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Pronunciation

Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, and so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone — high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

Vowels

Pāli has two sorts of vowels, *long* — **ā, e, ī, o, ū, & ay**; and *short* — **a, i, & u**. Unlike long and short vowels in English, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus *ā* & *a* are both pronounced like the *a* in father, simply that the sound *ā* is held for approximately twice as long as the sound *a*. The same principle holds for *ī* & *i*, and for *ū* & *u*. Thus, when chanting Pāli, the vowels are pronounced as follows:

a	as in father
o	as in go
e	as in they
u	as in glue
i	as in machine
ay	as in Aye!

Consonants

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c	as in ancient
p	unaspirated, as in spot
k	unaspirated, as in skin
ph	as in upholstery
kh	as in backhand
t	unaspirated, as in stop
ṃ & ṅ	as ng
th	as in Thomas
ñ	as in cañon (canyon)
v	as w

Certain two-lettered notations — **bh, dh, ḍh, gh, jh** — denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce **bh** as a throaty **ph**, **dh** as a throaty **th**, and **gh** as a throaty **kh**.

Pāli also contains retroflex consonants, indicated with a dot under the letter: **ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Scanning

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

Contain a long vowel (**ā, e, ī, o, ū, ay**); *or* end with **m**; *or* end with a consonant followed by a syllable beginning with a consonant (e.g., **Bud-dho, Dham-mo, Saṅ-gho**).

In this last case, the consonant clusters mentioned above — **bh, dh, ḍh, gh, jh, kh, ph, th, ṭh** — count as single consonants, while other combinations containing h — such as lh & mh — count as double.)

Half-length syllables

End in a short vowel. Thus, a typical line of verse would scan as follows:

Van - dā - ma - haṃ ta - ma - ra - ṇaṃ si - ra - sā ji - nen - daṃ

1 1 1/2 1 1/2 1/2 1/2 1 1/2 1/2 1 1/2 1 1

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and — for anyone studying Pāli — to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually *m* or *d*) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, *dhammam-etaṃ* would scan as *dham-ma-me-taṃ*; and *tam-araṇaṃ asta-ma-ra-ṇaṃ*.

If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, and pitch. All voices, ideally, should blend together as one.

An Important Note about Basic Pali Grammatical System

The Pali alphabet consists of 41 letters: eight vowels and 33 consonants.

Vowels

a, ā, i, ī, u, ū, e, o

Consonants

k, kh, g, gh, ṅ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, ḷ, ṃ

The vowels **a, i, u** are short; the rest are long. Although **e** and **o** are included in long vowels, they are often sounds short before a double consonant: Metta, Sethi, Okkamati, and Yottam.

a	is pronounced like	a	in	what
		u	in	hut
ā		a	in	father
i		i	in	mint
ī		ee	in	see
u		u	in	put
ū		oo	in	pull
e		a	in	cage
o		o	in	no
k		k	in	kind
kh		kh	in	black <u>h</u> ead
g		g	in	game
gh		gh	in	big <i>house</i>
ñ		ng	in	singer
c		ch	in	chance
ch		ch h	in	<i>witch-hazed</i>
jh		dge h	in	<i>sledge-hammer</i>
ñ		gn	in	<i>signore</i>
t		t	in	cat
th		th	in	<i>ant-hill</i>
d		d	in	bad
dh		dh	in	<i>red-hot</i>
n		n	in	now
ṭ		th	in	thumb
ṭh		th	in	<i>pot-herb</i>
ḍ		th	in	then

ḍh	dh	in	adherent
ph	ph	in	uphill
bh	bh	in	abhorrence
y	y	in	yes
s	s	in	sight
ṃ	ng	in	sing

j, n, p, b, m, r, l, v, and **h** are pronounced just as they are pronounced in English.

Some benefits from the Chanting:

1. One's mind is calmed down and becomes concentrated.
2. One's mind becomes sharper because of better concentration.
3. One's mind is trained by directing it to each word and reflecting on its meaning.
4. Wisdom is developed which leads on to deep understanding and realization.
5. One's confidence in Triple Gems becomes more stable because of familiarity through constant repetition of the teachings.
6. With the Right Effort, one experiences joy and develops patience.
7. Loving Kindness towards' all living-beings is developed.
8. One's mind becomes skillful in wholesomeness and is rid of negative intentions.
9. It serves as a Psycho-physical preparation for meditation.
10. One's life is more devoted towards spiritual development.
11. One becomes familiar with the Pali Language which conveys the Buddha's original teachings.
12. If one is not with serious Kamma, one can be safe from dangers.

Morning Chanting

1. Ratanattaya Vandanā รตนัตตยะ วันทนา Salutation to the Triple Gem¹

(LEAD – FOLLOW)

Yo so bhagavā arahaṃ sammāsambuddho,

He is the Exalted One², far from defilements³.

Perfectly Enlightened⁴ by Himself;

Svākkhāto yena bhagavatā dhammo,

The Teaching, well-proclaimed⁵ by the Exalted One;

Supaṭipanno yassa bhagavato sāvaka-saṅgho,

The Order of Exalted One, which is of good conduct;

**Tammayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ,
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.**

To the Exalted One, that Teaching, that Order; honoring them as is proper, we render supreme homage.

Sādhu no bhante bhagavā suciraparinibbutopi,

It is well of us, venerable Sir, Exalted One so pure, having reached the Final Passing-away;

Pacchimājanatānukampamānasā,

(You still) have compassion on the later generations;

**Ime sakkāre duggatapaṇṇākārahūte paṭiggaṇhātu,
Amhākaṃ dīgharattaṃ hitāya sukhāya.**

those humble offerings design to accept, for lasting benefit and happiness.

Arahaṃ sammā-sambuddho bhagavā,

Buddhaṃ bhagavantaṃ abhivādemī.

The Blessed One is Worthy and Rightly Self-awakened⁶.

I bow down before the Awakened, Blessed One.

(Make the five-point prostration once)

Svākkhāto bhagavatā dhammo,

Dhammaṃ namassāmi.

The Dhamma⁷ is well-proclaimed by the Blessed One.

I pay homage to the Dhamma.

(Make the five-point prostration once)

Supaṭipanno bhagavato sāvaka-saṅgho,

Saṅghaṃ namāmi.

The Saṅgha⁸ of the Blessed One's disciples has practiced well.

I pay respect to the Saṅgha.

(Make the five-point prostration once)

¹ **The Triple Gem:** The unification of Buddha, Dhamma and Saṅgha.

² **The Exalted One:** The Fortunate One, a Pali term for addressing the Lord Buddha.

³ **Defilements:** Mental qualities that obscure the clarity and purity of the mind. There are three basic sorts: greed, anger and delusion. (*Kilesa*)

⁴ **Enlightenment:** The state of perfect and pure mind, the mind without greed, hatred, and delusion.

⁵ **Well-proclaimed:** well taught. This covers both the scriptures (*Pariyatti*) and supra-mundane states. (*Lokuttaradhamma*)

⁶ Lord Buddha was enlightened to all truths and leads all beings to seek enlightenment in those truths as well.

⁷ **Dhamma:** The law of nature, the teaching of the Buddha, the truth of what really is.

⁸ **Saṅgha:** In general, the community of those who practice the Buddhist way; on a deeper level, anyone who has attained one of the eight stages of enlightenment.

2. Pabbabhāganamakārapāṭha ปุพพภาคนมการ

The Preliminary Passage for Revering

LEADER: **[Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ karoma se:]**
Now let us chant the preliminary passage in homage to the Awakened One,

ALL: **Namo tassa bhagavato,** Homage to the Uncomparable One,
arahato, the Worthy Undefined One,
sammā-sambuddhassa. the Perfectly Self-Awakened One.

(3 times)

3. Buddhābhithuti พุทธาภิถุติ

Praise to the Buddha

LEADER: **[Handa mayaṃ buddhābhithutiṃ karoma se:]**
Now let us give high praise to the Awakened One:

ALL:

Yo so tathāgato arahaṃ sammā-sambuddho,

He who has attained the Truth, the Worthy One, Rightly Self-awakened,

Vijjā-caraṇa-sampanno sugato lokavidū,

consummate in knowledge and conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā;

unexcelled trainer of those who can be taught, teacher of human and divine beings; awakened; blessed;

Yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmaṃ,

Sassamaṇa-brāhmaṇiṃ pajaṃ sadeva-manussaṃ sayāṃ abhiññā sacchikatvā pavesi.
who made known — having realized it through direct knowledge — this world with its devas⁹, māras¹⁰, and brahmas¹¹, its generations with their contemplatives and priests, their rulers and common people;

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyosānakalyāṇaṃ;

who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsesi.

who proclaimed the holy life both in its particulars and in its essence, entirely complete, surpassingly pure:

Tamaḥaṃ bhagavantaṃ abhipūjayāmi,

I worship most highly that Blessed One,

Tamaḥaṃ bhagavantaṃ sirasā namāmi.

to that Blessed One I bow my head down.

(Make the five-point prostration once)

⁹ **Deva:** deities or celestial beings

¹⁰ **Māra:** The evil one, death, the tempter. Māra includes (1) Māra of defilement, (2) of the aggregates, (3) of Karma-formations, (4) as deity and (5) as death.

¹¹ **Brahman:** A divine being of the form world or formless world.

4. Dhammābhithuti ชัมมาภิกขุติ

Praise to the Dhamma

LEADER: [Handa mayaṃ dhammābhithutiṃ karoma se:]
Now let us give high praise to the Dhamma:

ALL:

Yo so svākkhāto bhagavatā dhammo,

The Dhamma well-proclaimed by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

to be seen for oneself, timeless, inviting all to come and see,

Opanayiko paccattaṃ veditabbo viññūhi:

leading inward, to be seen by the wise for themselves:

Tamaḥaṃ dhammaṃ abhipūjayāmi,

Tamaḥaṃ dhammaṃ sirasā namāmi.

I worship most highly that Dhamma, To that Dhamma I bow my head down.

(Make the five-point prostration once)

5. Saṅghābhithuti สังฆาภิกขุติ

Praise for the Saṅghā

LEADER: [Handa mayaṃ saṅghābhithutiṃ karoma se:]
Now let us give high praise to the Saṅghā:

ALL:

Yo so supaṭipanno bhagavato sāvaka-saṅgho,

The Saṅghā of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅghā of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅghā of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅghā of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs — the eight types — of Noble Ones:

Esa bhagavato sāvaka-saṅgho —

That is the Saṅghā of the Blessed One's disciples —

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puññakkhettaṃ lokassa:

the incomparable field of merit for the world:

Tamaḥaṃ saṅghaṃ abhipūjayāmi,

I worship most highly that Saṅghā,

Tamaḥaṃ saṅghaṃ sirasā namāmi.

To that Saṅghā I bow my head down.

(Make the five-point prostration once)

6. Ratanattayappaṇāma Gāthā รตนัตถยัปปณามคาถา

Verses on Salutation to the Triple Gem and Passage for Dispassionateness

LEADER: [**Handa mayaṃ ratanattayappaṇāma-gāthāyo ceva saṃvega-parikittanapāṭhañcabhaṇāma se:**]

Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

ALL:

**Buddho susuddho karuṇā-mahaṇṇavo,
Yocanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātaḥ:
Vandāmi buddhaṃ ahamā-darena taṃ.**

The Buddha, well-purified, with ocean-like compassion,
Possessed of the eye of knowledge completely purified,
Destroyer of the evils and corruptions of the world:
I revere that Buddha with devotion.

**Dhammo paḍīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca ta-dattha-dīpano:
Vandāmi dhammaṃ ahamā-darena taṃ.**

The Teacher's Dhamma, like a lamp,
divided into Path¹², Fruition¹³, and the Deathless¹⁴,
both transcendent (itself) and showing the way to that goal:
I revere that Dhamma with devotion.

**Saṅgho sukhettābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅghaṃ ahamā-darena taṃ.**

The Saṅghā, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned carelessness — the noble ones, the wise:
I revere that Saṅghā with devotion.

**Icevame-kantabhipūjaneyyakaṃ,
Vatthuttayaṃ vandayatābhisāṅkhatam,
Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.**

By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.

¹² **The Noble Eightfold Path:** The fourth of the Noble Truths taught by the Buddha; the way leading out of suffering, consisting of (1) Right View, (2) Right Intention, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness and (8) Right Concentration.

¹³ **Phala:** fruit; result; consequence; effect.

¹⁴ Nibbāna/Nirvāna

7. Saṃvegaparikkittanapāṭha สังเวคปริกิตตนาปาฐะ

Passages conducive to Dispassionateness

Idha tathāgato loke uppanno arahaṃ sammā-sambuddho,

Here, one attained to the Truth, Worthy and Rightly Self-awakened, has appeared in the world,

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito.

And Dhamma is explained, leading out (of samsara¹⁵), calming, tending toward total Nibbāna¹⁶, going to self-awakening, declared by one who has gone the good way.

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,

Birth is stressful, aging is stressful, death is stressful,

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

Sorrow, lamentation, pain, distress, and despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho, yampicchaṃ nalabhati tampi dukkhaṃ,

Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful,

Saṅkhittena pañcupādānakkhandhā dukkhā,

In short, the five clinging-aggregates¹⁷ are stressful,

Seyyathidaṃ:

Namely:

Rūpupādānakkhandho,

Form as a clinging-aggregate,

Vedanupādānakkhandho,

Feeling as a clinging-aggregate,

Saññupādānakkhandho,

Perception as a clinging-aggregate,

Saṅkhārūpādānakkhandho,

Mental processes as a clinging-aggregate,

Viññānupādānakkhandho.

Consciousness as a clinging-aggregate.

Yesaṃ pariññāya,

So that they might fully understand this,

Dharamāno so bhagavā,

the Blessed One, while still alive,

Evaṃ bahulaṃ sāvake vineti,

often instructed his listeners in this way;

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani, Bahulā pavattati:

Many times did he emphasize this part of his admonition:

“Rūpaṃ aniccaṃ,

“Form is impermanent¹⁸,

Vedanā aniccā,

Feeling is impermanent,

Saññā aniccā,

Perception is impermanent,

Saṅkhārā aniccā,

Mental processes are impermanent,

Viññānaṃ aniccaṃ,

Consciousness is impermanent,

Rūpaṃ anattā,

Form is not-self¹⁹,

Vedanā anattā,

Feeling is not-self,

Saññā anattā,

Perception is not-self,

Saṅkhārā anattā,

Mental processes are not-self,

¹⁵ **Samsāra:** The rounds of repeatedly becoming, the cycle of birth, old age, sickness and death.

¹⁶ **Nibbāna/Nirvāna:** Literally, “extinction” (of greed, hatred and delusion).

¹⁷ **The Five aggregates:** the five groups of existence; the five casually conditioned elements of existence forming a being or entity, viz., corporeality, feeling, perception, mental formations and consciousness.

¹⁸ **Impermanent:** The rising and passing or changeability of all compounds, which means that compound things never remain exactly the same for even one moment, but that they are vanishing and reappearing from moment to moment; one of the Three Characteristics.

¹⁹ **Not-self:** Impersonal, without individual essence, absence of any grasping self or ego; one of the Three Characteristics. Also termed non-self.

Viññāṇaṃ anattā, Consciousness is not-self,
Sabbe saṅkhārā aniccā, All processes are impermanent,
Sabbe dhammā anattāti.” All phenomena are not-self.”

Te (WOMEN: Tā) mayaṃ,
Otiṇṇāmaḥa jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
Dukkhotiṇṇā dukkha-paretā,

All of us, beset by birth, aging, and death, by sorrows, lamentations, pains, distresses, and despairs, beset by stress, overcome with stress, (consider),

“Appeva nānimassa kevalassa dukkhak-khandhassa antakiriyaṃ paññāyethāti”
 “O, that the end of this entire mass of suffering and stress might be known!”

* (MONKS and NOVICES):

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ sammāsambuddhaṃ,
Saddhā agārasmā anagāriyaṃ pabbajitā.

Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone forth in faith from home to homelessness in dedication to him.

Tasmiṃ bhagavati brahma-cariyaṃ carāma,

We practice that Blessed One's holy life,

Bhikkhūnaṃ sikkhā-sājīva-samāpannā. (*this sentence is only for monks; novices should skip to chant*)
 Fully endowed with the bhikkhus²⁰ training and livelihood.

Taṃ no brahma-cariyaṃ,

Imassa kevalassa dukkhak-khandhassa antakiriyaṃ saṃvattatu.

May this holy life of us bring about the end of this entire mass of the suffering and stress.

* (Layperson)²¹: After monk finished above part, the following part is chanted by layperson.

[Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā, Dhammañca saṅghañca,

[Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, and in the Bhikkhu Saṅghā,

Tassa bhagavato sāsaṇaṃ yathā-satti yathā-balaṃ manasikaroma,

Anupaṭipajjāma,

We attend to the instruction of the Blessed One, as far as our mindfulness and strength will allow, and we practice accordingly.

Sā sā no paṭipatti, Imassa kevalassa dukkhak-khandhassa antakiriyaṃ saṃvattatu.]

May this practice of ours bring about the end of this entire mass of suffering and stress.]

²⁰ **Bhikkhu:** Buddhist monk who observes the 227 precepts of discipline.

²¹ **Layperson:** Person who is not ordained and may not be Buddhist and not monk, novice or nun.

8. Dhātupaṭikūlapaccavekkhaṇapāṭha ชาติปฏิภนปัจจเวกขณะปาฐะ

Passages on Recollection of the Elements²² and Loathsomeness²³

LEADER: [Handa mayam dhātupaṭikūlapaccavekkhaṇa pāṭham bhaṇāma se:]

ALL:

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetam

Yadidaṃ cīvaraṃ, tadupa-bhuñjako ca puggalo Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both this robe and the person who uses it; only elements, not a being, not possessing a permanent life principle, being avoid of self or soul.

Sabbāni pana imāni cīvarāni ajigucchaniyāni imaṃ pūtikāyaṃ

Patvā ativiya jigucchaniyāni jāyanti.

All this robe is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetam

Yadidaṃ piṇḍapāto, tadupa-bhuñjako ca puggalo Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both alms food and the person who eat it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

Sabbo panāyaṃ piṇḍapāto ajigucchaniyo imaṃ pūtikāyaṃ

patvā ativiya jigucchaniyo jāyati.

All this lump of food is not yet loath some but having touched this putrid body becomes exceedingly loathsome.

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetam

Yadidaṃ senāsaṇaṃ, tadupa-bhuñjako ca puggalo Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both this shelter and the person who lives it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

Sabbāni pana imāni senāsanāni ajigucchaniyāni imaṃ pūtikāyaṃ patvā ativiya jigucchaniyāni jāyanti.

All this sheltering place is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetam

Yadidaṃ gilāna-paccaya-bhesajja-parikkhāro, tadupa-bhuñjako ca puggalo

Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both this support for the sick, medicine and utensils and the person who lives it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo

imaṃ pūtikāyaṃ patvā ativiya jigucchaniyo jāyati.

All this support for the sick, medicine and utensils are not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

²² **The Four Primary Elements:** The primary qualities of matter, which are (1) solid element; earth, (2) liquid element; water, (3) heating element; fire and (4) air element; wind. All four are present in every material object, through in varying proportions. (Pāli: *Dhātu*)

²³ **Loathsome:** extremely unpleasant; disgusting.

9. Taṅkhaṇikapaccavekkhaṇapāṭha ตั้งขณิกปัจจเวกขณปาฐะ *Passages on Recollection at the moment of using (the Requisites²⁴)*

LEADER: [**Handa mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ bhaṇāma se:**]
 Now let us recite the passage for reflection at the moment (of using the requisites):

ALL:

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, Considering it thoughtfully, I use the robe,
Yāvadeva sītassa paṭighātāya, Simply to counteract the cold,
Uṇhassa paṭighātāya, To counteract the heat,
Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,
 To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;
Yāvadeva hirikopina-paṭicchādanatthaṃ.
 Simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,
 Considering it thoughtfully, I use alms food,
Neva davāya na madāya na maṇḍanāya na vibhūsanāya,
 Not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,
Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahmacariyānuggahāya,
 But simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life,
Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi,
 (Thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).
Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.
 I will maintain myself, be blameless, and live in comfort.

Paṭisaṅkhā yoniso senāsaṇaṃ paṭisevāmi, Considering it thoughtfully, I use the lodging,
Yāvadeva sītassa paṭighātāya, Simply to counteract the cold,
Uṇhassa paṭighātāya, To counteract the heat,
Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,
 To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;
Yāvadeva utuparissaya-vinodanaṃ paṭisallānārāmatthaṃ.
 Simply for protection from the inclemency of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi,
 Considering them thoughtfully, I use medicinal requisites for curing the sick,
Yāvadeva uppanānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,
 Simply to counteract any pains of illness that has arisen,
Abyāpajjha-paramatāyāti. And for maximum freedom from disease.

²⁴ The Four Requisites: clothing, food, dwelling and medicine.

10. Pattidāna Gāthā ปัตติทานคาถา

Verses on Dedication of Merit

LEADER: [Handa mayaṃ pattidānagāthāyo bhaṇama se:]

ALL:

Yā devatā santi vihā ravāsinī
Thūpe ghare bodhighare tahiṃ tahiṃ,
Tā dhammadānena bhavantu Pūjitā
Sotthiṃ karontedha vihāramaṇḍale.
Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dānapatī upāsakā,
Gāmā ca desā nigamā ca issarā
Sappāṇabhūtā sukhitā, bhavantu te.
Jalābujā yepi ca aṇḍasambhavā
Samsedajātā athavopapātikā,
Niyyānikaṃ dhammavaraṃ paṭicca te
Sabbepi dukkhassa karontu saṅkhayaṃ.

Ṭhātu ciraṃ sataṃ dhammo	dhammaddharā ca puggalā.
Saṅgho hotu samaggova	athāya ca hitāya ca.
Amhe rakkhatu saddhammo	sabbepi dhammacārino.
Vuḍḍhiṃ sampāpuṇeyyāma	dhamme ariyappavedite.
Pasannā hontu sabbepi	pāṇino buddhasāsane
Sammā dhāraṃ pavecchanto	kāle devo pavassatu
Vuḍḍhibhāvāya sattānaṃ	samiddhaṃ netu medaniṃ
Mātā pitā ca atrajaṃ niccaṃ	rakkhanti puttakaṃ
Evaṃ dhammena rājāno	pajaṃ rakkhantu sabbadā.

The Devatas which dwell in the Vihara²⁵, in the Stupa²⁶, in the Bodhi tree, Those Devatas we have worshiped with sacrificial objects. May they grant happiness in the circle of this Vihara

Bhikkhus who are Therras²⁷, those of middle rank, those who have just become Bhikkhus, Laymen and Laywomen of good breeding, Temple dwellers, all householders, country-men, villagers, those who are chieftains, may they and all creatures attain happiness.

May all creatures whether born from water, from an egg, from sweat, or from the womb, may they have the precious Dhamma which leads to the good way; may it bring an End to suffering.

May the Dhamma of good people long abide and may people who observe the Dhamma live long. May the Saṅghā be ever ready to bring benefits and assistance.

May the good Dhamma protect us all and care for all who keep the Dhamma. May we all progress in the Dhamma which the Ariya²⁸ has made manifests.

May all beings have faith in the Teachings of the Buddha; may it rain in time after properly bestowing showers.

May the earth, for the prosperity of beings bring them success; a mother and father always protect their own child, so according to the Dhamma, may the Kings always protect their subjects.

²⁵ **Vihara:** a dwelling-place (for monks); monastery, a temple; repository of Buddha images; Buddhaimage hall; shrine-hall.

²⁶ **Stupa:** A Buddhist monument, generally of a dome-shaped form, originally erected over sacred relics of the Buddha and at places consecrated as the scenes of his acts.

²⁷ **Thera:** an elder; a senior member of the Order; a senior monk (of at least ten years' standing).

²⁸ **Ariya:** a noble individual; noble one; holy person.

Evening Chanting

11. Ratanattaya Vandanā รตนัตตยะ วันทนา

Salutation to the Triple Gem

(LEAD – FOLLOW)

Yo so bhagavā arahaṃ sammāsambuddho,

He is the Exalted One²⁹, far from defilements³⁰.
Perfectly Enlightened³¹ by Himself;

**Svākkhāto yena bhagavatā dhammo,
Supaṭipanno yassa bhagavato sāvaka-saṅgho,**

The Teaching, well-proclaimed³² by the Exalted One;
The Order of Exalted One, which is of good
conduct;

**Tammayam bhagavantaṃ sadhammaṃ sasaṅghaṃ,
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.**

To the Exalted One, that Teaching, that Order;
honoring them as is proper, we render
supreme homage.

Sādhu no bhante bhagavā sucirapariniibbutopi,

It is well of us, venerable Sir, Exalted One so pure,
having reached the Final Passing-away;

Pacchimājanatānukampamānasā,

(You still) have compassion on the later
generations;

**Ime sakkāre duggatapaṇṇākārahūte paṭiggaṇhātu,
Amhākaṃ dīgharattaṃ hitāya sukhāya.**

those humble offerings design to accept,
for lasting benefit and happiness.

**Arahaṃ sammā-sambuddho bhagavā,
Buddhaṃ bhagavantaṃ abhivādemi.**

The Blessed One is Worthy and Rightly Self-awakened³³.

I bow down before the Awakened, Blessed One.

(Make the five-point prostration once)

**Svākkhāto bhagavatā dhammo,
Dhammaṃ namassāmi.**

The Dhamma³⁴ is well-proclaimed by the Blessed One.

I pay homage to the Dhamma.

(Make the five-point prostration once)

**Supaṭipanno bhagavato sāvaka-saṅgho,
Saṅghaṃ namāmi.**

The Saṅgha³⁵ of the Blessed One's disciples has practiced well.

I pay respect to the Saṅgha.

(Make the five-point prostration once)

²⁹ **The Exalted One:** The Fortunate One, a Pali term for addressing the Lord Buddha.

³⁰ **Defilements:** Mental qualities that obscure the clarity and purity of the mind. There are three basic sorts: greed, anger and delusion. (*Kilesa*)

³¹ **Enlightenment:** The state of perfect and pure mind, the mind without greed, hatred, and delusion.

³² **Well-proclaimed:** well taught. This covers both the scriptures (*Pariyatti*) and supra-mundane states. (*Lokuttaradhamma*)

³³ Lord Buddha was enlightened to all truths and leads all beings to seek enlightenment in those truths as well.

³⁴ **Dhamma:** The law of nature, the teaching of the Buddha, the truth of what really is.

³⁵ **Saṅgha:** In general, the community of those who practice the Buddhist way; on a deeper level, anyone who has attained one of the eight stages of enlightenment.

12. Pubbabhāganamakārapāṭha ปุพพภาคนมการ

The Preliminary Passage for Revering

LEADER: [Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṇ
jeva buddhānussatinayaṅca karoma se:]

ALL: **Namo tassa bhagavato** Homage to the Lord,
arahato the Emancipated,
sammā-sambuddhassa. the All-Enlightened Buddha.
(3 times)

13. Buddhānussati พุทธานุสสติ

Recollection on the Buddha

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kitti-saddo abbhuggato,

This fine report of the Blessed One's reputation has spread far and wide:

Itipi so bhagavā arahaṃ sammā-sambuddho,

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

consummate in knowledge and conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathī satthā deva-manussānaṃ buddho bhagavāti.

unexcelled trainer of those who can be taught, teacher of human and divine beings; awakened; blessed.

14. Buddhābhigīti พุทธาภิกิตี

Verses in Celebration of the Buddha

LEADER: [Handa mayaṃ buddhābhigītiṃ karoma se:]

Now let us chant in celebration of the Buddha:

ALL: **Buddhavārahanta-varatādiguṇābhiyutto,**
Suddhābhiñña-karuṇāhi samāgatatto,
Bodhesi yo sujanataṃ kamalaṃ va sūro,
Vandāmaṃ tamarāṇaṃ sirasā jinendaṃ.

The Buddha, endowed with such virtues as highest worthiness:

In him, purity, supreme knowledge, and compassion converge.

He awakens good people like the sun does the lotus.

I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇīnaṃ	Saraṇaṃ khema-muttamaṃ.
Paṭhamānussatiṭṭhānaṃ	Vandāmi taṃ sirenahaṃ,
Buddhassāhasmi dāso (Woman: dāsī) va	Buddho me sāmikissaro.
Buddho dukkhassa ghātā ca	Vidhātā ca hitassa me.
Buddhassāhaṃ niyyādemi	Sarīraṅjīvitaṅcidaṃ.
Vandantoḥaṃ (W: Vandantīhaṃ) carissāmi	Buddhasseva subodhitāṃ.
Natthi me saraṇaṃ aññaṃ,	Buddho me saraṇaṃ varaṃ:
Etena sacca-vajjena,	Vaḍḍheyyaṃ satthu sāsane.
Buddhaṃ me vandamānena (W: vandamānāya)	Yaṃ puññaṃ pasutaṃ idha,
Sabbe pi antarāyā me,	Māhesuṃ tassa tejasā.

The Buddha who for all beings is the secure, the highest refuge,
 The first theme for recollection: I revere him with my head.
 I am the Buddha's servant; the Buddha is my sovereign master,
 The Buddha is a destroyer of suffering and a provider of welfare for me.
 To the Buddha I dedicate this body and this life of mine.
 I will fare with reverence for the Buddha's genuine Awakening.
 I have no other refuge; the Buddha is my foremost refuge:
 By the speaking of this truth, may I grow in the Teacher's instruction.
 Through the power of the merit here produced by my reverence for the Buddha,
 may all my obstructions cease to be.

(Recite while making the five-point prostration :)

**Kāyena vācāya va cetasā vā,
 Buddhē kukammaṃ pakataṃ mayā yaṃ,
 Buddhō paṭiggaṇhatu accayaṃ,
 Kālantare saṃvaritum va buddhe.**

Whatever bad kamma I have done
 to the Buddha, by body, by speech or by mind,
 may the Buddha accept my admission of it,
 so that in the future I may show restraint toward the Buddha.

15. Dhammānussati ชัมมานุสสติ

Recollection on the Dhamma

LEADER: [**Handa mayaṃ dhammānussati-nayaṃ karoma se:**]

Now let us recite the guide to the recollection of the Dhamma:

ALL:

Svākkhāto bhagavatā dhammo,
 The Dhamma is well-proclaimed by the Blessed One,
Sandiṭṭhiko akāliko ehipassiko,
 to be seen for oneself, timeless, inviting all to come and see,
Opanayiko paccattaṃ veditabbo viññūhīti.
 leading inward, to be seen by the wise for themselves.

16. Dhammābhigīti ชัมมาภิกีติ

Verses in Celebration of the Dhamma

LEADER: [**Handa mayaṃ dhammābhigītiṃ karoma se:**]

Now let us chant in celebration of the Dhamma:

ALL:

**Svākkhātātā diguṇa-yogavasena seyyo,
 Yo magga-pāka-pariyatti- vimokkha-bhedo,
 Dhammo kuloka-patanā tadadhāri-dhārī.
 Vandāmahaṃ tama-haraṃ vara- Dhamma-metaṃ.**
 Superior, through having such virtues as being well-proclaimed,
 divided into Path and Fruit³⁶, study and emancipation³⁷,

³⁶ see **The Noble Eightfold Path**¹³, and **Phala**¹⁴

³⁷ Nibbāna/Nirvāna

the Dhamma protects those who hold to it from falling into miserable worlds.
I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇīnaṃ	Saraṇaṃ khema-muttamaṃ.
Dutiyānussatiṭṭhānaṃ	Vandāmi taṃ sirenahaṃ,
Dhammassāhasmi dāso (WOMEN: dāsī) va	Dhammo me sāmikissaro.
Dhammo dukkhassa ghātā ca	Vidhātā ca hitassa me.
Dhammassāhaṃ niyyādemi	Sarīrañjīvitañcidaṃ.
Vandantoḥaṃ (W: Vandantīhaṃ) carissāmi	Dhammasseva sudhammataṃ.
Natthi me saraṇaṃ aññaṃ,	Dhammo me saraṇaṃ varaṃ:
Etena sacca-vajjena,	Vaḍḍheyyaṃ satthu-sāsane.
Dhammaṃ me vandamānena (W: vandamānāya)	Yaṃ puññaṃ pasutaṃ idha,
Sabbe-pi antarāyā me,	Māhesuṃ tassa tejasā.

The Dhamma that for all beings is the secure, the highest refuge,
The second theme for recollection: I revere it with my head.
I am the Dhamma's servant, the Dhamma is my sovereign master,
The Dhamma is a destroyer of suffering and a provider of welfare for me.
To the Dhamma I dedicate this body and this life of mine.
I will fare with reverence for the Dhamma's genuine rightness.
I have no other refuge, the Dhamma is my foremost refuge:
By the speaking of this truth, may I grow in the Teacher's instruction.
Through the power of the merit here produced by my reverence for the Dhamma,
may all my obstructions cease to be.

(Recite while making the five-point prostration:)

Kāyena vācāya va cetasā vā,
Dhamme kukammaṃ pakataṃ mayā yaṃ,
Dhammo paṭiggaṇhatu accayantaṃ,
Kālantare saṃvarituṃ va dhamme.

Whatever bad kamma I have done
to the Dhamma by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the Dhamma.

17. Saṅghānussati สังฆานุสสติ

Recollection on the Saṅghā

LEADER: [**Handa mayaṃ saṅghānussati-nayaṃ karoma se:**]

Now let us recite the guide to the recollection of the Saṅgha:

ALL:

Supaṭipanno bhagavato sāvaka-saṅgho,

The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs — the eight types³⁸ — of Noble Ones:

³⁸ see Noble Ones¹²

Esa bhagavato sāvaka-saṅgho —

That is the Saṅgha of the Blessed One's disciples —

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

18. Saṅghābhigīti สังฆาภิวัตติ

Verses in Celebration of the Saṅghā

LEADER: [**Handa mayaṃ saṅghābhigītiṃ karoma se:**]

Now let us chant in celebration of the Saṅgha:

ALL:

Saddhammajo supaṭipatti- guṇādiyutto,

Yoṭṭhabbidho ariya-puggala- saṅgha-seṭṭho,

Sīlādidhamma-pavarāsaya-kāya- citto:

Vandāmaḥ tamariyāna-gaṇaṃ susuddhaṃ.

Born of the true Dhamma, endowed with such virtues as good practice,

The supreme Saṅgha formed of the eight types of Noble Ones,

Guided in body mind by such principles as morality:

I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇīnaṃ

Tatīyānussatiṭṭhānaṃ

Saṅghassāhasmi dāso (woman: dāsī) **va**

Saṅgho dukkhassa ghātā ca

Saṅghassāhaṃ niyyādemi

Vandantoḥaṃ (w: vandantīhaṃ) **carissāmi**

Natthi me saraṇaṃ aññaṃ,

Etena sacca-vajjena,

Saṅghaṃ me vandamānena (w: vandamānāya)

Sabbe pi antarāyā me,

Saraṇaṃ khema-muttamaṃ.

Vandāmi taṃ sirenaḥaṃ,

Saṅgho me sāmikissaro.

Vidhātā ca hitassa me.

Sarīrañjīvitañcidaṃ.

Saṅghassopaṭipannaṃ.

Saṅgho me saraṇaṃ varaṃ:

Vaḍḍheyyaṃ satthu-sāsane.

Yaṃ puññaṃ pasutaṃ idha,

Māhesuṃ tassa tejasā.

The Saṅgha that for all beings is the secure, the highest refuge,

The third theme for recollection: I revere it with my head.

I am the Saṅgha's servant; the Saṅgha is my sovereign master,

The Saṅgha is a destroyer of suffering and a provider of welfare for me.

To the Saṅgha I dedicate this body and this life of mine.

I will fare with reverence for the Saṅgha's good practice.

I have no other refuge, the Saṅgha is my foremost refuge:

By the speaking of this truth, may I grow in the instruction.

Through the power of the merit here produced by my reverence for the Saṅgha,

May all my obstructions cease to be.

(Recite while making the five-point prostration:)

Kāyena vācāya va cetasā vā,

Saṅghe kukammaṃ pakataṃ mayā yaṃ,

Saṅgho paṭiggaṇhatu accayantaṃ,

Kālantare saṃvaritum va saṅghe.

Whatever bad kamma I have done

to the Saṅgha by body, by speech, or by mind,

may the Saṅgha accept my admission of it,

so that in the future I may show restraint toward the Saṅghā.

19. Atītapaccavekkhaṇapāṭha อติตบัจจเวกขณปาฐะ

Reflection after Using the Requisites

LEADER: [Handa mayam atīta-paccavekkhaṇa-pāṭham bhaṇāma se:]

Now let us recite the passage for reflection on the past (use of the requisites):

ALL:

Ajja mayā apaccavekkhitvā yaṃ cīvaraṃ paribhuttaṃ,

Whatever robe I used today without consideration,

Taṃ yāvadeva sītassa paṭighātāya,

Was simply to counteract the cold,

Uṇhassa paṭighātāya,

To counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;

Yāvadeva hirikopina-paṭicchādanatthaṃ.

Simply for the purpose of covering the parts of the body that cause shame.

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto,

Whatever alms food I used today without consideration,

So neva davāya na madāya na maṇḍanāya na vibhūsanāya,

Was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahmacariyānuggahāya,

But simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life,

Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi,

(Thinking), thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

I will maintain myself, be blameless, and live in comfort.

Ajja mayā apaccavekkhitvā yaṃ senāsaṇaṃ paribhuttaṃ,

Whatever lodging I used today without consideration,

Taṃ yāvadeva sītassa paṭighātāya,

Was simply to counteract the cold,

Uṇhassa paṭighātāya,

To counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;

Yāvadeva utuparissaya-vinodanaṃ paṭisallānārāmatthaṃ.

Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto,

Whatever medicinal requisite for curing the sick I used today without consideration,

So yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,

Was simply to counteract any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.

And for maximum freedom from disease.

20. Uddissanādhiṭṭhāna Gāthā บทกรวดน้ำ

Verses of dedication of merit and aspiration

LEADER: [**Handa mayam uddissanādhiṭṭhāna-gāthāyo bhanāma se:**]
Now let us chant the verses of dedication and determination

ALL:

<p>Iminā puñña-kammena ācariyūpakārā ca suriyo candimā rājā brahma-mārā ca indā ca yamo mittā manussā ca sabbe sattā sukhī hontu. Sukham ca tividham dentu</p>	<p>upajjhāyā guṇuttarā mātā-pitā ca nātakā guṇavantā narāpi ca lokapālā ca devatā majjhata verikāpi ca Puññāni pakatāni me. khippam pāpetha vomatam.</p>
<p>Iminā puñña-kammena. khippāham sulabhe ceva Ye santāne hinā dhammā, nassantu sabbadā-yeva. uju-cittam sati-paññā, Mārā labhantu nokāsam, Buddhā dīpavaro nātho. Nātho pacceka-buddho ca tesottamānubhāvena,</p>	<p>Iminā uddisena ca taṇhupādāna-chedanam. yāva nibbānato mamaṃ, Yattha jāto bhava bhava, sallekho vīriyamhinā. kātuñ-ca vīriyesu me. Dhammo nātho varuttamo. Saṅgho nāthottaro mamaṃ mārokāsam labhantu mā.</p>

By the power of dedication of merit, my preceptors,
teachers, benefactors, mother, father, relatives,
The sun, the moon, virtuous persons and dignitaries,
Brahmas, Mara, Indra³⁹, deities and guardian kings
Yamaraja⁴⁰, human beings, those who are friendly, neutral, hostile.
May all of them be happy, far from miseries.
Through the merit done by me, may they gain threefold bliss⁴¹ and soon attain Nibbāna,
Through this merit done by me, and dedicated to all beings,
May I soon liberate from craving, clinging, and impurities in mind,
entirely ceased from innate trait, until attaining Nibbāna, Every
existence of my rebirth, may I have righteous mind, mindfulness,
wisdom, and excellent diligence to extinguish all defilements,
May I be free from all evils to weaken my effort,
The Buddha, my sublime refuge, The Dhamma, my superb protection,
The silent Buddha is my noble Lord, And the Saṅghā, my excellent support,
By their supreme powers, may chances of all Maras (obstructions,
defilements, etc.) to harm me cannot be seen

³⁹ **Indra:** The god who controls the thunder, lightning, wind, and rain. He is constantly in conflict with the Asuras. In Buddhism he is identified as Sakra, the lord of the Tusita Heaven.

⁴⁰ **Yāma:** The realm of the Yāma gods which is the name of the third heavenly abode, also regarded as the ruler of the hells. The king of this realm is Suyāma.

⁴¹ **Threefold Bliss:** (1) Worldly happiness, (2) Jhāna happiness and (3) Nibbāna happiness

Paritta—Special Chants

สวดมนต์บทพิเศษ

21. Dhammassavanadevatābhisammantanapāṭha ชุมนวมเทวดา

Passages for inviting Devas to hear the Dhamma

[1]⁴² **Samantā cakkavāḷesu atrāgacchantu devatā
Saddhammaṃ muni-rājassa suṇantu saggamokkhadaṃ.**

From around the galaxies may the devas come here. May they listen to the True Dhamma of the King of Sages⁴³, leading to heaven and emancipation.

[2] **Pharivāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu.**

Kind, venerable sirs, having spread thoughts of good will, listen to the chant with undistracted mind.

[3] **Sarajjaṃ saseṇaṃ sabandhuṃ narindaṃ
Parittānubhāvo sadā rakkhatūti.**

May the powers of Paritta protect the king, his treasures, his relatives and his advisors at all times.

Sagge kāme ca rūpe Giri-sikharataṇe cantalikkhevīmāne

Dīpe raṭṭhe ca gāme Taruvana-gahane geha-vatthumhi khette

Those in the heavens of sensuality and form, on peaks and mountain precipices, in palaces floating in the sky, in islands, countries, and towns, in groves of trees and thickets, around home sites and fields.

Bhummā cāyantu devā Jala-thala-visame yakkha-gandhabba-nāgā

Tiṭṭhantā santike yaṃ Muni-vara-vacanaṃ sādhavo me suṇantu

And the earth-devas, spirits, heavenly minstrels, and nagas⁴⁴ in water, on land, in badlands and nearby, may they come and listen with approval as I recite the word of the excellent Sage.

Dhammassavana-kālo ayam-bhadantā

This is the time to listen to the Dhamma, Venerable Sirs.

Dhammassavana-kālo ayam-bhadantā

This is the time to listen to the Dhamma, Venerable Sirs.

Dhammassavana-kālo ayam-bhadantā

This is the time to listen to the Dhamma, Venerable Sirs.

22. Pabbabhāganamakārapāṭha ปุพพภาคนมการ

The Preliminary Passage for Revering

Namo tassa bhagavato arahato sammā-sambuddhassa. (3 times)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha.

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Buddha, Dhamma and Saṅgha for refuge.

⁴² [1] For Culrājaparitta (7 Chronicles), [2] For Māhārājaparitta (12 Chronicles), [3] For a royal ceremony

⁴³ **Four Levels of Sagehood:** Arhats, Pratyeka Buddhas, Bodhisattvas, Buddhas. (The word ‘Sage’ usually refers to Arhats and Buddhas only). Note the expression ‘entering into the flow or the stream (fellowship) of the sages.’

⁴⁴ **Naga-rajās** (‘dragon kings’ or ‘dragon queens’) are water deities who govern springs, rivers, lakes, and seas.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha, Dhamma and Saṅgha for refuge.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha, Dhamma and Saṅgha for refuge.

23. Namakāra-siddhi Gāthā นมการลิตธิคาถา

The Verses on Reverence Making for Success

Yo cakkhumā mohamalāpakaṭṭho

Sāmaṃ va buddho sugato Vimutto

Mārassa pāsā vinimocayanto

Pāpesi khemaṃ janataṃ vineyyaṃ.

The one with vision, with the stain of delusion removed, selfawakened, well-gone, and released, freed from the snares of mortal temptation. He leads humanity from evil to security.

Buddhaṃ varantaṃ siraṣā Namāmi

Lokassa nāthaṅca vināyakaṅca.

Tan-tejasā te jaya-siddhi hotu

Sabbantarāyā ca vināsamentu.

I pay homage with my head to that excellent Buddha, the protector and mentor for the world. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

Dhammo dhajo yo viya tassa satthu

Dassesī lokassa visuddhimaggaṃ

Niyyāniko dhamma-dharassa dhārī

Sātāvaho santikaro suciṇṇo.

The Teacher's Dhamma, like a banner, shows the path of purity to the world. Leading out, upholding those who uphold it, rightly accomplished, it brings pleasure, makes peace.

Dhammaṃ varantaṃ siraṣā namāmi

Mohappadālaṃ upasantadāhaṃ.

Tan-tejasā te jaya-siddhi hotu

Sabbantarāyā ca vināsamentu.

I pay homage with my head to that excellent Dhamma, which pierces delusion and makes fever grow calm. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

Saddhamma-senā sugatānugo yo

Lokassa pāpūpakilesa-jetā

Santo sayamaṃ santi-niyojako ca

Svākkhāta-dhammaṃ viditaṃ karoti.

The true Dhamma's army, following the one well-gone, is victor over the evils and corruptions of the world. Self-calmed, it is calming and without fetter⁴⁵, and makes the well-taught Dhamma be known.

Saṅghaṃ varantaṃ siraṣā namāmi

Buddhānubuddhaṃ sama-sīla- diṭṭhiṃ.

⁴⁵

Fetter: The Dhamma that bonds beings into existence. There are: (1) False view of individuality, (2) Doubt or uncertainty, (3) Adherence to wrong rules and rituals, (4) Sensual lust, (5) Replision or anger, (6) Lust for realms of form, (7) Lust for formless realms, (8) Conceit, (9) Distraction or Restlessness, and (10) Ignorance.

**Tan-tejasā te jaya-siddhi hotu
Sabbantarāyā ca vināsamentu.**

I pay homage with my head to that excellent Saṅgha, awakened after the awakened, harmonious in virtue and view. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

24. Sambuddhe สัมพุทธะ

The Buddhas

Sambuddhe aṭṭhavīsaṅca	Dvādasaṅca saḥassake
Pañca-sata-saḥassāni	Namāmi siraṣā ahaṃ.
Tesaṃ dhammaṅca saṅghaṅca	Ādarena namāmihaṃ.
Namakārānubhāvena	Hantvā sabbe upaddave
Anekā antarāyāpi	Vinassantu asesato.

I pay homage with my head to the 512,028 Buddhas. I pay devoted homage to their Dhamma and Saṅgha. Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

Sambuddhe pañca-paññāsaṅca	Catuvīsati saḥassake
Dasa-sata-saḥassāni	Namāmi siraṣā ahaṃ.
Tesaṃ dhammaṅca saṅghaṅca	Ādarena namāmihaṃ.
Namakārānubhāvena	Hantvā sabbe upaddave
Anekā antarāyāpi	Vinassantu asesato.

I pay homage with my head to the 1,024,055 Buddhas. I pay devoted homage to their Dhamma and Saṅgha. Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

Sambuddhe navuttarasate	Aṭṭhacattāḷisa-saḥassake
Vīsati-sata-saḥassāni	Namāmi siraṣā ahaṃ.
Tesaṃ dhammaṅca saṅghaṅca	Ādarena namāmihaṃ.
Namakārānubhāvena	Hantvā sabbe upaddave
Anekā antarāyāpi	Vinassantu asesato.

I pay homage with my head to the 2,048,109 Buddhas. I pay devoted homage to their Dhamma and Saṅgha. Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

25. Namokāraaṭṭhaka Gāthā นโมการอัฐกถาคทา

Verses on Eight Times Making “Namo”

Namo arahato sammā	Sambuddhassa mahesino
Namo uttama-dhammassa	Svākkhātsseva tenidha
Namo mahā-saṅghassāpi	Visuddha-sīla-dīṭṭhino
Namo omātyāraddhassa	Ratanattayassa sādhukaṃ
Namo omakāṭṭassa	Tassa vatthuttayassapi
Namo kārapabhāvena	Vigacchantu upaddavā
Namo kārānubhāvena	Suvatthi hotu sabbadā
Namo kārassa tejena	Vidhimhi homi tejavā.

Homage to the Great Seer, the Worthy One, Rightly Self-awakened. (A)

Homage to the highest Dhamma, well-taught by him here. (U)

And homage to the Great Saṅgha, pure in virtue and view. (MA)

Homage to the Triple Gem beginning auspiciously with AUM.

And homage to those three objects that have left base things behind.

By the potency of this homage, may misfortunes disappear.

By the potency of this homage, may there always be well-being.
By the power of this homage, may success in this ceremony be mine.

26. Maṅgala Paritta มงคลปริตร

The Discourse on Good Fortune

***Some leaders begin from Asevanā.

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā, Sāvattiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Atha kho aññatarā devatā, abhikkantāya rattiyaṃ abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi. [Pause]

I⁴⁶ have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One. On approaching, having bowed down to the Blessed One, she stood to one side. As she was standing there, she addressed a verse to the Blessed One.

“Bahū devā manussā ca
Ākaṅkhamānā sotthānaṃ
*”Asevanā ca bālānaṃ
Pūjā ca pūjaniyānaṃ
Paṭirūpa-desa-vāso ca
Atta-sammā-pañidhi ca
Bāhu-saccaṅca sippaṅca
Subhāsītā ca yā vācā
Mātā-pitu-upaṭṭhānaṃ
Anākulā ca kammantā
Dānaṅca dhamma-cariyā
Anavajjāni kammāni
Āratī viratī pāpā
Appamādo ca dhammesu
Gāravo ca nivāto ca
Kālena dhammassavanaṃ
Khanṭī ca sovacassatā
Kālena dhamma-sākacchā
Tapo ca brahma-cariyaṅca
Nibbāna-sacchi-kiriyā ca
Phuṭṭhassa loka-dhammehi
Asokaṃ virajaṃ khemaṃ
Etādisāni katvāna
Sabbattha sotthiṃ gacchanti

maṅgalāni acintayaṃ
brūhi maṅgala-muttamaṃ.”
paṇḍitānaṅca sevanā
etaṃ-maṅgala-muttamaṃ.
pubbe ca kata-puññatā
etaṃ-maṅgala-muttamaṃ.
vinayo ca susikkhito
etaṃ-maṅgala-muttamaṃ.
putta-dārassa saṅgaho
etaṃ-maṅgala-muttamaṃ.
ca nātakānaṅca saṅgaho
etaṃ-maṅgala-muttamaṃ.
majja-pānā ca saññamo
etaṃ-maṅgala-muttamaṃ.
santuṭṭhī ca kataññutā
etaṃ-maṅgala-muttamaṃ.
samaṇānaṅca dassanaṃ
etaṃ-maṅgala-muttamaṃ.
ariya-saccāna-dassanaṃ
etaṃ-maṅgala-muttamaṃ.
cittaṃ yassa na kampati
etaṃ-maṅgala-muttamaṃ.
sabbattha-maparājītā
tan-tesaṃ maṅgalamuttamanti.”

⁴⁶ Ānanda: A cousin of the Buddha. Ānanda accompanied the Buddha for more than twenty years and was the Master's favorite disciple. He was famed for his excellent memory and recited the Sutra-Pitaka (the sermons contained in the Tripitaka, q.v.) at the First Buddhist Council.

“Many devas and human beings give thought to good fortune, Desiring well-being. Tell, then, the highest good fortune.”

“[1] Not consorting with fools, [2] consorting with the wise, [3] paying homage to those who deserve homage, this is the highest good fortune.

[4] Living in a civilized country, [5] having made merit in the past, [6] directing oneself rightly, this is the highest good fortune.

[7] Broad knowledge, [8] skill, [9] discipline well-mastered, [10] words well-spoken, this is the highest good fortune.

[11] Support for one's parents, [12-13] assistance to one's wife and children, [14] jobs that are not left unfinished, this is the highest good fortune.

[15] Generosity, [16] living by the Dhamma, [17] assistance to one's relatives, [18] deeds that are blameless, this is the highest good fortune.

[19] Avoiding, abstaining from evil, [20] refraining from intoxicants, [21] being heedful with regard to qualities of the mind, this is the highest good fortune.

[22] Respect, [23] humility, [24] contentment, [25] gratitude, [26] hearing the Dhamma on timely occasions, this is the highest good fortune.

[27] Patience, [28] compliance, [29] seeing contemplatives, [30] discussing the Dhamma on timely occasions, this is the highest good fortune.

[31] Austerity, [32] celibacy, [33] seeing the Noble Truths, [34] realizing liberation, this is the highest good fortune.

[35] A mind that, when touched by the ways of the world, is unshaken, [36] sorrowless, [37] dustless, [38] secure; this is the highest good fortune.

Everywhere undefeated when doing these things, people go everywhere in well-being, this is their highest good fortune.”

27. Ratana Paritta รัตนปริตร

The Six Protective Verses from the Discourse on Treasures

**Yaṅkiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi tathāgatenā.
Idam-pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.**

Whatever wealth in this world or the next, whatever exquisite treasure in the heavens, is not, for us, equal to the Tathagata. This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.

**Khayaṃ virāgaṃ amataṃ paṇītaṃ
Ya-dajjhagā sakyamunī samāhito,
Na tena dhammena samatthi kiñci.
Idam-pi dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.**

The exquisite Deathless – dispassion, ending – Discovered by the Sakyan Sage while in concentration: there is nothing equal to that Dhamma. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

**Yam-buddha-seṭṭho parivaṇṇayī suciṃ,
Samādhimānantarikaññamāhu,
Samādhinā tena samo na vijjati.
Idam-pi dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.**

What the excellent Awakened One extolled as pure and called the concentration of unmediated knowing, no equal to that concentration can be found. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

**Ye puggalā aṭṭha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idam-pi saṅghe ratanam paṇītam.
Etena saccena suvatthi hotu.**

The eight persons – the four pairs – praised by those at peace, they, disciples of the One Well-Gone, deserve offerings. What is given to them bears great fruit. This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

**Ye suppayuttā manasā daḥhena
Nikkāmino gotama-sāsanamhi,
Te pattipattā amatam vigayha
Laddhā mudhā nibbutim bhuñjamānā.
Idam-pi saṅghe ratanam paṇītam.
Etena saccena suvatthi hotu.**

Those who, devoted, firmminded, Apply themselves to Gotama's message, on attaining their goal, plunge into the Deathless, freely enjoying the Liberation they have gained. This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being. 0

**Khīnam purānam navam natthi sambhavam
Viratta-cittāyatike bhavasmim
Te khīna-bījā avirulhi-chandā
Nibbanti dhīrā yathāyampadīpo.
Idam-pi saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.**

Ended the old, there is no new taking birth. Dispassioned their minds toward further becoming, they, with no seed, no desire for growth, the wise, they go out like this flame. This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

28. Mettā Sutta กรณียเมตตสูตร *The Discourse on Loving-kindness*

Karaṇīya-mattha-kusalena	yantam santam padam abhisamecca.
Sakko ujū ca suhujū ca	suvaco cassa mudu anamānī,
This is to be done by one skilled in aims who want to break through to the state of peace: be capable, upright, and straightforward, easy to instruct, gentle, and not conceited,	
Santussako ca subhāro ca	appakicco ca sallahuka-vutti,
Santindriyo ca nipako ca	appagabbho kulesu ananugiddho.
content and easy to support, with few duties, living lightly, with peaceful faculties, masterful, modest, and no greed for supporters.	
Na ca khuddam samācare kiñci	yena viññū pare upavadeyyum.
Sukhino vā khemino hontu	sabbe sattā bhavantu sukhittā.
Do not do the slightest thing that the wise would later censure.	
Think: happy and secure, may all beings be happy at heart.	
Ye keci pāna-bhūtatthi	tasā vā thāvarā vā anavasesā,
Dīghā vā ye mahantā vā	majjhimā rassakā aṇuka-thulā,

Whatever beings there may be, weak (having desire, craving) or strong (having no desire), without exception, long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā

Bhūtā vā sambhavesī vā

seen or unseen, near or far, born or seeking birth: may all beings be happy at heart.

Na paro paraṃ nikubbetha

Byārosanā paṭigha-saññā

Let no one deceive another or despise anyone anywhere, or through anger or resistance wish for another to suffer.

Mātā yathā niyaṃ puttāṃ

Evam-pi sabba-bhūtesu

As a mother would risk her life to protect her child, her only child, even so, should one cultivate a limitless heart with regard to all beings.

Mettañca sabba-lokasmim

Uddhaṃ adho ca tiriyañca

With good will for the entire cosmos, cultivate a limitless heart, above, below, and all around, unobstructed, without enmity or hate.

Tiṭṭhañcaram nisinno vā

Etam satim adhiṭṭheyya

Whether standing, walking, sitting, or lying down, as long as one is alert, one should be resolved on this mindfulness. This is called a sublime abiding⁴⁷ here and now.

Diṭṭhiñca anupagamma

Kāmesu vineyya gedhaṃ,

sayāno vā yāvatassa vigata-middho,

brahma-metaṃ vihāraṃ idha-māhu.

sīlavā dassanena sampanno,

Na hi jātu gabbha-seyyaṃ punareṭṭi.

Not taken with views, but virtuous and consummate in vision⁴⁸, having subdued desire for sensual pleasures, one never again will lie in the womb.

29. Khandha Paritta ขันธปริตร

The Group Protection

Virūpakkhehi me mettaṃ

Chabyā-puttehi me mettaṃ

Mettaṃ Erāpathehi me.

Mettaṃ Kaṇhā-Gotamakehi ca.

I have good will for the Virupakkhas, the Erapathas, the Chabya descendants, and the Black Gotamakas⁴⁹.

Apātakehi me mettaṃ

Catuppadehi me mettaṃ

Mettaṃ di-pātakehi me.

Mettaṃ bahuppadehi me.

I have good will for footless beings, two-footed, four-footed, and many-footed beings.

Mā maṃ apādako hiṃsi

Mā maṃ catuppado hiṃsi

Mā maṃ hiṃsi di-pādako.

Mā maṃ hiṃsi bahuppado.

May footless beings, two-footed beings, four-footed beings, and many-footed beings do me no harm.

Sabbe sattā sabbe paṇā

Sabbe bhadrāni passantu

Sabbe bhūtā ca kevalā

Mā kiñci pāpa-māgamā.

May all creatures, all breathing things, all beings – each and everyone – meet with good fortune. May none of them come to any evil.

⁴⁷ **Sublime states of mind:** The four divine states of mind include (1) loving-kindness, (2) compassion, (3) sympathetic joy and (4) equanimity. (Pāli: *Brahmavihāra*)

⁴⁸ The Path of the Stream-Enterer

⁴⁹ Virupakkhas, Erapathas, Chabya descendants, and Black Gotamakas are Naga-rajās. (see ³⁷ Naga-rajās)

Appamāṇo Buddhō. Appamāṇo Dhammo. Appamāṇo Saṅgho. Pamāṇa-vantāni siriṃ-sapāni Ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā. Katā me rakkhā. Katā me parittā. Paṭikkamantu bhūtāni. Sohaṃ namo Bhagavato. Namō sattannaṃ Sammā-sambuddhānaṃ.

The Buddha, Dhamma, and Saṅgha are limitless. There is a limit to creeping things –snakes, scorpions, centipedes, spiders, lizards, and rats. I have made this protection, I have made this spell. May the beings depart. I pay homage to the Blessed One, homage to the seven Rightly Selfawakened Ones.

30. Mora Paritta โมรปริต

The Peacock's Protection

*** *The first part will be chanted in the morning.*

Udetayañcakkhumā eka-rājā Harissa-vaṇṇo paṭhavippabhāso.

The One King, rising, with vision, Golden-hued, illumining the Earth:

Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ.

Tayajja guttā viharemu divasaṃ.

I pay homage to you, Golden-hued, illumining the Earth.

Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme,

Te me namo. Te ca maṃ pālayantu.

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ namo vimuttiyā.

May my homage be to the Buddhas, to their Enlightenment.

May my homage be to those supremely secure from bondage and to their deliverance.

Imaṃ so parittaṃ katvā Moro carati esanā.

Having made this protection, the peacock sets out in search for food.

*** *The second part will be chanted in the evening.*

Apetayañcakkhumā eka-rājā Harissa-vaṇṇo paṭhavippabhāso.

The One King, setting, with vision, Golden-hued, illumining the earth:

Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ.

Tayajja guttā viharemu rattiṃ.

I pay homage to you, Golden-hued, illumining the Earth.

Guarded today by you, may I live through the night.

Ye brāhmaṇā vedagu sabba-dhamme,

Te me namo te ca maṃ pālayantu.

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Namatthu buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

May my homage be to the Buddhas, to their Enlightenment.

May my homage be to those supremely secure from bondage and to their deliverance.

Imaṃ so parittaṃ katvā Moro vāsamakappayīti.

Having made this protection, the peacock spent his life.

31. Vaṭṭaka Paritta วัฏฏกปริตฺต

The Baby Quail's Protection

Atthi loke sīla-guṇo Saccaṃ soceyyanuddayā.
Tena saccena kāhāmi Sacca-kiriya-manuttaraṃ.

There is in this world the quality of virtue, truth, purity and tenderness.
 In accordance with this truth I will make an unsurpassed vow of truth.

Āvajjitvā dhamma-balaṃ Saritvā pubbake jine
Sacca-bala-mavassāya Sacca-kiriya-makāsahaṃ

Sensing the strength of the Dhamma, calling to mind the victors of the past,
 in dependence on the strength of truth, I made an unsurpassed vow of truth:

Santi pakkhā apattanā Santi pādā avañcanā
Mātā pitā ca nikkhantā Jāta-veda paṭikkama

Here are wings with no feathers, here are feet that cannot walk. My
 mother and father have left me. Fire, go back!

Saha sacce kate mayhaṃ Mahāpajjalito sikhī
Vajjesi soḷasa karīsāni Udakaṃ patvā yathā sikhī

When I made my vow with truth, the great crested flames avoided
 the sixteen acres around me as if they had come to a body of water.

Saccena me samo natthi Esā me sacca-pāramīti.

My truth has no equal, such is my perfection of truth.

32. Āṭānāṭiya Paritta อาฏานาฏิยปริตฺต

Homage to the Seven Past Buddhas

(Solo Introduction:)

Appasannehi nā-thassa sāsane sādhusammate
 A-manussehi caṇḍehi sadā kibbisakā ribhi
 Parisā nañca-tassanna- mahimsāya ca guttiyā ,
 Yandesesi mahāvīro parittantam bhaṇā ma he.

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:

Vipassissa namatthu Cakkhumantassa sirīmato.
Sikhissa pi namatthu Sabba-bhūtānukampino.

Homage to Vipassī, possessed of vision and splendor.

Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu Nhātakassa tapassino.
Namatthu Kakusandhassa Māra-senappamaddino

Homage to Vesabhū, cleansed, austere. Homage to Kakusandha, crusher of Mara's host.

Konāgamanassa namatthu Brāhmaṇassa vusīmato.
Kassapassa namatthu Vippamuttassa sabbadhi.

Homage to Konāgamana, the Brahman who lived the life perfected.

Homage to Kassapa, entirely released.

Aṅgīrasassa namatthu

Yo imaṃ Dhamma-madesesi

Homage to Aṅgīrasa, splendid son of the Sakyans,
who taught this Dhamma – the dispelling of all stress.

Ye cāpi nibbutā loke

Te janā apisuṇā

Those unbound in the world, who have seen things as they are,
Great Ones of gentle speech, thoroughly mature,

Hitāṃ deva-manussānaṃ

Vijjā-caraṇa-sampannaṃ

Vijjā-caraṇa-sampannaṃ

even they pay homage to Gotama, the benefit of human and heavenly beings,
consummate in knowledge and conduct, the Great One, thoroughly mature.

We revere the Buddha Gotama, consummate in knowledge and conduct.

Sakya-puttassa sirīmato.

Sabba-dukkhāpanūdanaṃ.

Yathābhūtaṃ vipassisuṃ,

Mahantā vītasārādā.

Yaṃ namassanti Gotamaṃ

Mahantaṃ vītasāradaṃ,

Buddhaṃ vandāma Gotamanti.

Aññhavīsati-buddha-paritta ("Namo me" ...)

The Protective Blessing of the 28 Buddhas

(Namo me sabbabuddhanaṃ),

Taṇhaṅkaro mahā vīro,

Saraṇaṅkaro lokahito,

Koṇḍañño janapā mokkho,

Sumano sumano dhīro,

Sobhito guṇasampanno,

Padumo lokapajjoto,

Padumuttaro sattasā ro,

Sujā to sabbalokaggo,

Atthadassī kā ruṇiko,

Siddhattho asamo loke,

Phusso ca varado Buddho,

Sikhī sabbahito satthā ,

Kakusandho satthavā ho,

Kassapo sirisampanno,

Ete caññe ca sambuddhā

Sabbe Buddhā asamasamā ,

Sabbe dasabalūpetā

Sabbe te paṭijā nanti

Sohanadaṃ nadantete

Brahmacakkaṃ pavattenti

Upetā Buddhadhammehi

Dvattiṃsa-lakkhaṇūpetā -

Byā mappabhā ya suppbhā

Buddhā sabbaññuno ete

Mahappabhā mahā tejā

Mahā kā ruṇikā dhīrā

Dīpā nā thā patitṭhā ca

Gatī bandhū mahassā

Sadevakassa lokassa

Tesahaṃ sirasā pā de

uppannaṃ Mahesinaṃ,

Medhaṅkaro mahā yaso,

Dīpaṅkaro jutindharo,

Maṅgalo purisā sabho,

Revato rativaḍḍhano,

Anomadassī januttamo,

Nā rado varasā rathī,

Sumedho appaṭipuggalo,

Piyadassī narā sabho,

Dhammadassī tamonudo,

Tisso ca vadataṃ varo,

Vipassī ca anūpamo,

Vessabhū sukhadā yako,

Koṇā gamano raṇaṅjaho,

Gotamo sakyapuṅgavo.

anekasatakoṭṭayo

sabbe Buddhā mahiddhikā

vesā rajjehupā gatā

ā sabhaṅṭhanamuttamaṃ

parisā su visā radā

loke appaṭivattiyam

aṭṭhā rasahi nā yakā

sītyā nubyañjanā dharā

sabbe te muṇikuṅjarā

sabbe khīṇā savā jinā

mahā paññā mahabbalā

sabbesanaṃ sukhā vahā

tā ṇā leṇā ca pā ṇinaṃ

sā saraṇā ca hitesino

sabbe ete parā yanā

vandā mi purisuttame

Vacasā manasā ceva
 Sayane ā sane ṭhā ne
 Sadā sukkena rakkhantu
 Tehi tvaṃ rakkhito santo
 Sabba-roḡavinimutto
 Sabba-veramatikkanto
 Tesaṃ saccena sīlena
 Tepi tumhe anurakkhantu
 Puratthimasmiṃ disā bhā ge
 Tepi tumhe anurakkhantu
 Dakkhiṇasmiṃ disā bhā ge
 Tepi tumhe anurakkhantu
 Pacchimasmiṃ disā bhā ge
 Tepi tumhe anurakkhantu
 Uttarasmiṃ disā bhā ge
 Tepi tumhe anurakkhantu
 Purimadisāṃ Dhataratṭho,
 Pacchimena Virūpakkho,
 Cattā ro te mahā rā jā
 Tepi tumhe anurakkhantu
 Ā kā saṭṭhā ca bhummatṭhā
 Tepi tumhe anurakkhantu
 Natthi me saraṇaṃ annaṃ
 Etena saccavajjena
 Natthi me saraṇaṃ annaṃ
 Etena saccavajjena
 Natthi me saraṇaṃ annaṃ
 Etena saccavajjena
 Yaṅkiṅci ratanaṃ loke
 Ranaṃ Buddhasamaṃ natthi
 Yaṅkiṅci ratanaṃ loke vijjati
 Ranaṃ Dhammasamaṃ natthi
 Yaṅkiṅci ratanaṃ loke vijjati
 Ranaṃ Saṅghasamaṃ natthi
 SakkatvāBuddharatanaṃ
 Hitāṃ devamanussanaṃ
 Nassantupaddavāsabbe
 SakkatvāDhammaratanaṃ
 Pariḷahtpasamanaṃ
 Nassantupaddavāsabbe
 SakkatvāSaṅgharatanaṃ
 Ahuneyyaṃ pahuneyyaṃ
 Nassantupaddavāsabbe
 Sabbītiyo vivajjantu
 Māte bhavat-vantarāyo
 Abhivādanasīlissa niccaṃ
 Cattāro dhammāvaddhanti

vandā mete Tathā gate
 gamane cā pi sabbadā
 Buddhā santikarā tvaṃ
 mutto sabbabhayena ca
 sabba-santā pavajjito
 nibbuto ca tvaṃ bhava
 khantimettā balena ca
 ārogyena sukkena ca
 santi bhūtā mahiddhikā
 ārogyena sukkena ca
 santi devā mahiddhikā
 ārogyena sukkena ca
 santi nā gā mahiddhikā
 ārogyena sukkena ca
 santi yakkhā mahiddhikā
 ārogyena sukkena ca
 dakkhiṇena Virūhako
 Kuvero uttaraṃ disāṃ
 lokapā lā yasassino
 ārogyena sukkena ca
 devā nā gā mahiddhikā
 ārogyena sukkena ca
 Buddho me saraṇaṃ varaṃ
 hotu te jayamaṅgalaṃ
 Dhammo me saraṇaṃ varaṃ
 hotu te jayamaṅgalaṃ
 Saṅgho me saraṇaṃ varaṃ
 hotu te jayamaṅgalaṃ
 vijjati vividhaṃ puthu
 tasmā sotthī bhavantu te
 vividhaṃ puthu
 tasmā sotthī bhavantu te
 vividhaṃ puthu
 tasmā sotthī bhavantu te
 osathaṃ uttamaṃ varaṃ
 Buddhatejēna sotthinā
 dukkhāvūpasamentu te
 osathaṃ uttamaṃ varaṃ
 Dhammatejēna sotthinā
 bhayāvūpasamentu te
 osathaṃ uttamaṃ varaṃ
 Saṅghatejēna sotthinā
 rogāvūpasamentu te
 sabbarogo vinassatu
 sukhī dīghāyuko bhava
 vuḍḍhāpacāyino
 āyu vaṇṇo sukhaṃ balaṃ.

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.
 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 gain 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 Viruḥhaka,
 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 gods 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.

If you venerate the Buddha jewel, the supreme, excellent protection,
 Which benefits gods 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.

Āṭānāṭiya Parittaṃ niṭṭhitam
 -Thus Ends the Twenty-Eight Buddhas' Protection.

33. **Āṅgulimāla Paritta** อังคุลิมาลปริตร

Ven. Angulimala's Protection

**Yatohaṃ bhagini ariyāya jātiyā jāto, Nābhijānāmi sañcicca paṇaṃ
 jīvitā voropetā, Tena saccena sotthi te hotu sotthi gabbhassa.**

Sister, since being born in the Noble Birth, I am not aware that I have intentionally deprived a being of life. By
 this truth may you be well, and so may the child in your womb.

34. **Bojjhaṅga Paritta** โพชฌังคปริตร

The Factor-of-Awakening Protection

Bojjhaṅgo sati-sāṅkhāto	Dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi-	Bojjhaṅgā ca tathāpare
Samādhupekkha-bojjhaṅgā	Sattete sabba-dassinā
Muninā sammadakkhātā	Bhāvitā bahulikatā
Samvattanti abhiññāya	Nibbānāya ca bodhiyā.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

The factors for Awakening include mindfulness, investigation of qualities, persistence, rapture, serenity, concentration and equanimity. These seven, which the All-seeing sage has rightly taught, when

developed and matured, bring about heightened knowledge, Liberation, and Awakening. By the saying of this truth, may you always be well.

Ekasmiṃ samaye nātho	Moggallānañca Kassapaṃ
Gilāne dukkhite disvā	Bojjhaṅge satta desayī.
Te ca taṃ abhinanditvā	Rogā muccimṣu taṃkhaṇe.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

At one time, our Protector – seeing that Moggallana and Kassapa were sick and in pain – taught them the seven factors for Awakening. They, delighting in that, were instantly freed from their illness. By the saying of this truth, may you always be well.

Ekadā dhamma-rājā pi	Gelaññenābhipīlito
Cundattherena taññeva	Bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion. As he approved, he rose up from that disease. By the saying of this truth, may you always be well.

Pahīnā te ca ābādhā	Tiṇṇannam-pi mahesinaṃ
Maggāhata-kilesā va	Pattānuppattidhammataṃ.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

Those diseases were abandoned by the three great seers, just as defilements are demolished by the Path in accordance with step-by-step attainment. By the saying of this truth, may you always be well.

35. Abhaya Paritta อภัยปริตฺต

The Danger-free Protection

Yan-dunnimittaṃ avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ.

Buddhānubhāvena vināsamentu.

Yan-dunnimittaṃ avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ.

Dhammānubhāvena vināsamentu.

Yan-dunnimittaṃ avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ.

Saṅghānubhāvena vināsamentu.

Whatever unlucky portents and ill omens, and whatever distressing bird calls, evil planets, upsetting nightmares, by the Buddha, Dhamma and Saṅgha's power, may they be destroyed.

36. The Banner Protection อภายพรพระ

[**Namo tassa**] **bhagavato arahato sammā-sambuddhassa. (Three times)**

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

**Itipi so bhagavā araham sammā-sambuddho, Vijjā-caraṇasampanno
sugato lokavidū, Anuttaro purisa-damma-sārathi satthā
deva-manussānaṃ buddho bhagavāti.**

He is a Blessed One, a Worthy One⁵⁰, a Rightly Self-awakened One⁵¹, consummate in knowledge and conduct⁵², one who has gone the good way⁵³, knower of the cosmos⁵⁴, unexcelled trainer of those who can be taught⁵⁵, teacher of human and divine beings⁵⁶, awakened⁵⁷, blessed⁵⁸.

**Svākkhāto bhagavatā dhammo, Sandiṭṭhiko akāliko ehipassiko,
Opanayiko paccattaṃ vedītabbo viññūhīti.**

The Dhamma is well-proclaimed by the Blessed One⁵⁹, to be seen for oneself⁶⁰, timeless⁶¹, inviting all to come and see⁶¹, leading inward⁶², to be seen by the wise for themselves⁶³.

⁵⁰ Lord Buddha is **Araham** for five reasons: he (1) is free from defilements, (2) is the victor over all enemies (the defilements), (3) has broken the wheel of life (the cycle of rebirth), (4) is worthy of gifts (such as the four requisites of food, clothing, shelter and medicine) and (5) has never committed an unwholesome act in secret.

⁵¹ Lord Buddha is called **Sammāsambuddho** because he is fully self-enlightened in all Dhamma which should be (1) known with the highest wisdom, (2) determined, (3) avoided, (4) penetrated and (5) developed.

⁵² Lord Buddha is called **Vijjācaraṇa-sampanno** because he is perfect in both knowledge and conduct. Perfect in knowledge means Lord Buddha has attained both the Threefold (*Vijjā 3*) and the Eightfold Transcendent Knowledge (*Vijjā 8*).

⁵³ Lord Buddha is called **Sugato** for four reasons. He has (1) completed travelling the Noble Path, (2) gone to the Noble Place (Nirvana), (3) gone Rightly and (4) practiced Right Speech.

⁵⁴ Lord Buddha is named **Lokavitū** because he has thoroughly penetrated the world of formation in every way. He has penetrated knowing the (1) true worldly condition (*Lokadhamma*), (2) the cause (*Samudaya*), (3) the cessation (*Nirodha*) and (4) the means of cessation (*Nirodhupāya*).

⁵⁵ **Anuttaro** means Lord Buddha is unexcelled or ultimate. No one is higher or comparable in the virtues of morality (*Sīla*), concentration (*Samādhi*), wisdom (*Paññā*), emancipation (*Vimutti*) and perfect knowledge of emancipation (*Vimuttiñāḍadssana*).

⁵⁶ **Satthā** means a teacher or a master in the sense that Lord Buddha teaches virtues conducive to benefits in the present life (*Diṭṭhadhammikattha*), future lives (*Samparāyikattha*) as well as to the ultimate (*Paramattha*) benefit of Nirvana.

The term **Devamanussānaṃ** means Lord Buddha is the teacher of celestial beings and humans. He teaches celestial beings including angels and *Brahmans* as well as humans and animals.

⁵⁷ Lord Buddha is called **Buddho** because he enlightened to all Dhammas with Omniscient Knowledge (*Sabbāññuttañāna* or *Buddhañāna*) and all truths and leads all beings to seek enlightenment in those truths as well.

⁵⁸ Lord Buddha is Exalted Sage (**Bhagavā**). The word “*Bhagavā*” has many meanings and some of the most important ones are that he is (1) the utmost teacher of all beings, (2) the revered teacher, worthy of respect, (3) the Blessed One the fortunate one succeeding to enlightenment due to the great store of past merit and etc.

⁵⁹ **Svākkhāto** means well taught. This covers both the scriptures (*Pariyatti*) and supra-mundane states (*Lokuttaradhamma*), but the following terms such as **Sandiṭṭhiko** only refer to supra-mundane states.

⁶⁰ A noble disciple in the process of destroying the defilements such as lust will see the Noble Path by himself. Thus, the Noble Path is **Sandiṭṭhiko**. Each individual can penetrate it for himself or herself.

⁶¹ The supra-mundane Dhamma of the Noble Paths has no delay in bearing fruit, thus, it is called **Akāliko**. The individual attains results successively at each Noble Disciple state.

⁶² Supra-mundane states are worthy of bringing into one’s own mind, so they are called **Opanayiko**. The Pāli term *Upanaya* means bring. Both worldly states (*Saṅkhata*) and supra-mundane (*Asaṅkhata*), Paths and Fruits and Nirvana are worthy to be brought inside by penetration and meditation.

⁶³ These supra-mundane Dhammas can be directly experienced by wise persons who can understand for themselves when they are on the Path, when they have attained the Fruit and when they have penetrated to the cessation of suffering. Supra-mundane states can be seen only by each individual’s own mind. Therefore, they are for the wise, not for foolish.

**Supaṭipanno bhagavato sāvaka-saṅgho, Uju-paṭipanno bhagavato sāvaka-saṅgho,
 Ńāya-paṭipanno bhagavato sāvaka-saṅgho, Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
 Yadidaṃ cattāri purisayugāni aṭṭha purisa-puggalā: Esa bhagavato sāvaka-saṅgho –
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo, Anuttaraṃ puññakkhettaṃ lokassāti.**

The Saṅgha of the Blessed One's disciples who have practiced well⁶⁴, the Saṅgha of the Blessed One's disciples who have practiced straightforwardly⁶⁵, the Saṅgha of the Blessed One's disciples who have practiced methodically, the Saṅgha of the Blessed One's disciples who have practiced masterfully, i.e., the four pairs – the eight types – of Noble Ones. This is the Saṅgha of the Blessed One's disciples – worthy of gifts⁶⁶, worthy of hospitality⁶⁷, worthy of offerings, worthy of respect⁶⁸, the incomparable field of merit for the world⁶⁹.

37. Buddha-jaya-maṅgala Gāthā พุทธชัยมงคลคาถา

The Verses of the Buddha's Auspicious Victories

Bāhuṃ saḥassa-mabhinimmita sāvudhantaṃ

Grīmekhalaṃ udīta-ghora- sasena-māraṃ

Dānādi-dhamma-vidhinā jītavā - munindo

Tan-tejasā bhavatu te jaya- maṅgalāni

Creating a form with 1,000 arms, each equipped with a weapon,
 Mara, on the elephant Girimekhala, uttered a frightening roar together with his troops.
 The Lord of Sages defeated him by means of such qualities as generosity.
 By the power of this, may you have victory blessings.

Mārātireka-mabhiyujjhita-sabba- rattim

Ghorampa-nāḷavaka-makkha- mathaddha-yakkhaṃ

Khantī-sudanta-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

Even more frightful than Mara making war all night was Āḷavaka, the arrogant unstable ogre.
 The Lord of Sages defeated him by means of well-trained endurance.
 By the power of this, may you have victory blessings.

Nāḷāgiriṃ gaja-varaṃ atimattabhūtaṃ

Dāvaggi-cakka-masanīva sudāruṇantaṃ

Mettambuseka-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

Nāḷāgiri, the excellent elephant, when maddened,
 was very horrific, like a forest fire, a flaming discus, a lightning bolt.
 The Lord of Sages defeated him by sprinkling the water of good will.
 By the power of this, may you have victory blessings.

⁶⁴ *Supaṭipanno* means of good conduct. The Noble Ones on the supra-mundane noble path or the Noble Ones who attained one of the supra-mundane fruits are called *Supaṭipanno*.

⁶⁵ They are called *Ujupaṭipanno* because they follow the middle path, avoiding the extremes of sensual indulgence (*Kāmasukhallikānyoga*) and self-mortification (*Attakilamathānyoga*) and because they avoid all evil conduct in action, in word and in thought.

⁶⁶ *Āhuneyyo* means disciples who are worthy of receiving such objects because their fruits (*Phala*) are advanced.

⁶⁷ *Pāhuneyya* refers to things one prepares well for loved guests, relatives and friends who come from different directions. Those things should be offered only to the disciples, except for friends or relatives, because no other guests can compare in worthiness to these disciples.

⁶⁸ Noble Ones deserve the highest reverence that humans can show by placing their hands with palms together over their heads. This is called *Añjalīkaraṇīyo*, being worthy of reverence.

⁶⁹ *Anuttaraṃ puññakkhettaṃ lokassa* means Noble Ones are like an excellent rice paddy field for all beings. This means that monks are the place for all world beings to plant their seeds of merit and reap a great harvest.

Ukkhitta-khagga-matihattha sudāruṇantaṃ

Dhāvan-ti-yojana-pa-thaṅguli- mālavantaṃ

Iddhībhisaṅkhata-mano jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned marvels.
By the power of this, may you have victory blessings.

Katvāna kaṭṭha-mudaraṃ iva gabbhinīyā

Ciñcāya duṭṭha-vacanaṃ jana- kāya-majjhe

Santena soma-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

Having made a wooden belly to appear pregnant,
Ciñca made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means.
By the power of this, may you have victory blessings.

Saccaṃ vihāya mati-saccaka- vāda-ketuṃ

Vādābhiropita-manaṃ ati- andhabhūtaṃ

Paññā-padīpa-jalito jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

Saccaka, whose provocative views had abandoned the truth,
delighting in argument, had become thoroughly blind. The
Lord of Sages defeated him with the light of discernment.
By the power of this, may you have victory blessings.

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ

Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

Nandopananda was a serpent with great power but wrong views.
Lord of Sages defeated him by means of a display of marvels,
sending his son (Moggallana), the serpent-elder, to tame him. By the
power of this, may you have victory blessings.

Duggāha-dīṭṭhi-bhujagena sudaṭṭha-hatthaṃ

Brahmaṃ visuddhi-juti-middhi- bakābhidhānaṃ

Ñāṇāgadena vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya- maṅgalāni.

His hands bound tight by the serpent of wrongly held views,
Baka, the Brahma, thought him self pure in his radiance and power.
The Lord of Sages defeated him by means of his of words knowledge.
By the power of this, may you have victory blessings.

Etāpi buddha-jaya-maṅgala- aṭṭha-gāthā

Yo vācano dinadine sarate-matandī

Hitvā-naneka-vividhāni cupaddavāni

Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

These eight verses of the Buddha's victory blessings,
Whatever person of discernment recites or recalls them
day after day without lapsing, destroying all kinds of obstacles,
Will attain emancipation and happiness

38. Jaya Paritta ขยปริตร

The Victory Protection

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā Patto sambodhi-muttamaṃ
Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.

(The Buddha), our protector, with great compassion, for the welfare of all beings,
 Having fulfilled all the perfections, attained the highest self-awakening.
 Through the speaking of this truth, may you have a victory blessing.

Jayanto bodhiyā mūle Sakyānaṃ nandi-vaḍḍhanaṃ
Evam tvam vijayo hohi Jayassu jaya-maṅgale
Aparājita-pallaṅke Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ Aggappatto pamodati.
Sunakkhattaṃ sumaṅgalaṃ Supabhātaṃ suhuṭṭhitaṃ
Sukkhaṇo sumuhutto ca Suyiṭṭhaṃ brahmacārisu
Padakkhiṇaṃ kāya-kammaṃ Vācā-kammaṃ padakkhiṇaṃ
Padakkhiṇaṃ mano-kammaṃ Paṇidhī te padakkhiṇā
Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe.

Victorious at the foot of the Bodhi tree, was he who increased the Sakyans' delight.
 May you have the same sort of victory, may you win victory blessings.
 At the head of the lotus leaf of the world on the undefeated seat
 Consecrated by all the Buddhas, he rejoiced in the utmost attainment.
 A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice,
 a lucky instant, a lucky moment, a lucky offering, i.e.,
 a rightful bodily act, a rightful verbal act, a rightful mental act,
 your rightful intentions with regard to those who lead the chaste life.
 Doing these rightful things, your rightful aims are achieved.

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā
Sabba-buddhā-nubhāvena Sadā sothī bhavantu te.
Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā
Sabba-dhammā-nubhāvena Sadā sothī bhavantu te.
Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā
Sabba-saṅghā-nubhāvena Sadā sothī bhavantu te.

May there be every blessing. May all heavenly beings protect you.
 Through the power of all the Buddhas, Dhamma and Saṅghas may you always be well.

39. Mahā-maṅgala-cakkavāḷa มงคลจักรวาลใหญ่

The Great Universe of Blessings

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇāparimitapuññādhikārassa
sabbantarāya-nivāraṇa-samatthassa bhagavato arahato sammā-sambuddhassa
dvattimsa-mahāpurisa-lakkhaṇānubhāvena

Through the power of the 32 marks of the Great Man belonging to the Blessed One, the Worthy One, the Rightly Self-awakened One, who, through his accumulation of merit is endowed with glory, steadfastness of intent, majesty, victorious power, great might, countless great virtues, who settles all dangers and obstacles,

Asīyānubyañjanā-nubhāvena aṭṭhuttara-sata-maṅgalānubhāvena
chabbaṇṇa-ramsiyā-nubhāvena ketumālānu-bhāvena

**dasapāramitā-nubhāvena dasa-upapāramitā nubhāvena dasaparamattha- pāramitā-nubhāvena
sīla-samādhi-paññā-nubhāvena buddhānubhāvena dhammā-nubhāvena saṅghā-nubhāvena**

through the power of his 80 minor characteristics, through the power of his 108 blessings, through the power of his sixfold radiance, through the power of the aura surrounding his head, through the power of his ten perfections⁷⁰, ten higher perfections, and ten ultimate perfections, through the power of his virtue, concentration, and discernment, through the power of the Buddha, Dhamma, and Saṅgha,

**tejānubhāvena iddhā-nubhāvena balā-nubhāvena ñeyyadhammā- nubhāvena
caturāsīti-sahassa-dhammakkhandhānubhāvena**

nava-lokuttara-dhammā-nubhāvena aṭṭhaṅgika-maggānubhāvena

aṭṭha-samāpattiyā-nubhāvena chaḷabhiññā-nubhāvena catu-sacca-ñāṇā-nubhāvena

through the power of his majesty, might, and strength, through the power of the Dhammas that can be known, through the power of the 84,000 divisions of the Dhamma, through the power of the nine transcendent Dhammas⁷¹, through the power of the eightfold path, through the power of his eight meditative attainments⁷², through the power of his six cognitive skills⁷³, through the power of his knowledge of the four noble truths,

dasa-bala-ñāṇā-nubhāvena sabbaññuta-ñāṇā-nubhāvena

mettā-karuṇā-muditā-upekkhā-nubhāvena sabba-parittā-nubhāvena

through the power of his knowledge of the ten strengths⁷⁴, through the power of his omniscience, through the power of his good will, compassion, appreciation, and equanimity, through the power of all protective chants,

ratanattaya-saraṇā-nubhāvena

**tuyhaṃ sabba-roga-sokupaddava-dukkha-domanas-supāyāsā vinassantu. sabba-antarāyāpi
vinassantu. sabba-saṅkappā tuyhaṃ samijjhantu.**

through the power of refuge in the Triple Gem, may all your diseases, griefs, misfortunes, pains, distresses, and despairs be destroyed, may all obstructions be destroyed, may all your resolves succeed,

dīghāyutā tuyhaṃ hotu. Sata-vassa-jīvena samaṅgiko hotu sabbadā.

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā

ārakkhakā devatā sadā tumhe, anurakkhantu.

may you live long, always attaining 100 years. May the protective devas of the sky, the mountains, the forests, the land, the River Ganges, and the great ocean always protect you

Bhavatu sabba-maṅgalaṃ	Rakkhantu sabba-devatā
Sabba-buddhā-nubhāvena	Sadā sothī bhavantu te.
Bhavatu sabba-maṅgalaṃ	Rakkhantu sabba-devatā
Sabba-dhammā-nubhāvena	Sadā sothī bhavantu te.
Bhavatu sabba-maṅgalaṃ	Rakkhantu sabba-devatā
Sabba-saṅghā-nubhāvena	Sadā sothī bhavantu te.

May there be every blessing. May all heavenly beings protect you.

Through the power of all the Buddhas, Dhamma and Saṅghas may you always be well.

⁷⁰ **The Ten Perfections:** Stages of spiritual perfection achieved by a Bodhisatta on his path to Buddhahood (or by those who are determined to become Pacceka-buddhas or Arahant disciples of a Buddha). These are (1) *Dāna* – giving, (2) *Sīla* – morality, (3) *Nekkhamma* – renunciation, (4) *Paññā* – wisdom, (5) *Viriya* – effort, (6) *Khanti* – forbearance, (7) *Sacca* – truthfulness, (8) *Adhiṭṭhāna* – resolution, (9) *Mettā* – loving-kindness and (10) *Upekkhā* – equanimity.

⁷¹ (the nine) **Supermundane states:** the Four Path, the Four Fruits and Nibbāna.

⁷² **Eight meditative attainments:** the Four Rūpa-jhānas (Jhānas of the Fine-Material Sphere) and the Four Arūpa-jhāna (Jhānas of the Immaterial Sphere). (Pāli: *Samāpatti*)

⁷³ **Superknowledge:** (1) magical powers, (2) divine ear, (3) penetration of the minds of others, (4) remembrance of former existences, (5) divine eye and (6) knowledge of the exhaustion of all mental intoxicants. (Pāli: *Abhiññā*)

⁷⁴ **Insight-knowledge:** (1) comprehension-knowledge, (2) knowledge of contemplation on rise and fall, (3) knowledge of contemplation on dissolution, (4) knowledge of the appearance as terror (5) knowledge of contemplation on disadvantages, (6) knowledge of contemplation on dispassion, (7) knowledge of the desire for deliverance, (8) knowledge of reflective contemplation, (9) knowledge of equanimity regarding all formations, (10) conformity-knowledge. (Pāli: *Vipassanāñāna*)

40. Devatāuyyjana Gāthā เทวดาอุยโยชนกถา

Verses on Sending Off the Devatā

Dukkappattā ca niddukkhā	Bhayappattā ca nibbhayā
Sokappattā ca nissokā	Hontu sabbepi pāṇino.
Ettāvatā ca amhehi	Sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu	Sabba-sampatti-siddhiyā.
Dānaṃ dadantu saddhāya	Sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu	Gacchantu devatāgatā. [Pause]
Sabbe buddhā balappattā	Paccekānañca yaṃ balaṃ
Arahantānañca tejena	Rakkaṃ bandhāmi sabbaso.

May all beings who have fallen into suffering, be without suffering,
 who have fallen into danger, be without danger, who have fallen into sorrow, be without sorrow.
 For the sake of all attainment and success may all heavenly beings
 rejoice in the extent to which we have gathered a consummation of merit.
 May they give gifts with conviction, may they always maintain virtue,
 may they delight in meditation, may they go to a heavenly destination.

From the strength attained by all the Buddhas, the strength of the Private Buddhas,
 by the power of the arahants, I bind this protection all around.

DISCOURSES and VERSES

พระสูตรสำคัญ

41. Dhamma-cakkappavattana Sutta ชัมมจักกัปปวัตตนสูตร

The Discourse on Setting the Wheel of Dhamma in Motion

(Solo Introduction :)

Anuttaram abhisambodhim	sambujjhivā Tathāgato
Pathamaṃ yaṃ adeseṣi	Dhammacakkaṃ anuttaram
Sammadeva pavattento	loke appativattiyam
Yatthākkhātā ubho antā	patipatti ca majjhimā
Catṭsvāriyasaccesu	visuddham ñāṇādassanam
Desitaṃ dhammarājena	sammasambodhikittanam
Nāmena vissutaṃ suttaṃ	Dhammacakkappavattanam
Veyyākaraṇapāthena	saṅgītantambhaṇāma se.

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.”

[Evam-me suttaṃ,] Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dveme bhikkhave antā pabbajitena na sevitabbā, Yo cāyaṃ kāmesu kāma-sukhallikānuyogo, Hīno gammo pothujaniko anariyo anatta-saṅghito, Yo cāyaṃ atta-kilamathānuyogo, Dukkho anariyo anatta-saṅghito.

“There are these two extremes that are not to be indulged in by one who has gone forth – that which is devoted to sensual pleasure in sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma, Majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Avoiding both of these extremes, the middle way realized by the Tathagata – producing vision, producing knowledge – leads to calm, to direct knowledge, to self-awakening, to unbinding.

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

And what is the middle way realized by the Tathagata that – producing vision, producing knowledge – leads to calm, to direct knowledge, to self-awakening, to unbinding?

Aya-meva ariyo aṭṭhaṅgiko maggo, Seyyathīdaṃ, Sammādiṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammāājivo, Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this Noble Eightfold Path, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

**Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhukaraṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.**

This is the middle way realized by the Tathagata that – producing vision, producing knowledge – leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ, Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ, Soka-parideva-dukkhadomanassupāyāsāpi dukkhā, Appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ, Saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ, Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī, Seyyathīdaṃ, Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ, Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo,

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ, Ayameva ariyo aṭṭhaṅgiko maggo, Seyyathīdaṃ, Sammā-dīṭṭhi sammāsaṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammāvāyāmo sammā-sati sammā-samādhi.

Now this, monks, is the noble truth of stress: birth is stressful, aging is stressful, death is stressful, sorrow, lamentation, pain, distress, and despair are stressful, association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful, In short, the five clinging-aggregates⁷⁵ are stressful.

And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming – accompanied by passion and delight, relishing now here and now there – i.e., craving for sensual pleasure, craving for becoming, craving for no-becoming.

And this, monks, is the noble truth of the cessation of stress: the remainderless fading and cessation, renunciation, relinquishment, release, and letting go of that very craving.

And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path – right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

**Idaṃ dukkhaṃ ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññātanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This is the noble truth of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This noble truth of stress is to be comprehended.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

**Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

Taṃ kho panidaṃ dukkhasamudayo ariya-saccaṃ pahātabbanti me bhikkhave, Pubbe

⁷⁵ see ¹⁷ The Five aggregates

ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo ariya-saccaṃ pahīnanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This is the noble truth of the origination of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This noble truth of the origination of stress is to be abandoned.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariya-saccaṃ sacchikātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariya-saccaṃ sacchikatanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This is the noble truth of the cessation of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This noble truth of the cessation of stress is to be directly experienced.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been directly experienced.'

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This is the noble truth of the way of practice leading to the cessation of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

'This noble truth of the way of practice leading to the cessation of stress is to be developed.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

Yāvakīvaṅca me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi,

Neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake, Sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya, Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

And, monks, as long as this knowledge and vision of mine – with its three rounds and twelve permutations concerning these four noble truths as they actually are – was not pure,

I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people.

**Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭam
dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi,**

**Athāhaṃ bhikkhave sadevake loke samārake sabrahmake, Sassamaṇa-brāhmaṇiyā
pajāya sadeva-manussāya, Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.**

**Ñāṇaṇca pana me dassanaṃ udapādi, Akuppā me vimutti, Ayamantimā jāti, Natthidāni
punabbhavoti.”**

But as soon as this knowledge and vision of mine – with its three rounds and twelve permutations concerning these four noble truths as they actually are – was truly pure,

then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and commonfolk. The knowledge and vision arose in me:

'My release is unshakable. This is the last birth. There is now no further becoming.'

**Ida-mavoca Bhagavā, Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandunṃ. Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne, Āyasmato Koṇḍañña
virajaṃ vītamalaṃ dhamma-cakkuṃ udapādi, Yaṅkiñci samudayadhammaṃ
sabbantaṃ nirodha-dhammanti.**

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye, “Whatever is subject to origination is all subject to cessation.”

**Pavattite ca Bhagavatā dhamma-cakke, Bhumṃā deva saddamanussāvesuṃ, “Etam-
Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasminti.” [Pause]**

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out, “At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Māra, Brahma, or anyone at all in the cosmos.”

**Bhumṃānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā deva 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, Paranimmita-vasavattī devā saddama-
nussāvesuṃ.**

**Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā, (In the short version, when we reach here,
then chant *Brahma-kāyikā devā saddamanussāvesuṃ*, and skip to ** “Etam-Bhagavatā....”)**

On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry.

On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry.

On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry.

On hearing the cry of the Yama deities, the Tusita deities took up the cry.

On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.

On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavatti deities took up the cry.

On hearing the cry of the Paranimmita-vasavatti deities, the deities of Brahma's retinue took up the cry,

Brahma-pārisajjā devā saddamanussāvesuṃ,

Brahma-pārisajjānaṃ devānaṃ saddaṃ sutvā, Brahmaparohitā devā saddaṃ anussāvesuṃ.

Brahmaparohitānaṃ devānaṃ saddaṃ sutvā, Mahābrahmā devā saddamanussāvesuṃ,

Mahābrahmānaṃ devānaṃ saddaṃ sutvā, Parittāpā devā saddamanussāvesuṃ,

**Parittāpānaṃ devānaṃ saddaṃ sutvā, Appamāṇābhā devā saddamanussāvesuṃ,
 Appamāṇābhānaṃ devānaṃ saddaṃ sutvā, Ābhassarā devā saddamanussāvesuṃ,
 Ābhassarānaṃ devānaṃ saddaṃ sutvā, Parittasubhā devā saddamanussāvesuṃ,
 Parittasubhānaṃ devānaṃ saddaṃ sutvā, Appamāṇasubhā devā saddamanussāvesuṃ,
 Appamāṇasubhānaṃ devānaṃ saddaṃ sutvā, Subhakiṇhakā devā saddamanussāvesuṃ,
 Subhakiṇhakānaṃ devānaṃ saddaṃ sutvā, Vehapphalā devā saddamanussāvesuṃ,
 Vehapphalānaṃ devānaṃ saddaṃ sutvā, Avihā devā saddamanussāvesuṃ,
 Avihānaṃ devānaṃ saddaṃ sutvā, Atappā devā saddamanussāvesuṃ,
 Atappānaṃ devānaṃ saddaṃ sutvā, Su-dassā devā saddamanussāvesuṃ,
 Su-dassānaṃ devānaṃ saddaṃ sutvā, Su-dassī devā saddamanussāvesuṃ,
 Su-dassīnaṃ devānaṃ saddaṃ sutvā, Akaniṭṭhakā devā saddamanussāvesuṃ,**

The Brahmāpārisajjā deities took up the cry.

On hearing the cry of the Brahmāpārisajjā deities, the Brahmāparohitā deities took up the cry.

On hearing the cry of the Brahmāparohitā deities, the Mahābrahmā deities took up the cry.

On hearing the cry of the Mahābrahmā deities, the Parittābhā deities took up the cry.

On hearing the cry of the Parittābhā deities, the Appamāḍābhā deities took up the cry.

On hearing the cry of the Appamāḍābhā deities, the Ābhassarā deities took up the cry.

On hearing the cry of the Ābhassarā deities, the Parittasubhā deities took up the cry.

On hearing the cry of the Parittasubhā deities, the Appamāḍasubhā deities took up the cry.

On hearing the cry of the Appamāḍasubhā deities, the Subhakiḍhakā deities took up the cry.

On hearing the cry of the Subhakiḍhakā deities, (the Asaññisattā deities took up the cry.

On hearing the cry of the Asaññisattā deities,) the Vehapphalā deities took up the cry.

On hearing the cry of the Vehapphalā deities, the Avihā deities took up the cry.

On hearing the cry of the Avihā deities, the Atappā deities took up the cry.

On hearing the cry of the Atappā deities, the Sudassā deities took up the cry.

On hearing the cry of the Sudassā deities, the Sudassī deities took up the cry.

On hearing the cry of the Sudassī deities, the Akaniṭṭhakā deities took up the cry:

****“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ
 pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā
 kenaci vā lokasminti.”** [Pause]

“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Māra, Brahma, or anyone at all in the cosmos.”

**Itiha tena khaṇena tena muhuttana, Yāva brahma-lokā saddo abbhuggacchi. Ayañca
 dasa-sahasā loka-dhātu, Saṅkampi sampakampi sampavedhi, Appamāṇo ca oḷāro obhāso loke
 pāturahosi, Atikkammeva devānaṃ devānubhāvaṃ.**

So in that moment, that instant, the cry shot right up to the Brahma world, and this ten thousandfold cosmos shivered and quivered and quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

**Atha kho Bhagavā udānaṃ udānesi, “Aññāsi vata bho Koṇḍañño, Aññāsi vata bho
 Koṇḍañnoti.”**

Itihidaṃ āyasmato Koṇḍaññassa, Añña-koṇḍañnotveva nāmaṃ, ahoṣīti.

Then the Blessed One exclaimed, “So you really know, Kondañña? So you really know?”

And that is how Ven. Kondañña acquired the name Añña-Kondañña – Kondañña who knows.

*Dhamma-cakkappavattana Suttaṃ niṭṭhitaṃ
 Thus Ends the Discourse on Setting the Wheel of Dhamma in Motion.*

42. Magga-vibhaṅga Sutta มัคคะวิภังคะสูตร

An Analysis of the Path

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā, Sāvattiyāṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo ti.

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. There he addressed the monks, saying, "Monks."

Bhadanteti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.

"Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ desissāmi vibhajissāmi. Taṃ suṇātha sādhukaṃ manasi-karotha bhāsissāmi. Evam-bhanteti kho te bhikkhū Bhagavato paccassosum. Bhagavā eta-davoca. "Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?"

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

"Yes, lord," the monks responded to him. The Blessed One said, "I will teach & analyze for you the Noble Eightfold Path. Listen & pay close attention. I will speak." "As you say, lord," the monks responded to him. The Blessed One said, Now what, monks, is the Noble Eightfold Path? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Katamā ca bhikkhave sammā-diṭṭhi? Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

And what, monks, is right view? Knowledge concerning stress, knowledge concerning the origination of stress, knowledge concerning the stopping of stress, knowledge concerning the way of practice leading to the stopping of stress: This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo? Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo avihimsā-saṅkappo. Ayaṃ vuccati bhikkhave sammā-saṅkappo.

And what, monks, is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā? Yā kho bhikkhave musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccati bhikkhave sammā-vācā.

And what is right speech? Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto? Yā kho bhikkhave paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahma-cariyā veramaṇī. Ayaṃ vuccati bhikkhave sammā-kammanto.

And what, monks, is right action? Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse. This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo? Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya, Sammā-ājīvena jīvikaṃ kappeti. Ayaṃ vuccati bhikkhave sammā-ājīvo.

And what, monks, is right livelihood? There is the case where a well-instructed disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo? Idha bhikkhave bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Anuppanānaṃ

kusalānaṃ dhammānaṃ uppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ kusalānaṃ dhammānaṃ, ʃhitiyā asamosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati bhikkhave sammā-vāyāmo.

And what, monks, is right effort? There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati? Idha bhikkhave bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Cित्ते cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Ayaṃ vuccati bhikkhave sammā-sati.

And what, monks, is right mindfulness? There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting away greed & distress with reference to the world. He remains focused on feelings in & of themselves — ardent, alert, & mindful — putting away greed & distress with reference to the world. He remains focused on the mind in & of itself — ardent, alert, & mindful — putting away greed & distress with reference to the world. He remains focused on mental qualities in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world. This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi? Idha bhikkhave bhikkhu vivicca'eva kāmehi vivicca akusalehi dhammehi, sa-vitakkaṃ sa-vicāraṃ vivekajam-pīti-sukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakka-vicārānaṃ vūpasamā, ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ, samādhijam-pīti-sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yan-taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānaṃ atthaṅgamā, adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ, catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave sammā-samādhiṃ.”

And what, monks, is right concentration? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This, monks, is called right concentration.”

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinanduntī.

That is what the Blessed One said. Gratified, the monks delighted at his words.

*Maggavibhaṅga Suttaṃ niṭṭhitaṃ
Thus Ends the Analysis of the Path*

43. Satipaṭṭhanapātho สติปัฏฐานะปาฐะสูตร

Frames of Reference

Atthi kho tena bhagavatā janatā passatā arahatā sammāsambuddhena. ekayo ayam maggo sammadakkhāto, sattānam visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassaṇaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā, katame cattāro?

This is the only way, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the Four Arousings of Mindfulness. What are the four?

Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Cित्ते cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

(1) Here a monk lives observing the body as the body, Ardent, clearly comprehending, mindful, having put away desire and aversion for the world.

(2) He lives contemplating feeling as feelings, Ardent, clearly comprehending, mindful, having put away desire and aversion for the world.

(3) He lives contemplating consciousness as consciousness, Ardent, clearly comprehending, mindful, having put away desire and aversion for the world.

(4) He lives contemplating mental objects as mental objects, Ardent, clearly comprehending, mindful, having put away desire and aversion for the world.

Kathñāca bhikkhu kāye kāyānupassī viharati, idha bhikkhu ajjhataṃ vā kāye kāyānupassī viharati, bahiddā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kayasmiṃ viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. atthi kāyoti vā panassa sati paccupaṭṭhitā hoti, yāvādevā ñānamattāya paṭissatimattāya, anissito ca viharati na ca kiñci loke upādiyati, evaṃ kho bhikkhu kāye kāyānupassī viharati.

How, O monks does one abide observing the body in the body? (staying with what is, viewing things as they are) Here a monk lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. He has clear mindfulness of the existence of the body only to the extent necessary just for knowledge and mindfulness and he lives independent and clings to naught in this world this is how the monk lives contemplating the body as the body.

Kathñāca bhikkhu vedanāsu vedanānupassī viharati, idha bhikkhu ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati, samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. atthi vedanāti vā panassa sati paccupaṭṭhitā hoti, yāvādevā ñānamattāya paṭissatimattāya, anissito ca viharati na ca kiñci loke upādiyati, evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

How, O monks does one abide observing feelings as feelings? (staying with what is, viewing things as they are) Here a monk lives contemplating feelings in feelings internally, or he lives contemplating feeling in feelings externally, or he lives contemplating feeling in feelings internally and externally. He lives contemplating origination-things in feelings, or he lives contemplating dissolution-things in feelings, or he lives contemplating origination-and-dissolution-things in feelings. He has clear mindfulness of the existence of the feelings only to the

extent necessary just for knowledge and mindfulness and he lives independent and clings to naught in this world this is how the monk lives contemplating feelings as feelings.

Kathñāca bhikkhu citte cittānupassī viharati, idha bhikkhu ajjhattaṃ vā citte cittānupassī viharati, bahiddā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati, samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati. atthi cittanti vā panassa sati paccupaṭṭhitā hoti, yāvādevā ñānamattāya paṭissatimattāya, anissito ca viharati na ca kiñci loke upādiyati, evaṃ kho bhikkhu citte cittānupassī viharati.

How, O monks does one abide observing consciousness as consciousness? (staying with what is, viewing things as they are) Here a monk lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination-things in consciousness, or he lives contemplating dissolution-things in consciousness, or he lives contemplating origination-and-dissolution-things in consciousness. He has clear mindfulness of the existence of consciousness only to the extent necessary just for knowledge and mindfulness and he lives independent and clings to naught in this world this is how the monk lives contemplating consciousness as consciousness.

Kathñāca bhikkhu dhammesu dhammānupassī viharati, idha bhikkhu ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. atthi dhammāti vā panassa sati paccupaṭṭhitā hoti, yāvādevā ñānamattāya paṭissatimattāya, anissito ca viharati na ca kiñci loke upādiyati, evaṃ kho bhikkhu dhammesu dhammānupassī viharati.

How, O monks does one abide observing mental objects in mental objects? Here a monk lives contemplating mental object in mental objects, internally, or he lives contemplating mental object in mental objects, externally, or he lives contemplating mental object in mental objects, internally and externally. He lives contemplating origination-things in mental objects, or he lives contemplating dissolution-things in mental objects, or he lives contemplating origination-and-dissolution-things in mental objects. He has clear mindfulness of the existence of mental objects only to the extent necessary just for knowledge and mindfulness and he lives independent and clings to naught in this world this is how the monk lives contemplating mental objects in mental objects.

Ayaṃ kho tena bhagavatā jānatā passatā arahatā sammāsambuddhena, ekāyano maggo sammadakkhāto, sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñayassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānāti.

This is the only way, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the Four Arousings of Mindfulness.

**ekāyanaṃ jātikhayantadassi,
maggam pajānāti hitānukampī,
etena maggena tarīṃsu pubbe,
tarissare cevā taranti coghanti.**

*Satipaṭṭhanapātha Suttaṃ niṭṭhitam
Thus Ends the Frames of Reference*

44. Jinapañjara Gāthā พระคาถาชินบัญชร

The Victor's Cage

LEADER: [Handa mayam jinapañjara gāthāyo bhañāma se:]

Jayāsanāgatā Buddhā

Jetvā Māraṃ savāhanaṃ

Catu-saccāsabhaṃ rasam

Ye pivīṃsu narāsabhā

The Buddhas, noble men who drank the nectar of the four noble truths,
having come to the victory seat, having defeated Māra together with his mount:

Taṇhaṅkarādayo Buddhā

Aṭṭha-vīsati nāyakā

Sabbe patīṭṭhitā mayham

Matthake te munissarā

These Buddhas – 28 leaders, sovereign sages beginning with Taṇhaṅkara –
are all established on the crown of my head.

Sīse patīṭṭhito mayham

Buddho dhammo dvilocane

Saṅgho patīṭṭhito mayham

Ure sabba-guṇākaro

The Buddha is established in my head, the Dhamma in my two eyes,
the Saṅgha – the mine of all virtues – is established in my chest.

Hadaye me Anuruddho

Sārīputto ca dakkhiṇe

Koṇḍañño piṭṭhi-bhāgasmim

Moggallāno ca vāmake

Anuruddha⁷⁶ is in my heart, and Sārīputta⁷⁷ on my right.

Koṇḍañña⁷⁸ is behind me, and Moggallāna⁷⁹ on my left.

Dakkhiṇe savane mayham

Āsuṃ Ānanda-Rāhulā⁸⁰

Kassapo ca Mahānāmo

Ubhāsuṃ vāma-sotake

Ānanda⁸¹ and Rāhula⁸² are in my right ear, Kassapa⁸³ and

Mahānāma⁸⁴ are both in my left ear.

⁷⁶

Anuruddha was cousin to Siddhartha, (Gautama Buddha). He acquired "divine vision" (Pāli: *dibbacakkhu*) and was ranked foremost among those who had the ability. At the First Buddhist Council, he played a notable role and was entrusted with the custody of the Anguttara Nikaya.

⁷⁵ **Moggallāna** was one of two principal disciples of the Buddha along with Sārīputta. He was most accomplished of all the Buddha's disciples in the various supernatural powers.

⁷⁷

Sārīputta was one of two principal disciples of the Buddha along with Moggallāna. He became an Arahant renowned for his wisdom and is depicted in the Theravada tradition as one of the most important disciples of the Buddha. Sārīputta often preached with the Buddha's approval and was awarded the title of 'General of the Dharma' (Pāli: *Dhammasenāpati*) for his propagation of the teachings and is regarded as the founder of the Abhidharma tradition.

⁷⁸

Koṇḍañña was the first Buddhist bhikkhu in the Saṅgha of Gautama Buddha and the first to become an arahant. Early in life, he became a young Brahmin and was the only scholar who unequivocally predicted upon the birth of Prince Siddhartha that the prince would become an enlightened Buddha, and vowed to become his disciple.

⁷⁹

Moggallāna was one of two principal disciples of the Buddha along with Sārīputta. He was most accomplished of all the Buddha's disciples in the various supernatural powers.

⁸⁰

Some texts use 'Rāhulo'

⁸¹

See⁴³ **Ānanda**

⁸²

Rāhula: The son of Siddhattha Gotama, later known as the Buddha, and his wife Princess Yasodharā. He was respected as the foremost in inconspicuous practice. He entered the priesthood at the age of fifteen under the guidance of Sārīputta, and devoted himself to the inconspicuous observance of the precepts.

⁸³

Maha-Kassapa: One of the Buddha's most eminent disciples. Maha-Kassapa is said to have become an Arahant after being with the Buddha for only eight days. He devoted himself to the practice of ascetic practices, and was regarded as chief of the Order. After the demise of the Buddha, Kasyapa presided over the First Buddhist Council.

⁸⁴

Mahānāma: One of the Pañcavaggiyā, the five ascetics. He became a sotāpanna on the third day after the preaching of the Dhammacakkappavattana Sutta. He became an arahant on the day of the preaching of the Anattalakkhana Sutta, together with the other Pañcavaggiyā.

Kesato⁸⁵ piṭṭhi-bhāgasmim

Nisinno siri-sampanno

Sobhita⁸⁶, the noble sage, sits in consummate glory, shining like
the sun all over the hair at the back of my head.

Suriyova pabhaṅkaro

Sobhito muni-puṅgavo

Kumāra-kassapo thero
So mayhaṃ vadane niccaṃ

Elder Kumārakassapa⁸⁷ – great sage, brilliant speaker, a mine of virtue – is constantly in my mouth.

Mahesī citta-vādako

Patiṭṭhāsi guṇākaro

Puṇṇo Aṅgulimālo ca

Therā pañca ime jātā

These five elders – Puṇṇa⁸⁸, Aṅgulimāla⁸⁹, Upālī⁹⁰, Nanda⁹¹, and
Sīvalī⁹² – have arisen as auspicious marks at the middle of my forehead.

Upālī Nanda-Sīvalī

Nalāṭe tilakā mama

Sesāsīti mahātherā

Etesīti mahātherā

Jalantā sila-tejena

The rest of the 80 great elders – victorious, disciples of the Victor,
sons of the Victor, shining with the majesty of moral virtue – are
established in the various parts of my body.

Vijitā jina-sāvaka

Jitavanto jinorasā

Aṅgamaṅgesu saṅṭhitā⁹³

Ratanaṃ purato āsi

Dhajaggaṃ pacchato āsi

The Ratana Sutta is in front, the Metta Sutta to the right. The
Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left.

Dakkhiṇe Metta-suttakaṃ

Vāme Aṅgulimālakaṃ

Khandha-Mora-parittaṅca

Ākāse chadanaṃ āsi

Āṭṇāṇṭiya-suttakaṃ

Sesā pākāra-saṅṭhitā

⁸⁵ Some texts use ‘Kesante’ or ‘Kesente’

⁸⁶ **Sobhita Thera:** He belonged to a brahmin family of Sāvatti and, after hearing the Buddha preach, entered the Order, attaining arahantship. Later the Buddha declared him foremost among those who could remember past births (*Pubbenivāsānussarantānam*).

⁸⁷ **Kumārakassapa:** His mother became a nun, while not knowing that she was with child. When the boy was born the king reared him, and the boy was ordained at the age of seven. He was foremost among those who had the gift of varied and versatile discourse (*Cittakathikānam*). Once when Kumāra Kassapa was meditating in Andhavana, an anāgāmi Brahṃā, who had been his companion in the time of Kassapa Buddha, appeared before him, and asked him fifteen questions which only the Buddha could answer. This led to the preaching of the Vammika Sutta (M.i.143ff), and after dwelling on its teachings Kassapa became an arahant.

⁸⁸ **Puṇṇa** was one of the ten leading disciples of the Buddha. When asked by the Buddha what he would think if people were to assault or kill him, each time Puṇṇa explained how he would find himself fortunate. As a result, the Buddha commended Puṇṇa on his self-control and peacefulness. Puṇṇa went on to establish a thousand lay followers in the Buddha's teaching.

⁸⁹ **Aṅgulimāla** was formerly named ‘*Ahimsaka*’ (harmless), as an attempt to deter the dark fate predicted at his birth. He was sent to Taxila to study under a well-known Brahmin and was told by his teacher that if *Ahimsaka* killed one thousand people, he could complete his religious practice. To keep count of the number of victims that he had taken, he threaded a string with the victims’ fingers and wore them around his neck as a garland. Thus he came to be known as *Angulimala* (garland of fingers). He had already killed nine hundred ninety-nine people and was about to kill his mother as the thousandth, when the Buddha suddenly appeared to stop Angulimala and convinced him to change his ways, vow to cease his life as a brigand and join the Buddhist order.

⁹⁰ **Upālī:** Before joining the order, he worked as a barber. He asked the Buddha if a person of “low birth” such as he could join the order. Buddha ordained him before the princes and asked the princes to pay homage to Upālī, who by then had become an Arhant with Buddha's sermons while Buddha was getting a hair cut. He became the chief disciple in knowing the rules of the order and the foremost disciple in keeping precepts.

⁹¹ **Nanda:** Son of Suddhodana and Mahāpajāpati, and therefore half brother of the Buddha. The Anguttara Nikaya (A.iv.166f) contains a discourse in which the Buddha discusses Nanda's claim to have achieved self control in all things.

⁹² **Sīvalī:** From the time of his birth, Sīvalī could do anything. Sāriputta talked with him on the day of his birth and ordained him with his mother – Suppavāsā's permission. Sīvalī became a sotāpanna in the Tonsure hall when his first lock of hair was cut, and a sakadāgāmi with the second. Some say that after his ordination he left home on the same day and lived in a secluded hut, meditating on the delays in his birth, and thus, winning insight, attained arahantship. Sīvalī was declared by the Buddha (A.i.24) pre-eminent among recipients of gifts.

⁹³ This section is not present in Singhalese's version.

The Khandha and Mora Parittas and the Āṭānāṭiya Sutta
are a roof in space. The remaining suttas are established as a rampart.

Jinānāvāra-saṃyuttā

Sattap-pākāra-laṅkatā

Vāta-pittādi-sañjātā

Bāhirajjhattupaddavā

Bound by the Victor's authority and strength, seven ramparts
arrayed against them, may all misfortunes within and without – caused
by such things as wind or bile –

Asesā vinayaṃ yantu

Ananta-jina-tejasā

Vasato me sakiccena Sadā

Sambuddha-pañjare

be destroyed without trace through the unending Victor's majesty.
As I dwell, in all my affairs, always in the cage of the Selfawakened One,

Jina-pañjara-majjhamhi

Viharantaṃ mahītale

Sadā pārentu maṃ sabbe

Te mahā-purisāsabhā

living on earth in the middle of the cage of the Victors, I
am always guarded by all of those great noble men.

Icevamanto

sugutto surakkho

Jinānubhāvena

jitupaddavo

Dhammānubhāvena

jitārisaṅgho

Saṅghānubhāvena

jitantarāyo

Saddhammānubhāva-pālito

carāmi jina-pañjareti.

Thus am I utterly well-sheltered, well-protected. Through the
power of the Victor, misfortunes are vanquished. Through the power of
the Dhamma, the enemy horde is vanquished. Through the power of the
Saṅgha, dangers are vanquished. Guarded by the power of the True
Dhamma, I go about in the Victor's Cage.

45. Pabbatopama-gāthā ปัพพะโตปะมะคาคถา

The Mountain

Yathāpi selā vipulā

Nabhaṃ āhacca pabbatā

Samantā anupariyeyyūṃ

Nippothenā catuddisā

Evaṃ jarā ca maccu ca

Adhivattanti pāṇino

Khattiye brāhmaṇe vesse

Sudde caṇḍāla-pukkuse

Na kiñci parivajjeti

Sabba-mevābhimaddati

Na tattha hatthīnaṃ bhūmi

Na rathānaṃ na pattiyā

Na cāpi manta-yuddhena

Sakkā jetuṃ dhanena vā

Tasmā hi paṇḍito poso

Sampassaṃ attham-attano

Buddhe Dhamme ca Saṅghe ca

Dhīro saddhaṃ nivesaye

Yo dhammacārī kāyena

Vācāya uda cetasā

Idheva naṃ pasamsati

Pecca sagge pamodati.

Like gigantic boulders, Mountains reaching to the sky
Moving in from all sides, crushing the four directions,
In the same way, aging & death, Roll over living beings:
Noble warriors, brahmans, merchants, workers, outcastes, & scavengers.
They spare nothing, They trample everything.
Here elephants can hold no ground Nor can chariots or infantry.
Nor can a battle of spells Or wealth win out.

So a wise person, Seeing his own good,
 Secures firm conviction In the Buddha, Dhamma, & Sangha.
 He who practices the Dhamma In thought, word, & deed,
 receives praise here on earth And after death rejoices in heaven.

46. Ariyadhanagāthā อริยธนะกะนาคาถา

Noble Wealth

Yassa saddhā tathāgate	Acalā supatiṭṭhitā,
Sīlañca yassa kalyāṇaṃ	Ariya-kantaṃ pasamsitaṃ
Saṅghe pasādo yassatthi	Ujubhūtañca dassanaṃ
Adaḷḍdoti taṃ āhu	Amoghan-tassa jīvitaṃ
Tasmā saddhañca sīlañca	Pasādaṃ dhamma-dassanaṃ
Anuyuñjetha medhāvī	Saraṃ buddhāna-sāsananti

One whose conviction in the Tathagata, Is unshakable, well-established,
 Whose virtue is admirable, Praised, cherished by the Noble Ones,
 Who has faith in the Sangha, straightforwardness, vision.
 "He is not poor," they say. His life has not been in vain.
 So conviction & virtue, faith, & dhamma-vision.
 Should be cultivated by the wise, Remembering the Buddhas' teachings.

47. Dhamma-niyāma Sutta ธรรมะนียามะสุตตัง

The Discourse on the Orderliness of the Dhamma

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā, Sāvattiyaṃ viharati, Jetavane
 Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo'ti. Bhadanteti te
 bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's
 monastery. There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said,

**"Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ṭhitāva sā dhātu
 dhammaṭṭhitatā dhamma-niyāmatā: Sabbe saṅkhārā aniccāti. Taṃ Tathāgato abhisambujjhati
 abhisameti. Abhisambujjhitvā abhisamtvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati
 vibhajati uttānī-karoti: Sabbe saṅkhārā aniccāti.**

"Whether or not there is the arising of Tathagatas, this property stands — this steadfastness of the Dhamma,
 this orderliness of the Dhamma: All processes are inconstant. The Tathagata directly awakens to that, breaks
 through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it
 forth. He reveals it, explains it, & makes it plain: All processes are inconstant.

**Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ṭhitāva sā dhātu
 dhammaṭṭhitatā dhamma-niyāmatā: Sabbe saṅkhārā dukkhāti. Taṃ Tathāgato
 abhisambujjhati abhisameti. Abhisambujjhitvā abhisamtvā ācikkhati deseti, paññapeti
 paṭṭhappeti, vivarati vibhajati uttānī-karoti: Sabbe saṅkhārā dukkhāti.**

Whether or not there is the arising of Tathagatas, this property stands — this steadfastness of

the Dhamma, this orderliness of the Dhamma: All processes are stressful. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All processes are stressful.

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ʒhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā: Sabbe dhammā anattāti. Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisamtvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti: Sabbe dhammā anattāti."

Whether or not there is the arising of Tathagatas, this property stands — this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All phenomena are not-self."

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinanduntī.
That is what the Blessed One said. Gratified, the monks delighted at his words.

48. Tilakkhaṇādigāthā ติลักขณาพิกิตถา

The Three Characteristics

Sabbe saṅkhārā aniccā ti Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

All processes are inconstant: When one sees this with discernment,
One grows disenchanted with stress — This is the path to purity.

Sabbe saṅkhārā dukkhā'ti Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

All processes are stressful: When one sees this with discernment,
One grows disenchanted with stress — This is the path to purity.

Sabbe dhammā anattā'ti Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

All phenomena are not-self: When one sees this with discernment,
One grows disenchanted with stress — This is the path to purity.

Appakā te manussesu Ye janā pāra-gāmino
Athāyaṃ itarā pajā Tīram-evānudhāvati.

Few are the human beings who go to the Further Shore,
These others simply scurry around on this shore.

Ye ca kho sammadakkhāte Dhamme dhammānuvattino
Te janā pāramessanti Maccudheyyaṃ suduttaraṃ.

But those who practice the Dhamma In line with the well-taught Dhamma,
They will cross over Death's realm, so hard to transcend.

Kaṇhaṃ dhammaṃ vipphāya Sukkaṃ bhāvētha paṇḍito.
Okā anokam-āgamma Viveke yattha dūramaṃ

Abandoning dark practices, The wise person should develop the bright,
Having gone from home to no-home In seclusion, so hard to relish.

Tatrābhiratim-iccheyya Hitvā kāme akiñcano.
Pariyodapeyya attānaṃ Citta-klesehi paṇḍito

There he should wish for delight, Having discarded sensuality — he who has nothing.
He should cleanse himself, the wise one, of mental defilement.

Yesaṃ sambodhiyaṅgesu Sammā cittaṃ subhāviṭaṃ

**Ādāna-paṭinissagge
Khī-ṇā-savā jutimanto**

**Anupādāya ye ratā,
Te loke parinibbutā'ti.**

Whose minds are well-developed In the factors for Awakening,
Who delight in non-clinging, Relinquishing grasping,
Glorious, free of effluent: They are unbound in the world.

49. Paṭiccasamuppāda ปฏิจจะสมุปบาทะปาฐะ (*Dependent Origination*)

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccaya phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

With ignorance as a condition there are processes.

With processes as a condition there is consciousness.

With consciousness as a condition there are name and form.

With name and form as a condition there are the six sense bases,

With the six sense bases as a condition there is contact.

With contact as a condition there is feeling.

With feeling as a condition there is craving.

With craving as a condition there is clinging.

With clinging as a condition there is becoming.

With becoming as a condition there is birth.

With birth as a condition, aging and death, sorrow, lamentation, pain, distress, and despair come into play.

Thus is the origination of this entire mass of suffering and stress.

Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, Viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa, nirodho hoti.

Now from the cessation of ignorance then there is the cessation of processes.

From the cessation of processes there is the cessation of (sensory) consciousness.

From the cessation of consciousness, there is the cessation name and form.

From the cessation of name and form there is the cessation of the six sense bases.

From the cessation of the six sense bases there is the cessation of contact.

From the cessation of contact there is the cessation of feeling.

From the cessation of feeling there is the cessation of craving.

From the cessation of craving there is the cessation clinging.

From the cessation of clinging there is the cessation of becoming.

From the cessation of becoming there is the cessation of birth.

From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease.

Thus is the end of this entire mass of suffering and stress.

50. Buddha-udānagāthā พุทธะอุทานะกาถา

The Buddha Inspired Verses

**Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
yato pajānāti sahetu dhammaṃ.**

**Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
yato khayaṃ paccayānaṃ avedi.**

**Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Vidhū-payamaṃ tiṭṭhati mārasenaṃ,
sūriyova obhāsaya mantalikkhanti.**

Truly, when things grow plain
To the ardent meditating recluse,
His doubts all vanish
In that he comprehends things with cause.

Truly, when things grow plain
To the ardent meditating recluse,
His doubts all vanish
In that he discerns the destruction of cause.

Truly, when things grow plain
to the ardent meditating recluse
Routing the host of Māra does he stand
Like the sun when lighting up the sky.

51. Bhaddekarattagāthā ภัทเทกะรัตตะกาถา

An Auspicious Day

Atītaṃ nānvāgameyya

Yadatītam-pahīnantaṃ

He would not range after the past, Nor wonder about the future.
What is past has been left behind, The future is as yet unreached.

Paccuppannaṃ yo dhammaṃ

Asaṃhiraṃ asaṅkappaṃ

Whatever phenomenon is present, he clearly sees right there, right there.
Unvanquished, unshaken, That is how he develops the mind.

Ajjeva kiccaṃ-ātappaṃ

Na hi no saṅgarantena

Doing his duty ardently, today, For — who knows? — tomorrow death may come.
There is no bargaining With Death & his mighty horde.

Evamaṃ vihārim-ātāpiṃ

Taṃ ve bhaddeka-ratto ti

Whoever lives thus ardently, relentlessly both day & night,
has truly had an auspicious day: So says the Peaceful Sage.

Nappaṭikaṅkhe anāgataṃ

Appattañca anāgataṃ

Tatha tatha vipassati

Taṃ viddhā manubrūhaye

Ko jaññā maraṇaṃ suve

Mahāsenena maccunā

Aho-rattam-atanditaṃ

Santo ācikkhate munīti.

52. Pathombuddhabhavadana ปฐมพุทธะวะจะนะ

First words of the Buddha

Anekajāti saṅsaram	sandhāvissam anibbisam
Gahakāram gavesanto	dukkhā jāti punappunam
Gahakāraka diṭṭhosi	puna geham na kāhasi
Sabbā te bhāsukā bhaggā	gahakūṭam visangkhatam
Visaṅkhāragatam cittam	taṇhānam khayamajjhagāti.

Before discovering true knowledge, I cycled in my round of births;
 Searching for the builder of this house, craving that creates ego existence, each new birth
 brings more suffering,

Now I know you, builder of this house, you will not imprison me anymore.

I have pulled down your ridgepole and razed your framework to the ground,

My mind has entered into that in which nothing can stir it up again, arriving at
 craving's final end, the unsurpassed peace of nibbana.

Anumodanavidhi— อนุมโตนาวีธี

Ways of Rejoicing

53. Yathā vārivahā ยะถาฯ

Means Of Blessing

(LEADER):

<p><i>Yathā vārivahā pūrā</i> <i>Evameva ito dinnam</i> <i>Icchitam patthitam tumham</i> <i>Sabbe pūrentu saṅkappā</i></p>	<p><i>Paripūrenti sūgaram</i> <i>Petānam upakappati</i> <i>Khippameva samijjhatu</i> <i>Cando paṇṇaraso yathā</i> <i>Maṇi jotiraso yathā.</i></p>
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Just as rivers full of water fill the ocean full,
 Even so does that here given benefit the dead (the hungry shades).
 May whatever you wish or want quickly come to be,
 May all your aspirations be fulfilled, as the moon on the fifteenth (full moon) day,
 or as a radiant, bright gem.

54. Sabbītiyo สัพพีติโย

(ALL):

<p><i>Sabbītiyo vivajjantu</i> <i>Mā te bhavatvantarāyo</i> <i>Abhivādāna-sīlissa</i> <i>Cattāro dhammā vaḍḍhanti</i></p>	<p><i>Sabba-rogo vinassatu</i> <i>Sukhī dīghāyuko bhava</i> <i>Niccaṃ vuḍḍhāpacāyino</i> <i>Āyu vaṇṇo sukham, balaṃ.</i></p>
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May all distresses be averted, may every disease be destroyed,
 May there be no dangers for you, may you be happy & live long.
 For one of respectful nature who constantly honors the worthy,
 Four qualities increase: long life, beauty, happiness, strength.

55. Āyudo balado dhīro โภชนะนทานานุมโตนาคาถา

<p><i>Āyudo balado dhīro</i> <i>Sukhassa dātā medhāvī</i> <i>Āyudatvā balaṃ vaṇṇam</i> <i>Dīghāyu yasavā hotī</i></p>	<p><i>Vaṇṇado paṭibhāṇado</i> <i>Sukham so adhigacchati</i> <i>Sukhañca paṭibhāṇado</i> <i>Yattha yatthūpapajjati.</i></p>
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The enlightened person, having given life, strength, beauty, quick-wittedness —
 The intelligent person, a giver of happiness — attains happiness himself.
 Having given life, strength, beauty, happiness, & quick-wittedness,
 He has long life & status wherever he arises.

56. Sabba-buddhānubhāvena มงคลจักรวาลน้อย

The Lesser Sphere Of Blessings

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena buddha-ratanaṃ dhamma-ratanaṃ saṅgha-ratanaṃ tiṇṇaṃ ratanānaṃ ānubhāvena caturāsītisahassa-dhammakkhānubhāvena piṭakatyaṇubhāvena jinasāvakaṇubhāvena:
Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Sangha, the power of the Triple Gem — the gem of the Buddha, the gem of the Dhamma, the gem of the Sangha — the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples: May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness. May suffering, disease, danger, animosity,

*Dukkha-roga-bhayā verā
 Anekā antarāyāpi
 Jaya-siddhi dhanam lābham
 Siri āyu ca vaṇṇo ca
 Sata-vassā ca āyū ca*

*Sokā sattu c'upaddavā
 Vinassantu ca tejasā
 Sotthi bhāgyam sukham balaṃ
 Bhogam vuḍḍhī ca yasavā
 Jīva-siddhī bhavantu te.*

sorrow, adversity, misfortune — obstacles without number

— vanish through (the Triple Gem's) radiant energy.

Triumph, success, wealth, & gain,

Safety, luck, happiness, strength, Glory, long life, & beauty,

Fortune, increase, & status, A lifespan of 100 years,

And success in your livelihood: May they be yours.

57. Ratanattayānubhāvena มงคลจักรวาลน้อยย่อ

Verses on the Power of the Triple Gem

*Ratanattayānubhāvena
 Dukkha-roga-bhayā verā
 Anekā antarāyāpi
 Jaya-siddhi dhanam lābham
 Siri āyu ca vaṇṇo ca
 Sata-vassā ca āyū ca*

*Ratanattaya-tejasā
 Sokā sattu c'upaddavā
 Vinassantu asesato
 Sotthi bhāgyam sukham balaṃ
 Bhogam vuḍḍhī ca yasavā
 Jīva-siddhī bhavantu te.*

Through the power of the Triple Gem, through the radiant energy of the Triple Gem, May suffering, disease, danger, animosity, sorrow, adversity, misfortune — obstacles without number — vanish without a trace.

Triumph, success, wealth, & gain,

Safety, luck, happiness, strength, Glory, long life, & beauty,

Fortune, increase, & status, A lifespan of 100 years,

And success in your livelihood: May they be yours.

*Bhavatu sabba-maṅgalaṃ
Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalaṃ
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalaṃ
Sabba-saṅghānubhāvena*

*Rakkhantu sabba-devatā
Sadā sotthī bhavantu te.
Rakkhantu sabba-devatā
Sadā sotthī bhavantu te.
Rakkhantu sabba-devatā
Sadā sotthī bhavantu te.*

May there be every good blessing, may the devas protect you,
Through the power of all the Buddhas (Dhamma, Sangha) may you always be well.

58. So attha-laddho sukhito โส อัจฉะลัทโธ สุจิโต

<i>So attha-laddho sukhito</i>	<i>Viruḷho buddha-sāsane</i>
<i>Arogo sukhito hohi</i>	<i>Saha sabbehi ñātibhi.</i>
<i>Sā attha-laddhā sukhitā</i>	<i>Viruḷhā buddha-sāsane</i>
<i>Arogā sukhitā hohi</i>	<i>Saha sabbehi ñātibhi.</i>
<i>Te attha-laddhā sukhitā</i>	<i>Viruḷhā buddha-sāsane</i>
<i>Arogā sukhitā hotha</i>	<i>Saha sabbehi ñātibhi.</i>

May he gain his aims, be happy, and flourish in the Buddha's teachings,
be happy and free from disease, together with all your relatives.

May she gain her aims, be happy and flourish in the Buddha's teachings,
be happy and free from disease, together with all your relatives.

May they gain their aims, be happy and flourish in the Buddha's teachings,
be happy and free from disease, together with all your relatives.

59. Yasmiṃ padese kappeti ยัสสะมิง ปะเทศ

<i>Yasmiṃ padese kappeti</i>	<i>Vasaṃ paṇḍita-jātiyo</i>
<i>Sīlavant'ettha bhojtvā</i>	<i>Saññate brahma-cārino</i>
<i>Yā tattha devatā āsuṃ</i>	<i>Tāsaṃ dakkhiṇam-ādise</i>
<i>Tā pūjitā pūjayanti</i>	<i>Mānitā mānayanti naṃ</i>
<i>Tato naṃ anukampanti</i>	<i>Mātā puttāṃ va orasaṃ</i>
<i>Devatā'nukampito poso</i>	<i>Sadā bhadrāni passati.</i>

In whatever place a wise person makes his dwelling,— there providing food for the virtuous,
the restrained, leaders of the holy life — He should dedicate that offering to the devas there. They, receiving
honor, will honor him; Being respected, will show him respect. As a result, they will feel sympathy for him,
like that of a mother for her child. A person with whom the devas sympathize always sees things go
auspiciously.

60. Kāle dadanti sapaññā กาเลทะพันติ

Verses Of Benediction On Timely Offering1

<p><i>Kāle dadanti sapaññā</i></p> <p><i>Kālena dinnam ariyesu</i></p> <p><i>Vippsanna-manā tassa</i></p> <p><i>Ye tattha anumodanti</i></p> <p><i>Na tena dakkhiṇā onā</i></p> <p><i>Tasmā dade appaṭivāna-citto</i></p> <p><i>Puññāni para-lokasmiṃ</i></p>	<p><i>Vadaññū vīta-maccharā</i></p> <p><i>Uju-bhūtesu tādisu</i></p> <p><i>Vipulā hoti dakkhiṇā</i></p> <p><i>Veyyāvaccam karonti vā</i></p> <p><i>Tepi puññassa bhāgino</i></p> <p><i>Yattha dinnam mahapphalam</i></p> <p><i>Patitṭhā honti pāṇinanti.</i></p>
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Those with discernment, responsive, free from stinginess, give in the proper season.
 Having given in the proper season With hearts inspired by the Noble Ones — straightened, Such —
 Their offering bears an abundance. Those who rejoice in that gift, or give assistance, they too have a share of
 the merit, and the offering is not depleted by that. Therefore, with an unhesitant mind, one should give where
 the gift bears great fruit. Merit is what establishes living beings in the next life.

FORMAL REQUESTS

คำอาราธนา และ คำถวายทาน

61. Ārāḍhanā Dhammadesanā อาราธนาธรรม

Requesting a Dhamma Talk

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

**Brahmā ca lokādhīpatiḥ sahaṃpati
Katañjaliṃ anadhivaraṃ ayācatha:
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimaṃ paṃṃ.**

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

(Bow three times.)

62. Ārāḍhanā Paritta อาราธนาพระปริตร

Requesting the Protections

Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā,
Sabba-dukkha-vināsāya	parittaṃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā,
Sabba-bhaya-vināsāya	parittaṃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā,
Sabba-roga-vināsāya	parittaṃ brūtha maṅgalaṃ.

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.)

63. Ordination Request for an Eight-Precept Practice

คำขอบวชเนกขัมมะปฏิบัติ

Mayaṃ⁹⁴ bhante, sucira-parinibbutampi, taṃ bhagavantam saraṇaṃ gacchāma, dhammañca bhikkhu-saṅghañca, detha no pabbajjaṃ bhante saṅgho dhāretu, ajjatagge pānupetaṃ saraṇaṃ gataṃ.

Venerable sir, I (we) take refuge in the Blessed One — though he long ago attained Liberation — together with the Dhamma & the Bhikkhu Sangha. May the Sangha regard me as one gone forth, having attained refuge from this day forward.

64. The Request for taking leave from an Eight Precept Practice

คำลาบวชเนกขัมมะบารมีปฏิบัติ

Mayaṃ bhante, tassa bhagavato dhammavinaye bhabbajitā ajjatagge paccakkhāma, upāsa-kattaṃ no saṅgho dhāretu.

Venerable sir, may I (we) take leave from Chastity Practice and Eight Precepts with wearing white colth. May you remember that I (we) become ordinary lay disciple from now on.

65. Ārādhana Tisarana Pañcasīla อารานาตีสล 5

Request for the Three Refuges and the Five Precepts

Mayaṃ bhante visuṃ⁹⁵ visuṃ rakkhaṇatthāya ti-saraṇena saha pañca sīlāni yācāma.

Dutiyampi mayaṃ bhante visuṃ visuṃ rakkhaṇatthāya tisarāṇena saha pañca sīlāni yācāma.

Tatīyampi mayaṃ bhante visuṃ visuṃ rakkhaṇatthāya tisarāṇena saha pañca sīlāni yācāma.

Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

For the second time, Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

For the third time, Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

⁹⁴ Individual request: change **Mayaṃ** to **Ahaṃ**, and **Yācāma** to **Yācāmi** (in every request).

⁹⁵ The words **visuṃ visuṃ rakkhaṇatthāya** maybe omitted as desired, in which case the breaking of one precept would require the renewal of all ‘five’ or ‘eight’ again as the case may be.

66. Ārāḍhanā Tisarana Aṭṭhasīla อาราชณาศีล 8

Request for the Three Refuges and the Eight Precepts

Mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Dutiyampi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Tatiyampi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Venerable Sir, we (I) request the the Eight Precepts together with the three Refuges to be our guide.

For the second time, Venerable Sir, we (I) request the the Eight Precepts together with the three Refuges to be our guide.

For the third time, Venerable Sir, we (I) request the the Eight Precepts together with the three Refuges to be our guide.

67. Saraṇagamanapāṭha ไตรสรณคมน์

Passage on Going for Refuge

[Repeat after leader]

Namo tassa bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Buddha, Dhamma and Saṅgha for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha, Dhamma and Saṅgha for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha, Dhamma and Saṅgha for refuge.

(BHIKKU): **Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.** (This is the ends of taking the Triple Gem as refuge.)

(ALL): **Āma bhante.** (Yes, Venerable Sir.)

68. Pañcasīla คำสมาทานสิกขาบท 5

The Five Precepts

[Repeat after leader]

1. **Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from taking life.

2. **Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from taking what is not given.

3. **Kāmesu-micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from sexual misconduct.

4. **Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi**

I undertake to observe the precept to abstain from false speech.

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi**

I undertake to observe the precept to abstain from intoxicants causing carelessness.

(BHIKKU): **Imāni pañca sikkhā-padāni:** These are the Five Precepts;
[Sīlena sugatiṃ yanti.] virtue is the source of happiness,
[Sīlena bhoga-sampadā.] virtue is the source of true wealth,
[Sīlena nibbutiṃ yanti.] virtue is the source of peacefulness.
[Tasmā silaṃ visodhaye.] Therefore let virtue be purified.

(ALL): **Sādhu, Sādhu, Sādhu**

(Bow three times.)

69. **Aṭṭhasīla** คำสมาทานสิกขาบท 8

The Eight Precepts

[Repeat after leader]

1. **Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from taking life.

2. **Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from taking what is not given.

3. **Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from unchastity.

4. **Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi**

I undertake to observe the precept to abstain from false speech.

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi**

I undertake to observe the precept to abstain from intoxicants causing carelessness.

6. **Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain eating after noon and before dawn.

7. **Nacca-gīta-vādita-visūka-dassana mālā-gandha-vilepanadhāraṇa-maṇḍana-vibhūsanāṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from dancing, singing, music, unseemly show, wearing garlands, smartening with scents, and embellishment with unguents.

8. **Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from high and luxurious seats and beds.

(BHIKKU): **Imāni aṭṭha sikkhā-padāni samādiyāmi:** These are the Eight Precepts;
[Sīlena sugatiṃ yanti.] virtue is the source of happiness,
[Sīlena nibbutiṃ yanti.] virtue is the source of true wealth,
[Tasmā silaṃ visodhaye.] virtue is the source of peacefulness.
[Sīlena bhoga-sampadā.] Therefore let virtue be purified.

(ALL): **Sādhu, Sādhu, Sādhu**

(Bow three times.)

70. General Offering or Sangha Dana

คำถวายสังฆทานทั่วไป

Imāni mayaṃ bhante, bhattāni, sapaṇivārāni, bhikkhu-saṅghassa, oṇjayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, bhattāni, sapaṇivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

May we, O Venerable monks, offer these foods together with other requisites to the Sangha (Communities of Monks). So, the Venerable sir, please accept these foods and the other requisites of us, for the benefit, happiness, and prosperity restore to us in this life and next life, until we reach to the Nibbana (Enlightenment).

71. Offering of Phapa (Dusty Robes)

คำถวายผ้าป่า

Imāni mayaṃ bhante, paṃsukulacīvarāni, sapaṇivārāni, bhikkhu-saṅghassa, oṇjayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni paṃsukulacīvarāni, sapaṇivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

May we, O Venerable monks, offer these Paṃsukula Robes (dusty robes) together with other requisites to the Sangha (Communities of Monks). So, the Venerable sir, please accept these Paṃsukula Robes (and the other requisites of us, for the benefit, happiness, and prosperity restore to us in this life and next life, until we reach to the Nibbana (Enlightenment).

72. The verse for Rice-Offering to the Buddha

คำถวายข้าวพระพุทธ

**Imaṃ sūpabayañjana, sampannaṃ, sālīnaṃ,
bhojanaṃ, utakaṃ varaṃ, buddhassa, pūjema.**

O Load Buddha, with all these nice rice and the requisites together with water, we (I) offer you.

73. The verse for asking rice from the Buddha

คำลาข้าวพระพุทธ

Sesaṃ maṅgalaṃ yācāmi.

May I (we) have this remaining food.

74. Requesting Forgiveness

คำขอขมาพระรัตนตรัย แล คำขอขมาสงฆ์

(FROM THE TRIPLE GEM)

[Say Nomo 3 times together]

Namo tassa bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha

***Ratanattaye pamādena, dvārattayena kataṃ,
Sabbam aparādham khamatu no bhante.***

May the Triple Gem forgive us for any wrong we have done out of carelessness in thought, word, or deed.

(FROM A SENIOR MONK)

[Say Nomo 3 times together]

Namo tassa bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha

***[Mahāthere]* pamādena, dvārattayena kataṃ,
Sabbam aparādham khamatu no bhante.***

(Three times.)

Venerable Sir, may you forgive us for any wrong we have done you out of carelessness in thought, word, or deed.

[* *Mahāthere* is used for very senior & highly respected monks. Change it to *There* for somewhat less senior monks, *Upajjhāye* for one's preceptor, *Ācariye* for one's teacher, and *Āyasmante* for monks in general.]

Bow down & stay there while the monk says:

Ahaṃ khamāmi, tumhehi pi me khamitabbaṃ.

I forgive you; may you all also forgive me.

Respond: ***Khamāma bhante.***

We forgive you, Venerable Sir.

The monk will then recite a blessing, after which all say:

Sādhu bhante.

Very good, Venerable Sir.

BOW THREE TIMES

Transference of Merit

บทแผ่เมตตา

75. Reflections on Universal Well-being

(Handa mayam brahmavihārapharaṇam karomase)

(Now let us chant the reflections on universal well-being.)

[Aham sukhito homi], niddukkho homi, avero homi, abyāpajjho homi, anīgho homi, Sukhī attānaṃ pariharāmi.

Sabbe sattā sukhitā hontu, sabbe sattā averā hontu, sabbe sattā abyāpajjhā hontu, sabbe sattā anīghā hontu, sabbe sattā sukhī attānaṃ pariharantu.

Sabbe sattā sabbadukkhā pamucchantu.

Sabbe sattā mā laddha-sampattito vigacchantu.

Sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammaṭṭisaraṇā, yaṃ kammaṃ karissanti kalyāṇaṃ vā papakaṃ vā tassa dāyādā bhavissanti.

[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.

76. Mettā bhāvanā - คาถาแผ่เมตตาให้สรรพสัตว์ทั้งหลาย

spreading loving kindness to all beings

Sabbe sattā Sukhī hontu - May all beings subject to birth, aging, illness, and death, be happy.

Sabbe sattā Averā hontu – May all beings be free from enmity, ill-will,

Sabbe sattā Abbayā pajjhā hontu – May all beings be free from exploiting each other,

Sabbe sattā Anīghā hontu – May all beings be free from physical and mental sufferings,

Sabbe sattā Sukhī attānaṃ pariha-rantu- May all beings live in peace and happily, free from all sufferings and dangers.
