dukkhā

*Birth is dukkha*

Jarāpi dukkhā

*Ageing is dukkha*

Maraṇampi dukkhaṃ

*And death is dukkha*

Sōka-parideva-dukkhaḥ-domanassupāyāsāpi dukkhā

*Sorrow lamentation pain grief and despair are dukkha*

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha*

Yampicchāṃ na labhati tampi dukkhaṃ

*Not attaining one's wishes is dukkha*

Sāṅkhittena pañcupādānakkhāndhā dukkhā

*In brief the five focuses of identity are dukkha*

Idaṃ kho paṇa bhikkhave dukkha-samudayo ariya-saccam

*This bhikkhus is the Noble Truth of the cause of dukkha*

Yā'yam taṇhā

*It is this craving*

Ponobbhāvikā

*Which leads to rebirth*

Nandi-rāga-sahaḡatā

*Accompanied by delight and lust*

Tatra-tatrābhīnandīnī

*Delighting now here now there*

Sēyyathīdaṃ

*Namely*

Kāma-taṇhā

*Craving for sensuality*

Bhava-taṇhā

*Craving to become*

Vibhava-taṇhā

*Craving not to become*

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariya-saccam

*This bhikkhus is the Noble Truth of the cessation of dukkha*

Yo tassāy'eva taṇhāya asesā-vīrāga-nirodho

*It is the remainderless fading away and cessation*

*Of that very craving*

Cāgo

*Its relinquishment*

Paṭinissaggo

*Letting go*

Mutti

*Release*

Anālāyo

*Without any attachment*

Idaṃ kho paṇa bhikkhave dukkha-nirodha-gāminī-paṭipadā  
ariyā-saccaṃ

*This bhikkhus is the Noble Truth of the way of practice*

*Leading to the cessation of dukkha*

Ayam-eva ariyo aṭṭh'āṅgiko maggo

*It is just this Noble Eightfold Path*

Sēyyathidaṃ

*Which is as follows*

Sāmmā-diṭṭhi

*Right View*

Sāmmā-sāṅkappo

*Right Intention*

Sāmmā-vācā

*Right Speech*

Sāmmā-kammanto

*Right Action*

Sāmmā-ājīvo

*Right Livelihood*

Sāmmā-vāyāmo

*Right Effort*

Sāmmā-sati

*Right Mindfulness*

Sāmmā-samādhi

*Right Concentration*

Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

*Bhikkhus in regard to things unheard of before*

*Vision arose*

*Insight arose*

*Discernment arose*

*Knowledge arose*

*Light arose*

*This is the Noble Truth of dukkha*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan-ti

*Now this Noble Truth of dukkha*

*Should be completely understood*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññātan-ti

*Now this Noble Truth of dukkha*

*Has been completely understood*

Idaṃ dukkha-samudayo ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

*Bhikkhus in regard to things unheard of before*

*Vision arose*

*Insight arose*

*Discernment arose*

*Knowledge arose*

*Light arose*

*This is the Noble Truth of the cause of dukkha*

Taṃ kho paṇ'idaṃ dukkha-saṃudayo ariyā-saccaṃ pahātaṃban-ti

*Now this cause of dukkha*

*Should be abandoned*

Taṃ kho paṇ'idaṃ dukkha-saṃudayo ariyā-saccaṃ pahinan-ti

*Now this cause of dukkha*

*Has been abandoned*

Idaṃ dukkha-nirodho ariyā-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

*Bhikkhus in regard to things unheard of before*

*Vision arose*

*Insight arose*

*Discernment arose*

*Knowledge arose*

*Light arose*

*This is the Noble Truth of the cessation of dukkha*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariyā-saccaṃ sacchi-  
kātabban-ti

*Now the cessation of dukkha*

*Should be experienced directly*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariyā-saccaṃ sacchikaṭan-ti

*Now the cessation of dukkha*

*Has been experienced directly*

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-saccan-ti me  
bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

*Bhikkhus in regard to things unheard of before*

*Vision arose*

*Insight arose*

*Discernment arose*

*Knowledge arose*



*Light arose*

*This is the Noble Truth of the way of practice*

*Leading to the cessation of dukkha*

Taṃ kho paṇ'idam dukkha-nirodha-gāminī-paṭipadā ariyā-  
saccaṃ bhāvetabban-ti

*Now this way of practice leading to the cessation of dukkha*

*Should be developed*

Taṃ kho paṇ'idam dukkha-nirodha-gāminī-paṭipadā ariyā-  
saccaṃ bhāvītan-ti

*Now this way of practice leading to the cessation of dukkha*

*Has been developed*

Yāva-kīvaṇ-ca me bhikkhave imeṣu catūsu ariyā-saccesu  
Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ nāṇa-  
dassanaṃ na suvisuddhaṃ ahoṣi

*As long bhikkhus as my knowledge and understanding*

*As it actually is*

*Of these Four Noble Truths*

*With their three phases and twelve aspects*

*Was not entirely pure*

N'eva tāvāhaṃ bhikkhave sadevāke loke samārāke sabrahmāke  
Sassamaṇa-brāhmaṇiyā pajāya sadeva-maṇussāya  
Anūttaraṃ sammā-sambodhiṃ abhisāmbuddho paccaññāsim

*Did I not claim bhikkhus*

*In this world of devas Māra and Brahmā*

*Amongst mankind with its priests and renunciants*

*Kings and commoners*

*An ultimate awakening*

*To unsurpassed perfect enlightenment*

Yato ca kho me bhikkhave imesu catūsu ariyā-saccesu  
Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa -  
dassanaṃ suvisuddhaṃ ahosi

*But when bhikkhus my knowledge and understanding*

*As it actually is*

*Of these Four Noble Truths*

*With their three phases and twelve aspects*

*Was indeed entirely pure*

Athāhaṃ bhikkhave sadevāke loke samārake sabrahmaṃke  
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya  
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

*Then indeed did I claim bhikkhus*

*In this world of devas Māra and Brahmā*

*Amongst mankind with its priests and renunciants*

*Kings and commoners*

*An ultimate awakening*

*To unsurpassed perfect enlightenment*

Ñāṇaṃ-ca pana me dassanaṃ udāpādi

*Now knowledge and understanding arose in me*

Ākuppā me vimutti

*My release is unshakeable*

Ayam-antimā jāti

*This is my last birth*

N'atthidāni punabbhavo-ti

*There won't be any further becoming*

# Dhamma-pahaṃsāna-pāṭho

The Teaching on Striving According to Dhamma<sup>2</sup>

[Handa mayam Dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe]

Evam svākkhāto bhikkhave mayā dhammo

*Bhikkhus the Dhamma has thus been well expounded by me*

Uttāno

*Elucidated*

Vivāṭo

*Disclosed*

Paḅāsīto

*Revealed*

Chinna-pilotīko

*And stripped of patchwork*

Alam-eva saḍḍhā-pabbajītena kula-puttēna vīriyaṃ ārabhituṃ

*This is enough for a clansman*

*Who has gone forth out of faith*

*To arouse his energy thus*

Kāmaṃ taṇo ca nahāru ca aṭṭhi ca avasiṣṣatu

*Willingly let only my skin sinews and bones remain*

Sarīre upasussatu maṃsa-lohitam

*And let the flesh and blood in this body wither away*

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<sup>2</sup> adapted from Bhikkhu Bodhi: The Connected Discourses of the Buddha, Wisdom Publications, Massachusetts, 2000, p 553.

Yam taṃ puṛisa-thāmena puṛisa-vīriyena puṛisa-parakkamena  
pattabbam

Na taṃ apāpuṇitvā

Vīriyassa sāṅghānam bhāvissati-ti

*As long as whatever is to be attained*

*By human strength*

*By human energy*

*By human effort*

*Has not been attained*

*Let not my efforts stand still*

Dukkham bhikkhave kusīto viharati

*Bhikkhus the lazy person dwells in suffering*

Vokiṇṇo pāpakehi akusalehi dhammehi

*Soiled by evil unwholesome states*

Mahantaṅ-ca sādattam paṇihāpeti

*And great is the personal good that he neglects*

Āraddha-vīriyo ca kho bhikkhave sukham viharati

*The energetic person though dwells happily*

Pavivitto pāpakehi akusalehi dhammehi

*Well withdrawn from unwholesome states*

Mahantaṅ-ca sādattam paṇipūreti

*And great is the personal good that he achieves*

Na bhikkhave hīnena aggassa patti hoti

*Bhikkhus it is not by lower means that the supreme is attained*

Aggena ca kho bhikkhave aggassa patti hoti

*But bhikkhus it is by the supreme that the supreme is attained*

Maṇḍapēyyam-idam bhikkhave brahmacariyam

*Bhikkhus this Holy Life is like the cream of the milk*

Satthā sammukhī-bhūto

*The Teacher is present*

Tasmā'tiha bhikkhave viriyam ārabhatha

*Therefore bhikkhus start to arouse your energy*

Appattassa pattiyā

*For the attainment of the as yet unattained*

Anadhigatassa adhigamāya

*For the achievement of the as yet unachieved*

Asacchikatassa sacchikiriyāya

*For the realisation of the as yet unrealised*

‘Evaṃ no ayam amhākaṃ pabbajjā

Avanḱatā avaññā bhaviṣṣati

*Thinking in such a way*

*Our Going Forth will not be barren*

Saphalā sa-udārayā.

*But will become fruitful and fertile*

Yesāṃ mayam pariḅhuñjāma

Civāra-piṇḍapāta

Sēnāsana-gilānappaccaya bhesajja-parikkhāram

Tesaṃ te kārā aṃhesu

*And all our use of robes*

*Almsfood*

*Lodgings*

*And medicinal requisites*

*Given by others for our support*

Mahapphalā bhavissanti mahā-nisāṃsā'ti

*Will reward them with great fruit and great benefit*

Evam hi vo bhikkhave sikkhitabbam

*Bhikkhus you should train yourselves thus*

Att'attham vā hi bhikkhave sāmpassamānena

*Considering your own good*

Alam-eva appamādena sāmpādetum

*It is enough to strive for the goal without negligence*

Par'attham vā hi bhikkhave sāmpassamānena

*Bhikkhus considering the good of others*

Alam-eva appamādena sāmpādetum

*It is enough to strive for the goal without negligence*

Ubhaya'ttham vā hi bhikkhave sāmpassamānena

*Bhikkhus considering the good of both*

Alam-eva appamādena sāmpādetum

*It is enough to strive for the goal without negligence*

# Ten Subjects For Frequent Recollection by One Who Has Gone Forth

[Hānda mayam pabbajita-abhiṇha-paccavekkhaṇa-pāṭham  
bhaṇāmasa]

Dasa ime bhikkhāve dhammā  
Pabbajītena abhiṇham paccavekkhitabbā  
Kaṭame dasa

*Bhikkhus there are ten dhammas which should be reflected upon  
again and again by one who has gone forth  
What are these ten?*

‘Vevanṇiyamhi ajjhūpaḡato’ ti  
Pabbajītena abhiṇham paccavekkhitabbam  
“I am no longer living according to worldly aims and values”  
This should be reflected upon again and again by one who has  
gone forth

‘Parapaṭibaddhā me jīvīkā’ ti  
Pabbajītena abhiṇham paccavekkhitabbam  
“My very life is sustained through the gifts of others”  
This should be reflected upon again and again by one who has  
gone forth

‘Añño me ākappa karaṇīyo’ ti  
Pabbajītena abhiṇham paccavekkhitabbam  
“I should strive to abandon my former habits”  
This should be reflected upon again and again by one who has  
gone forth

‘Kaccî nu kho me attā silato na upavadatī’ ti

Pabbajitena abhiṇhaṃ paccavekkhitabbaṃ

*“Does regret over my conduct arise in my mind?”*

*This should be reflected upon again and again by one who has gone forth*

‘Kaccî nu kho maṃ anuvicca viññū sabrahmācārī silato na upavadanti’ ti

Pabbajitena abhiṇhaṃ paccavekkhitabbaṃ

*“Could my spiritual companions find fault with my conduct?”*

*This should be reflected upon again and again by one who has gone forth*

‘Sabbhehi me piyehi maṇāpehi nānābhāvo vīnābhāvo’ ti

Pabbajitena abhiṇhaṃ paccavekkhitabbaṃ

*“All that is mine beloved and pleasing*

*Will become otherwise*

*Will become separated from me”*

*This should be reflected upon again and again by one who has gone forth*

‘Kammāssaṅkomhi kammādayādo kammāyoni kammābandhū  
kammāpaṭisaṅgaṇo

Yaṃ kammaṃ karissāmi

Kalyāṇaṃ vā pāpakaṃ vā

Tassa dāyādo bhāvissāmi’ ti

Pabbajitena abhiṇhaṃ paccavekkhitabbaṃ



*“I am the owner of my kamma*

*Heir to my kamma*

*Born of my kamma*

*Related to my kamma*

*Abide supported by my kamma*

*Whatever kamma I shall do*

*For good or for ill*

*Of that I will be the heir”*

*This should be reflected upon again and again by one who has gone forth*

‘Kathambhūtaṣṣa me rattindivā vitipatantī’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

*“The days and nights are relentlessly passing*

*How well am I spending my time?”*

*This should be reflected upon again and again by one who has gone forth*

‘Kacci nu kho’haṃ suññāgāre abhiraṃmāmi’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

*“Do I delight in solitude or not?”*

*This should be reflected upon again and again by one who has gone forth*

‘Atthi nu kho me uttari-manussa-dhammā alamaṃṣiṃṣa-

daṣṣana-visēso adhigato

So’haṃ pacchīme kāle sabbrahmacārihi puṭṭho na maṅku

bhāvissāmi’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

*“Has my practice borne fruit with freedom or insight*

*So that at the end of my life I need not feel ashamed when  
questioned by my spiritual companions?"*

*This should be reflected upon again and again by one who has  
gone forth*

Ime kho bhikkhāve daṣa dhammā

Pabbajitena abhiṇhaṃ paccavekkhitabbā' ti

*Bhikkhus these are the ten dhammas to be reflected upon again  
and again by one who has gone forth*

# Tāyana-gāthā

The Verses of Tāyana

[Handa mayam Tāyana-gāthāyo bhaṇāmase]

Chīnda sōtam parakkamma - Kāme panūda brāhmaṇa  
Nappahāya muni kāme - Nekattam-upapajjati

*Exert yourself and cut the stream*

*Discard sense pleasures Holy Man*

*Not letting sensual pleasures go*

*A sage will not reach unity*

Kayirā ce kayirāthenam - Daḷham-enam parakkāme  
Sithilo hi paribbājo - Bhiyyo ākirate rajam

*Vigorously with all one's strength*

*It should be done what should be done*

*A lax monastic life stirs up*

*The dust of passions all the more*

Ākatam dukkaṭam seyyo - Pacchā tappati dukkaṭam  
Katañ-ca sukātam seyyo - Yam katvā nānutappaṭi

*Better is not to do bad deeds*

*That afterwards would bring remorse*

*It's rather good deeds one should do*

*Which having done one won't regret*

Kusô yathā duggahito - Hattham-evānukantati  
Sāmaññaṃ dupparāmaṭṭhaṃ - Nirayāyūpakadḍhati

*As kusa grass when wrongly grasped  
Will only cut into one's hand  
So does the monk's life wrongly led  
Indeed drag one to hellish states*

Yaṃ-kiñci sithilaṃ kammaṃ - Sāṅkiliṭṭhāñ-ca yaṃ vātaṃ  
Sāṅkaṣsaraṃ brahma-cariyaṃ - Na taṃ hōti maḥapphalan-ti

*Whatever deed that's slackly done  
Whatever vow corruptly kept  
The Holy Life led in doubtful ways  
All these will never bear great fruits*

## Reflection on the Four Requisites

[Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham bhaṇāmasē]

Paṭisaṅkhā yoniṣo cīvaram paṭisēvāmi

Yāvadeva sītassa paṭighātāya

Uṇhassa paṭighātāya

Ḍaṃsa-makaṣa-vātātapa-ṣiṛiṃṣapa-sāmphassānam paṭighātāya

Yāvadeva hīrikopina-paṭicchādanattham

*Wisely reflecting I use the robe*

*Only to ward off cold to ward off heat to ward off the touch of flies*

*mosquitoes wind burning and creeping things*

*Only for the sake of modesty*

Paṭisaṅkhā yoniṣo piṇḍapātam paṭisēvāmi

Neva ḍavāya na madāya na maṇḍanāya na vibhūsanāya

Yāvadeva imassa kāyassa ṭhītiyā yāpanāya vihiṃsūparātiyā

brahmacariyānuggahāya

Iti purāṇaṇḍa vedānam paṭihāṅkhāmi navaṇḍa vedānam na

uppādessāmi

Yātrā ca me bhavissati aṇavajjātā ca phāsuvihāro cā'ti

*Wisely reflecting I use almsfood*

*Not for fun not for pleasure not for fattening not for beautification*

*Only for the maintenance and nourishment of this body*

*For keeping it healthy for helping with the Holy Life*

*Thinking thus:*

*“I will allay hunger without overeating*

*So that I may continue to live blamelessly and at ease”*

Paṭisaṅkhā yoniṣo senāsaṇaṃ paṭisevāmi

Yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya

Ḍaṃsa-makaṣa-vātātapa-ṣiriṃsapa-sāmphassānaṃ paṭighātāya

Yāvadeva utupaṛissaya vīnodanaṃ paṭisaṅgānārāmatthaṃ

*Wisely reflecting I use the lodging*

*Only to ward off cold to ward off heat to ward off the touch of flies  
mosquitoes wind burning and creeping things*

*Only to remove the danger from weather and for living in  
seclusion*

Paṭisaṅkhā yoniṣo gilāna-paccaya-bhesajja-parikkhāraṃ  
paṭisevāmi

Yāvadeva uppanānaṃ veyyābādhikānaṃ vedānaṃ  
paṭighātāya

Abyāpajjha-paramatāyā ti

*Wisely reflecting I use supports for the sick and medicinal requisites*

*Only to ward off painful feelings that have arisen*

*For the maximum freedom from disease*

# Dhātu-paṭikūla-paccavekkhaṇa-pāṭho

Reflection on the Repulsiveness of the Four Requisites

[Hānda mayamaṃ dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṃ  
bhaṇāmaṃ]

Yathā paṇḍarāyaṃ pavāṭṭamānaṃ dhātu-māṭṭam-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ cīvaraṃ tad upabhuñjāko ca puṅgalō

*Are these robes and so is the person wearing them*

Dhātu-māṭṭako

*Merely elements*

Nīssatto

*Not a being*

Nījjīvo

*Without a soul*

Sūñño

*And empty of self*

Ṣabbāni paṇa imāni cīvarāni aḷigūcchāniyāni

*None of these robes are innately repulsive*

Imaṃ pūti-kāyaṃ paṭvā

*But touching this unclean body*

Ativiya jigūcchāniyāni jāyanti

*They become disgusting indeed*

Yathâ paçcayam pavattamānam dhātu-māttam-ev'etam

*Composed of only elements according to causes and conditions*

Yad idam piṇḍāpāto tad upabhuñjako ca puṅgalō

*Is this almsfood and so is the person eating it*

Dhātu-māttako

*Merely elements*

Nissatto

*Not a being*

Nijjīvo

*Without a soul*

Suñño

*And empty of self*

Ṣabbo paṇāyam piṇḍā-pāto ajigucchāṇiyo

*None of this almsfood is innately repulsive*

Imam pūti-kāyam patvā

*But touching this unclean body*

Ativiya jigucchāṇiyo jāyati

*It becomes disgusting indeed*

Yathâ paçcayam pavattamānam dhātu-māttam-ev'etam

*Composed of only elements according to causes and conditions*

Yad idam senāsanam tad upabhuñjako ca puṅgalō

*Is this dwelling and so is the person using it*

Dhātu-māttako

*Merely elements*



Nissatto

*Not a being*

Nijjivo

*Without a soul*

Suñño

*And empty of self*

Ṣabbāni paṇa imāni senāsanāni ajjigucchaniyāni

*None of these dwellings are innately repulsive*

Imaṃ pūti-kāyaṃ paṭvā

*But touching this unclean body*

Ativiya jiggucchaniyāni jāyanti

*They become disgusting indeed*

Yathā paṇcayamaṃ pavattamānaṃ dhātu-mattamaṃ-ev'etaṃ

*Composed of only elements according to causes and conditions*

Yad idaṃ gilāna-paṇcaya-bhesajja-parikkhāro taḍ upabhuñjako  
ca puḅḅalo

*Is this medicinal requisite and so is the person that takes it*

Dhātu-mattako

*Merely elements*

Nissatto

*Not a being*

Nijjivo

*Without a soul*

Suñño

*And empty of self*

Ṣabbo paṇāyaṃ gilāna-paccaṃya-bhesajja-parikkhāro  
ajigūcchāṇīyo

*None of this medicinal requisite is innately repulsive*

Imaṃ pūti-kāyaṃ paṭvā

*But touching this unclean body*

Ativiya jigūcchāṇīyo jāyati

*It becomes disgusting indeed*





THE  
CARDINAL  
SUTTAS

# Dhammacakkappavattana Sutta

*(Solo Introduction)*

Anuttaraṃ abhisambodhiṃ sambujjhivā Tathāgato  
Paṭhamaṃ yaṃ adesesi Dhammacakkaṃ anuttaraṃ  
Sammadeva pavattento loke appativattiyaṃ  
Yatthākkhātā ubho antā paṭipatti ca majjhimā  
Catūsvāriyasaccesu visuddhaṃ ñāṇadassanaṃ  
Desitaṃ dhammarājena sammāsambodhikittanaṃ  
Nāmena vissutaṃ suttaṃ Dhammacakkappavattanaṃ  
Veyyākaraṇapāthena saṅgītantam bhaṇāma se.

[Evaṃ me suttaṃ]

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane  
Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyaṃ  
kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko,  
anariyo, anatthasañhito; yo cāyaṃ attakilamathānuyogo; dukkho,  
anariyo, anatthasañhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā  
Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī,  
upasaṃyāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena  
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasaṃyāya,  
abhiññāya, sambodhāya, nibbānāya saṃvattati?

# The Discourse on Setting in Motion the Wheel of Dhamma

*(Solo Introduction)*

*This is the first teaching of the Tathagāta on attaining to unexcelled, perfect enlightenment.*

*Here is the perfect turning of the incomparable Wheel of Truth, Inestimable wherever it is expounded in the world.*

*Disclosed here are two extremes and the Middle Way, With the Four Noble Truths and the purified knowledge and vision Pointed out by the Lord of Dhamma.*

*Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as “The Turning of the Wheel of the Dhamma.”*

*[Thus have I heard]*

*Once when the Blessed One was staying in the deer sanctuary at Isipatana, near Benares, he spoke to the group of five bhikkhus:*

*“These two extremes, bhikkhus, should not be followed by one who has gone forth: sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable; and self-torture, which is painful, ignoble, and unprofitable.*

*“Bhikkhus, by avoiding these two extremes, the Tathagāta has realised the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.*

*“And what, bhikkhus, is the Middle Way realised by the Tathagāta, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?”*

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam:

Sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, soka-parideva-dukkha-domanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam-picchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayo ariyasaccaṃ:

Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathīdam: kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodho ariyasaccaṃ:

Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ:

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam: Sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

[Idaṃ dukkhaṃ] ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*“It is just this Noble Eightfold Path, namely:*

*“Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.*

*“Truly, bhikkhus, this Middle Way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, to Nibbāna.*

*“This, bhikkhus, is the Noble Truth of dukkha:*

*“Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.*

*“This, bhikkhus, is the Noble Truth of the cause of dukkha:*

*“The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.*

*“This, bhikkhus, is the Noble Truth of the cessation of dukkha:*

*“The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.*

*“This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:*

*“Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.*

*“With the thought, ‘This is the Noble Truth of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.*



Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkhasamudayo ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahīnanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā, udapādi āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*“With the thought, ‘This is the Noble Truth of dukkha, and this dukkha has to be understood,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of dukkha, and this dukkha has been understood,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of the cause of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of the cessation of dukkha,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realised,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realised,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.*

Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvīti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[Yāva kīvañca me] bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Ñāṇaṃ pana me dassanaṃ udapādi,

“Akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo” ti.

Idaṃ avoca Bhagavā. Attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍañña virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

“Yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhammaṃ” ti.

[Pavattite ca Bhagavatā] Dhammacakke bhummā devā saddamanussāvesuṃ:

*“With the thought, ‘This is the Noble Truth of the way leading to the cessation of dukkha,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This Noble Truth of the way leading to the cessation of dukkha has to be developed,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“With the thought, ‘This Noble Truth of the way leading to the cessation of dukkha has been developed,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.*

*“So long, bhikkhus, as my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was not fully clear to me, I did not declare to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realisation of incomparable, perfect enlightenment.*

*“But when, bhikkhus, my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was fully clear to me, I declared to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realisation of incomparable, perfect enlightenment.*

*“Knowledge and vision arose: ‘Unshakeable is my deliverance; this is the last birth, there will be no more renewal of being.’”*

*Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One.*

*As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew:*

*“Everything that has the nature to arise has the nature to cease.”*

*When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice,*

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanussāvesuṃ...

Cātummahārājikanāṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddamanussāvesuṃ...

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasavattī devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmakāyikā devā saddamanussāvesuṃ:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Itiha tena khaṇena, tena muhuttana, yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca oḷāro obhāso loke pāturahosi atikkammeva devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi:

“Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti. Itihidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva nāmaṃ ahoṣī ti.

Dhammacakkapavattana Suttaṃ niṭṭhitaṃ

*“The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.”*

*Having heard what the Earthbound devas said, the devas of the Four Great Kings proclaimed with one voice. . . .*

*Having heard what the devas of the Four Great Kings said, the devas of the Thirty-three proclaimed with one voice. . . .*

*Having heard what the devas of the Thirty-three said, the Yāma devas proclaimed with one voice. . . .*

*Having heard what the Yāma devas said, the Devas of Delight proclaimed with one voice. . . .*

*Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice. . . .*

*Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice. . . .*

*Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice,*

*“The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.”*

*Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world, and the ten-thousandfold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth.*

*Then the Blessed One made the utterance,*

*“Truly, Koṇḍañña has understood, Koṇḍañña has understood!” Thus it was that the Venerable Koṇḍañña got the name Aññā-Koṇḍañña: “Koṇḍañña Who Understands.”*

*Thus ends the Discourse on Setting in Motion the Wheel of Dhamma.*

# Anatta-Lakkhaṇa Sutta

*(Solo Introduction)*

Yantaṃ sattehi dukkhena ñeyyaṃ anattalakkhaṇaṃ  
Attavādattasaññānaṃ sammadeva vimocanaṃ  
Sambuddho taṃ pakāsesi diṭṭhasaccāna yoginaṃ  
Uttariṃ paṭivedhāya bhāvetuṃ ñāṇamuttamaṃ  
Yantesaṃ diṭṭhadhammānaṃ ñāṇenupaparikkhataṃ  
Sabbāsavehi cittāni vimuccimṣu asesato  
Tathā ñāṇānussārena sāsanaṃ kātumicchataṃ  
Sādhūnaṃ atthasiddhatthaṃ taṃ suttantaṃ bhaṇāma se

[Evaṃ me sutāṃ]

Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi” ti.

Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi” ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi” ti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi” ti.

# The Discourse on the Characteristic of Not-Self

*(Solo Introduction)*

*All beings should take pains to understand the characteristic of not-self*

*Which provides matchless deliverance from self-belief and self-perception,*

*As taught by the supreme Buddha.*

*This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension;*

*It is for the development of perfect understanding of these phenomena,*

*And for the investigation of all defiled mind-moments.*

*The consequence of this practice is total deliverance,*

*So, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.*

*[Thus have I heard]*

*At one time the Blessed One was dwelling at Benares in the deer park. There he addressed the group of five bhikkhus:*

*“Form, bhikkhus, is not-self. If, bhikkhus, form were self, then form would not lead to affliction, and one might be able to say in regard to form, ‘Let my form be thus, let my form not be thus.’ But since, bhikkhus, form is not-self, form therefore leads to affliction, and one is not able to say in regard to form, ‘Let my form be thus, let my form not be thus.’*

*“Feeling is not-self. If, bhikkhus, feeling were self, feeling would not lead to affliction, and one might be able to say in regard to feeling, ‘Let my feeling be thus, let my feeling not be thus.’ But since, bhikkhus, feeling is not-self, feeling therefore leads to affliction, and one is not able to say in regard to feeling, ‘Let my feeling be thus, let my feeling not be thus.’*



Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha 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.

Sañkhārā anattā, sañkhārā ca hidaṃ bhikkhave attā abhavissamsu, nayidaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca sañkhāresu, “Evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesun” ti.

Yasmā ca kho bhikkhave sañkhārā anattā, tasmā sañkhārā ābādhāya saṃvattanti, na ca labbhati sañkhāresu “Evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesun” ti.

Viññāṇaṃ anattā, viññāṇaṃ ca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha 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 viññāṇaṃ mā ahoṣī” ti.

[Taṃ kiṃ maññatha bhikkhave] rūpam niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?

No hetuṃ bhante.

*“Perception is not-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, ‘Let my perception be thus, let my perception not be thus.’ But since, bhikkhus, perception is not-self, perception therefore leads to affliction, and one is not able to say in regard to perception, ‘Let my perception be thus, let my perception not be thus.’*

*“Mental formations are not-self. If, bhikkhus, mental formations were self, mental formations would not lead to affliction, and one might be able to say in regard to mental formations, ‘Let my mental formations be thus, let my mental formations not be thus.’ But since, bhikkhus, mental formations are not-self, mental formations therefore lead to affliction, and one is not able to say in regard to mental formations, ‘Let my mental formations be thus, let my mental formations not be thus.’*

*“Consciousness is not-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’ But since, bhikkhus, consciousness is not-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’*

*“What do you think about this, bhikkhus? Is form permanent or impermanent?”*

*“Impermanent, Lord.”*

*“But is that which is impermanent painful or pleasurable?”*

*“Painful, Lord.”*

*“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”*

*“It is not, Lord.”*

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vāti?  
Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?  
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu  
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?  
No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti?  
Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?  
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu  
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?  
No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti?  
Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?  
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu  
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?  
No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ  
vāti?

Aniccaṃ bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?  
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu  
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?  
No hetuṃ bhante.

*“What do you think about this, bhikkhus? Is feeling permanent or impermanent?”*

*“Impermanent, Lord.”*

*“But is that which is impermanent painful or pleasurable?”*

*“Painful, Lord.”*

*“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”*

*“It is not, Lord.”*

*“What do you think about this, bhikkhus? Is perception permanent or impermanent?”*

*“Impermanent, Lord.”*

*“But is that which is impermanent painful or pleasurable?”*

*“Painful, Lord.”*

*“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”*

*“It is not, Lord.”*

*“What do you think about this, bhikkhus? Are mental formations permanent or impermanent?”*

*“Impermanent, Lord.”*

*“But is that which is impermanent painful or pleasurable?”*

*“Painful, Lord.”*

*“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”*

*“It is not, Lord.”*

*“What do you think about this, bhikkhus? Is consciousness permanent or impermanent?”*

*“Impermanent, Lord.”*

*“But is that which is impermanent painful or pleasurable?”*

*“Painful, Lord.”*

*“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”*

*“It is not, Lord.”*

[Tasmā tiha bhikkhave] yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbam rūpaṃ “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbe saṅkhārā “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yaṅkiñci viññāṇam atītānāgata-paccuppannam ajjhattam vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbam viññāṇam “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim “Vimuttam” iti ñāṇam hoti, “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparam itthattāyā” ti pajānāti ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandum. Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavag-giyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

Anattalakkhaṇa Suttaṃ niṭṭhitaṃ

*“Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’*

*“Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’*

*“Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’*

*“Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: ‘This is not mine, I am not this, this is not my self.’*

*“Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’*

*“Seeing in this way, bhikkhus, the wise noble disciple becomes disenchanted with form, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with mental formations, becomes disenchanted with consciousness. Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: ‘It is liberated,’ and they know: ‘Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.’”*

*Thus spoke the Blessed One. Delighted, the group of five bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.*

*Thus ends the Discourse on the Characteristic of Not-Self.*

# Āditta-Pariyāya Sutta

*(Solo Introduction)*

Veneyyadamanopāye sabbaso pāramiṃ gato  
Amoghavacano Buddho abhiññāyānusāsako  
Ciṇṇānurūpato cāpi dhammena vinayaṃ pajāṃ  
Ciṇṇāggipāricariyānaṃ sambojjhārahayoginaṃ  
Yamādittapariyāyaṃ desayanto manoharaṃ  
Te sotāro vimocesi asekkhāya vimuttiyā  
Tathevopaparikkhāya viññūṇaṃ sotumicchataṃ  
Dukkhatālakkaṇopāyaṃ taṃ suttantaṃ bhaṇāma se.

[Evaṃ me sutāṃ]

Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsise saddhiṃ  
bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ  
ādittaṃ, cakkhusamphasso āditto, yampidaṃ cakkhusam-  
phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ  
rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇena  
sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti  
vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ,  
sotasamphasso āditto, yampidaṃ sotasamphassapaccayā  
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ  
vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā  
mohagginā, ādittaṃ jātiyā jarāmaṇena sokehi paridevehi  
dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

# The Fire Sermon

*(Solo Introduction)*

*With his skill in training the trainable,*

*The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,*

*He who expounds to the people the Dhamma and Vinaya that is fitting and worthy,*

*Teaching with this wonderful parable about fire, meditators of the highest skill,*

*He has liberated those who listen with the liberation that is utterly complete,*

*Through true investigation, with wisdom and attention.*

*Let us now recite this Sutta which describes the characteristics of dukkha.*

*[Thus have I heard]*

*At one time the Blessed One was staying near Gayā at Gayā Head together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:*

*“Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?*

*“The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.*

*“The ear is burning, sounds are burning, ear consciousness is burning, ear contact is burning, the feeling that arises from ear contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.*



Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ, kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Sotasmिṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

*“The nose is burning, odours are burning, nose consciousness is burning, nose contact is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.*

*“The tongue is burning, tastes are burning, tongue consciousness is burning, tongue contact is burning, the feeling that arises from tongue contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.*

*“The body is burning, tangible objects are burning, body consciousness is burning, body contact is burning, the feeling that arises from body contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.*

*“The mind is burning, mental states are burning, mind consciousness is burning, mind contact is burning, the feeling that arises through mind contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.*

*“Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye and disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.*

*“They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.*

Ghānasmim̐ pi nibbindati, gandhesu pi nibbindati, ghāna-  
viññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ  
ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā  
dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi  
nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhā-  
samphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Kāyasmim̐ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāya-  
viññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ  
kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ  
vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Manasmim̐ pi nibbindati, dhammesu pi nibbindati, mano-  
viññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ  
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā  
dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim̐ ‘Vimuttam’  
iti ñāṇaṃ hoti, ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ  
karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānātī ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ  
abhinandaṃ. Imasmiṅca pana veyyākaraṇasmim̐ bhaññamāne  
tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̐sū ti.

Ādittapariyāya Suttaṃ niṭṭhitaṃ

*“They become disenchanted with the nose, disenchanted with odours, disenchanted with nose consciousness, disenchanted with nose contact, and the feeling that arises from nose contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.*

*“They become disenchanted with the tongue, disenchanted with tastes, disenchanted with tongue consciousness, disenchanted with tongue contact, and the feeling that arises from tongue contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.*

*“They become disenchanted with the body, disenchanted with tangible objects, disenchanted with body consciousness, disenchanted with body contact, and the feeling that arises from body contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.*

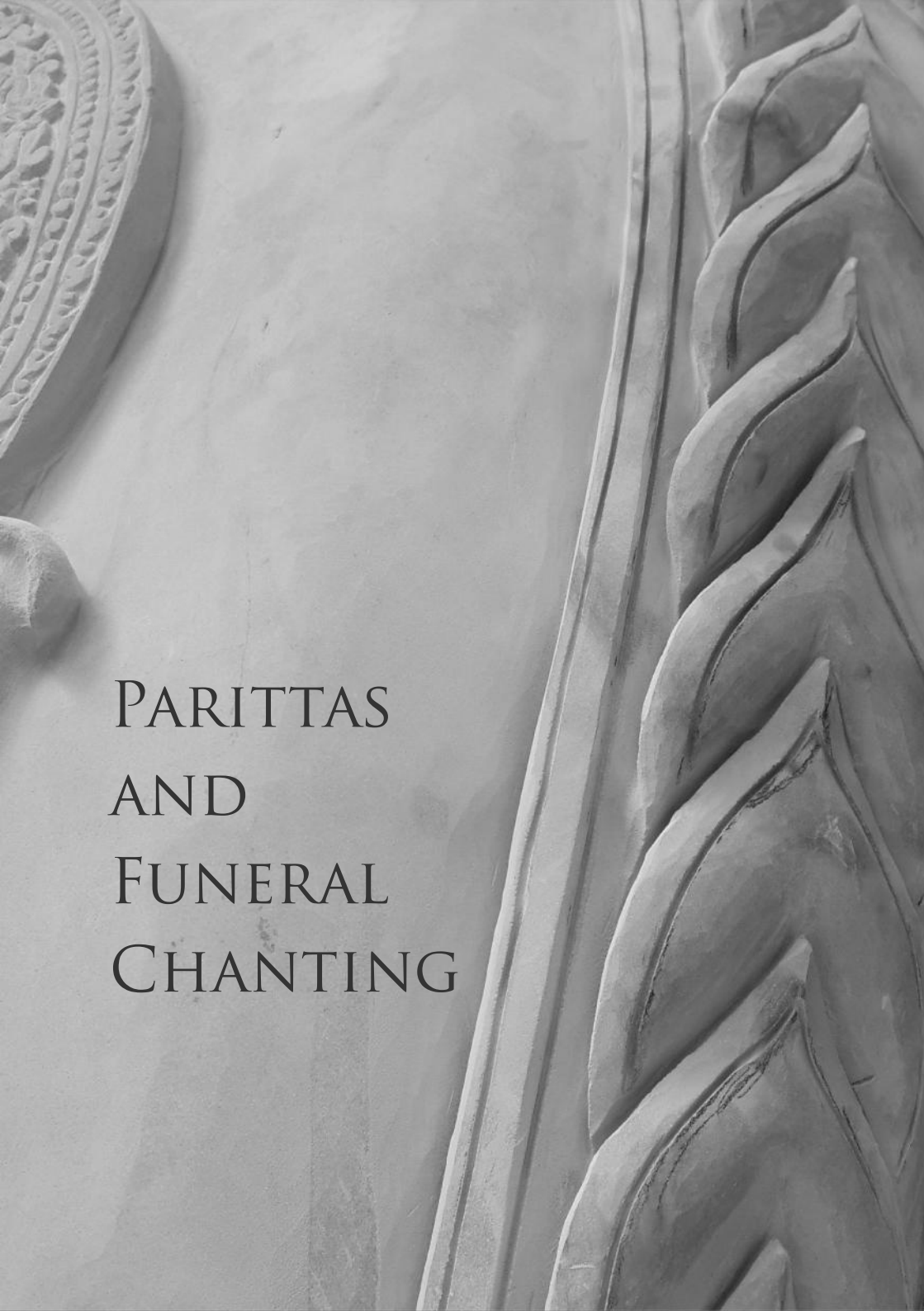
*“They become disenchanted with the mind, disenchanted with mental states, disenchanted with mind consciousness, disenchanted with mind contact, and the feeling that arises from mind contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.*

*“Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: ‘It is liberated,’ and they know: ‘Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.’”*

*Thus spoke the Blessed One; delighted, the bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment.*

*Thus ends the Fire Sermon.*





PARITTAS  
AND  
FUNERAL  
CHANTING

# Paritta Chants

## Invitation to the Devas

Pharivāna mettaṃ samettā bhadantā

Avikkhitta-cittā parittaṃ bhaṇantu

Sagge kāme ca rūpe

Giri-sikhara-taṭṭe c'antalikkhe vimāne

Dīpe raṭṭhe ca gāme

Taru-vana-gahane

Geha-vatthumhi khette

Bhummā c'āyantu devā

Jala-thala-visame

Yakkha-gandhabba-nāgā

Tiṭṭhantā santike yaṃ

Muni-vara-vacanaṃ

Sādhavo me suṇantu

\*/Dhammassavana-kālo

ayam-bhadantā

(3 times or:)

\*/Buddha-dassana-kālo

ayam-bhadantā

Dhammassavana-kālo ayam-bhadantā

Saṅgha-payirūpāsana-kālo

ayam-bhadantā

## Pubba-bhāga-nama-kāra-pāṭho

Namo tassa Bhagavato arahato

sammā-sambuddhassa (3 times)

## Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam-pi Buddhaṃ saraṇaṃ  
gacchāmi

Dutiyam-pi Dhammaṃ saraṇaṃ  
gacchāmi

Dutiyam-pi Saṅghaṃ saraṇaṃ  
gacchāmi

Tatiyam-pi Buddhaṃ saraṇaṃ  
gacchāmi

Tatiyam-pi Dhammaṃ saraṇaṃ  
gacchāmi

Tatiyam-pi Saṅghaṃ saraṇaṃ  
gacchāmi

## Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho

Sāmaṃ va Buddho sugato vimutto

Mārassa pāsā vinimocayanto

Pāpesi khemaṃ janataṃ vineyyaṃ

Buddhaṃ varan-taṃ sirasā namāmi

Lokassa nāthañ-ca vināyakañ-ca

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu

Dassesī lokassa visuddhi-maggaṃ

Niyyāniko dhamma-dharassa dhāri

Sāt'āvaho santi-karo suciṇṇo

Dhammaṃ varan-taṃ sirasā namāmi

Mohappadālaṃ upasanta-dāhaṃ

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu

Saddhamma-senā sugatānugo yo

Lokassa pāpūpakilesa-jetā

Santo sayamaṃ santi-niyojako ca

Svākkhāta-dhammaṃ viditaṃ karoti

Saṅghaṃ varan-taṃ sirasā namāmi  
Buddhānubuddhaṃ sama-sīla-dīṭṭhiṃ  
Tan-tejasā te jaya-siddhi hotu  
Sabb'antarāyā ca vināsamentu

### **Sambuddhe**

(chanted alternative to the  
previous chant)

Sambuddhe aṭṭhavisaṅca  
Dvādasasāṅca saḥassake  
Pañca-sata-saḥassāni  
Namāmi sirasā ahaṃ  
Tesaṃ dhammaṅca saṅghaṅca  
Ādarena namāmihaṃ  
Namakārānubhāvena  
Hantvā sabbe upaddave  
Anekā antarāyāpi  
Vinassantu asesato  
    Sambuddhe pañca-pañṇāsaṅca  
Catuvisati saḥassake  
Dasa-sata-saḥassāni  
Namāmi sirasā ahaṃ  
Tesaṃ dhammaṅca saṅghaṅca  
Ādarena namāmihaṃ  
Namakārānubhāvena  
Hantvā sabbe upaddave  
Anekā antarāyāpi  
Vinassantu asesato  
    Sambuddhe navuttarasate  
Aṭṭhacattāḷisa saḥassake  
Visati-sata-saḥassāni  
Namāmi sirasā ahaṃ  
Tesaṃ dhammaṅca saṅghaṅca  
Ādarena namāmihaṃ

Namakārānubhāvena  
Hantvā sabbe upaddave  
Anekā antarāyāpi  
Vinassantu asesato

### **Namo-kāra-aṭṭhaka**

Namo arahato  
Sammā sambuddhassa  
Mahesino  
Namo uttama-dhammassa  
Svākkhātass'eva ten'idha  
Namo mahā-saṅghassāpi  
Visuddha-sīla-dīṭṭhino  
Namo omāty-āraddhassa  
Ratanattayassa sādhukaṃ  
Namo omakātītassa  
Tassa vatthuttayassa-pi  
Namo-kārappabhāvena  
Vigacchantu upaddavā  
Namo-kārānubhāvena  
Suvatthi hotu sabbadā  
Namo-kārassa tejena  
Vidhimhi homi tejavā

### **Maṅgala-sutta**

Asevanā ca bālānaṃ  
Paṇḍitānaṅ-ca sevanā  
Pūjā ca pūjanīyānaṃ  
Etam maṅgalam-uttamaṃ  
  
Paṭirūpa-desā-vāso ca  
Pubbe ca kata-puñṇatā  
Atta-sammā-pañidhi ca  
Etam maṅgalam-uttamaṃ



Bāhu-saccañ-ca sippañ-ca,  
Vinayo ca susikkhito  
Subhāsītā ca yā vācā  
Etam maṅgalam-uttamaṃ

Mātā-pitu-upatṭhānaṃ  
Putta-dārassa saṅgaho  
Anākulā ca kammantā  
Etam maṅgalam-uttamaṃ

Dānañ-ca dhamma-cariyā ca  
Ñātakānañ-ca saṅgaho  
Anavajjāni kammāni  
Etam maṅgalam-uttamaṃ

Āratī viratī pāpā  
Majja-pānā ca saññamo  
Appamādo ca dhammesu  
Etam maṅgalam-uttamaṃ

Gāravo ca nivāto ca  
Santuṭṭhī ca kataññutā  
Kālena dhammassavanaṃ  
Etam maṅgalam-uttamaṃ

Khantī ca sovacassatā  
Samaṇānañ-ca dassanaṃ  
Kālena dhamma-sākacchā  
Etam maṅgalam-uttamaṃ

Tapo ca brahma-cariyañ-ca  
Ariya-saccāna-dassanaṃ  
Nibbāna-sacchikiriyā ca  
Etam maṅgalam-uttamaṃ

Phuṭṭhassa loka-dhammehi  
Cittaṃ yassa na kampati  
Asokaṃ virajaṃ khemaṃ  
Etam maṅgalam-uttamaṃ

Etādisāni katvāna  
Sabbattham-aparājitā  
Sabbattha sotthiṃ gacchanti  
Tan-tesaṃ maṅgalam-uttaman-ti  
(*Sn. vv. 258–269; Kbp. V*)

### **Ratana-sutta**

Yañ 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 Sakya-munī samāhito  
Na tena dhammena sam’atthi kiñci  
Idam-pi Dhamme ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu

Yam buddha-seṭṭho parivaṇṇayī sucim  
Samādhim-ānantarikaññam-āhu  
Samādhinā tena samo na vijjati  
Idam-pi Dhamme ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu

Ye puggalā aṭṭha sataṃ pasatthā  
Cattāri etāni yugāni honti  
Te dakkhiṇeyyā Sugatassa sāvakā  
Etesu dinnāni mahapphalāni

Idam-pi Saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu

Ye suppayuttā manasā dalhena  
Nikkāmino Gotama-sāsanamhi  
Te patti-pattā amatam vigayha  
Laddhā mudhā nibbutim bhujjāmanā  
Idam-pi Saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu

Khiṇaṃ purāṇaṃ navaṃ n'atthi  
sambhavaṃ  
Viratta-citt'āyatike bhavasmiṃ  
Te khiṇa-bijā aviruḷhi-chandā  
Nibbanti dhīrā yathā'yam padīpo  
Idam-pi Saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu

(*Sn. vv. 224–241; Khp.VI*)

### **Karaṇīya-metta-sutta**

Karaṇīya m-attha-kusalena  
Yan-taṃ santaṃ padaṃ abhisamecca  
Sakko ujū ca suhujū ca  
Suvaco c'assa mudu anatimānī  
Santussako ca subharo ca  
Appakicco 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 sambhavesi vā  
Sabbe sattā bhavantu sukhit'attā  
Na paro paraṃ nikubbetha  
Nātimaññetha katthaci naṃ kiñci  
Byārosanā paṭigha-saññā  
Nāññam-aññassa dukkham-iccheyya  
Mātā yathā niyaṃ puttaṃ  
āyusā eka-puttaṃ-anurakkhe  
Evam pi sabba-bhūtesu  
Mānasam-bhāvaye aparimāṇaṃ  
Mettañ-ca sabba-lokasmim  
Mānasam-bhāvaye aparimāṇaṃ  
Uddhaṃ adho ca tiriyañ-ca  
Asambādhaṃ averaṃ asapattaṃ  
Tiṭṭhañ-caraṃ nisinno vā  
Sayāno vā yāvat'assa vigata-middho  
Etaṃ satim adhiṭṭheyya  
Brahmaṃ-etaṃ vihāraṃ idham-āhu  
Diṭṭhiñ-ca anupagamma  
Sīlavā dassanena sampanno  
Kāmesu vineyya gedhaṃ  
Na hi jātu gabbha-seyyaṃ punar-eti-ti  
(*Sn.vv.143–152; Khp.ix*)

### **Khandha-parittaṃ**

Virūpakkhehi me mettaṃ  
Mettaṃ Erāpathēhi me  
Chabyā-puttehi me mettaṃ  
Mettaṃ Kaṇhā-gotamakehi ca  
Apādakehi me mettaṃ

Mettaṃ di-pāḍakehi me  
Catuppadehi me mettaṃ  
Mettaṃ bahuppadehi me  
Mā maṃ apāḍako hiṃsi  
Mā maṃ hiṃsi di-pāḍako  
Mā maṃ catuppado hiṃsi  
Mā maṃ hiṃsi bahuppado  
Sabbe sattā sabbe pāṇā  
Sabbe bhūtā ca kevalā  
Sabbe bhadrāni passantu  
Mā kiñci pāpam-āgamā

Appamāṇo Buddho  
Appamāṇo Dhammo  
Appamāṇo Saṅgho  
Pamāṇavantāni sirīṃsapāni  
Ahi-vicchikā sata-paḍī  
Uṇṇā-nābhī sarabhū mūsikā  
Katā me rakkhā katā me parittā  
Paṭikkamantu bhūtāni  
So'haṃ namo Bhagavato  
Namo sattanaṃ  
Sammā-sambuddhānaṃ

(A.II.72-73; Vin.II.110; J.144)

### **Mora-parittam**

Udet'ayañ-cakkhumā eka-rājā  
Harissa-vaṇṇo paṭhavippabhāso  
Taṃ taṃ namassāmi  
Harissa-vaṇṇaṃ paṭhavippabhāsaṃ  
Tay'ajja guttā viharemu divasaṃ  
Ye brāhmaṇā vedagu sabba-dhamme  
Te me namo  
Te ca maṃ pālayantu  
Nam'atthu Buddhānaṃ

Nam'atthu bodhiyā  
Namo vimuttānaṃ  
Namo vimuttiyā  
Imaṃ so parittaṃ katvā  
Moro carati esanā'ti  
  
Apet'ayañ-cakkhumā eka-rājā  
Harissa-vaṇṇo paṭhavippabhāso  
Taṃ taṃ namassāmi  
Harissa-vaṇṇaṃ paṭhavippabhāsaṃ  
Tay'ajja guttā viharemu rattiṃ  
Ye brāhmaṇā vedagu sabba-dhamme  
Te me namo  
Te ca maṃ pālayantu  
Nam'atthu Buddhānaṃ  
Nam'atthu bodhiyā  
Namo vimuttānaṃ  
Namo vimuttiyā  
Imaṃ so parittaṃ katvā  
Moro vāsam-akappayī'ti (J.159)

### **Vattaka-parittam**

Atthi loke sila-guṇo  
Saccaṃ soceyy'anuddaya  
Tena saccena kāhāmi  
Sacca-kiriyam-anuttaraṃ  
Āvajjivā dhamma-balaṃ  
Saritvā pubbake jine  
Sacca-balam-avassāya  
Sacca-kiriyam-akās'ahaṃ  
Santi pakkhā apattanā  
Santi pādā avañcanā  
Mātā pitā ca nikkhantā  
Jāta-veda paṭikkama

Saha sacce kate mayhaṃ  
 Mahā-pajjalito sikhi  
 Vajjesi soḷasa karīsāni  
 Udakaṃ patvā yathā sikhi  
 Saccena me samo n’atthi  
 Esā me sacca-pāramī-ti  
 (*Cariyapīṭaka vv. 319–322*)

### **Buddha-Dhamma-Saṅgha-guṇā**

Iti pi so Bhagavā  
 Arahaṃ sammā-sambuddho  
 Vijjā-caraṇa-sampanno  
 Sugato loka-vidū  
 Anuttaro purisa-damma-sārathi  
 Satthā devamanussānaṃ  
 Buddho Bhagavā-ti  
 Svākkhāto Bhagavatā Dhammo  
 Sandiṭṭhiko akāliko ehi-passiko  
 Opanayiko  
 Paccattaṃ veditabbo viññūhi-ti  
 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-karaṇīyo  
 Anuttaraṃ puññakkhettaṃ lokassā-ti

### **Āṭānāṭiya-parittaṃ**

Vipassissa nam’atthu  
 Cakkhumantassa sirīmato  
 Sikhissa pi nam’atthu  
 Sabba-bhūtānukampino  
 Vessabhussa nam’atthu  
 Nhātakassa tapassino  
 Nam’atthu Kakusandhassa  
 Māra-senappamaddino  
 Konāgamanassa nam’atthu  
 Brāhmaṇassa vusīmato  
 Kassapassa nam’atthu  
 Vippanuttassa sabbadhi  
 Aṅgīrasassa nam’atthu  
 Sakya-puttassa sirīmato  
 Yo imaṃ dhammam-adesesi  
 Sabba-dukkhāpanūdanaṃ  
 Ye cāpi nibbutā loka  
 Yathā-bhūtaṃ vipassisuṃ  
 Te janā apisuṇā  
 Mahantā vīta-sāradā  
 Hitāṃ deva-manussānaṃ  
 Yaṃ namassanti Gotamaṃ  
 Vijjā-caraṇa-sampannaṃ  
 Mahantaṃ vīta-sāradāṃ  
 Vijjā-caraṇa-sampannaṃ,  
 Buddhaṃ vandāma Gotaman-ti

[Namo me sabbabuddhānaṃ]  
 Uppannānaṃ Mahesinaṃ,  
 Taṇhaṅkaro mahāvīro,  
 Medhaṅkaro mahāyaso,  
 Saraṇaṅkaro lokahito,  
 Dīpaṅkaro jutindharo,

Koṇḍañño janapāmokkho,  
 Maṅgalo purisāsabho,  
 Sumano sumano dhiro,  
 Revato rativaḍḍhano,  
 Sobhito guṇasampanno,  
 Anomadassī januttamo,  
 Padumo lokapajjoto,  
 Nārado varasārathī,  
 Padumuttaro sattasāro,  
 Sumedho appaṭṭipuggalo,  
 Sujāto sabbalokaggo,  
 Piyadassī narāsabho,  
 Atthadassī kāruṇiko,  
 Dhammadassī tamonudo,  
 Siddhattho asamo loke,  
 Tisso ca vadataṃ varo,  
 Phusso ca varado Buddhō,  
 Vipassī ca anūpamo,  
 Sikhī sabbahito satthā,  
 Vessabhū sukhadāyako,  
 Kakusandho satthavāho,  
 Koṇāgamano raṇaṇjaho,  
 Kassapo sirisampanno,  
 Gotamo sakyapuṅgavo.

Ete caññe ca sambuddhā  
 Anekasatakoṭṭayo  
 Sabbe Buddhā asamasamā  
 Sabbe Buddhā mahiddhikā  
 Sabbe dasabalūpetā  
 vesārajehupāgatā  
 Sabbe te paṭijānanti  
 Āsabaṅṭhānamuttamaṃ  
 Sihanādaṃ nadantete  
 Parisāsu visāradā

Brahmaccakkaṃ pavattenti  
 Loke appaṭṭivattiyam  
 Upetā Buddhadhammehi  
 Aṭṭhārasahi nāyakā  
 Dvattiṃsa-lakkhaṇūpetā  
 Sītyānu-byañjanādharā  
 Byāmapabhāya suppbhā  
 Sabbe te muṇikuṅjarā  
 Buddhā sabbaññuno ete  
 Sabbe khīṇāsavā jinā  
 Mahappabhā mahātejā  
 Mahāpaññā mahabbalā  
 Mahākāruṇikā dhīrā  
 Sabbesānaṃ sukhāvahā  
 Dīpā nāthā paṭiṭṭhā ca  
 Tāṇā leṇā ca pāṇinaṃ  
 Gatī bandhū mahassāsā  
 Saraṇā ca hitesino  
 Sadevakassa lokassa  
 Sabbe ete parāyanā  
 Tesāhaṃ sirasā pāde  
 Vandāmi purisuttame  
 Vacasā manasā ceva  
 Vandāmete Tathāgate  
 Sayane āsane ṭhāne  
 Gamane cāpi sabbadā  
 Sadā sukkena rakkhantu  
 Buddhā santikarā tuvaṃ  
 Tehi tvaṃ rakkhito santo  
 Mutto sabbabhayena ca  
 Sabba-rogavinimutto  
 Sabba-santāpavajjito  
 Sabba-veramatikkanto  
 Nibbuto ca tuvaṃ bhava

Tesam saccena silena  
 Khantimettābalena ca  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca  
 Puratthimasmiṃ disābhāge  
 Santi bhūtā mahiddhikā  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca  
 Dakkhiṇasmiṃ disābhāge  
 Santi devā mahiddhikā  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca  
 Pacchimasmiṃ disābhāge  
 Santi nāgā mahiddhikā  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca  
 Uttarasmīṃ disābhāge  
 Santi yakkhā mahiddhikā  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca  
 Purimadisam Dhatarattho  
 Dakkhiṇena Virūḥako  
 Pacchimena Virūpakkho  
 Kuvero uttaram disam  
 Cattāro te mahārājā  
 Lokapālā yasassino  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca  
 Ākāsaṭṭhā ca bhummaṭṭhā  
 Devā nāgā mahiddhikā  
 Tepi tumhe anurakkhantu  
 Ārogyena sukhena ca

### **N'atthi me saraṇam aññaṃ**

N'atthi me saraṇam aññaṃ  
 Buddho me saraṇam varaṃ  
 Etena sacca-vajjena  
 Hotu te jaya-maṅgalaṃ

N'atthi me saraṇam aññaṃ  
 Dhammo me saraṇam varaṃ  
 Etena sacca-vajjena  
 Hotu te jaya-maṅgalaṃ

N'atthi me saraṇam aññaṃ  
 Saṅgho me saraṇam varaṃ  
 Etena sacca-vajjena  
 Hotu te jaya-maṅgalaṃ

### **Yaṅ kiñci ratanaṃ loke**

Yaṅ kiñci ratanaṃ loke  
 Vijjati vividham puthu  
 Ratanam Buddha-samaṃ n'atthi  
 Tasmā sotthī bhavantu te/me

Yaṅ kiñci ratanaṃ loke  
 Vijjati vividham puthu  
 Ratanam Dhamma-samaṃ n'atthi  
 Tasmā sotthī bhavantu te/me

Yaṅ kiñci ratanaṃ loke  
 Vijjati vividham puthu  
 Ratanam Saṅgha-samaṃ n'atthi  
 Tasmā sotthī bhavantu te/me

### **Sakkatvā**

Sakkatvā Buddha-ratanaṃ  
 Osathaṃ uttamaṃ varaṃ  
 Hitam deva-manussānaṃ  
 Buddha-tejena sotthinā

Nassant'upaddavā sabbe  
Dukkhā vūpasamentu te/me

Sakkatvā Dhamma-ratanam  
Osatham uttamaṃ varam  
Parilāhūpasamanam  
Dhamma-tejena sotthinā  
Nassant'upaddavā sabbe  
Bhayā vūpasamentu te/me

Sakkatvā Saṅgha-ratanam  
Osatham uttamaṃ varam  
Āhuneyyam pāhuneyyam  
Saṅgha-tejena sotthinā  
Nassant'upaddavā sabbe  
Rogā vūpasamentu te/me

### **Sabbītiyo**

Sabbītiyo vivajjantu  
Sabbarogo vinassatu  
Mā te bhavat-vantarāyo  
Sukhī dīghāyuko bhava  
Abhivādanasilissa niccam  
Vuḍḍhāpacāyino  
Cattāro dhammā vaḍḍhanti  
Āyu vaṇṇo sukham balaṃ

### **Ānguli-māla-parittam**

Yato'ham bhagini  
Ariyāya jātiyā jāto  
Nābhijānāmi sañcicca  
Pāṇam jīvitā voropetā  
Tena saccena  
Sotthi te hotu sotthi gabbhassa

(M.II.103)

### **Bojjh'aṅga-parittam**

Bojjh'aṅgo sati-saṅkhāto  
Dhammānam vicayo tathā  
Viriyam-pīti-passaddhi  
Bojjh'aṅgā ca tathā'pare  
Samādh'upekkha-bojjh'aṅgā  
Satt'ete sabba-dassinā  
Muninā sammad-akkhātā  
Bhāvitā bahulī-katā  
Saṃvattanti abhiññāya  
Nibbānāya ca bodhiyā  
Etena sacca-vajjena  
Sotthi te hotu sabbadā

Ekasmiṃ samaye nātho  
Moggallānañ-ca Kassapaṃ  
Gilāne dukkhite disvā  
Bojjh'aṅge satta desayi  
Te ca taṃ abhinanditvā  
Rogā muccimsu tañ-khaṇe  
Etena sacca-vajjena  
Sotthi te hotu sabbadā

Ekadā Dhamma-rājā pi  
Gelaññenābhipiḷito  
Cundattherena tañ-ñeva  
Bhaṇāpetvāna sādaram  
Sammoditvā ca ābādhā  
Tamhā vuṭṭhāsi ṭhānaso  
Etena sacca-vajjena  
Sotthi te hotu sabbadā

Pahinā te ca ābādhā  
Tiṇṇannam-pi mahesinaṃ  
Magg'āhata-kilesā va  
Pattānuppatti-dhammatam

Etena sacca-vajjena  
Sotthi te hotu sabbadā  
(cf. S.V.80f)

### **Abhaya-parittam**

Yan-dunnimittam avamaṅgalañ-ca  
Yo cāmanāpo sakuṇassa saddo  
Pāpaggaḥo dussupinaṃ akantaṃ  
Buddhānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca  
Yo cāmanāpo sakuṇassa saddo  
Pāpaggaḥo dussupinaṃ akantaṃ  
Dhammānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca  
Yo cāmanāpo sakuṇassa saddo  
Pāpaggaḥo dussupinaṃ akantaṃ  
Saṅghānubhāvena vināsamentu

### **Devatā-uyyोजना-gāthā**

Dukkappattā ca niddukkhā  
Bhayappattā ca nibbhayā  
Sokappattā ca nissokā  
Hontu sabbe pi pāṇino  
Ettāvata ca amhehi  
Sambhataṃ puñña-sampadaṃ  
Sabbe devānumodantu  
Sabba-sampatti-siddhiyā  
Dānaṃ dadantu saddhāya  
Sīlaṃ rakkhantu sabbadā  
Bhāvanābhīratā hontu  
Gacchantu devatā-gatā

[Sabbe Buddhā] balappattā  
Paccekānañ-ca yaṃ balaṃ  
Arahantānañ-ca tejena  
Rakkhaṃ bandhāmi sabbaso

### **Jaya-maṅgala-aṭṭha-gāthā**

Bāhuṃ saḥassam-abhinimmita sāvudhan-taṃ  
Grīmekhalaṃ uḍḍita-ghora-sasena-māraṃ  
Dān'ādi-dhamma-vidhinā jītavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni

Mārātīrekam-abhiyujjhita-sabba-rattim  
Ghoram-pan'āḷavakam-akkhamathaddha-yakkhaṃ  
Khantī-sudanta-vidhinā jītavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni

Nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ  
Dāv'aggi-cakkam-asaṇīva sudāruṇaṃ-taṃ  
Mett'ambu-seka-vidhinā jītavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni



Ukkhitta-khaggam-atihattha-sudāruṇaṃ-taṃ  
Dhāvan-ti-yojana-path'aṅguli- mālavantaṃ  
Iddhī'bhisāṅkhata-mano jitavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Saccaṃ vihāya-mati-Saccaka-vāda-ketuṃ  
Vādābhiropita-manaṃ ati-andha-bhūtaṃ  
Paññā-padīpa-jalito jitavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ  
Puttena thera-bhujagena damāpayanto  
Iddhūpadesa-vidhinā jitavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-ditṭhi-bhujagena sudaṭṭha-hatthaṃ  
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ  
Ñāṇāgadena vidhinā jitavā mun'indo  
Tan-tejasā bhavatu te jaya-maṅgalāni

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā  
Yo vācano dina-dine saratem-atandī  
Hitvān'aneka-vividhāni c'upaddavāni  
Mokkhaṃ sukhaṃ adhigameyya naro sapañño

**Jaya-parittaṃ**

Mahā-kāruṇiko nātho  
Hitāya sabba-pāṇinaṃ  
Pūretvā pāramī sabbā  
Patto sambodhim-uttamaṃ  
Etena sacca-vajjena  
Hotu te jaya-maṅgalaṃ

Jayanto bodhiyā mūle  
Sakyānaṃ nandi-vaḍḍhano  
Evaṃ tvaṃ vijayo hohi  
Jayassu jaya-maṅgale  
Aparājita-pallaṅke  
Sīse paṭhavi-pokkhare  
Abhiseke sabba-buddhānaṃ  
Aggappatto pamodati  
Sunakkhattaṃ sumaṅgalaṃ  
Supabhātaṃ suhuṭṭhitaṃ  
Sukhaṇo sumuhutto ca  
Suyiṭṭhaṃ brahma-cārisu  
Padakkhiṇaṃ kāya-kammaṃ  
Vācā-kammaṃ padakkhiṇaṃ  
Padakkhiṇaṃ mano-kammaṃ  
Paṇidhi te padakkhiṇā  
Padakkhiṇāni katvāna  
Labhant'atthe padakkhiṇe  
(*MJG; A.I.294*)

**Bhavatu-sabba-maṅgalaṃ**

Bhavatu sabba-maṅgalaṃ  
Rakkhantu sabba-devatā  
Sabba-buddhānubhāvena  
Sadā sotthi bhavantu me

Bhavatu sabba-maṅgalaṃ  
Rakkhantu sabba-devatā  
Sabba-dhammānubhāvena  
Sadā sotthi bhavantu me

Bhavatu sabba-maṅgalaṃ  
Rakkhantu sabba-devatā  
Sabba-saṅghānubhāvena  
Sadā sotthi bhavantu me

# Funeral Chants

## **Dhamma-saṅgaṇī-mātikā**

Kusalā dhammā. Akusalā dhammā. Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā. Dukkhāya vedanāya  
sampayuttā dhammā. Adukkhamasukhāya vedanāya sampayuttā  
dhammā.

Vipākā dhammā. Vipāka-dhamma-dhammā. N'eva vipāka na vipāka-  
dhamma-dhammā.

Upādinn'upādāniyā dhammā. Anupādinn'upādāniyā dhammā.  
Anupādin-nānupādāniyā dhammā.

Saṅkiliṭṭha-saṅkilesikā dhammā. Asaṅkiliṭṭha-saṅkilesikā dhammā.  
Asaṅkiliṭṭhā-saṅkilesikā dhammā.

Savitakka-savicārā dhammā. Avitakka-vicāra-mattā dhammā.  
Avitakkāvicārā dhammā.

Pīti-saha-gatā dhammā. Sukha-saha-gatā dhammā. Upekkhā-saha-gatā  
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.

Ācāya-gāmino dhammā. Apacāya-gāmino dhammā. N'ev'ācāya-gāmino  
nāpacāya-gāmino dhammā.

Sekkhā dhammā. Asekkhā dhammā. N'eva sekkhā nāsekkhā dhammā.

Parittā dhammā. Mahaggatā dhammā. Appamāṇā dhammā.

Paritt'ārammaṇā dhammā. Mahaggat'ārammaṇā dhammā.  
Appamāṇ'ārammaṇā dhammā.

Hinā dhammā. Majjhimā dhammā. Paṇitā dhammā.

Micchatta-niyatā dhammā. Sammatta-niyatā dhammā. Aniyatā dhammā.  
Magg'ārammaṇā dhammā. Magga-hetukā dhammā. Maggādhīpatino  
dhammā.

Uppannā dhammā. Anuppannā dhammā. Uppādino dhammā.

Atītā dhammā. Anāgatā dhammā. Paccuppannā dhammā.

Atit'ārammaṇā dhammā. Anāgat'ārammaṇā dhammā.

Paccuppann'ārammaṇā dhammā.

Ajjhattā dhammā. Bahiddhā dhammā. Ajjhata-bahiddhā dhammā.

Ajjhatt'ārammaṇā dhammā. Bahiddh'ārammaṇā dhammā. Ajjhata-bahiddh'ārammaṇā dhammā.

Sanidassana-sappaṭighā dhammā. Anidassana-sappaṭighā dhammā.

Anidassanāppaṭighā dhammā.

### **Paṭṭhāna-mātikā-pāṭho**

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo,

anantara-paccayo, samanantara-paccayo,

saha-jāta-paccayo, aññam-añña-paccayo,

nissaya-paccayo, upanissaya-paccayo,

pure-jāta-paccayo, pacchā-jāta-paccayo,

āsevana-paccayo, kamma-paccayo, vipāka-paccayo,

āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo,

sampayutta-paccayo, vippayutta-paccayo,

atthi-paccayo, n'atthi-paccayo,

vigata-paccayo, avigata-paccayo.

### **Paṃsu-kūla for the dead**

Aniccā vata saṅkhārā

Uppāda-vaya-dhammino;

Uppajjitvā nirujjhanti,

Tesaṃ vūpasamo sukho.

[D.II.157; S.I.6]

### **Paṃsu-kūla for the living**

Aciraṃ vat'ayaṃ kāyo,

Paṭhaviṃ adhisessati.

Chuḍḍho apeta-viññāno,

Niratthaṃ va kaliṅgaram.

[Dhp.v.41]

Sabbe sattā maranti ca

Marīṃsu ca marissare

Tath'evāhaṃ marissāmi

N'atthi me ettha saṃsayo.

# Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,  
saṅkhārakkhandho, viññāṇakkhandho.

Dvā-das'āyatanāni:

Cakkhv-āyatanam rūp'āyatanam,  
Sot'āyatanam sadd'āyatanam,  
Ghān'āyatanam gandh'āyatanam,  
Jivh'āyatanam ras'āyatanam,  
Kāy'āyatanam phoṭṭhabb'āyatanam,  
Man'āyatanam dhamm'āyatanam.

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,  
Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,  
Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,  
Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,  
Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,  
Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.

Bā-vīsat'indriyāni:

Cakkhu'ndriyam sot'ndriyam ghān'ndriyam jivh'ndriyam  
kāy'ndriyam man'ndriyam,  
Itth'ndriyam puris'ndriyam jīvit'ndriyam,  
Sukh'ndriyam dukkh'ndriyam somanass'ndriyam  
domanass'ndriyam upekkh'ndriyam,  
Saddh'ndriyam viriy'ndriyam sat'ndriyam samādh'ndriyam  
paññ'ndriyam,  
Anaññātāñ-ñassāmīt'ndriyam aññ'ndriyam aññātāv'ndriyam.

Cattāri ariya-saccāni:

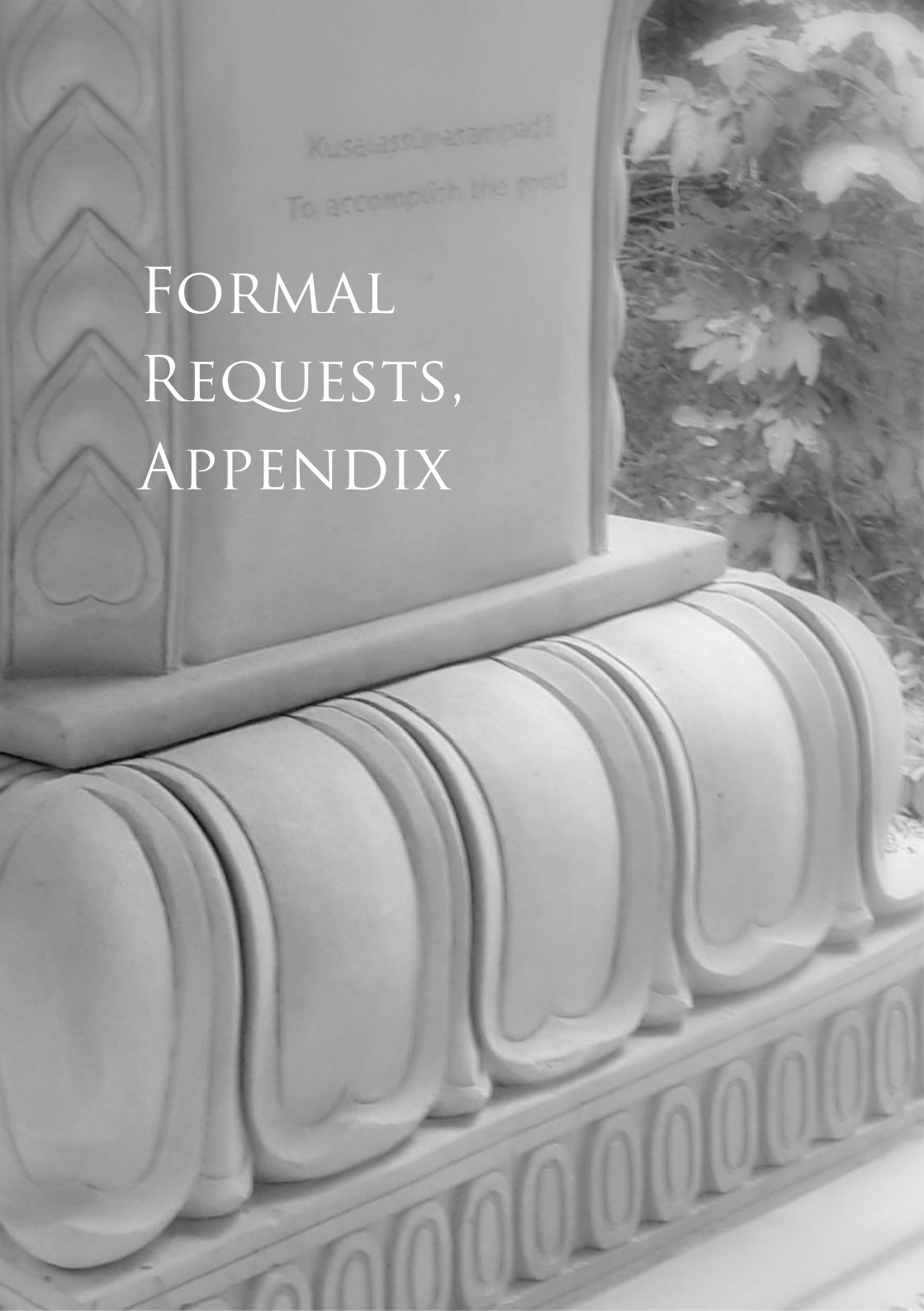
Dukkham ariya-saccam,  
Dukkha-samudayo ariya-saccam,  
Dukkha-nirodho ariya-saccam,  
Dukkha-nirodha-gāminī paṭipadā ariya-saccam.

Avijjā-paccayā saṅkhārā,  
Saṅkhāra-paccayā viññāṇaṃ,  
Viññāṇa-paccayā nāma-rūpaṃ,  
Nāma-rūpa-paccayā saḷ-āyatanaṃ,  
Saḷ-āyatana-paccayā phasso,  
Phassa-paccayā vedanā,  
Vedanā-paccayā taṇhā,  
Taṇhā-paccayā upādānaṃ,  
Upādāna-paccayā bhavo,  
Bhava-paccayā jāti,  
Jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass'upāyāsā  
sambhavanti.

Evam-etassa kevalassa dukkhak-khandhassa samudayo hoti.

Avijjāya tv-eva asesavirāga-nirodhā,  
Saṅkhāra-nirodho, saṅkhāra-nirodhā,  
Viññāṇa-nirodho, viññāṇa-nirodhā,  
Nāma-rūpa-nirodho, nāma-rūpa-nirodhā,  
Saḷ-āyatana-nirodho, saḷ-āyatana-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-domanass'upāyāsā nirujjhanti.  
Evam-etassa kevalassa dukkhak-khandhassa nirodho hoti.



A black and white photograph of a stone monument. The monument features a central panel with a Sanskrit inscription and a decorative border of repeating teardrop-shaped carvings. The background shows some foliage.

Kusalānīparampaḍī  
To accomplish the good

FORMAL  
REQUESTS,  
APPENDIX



## Requesting a Dhamma Talk

*(After bowing three times, with hands in añjali, recite the following:)*

Brahmā ca lokādhipatī saḥampatī  
Katañjali andhivaram ayāçatha  
Santīdha sattappaṛajakkha-jātikā  
Desetu dhammaṃ aṇukampīmaṃ paḥamaṃ

*(Bow three times)*

*The Brahma god Sahampati, Lord of the world,  
With palms joined in reverence, requested a favour:  
“Beings are here with but little dust in their eyes,  
Pray, teach the Dhamma out of compassion for them.”*

## Acknowledging the Teaching

One person: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṃ  
*Now let us express our approval of this Dhamma Teaching*  
Response: Sādhu, sādhu, sādhu, anūmodāmi  
*It is well, I appreciate it*

## Requesting Paritta Chanting

*(After bowing three times, with hands in añjali, recite the following:)*

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā  
Sabbadukkha-vināsāya  
Parittaṃ brūthā maṅgaḷaṃ  
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā  
Sabbabhaya-vināsāya  
Parittaṃ brūthā maṅgaḷaṃ  
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā  
Sabbaroga-vināsāya  
Parittaṃ brūthā maṅgaḷaṃ

*(Bow three times)*

*For warding off misfortune, for the arising of good fortune,  
For the dispelling of all dukkha may you chant a blessing and  
protection.*

*For warding off misfortune, for the arising of good fortune,  
For the dispelling of all fear may you chant a blessing and  
protection.*

*For warding off misfortune, for the arising of good fortune,  
For the dispelling of all sickness may you chant a blessing and  
protection.*

## Requesting the Three Refuges & the Five Precepts

*(After bowing three times, with hands joined in añjali, recite:)*

Mayaṃ/Ahaṃ bhante/ayye tisaraṇena saḥa  
pañca sīlāni yācāma/yācāmi

Dutiyampi mayaṃ/ahaṃ bhante/ayye tisaraṇena saḥa  
pañca sīlāni yācāma/yācāmi

Tatiyampi mayaṃ/ahaṃ bhante/ayye tisaraṇena saḥa  
pañca sīlāni yācāma/yācāmi

*We/I, Venerable Sir/Sister, request the Three Refuges and  
the Five Precepts.*

*For the second time, we/I, Venerable Sir/Sister, request the  
Three Refuges and the Five Precepts.*

*For the third time, we/I, Venerable Sir/Sister, request the  
Three Refuges and the Five Precepts.*

## Taking the Three Refuges

*(Repeat, after the leader has chanted the first three lines:)*

Namo tassa bhāgavato arahāto sammāsāmbuddhassa (3 times)

*Hōmage to the Blessed, Noble, and Perfectly Enlightened One (3 x)*

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Saṅgha I go for refuge.*

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

*For the second time, to the Buddha I go for refuge.*

*For the second time, to the Dhamma I go for refuge.*

*For the second time, to the Saṅgha I go for refuge.*

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

*For the third time, to the Buddha I go for refuge.*

*For the third time, to the Dhamma I go for refuge.*

*For the third time, to the Saṅgha I go for refuge.*

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ

*This completes the going to the Three Refuges.*

Response: Āmā bhante/ayye

*Yes, Venerable Sir/Sister.*

## The Five Precepts

*(To undertake the precepts, repeat each precept after the leader:)*

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from taking the life of any living being.*
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from taking that which is not given.*
3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from sexual misconduct.*
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from lying.*
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.*

Leader:            Imāni pañca sikkhāpadāni  
                      Sīlena sugaṭiṃ yanti  
                      Sīlena bhogaśāmpadā  
                      Sīlena nibbutiṃ yanti  
                      Tasmā sīlaṃ visōdhaye

*These are the Five Precepts;  
Virtue is the source of happiness,  
Virtue is the source of true wealth,  
Virtue is the source of peacefulness.  
Therefore let virtue be purified.*

Response:        Sādhu, sādhu, sādhu

*(Bow three times.)*

# Requesting the Three Refuges & the Eight Precepts

*(After bowing three times, with hands joined in añjali, recite:)*

Mayaṃ/Ahaṃ bhante/ayye tisaraṇena saḥa  
aṭṭha sīlāni yācāma/yācāmi  
Dutiyampi .... Tatiyampi ....

*We/I, Venerable Sir/Sister, request the Three Refuges and the Eight Precepts.*

*For the second time, ..., For the third time,....*

## Taking the Three Refuges

*(Repeat, after the leader has chanted the following three times:)*

Namo tassa bhagavato arahato sammāsambuddhassa (3 times)

*Homage to the Blessed, Noble, and Perfectly Enlightened One (3 x)*

Buddhaṃ saṇaṇaṃ gacchāmi  
Dhammaṃ saṇaṇaṃ gacchāmi  
Saṅghaṃ saṇaṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Saṅgha I go for refuge.*

Dutiyampi ... *For the second time ...*

Tatiyampi ... *For the third time ...*

Leader: Tisaraṇa-gamaṇaṃ niṭṭhiṭṭaṃ  
*This completes the going to the Three Refuges.*

Response: Āmā bhante/ayye  
*Yes, Venerable Sir/Sister.*

## The Eight Precepts

*(To undertake the precepts, repeat each precept after the leader:)*

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from taking the life of any living being.*
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from taking that which is not given.*
3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from any intentional sexual activity.*
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from lying.*
5. Surāmeraya-majja-pamādatṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.*
6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from eating at inappropriate times.*
7. Nacca-gīta-vādita-visūkadāssanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from entertainment, beautification, and adornment.*
8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.  
*I undertake the precept to refrain from lying on a high or luxurious sleeping place.*

Leader: Imāni aṭṭha sikkhāpadāni sāmādiyāmi  
Response: Imāni aṭṭha sikkhāpadāni sāmādiyāmi  
Imāni aṭṭha sikkhāpadāni sāmādiyāmi  
Imāni aṭṭha sikkhāpadāni sāmādiyāmi

*I undertake these Eight Precepts.  
I undertake these Eight Precepts.  
I undertake these Eight Precepts.*

Leader:

Imāni aṭṭha sikkhāpadāni  
Sīlena sugatim yanti  
Sīlena bhogaśāmpadā  
Sīlena nibbutim yanti  
Tasmā sīlaṃ visōdhaye

*These are the Eight Precepts;  
Virtue is the source of happiness,  
Virtue is the source of true wealth,  
Virtue is the source of peacefulness.  
Therefore let virtue be purified.*

Response:

Sādhu, sādhu, sādhu.

*(Bow three times.)*

# Apalokanakamma for Sanghadāna

Yagghe bhante sangho jānātu  
Ayaṃ paṭhama-bhāgo therassa pāpuṇāti  
Avasesā bhāgā amhākañc'eva pāpuṇanti  
Bhikkhūnañca sāmaneraṇaṃ gahaṭṭhānaṃ  
Te yathāsukhaṃ paribhuñjantu

*Venerable sirs, on this occasion the generous donors  
have respectfully offered food and requisites to the bhikkhu sangha  
not favoring any monk in particular.*

*May I suggest that this food  
be shared amongst the bhikkhu sangha in order of seniority  
The rest may be given to the novices, siladharas, anagarikas,  
and all the laypeople gathered here.*

*If any monk sees the sharing of almsfood in this way  
as inappropriate  
may he raise his objection now.*

*(...wait a moment, if no one raises an objection then continue)*

*Otherwise, may the monks express their approval together by saying  
"Sadhu".*



# Appendix

## Pāli Phonetics & Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (*e.g.* Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced just as one would expect, with the following clarifications:

**Vowels** are of two types:

**Short**

**a** as in *about*

**i** as in *hit*

**u** as in *put*

**Long**

**ā** as in *father*

**ī** as in *machine*

**ū** as in *rule*

**e** as in *grey*

**o** as in *more*

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in “get” and “ox”, respectively.

**Consonants** are mostly as one would expect, with a few additional rules:

**c** as in *ancient* (like *cb* but unaspirated)

**ṃ, ṅ** as *ng* in *sang*

**ṅ** as *ny* in *canyon*

**v** rather softer than the English *v*; near *w*

**bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh**

These two-lettered notations with *b* denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with *b*, i.e., *lb, mb, ṅb, and vb*, do count as two consonants (for example in the Pāli words *‘jivbā’* or *‘mulbo’*).

Examples:

**th** as *t* in *tongue*. (Never pronounced as in *tbe*.)

**ph** as *p* in *palate*. (Never pronounced as in *photo*.)

These are distinct from the hard, crisp sound of the single consonant, e.g. *tb* as in “Thomas” (not as in “thin”) or *pb* as in “puff” (not as in “phone”).

**ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

## Chanting Technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

**Unstressed syllables** end in a short **a, i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables – rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD • DHO	SU • SUD • DHO	KA • RU • ṆĀ	MA • HAN̄ • ṆA • VO
<b>1 1</b>	$\frac{1}{2}$ <b>1 1</b>	$\frac{1}{2}$ $\frac{1}{2}$ <b>1</b>	$\frac{1}{2}$ <b>1</b> $\frac{1}{2}$ <b>1</b>

Two details that are important when separating the syllables:

1) **Syllables with double letters** get divided in this way:

A • NIC • CA	<i>(not A • NI • CCA)</i>	or	PUG • GA • LĀ	<i>(not PU • GGA • LĀ)</i>
$\frac{1}{2}$ <b>1</b> $\frac{1}{2}$	$\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$		<b>1</b> $\frac{1}{2}$ <b>1</b>	$\frac{1}{2}$ $\frac{1}{2}$ <b>1</b>

They are always enunciated separately, e.g. *dd* in ‘uddeso’ as in ‘mad dog’, or *gg* in ‘maggo’ as in ‘big gun’.

2) **Aspirated consonants** like **bh, dh** etc. count as single consonant and don’t get divided (*Therefore* am • hā • kaṃ, *but* sa • dham • maṃ,

*not* sad·ham·maṃ or, another example: Bud·dho and *not* Bu·ddho).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this: The Pāli word ‘sukka’ means ‘bright’; ‘sukkha’ means ‘dry’; ‘sukha’ – ‘happiness’; ‘suka’ – ‘parrot’ and ‘**sū**ka’ – ‘bristles on an ear of barley’. So if you chant ‘sukha’ with a ‘k’ instead of a ‘kh’, you would chant ‘parrot’ instead of ‘happiness’. A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

### **Punctuation, tonal marks and pauses in this edition**

[Square brackets] indicate introductions chanted only by the leader; The slash / indicates words where the male and female forms differ, or singular and plural forms when chanting alone or in a group.

The triangular tonal marks indicate changes in pitch, usually a full tone up or down.

high tone                      noble

low tone                        blessed

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way. In order to not suggest unintended pauses in the flow of the chanting, we have omitted all punctuation marks (commas, periods, colon and semicolon), although for rendering the meaning of the phrases accurately, they would be required. The line breaks indicate that a short breathing pause is inserted.

# Glossary

## **Anattā**

Literally, “not-self,” i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

## **Anicca**

Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

## **Añjali**

A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

## **Arahaṃ/Arahant**

Literally, ‘worthy one’ – a term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

## **Ariyapuggalā**

‘Noble Beings’ or ‘Noble Disciples’ – there are eight kinds: those who are working on or who have achieved the four different stages of realisation.

## **Bhagavā**

Bountiful, with good fortune – when used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

## **Bhikkhu**

A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

## **Brahmā**

Celestial being; a god in one of the higher spiritual realms.

## **Buddha**

The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

**Deva**

A celestial being. Less refined than a brahmā, as a deva is still in a sensual realm, albeit a very refined one.

**Dhamma** (Sanskrit: Dharma)

The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding.

When written as 'dhamma' this refers to an 'item' or 'thing'.

**Dukkha**

Literally, 'hard to bear' – dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.

**Factors of Awakening (bojjhaṅga)**

1) mindfulness, 2) investigation of truth, 3) effort, 4) rapture, 5) tranquility, 6) concentration, 7) equanimity.

**Foundations of Mindfulness (satipaṭṭhāna)**

Mindfulness of 1) *kāya* (body), 2) *vedanā* (feelings), 3) *citta* (mind), 4) *dhamma* (mind-objects).

**Grounds of Birth (yoni)**

The four modes of generation by which beings take birth: womb-born, egg-born, putrescence-born (moisture-born) and spontaneously born (the apparitional).

**Holy Life (brahmacariyā)**

Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

**Jhāna**

Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.

**Kamma** (Sanskrit: karma)

Action, deed; actions created by habitual impulse, intention, volition, natural energies

## **Māra**

Personification of evil forces. During the Buddha's struggle for enlightenment, Māra manifested frightening and enticing forms to try to turn him back from his goal.

## **Nibbāna** (Sanskrit: Nirvāṇa)

Literally, 'coolness' – the state of liberation from all suffering and defilements, the goal of the Buddhist path.

## **Paccekabuddha**

Solitary Buddha – someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

## **Pañc'upādānakkhandhā**

The five aggregates, physical or mental – that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as, 'This is mine', 'I am this' or, 'This is my self' is *upādāna* — clinging or grasping.

## **Parinibbāna**

The Buddha's final passing away, i.e. final entering nibbāna.

## **Peaceful Sage (muni)**

An epithet of the Buddha

## **Planes of Birth (bhūmi)**

The three planes where rebirth takes place: *kāmāvacarabhūmi*: the sensuous plane; *rūpāvacara-bhūmi*: form-plane; *arūpāvacarabhūmi*: formless plane.

## **Puñña**

Merit, the accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

## **Rūpa**

Form or matter. The physical elements that make up the body, i.e. earth, water, fire and air (solidity, cohesion, temperature and vibration).

## **Saṅgha**

The community of those who practise the Buddha's Way. More specifically, those who have formally committed themselves

to the lifestyle of mendicant monks and nuns. The “four pairs, the eight kinds of noble beings” are those who are on the path to or who have realised the fruition of the four stages of enlightenment: stream entry, once return, non-return and arahantship.

### **Saṅkhārā**

Formations, all conditioned things, or volitional impulses, that is all mental states apart from feeling and perception that colour one’s thoughts and make them either good, bad or neutral.

### **Saññā**

Perception, the mental function of recognition.

### **Tathāgata**

‘Thus gone’ or ‘Thus come’ – one who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

### **Threefold bliss**

Mundane bliss, celestial bliss and Nibbānic bliss.

### **Triple Gem**

Buddha, Dhamma and Saṅgha.

### **Vedanā**

Feeling – physical and mental feelings that may be either pleasant, unpleasant or neutral.

### **Viññāṇa**

Sense consciousness – the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.