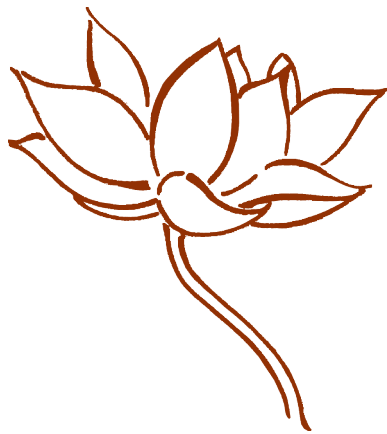


Chanting



Morning &
Evening
Chanting,
Reflections,
Formal
Requests

Chanting



Morning & Evening Chanting,
Reflections,
Formal Requests

This collection consists of chants for daily devotions, reflections, and special ceremonies, which are used by the Nuns' Sangha supported by Saranaloka Foundation and their community in the U.S. Most of the chants in this book are based on a form used in Thailand, with accompanying translations into English; others are newly added.

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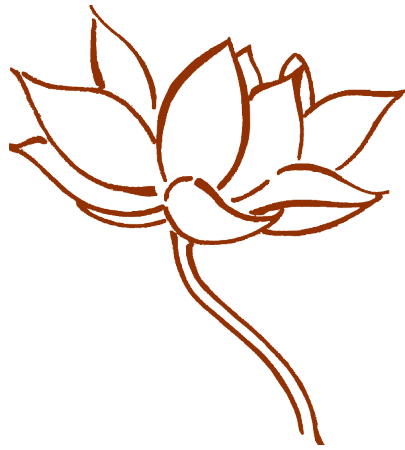
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Daily Chanting



Morning Chanting

Dedication of Offerings

(Yo so) bhāgavā aṛaḥaṃ sām̐māsāmbuddho

To the Blessed and Noble One, who fully attained perfect enlightenment,
Svākkhāto yena bhāgavātā dhammo

To the Teaching, which he expounded so well,
Supatipanno yassa bhāgavato sāvakaśāṅgho

And to the Blessed One's disciples who have practiced well,
Tammāyaṃ bhāgavantaṃ sādhammaṃ saśāṅghaṃ

To these—the Buddha, the Dhamma, and the Saṅgha—
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjāyāma

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 sakkāre duggaṭṭa-paṇṇākārā-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ diḅḅarattaṃ hitāya sūkhāya

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

Arahaṃ sām̐māsāmbuddho bhāgavā

The Noble, the Perfectly Enlightened and Blessed One—
Buddhaṃ bhāgavantaṃ abhīvādemī

I render homage to the Buddha, the Blessed One.

(Bow)

(Svākkhāto) bhāgavātā dhammo

The Teaching, so completely explained by him—
Dhammaṃ namassāmi

I bow to the Dhamma.

(Bow)

(Supatipanno) bhāgavato sāvakaśāṅgho

The Blessed One's disciples, who have practiced well—
Saṅghaṃ namāmi

I bow to the Saṅgha.

(Bow)

Preliminary Homage

(Hānda mayāṃ buddhassa bhāgavato pubbabhāga-namakāraṃ karomase)

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

(Namo tassa) bhāgavato arahato sām̐māsāmbuddhassa *(Three times)*

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One. *(Three times)*

Homage to the Buddha

(Hānda mayam buddhābhītthutim karomase)

[Nōw let us chant in praise of the Buddha.]

(Yo so) tathāgato araham sammāsāmbuddho

The Tathāgata is the Pure One, the Perfectly Enlightened One.

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be trained.

Sathā deva-mānussānam

He is Teacher of devas and humans.

Buddho bhāgavā

He is Awake and Holy.

Yo imam lokam sadevakam samarakam sabrahmakam

In this world with its devas, demons, and kind spirits,

Sassamaṇa-brāhmaṇim pajam sadeva-mānussam sayam abhiññā sacchikatvā pāvedesi

Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.

Yo dhammam desesi ādi-kalyāṇam majjhê-kalyāṇam pariyosāna-kalyāṇam

He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.

Sātham sabyañjanam kevala-paripunnam parisuddham brahma-cariyam pakāsesi

He has explained the Spiritual Life of complete purity in its essence and conventions.

Tamaham bhāgavantam abhīpūjayāmi tamaham bhāgavantam sīrasā namāmi

I chant my praise to the Blessed One, I bow my head to the Blessed One.

(Bow)

Homage to the Dhamma

(Hānda mayam dhammābhītthutim karomase)

[Nōw let us chant in praise of the Dhamma.]

(Yo so) svākkhāto bhāgavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāditthiko

Apparent here and now,

Ākālika

Timeless,

Ehīpassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paṇḍitaṃ vedītabbo viññūhi

To be experienced individually by the wise.

Tamahāṃ dhammaṃ abhīpūjayāmi tamahāṃ dhammaṃ sīrasā namāmi

I chant my praise to this Teaching, I bow my head to this Truth.

(Bow)

Homage to the Sangha

(Hānda mayam saṅghābhītthutim karomase)

[Nōw let us chant in praise of the Sangha.]

(Yo so) supatīpanno bhāgavāto sāvakasāṅgho

They are the Blessed One's disciples, who have practiced well,

Ujupatīpanno bhāgavāto sāvakasāṅgho

Who have practiced directly,

Ñāyapatīpanno bhāgavāto sāvakasāṅgho

Who have practiced insightfully,

Sāmicīpatīpanno bhāgavāto sāvakasāṅgho

Those who practice with integrity—

Yadidaṃ cattāri purisaṃyugāni atthā purisaṃpuggalā

That is the four pairs, the eight kinds of noble beings—

Esa bhāgavāto sāvakasāṅgho

These are the Blessed One's disciples.

Āhūṇeyyo

Such ones are worthy of gifts,

Pāhūṇeyyo

Worthy of hospitality,

Dakkhīṇeyyo

Worthy of offerings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaram puññakkhettaṃ lokassa

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

Tamahāṃ saṅghaṃ abhīpūjayāmi tamahāṃ saṅghaṃ sīrasā namāmi

I chant my praise to this Sangha, I bow my head to this Sangha.

(Bow)

Salutation to the Triple Gem

(Hānda mayam ratanattaya-panāma-gāthāyo ceva sāmvega-parikittana-pāṭhañca bhaṇāmase)
[Nōw let us chant our salutation to the Triple Gem and a passage of encouragement.]

(Buddho sūuddho) kaṇuāmahāṇṇavo

The Buddha, absolutely pure, with ocean-like compassion,

Yocantā-suddhabbāra-ñāṇa-locaṇo

Possessing the clear sight of wisdom,

Lokassa pāpūpakīlesa-ghāṭako

Destroyer of worldly self-corruption—

Vandāmi buddham ahamādena tam

Devotedly indeed, that Buddha I revere.

Dhammo paḍīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭa-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tadattha-dīpaṇo

That which is beyond the conditioned world—

Vandāmi dhammam ahamādena tam

Devotedly indeed, that Dhamma I revere.

Sāṅgho sukhetābhyati-khetta-sāññito

The Sangha, the most fertile ground for cultivation,

Yo ditthāsanto sugātānubodhako

Those who have realized Peace, awakened after the Accomplished One,

Lolappahīno ariyo sūmedhāso

Noble and wise, all longing abandoned—

Vandāmi saṅgham ahamādena tam

Devotedly indeed, that Sangha I revere.

Icevam-ekantābhīpūja-neyyakam

This salutation should be made

Vatthuttayam vandaṭābhisaṅkhatam

To that which is worthy.

Puññaṃ mayā yaṃ maṃ sabbupaddavā

Through the power of such good action,

Mā hontu ve tassa pabhāvasiddhiyā

May all obstacles disappear.

Idha tathāgato loka uppanno araham sammāsāmbuddho

One who knows things as they are has come into this world, and he is an arahant,
a perfectly awakened being.

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedīto

Purifying the way leading out of delusion, calming and directing to perfect peace,
and leading to enlightenment—this Way he has made known.

Māyantaṃ dhammaṃ sūtvā evaṃ jānāma
 Having heard the Teaching, we know this:
 Jātipi dukkhā
 Birth is dukkha,
 Jarāpi dukkhā
 Aging is dukkha,
 Maraṇampi dukkhaṃ
 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 vip̐payogo 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 the grasping mind are dukkha.

Seyyathidaṃ
 These are as follows:
 Rūpūpādānakkhāndho
 Identification with the body,
 Vedanūpādānakkhāndho
 Identification with feeling,
 Sāññūpādānakkhāndho
 Identification with perception,
 Sāṅkhārūpādānakkhāndho
 Identification with mental formations,
 Viññānūpādānakkhāndho
 Identification with consciousness.

Yesaṃ pariññāya
 For the complete understanding of this,
 Dharamāno sō bhagavā
 The Blessed One in his lifetime
 Evaṃ bahulaṃ sāvake v̐neti
 Frequently instructed his disciples in just this way.
 Evaṃ bhāgā ca panassa bhagavaṭo sāvakesu anusāsānī bahulā pavattati
 In addition, he further instructed:

Rūpaṃ aniccaṃ
 The body is impermanent,
 Vedanā aniccā
 Feeling is impermanent,

Sāññā aṇiccā

Percêption is impermanent,

Sāṅkhārā aṇiccā

Mental formations are impermanent,

Viññāṇaṃ aṇiccaṃ

Côncsciousness is impermanent;

Rūpaṃ aṇattā

The body is not-self,

Vedanā aṇattā

Feeling is not-self,

Sāññā aṇattā

Percêption is not-self,

Sāṅkhārā aṇattā

Mental formations are not-self,

Viññāṇaṃ aṇattā

Côncsciousness is not-self;

Saḅbe sāṅkhārā aṇiccā

All conditions are impermanent,

Saḅbe dhammā aṇattā ti

There is no self in the created or the uncreated.

Te māyaṃ

All of us

Otiṇṇāṃha-jāṭiyā jarāmaraṇena

Are bound by birth, aging, and death,

Sôkehi paṛidevehi dukkhêhi domanassehi upāyāsehi

By sorrow, lamentation, pain, grief, and despair,

Dukkhôtiṇṇā dukkhaḅaretā

Bound by dukkha and obstructed by dukkha.

Appewanāṃmassa kevalassa dukkhakkhândhassa antaḅkiriyā paññāyethā ti

Let us all aspire to complete freedom from suffering.

Cîraparibbutampî taṃ bhāgavāntaṃ saraṇaṃ gataṃ

The Blessed One, who long ago attained Parinibbāna, is our refuge.

Dhāmmaṅca Saṅghaṅca

So too are the Dhāmma and the Saṅgha.

Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma aṅupaṭipājjāma

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 dukkhakkhândhassa antaḅkiriyāya sāmvaṭṭatu

Lead us to the end of every kind of suffering.

(An alternative version of the preceding section, chanted only by bhikkhunis:)

Cīrāpariṇibbutampī taṃ bhāgavāntaṃ uddissa arahāntaṃ sammāsāmbuddhaṃ
Remembering the Blessed One, the Noble and Perfectly Enlightened One, who long ago
attained Parīṇibbāna,
Saddhā āgārasmā anagāriyaṃ pabbajitā
We have gone forth with faith from home to homelessness,
Tasmīṃ bhāgavati brahma-çariyaṃ çarāma
And like the Blessed One, we practice the Holy Life,
Bhikkhuniṇaṃ sikkhāsājīva-samāpannā
Being fully equipped with the bhikkhuni system of training.
Taṃ no brahma-çariyaṃ imassa kevalassa dukkhakkhandhassa antakiriyaaya samvattatu
May this Holy Life lead us to the end of every kind of suffering.

(After a period of silent meditation, additional reflections may be chanted. Then end with the “Closing Homage” below.)

Closing Homage

(Araham) sammāsāmbuddho bhāgavā
The Noble, the Perfectly Enlightened and Blessed One—
Buddhaṃ bhāgavantaṃ abhivādemī
I render homage to the Buddha, the Blessed One.
(Bow)

(Svākkhāto) bhāgavātā dhammo
The Teaching, so completely explained by him—
Dhammaṃ namassāmi
I bow to the Dhamma.
(Bow)

(Supatipanno) bhāgavaṇṇo sāvakaśāṅgho
The Blessed One’s disciples, who have practiced well—
Sāṅghaṃ namaṃmi
I bow to the Saṅgha.
(Bow)



Evening Chanting (Pāli)

Dedication of Offerings

(Yo so) bhāgavā aṛahaṃ sāmāsāmbuddho
 Svākkhāto yena bhāgavātā dhammo
 Supaṭipanno yassa bhāgavato sāvakasāṅgho
 Tammāyaṃ bhāgavantam sādhammam sasaṅgham
 Imehi sakkārehi yathārahaṃ ārōpītehi abhīpūjayāma
 Sādhū no bhante bhāgavā sūcira-parinibbutopi
 Pacchīmā-jaṇātānūkaṃpā-mānasā
 Ime sakkāre duggatā-panṇākārā-bhūte paṭiggaṇhātu
 Amhākaṃ dīgharattam hitāya sukhāya
 Aṛahaṃ sāmāsāmbuddho bhāgavā
 Buddham bhāgavantam abhīvādemi

(Bow)

(Svākkhāto) bhāgavātā dhammo
 Dhammam namassāmi

(Bow)

(Supaṭipanno) bhāgavato sāvakasāṅgho
 Sāṅgham namāmi

(Bow)

Preliminary Homage

(Hānda mayam buddhassa bhāgavato pubbabhāga-namakāraṃ karomase)
 [Namo tassa] bhāgavato arahato sāmāsāmbuddhassa (Three times)

Recollection of the Buddha

(Hānda mayam buddhānussatīnayaṃ karomase)
 [Tam khō] pana bhāgavantam evam kalyāṇo kittisaddo abbhuggato
 Itipi so bhāgavā aṛahaṃ sāmāsāmbuddho
 Vijjācāraṇā-sampanno sugato lokavīdū
 Anūttaro purisaḍamma-sārathi sathā deva-mānussānam buddho bhāgavā ti

Supreme Praise of the Buddha

(Hānda mayam buddhābhigītiṃ karomase)
 [Buddhavārahānta] varatādīgūṇābhīyutto
 Suddhābhīñña-karūṇāhi sāmāgatatto
 Bodhesi yo sujanātam kamālam va sūro
 Vandāmaham tamarāṇam sīrasā jinendam
 Buddho yo sabbapāṇīnam saraṇam khemaṃuttamam

(Continued on page 16)



Evening Chanting (English)

Dedication of Offerings

(To the Blessed and Noble One), who fully attained perfect enlightenment,
 To the Teaching, which he expounded so well,
 And to the Blessed One's disciples who have practiced 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 Noble, 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 practiced well—
 I bow to the Sangha.

(Bow)

Preliminary Homage

(Now let us pay preliminary homage to the Buddha.)
 [Homage to the Blessed,] Noble, and Perfectly Enlightened One. *(Three times)*

Recollection 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 devas and humans; he is
 Awake and Holy.

Supreme Praise of the Buddha

(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—

(Continued on page 17)

Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sīrenaḥaṃ
Buddhassāhaṣmi dāsī (dāso) va buddho me sāmikīssaro
Buddho dukkhassa ghātā ca vīdhātā ca hītassa me
Buddhassāhāṃ niyyādemi sarīrañjivitaññidaṃ
Vandantihāṃ (Vandantohāṃ) caṛissāmi buddhasseva sūbodhiṭaṃ
Natthi me sarāṇaṃ aññaṃ buddho me sarāṇaṃ varaṃ
Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
Buddhaṃ me vandamānāya (vandamānena) yaṃ puññaṃ paṣūtaṃ idha
Sabbepi antarāyā me māhēsūṃ taṣṣā tejaṣā

(Men chant shaded text)

(Bowinḡ:)

Kāyena vācāya va cetāsā vā
Buddhe kuḡammaṃ paḡkātaṃ maḡyā yaṃ
Buddho paṭiggaṇhātu accāyantaṃ
Kālantare sāmvaritaṃ va buddhe

Recollection of the Dhamma

(Hānda mayaṃ dhammānussatiṇayaṃ karomase)
[Svākkhāto] bhāgavātā dhammo
Sāndiṭṭhiko ākāliḡo ehipassiko
Opanayiko paḡcattaṃ vedītabbo viññūhī ti

Supreme Praise of the Dhamma

(Hānda mayaṃ dhammābhigītiṃ karomase)
[Svākkhātātā] diḡuṇa-yoga-vāseṇa seyyo
Yo maggaḡāka-ḡariyatti-vīmokka-bhedo
Dhammo kuḡloka-ḡatānā taḡā-dhāri-dhāri
Vandāmahāṃ taḡahāraṃ vaḡadhāmmaḡetaṃ
Dhammo yo sabbāḡāṇiṇaṃ sarāṇaṃ khemaḡuttamaṃ
Duṭiyānussatiṭṭhānaṃ vandāmi taṃ sīrenaḥaṃ
Dhammassāhaṣmi dāsī (dāso) va dhammo me sāmikīssaro
Dhāmmo dukkhassa ghātā ca vīdhātā ca hītassa me
Dhammassāhāṃ niyyādemi sarīrañjivitaññidaṃ
Vandantihāṃ (Vandantohāṃ) caṛissāmi dhammasseva sūdhammaḡataṃ
Natthi me sarāṇaṃ aññaṃ dhammo me sarāṇaṃ varaṃ
Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
Dhammaṃ me vandamānāya (vandamānena) yaṃ puññaṃ paṣūtaṃ idha
Sabbepi antarāyā me māhēsūṃ taṣṣā tejaṣā

(Bowinḡ:)

Kāyena vācāya va cetāsā vā
Dhāmmē kuḡammaṃ paḡkātaṃ maḡyā yaṃ
Dhāmmo paṭiggaṇhātu accāyantaṃ
Kālantare sāmvaritaṃ va dhāmmē

(Continued on page 18)

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.

(Bowling:)

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

Recollection 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.

Supreme Praise of the Dhamma

(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, Practice 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.
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 the future there may be restraint regarding the Dhamma. *(Continued on page 19)*

Recollection of the Sangha

(Hānda mayam saṅghānussatīnayaṃ karomase)
[Supatīpanno] bhāgavato sāvakasāṅgho
Ujupatīpanno bhāgavato sāvakasāṅgho
Ñāyapatīpanno bhāgavato sāvakasāṅgho
Sāmīcīpatīpanno bhāgavato sāvakasāṅgho
Yadidaṃ cattāri purisaṃyūgāni atthā purisaṃpuggalā
Esa bhāgavato sāvakasāṅgho
Āhūṇeyyo pāhūṇeyyo dakkhiṇeyyo añjali-karāṇīyo
Anūttaraṃ puññakkhettaṃ lokassā ti

(Men chant shaded text)

Supreme Praise of the Sangha

(Hānda mayam saṅghābhigītiṃ karomase)
[Saddhammajō] supatīpattigūṇābhīyutto
Yoṭṭhabbīdho arīyapuggalā-saṅghasettho
Sīlādīdhamma-pavarāsaya-kāya-citto
Vandāmaham tamarīyāṇa gaṇam sūuddham
Sāṅgho yo sabbapāṇīnaṃ saraṇam khemaṃuttamaṃ
Tatīyānussatītthānaṃ vandāmi taṃ sīreṇaṃ
Saṅghassāhāsmi dāsī (dāso) va saṅgho me sāmīkīssaro
Sāṅgho dukkhassa ghātā ca vīdhātā ca hītassa me
Saṅghassāham niyyādehi sarīrañjīvītañcīdam
Vandantīham (Vandantoham) caṛissāmi saṅghasso-patīpannaṃ
Natthi me saraṇam aññaṃ sāṅgho me saraṇam vaṃ
Etena saccavajjena vaddheyyaṃ satthu-sāsane
Sāṅgham me vandāmanaya (vandāmanena) yaṃ puññaṃ paṣūtaṃ idha
Sabbepi antarāyā me māhēsūṃ tassā tejasā

(Bowling:)

Kāyena vācāya va cetāsā vā
Sāṅghe kuṃkammaṃ pakātaṃ mayā yaṃ
Sāṅgho paṭiggaṇhātu accāyantaṃ
Kālantare sāmvaritum va sāṅghe

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, ending with the “Closing Homage” on page 20.)

Recollection of the Sangha

(Now let us chant the recollection of the Sangha.)

[They are the Blessed One's disciples,] who have practiced well,

Who have practiced directly,

Who have practiced insightfully,

Those who practice 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.

Supreme Praise of the Sangha

(Now let us chant the supreme praise of the Sangha)

[Born of the Dhamma,] that Sangha which has practiced 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-practiced 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 the future there may be restraint regarding the Sangha.

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, ending with the "Closing Homage" on page 20.)

Closing Homage (Pāli)

(Arahāṃ) sām̐māsāmbuddho bhāgavā
Buddhaṃ bhāgavantāṃ abhivādemī
(Bow)

(Svākkhāto) bhāgavātā dhammo
Dhammaṃ namassāmi
(Bow)

(Supatipanno) bhāgavato sāvakaśāṅgho
Śāṅghaṃ namāmi
(Bow)

Closing Homage (English)

(The Noble,) 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 practiced well—
I bow to the Saṅgha.
(Bow)



Recollections



Karaṇīyamettā Sutta (Pāli)

(Karaṇīyamatthakusālena)

Yantaṃ santaṃ paḍaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anatīmānī
Santussako ca subbaro ca
Appakicco ca sallahukāvuttī
Santindriyo ca nipako ca
Appagabbho kuḷesu ananūgiddho
Na ca khuddhaṃ samācare kiñci
Yena viññū pare upavādeyyuṃ
Sukhīno vā khemīno hontu
Sabbе sattā bhavantu sukhātattā
Ye kecī paṇabhūtatti
Taṣā vā thāvarā vā aṇavaṣesā
Dīghā vā ye maḥantā vā
Majjhimā rassakāṇukāthulā
Ditthā vā ye ca aditthā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbе sattā bhavantu sukhātattā
Na paro paraṃ nikubbetha
Nātimaññetha katthaci naṃ kiñci
Byārosanā paṭighāsaññā
Nāññamaññassa dukkhamiccheyya
Mātā yaṭhā niyaṃ puttam
Āyusā ekaputtamanūrakkhe
Evampi sabbabhūtesu
Māṇasaṃ bhāvaye aparimāṇam
Mettañca sabbalokasmim
Māṇasaṃ bhāvaye aparimāṇam
Uddhaṃ adho ca tiriyañca
Asambādhaṃ averaṃ aṣapattam
Tittham caraṃ nisinno vā
Sayāno vā yāvātassa vigaṭāmidho
Etaṃ satim adhiṭtheyya
Brahmaṃmetaṃ vihāraṃ idhamāhu
Ditthiñca anupagamma
Sīlavā dassanena sampanno
Kāmesu viṇeyya gedham
Na hi jātu gabbhaseyyaṃ punareti ti



The Buddha's Words on Loving-Kindness (English)

(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 skillful,

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,

Free 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.



Caturappamaññā-Obhāsanam (Pāli)

(Hānda mayam caturappamaññā obhāsanam karomase)

[Mettā-saḥaḡaṭena] cetasā ekaṃ disaṃ phaṛiṭvā vihaṛaṭi
Tāthā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ mettā-saḥaḡaṭena cetasā
Vipulena mahaggaṭena appamaññena averena abyāpajjhena phaṛiṭvā vihaṛaṭi

Karuṇā-saḥaḡaṭena cetasā ekaṃ disaṃ phaṛiṭvā vihaṛaṭi
Tāthā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ karuṇā-saḥaḡaṭena cetasā
Vipulena mahaggaṭena appamaññena averena abyāpajjhena phaṛiṭvā vihaṛaṭi

Mudītā-saḥaḡaṭena cetasā ekaṃ disaṃ phaṛiṭvā vihaṛaṭi
Tāthā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ mudītā-saḥaḡaṭena cetasā
Vipulena mahaggaṭena appamaññena averena abyāpajjhena phaṛiṭvā vihaṛaṭi

Upekkhā-saḥaḡaṭena cetasā ekaṃ disaṃ phaṛiṭvā vihaṛaṭi
Tāthā dutiyaṃ taṭhā tatiyaṃ taṭhā caṭutthaṃ
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ upekkhā-saḥaḡaṭena cetasā
Vipulena mahaggaṭena appamaññena averena abyāpajjhena phaṛiṭvā vihaṛaṭi ti



The Four Boundless Qualities (English)

(Now let us make the Four Boundless Qualities shine forth.)

I will abide pervading one quarter with a mind 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 mind imbued with loving-kindness:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind 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 mind imbued with compassion:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind 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 mind imbued with gladness:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind 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 mind imbued with equanimity:
Abundant, exalted, immeasurable, without hostility, and without ill-will.



Mahāmaṅgala Sutta (Pāli)

(Evaṃ me sūtaṃ)

Ekam samayam Bhagavā Sāvattḥiyam viharati
Jetavane Anāthapiṇḍikassa ārāme
Atha kho aññatarā devatā abhikkantāya rattiyā
Abhikkantavaṇṇā kevalakappam jetavanam obhāsetvā
Yena bhagavā tenupasaṅkami
Upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi
Ekamantaṃ ttiṭṭhā kho sā devatā bhagavantaṃ gāthāya ajjhābhāsi

Bahūdevā maṇussā ca
Maṅgalāni acintayum
Ākaṅkhamānā sotthānam
Brūhi maṅgalamuttamam

(Asevanā ca bālānam)
Paṇḍitānañca sevānā
Pūjā ca pūjanīyānam
Etaṃ maṅgalamuttamam

Paṭirūpaḍesaṅvāso ca
Pubbe ca kaṭapuññatā
Attasammāpaṇidhi ca
Etaṃ maṅgalamuttamam

Bāhūsaṅgañca sippaṅga
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etaṃ maṅgalamuttamam

Mātāpitu upatthānam
Puttadārassa saṅgaho
Anākulā ca kammantā
Etaṃ maṅgalamuttamam

Dānañca dhammacariyā ca
Ñātakānañca saṅgaho
Anavajjāni kammāni
Etaṃ maṅgalamuttamam

(Continued on page 28)



The Highest Blessings (English)

(Thus have I heard that the Blessed One)
Was staying at Sāvātthī,
Residing at the Jeta's Grove
In Anāthapīṇḍikā's park.
Then in the dark of the night, a radiant deva
Illuminated all Jēta'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 honoring those worthy of honor.
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.

(Continued on page 29)

Āratī viraṭī pāpā
Majjapānā ca saññāmo
Appamādo ca dhammesu
Etaṃ maṅgalamuttamaṃ

Gāravo ca nivāto ca
Santuṭṭhī ca kaṭaṅṅutā
Kāleṇa dhammasavaṇaṃ
Etaṃ maṅgalamuttamaṃ

Khantī ca sovaṇassatā
Samaṇānañca dassanaṃ
Kāleṇa dhammasākacchā
Etaṃ maṅgalamuttamaṃ

Tapo ca brahmacariyañca
Ariyasaccāṇa dassanaṃ
Nibbānasacchikiriyā ca
Etaṃ maṅgalamuttamaṃ

Phuṭṭhassa lokadharmehi
Cittaṃ yassa na kampati
Asokaṃ viraṇaṃ khemaṃ
Etaṃ maṅgalamuttamaṃ

Etādisāni katvāna
Sabbatthamaṇḍarājita
Sabbattha sotthiṃ gacchanti
Taṃ tesam maṅgalamuttaman ti

“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 of humble ways,
Contentment and gratitude,
And hearing 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.

“The Holy Life lived with ardent effort,
Seeing for oneself the Noble Truths
And the realization of Nibbana.
These are the highest blessings.

“Although involved in worldly tasks,
Unshaken the mind remains
And 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.”



Brahmavihāra-Pharaṇam (Pāli)

(Hānda mayam brahmavihāra-pharaṇam karomase)

[Ahāṃ sukhito hōmi,] niddukkho hōmi, aṅvero hōmi, abyāpajho hōmi, aṅīgho hōmi,
sukhī aṅtānaṃ paṛihārāmi

Saḅbe saṅgā sukhitā hōntu, saḅbe saṅgā averā hōntu, saḅbe saṅgā abyāpajhā hōntu,
saḅbe saṅgā aṅīghā hōntu, saḅbe saṅgā sukhī aṅtānaṃ paṛihārāntu

Saḅbe saṅgā sabbadukkhā paṃuccāntu

Saḅbe saṅgā mā laddha-sāmpaṅgāntu vigacchāntu

Saḅbe saṅgā kammaṣṣaka kammādayādā kammāyonī kammābandhū kammaṇṇisaṅgaṇā
yaṃ kammaṃ kaṛissānti kaḷyāṇaṃ vā pāpaṅkaṃ vā taṣṣaṃ dāyādā bhavaṇṇissānti



Reflections on Universal Well-Being (English)

(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 skillful or harmful, of such acts
they will be the heirs.



Five Subjects for Frequent Recollection

(Hānda mayam abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe)

[Jarā-dhammomhi] jaram aṇatitā (aṇatīto)

(Men chant shaded text)

I am of the nature to age, I have not gone beyond aging.

Byādhi-dhammomhi byādhim aṇatitā (aṇatīto)

I am of the nature to sicken, I have not gone beyond sickness.

Maraṇa-dhammomhi maraṇam aṇatitā (aṇatīto)

I am of the nature to die, I have not gone beyond dying.

Sabbehi me piyehi maṇāpehi nānābhāvo vīnābhāvo

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammasakāmi (-komi) kammādāyādā (-dāyādo) kammaṇi kammaṇandhu
kamma-paṭisaṇā (-saṇāno) yaṃ kammaṃ karissāmi kalāṇaṃ vā pāpaṃ vā tassa
dāyādā (dāyādo) bhavissāmi

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.

Evaṃ amhehi abhiṇhaṃ paccavekkhātabbhaṃ

Thus we should frequently recollect.



Uddissanādhiṭṭhāna-Gāthayo (Pāli)

(Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa)

[Iminā puññākammena] upajjhāyā guṇuttarā
Ācariyupākāra ca mātāpītā ca ñātākā
Suriyo candīmā rājā guṇavantā narāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yāmo mittā maṇussā ca majjhattā verikāpi ca
Sābbe sattā sukhī hontu puññāni paṇānāni me
Sukhañca tivīdham dentu khippam pāpetha vomātam
Iminā puññākammena iminā uddissenā ca
Khippāham sulaḅhe ceva taṇhūpādāna-chedānam
Ye santāne hīnā dhammā yāva nibbāṇato maṃam
Nassantu sabbaḍā yeva yattha jāto bhāve bhāve
Ujucittam saṭṭipaññā sallekho viṇṇāyamaṇiṇā
Mārā laḅhantu nokāsam kātuñca viṇṇāyamaṇiṇā
Buddhādhipavaṇo nātho dhammo nātho varuttāmo
Nātho paccekābuddho ca saṅgho nāthottāro maṃam
Tesottamānuḅbhāvena mārokāsam laḅhantu mā



Reflections on Sharing Blessings (English)

(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 devas 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 realize 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 realize Nibbana,
In every kind of birth, may I have an upright mind,
With mindfulness and wisdom, austerity and vigor.
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.



Verses for the Sharing of Merit

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu sāsanaṃ

May the powerful devas and dragons
Dwelling in the sky and on the earth
Rejoice in this merit
And long protect the Buddha's teaching.

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu desanaṃ

May the powerful devas and dragons
Dwelling in the sky and on the earth
Rejoice in this merit
And long protect the teaching [of the Dhamma].

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu maṃ paraṃ

May the powerful devas and dragons
Dwelling in the sky and on the earth
Rejoice in this merit
And long protect myself and others.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ
Sabbe devā anumodantu
Sabbasampatti siddhiyā

To the extent that we have collected
Any achievement of merit,
May all devas rejoice in it
For the fulfillment of all success.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ
Sabbe bhūtā anumodantu
Sabbasampatti siddhiyā

To the extent that we have collected
Any achievement of merit,
May all spirits rejoice in it
For the fulfillment of all success.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ
Sabbe sattā anumodantu
Sabbasampatti siddhiyā

To the extent that we have collected
Any achievement of merit,
May all beings rejoice in it
For the fulfillment of all success.

Bhavagg'upādāya avīciheṭṭhato
Ett'antare sattaḱāy'upapannā
Rūpī arūpī ca asaññā saññino
Dukkhā pamuccantu
Phusantu nibbutiṃ

From the highest realm of existence,
Down to avīci hell as the lowest,
All kinds of beings reborn in between here—
With form, without form, without perception,
with perception—
May they all be freed from suffering;
May all attain peace [nibbāna].

Sādhu sādhu sādhu

Sādhu sādhu sādhu



Reflection on the Four Requisites

(Hānda mayam tañkhaṇika-paccavekkhaṇa-pāṭham bhaṇāmase)

[Paṭisāṅkhā] yoniso cīvaram paṭisēvāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makaṣa-vātāṭapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva hirīkopina-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.

Paṭisāṅkhā yoniso piṇḍapātam paṭisēvāmi, neva ḍavāya, na maḍāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhītiyā, yāpaṇāya, vihiṃsūparāṭiyā, brahmacāriyānuggahāya, iti purāṇaṇca vedānam paṭihāṅkhāmi, navaṇca vedānam na uppādessāmi, yātrā ca me bhavissati anavajjatā 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.”

Paṭisāṅkhā yoniso senāsanam paṭisēvāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makaṣa-vātāṭapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva utuparissaya vīnodanam paṭisāllānārāmattham

Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitos, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Paṭisāṅkhā yoniso gilāna-paccaya-bhesajja-parikkharam paṭisēvāmi, yāvadeva uppānnānam veyyābādhikānam vedānānam paṭighātāya, abyāpajja-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.



Ten Subjects for Frequent Recollection by One Who Has Gone Forth

(Hānda mayam pabbajita-ābhiñha-paccavekkhaṇa-pāṭham bhaṇāmasa)

[Dasa ime dhammā] pabbajītena ābhiñham paccavekkhītabbā kaṭame dasa

There are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?

Vevaṇṇiyamhi ajjhūpaḡato ti pabbajītena ābhiñham paccavekkhītabbam

“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 ābhiñham paccavekkhītabbam

“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 ākappo kaṇṇiyo ti pabbajītena ābhiñham paccavekkhītabbam

“I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.

Kacci nu kho me attā silāto na upavadatī ti pabbajītena ābhiñham paccavekkhītabbam

“Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.

Kacci nu kho maṃ anuvicca viññū sabrahmācārī silāto na upavadantī ti pabbajītena ābhiñham paccavekkhītabbam

“Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.

Sabbahi me piyehi maṇāpehi nānābhāvo vīnābhāvo ti pabbajītena ābhiñham paccavekkhītabbam

“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.

Kammassakāmi (-komhi) kammādāyādā (-dāyādo) kammaṇi kammaṇḍu
kamma-paṭisāraṇā (-sāraṇo) yaṃ kammaṃ kaṇissāmi kalāyāṇaṃ vā pāpaṃ vā tassa
dāyādā (dāyādo) bhāviṇissāmi ti pabbajītena abhiṇhaṃ paccavekkhātabbāṃ

“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.

Kathambhūtassa me rattindivā vitipātanti ti pabbajītena abhiṇhaṃ paccavekkhātabbāṃ

“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 khoṃ suññāgāre abhiṇhaṃ ti pabbajītena abhiṇhaṃ paccavekkhātabbāṃ

“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-mānussa-dhammā alamariyā-ñāṇa-dassana-viṇeso adhiṇḍo
sohaṃ pacchīme kāle saṃbrahmacārīhi puṭṭho na maṅku bhāviṇissāmi ti pabbajītena
abhiṇhaṃ paccavekkhātabbāṃ

“Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel confused when questioned by my spiritual companions?” This should be reflected upon again and again by one who has gone forth.

Ime kho daṣa dhammā pabbajītena abhiṇhaṃ paccavekkhātabbā ti

These are the ten dhammas to be reflected upon again and again by one who has gone forth.



Reflection on the Thirty-Two Parts

(Hānda mayam dvattimsākāra-pāṭham bhaṇāmase)

[Ayaṃ kho] me kāyo uddham pāḍaṭṭalā adho kesamatthakā taṇḍapariyanto pūro
nānappaḅkārassa aṣuṇiṇo

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 imasmiṃ kāye	In this body there are:
kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin
maṃsaṃ	flesh
nahārū	sinews
aṭṭhī	bones
aṭṭhimiṅgaṃ	bone marrow
vakkam	kidneys
hadayaṃ	heart
yakanaṃ	liver
kilomakaṃ	membranes
pihakaṃ	spleen
papphāsaṃ	lungs
antaṃ	bowels
antagaṇaṃ	entrails
udariyaṃ	undigested food
karīsaṃ	excrement
pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sedo	sweat
medo	fat
assu	tears
vasā	grease
khelo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
maṭṭhaḷuṅgaṃ ti	brain.

Evam ayaṃ me kāyo uddhaṃ pāḍaṭṭalā adho kesamatthakā taṇṇapaṇṇiyanto pūro
nānappaḅkārassa aṣuṇṇino

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.



Āṭānāṭiya Paritta (Pāli)

(Solo Introduction:)

Appasannehi nāthassa sāsane sādhusammate
Amanussehi caṇḍehi sadā kibbisakāribhi

Parisānañca-tassannam-ahiṃsāya ca guttiyā
Yandesesi mahāvīro parittantam bhaṇāma se

(Namo me sabbabuddhānaṃ) uppannānaṃ Mahesinaṃ
Taṇhaṅkaro mahāvīro Medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito Dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho Maṅgalo purisāsabho
Sumano sumano dhīro Revato rativaḍḍhano
Sobhito guṇasampanno Anomadassī januttamo
Padumo lokapajjoto Nārado varasārathī
Padumuttaro sattasāro Sumedho appaṭipuggalo
Sujāto sabbalokaggo Piyadassī narāsabho
Atthadassī kāruṇiko Dhammadassī tamonudo
Siddhattho asamo loke Tisso ca vadatam varo
Phusso ca varado Buddho Vipassī ca anūpamo
Sikhī sabbahito satthā Vessabhū sukhadāyako
Kakusandho satthavāho Koṇāgamano raṇaṅjaho
Kassapo sirisampanno Gotamo sakyapuṅgavo

Ete caññe ca sambuddhā anekasatakoṭayo
Sabbe Buddhā asamasamā sabbe Buddhā mahiddhikā
Sabbe dasabalūpetā vesārajehupāgatā
Sabbe te paṭijānanti āsabhaṅṭhānamuttamaṃ
Sīhanādaṃ nadantete parisāsu visāradā
Brahmacakkaṃ pavattenti loke appaṭivattiyam
Upetā Buddhadhammehi aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṇūpetā-sītyānubyañjanādhārā
Byāmapabhāya suppabhā sabbe te muṇikuṅjarā
Buddhā sabbañño ete sabbe khīṇāsavā jinā
Mahappabhā mahātejā mahāpaññā mahabbalā
Mahākāruṇikā dhīrā sabbesānaṃ sukhāvahā
Dīpā nāthā patiṭṭhā ca tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mahassāsā saraṇā ca hitesino
Sadevakassa lokassa sabbe ete parāyanā

(Continued on page 42)



Twenty-Eight Buddhas' Protection (English)

(Solo Introduction:)

We will now recite the discourse given by the Great Hero [the Buddha]
As a protection for virtue-loving human beings

Against harm from all evil-doing, malevolent nonhumans
Who are displeased with the Buddha's Teachings.

Homage to all Buddhas, the mighty who have arisen:
Taṇhāṅkara, the great hero, Medhāṅkara, the renowned,
Saraṇāṅkara, who guarded the world, Dīpaṅkara, the light-bearer,
Koṇḍañña, liberator of people, Maṅgala, great leader of people,
Sumana, kindly and wise, Revata, increaser of joy,
Sobhita, perfected in virtues, Anomadassī, greatest of beings,
Paduma, illuminer of the world, Narāda, true charioteer,
Padumuttara, most excellent of beings, Sumedha, the unequalled one,
Sujāta, summit of the world, Piyadassī, great leader of men,
Atthadassī, the compassionate, Dhammadassī, destroyer of darkness,
Siddhattha, unequalled in the world, and Tissa, speaker of Truth,
Phussa, bestower of blessings, Vipassī, the incomparable,
Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness,
Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,
Kassapa, perfect in glory, Gotama, chief of the Sakyans.

These and all self-enlightened Buddhas are also peerless ones,
All the Buddhas together, all of mighty power,
All endowed with the Ten Powers, attained to highest knowledge,
All of these are accorded the supreme place of leadership.
They roar the lion's roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being,
Shining with fathom-wide haloes, all these elephant-like sages,
All these omniscient Buddhas, conquerors free of corruption,
Of mighty brilliance, mighty power, of mighty wisdom, mighty strength,
Of mighty compassion and wisdom, bearing bliss to all,
Islands, guardians and supports, shelters and caves for all beings,
Resorts, kinsmen and comforters, benevolent givers of refuge,
These are all the final resting place for the world with its deities.

(Continued on page 43)

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

Tesaṃ saccena sīlena khantimettābalena ca
Tepi tumhe¹ anurakkhantu ārogyena sukkena ca
Purattthimasmim disābhāge santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukkena ca
Dakkhiṇasmim disābhāge santi devā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukkena ca
Pacchimasmim disābhāge santi nāgā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukkena ca
Uttarasmim disābhāge santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukkena ca
Purimadisam Dhatarattho dakkhiṇena Virulhako
Pacchimena Virūpakkho Kuvero uttaram disam
Cattāro te mahārājā lokapālā yasassino
Tepi tumhe anurakkhantu ārogyena sukkena ca
Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukkena ca

Natthi me saraṇaṃ aññaṃ Buddho me saraṇaṃ varaṃ
Etena saccavajjena hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ Dhammo me saraṇaṃ varaṃ
Etena saccavajjena hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ Saṅgho me saraṇaṃ varaṃ
Etena saccavajjena hotu te jayamaṅgalaṃ

Yaṅkiñci ratanaṃ loke vijjati vividhaṃ puthu
Ratanaṃ Buddhasamaṃ natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke vijjati vividhaṃ puthu
Ratanaṃ Dhammasamaṃ natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke vijjati vividhaṃ puthu
Ratanaṃ Saṅghasamaṃ natthi tasmā sotthī bhavantu te

(Continued on page 44)

¹ When chanting for oneself, use amhe in place of tumhe in each verse.

With my head at their feet I salute these greatest of humans.
With both speech and thought I venerate those Tathāgatas,
Whether lying down, seated or standing, or walking anywhere.
May they ever guard your happiness, the Buddhas, bringers of peace,
And may you, guarded by them, at peace, freed from all fear,
Released from all illness, safe from all torments,
Having transcended hatred, may you realize cessation.

By the power of their truth, their virtue and love,
May they protect and guard you in health and happiness.
In the Eastern quarter are beings of great power,
May they protect and guard you in health and happiness.
In the Southern quarter are deities of great power,
May they protect and guard you in health and happiness.
In the Western quarter are dragons of great power,
May they protect and guard you in health and happiness.
In the Northern quarter are spirits of great power,
May they protect and guard you in health and happiness.
In the East is Dhataratṭha, in the South is Virūhaka,
In the West is Virūpakkha, Kuvera rules the North.
These Four Mighty Kings, far-famed guardians of the world,
May they all be your protectors in health and happiness.
Sky-dwelling and earth-dwelling devas and dragons of great power,
May they all be your protectors in health and happiness.

For me there is no other refuge, the Buddha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
For me there is no other refuge, the Dhamma is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
For me there is no other refuge, the Sangha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.

Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Buddha, therefore may you be blessed.
Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Dhamma, therefore may you be blessed.
Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Sangha, therefore may you be blessed.

(Continued on page 45)

Sakkatvā Buddharatanam osatham uttamam varam
Hitam devamanussanam Buddhatejena sotthinā
Nassantupaddavā sabbe dukkhā vūpasamentu te
Sakkatvā Dhammaratanam osatham uttamam varam
Pariāhūpasamanam Dhammatejena sotthinā
Nassantupaddavā sabbe bhayā vūpasamentu te
Sakkatvā Saṅgharatanam osatham uttamam varam
Āhuneyyam pāhuneyyam Saṅghatejena sotthinā
Nassantupaddavā sabbe rogā vūpasamentu te

Sabbītiyo vivajjantu sabbarogo vinassatu
Mā te bhavat-vantarāyo sukhī dīghāyuko bhava
Abhivādanasīlissa niccam vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ

Āṭānāṭiya Parittam niṭṭhitam

If you venerate the Buddha jewel, the supreme, excellent protection,
Which benefits devas and humans, then in safety, by the Buddha's power,
All dangers will be prevented, your sorrows will pass away.

If you venerate the Dhamma jewel, the supreme, excellent protection,
Which calms all fevered states, then in safety, by the Dhamma's power,
All dangers will be prevented, your fears will pass away.

If you venerate the Sangha jewel, the supreme, excellent protection,
Worthy of gifts and hospitality, then in safety, by the Sangha's power,
All dangers will be prevented, your sicknesses will pass away.

May all calamities be avoided, may all illness pass away,
May no dangers threaten you, may you be happy and long-lived,
Greeted kindly and welcome everywhere.
May four things accrue to you: long life, beauty, bliss, and strength.

Thus ends the Twenty-Eight Buddhas' Protection.



Aggasāvikā Bhikkhunī (Pāli)

(Rattaññūnaṃ bhikkhunīnaṃ) Gotamī jinamātuchā
Ṭhapitā aggaṭṭhānamhi sadā sotthiṃ karotu no¹
Mahā paññānam-aggatṭhā Khemātherī ti pākaṭā
Sāvikā Buddhasetṭhassa sadā sotthiṃ karotu no
Therī Uppalavaṇṇā ca iddhimantīnam-uttamā
Sāvikā Buddhasetṭhassa sadā sotthiṃ karotu no
Vinayaddhārīnam-aggā Paṭācārā-ti vissutā
Ṭhapitā aggaṭṭhānamhi sadā sotthiṃ karotu no
Dhammakathikānaṃ pavarā Dhammadinnā-ti nāmikā
Ṭhapitā aggaṭṭhānamhi sadā sotthiṃ karotu no
Jhāyikānaṃ bhikkhunīnaṃ Nandā Therī ti nāma sā
Aggaṭṭhānāthitā āhu sadā sotthiṃ karotu no
Āraddhaviriyaṇaṃ aggā Soṇā Therī ti nāmikā
Ṭhapitā tattha ṭhānamhi sadā sotthiṃ karotu no
Dibbacakkūkaṃ-aggā Sakulā iti vissutā
Visuddhanayanā sā pi sadā sotthiṃ karotu no
Kuṇḍalakesī Bhikkhunī khippābhiññānam-uttamā
Ṭhapitā yeva ṭhānamhi sadā sotthiṃ karotu no
Therī Bhaddā Kapilānī pubbajātīnam-anussarī
Tāsaṃ yeva bhikkhunīnaṃ sadā sotthiṃ karotu no
Therī tu Bhaddā Kaccānā mahābhiññānam-uttamā
Jīnena sukhadukkhāṃ sā sadā sotthiṃ karotu no
Lūkhacivaradhārīnaṃ aggā Kisā pi Gotamī
Ṭhapitā aggaṭṭhānamhi sadā sotthiṃ karotu no
Sigālamātā Bhikkhunī saddhādhimuttānam-uttamā
Karotu no¹ mahāsantiṃ ārogyaṇ-ca sukhaṃ sadā
Aññā bhikkhuniyo sabbā nānāguṇadharā bahū
Pārentu no sabbabhayā sokarogādisambhavā
Sotapannādayo sekkhā saddhāpaññāsīlādikā
Bhāgasō kilesadahanā sadā sotthiṃ karotu no

¹ When chanting for another, use vo (“you”) in place of no (“us”) in each verse.



Recollection of the Foremost Arahant Bhikkhunis (English)

(Among bhikkhunis) of long standing is Gotamī, maternal aunt of the Buddha.
Attained to the supreme state, may the power of her qualities always be a blessing to us.

As foremost in great wisdom, Khemā Therī is renowned.
Disciple of the excellent Buddha, may the power of her qualities always be a blessing to us.

Uppalavaṇṇā Therī is the highest of those with psychic powers.
Disciple of the excellent Buddha, may the power of her qualities always be a blessing to us.

As the foremost among vinaya experts, Paṭācārā is famous.
Attained to the supreme state, may the power of her qualities always be a blessing to us.

As the most excellent of Dhamma teachers, Dhammadinnā is named.
Attained to the supreme state, may the power of her qualities always be a blessing to us.

Among nuns who cultivate meditation, Nandā Therī is named.
Established in the supreme state, may the power of her qualities always be a blessing to us.

As the foremost of energetic ones, Soṇā Therī is named.
Established in that state, may the power of her qualities always be a blessing to us.

As the foremost of those with the divine eye, Sakulā is famous.
With seeing well purified, may the power of her qualities always be a blessing to us.

Kuṇḍalakesī Bhikkhunī is the most excellent of those with quick intuition.
Established in this very state, may the power of her qualities always be a blessing to us.

Bhaddā Kapilānī is the foremost of those remembering previous births.
May the power of her qualities always be a blessing to us.

Bhaddā Kaccānā Therī is the greatest of those with higher knowledges.
Having conquered pleasure and pain, may the power of her qualities always be a blessing to us.

Kisā Gotamī is the foremost of those wearing coarse robes.
Attained to the supreme state, may the power of her qualities always be a blessing to us.

Sigālamātā Bhikkhunī is the highest of those resolved on faith.
May the power of her qualities always bestow great peace, health, and happiness on us.
May these and all the other qualities of the bhikkhunis
Dispel all fear, sorrow, and illness.
Those who are stream-enterers and all others in training, endowed with faith, wisdom,
and virtue,
With impurities partially burnt away, may the power of their qualities always be a blessing
to us.



Dhammacakkappavattana Sutta (Pāli)

(Solo Introduction:)

Anuttaraṃ abhisambodhiṃ sambujjhivā Tathāgato
Pathamaṃ yaṃ adeseṣi Dhammacakkaṃ anuttaraṃ

Sammadeva pavattento loke appativattiyaṃ
Yatthākkhātā ubho antā patipatti 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 pothujaniko anariyo anattasañhito yo cāyaṃ
attakilam-athānuyogo dukkho anariyo anattasañhito

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

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī
ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammā-diṭṭhi sammā-saṅkappo sammā-
vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi

Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī
ñāṇakaraṇī 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 yampiccham na labhati tampi dukkhaṃ saṅkhittena
pañcupādānakkhandā dukkhā

Idaṃ kho pana bhikkhave dukkhasamudayo ariyasaccaṃ yāyaṃ taṇhā ponobbhavikā
nandirāgasahagatā tatra tatrābhinandini seyyathīdaṃ kāmataṇhā bhavataṇhā
vibhavataṇhā

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Discourse on Setting in Motion the Wheel of Dhamma

(English)

(Solo Introduction:)

This is the first teaching of the Tathāgata 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 Tathāgata has realized the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.

“And what, bhikkhus, is the Middle Way realized by the Tathāgata, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?

“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, aging 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.

(Continued on page 51)

Idaṃ kho pana bhikkhave dukkhanirodho ariyasaccaṃ yo tassā yeva taṇhāya
asesavirāgaṇirodho 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

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 anussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi

(Continued on page 52)

“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.

“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, bhikkhus, 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 realized,’ 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, and this cessation of dukkha has been realized,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light concerning things unknown before.

(Continued on page 53)

Idaṃ dukkhanirodhagāminī patipadā ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

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

Taṃ kho panidaṃ dukkhanirodhagāminī patipadā ariyasaccaṃ bhāvitanti 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 Bhāgavato bhāsitaṃ abhinandaṃ

Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaṃ virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhammaṃ ti

(Pavattite ca Bhagavatā) Dhammacakke bhummā 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

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā saddamanussāvesuṃ . . .

Cātummahārājikānaṃ 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 . . .

(Continued on page 54)

“With the thought, ‘This is the Noble Truth of the way leading to the cessation of dukkha,’ there arose in me, bhikkhus, 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, bhikkhus, 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, bhikkhus, 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 devas, with its seekers and sages, celestial and human beings, the realization 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 devas, with its seekers and sages, celestial and human beings, that I understood 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, “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 . . .

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

Having heard what the devas of the Thirty-three said, the Yāma devas proclaimed . . .

Having heard what the Yāma devas said, the Devas of Delight proclaimed . . .

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed . . .

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

(Continued on page 55)

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā Brahmakāyikā devā
saddamanussāvesuṃ etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin ti

Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi ayañca
dasasahassī lokadhātu saṅkampi sampakampi sampavedhi appamāṇo ca oḷāro obhāso loke
pāturaḥosi atikkammeva devānaṃ devānubhāvaṃ

Atha kho Bhagavā udānaṃ udānesi aññāsi vata bho Koṇḍañño aññāsi vata bho
Koṇḍañño ti

Itihidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva nāmaṃ ahoṣi ti

Dhammacakkappavattana Suttaṃ niṭṭhitaṃ

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 Aññākoṇḍañña: “Koṇḍañña Who Understands.”

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



Anattalakkhaṇa Sutta (Pāli)

(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 suttaṃ) ekaṃ 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 ahoṣī
ti yasmā ca kho bhikkhave rūpaṃ anattā tasmā rūpaṃ ābādhāya saṃvattati na ca labbhati
rūpe evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī ti

Vedanā anattā vedanā ca hidaṃ bhikkhave attā abhavissa nayidaṃ vedanā ābādhāya
saṃvatteyya labbhettha ca vedanāya evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣī ti
yasmā ca kho bhikkhave vedanā anattā tasmā vedanā ābādhāya saṃvattati na ca labbhati
vedanāya evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣī ti

Saññā anattā saññā ca hidaṃ bhikkhave attā abhavissa nayidaṃ saññā ābādhāya
saṃvatteyya labbhettha ca saññāya evaṃ me saññā hotu evaṃ me saññā mā ahoṣī ti yasmā
ca kho bhikkhave saññā anattā tasmā saññā ābādhāya saṃvattati na ca labbhati saññāya
evaṃ me saññā hotu evaṃ me saññā mā ahoṣī ti

Saṅkhārā anattā saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu nayidaṃ saṅkhārā
ābādhāya saṃvatteyyuṃ labbhettha ca saṅkhāresu evaṃ me saṅkhārā hontu evaṃ me
saṅkhārā mā ahesun ti yasmā ca kho bhikkhave saṅkhārā anattā tasmā saṅkhārā ābādhāya
saṃvattanti na ca labbhati saṅkhāresu evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā
ahesun ti

Viññāṇaṃ anattā viññāṇaṃca hidaṃ bhikkhave attā abhavissa nayidaṃ viññāṇaṃ
ābādhāya saṃvatteyya labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ
mā ahoṣī ti yasmā ca kho bhikkhave viññāṇaṃ anattā tasmā viññāṇaṃ ābādhāya
saṃvattati na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣī ti

(Continued on page 58)



Discourse on the Characteristic of Not-Self (English)

(Solo Introduction:)

All beings should take pains to understand the characteristic of anattā, 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.’

“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.’

(Continued on page 59)

(Taṃ kiṃ maññatha bhikkhave) rūpaṃ niccaṃ vā aniccaṃ vāti

Aniccaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti

Dukkhaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassituṃ
etaṃ mama esohamasmi eso me attā ti

No hetāṃ bhante

Taṃ kiṃ maññatha bhikkhave vedanā niccā vā aniccā vāti

Aniccā bhante

Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti

Dukkhaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassituṃ
etaṃ mama esohamasmi eso me attā ti

No hetāṃ bhante

Taṃ kiṃ maññatha bhikkhave saññā niccā vā aniccā vāti

Aniccā bhante

Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti

Dukkhaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassituṃ
etaṃ mama esohamasmi eso me attā ti

No hetāṃ bhante

Taṃ kiṃ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti

Aniccā bhante

Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti

Dukkhaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassituṃ
etaṃ mama esohamasmi eso me attā ti

No hetāṃ bhante

Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccaṃ vā aniccaṃ vāti

Aniccaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti

Dukkhaṃ bhante

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassituṃ
etaṃ mama esohamasmi eso me attā ti

No hetāṃ bhante

(Continued on page 60)

“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.”

“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.”

(Continued on page 61)

(Tasmā tiha bhikkhave) yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā sabbaṃ rūpaṃ netamaṃ mama nesohamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā sabbā vedanā netamaṃ mama nesohamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā sabbā saññā netamaṃ mama nesohamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā sabbe saṅkhārā netamaṃ mama nesohamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā sabbaṃ viññāṇaṃ netamaṃ mama nesohamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako rūpasmim pi nibbindati vedanāya pi nibbindati saññāya pi nibbindati saṅkhāresu pi nibbindati viññāṇasmim pi nibbindati nibbindamaṃ virajjati virāgā vimuccati vimuttasmiṃ vimuttam iti ñāṇaṃ hoti khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti ti

Idamavoca Bhagavā attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandumaṃ imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti

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.



Ādittapariyāya Sutta (Pāli)

(Solo Introduction:)

Veneyyadamanopāye sabbaso pāramiṃ gato
Amoghavacano Buddho abhiññāyānusāsako

Ciṅṅānurūpato cāpi dhammena vinayaṃ pajāṃ
Ciṅṅāggipāricariyānaṃ sambojjhārahayoginaṃ

Yamādittapariyāyaṃ desayanto manoharaṃ
Te sotāro vimocesi asekkhāya vimuttiyā

Tathevopaparikkhāya viññūṇaṃ sotumicchataṃ
Dukkhatālakkhaṇopāyaṃ taṃ suttantaṃ bhaṇāma se

(Evaṃ me sutāṃ) ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ
bhikkhusahassena tatra kho Bhagavā bhikkhū āmantesi

Sabbaṃ bhikkhave ādittaṃ kiñca bhikkhave sabbaṃ ādittaṃ

Cakkhuṃ bhikkhave ādittaṃ rūpā ādittā cakkhuvīññāṇaṃ ādittaṃ cakkhusamphasso
āditto yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tam pi ādittaṃ kena ādittaṃ ādittaṃ rāgagginā dosagginā
mohagginā ādittaṃ jātiyā jarāmaraṇena 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
jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi

Ghānaṃ ādittaṃ gandhā ādittā ghānaviññāṇaṃ ādittaṃ ghānasamphasso āditto
yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tam pi ādittaṃ kena ādittaṃ ādittaṃ rāgagginā dosagginā
mohagginā ādittaṃ jātiyā jarāmaraṇena 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 tam pi ādittaṃ kena ādittaṃ ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā
jarāmaraṇena 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 tam pi ādittaṃ kena ādittaṃ ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā
jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi

(Continued on page 64)



Fire Sermon (English)

(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, aging, 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, aging, and death, with sorrow, lamentation, pain, grief, and despair.

“The nose is burning, odors 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, aging, 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, aging, 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, aging, and death, with sorrow, lamentation, pain, grief, and despair.

(Continued on page 65)

Mano āditto dhammā ādittā manoviññāṇaṃ ādittaṃ manosamphasso āditto yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ kena ādittaṃ ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā jarāmarañena 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 tasmiṃ pi nibbindati

Sotasmim pi nibbindati saddesu pi nibbindati sotaviññāṇe pi nibbindati sotasamphassepi nibbindati yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati

Ghānasmiṃ pi nibbindati gandhesu pi nibbindati ghānaviññāṇe pi nibbindati ghānasamphassepi nibbindati yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati

Jivhāya pi nibbindati rasesu pi nibbindati jivhāviññāṇe pi nibbindati jivhāsamphassepi nibbindati yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati

Kāyasmim pi nibbindati phoṭṭhabbesu pi nibbindati kāyaviññāṇe pi nibbindati kāyasamphassepi nibbindati yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati

Manasmim pi nibbindati dhammesu pi nibbindati manoviññāṇe pi nibbindati manosamphasse pi nibbindati yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati

Nibbindaṃ virajjati virāgā vimuccati vimuttasmim vimuttam iti ñāṇaṃ hoti khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānātīti

Idamavoca Bhagavā attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandaṃ imasmiṃca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimṣūti

Ādittapariyāya Suttaṃ niṭṭhitaṃ

“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, aging, 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.

“They become disenchanted with the nose, disenchanted with odors, 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.



Prajñāpāramitā Hṛdaya Sūtram (Sanskrit)

Namaḥ Sarvajñāya

Āryāvalokiteśvaro bodhisattvo gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇo
vyavalokayati sma pañca-skandhāḥ, tāmśca svabhāvaśūnyān paśyati sma.

Iha Śāriputra rūpaṃ śūnyatā, śūnyataiva rūpaṃ rūpāṇna pṛthak śūnyatā, śūnyatāyā na
pṛthag rūpaṃ yadrūpaṃ sā śūnyatā, yā śūnyatā tadrūpaṃ; evameva vedanā-saṃjñā-
saṃskāra-vijñānāni.

Iha Śāriputra sarva-dharmāḥ śūnyatālakṣaṇā anutpannā aniruddhā amalā avimalā anūnā
aparipūrṇāḥ.

Tasmācchāriputra śūnyatāyāṃ na rūpaṃ, na vedanā, na saṃjñā, na saṃskārāḥ, na
vijñānāni, na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsi, na rūpa-śabda-gandha-
rasa-spraṣṭavya-dharmāḥ; na cakṣur-dhāturyāvanna manovijñānadhātuḥ; nāvidyā
nāvidyākṣayo yāvanna jarāmaraṇaṃ na jarāmaraṇakṣayo na duḥkha-samudaya-nirodha-
mārgā na jñānaṃ na prāptitvam.

Tasmācchāriputra apraptivād bodhisattvasya prajñāpāramitām āśritya
viharatyacittāvaraṇaḥ. Cittāvaraṇa-nāstitvādatrasto viparyāsātikrānto niṣṭhanirvāṇaḥ.

Tryadhva-vyavasthitāḥ sarva-buddhāḥ prajñāpāramitām āśritya anuttarāṃ
samyaksaṃbodhim abhisambuddhāḥ.

Tasmājjñātavyaṃ prajñāpāramitā mahāmanthro mahāvidyāmanthro 'nuttaramantro
'samasaṃmantraḥ sarvaduḥkha-praśamaṇaḥ satyamamithyatvāt.

Prajñāpāramitāyāmukto mantraḥ tadyathā:

Gate gate pāragate pārasaṃgate bodhi svāhā.

Iti prajñāpāramitāhṛdayasūtram samāptam.



Heart of Prajñā Pāramitā Sutra (English)

Homage to the All Knowing One.

When Bodhisattva Avalokiteshvara was practicing the profound Prajñā Pāramitā, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness.

Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure; and they neither increase nor diminish.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes up to and including no field of mind consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, and no Way, and no understanding and no attaining.

Because nothing is attained, the Bodhisattva through reliance on Prajñā Pāramitā is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain unsurpassed complete enlightenment through reliance on Prajñā Pāramitā.

Therefore know that Prajñā Pāramitā is a Great Spiritual Mantra, a Great Bright Mantra, a Supreme Mantra, an Unequaled Mantra. It can remove all suffering: it is genuine and not false.

That is why the Mantra of Prajñā Pāramitā was spoken. Recite it like this:

Gate gate pāragate pārasaṃgate bodhi svāhā!

Thus ends the Heart of Prajñā Pāramitā Sutra.

(This Mahayāna Buddhist sutra has been added to show the perspective of the emptiness of all conditioned phenomena. The preceding suttas show the way to realize enlightenment, while this sutra speaks from the perspective of the already enlightened mind.)



Formal Requests



Requesting a Dhamma Talk

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

Brahmā ca lokādhipatī saḥampatī
Kaṭañjalī anādhivaram ayācātha
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ aṇukampimaṃ pajam

(Bow three times again)

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

Acknowledging the Teaching

(At the completion of a Dhamma talk, with hands joined in añjali, recite the Pāli:)

(One person:) Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmasa
Now let us express our approval of this Dhamma Teaching.

(All respond:) Sādhu sādhu sādhu anūmodāmi
It is well, I appreciate it.



Requesting Paritta Chanting

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

Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṃ brūtha maṅgalaṃ

(Bow three times again)

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

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

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

(Bow three times again)



Requesting the Three Refuges and Five Precepts

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

Mayaṃ¹ ayye² tisaṇaṇena saḥa pañca sīlāni yācāma³

Dutiyampi mayaṃ ayye tisaṇaṇena saḥa pañca sīlāni yācāma

Tatīyampi mayaṃ ayye tisaṇaṇena saḥa pañca sīlāni yācāma

We, Venerable Sister, request the Three Refuges and the Five Precepts.

For the second time, we, Venerable Sister, request the Three Refuges and the Five Precepts.

For the third time, we, Venerable Sister, request the Three Refuges and the Five Precepts.

Taking the Three Refuges

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

Namo tassa bhāgavato arahato sāmāsāmbuddhaṣsa

Namo tassa bhāgavato arahato sāmāsāmbuddhaṣsa

Namo tassa bhāgavato arahato sāmāsāmbuddhaṣsa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saṇaṇaṃ gacchāmi

Dhammaṃ saṇaṇaṃ gacchāmi

Sāṅghaṃ saṇaṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Būddhaṃ saṇaṇaṃ gacchāmi

Dutiyampi Dhāmmaṃ saṇaṇaṃ gacchāmi

Dutiyampi Sāṅghaṃ saṇaṇaṃ 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 Sangha I go for refuge.

¹ When requesting for oneself alone, use ahaṃ (“I”); when requesting as part of or on behalf of a group, use mayaṃ (“we”).

² When requesting from a monk, use bhante (“Venerable Sir”) in place of ayye. When requesting from a lay person, use mitta (“friend”) in place of ayye.

³ When requesting for oneself alone, use yācāmi; when requesting as part of or on behalf of a group, use yācāma.

Tatīyampi Būddham saraṇaṃ gacchāmi
Tatīyampi Dhāmmaṃ saraṇaṃ gacchāmi
Tatīyampi 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 Sangha I go for refuge.

(Leader:) Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes taking the Three Refuges.

(Response:) Āma ayye/bhante/mitta
Yes, Venerable Sister/Sir/Friend.

Taking 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 creature.
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 false and harmful speech.
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 visôdhaye
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 and Eight Precepts

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

Mayaṃ¹ ayye² tisaṇaṇena saha aṭṭha sīlāni yācāma³

Dutiyampi mayaṃ ayye tisaṇaṇena saha aṭṭha sīlāni yācāma

Tatīyampi mayaṃ ayye tisaṇaṇena saha aṭṭha sīlāni yācāma

We, Venerable Sister, request the Three Refuges and the Eight Precepts.

For the second time, we, Venerable Sister, request the Three Refuges and the Eight Precepts.

For the third time, we, Venerable Sister, request the Three Refuges and the Eight Precepts.

Taking the Three Refuges

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

Namo tassa bhāgavato arahato sāmāsāmbuddhaṣṣa

Namo tassa bhāgavato arahato sāmāsāmbuddhaṣṣa

Namo tassa bhāgavato arahato sāmāsāmbuddhaṣṣa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Sāṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Būddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhāmmaṃ saraṇaṃ gacchāmi

Dutiyampi Sāṅghaṃ 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 Sangha I go for refuge.

¹ When requesting for oneself alone, use ahaṃ (“I”); when requesting as part of or on behalf of a group, use mayaṃ (“we”).

² When requesting from a monk, use bhante (“Venerable Sir”) in place of ayye. When requesting from a lay person, use mitta (“friend”) in place of ayye.

³ When requesting for oneself alone, use yācāmi; when requesting as part of or on behalf of a group, use yācāma.

Tatīyaṃpi Būddhaṃ saraṇaṃ gacchāmi
Tatīyaṃpi Dhāmmaṃ saraṇaṃ gacchāmi
Tatīyaṃpi 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 Sangha I go for refuge.

(Leader:) Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes taking the Three Refuges.

(Response:) Āma ayye/bhante/mitta
Yes, Venerable Sister/Sir/Friend.

Taking 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 creature.
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 kind of sexual activity.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi
I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamādaṭṭhānā 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 (Three times)
I undertake these Eight Precepts.

(Continued on the next page)

(Leader:) Imāni sikkhāpadāni
Sīlena sugaṭiṃ yanti
Sīlena bhogaśāmpadā
Sīlena nibbūtiṃ 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)



Appendix



Pāli Phonetics and 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 (Sanskrit, Sinhalese, Burmese, Thai, Roman). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications:

Vowels

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*.

Consonants

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

c as in *ancient* (like *ch*, but unaspirated)

ṃ, ṅ as in *sang*

ṅ as in *canyon*

v rather softer, near *w*

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

These two-lettered notations with *h* 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 *h*, i.e., **lh, mh, ṅh, and vh**, do count as two consonants. For example:

th as in *tongue* (never pronounced as in *the*)

ph as *palate* (never pronounced as in *photo*)

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.

Syllables

Full-length syllables contain long vowels (**ā, ī, ū, e, o**) or end with **ṃ**. Or, having ended in a consonant, they are followed by a syllable beginning with a consonant (e.g., mag•ga, hon•ti, Bud•dha).

Remember that **bh, dh**, etc., count as single consonants. (Therefore am•hā•kaṃ, but sa•dham•maṃ, not sad•ham•maṃ.)

Half-length syllables end in short vowels.

Punctuation and Tonal Marks

(Round brackets) indicate words chanted only by the leader; words in [square brackets] are chanted only by the responder.

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.

The triangular tonal marks indicate changes in pitch.

High tone, e.g., nōble

Low tone, e.g., bḷessed



Chanting Technique

Once the system of Pāli pronunciation and rhythm has been grasped, it is possible to chant a text from sight.

BUD • DHO	SU • SUD • DHO	KA • RU • NĀ	MA • HAṆ • NA • VO
1 1	1/2 1 1	1/2 1/2 1	1/2 1 1/2 1

If you find it difficult to understand the practice of chanting (or even if you find it easy), the general rule of thumb 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.

Añjali

Chanting and formal requests are done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly over the heart with the fingers aligned and pointing upwards.



Glossary

anattā

Literally, “not-self.” 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.

araham/arahant

Literally, “worthy one.” A term applied to enlightened beings.

ariyapuggalā

Noble beings. They include lay women, lay men, nuns, and monks. There are eight kinds: those who (1) are on the path to or (2) have realized the fruition of the four stages of enlightenment: stream-entry, once-return, non-return, and arahantship.

bhagavā

Literally, “fortunate.” 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 virtue, renunciation, and simplicity.

bhikkhunī

A Buddhist nun who lives as an alms mendicant, abiding by 311 training precepts that define a life of virtue, renunciation, and simplicity.

Bodhisatta (Sanskrit: Bodhisattva)

Someone who has determined to realize Buddhahood and is cultivating the paramitas toward that final goal.

brahmā

Celestial being in one of the higher spiritual realms.

Buddha

An Awakened One; one who knows things as they are, which is the highest potential in every human being. One of many buddhas, the historical Buddha (Siddhatta Gotama) lived and taught between 563 and 483 B.C.

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. Also, the Truth towards which that Teaching points; the law of nature, the way things are.

dhammas (Sanskrit: **dharmas**)

Things, literally "everything." Includes material objects, qualities, practices, acts, and relationships.

dukkha

Literally, "hard to bear." Covering the whole range, from intense suffering to a slight sense of unsatisfactoriness. One of the three characteristics of conditioned phenomena.

four pairs, eight kinds of noble beings

(See "ariyapuggalā.")

Gate gate pāragate pārasaṃgate bodhi svāhā (Sanskrit)

Literally, "Gone, gone, gone beyond, gone fully beyond, enlightenment. So be it!"

kamma (Sanskrit: **karma**)

Action through body, speech, or mind, arising from wholesome or unwholesome intention.

Māra

Literally, "killer of goodness." Māra can be described both as a personification of evil forces, having a literal existence, and as a primarily psychological force—a metaphor for various processes of doubt, temptation, and fear that obstruct spiritual practice.

Nibbāna (Sanskrit: **Nirvāna**)

Literally, "cooled." The state of liberation from all suffering and defilements, the ultimate goal of the Buddhist Path.

Paccekabuddha

Solitary Buddha. Someone enlightened by his or her own efforts, without relying on a teacher, but who does not have a following of disciples.

pañcupādānakkhandhā

The five aggregates, physical and 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, resulting in dukkha.

paramita

Perfection.

paritta

Verses of blessing and protection.

prajñā (Pali: pañña)

Wisdom.

puñña

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

rūpa

Form or matter.

sādhu

An interjection meaning “it is good.”

Saṅgha

Literally, “an assembly.” In the suttas, saṅgha refers to the four pairs, the eight kinds of noble beings (see “ariyapuggalā”). Often used to refer to ordained monastics, regardless of insight. Current popular use of the word includes lay women, lay men, nuns, and monks who gather together to practice the Buddha's teachings.

saṅkhārā

Volitional formations or constructions, including the cause, the result, and the process of forming or constructing.

sañña

Perception, the mental function of recognition.

skandhas (Pali: khandhas)

Literally, “heap” or “aggregate.” (See “pañcupādānakkhandhā.”)

Tathāgata

Literally, “thus gone” or “thus come.” One who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. An epithet the Buddha applied to himself.

threefold bliss

Mundane bliss, celestial bliss, and Nibbānic bliss.

vedanā

Feeling; physical and mental feelings, either pleasant, unpleasant, or neutral.

viññāṇa

Consciousness; bare cognition or awareness, which arises in dependence on the six sense bases (eye, ear, nose, tongue, body, and mind) and their sense objects. Functions in conjunction with the aggregates of vedana, sañña, and saṅkāra.



Saranāloka
foundation