



Sutra

A
Chanting
Guide

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Chanting
Guide

Pali Passages with English Translations

*The Dhammayut Order
in the United States of America*

FOR FREE DISTRIBUTION

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Pronunciation

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

Vowels

Pāli has two sorts of vowels: long—ā, e, ī, o, ū, & ay; and short—a, i, & u. Unlike long and short vowels in English, 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 ī & i, and for ū & u. Thus, when chanting Pāli, the vowels are pronounced as follows:

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

Consonants

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

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

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

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

Scanning

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

Full-length syllables:

contain a long vowel (ā, e, i, o, ū, ay); *or*

end with ṁ; *or*

end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho).

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as ḷh & 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 - haṁ ta - ma - ra - ṇaṁ si - ra - sā ji - nen - daṁ

1 1 ½ 1 ½ ½ ½ 1 ½ ½ 1 ½ 1 1

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

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.

*Additional information on Buddhist
teachings can be found at:
www.accesstoinsight.org
&
www.dhammadata.org*

*Recordings of some of the chants in this book
can be found at:
www.dhammadata.org*

Morning Chanting

Araham̃ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̃ bhagavantam̃ abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̃ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅgham̃ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayam̃ bhagavantam̃ saraṇam̃ 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 mayam̃ bhagavato dhammam̃ rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam̃ bhagavantam̃ sasaddhammam̃

sasāvaka-saṅgham̃ abhipūjayāma.

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

Handa mayam̐ buddhassa bhagavato pubba-bhāga-
namakāram̐ 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 mayam̐ buddhābhithutim̐ karomase:

Now let us give high praise to the Awakened One:

(ALL) [Yo so tathāgato] araham̐ 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-sārathi satthā deva-
manussānam̐ buddho bhagavā;

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

Yo imam̐ lokam̐ sadevakam̐ samārakam̐
sabrahmakam̐,

Sassamaṇa-brāhmaṇim̐ pajam̐ sadeva-manussam̐
sayam̐ abhiññā sacchikatvā pavedesi.

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

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-
kalyāṇaṃ pariyosāna-kalyāṇaṃ;

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

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ
parisuddhaṃ brahma-cariyaṃ pakāsesi:

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

Tam-ahaṃ bhagavantaṃ abhipūjayāmi,
Tam-ahaṃ bhagavantaṃ sirasā 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 mayaṃ dhammābhithutiṃ karomase:

Now let us give high praise to the Dhamma:

(ALL) [Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattaṃ veditabbo viññūhi:

pertinent, to be seen by the observant for themselves:

Tam-ahaṃ dhammaṃ abhipūjayāmi,

Tam-ahaṃ dhammaṃ sirasā namāmi.

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

(BOW DOWN)

Praise for the Saṅgha

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

(ALL) [Yo so supaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,
*the Saṅgha of the Blessed One's disciples who have practiced
 straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,

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

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puññakkhettaṃ lokassa:
the incomparable field of merit for the world:

Tam-ahaṃ saṅghaṃ abhipūjayāmi,
 Tam-ahaṃ saṅghaṃ sirasā 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 mayam ratanattayappaṇāma-gāthāyo ceva
samvega-vatthu-paridipaka-pāṭhañ-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-mahaṇṇavo,

Yoccanta-suddhabbara-ñāṇa-locano,

Lokassa pāpūpakilesa-ghātako:

Vandāmi buddham aham-ādarena tam.

*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 padipo viya tassa satthuno,

Yo magga-pākāmata-bhedabhinnako,

Lokuttaro yo ca tad-attha-dīpano:

Vandāmi dhammam aham-ādarena tam.

*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 sukhetābhyatikhetta-saññito,

Yo diṭṭha-santo sugatānubodhako,

Lolappahīno ariyo sumedhaso:

Vandāmi saṅgham aham-ādarena tam.

*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.*

Icevam-ekant'abhipūjaneyyakam,
 Vatthuttayam vandayatābhisankhatam,
 Puññam mayā yam 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 araham sammā-
 sambuddho,

*Here, One attained to the Truth, Worthy & Rightly Self-awakened, has
 appeared in the world,*

Dhammo ca desito niyyāniko upasamiko
 parinibbāniko sambodhagāmi sugatappavedito.

*and Dhamma is explained, leading out [of samsara], calming, tending
 toward total Unbinding, going to self-awakening, declared by one who has
 gone the good way.*

Mayan-tam dhammam sutvā evam jānāma,

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkham,

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

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo
 dukkho yam-p'icchaṃ na labhati tampi dukkhaṃ.
*association with things disliked is stressful, separation from things liked is
 stressful, not getting what one wants is stressful.*

Saṅkhittena pañcupādānakkhandhā dukkhā,
In short, the five clinging-aggregates are stressful,

Seyyathidaṃ:

namely:

Rūpūpādānakkhandho,
the form clinging-aggregate,

Vedanūpādānakkhandho,
the feeling clinging-aggregate,

Saññūpādānakkhandho,
the perception clinging-aggregate,

Saṅkhārūpādānakkhandho,
the fabrication clinging-aggregate,

Viññāṇūpādānakkhandho.
the consciousness clinging-aggregate.

Yesaṃ pariññāya,

Dharamāno so bhagavā,

Evam bahulaṃ sāvake vineti,

*So that they might fully understand this, the Blessed One, while still alive,
 often instructed his listeners in this way,*

Evam bhāgā ca panassa bhagavato sāvakesu
 anusāsani,

Bahulaṃ pavattati:

many times did he emphasize this part of his admonition:

“Rūpaṃ aniccaṃ,

“Form is inconstant,

Vedanā aniccā,

Feeling is inconstant,

Saññā aniccā, *Perception is inconstant,*
 Saṅkhārā aniccā, *Fabrications are inconstant,*
 Viññāṇaṃ aniccaṃ, *Consciousness is inconstant,*
 Rūpaṃ anattā, *Form is not-self,*
 Vedanā anattā, *Feeling is not-self,*
 Saññā anattā, *Perception is not-self,*
 Saṅkhārā anattā, *Fabrications are not-self,*
 Viññāṇaṃ anattā, *Consciousness is not-self,*
 Sabbe saṅkhārā aniccā, *All fabrications are inconstant,*
 Sabbe dhammā anattāti.” *All phenomena are not-self.”*
 Te (WOMEN: Tā) mayam,
 Otiṇṇāma jātiyā jarā-maraṇena,
 Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
 Dukkhotiṇṇā dukkha-paretā,
All of us, beset by birth, aging, & death, by sorrows, lamentations, pains,
distresses, & despairs, beset by stress, overcome with stress, (consider),
 “Appeva nāma’imassa kevalassa
 dukkhakkhandhassa antakiriya paññāyethāti!”
“O, that the end of this entire mass of suffering & stress might be known!”

* (MONKS & NOVICES)

Cira-parinibbutampi taṃ bhagavantam uddissa
 arahantaṃ sammā-sambuddham,
 Saddhā agārasmā anagāriyaṃ pabbajitā.
Though the total Unbinding of the Blessed One, the Worthy One, the
Rightly Self-awakened One, was long ago, we have gone forth in faith from
home to homelessness in dedication to him.
 Tasmim bhagavati brahma-cariyaṃ carāma,
We practice that Blessed One’s holy life,

(Bhikkhūnaṃ sikkhā-sājīva-samāpannā.)

(fully endowed with the bhikkhus' training & livelihood.) – NOVICES OMIT THIS PHRASE.

Taṃ no brahma-cariyaṃ,
Imassa kevalassa dukkhakkhandhassa antakiriyaṃ
saṃvattatu.

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

* (OTHERS)

Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā,
Dhammañ-ca bhikkhu-saṅghañ-ca,

Though the total Unbinding of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ
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 antakiriyaṃ
saṃvattatu.

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 mayam taṅkhaṇika-paccavekkhaṇa-pāṭham
bhaṇāmaṣe:

Now let us recite the passage for reflection at the moment [of using the requisites]:

(ALL)

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

Considering it thoughtfully, I use the robe:

Yāvadeva sītassa paṭighātāya,

simply to counteract cold,

Uṇhassa paṭighātāya, *to counteract heat,*

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'attham.

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

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

Considering it thoughtfully, I use alms food:

N'eva 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

vihimsuparatiyā brahma-cariyānuggahāya,

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

'Iti purāṇañ-ca vedanam paṭihaṅkhāmi navañ-ca
vedanam 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 paṭighātāya,
simply to counteract cold,

Uṇhassa paṭighātāya,
to counteract heat,

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam
paṭisallānārām'attham.

simply as protection from the inclemencies of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-
parikkhāram paṭisevāmi,

Considering them thoughtfully, I use medicinal requisites for curing the sick:

Yāvadeva uppannānam veyyābādhikānam
vedanānam paṭighātāya,

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Evening Chanting

Araham̃ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̃ bhagavantam̃ abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̃ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅgham̃ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayam̃ bhagavantam̃ saraṇam̃ 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 mayam̃ bhagavato dhammam̃ rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam̃ bhagavantam̃ sasaddhammam̃
sasāvaka-saṅgham̃ abhipūjayāma.

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

Handadāni mayantaṃ bhagavantaṃ vācāya
 abhigāyituṃ pubba-bhāga-namakāraṅ-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

[Taṃ kho pana bhagavantaṃ] evaṃ kalyāṇo kitti-
 saddo abbhuggato,

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

Itipi so bhagavā arahantaṃ 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
 manussānaṃ buddho bhagavāti.

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

Verses in Celebration of the Buddha

(LEADER)

Handa mayam̐ buddhābhigītim̐ karomase:

Now let us chant in celebration of the Buddha:

(ALL)

[Buddh'vārahanta]-varatādiguṇābhiyutto,

The Buddha, endowed with such virtues as highest worthiness:

Suddhābhiñāṇa-karuṇāhi samāgatatto,

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

Bodhesi yo sujanatam̐ kamalam̐ va sūro,

He awakens good people as the sun does the lotus.

Vandām'aham̐ tam-araṇam̐ sirasā jinendam̐.

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

Buddho yo sabba-pāṇinam̐

Saraṇam̐ khemam-uttamam̐.

The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatiṭṭhānam̐

Vandāmi tam̐ sirenaḥam̐,

The first theme for recollection: I revere him with my head.

Buddhassāhasmi dāso (WOMEN: dāsī) va

Buddho me sāmikissaro.

I am the Buddha's servant; the Buddha is my sovereign master.

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Buddha is a destroyer of suffering & a provider of welfare for me.

Buddhassāham̐ niyyādemi

Sarīrañjivitañ-c'idam̐.

To the Buddha I dedicate this body & this life of mine.

Vandanto'ham̃ (Vandanti'ham̃) carissāmi
 Buddhasseva subodhitam̃.

I will fare with reverence for the Buddha's genuine Awakening.

N'atthi me saraṇam̃ aññam̃

Buddho me saraṇam̃ varam̃:

I have no other refuge; the Buddha is my foremost refuge:

Etena sacca-vajjena

Vadḍheyyam̃ satthu-sāsane.

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

Buddham̃ me vandamānena (vandamānāya)

Yam̃ puññam̃ pasutam̃ idha,

Sabbe-pi antarāyā me

Māhesum̃ 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 kukammaṃ pakatam̃ mayā yaṃ,
 Buddho paṭiggaṇhatu accayantam̃,
 Kāl'antare samvaritum̃ 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 mayam̐ dhammānussati-nayam̐ 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,

Sanditṭhiko akāliko ehipassiko,

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

Opanayiko paccattam̐ veditabbo viññūhiti.

pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

(LEADER)

Handa mayam̐ dhammābhigītim̐ karomase:

Now let us chant in celebration of the Dhamma:

(ALL)

[Svākkhātātā]diguṇa-yogavasena seyyo,

Superior, through having such virtues as being well-expounded,

Yo magga-pāka-pariyatti-vimokkha-bhedo,

Divided into Path & Fruit, study & emancipation,

Dhammo kuloka-patanā tadadhāri-dhāri.

The Dhamma protects those who hold to it from falling into miserable worlds.

Vandām'aham̐ tama-haram̐ vara-dhammam-etam̐.

I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇinam̐

Saraṇam̐ khemam-uttamam̐.

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

Dutiyānussatiṭṭhānaṃ

Vandāmi taṃ sirenaḥaṃ,

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

Dhammassāhasmi dāso (dāsī) va

Dhammo me sāmikissaro.

I am the Dhamma's servant; the Dhamma is my sovereign master.

Dhammo dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering & a provider of welfare for me.

Dhammassāhaṃ niyyādemi

Sarīrañjivitañ-c'idam.

To the Dhamma I dedicate this body & this life of mine.

Vandanto'haṃ (Vandanti'haṃ) carissāmi

Dhammasseva sudhammataṃ.

I will fare with reverence for the Dhamma's genuine rightness.

N'atthi me saraṇaṃ aññaṃ

Dhammo me saraṇaṃ varam:

I have no other refuge; the Dhamma is my foremost refuge:

Etena sacca-vajjena

Vaḍḍheyyaṃ satthu-sāsane.

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

Dhammaṃ me vandamānena (vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe-pi antarāyā me

Māhesuṃ 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 cetasā vā,
 Dhamme kukammaṃ pakataṃ mayā yaṃ,
 Dhammo paṭiggaṇhatu accayantaṃ,
 Kāl'antare saṃvaritum 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 mayam saṅghānussati-nayam
 karomase:

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

(ALL)

[Supaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,
*the Saṅgha of the Blessed One's disciples who have practiced
 straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,

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

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puñṇakkhettaṃ lokassāti.
the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

(LEADER)

Handa mayam̐ saṅghābhigītim̐ karomase:

Now let us chant in celebration of the Saṅgha:

(ALL)

[Saddhammajō] supāṭipatti-guṇādiyutto,

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

Yoṭṭhābbidho ariya-puggala-saṅgha-seṭṭho,

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'aham̐ tam-ariyāna-gaṇam̐ susuddham̐.

I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇinam̐

Saraṇam̐ khemam-uttamam̐.

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

Tatiyānussatiṭṭhānam̐

Vandāmi tam̐ sirenam̐,

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 dukkhassa ghātā ca

Vidhātā ca hitassa me.

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

Saṅghassāham̐ niyyādemi

Sarirañjivitañ-c'idam̐.

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

Vandanto'ham̃ (Vandanti'ham̃) carissāmi
 Saṅghassopaṭipannataṃ.

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

N'atthi me saraṇaṃ aññaṃ

Saṅgho me saraṇaṃ varam̃:

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

Etena sacca-vajjena

Vaddheyyaṃ satthu-sāsane.

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

Saṅghaṃ me vandamānena (vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe-pi antarāyā me

Māhesuṃ tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
 Saṅghe kukammaṃ pakataṃ mayā yaṃ,
 Saṅgho paṭiggaṇhatu accayantaṃ,
 Kāl'antare saṃvarituṃ 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 mayam atita-paccavekkhaṇa-pāṭham
bhaṇāmase:

Now let us recite the passage for reflection on the past [use of the requisites]:

(ALL)

[Ajja mayā] apaccavekkhitvā yaṃ cīvaram
paribhuttam,

Whatever robe I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,
was simply to counteract cold,

Uṇhassa paṭighātāya, *to counteract heat,*

Ḍamsa-makasa-vātātapa-sirimśapa-samphassānam
paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'attham.

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 ṭhitiyā yāpanāya

vihimsuparatiyā brahma-cariyānuggahāya,

*but simply for the survival & continuance of this body, for ending its
afflictions, for the support of the holy life,*

‘Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca
vedanaṃ na uppādessāmi.

*[thinking,] ‘Thus will I destroy old feelings [of hunger] and not create new
feelings [from overeating].*

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro
cāti.’

I will maintain myself, be blameless, & live in comfort.’

Ajja mayā apaccavekkhitvā yaṃ senāsanam
paribhuttam,

Whatever lodging I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,
was simply to counteract cold,

Uṇhassa paṭighātāya, *to counteract heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam
paṭisallānārām’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 uppannānam veyyābādhikānam
vedanānam paṭighātāya,

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

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Contemplation of the Body

(LEADER)

Handa mayam kāyagatā-sati-bhāvanā-pāṭham
bhaṇāmaṣe:

Let us now recite the passage on mindfulness immersed in the body.

(ALL)

Ayaṃ kho me kāyo,	<i>This body of mine,</i>
Uddham pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>

Taca-pariyanto,	<i>surrounded by skin,</i>
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Pūro nānappakārassa asucino,	<i>filled with all sorts of unclean things.</i>
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Atthi imasmim kāye:	<i>In this body there is:</i>
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Kesā	<i>Hair of the head,</i>
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Lomā	<i>Hair of the body,</i>
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Nakhā	<i>Nails,</i>
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Dantā	<i>Teeth,</i>
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Taco	<i>Skin,</i>
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Maṃsam	<i>Flesh,</i>
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Nhārū	<i>Tendons,</i>
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Aṭṭhī	<i>Bones,</i>
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Aṭṭhimiñjam	<i>Bone marrow,</i>
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Vakkam	<i>Spleen,</i>
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Hadayaṃ	<i>Heart,</i>
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Yakanam	<i>Liver,</i>
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Kilomakam	<i>Membranes,</i>
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Pihakam̃	<i>Kidneys,</i>
Papphāsam̃	<i>Lungs,</i>
Antam̃	<i>Large intestines,</i>
Antaguṇam̃	<i>Small intestines,</i>
Udariyam̃	<i>Gorge,</i>
Karīsam̃	<i>Feces,</i>
Matthake matthaluṅgam̃	<i>Brain,</i>
Pittam̃	<i>Gall,</i>
Semham̃	<i>Phlegm,</i>
Pubbo	<i>Lymph,</i>
Lohitam̃	<i>Blood,</i>
Sedo	<i>Sweat,</i>
Medo	<i>Fat,</i>
Assu	<i>Tears,</i>
Vasā	<i>Oil,</i>
Khelo	<i>Saliva,</i>
Siṅghāṇikā	<i>Mucus,</i>
Lasikā	<i>Oil in the joints,</i>
Muttam̃	<i>Urine.</i>
Evam-ayam̃ me kāyo:	<i>Such is this body of mine:</i>
Uddham̃ pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>
Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino.	
	<i>filled with all sorts of unclean things.</i>

Five Subjects for Frequent Recollection

(LEADER)

Handa mayam̐ abhiṅha-paccavekkhaṇa-pātham̐
bhaṇāmase:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaram̐ anatito.

I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhiṃ anatito.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam̐ anatito.

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.*

Yam̐ kammaṃ karissāmi kalyāṇam̐ vā pāpakam̐
vā tassa dāyādo bhavissāmi.

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

Evam̐ amhehi abhiṅham̐ paccavekkhitabbam̐.

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 sakhā:

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,*

Maggaṃ paṭibhayaṃ yathā. *like a dangerous road.*

Upakāro ca yo mitto, *A friend who is helpful,*

Sukha-dukkho ca yo sakhā,

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:

Ete-pi mitte cattāro Iti viññāya paṇḍito.

These four, the wise know as true friends.

Sakkaccaṃ payirupāseyya,

Attend to them earnestly,

Mātā puttāṃ va orasāṃ. *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,
 Nibbānasseva santike.
stands right in the presence of Nibbana.

The Verses on the Noble Truths

Ye dukkham nappajānanti
Those who don't discern suffering,
 Atho dukkhassa sambhavam *suffering's cause,*
 Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops without trace,

Tañ-ca maggaṃ na jānanti,
who don't understand the path,
 Dukkūpasama-gāminam,
the way to the stilling of suffering:
 Ceto-vimutti-hinā 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 sambhavam, *suffering's cause,*
 Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops without trace,
 Tañ-ca maggaṃ pajānanti, *who understand the path,*
 Dukkūpasama-gāminam:
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

Buddhānussati mettā ca
 Asubhaṃ maraṇassati,
 Iccimā catur'āraṅkhā
 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 Buddho'ti ñāyate.

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

Narānara-tiracchāna-
 bhedaṃ 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-chavānaṃ
 Ayam'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-
 saṅkhāta-maraṇaṃ siyā,
 Sabbesaṃ piḍha pāṇinaṃ.
 Tañhi dhuvaṃ na jīvitaṃ.

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 abhiṅhaṃ paccavekkhitabbā,
Those gone forth should frequently reflect on these ten things.

Katame dasa?
Which ten?

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

2) Para-paṭibaddhā me jīvikāti.
My life needs the support of others.

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

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

5) Kacci nu kho maṃ anuvicca viññū sabrahma-cāri
sīlato na upavadantīti?

*Can my knowledgeable 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-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ
karissāmi kalyāṇaṃ vā pāpakaṃ 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'haṃ suññāgāre abhiraṃamīti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā,
Alam-ariya-ñāṇa-dassana-viseso adhigato,
So'haṃ pacchime kāle sabrahma-cārihi 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 abhiñhamṃ paccavekkhitabbāti.

These are the ten things on which those gone forth should frequently reflect.

The Four Dhamma Summaries

- | | |
|---|---|
| 1. Upaniyati loko.
Addhuvo. | <i>The world is swept away.
It does not endure.</i> |
| 2. Atāṇo loko,
Anabhissaro. | <i>The world offers no shelter.
There is no one in charge.</i> |
| 3. Assako loko.
Sabbamṃ pahāya gamaniyamṃ. | <i>The world has nothing of its own.
One has to pass on,
leaving everything behind.</i> |
| 4. Ūno loko,
Atitto,
Taṅhā dāso. | <i>The world is insufficient,
insatiable,
a slave to craving.</i> |

Ovāda-pāṭimokkha Gāthā

Khanti paramam tapo titikkhā.
 Nibbānam paramam vadanti buddhā.
 Na hi pabbajito parūpaghāti;
 Samaṇo hoti param viheṭṭhayanto.

*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 akaraṇam,
 Kusalassūpasampadā,
 Sacitta-pariyodapanam:

*Etam buddhāna-sāsanam.
 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 saṁvaro,
 Mattaññutā ca bhattasmim,
 Pantañ-ca sayan'āsanam.

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)

*Ahaṃ sukhito homi—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.
Aniḅho homi—May I be free from trouble.
Sukhī attānaṃ 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 aniḅhā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhī attānaṃ 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.

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

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.*

Kataṃ puñña-phalaṃ mayhaṃ

Sabbe bhāgī bhavantu te.

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

* * *

[Hotu sabbam̐ sumaṅgalam̐]

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-buddhānubhāvena

Through the power of all the Buddhas,

Sotthi hontu nirantaram̐

may you forever be well.

Hotu sabbam̐ sumaṅgalam̐

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-dhammānubhāvena

Through the power of all the Dhamma,

Sotthi hontu nirantaram̐

may you forever be well.

Hotu sabbam̐ sumaṅgalam̐

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-saṅghānubhāvena

Through the power of all the Saṅgha,

Sotthi hontu nirantaram̐

may you forever be well.

Dedication of Merit

Puññass'idāni katassa Yān'aññāni katāni me
Tesañ-ca bhāgino hontu Sattānantāppamāṇaka.

*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 Mayhaṃ mātā-pitādayo
Diṭṭhā me cāpyadiṭṭhā vā Aññe majjhata-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 tiṭṭhanti lokasmim Te-bhummā catu-yonikā
Pañc'eka-catu-vokārā Saṃsarantā bhavābhavā:

*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:*

Ñātaṃ ye pattidānam-me Anumodantu te sayāṃ
Ye c'imaṃ nappajānanti Devā tesāṃ nivedayum.

*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-puññānaṃ Anumodana-hetunā
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.*

Khemappadañ-ca pappontu Tesāsā sijjhataṃ subhā.

May they attain the Serene State, and their radiant hopes be fulfilled.

* * *

Ākāsaṭṭhā ca bhummaṭṭhā Deva-nāgā mahiddhikā
Puññan-taṃ anumodantu

Ciraṃ rakkhantu buddha-sāsanam.

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

Devatādīpattidāna Gāthā
Dedication of Merit to the Devas & Others

(LEADER):

Handa mayam pattiḍāna-gāthāyo bhaṇāmaṣe:

Now let us recite the verse for dedicating merit:

(ALL):

Yā devatā santi vihāra-vāsini
Thūpe ghare bodhi-ghare taḥim taḥim
Tā dhamma-dānena bhavantu pūjita
Sotthim karonthe'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 sukhita bhavantu te.

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

Jalābujā yepi ca aṇḍa-sambhavā
Saṃseda-jātā athav'opapātikā
Niyyānikam dhamma-varam paṭicca te
Sabbe-pi dukkhassa karontu saṅkhayam.

Whether born from a womb, from an egg, from slime, or spontaneously arising: May they all, in dependence on the foremost Dhamma for leading out, make an end to suffering & stress.

Thātu ciram satam dhammo

Dhammaddharā ca puggalā.

Saṅgho hotu samaggova

Atthāya ca hitāya ca.

Amhe rakkhatu saddhammo

Sabbe-pi dhammacārino.

Vuddhim 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.

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-pāṭham bhaṇāmaṣe:

(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 buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

(LEADER) Handa mayaṃ sacca-kiriyā gāthāyo
bhaṇāmaṃse:

(ALL)

N'atthi me saraṇaṃ aññaṃ

Buddho me saraṇaṃ varam.

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 saraṇaṃ aññaṃ

Dhammo me saraṇaṃ varam.

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 saraṇaṃ aññaṃ

Saṅgho me saraṇaṃ varam.

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.*

(LEADER) Handa mayam mahā-kāruṇikonāti-ādikā-
gāthāyo bhaṇāmase:

(ALL)

Mahā-kāruṇiko nātho Atthāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.
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-kāruṇiko nātho Hitāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.
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-kāruṇiko nātho Sukhāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.
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.

(LEADER) Handa mayaṃ khemākHEMA-saraṇa-
gamana-paridīpikā-gāthāyo bhaṇāMase:

(ALL)

Bahuṃ ve saraṇaṃ yanti Pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni Manussā bhaya-tajjitā.

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

N'etaṃ kho saraṇaṃ khemaṃ

N'etaṃ saraṇaṃ-uttamaṃ,

N'etaṃ saraṇaṃ-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.*

Yo ca buddhañ-ca dhammañ-ca

Saṅghañ-ca saraṇaṃ gato,

Cāttāri 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:*

Dukkhaṃ dukkha-samuppādaṃ

Dukkassa ca atikkamaṃ,

Ariyañ-c'aṭṭhaṅgikaṃ maggaṃ

Dukkūpasama-gāminaṃ.

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

Etaṃ kho saraṇaṃ khemaṃ

Etaṃ saraṇaṃ-uttamaṃ,

Etaṃ saraṇaṃ-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.*

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at 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 cāyaṃ kāmesu kāma-sukhallikānuyogo,

Hino gammo pothujjaniko anariyo anattha-saṅhito,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyaṃ atta-kilamathānuyogo,

Dukkho anariyo anattha-saṅhito.

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

Ete te bhikkhave ubho ante anupagamma,

Majjhimā paṭipadā tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

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 majjhimā paṭipadā

tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

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 aṭṭhaṅgiko maggo,
Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo,
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.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā
tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya samvattati.

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.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

Now this, monks, is the noble truth of stress:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,
Birth is stressful, aging is stressful, death is stressful.

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,
sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo
dukkho yam-p'icchaṃ na labhati tampi dukkhaṃ.
association with what is unloved is stressful, separation from what is loved is stressful, not getting what one wants is stressful.

Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five clinging-aggregates are stressful.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ:

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

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandini,
Seyyathidaṃ,
Kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

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.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccam:

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

Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo
paṭinissaggo mutti anālayo.

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

Idaṃ kho pana bhikkhave dukkha-nirodha-gāmini-
paṭipadā ariya-saccam:

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo,
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.

Idaṃ dukkham ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam 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.'

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

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

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

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

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

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

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ
pahātabbanti me bhikkhave, Pubbe ananussutesu
dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

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

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ
pahīnanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

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

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.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikatanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

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

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

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāmini-paṭipadā
ariya-saccaṃ bhāvetabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāmini-paṭipadā
ariya-saccaṃ bhāvitanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

Yāvakaivañ-ca me bhikkhave imesu catūsu ariya-
saccesu,

Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
 ñāṇa-dassanaṃ na suvisuddhaṃ ahosi,
 N'eva tāvāhaṃ bhikkhave sadevake loke samārake
 sabrahmahe,
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho
 paccaññāsim.

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 & brāhmins, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
 Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
 ñāṇa-dassanaṃ suvisuddhaṃ ahosi,
 Athāhaṃ bhikkhave sadevake loke samārake
 sabrahmahe,
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho
 paccaññāsim.

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 & brāhmins, its royalty & commonfolk.

Ñāṇañ-ca pana me dassanaṃ udapādi,
 'Akuppā me vimutti, Ayam-antimā jāti,
 N'atthidāni punabbhavoti.'"

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
bhāsitaṃ abhinandum.

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

Imasmiñ-ca pana veyyā-karaṇasmim̐ bhaññamāne,
Āyasmato Koṇḍaññaṃ virajaṃ vitamalaṃ dhamma-
cakkhum̐ udapādi,

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

“Yañ-kiñci samudaya-dhammaṃ sabban-taṃ
nirodha-dhammanti.”

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

Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesuṃ,

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

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

“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.”

Bhummānaṃ devānaṃ saddaṃ sutvā,
Cātummahārājikā devā saddamanussāvesuṃ.

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddamanussāvesuṃ.

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.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddamanussāvesuṃ.

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

Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddamanussāvesuṃ.

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

Tusitānaṃ devānaṃ saddaṃ sutvā,
Nimmānaratī devā saddamanussāvesuṃ.

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

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
Paranimmita-vasavatti devā saddamanussāvesuṃ.

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

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,
Brahma-kāyikā devā saddamanussāvesuṃ,

On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā's retinue took up the cry:

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

“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 muhuttana,
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,

Sañkampī sampakampī sampavedhī,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamāṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañña,

Aññāsi vata bho Koṇḍaññaoti.”

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

Itihidaṃ āyasmato Koṇḍaññaassa,

Añña-koṇḍañña’ tveva nāmaṃ, ahoṣīti.

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

Anatta-lakkhaṇa Sutta

The Discourse on the Not-self Characteristic

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,

Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūpaṃ bhikkhave anattā.

Rūpañ-ca hidaṃ bhikkhave attā abhavissa,

Nayidaṃ rūpaṃ ābādhāya samvatteyya,

Labhetha ca rūpe,

'Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ 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 rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

'Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ 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 hidam bhikkhave attā abhavissa,

Nayidam vedanā ābādhāya saṃvatteyya.

Labbhetha ca vedanāya,

'Evaṃ me vedanā hotu evaṃ 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,

Tasmā vedanā ābādhāya saṃvattati,

Na ca labbhati vedanāya,

'Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.'

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.'

Saññā anattā.

Saññā ca hidam bhikkhave attā abhavissa,

Nayidam saññā ābādhāya saṃvatteyya,

Labbhetha ca saññāya,

'Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.'

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.'

Yasmā ca kho bhikkhave saññā anattā,

Tasmā saññā ābādhāya saṁvattati,

Na ca labbhati saññāya,

'Evaṁ me saññā hotu evaṁ me saññā mā ahoṣīti.'

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 idaṁ bhikkhave attā abhavissaṁsu,

Nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ,

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.'

Yasmā ca kho bhikkhave saṅkhārā anattā,

Tasmā 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.'

Viññāṇaṁ anattā.

Viññāṇañ-ca idaṁ bhikkhave attā abhavissa,

Nayidaṁ viññāṇaṁ ābādhāya saṁvatteyya,

Labbhetha ca viññāṇe,

‘Evaṃ me viññāṇaṃ hotu evaṃ 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 saṃvattati,
Na ca labbhati viññāṇe,

‘Evaṃ me viññāṇaṃ hotu evaṃ 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.’

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā
aniccaṃ vāti.”

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

“Aniccaṃ bhante.”

“Inconstant, lord.”

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

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

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
Kallaṃ nu taṃ samanupassituṃ,

‘Etaṃ 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’etaṃ bhante.”

“No, lord.”

“*Taṃ kiṃ maññaṭha bhikkhave vedanā niccā vā aniccā vāti.*”

“How do you construe this, monks—Is feeling constant or inconstant?”

“*Aniccā bhante.*”

“Inconstant, lord.”

“*Yam-panāniccam dukkham vā taṃ sukham vāti.*”

And is that which is inconstant easeful or stressful?

“*Dukkham bhante.*”

“Stressful, lord.”

“*Yam-panāniccam dukkham vipariṇāma-dhammam, Kallam nu taṃ samanupassitum,*

‘Etaṃ 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’etaṃ bhante.*”

“No, lord.”

“*Taṃ kiṃ maññaṭha bhikkhave saññaṭha niccā vā aniccā vāti.*”

“How do you construe this, monks—Is perception constant or inconstant?”

“*Aniccā bhante.*”

“Inconstant, lord.”

“*Yam-panāniccam dukkham vā taṃ sukham vāti.*”

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

“*Dukkham bhante.*”

“Stressful, lord.”

“*Yam-panāniccam dukkham vipariṇāma-dhammam, Kallam nu taṃ samanupassitum,*

‘Etaṃ 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’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññaṭha bhikkhave saṅkhārā niccā vā aniccā vāti.”

“How do you construe this, monks—Are fabrications constant or inconstant?”

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, ‘Etaṃ 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’etaṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññaṭha bhikkhave viññaṇaṃ niccam vā aniccam vāti.”

“How do you construe this, monks—Is consciousness constant or inconstant?”

“Aniccam bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā taṃ sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,
‘Etam 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’etam bhante.”

“No, lord.”

“Tasmātiha bhikkhave yaṅ-kiñci rūpam atitānāgata-
paccuppannam,
Ajhattam vā bahiddhā vā,
Oḷārikam vā sukhumam vā,
Hīnam vā paṇitam vā, Yan-dūre santike vā,
Sabbam rūpam,

Thus, monks, any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form —

‘N’etam mama neso’ham-asmi na meso attāti,’
Evam-etam yathābhūtam sammappaññāya
daṭṭhabbam.

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 atitānāgata-paccuppannā,
Ajhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā paṇitā 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’etam mama neso’ham-asmi na meso attāti,’
Evam-etam yathābhūtam sammappaññāya
daṭṭhabbam.

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 atitānāgata-paccuppannā,
 Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
 Hinā vā paṇitā 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’etaṃ mama neso’ham-asmi na meso attāti,
 Evam-etaṃ yathābhūtaṃ sammappaññāya
 daṭṭhabbāṃ.

*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 atitānāgata-paccuppannā,
 Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
 Hinā vā paṇitā 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’etaṃ mama neso’ham-asmi na meso attāti,
 Evam-etaṃ yathābhūtaṃ sammappaññāya
 daṭṭhabbāṃ.

*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 viññāṇaṃ atitānāgata-paccuppannaṃ,
 Ajjhattaṃ vā bahiddhā vā,
 Oḷārikaṃ vā sukhumāṃ vā,
 Hinaṃ vā paṇitaṃ vā, Yaṅ-dūre santike vā,
 Sabbāṃ viññāṇaṃ,

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

‘N’etaṃ mama neso’ham-asmi na meso attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

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.'

Evam̐ passaṃ bhikkhave sutavā ariya-sāvako,
Rūpasmim̐ pi nibbindati,
Vedanāya pi nibbindati,
Saññāya pi nibbindati,
Saṅkhāresu pi nibbindati,
Viññāṇasmim̐ pi nibbindati.

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

Nibbindaṃ virajjati. Virāgā vimuccati.

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

Vimuttasmim̐ vimuttam-iti ñāṇaṃ hoti.

'Khīṇā jāti, Vusitaṃ brahma-cariyaṃ,
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. Attamaṇā pañca-vaggiyā
bhikkhū Bhagavato bhāsitaṃ abhinandum̐.

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

Imasmiñ-ca pana veyyā-karaṇasmim̐ bhaññamāne,
Pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya,
Āsavehi cittāni vimuccim̐sūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from mental effluents.

Āditta-pariyāya Sutta

The Fire Discourse

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,
 Gayāyaṃ viharati gayāsise,
 Saddhiṃ bhikkhu-sahassena,
 Tatra kho Bhagavā bhikkhū āmantesi.

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-viññāṇam 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’idaṃ cakkhu-samphassa-paccayā uppajjati
 vedayitam,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi 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.*

Kena ādittam. *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.*

Sotaṃ ādittam.

Saddā ādittā.

Sota-viññāṇam 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'idam sota-samphassa-paccayā uppajjati
vedayitam,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi 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.*

Kena ādittam. *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.*

Ghānam ādittam.

Gandhā ādittā.

Ghāna-viññāṇam 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'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ,
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tam-pi ādittaṃ.

*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.*

Kena ādittaṃ. *Aflame with what?*

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittaṃ 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.*

Jivhā ādittā.

Rasā ādittā.

Jivhā-viññāṇaṃ ādittaṃ.

Jivhā-samphasso āditto.

*The tongue is aflame. Flavors are aflame. Consciousness at the tongue is
aflame. Contact at the tongue is aflame.*

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tam-pi ādittaṃ.

*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.*

Kena ādittaṃ. *Aflame with what?*

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittaṃ 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.*

Kāyo āditto.

Phoṭṭhabbā ādittā.

Kāya-viññāṇaṃ ādittaṃ.

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'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tam-pi ādittaṃ.

*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.*

Kena ādittaṃ. *Aflame with what?*

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittaṃ 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.*

Mano āditto.

Dhammā ādittā.

Mano-viññāṇaṃ ādittaṃ.

Mano-samphasso āditto.

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

aflame. Contact at the intellect is aflame.

Yam-p'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tam-pi ādittaṃ.

*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.*

Kena ādittaṃ. *Aflame with what?*

Ādittaṃ rāg'agginā dos'agginā moh'agginā.

Ādittaṃ 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.*

Evam passam bhikkhave sutavā ariya-sāvako,

Cakkhusmiṃ pi nibbindati. Rūpesu pi nibbindati.

Cakkhu-viññāṇe 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'idaṃ cakkhu-samphassa-paccayā uppajjati

vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ 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.

Sotasmim 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'idaṃ sota-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tasmim 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.*

Ghānasmim 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'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā, Tasmim 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'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ,

Sukham vā dukkham vā adukkham-asukham vā,
Tasmim 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-viññāṇe 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'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ,

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-viññāṇe 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'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,

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.

Nibbindaṃ virajjati. Virāgā vimuccati.

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

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti.

‘Khinā jāti, Vusitaṃ brahma-cariyaṃ,
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.

Attamaṇā te bhikkhū Bhagavato bhāsitaṃ
abhinandun.

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

Imasmiñ-ca pana veyyā-karaṇasmiṃ bhaññamāne,
Tassa bhikkhu-sahassassa anupādāya,
Āsavehi cittāni vimuccimsūti.

And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from mental effluents.

Mahā-samaya Sutta

The Great Meeting

[Evam-me sutam.] Ekam samayam Bhagavā,
Sakkesu viharati Kapilavatthusmim Mahāvane,
mahatā bhikkhu-saṅghena saddhim pañca-mattehi
bhikkhu-satehi sabbeh'eva arahantehi. Dasahi ca
loka-dhātūhi devatā yebhuyyena sannipatitā honti
Bhagavantam dassanāya bhikkhu-saṅghañ-ca.

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 Saṅgha of approximately five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Saṅgha.

Atha kho catunnam suddhāvāsa-kāyikānam
devānam etad-ahosi, “Ayam kho Bhagavā Sakkesu
viharati Kapilavatthusmim Mahāvane,
mahatā bhikkhu-saṅghena saddhim pañca-mattehi
bhikkhu-satehi sabbeh'eva arahantehi.
Dasahi ca loka-dhātūhi devatā yebhuyyena
sannipatitā honti Bhagavantam dassanāya bhikkhu-
saṅghañ-ca. Yannūna mayam-pi yena Bhagavā
ten'upasaṅkameyyāma, upasaṅkamitvā Bhagavato
santike pacceka-gāthā bhāseyyāmāti.”

Then the thought occurred to four devatās 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 Saṅgha of about five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-

systems have gathered in order to see the Blessed One & the Bhikkhu Saṅgha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."

Atha kho tā devatā seyyathā-pi nāma balavā puriso sammiñjitam vā bāham pasāreyya, pasāritam vā bāham sammiñjeyya, evam-eva suddhāvāsesu devesu antarahitā Bhagavato purato pāturaḥamsu. Atha kho tā devatā Bhagavantam abhivādetvā ekam-antam aṭṭhaṃsu. Ekam-antam ṭhitā kho ekā devatā Bhagavato santike imam gātham abhāsi.

Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatās 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 devatā recited this verse in the Blessed One's presence:

“Mahā-samayo pavanasmim Deva-kāyā samāgatā
Āgatamha imam dhamma-samayaṃ
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 imam gātham abhāsi.

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

Then another devatā recited this verse in the Blessed One's presence:

*"There the bhikkhus are concentrated,
have straightened their own minds.
Like a charioteer holding the reins,
the wise ones guard their faculties."*

Atha kho aparā devatā Bhagavato santike imaṃ
gātham abhāsi.

"Chetvā khīlam chetvā paligham
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 imaṃ
gātham abhāsi.

"Ye keci Buddhā saraṇam gatāse
Na te gamissantī apāya-bhūmim.
Pahāya mānusaṃ deham
Deva-kāyam 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-dhātūsu devatā
 sannipatitā honti Tathāgataṃ dassanāya bhikkhu-
 saṅghañ-ca.

Ye-pi te bhikkhave ahesuṃ atitam-addhānaṃ
 arahanto Sammā-sambuddhā,
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā
 sannipatitā ahesuṃ, seyyathā-pi mayhaṃ etarahi.

Ye-pi te bhikkhave bhavissanti anāgataṃ-
 addhānaṃ arahanto Sammā-sambuddhā,
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā
 sannipatitā bhavissanti, seyyathā-pi mayhaṃ 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.

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni.
 Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni.
 Desissāmi bhikkhave deva-kāyānaṃ nāmāni.
 Taṃ suṇātha sādhuḥkaṃ manasikarotha bhāsissāmiti.”

“Evam-bhanteti” kho te bhikkhū Bhagavato
 paccassosuṃ. 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 bhumṃā tadassitā
 Ye sitā giri-gabbharamṃ Pahitattā samāhitā
 Puthū sīhāva sallinā Loma-hamsābhisambhuno
 Odāta-manasā suddhā Vipprasannam-anāvīlā

*“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 ñatvā Vane Kāpilavatthave
 Tato āmantayi Satthā Sāvake sāsane rate
 ‘Deva-kāyā abhikkantā Te vijānātha bhikkhavo.’
 Te ca ātappam-akarumṃ Sutvā Buddhassa sāsanaṃ.
 Tesam-pāturahu ñāṇaṃ Amanussāna dassanaṃ
 Appeke satam-addakkhumṃ Sahassaṃ atha sattariṃ
 Sataṃ eke sahassānaṃ Amanussānam-addasumṃ
 Appekenantam-addakkhumṃ Disā sabbā phuṭā ahumṃ

*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 sabbamṃ abhiññāya Vavakkhitvāna cakkhumā
 Tato āmantayi Satthā Sāvake sāsane rate
 ‘Deva-kāyā abhikkantā Te vijānātha bhikkhavo
 Ye vohaṃ kittayissāmi 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 abhikkāmuṃ
Bhikkhūnaṃ samitiṃ vanam.

*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 abhikkāmuṃ
Bhikkhūnaṃ samitiṃ vanam.

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

Sātāgirā ti-sahassā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ
Bhikkhūnaṃ samitiṃ vanam.

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

Icc'ete soḷasa-sahassā Yakkhā nānatta-vaṇṇino
 Iddhimanto jutimanto Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ
 Bhikkhūnaṃ samitiṃ vanāṃ.

*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 abhikkāmuṃ
 Bhikkhūnaṃ samitiṃ vanāṃ.

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

Kumbhīro Rājagahiko Vepullassa nivesanaṃ
 Bhiyyo naṃ sata-sahassaṃ Yakkhānaṃ payirupāsati
 Kumbhīro Rājagahiko Sop'āga samitiṃ vanāṃ.

*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.*

Purimañ-ca disaṃ rājā Dhataratṭho pasāsati
 Gandhabbānaṃ āhipati Mahārājā yasassi so
 Puttā-pi tassa bahavo Inda-nāmā mahabbalā
 Iddhimanto jutimanto Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ
 Bhikkhūnaṃ samitiṃ vanāṃ.

*Candana, the Chief of Sensuality, Kinnughanda, Nighanda,
Panada, the Mimic, Matali, the deva's charioteer,
Cittasena the gandhabba, King Nala, the Bull of the People,
Pañcasikha has come with Timbaru & Suriyavacchasa.
These & other kings, gandhabbas with their kings,
rejoicing, have approached the monks' forest meeting.*

Ath'agū Nābhasā nāgā	Vesālā saha Tacchakā
Kambal'Assatarā āgū	Pāyāgā saha ñātibhi
Yāmunā Dhataratthā ca	Āgū nāgā yasassino
Eravaṇṇo mahānāgo	Sop'āga samitiṃ vanam.'

*Then there have also come nāgas from Lake Nābhasa, Vesāli & Tacchaka.
Kambalas, Assataras, Payāgas, & their kin.
And from the River Yāmuna comes the prestigious nāga, Dhataratthā.
The great nāga Eravaṇṇa: He, too, has come to the forest meeting."*

Ye nāga-rāje sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhū
Vehāyasā te vana-majjha-pattā.
Citrā Supaṇṇā iti tesa'nāmaṃ.
Abhayantadā nāga-rājānamāsi
Supaṇṇato khemam-akāsi Buddho.
Saṅhāhi vācāhi upavhayantā
Nāgā Supaṇṇā saraṇam-akaṃsu Buddham.

*They who swoop down swiftly on nāga kings,
divine, twice-born, winged, their eyesight pure:
[Garudas] came from the sky to the midst of the forest.
Citra & Supaṇṇa are their names.
But the Buddha, giving safety to the nāga kings,
made them secure from Supaṇṇa.
Addressing one another with affectionate words,
the nāgas & Supaṇṇas made the Buddha their refuge.*

'Jitā vajira-hatthena Samuddaṃ asurā sitā
 Bhātaro Vāsavassete Iddhimanto yasassino
 Kālakañjā mahābhismā Asurā Dānaveghasā
 Vepacitti Sucitti ca Pahārādo Namucī saha
 Satañ-ca Bali-puttānaṃ Sabbe Veroca-nāmakā
 Sannayhitvā balim senaṃ

Rāhu-bhaddam-upāgamuṃ

Samayodāni bhaddante

Bhikkhūnaṃ samitaṃ 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, Pahārāda, with Namucī,
 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 Paṭhavi ca Tejo Vāyo tad-āgamuṃ
 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 abhikkāmuṃ

Bhikkhūnaṃ samitiṃ 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 monks' forest meeting.*

Veṇḍū ca devā Sahalī ca	Asamā ca duve Yamā
Candassūpanisā devā	Candam-āgū purakkhitā
Suriyassūpanisā devā	Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā	Āgū mandavalāhakā
Vasūnaṃ Vāsavo seṭṭho	Sakkop'āga purindado
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	

Bhikkhūnaṃ samitiṃ vanam.

*Veṇḍu [Viṣṇu] & Sahalī, Asama & the Yama twins,
the devas dependent on the moon, surrounding the moon 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.*

Athāgū Sahabhū devā	Jalam-aggi-sikhāriva
Ariṭṭhakā ca Rojā ca	Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca	Accutā ca Anejakā
Sūleyya-Rucirā āgū	Āgū Vāsavanesino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	

Bhikkhūnaṃ samitiṃ vanam.

*Then come the Sahabhu devas, blazing like crests of fire-flame.
The Ariṭṭakas, Rojas, cornflower blue.
Varuṇas & Sahadhammas, Accutas & Anejakas,
Sūleyyas & Ruciras, and Vasavanesis 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
Khiḍḍā-padūsikā āgū	Āgū Mano-padūsikā
Athāgū Harayo devā	Ye ca Lohitavāsino
Pāragā Mahāpāragā	Āgū devā yasassino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	

Bhikkhūnaṃ samitiṃ vanāṃ.

*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.*

Sukkā Karumhā Aruṇā	Āgū Veghanasā saha
Odātagayhā pāmokkhā	Āgū devā Vicakkhaṇā
Sadāmattā Hāragajā	Missakā ca yasassino
Thanayaṃ āgā Pajunno	Yo disā abhivassati
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	

Bhikkhūnaṃ samitiṃ vanāṃ.

*White devas, ruddy-green devas, dawn-devas
have come with the Veghanas headed by devas totally in white.
The Vicakkhaṇas have come.*

*Sadāmatta, Hāragajas, & the prestigious multi-colored,
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.*

Khemiyā Tusitā Yāmā	Kaṭṭhakā ca yasassino
Lambitakā Lāmaseṭṭhā	Jotināmā ca āsavā
Nimmānaratino āgū	Athāgū Paranimmitā
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmum	

Bhikkhūnaṃ samitiṃ 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.*

Saṭṭh'ete deva-nikāyā	Sabbe nānatta-vaṇṇino
Nāmanvayena āgañchum	Ye c'aññe sadisā saha
"Pavuttha-jātim-akkhilaṃ	Ogha-tiṇṇam-anāsavaṃ
Dakkhem'oghataram nāgam	
	Candaṃ va asitātitaṃ."

*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
Sanañkumāro Tisso ca	Sop'āga samitiṃ vanam.
Sahassa-brahma-lokānaṃ	Mahā-brahmābhitiṭṭhati
Upapanno jutimanto	Bhismā-kāyo yasassi so
Das'ettha issarā āgū	Pacceka-vasavattino
Tesañ-ca majjhato āgā	Hārīto parivārīto.'

*Subrahmā & Paramatta, together with sons of the Powerful One,
Sanañkumāra & 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.'"*

Te ca sabbe abhikkante	S'inde deve sabrahmake
Māra-senā abhikkāmi	Passa kaṇhassa mandiyam
'Etha gaṇhatha bandhatha	Rāgena bandhamatthu vo
Samantā parivāretha	
	Mā vo muñcīttha koci nam.'
Iti tattha mahāseno	Kaṇha-senaṃ apesayi
Pāṇinā talam-āhacca	Saram katvāna bheravam
Yathā pāvussako megho	Thanayanto savijjuko
Tadā so paccudāvatti	Sañkuddho asayam-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 sabbam abhiññāya	Vavakkhitvāna cakkhumā
Tato āmantayi Satthā	Sāvake sāsane rate
‘Māra-senā abhikkantā	Te vijānātha bhikkhavo.’
Te ca ātappam-akarum	Sutvā Buddhassa sāsanam
Vitarāgehi pakkāmun	Nesam lomam-pi iñjayum
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.”*

Dhamma-niyāma Sutta

The Orderliness of the Dhamma

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo'ti.”

There he addressed the monks: “Monks.”

“Bhadanteti” te bhikkhū Bhagavato paccassosum.

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

Bhagavā etad-avoca.

The Blessed One said,

“Uppādā vā bhikkhave Tathāgatānam anuppādā vā
Tathāgatānam, t̥hitāva sā dhātu dhammaṭṭhitatā
dhamma-niyāmatā: ‘Sabbe saṅkhārā aniccāti.’

“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 ācikkhati deseti,
paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:
‘Sabbe saṅkhārā aniccāti.’

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 Tathāgatānam anuppādā vā
Tathāgatānam, t̥hitāva sā dhātu dhammaṭṭhitatā

dhamma-niyāmatā: ‘Sabbe saṅkhārā dukkhāti.’

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.’

Taṃ Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññāpeti 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 Tathāgatānaṃ anuppādā vā
Tathāgatānaṃ, 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.’

Taṃ Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññāpeti 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 bhāsitaṃ,
abhinanduntī.

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

Magga-vibhaṅga Sutta

An Analysis of the Path

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme. Tatra kho Bhagavā bhikkhū āmantesi
“Bhikkhavo’ti.” “Bhadanteti” te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca.

*I have heard that at one time the Blessed One was staying in Sāvattihī at
Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks: “Monks.”*

“Yes, lord,” the monks responded to him. The Blessed One said,

“Ariyam vo bhikkhave aṭṭhaṅgikam maggam
desissāmi vibhajissāmi. Tam suṇātha sādhu kam
manasi-karotha bhāsisāmīti.”

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

“Evam-bhanteti” kho te bhikkhū Bhagavato
paccassosum.

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

Bhagavā etad-avoca.

The Blessed One said,

“Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?”

“Now what, monks, is the noble eightfold path?”

Seyyathidam, 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?

Yam kho bhikkhave dukkhe ñāṇam dukkha-samudaye ñāṇam dukkha-nirodhe ñāṇam dukkha-nirodha-gāminiyā paṭipadāya ñāṇam.

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:

Ayam vuccati bhikkhave sammā-diṭṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo avihimsā-saṅkappo.

Being resolved on renunciation, on freedom from ill will, on harmlessness:

Ayam vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

Yā kho bhikkhave musāvādā veramaṇi, pisuṇāya vācāya veramaṇi, pharusāya vācāya veramaṇi, samphappalāpā veramaṇi.

Abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter:

Ayam vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave paṇātipātā veramaṇi, adinnādānā veramaṇi, abrahma-cariyā veramaṇi.

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse.

Ayaṃ 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-ājīvaṃ pahāya,
Sammā-ājīvena jīvikam kappeti.

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayaṃ vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ anuppādāya, chandaṃ
janeti vāyamati viriyam ārabhati cittaṃ 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.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
pahānāya, chandaṃ janeti vāyamati viriyam ārabhati
cittaṃ 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.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya,
chandaṃ janeti vāyamati viriyam ārabhati cittaṃ
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.

Uppannānaṃ kusalānaṃ dhammānaṃ, t̥hitiyā
asammosāya bhiiyyo-bhāvāya vepullāya bhāvanāya
pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati
cittaṃ 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.

Ayaṃ 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,
ātāpī sampajāno satimā vineyya loke abhijjhā-
domanassaṃ.

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, ātāpī sampajāno
satimā vineyya loke abhijjhā-domanassaṃ.

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

Citte cittānupassī viharati, ātāpī sampajāno satimā
vineyya loke abhijjhā-domanassaṃ.

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

Dhammesu dhammānupassī viharati, ātāpī
sampajāno satimā vineyya loke abhijjhā-
domanassaṃ.

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-vitakkam 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 jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

**Vitakka-vicārānam vūpasamā, ajjhataṃ
sampasādanam cetaso ekodi-bhāvam avitakkam
avicāram, samādhijam-pīti-sukham dutiyam jhānam
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, sukhañ-ca kāyena paṭisaṃvedeti,
yan-tam 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 jhana, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

**Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va
somanassa-domanassānam atthaṅgamā, adukkham-
asukham upekkhā-sati-pārisuddhim, catuttham
jhānam 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.

Ayaṃ vuccati bhikkhave sammā-samādhīti.”

This, monks, is called right concentration.”

Idam-avoca Bhagavā. Attamanā te bhikkhū

Bhagavato bhāsitaṃ, abhinanduntī.

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

Sārāṇīya-dhamma Sutta

Conditions for Amiability

[Evam-me sutāṃ,] Ekaṃ samayaṃ Bhagavā, Sāvattiyā viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo’ti.” “Bhadanteti” te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca: “Chayime bhikkhave dhammā sārāṇiyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya samvattanti. Katame cha?”

I have heard that on one occasion the Blessed One was staying near Sāvattī in 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, mettaṃ kāya-kammaṃ paccupaṭṭhitaṃ hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya samvattati.

[1] *“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, mettam vaci-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṃvattati.

[2] *“Furthermore, 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, mettam mano-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṃvattati.

[3] *“Furthermore, 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, antamaso patta-pariyāpanna-mattam-pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, silavantehi sabrahmacārihi sādharmaṇa-bhogī. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya saṃvattati.

[4] *“Furthermore, 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 viññūpasaṭṭhāni aparāmaṭṭhāni samadhisamvattanikāni. Tathārūpesu silesu sīla-sāmaññagato viharati, sabrahmacārihi āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya samvattati.

[5] *“Furthermore—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, 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 sammādukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati, sabrahmacārihi āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggīyā ekī-bhāvāya samvattati.

[6] *“Furthermore—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 sārāṇiyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattantīti.”

“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 bhāsitaṃ, abhinanduntī.**

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 sutam,] Ekam samayaṃ Bhagavā,
Vesāliyaṃ viharati, Mahā-vane kūṭāgāra-sālāyaṃ,
*I have heard that at one time the Blessed One was staying at Vesālī, in the
Peaked Roof Hall in the Great Forest.*

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā
ten’upasaṅkami, Upasaṅkamtivā Bhagavantam
abhivādetvā ekam-antaṃ aṭṭhāsi.

*Then Mahāpajāpati Gotamī approached the Blessed One and, on
approaching, having bowed down to him, stood to one side.*

Ekam-antaṃ ṭhitā kho Mahāpajāpati Gotamī
Bhagavantam etad-avoca: “Sādhu me bhante
Bhagavā saṅkhittena dhammam desetu, Yam-ahaṃ
Bhagavato dhammam sutvā, Ekā vūpakatṭhā

appamattā ātāpini 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 tvaṃ Gotami dhamme jāneyyāsi,

‘Ime dhammā sarāgāya saṃvattanti no virāgāya.

“Gotami, the qualities of which you may know, ‘These qualities lead to passion, not to dispassion;

Saṃyogāya saṃvattanti no visaṃyogāya.

to being fettered, not to being unfettered;

Ācayāya saṃvattanti no apacayāya.

to accumulation, not to shedding;

Mahicchatāya saṃvattanti no appicchatāya.

to overweening ambition, not to modesty;

Asantuṭṭhiyā saṃvattanti no santuṭṭhiyā.

to discontent, not to contentment;

Saṅgaṇikāya saṃvattanti no pavivekāya.

to entanglement, not to seclusion;

Kosajjāya saṃvattanti no viriyārambhāya.

to laziness, not to activated persistence;

Dubbharatāya saṃvattanti no subharatāyāti’:

to being burdensome, not to being unburdensome’:

Ekamsena Gotami dhāreyyāsi, N’eso dhammo n’eso
vinayo n’etaṃ 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 tvaṃ Gotami dhamme jāneyyāsi,

‘Ime dhammā virāgāya saṃvattanti no sarāgāya.

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

Visaṃyogāya saṃvattanti no saṃyogāya.

to being unfettered, not to being fettered;

Apacayāya saṃvattanti no ācayāya.

to shedding, not to accumulation;

Appicchatāya saṃvattanti no mahicchatāya.

to modesty, not to overweening ambition;

Santuṭṭhiyā saṃvattanti no asantuṭṭhiyā.

to contentment, not to discontent;

Pavivekāya saṃvattanti no saṅgaṇikāya.

to seclusion, not to entanglement;

Viriyārambhāya saṃvattanti no kosajjāya.

to activated persistence, not to laziness;

Subharatāya saṃvattanti no dubbharatāyāti’:

to being unburdensome, not to being burdensome’:

Ekamsena Gotami dhāreyyāsi, Eso dhammo eso

vinayo etaṃ satthu-sāsananti.” *You may categorically hold,*

‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’”

Idam-avoca Bhagavā. Attamanā Mahāpajāpati

Gotamī Bhagavato bhāsitaṃ, abhinandīti.

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

Paṭicca Samuppāda

Dependent Co-arising

Avijjā-paccayā saṅkhārā.

With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇaṃ.

With fabrications as a condition there is (sensory) consciousness.

Viññāṇa-paccayā nāma-rūpaṃ.

With (sensory) consciousness as a condition there are name & form.

Nāma-rūpa-paccayā saḷāyatanaṃ.

With name & form as a condition there are the six sense media.

Salāyatana-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 upādānaṃ.

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 jara-maraṇaṃ soka-parideva-dukkha-
domanassa'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 asesavirāga-nirodhā saṅkhāra-
nirodho.**

Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.

Saṅkhāra-nirodhā viññāṇa-nirodho.

From the stopping of fabrications there is the stopping of (sensory) consciousness.

Viññāṇa-nirodhā nāma-rūpa-nirodho. *From the
stopping of (sensory) consciousness there is the stopping of name & form.*

Nāma-rūpa-nirodhā salāyatana-nirodho.

From the stopping of name & form there is the stopping of the six sense media.

Salāyatana-nirodhā phassa-nirodho.

From the stopping of the six sense media there is the stopping of contact.

Phassa-nirodhā vedanā-nirodho.

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

Vedanā-nirodhā taṇhā-nirodho.

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

Taṇhā-nirodhā upādāna-nirodho.

From the stopping of craving there is the stopping of clinging.

Upādāna-nirodhā bhava-nirodho.

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

Bhava-nirodhā jāti-nirodho.

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

Jāti-nirodhā jara-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā nirujjhanti.

*From the stopping of birth, then aging & death, sorrow, lamentation, pain,
distress, & despair all stop.*

Evam-etassa kevalassa dukkhakkhandhassa,
nirodho hoti.

Thus is the stopping of this entire mass of suffering & stress.

Heedfulness

Appamādo amataṃ padaṃ Pamādo maccuno padaṃ.

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.

Etam vesesato 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-dhammaṃ.

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

Yadā have pātubhavanti dhammā
 Ātāpino jhāyato brāhmaṇassa
 Athassa kaṅkhā vapayanti sabbā
 Yato khayam paccayānam avedi.

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

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

*As phenomena grow clear
 to the Brahman, ardent, in jhana,
 he stands,
 routing Māra's army,
 as the sun,
 illuminating the sky.*

The House Builder

Aneka-jāti-saṅsāraṃ Sandhāvissaṃ anibbisam
Gahakāraṃ 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 Gahakūṭam visañkhatam
Visañkhāra-gatam cittam Taṅhānam 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,*

Evam jarā ca maccu ca Adhivattanti paṇino
Khattiye brāhmaṇe vesse Sudde caṇḍāla-pukkuse.

*In the same way, aging & death
roll over living beings:
noble warriors, brāhmans, merchants,
workers, outcastes, & scavengers.*

*who has faith in the Saṅgha, straightforwardness, vision:
“Not poor,” they say of him. Not in vain his life.*

Tasmā saddhañ-ca silañ-ca

Pasādam dhamma-dassanam

Anuyuñjetha medhāvī Saram buddhāna-sāsananti.

*So conviction & virtue, faith, & dhamma-vision
should be cultivated by the wise,
remembering the Buddhas' teachings.*

An Auspicious Day

Atitam nānvāgameyya Nappaṭikañkhe anāgataṃ.

Yad'atitam-pahinantam Appattañ-ca anāgataṃ.

*You shouldn't chase after the past,
or place expectations on the future.
What is past is left behind.
The future is as yet unreached.*

Paccuppannañ-ca yo dhammam

Tattha tattha vipassati.

Asamhiraṃ asaṅkappaṃ Tam viddhā manubrūhaye.

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

Ajjeva kiccama-ātappaṃ Ko jaññā maraṇam 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.*

Evam vihārim-ātāpim Aho-rattam-atanditam

Tam ve bhaddeka-ratto'ti Santo ācikkhate muniti.

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

The Three Characteristics

“Sabbe saṅkhārā aniccā’ti” 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 dukkhā’ti” 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 anattā’ti” 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.
Athāyaṃ itarā pajā Tīram-evānudhāvati.

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

Ye ca kho sammadakkhāte

Dhamme dhammānuvattino,

Te janā pāramessanti Maccudheyyaṃ suduttaraṃ.

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

Kaṇhaṃ dhammaṃ vipphāya

Sukkaṃ bhāvētha paṇḍito,

Okā anokam-āgamma

Viveke yattha dūramaṃ.

*Abandoning dark practices,
the wise person should develop the bright,
having gone from home to no-home
in seclusion, so hard to relish.*

Tatrābhiratim-iccheyya

Hitvā kāme akiñcano.

Pariyodapeyya attānaṃ

Citta-klesehi paṇḍito.

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

Yesaṃ sambodhiyaṅgesu

Sammā cittaṃ subhāvitāṃ

Ādāna-paṭinissagge

Anupādāya ye ratā,

Khīṇ'āsavā jutimanto

Te loke parinibbutā'ti.

*Whose minds are well developed in the factors for Awakening,
who, relinquishing grasping, delight in non-clinging,
glorious, free of effluent: They, in the world, are unbound.*

* * *

Aniccā vata saṅkhārā

Uppāda-vaya-dhammino.

Uppajjitvā nirujjhanti

Tesaṃ vūpasamo sukho.

Sabbe sattā maranti ca

Mariṇsu ca marissare.

Tath'evāhaṃ marissāmi

N'atthi me ettha saṅsayo.

*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.*

Dhammasaṅgaṇī Mātikā Pāṭha

The List from the Dhamma Groupings

Kusalā dhammā Akusalā dhammā

Abyākatā dhammā.

Skillful phenomena, unskillful phenomena, undeclared phenomena.

Sukhāya vedanāya sampayuttā dhammā

Dukkhāya vedanāya sampayuttā dhammā

Adukkham-asukhāya vedanāya sampayuttā dhammā.

Phenomena conjoined with pleasant feeling, phenomena conjoined with painful feeling, phenomena conjoined with neither painful nor pleasant feeling.

Vipākā dhammā Vipāka-dhamma-dhammā

N'eva-vipāka-na-vipāka-dhamma-dhammā.

Phenomena that are kammic results, phenomena that have kammic results, phenomena that neither are nor have kammic results.

Upādinn'upādāniyā dhammā

Anupādinn'upādāniyā dhammā

Anupādinnānupādāniyā dhammā.

Clung-to clingable phenomena, unclung-to clingable phenomena, unclung-to unclingable phenomena.

Saṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭhāsaṅkilesikā dhammā.

Defiled defiling phenomena, undefiled defiling phenomena, undefiled undefiling phenomena.

Sa-vitakka-sa-vicārā dhammā Avitakka-vicāra-mattā

dhammā Avitakkāvicārā dhammā.

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 dhammā Sukha-sahagatā dhammā
Upekkhā-sahagatā dhammā.

Phenomena accompanied with rapture, phenomena accompanied with pleasure, phenomena accompanied with equanimity.

Dassanena pahātabbā dhammā
Bhāvanāya pahātabbā dhammā
N'eva-dassanena-na bhāvanāya pahātabbā dhammā.

Phenomena to be abandoned through seeing, phenomena to be abandoned through developing, phenomena to be abandoned neither through seeing nor through developing.

Dassanena pahātabba-hetukā dhammā Bhāvanāya
pahātabba-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 dhammā.

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.*

Hinā 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.

Atitā dhammā Anāgatā dhammā

Paccuppannā dhammā.

Past phenomena, future phenomena, present phenomena.

Atitārammaṇā dhammā Anāgatārammaṇā dhammā
Paccuppannārammaṇā dhammā.

*Past mind-object phenomena, future mind-object phenomena,
present mind-object phenomena.*

Ajjhattā dhammā Bahiddhā dhammā

Ajjhatta-bahiddhā dhammā.

Internal phenomena, external phenomena, internal-&-external phenomena.

Ajjhattārammaṇā dhammā Bahiddhārammaṇā
dhammā Ajjhata-bahiddhārammaṇā dhammā.

*Internal mind-object phenomena, external mind-object phenomena,
internal-&-external mind-object phenomena.*

Saniddassana-sappaṭighā dhammā

Anidassana-sappaṭighā dhammā

Anidassanāppaṭighā 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'anantara-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.

An Invitation to the Devas

Samantā cakkavālesu Atr'āgacchantu devatā.

Saddhammaṃ 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-sikharataṭṭhe c'antalikkhe vimāne,

Dipe 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,

Tiṭṭhantā santike yaṃ:

Muni-vara-vacanaṃ sādhave me suṇantu.

And the earth-devas, spirits, heavenly minstrels, & nagas

in water, on land, in badlands, & 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.

This is the time to see to the Buddha, Venerable Sirs.

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

This is the time to attend to the Saṅgha, Venerable Sirs.

Namakāra-siddhi Gāthā

The Verses on Success through Homage

Yo cakkhumā moha-malāpakaṭṭho,
Sāmaṃ va buddho sugato vimutto,
Mārassa pāsā vinimocayanto,
Pāpesi khemaṃ janataṃ vineyyaṃ.

*The One with Vision, with the stain of delusion removed,
self-awakened, Well-Gone, & Released,
Releasing them from Māra's snare,
he leads humanity from evils to security.*

Buddhaṃ varantaṃ sirasā namāmi,
Lokassa nāthañ-ca vināyakañ-ca.
Tan-tejasā 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,
Dassesī lokassa visuddhi-maggaṃ.
Niyānīko dhamma-dharassa dhāri,
Sātāvaho santikaro suciṇṇo.

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

Dhammaṃ varantaṃ sirasā namāmi,
Mohappadālaṃ upasanta-dāhaṃ.

Tan-tejasā 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-niyojako ca,
Svākkhāta-dhammam viditam 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.*

Saṅgham varantam sirasā namāmi,
Buddhānubuddham sama-sīla-ditṭhim.

Tan-tejasā te jaya-siddhi hotu,
Sabb'antarāyā ca vināsamentu.

*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 aṭṭhaviṣaṅ-ca Dvādasaṅ-ca saḥassake
Pañca-sata-saḥassāni Namāmi sirasā aham.

I pay homage with my head to the 512,028 Buddhas.

Tesaṃ dhammaṅ-ca saṅghaṅ-ca
Ādarena namāmi'ham.

Namo-kāra-aṭṭhakam

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-ditṭhino.

And homage to the Great Saṅgha, pure in virtue & view.

Namo omātyāraddhassa Ratanattayassa sādhuḥkam.

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātitassa 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 sutam,] Ekam samayaṃ Bhagavā,
Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

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

Atha kho aññatarā devatā, abhikkantāya rattiyā
abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ
obhāsetvā, yena Bhagavā ten'upasaṅkami.

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.

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-
antaṃ aṭṭhāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antaṃ ṭhitā kho sā devatā Bhagavantam
gāthāya ajjhabhāsi.

As she was standing there, she addressed the Blessed One with a verse.

“Bahū devā manussā ca Maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ Brūhi maṅgalam-uttamaṃ.”

*“Many devas & humans beings give thought to blessing,
desiring well-being. Tell, then, the highest blessing.”*

* “Asevanā ca bālānaṃ Paṇḍitānañ-ca sevanā
Pūjā ca pūjaniyānaṃ Etam-maṅgalam-uttamaṃ.

*[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-panidhi ca Etam-maṅgalam-uttamaṃ.

Living in a civilized country, having made merit in the past,

directing oneself rightly:

This is the highest blessing.

Bāhu-saccañ-ca sippañ-ca Vinayo ca susikkhito
Subhāsītā ca yā vācā Etam-mañgalam-uttamaṃ.

*Broad knowledge, skill, discipline well-mastered,
words well-spoken:*

This is the highest blessing.

Mātā-pitu-upaṭṭhānaṃ Putta-dārassa saṅgaho
Anākulā ca kammantā Etam-mañgalam-uttamaṃ.

*Support for one's parents, assistance to one's wife & children,
jobs that are not left unfinished:*

This is the highest blessing.

Dānañ-ca dhamma-cariyā ca Ñātakānañ-ca saṅgaho
Anavajjāni kammāni Etam-mañgalam-uttamaṃ.

*Generosity, living by the Dhamma, assistance to one's relatives,
deeds that are blameless:*

This is the highest blessing.

Āratī viratī pāpā Majja-pānā ca saññaṃ
Appamādo ca dhammesu Etam-mañgalam-uttamaṃ.

*Avoiding, abstaining from evil; refraining from intoxicants,
being heedful with regard to qualities of the mind:*

This is the highest blessing.

Gāravo ca nivāto ca Santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ Etam-mañgalam-uttamaṃ.

*Respect, humility, contentment, gratitude,
hearing the Dhamma on timely occasions:*

This is the highest blessing.

Khantī ca sovacassatā Samaṇānañ-ca dassanaṃ
Kālena dhamma-sākacchā Etam-mañgalam-uttamaṃ.

*Patience, composure, seeing contemplatives,
discussing the Dhamma on timely occasions:*

This is the highest blessing.

Tapo ca brahma-cariyañ-ca Ariya-saccāna-dassanam
Nibbāna-sacchi-kiriya ca Etam-maṅgalam-uttamam.

*Austerity, celibacy, seeing the Noble Truths,
realizing Unbinding:*

This is the highest blessing.

Phuṭṭhassa loka-dhammehi Cittam yassa na kampati
Asokam virajam khemam Etam-maṅgalam-uttamam.

*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 sotthim gacchanti

Tan-tesam maṅgalam-uttamanti."

*Everywhere undefeated when doing these things,
people go everywhere in well-being:*

This is their highest blessing."

Cha Ratana Paritta Gāthā

The Six Protective Verses from the Discourse on Treasures

Yañ-kiñci vittam idha vā huraṃ vā
Saggesu vā yaṃ ratanam paṇitam
Na no samam 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 buddhe ratanam paṇitam
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Buddha.
by this truth may there be well-being.*

Khayaṃ virāgaṃ amataṃ paṇitaṃ
 Yad-ajjhagā sakyamuni samāhito
 Na tena dhammena sam'atthi kiñci.

*The exquisite Deathless—dispassion, ending—
 discovered by the Sakyān Sage while in concentration:
 There is nothing equal to that Dhamma.*

Idam-pi dhamme ratanaṃ paṇitaṃ
 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 sucim
 Samādhim-ānantarik'aññaṃ-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 ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Dhamma.
 By this truth may there be well-being.*

Ye puggalā aṭṭha sataṃ 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 saṅghe ratanaṃ paṇitaṃ
 Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
 By this truth may there be well-being.*

Ye suppayuttā manasā daḷhena
 Nikkāmino gotama-sāsanamhi
 Te pattipattā amatam̐ vigayha
 Laddhā mudhā nibbutim̐ 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 saṅghe ratanam̐ paṇitam̐
 Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
 By this truth may there be well-being.*

Khīnam̐ purāṇam̐ navam̐ n'atthi sambhavam̐
 Viratta-cittāyatike bhavasmim̐
 Te khīṇa-bijā avirulhi-chandā
 Nibbanti dhirā 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-pi saṅghe ratanam̐ paṇitam̐
 Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.
 By this truth may there be well-being.*

Karaṇīya Mettā Sutta

The Discourse on Goodwill

Karaṇīyam-attha-kusalena

yantaṃ santaṃ padaṃ abhisamecca:

This is to be done by one skilled in aims

who wants to break through to 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 khuddaṃ samācare kiñci

yena viññū pare upavadeyyuṃ.

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

tasā vā thāvarā vā anavasesā,

Whatever beings there may be, weak or strong, without exception,

Dighā vā ye mahantā vā

majjhimā rassakā aṇuka-thūlā,

long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,
seen & unseen, living near & far,

Bhūtā vā sambhavesi vā
sabbe sattā bhavantu sukhitattā.

born & seeking birth: May all beings be happy at heart.

Na paro param̃ nikubbetha
nātimaññetha katthaci nam̃ 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 niyaṃ puttam̃
āyusā eka-puttam-anurakkhe,

As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu
māna-sambhāvaye aparimāṇam̃.

even so should one cultivate a limitless heart with regard to all beings.

Mettañ-ca sabba-lokasmim̃
māna-sambhāvaye aparimāṇam̃,

With goodwill for the entire cosmos, cultivate a limitless heart:

Uddham̃ adho ca tiriyañ-ca
asambādham̃ averam̃ asapattam̃.

above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhañ'caram̃ nisinno vā
sayāno vā yāvatassa vigata-middho,

*Whether standing, walking, sitting, or lying down,
as long as one's drowsiness is gone,*

Etaṃ satim̃ adhiṭṭheyya
brahmam-etaṃ vihāram̃ idham-āhu.

one should be resolved on this mindfulness.

This is called a sublime abiding here & now.

Diṭṭhiñ-ca anupagamma
 sīlavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,
 Kāmesu vineyya gedham,
 Na hi jātu gabbha-seyyam punaretīti.
having subdued desire for sensual pleasures,
one never again will lie in the womb.

Khandha Paritta

The Group Protection

Virūpakkhehi me mettam Mettam Erāpathehi me
 Chabyā-puttehi me mettam
 Mettam Kaṇhā-Gotamakehi ca.
I have goodwill for the Virupakkhas, the Erapathas,
the Chabya descendants, & the Black Gotamakas.
 Apādakehi me mettam Mettam di-pādakehi me
 Catuppadehi me mettam
 Mettam bahuppadehi me.
I have goodwill for footless beings, goodwill for two-footed beings,
goodwill for four-footed beings, goodwill for many-footed beings.
 Mā maṃ apādako hiṃsi
 Mā maṃ hiṃsi di-pādako
 Mā maṃ catuppado hiṃsi
 Mā maṃ hiṃsi 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 paṇā Sabbe bhūtā ca kevalā
 Sabbe bhadraṇi passantu
 Mā kiñci pāpam'āgamā.

May all creatures, all breathing things, all beings—each & every one—meet with good fortune. May none of them come to any evil.

* Appamāṇo Buddhho, Appamāṇo Dhammo,
Appamāṇo Saṅgho.

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

Pamāṇa-vantāni sirim-sapāni,

Ahi vicchikā sata-paḍi uṇṇānābhi sarabū mūsikā.

There is a limit to creeping things—

snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā.

Paṭikkamantu bhūtāni. So'haṃ namo Bhagavato,

Namo sattannaṃ Sammā-sambuddhānaṃ.

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:

Taṃ taṃ namassāmi

harissa-vaṇṇaṃ paṭhavippabhāsaṃ.

Tay'ajja guttā viharemu divasaṃ.

The One King, rising, with Vision,

golden-hued, illumining the Earth: I pay homage to you,

golden-hued, illumining the Earth.

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

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ 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.

Imaṃ so parittaṃ katvā Moro carati esanā.

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

Apetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso:

Taṃ taṃ namassāmi

harissa-vaṇṇaṃ paṭhavippabhāsaṃ.

Tay'ajja guttā viharemu rattim.

The One King, setting, with Vision,

golden-hued, illumining the Earth:

I pay homage to you,

golden-hued, illumining the Earth.

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

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ 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.

Imaṃ so parittaṃ katvā Moro vāsamakappayiti.

Having made this protection, the peacock arranges his nest.

Vaṭṭaka Paritta
The Baby Quail's Protection

Atthi loke sīla-guṇo Saccam soceyy'anuddayā.
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 soḷasa 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 araham̐ 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-
manussānam̐ buddho bhagavāti.

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

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattam̐ 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,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

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

Esa bhagavato sāvaka-saṅgho—

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

Hitam̐ deva-manussānam̐ Yam̐ namassanti Gotamam̐
 Vijjā-caraṇa-sampannam̐ Mahantam̐ vītasāradam̐.

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

Vijjā-caraṇa-sampannam̐

Buddham̐ vandāma Gotamanti.

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

Aṅgulimāla Paritta

Ven. Angulimala's Protection

Yato'ham̐ bhagini ariyāya jātiyā jāto,
 Nābhijānāmi sañcicca paṇam̐ jīvitā voropetā.
 Tena saccena sotthi te hotu sotthi gabbhassa.

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

Bojjhaṅga Paritta

The Factor-for-Awakening Protection

Bojjhaṅgo sati-saṅkhāto	Dhammānam̐ vicayo tathā
Viriyaṃ-pīti-passaddhi-	Bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā	
	Satt'ete Sabba-dassinā
Muninā sammadakkhātā	Bhāvitā bahulikātā
Samvattanti abhiññāya	Nibbānāya ca bodhiyā.
Etena sacca-vajjena	Sotthi te hotu 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.

Ekasmim samaye Nātho	Moggallānañ-ca Kassapaṃ
Gilāne dukkhite disvā	Bojjhaṅge satta desayi.
Te ca taṃ abhinanditvā	Rogā muccimsu taṃkhaṇe.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

*At one time, our Protector—seeing that Moggallana & 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.

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

*Once, when the Dhamma King was afflicted with fever,
he had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.*

By the saying of this truth, may you always be well.

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

*Those diseases were abandoned by the three great seers,
just as defilements are demolished by the Path
in accordance with step-by-step attainment.*

By the saying of this truth, may you always be well.

Buddha-jaya-maṅgala Gāthā

The Verses of the Buddha's Victory Blessings

Bāhum̐ saḥassam-abhinimmita-sāvudhantaṃ

Grimekhalam̐ udita-ghora-sasena-māram̐.

Dānādi-dhamma-vidhinā jitavā munindo:

Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

[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-rattim̐

Ghorampan'āḷavaka-makkham-athaddha-yakkham̐.

Khanti-sudanta-vidhinā jitavā munindo:

Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

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.

Nālāgirim̐ gaja-varam̐ atimattabhūtam̐

Dāvaggi-cakkam-asaniva sudāruṇantaṃ.

Mett'ambuseka-vidhinā jitavā munindo:

Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

Nālāgiri, 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 sudāruṇantaṃ
 Dhāvan-ti-yojana-path'aṅguli-mālavantaṃ.
 Iddhibhisāṅkhata-mano jitavā munindo:
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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-udaram iva gabbhiniyā
 Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe.
 Santena soma-vidhinā jitavā munindo:
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Having made a wooden belly to appear pregnant,
 Ciñcā 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.*

Saccam vihāya mati-saccaka-vāda-ketum
 Vādābhiropita-manam ati-andhabhūtam.
 Paññā-padipa-jalito jitavā munindo:
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

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

Nandopananda-bhujagam vibudham mahiddhim.
 Puttena thera-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jitavā munindo:
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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-ditṭhi-bhujagena sudaṭṭha-hattham
 Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānam.
 Ñāṇāgadena vidhinā jitavā munindo:
 Tan-tejasā bhavatu te jaya-maṅgal'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-maṅgala-aṭṭha-gāthā:
 Yo vācano dinadine sarate matandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkham sukham adhigameyya naro sapañño.

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

Jaya Paritta

The Victory Protection

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinam
 Pūretvā pāramī sabbā Patto sambodhim-uttamam.
 Etena sacca-vajjena Hotu te jaya-maṅgalam.

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

Jayanto bodhiyā mūle Sakyānaṃ nandi-vaḍḍhano.
 Evaṃ 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 Sise paṭhavi-pokkhare
 Abhiseke sabba-buddhānaṃ 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.*

Sunakkhattaṃ sumaṅgalaṃ Supabhātaṃ suhuṭṭhitaṃ
 Sukhaṇo sumuhutto ca Suyiṭṭhaṃ brahmacārisu
 Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Padakkhiṇāni katvāna Paṇidhī te padakkhiṇā.
 Labhantatthe, 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 chaste 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 dussupinam 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 dussupinam 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 dussupinam 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-ratanam Osatham uttamam varam
Hitam deva-manussanam Buddha-tejena sotthinā

Nassant'upaddavā sabbe Dukkhā vūpasamentu te.

*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.*

Sakkatvā dhamma-ratanam Osatham uttamam varam

Pariḷāhūpasamanam Dhamma-tejena sotthinā

Nassant'upaddavā sabbe Bhayā vūpasamentu te.

*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.*

Sakkatvā saṅgha-ratanam Osatham uttamam varam

Āhuneyyam pāhuneyyam Saṅgha-tejena sotthinā

Nassant'upaddavā sabbe Rogā vūpasamentu te.

*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.*

* * *

Dukkhappattā ca niddukkhā

Bhayappattā ca nibbhayā

Sokappattā ca nissokā Hontu sabbe-pi paṇino.

*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 Sambhatam puñña-sampadam

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.*

Dānaṃ dadantu saddhāya

Silaṃ rakkhantu sabbadā

Bhāvanābhiratā hontu

Gacchantu devatāgatā.

*May they give gifts with conviction,
may they always maintain virtue,
may they delight in meditation,
may they go where the devas have gone.*

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

*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-maṅgalaṃ Rakkhantu sabba-devatā.

May there be every blessing. May all the devas protect you.

Sabba-buddhānubhāvena Sadā sotthi bhavantu te.

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

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.

May there be every blessing. May all the devas protect you.

Sabba-dhammānubhāvena Sadā sotthi bhavantu te.

Through the power of all the Dhammas, may you always be well.

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.

May there be every blessing. May all the devas protect you.

Sabba-saṅghānubhāvena Sadā sotthi bhavantu te.

Through the power of all the Saṅgha, may you always be well.

Taking the Five Precepts

THE REQUEST: *Mayaṃ bhante, ti-saraṇena saha pañca silāni yācāma.*

Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyam-pi mayaṃ bhante...

Venerable Sir, a second time...

Tatīyam-pi mayaṃ 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.**

*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.

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: **Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.**

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-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇi 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-padāni:

These are the five training rules.

Silena sugatim yanti.

Through virtue they go to a good destination.

Silena bhoga-sampadā.

Through virtue is wealth attained.

Silena nibbutim yanti.

Through virtue they go to Unbinding.

Tasmā silam visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)

Taking the Eight Precepts

THE REQUEST: *Mayaṃ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.*

Venerable Sir, we request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayaṃ bhante...

Venerable Sir, a second time...

Tatiyam-pi mayaṃ 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.

*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.

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: **Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.**

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.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-mahāsayanā veramaṇi sikkhā-padaṃ 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

Araham sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantam abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam 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.*

Esāham bhante, sucira-parinibbutampi, taṃ
bhagavantam saraṇam gacchāmi, dhammañ-ca
bhikkhu-saṅghañ-ca. Pabbajjam maṃ saṅgho dhāretu,
ajjatagge pānupetaṃ saraṇam gataṃ.

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

Ahaṃ bhante, ti-saraṇena saha aṭṭha silāni yācāmi.

Venerable Sir, I request the Three Refuges & the Eight Precepts.

Dutiyam-pi ahaṃ bhante...

Venerable Sir, a second time...

Tatiyam-pi ahaṃ 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
sammā-sambuddhassa.**

*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.

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: **Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.**

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 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.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ 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)

Requesting a Discourse

Brahmā ca lokādhipatī sahampati
 Kat'añjali andhivaram ayācatha:
 Santidha sattāpparajakkha-jātikā
 Desetu dhammam anukampimam pajam.

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

*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 kataṃ,
Sabbam̐ aparādhāṃ khamatu 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 kataṃ,
Sabbam̐ aparādhāṃ khamatu 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:

Aham̐ khamāmi, tumhehi pi me khamitabbam̐.

I forgive you; may you all also forgive me.

Respond:

Khamāma bhante.

We forgive you, Venerable Sir.

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

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

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

(When one person is asking forgiveness)

Repeat **Namo...** three times.

[Mahāthere]* pamādena, dvārattayena katam,
 Sabbam 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, tayā pi me khamitabbam.

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, oṇojayāma. Sādhu no bhante,
bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya,
sukhāya.

*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,
sīlavantānaṃ, oṇojayāma. Sādhu no bhante,
sīlavanto, imāni [etāni], bhattāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya,
sukhāya.

*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 *sīlantānaṃ* to *sīlavato*, and *sīlavanto* to *sīlavā*.

General Items (after noon)

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayam bhante, saṅgha-dānāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattam, hitāya, sukhāya.

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, sīlavantānam, oṇojayāma. Sādhu no bhante, sīlavanto, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattam, hitāya, sukhāya.

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 *sīlantānam* to *sīlavato*, and *sīlavanto* to *sīlavā*.

“Forest Cloth”

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayam bhante, paṇsukūla-cīvarāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, paṇsukūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattam, hitāya, sukhāya.

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, paṇsukūla-cīvarāni,
saparivārāni, silavantassa, oṇojayāma. Sādhu no
bhante, silavanto, imāni, paṇsukūla-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ, digha-rattam,
hitāya, sukhāya.

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: Yagghe bhante saṅgho jāneyya: Ayam paṭhama-bhāgo therassa pāpuṇāti. Avasesā bhāgā amhākaṃ pāpuṇantu. Bhikkhū ca (sāmaṇerā ca gahaṭṭhā ca)* yathā-sukham paribhuñjantu.

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.

Kaṭhina Cloth

Repeat **Namo...** three times, then:

Imaṃ bhante, sapaṇivāraṃ, kaṭhina-civara-dussaṃ,
saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho,
imaṃ, sapaṇivāraṃ, kaṭhina-civara-dussaṃ,
paṭiggaṇhātu, paṭiggahetvā ca, iminā dussena,
kaṭhinaṃ attharatu, amhākaṃ, dīgha-rattaṃ, hitāya,
sukhāya.

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.

Lodgings

Repeat **Namo...** three times, then:

Imāni mayāṃ bhante, senāsanāni, āgatānāgatassa,
cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu
no bhante, bhikkhu-saṅgho, imāni, senāsanāni,
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

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.

Rains Bathing Cloth

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayam bhante, vassāvāsika-cīvarāni,
saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu
no bhante, bhikkhu-saṅgho, imāni, vassāvāsika-
cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṃ,
dīgha-rattam, hitāya, sukhāya.

*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 mayam bhante, vassāvāsika-cīvarāni,
saparivārāni, silavantassa, oṇojayāma. Sādhu no
bhante, silavanto, imāni, vassāvāsika-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattam,
hitāya, sukhāya.

*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.*

Visākha 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 gatā,
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, majjhimesu janapadesu
ariyakesu manussesu uppanno, khattiyo jātiyā,
gotamo gottena.

*was born in the Middle Country, the Ariyaka race, the
noble warrior class, & the Gotama lineage.*

Sakya-putto Sakya-kulā pabbajito, sadevake loke
samārake sabrahmake, sassamaṇa-brāhmaṇiyā
pajāya sadeva-manussāya, anuttaram sammā-
sambodhim 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, & Brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.

Nissaṅsayam kho so Bhagavā, araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā 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.

Svākkhāto kho pana, tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattam 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.

Supaṭipanno kho panassa, Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā.

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.

Ayaṃ kho pana paṭimā, taṃ Bhagavantam uddissa katā patitṭhāpitā, yāvadeva dassanena, taṃ Bhagavantam anussarivā, pasāda-saṃvega-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.

[Ayaṃ kho pana thūpo, taṃ Bhagavantam uddissa kato patitṭhāpito, yāvadeva dassanena, taṃ Bhagavantam anussarivā, pasāda-saṃvega-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.]

Mayaṃ kho etarahi, imaṃ visākha-puṇṇamī-kālam, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṃ patvā, imaṃ ṭhānam 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 kāyaṃ sakkār'ūpadhānam karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā,
 imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattuṃ
 padakkhiṇaṃ karissāma, yathā-gahitehi sakkārehi
 pūjaṃ 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-parinibbutopi,
 ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno,
Although the Blessed One long ago attained total Unbinding, he is still discernable through our remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ
 dīgha-rattaṃ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Āsālha 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 gatā,
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 kāruṇṇam paṭicca, karuṇāyako hitesī,
anukampam upādāya, āsālha-puṇṇamiyam,
Bārāṇasiyam isipatane migadāye, pañca-vaggiyānam
bhikkhūnam, anuttaram dhamma-cakkaṃ paṭhamam
pavattetvā, cattāri ariya-saccāni pakāsesi.

*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*

Āsālha, 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.

Tasmiñ-ca kho samaye, pañca-vaggiyānaṃ bhikkhūnaṃ pamukho, āyasmā Añña-konḍañña, Bhagavato dhammaṃ sutvā, virajaṃ vītamalaṃ dhamma-cakkhuṃ paṭilabhitvā, “Yaṅ-kiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhammanti.”

At that time, the leader of the Group of Five Monks—Venerable Añña-Konḍañña—having listened to the Blessed One’s teaching, gained the vision of Dhamma that, “Whatever is subject to origination is all subject to cessation.”

Bhagavantam upasampadam yācitvā, Bhagavatoyeva santike, ehi-bhikkhu-upasampadam paṭilabhitvā, Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho, loke paṭhamam uppanno ahoṣi.

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.

Tasmiñ-cāpi kho samaye, saṅgha-ratanaṃ loke paṭhamam uppannam ahoṣi. Buddha-ratanaṃ dhamma-ratanaṃ saṅgha-ratananti, tiratanaṃ sampuṇṇam ahoṣi.

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.

Mayaṃ kho etarahi, imaṃ āsālha-puṇṇamī-kālaṃ,
tassa Bhagavato dhamma-cakkappavattana-kāla-
sammatañ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-
sammatañ-ca, ratanattaya-sampuraṇa-kāla-
sammatañ-ca patvā, imaṃ ṭhānaṃ sampatta,

Now, on this full moon day of Āsālha—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-sakkāre gahetvā, attano
kāyaṃ sakkār’ūpadhānaṃ karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā,
imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattum
padakkhiṇaṃ karissāma, yathā-gahitehi sakkārehi
pūjaṃ 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-parinibbutopi,
ñātabbehi guṇehi atit’ārammaṇatāya paññāyamāno,

Although the Blessed One long ago attained Total Unbinding, he is still discernable through the remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre, paṭiggaṇhātu, amhākaṃ dīgha-rattaṃ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Māgha Pūjā

(LEADER) Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ 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.*

Ajjāyaṃ māgha-puṇṇamī sampattā, māgha-nakkhattena puṇṇa-cando yutto, yattha Tathāgato araham̐ sammā-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkham̐ 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-terasāni bhikkhu-satāni,
 sabbesaṃyeva khiṇāsavānaṃ, sabbe te ehi-
 bhikkhukā, sabbe-pi te anāmantitāva, Bhagavato
 santikaṃ āgatā, Veḷuvane kalandaka-nivāpe, māgha-
 puṇṇamiyaṃ vaḍḍhamāna-kacchāyāya.

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 on the afternoon of the full moon day in Māgha.

Tasmiñ-ca sannipāte, Bhagavā
 visuddh'uttam'uposathaṃ akāsi, ovāda-pāṭimokkhaṃ
 uddisi.

And in that meeting, the Blessed One led an utterly pure full moon observance and gave the Pāṭimokkha Exhortation.

Ayaṃ amhākaṃ Bhagavato, ekoyeva sāvaka-
 sannipāto ahoṣi, cāturaṅgiko, aḍḍha-terasāni
 bhikkhu-satāni, sabbesaṃ yeva khiṇāsavānaṃ.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all entirely free of defilement.

Mayan'dāni, imaṃ māgha-puṇṇamī-nakkhatta-
 samayaṃ, takkālasadisāṃ sampattā, sucira-
 parinibbutampi taṃ Bhagavantam samanussaramānā,
 imasmim 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 gained Total Unbinding, we have come to this memorial to him.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano
kāyaṃ sakkār'ūpadhānaṃ karitvā,
We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā,
imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattum
pada-kkhiṇaṃ karissāma, yathā-gahitehi sakkārehi
pūjaṃ kurumānā.

Reflecting on the Blessed One's virtues as they actually 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-
parinibbutopi, guṇehi dharamāno,

Although the Blessed One, together with that Community of his Noble Disciples, long ago attained Total Unbinding, he is remembered through his virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ
dīgha-rattaṃ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Veneration

Ukāsa. Dvāra-tayena kataṃ,
sabbam̐ apāradham̐ 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 cetiyam̐, sabbam̐ sabbattha ṭhāne,
supatiṭṭhitam̐ sāriraṅka-dhātum̐,
mahā-bodhim̐ buddha-rūpam̐, sakkārattham̐.

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.

Aham̐ vandāmi dhātuyo. Aham̐ vandāmi sabbaso.

Icchetam̐ ratana-tayam̐, aham̐ vandāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā
mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

Homage to the Buddha brings great majesty; homage to the Dhamma, great discernment; homage to the Saṅgha, great wealth.

Buddham̐ Dhammam̐ Saṅgham̐,
jīvitam̐ yāva-nibbānam̐ saraṇam̐ gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching Unbinding.

Parisuddho aham̐ bhante, parisuddhoti mam̐,
Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu, averā sukha-jivino.

May all living beings always live happily, free from animosity.

Katam̐ puñña-phalam̐ mayham̐, sabbe bhāgī
bhavantu te.

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

Homage to the Buddha's Footprints

(LEADER) Handa mayam̐ pāda-lañjana-pāṭham̐
bhaṇāmase: *Let us now repeat the footprint passage.*

(ALL)

Vandāmi buddham̐ bhava-pāra-tiṇṇam̐,
Ti-loka-ketum̐ ti-bhav'eka-nātham̐,
Yo loka-seṭṭho sakalam̐ kilesam̐,
Chetvāna bodhesi janam̐ anantam̐.

*I revere the Buddha, who has crossed over becoming,
the banner of the threefold cosmos,
the sole protector of the three levels of becoming,
the foremost in the world
who, having destroyed the entirety of defilement,
has led countless people to Awakening.*

Yam̐ nammadāya nadiyā puline ca tire,
Yam̐ sacca-bandha-girike sumanācal'agge,
Yam̐ tattha yonaka-pure munino ca pādām̐:
Tam̐ pāda-lañjanam-aham̐ sirasā namāmi.

*I pay homage with my head to the footprints
that the Sage left in the sands by the Nammada River,
on Saccabandha Mountain, on Sumana's unshakeable summit,
& in Yonaka-pura.*

Suvaṇṇa-mālike suvaṇṇa-pabbate
Sumana-kūṭe yonaka-pure nammadāya nadiyā,
Pañca pāda-varam̐ ṭhānam̐ aham̐ vandāmi durato.

*I revere from afar the places of the five foremost footprints:
on Suvannamalika Mountain, on Gold Mount,
on Sumana's Peak, in Yonakapura,
& by the Nammada River.*

Iccevam-accanta-namassaneyyaṃ,
 Namassamāno ratanattayaṃ yaṃ,
 Puññābhisandaṃ vipulaṃ alatthaṃ,
 Tassānubhāvena haṭ'antarāyo.

*In paying homage thus to the Triple Gem,
 worthy of the highest homage,
 a vast bonanza of merit is accumulated:
 By its power, may danger be destroyed.*

The Buddha's Last Words

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.*

Sīluddesa-pāṭha

The Virtue Summary

(LEADER) Handa mayam̐ sīluddesa-pāṭham̐ bhaṇāmase:

[Bhāsitam-idaṃ] tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena: “Sampanna-silā bhikkhave viharatha sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha sikkhāpadesūti.”

Tasmā tih’amhehi sikkhitabbaṃ: “Sampanna-silā viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma sikkhāpadesūti.” Evañ-hi no sikkhitabbaṃ.

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 mayam tāyana-gāthāyo bhaṇāmasē:
[Chinda sotam] parakkamma

Kāme panūda brāhmaṇa.

Nappahāya muni kāme N'ekattam-upapajjati.

*Having striven, brāhman, cut the stream. Expel sensual passions.
Without abandoning sensual passions, a sage
encounters no oneness of mind.*

Kayirā ce kayirāthenam Daḥhamenam parakkame

Sithilo hi paribbājo Bhiyyo ākirate rajam.

Akataṃ dukkaṭaṃ seyyo Pacchā tappati dukkaṭaṃ.

Katañ-ca sukataṃ seyyo Yam 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 you've done it, you don't regret.*

Kuso yathā duggahito Hattham'evānukantati

Sāmaññaṃ dupparāmaṭṭham

Nirayāyūpakaḍḍhati.

Yaṅ-kiñci sithilam kammaṃ

Saṅkiliṭṭhañ-ca yaṃ vataṃ

Saṅkassaram brahma-cariyam

Na taṃ 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)

<p>Yathā vārivahā pūrā Evam-eva ito dinnam Icchitam patthitam tumham</p>	<p>Paripūrenti sāgaram Petānam upakappati. Khippam-eva samijjhatu Cando paṇṇaraso yathā Maṇi jotiraso yathā.</p>
<p>Sabbe pūrentu saṅkappā,</p>	

*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)

<p>Sabbītiyo vivajjantu Mā te bhavatvantarāyo Abhivādana-silissa Cattāro dhammā vadḍhanti</p>	<p>Sabba-rogo vinassatu Sukhī dīgh'āyuko bhava. Niccām vuddhāpacāyino Āyu vaṇṇo sukham, balaṃ.</p>
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*May all distresses be averted,
may every disease be destroyed,
May there be no dangers for you,
May you be happy & live long.
For one of respectful nature who
constantly honors the worthy,
Four qualities increase:
long life, beauty, happiness, strength.*

Note: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning "Sabbītiyo..." three times before going on to the lines beginning "Abhivadana-silissa..." 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 "Sabbītiyo..."

Āyum̐ datvā balaṃ vaṇṇaṃ

Dīghāyu yasavā hoti

Sukhañ-ca paṭibhāṇado
Yattha yatthūpapajjati.

*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 Bhojana-dananumodana Sutta (Discourse on Rejoicing in the Gift of Food), Anguttara Nikaya 5:37.

V

Āyum̐ vaṇṇaṃ yasaṃ kittim̐

Ratiyo patthayānena

Appamādaṃ pasamsanti

Appamatto ubho atthe

Diṭṭhe dhamme ca yo attho

Atthābhisamayā dhīro

Saggaṃ uccākulinataṃ

Uḷārā aparāparā

Puñña-kiriyāsu paṇḍitā.

Adhiggaṇhāti paṇḍito

Yo c'attho samparāyiko.

Paṇḍito'ti pavuccatī.

*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 Ittha Sutta (Discourse on What is Welcome), Anguttara Nikaya 5:43. They are rarely chanted, and are included here for the sake of completeness.

VI

“Bhuttā bhogā bhaṭā bhaccā	Vitinṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā	Atho pañca balī katā
Upatṭhitā silavanto	Saññatā brahmacārino.
Yad-atthaṃ bhogam-iccheyya	Paṇḍito gharam-āvasaṃ
So me attho anuppatto	Kataṃ ananutāpiyaṃ.”
Etaṃ anussaraṃ macco	Ariya-dhamme ṭhito naro
Idheva naṃ pasamsanti	Pecca sagge pamodatiti.

*“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, leaders 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 in this life and, after death, rejoices in heaven.*

Note: These verses are from the Adiya Sutta (Discourse on Benefits to be Obtained), Anguttara Nikaya 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.

VII

Dānañ-ca peyya-vajjañ-ca	Attha-cariyā ca yā idha
Samānattatā ca dhammesu	Tattha tattha yathārahaṃ
Ete kho saṅgahā loke	Rathassāṇi va yāyato.
Ete ca saṅgahā nāssu	Na mātā putta-kāraṇā
Labhetha mānaṃ pūjaṃ vā	Pitā vā putta-kāraṇā.
Yasmā ca saṅgahā ete	Samavekkhanti paṇḍitā
Tasmā mahattaṃ papponti	Pāsamsā ca bhavanti teti.

*Generosity, kind words, beneficial action,
and treating all consistently,
in line with what each deserves:
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 Sangaha-vatthu Sutta (Discourse on the Bonds of Fellowship), Anguttara Nikaya 4:32.

VIII

Kāle dadanti sapaññā	Vadaññū vita-maccharā.
Kālena dinnam ariyesu	Uju-bhūtesu tādisu
Vippasanna-manā tassa	Vipulā hoti dakkhiṇā.
Ye tattha anumodanti	Veyyāvaccam karonti vā
Na tena dakkhiṇā onā	Te-pi puññassa bhāgino.
Tasmā dade appaṭivāna-citto	
	Yattha dinnam mahapphalam.
Puññāni para-lokasmim	Patiṭṭhā honti paṇinanti.

*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 Kala-dana Sutta (Discourse on Seasonable Gifts), Anguttara Nikaya 5:36. They are often chanted when large groups of people organize a donation for a special occasion, such as a *kathina*.

IX

Ratanattayānubhāvena	Ratanattaya-tejasā
Dukkha-roga-bhayā verā	Sokā sattu c'upaddavā
Anekā antarāyāpi	Vinassantu asesato.
Jaya-siddhi dhanam lābham	
	Sotthi bhāgyam sukham balam
Siri āyu ca vaṇṇo ca	Bhogam vuḍḍhi ca yasavā
Sata-vassā ca āyū ca	Jiva-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 selection is frequently chanted when a gift is being dedicated to the Sangha as a whole (Sangha-dana). The same is true of the following selection, which is one of the few pieces that Dhammayut monks will chant in Sanyoga style.

X

Sabba-buddhānubhāvena sabba-dhammānubhāvena
sabba-saṅghānubhāvena buddha-ratanam dhamma-
ratanam saṅgha-ratanam tiṇṇam ratanānam
ānubhāvena caturāsitisahassa-
dhammakhandhānubhāvena piṭakatyānubhāvena
jinasāvakanubhāvena:

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 vaṇṇa-vaḍḍhako
sukha-vaḍḍhako hotu sabbadā.

Dukkha-roga-bhayā verā Sokā sattu c'upaddavā
Anekā antarāyāpi Vinassantu ca tejasā.
Jaya-siddhi dhanam lābham

Sotthi bhāgyam sukham balam
Siri āyu ca vaṇṇo ca Bhogam vuḍḍhi ca yasavā
Sata-vassā ca āyū ca Jiva-siddhi bhavantu te.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā.
Sabba-buddhānubhāvena Sadā sotthi bhavantu te.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā.
Sabba-dhammānubhāvena Sadā sotthi bhavantu te.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena Sadā sotthi, 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.*

XI

So attha-laddho sukhito	Viruḷho buddha-sāsane.
Arogo sukhito hohi	Saha sabbehi ñātibhi.
Sā attha-laddhā sukhitā	Viruḷhā buddha-sāsane.
Arogā sukhitā hohi	Saha sabbehi ñātibhi.
Te attha-laddhā sukhitā	Viruḷhā buddha-sāsane.
Arogā sukhitā hoṭṭha	Saha sabbehi ñātibhi.

*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 "Sa attha-laddha..." three times. If more than one person, chant only the two lines beginning "Te attha-laddha..." three times.

XII

Yasmim padese kappeti	Vāsam paṇḍita-jātiyo
Silavant'ettha bhojetvā	Saññate brahma-cārino
Yā tattha devatā āsum	Tāsam dakkhiṇam-ādise.
Tā pūjitā pūjayanti	Mānitā mānayanti nam.
Tato nam anukampanti	Mātā puttam va orasam.
Devatā'nukampito poso	Sadā bhadraṇi 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.
 A person with whom the devas sympathize
 always sees things go auspiciously.*

Note: These verses are from the Maha-Parinibbana Suttanta (Great Discourse on the Total Unbinding), Digha Nikaya 16. They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a house-warming.

* * *

XIII

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.
 Sabba-buddhānubhāvena Sadā sotthi bhavantu te.
 Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.
 Sabba-dhammānubhāvena Sadā sotthi bhavantu te.
 Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā.
 Sabba-saṅghānubhāvena Sadā sotthi, 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.*

Mahā-maṅgala-cakkavāḷa

The Great Universe of Blessings

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-
mahāguṇāparimita-puññādhikārassa
sabbantarāya-nivāraṇa-samatthassa
bhagavato arahato sammā-sambuddhassa
dvattimsa-mahāpurisa-lakkhaṇ'ānubhāvena

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

asītyānubyañjan'ānubhāvena

through the power of his 80 minor characteristics,

aṭṭh'uttara-sata-maṅgal'ānubhāvena

through the power of his 108 blessings,

chabbaṇṇa-raṁsiy'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,

caturāsiti-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,

chaḷabhiññ'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,

sabbaññuta-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:

Tuyhaṃ sabba-roga-sok'upaddava-dukkha-

domanass-upāyāsā vinassantu,

May all your diseases, griefs, misfortunes, pains, distresses, & despairs be destroyed,

sabba-antarāyāpi vinassantu,

sabba-saṅkappā tuyhaṃ samijjhantu,

may all obstructions be destroyed, may all your resolves succeed,

dīghayutā tuyhaṃ 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.

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 Dhammadharo

The Lord Buddha taught that his Dhamma, when placed in the heart of an ordinary run-of-the-mill person, is bound to be thoroughly corrupted, but if placed in the heart of a Noble One, it is bound to be genuinely pure & authentic, something that at the same time can be neither effaced nor obscured.

So as long as we are devoting ourselves merely to the theoretical study of the Dhamma, it can't serve us well. Only when we have trained our hearts to eliminate their 'chameleons'—their defilements—will it benefit us in full measure. And only then will the true Dhamma be kept pure, free from distortions & deviations from its original principles.

—Phra Ajaan Mun Bhūridatto

The practice of the Dhamma in keeping with the Dhamma that he gave with utter compassion unequalled by that of anyone else in the world: This is the true homage to the Buddha. The seeing of the truth that lies within you, using discernment step by step at all times: This is the seeing of the Buddha step by step. The seeing of the truth with the full heart using discernment: This is the seeing of the Buddha in full. The true Buddha, the true Dhamma, lie with the heart. To attend to your own heart is to attend to the Buddha. To watch over your own heart with mindfulness & discernment is to see the Buddha, Dhamma, & Saṅgha in a genuine way.

—Phra Ajaan Maha Boowa Ñāṇasampanno

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. MahāKassapa and Ven. Upāli at the First Council, briefly reported in Cullavagga XI, in which Ven. MahāKassapa questions Ven. Upāli about the origins of the Pāṭimokkha rules. After treating the origins of the first pārajika 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 *Dhātukathā* (Discourse on 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 Saṃyoga style, they are pronounced with a rising tone.

Vinaya

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

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

“Vesāliyam paññattanti.”

“It was formulated in Vesālī.”

“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 dhammam paṭisevati. Tasmim vatthusminti.”

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

Tena samayena Buddho Bhagavā verañjāyam viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.

“On that occasion the Awakened One, the Blessed One, was staying at Verañja at the foot of Naḷeru’s nimba tree with a large community of monks, approximately 500 monks.

Assosi kho verañjo brāhmaṇo, “Samaṇo khalu bho Gotamo sakyaputto sakyakulā pabbajito, verañjāyam viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.

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

Tam kho pana bhavantam Gotamam evam kalyāṇo kitti-saddo abbhuggato, ‘Itipi so bhagavā araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavāti.

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 imam lokam sadevakam samarakam sabrahmakam, sassamaṇa-brāhmaṇim pajam 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 dhammam deseti ādi-kalyāṇam majjhe-
kalyāṇam pariyosāna-kalyāṇam, sāttham
sabyañjanam 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
hoti.”

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

Sutta

[Evam-me sutam,] ekam samayam Bhagavā, antarā ca
Rājagaham antarā ca Nālandam addhāna-magga-
paṭipanno hoti, mahatā bhikkhu-saṅghena saddhim
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 community of monks, approximately 500 monks.

Suppiyo-pi kho paribbājako, antarā ca Rājagaham
antarā ca Nālandam 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 sudam Suppiyo paribbājako, aneka-pariyāyena,

Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. Suppiyassa pana paribbājakassa antevāsi Brahmadatto māṇavo, aneka-pariyāyena, Buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ 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 aññaṃ-aññaṃ ujuvipaccanika-vācā, Bhagavantam 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 community of monks.

Abhidhamma

Dhamma-saṅgaṇi

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yasmim samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagatam ñāṇa-sampayuttam, rūpārammaṇam vā saddārammaṇam vā, gandhārammaṇam vā rasārammaṇam vā,

phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,
yaṃ yaṃ vā pan'ārabbha,

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,

tasmim̐ samaye phasso hoti avikkhepo hoti, ye vā pana
tasmim̐ samaye aññe-pi atthi paṭicca-samuppannā,
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

[Pañcakkhandhā,] rūpakkhandho, vedanākkhandho,
saññākkhandho, saṅkhārakkhandho,
viññāṇakkhandho.

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

Tatha katamo rūpakkhandho?

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

Yaṅkiñci rūpaṃ atitānāgata-paccuppannaṃ, ajjhattaṃ
vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā
paṇītaṃ vā, yaṃ dūre vā santike vā, tad'ekajjhaṃ
abhisaññūhitvā abhisaṅkhipitvā: Ayaṃ 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

[Saṅgaho asaṅgaho,] saṅgahitena asaṅgahitaṃ,
asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ,
asaṅgahitena asaṅgahitaṃ.

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

Sampayogo vippayogo, sampayuttena vippayuttaṃ,
vippayuttena sampayuttaṃ asaṅgahitaṃ.

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

Puggala-paññatti

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

Six formulations: aggregate-formulation, sense media-formulation, property-formulation, truth-formulation, faculty-formulation, individual-formulation.

Kittāvatā puggalānaṃ puggala-paññatti?

To what extent is there the individual-formulation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo
akuppa-dhammo, parihāna-dhammo aparihāna-
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,
bhabbāgamano abhabbāgamano, niyato aniyato,
paṭipannako phale ṭhito, arahā 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

["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'evaṃ vattabbe."

"No, it's not to be said that way."

"Ājānāhi niggahaṃ.* 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

[Ye keci kusalā dhammā,] sabbe te kusala-mūlā. Ye vā pana kusala-mūlā, sabbe te dhammā kusalā.

All skillful qualities are skillful-rooted. All things are skillful-rooted are skillful qualities.

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

All skillful qualities are single-rooted with a skillful root. All things single-rooted with a skillful root are skillful qualities.

Mahāpaṭṭhāna

[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.

Jinapañjara Gāthā

The Victor's Cage

Jay'āsan'āgatā Buddhā Jetvā Māraṃ savāhanam
 Catu-saccāsabham rasam Ye pivinsu narāsabhā
*The Buddhas, noble men who drank the nectar of the four noble truths, having
 come to the victory seat, having defeated Māra together with his mount:*
 Taṇhaṅkar'ādayo Buddhā Aṭṭha-vīsati nāyakā
 Sabbe paṭiṭṭhitā mayham Matthake te munissarā
*These Buddhas—28 leaders, sovereign sages beginning with Taṇhaṅkara—
 are all established on the crown of my head.*

Sise paṭiṭṭhito mayham

Buddho dhammo dvilocane

Saṅgho paṭiṭṭhito 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 Sārīputto ca dakkhiṇe

Koṇḍañño piṭṭhi-bhāgasmim

Moggallāno ca vāmake

*Anuruddha is in my heart, and Sārīputta on my right. Koṇḍañña is behind
 me, and Moggallāna on my left.*

Dakkhiṇe savane mayham Āsum Ānanda-Rāhulo
 Kassapo ca Mahānāmo Ubh'āsum vāma-sotake

Ānanda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.

Kesante piṭṭhi-bhāgasmim Suriyo-va pabhaṅkaro
Nisinno siri-sampanno Sobhito muni-puṅgavo
Sobhita, the noble sage, sits in consummate glory, shining like the sun all over the hair at the back of my head.

Kumāra-kassapo thero Mahesi citta-vādako
So mayham vadane niccam Patiṭṭhāsi guṇākaro
Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue—is constantly in my mouth.

Puṇṇo Aṅgulimālo ca Upāli Nanda-Sivali
Therā pañca ime jātā Nalāṭe tilakā mama
These five elders—Puṇṇa, Aṅgulimāla, Upāli, Nanda, & Sivali—have arisen as auspicious marks at the middle of my forehead.

Sesāsiti mahātherā Vijitā jina-sāvakā
Etesiti mahātherā Jitavanto jin'orasā
Jalantā sila-tejena Aṅgam-aṅgesu saṅṭhitā
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.

Ratanam purato āsi Dakkhiṇe Metta-suttakam
Dhajaggam pacchato āsi Vāme Aṅgulimālakam
Khandha-Mora-parittañca Āṭānāṭiya-suttakam
Ākāse chadanam āsi Sesā pākāra-saṅṭhitā
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.

Jināṅbala-saṃyuttā Satta-pākāra-laṅkatā
Vāta-pitt'ādi-sañjātā Bāhir'ajjhatt'upaddavā

Asesā vinayaṃ yantu Ananta-jina-tejasā
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 Viharantaṃ mahītale

Sadā pārentu maṃ 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.

Icevamanto sugutto surakkho

Jinānubhāvena jit'upaddavo

Dhammānubhavana jitārisaṅgho

Saṅghānubhāvena jit'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.

* * *

Yānidha bhūtāni samāgatāni
 Bhummāni vā yāniva antalikkhe
 Sabbe va bhūtā sumanā bhavantu
 Athopi sakkacca suṇantu bhāsitaṃ.
 Subhāsitaṃ kiñcīpi vo bhaṇemu
 Puññe sat'uppādakaraṃ apāpaṃ
 Dhammūpadesaṃ anukārakānaṃ

Tasmā hi bhūtāni samentu sabbe.
 Mettaṃ karoṭṭha mānusiyaṃ pajāya
 Bhūtesu bālhaṃ kata-bhattikāya
 Divā ca ratto ca haranti ye balim
 Paccopakāraṃ abhikaṅkhamānā.
 Te kho manussā tanukānubhāvā
 Bhūtā visesena mahiddhikā ca
 Ādissamānā manujehi ñātā
 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.*

* * *

Sitaṃ uṇhaṃ paṭihanti
 Siriṅsape ca makase
 Tato vātā-tapo ghorō

Tato vāḷa-migāni ca
 Sisire cāpi vuṭṭhiyo
 Sañjāto paṭihaññati

Leṇatthañca sukhatthañca Jhāyitum vipassitum
Vihāra-dānaṃ saṅghassa

Aggaṃ Buddhehi vaṇṇitaṃ

Tasmā hi paṇḍito poso Sampassam attham-attano

Vihāre kāraye ramme Vāsayettha bahussute

Tesaṃ annañca pānañca Vattha-senāsanāni ca

Dadeyya ujubhūtesu Vipprasanna cetasā

Te tassa dhammaṃ desenti

Sabba-dukkhāpanūdanaṃ

Yaṃ so dhammam-idh'aññāya

Parinibbātyanāsavoti.

*It wards off cold & heat, then beasts & wild animals,
rains in the cold season,
then wards off terrible wind & heat.
For the sake of shelter, for the sake of ease
to practice jhāna, to gain insight,
the gift of a dwelling to the Sangha
is praised by the Awakened Ones as foremost.
So a wise person, seeing his own benefit,
will have delightful dwellings built
for the learned to stay in.
He, with a clear, bright awareness,
should give them
—those who have become straightforward—
food, drink, clothing, & lodgings.
They teach him the Dhamma,
dispelling all stress,
so that he, knowing the Dhamma here,
will without effluent
be totally unbound.*