A Chanting Guide

Pāli Passages with English Translations
Drawn from the Pāli Canon

The Dhammayut Order
in the United States of America
COPYRIGHT 1994 THE DHAMMAYUT ORDER IN THE UNITED STATES OF AMERICA; FOURTH EDITION, REVISED, 2017

This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. ‘Commercial’ shall mean any sale, whether for commercial or non-profit purposes or entities.

QUESTIONS ABOUT THIS BOOK MAY BE ADDRESSED TO

Metta Forest Monastery
Valley Center, CA 92082-1409
U.S.A.

ADDITIONAL RESOURCES

More Dhamma talks, books and translations are available at dhammatalks.org.

PRINTED COPY

A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.
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, 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, i, o, ū, & ay; and short—a, i, & u. Unlike long and short vowels in English, however, 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 ĭ & 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
Certain two-lettered notations—bh, dh, dh, 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, ḍh, ḍh, ḍh. 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, ē, o, ō, 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, dh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as ḍh & 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 - ham ta - ma - ra - nam si - ra - să ji - nen - dam**

...with the bolded syllables receiving a full-length beat, and the others only a half-length.

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-etam* would scan as *dham-ma-me-tam*, and *tam-araṇam* as *ta-ma-ra-ṇaṁ*.

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.

### Chanting Styles

The two most prominent Thai chanting styles are Magadha (*Makhot*) and Saṁyoga (*Saṁyok*). The above scanning rules apply to both styles, although Magadha pauses at commas, periods, and the ends of lines, whereas Saṁyoga does not. As for pronunciation, Saṁyoga has no retroflex consonants; it uses rising tones in syllables where Magadha uses falling tones; and it pronounces:

- **b & bh** as an aspirated *p* (as in *pin*)
- **d & dh** as an aspirated *t* (as in *tin*)
- **g & gh** as an aspirated *k* (as in *kin*)
- **j & jh** as *ch*
- **ṅ** as *y*
Morning Chanting

Arahaṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.
Buddham bhagavantam abhivādemi.
I bow down before the Awakened, Blessed One.
(BOW DOWN)
Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.
Dhammaṁ namassāmi.
I pay homage to the Dhamma.
(BOW DOWN)
Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One’s disciples has practiced well.
Saṅgham namāmi.
I pay respect to the Saṅgha.
(BOW DOWN)

Dedication

(LEADER)
Yam-amha kho mayam bhagavantam saraṇam gatā,
We have gone for refuge to the Blessed One,
(uddissa pabbajitā) yo no bhagavā satthā
(have gone forth on account of) the Blessed One who is our Teacher
yassa ca mayam bhagavato dhammaṁ rocema.
and in whose Dhamma we delight.
Imehi sakkārehi tam bhagavantam sasaddhammaṁ saśāvaka-
saṅghāṁ abhipūjayāma.

With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅgha of his disciples.

**Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāram karomase:**

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato sammā-

sambuddhassa. (three times)

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

**Praise for the Buddha**

(LEADER)

**Handa mayaṁ buddhābhithutim karomase:**

Now let us give high praise to the Awakened One:

(ALL)

[Yo so tathāgato] araham sammā-sambuddho,

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

Vijjā-caraṇa-sampanno sugato lokavidū,

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

Anuttaro purisa-damma-sārathī satthā deva-manussānam buddho bhagavā;

unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed;

Yo imaṁ lokam sadevakaṁ samārakaṁ sabrahmakaṁ,

Sassamaṇa-brāhmaṁ paṇaṁ sadeva-manussaṁ sayam abhiñṇā sacchikatvā pavedesi.

who made known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmans, their rulers & common people;

Yo dhammaṁ desesi ādi-kalyāṇaṁ majjhe-kalyāṇaṁ pariyośaṁ-kalyāṇaṁ;

8
who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sātthaṁ sabyañjanam kevala-paripuṇṇam parisuddham brahma-cariyam pakāsesi:

who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

Tam-āham bhagavantām abhipūjayāmi,

Tam-āham bhagavantāṁ sīrasā namāmi.

I worship most highly that Blessed One,
to that Blessed One I bow my head down.

(BOW DOWN)

Praise for the Dhamma

(LEADER)

Handa mayaṁ dhammābhithutiṁ karomase:
Now let us give high praise to the Dhamma:

(ALL)

[Yo so svākhāto] bhagavatā dhammo,
The Dhamma well-expounded by the Blessed One,

Sanditṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattāṁ veditabbo viññūhi:
pertinent, to be seen by the observant for themselves:

Tam-āham dhammaṁ abhipūjayāmi,

Tam-āham dhammaṁ sīrasā namāmi.

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

(BOW DOWN)

Praise for the Saṅgha

(LEADER)
Handa mayaṁ saṅghābhithutim karomase:
Now let us give high praise to the Saṅgha:

(ALL)

[Yo so supraṭipanno] 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,

Yadidam cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One’s disciples—

Āhuneyyo pāhuneyyo dakkhiṇeyyo aṇjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṁ puññakkhettaṁ lokassa:
the incomparable field of merit for the world:

Tam-ahāṁ saṅgham abhipūjayāmi,

Tam-ahāṁ saṅgham sīrasā namāmi.
I worship most highly that Saṅgha,
to that Saṅgha I bow my head down.

(BOW DOWN)

Salutation to the Triple Gem &
The Topics for Chastened Dispassion

(LEADER)

Handa mayaṁ ratanattayappānāma-gāthāyo c’eva saṁvega-
vatthu-paridīpaka-pāṭhaṁ-ca bhaṇāmase:
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-mahāṇṇavo,
Yoccanta-suddhabbara-ṇāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhaṁ aham-ādarena taṁ.

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

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dīpano:
Vandāmi dhammaṁ aham-ādarena taṁ.

The Teacher's Dhamma, like a lamp,
divided into Path, Fruition, & the Deathless,
both transcendent (itself) & showing the way to that goal:
I revere that Dhamma with devotion.

Saṅgho sukhetābhyaṭikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅgham aham-ādarena taṁ.

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

Iccevam-ekant'abhipūjaneyyakaṁ,
Vatthuttayaṁ vandayatābhisaṅkhatam,
Puññaṁ mayā yaṁ 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.

* * *

Idha tathāgato loke uppanno arahāṁ sammā-sambuddho,
Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the world,
Dhammo ca desito niyyāniko upasamiko parinibbāniko
and Dhamma is explained, leading out (of saṁsāra), calming, tending toward total unbinding, going to
sambodhagāmī sugatappavedito.
self-awakening, declared by one who has gone the good way.
Mayan-taṁ dhammaṁ sutvā evaṁ jānāma,
Having heard the Dhamma, we know this:
Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkhām,
Birth is stressful, aging is stressful, death is stressful,
Soka-parideva-dukkha-domanassʿupāyāsāpi dukkhā,
sorrow, lamentation, pain, distress, & despair are stressful,
Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-
pʿicḥam na labhati tam-pi dukkham.
association with things disliked is stressful, separation from things liked is stressful, not getting what one
wants is stressful.
Saṅkhittena pañʿupādānakkhandhā dukkhā,
In short, the five clinging-aggregates are stressful,
Seyyathādaṁ:
namely:
Rūpūpādānakkhandho,
the form clinging-aggregate,
Vedanūpādānakkhandho,
the feeling clinging-aggregate,
Saṅñūpādānakkhandho,
the perception clinging-aggregate,
Saṅkhārūpūpādānakkhandho,
the fabrication clinging-aggregate,
Viññāṇūpādānakhan
dho.
the consciousness clinging-aggregate.

Yesaṁ pariññāya, Dharamāno so bhagavā,
Evāṁ bahulaṁ sāvake vineti,
So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way;
Evāṁ bhāgā ca panassa bhagavato sāvakesu anusāsanī,
Bahulam pavattati:
many times did he emphasize this part of his admonition:

“Rūpaṁ aniccam,
Form is inconstant,
Vedanā anicca,
feeling is inconstant,
Saññā anicca,
perception is inconstant,
Sañkhārā anicca,
fabrications are inconstant,
Viññāṇaṁ aniccam,
consciousness is inconstant,
Rūpaṁ anattā,
form is not-self,
Vedanā anattā,
feeling is not-self,
Saññā anattā,
perception is not-self,
Sañkhārā anattā,
fabrications are not-self,
Viññāṇam anattā,
consciousness is not-self.
Sabbe sañkhārā anicca,
All fabrications are inconstant.
Sabbe dhammā anattāti.

All phenomena are not-self.

Te (women: Tā ) mayām,

Otiṇṇāmha jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi,

Dukkho-otiṇṇā dukkanha-paretā,

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

“Appeva nām’imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti!”

“O, that the end of this entire mass of suffering & stress might be known!”

* (Monks & Novices)

Cira-parinibbutam-pi tam bhagavantaṁ uddissa arahantam sammā-sambuddham,

Saddhā agārasmā anagāriyam pabbajitā,

Having gone forth in faith from home to homelessness in dedication to the Blessed One, the Worthy One, the Rightly Self-awakened One, even though he was long ago totally unbound,

Tasmīṁ bhagavati brahma-cariyam carāma,

we practice that Blessed One’s holy life,

(Bhikkhūnām sikkhā-sājīva-samāpannā.)*

(fully endowed with the bhikkhus’ training & livelihood.)

* Novices omit this phrase.

Tam no brahma-cariyam,

Imassa kevalassa dukkhakkhandhassa antakiriyāya samvattatu.

May this holy life of ours bring about the end of this entire mass of suffering & stress.

* (Others)

Cira-parinibbutam-pi tam bhagavantaṁ saraṇam gatā,

Dhammaṁ-ca bhikkhu-saṅghaṁ-ca,

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Saṅgha,
Tassa bhagavato sāsanam yathā-sati yathā-balam manasikaroma, Anupaṭipajjāma.

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

Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa antakiriyāyā saṁvattatu.

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

Reflection at the Moment of Using the Requisites

(LEADER)

Handa mayaṁ taṅkhanika-paccavekkhaṇa-pāṭham bhaṇāmase:

Now let us recite the passage for reflection at the moment (of using the requisites):

(ALLE)

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighātāya,
simply to counteract the cold,

Uṇhassa paṭighātāya,
to counteract the heat,

Ḍāṁsa-makasa-vātātapa-sirimāpa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādanʿatthāṁ.
simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso pīṇḍapātam paṭisevāmi,

Considering it thoughtfully, I use alms food,

Nʿeva 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 vihimṣuparatiyā brahma-cariyānuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Iти purāṇaṁ-ca vedanāṁ paṭihaṅkhāmi navaṉ-ca vedanāṁ 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, & live in comfort.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,
Considering it thoughtfully, I use the lodging,

Yāvadeva sītassa paṭighatāya,
simply to counteract the cold,

Uṇhassa paṭighatāya,
to counteract the heat,

Ḍamsa-makasa-vatātapa-sirimasa-samphattānam paṭighatāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanaṁ paṭisallānārām’atthamāṁ.
simply as protection from the inclemencies of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhaṁ paṭisevāmi,
Considering them thoughtfully, I use medicinal requisites for curing the sick,

Yāvadeva uppanānam veyyābādhikānam vedanānam paṭighatāya,
simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.
Evening Chanting

Arahant samma-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.
Buddham bhagavantam abhivādemi.
I bow down before the Awakened, Blessed One.
(BOW DOWN)
Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.
Dhammaṁ namassāmi.
I pay homage to the Dhamma.
(BOW DOWN)
Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One’s disciples has practiced well.
Saṅgham namāmi.
I pay respect to the Saṅgha.
(BOW DOWN)

Dedication

(LEADER)
Yam-amha kho mayam bhagavantam saraṇam gataṁ,
We have gone for refuge to the Blessed One,
(uddissa pabbajītā) yo no bhagavā satthā
(have gone forth on account of) the Blessed One who is our Teacher
yassa ca mayam bhagavato dhammaṁ rocema.
and in whose Dhamma we delight.
Imehi sakkārehi tam bhagavantam sasaddhammaṁ sasāvaka-
saṅgham abhipūjayāma.

With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅgha of his disciples.

Handadāni mayantam bhagavantam vācāya abhigāyitum pubba-bhāga-namakāraṇ-c'eva buddhānussati-nayaṅ-ca karomase:

Now let us chant the preliminary passage in homage to the Blessed One, together with the guide to the recollection of the Buddha:

(ALL)

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

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

A Guide to the Recollection of the Buddha

[Taṁ kho pana bhagavantam] evam kalyāṇo kitti-saddo abbhuggato,

This fine report of the Blessed One’s reputation has spread far & wide:

Itipi so bhagavā araham sammā-sambuddho,

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

Vijjā-caraṇa-sampanno sugato lokavidū,

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

Anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavāti.

unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed.

Verses in Celebration of the Buddha

(LEADER)

Handa mayam buddhābhihitim karomase:

Now let us chant in celebration of the Buddha:

(ALL)
The Buddha, endowed with such virtues as highest worthiness:

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

He awakens good people as the sun does the lotus.

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

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.

To the Buddha I dedicate this body & 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:
Vaḍḍheyyaṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Buddham me vandamānena (vandamānāya)
Yaṁ puññaṁ pasutam idha,
Sabbe’pi antarāyā me,
Māhesuṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(BOW DOWN & SAY)
Kāyena vācāya va cetasā vā,
Buddhe kukammaṁ pakataṁ mayā yaṁ,
Buddho paṭiggaṇhatu accayantāṁ,
Kāl’antare samvaritum 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.

A Guide to the Recollection of the Dhamma

(LEADER)
Handa mayāṁ dhammānussati-nayaṁ karomase:
Now let us recite the guide to the recollection of the Dhamma:

(ALL)
[Svākkhāto] bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
Sanditṭṭhiko akāliko ehipassiko,
to be seen here &’ now, timeless, inviting all to come &’ see,
Opanayiko paccattāṁ veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.
Verses in Celebration of the Dhamma

(LEADER)
Handa mayaṁ dharmābhigītiṁ karomase:
Now let us chant in celebration of the Dhamma:

(ALL)
[Svākkhātata] diguṇa-yogavasena seyyo,
Superior, through having such virtues as being well-expounded,
Yo magga-pāka-pariyatti-vimokkha-bheda,
Divided into Path & Fruit, study & emancipation,
Dhammo kuloka-patanā tadd̄hāri-dhāri.
The Dhamma protects those who hold to it from falling into miserable worlds.
Vandām’ahaṁ tama-haram vara-dhammam-etaṁ.
I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇīnam
Saraṇaṁ khemam-uttamaṁ.
The Dhamma that for all beings is the secure, the highest refuge,
Dutiyaṇussattānaṁ
Vandāmi taṁ sirena’haṁ,
The second theme for recollection: I revere it with my head.
Dhammasaham dāso (dāsi) va
Dhammo me sāmikissaro.
I am the Dhamma’s servant; the Dhamma is my sovereign master.

Dhammo dukkhassa ghatā ca
Vidhātā ca hitassa me.
The Dhamma is a destroyer of suffering & a provider of welfare for me.
Dhammasaham niyyādemi
Sarīrañjīvita-c’idam.
To the Dhamma I dedicate this body & this life of mine.
Vandanto’haṁ (Vandanti’haṁ) carissāmi
Dhammasēva sudhammataṁ.
I will fare with reverence for the Dhamma’s genuine rightness.

N’atthi me saraṇaṁ aaññam,
Dhammo me saraṇaṁ varam:
I have no other refuge; the Dhamma is my foremost refuge:

Etena sacca-vajjena,
Vaḍḍheyyam satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.

Dhammamāṁ me vandamānena (vandamānāya)
Yāṁ puññaṁ pasutaṁ idha,
Sabbe’pi antarāyā me,
Māhesum tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasa vā,
Dhamme kukammaṁ pakataṁ mayā yaṁ,
Dhammo paṭiggaṇhatu accayantam,
Kāl’antare saṁvarituṁ 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.

A Guide to the Recollection of the Saṅgha

(LEADER)

Handa mayaṁ saṅghānussati-nayaṁ karomase:
Now let us recite the guide to the recollection of the Saṅgha:

(ALL)
Verses in Celebration of the Saṅgha

(LEADER)

Haṁ da mayaṁ saṅghābhītiṁ karomāse:
Now let us chant in celebration of the Saṅgha:

(ALL)

[Saddhammajo] supaṭipatti-guṇādiyutto,
Born of the true Dhamma, endowed with such virtues as good practice,

Yoṭṭhābbidho ariya-puggala-saṅgha-setṭho,
The supreme Saṅgha formed of the eight types of Noble Ones,

Silādidhamma-pavarāsaya-kāya-citto:
Guided in body & mind by such principles as virtue:

Vandām’āhaṁ tam-ariyāna-gaṇaṁ susuddham.
I revere that group of Noble Ones well-purified.
Saṅgho yo sabba-pāṇīnaṁ
Saraṇaṁ khemam-uttamaṁ.
The Saṅgha that for all beings is the secure, the highest refuge,
Tatiyānussatiṭṭhānaṁ
Vandāmi taṁ sirena’hamṁ.
The third theme for recollection: I revere it with my head.
Saṅghassāhasmi dāso (dāsī) va
Saṅgho me sāmikissaro.
I am the Saṅgha’s servant, the Saṅgha is my sovereign master,
Saṅgho dukkhaṁ saṅghaṁ ghātā ca
Vidhātā ca hitassa me.
The Saṅgha is a destroyer of suffering & a provider of welfare for me.
Saṅghassāhaṁ niyyādemi
Sarīraṁ jīvitaraṁ ca
Saṅgho me sāṁkissaro.
To the Saṅgha I dedicate this body & this life of mine.
Vandanto’ham (Vandantī’ham) carissāmi
Saṅghassopāṭipannataṁ.
I will fare with reverence for the Saṅgha’s genuine practice.
N’atthi me saraṇaṁ aṇṇaṁ,
Saṅgho me saraṇaṁ varam:
I have no other refuge; the Saṅgha is my foremost refuge:
Etena sacca-vajjena,
Vaḍḍheyyaṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Saṅghaṁ me vandamānena (vandamānāya)
Yam puṇṇaṁ pasutaṁ idha,
Sabbe’pi antarāyā me,
Māhesaṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.
Kāyena vācāya va cetasā vā,
Saṅghe kukammaṁ pakataṁ mayā yaṁ,
Saṅgho paṭīgaṇhatu accayantām,
Kāl’antare saṁvaritum 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 Saṅgha.

Reflection after Using the Requisites

(LEADER)

Handa mayaṁ atīta-paccavekkhaṇa-pāṭham bhaṇāma:
Now let us recite the passage for reflection on the past (use of the requisites):

(AALL)

[Ajja mayā] apaccavekkhitvā yaṁ cīvaram paribhuttam,
Whatever robe I used today without consideration,
Tam yāvadeva sītassa paṭighatāya,
was simply to counteract the cold,
Unhassa paṭighatāya,
to counteract the heat,
Ḍamsa-makasa-vātātapa-sirīmsapa-samphassānam paṭighatāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva hirikopina-paṭicchādan’atthāṁ.
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 n’eva 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 thitiyā yāpanāya vihiṁsāpātāya

25
brahma-cariyānuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Iti purāṇaṁ-ca vedanāṁ paṭihaṅkhāmi navaṁ-ca vedanāṁ 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, & live in comfort.

Ajja mayā apaccavekkhitvā yaṁ senāsanāṁ paribhuttam,
Whatever lodging I used today without consideration,

Tam yāvadeva sitassa paṭighatāya,
was simply to counteract the cold,

Uṇhassa paṭighatāya,
to counteract the heat,

Ḍamṣa-makasa-vatatapa-sirimapsa-sampassānam paṭighatāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanāṁ paṭisallānarām’attham.
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 uppanānam veyyābādhikānam vedanānam paṭighatāya,
was simply to counteract any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.
Reflections

Contemplation of the Body

(LEADER)

Handa mayam kāyagatā-sati-bhāvanā-pāṭham bhaṇāmase:
Let us now recite the passage on mindfulness immersed in the body.

(ALL)

Ayaṃ kho me kāyo,
This body of mine,
Uddham pādatalā,
from the soles of the feet on up,
Adho kesa-matthakā,
from the crown of the head on down,
Taca-pariyanto,
surrounded by skin,
Pūro nānappakārassa asucino,
filled with all sorts of unclean things.
Atthi imasmiṁ kāye:
In this body there is:
Kesā Hair of the head,
Lomā Hair of the body,
Nakhā Nails,
Dantā Teeth,
Taco Skin,
Maṁsaṁ  Flesh,
Nhārū  Tendons,
Āṭhī  Bones,
Āṭṭhimiṅjaṁ  Bone marrow,
Vakkaṁ  Spleen,
Hadayaṁ  Heart,
Yakanaṁ  Liver,
Kilomakam  Membranes,
Pihakaṁ  Kidneys,
Papphasaṁ  Lungs,
Antaṁ  Large intestines,
Antagunam  Small intestines,
Udariyaṁ  Gorge,
Karīsaṁ  Feces,
Matthake matthaluṅgaṁ  Brain,
Pittaṁ  Gall,
Semhaṁ  Phlegm,
Pubbo  Lymph,
Lohitaṁ  Blood,
Sedo  Sweat,
Medo  Fat,
Assu  Tears,
Vasaṅ  Oil,
Khelo  Saliva,
Siṅghāṅikā  Mucus,
Lasikā  Oil in the joints,
Muttaṁ Urine.
Evam-ayaṁ me kāyo:
Such is this body of mine:
Uddhāṁ pādatalā,
from the soles of the feet on up,
Adho kesa-matthakā,
from the crown of the head on down,
Taca-pariyanto,
surrounded by skin,
Pūro nānappakārassa asucino.
filled with all sorts of unclean things.
Five Subjects for Frequent Recollection

(LEADER)

Hanḍa mayaṁ abhiṅha-paccavekkhaṇa-pāṭham bhaṇāmase:
Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaraṁ anatīto.
I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhiṁ anatīto.
I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇaṁ anatīto.
I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.
I will grow different, separate from all that is dear & appealing to me.

Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu
kamma-paṭisaraṇo.
I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

Yaṁ kammaṁ karissāmi kalyāṇam vā pāpakaṁ vā tassa dāyado bhavissāmi.
Whatever I do, for good or for evil, to that will I fall heir.

Evaṁ amhehi abhiṅham paccavekkhitabbaṁ.
We should often reflect on this.
The Verses on Friends

Aññadatthu haro mitto
   One who makes friends only to cheat them,
Yo ca mitto vacī-paramo,
   one who is good only in word,
Anupiyañ-ca yo āhu,
   one who flatters & cajoles,
Apāyesu ca yo sakāha:
   and a companion in ruinous fun:
Ete amitte cattāro   Iti viññāya paṇḍito
   These four the wise know as non-friends.
Ārakā parivajjeyya
   Avoid them from afar,
Maggaṁ paṭibhayam yathā.
   like a dangerous road.
Upakāro ca yo mitto,
   A friend who is helpful,
Sukha-dukkho ca yo sakāha,
   one who shares in your sorrows & joys,
Atthakkhāyī ca yo mitto,
   one who points you to worthwhile things,
Yo ca mittānukampako:
   one sympathetic to friends:
Etépi mitte cattāro   Iti viññāya paṇḍito.
   These four the wise know as true friends.
Sakkaccam payirupāseyya,
   Attend to them earnestly,
Mātā puttam va orasam.
   as a mother her child.
The Verses on Respect

Satthu-garu dhamma-garu,
   One with respect for the Buddha & Dhamma,
Saṅghe ca tibba-gāravo,
   and strong respect for the Saṅgha,
Samādhi-garu ātāpī,
   one who is ardent with respect for concentration,
Sikkhāya tibba-gāravo,
   and strong respect for the Training,
Appamāda-garu bhikkhu,
   one who sees danger and respects being heedful,
Paṭisanthāra-gāravo:
   and shows respect in welcoming guests:
Abhabbo parihānāya,
   A person like this cannot decline,
Nibbānas’eva santike.
   stands right in the presence of Nibbāna.
The Verses on the Noble Truths

Ye dukkham nappajānanti
Those who don’t discern suffering,

Atho dukkhassa sambhavāṁ
suffering’s cause,

Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops, without trace,

Tañ-ca maggam na jānanti,
who don’t understand the path,

Dukkhūpasama-gāminaṁ
the way to the stilling of suffering:

Ceto-vimutti-hīnā te
They are far from release of awareness,

Atho paññā-vimuttiyā.
and release of discernment.

Abhabbā te anta-kiriyāya
Incapable of making an end,

Te ve jāti-jarūpagā.
they’ll return to birth & aging again.

Ye ca dukkham pajānanti
While those who do discern suffering,

Atho dukkhassa sambhavāṁ,
suffering’s cause,

Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops, without trace,
Tañ-ca maggam pajānanti,
   who understand the path,
Dukkhūpasama-gāminām:
   the way to the stilling of suffering:
Ceto-vimutti-sampannā
   They are consummate in release of awareness,
Atho paññā-vimuttiyā.
   and in release of discernment.
Bhabbā te anta-kiriyāya
   Capable of making an end,
Na te jāti-jarūpagāti.
   they won't return to birth & aging, ever again.
The Guardian Meditations

Buddhanussati mettā ca
Asubham maranassati,
Iccimā catu'rārakkha
Kātabbā ca vipassanā

These four meditations—recollection of the Buddha, goodwill, the foulness of the body, and mindfulness of death—are guardians & means of insight that should be done.

Visuddha-dhamma-santāno
Anuttarāya bodhiyā
Yogato ca pabodhā ca
Buddho Buddhō' ti nāyate.

Endowed with pure qualities through his unexcelled Awakening, and from training others to awaken, he is known as the Awakened/Awakening One.

Naranara-tiracchana-
bhedā sattā sukhesino,
Sabbe'pi sukhino hontu
Sukhitattā ca khemino.

All living beings—human, non-human, & animal—who are searching for happiness: May they all be happy and, through their happiness, secure.

Kesa-lomādi-chavānaṁ
Aym'eva samussayo
Kāyo sabbo'pi jeguccho
Vaṇṇādito paṭikkulo.
This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.

Jīvit’indriy’upaccheda-
   sañkhāta-maraṇaṁ siyā,
Sabbesaṁ pīdha pāṇīnaṁ
   Tañ-hi dhuvaṁ na jīvitaṁ.

Death, the destruction of the faculty of life, will come to all beings. That is certain, but life is not.
Ten Reflections

Dasa ime bhikkhave dhammā,

Pabbajitena abhinham paccavekkhitabbā,

Those gone forth should frequently reflect on these ten things.

Katame dasa?

Which ten?

1) Vevaṇṇiyamhi ajjhūpagatoti.
   I have left the social order.

2) Parapaṭibaddhā me jīvikāti.
   My life needs the support of others.

3) Añño me ākappo karaṇīyoti.
   I must change the way I behave.

4) Kacci nu kho me attā sīlato na upavadatīti?
   Can I fault myself with regard to the precepts?

5) Kacci nu kho maṁ anuvicca viñṇū sabraham-cārī sīlato na
   upavadantīti?
   Can my observant fellows in the holy life, on close examination,
   fault me with regard to the precepts?

6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.
   I will grow different, separate from all that is dear & appealing to
   me.

7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhū
   kamma-paṭisaraṇo. Yaṁ kammaṁ karissāmi kalyāṇam vā
   pāpakaṁ vā tassa dāyādo bhavissāmīti.
   I am the owner of my actions, heir to my actions, born of my
   actions, related through my actions, and live dependent on my
actions. Whatever I do, for good or for evil, to that will I fall heir.

8) Katham-bhūtassa me rattin-divā vītipatantīti?
   What am I becoming as the days & the nights fly past?

9) Kacci nu kho’ham suñña gāre abhiramāmīti?
   Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā, alam-ariya-ñāṇa-dassana-vīseso adhigato, so’ham pacchime kāle sabrahma-cārīhi puṭṭho, na maṅku bhavissāmīti?
   Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho bhikkhave dasa dhammā pabbajitena abhiṅham paccavekkhitabbāti.
   These are the ten things on which those gone forth should frequently reflect.
The Four Dhamma Summaries

1. Upaniyati loko.
   The world is swept away.
   Addhuvo.
   It does not endure.

2. Atāṇo loko.
   The world offers no shelter.
   Anabhissaro.
   There is no one in charge.

3. Assako loko.
   The world has nothing of its own.
   Sabbaṁ pahāya gamanīyaṁ.
   One has to pass on, leaving everything behind.

4. Ūno loko,
   The world is insufficient,
   Atitto,
   insatiable,
   Taṁhā dāso.
   a slave to craving.
Ovāda-pāṭimokkha Gāthā

Khantī paramām tapo tītikkhā.
Nibbānāṁ paramām vadanti buddhā.
Na hi pabbajito parūpaghātī;
Samaṇo hoti param viheṭhayanto.

Patient forbearance is the highest austerity.
Unbinding is highest: That’s what the Buddhas say.
He is no monk who harms another;
nor a contemplative, he who oppresses another.

Sabba-pāpassa akaraṇāṁ,
Kusalassūpasampadā,
Sacitta-pariyodapanāṁ:
Etam buddhāna-sāsanāṁ.

The non-doing of all evil,
the performance of what is skillful,
the cleansing of one’s own mind:
This is the Buddhas’ teaching.

Anūpavādo anūpaghāto
Pāṭimokkhe ca samvaro
Mattaṅṅutā ca bhattasmimā
Pantaṅ-ca sayan’āsanāṁ.

Adhicitte ca āyogo:
Etam buddhāna-sāsananti.

Not reviling, not injuring,
restraint in line with the monastic code,
moderation in food,

dwelling in seclusion,

devotion to the heightened mind:

This is the Buddhas’ teaching.
The Sublime Attitudes

(METTĀ – GOODWILL)

Ahaṁ sukhitohomi
May I be happy.

Niddukkho homi
May I be free from stress & pain.

Avero homi
May I be free from animosity.

Abyāpajjho homi
May I be free from oppression.

Anīgho homi
May I be free from trouble.

Suķhī attānaṁ pariharāmi
May I look after myself with ease.

Sabbe sattā sukhitā hontu.
May all living beings be happy.

Sabbe sattā averā hontu.
May all living beings be free from animosity.

Sabbe sattā abyāpajjhā hontu.
May all living beings be free from oppression.

Sabbe sattā anīghā hontu.
May all living beings be free from trouble.

Sabbe sattā suķhī attānaṁ pariharantu.
May all living beings look after themselves with ease.

(KARUṆĀ – COMPASSION)
Sabbe sattā sabba-dukkhā pamuccantu.

May all living beings be freed from all stress & pain.

(MUDITĀ – EMPATHETIC JOY)

Sabbe sattā laddha-sampattito mā vigacchantu.

May all living beings not be deprived of the good fortune they have attained.

(UPEKKHĀ – EQUANIMITY)

Sabbe sattā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū kamma-paṭisaraṇā.

All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

Yam kammaṁ karissantī kalyāṇam vā pāpakām vā tassa dāyādā bhavissantī.

Whatever they do, for good or for evil, to that will they fall heir.

* * *

[Sabbe sattā sadā hontu]

Averā sukha-jīvino.

May all beings live happily, always free from animosity.

Kataṁ puṇṇa-phalam mayham

Sabbe bhāgī bhavantu te.

May all share in the blessings springing from the good I have done.

* * *

[Hotu sabbaṁ sumaṅgalam]

May there be every good blessing.
Rakkhantu sabba-devatā  
*May all the devas protect you.*

Sabba-buddhānubhāvena  
*Through the power of all the Buddhas,*

Sotthī hontu nirantaramā  
*May you forever be well.*

Hotu sabbaṁ sumaṅgalamā  
*May there be every good blessing.*

Rakkhantu sabba-devatā  
*May all the devas protect you.*

Sabba-dhammānubhāvena  
*Through the power of all the Dhamma,*

Sotthī hontu nirantaramā  
*May you forever be well.*

Hotu sabbaṁ sumaṅgalamā  
*May there be every good blessing.*

Rakkhantu sabba-devatā  
*May all the devas protect you.*

Sabba-سا combating the Saṅgha  
*Through the power of all the Saṅgha,*

Sotthī hontu nirantaramā  
*May you forever be well.*
Sabba-patti-dāna Gāthā
VERSES FOR DEDICATION OF MERIT

Puññass’idāni katassa
Yān’āññāni katāni me
Tesāñ-ca bhāgino hontu
Sattānantāppamāṇakā.

May all beings—without limit, without end—have a share in the merit just now made, and in any other merit I have made.

Ye piyā guṇavantā ca
Mayham mātā-pitādayo
Diṭṭhā me cāpyadīṭṭhā vā
Aññe majjhatta-verino;

Those who are dear & kind to me—beginning with my mother & father—whom I have seen or never seen; and others, neutral or hostile;

Sattā titṭhanti lokasmīṁ
Te-bhumma catu-yonikā
Pañč’eka-catuvokārā
Saṁsarantā bhavabhave:

beings established in the cosmos—the three realms, the four modes of birth, with five, one, or four aggregates—wandering on from realm to realm:

Ñātaṁ ye pattidānam-me
Anumodantu te sayam
Ye ā’imāṁ nappajānanti
Devā tesam nivedayuṁ.

If they know of my dedication of merit, may they themselves rejoice, and if they do not know, may the devas inform them.

Mayā dinnāna-puññānam
Anumodana-hetunā

46
Sabbe sattā sadā hontu
   Averā sukha-jīvino.
   By reason of their rejoicing in my gift of merit, may all beings always live happily, free from animosity.

Khemappadaṅ-ca papponTU
   Tesāsā sijjhatam subhā.
   May they attain the Serene State, and their beautiful hopes be fulfilled.
Devatādipattidāna Gāthā

Dedication of Merit to the Devas & Others

(LEADER)

Handa mayaṁ pattidāna-gāthāyo bhaṇāmase:

Now let us recite the verse for dedicating merit:

(ALL)

Yā devatā saṇṭi vihāra-vāsinī

Thūpe ghare bodhi-ghare tahim tahim

Tā dhamma-dānena bhavantu pūjitā

Sotthim karonte’dha vihāra-maṇḍale.

May the devas dwelling in the temple,
the stupa, the buildings, the Bodhi-tree enclosure, here & there,
be honored with the gift of Dhamma.
May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo

Sārāmikā dānapati’ upāsakā

Gāmā ca desā nigamā ca issarā

Sappāṇa-bhūtā sukhitā bhavantu te.

May elder, intermediate, & new monks,
temple attendants, donors, lay followers;
towns, cities, & principalities,
with their beings & spirits be happy.

Jalābujā ye’pi ca aṇḍa-sambhavā

Saṁsedā-jāṭa athav’opapātikā

Niyyānikam dhamma-vaṇam paṭicca te

Sabbo’pi dukkhassa karontu saṅkhayam.

Whether born from a womb, from an egg,
from slime, or spontaneously arising:
May they, in dependence on the foremost Dhamma for leading out,
all make an end to suffering & stress.
Thātu cīram satāṁ dhammo
   Dhammaddharā ca puggalā.
Saṅgho hotu samaggova
   Atthāya ca hitāya ca.
Amhe rakkhatu saddhammo
   Sabbeʿpi dhammadārino.
Vuḍḍhim sampāpuṇeyyāma,
   Dhamme ariyappavedite.

May the Dhamma stand firm for long,
along with those individuals who maintain it.
May the Saṅgha live in harmony, for our welfare & benefit.
May the true Dhamma protect us,
together with all who practice the Dhamma.
May we flourish in the Dhamma taught by the noble ones.
Uddissanādhiṭṭhāna Gāthā
VERSES FOR DEDICATING MERIT

Iminā puñña-kammena
Upajjhāyā guṇ’uttarā
By this act of merit, may my highly virtuous preceptors;
Ācariyūpakārā ca
Mātā pitā ca ātakā piyā mamaṁ
teachers, benefactors, mother, father, & (my dear) relatives;
Suriyo candimā rājā
Guṇavantā narā-pi ca
the sun, the moon, the king; virtuous people;
Brahma-Mārā ca Indā ca
Loka-pālā ca devatā
Brahmas, Māras, & Indras; devas who are protectors of the cosmos;
Yamo mittā manusṣā ca
Majjhattā verikā-pi ca:
Yama; human beings friendly, neutral, & hostile:
Sabbe sattā sukhī hontu
Puññāni pakatāni me
May all beings be happy. May the meritorious deeds done by me give threefold happiness (in this life, in future lives, & Liberation).
May you all quickly attain your wish.
Iminā puñña-kammena
Iminā uddisena ca
Through this act of merit, through this dedication,
Khippāham sulabhe ĉ’eva
Taṇh’ upādāna-chedanam.
may I quickly & easily reach the cutting through of craving & clinging.

Ye santâne hinâ dhammâ
Yâva nibbânato mamaṁ

Nassantu sabbadâ yeva
Yattha jâto bhave bhave.
As long as I am on the way to unbinding,
may any low qualities in my character be entirely destroyed,
wherever I am born in one state of becoming after another.

Uju-cittâṁ sati-paññâ
Sallekkho viriyamhinâ
May I have an upright mind, mindfulness, discernment, strictness, persistence,

Mârâ labhantu n’okâsâm
Kâtuñ-ca viriyesu me.
and through my efforts, may Mâras have no chance to do anything to me.

Buddh’âdi-pavaro nâtho
Dhammo nâtho var’uttamo,

Nâtho pacceka-buddho ca
Saṅgho nâthottaro mamaṁ.
The Buddha is my foremost mainstay,
the Dhamma my excellent, high mainstay,
a Private Buddha is my mainstay,
the Saṅgha my superior mainstay.

Tesottamânubhâvena
Mâr’okâsâm labhantu mā.
Through their superior power, may Mâras get no opportunity.

* * *

Ākâsaṭṭhâ ca bhummaṭṭhâ
Deva-nâgâ mahiddhikâ
Puññan-tam anumodantu
Cīram rakkhāntu buddha-sāsanām

May devas & nagas of great power, standing in space and on land rejoice in this merit.
May they long protect the Buddha's teachings.
Refuge

(LEADER)

Handa mayam buddhassa bhagavato pubba-bhāga-nama-kāram karomase:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

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

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

(LEADER)

Handa mayam saraṇa-gamana-pātham bhaṇāmase:

(ALL)

Buddham saraṇam gacchāmi.
I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.
I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.
I go to the Saṅgha for refuge.

Dutiyam-pi buddham saraṇam gacchāmi.
A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammam saraṇam gacchāmi.
A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅgham saraṇam gacchāmi.
A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddham saraṇam gacchāmi.
A third time, I go to the Buddha for refuge.
Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.
A third time, I go to the Saṅgha for refuge.

(LEADER)
Handa mayaṁ sacca-kiriyā gāthāyo bhaṇāmase:

(ALL)
N’atthi me saraṇaṁ aññaṁ
Buddho me saraṇaṁ varaṁ
Etena sacca-vajjena
Sotthi te [me] hotu sabbadā.
I have no other refuge,
The Buddha is my foremost refuge.
Through the speaking of this truth, may they [I] be blessed always.

N’atthi me saraṇaṁ aññaṁ
Dhammo me saraṇaṁ varaṁ
Etena sacca-vajjena
Sotthi te [me] hotu sabbadā.
I have no other refuge,
The Dhamma is my foremost refuge.
Through the speaking of this truth, may they [I] be blessed always.

N’atthi me saraṇaṁ aññaṁ
Saṅgho me saraṇaṁ varaṁ
Etena sacca-vajjena
Sotthi te [me] hotu sabbadā.
I have no other refuge,
The Saṅgha is my foremost refuge.
Through the speaking of this truth, may they [I] be blessed always.

* * *

Mahā-kāruṇiko nātho
Atthāya sabba-pañināṁ
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ.
Etena sacca-vajjena
Mā hontu sabbupaddavā.
(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 all troubles cease to be.

Mahā-kārūṇiko nātho
Hitāya sabba-pañināṁ
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ.
Etena sacca-vajjena
Mā hontu sabbupaddavā.
(The Buddha), our protector, with great compassion,
for the benefit of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the power of this truth, may all troubles cease to be.

Mahā-kārūṇiko nātho
Sukhāya sabba-pañināṁ
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ.
Etena sacca-vajjena
Mā hontu sabbupaddavā.
(The Buddha), our protector, with great compassion,
for the happiness of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the power of this truth, may all troubles cease to be.
Bahuṁ ve saraṇam yanti
Pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni
Manussā bhaya-tajjītā.

Many are those who go for refuge to mountains, forests, parks, trees, & shrines: People threatened with danger.

N’etaṁ kho saraṇam khemaṁ
N’etaṁ saraṇam-uttamaṁ,
N’etaṁ saraṇam-āgamma,
Sabba-dukkhā pamuccati.

That is not the secure refuge, that is not the highest refuge, that is not the refuge, having gone to which, one gains release from all suffering & stress.

Yo ca buddhañ-ca dhammañ-ca
Saṅghañ-ca saraṇam gato,
Cattāri ariya-saccāni
Sammappaññāya passati:

But a person who, having gone to the Buddha, Dhamma, & Saṅgha for refuge, sees the four noble truths with right discernment:

Dukkham dukkha-samuppādam,
Dukkhassa ca atikkamaṁ,
Ariyān-c’ätthaṅgikam maggam,
Dukkhūpasama-gāminam.

Stress, the cause of stress, the transcending of stress, and the Noble Eightfold Path, the way to the stilling of stress.

Etaṁ kho saraṇam khemaṁ
Etaṁ saraṇam-uttamaṁ,
Etaṁ saraṇam-āgamma,
Sabba-dukkhā pamuccati.

*That is the secure refuge, that is the highest refuge,*
*that is the refuge, having gone to which,*
*one gains release from all suffering.*
Discourses

Dhamma-cakkappavattana Sutta
The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutaṃ,] Ekaṁ samayam Bhagavā,
Bārāṇasiyam viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhu āmantesi.

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

“Dve’me bhikkhave antā pabbajitena na sevitabbā,
“These two extremes are not to be indulged in by one who has gone forth—
Yo cāyaṁ kāmesu kāma-sukhallikānuyogo,
Hīno gammo pothujjaniko anariyo anattha-sañhito,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;
Yo cāyaṁ atta-kilamathānuyogo,
Dukkho anariyo anattha-sañhito.

and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma,
Majjhima paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiṅnāya sambodhāya nibbānāya samvattati.

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

Katamā ca sā bhikkhave majjhima paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiṅnāya sambodhāya nibbānāya samvattati.

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

Ayam-eva ariyo atthaṅgiko maggo,
Seyyathidaṁ, Sammā-diṭṭhi sammā-sānkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyamo 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.

Ayam kho sā bhikkhave majjhimaṁ paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiṅnāya sambodhāya nibbānāya saṁvattati.
This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to unbinding.

Idaṁ kho pana bhikkhave dukkham ariya-saccaṁ:
Now this, monks, is the noble truth of stress:
Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkham,
Birth is stressful, aging is stressful, death is stressful,
Soka-parideva-dukkha-domanass’upāyāsāpi dukkha,
sorrow, lamentation, pain, distress, & despair are stressful,
Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p’icchaṁ na labhati tam-pi dukkham,
association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful,
Saṅkhittena paņc’upādānakkhandhā dukkha.
In short, the five clinging-aggregates are stressful.

Idaṁ kho pana bhikkhave dukkha-samudayo ariya-saccaṁ:
And this, monks, is the noble truth of the origination of stress:
Yāyaṁ tanhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī,
Seyyathidaṁ,
Kāma-tanhaṁ bhava-tanhmā vibhava-tanhmā,
in other words, the craving that makes for further becoming—accompanied by passion & delight, relishing
now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

Idaṁ kho pana bhikkhave dakkha-nirodho ariya-saccām:

And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva taṇhāya aseṣa-virāga-nirodho cāgo paṭinissaggo mutti anālayo,

the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idaṁ kho pana bhikkhave dakkha-nirodha-gāminī-paṭipadā ariya-saccām:

And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo atthaṅgiko maggo,

Seyyathidānaṁ, Sammā-diṭṭhi sammā-sañkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

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.

Idaṁ dukkham ariya-saccanti me bhikkhave,

Pubbe anussutesu dhammesu,

Cakkhuṁ udapādi ṇāṇam 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.'

Tam kho pañīdaṁ dukkham ariya-saccam pariññeyyanti me bhikkhave,

Pubbe anussutesu dhammesu,

Cakkhuṁ udapādi ṇāṇam 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 noble truth of stress is to be comprehended.'

Tam kho pañīdaṁ dukkham ariya-saccam pariññātanti me bhikkhave,

Pubbe anussutesu dhammesu,
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.'

Idam dukkha-samudayo ariya-saccanti me bhikkhave,
Pubbe ananusssutesu dhammesu,

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.'

Tam kho pan’idam dukkha-samudayo ariya-saccamo pahātabbanti me bhikkhave,
Pubbe ananusssutesu dhammesu,

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.'

Tam kho pan’idam dukkha-samudayo ariya-saccamo pahīnanti me bhikkhave,
Pubbe ananusssutesu dhammesu,

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.'

Idam dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananusssutesu dhammesu,

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.'

Tam kho pan’idam dukkha-nirodho ariya-saccamo sacchikātabbanti me bhikkhave,
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 realized.'

Tam kho pa‘idam dukkha-nirodho ariya-saccaṁ sacchikatanti me bhikkhave,

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 realized.'

Idam dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave,

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.'

Tam kho pa‘idam dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvetabbanti me bhikkhave,

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.'

Tam kho pa‘idam dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvitanti me bhikkhave,

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.

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭaṁ dvādasākāram yathābhūtam ūna-dassanam na suvisuddham ahosi,
N’eva tāvāham bhikkhave sadevake loke samārake sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsimī.

And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭaṁ dvādasākāram yathābhūtam ūna-dassanam suvisuddham ahosi,
Athāhām bhikkhave sadevake loke samārake sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsimī.

But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & common people.

Ñāṇaṁ-ca pana me dassanam udapādi,
‘Akuppā me vimutti, Ayam-antimā jātī,
N’atthidāni punabhavoti.’”

The knowledge & vision arose in me: ‘Unprovoked is my release. This is the last birth. There is now no further becoming.’”

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṁ abhinandum.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One’s words.

Imasmiṁ-ca pana veyyā-karanaṁ bhaññamāne,
Ayasmato Koṇḍaññassa virajām vītamalam dhamma-cakkhum udapādi,

And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye:

Yañ-kiñci samudaya-dhammarāṃ sabban-tam nirodha-dhammanti.

“Whatever is subject to origination is all subject to cessation.”

Pavattite ca Bhagavatā dhamma-cakke,

Bhummā devā saddamanussāvesum,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:

“Etam-Bhagavatā Bārāṇasiyaṁ isipatane migadāye anuttaram dhamma-cakkaṁ pavattitaṁ,

Appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmunā vā kenacī vā lokasmiṁti.”

“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Bhummānaṁ devānaṁ saddaṁ sutvā,

Cātummaḥāraṭikā devā saddamanussāvesum.

On hearing the earth devas’ cry, the devas of the Heaven of the Four Kings took up the cry.

Cātummaḥāraṭikānaṁ devānaṁ saddaṁ sutvā,

Tāvatīmśa deva saddamanussāvesum.

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

Tāvatīṃśānaṁ devānaṁ saddaṁ sutvā,

Yāmā deva saddamanussāvesum.

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

Yāmānaṁ devānaṁ saddaṁ sutvā,

Tusitā deva saddamanussāvesum.

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

Tusitānaṁ devānaṁ saddaṁ sutvā,

Nimmānaratī deva saddamanussāvesum.

On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.
Nimmānarātiṇaṁ devānaṁ saddam suttvā,
Paranimmita-vasavattī devā saddamanussāvesumī.
On hearing the cry of the Nimmanarati devas, the Paranimmita-vasavatti devas took up the cry.
Paranimmita-vasavattināṁ devānaṁ saddam suttvā,
Brahma-kāyikā devā saddamanussāvesumī,
On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā’s retinue took up the cry:
“Etam-Bhagavatā Bārāṇasiyaṁ isipatane migadāye anuttaram dhamma-cakkaṁ pavattitaṁ,
Appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁti.”
“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Itiha tena khaṇena tena muhuttena,
Yāva brahma-lokā saddo abbhuggacchi.
So in that moment, that instant, the cry shot right up to the Brahmā world.
Ayañ-ca dasa-sahassī loka-dhātu,
Saṅkampi sampakampi sampavedhi,
And this ten-thousandfold cosmos shivered & quivered & quaked,
Appamāṇo ca oḷāro obhāso loke pāturahosi,
Atikkammeva devānaṁ devānubhāvaṁ.
while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.
Atha kho Bhagavā udānaṁ udānesi,
“Aññāsi vata bho Koṇḍañño,
Aññāsi vata bho Koṇḍaññoti.”
Then the Blessed One exclaimed: “So you really know, Koṇḍañña? So you really know?”
Iti h’idam āyasmato Koṇḍaññaṁassa,
Añña-koṇḍaññaṁ’teva nāmaṁ, ahosīti.
And that is how Ven. Kondañña acquired the name Añña-Koṇḍañña —Koṇḍañña who knows.
The Discourse on the Not-self Characteristic

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā,
Bārāṇasiyam viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūpaṁ bhikkhave anattā.
Rūpañ-ca h’idaṁ bhikkhave attā abhavissa,
Nayidaṁ rūpaṁ ābādhāya saṁvatteyya,
Labbhetha ca rūpe,
Evāṁ me rūpaṁ hotu evāṁ me rūpaṁ mā ahoṣīti.

‘Form, monks, is not-self. If form were self, this form would not lend itself to dis-ease, and it would be possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

Yasmā ca kho bhikkhave rūpaṁ anattā,
Tasmā rūpaṁ ābādhāya saṁvattati,
Na ca labbhati rūpe,
Evāṁ me rūpaṁ hotu evāṁ me rūpaṁ mā ahoṣīti.

‘But precisely because form is not-self, form lends itself to dis-ease, and it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

Vedanā anattā.
Vedanā ca h’idaṁ bhikkhave attā abhavissa,
Nayidaṁ vedanā ābādhāya saṁvatteyya,
Labbhetha ca vedanāya,
Evāṁ me vedanā hotu evāṁ me vedanā mā ahoṣīti.

‘Feeling is not-self. If feeling were self, this feeling would not lend itself to dis-ease, and it would be possible (to say) with regard to feeling, ‘Let my feeling be thus. Let my feeling not be thus.’

Yasmā ca kho bhikkhave vedanā anattā,
Taṁśa vedaṁ ābādhāya saṁvattati,
Na ca labbhati vedaṁya,
Evaṁ me vedaṁ hoṁ evaṁ me vedaṁ mā ahośīti.

But precisely because feeling is not-self, feeling lends itself to dis-ease, and it is not possible (to say) with regard to feeling, ‘Let my feeling be thus. Let my feeling not be thus.’

Saṁāañā anattā.
Saṁāañā ca hīdaṁ bhikkhave attā abhavissa,
Nayidham saññā ābādhāya saṁvatteyya,
Labbhetha ca saññāya,
Evaṁ me saññā hoṁ evaṁ me saññā mā ahośīti.

Perception is not-self. If perception were self, this perception would not lend itself to dis-ease, and it would be possible (to say) with regard to perception, ‘Let my perception be thus. Let my perception not be thus.’

Yaṁā ca kho bhikkhave saññā anattā,
Taṁśa saññā ābādhāya saṁvatteyya,
Na ca labbhati saññāya,
Evaṁ me saññā hoṁ evaṁ me saññā mā ahośīti.

But precisely because perception is not-self, perception lends itself to dis-ease, and it is not possible (to say) with regard to perception, ‘Let my perception be thus. Let my perception not be thus.’

Saṅkhārā anattā.
Saṅkhārā ca hīdaṁ bhikkhave attā abhavissamsu,
Nayidham saṅkhārā ābādhāya saṁvatteyyum,
Labbhetha ca saṅkhāresu,
Evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesunti.

Fabrications are not-self. If fabrications were self, these fabrications would not lend themselves to dis-ease, and it would be possible (to say) with regard to fabrication, ‘Let my fabrications be thus. Let my fabrications not be thus.’

Yaṁā ca kho bhikkhave saṅkhārā anattā,
Taṁśa saṅkhārā ābādhāya saṁvattanti,
Na ca labbhati saṅkhāresu,
Evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesunti

But precisely because fabrications are not-self, fabrications lend themselves to dis-ease, and it is not
possible (to say) with regard to fabrications, ‘Let my fabrications be thus. Let my fabrications not be thus.’

Viññāṇam anattā.
Viññāṇaṇaḥ-ca hiḍam bhikkhave attā abhavissa,
Nayidaṃ viññāṇaṃ ābādhāya saṁvatteyya,
Labbhetha ca viññāne,
Evaṃ me viññāṇaṃ hotu evam me viññāṇaṃ mā ahoṣīti.

Consciousness is not-self. If consciousness were self, this consciousness would not lend itself to dis-ease, and it would be possible (to say) with regard to consciousness, ‘Let my consciousness be thus. Let my consciousness not be thus.’

Yasmā ca kho bhikkhave viññāṇaṃ anattā,
Tasmā viññāṇaṃ ābādhāya saṁvattati,
Na ca labbhati viññāne,
Evaṃ me viññāṇaṃ hotu evam me viññāṇaṃ mā ahoṣīti.

But precisely because consciousness is not-self, consciousness lends itself to dis-ease, and it is not possible (to say) with regard to consciousness, ‘Let my consciousness be thus. Let my consciousness not be thus.’

Tam kim maññatha bhikkhave rūpam niccam vā aniccam vāti.”

How do you construe thus, monks—Is form constant or inconstant?”

“Aniccam bhante.”

“Inconstant, lord.”

“Yam-paṇāniccam dukkham vā taṁ sukham vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkham bhante.”

“Stressful, lord.”

“Yam-paṇāniccam dukkham vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassitum,
Etaṁ mama eso ‘ham-asmi eso me attāti.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”

“No h’etaṁ bhante.”

“No, lord.”

“Tam kim maññatha bhikkhave vedanā niccā vā aniccā vāti.”

“How do you construe thus, monks—Is feeling constant or inconstant?”
“Anicca bhante.”
“Inconstant, lord.”
“Yam-pananiccam dukkham vā tam sukham vati.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-pananiccam dukkham vipariṇāma-dhammaṁ, Kallaṁ nu tam samanupassitum, Etaṁ mama eso’ham-asmi eso me attāti.”
“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”
“No h’etaṁ bhante.”
“No, lord.”
“Tam kim maññatha bhikkhave sañña niccā vā anicca vāti.”
“How do you construe thus, monks—Is perception constant or inconstant?”
“Anicca bhante.”
“Inconstant, lord.”
“Yam-pananiccam dukkham vā tam sukham vati.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-pananiccam dukkham vipariṇāma-dhammaṁ, Kallaṁ nu tam samanupassitum, Etaṁ mama eso’ham-asmi eso me attāti.”
“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”
“No h’etaṁ bhante.”
“No, lord.”
“Tam kim maññatha bhikkhave sañkhāra niccā vā anicca vāti.”
“How do you construe thus, monks—are fabrications constant or inconstant?”
“Anicca bhante.”
“Inconstant, lord.”
“Yam-panāniccam dukkham vā tam sukhām vāti.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-panāniccam dukkham vipariṇāma-dhammaṁ,
Kallaṁ nu tam samanupassitum,
Etāṁ mama eso’ham-asmi eso me attāti.”
“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”
“No āhaṁ bhante.”
“No, lord.”
“Tam kim maññatha bhikkhave viññānaṁ niccaṁ vā aniccaṁ vāti.”
“How do you construe thus, monks—Is consciousness constant or inconstant?”
“Aniccaṁ bhante.”
“Inconstant, lord.”
“Yam-panāniccam dukkham vā tam sukhām vāti.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-panāniccam dukkham vipariṇāma-dhammaṁ,
Kallaṁ nu tam samanupassitum,
Etāṁ mama eso’ham-asmi eso me attāti.”
“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”
“No āhaṁ bhante.”
“No, lord.”
“Tasmāthiha bhikkhave yaṁ-kiñci rūpaṁ atītānāgata-paccuppannam, Ajhhattāṁ vā bahiddhā vā,
Olārikaṁ vā sukhumaṁ vā, Hīnaṁ vā panītam vā, Yan-dūre santike vā, Sabbaṁ rūpaṁ,
“Thus, monks, any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form —
N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Yā kāci vedanā atītanāgata-paccuppanā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Yā dūre santike vā, Sabbā vedanā,

Any feeling whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every feeling—

N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Yā kāci saññā atītanāgata-paccuppanā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Yā dūre santike vā, Sabbā saññā,

Any perception whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every perception—

N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Ye keci saṅkhārā atītanāgata-paccuppanā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Ye dūre santike vā, Sabbe saṅkhārā,

Any fabrications whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: All fabrications—

N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

are to be seen as they have come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Yaṅ-kiñci viññāṇam atītanāgata-paccuppannam,
Ajjhattam vā bahiddhā vā, Olārikaṁ vā sukhumam vā,
Hīnaṁ vā pañītam vā, Yan-dure saññike vā,
Sabbaṁ viññānam,

Any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness—

N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtam sammappaññāya daṭṭhabbam.

is to be seen as has come to be with right discernment as: This is not mine. This is not my self. This is not what I am.'

Evam passāṁ bhikkhave sutavā ariya-sāvako,
Rūpasmiṁ-pi nibbindati, Vedanāya-pi nibbindati,
Saññāya-pi nibbindati, Sañkhāresu-pi nibbindati,
Viññānasmiṁ-pi nibbindati.

Seeing thus, the instructed noble disciple grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, & disenchanted with consciousness.

Nibbindam virajjati,
Virāgā vimuccati,

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttaṁ viṁuttam-iti nāṇam hoti,
‘Khīṇā jāti,
Vusitaṁ brahma-cariyam,
Kataṁ karaṇiyam,
Nāparam itthattāyati’ pajānātīti.”

With release, there is the knowledge, ‘Released.' He discerns that, ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

Idam-avoca Bhagavā,
Attamanā pañca-vaggiyā bhikkhu Bhagavato bhāsitaṁ abhinanduṁ.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One’s words.

Imasmiṁ-ca pana veyyā-karaṇasmiṁ bhaññamāne,
Pañca-vaggiyānaṁ bhikkhuṁ anupādāya,
Asavehi cittāni vimuccimśūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from effluents.
I have heard that on one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks. There he addressed the monks:

“Sabbam bhikkhave ādittam.
Kiñ-ca bhikkhave sabbam ādittam.
Cakkhum bhikkhave ādittam,
Rūpā ādittā,
Cakkhu-viññānam ādittam,
Cakkhu-samphasso āditto,

Monks, All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

Yam-p’idaṁ cakkhu-samphassa-paccayā uppajjati vedayitaṁ,
Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittam rāg’agginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, &’ death, with sorrows, lamentations, pains, distresses, &’ despairs.

Sotam ādittam,
Saddā ādittā,
Sota-viññāṇaṁ ādittam,
Sota-samphasso āditto,

The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame.

Yam-p’idaṁ sota-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the ear—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittam rāg’agginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkkehi domanassehi upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Ghānaṁ ādittam,
Gandhā ādittā,
Ghāna-viññāṇaṁ ādittam,
Ghāna-samphasso āditto,

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.

Yam-p’idaṁ ghāna-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittam rāg’agginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkkehi domanassehi upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Jivhā ādittā,
Raśā ādittā,
Jivhā-viññāṇaṁ ādittam,
Jivhā-samphasso āditto,
_The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame._

Yam-p’idam jivhā-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?
_And whatever there is that arises in dependence on contact at the tongue—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?_  
Ādittam rāg’aggīna dos’aggīna moh’aggīna, Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vādāmi.
_Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs._

Kāyo āditto,
Phoṭṭhabbā ādittā,
Kāya-viññāṇaṁ ādittam,
Kāya-samphasso āditto,
_The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame._

Yam-p’idam kāya-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?
_And whatever there is that arises in dependence on contact at the body—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?_  
Ādittam rāg’aggīna dos’aggīna moh’aggīna, Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vādāmi.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

Mano āditto,
Dhammā ādittā,
Mano-viññāṇaṁ ādittam,
Mano-samphasso āditto,

The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame.

Yam-p’idam mano-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the intellect—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittam rāg’aggīna dos’aggīna moh’aggīna,
Ādittam jātiyā jarā-maraṇena,
So kehi paridevhehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Evaṁ pas saṁ bhikkhave sutavā ariya-sāvako,
Cakkhusmiṁ-pi nibbindati,
Rūpesu-pi nibbindati,
Cakkhu-viññāne’pi nibbindati,
Cakkhu-samphasse’pi nibbindati,

Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye.

Yam-p’idam cakkhu-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Sotasmiṁ-pi nibbindati,
Saddesu-pi nibbindati,
Sota-viññāṇe/pi nibbindati,
Sota-samphasse/pi nibbindati,

He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yam-p’idāṁ sota-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmīm/pi nibbindati.

And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Ghānasmiṁ/pi nibbindati,
Gandhesu-pi nibbindati,
Ghāna-viññāṇe/pi nibbindati,
Ghāna-samphasse/pi nibbindati,

He grows disenchanted with the nose, disenchanted with aromas, disenchanted with consciousness at the nose, disenchanted with contact at the nose.

Yam-p’idāṁ ghāna-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmīm/pi nibbindati.

And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Jivhāya-pi nibbindati,
Rasesu-pi nibbindati,
Jivhā-viññāṇe/pi nibbindati,
Jivhā-samphasse/pi nibbindati,

He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.

Yam-p’idāṁ jivhā-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmīm/pi nibbindati.

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or
neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Kāyasmim-pi nibbindati,
Phoṭṭhabbesu-pi nibbindati,
Kāya-viññāne’pi nibbindati,
Kāya-samphasse’pi nibbindati,

He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yam-p’īdam kāya-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Manasmim-pi nibbindati,
Dhammesu-pi nibbindati,
Mano-viññāne’pi nibbindati,
Mano-samphasse’pi nibbindati,

He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.

Yam-p’īdam mano-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Nibbindam virajjati, Virāgā vimuccati,

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttaṃ vimuttam-iti ṇāṇam hoti,
‘Khīṇā jāti,
Vusitaṃ brahma-cariyam,
Kataṃ karaṇīyaṃ,
Nāparaṃ itthattāyāti’ pajānātīti.”

With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the
task done. There is nothing further for this world.”

Idam-avoca Bhagavā,
Attamanā te bhikkhū Bhagavato bhāsitam abhinandum.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

Imasmiṁ-ca pana veyyā-karaṇasmiṁ bhaaññamāne,
Tassa bhikkhu-sahassassa anupādāya,
Āsavehi cittāni vimuccimśūti.

And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from effluents.
I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of approximately five hundred bhikkhus, all of them arahants. And most of the devatas from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Sangha.


Dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantam dissanāya bhikkhu-saṅghaṁ-ca. Yannūna mayam-pi yena Bhagavā tenʿupaśaṅkameyyāma, upaśaṅkamitvā Bhagavato santike pacceka-gāthā bhāseyyāmāti.”

Then the thought occurred to four devatas of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of about five hundred bhikkhus, all of them arahants. And most of the devatas from ten world-systems have gathered in order to see the Blessed One & the Bhikkhu Sangha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence.”


Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatas disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, one devata recited this verse in the Blessed One’s presence:
“Mahā-samayo pavanasmim
Deva-kāyā samāgatā
Āgatamha imaṁ dhamma-samayaṁ
Dakkhitāyeva aparājita-saṅghanti.”

“A great meeting in the woods:
The deva hosts have assembled.
We have come to this Dhamma meeting
to see the unvanquished Saṅgha.”

Atha kho aparā devatā Bhagavato santike imaṁ gātham abhāsi.

“Tatra bhikkhavo samādanaṁsu
Cittam attano ujukam-akaṁsu
Sārathī va nettāni gahetvā
Indriyāni rakkhanti paṇḍitāti.”

Then another devatā recited this verse in the Blessed One’s presence:
“Then another devatā recited this verse in the Blessed One’s presence:
“Chetvā khīlam chetvā palīghaṁ
Inda-khīlam-ohaccam-anejā,
Te caranti suddhā vimalā
Cakkhumatā sudantā susu-nāgāti.”

Then another devatā recited this verse in the Blessed One’s presence:
“Having cut through barrenness, cut the cross-bar,
having uprooted Indra’s pillar, unstirred,
they wander about pure, unstained,
young nāgas well tamed by the One with Vision.

Atha kho aparā devatā Bhagavato santike imaṁ gātham abhāsi.

“Ye keci Buddhāṁ saraṇaṁ gatāse
Na te gamissanti apāya-bhūmim.
Pahāya mānusāṁ deham
Deva-kāyaṁ paripūressantīti.

Then another devatā recited this verse in the Blessed One’s presence:
“Those who have gone to the Buddha for refuge
will not go to the plane of woe.
On discarding the human body,
they will fill the hosts of the devas.”

Atha kho Bhagavā bhikkhū āmantesi, “Yebhuyyena bhikkhave
dasasu loka-dhātusu devatā sannipatitā honti Tathāgatam
dassanaṭaya bhikkhu-saṅghaṁ-ca.

Ye’pi te bhikkhave ahesum atitam-addhānam arahanto Sammā-
sambuddhā, tesam-pi Bhagavantānam eta-paramāyeva devatā
sannipatitā ahesum, seyyathāpi mayham etarahi.

Ye’pi te bhikkhave bhavissanti anāgatam-addhānam arahanto
Sammā-sambuddhā, tesam-pi Bhagavantānam eta-paramāyeva
devatā sannipatitā bhavissanti, seyyathāpi mayham etarahi.

Then the Blessed One addressed the monks: “Monks, most of the devatās from ten world-systems have
gathered in order to see the Tathāgata &’ the Bhikkhu Saṅgha. Those who, in the past, were Pure Ones,
Rightly Self-awakened, at most had their devatā-gathering like mine at the present. Those who, in the
future, will be Pure Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the
present.

Ācikkhisami bhikkhave deva-kāyanaṁ nāmāni.
Kittayissami bhikkhave deva-kāyanaṁ nāmāni.
Desissāmi bhikkhave deva-kāyanaṁ nāmāni. Tam suṇātha
sādhukaṁ manasikarotha bhāsiṣṣāmiti.”

“Evam-bhante” ti kho te bhikkhū Bhagavato paccassosum. Bhagavā
etad-avoca.

“I will tell you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach
you the names of the deva hosts. Listen &’ pay close attention. I will speak.”

“As you say, lord,” the monks replied. The Blessed One said:

“Silokam-anukassāmi
Yattha bhummā tadassitā
Ye sitā giri-gabbharam
Pahitattā samāhitā
Puthū sīhāva sallīnā
Loma-hamsābhismambhuno
Odāta-manaśa suddhā
Vippasannam-anāvilā

I recite a verse of tribute.
Those who live where spirits dwell,
who live in mountain caves, resolute, concentrated,
many, like hidden lions, who have overcome horripilation,
white-hearted, pure, serene, & undisturbed:

Bhiyyo pañca-sate ṇatvā
Vane Kāpiḷavatthave
Tato āmantayi Satthā
Sāvake sāsane rate
‘Deva-kāyā abhikkantā
de vijānātha bhikkhavo.’
Te ca ātappam-akaruṁ
Sutvā Buddhassa sāsanaṁ
Tesam-pāturahu ṇāṇam
Amanussāna dassanaṁ
Appeke satam-addakkuṁ
Sahassāṁ atha sattarīṁ
Sataṁ eke sahassānaṁ
Amanussānam-addasum
Appekenantam-addakkhuṁ
Disā sabbā phuṭā ahum

Knowing that more than 500 of them
had come to the forest of Kapilavastu,
the Teacher then said to them, disciples delighting in his instruction,
“The deva hosts have approached. Detect them, monks!”
Listening to the Awakened One’s instruction,
they made an ardent effort.
Knowledge appeared to them, vision of non-human beings.
Some saw 100, some 1,000, some 70,000,
some had vision of 100,000 non-human beings.
Some gained vision of innumerable devas filling every direction.

Tañ-ca sabbaṁ abhiññāya
  Vavakkhitvāna cakkhumā
tato āmantayi Satthā
  Sāvake sāsane rate
‘Deva-kāyā abhikkantā
te vijānātha bhikkhavo
Ye vohamī kītayissāmi
  Girāhi anupubbaso.’
Realizing all this, the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
‘The deva hosts have approached. Detect them, monks,
as I describe their glories, one by one.

Satta-sahassā va yakkhā
  Bhummā Kāpilavatthavā
Iddhimanto jutimanto
  Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
  Bhikkhunāṁ samitiṁ vanāṁ.
7,000 yakkhas inhabiting the land of Kāpilavastu,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks’ forest meeting.

Cha-sahassā hemavatā
  Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto
  Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhunāṁ samitiṁ vanam.

6,000 yakkhas from the Himalayas, of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks’ forest meeting.

Sātāgirī ti-sahassā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhunāṁ samitiṁ vanam.

From Mount Sāta 3,000 yakkhas of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks’ forest meeting.

Icc’ete solasa-sahassā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhunāṁ samitiṁ vanam.

These 16,000 yakkhas of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks’ forest meeting.

Vessāmittā pañca-satā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhunāṁ samitiṁ vanam.

500 yakkhas from Vessāmitta, of varied hue,
Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

Kumbhīro Rājagahiko
Vepullassa nivesanam
Bhiyyo nam sata-sahassam
Yakkhānam payirupāsati

Kumbhīro Rājagahiko
So-p’āga samitiṁ vanam.
Kumbhīra from Rājagaha, who dwells on Mount Vepulla, attended to by more than 100,000 yakkhas—Kumbhīra from Rājagaha: He, too, has come to the forest meeting.

Purimaṇ-ca disam rājā
Dhataraṭṭho pasasati
Gandhabbānam ādhipati
Mahārājā yasassi so

Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino

Modamānā abhikkāmum
Bhikkhūnam samitiṁ vanam.
And Dhataraṭṭha, who rules as king of the Eastern Direction, as lord of the gandhabbas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

Dakkhiṇaṇ-ca disam rājā
Virūḷho tappasāsati
Kumbhaṇḍānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo  
    Inda-nāmā mahabbalā  
Iddhimanto jutimanto  
    Vaṇṇavanto yasassino  
Modamānā abhikkāmum  
    Bhikkhūnam samitiṁ vanam.

And Virūḷha, who rules as king of the Southern Direction, 
as lord of the kumbāṇḍas: A glorious, great king is he, 
and many are his sons named Indra, of great strength. 
Powerful, effulgent, glamorous, prestigious, 
rejoicing, they have approached the monks’ forest meeting.

Pacchimañ-ca disaṁ rājā  
    Virūpakko pasasati  
Nāgānam ādhipati  
    Mahārājā yasassi so
Puttāpi tassa bahavo  
    Inda-nāmā mahabbalā  
Iddhimanto jutimanto  
    Vaṇṇavanto yasassino  
Modamānā abhikkāmum  
    Bhikkhūnam samitiṁ vanam.

And Virūpakka, who rules as king of the Western Direction, 
as lord of the nāgas: A glorious, great king is he, 
and many are his sons named Indra, of great strength. 
Powerful, effulgent, glamorous, prestigious, 
rejoicing, they have approached the monks’ forest meeting.

Uttarañ-ca disaṁ rājā  
    Kuvero tappasāsati  
Yakkhānam ādhipati  
    Mahārājā yasassi so
Puttāpi tassa bahavo
   Inda-nāmā mahabbalā
Iddhimanto jutimanto
   Vaṇṇavanto yasassino
Modamānā abhikkāmum
   Bhikkhūnaṁ samitiṁ vanam.
   And Kuvera, who rules as king of the Northern Direction,
   as lord of the yakkhas: A glorious, great king is he,
   and many are his sons named Indra, of great strength.
   Powerful, effulgent, glamorous, prestigious,
   rejoicing, they have approached the monks’ forest meeting.

**Purima-disam Dhatarattho**
   Dakkhiṇena Virūlhako
Pacchimena Virūpakkho
   Kuvero uttaram disam
Cattāro te mahārājā
   Samantā cāturo disā
Daddallamānā atṭhamṣu
   Vane Kāpilavatthave
   Dhataraṭṭha from the Eastern Direction, Virūlhaka from the South,
   Virūpakka from the West, Kuvera from the Northern Direction:
   These four Great Kings encompassing the four directions,
   resplendent, stand in the Kāpilavastu forest.

**Tesam māyāvino dāsā**
   Āgū vañcanikā sathā
Māyā Kuṭenḍu Veṭenḍu
   Viṭṭu ca Viṭuṭo saha
Candano Kāma-setṭho ca
   Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamaṉño ca
Their deceitful vassals have also come—deceptive, treacherous—Māyā, Kuṭeṇḍu, Veṭeṇḍu, Viṭu with Viṭuṭa, Candana, the Chief of Sensuality, Kinnughandu, Nighandu, Panāda, the Mimic, Mātali, the deva’s charioteer, Cittasena the gandhabba, King Naḷa, the Bull of the People, Pañcasikha has come with Timbaru & Suriyavacchasā. These &’ other kings, gandhabbas with their kings, rejoicing, have approached the monks’ forest meeting.

Then there have also come nāgas from Lake Nābhasa, Vesali & Tacchaka. Kambulas, Assataras, Payāgas, &’ their kin. And from the River Yāmuna comes the prestigious nāga, Dhataraṭṭha. The great nāga Eravaṇṇa: He, too, has come to the forest meeting.

Ye nāga-rāje sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhu
Veṭhāyasā te vana-majjha-pattā
citrā Supaṭṭā iti tesa’nāmat
Abhayantadā nāga-rājānamāsi
Supaṭṭato khemam-akāsi Buddho
Saṇhāhi vācāhi upavhayantā
Nāgā Supaṭṭā sarāṇam-akāmsu Buddhāṁ

They who swoop down swiftly on nāga kings,
divine, twice-born, winged, their eyesight pure:
(Garuḍas) came from the sky to the midst of the forest.
Citra & Supaṭṭa are their names.
But the Buddha, giving safety to the nāga kings,
made them secure from Supaṭṭā.
Addressing one another with affectionate words,
the nāgas & Supaṭṭās made the Buddha their refuge.

Jitā vajira-hatthena
Samuddaṁ asurā sitā
Bhātaro Vāsavassete
Iddhimanto yassino
Kālakaṇḍā mahābhīṣmat
Asurā Dānaveghasā
Vepacitti Sucitti ca
Pahārādo Namucī saha
Sataṇ-ca Bali-puttānam
Sabbe Veroca-nāmakā
Sannayhitvā balim senaṁ
Rāhu-bhaddam-upāgamumū
Samayo’dāni bhaddante
Bhikkhūnam samitiṁ vanam.

*Defeated by Indra of the thunderbolt hand,
Asuras dwelling in the ocean,
Vāsava’s brothers—powerful, prestigious—
Greatly terrifying Kālakañjas, the Dānaveghasa asuras,
Vepacitti & Sucitti, Paḥarāda, with Namuci,
and Bali’s hundred sons, all named Veroca,
arrayed with powerful armies have approached their honored Rāhu
[and said]: ‘Now is the occasion, sir, of the monk’s forest meeting.’

Āpo ca devā Paṭhavī ca
   Tejo Vāyo tad-āgamuṁ
Varuṇā Vāruṇā devā
   Somo ca Yasasā saha
Mettā-Karuṇā-kāyikā
   Āgū devā yasassino
Das’ete dasadhā kāyā
   Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
   Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
   Bhikkhūnām samitiṁ vanam.

Devas of water, earth, fire, & wind have come here.
Varuṇas, Vāruṇas, Soma together with Yasa,
the prestigious devas of the hosts of goodwill & compassion have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monk’s forest meeting.

Veṇḍū ca devā Sahali ca
   Asamā ca duve Yamā
Candassūpanisā devā
   Candam-āgū purakkhitā
Suriyassūpanisā devā
   Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā
Āgū mandavalāhakā
Vasūnaṁ Vāsavo setṭho
Sakkop’āga purindado
Daśete dasadhā kāyā
Sabbe nānatta-vāṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhūnaṁ samitiṁ vanam.
Veṇdu (Visṇu) & Sahalī, Asama & the Yama twins,
the devas dependent on the moon, surrounding the sun have come.
The devas dependent on the sun, surrounding the sun have come.
Devas surrounding the zodiac stars
and the sprites of the clouds have come.
Sakka, chief of the Vasus, the ancient donor, has come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks’ forest meeting.

Aṭṭāgū Sahabhū devā
Jalam-aggi-sikhāriva
Ariṭṭhakā ca Rojā ca
Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca
Accutā ca Anejakā
Sūleyya-Rucirā āgū
Āgū Vāsavanesino
Daśete dasadhā kāyā
Sabbe nānatta-vāṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkhūnaṁ samitiṁ vanam.

Then come the Sahabhu devas, blazing like crests of fire-flame.
The Ariṭṭakas, Rojas, cornflower blue.
Varuṇas & Sahadhammas, Accutas & Anejakas,
Śūleyyas & Ruciras, and Vasavanaesis have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks’ forest meeting.

Samānā Mahāsamānā
Mānusā Mānusuttamā

Khiḍḍa-padūsikā āgū
Āgū Mano-padūsikā

Ath’āgū Harayo devā
Ye ca Lohitavāsino

Pāragā Mahāpāragā
Āgū devā yasassino

Das’ete dasadhā kāyā
Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkhūnaṁ samitiṁ vanam.

Samānas, Great Samānas, Mānusas, Super Mānusas,
the devas corrupted by fun have come,
as well as devas corrupted by mind.
Then come green-gold devas and those wearing red.
Pāragas, Great Pāragas, prestigious devas have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks’ forest meeting.
White devas, ruddy-green devas, dawn-devas have come with the Veghanas headed by devas totally in white.
The Vicakkhanas have come.
Sadāmattā, Hāragajā, & the prestigious multi-coloreds, Pajunna, the thunderer, who brings rain to the lands:
These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks’ forest meeting.

Khēmiyā Tusitā Yāmā
Kaṭṭhakā ca yasassino
Lambitakā Lāmasēṭṭhā
Jotināmā ca āsavā
Nimmānaratino āgū
Aṭhʿāgū Paranimmitā
Dasʿete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkhūnaṁ samitiṁ vanam.

The Khemiyas, Tusitas, & Yāmas, the prestigious Kaṭṭhakas,
Lambitakas & Lāma chiefs, the Jotināmas & Āsavas,
the Nimmānaratis have come, as have the Paranimmitas.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks’ forest meeting.

Saṭṭhete deva-nikāyā
Sabbe nānatta-vaṇṇino
Nāmanvayena āgaṇchumā
Ye c’aññe sādisā saha
‘Pavutta-jātim-akkhilaṁ
Ogha-tinṇam-anāsavaṁ
Dakkhem’oghatarāṁ nāgamā
Candaṁ va asitātitam.’

These 60 deva groups, all of varied hue, have come arranged in order,
together with others in like manner [thinking:]
‘We’ll see the one who has transcended birth, who has no bounds,
who has crossed over the flood, fermentation-free,
the Mighty One, crossing over the flood,
like the moon emerging from the dark fortnight.’

Subrahmā Paramatto ca
Puttā iddhimato saha
Sanaṅkumāro Tisso ca
So-p’āga samitiṁ vanamā
Sahassa-brahma-lokānaṁ
Mahā-brahmābhitīṭhati
Subrahmā & Paramatta, together with sons of the Powerful One, Sanākumāra & Tissa: They too have come to the forest meeting. Great Brahmā, who stands over 1,000 Brahmā worlds, who arose there spontaneously, effulgent: Prestigious is he, with a terrifying body. Ten brahmā sovereigns, each the lord of his own realm, have come—and in their midst has come Harita surrounded by his retinue.”

Iti tattha mahāseno
Kaṇṭha-senaṁ apesayi
Pāṇinā talam-āhacca
Saram katvāna bheravaṁ
Yathā pāvussako megho
Thanayanto savijjuko.
Tadā so paccudāvatti
Saṅkuddho asayām-vase.
When all these devas with Indras & Brahmās had come,
Māra’s army came as well.
Now look at the Dark One’s foolishness!
[He said:] ‘Come seize them! Bind them!
Tie them down with passion!
Surround them on every side!
Don’t let anyone at all escape!’
Thus the great warlord urged on his dark army,
slapping the ground with his hand,
making a horrendous din,
as when a storm cloud bursts with thunder,
lightning, & torrents of rain.
But then he withdrew—enraged,
with none under his sway.

Tañ-ca sabbāṁ abhiññāya
Vavakkhitvāna cakkhumā
tato āmantayi Satthā
Sāvake sāsame rate
‘Māra-senā abhikkantā
tevijānātha bhikkhavo.’
Te ca ātappam-akaruṁ
Sutvā Buddhassa sāsanaṁ.
Vītarāgehi pakkāmuṁ
Nesaṁ lomam-pi iñjayuṁ.
Sabbe vijita-saṅgāmā
Bhayātītā yasassino.
Modanti saha bhūtehi,
Sāvakā te janesutāti.”
Realizing all this,
the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
‘Māra’s army has approached. Detect them, monks!’
Listening to the Awakened One’s instruction,
they made an ardent effort.
The army retreated from those without passion,
without raising even a hair on their bodies.
Having all won the battle—prestigious, past fear—
they rejoice with all beings:
disciples outstanding among the human race."

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said,

“Ariyaṁ vo bhikkhave atṭhaṅgikaṁ maggaṁ desissāmi vibhajissāmi. Tam suṇātha sādhukam manasi-karotha bhāsisāmi ti.

“Monks, I will teach & analyse for you the noble eightfold path. Listen & pay close attention. I will speak.”

“Evam-bhante” ti kho te bhikkhū Bhagavato paccassosuṁ.

“As you say, lord,” the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

“Katamo ca bhikkhave aṭṭhaṅgiko maggo?

Now what, monks, is the noble eightfold path?

Seyyatidham, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?

Yaṁ kho bhikkhave dukkhe ēnaṁ dukkha-samudaye ēnaṁ dukkha-nirodhe ēnaṁ dukkha-nirodha-gāminiyā paṭipadāya ēnaṁ.

Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:
Ayaṁ vuccati bhikkhave sammā-diṭṭhi.
This, monks, is called right view.

Katamo ca bhikkhave sammā-sāṅkappo?
And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-sāṅkappo abyāpāda-sāṅkappo aviḥimsā-sāṅkappo.
Being resolved on renunciation, on freedom from ill will, on harmlessness:

Ayaṁ vuccati bhikkhave sammā-sāṅkappo.
This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?
And what is right speech?

Yā kho bhikkhave musāvādā veramaṇī,
pisuṇāya vācāya veramaṇī,
pharusāya vācāya veramaṇī,
samphappalāpā veramaṇī.
Abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter:

Ayaṁ vuccati bhikkhave sammā-vācā.
This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?
And what, monks, is right action?

Yā kho bhikkhave pāṇātipātā veramaṇī,
adinnādānā veramaṇī,
abrahma-cariyā veramaṇī.
Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse.

Ayaṁ vuccati bhikkhave sammā-kammanto.
This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?
And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-ājivam pahāya,
Sammā-ājīvena jivikaṁ kappeti.
There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayaṁ vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya, chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.

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.

Uppannānaṁ pāpakānaṁ akusalānaṁ pahānāya, chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya, chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

Uppannānaṁ kusalānaṁ dhammānaṁ, thitiyā asammosāya bhiyō-bhāvāya vapullāya bhāvanāya pāripūriyā, chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.

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.

Ayaṁ vuccati bhikkhave sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati, ātāpi sampajāno satimā vineyya Īoke abhijjhā-domanassam.

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Vedanāsu vedanānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhā-domanassam.
He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Citte cittanupassi viharati, atapi sampajano satimā vineyya loke abhijjhā-domanaśam.

He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Dhammesu dhammānupassi viharati, atapi sampajano satimā vineyya loke abhijjhā-domanaśam.

He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Ayaṃ vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi, sa-vitakkaṁ sa-vicāram vivekajam-pīti-sukham paṭhamāṁ jhānaṁ upasampajja viharati.

There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

Vitakka-vicārānaṁ vūpasamā, ajjhattaṁ sampasādanaṁ cetasā ekodi-bhāvaṁ avitakkaṁ avicāram, samādhijam-pīti-sukham dutiyaṁ jhānaṁ upasampajja viharati.

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.

Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhaṁ ca kāyena paṭisamvedeti, yan-taṁ ariyā ācikkhati upekkhako satimā sukha-vihāriti, tatiyaṁ jhānaṁ upasampajja viharati.

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.’

Sukhassa ca pahāna dukkhassā ca pahāna, pubbe va somanassadomanassānaṁ atthaṅgamā, adukkham-asukham upekkhā-sati-pārisuddhiṁ, catutttham jhānaṁ upasampajja viharati.

With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.
Ayam vuccati bhikkhave sammā-samādhīti."

This, monks, is called right concentration."

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted in his words.
Maggān’atth’aṅgi kasetho
   Saccānam caturo padā.
Virāgo sēṭhō dhammānaṁ
   Dipa-dānān-ca cakkhumā.

Of paths, the eightfold is best. Of truths, the four sayings.
Of qualities, dispassion. Of two-footed beings, the one with the eyes to see.

Es’eva maggo n’atth’aṅño
   Dassanassa visuddhiyā.
Etañ-hi tumhe paṭipajjatha
   Mārassenappamohanaṁ.

Just this is the path—there is no other—to purify vision.
Follow it, and that will be for the bewilderment of Māra’s army.

Etañ-hi tumhe paṭipannā
   Dukkhas’antarṁ karissatha.
Akkhāto vo mayā maggo
   Aññāya salla-satthanaṁ.

Following it, you put an end to suffering & stress.
I have taught you this path having known—for your knowing—the extraction of arrows.

Tumhehi kiccaṁ ātappaṁ
   Akkhātāro Tathāgataṁ.
Paṭipannā pamokkhanti
   Jhāyino Māra-bandhanā.

It’s for you to strive ardently. Tathāgatas simply point out the way.
Those who practice, absorbed in jhāna: From Māra’s bonds they’ll be freed.
Atthi kho tena Bhagavatā jānatā passatā arahatā sammāsambuddhena, ekāyano ayām maggo sammadakkhāto, sattānām visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānam atthaṅgamāya, ņāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhāna. Katame cattāro?

There is this direct path—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

Idha bhikkhu kāye kāyānupassī viharati, āṭāpi sampaṭāno satimā vineyya loke abhijjhā dominassāṁ, vedanāsu vedanānupassī viharati, āṭāpi sampaṭāno satimā, vineyya loke abhijjhā-domanassāṁ, cite cittānupassī viharati, āṭāpi sampaṭāno satimā vineyya loke abhijjhā-domanassāṁ, dhammesu dhammānupassī viharati, āṭāpi sampaṭāno satimā vineyya loke abhijjhā-domanassāṁ.

There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.


And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the
phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.


And how does a monk remain focused on feelings in & of themselves? A monk remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.


And how does a monk remain focused on the mind in & of itself? A monk remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

[4] Kathañ-ca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhattām vā dhammesu dhammānupassī viharati, bhahiddhā vā dhammesu dhammānupassī viharati, ajjhatta-
And how does a monk remain focused on the body in & of itself? A monk remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves.

There is this direct path—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishments of mindfulness.

He who sees the destruction of birth, compassionate for welfare, discerns the direct path.

By this path they have crossed over before; they will cross over; they are crossing over: the flood.
Ariyavamsika Sutta
Traditions of the Noble Ones

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said,

“Cattāro’me bhikkhave ariyavaṁsā, aggaññā rattaññā vamsaññā poraññā asaññīññā asaññīnapubbaś, na saññiyanti na saññiyissanti appaṭikṣṭha samañhehi brāhmañhehi viññūhi. Katame cattāro?

“These four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which four?


“There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn’t, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn’t agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

Puna ca param bhikkhave bhikkhu saṁtuṭṭho hoti itaritarena piṇḍapātena, itaritara-piṇḍapāta- saṁtuṭṭhiyā ca vanṇavādī, na ca piṇḍapāta-hetu anesanām appaṭirūpam āpajjati. Aladdhā ca piṇḍapātam na paritassati. Laddhā ca piṇḍapātam agadhitu amucchito anajjhāpanno ādīnava-dassāvī nissaraṇa-paṇño
And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn’t, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn’t agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn’t, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn’t agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn’t, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn’t, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn’t agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.
saṅkiyissanti appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

“They are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans.

Imehi ca pana bhikkhave catūhi ariyavaṁsehi samannāgato bhikkhu, puratthimāya ce’pi disāya viharati, sv’eva aratīm sahati na tam arati sahati, pacchimāya ce’pi disāya viharati, sv’eva aratīm sahati na tam arati sahati, uttarāya ce’pi disāya viharati, sv’eva aratīm sahati na tam arati sahati, dakkhiṇāya ce’pi disāya viharati, sv’eva aratīm sahati na tam arati sahati. Tam kissa hetu? Arati-ratisaho hi bhikkhave dhīro ti.”

“And further, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west… the north… the south, he conquers displeasure and is not conquered by displeasure. Why is that? Because the enlightened one endures both delight & displeasure.”

Idam-avoca Bhagavā. Idam vatvāna sugato, athāparam etad-avoca Satthā.

This is what the Blessed One said. Having said this, he said further:

Nāratī sahatī dhīraṁ
  Nāratī dhīra samhati.
Dhīro ca aratī sahati
  Dhīro hi aratīm-saho.
Sabba-kamma-vihāyinām
  Panuṇṇam ko nivāraye.
N’ekkham jambonadasseva
  Ko tam ninditum-arahati.
Devāpi nam pasamsanti
  Brahmunāpi pasamsitoti.

Displeasure doesn’t conquer the enlightened one.
Displeasure doesn’t suppress the enlightened one.
The enlightened one conquers displeasure because the enlightened one endures it.
Having cast away all deeds:
  Who could obstruct him?
Like an ornament of finest gold:
Who is fit to find fault with him?
Even the devas praise him.
Even by Brahmā he's praised.
Sārāṇīya-dhamma Sutta

Conditions for Amiability


I have heard that on one occasion the Blessed One was staying near Śāvatthī at Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks, “Monks!" “Yes, lord,” the monks responded to him. The Blessed One said: “Monks, these six conditions are conducive to amiability, engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

Idha bhikkhave bhikkhuno, mettaṁ kāya-kammam paccupāṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karoṇo garu-karoṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

There is the case where a monk is set on bodily acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c’aparam bhikkhave bhikkhuno, mettaṁ vaci-kammam paccupāṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karoṇo garu-karoṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

And further, the monk is set on verbal acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c’aparam bhikkhave bhikkhuno, mettaṁ mano-kammam paccupāṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karoṇo garu-karoṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

And further, the monk is set on mental acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony,
& a state of unity.

Puna c’aparam bhikkhave bhikkhu, ye te lābhā dhammikā dhamma-laddhā, antamaśo patta-pariyāpanna-mattam-pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādhāraṇa-bhogī. Ayam-pi dhammo sārāṇīyo piya-karāṇo garu-karāṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya sāmhattati.

[4] “And further, whatever righteous gains the monk may obtain in a righteous way—even if only as much as the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c’aparam bhikkhave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni akammāsāni, bhujissāni viññūpasatthāni aparāmatthāni samādhi-sāmvetanikāni. Tathārūpesu sīlesu sīla-sāmaññagato viharati, sabrahmacārīhi āvi c’eva raḥo ca. Ayam-pi dhammo sārāṇīyo piya-karāṇo garu-karāṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya sāmhattati.

[5] “And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, unmarred, leading to concentration—the monk dwells with such virtues on a par with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

Puna c’aparam bhikkhave bhikkhu, yāyam diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā-dukkhakhayāya, tathārūpāya diṭṭhiyā diṭṭhi-sāmaññagato viharati, sabrahmacārīhi āvi c’eva raḥo ca. Ayam-pi dhammo sārāṇīyo piya-karāṇo garu-karāṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya sāmhattati.

[6] “And further—with reference to a view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with such a view on a par with those of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Ime kho bhikkhave cha dhammā sārāṇīyā piya-karaṇā garu-karaṇā, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya sāmhattantīti.”

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.”
Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.
Bhikkhu-aparihāniya-dhamma Sutta
THE CAUSES OF NON-DECLINE FOR MONKS

I have heard that on one occasion the Blessed One was staying in Rājagaha, on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak."

"Evaṁ bhante" ti kho te bhikkhū Bhagavato paccassosuṁ.

"As you say, lord," the monks responded to the Blessed One.

Bhagavā etad-avoca, "Katame ca bhikkhave satta aparihāniyā dhammadā?

The Blessed One said: "And which seven are the conditions that lead to no decline?


"As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.


"As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.


"As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

garu-karissanti mānessanti pūjessanti, teṣaṇ-ca sotabbaṁ maṇṇissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni.

“As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.


“As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.


“As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.


“As long as the monks each keep firmly in mind: ‘If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,’ their growth can be expected, not their decline.

Yāvakīvaṁ-ca bhikkhave ime satta aparīhāniyā dhammā bhikkhūsu thassanti, imesu ca sattasu aparīhāniyēsu dhammesu bhikkhū sandississanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariṁṇīti.”

“As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks’ growth can be expected, not their decline.”

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.
Gotamī Sutta
THE DISCOURSE TO GOTAMĪ

[Evam-me sutaṁ,] Ekam samayaṁ Bhagavā, Vesāliyam viharati,
Mahā-vane kūṭāgārasālāyam,
I have heard that at one time the Blessed One was staying at Vesāli, in the Peaked Roof Hall in the Great Forest.

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā ten’upaśaṅkami.
Upaśaṅkamitvā Bhagavantam abhivādetvā ekam-antaṁ aṭṭhāsi.
Then Mahāpajāpati Gotamī approached the Blessed One and, on approaching, having bowed down to him, stood to one side.

Ekam-antaṁ ṭhitā kho Mahāpajāpati Gotamī Bhagavantam etad-avoca: “Sādhu me bhante Bhagavā saṅkhittena dhammam desetu,
yam-ahām Bhagavato dhammam sutvā, ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyanti.”
As she was standing to one side, she said to the Blessed One: “It would be good, Venerable Sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, &’ resolute.”

“Ye kho tvaṁ Gotami dhamme jāneyyāsi, ‘Ime dhammā sarāgāya saṁvattanti no virāgāya.
“Gotami, the qualities of which you may know, These qualities lead to passion, not to dispassion;

Saṁyogāya saṁvattanti no visaṁyogāya.
to being fettered, not to being unfettered;

Ācayāya saṁvattanti no apacayāya.
to accumulation, not to shedding;

Mahicchatāya saṁvattanti no appicchatāya.
to overweening ambition, not to modesty;

Āsantuṭṭhiyā saṁvattanti no santuṭṭhiyā.
to discontent, not to contentment;

Saṅgaṇiṅkāya saṁvattanti no pavivekāya.
to entanglement, not to seclusion;

Kosajjāya saṁvattanti no viriyārambhāya.
to laziness, not to activated persistence;
Dubbharatāya saṁvattanti no subharatāyāti.’

*to being burdensome, not to being unburdensome*:

Ekamsena Gotami dhāreyyāsi, ‘N’eso dhammo n’eso vinayo n’etam Satthu-sāsananti.’

*You may categorically hold, ’This is not the Dhamma, this is not the Vinaya, this is not the Teacher’s instruction.’*

Ye ca kho tvam Gotami dhamme jāneyyāsi, ‘Ime dhammā virāgāya saṁvattanti no sarāgāya.

*As for the qualities of which you may know, ’These qualities lead to dispassion, not to passion;*

Visamyo gaya saṁvattanti no samyo gaya.

*to being unfettered, not to being fettered;*

Apacaya gaya saṁvattanti no ācaya gaya.

*to shedding, not to accumulation;*

Appicchataya saṁvattanti no mahicchataya.

*to modesty, not to overweening ambition;*

Sanuttthiyā saṁvattanti no asanuttthiyā.

*to contentment, not to discontent;*

Pavivekāya saṁvattanti no saṅganikāya.

*to seclusion, not to entanglement;*

Viriyārambhāya saṁvattanti no kosajjāya.

*to activated persistence, not to laziness;*

Subharatāya saṁvattanti no dubbharatāyāti.’

*to being unburdensome, not to being burdensome:*

Ekamsena Gotami dhāreyyāsi, ‘Eso dhammo eso vinayo etam Satthu-sāsananti.’”

*You may categorically hold, ’This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’*

Idam-avoca Bhagavā. Attamāna Mahāpajāpati Gotamī Bhagavato bhāsitam, abhinandīti.

*That is what the Blessed One said. Gratified, Mahāpajāpati Gotami delighted in the Blessed One’s words.*
Dhajagga Sutta
THE TOP OF THE STANDARD

[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassass, ārāme.

I have heard that at one time the Blessed One was staying in Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”

There he addressed the monks: “Monks.”

“Bhadante ti” te bhikkhū Bhagavato paccassosuṁ.

“Yes, lord,” the monks responded to him.

Bhagavā etad-avoca:

The Blessed One said,


The Blessed One said: ‘Once, monks, the devas &' asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the devas of the Thirty-three: 'If, dear sirs, when the devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.

No ce me dhajaggaṁ ullokeyyātha, atha Pajāpatissa deva-rājassa dhajaggaṁ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṁ ullokayataṁ, yam- bhavissati bhayaṁ vā chambhitattam vā loma-hamso vā, so pahiyyissati.

“If you don’t look up at the top of my standard, then you should look up at the top of the standard of Pajāpati the deva-king. For when you look up at the top of the standard of Pajāpati the deva-king, any fear, terror, or horripilation you may have will be abandoned.

No ce Pajāpatissa deva-rājassa dhajaggaṁ ullokeyyātha, atha Varuṇassa deva-rājassa dhajaggaṁ ullokeyyātha. Varuṇassa hi vo
deva-rājassa dhajaggam ullokeyyātha, atha Īsānassa deva-rājassa dhajaggam ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam ullokeyyatam, yam-bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahiyyissati.

"If you don't look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of Pajāpati the deva-king. For when you look up at the top of the standard of Varuṇa the deva-king, any fear, terror, or horripilation you may have will be abandoned.

No ce Varuṇassa deva-rājassa dhajaggam ullokeyyātha, atha Īsānassa deva-rājassa dhajaggam ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam ullokeyyatam, yam-bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahiyyissati ti."

"If you don't look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of Īsāna the deva-king. For when you look up at the top of the standard of Īsāna the deva-king, any fear, terror, or horripilation you may have will be abandoned.


"Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajāpati the deva-king; in those who look up at the top of the standard of Varuṇa, the deva-king; or in those who look up at the top of the standard of Īsāna, the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of the devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, quick to flee.

Ahañ-ca kho bhikkhave evam vadāmi: "Sace tumhākaṁ bhikkhave arañña-gatānam vā rukkha-mūla-gatānam vā suññāgāra-gatānam vā, uppajjeyya bhayam vā chambhitattam vā loma-hamso vā, mam'eva tasmiṁ samaye anussareyyātha, 'Itipi so Bhagavā arahām sammā-sambuddho, vijjā-carana-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānam buddho Bhagavāti.' Mamaṁ hi vo bhikkhave anussaratam, yam-bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahiyyissati.

"But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: 'Indeed, the Blessed One is worthy &' rightly Self-awakened, consummate in clear-knowing & conduct, Well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed,
teacher of devas & human beings, awakened, blessed.’ For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.

No ce maṁ anussareyyātha, atha Dhammaṁ anussareyyātha, ‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhiṁī.’ Dhammaṁ hi vo bhikkhave anussaratam, yam-bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahiyyissati.

“If you don’t recollect me, then you should recollect the Dhamma thus: ‘The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.’ For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.


“If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i.e., the four pairs, the eight-types (of noble ones): That is the Saṅgha of the Blessed One’s disciples—worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.’ For when you recollect the Saṅgha, monks, any fear, terror, or horripilation you may have will be abandoned.

Tam kissa hetu? Tathāgato hi bhikkhave arahāṁ sammā-sambuddho, vita-rāgo vita-doso vita-moho, abhiru acchambhi anuttarāsi apalāyīti.”

“Why is that? Because the Tathāgata, worthy & rightly Self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee.”

Idam-avoca Bhagavā. Idam vatvāna sugato, athāparam etad-avoca Satṭhā:

This is what the Blessed One said. Having said this, the One Well-gone, the Teacher, further said this:

“Araṇñe rukkha-mule vā
Suññaṅgāreva bhikkhavo
Anussaretha sambuddham
Bhayam tumhaka no siyā.
“In wilderness, monks, at the foot of a tree, or in an empty dwelling,
recollect the Buddha: You will have no fear.

No ce buddham sareyyathā
Loka-jettthām narāsabhām
Atha dhammaṁ sareyyathā
Niyānikiṁ sudesitaṁ.
If you don’t recall the Buddha—best in the world, the bull of men—
then recollect the Dhamma, pertinent, well taught.

No ce dhammaṁ sareyyathā
Niyānikiṁ sudesitaṁ
Atha saṅgham sareyyathā
Puñnakkhettam anuttaram.
If you don’t recall the Dhamma—pertinent, well taught—
then recollect the Saṅgha, the field of merit
unexcelled.

Evan-buddham sarantānam
Dhammaṁ saṅghaṁ-ca bhikkhavo
Bhayam vā cambahittaṁ vā
Loma-hamso na hessatīti.”
For those who have thus recalled the Buddha, Dhamma, & Saṅgha, monks,
there will be no terror, horripilation, or fear.”
Girimānanda Sutta
To Girimānanda

[Evam-me sutam.] Ekam samayaṁ Bhagavā, Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmaṁ Girimānando, ābādhiko hoti dukkhito bāḷha-gilāno.

On one occasion the Blessed One was staying near Sāvatthī, in Jeta’s Grove, Anāthapiṇḍika’s monastery. And on that occasion Ven. Girimānanda was diseased, in pain, severely ill.


“Sace kho tvam Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā, dasa sañña bhāseyyasi, thānam kho pan’etam vijjati, yan’ Girimānandassa bhikkhuno dasa sañña sutvā, so ābādho thānaso paṭipassambheyya. Katamā dasa?

“Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it’s possible that when he hears the ten perceptions his disease may be allayed. Which ten?


The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

upādānakhandhesu, aniccānupassī viharati. Ayam vuccat Ānanda anicca-saññā.

And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.


And what is the perception of not-self? There is the case where a monk—a monk who has gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.


And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorg, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

And what is the perception of drawbacks? There is the case where a monk—having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: ‘This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.’ Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.


And what is the perception of abandoning? There is the case where a monk doesn’t acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, &' wipes it out of existence. He doesn’t acquiesce to an arisen thought of ill-will. He abandons it, destroys it, dispels it, &' wipes it out of existence. He doesn’t acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, &' wipes it out of existence. He doesn’t acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, &' wipes them out of existence. This is called the perception of abandoning.


And what is the perception of dispassion? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: This is peace, this is exquisite—the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, unbinding. This is called the perception of dispassion.


And what is the perception of cessation? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: This is peace, this is exquisite—the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, cessation, unbinding. This is called the perception of cessation.


And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.


And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.


And what is mindfulness of in-&-out breathing? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

Dīghāṁ vā assasanto ‘dīghāṁ assasāmīti’ pajānāti; dīghāṁ vā
passasanto 'dīghaṁ passasāmīti' pajānāti.
Rassam vā assasanto 'rassam assasāmīti' pajānāti; rassam vā passasanto rassam passasāmīti' pajānāti.
‘Sabba-kāya-paṭisamvedī assasissāmīti’ sikkhati; ‘sabba-kāya-paṭisamvedī passasissāmīti’ sikkhati.
‘Passambhayaṁ käya-saṅkhāraṁ assasissāmīti’ sikkhati; ‘passambhayaṁ käya-saṅkhāraṁ passasissāmīti’ sikkhati.

Breathing in long, he discerns, ‘I am breathing in long;’ or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short;’ or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication.’ He trains himself, ‘I will breathe out calming bodily fabrication.’

Pīti-paṭisamvedī assasissāmīti’ sikkhati; ‘pīti-paṭisamvedī passasissāmīti’ sikkhati.
‘Sukha-paṭisamvedī assasissāmīti’ sikkhati; ‘sukha-paṭisamvedī passasissāmīti’ sikkhati.
‘Citta-saṅkhāra-paṭisamvedī assasissāmīti’ sikkhati; ‘citta-saṅkhāra-paṭisamvedī passasissāmīti’ sikkhati.

He trains himself, ‘I will breathe in sensitive to rapture.’ He trains himself, ‘I will breathe out sensitive to rapture.’ He trains himself, ‘I will breathe in sensitive to pleasure.’ He trains himself, ‘I will breathe out sensitive to pleasure.’ He trains himself, ‘I will breathe in sensitive to mental fabrication.’ He trains himself, ‘I will breathe out sensitive to mental fabrication.’ He trains himself, ‘I will breathe in calming mental fabrication.’ He trains himself, ‘I will breathe out calming mental fabrication.’

‘Citta-paṭisamvedī assasissāmīti’ sikkhati; ‘citta-paṭisamvedī passasissāmīti’ sikkhati.
‘Abhippamodayaṁ cittam assasissāmīti’ sikkhati; ‘abhippamodayaṁ cittam passasissāmīti’ sikkhati.
‘Samādahāṁ cittam assasissāmīti’ sikkhati; ‘samādahāṁ cittam passasissāmīti’ sikkhati.
‘Vimocayaṁ cittam assasissāmīti’ sikkhati; ‘vimocayaṁ cittam passasissāmīti’ sikkhati.

He trains himself, ‘I will breathe in sensitive to the mind.’ He trains himself, ‘I will breathe out sensitive to the mind.’
the mind.’ He trains himself, ‘I will breathe in satisfying the mind.’ He trains himself, ‘I will breathe out satisfying the mind.’ He trains himself, ‘I will breathe in steadying the mind.’ He trains himself, ‘I will breathe out steadying the mind. He trains himself, ‘I will breathe in releasing the mind.’ He trains himself, ‘I will breathe out releasing the mind.’

‘Aniccānapassī assasissāmīti’ sikkhati; ‘aniccānapassī passasissāmīti’ sikkhati.

‘Virāgānapassī assasissāmīti’ sikkhati; ‘virāgānapassī passasissāmīti’ sikkhati.

‘Nirodhānapassī assasissāmīti’ sikkhati; ‘nirodhānapassī passasissāmīti’ sikkhati.

‘Paṭinissaggānapassī assasissāmīti’ sikkhati; ‘paṭinissaggānapassī passasissāmīti’ sikkhati.

Ayaṁ vucaṭ’Ānanda ānāpāna-sati.

He trains himself, ‘I will breathe in focusing on inconstancy.’ He trains himself, ‘I will breathe out focusing on inconstancy.’ He trains himself, ‘I will breathe in focusing on dispassion [lit: fading].’ He trains himself, ‘I will breathe out focusing on dispassion.’ He trains himself, ‘I will breathe in focusing on cessation.’ He trains himself, ‘I will breathe out focusing on cessation.’ He trains himself, ‘I will breathe in focusing on relinquishment.’ He trains himself, ‘I will breathe out focusing on relinquishment.’ This, Ānanda, is called mindfulness of in-&-out breathing.

Sace kho tvam Ānanda, Girimāṇandassā bhikkhuno upasaṅkamitvā imā dasa saññā bhāseyyasi, thānām kho pan’etam vijjati, yaṁ Girimāṇandassā bhikkhuno imā dasa saññā sutvā, so ābādho thānaso paṭipassambheyyāti.”

Now, Ānanda, if you go to the monk Girimāṇanda and tell him these ten perceptions, it’s possible that when he hears these ten perceptions his disease may be allayed.”

Atha kho āyasmā Ānando, Bhagavato santike imā dasa saññā uggahetvā, yen’āyasmā Girimāṇando ten’upasaṅkami.

Upasaṅkamitvā āyasmato Girimāṇandassā imā dasa saññā abhāsi.

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One’s presence, went to Ven. Girimāṇanda and told them to him.

Atha kho āyasmato Girimāṇandassā imā dasa saññā sutvā, so ābādho thānaso paṭipassambhi. Vuṭṭhahi c’āyasmā Girimāṇando tamhā abādhā. Tathā pahīno ca pan’āyasmato Girimāṇandassā, so ābādho ahosīti.

As Ven. Girimāṇanda heard these ten perceptions, his disease was allayed. And Ven. Girimāṇanda recovered from his disease. That was how Ven. Girimāṇanda’s disease was abandoned.
[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassa, ārame.
I have heard that on one occasion the Blessed One was staying near Sāvatthi at Jeta’s Grove, Anāthapiṇḍika’s park.
Tatra kho Bhagavā bhikkhu āmantesi “Bhikkhavo ti.”
There he addressed the monks, saying, “Monks.”
“Bhadante ti” te bhikkhu Bhagavato paccassosam.
“Yes, lord,” the monks responded to him.
Bhagavā etad-avoca.
The Blessed One said,
“Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ÷hitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:
‘Sabbe saṅkhāra aniccati.’
Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All fabrications are inconstant.’
Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā acikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:
‘Sabbe saṅkhāra aniccati.’
The Tathāgata 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 fabrications are inconstant.’
Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ÷hitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:
‘Sabbe saṅkhāra dukkhati.’
Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All fabrications are stressful.’
Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā acikkhati deseti, paññapeti paṭṭhappeti, vivarati
vibhajati uttānī-karoti:
‘Sabbe saṅkhārā dukkhāti.’

The Tathāgata 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 fabrications are stressful.’

Uppādā vā bhikkhave Tathāgatānam anuppādā vā Tathāgatānam, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:
‘Sabbe dhammā anattāti.’

Whether or not there is the arising of Tathāgatas, this property stands— this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All phenomena are not-self.

Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā acikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:
‘Sabbe dhammā anattāti.’’

The Tathāgata 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 bhāsitam, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted in his words.
Udiṭṭhā kho tena Bhagavatā jānatā passatā arahatā samma-sambuddhena, Ovāda-pāṭimokkhaṁ tihi gāthāhi,

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened, in the three verses of the Ovāda-pāṭimokkha:

Khanti paramam tapo titikkha.

Nibbānaṁ paramam vadanti buddhā.

Na hi pabbajito parupaghātī;

Samaṇo hoti param viheṭhayanto.

Patient forbearance is the highest austerity.
Unbinding is highest: that’s what the Buddhas say.
He is no monk who harms another;
nor a contemplative, he who oppresses another.

Sabba-pāpassa akaraṇaṁ

Kusalassūpasampadā

Sacitta-pariyodapanam:

Etam buddhāna-sāsanaṁ.

The non-doing of all evil, the performance of what is skillful,
the cleansing of one’s own mind: This is the Buddhas’ teaching.

Anūpavādo anūpaghāto

Pāṭimokkhe ca samvavo

Mattaṅñutā ca bhattasmim

Pantaṅ-ca sayan’āsanaṁ.

Adhicitte ca āyogo:
Etam buddhāna-sāsanān-ti.
Not reviling, not injuring,
restraint in line with the monastic code,
moderation in food, dwelling in seclusion,
devotion to the heightened mind: This is the Buddhas’ teaching.

Aneka-pariyāyena kho pana tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, sīlaṃ sammadakkhātām samādhi sammadakkhāto paññā sammadakkhātā.

In many ways the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened, has rightly declared virtue, rightly declared concentration, rightly declared discernment.

Kathaṁ-ca sīlaṃ sammadakkhātam Bhagavatā?
And how has the Blessed One rightly declared virtue?

Heṭṭhimena-pi pariyāyena, sīlaṃ sammadakkhātam Bhagavatā.
Uparimena-pi pariyāyena, sīlaṃ sammadakkhātam Bhagavatā.
The Blessed One has rightly declared virtue with a basic explanation, and the Blessed One has rightly declared virtue with a higher explanation.

Kathaṁ-ca heṭṭhimena pariyāyena, sīlaṃ sammadakkhātam Bhagavatā?
And how has the Blessed One rightly declared virtue with a basic explanation?


“There is the case where a disciple of the noble ones abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from distilled & fermented drinks that cause heedlessness.” In this way the Blessed One has rightly declared virtue with a basic explanation.

Kathaṁ-ca uparimena pariyāyena, sīlaṃ sammadakkhātam Bhagavatā?
And how has the Blessed One rightly declared virtue with a higher explanation?


“There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules,
seeing danger in the slightest faults." In this way the Blessed One has rightly declared virtue with a higher explanation.

Kathāñ-ca samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration?

Heṭṭhimena-pi pariyāyena, samādhi sammadakkhāto Bhagavatā. Uparimena-pi pariyāyena, samādhi sammadakkhāto Bhagavatā.

The Blessed One has rightly declared concentration with a basic explanation, and the Blessed One has rightly declared concentration with a higher explanation.

Kathāñ-ca heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration with a basic explanation?

“Idha ariya-sāvako vossaggārammaṇam karitvā, labhati samādhiṁ labhati cittass’ekaggatanti.” Evaṁ kho heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā.

“There is the case where a disciple of the noble ones, having made relinquishment his preoccupation, gains concentration and unification of awareness." In this way the Blessed One has rightly declared concentration with a basic explanation.

Kathāñ-ca uparimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration with a higher explanation?

“Idha bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi, savitakkam sa-vicāram vivekajam-pīti- sukham paṭhamam jhānam upasampajja viharati.

“There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

Vitakka-vicārānaṁ vūpasamā, ajjhattam sampasādanam cetaso ekodi-bhāvaṁ avitakkam avicāram, samādhiham-pīti-sukham dutiyam jhānam upasampajja viharati.

“With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

Pitiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhaṁ-ca kāyena paṭisamvedeti, yan-taṁ ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyam jhānam upasampajja viharati.

“With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body.
He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’

Sukhassa ca paññā dukkhasa ca paññā, pubbe va somanassadomanassānam atthaṅgamā, adukkham- asukham upekkhā-sati-pārisuddhim, catutttham jhānam upasampajja viharatīti.” Evaṁ kho uparimena pariyaṇyena, samādhi sammadakkhāto Bhagavatā.

“With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.” In this way the Blessed One has rightly declared concentration with a higher explanation.

Kathān-ca paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment?

Heṭṭhimena-pi pariyaṇyena, paññā sammadakkhātā Bhagavatā. Uparimena-pi pariyaṇyena, paññā sammadakkhātā Bhagavatā.

The Blessed One has rightly declared discernment with a basic explanation, and the Blessed One has rightly declared discernment with a higher explanation.

Kathān-ca heṭṭhimena pariyaṇyena, paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment with a basic explanation?

“Idha ariya-sāvako paññava hoti, uday’attha-gāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagaṃ niyati.” Evaṁ kho heṭṭhimena pariyaṇyena, paññā sammadakkhātā Bhagavatā.

“There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of stress.” In this way the Blessed One has rightly declared discernment with a basic explanation.

Kathān-ca uparimena pariyaṇyena, paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment with a higher explanation?


“There is the case where a monk discerns, as it has come to be, that ‘This is stress.’… ‘This is the origination of stress.’… ‘This is the cessation of stress.’… ‘This is the way leading to the cessation of stress.’” In this way the Blessed One has rightly declared discernment with a higher explanation.
Silā-paribhāvito samādhi mahapphalo hoti mahānissamso.
Samādhi-paribhāvitā paññā mahapphalā hoti mahānissamsā.
Paññā-paribhāvitam cittaṁ sammadeva āsavehi vimuccati,
seyyathidam: kāmāsava, bhavāsava, avijjāsava.

Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance.

Bhāsitā kho pana Bhagavatā parinibbāna-samaye ayāṁ pacchima-vācā, “Handa-dāni bhikkhave āmantayāmi vo, vaya-dhamaṁ saṅkhārā, appamādena sampādethāti.”

This final statement was spoken by the Blessed One at the time of his total unbinding. “Now, then, monks, I exhort you: All fabrications are subject to ending & decay. Reach consummation through heedfulness.”

Bhāsitaṁ c’idam Bhagavatā, “Seyyatāpi bhikkhave yāni kānici jaṅgalānam pāṇānāṁ pada-jātāni, sabbāni tāni hatthi-pade samodhānam gacchanti, hatthi-padam tesam aggam-akkhāyati, yaddam mahantattena, evameva kho bhikkhave ye keci kusala dhammā, sabbe te appamāda-mūlakā appamāda-samosaraṇā, appamādo tesam aggam-akkhāyaṇīti.”

This was also spoken by the Blessed One, “Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant’s footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.”


Therefore we should train ourselves: “We will have keen regard for training in heightened virtue, training in heightened mind, & training in heightened discernment. We will attain consummation through heedfulness.” That’s how we should train ourselves.
Dhamma-gārav’ādi Gāthā
VERSOS ON RESPECT FOR THE DHAMMA, ETC.

Ye ca atītā sambuddhā
   Ye ca buddhā anāgatā
Yo c’etarahi sambuddho
   Bahunnaṁ soka-nāsano.
Buddhas of the past, Buddhas yet to come, and he who is the Buddha now—grief-dispellers for many (beings)—
Sabbe saddhamma-garuno
   Vihariṁsu vihāti ca
Athāpi viharissanti
   Esā buddhāna dhammatā.
all have dwelled, are dwelling, and will dwell revering the True Dhamma: That is the nature of Buddhas.
Tasmā hi atta-kāmena
   Mahattam-abhikaṅkhatā
Saddhammo garu-kātabbo
   Saram buddhāna sāsanām.
Therefore, through love of yourself, desiring greatness, you should revere the True Dhamma, remembering
Duddadāṁ dadamānānam
   Dukkaram kamma-kubbatām
Asanto nānukubbanti
   Satāṁ dhammo duranvayo.
Tasmā sataṁ-ca asataṁ-ca
   Nānā hoti ito gati
Asanto nirayaṁ yanti
   Santo sagga-parāyanā.
Those giving what is hard to give, the doers of action hard to do:
The untrue don’t follow them, the Dhamma of those true ones that’s hard to follow.
Thus for the true and untrue, the destination coming from that is different:
The untrue go to hell; the true, to heaven.

Na hi dhammo adhammo ca
   Ubho sama-vipākino.
Adhammo nirayaṁ neti
   Dhammo pāpeti suggatiṁ.

For Dhamma and non- don’t bear equal results.
Non-Dhamma leads you to hell; Dhamma, to a good destination.

Dhammo have rakkhati dhamma-cārīṁ.
Dhammo sucīṇo sukham-āvahāti.
Esānisaṁso dhamme sucīṅne:
Na duggatiṁ gacchati dhamma-cārī.

The Dhamma protects those who live by the Dhamma.
The Dhamma well-practiced brings bliss.
This—the reward when the Dhamma’s well-practiced:
one who lives by the Dhamma doesn’t go to a bad destination.

Na puppha-gandho paṭivātam-eti
Na candanaṁ tagara-mallikā vā.
Sataṅ-ca gandho paṭivātam-eti
Sabbā disā sappuriso pavāyati.

No flower’s scent goes against the wind—not sandalwood, jasmine, tagara.
But the scent of the good does go against the wind. The person of integrity wafts a scent in every direction.

Candanaṁ tagaraṁ vāpi
   Uppalaṁ atha vassikī
Etesāṁ gandha-jātānam
   Śīla-gandho anuttaro.

Sandalwood, tagara, lotus, & jasmine: among these scents, the scent of virtue is unsurpassed.

Appa-matto ayaṁ gandho
   Yvāyaṁ tagara-candani

138
Yo ca sīlavatam gandho
gVāti devesu uttamo.

Next to nothing, this scent—sandalwood, tagara—while the scent of virtuous conduct wafts to the devas, supreme.

Tesaṁ sampanna-sīlānam

Appamāda-vihārinam

Sammadaññā vimuttānam

Māro maggam na vindati.

Those consummate in virtue, dwelling in heedfulness, released through right knowing: Māra can’t follow their tracks.

Yathā saṅkāra-dhānasmin

Ujjhitasmīṃ mahā-pathe

Padumam tattha jāyetha

Suci-gandham manoramam:

As in a pile of rubbish cast by the side of a highway a lotus might grow, clean-smelling, pleasing the heart,

Evaṁ saṅkāra-bhūtesu

Andha-bhūte puthujjane

Atirocati paññāya

Sammā-sambuddha-sāvako.

so in the midst of the rubbish-like, people run-of-the-mill & blind, there dazzles with discernment the disciple of the Rightly Self-Awakened One.
Avijjā-paccayā saṅkhārā.
With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇam.
With fabrications as a condition there is (sensory) consciousness.

Viññāṇa-paccayā nāma-rūpaṁ.
With (sensory) consciousness as a condition there are name & form.

Nāma-rūpa-paccayā saḷāyatanam.
With name & form as a condition there are the six sense media.

Saḷāyatana-paccayā phasso. Phassa-paccayā vedanā.
With the six sense media as a condition there is contact.
With contact as a condition there is feeling.

Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānam.
With feeling as a condition there is craving.
With craving as a condition there is clinging.

Upādāna-paccayā bhavo. Bhava-paccayā jāti.
With clinging as a condition there is becoming.
With becoming as a condition there is birth.

Jāti-paccayā jarā-maranaṁ soka-parideva-dukkha-domanass’upāyāsā sambhavanti.
With birth as a condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Evam-etassa kevalassa dukkhakkhandhassa, samudayo hoti.
Thus is the origination of this entire mass of suffering & stress.

Avijjāyatveva aśesa-virāga-nirodhā saṅkhāra-nirodho.
Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.
Saṅkhāra-nirodha viññāna-nirodho.
From the stopping of fabrications there is the stopping of (sensory) consciousness.
Viññāna-nirodha nāma-rūpa-nirodho.
From the stopping of (sensory) consciousness there is the stopping of name & form.
Nāma-rūpa-nirodha saḷāyatana-nirodho.
From the stopping of name & form there is the stopping of the six sense media.
Saḷāyatana-nirodha phassa-nirodho.
From the stopping of the six sense media there is the stopping of contact.
Phassa-nirodha vedanā-nirodho.
From the stopping of contact there is the stopping of feeling.
Vedanā-nirodha taṇhā-nirodho.
From the stopping of feeling there is the stopping of craving.
Taṇhā-nirodha upādāna-nirodho,
From the stopping of craving there is the stopping of clinging.
Upādāna-nirodha bhava-nirodho.
From the stopping of clinging there is the stopping of becoming.
Bhava-nirodha jāti-nirodho.
From the stopping of becoming there is the stopping of birth.
Jāti-nirodha jarā-maraṇam soka-parideva-dukkha-domanass’ upayāsā nirujjhanti.
From the stopping of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all stop.
Evam-etassa kevalassa dukkha-khandhassa, nirodho hoti.
Thus is the stopping of this entire mass of suffering & stress.
Heedfulness

Appamādo amatam padam
   Pamādo maccuno padam.
Heedfulness, the path to the Deathless. Heedlessness, the path to death.

Appammattā ne miyyanti
   Ye pamattā yathā matā.
The heedful do not die. The heedless, as if already dead.

Etāṁ vese sato ñatvā,
   Appamādamhi paṇḍitāti.
Knowing this distinction, the wise are established in heedfulness.
The Three Inspired Verses

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetu-dhammaṁ.

As phenomena grow clear
to the Brāhman, ardent, in jhāna,
his doubts all vanish
when he discerns what has a cause.

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato khayaṁ paccayānaṁ avedi.

As phenomena grow clear
to the Brāhman, ardent, in jhāna,
his doubts all vanish
when he penetrates the end of conditions.

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Vidhūpayam tiṭṭhati Māra-senaṁ,
Sūrova obhāsayam-antalikkhanti.

As phenomena grow clear
to the Brāhman, ardent, in jhāna,
he stands, routing Māra’s army,
as the sun,
illumining the sky.
The House Builder

Aneka-jāti-saṁsāram
   Sandhāvissam anibbisam,
Gahakāraṁ gavesanto
   Dukkhā jāti punappunam,

Through the round of many births I roamed
without reward, without rest, seeking the house builder.

Painful is birth again & again.

Gahakāraka diṭṭho’si
   Puna-geham na kāhasi.

House builder, you are seen! You will not build a house again.

Sabbā te phāsukā bhaggā
   Gahakūṭaṁ visaṅkhataṁ
Visaṅkhāra-gataṁ cittaṁ
   Taṅhānaṁ khayam-ajjhagā.

All your rafters are broken, the ridgepole dismantled,
immersed in dismantling, the mind has attained the end of craving.
The Mountain

Yathāpi selā vipulā
Nabham āhacca pabbatā
Samantā anupariyeyyum
Nippothenā catuddisā
Like massive boulders,
mountains pressing against the sky
moving in from all sides, crushing the four directions,

Evaṃ jarā ca maccu ca
Adhivattanti pāṇino
Khattiye brāhmaṇe vesse
Sudde caṇḍāla-pukkuse.
In the same way, aging & death roll over living beings:
noble warriors, brāhmans, merchants,
workers, outcastes, & scavengers.

Na kiñci parivajjeti
Sabbam-evābhimaddati.
Na tattha hatthānaṁ bhūmi
Na rathānaṁ na pattiyā.
Na cāpi manta-yuddhena
Sakkā jetum dhanena vā.
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.

Tasmā hi paṇḍito poso
Sampassaṁ attham-attano
Buddhe Dhamme ca Saṅghe ca
Dhīro saddham nivesaye.

So a wise person,
envisioning his own benefit,
enlightened, secures conviction
in the Buddha, Dhamma, & Saṅgha.

Yo dhammadārī kāyena
Vācāya uda cetasā
Idh’eva naṁ pasamsanti
Pecca sagge pamoḍati.

He who practices the Dhamma
in thought, word, & deed,
is praised here
and, after death, rejoices in heaven.
Noble Wealth

Yassa saddhā Tathāgate
Acalā supatīṭhitā
Sīlaṅ-ca yassa kalyāṇaṁ
Ariya-kantām pasāṁsitām
   One whose conviction in the Tathāgata
   is unshakable, well-established,
   whose virtue is admirable,
   praised, cherished by the Noble Ones,
Saṅghe pasādo yassatthi
Ujubhūtaṅ-ca dassanaṁ
Adaliddoti taṁ āhu
Amoghan-tassa jīvitaṁ.
   who has faith in the Saṅgha, straightforwardness, vision:
Tasmā saddhaṅ-ca sīlaṅ-ca
Pasādam dhamma-dassanaṁ
Anuyuñjetha medhāvī
Saram buddhāna-sāsananti
   So conviction &' virtue, faith, &' dhamma-vision
   should be cultivated by the intelligent,
   remembering the Buddhas’ teachings.
An Auspicious Day

Atītam nānvāgameyya
Nappatikañkhe anāgatəm
Yad’atītam-pahīnantaṃ
Appattan-ca anāgataṃ

You shouldn’t chase after the past, or place expectations on the future. The future is as yet unreached.

Paccuppannañ-ca yo dhammaṃ
Tattha tattha vipassati
Asamñhiram asañkuppam
Tam viddhā manubrūhaye

Whatever phenomenon is present, you clearly see right there, right there. Unvanquished, unshaken, that’s you develop the mind.

Ajjeva kiccam-ātappaṃ
Ko jaññā maraṇaṃ suve
Na hi no saṅgarantena
Mahāsenena maccunā

Doing your duty ardently today, for—who knows?—tomorrow: death. There is no bargaining with Death &’ his mighty horde.

Evaṃ vihārim-ātāpim
Aho-rattam-atanditaṃ
Tam ve bhaddeka-ratto’ti
Santo ācikkhate munītī.

Whoever lives thus ardently, relentlessly both day &’ night, has truly had an auspicious day: So says the Peaceful Sage.
"Sabbe saṅkhārā aniccāti"
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.

“All fabrications are inconstant.” When you see this with discernment, you grow disenchanted with stress: This is the path to purity.

“Sabbe saṅkhārā dukkhāti”
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.

“All fabrications are stressful.” When you see this with discernment, you grow disenchanted with stress: This is the path to purity.

“Sabbe dhammā anattāti”
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.

“All phenomena are not-self.” When you see this with discernment, you grow disenchanted with stress: This is the path to purity.

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

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

Ye ca kho sammadakkhāte
Dhamme dhammānuvattino
Te janā pāramessanti
   Maccudheyyaṁ suduttaram.

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

Kañham dhammaṁ vippahāya
   Sukkam bhāvetha paṇḍito,

Okā anokam-āgamma
   Viveke yattha dūramam.

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 akiñcanyo.

Pariyodapeyya attānaṁ
   Citta-kleṣhi paṇḍito.

There he should wish for delight,
discarding sensuality—he who has nothing.
    He should cleanse himself, wise, of mental defilements.

Yesam sambodhiyaṁgesu
   Sammā cittaṁ subhāvitam

Ādāna-paṭinissagge
   Anupādāya ye ratā,

Khīn’savā jutimanto
   Te loke parinibbutā’ti.

Whose minds are well developed in the factors for Awakening,
who, relinquishing grasping, delight in non-clinging,
    resplendent, effluents ended : They, in the world, are unbound.

* * *

Aniccā vata saṅkhārā
   Uppāda-vaya-dhammino.
Uppajjitvā nirujjhanti
   Tesam vūpasamo sukho.
Sabbe sattā maranti ca
   Mariṇsu ca marissare.
Tath'evāham marissāmi
   N'atthi me ettha saṇsayo.

*How inconstant are fabrications! Their nature: to arise & pass away.*
*They disband as they are arising. Their total stilling is bliss.*
*All living beings are dying, have died, and will die.*
*In the same way, I will die: I have no doubt about this.*
Bhāra-sutta Gāthā
VERSES FROM THE DISCOURSES ON THE BURDEN

Bhāra have pañcakkhandhā
Bhāra-hāro ca puggalo.
Burdens indeed are the five aggregates,
and the carrier of the burden is the person.

Bhāra-ādānam dukkham loke
Bhāra-nikkhepanam sukham.
Taking up the burden in the world is stressful.
Casting off the burden is bliss.

Nikkhipitvā garuṁ bhāraṁ
Aññaṁ bhāraṁ anādiya.
Having cast off the heavy burden and not taking another,

Samūlaṁ taṇham abbuyha
Nicchāto parinibbutoti.
pulling up craving, along with its root,
one is free from hunger, totally unbound.
Kusalā dhāmmanā Akusalā dhāmmanā Abyākatā dhāmmanā.
Skillful phenomena, unskillful phenomena, undeclared phenomena.

Suukhāya vedenāya sampayuttā dhāmmanā Dukkhāya vedenāya sampayuttā dhāmmanā Adukkham-asukhāya vedenāya sampayuttā dhāmmanā.
Phenomena conjoined with pleasant feeling, phenomena conjoined with painful feeling, phenomena conjoined with neither painful nor pleasant feeling.

Vipākā dhāmmanā Vipāka-dhāmmanā-dhāmmanā N’eva-vipāka-na-vipāka-dhāmmanā.
Phenomena that are kammic results, phenomena that have kammic results, phenomena that neither are nor have kammic results.

Upādinn’upādāniyā dhāmmanā Anupādinn’upādāniyā dhāmmanā Anupādinnanupādāniyā dhāmmanā.
Cling-to clingable phenomena, unclung-to clingable phenomena, unclung-to unclingable phenomena.

Saṅkiliṭṭha-saṅkilesikā dhāmmanā ASaṅkiliṭṭha-saṅkilesikā dhāmmanā ASaṅkiliṭṭhāsaṅkilesikā dhāmmanā.
Defiled defiling phenomena, undefiled defiling phenomena, undefiled undefiling phenomena.

Sa-vitakka-sa-vicārā dhāmmanā Avitakka-vicāra-mattā dhāmmanā Avitakkāvicārā dhāmmanā.
Phenomena accompanied by directed thought & evaluation, phenomena unaccompanied by directed thought but with a modicum of evaluation, phenomena unaccompanied by directed thought or evaluation.

Pīti-sahagatā dhāmmanā Sukha-sahagatā dhāmmanā Uppekkhā-sahagatā dhāmmanā.
Phenomena accompanied with rapture, phenomena accompanied with pleasure, phenomena accompanied with equanimity.

Dassanena pāhātabbā dhāmmanā Bhāvanāya pāhātabbā dhāmmanā N’eva-dassanena-na-bhāvanāya pāhātabbā dhāmmanā.
Phenomena to be abandoned through seeing, phenomena to be abandoned through developing, phenomena to be abandoned neither through seeing nor through developing.

Dassanena pāhātabba-hetukā dhāmmanā Bhāvanāya pāhātabba-
hetukā dhammā N'eva-dassanena-na-bhāvanāya pahātabba-hetukā dhammā.

Phenomena connected to a cause that is to be abandoned through seeing, phenomena connected to a cause that is to be abandoned through developing, phenomena connected to a cause that is to be abandoned neither through seeing nor through developing.

Ācayagāmino dhammā Apacayagāmino dhammā N'evācayagāmino nāpacayagāmino dhammā.

Phenomena leading to accumulation, phenomena leading to diminution, phenomena leading neither to accumulation nor to diminution.

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

Phenomena of one in training, phenomena of one beyond training, phenomena neither of one in training nor of one beyond training.

Parittā dhammā Mahaggatā dhammā Appamāṇā dhammā.

Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā dhammā Appamāṇārammaṇā dhammā.

Limited mind-object phenomena, expanded mind-object phenomena, immeasurable mind-object phenomena.

Hīnā dhammā Majjhimā dhammā Paṇītā dhammā.

Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā Aniyatā dhammā.

Phenomena of certain wrongness, phenomena of certain rightness, uncertain phenomena.

Maggārammaṇā dhammā Magga-hetukā dhammā Maggādhipatino dhammā.

Path mind-object phenomena, path-causing phenomena, path-dominant phenomena.

Uppannā dhammā Anuppannā dhammā Uppādino dhammā.

Arisen phenomena, unarisen phenomena, phenomena bound to arise.

Atītā dhammā Anāgatā dhammā Paccuppannā dhammā.

Past phenomena, future phenomena, present phenomena.

Atītārammaṇā dhammā Anāgatārammaṇā dhammā Paccuppannārammaṇā dhammā.

Past mind-object phenomena, future mind-object phenomena, present mind-object phenomena.
Ajjhātā dhammā Bahiddhā dhammā Ajjhatta-bahiddhā dhammā.
*Internal phenomena, external phenomena, internal-&-external phenomena.*

Ajjhātārammaṇā dhammā Bahiddhārammaṇā dhammā Ajjhatta-bahiddhārammaṇā dhammā.
*Internal mind-object phenomena, external mind-object phenomena, internal-&-external mind-object phenomena.*

Sanidassana-sappatīghā dhammā Anidassana-sappatīghā dhammā Anidassanāppatīghā dhammā.
*Phenomena with surface & offering resistance, phenomena without surface but offering resistance, phenomena without surface offering no resistance.*

[Hetu-paccayo], Ārammaṇa-paccayo,
*Root-cause condition, support condition,*

Adhipati-paccayo, Anantara-paccayo,
*dominant condition, immediate condition,*

Sam’ānantara-paccayo, Saha-jāta-paccayo,
*quite-immediate condition, born-simultaneously condition,*

Aññamañña-paccayo, Nissaya-paccayo,
*reciprocal condition, dependence condition,*

Upanissaya-paccayo, Pure-jāta-paccayo,
*immediate-dependence condition, born-before condition,*

Pacchā-jāta-paccayo, Āsevana-paccayo,
*born-after condition, habit condition,*

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,
*action condition, result condition, nutriment condition,*

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,
*faculty condition, jhāna condition, path condition,*

Sampayutta-paccayo, Vippayutta-paccayo
*conjoined-with condition, disjoined-from condition,*

Atthi-paccayo, N’atthi-paccayo,
*condition when existing, condition when not existing,*

Vigata-paccayo, Avigata-paccayo.
*condition when without, condition when not without.*
The Council Chant

This chant, which apparently was composed as an abbreviated reenactment of the First Council, is frequently recited at ceremonies connected with making merit for the dead. The first part begins with an expanded version of the conversation between Ven. Mahā Kassapa and Ven. Upāli at the First Council, briefly reported in Cullavagga XI, in which Ven. Mahā Kassapa questions Ven. Upāli about the origins of the Pāṭimokkha rules. After treating the origins of the first pārājika rule, the chant then quotes the first passage of the entire Vinaya Piṭaka. The second part quotes the first passage in the Suttanta Piṭaka, the beginning of the Brahmajāla Sutta (DN 1). The last part quotes the first passage from each of the seven books of the Abhidhamma Piṭaka, giving an elided version of the beginning of the Dhātu-kathā (Discussion of Properties).

In the following transcription, the underlined syllables are those that are highlighted in the two main styles of chanting in Thailand. In the Magadha style, these syllables are pronounced with a falling tone; in the Saṁyoga style, with a rising tone.

Vinaya
Discipline

[“Yantena Bhagavatā] jānatā passatā arahatā Sammā-sambuddhena, paṭhamaṁ pārājikaṁ kattha paññattanti?”

“Where was the first pārājika rule formulated by the Blessed One—the One who knows, the One who sees, the Worthy One, Rightly Self-awakened?”

“Vesāliyaṁ paññattanti.”

“It was formulated in Vesāli.”

“Kam ārabbhāti?”

“Whom did it concern?”

“Sudinnam Kalantaputtam ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismim vatthusmim?”

“With regard to what incident?”

“Sudinno Kalantaputto purāṇa-dutiyikāya methunam dhammaṁ paṭisevati. Tasmim vatthusmimti.”

“Sudinna the Kalanta-son engaged in sexual intercourse with his former wife: with regard to that incident.”

Tena samayena Buddho Bhagavā veraṇjāyaṁ viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.
On that occasion the Awakened One, the Blessed One, was staying in Verañjā at the foot of Naḷeru’s nimba tree with a large community of monks, approximately 500 monks.


A brāhman of Verañjā heard, They say that Gotama the contemplative—a son of the Sakyans who has gone forth from a Sakyan family—is staying in Verañjā at the foot of Neleru’s nimba tree with a large community of monks, approximately 500 monks.


Now this fine report of the honorable Gotama’s reputation has spread far & wide: “He is a Blessed One, a Worthy One, a Rightly Self-awakened One, consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos, unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.

So imāṁ lokam sadevakam samārakam sabrahmakam, sassamaṇa-brāhmaṇim papaṁ sadeva manussam sayam abhiññā sacchikatvā pavedeti.

He makes known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.

So dhammaṁ deseti ādi-kalyāṇam majjhe-kalyāṇam pariyośāna-kalyāṇam, sātthāṁ sabyaṇjanaṁ kevala-paripuṇṇam parisuddham brahma-cariyam pakāseti’:

He explains the Dhamma fine in the beginning, fine in the middle, fine in the end; he expounds the holy life both in its particulars & in its essence, entirely complete, surpassingly pure.”

Sādhu kho pana tathārūpānam arahatam dassanam hotīti.”

It is good to see a Worthy One of that sort."

Sutta
Discourses

[Evam-me sutaṁ,] ekāṁ samayaṁ Bhagavā, antarā ca Rājagahāṁ antarā ca Nālandaṁ addhāna-magga-patipanno hoti, mahatā bhikkhu-saṅghena saddhiṁ pañca-mattehi bhikkhu-satehi.

I have heard that on one occasion the Blessed One was traveling on the highway between Rājagaha and
Nālanda with a large Saṅgha of monks, approximately 500 monks.

Suppiyo’pi kho paribbājako, antarā ca Rājagahaṁ antarā ca Nālandaṁ addhāna-magga-paṭipanno hoti, saddhim antevāsinā Brahmadattena māṇavena.

And Suppiya the wanderer was traveling on the highway between Rājagaha and Nālanda with his apprentice, Brahmadatta the young brāhman.

Tatra sudām Suppiyo paribbājako, aneka-pariyāyena, Buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati. Suppiyassa pana paribbājakassa antevāsi Brahmadatto māṇavo, aneka-pariyāyena, Buddhassa vaṇṇam bhāsati, dhammassa vaṇṇam bhāsati, saṅghassa vaṇṇam bhāsati.

Along the way, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer’s apprentice, Brahmadatta the young brāhman, spoke in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha.

Itiha te ubho ācariy’antevāsi aṇṇam-aṇṇassa uju-vipaccanika-vācā, Bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhu-saṅghassa.

Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the Saṅgha of monks.

Abhidhamma
Higher Dhamma

Dhamma-saṅgaṇi
Classification of Qualities

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yasmīṁ samaye kāmāvacaram kusalam cittaṁ uppannam hoti, somanassa-sahagataṁ niṇa-sampayuttam, rūpaṇamaṇaṁ vā saddārammaṇaṁ vā, gandhārammaṇaṁ vā raśārammaṇaṁ vā, phoṭṭhabbārammaṇaṁ vā dhammārammaṇaṁ vā, yaṁ yaṁ vā paṇārabhha,
On whatever occasion a skillful mind-state on the level of sensuality has arisen, accompanied by pleasure, associated with knowledge, based on a form, a sound, an aroma, a flavor, a tactile sensation, or an idea, or whatever the instigation,

`tasmim samaye phasso hoti avikkhepo hoti, ye vā pana tasmim samaye ānā'pi atthi paṭicca-samuppanna, arūpino dhammā: ime dhammā kusalā.`

and on that occasion the contact is not scattered; and whatever other formless, dependently-arisen qualities there are on that occasion: These qualities are skillful.

Vibhaṅga

Analysis

[Pañcakkhandhā,] rūpakkhandho, vedanākkhandho, saññākkhandho, sañkhārakkhandho, viññānakkhandho.

Five aggregates: form-aggregate, feeling-aggregate, perception-aggregate, fabrication-aggregate, consciousness-aggregate.

Tatha katamo rūpakkhandho?

With regard to that, which is the form-aggregate?

Yañ-kiñci rūpaṁ atītanāgata-paccuppannam, ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā, hīnaṁ vā paṇītam vā, yam dūre vā santike vā, tađekajjham abhisāññūhitvā abhisāñkhipitvā: Ayam vuccati rūpakkhandho.

Any form that is past, future, or present; internal or external, blatant or subtle, common or sublime, far or near: That, heaped & gathered into one, is called the form-aggregate.

Dhātu-kathā

Discussion of Properties

[Saṅgaho asaṅgaho,] saṅghitena asaṅghitam, asaṅghitena saṅghitam, saṅghitena saṅghitam, asaṅghitena asaṅghitam.

Classified, unclassified, unclassified with the classified, classified with the unclassified, classified with the classified, unclassified with the unclassified,

Sampayogo vippayogo, sampayuttena vippayuttam, vippayuttena sampayuttam asaṅghitam.

Association, disassociation, disassociated with the associated, unclassified as associated with the disassociated.

Puggala-paññatti
Designation of Individuals

[Cha paññattiyo:] khandha-paññatti, āyatana-paññatti, dhātu-paññatti, sacca-paññatti, indriya-paññatti, puggala-paññatti.

Six designations: aggregate-designation, sense media-designation, property-designation, truth-designation, faculty-designation, individual-designation.

Kittāvatā puggalānam puggala-paññatti?

To what extent is there the individual-designation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, pariḥāna-dhammo aparīḥāna-dhammo, cetanā-bhabbo anurakkhanā-bhabbo,

Released dependent on occasion, released not dependent on occasion, subject to provocation, not subject to provocation, subject to decline, not subject to decline, capable through intention, capable through maintaining,

puthujjano gotrabhū, bhayūparato abhayūparato, bhabb’āgamano abhabb’āgamano, niyato aniyato, paṭipannako phale ṭhito, araḥā arahattāya paṭipanno.

run-of-the-mill, having changed lineage [to becoming noble], having given up fear, not having given up fear, capable of coming, incapable of coming, certain, uncertain, practicing, standing in the fruit [of the path], Worthy, practicing for worthiness.

Kathā-vatthu

Debate Topics

[“Puggalo upalabbhati,] sacchikattha-paramatthenāti?”

“Is the individual delineated as a real and ultimate fact?”

“Āmantā.”

“Affirmative.”

“Yo sacchikattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti?”

“Is the individual delineated as a real and ultimate fact in the same way that a real fact [is delineated]?”

“Na h’evaṁ vattabbe.”

“No, it’s not to be said that way.”

“Ājānāhi niggahāṁ.* Hañci puggalo upalabbhati, sacchikattha-paramatthena, tena vata re vattabbe: Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti. Micchā.”
“Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real and ultimate fact in the same way that a real fact is delineated. So you’re wrong.”

* The Royal Thai Chanting Book has no period here, and places a comma after “hañci.”

Yamaka
Pairs


All skillful qualities are skillful-rooted. All things are skillful-rooted are skillful qualities.


All skillful qualities are single-rooted with a skillful root. All things single-rooted with a skillful root are skillful qualities.

Mahāpaṭṭhāna
Great Causal Principles

[Hetu-paccayo,] Ārammaṇa-paccayo,
Root-cause condition, support condition,

Adhipati-paccayo, Anantara-paccayo,
dominant condition, immediate condition,

Samanantara-paccayo, Saha-jāta-paccayo,
quite-immediate condition, born-simultaneously condition,

Aññamañña-paccayo, Nissaya-paccayo,
reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jāta-paccayo,
immediate-dependence condition, born-before condition,

Pacchā-jāta-paccayo, Āsevana-paccayo,
born-after condition, habit condition,

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,
action condition, result condition, nutriment condition,

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,
faculty condition, jhāna condition, path condition,

Sampayutta-paccayo, Vippayutta-paccayo,
conjoined-with condition, disjoined-from condition,
Atthi-paccayo, N’atthi-paccayo,
condition when existing, condition when not existing,
Vigata-paccayo, Avigata-paccayo.
condition when without, condition when not without.
Blessings

An Invitation to the Devas

TO BE USED WHEN CHANTING IN THE MAGADHA STYLE:

Samantā cakkavāḷesu
   Atra'āgacchantu devatā.
Saddhammaṁ muni-rājassa
   Suṇantu sagga-mokkhadam.

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

Sagge kāme ca rūpe
   Giri-sikharataṭe c'antalikkhe vimāne,
Dīpe raṭṭhe ca gāme
   Taruvana-gahane geha-vatthumhi khette,

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

Bhummā c'āyantu devā
   Jala-thala-visame yakkha-gandhabba-nāgā,
Titṭhantā santike yāṁ:
   Muni-vara-vacanam sādhavo me suṇantu.

And the earth-devas, spirits, gandhabbas, & nāgas
in water, on land, in badlands, & standing nearby:
May they come & listen with approval
as I recite the word of the excellent sage.

Buddha-dassana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.

Saṅgha-payirupāsana-kālo ayam-bhadantā.

*When chanting outside of a monastery, instead of chanting all three of these last lines, simply repeat, “Dhammassavana-kālo ayam-bhadantā” three times. This is custom is observed regardless of which style of chanting is used.*
Namakāra-siddhi Gāthā
VERSES ON SUCCESS THROUGH HOMAGE

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṁ va buddho sugato vimutto
Mārassa pāśa vinimocayanto
Pāpesi khēmaṁ janatam vineyyam.

The One with Vision, with the stain of delusion removed,
Self-awakened, Well-Gone, & Released.
Releasing them from the Māra’s snare,
he leads humanity from evils to security.

Buddham varantaṁ sīrasā namāmi
Lokassa nāthaḥ-ca vināyakañ-ca.
Tan-tejasaṁ te jaya-siddhi hotu
Sabb’antarāyā ca vināsamentu.

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

Dhammo dhajo yo viya tassa satthu
Dassesi lokassa visuddhi-maggam
Niyyāniko dhamma-dharassa dhārī
Sātāvaho santikaro sucinno.

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.

Dhammaṁ varantaṁ sīrasā namāmi
Mohappadaḷaṁ upasanta-dāham.
Tan-tejasaṁ te jaya-siddhi hotu
Sabb’antarāyā ca vināsamentu.
I pay homage with my head to that excellent Dhamma, which pierces delusion and makes fever grow calm. By the majesty of this, may you have triumph & success, and may all your dangers be destroyed.

Saddhamma-senā sugatānugo yo Lokassa pāpūpakilesa-jetā Santo sayam santi-niyajako ca Svākkhāta-dhammaṁ viditaṁ karoti.

The True Dhamma’s army, following the One Well-Gone, is victor over the evils & corruptions of the world. Self-calmed, it is calming & unfettering, and makes the well-taught Dhamma be known.


I pay homage with my head to that excellent Saṅgha, awakened following the Awakened One, harmonious in virtue & view. By the majesty of this, may you have triumph & success, and may all your dangers be destroyed.
Sambuddhe
THE BUDDHAS

Sambuddhe aṭṭhavīsañ-ca
   Dvādaśañ-ca sahassake
Paṇca-saṭa-sahassāni
   Namāmi sīrasā aham.
I pay homage with my head to the 512,028 Buddhas.
Te saṁ dhammañ-ca saṅghañ-ca
   Ādarena namāmi’ham.
Namakārānubhāvena
   Hantvā sabbe upaddave
Anekā antarāyāpi
   Vinassantu aṣesato.
I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe paṇca-paṇṇāsañ-ca
   Catuvīsati sahassake
Daśa-saṭa-sahassāni
   Namāmi sīrasā aham.
I pay homage with my head to the 1,024,055 Buddhas.
Te saṁ dhammañ-ca saṅghañ-ca
   Ādarena namāmi’ham.
Namakārānubhāvena
   Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu aṣesato.
I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe navuttarasate
   Aṭṭhacattāḷīsa sahassake
Vīsati-sata-sahassāni
   Namāmi siraśā aham.
I pay homage with my head to the 2,048,109 Buddhas.
Tesam dhammañ-ca saṅghañ-ca
   Ādarena namāmi'ham.
Namakārānubhāvena
   Hantvā sabbe upaddave
Anekā antarāyāpi
   Vinassantu, aṣesato.
I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.
Namo-kāra-aṭṭhakāṁ

**The Homage Octet**

Namo Arahato Sammā-
Sambuddhassa mahesino.
_Homage to the Great Seer, the Worthy One, Rightly Self-awakened._

Namo Uttama-dhammassa
Svākkhātasseva tenidha.
_Homage to the highest Dhamma, well-taught by him here._

Namo Mahā-saṅghassāpi
Visuddha-sīla-diṭṭhino.
_And homage to the Great Saṅgha, pure in virtue & view._

Namo omātyāraddhassa
Ratanattayassa sādhukāṁ.
_Homage to the Triple Gem beginning auspiciously with AUM._

Namo omakātītassa
Tassa vatthuttayassapi.
_And homage to those three objects that have left base things behind._

Namo-kārappabhāvena
Vigacchantu upaddavā.
_By the potency of this homage, may misfortunes disappear._

Namo-kārānubhāvena
Suvatthi hotu sabbadā.
_By the potency of this homage, may there always be well-being._

Namo-kārassa tejena
Vidhimhi homi, tejavā.
_By the majesty of this homage, may I be successful in this ceremony._
Maṅgala Sutta
THE DISCOURSE ON BLESSINGS

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā,
Sāvatthiyāṁ viharati, Jetavane Anāthapiṇḍikassa, ārāme.

I have heard that at one time the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s park.

Atha kho aññatarā devatā, abhikkantāya rattiyā abhikkanta-vañṇā kevala-kappām Jetavanāṁ obhāsetvā, yena Bhagavā ten’upaṣāṇkami.

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.

Upaṣāṇamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

As she was standing there, she addressed the Blessed One with a verse.

“Baḥū devā manusā ca
Maṅgalāni acintayuṁ
Ākaṅkhamānā sotthānām
Brūhi maṅgalam-uttamaṁ.

“Many devas & humans beings give thought to blessing, desiring well-being. Tell, then, the highest blessing.”

* “Asevanā ca bālánaṁ
Paṇḍitānaṁ-ca sevanā
Pūjā ca pūjaniyānaṁ
Etam-maṅgalam-uttamaṁ.

[The Buddha:] “Not consorting with fools, consorting with the wise, paying homage to those who deserve homage: This is the highest blessing.

Paṭirūpa-desa-vāso ca
Pubbe ca kata-puññatā
Atta-sammā-pañidhi ca
Etam-maṅgalam-uttamaṁ.
Living in a civilized country, having made merit in the past, directing oneself rightly: This is the highest blessing.
Bāhu-saccaṅ-ca sippaṅ-ca
Vinayo ca susikkhito
Subhāsitā ca yā vācā
Etam-maṅgalam-uttamaṁ.
Broad knowledge, skill, discipline well-mastered, words well-spoken: This is the highest blessing.
Mātā-pitu-upatthānam
Putta-dārassā saṅgaho
Anākulā ca kammantā
Etam-maṅgalam-uttamaṁ.
Support for one’s parents, assistance to one’s wife & children, jobs that are not left unfinished: This is the highest blessing.
Dānaṅ-ca dhamma-cariyā ca
Ñātakānaṅ-ca saṅgaho
Anavajjāni kammāni
Etam-maṅgalam-uttamaṁ.
Generosity, living by the Dhamma, assistance to one’s relatives, deeds that are blameless: This is the highest blessing.
Āraṭī viratī pāpā
Majja-pānā ca saññamo
Appamādo ca dhammesu
Etam-maṅgalam-uttamaṁ.
Avoiding, abstaining from evil; refraining from intoxicants, being heedful with regard to qualities of the mind: This is the highest blessing.
Gāravocañvīto ca
Santutṭhī ca kataññutā
Kālena dhammassavanaṁ
   Etam-maṅgalam-uttamaṁ.

Respect, humility, contentment, gratitude, hearing the Dhamma on timely occasions: This is the highest blessing.

Khantī ca sovacassatā
   Samañānaṁ-ca dassanaṁ

Kālena dhamma-sākacchā
   Etam-maṅgalam-uttamaṁ.

Patience, composure, seeing contemplatives, discussing the Dhamma on timely occasions: This is the highest blessing.

Tapo ca brahma-cariyaṁ-ca
   Ariya-saccāna-dassanaṁ

Nibbāna-sacchi-kiriyā ca
   Etam-maṅgalam-uttamaṁ.

Austerity, celibacy, seeing the Noble Truths, realizing unbinding: This is the highest blessing.

Phuṭṭhassa loka-dhammehi
   Cittaṁ yassa na kampati

Asokāṁ virajaṁ khemaṁ
   Etam-maṅgalam-uttamaṁ.

A mind that, when touched by the ways of the world, is unshaken, sorrowless, dustless, secure: This is the highest blessing.

Etādisāni katvāna
   Sabbattham-aparājitā

Sabbattha sotṭhim gacchanti
   Tan-tesaṁ maṅgalam-uttamanti.”

Everywhere undefeated when doing these things, people go everywhere in well-being: This is their highest blessing.”

172
Yañ-kiñci vittam idha vā huraṁ vā
Saggesu vā yaṁ rataṇam pañītam
Na no samaṁ atthi Tathāgatena.

Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.

Idam-pi Buddhе rataṇam pañītam
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Khayaṁ virāgam amatam pañītam
Yad-ajjhagā Sakyamunī samāhito
Na tena dhammadena sam’atthi kiñci.

The exquisite deathless—dispassion, ending—
discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.

Idam-pi dhamme rataṇam pañītam
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

Yam-buddha-seṭṭho parivaṇṇayī suciṁ
Samādhim-ānantarik’aňňam-āhu
Samādhinā tena samo na vijjati.

What the excellent Awakened One extolled as pure
and called the concentration of unmediated knowing:
No equal to that concentration can be found.

Idam-pi dhamme rataṇam pañītam
Etena saccena suvatthi hotu.
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.

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.

Idam-pi saṅhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Ye suppayuttā manasā dalhena
Nikkāmino gotama-sāsanamhi
Te pattippattā amatāṁ vigayha
Laddhā mudhā nibbutim bhuñjamānā.

Those who, devoted, firm-minded,
apply themselves to Gotama’s message,
on attaining their goal, plunge into the deathless,
freely enjoying the unbinding they’ve gained.

Idam-pi saṅhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Khīṇam purāṇam navam n’atthi sambhavaṁ
Viratta-cittāyatike bhavasmiṁ
Te khīṇa-bījā aviruṭhi-chandā
Nibbanti dhīrā yathā’yam-padīpo.

Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they—with no seed, no desire for growth,
enlightened—go out like this flame.

Idam-\textit{pi} sa\textit{ṅ}he \textit{ratanam} pa\textit{nītaṃ}

Etena saccena suvatthi \textit{hotu}.

\textit{This, too, is an exquisite treasure in the Saṅgha.}
\textit{By this truth may there be well-being.}
Karaṇīya Mettā Sutta
The Discourse on Goodwill

Karaṇīyam-attha-kusalena
  yantam santam padam abhisamecca,
This is to be done by one skilled in aims appreciating the state of peace:

Sakko ujū ca suhujū ca
  suvaco c’assa mudu anatimānī,
Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,

Santussako ca subharo ca
  appakicco ca sallahuka-vutti,
content & easy to support, with few duties, living lightly,

Santindriyo ca nipako ca
  appagabbho kulesu ananugiddho.
with peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddam samācare kiñci
  yena viññū pare upavadeyyum.
Do not do the slightest thing that the wise would later censure.

Sukhino vā khemino hontu
  sabbe sattā bhavantu sukhitattā.
Think: Happy & secure, may all beings be happy at heart.

Ye keci pāṇa-bhūtatthi
  taṣā vā thāvarā vā anavasesā,
Whatever beings there may be, weak or strong, without exception,

Dīghā vā ye mahāntā vā
  majjhimā rassakā añuka-thūlā,
long, large, middling, short, subtle, blatant,

Diṭṭha vā ye ca adiṭṭhā
  ye ca dūre vasantī avidūre,
seen \& unseen, living near \& far,

Bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhitattā.

born \& seeking birth: May all beings be happy at heart.

Na paro param nikubbetha
nātimāññetha katthaci nam kiñci,

Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā
nāññam-aññassa dukkham-iccheyya.
or through anger or irritation wish for another to suffer.

Mātā yathā niyam puttaṁ
āyusā eka-puttam-anurakkhe,

As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu
māna-sambhāvaye aparimāṇāṁ.
even so should one cultivate the heart limitlessly with regard to all beings.

Mettaṁ-ca sabba-lokasmim
māna-sambhāvaye aparimāṇāṁ,

With goodwill for the entire cosmos, cultivate the heart limitlessly:

Uddham adho ca tiriyaṁ-ca
asambādham averaṁ asapattam.

above, below, \& all around, unobstructed, without enmity or hate.

Tiṭṭhaṁ-caram nisinno vā
sayāno vā yāvatassa vigata-middho,

Whether standing, walking, sitting, or lying down, as long as one’s drowsiness is gone,

Etam satiṁ adhittheyya
brahmam-etam vihāraṁ idham-āhu.

one should be resolved on this mindfulness.
This is called a sublime abiding here.

Diṭṭhiṁ-ca anupagamma
sīlavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,
Kāmesu vineyya gedham,
   Na hi jātu gabbha-seyyam punareṭīti.
having subdued desire for sensual pleasures,
   one never again will lie in the womb.
Khandha Paritta
THE GROUP PROTECTION

Virūpakkehi me mettaṁ
Mettaṁ Erāpathehi me
Chabyā-puttehi me mettaṁ
Mettaṁ Kaṇhā-Gotamakehi ca

I have goodwill for the Virupakkhas, the Erapathas, goodwill for the Chabya descendants, & the Black Gotamakas.

Apādakehi me mettaṁ
Mettaṁ di-pādakehi me
Catuppadehi me mettaṁ
Mettaṁ bahuppadehi me

I have goodwill for footless beings, two-footed beings, goodwill for four-footed, & many-footed beings.

Mā mam apādako himsi
Mā mam himsi di-pādako
Mā mam catuppado himsi
Mā mam himsi bahuppado

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

Sabbe sattā sabbe pānā
Sabbe bhūtā ca kevalā
Sabbe bhadrāni passantu
Mā kiñci pāpamāgama.

May all creatures, all breathing things, all beings—each & every one—meet with good fortune. May none of them come to any evil.

* Appamāṇo Buddho, Appamāṇo Dhammo, Appamāṇo Saṅgho.

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

Pamāṇa-vantāni sirim-sapāni,
Ahi vicchikā sata-pādī uṇṇānābhī sarabū mūsikā.
There is a limit to creeping things—snakes, scorpions, centipedes, spiders, lizards, & rats.
Katā me rakkhā, Katā me parittā.
Paṭikkamantu bhūtāni.
So’ham namo Bhagavato,
Namo sattannāṁ Sammā-sambuddhānam.
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 Self-awakened Ones.
Mora Paritta
THE PEACOCK’S PROTECTION

Udetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Tam tam namassāmi
Harissa-vaṇṇam paṭhavippabhāsam
Tay’ajja guttā viharemu divasam.

The One King, rising, with Vision, golden-hued, illuminating the Earth:
I pay homage to you, golden-hued, illuminating the Earth.
Guarded today by you, may I live through the day.

Ye brāhmaṇa vedagu sabba-dhamme
Te me namo te ca mam pālayantu.
Namatthu buddhānam namatthu bodhiyā.
Namo vimuttānam namo vimuttiyā.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.

Imaṁ so parittam katvā
Moro carati esanā.

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

Apetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Tam tam namassāmi
Harissa-vaṇṇam paṭhavippabhāsam
Tay’ajja guttā viharemu rattim.

The One King, setting, with Vision, golden-hued, illuminating the Earth:
I pay homage to you, golden-hued, illuminating the Earth.
Guarded today by you, may I live through the night.
Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu.
Namatthu buddhānaṁ namatthu bodhiyā
Namo vimuttānaṁ namo vimuttiyā

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones, Homage to Awakening.
Homage to the Released Ones, Homage to Release.

Imaṁ so parittaṁ katvā
   Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.
Atthi loke sīla-guno
Saccam soccy'y'anuddaya
Tena saccena kāhāmi

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

Āvajjitvā dhamma-balam
Saritvā pubbake jine
Sacca-balam-avassāya

Sacca-kiriyam-akāsa'ham
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 can't walk.
My mother & father have left me.
Fire, go back!

Saha sacce kate mayham
Mahāpajjalito sikhī

Vajjesi soñasa karisāni
Udakam patvā yathā sikhī
Saccena me samo n’atthi

Esā me sacca-pāramīti.

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.
My truth has no equal:
Such is my perfection of truth.
Dhajagga Paritta
THE TOP-OF-THE-BANNER-STAFF PROTECTION

Itipi so bhagavā arahāṁ sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
Vijjā-carāṇa-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavāti.
unexcelled trainer of those who can be taught, teacher of devas & human beings; awakened; blessed.
Svākkhāto bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
Sandīṭṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattam veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.
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,
Yadidaṁ cattāri purisa-yugāni atṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:
Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One’s disciples—
Āhuneyyo pāhuneyyo dakkhiṇeyyo aṃjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaram puññakkhettam lokassāti.

the incomparable field of merit for the world.
Āṭānāṭiya Paritta
Homage to the Seven Past Buddhas

Vipassissā namatthu
  Cakkhumantassā sirīmato
Sikhissā-pi namatthu
  Sabba-bhūtānukampino
  Homage to Vipassī, possessed of vision & splendor.
  Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu
  Nāṭakassā tapassino
Namaththu Kاكusandhassā
  Māra-senappamaddino
  Homage to Vesabhū, cleansed, austere.
  Homage to Kakusandha, crusher of Māra’s host.

Konāgamanassā namatthu
  Brāhmaṇassā vuśimato
Kassapassā namatthu
  Vippamuttassā sabbadhi
  Homage to Konāgamana, the Brahman who lived the life perfected.
  Homage to Kassapa, everywhere released.

Aṅgīrasassā namatthu
  Sakya-puttassā sirīmato
Yo imām dhammam-adesesi
  Sabba-dukkhāpanūdananām.
  Homage to Aṅgīrasa, splendid son of the Sakyans, who taught this Dhamma—the dispelling of all stress.

Ye cāpi nibbutā loke
  Yathābhūtaṁ vipassisum
Te janā apiṣuṇā
   Mahantā vīṭasāradā

Those unbound in the world, who have seen things as they have come to be,
Great Ones of gentle speech, thoroughly mature:

Hitaṁ deva-manussānaṁ
   Yaṁ namassanti Gotamaṁ

Vijjā-caraṇa-sampannam
   Mahantāṁ vīṭasāradāṁ

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

Vijjā-caraṇa-sampannam
   Buddhāṁ vandāma Gotamāṁ

We revere the Buddha Gotama, consummate in knowledge & conduct.
Aṅgulimāla Paritta
Ven. Angulimāla’s Protection

Yato'hāṁ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca pāṇam jīvitā voropetā.
Tena saccena sotthi te hōtu 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.

Bojjhaṅga Paritta
The Factor-for-Awakening Protection

Bojjhaṅgo sati-saṅkhāto
Dhammānam vicayo tathā
Viriyam-pīti-passaddhi-
Bojjhaṅgā ca tathāpare
Samādh’upekkha-bojjhaṅgā
Satt’ete Sabba-dassinā
Muninā sammadakkhatā
Bhāvitā bahulikatā
Samvattanti abhiññāya
Nibbānāya ca bodhiyā.
Etena sacca-vajjena
Sotthi te hōtu sabbadā.

The factors for Awakening include mindfulness, analysis of qualities, persistence, rapture, & calm factors for Awakening, plus concentration & equanimity factors for Awakening.

These seven, which the All-seeing Sage has rightly taught, when developed & matured, bring about heightened knowledge, unbinding, & Awakening.

By the saying of this truth, may you always be well.
At one time, our Protector—seeing that Moggallāna & Kassapa were sick & 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.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.
By the saying of this truth, may you always be well.
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.
Bāhuṁ sahassam-abhinimmita-sāvudhantam
Grīmekhalaṁ udita-ghora-sasena-māram
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggaṁ.

[Tan-tejasā bhavatu te jaya-maṅgalāni.]

Creating a form with 1,000 arms, each equipped with a weapon,
Māra, 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 majesty of this, may you have the highest victory blessing.
[By the majesty of this, may you have victory blessings.]

Mārātirekam-abhiyujjhita-sabba-rattim
Ghorampan’āḷavaka-makkham-athaddha-yakkham
Khantī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggaṁ.

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

Nāḷāgiriṁ gaja-varaṁ atimattabhūtam
Dāvaggi-cakkam-asanīva sudāruṇantam
Metṭ’ambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggaṁ.

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 goodwill:
By the majesty of this, may you have the highest victory blessing.

Ukkhitta-khaggam-atihattha sudāruṇantam
Dhāvan-ti-yojana-path’āṅgulimālavantaṁ
Iddhībhiṣaṅkhata-mano jitavā munindo
Tan-tejāśā bhavatu te jaya-maṅgal’aggāṃ.

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 majesty of this, may you have the highest victory blessing.

Katvāna kaṭṭham-udaraṁ iva gabbhinīyā
Ciṅcāya duṭṭha-vacanaṁ jana-kāya-majjihe
Santena soma-vidhinā jitavā munindo
Tan-tejāśā bhavatu te jaya-maṅgal’aggāṃ.

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

Saccāṁ vihāya mati-saccaka-vāda-ketuṁ
Vādabhīropita-manaṁ ati-andhabhūtam
Paññā-padīpa-jalito jitavā munindo
Tan-tejāśā bhavatu te jaya-maṅgal’aggāṃ.

Saccaka, whose provocative views had abandoned the truth,
his mind delighting in argument, had become thoroughly blind.
The Lord of Sages defeated him with the light of discernment:
By the majesty of this, may you have the highest victory blessing.

Nandopananda-bhujagam vibudham mahiddhim
Puttena thera-bhujagama damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejāśā bhavatu te jaya-maṅgal’aggāṃ.

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

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ
Ñañāgadena vidhinā jitavā munindo
Tan-tejaśa bhavatu te jaya-mañgal’aggam.

His hands bound tight by the serpent of wrongly held views,
Baka, the Brahmā, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the majesty of this, may you have the highest victory blessing.

Etāpi buddha-jaya-mañgala-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān’aneka-vividhāni c’upaddavāni
Mokkham sukham adhigameyya naro sapaño.

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 & happiness.
**Jaya Paritta**

**The Victory Protection**

Mahā-kāruniko nātho
Hitāya sabba-pañinaṁ
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ
Etena sacca-vajjena

_Hotu te jaya-maṅgalaṁ_

(\textit{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

Sakyānaṁ nandi-vaḍḍhano
Evaṁ tvam vijayo hohi

_Jayassu jaya-maṅgale_

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.

Aparājita-pallaṅke

_Sīse paṭhavi-pokkhare_

Abhiseke sabba-buddhānaṁ

_Aggappatto pamodati_

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.

Sunakkhattaṁ sumaṅgalaṁ
Supabhātam suhuṭṭhitam
Sukhaṇo sumuhutto ca

Suyitṭham brahmacārisu
Padakkhiṇaṁ kāya-kammaṁ

Vācā-kammaṁ padakkhiṇam
Padakkhiṇaṁ mano-kammaṁ

Paṇidhī te padakkhiṇā
Padakkhiṇāni katvāna

Labhantattthe, padakkhiṇe

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 holy life.
Doing these rightful things,
your rightful aims are achieved.
Abhaya Paritta

THE DANGER-FREE PROTECTION

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinām akantam
Buddhānubhāvena vināsamentu

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Buddha’s power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinām akantam
Dhammānubhāvena vināsamentu

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Dhamma’s power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinām akantam
Saṅghānubhāvena vināsamentu

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Saṅgha’s power may they be destroyed.

* * *

Sakkatvā buddha-rataṇam
Osathāṁ uttamaṁ varam
Having revered the jewel of the Buddha, 
the highest, most excellent medicine, 
the welfare of human & heavenly beings: 
Through the Buddha’s majesty & safety, 
may all obstacles vanish. 
May your sufferings grow totally calm.

Having revered the jewel of the Dhamma, 
the highest, most excellent medicine, 
the stiller of feverish passion: 
Through the Dhamma’s majesty & safety, 
may all obstacles vanish. 
May your fears grow totally calm.

Having revered the jewel of the Saṅgha, 
the highest, most excellent medicine, 
worthy of gifts, worthy of hospitality: 
Through the Saṅgha’s majesty & safety, 
may all obstacles vanish.
May your diseases grow totally calm.
Devatāyuyyojana Gāthā
VERSES USHERING THE DEVAS BACK HOME

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā
Hontu sabbe’pi pāṇino.

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.

Ettāvatā ca amhehi
Sambhataṁ puñña-sampadāṁ
Sabbe devānumodantu
Sabba-sampatti-siddhiyā.

For the sake of all attainment & success, may all heavenly beings rejoice in the extent to which we have gathered a consummation of merit.

Dānam dadantu saddhāya
Silam rakkhantu sabbadā
Bhāvanābhiritā hontu
Gacchantu devatāgatā.

May they give gifts with conviction, may they always maintain virtue.
May they delight in meditation. May they go to a heavenly destination.

Sabbe Buddhā balappattā
Paccekānañ-ca yam balam
Arahantānañ-ca tejena
Rakkham bandhāmi sabbāso.

From the strength attained by all the Buddhas,
the strength of the Private Buddhas,
by the majesty of the arahants,
I bind this protection all around.
Bhavatu sabba-maṅgalaṁ
   Rakkhantu sabba-devatā
May there be every blessing. May all the devas protect you.
Sabba-buddhānubhāvena
   Sadā sotthī bhavantu te.
Through the power of all the Buddhas, may you always be well.
Bhavatu sabba-maṅgalaṁ
   Rakkhantu sabba-devatā
May there be every blessing. May all the devas protect you.
Sabba-dhammānubhāvena
   Sadā sotthī bhavantu te.
Through the power of all the Dhammas, may you always be well.
Bhavatu sabba-maṅgalaṁ
   Rakkhantu sabba-devatā
May there be every blessing. May all the devas protect you.
Sabba-saṅghānubhāvena
   Sadā sotthī bhavantu te.
Through the power of all the Saṅgha, may you always be well.
Formal Requests

Taking the Five Precepts

The Request:

Mayaṁ bhante, ti-saraṇena saha pañca sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyaṁ-pi mayaṁ bhante…

Venerable Sir, a second time…

Tatiyaṁ-pi mayaṁ bhante…

Venerable Sir, a third time…

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato

sammā-sambuddhassa. (three times)

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

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyaṁ-pi buddham saraṇaṁ gacchāmi.

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

Dutiyaṁ-pi dhammaṁ saraṇaṁ gacchāmi.
A second time, I go to the Dhamma for refuge.

Dutiyaṃ-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyaṃ-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyaṃ-pi dharmamā saraṇaṃ gacchāmi.

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

Tatiyaṃ-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says:

Ti-saraṇa-gamanam niṭṭhitam.

This ends the going for refuge.

The lay people respond:

Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācāra veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

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

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

The monk then concludes with the following:

Imāni pañca sikkhā-padaṇi:
These are the five training rules.

Sīlena sugatim yanti.
Through virtue they go to a good destination.

Sīlena bhoga-sampadā.
Through virtue is wealth attained.

Sīlena nibbutim yanti.
Through virtue they go to unbinding.

Tasmā sīlam visodhaye.
Therefore we should purify our virtue.

(BOW THREE TIMES)
Taking the Eight Precepts

THE REQUEST:

Mayaṁ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayaṁ bhante…

Venerable Sir, a second time…

Tatiyam-pi mayaṁ bhante…

Venerable Sir, a third time…

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato

sammā-sambuddhassa. (three times)

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

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṁ saraṇaṁ gacchāmi.

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

Dutiyam-pi dhammaṁ saraṇaṁ gacchāmi.

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

Dutiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A second time, I go to the Saṅgha for refuge.
Tatiyam-pi buddhaṁ saraṇaṁ gacchāmi.
A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.
A third time, I go to the Saṅgha for refuge.

The monk then says:

Ti-saraṇa-gamanāṁ niṭṭhitāṁ.
This ends the going for refuge.

The lay people respond:

Āma bhante.
Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from sexual intercourse.

Muśāvādā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from eating after noon & before dawn.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.
Uccāsayana-mahāsayana veramaṇī sikkhā-padam samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)
Ordination for an Eight-Precept Nun

Arahaṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantaṁ abhivādemi.
I bow down before the Awakened, Blessed One.
(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.

Dhammaṁ namassāmi.
I pay homage to the Dhamma.
(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One’s disciples has practiced well.

Saṅgham namāmi.
I pay respect to the Saṅgha.
(BOW DOWN)

Namo tassa bhagavato arahato
sammā-sambuddhassa. (three times)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Esāhaṁ bhante, sucira-parinibbutam-pi, tam bhagavantaṁ
saraṇam gacchami, dhammaṇ-cā bhikkhu-saṅghaṇ-ca. Pabbajjam
maṁ saṅgho dhāretu, ajjatagge pānupetaṁ saraṇam gataṁ.
Venerable sir, I take refuge in the Blessed One—even though he long ago was totally unbound—together with the Dhamma & the Bhikkhu Saṅgha. May the Saṅgha regard me as one gone forth, having attained refuge from this day forward.

Ahaṁ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.
Venerable Sir, I request the Three Refuges & the Eight Precepts.
Dutiyaṁ-pi mayaṁ bhante...

208
Venerable Sir, a second time…

Tatiyam-pi mayaṁ bhante…

Venerable Sir, a third time…

The monk then recites the following passage three times, after which the nun repeats it three times:

Namo tassa bhagavato arahato
samā-sambuddhassa. (three times)

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

The monk then recites the following passages line by line, with the nun reciting line by line after him.

Buddham saraṇaṁ gacchāmi.
I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.
I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.
I go to the Saṅgha for refuge.

Dutiyam-pi buddham saraṇaṁ gacchāmi.
A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅghaṁ saraṇaṁ gacchāmi.
A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddham saraṇaṁ gacchāmi.
A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.
A third time, I go to the Saṅgha for refuge.

The monk then says:
Ti-saraṇa-gamanam niṭṭhitam.

This ends the going for refuge.

The nun responds:

Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

Pāṇātipātā veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from stealing.

Abhra-ma-cariyā veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-paśadaṭṭhāna veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.


I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-maḥāsayanā veramaṇī sīkkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni atṭha sīkkhā-padaṁ samādiyāmi.

I undertake these eight precepts.

Imāni atṭhasīkkhā-padaṁ samādiyāmi.

I undertake these eight precepts.

Imāni atṭha sīkkhā-padaṁ samādiyāmi.
I undertake these eight precepts.

(BOW THREE TIMES)
Requesting a Discourse

Brahmā ca lokādhipatī sahampati
Kat’aṅjalī andhivaram ayācatha:
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṁ anukampimam șajam.

The Brahmā Sahampati, Lord of the World,
with hands palm-to-palm before his heart, requested a blessing:
There are beings here with only a little dust in their eyes.
Please teach the Dhamma out of compassion for them.
Requesting Blessings

Vipatti-paṭibāhāya
   Sabba-sampatti-siddhiyā,
Sabba-dukkha-vināsāya
   Parittāṃ brūtha maṅgalam.
Vipatti-paṭibāhāya
   Sabba-sampatti-siddhiyā,
Sabba-bhaya-vināsāya
   Parittāṃ brūtha maṅgalam.
Vipatti-paṭibāhāya
   Sabba-sampatti-siddhiyā,
Sabba-roga-vināsāya
   Parittāṃ brūtha maṅgalam.

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all pain, may you chant a blessing & protection.
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all danger, may you chant a blessing & protection.
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all illness, may you chant a blessing & protection.
Requesting Forgiveness

*(From the Triple Gem)*

Repeat Namo... three times.

Ratanattaye pamādena, dvārattayena kataṁ,
Sabbam aparādham khamat no bhante.
*May the Triple Gem forgive us for any wrong we have done to it out of heedlessness in thought, word, or deed.*

*(From a Senior Monk)*

Repeat Namo... three times.

[Mahāthere]* pamādena, dvārattayena kataṁ,
Sabbam aparādham khamat no bhante. *(three times)*
*Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed.*

Bow down & stay there while the monk says:

*Aham* khamami, tumhehi-pi me khamitabbam.
*I forgive you; may you all also forgive me.*

Respond:

Khamama 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)*

*Mahāthere* is used for very senior & highly respected monks. Change it to *There* for somewhat less senior monks, *Upajjhāye* for one’s preceptor,
Acariye for one’s teacher, and
Ayasmante for monks in general.

(When one person is asking forgiveness)

Repeat Namo... three times.

[Maḥāthere]* pamādena, dvārattayena kataṁ,
Sabbaṁ aparādham khamatha me bhante. (three times)

Venerable Sir, may you forgive me for any wrong I have done you out of heedlessness in thought, word, or deed.

Bow down & stay there while the monk says:

Aham khamāmi, tayāpi me khamitabbaṁ.
I forgive you; may you also forgive me.

Respond:

Khamāmi bhante.
I forgive you, Venerable Sir.

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

Sādhu bhante.
Very good, Venerable Sir.

(BOW THREE TIMES)
Formal Offerings

Food

To four or more monks. Repeat Namo... three times, then:

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni, bhikkhu-saṅghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

To two or three monks. Repeat Namo... three times, then:

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni, sīlavantānaṁ, onojayāma. Sādhu no bhante, sīlavanto, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

For one monk, change silantānaṁ to silavato, and silavanto to silavā.

General Items (after noon)

To four or more monks. Repeat Namo... three times, then:
Imāni mayam bhante, saṅgha-dānāni, bhikkhu-saṅghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukḥāya. 

Venerable sirs, we present these Saṅgha gifts of ours to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these, our Saṅgha gifts, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāni mayam bhante, saṅgha-dānāni, sīlavantānaṁ, onojayāma. Sādhu no bhante, sīlavanto, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukḥāya.

Venerable sirs, we present these Saṅgha gifts of ours to the virtuous ones. May the virtuous ones accept these, our Saṅgha gifts, for our long-term welfare & happiness.

For one monk, change sīlavantānaṁ to sīlavato, and sīlavanto to sīlavā.

“Forest Cloth”

To four or more monks. Repeat Namo... three times, then:

Imāni mayam bhante, paṅsukūla-cīvarāni, saparivārāni, bhikkhu-saṅghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, paṅsukūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukḥāya.

Venerable sirs, we present these cast-off cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

To two or three monks. Repeat Namo... three times, then:

Imāni mayam bhante, paṅsukūla-cīvarāni, saparivārāni, sīlavantānaṁ, onojayāma. Sādhu no bhante, sīlavanto, imāni,
pañskula-cīvarāni, saparivārāni, paṭiggan̄hātu, amhākaṁ, dīgha-rattām, hitāya, sukhāya.

Venerable sirs, we present these cast-off cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

Declaration for a Gift to the Bhikkhu Saṅgha

(TO BE MADE BY ONE OF THE MONKS)

Repeat Namo... three times, then:


Venerable sirs, may the Saṅgha please pay attention: The first share [of this gift] goes to the senior monk. May the remaining shares be ours. May the monks, (novices, & lay people)* [living here] use these things as they please.

* Omit or include the references to novices & lay people as is appropriate.

Lodgings

Repeat Namo... three times, then:

Imāni mayam bhante, senāsanāni, āgaṭānāgatassa, cātuḍdisassa, bhikkhu-saṅghassato, onojaya. Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni, paṭiggan̄hātu, amhākaṁ, dīgha-rattām, hitāya, sukhāya.

Venerable sirs, we present these lodgings of ours to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours for our long-term welfare & happiness.
Kaṭhina Cloth

Repeat Namo... three times, then:

Imāṃ bhante, saparivāram, kaṭhina-cīvara-dussām, saṅghassa, onojayāma. Sādhu no bhante, saṅgho, imāṃ, saparivāram, kaṭhina-cīvara-dussām, paṭigganṭhātu, paṭiggahetvā ca, iminā dussena, kaṭhināṁ attharatu, amhākāṁ, dīgha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present this kaṭhina-robe cloth, together with its accompanying articles, to the Saṅgha. May the Saṅgha please accept this kaṭhina-robe cloth of ours, together with its accompanying articles, and having accepted it, spread the kaṭhina with this cloth for our long-term welfare & happiness.

Rains Bathing Cloth

To four or more monks. Repeat Namo... three times, then:

Imāni mayaṁ bhante, vassāvāsika-cīvarāni, saparivārāni, bhikkhu-saṅghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭigganṭhātu, amhākāṁ, dīgha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāni mayaṁ bhante, vassāvāsika-cīvarāni, saparivārāni, sīlavantaṁ, onojayāma. Sādhu no bhante, sīlavanto, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭigganṭhātu, amhākāṁ, dīgha-
rattaṁ, hitāya, sukhāya.

Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

Rains-residence Candle

To four or more monks. Repeat Namo... three times, then:

Imāṁ bhante, Buddha-pūjāya, vassa-gataṁ, padīpaṁ, saṅghassa, onojoyāma. Sādhu no bhante, saṅgho, imāṁ vassa-gataṁ, padīpaṁ, paṭīggaṁhātu, amhākaṁ, digha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present this Rains-residence candle, for homage to the Buddha, to the Saṅgha. May the Saṅgha accept this Rains-residence candle, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāṁ bhante, Buddha-pūjāya, vassa-gataṁ, padīpaṁ, sīlavantānam, onojoyāma. Sādhu no bhante, sīlavanto, imāṁ vassa-gataṁ, padīpaṁ, paṭīggaṁhātu, amhākaṁ, digha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present this Rains-residence candle, for homage to the Buddha, to the virtuous ones. May the virtuous ones accept this Rains-residence candle, for our long-term welfare & happiness.
Homage

Visākha Pūjā

Handa mayam buddhassa bhagavato pubba-bhäga-namakäram karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

[Namo tassa] bhagavato arahato sammä-sambuddhassa. (three times)

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

Yam-amha kho mayam, Bhagavantaṁ saraṇam gatä, yo no Bhagavä sattha, yassa ca mayam Bhagavato dhammamrocema:
The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:

Ahosi kho so Bhagavä, majjhimesu janapadesu ariyakesu manusse su uppanno, khattiyo jātiyā, gotamo gottena.
was born in the Middle Country, the Ariyaka race, the noble warrior class, & the Gotama lineage.

Sakya-putto Sakya-kulä pabbajito, sadevake loke samärake sabrahmake, sassamaña-brähmaniyä pajäya sadeva-manussäya, anuttaram sammä-sambodhiṁ abhisambuddho.
A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Māras, & Brahmas, its generations
with their contemplatives & brāhmans, their rulers & common people.

Nissāṇsayam kho so Bhagavā, arahāṁ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi sattā deva-manussānam buddho bhagavā.

There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, teacher for human & divine beings; awakened & blessed.

Svākhāto kho pana tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattaṁ veditabbo viññūhi.

And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be realized by the observant for themselves.


And that the Community of the Blessed One’s disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Ayaṁ kho pana paṭimā, tam Bhagavantaṁ uddissa katā patitthāpitā, yāvadeva dassanena, tam Bhagavantaṁ anussaritvā, pasāda-samvega-paṭilābhāya.

This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.

[Ayaṁ kho pana thūpo, tam Bhagavantaṁ uddissa kato patitthāpito, yāvadeva dassanena, tam Bhagavantaṁ anussaritvā,
pasāda-samvega-paṭilābhāya.

This stupa dedicated to the Blessed One has been fashioned &’ placed here so that, in seeing it, we will remember him and gain a sense of inspiration &’ chastened dismay.]

Mayam kho etarahi, imam visākha-puṇṇamī-kālaṁ, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṁ paṭvā, imam thānam sampattā.

Now, on this full-moon day of Visākha—recognized as the date of the Blessed One’s birth, Awakening, & Total unbinding—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār’ūpadhānam karitvā,

We take these offerings—candles, incense, &’ so forth—and make our bodies a vessel for them.


Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image-shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi, ūtabbehi guṇehi ati’ārammaṇatāya paññāyamāno,

Even though the Blessed One was long ago totally unbound, he is still discernable through our remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākam dīgha-rattam hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare &’ happiness.
Āsāḷha Pūjā

(LEADER)

Handa mayam buddhassa bhagavato pubba-bhāga-namakāram karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

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

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

Yam-amha kho mayam, Bhagavantam saraṇam gataḥ, yo no Bhagavā satthā, yassa ca mayam Bhagavato dhammam rocema:
The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:

Ahosi kho so Bhagavā, araham sammā-sambuddho. Sattesu kāruṇām paṭicca, karuṇāyako hitesi, anukampaṁ upādāya, āsāḷha-punṇamiyam, Bārāṇasiyam isipatane migadāye, paṇca-vaggiyānaṁ bhikkhūnam, anuttaram dhamma-cakkam paṭhamam pavattetvā, cattāri ariya-saccāni pakāsati.

is a Worthy One, Rightly Self-awakened. Through his compassion & sympathy for living beings, compassionately desiring their welfare, he first set the unexcelled Wheel of Dhamma in motion on the full moon night of the month of Āsāḷha, in the Deer Refuge at the Meeting Place of the Seers near Vārāṇasi, and proclaimed the four noble truths to the Group of Five Monks.

Tasmiṁ-ca kho samaye, paṇca-vaggiyānaṁ bhikkhūnam pamukho, āyasmā Añña-Koṇḍañño, Bhagavato dhammam sutvā, virajaṁ vitamalam dhamma-cakkhum paṭilabhitvā, “Yaṅ-kiñci samudaya-
At that time, the leader of the Group of Five Monks—Venerable Aññā-Koṇḍañña—having listened to the Blessed One’s teaching, gained the dustless, stainless Dhamma eye: “Whatever is subject to origination is all subject to cessation.”

Bhagavantaṁ upasampadaṁ yācitvā, Bhagavato yeva sāntike, ehi-bhikkhu-upasampadaṁ paṭilabhitvā, Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho, loke paṭhamam uppanno āhosi.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One’s very presence, and so became the world’s first noble disciple in the Blessed One’s Dhamma & discipline.


And at the time the Gem of the Saṅgha first appeared in the world, making the Triple Gem—the Gem of the Buddha, the Gem of the Dhamma, & the Gem of the Saṅgha—complete.

Mayaṁ kho etarahi, imaṁ āsāḷha-puṇṇamī-kālam, tassa Bhagavato dhamma-cakkappavattana-kāla-sammataṁ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-sammataṁ-ca, ratanattaya-sampuraṇa-kāla-sammataṁ-ca patvā, imaṁ thānaṁ sampattā,

Now, on this full-moon day of Āsāḷha—recognized as the date of the Blessed One’s setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkare gahetvā, attano kāyaṁ sakkār’ūpadhānam karītvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.
Tassa Bhagavato yathā-bhuce guṇe anussarantā, imam paṭimā-gharam [thūpaṃ] tikkhattum padakkiṇām karissāma, yathā-gahitehi sakkārehi pūjam kurumānā.

Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi, ānātbehi guṇehi atīṭārammaṇatāya paṇāyamāno,

Even though the Blessed One long ago was totally unbound, he is still discernable through the remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre, paṭīggaṇhātu, amhākaṃ dīgha-rattam hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.
Māgha Pūjā

(LEADER)

Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāram karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

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

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

Ajjāyaṁ māgha-puṇṇamī sampattā, māgha-nakkhattena puṇṇa-cando yutto, yattha Tathāgato araham̃ sammā-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkham̃ uddisi.

Today is the full moon day in the month of Māgha, the date on which the Tathāgata—the Worthy One, Rightly Self-awakened—held the four-factored meeting of his disciples and gave the Pāṭimokkha Exhortation.

Tadā hi aḍḍha-teraṇi bhikkhu-satāni, sabbeṣam̃-yeva khīnasavānam, sabbe te ehi-bhikkhukā, sabbe’pi te anāmantitāva, Bhagavato santikaṁ āgatā, Veluvane kalandaka-nivāpe, māgha-puṇṇamīyam vaḍḍhamānakacchāyāya.

At that time, 1,250 monks—all entirely free of defilements, all recipients of the Come-Bhikkhu ordination, all unnotified of the meeting—came to the Blessed One’s presence in the Squirrels’ Feeding Ground in the Bamboo Forest in the late afternoon of the full moon day in Māgha.

Tasmiṇ-ca sannipāte,
Bhagavā visuddh’uttam’uposatham akāsi,
ovāda-pāṭimokkhamuddisi.

And in that meeting, the Blessed One led an utterly pure full-moon observance and gave the Pāṭimokkha Exhortation.

Ayaṁ amhākaṁ Bhagavato, ekoyeva sāvaka-sannipāto aḥosi, cāturaṅgiko, adhīha-terasāni bhikkhu-satāni, sabbesaṁ-yeva khīṇasavānaṁ.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all with effluents ended.

Mayanḍāni, imaṁ māgha-puṇṇamī-nakkhatta-samayaṁ, takkālasadisaṁ sampattā, sucira-parinibbutam-pi tam Bhagavantaṁ samanussaramānā, imasmiṁ tassa Bhagavato sakkhi-bhūte cetiye,

Now, on this same date—the full-moon day in Māgha—remembering the Blessed One, even though he long ago was totally unbound, we have come to this memorial to him.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkārūpadhānaṁ karitvā,
We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucesu guṇe anussarantā, imaṁ paṭimā-gharam [thūpaṁ] tikkhattum padakkhiṇaṁ karissāma, yathā-gahitehi sakkārehi pūjaṁ kurumānaṁ.
Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sasāvaka-saṅgho, sucira-parinibbutopī, guṇehi dharamāno,
Even though the Blessed One, together with that Community of his Noble Disciples, long ago was totally unbound, he is remembered through his virtues.
Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākam dīgha-rattām hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.
Veneration

Ukāsa. Dvārattayena kataṁ,
sabbāṁ apāradham khamatu no (me) bhante.

We (I) ask your leave. We (I) ask you to forgive us (me) for whatever wrong we (I) have done with the three doors (of body, speech, & mind).

Vandāmi bhante cetiyan, sabbāṁ sabbattha ṭhāne,
supatiṭṭhitam sārīraṅka-dhātuṁ,
maḥā-bodhiṁ buddha-rūpaṁ, sakkārattham.

I revere every stupa established in every place, every relic of the Buddha’s body, every Great Bodhi tree, every Buddha image that is an object of veneration

Ahaṁ candāmi dhātuyo. Ahaṁ candāmi sabbaso,
Iccetaṁ ratanattayaṁ, ahaṁ candāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā maḥā-tejavanto, Dhamma-pūjā maḥā-pahappānño,
Saṅgha-pūjā maḥā-bhogāvaho.

Homage to the Buddha brings great majesty; homage to the Dhamma, great discernment; homage to the Saṅgha, great wealth.

Buddham Dhammaṁ Saṅgham,
jīvitam yāva-nibbānam saranaṁ gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life &’ refuge until reaching unbinding.

Parisuddho ahaṁ bhante, parisuddhoti maṁ,

Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu Averā sukha-jīvino.

May all living beings always live happily, free from animosity.

Kataṁ puṇṇa-phalam mayhaṁ,
Sabbe bhāgī bhavantu te.

May all share in the blessings springing from the good I have done.
Āmantayāmi vo bhikkhave,
Paṭivedayāmi vo bhikkhave:
I address you, monks,
I inform you, monks:
Khaya-vaya-dhammā saṅkhārā,
Appamādena sampādethāti.

Fabrications are subject to passing away.
Become consummate
    through heedfulness.
After the Pāṭimokkha

Siluddesa-pātha
THE VIRTUE SUMMARY

(LEADER) Handa mayaṁ siluddesa-pāthaṁ bhaṇāmaṁ:


This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, monks, and consummate in the Patimokkha. Live restrained with the restraint of the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.”

Therefore we should train ourselves: “We will live consummate in virtue, consummate in the Patimokkha. We will live restrained with the restraint of the Patimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.” That’s how we should train ourselves.

Tāyana-gāthā
THE VERSE TO TĀYANA

(LEADER) Handa mayaṁ Tāyana-gāthāyo bhaṇāmase:

[Chinda sotāṁ] parakkamma
Kāme panūda brāhmaṇa
Nappahāya muni kāme
N'ekattam-upapajjati.
Having striven, brāhman, cut the stream. Dispel sensual passions. Without abandoning sensual passions, a sage encounters no oneness of mind.

Kayirā ce kayirāthenaṁ
Daḷhamenaṁ parakkame
Sithilo hi paribbājo
Bhiyyo ākirate rajaṁ.
Akataṁ dukkaṭaṁ seyyo
Pacchā tappati dukkaṭaṁ.
Katañ-ca sukataṁ seyyo
Yaṁ katvā nānutappati.
If something’s to be done, then work at it firmly, for a slack going-forth kicks up all the more dust. It’s better to leave a misdeed undone. A misdeed burns you afterward. Better that a good deed be done that, when done, you don’t regret.

Kuso yathā duggahito
Hattham’evānukantati
Sāmaññaṁ dupparāmaṭṭham
Nirayāyūpakaḍḍhati.
Yañ-kiñci sithilaṁ kammaṁ
Saṅkiliṭṭhaṁ-ca yaṁ vataṁ
Saṅkassaram brahma-cariyaṁ
Na taṁ hoti, mahapphalanti.
Just as sharp-bladed grass, if wrongly held, wounds the very hand that holds it—the contemplative life, if wrongly grasped, drags you down to hell. Any slack act, or defiled observance, or fraudulent holy life bears no great fruit.
Anumodanā

(LEADER)
Yathā vārivahā pūrā
   Paripūrenti sāgaram
Evam-eva ito dinnaṁ
   Petānam upakappati.
Icchitaṁ patthitaṁ tumham
   Khippameva samijjhatu
Sabbe pūrentu saṅkappā,
   Cando paṇṇaraso yathā
Maṇi jotiraso yathā.
   Just as rivers full of water
   fill the ocean full,
even so does that here given
   benefit the dead (the hungry ghosts).
   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.

(ALL)
Sabbātiyo vivajjantu
   Sabba-rogo vinassatu
Mā te bhavatvantarāyo
   Sukhī dīghāyuko bhava.
Abhivādana-sīlissa
   Niccaṁ vuḍḍhāpacāyino

234
Cattāro dhammā vaḍḍhanti
Āyu vaṇṇo sukham, balaṁ.

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.

NOTE: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning “Sabbitiyo...” three times before going on to the lines beginning “Abhivādana-sīlissa...”. On some occasions, the leader will omit his solo part and will lead the entire group in chanting the following verses as a prelude to the passage beginning, “Sabbitiyo....”

Sabba-roga-vinimutto
Sabba-saṁtāpa-vajjito
Sabba-veram-atikkanto
Nibbuto ca tuvaṁ bhava.

May you be: freed from all disease, safe from all torment,
beyond all animosity, &' unbound.
II.

Aggato ve pasannānaṁ
Aggam dhammaṁ vijānataṁ
Agge buddhe pasannānaṁ
Dakkhiṇeyye anuttare
Agge dhamme pasannānaṁ
Virāgūpasame sukhe
Agge saṅhe pasannānaṁ
Puññakkhette anuttare
Aggasmīṁ dānaṁ dadataṁ
Aggam puññaṁ pavaḍḍhati
Aggaṁ āyu ca vaṇṇo ca
Yaso kitti sukham balam.
Aggassa dātā medhāvī
Agga-dhamma-samāhito
Deva-bhūto manusso vā
Aggappatto pamoḍatīti.

*With confidence,*

*realizing the supreme Dhamma to be supreme,*

*confidence in the supreme Buddha,*

*unsurpassed in deserving offerings,*

*confidence in the supreme Dhamma,*

*the bliss of stilling, dispassion,*

*confidence in the supreme Saṅgha,*

*unsurpassed as a field of merit,*

*having given gifts to the supreme,*

*one develops supreme merit,*

*supreme long life & beauty,*

*status, honor, bliss, & strength.*

*Having given to the supreme,*

*the wise person, firm in the supreme Dhamma,*
whether becoming a deva or a human being, 
rejoices, having attained the supreme.

NOTE: These verses are from the Aggappasāda Sutta (Discourse on Faith in the Supreme), Aṅguttara Nikāya 4:34.
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.

NOTE: These verses are from the *Bhojanā-dānānumodanā Sutta* (Discourse on Rejoicing in the Gift of Food), Aṅguttara Nikāya 5:37.
IV.

Āyuṁ vaṇṇam yasam kitiṁ
Saggaṁ uccākulīnataṁ
Ratiyo patthayānena
Uḷārā aparāparā
Appamādaṁ pasamsanti
Puñña-kiriyāsu paṇḍitā
Appamatto ubho atthe
Adhiggaṅhāti paṇḍito
Diṭhe dhamme ca yo attho
Yo c’attho samparāyiko
Atthābhisamayā dhīro
Paṇḍito’ti pavuccatīti.

Long life, beauty, status, honor,
heaven, high birth:
To those who delight in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in the making of merit.
The wise person, heedful,
acquires a two-fold welfare:
welfare in this life &’ welfare in the next.
By breaking through to his welfare
he is called “enlightened, wise.”

NOTE: These verses are from the Iṭṭha Sutta (Discourse on What is Welcome), Aṅguttara Nikāya 5:43. They are rarely chanted, and are included here for the sake of completeness.
V.

Bhuttā bhogā bhaṭā bhaccā
   Vitiṇṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā
   Atho pañca balī katā
Upaṭṭhitā sīlavanto
   Saññatā brahmačārino
Yadattham bhogam-iccheyya
   Paṇḍito ghamam-āvasam
So me attho anuppatto
   Kataṁ ananutāpiyam
Etam anussaram macco
   Ariya-dhamme thito naro
Idh'eva nam pasamsanti
   Pecca sagge pamodatīti.

"My wealth has been enjoyed,  
my dependents supported, protected from calamities by me.
I have given lofty offerings,  
and performed the five oblations.
I have provided for the virtuous,  
the restrained, followers of the holy life.
For whatever aim a wise householder  
would desire wealth, that aim have I attained.
I have done what will not lead to future distress."

When this is recollected by a mortal,  
a person established in the Dhamma of the noble ones,  
he is praised here and, after death, rejoices in heaven.

NOTE: These verses are from the Adiya Sutta (Discourse on Benefits to be Obtained), Aṅguttara Nikāya 5:41. The “five oblations” are gifts/offerings given to one’s relatives, guests, the dead, kings (taxes paid to the government), and devas. This passage is often chanted when donors are dedicating a donation to a relative or friend long deceased.
VI.

Dānañ-ca peyya-vajjañ-ca
Attha-cariyā ca yā idha
Samānattatā ca dhammesu
Tattha tattha yathārahabā.

Ete kho saṅghā loke
Rathassāṇī va yāyato.

Ete ca saṅghā nāssu
Na mātā putta-kāraṇā
Labhetha mānaṁ pūjaṁ vā
Pitā vā putta-kāraṇā.

Yasmā ca saṅghā ete
Samavekkhanti paṇḍitā

Tasmā mahattam papponti
Pāsamsā ca bhavanti teti.

Giving, kind words, beneficial action,
and consistency in the face of events,
in line with what’s appropriate in each case, each case.
These bonds of fellowship (function) in the world
like the linchpin in a moving cart.
Now, if these bonds of fellowship were lacking,
a mother would not receive
the honor & respect owed by her child,
nor would a father receive what his child owes him.
But because the wise show regard for these bonds of fellowship,
they achieve greatness and are praised.

Note: These verses are from the Saṅgha-vatthu Sutta (Discourse on the Bonds of Fellowship), Aṅguttara Nikāya 4:32.
VII.

Kāle dadanti sapaññā
   Vadaññū vīta-maccharā
Kālena dinnaṁ ariyesu
   Uju-bhūtesu tādisu
Vippasanna-manā tassa
   Vipulā hoti dakkhiṇā
Ye tattha anumodanti
   Veyyāvaccam karonti vā
Na tena dakkhiṇā onā
   Tē’pi puññassa bhāgino
Tasmā dade appativāna-citto
   Yattha dinnaṁ mahapphalaṁ
Puññāni para-lokasmim
   Patitthā honti pāninanti.

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.

NOTE: These verses are from the Kāla-dāna Sutta (Discourse on Seasonable Gifts), Aṅguttara Nikāya 5:36. They are often chanted when large groups of people organize a donation for a special occasion, such as a kathina.
VIII.

Ratanattayānubhāvena
   Ratanattaya-teja
Dukkha-roga-bhayā verā
   Sokā sattu c’upaddavā
Anekā antarāyāpi
   Vinassantu aṣesato
Jaya-siddhi dhanam lābham
   Sotthi bhāgyam sukham balaṁ
Siri āyu ca vaṇṇo ca
   Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca
   Jīva-siddhi bhavantu te.

Through the power of the Triple Gem,  
through the majesty 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.

NOTE: This passage is frequently chanted when a gift is being dedicated to the Saṅgha as a whole (Saṅgha-dāna). The same is true of the following passage, which is one of the few passages that Dhammayut monks will chant in Saṅyoga style.
IX.

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-
saṅghānubhāvena buddha-ratanam dhamma-ratanam saṅgha-
ratanam tiṇṇam ratanānam ānubhāvena caturāsītisahassa-
dhammadakkhandhānubhāvena piṭakatyānubhāvena
jināsāvakānubhāvena:
Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā
sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.
Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako
bala-vaḍḍhako vāṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.
Dukkha-roga-bhayā verā
 ā Sudā sattu c’upaddavā
Anekā antarāyāpi
 Vinassantu ca tejasā
Jaya-siddhi dhanam lābham
 Sotthi bhāgyam sukham balaṃ
Siri āyu ca vañño ca
 Bhogam vuddhi ca yasavā
Sata-vassā ca āyū ca
 Jīva-siddhi bhavantu te.
Bhavatu sabba-maṅgalam
 Rakkhantu sabba-devatā
Sabba-buddhānubhāvena
 Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalam
 Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-mañgalaṁ
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī, bhavantu te.

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the power of the Triple Gem—the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha—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.
May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.
May suffering, disease, danger, animosity, sorrow, adversity, misfortune
—obstacles without number—
vanish through (the Triple Gem’s) majesty.
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.
May there be every good blessing, may all the devas protect you,
Through the power of all the Buddhas (Dhamma, Saṅgha) may you always be well.
X.

So attha-laddho sukhitō
  Virulho buddha-sāsane
Arogo sukhitō hōhi
  Saha sabbehi ūnātihi.
Sā attha-laddhā sukhitā
  Virulhā buddha-sāsane
Arogā sukhitā hōhi
  Saha sabbehi ūnātihi.
Te attha-laddhā sukhitā
  Virulhā buddha-sāsane
Arogā sukhitā hotha
  Saha sabbehi ūnātihi.

May he gain his aims, be happy,
  and flourish in the Buddha’s teachings.
May you, together with all your relatives,
  be happy and free from disease.
May she gain her aims, be happy….
  May they gain their aims, be happy….

Note: The above verses are frequently chanted after an ordination, or when a lay person has
undertaken the practice of the eight precepts or has taken the five precepts for the first time. If
one man has ordained or taken the precepts, chant only the two lines beginning “So attha-
laddho…” three times. If one woman, chant only the two lines beginning “Sā attha-laddhā…”
three times. If more than one person, chant only the two lines beginning “Te attha-laddhā…”
three times.
XI.

Yasmiṁ padesa kappeti

Vāsaṁ paṇḍita-jātiyo

Śīlavant’ettha bhojetvā

Saññate brahma-cārino

Yā tattha devatā āsum

Tāsaṁ dakkhiṇam-ādise.

Tā pūjitā pūjayanti

Mānitā mānayanti namī.

Tato nam anukampanti

Mātā puttam va orasamī.

Devatā’nukampito poso

Sadā bhadrāni passati.

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, her son.
A person with whom the devas sympathize
always meets with auspicious things.

NOTE: These verses are from the Mahā-Parinibbāna Suttanta (Great Discourse on the Total Unbinding), Dīgha Nikāya 16. They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a housewarming.
XII.

Bhavatu saba-maṅgalaṁ
   Rakkhantu saba-devatā
Sabba-buddhānubhāvena
   Sadā sotthī bhavantu te.
Bhavatu saba-maṅgalaṁ
   Rakkhantu saba-devatā
Sabba-dhammānubhāvena
   Sadā sotthī bhavantu te.
Bhavatu saba-maṅgalaṁ
   Rakkhantu saba-devatā
Sabba-saṅghānubhāvena
   Sadā sotthī, bhavantu te.

May there be every good blessing,
   may all the devas protect you,
Through the power of all the Buddhas (Dhamma, Saṅgha)
   may you always be well.
Sītāṁ uṇham paṭihanti
   Tato vāḷamigāni ca
Siriṁsape ca makase
   Sisire cāpi vuṭṭhiyo.
Tato vātātapo ghoro
   Sañjāto paṭihāṇṇati.
Len’atthaṁ-ca sukh’atthaṁ-ca
   Jhāyituṁ-ca vipassītuṁ
Vihāра-dānaṁ saṅghassa
   Aggaṁ buddhehi vaṇṇitām.
Tasmā hi paṇḍito poso
   Sampassam attham-attano
Vihāre kāraye ramme
   Vāsayettha bahussute.
Tesaṁ annaṁ-ca pānaṁ-ca
   Vatthaṅsasanāni ca
Dadeyya ujubhūtesu
   Vippasannena cetasā.
Te tassa dhammaṁ desenti
   Sabba-dukkhāpanūdanaṁ
Yam so dhammam-idh’aṇṇāya
   Parinibbātyanāsavoti.

They ward off from there
cold & heat & beasts & prey
& creeping things & mosquitoes & showers in the cold season.
When the terrifying hot wind has arisen,
it’s warded off from there.
For the sake of shelter, for the sake of ease
to do jhāna and to see insightfully,
the gift of a dwelling is praised as foremost
by the awakened ones.
So a wise person, envisioning his own benefit,
should have delightful dwellings built
so that the learned may stay there.
He should, with an awareness clear & bright,
give them—those who’ve become straightforward—
food & drink, clothing & accouterments.
They will teach him the Dhamma dispelling all stress
so that he—knowing the Dhamma right there—
totally unbinds, effluent-free.

**NOTE:** These verses from Cullavagga VI.1.5 are chanted when a donor has made a gift of a dwelling for the Saṅgha.
Nidhi-kaṇḍa-sutta Gāthā

Verses from the Discourse on the Reserve Fund

Nidhiṁ nidheti puriso
   Gambhīre udakantike.
Atthe kicce samuppanne
   Atthāya me bhavissati
Rājato vā duruttassa
   Corato pīlitassa vā
Iṇassa vā pamokkhāya
   Dubbhikkhe āpadāsu vā.
Etad-atthāya lokasmimī
   Nidhi nāma nidhīyati.

A person stashes a fund away, deep underground, at the water line:
“When a need or duty arises, this will provide for my needs,
for my release if I’m denounced by the king, molested by thieves,
in case of debt, famine, or accidents.”
With aims like this in the world a reserve fund is stashed away.

Tāvassunihito santo
   Gambhīre udakantike
Na sabbo sabbadāyeva
   Tassa tam upakappati.
Nidhi vā thānā cavati
   Sañña vassa vimuyhati
Nāgā vā apanāmenti
   Yakkhā vāpi haranti nam
Appiyanā vāpi dāyādā
   Uddharanti apassato.
Yadā puññakkhayo hoti
Sabbam-etaṁ vinassati.

But no matter how well it’s stored, deep underground, at the water line, it won’t all always serve one’s need.
The fund gets shifted from its place, or one’s memory gets confused; or—unseen—nāgas make off with it, spirits steal it, or hateful heirs run off with it.
When one’s merit’s ended, it’s totally destroyed.

Yassa dānena sīlena
Saññamena damena ca
Nidhī sunihito hoti
Itthiyā purisassa vā
Cetiyamhi ca Saṅghe vā
Puggale atithīsu vā
Mātari pitari vāpi
Atho jeṭṭhamhi bhātari
Eso nidhi sunihito
Ajeyyo anugāmiyo.
Pahāya gamanīyesu
Etām ādāya gacchati.
Aśādhāraṇam-aṇṇesaṁ
Acorāharano nidhi.

But when a man or woman has laid aside a well-stored fund of generosity, virtue, restraint, & self-control, with regard to a shrine, the Saṅgha, a fine individual, guests, mother, father, or elder sibling:
That’s a well-stored fund. It can’t be wrested away.
It follows you along.
When, having left this world, for wherever you must go, you take it with you.
This fund is not held in common with others, & cannot be stolen by thieves.

Kayirātha dhīro puññāni
Yo nidhi anugāmiko.
Esa deva-manussānām
Sabba-kāma-dado nidhi.
Yam yan devābhīpatthenti
Sabba-ethena labbhati.

So, enlightened, you should make merit, the fund that will follow you along.
This is the fund that gives all they want to beings human, divine.
Whatever devas aspire to, that is all gained by this.

Suvaṇṇatā susarata
Susrāṭhānam surūpatā
Ādhipaccam parivāro
Sabba-ethena labbhati.

A fine complexion, fine voice, a body well-built, well-formed, lordship, a following: That is all gained by this.

Padesa-rajjam issariyam
Cakkavatti-sukham piyam
Deva-rajjam-pi dibbesu
Sabba-ethena labbhati.

Earthly kingship, supremacy, the bliss of an emperor, kingship over devas in the heavens: That is all gained by this.

Mānussika ca sampatti
Deva-loke ca yā rati
Yā ca nibbāna-sampatti
Sabba-ethena labbhati.

The attainment of the human state, any delight in heaven, the attainment of unbinding: That is all gained by this.

Mitta-sampadam-āgamma
Yoniso ca payuñjato
Vijjā vimutti vāsi-bhāvo
Sabba-ethena labbhati.
Excellent friends, appropriate application, 
mastery of clear knowing & release: That is all gained by this.

Paṭisambhidā vimokkha ca

Yā ca sāvaka-pāramī

Pacceka-bodhi buddha-bhūmi

Sabbam-etena labbhati.

Acumen, emancipations, the perfection of disciplehood, 
private awakening, buddhahood: That is all gained by this.

Evaṁ mahatthikā esā

Yadidaṁ puñña-sampadā

Tasmā dhīrā pasamsanti

Paṇḍitā kata-puññatanti.

So powerful this, the accomplishment of merit. 
Thus the wise, the enlightened, praise the fund of merit already made.
Tiro-kuḍḍa-kaṇḍa-sutta Gāthā

Hungry Shades Outside the Walls

Outside the walls they stand, & at crossroads. At door posts they stand, returning to their old homes. But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings.

Evam dadanti īnatīnam
Ye honti anukampakā
Suciṁ paṁitaṁ kālena
Kappiyaṁ pāna-bhojanam
Idam vo īnatīnam hotu
Sukhitā hontu īnatayo.

Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean — [thinking:] “May this be for our relatives. May our relatives be happy!”

Te ca tattha samāgantvā
Īnāti-petā samāgataḥ
Pahūte anna-pānamhi
Sakkaccam anumodare
Ciram jīvantu no īnāti
Yeṣaṁ hetu labhāmase.
Amhākañ-ca katā pūjā
Dāyakā ca anipphalā.

And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink:
“May our relatives live long because of whom we have gained [this gift]. We have been honored, and the donors are not without reward!”

Na hi tattha kasi atthi
Gorakkh'ettha na vijjati
Vaṇijjā tādisi n’atthi
Hiraññena kayākayaṁ.
Ito dinnena yāpenti
Petā kāla-katā tahim.

For there [in their realm] there’s no farming, no herding of cattle, no commerce, no trading with money. They live on what is given here, hungry shades whose time here is done.

Uṇṇate udakam vuṭṭham
Yathā ninnaṁ pavattati
Evam-eva ito dinnaṁ
Petānaṁ upakappati.

Yathā vārivahā pūrā
Paripūrenti sāgaram
Evam-eva ito dinnaṁ
Petānaṁ upakappati.

As water raining on a hill flows down to the valley, even so does what is given here benefit the dead. As rivers full of water fill the ocean full, even so does what is given here benefit the dead.

*Adāsi me akāsi me
Ñāti-mittā sakha ca me
Petānaṁ dakkhīnaṁ dajjā

256
Pubbe katam-anussaram.
Na hi ruṇṇam vā soko vā
Yā vañña paridevanā
Na tam petānam-atthāya
Evaṁ titṭhanti nātayo.

“He gave to me, she acted on my behalf, they were my relatives, companions, friends”: Offerings should be given for the dead when one reflects thus on things done in the past. For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way.

**Ayañ-ca kho dakkhiṇā dinnā
Saṅghamhi suppatiṭṭhitā
Dīgha-rattām hitāyassa
Thānaso upakappati.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately.

So ūdhi-dhammo ca ayaṁ nidassito
Petāna-pūjā ca katā ulārā.
Balañ-ca bhikkhūnam-anuppadinnaṁ
Tumhehi puññaṁ pasutaṁ anappakanti.

In this way, the proper duty to relatives has been shown, great honor has been done to the dead, and monks have been given strength: The merit you’ve acquired isn’t small.
Mahā-maṅgala-cakkavāla
THE GREAT UNIVERSE OF BLESSINGS

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇāparimita-puññādhikārassa
sabbantarāya-nivāraṇa-samatthassa
bhagavato arahato sammā-sambuddhassa
dvattiṁsa-mahāpurisa-lakkhaṇ’ānubhāvena

Through the power 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 & obstacles,

asītyānubyaañjan’ānubhāvena
through the power of his 80 minor characteristics,

atṭh’uttara-sata-maṅgal’ānubhāvena
through the power of his 108 blessings,

chabbanña-ramsiy’ānubhāvena ketumāl’ānubhāvena
through the power of his sixfold radiance,
through the power of the aura surrounding his head,

dasa-pāramit’ānubhāvena
dasa-upapāramit’ānubhāvena
dasa-paramattha-pāramit’ānubhāvena
through the power of his ten perfections, ten higher perfections, & ten ultimate perfections,

sīla-samādhi-paññ’ānubhāvena
through the power of his virtue, concentration, & discernment,
buddh’ānubhāvena dhamm’ānubhāvena
saṅgh’ānubhāvena
through the power of the Buddha, Dhamma, & Saṅgha,
tej’ānubhāvena iddh’ānubhāvena bal’ānubhāvena
through the power of his majesty, might, & strength,

ñeyya-dhamm’ānubhāvena
through the power of his Dhammas that can be known,
caturāsīti-sahassa-dhammakkhandh’ānubhāvena
through the power of the 84,000 divisions of his Dhamma,
nava-lokuttara-dhamm’ānubhāvena
through the power of his nine transcendent Dhammas,
aṭṭhaṅgika-magg’ānubhāvena
through the power of his eightfold path,
aṭṭha-samāpattiy’ānubhāvena
through the power of his eight meditative attainments,
chalabhiññ’ānubhāvena catu-sacca-ñāṇ’ānubhāvena
through the power of his six cognitive skills,
through the power of his knowledge of the four noble truths,
dasa-bala-ñāṇ’ānubhāvena
through the power of his knowledge of the ten strengths,
sabbaaññuta-ñāṇ’ānubhāvena
through the power of his omniscience,
mettā-karuṇā-muditā-upekkh’ānubhāvena
through the power of his goodwill, compassion, empathetic joy, & equanimity,
sabba-paritt’ānubhāvena
through the power of all protective chants,
ratanattaya-saraṇ’ānubhāvena
through the power of refuge in the Triple Gem:

Tuyhaṁ sabba-roga-sok’upaddava-dukkha-domanass-upāyāsā
vinassantu
May all your diseases, griefs, misfortunes, pains, distresses, & despair be destroyed,
sabba-antarāyāpi vinassantu
sabba-saṅkappā tuyhaṁ samijjhantu
may all obstructions be destroyed, may all your resolves succeed,
dighayutā tuyhaṁ hotu sata-vassa-jīvena
samaṅgiko hotu sabbadā.
* may you live long, always attaining 100 years.*
Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā devatā sadā tumhe,
* anurakkhantu.
* May the protective devas of the sky, the mountains, the forests, the land, the River Ganges, & the great ocean always protect you.*

* * *

Yānīdha bhūtāni samāgatāni
Bhummāni vā yānīva antalikkhe
Sabbe va bhūtā sumanā bhavantu
Atho’pi sakkacca suṇāntu bhāsitām.
Subhāsitām kiñci-pi vo bhānemu
Puññe sa’tuppādakaram apāpaṃ
Dhammūpadesaṃ anukārakānaṃ
Tasmā hi bhūtānī samentu sabbe.
Mettaṃ karotha mānusiyā pajāya
Bhūtesu bālham kата-bhattikāya
Divā ca ratto ca haranti ye baliṃ
Paccopakāram abhikaṅkhamānā.
Te kho manussā tanukānumbhāvā
Bhūtā vīsēsa mahiddhikā ca
Ādissamaṇā manujehi ūtā
Tasmā hi ne rakkhatha appamattā.

Whatever spirits have gathered here,
—on the earth, in the sky—
may you all be happy
& listen intently to what I say.
I will tell you something well-spoken,
not evil, engendering mindfulness in merit,
instructing Dhamma to those who comply,
so may all spirits be attentive.
Show good will to the human race
who have firmly shown loyalty to the spirits.
Day & night they give offerings,
strongly desiring your help in return.
Those human beings have little power
while spirits are of great might
in their own special ways
recognized & specified by human beings
so, being heedful, protect them.
Jinapañjara Gāthā

The Victor’s Cage

Jayāsanāgatā Buddhā
Jetvā Māraṁ savāhanaṁ
Catu-saccāsabham rasam
Ye piviṅsu narasabhā

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
Atṭha-vīsatī nāyakā
Sabbe patiṭṭhitā mayham
Matthake te munissarā.

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

Sīse patiṭṭhito mayham
Buddho dhammo dvilocane
Saṅgho patiṭṭhito mayham
Ure sabba-guṇākarō.

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
Sāriputto ca dakkhiṇe
Koṇḍañño piṭṭhi-bhāgasmiṁ
Moggallāno ca vāmake.
Anuruddha is in my heart, and Sāriputta on my right. Koṇḍañña is behind me, and Moggallāna on my left.

Dakkhiṇe savane mayham
Āsūṁ Ānanda-Rāhulo
Kassapo ca Mahānāmo
    Ubhāsūm vāma-sotake.
Ananda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.
Kesato piṭṭhi-bhāgasmiṁ
[ Kesante piṭṭhi-bhāgasmiṁ ]
    Suriyo-va pabhaṅkaro
Nisinno siri-sampanno
    Sobhito muni-puṅgavo.
Sobhita, the noble sage, sits in consummate glory, shining like the sun behind a hair on my head [all over
the hair at the back of my head].
Kumāra-kassapo therō
    Mahesi citta-vādako
So mayham vadane niccaṁ
    Patiṭṭhāsi guṇākaro.
Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue— is constantly in my mouth.
Puṇṇo Aṅgulimālo ca
    Upāli Nanda-Sīvalī
Therā pañca ime jātā
    Nalāte tilakā mama.
These five elders—Puṇṇa, Aṅgulimāla, Upāli, Nanda, & Sīvalī—have arisen as auspicious marks at the
middle of my forehead.
Sesāsīti mahātherā
    Vijitā jina-sāvakā
Etēsīti mahātherā
    Jitavanto jin’orasā
Jalantā sīla-tejena
    Aṅgam-āngesu saṃthitā.
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.
Ratanaṁ purato āsi
Dakkhiñe Metta-suttakaṁ.
Dhajaggam pacchato āsi
Vāme Aṅgulimālakaṁ.
Khandha-Mora-parittañca
Āṭānāṭiya-suttakaṁ
Ākāse chadanam āsi
Sesā pākāra-sanṭhitā.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left. The Khandha & Mora Parittas and the Āṭānāṭiya Sutta are a roof in space. The remaining suttas are established as a rampart.

Jinā nānā-varasamīyuttā
[Jināṇābala-samīyuttā]
Sattappākāra-laṅkatā
Vāta-pittādi-sañjātā
Bāhir’ajjhatt’upaddavā
Asesā vinayāṁ yantu
Ananta-jina-tejasā.

Excellently bound in many ways by the Victor,
[Bound by the Victor’s authority &’ strength],
seven ramparts arrayed against them, may all misfortunes within &’ without—caused by such things as wind or bile—be destroyed without trace through the unending Victor’s majesty.

Vasato me sakiccena
Sadā Sambuddha-pañjare
Jina-pañjara-majjhamhi
Viharantaṁ mahītale
Sadā pālentu maṁ sabbe
Te mahā-purisāsabhā.

As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho.
Jinānubhāvena jiṭ’upaddavo.
Dhammānubhāvena jiṭārisaṅgho.
Saṅghānubhāvena jiṭ’antarāyo.
Saddhammānubhāva-pālito carāmi jina-pañjare-ti.

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.
Meditation

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking bud- with the in-breath, and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it’s comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn’t feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect & flow together, and you’ll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

   a. in long & out long,
   b. in long & out short,
c. in short & out long,  
d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

   a. the tip of the nose,  
   b. the middle of the head,  
   c. the palate,  
   d. the base of the throat,  
   e. the breastbone (the tip of the sternum),  
   f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don’t focus on any spot above the base of the throat. And don’t try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you’ll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

— Phra Ajaan Lee Dhammadho
Whoever—monk, nun, lay male follower, or female lay follower—keeps practicing the Dhamma in accordance with the Dhamma, who keeps practicing masterfully, who live in accordance with the Dhamma: That is the person who worships, honors, respects, venerates, and pays homage to the Tathāgata with the highest homage. So you should train yourselves: ‘We will keep practicing the Dhamma in accordance with the Dhamma, we will keep practicing masterfully, we will live in accordance with the Dhamma.’ That is how you should train yourselves.

—MahāParinibbāna Sutta, Dīgha Nikāya 16
# Table of Contents

Titlepage 2  
Copyright 3  
Pronunciation 4  
  Vowels 4  
  Consonants 4  
  Scanning 5  
  Chanting Styles 6  
Morning Chanting 7  
  Dedication 7  
  Praise for the Buddha 8  
  Praise for the Dhamma 9  
  Praise for the Saṅgha 9  
  Salutation to the Triple Gem & The Topics for Chastened Dispassion 10  
  Reflection at the Moment of Using the Requisites 15  
Evening Chanting 17  
  Dedication 17  
  A Guide to the Recollection of the Buddha 18  
  Verses in Celebration of the Buddha 18  
  A Guide to the Recollection of the Dhamma 20  
  Verses in Celebration of the Dhamma 21  
  A Guide to the Recollection of the Saṅgha 22  
  Verses in Celebration of the Saṅgha 23  
  Reflection after Using the Requisites 25  
Reflections 27  
  Contemplation of the Body 27  
  Five Subjects for Frequent Recollection 30  
  The Verses on Friends 31  
  The Verses on Respect 33  
  The Verses on the Noble Truths 34  
  The Guardian Meditations 36
Ten Reflections 38
The Four Dhamma Summaries 40
Ovāda-pāṭimokkha Gāthā 41
The Sublme Attitudes 43
Sabba-patti-dāna Gāthā Verses for Dedication of Merit 46
Devatādipattidāna Gāthā Dedication of Merit to the Devas & Others 48
Uddissanādhiṭṭhāna Gāthā Verses for Dedicating Merit 50
Ākāsaṭṭhā ca bhummaṭṭhā 51
Refuge 53

Buddham saraṇaṁ gacchāmi. 53
N’atthi me saraṇaṁ aññaṁ 54
Mahā-kāruṇiko nātho 54
Bahum ve saraṇaṁ yanti 56
Discourses 58

Dhamma-cakkappavattana Sutta The Discourse on Setting the Wheel of Dhamma in Motion 58
Anatta-lakkhaṇa Sutta The Discourse on the Not-self Characteristic 66
Āditta-pariyāya Sutta The Fire Discourse 74
Mahā-samaya Sutta The Great Meeting 81
Magga-vibhaṅga Sutta An Analysis of the Path 100
Atṭh’aṅgika-magga Gāthā Verses on the Eightfold Path 105
Satipaṭṭhāna Pāṭha Passage on the Establishing of Mindfulness 106
Ariyavaṁsika Sutta Traditions of the Noble Ones 109
Sārāṇīya-dhamma Sutta Conditions for Amiability 113
Bhikkhu-aparihāniya-dhamma Sutta The Causes of Non-decline for Monks 116
Gotamī Sutta The Discourse to Gotamī 118
Dhajagga Sutta The Top of the Standard 120
Girimānanda Sutta To Girimānanda 124
Dhamma-niyāma Sutta The Orderliness of the Dhamma 130

Dhamma Synopses 132

Ovāda-pāṭimokkh’ādi Pāṭha Passage on the Ovāda-pāṭimokkha, etc. 132
Dhamma-gārav’ādi Gāthā Verses on Respect for the Dhamma, etc. 137

270
Merit for the Deceased

Paṭicca Samuppāda Dependent Co-arising
Heedfulness
The Three Inspired Verses
The House Builder
The Mountain
Noble Wealth
An Auspicious Day
The Three Characteristics
Bhāra-sutta Gāthā Verses from the Discourses on the Burden
Dhammasaṅgaṇi Mātikā Pāṭha The List from the Dhamma Groupings
The Council Chant
   Vinaya Discipline
   Sutta Discourses
Abhidhamma Higher Dhamma
   Dhamma-saṅgaṇī Classification of Qualities
   Vibhaṅga Analysis
   Dhātu-kathā Discussion of Properties
   Puggala-paññatti Designation of Individuals
   Kathā-vatthu Debate Topics
   Yamaka Pairs
   Mahāpaṭṭhāna Great Causal Principles

Blessings

An Invitation to the Devas
Namakāra-siddhi Gāthā Verses on Success through Homage
Sambuddhe The Buddhas
Namo-kāra-aṭṭhakaṁ The Homage Octet
Maṅgala Sutta The Discourse on Blessings
Cha Ratana Paritta Gāthā The Six Protective Verses from the Discourse on Treasures
Karaṇīya Mettā Sutta The Discourse on Goodwill
Khandha Paritta The Group Protection
Mora Paritta The Peacock’s Protection
Vaṭṭaka Paritta The Baby Quail’s Protection 183
Dhajagga Paritta The Top-of-the-Banner-Staff Protection 185
Āṭanāṭiya Paritta Homage to the Seven Past Buddhas 187
Aṅgulimāla Paritta Ven. Angulimala’s Protection 189
Bojjhaṅga Paritta The Factor-for-Awakening Protection 189
Buddha-jaya-maṅgala Gāthā The Verses of the Buddha’s Victory Blessings 192
Jaya Paritta The Victory Protection 195
Abhaya Paritta The Danger-free Protection 197
Devatāyuyyojana Gāthā Verses Ushering the Devas Back Home 200
Bhavatu sabba-maṅgalaṁ 201

Formal Requests 202
Taking the Five Precepts 202
Taking the Eight Precepts 205
Ordination for an Eight-Precept Nun 208
Requesting a Discourse 212
Requesting Blessings 213
Requesting Forgiveness 214

Formal Offerings 216
Food 216
General Items (after noon) 216
“Forest Cloth” 217
Declaration for a Gift to the Bhikkhu Saṅgha 218
Lodgings 218
Kāṭhina Cloth 219
Rains Bathing Cloth 219
Rains-residence Candle 220

Homage 221
Visākha Pūjā 221
Āsāḷha Pūjā 224
Māgha Pūjā 227
Veneration 230
The Buddha’s Last Words 231

272
After the Pāṭimokkha
   Siluddesa-pāṭha The Virtue Summary 232
   Tāyana-gāthā The Verse to Tāyana 232

Anumodanā 234
   Yathā vārivahā pūrā 234
   II. Aggato ve pasannānaṁ 236
   III. Āyudo balado dhīro 238
   IV. Āyuṁ vaṇṇaṁ yasasṁ kittim 239
   V. Bhuttā bhogā bhaṭa bhaccā 240
   VI. Dānañ-ca peyya-vajjañ-ca 241
   VII. Kāle dadanti sapaññā 242
   VIII. Ratanattayānubhāvena 243
   IX. Sabba-buddhānubhāvena 244
   X. So attha-laddho sukhito 246
   XI. Yasmiṁ padese kappeti 247
   XII. Bhavatu sabba-maṅgalam 248

Vihāra-dāna Gāthā Verses on Giving a Dwelling 249
Nidhi-kaṇḍa-sutta Gāthā Verses from the Discourse on the Reserve Fund 251
Tiro-kuḍḍa-kaṇḍa-sutta Gāthā Hungry Shades Outside the Walls 255
Mahā-maṅgala-cakkavāḷa The Great Universe of Blessings 258
Jinapañjara Gāthā The Victor’s Cage 262

Meditation 266
   Breath Meditation: Seven Steps 266
   MahāParinibbāna Sutta Quote 268