A Chanting Guide
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Pāli Passages with English Translations
Drawn from the Pāli Canon

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

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

Scanning

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

**Full-length syllables:**

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

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as 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

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

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

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

**Chanting Styles**

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

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

Arahaṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantam abhivādemi.
I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.

Dhammaṁ namassāmi.
I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One’s disciples has practiced well.

Saṅgham namāmi.
I pay respect to the Saṅgha.

(BOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam bhagavantam saraṇam gataḥ,
We have gone for refuge to the Blessed One,

(uddissa pabbajitā) yo no bhagava sattha
(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam bhagavato dhammam rocema.
and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantam sasaddhammaṁ saśavaka-
saṅgham abhipūjayāma.

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

Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāram karomase:

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

(ALL)

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

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

Praise for the Buddha

(LEADER)

Handa mayaṁ buddhābhithutim karomase:

Now let us give high praise to the Awakened One:

(ALL)

[Yo so tathāgato] araham sammā-sambuddho,

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

Vijjā-carana-sampanno sugato lokavidū,

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

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

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

Yo imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ,

Sassamaṇa-brāhmaṇiṁ pajāṁ sadeva-manussaṁ sayam abhiṁṇā sacchikatvā pavedesi.

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

Yo dhammaṁ desesi ādi-kalyāṇaṁ majjhe-kalyāṇaṁ pariyosāna-kalyāṇaṁ;
who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sāttham sabyaṅjanam kevala-paripuṇṇam parisuddham brahma-cariyam pakāsesi:
who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

Tam-aham bhagavantam abhipūjayāmi,
Tam-aham bhagavantam sīrasā namāmi.

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

(BOW DOWN)

Praise for the Dhamma

(LEADER)

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

(ALL)

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

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

Opanayiko paccattām veditabbo viṇṇūhi:
pertinent, to be seen by the observant for themselves:

Tam-aham dhammaṁ abhipūjayāmi,
Tam-aham dhammaṁ sīrasā namāmi.

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

(BOW DOWN)

Praise for the Saṅgha

(LEADER)
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,

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

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

Yadidaṁ cattāri purisa-yugāni 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 aņjali-karanīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

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

Tam-aham saṅgham abhipūjayāmi,

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

(BOW DOWN)

Salutation to the Triple Gem &
The Topics for Chastened Dispassion

(LEADER)

Handa mayaṁ ratanattayappanaṁa-gāthāyo c'eva saṁvega-
vatthu-paridipaka-pāṭhaṅ-ca bhaṅmase:
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:

\[(\text{ALL})\]

[Buddho susuddho] karuṇā-mahanṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhaṁ aham-ādarena taṁ.

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

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

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

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

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

Iccevam-ekant’abhipūjaneeyyakaṁ,
Vatthuttayaṁ vandayatābhisāṅkhataṁ,
Puññaṁ mayā yaṁ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

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

* * *

Idha tathāgato loke uppanno arahāṁ sammā-sambuddho,
Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the world,
Dhammo ca desito niyyāniko upasamiko parinibbāniko
and Dhamma is explained, leading out (of saṁsāra), calming, tending toward total unbinding, going to
sambodhagāmī sugatappavedito.
self-awareness, declared by one who has gone the good way.

Mayan-taṁ dharmam sutvā evaṁ jānāma,
Having heard the Dhamma, we know this:
Jāti-pi dukkha jara-pi dukkkhā maraṇam-pi dukkkham,
Birth is stressful, aging is stressful, death is stressful,
Soka-parideva-dukkha-domanass'upāyāsāpi dukkha,
sorrow, lamentation, pain, distress, & despair are stressful,
Appiyehi sampayogd dukkho piyehi vippayogo dukkho yam-p'iccham na labhati tam-pi dukkkham.
association with things disliked is stressful, separation from things liked is stressful, not getting what one
Saṅkhittena pañ'upādānakkhandhā dukkha,
In short, the five clinging-aggregates are stressful,
Seyyathādaṁ:
namely:
Rūpūpādānakkhandho,
the form clinging-aggregate,
Vedanūpādānakkhandho,
the feeling clinging-aggregate,
Saṅñūpādānakkhandho,
the perception clinging-aggregate,
Saṅkhārūpādānakkhandho,
the fabrication clinging-aggregate,
Viññāṇūpādānakhan.
the consciousness clinging-aggregate.

Yesam pariññāya, Dharamāno so bhagavā,
So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way;

Evaṁ bahulaṁ sāvake vineti,

Evaṁ bhāgā ca panassa bhagavato sāvakesu anusāsanī,

Bahulaṁ pavattati:
many times did he emphasize this part of his admonition:

“Rūpaṁ aniccam,
“Form is inconstant,

Vedanā aniccā,
feeling is inconstant,

Saññā aniccā,
perception is inconstant,

Sañkhārā aniccā,
fabrications are inconstant,

Viññāṇam aniccam,
consciousness is inconstant,

Rūpaṁ anattā,
form is not-self,

Vedanā anattā,
feeling is not-self,

Saññā anattā,
perception is not-self,

Sañkhārā anattā,
fabrications are not-self,

Viññāṇam anattā,
consciousness is not-self.

Sabbe sañkhārā aniccā,
All fabrications are inconstant.
Sabbe dhammā anattāti."

All phenomena are not-self.

Te (women: Tā) mayām,

Otiṇṇāmha jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi,

Dukkhōtiṇṇā dukkha-paretā,

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

"Appeva nām’imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti!"

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

* (Monks & Novices)

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

Saddhā agārasmā anagāriyam pabbajitā,

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

Tasmā bhagavati brahma-cariyam carāma,

we practice that Blessed One’s holy life,

(Bhikkhūnaṁ sikkhā-sājīva-samāpannā.)*

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

* Novices omit this phrase.

Tam no brahma-cariyam,

Imassa kevalassa dukkhakkhandhassa antakiriyāya samvattatu.

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

* (Others)

Cira-parinibbutam-pi tam bhagavantam saraṇam gatā,

Dhammañ-ca bhikkhu-saṅghañ-ca,

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Saṅgha,
Tassa bhagavato sāsanāṃ yathā-sati yathā-balam manasikaroma,
Anupaṭipajjāma.
we attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice accordingly.
Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa antakiriyāya
samvattatu.
May this practice of ours bring about the end of this entire mass of suffering & stress.

Reflection at the Moment of Using the Requisites

(LEADER)
Handa mayaṁ taṅkhanika-paccavekkhaṇa-pātham bhaṇāmase:
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 sitassa paṭighātāya,
simply to counteract the cold,
Uṇhassa paṭighātāya,
to counteract the heat,
Ḍaṁsa-makasa-vatātapa-sirimsapa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva hirikopina-paṭicchādan’atthaṁ,
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 śātiyā yāpanāya vihitimsuparatiyā brahma-cariyānuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Ithi purāṇaṁ-ca vedanāṁ paṭihaṅkhāmi navaṁ-ca vedanāṁ na uppādessāmi,

(thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”

Yātrā ca me bhavissati anavajjatā ca phāsu-viḥāro 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 the cold,

Unhassa paṭighātāya,
to counteract the heat,

Ḍamsa-makasa-vatātapa-siriṁsapa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanaṁ 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 uppanānam veyyābādhikānam vedanānam paṭighātāya,
simply to counteract any pains of illness that have arisen,

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

Arahāṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantam abhivādehi.
I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.

Dhammaṁ namassāmi.
I pay homage to the Dhamma.

(BOW DOWN)

Supatipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One’s disciples has practiced well.

Saṅgham namāmi.
I pay respect to the Saṅgha.

(BOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam bhagavantaṁ saraṇam gataṁ,
We have gone for refuge to the Blessed One,

(uddissa pabbajita) yo no bhagava satthā
(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam bhagavato dhammaṁ rocema.
and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantaṁ sasaddhammaṁ sasāvaka-
saṅgham abhipūjayāma.

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

Handadāni mayantāṁ bhagavantāṁ vācāya abhigāyitum pubba-bhāga-namakārañ-c’eva buddhānussati-nayañ-ca karomase:

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

(ALL)

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

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

A Guide to the Recollection of the Buddha

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

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

Itipi so bhagavā araham sammā-sambuddho,

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

Vijjā-caraṇa-sampanno sugato lokavidū,

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

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

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

Verses in Celebration of the Buddha

(LEADER)

Handa mayam buddhābhīgītim karomase:

Now let us chant in celebration of the Buddha:

(ALL)
[Buddh’vārahanta]-varatādiguṇābhiyutto,
The Buddha, endowed with such virtues as highest worthiness:

Suddhābhiṇāṇa-karuṇāhi samāgatatto,
In him, purity, supreme knowledge, & compassion converge.

Bodhesi yo sujanataṁ kamalaṁ va sūro,
He awakens good people as the sun does the lotus.

Vandām’aham tam-araṇam sīraśā jinendam.
I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇīnam
Saraṇam khemam-uttamaṁ.
The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatiṭṭhānaṁ
Vandāmi tam sirena’ham,
The first theme for recollection: I revere him with my head.

Buddhasāhasmi 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.

Buddhasāham niyyādemi
Sarīraṇjīvitañ-c’idaṁ.
To the Buddha I dedicate this body & this life of mine.

Vandanto’ham (Vandantī’ham) carissāmi
Buddhassāsya subodhitam.
I will fare with reverence for the Buddha’s genuine Awakening.

N’atthi me saraṇaṁ aṇṇaṁ,
Buddho me saraṇaṁ varam:
I have no other refuge; the Buddha is my foremost refuge:

Etena sacca-vajjena,
Vaḍḍheyyaṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Buddham me vandamānena (vandamānāya)
Yam puññam pasutaṁ idha,
Sabbe’pi antarāyā me,
Māhesuṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(BOW DOWN & SAY)
Kāyena vācāya va cetasa vā,
Buddhe kukammaṁ pakataṁ mayā yaṁ,
Buddho paṭiggaṇhatu accayantam,
Kāl’antare samvaritum va buddhe.
Whatever bad kamma I have done to the Buddha
by body, by speech, or by mind,
may the Buddha accept my admission of it,
so that in the future I may show restraint toward the Buddha.

A Guide to the Recollection of the Dhamma

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

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

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

(ALL)
[Svākkhātatā] diguṇa-yogavasena seyyo,
Superior, through having such virtues as being well-expounded,
Yo magga-pāka-pariyatti-vimokkha-bheda,
Divided into Path & Fruit, study & emancipation,
Dhammo kuloka-patanā tadadhāri-dhāri.
The Dhamma protects those who hold to it from falling into miserable worlds.

Vandām’āham tama-haram vara-dhammadam-etaṁ.
I revere that foremost Dhamma, the destroyer of darkness.

   Dhammo yo sabba-pāṇīnam
   Saraṇaṁ khemam-uttamaṁ.
The Dhamma that for all beings is the secure, the highest refuge,

   Dutiyānussatiṭṭhānam
   Vandāmi tāṁ sirena’ham, The second theme for recollection: I revere it with my head.

   Dhammadassāhasmi dāso (dāsi) 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.

   Dhammadassāham niyyādemi
   Sarīrañjīvitaṁ-c’idam.
To the Dhamma I dedicate this body & this life of mine.

   Vandanto’ham (Vandanti’ham) carissāmi

21
Dhammasēva sudhammatāṁ.
I will fare with reverence for the Dhamma’s genuine rightness.
N’atthi me sarāṇām aññaṁ,
Dhammo me sarāṇām varam:
I have no other refuge; the Dhamma is my foremost refuge:
Etena sacca-vajjena,
Vaḍḍheyyam satthu-śāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Dhammaṁ me vandamānena (vandamānāya)
Yaṁ puññaṁ pasutāṁ idha,
Sabbe’pi antarāyā me,
Māhesuṁ 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 kukammaṁ pakataṁ mayā yaṁ,
Dhammo paṭiggaṇhatu accayantaṁ,
Kāl’antare sāṁvarituṁ va dhamme.
Whatever bad kamma I have done to the Dhamma
by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the Dhamma.

A Guide to the Recollection of the Saṅgha

(LEADER)
Handa mayaṁ saṅghānussati-nayaṁ karomāse:
Now let us recite the guide to the recollection of the Saṅgha:

(ALL)
[Supaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,
Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,
Yadidaṁ cattāri purisa-yugāni atṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:
Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One's disciples—
Āhuneyyo pāhuneyyo dakkhiṇeyyo aṅjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaraṁ puññakkhettaṁ lokassāti.
the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

(LEADER)
Handa mayāṁ saṅghābhigītiṁ karomase:
Now let us chant in celebration of the Saṅgha:
(ALLE)
[Saddhammajo] supaṭipatti-guṇādiyutto,
Born of the true Dhamma, endowed with such virtues as good practice,
Yoṭṭhābbidho ariya-puggala-saṅgha-setṭho,
The supreme Saṅgha formed of the eight types of Noble Ones,
Sīlādidhamma-pavarāsaya-kāya-citto:
Guided in body & mind by such principles as virtue:
Vandām’āhaṁ tam-ariyāna-gaṇam susuddham.
I revere that group of Noble Ones well-purified.
Saṅgho yo sabba-pañīnaṁ
Saraṇaṁ kheimam-uttamaṁ.

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

Tatiyānussatiṭṭhānam
Vandāmi taṁ sirenaḥam,

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 dukkhasa ghātā ca
Vidhātā ca hitassa me.

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

Saṅghassāham niyyādemi
Sarīrañjīvitañ-c’idām.

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

Vandantoḥam (Vandantiḥam) carissāmi
Saṅghassopaṭipannataṁ.

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

N’atthi me saraṇaṁ aṇṇaṁ,
Saṅgho me saraṇaṁ varaṁ:

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

Etena sacca-vajjena,
Vaḍḍheyyaṁ satthu-sāsane.

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

Saṅghāṁ me vandamanena (vandamanāya)
Yaṁ puṇṇaṁ pasutaṁ idha,
Sabbe’pi antarāyā me,
Māhesuṁ tassa tejaṁ.

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 kukammaṁ pakataṁ mayā yaṁ,
Saṅgho paṭīgaṇhatu accayantam,
Kāl’antare samvaritum 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 atīta-paccavekkhaṇa-pāṭham bhaṇāmase:
Now let us recite the passage for reflection on the past (use of the requisites):

(All)

[Ajja mayā] apaccavekkhitvā yam cīvaram paribhuttam,
Whatever robe I used today without consideration,
Tam yāvadeva sītassa paṭighatāya,
was simply to counteract the cold,
Unhassa paṭighatāya,
to counteract the heat,
Ḍaṁsa-makasa-vātātapa-siriṁsapā-samphassānam paṭighatāya,
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 ōṭhitiyā yāpanāya vihimśuparatiyā
brahma-cariyānuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Īti purāṇaṁ-ca vedanaṁ paṭihāṅkhāmi navaṁ-ca vedanaṁ na uppādessāmi,
(thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.
I will maintain myself, be blameless, & live in comfort.

Ajja mayā apaccavekkhitvā yaṁ senāsanam paribhuttoṁ,
Whatever lodging I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,
was simply to counteract the cold,

Uḥhassa paṭighātāya,
to counteract the heat,

Ḍaṁsa-makasa-vatātapa-sirimsapa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam paṭisallānarām’attham.
simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto,
Whatever medicinal requisite for curing the sick I used today without consideration,

So yāvadeva uppannānam veyyābdhikānam vedanānam paṭighātāya,
was simply to counteract any pains of illness that had arisen,

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

Contemplation of the Body

(LEADER)

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

(A LL)

Ayaṁ kho me kāyo,
This body of mine,
Uddham pādatalā,
from the soles of the feet on up,
Adho kesa-matthakā,
from the crown of the head on down,
Taca-pariyanto,
surrounded by skin,
Pūro nānappakārassa asucino,
filled with all sorts of unclean things.
Atthi imasmīṁ kāye:
In this body there is:

Kesa  Hair of the head,
Lomā  Hair of the body,
Nakhā  Nails,
Dantā  Teeth,
Taco  Skin,
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<td>Siṅghañikā</td>
<td>Mucus</td>
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<tr>
<td>Lasikā</td>
<td>Oil in the joints</td>
</tr>
</tbody>
</table>
Muttaṁ  *Urine.*
Evam-ayaṁ me kāyo:
   *Such is this body of mine:*
Uddhaṁ pādatalā,
   *from the soles of the feet on up,*
Adho kesa-matthakā,
   *from the crown of the head on down,*
Taca-pariyanto,
   *surrounded by skin,*
Pūro nānappakārassa asucino.
   *filled with all sorts of unclean things.*
**Five Subjects for Frequent Recollection**

**(LEADER)**

_Handa mayāṁ abhiñṭha-paccavekkhaṇa-pāṭhaṁ bhaṇāmāse:**

*Let us now recite the passage for frequent recollection:*

**(ALL)**

_Jarā-dhammomhi jaraṁ anatīto.*

*I am subject to aging. Aging is unavoidable.*

_Byādhi-dhammomhi byādhiṁ anatīto.*

*I am subject to illness. Illness is unavoidable.*

_Maraṇa-dhammomhi maraṇaṁ anatīto.*

*I am subject to death. Death is unavoidable.*

_Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.*

*I will grow different, separate from all that is dear & appealing to me.*

_Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭīsaraṇo.*

*I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.*

_Yaṁ kammaṁ karissāmi kalyāṇaṁ vā pāpakaṁ vā tassa dāyādo bhavissāmi.*

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

_Evaṁ amhehi abhiñṭham paccavekkhitabbaṁ.*

*We should often reflect on this.*
The Verses on Friends

Aññadatthu haro mitto
   One who makes friends only to cheat them,
Yo ca mitto vaci-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,
Maggaṁ paṭibhayaṁ 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 mittanukampako:
   one sympathetic to friends:
Ete’pi mitte cattāro  Iti viññāya paṇḍito.
   These four the wise know as true friends.
Sakkaccam payirupāseyya,
Attend to them earnestly,
Mātā puttam va orasam.
as a mother her child.
The Verses on Respect

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

Those who don’t discern suffering,

Atho dukkhassa sambhavam

suffering’s cause,

Yattha ca sabbaso dukkham A sesam uparujjhati,

and where it totally stops, without trace,

Tañ-ca maggam na jānanti,

who don’t understand the path,

Dukkhūpasama-gāminaṁ

the way to the stilling of suffering:

Ceto-vimutti-hīna te

They are far from release of awareness,

Atho paññā-vimuttiyā.

and release of discernment.

Abhubbā te anta-kiriyāya

Incapable of making an end,

Te ve jāti-jarūpagā.

they’ll return to birth &’ aging again.

Ye ca dukkham pajananti

While those who do discern suffering,

Atho dukkhassa sambhavam,

suffering’s cause,

Yattha ca sabbaso dukkham A sesam uparujjhati,

and where it totally stops, without trace,
Tañ-ca maggam pajānanti,
   who understand the path,
Dukkha-pasamā-gāmināṁ:
   the way to the stilling of suffering:
Ceto-vimutti-sampannā
   They are consummate in release of awareness,
Aṭṭho paññā-vimuttiyā.
   and in release of discernment.
Bhabba te anta-kiriyāya
   Capable of making an end,
Na te jāti-jarūpagāti.
   they won’t return to birth & aging, ever again.
The Guardian Meditations

Buddhanussati mettā ca
   Asubhaṁ maraṇassati,
   Iccimā catuṭārakkhas
   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-saṅtāno
   Anuttarāya bodhiyā
   Yogato ca pabodhā ca
   Buddhho Buddho’ti ṇāyate.

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

Narānara-ṭiracchāna-
   bhedā sattā sukhesino,
   Sabbe’pi sukhino hontu
   Sukhitattā ca khemino.

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

Kesa-lomādi-chavānaṁ
   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.

\[ \text{Jīvit'indri'y'apaccheda-} \]
\[ \text{sañkhāta-maraṇāṁ siyā,} \]
\[ \text{Sabbesāṁ pīdha pāṇīnaṁ} \]
\[ \text{Taṅ-hi dhuvāṁ na jīvitaṁ.} \]

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

Dasa ime bhikkhave dhammā,
Pabbajitena abhinham paccavekkhitabbā,

Those gone forth should frequently reflect on these ten things.

Katame dasa?
Which ten?

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

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

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

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

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

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

   *I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my*
actions. Whatever I do, for good or for evil, to that will I fall heir.

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

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

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

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

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

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

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

4. Úno loko,
   *The world is insufficient,*
   Atitto,
   *insatiable,*
   Taṅhā dāso.
   *a slave to craving.*
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.

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

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)

Aham sukhisto 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.

Anīgho homi
   May I be free from trouble.

Sukhī attānam pariharāmi
   May I look after myself with ease.

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

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

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

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

Sabbe sattā sukhī attānam pariharantu.
   May all living beings look after themselves with ease.

(KARUNĀ – 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-dāyāda 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.

Yaṁ kammaṁ karissanti kalyāṇam vā pāpakam 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.

Kataṁ puñña-phalam mayham
Sabbe bhāgī bhavantu te.

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

* * *

[Hotu sabbaṁ sumaṅgalam]

May there be every good blessing.
Rakkhantu sabba-devatā
    May all the devas protect you.
Sabba-buddhānubhāvena
    Through the power of all the Buddhas,
Sotthī hontu nirantaram
    may you forever be well.
Hotu sabbaṁ sumaṅgalaṁ
    May there be every good blessing.
Rakkhantu sabba-devatā
    May all the devas protect you.
Sabba-dhammānubhāvena
    Through the power of all the Dhamma,
Sotthī hontu nirantaram
    may you forever be well.
Hotu sabbaṁ sumaṅgalaṁ
    May there be every good blessing.
Rakkhantu sabba-devatā
    May all the devas protect you.
Sabba-saṅghānubhāvena
    Through the power of all the Saṅgha,
Sotthī hontu nirantaram
    may you forever be well.
Sabba-patti-dāna Gāthā  
VERSES FOR DEDICATION OF MERIT

Puññass'idāni katassa  
Yān’ānñāni katāni me  
Tesañ-ca bhāgino hontu  
Sattānantaṭṭamāṇakā.

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

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

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

Sattā tiṭṭhantī lokasmīṁ  
Te-bhumma catu-yonikā  
Pañc’eka-catuvokārā  
Sam’saranta bhavabhave:

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

Ńātaṁ ye pattidānam-me  
Anumodantu te sayam  
Ye c’imāṁ nappajānanti  
Devā tesam nivedayuṁ.

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

Mayā dinnāna-puññānaṁ  
Anumodana-heṭunā
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.
Khemappaḍaṇ-ca papontu
   Tesāsā sijjhatam subhā.
   May they attain the Serene State, and their beautiful hopes be fulfilled.
Devatādipattidāna Gāthā
Dedication of Merit to the Devas & Others

(Leader)
Handa mayam pattidāna-gāthāyo bhañāmase:
Now let us recite the verse for dedicating merit:

(All)
Yā devatā saṇṭi vihāra-vāsinī
Thūpe ghare bodhi-ghare tahim tahim
Tā dhamma-dānena bhavantu pūjitā
Sotthim karonthēdha 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 dānapatī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇa-bhūtā sukhitā bhavantu te.

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

Jalābujā ye’pi ca anda-sambhavā
Samseda-jātā athav’opapātikā
Niyyānikāṃ dhamma-varāṃ paṭicca te
Sabbē’pi dukkhassa karontu saṅkhayām.

Whether born from a womb, from an egg,
from slime, or spontaneously arising:
May they, in dependence on the foremost Dhamma for leading out,
all make an end to suffering & stress.
Thātu ciraṃ satam dhammo
   Dhammaddharā ca puggalā.
Saṅgho hotu samaggova
   Atthāya ca hitāya ca.
Amhe rakkhatu saddhammo
   Sabbe’pi dhammacārino.
Vuḍḍhiṁ 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.
Iminā puñña-kammena
   Upajjhāyā guṇ’uttarā
to this act of merit, may my highly virtuous preceptors;
Ācariyūpakārā ca
  Mātā pitā ca ātakā piyā mammaṁ
teachers, benefactors, mother, father, & (my dear) relatives;
Suriyo cāndimā rājā
   Guṇavantā narā-pi ca
the sun, the moon, the king; virtuous people;
Brahma-Mārā ca Indā ca
   Loka-pālā ca devatā
Brahmas, Maras, & Indras; devas who are protectors of the cosmos;
Yamo mittā manussā ca
  Majjhattā verikā-pi ca:
Yama; human beings friendly, neutral, & hostile:
Sabbe sattā sukhī hontu
  Puññāni pakatāni me
May all beings be happy. May the meritorious deeds done by me give threefold happiness (in this life, in future lives, & Liberation).
May you all quickly attain your wish.
Iminā puñña-kammena
   Iminā uddisena ca
Through this act of merit, through this dedication,
Khippāhām sulabhe ēva
Tanḥ’upādāna-chedanam.
may I quickly & easily reach the cutting through of craving & clinging.

Ye santâne hinā dharmā
Yāva nibbānato mamaṁ

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

Uju-cittam sati-paññā
Sallekkho viriyamhinā
May I have an upright mind, mindfulness, discernment, strictness, persistence,

Mārā labhantu n’okāsāṁ
Kātuñ-ca viriyesu me.
and through my efforts, may Māras have no chance to do anything to me.

Buddh’ādi-pavaro nātho
Dhammo nātho var’uttamo,
Nātho pacceka-buddho ca
Saṅgho nāthottaro mamaṁ.
The Buddha is my foremost mainstay,
the Dhamma my excellent, high mainstay,
a Private Buddha is my mainstay,
the Saṅgha my superior mainstay.

Tesottamānubhāvena
Mār’okāsāṁ labhantu mā.
Through their superior power, may Māras get no opportunity.

*   *   *

Ākāsaṭṭhā ca bhumaṭṭhā
Deva-nāgā mahiddhikā
Puññan-tam anumodantu
Cīram 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.
Refuge

(LEADER)

Handa mayaṁ buddhassa bhagavato pubba-bhāga-nama-kāraṁ 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 mayaṁ saraṇa-gamana-pāṭham bhaṇāmase:

(ALL)

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

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

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

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

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

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

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

(LEADER)
Handa mayaṁ sacca-kiriyā gāthāyo bhaṇāmase:

(ALL)
N'atthi me saraṇaṁ aññaṁ
   Buddho me saraṇaṁ 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 saraṇaṁ aññaṁ
   Dhammo me saraṇaṁ 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 saraṇaṁ aññaṁ
   Saṅgho me saraṇaṁ 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._

* * *

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

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

Mahā-kāruṇiko nātho
Sukhāya sabba-pāṇinām
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ.
Etena sacca-vajjena
Mā hontu sabbupaddavā.
(The Buddha), our protector, with great compassion,
for the happiness of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the power of this truth, may all troubles cease to be.
Bahuṁ ve saraṇaṁ 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'etaṁ kho saraṇaṁ khemaṁ
N'etaṁ saraṇam-uttamaṁ,
N'etaṁ saraṇam-āgamma,
Sabba-dukkhā pamuccati.

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

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

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

Dukkham dukkha-samuppādam,
Dukkhassa ca atikkamaṁ,
Ariyāñ-c’atthaṅgikaṁ maggam,
Dukkhūpasama-gāminam.

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

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

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

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

[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā,
Bārāṇasiyaṁ viharati isipatane migadāye.
Tatra kho Bhagavā pańca-vaggiye bhikkhū āmantesi.

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

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

Majjhima paṭipadā Tathāgatena abhisambuddhā,
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.
Cakkhu-karaṇī ānā-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.
Katamā ca sā bhikkhave majjhima paṭipadā Tathāgatena abhisambuddhā,
And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—
Cakkhu-karaṇī ānā-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

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leads to calm, to direct knowledge, to self-awakening, to unbinding?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathidaṁ, 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.

Ayaṁ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiṇāṇāya sambodhāya nibbānāya saṁvattati.

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

Idaṁ kho pana bhikkhave dukkham ariya-saccam:

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

Jāti-pi dukkha jara-pi dukkhā maraṇam-pi dukkham,
Birth is stressful, aging is stressful, death is stressful,
Soka-parideva-dukkha-domanass'upāyāsāpi dukkha,
sorrow, lamentation, pain, distress, & despair are stressful,
Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p'icchaṁ na labhati tam-pi dukkham,
association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful,
Saṅkhittena pañc'upādānakkhandhā dukkha.
In short, the five clinging-aggregates are stressful.

Idaṁ kho pana bhikkhave dukkha-samudayo ariya-saccam:

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

Yāyaṁ tanhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandini,
Seyyathidaṁ,
Kāma-tanha bhava-tanha vibhava-tanha,
in other words, the craving that makes for further becoming—accompanied by passion & delight, relishing
now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

Idam kho pana bhikkhave dakkha-nirodho ariya-saccam:
And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo,
the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idam kho pana bhikkhave dakkha-nirodha-gāminī-paṭipadā ariya-saccam:
And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo atthaṅgiko maggo,
Seyyathidaṁ, Sammā-diṭṭhi sammā-sañkappo,
Sammā-vaccā 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.

Idam dukkham ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ēnaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kho paṇidaṁ dukkham ariya-saccam pariññeyyanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ēnaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kho paṇidaṁ dukkham ariya-saccam pariññatanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṁ dukkha-samudayo ariya-saccanti me bhikkhave,
Pubbe ananusssutesu dhammesu,
Cakkhum udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kha paṁidam dukkha-samudayo ariya-saccam pahātabbanti me bhikkhave,
Pubbe ananusssutesu dhammesu,
Cakkhum udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kha paṁidam dukkha-samudayo ariya-saccam pahīnanti me bhikkhave,
Pubbe ananusssutesu dhammesu,
Cakkhum udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Idaṁ dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananusssutesu dhammesu,
Cakkhum udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kha paṁidam dukkha-nirodho ariya-saccam sacchikātabbanti me bhikkhave,
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress is to be realized.'

This noble truth of the cessation of stress has been realized.

This noble truth of the way of practice leading to the cessation of stress.

This noble truth of the way of practice leading to the cessation of stress is to be developed.

This noble truth of the way of practice leading to the cessation of stress has been realized.

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

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭaṁ dvādasākāraṁ yathābhūtam ūnā-dassanam

na suvisuddham ahosi,

N’eva tàvāham bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,

Anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsimṁ.

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 & brahmans, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭaṁ dvādasākāraṁ yathābhūtam ūnā-dassanam

suvisuddham ahosi,

Athaḥ āham bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,

Anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsimṁ.

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 & brahmans, its royalty & common people.

Naññañ-ca pana me dassanam udapādi,
‘Akuppā me vimutti, Ayam-antimā jāti,
Naṭṭhidāni punabhavoti.’

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

Idam-avoca Bhagavā.

Attamanā paṇca-vaggiyā bhikkhū Bhagavato bhāsitam abhinandum.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One’s words.
Ayasmato Koṇḍaññassa virajaṁ vītamalaṁ dhamma-cakkhum udapādi,

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

Yaṅ-kiñci samudaya-dhammarāṁ sabban-taṁ nirodha-dharmmanti.

"Whatever is subject to origination is all subject to cessation."

Pavattite ca Bhagavatā dhamma-cakke,

Bhummā devā saddamanussāvesum,

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

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

Appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā 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."

Bhummānaṁ devānaṁ saddāṁ sutvā,

Cātummaḥārājikā devā saddamanussāvesum.

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

Cātummaḥārājikānaṁ devānaṁ saddāṁ sutvā,

Tāvatimśā devā saddamanussāvesum.

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

Tāvatimśānaṁ devānaṁ saddāṁ sutvā,

Yāmā devā saddamanussāvesum.

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

Yāmānaṁ devānaṁ saddāṁ sutvā,

Tusitā devā saddamanussāvesum.

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

Tusitānaṁ devānaṁ saddāṁ sutvā,

Nimmānarati devā saddamanussāvesum.

On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.
Nimmānaratīnaṁ devānaṁ saddāṃ sutvā,
Paranimmita-vasavatī devā saddamanussāvesum.

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

Paranimmita-vasavatīnaṁ devānaṁ saddaṁ sutvā,
Brahma-kāyikā devā saddamanussāvesum, 

On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā’s retinue took up the cry: “Etam-Bhagavatā Bārāṇasiyaṁ isipatane migadāye anuttaram dhamma-cakkaṁ pavattītaṁ,

Appatīvatiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.”

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

Itiha tena khaṇena tena muhuttena,
Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañ-ca dasa-sahassī loka-dhātu,
Saṅkampi sampakampi sampavedhi, 

And this ten-thousandfold cosmos shivered & quivered & quaked,
Appamāṇo ca oḷāro obhāso loke pāturalohosi,
Atikkammeva devānaṁ devānubhāvaṁ.

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

Atha kho Bhagavā udānam udānesi,
“Aññāsi vata bho Koṇḍañño,
Aññāsi vata bho Koṇḍaññoti.”

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

Iti h’idaṁ āyasmato Koṇḍaññassa,
Añña-koṇḍañño’tveva nāmaṁ, ahosīti.

And that is how Ven. Kondañña acquired the name Añña-Koṇḍañña —Koṇḍañña who knows.
Anatta-lakkhaṇa Sutta
The Discourse on the Not-self Characteristic

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

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

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

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

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

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

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

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

Yasmā ca kho bhikkhave vedanā anattā,
Tasmā vedanā ābādhāya saṁvattati,
Na ca labbhati vedanāya,
Evaṁ me vedanā hotu evaṁ me vedanā mā ahosīti.

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 h’idam bhikkhave attā abhavissa,
Nayidam saññā ābādhāya saṁvatteyya,
Labhetha ca saññāya,
Evaṁ me saññā hotu evaṁ me saññā mā ahosīti.

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.'

Yaśmā ca kho bhikkhave saññā anattā,
Tasmā saññā ābādhāya saṁvattati,
Na ca labbhati saññāya,
Evaṁ me saññā hotu evaṁ me saññā mā ahosīti.

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 h’idam bhikkhave attā abhavissaṁsu,
Nayidam saṅkhārā ābādhāya saṁvatteyyum,
Labhetha 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.'

Yaśmā 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.'

Viññāṇam anattā.
Viññāṇaṁ-ca hídam bhikkhave attā abhavissa,
Nayidam viññāṇam ābādhāya saṁvatteyya,
Labbhetha ca viññāne,
Evaṁ me viññāṇam hotu evam me viññāṇam mā ahosiṭi.

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 viññāṇam anattā,
Tasmā viññāṇam ābādhāya saṁvattati,
Na ca labbhati viññāne,
Evaṁ me viññāṇam hotu evam me viññāṇam mā ahosiṭi.

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.'

Taṁ kim maññatha bhikkhave rūpam niccam vā aniccam vāti."

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

“Aniccam bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā tam sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammaṁ,
Kallaṁ nu tam samanupassitum,
Etaṁ mama eso’ham-asmi eso me attāti.”

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

“No h’etaṁ bhante.”

“No, lord.”

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

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

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“Anicca bhante.”
“Inconstant, lord.”
“Yampananiccam dukkham vā tam sukham vātī.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yampananiccam dukkham viparinyaama-dhammaṁ, Kallaṁ nu tam samanupassitum, Etaṁ mama eso’ham-asmī 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 ḍetaṁ bhante.”
“No, lord.”
“Tam kim maññatha bhikkhave saññā niccā vā anicca vātī.”
“How do you construe thus, monks—Is perception constant or inconstant?”
“Anicca bhante.”
“Inconstant, lord.”
“Yampananiccam dukkham vā tam sukham vātī.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yampananiccam dukkham viparinyaama-dhammaṁ, Kallaṁ nu tam samanupassitum, Etaṁ mama eso’ham-asmī 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 ḍetaṁ bhante.”
“No, lord.”
“Tam kim maññatha bhikkhave sañkhārā niccā vā anicca vātī.”
“How do you construe thus, monks—Are fabrications constant or inconstant?”
“Anicca bhante.”
“Inconstant, lord.”
“Yam-panāniccaṁ dukkham vā taṁ sukham vāti.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-panāniccaṁ dukkham vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
Etaṁ mama eso’ham-asmi eso me attāti.”
“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”
“No h’etam bhante.”
“No, lord.”
“Taṁ kim maññatha bhikkhave viṇṇāṇaṁ niccaṁ vā aniccaṁ vāti.”
“How do you construe thus, monks—Is consciousness constant or inconstant?”
“Aniccaṁ bhante.”
“Inconstant, lord.”
“Yam-panāniccaṁ dukkham vā taṁ sukham vāti.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-panāniccaṁ dukkham vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
Etaṁ mama eso’ham-asmi eso me attāti.”
“And is it fitting to regard what is inconstant, stressful, subject to change as: This is mine. This is my self. This is what I am?”
“No h’etam bhante.”
“No, lord.”
“Tasmātiha bhikkhave yaṁ-kiñci rūpaṁ atītānāgata-paccuppannaṁ,
Ajjhattaṁ vā bahiddhā vā,
Olārikaṁ vā sukhumaṁ vā, Hīnaṁ vā paṇītam vā, Yan-dūre santike vā, Sabbaṁ rūpaṁ,
“Thus, monks, any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form —

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N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtam sammapaññāya daṭṭhabbaṁ.
is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Yā kāci vedanā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Yā dūre santike vā, Sabbā vedanā,
Any feeling whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every feeling—
N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtam sammapaññāya daṭṭhabbaṁ.
is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Yā kāci saññā atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Yā dūre santike vā, Sabbā saññā,
Any perception whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every perception—
N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtam sammapaññāya daṭṭhabbaṁ.
is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Ye keci saṅkhārā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Ye dūre santike vā, Sabbe saṅkhārā,
Any fabrications whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: All fabrications—
N’etaṁ mama neso’ham-asmi na m’eso attāti,
Evam-etaṁ yathābhūtam sammapaññāya daṭṭhabbaṁ.
are to be seen as they have come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

Yañ-kiñci viññāṇam atītānāgata-paccuppannam,
Ajjhattam vā bahiddhā vā, Olārikaṁ vā sukhumam vā,
Hīnaṁ vā pañītam vā, Yan-dūre sañtike vā,
Sabbam viññāṇam,

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

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

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

Evam passam bhikkhave sutavā ariya-sāvako,
Rūpasmiṁ-pi nibbindati, Vedanāya-pi nibbindati,
Saññāya-pi nibbindati, Sañkhāresu-pi nibbindati,
Viññāṇasmiṁ-pi nibbindati.

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

Nibbindam virajjati,
Virāgā vimuccati,

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

Vimuttaṁ vimuttam-iti ānāma hoti,
‘Khīṇā jāti,
Vusitaṁ brahma-cariyaṁ,
Kataṁ karaṇiyaṁ,
Nāparam itthattāyāti’ pajānāti.”

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

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

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

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

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

[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā,
Gayāyaṁ viharati gayāsīse,
Saddhim 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:

“Sabbaṁ bhikkhave ādittam.
Kiñ-ca bhikkhave sabbaṁ ādittam.
Cakkhum bhikkhave ādittam,
Rūpā ādittā,
Cakkhu-viṇṇāṇam ādittam,
Cakkhu-samphasso āditto,

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

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

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

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

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

Sotāṁ ādittam,
Saddā ādittā,
Sota-viññāṇaṁ ādittam,
Sota-samphasso āditto,
The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame.
Yam-p’idaṁ sota-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?
And whatever there is that arises in dependence on contact at the ear—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?
Ādittam rāg’agginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi 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, & desairs.
Ghānaṁ ādittam,
Gandhā ādittā,
Ghāna-viññāṇaṁ ādittam,
Ghāna-samphasso āditto,
The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.
Yam-p’idaṁ ghāna-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?
And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?
Ādittam rāg’agginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi 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, & desairs.
Jivhā ādittā,
Raśā ādittā,
Jivhā-viññāṇam ādittam,
Jivhā-samphasso āditto,

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

Yam-p'idaṁ jivhā-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam. Kena ādittam?

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

Ādittam rāg'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.

Kāyo āditto,
Phoṭṭhabbā ādittā,
Kāya-viññāṇam ādittam,
Kāya-samphasso āditto,

The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.

Yam-p'idaṁ kāya-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam. Kena ādittam?

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

Ādittam rāg'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.

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

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

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

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

Ādittam rāg'āgginā dos'āgginā moh'āgginā,
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.

Evām passaṁ bhikkhave suttavā ariya-sāvako,
Cakkhussimīṁ-pi nibbindati,
Rūpesu-pi nibbindati,
Cakkhu-viññāne'pi nibbindati,
Cakkhu-samphasse'pi nibbindati,

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

Yam-p'idaṁ cakkhu-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasimīṁ-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.

Sotassimīṁ-pi nibbindati,
Saddesu-pi nibbindati,
Sota-vīññāṇe’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’idaṁ sota-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkhāṁ vā adukkham-asukham 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._

Ghānasim-pi nibbindati,
Gandhesu-pi nibbindati,
Ghāna-vīññāṇe’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’idaṁ ghāna-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkhāṁ vā adukkham-asukham 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-vīññāṇe’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’idaṁ jivhā-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkhāṁ 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.

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

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

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

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

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

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

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

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

Nibbindam virajjati, Virāgā vimuccati,

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

Vimuttasmiṁ vimuttam-iti nāṇam hoti,
‘Khīṇā jāti,
Vusitaṁ brahma-cariyaṁ,
Kataṁ karaṇīyaṁ,
Nāparam itthattāyāti’ pajānātti.”

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

Idam-avoca Bhagavā,

Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandum.

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

Imasmiṁ-ca pana veyyā-karaṇasmim bhaññamāne,

Tassa bhikkhu-sahassassa anupādāya,

Āsavehi cittāni vimuccīṁsūti.

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

THE GREAT MEETING

I have heard that on one occasion the Blessed One was dwelling among the Sakyan people at Kapilavatthu in the Great Wood, together with a large Sangha 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 Sangha.


Then the thought occurred to four devatās of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyan people at Kapilavatthu in the Great Wood, together with a large Sangha 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 Sangha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence.”


Then, just as a strong man might extend his flexed arm or flex his extended arm, those 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 pavanasmīṃ
Deva-kāyā samāgatā
Āgatamha imaṁ dhamma-samayaṁ
Dakkhīyeva aparājita-saṅghanti.”

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

Atha kho aparā devatā Bhagavato santike imaṁ gāthāṁ abhāsi.

“Atha kho aparā devatā Bhagavato santike imaṁ gāthāṁ abhāsi.

“Tatra bhikkhavo samādahāmsu
Cittaṁ attano ujukam-akaṁsu
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 imaṁ gāthāṁ abhāsi.

“Chetvā khīlam chetvā palīghāṁ
Inda- khīlam-ohaccam-anejā,
Te caranti suddhā vimalā
Cakkhumatā sudantā susu-nāgāti.”

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

Atha kho aparā devatā Bhagavato santike imaṁ gāthāṁ abhāsi.

“Ye keci Buddhāṁ saraṇāṁ gatāse
Na te gamissanti apāya-bhūmīṁ.
Pahāya mānusāṁ deham
Deva-kāyaṁ paripūressantīti.”

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

“Those who have gone to the Buddha for refuge
will not go to the plane of woe.
On discarding the human body,
they will fill the hosts of the devas.”

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

Ye’pi te bhikkhave ahesum atītam-addhānaṁ arahanto Sammā-
sambuddhā, tesam-pi Bhagavatānaṁ etam-paramāyeva devatā
sannipatitā ahesum, seyyathāpi mayham ētarahi.

Ye’pi te bhikkhave bhavissanti anāgatam-addhānaṁ arahanto
Sammā-sambuddhā, tesam-pi Bhagavatānaṁ etam-paramāyeva
devatā sannipatitā bhavissanti, seyyathāpi mayham ētarahi.

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.

Ācikkhisāmi bhikkhave deva-kāyānaṁ nāmāni.
Kittayissāmi bhikkhave deva-kāyānaṁ nāmāni.
Desissāmi bhikkhave deva-kāyānaṁ nāmāni. Taṁ suṇātha
sādhukaṁ manasikarotha bhāsissāmiti.”

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

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

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

“Silokam-anukassāmi

Yattha bhummā tadassitā

Ye sitā giri-gabbharam

Pahitattā samāhitā
Puthū sīhāva sallīnā
Loma-hamsābhisambhuno
Odāta-manaśā suddhā
Vippasannam-anāvilā
   I recite a verse of tribute.
   Those who live where spirits dwell,
   who live in mountain caves, resolute, concentrated,
   many, like hidden lions, who have overcome horripilation,
   white-hearted, pure, serene, & undisturbed:

Bhiyyo paṇca-sate ṇatvā
   Vane Kāpilavatthave
Tato āmantayi Satthā
   Sāvake sāsane rate
   ‘Deva-kāyā abhikkantā
   Te vijānātha bhikkhavo.’
Te ca ātappam-akaruṁ
   Sutvā Buddhassa sāsanaṁ
Tesam-pāturahu ūṇam
   Amanussāna dassanaṁ
Appeke satam-addakkhumā
   Sahassāṁ atha sattarimā
Sataṁ eke sahassānam
   Amanussānam-addasum
Appekenantam-addakkhumā
   Disā sabbā phuṭā ahuṁ

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 sabbam abhiññāya
Vavakkhitvāna cakkhumā
Tato āmantayi Satthā
Sāvake sāsane rate
‘Deva-kāyā abhikkantā
Te vijānātha bhikkhavo
Ye voham 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 abhikkāmuṁ
Bhikkhūnaṁ samitiṁ 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 abhikkāmum

Bhikkhūnāṁ samitiṁ vanam.

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

Sātāgirī ti-sahassā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnāṁ samitiṁ 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 abhikkāmum

Bhikkhūnāṁ samitiṁ vanam.

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

Vessāmittā pañca-satā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnāṁ samitiṁ vanam.

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

Kumbhīro Rājagahiko

Vepullassa nivesananā

Bhiyyo namā sata-sahasamā
Yakkhānamā payirupāsati

Kumbhīro Rājagahiko

So-p’āga samitiṁ vanamā.

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 disam rājā

Dhataraṭṭho pasāsati

Gandhabbānamā ādhipati
Mahārājā yasassi so

Putṭapi tassa bahavo
Inda-nāmā mahabbalā

Iddhimanto jutimanto
Vaṇṇavanto yasassino

Modamānā abhikkāmumā

Bhikkhūnamā samitiṁ vanamā.

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

Dakkhiṇaṁ-ca disam rājā

Virūḷho tappasāsati

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

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

And Kuvero, who rules as king of the Northern Direction, as lord of the yakṣas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks’ forest meeting.
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhūnam samitiṁ vanam.

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

Purima-disan Dhataraṭṭho
Dakkhiṇena Virūlhako
Pacchimena Virūpakkho
Kuvero uttaram disan
Cattāro te mahārājā
Samantā cāturo disā
Daddallamānā aṭṭhamṣu

Vane Kāpilavatthave
Dhataraṭṭha from the Eastern Direction, Virūlhaka from the South, Virūpakkha from the West, Kuvera from the Northern Direction:

These four Great Kings encompassing the four directions, resplendent, stand in the Kāpilavastu forest.

Tesam mayavino dāsa
Āgū vañcanikā sathā
Māyā Kuṭenṭu Veṭenṭu
Viṭū ca Viṭuṭo saha
Candano Kāma-setṭho ca
Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca
Devasūto ca Mātali
Cittaseno ca gandhabbo
Naḷo rājā Janosabho
Āgū Pañcasikho c’eva
Timbarū Suriyavacchasā
Ete c’aññe ca rājano
Gandhabbā saha rājubhi
Modamānā abhikkāmum

Bhikkhūnam samitiṁ vanam.

Their deceitful vassals have also come—deceptive, treacherous—
Māyā, Kuṭeṇdu, Veṭeṇdu, Viṭu with Viṭuṭa,
Candana, the Chief of Sensuality, Kinnughandu, Nīghandu,
Panāda, the Mimic, Mātali, the deva’s charioteer,
Cittasena the gandhabba, King Naḷa, the Bull of the People,
Pañcasikha has come with Timbaru & Suriyavacchasā.
These &’ other kings, gandhabbas with their kings,
rejoicing, have approached the monks’ forest meeting.

Ath’āgū Nābhasā nāgā

Vesālā saha Tacchakā
Kambal’Assatarā āgū
Pāyāgā saha nātibhi
Yāmunā Dhataraṭṭhā ca
Āgū nāgā yasassino
Erāvanṇo mahānāgo

So-p’āga samitiṁ vanam.

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

Ye nāga-rāje sahasā haranti
They who swoop down swiftly on nāga kings, 
divine, twice-born, winged, their eyesight pure:
(Garuḍas) came from the sky to the midst of the forest. 
Citra & 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.

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

Āpo ca devā Paṭhavī ca
Tejo Vāyo tad-āgamum
Varuṇā Vāruṇā devā
Somo ca Yasasā saha
Mettā-Karuṇā-kāyikā
Āgū devā yasassino
daśete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanam.

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

Veṇḍū ca devā Sahali ca
Asamā ca duve Yamā
Candassūpaniṣā devā
Candam-āgū purakkhitā
Suriyassūpaniṣā devā
Suriyam-āgū purakkhitā
Veṇdu (Visṇu) & 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.

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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.
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkhūnāṁ samitiṁ vanāṁ.
Then come the Sahabhu devas, blazing like crests of fire-flame.
The Ariṭṭakas, Rojas, cornflower blue.
Varuṇas & Sahadhammas, Accutas & Anejakas,
Śūleyyas & 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 Mahāsāmānā
Mānusā Mānuṣuttamā
Khiḍḍā-padūsikā āgū
Āgū Mano-padūsikā
Ath’āgū Harayo devā
Ye ca Lohitavāsino
Pāragā Mahāpāragā
Āgū devā yasassino
Daśete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkhūnāṁ samitiṁ vanāṁ.
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 Vicakkhanā  
Sadāmattā Hāragajā  
Missakā ca yasassino  
Thanayām āgā Pajunno  
Yo diśā abhivassati  
Daś’ete dasadhā kāyā  
Sabbe nānatta-vaṇṇino  
Iddhimanto jutimanto  
Vaṇṇavanto yasassino  
Modamānā abhikkāmuṁ  
Bhikkhūnam samitiṁ vanāṁ.

White devas, ruddy-green devas, dawn-devas  
have come with the Veghanas headed by devas totally in white.  
The Vicakkhanas have come.  
Sadāmatta, Hāragajas, & the prestigious multi-coloureds,  
Pajunna, the thunderer, who brings rain to the lands:  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks’ forest meeting.

Khēmiyā Tusitā Yāmā  
Kaṭṭhakā ca yasassino  
Lambitakā Lāmaseṭṭhā  
Jotināmā ca āsavā  
Nimmānaratino āgū  
Ath’āgū Paranimmitā  
Daś’ete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnam samitiṁ vanam.

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

Saṭṭhete deva-nikāyā
Sabbe nānatta-vaṇṇino
Nāmanvayena āgañchum
Ye c’aññe sādisā saha
‘Pavuttha-jātim-akkhilam
Ogha-tinṇam-anāsavanaṁ
Dakkham’oghatarāṁ nāgam
Candaṁ va asitātitam.’

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

Subrahmā Paramatto ca
Puttā iddhimato saha
Sanañkumāro Tisso ca
Ṣo-p’āga samitiṁ vanam.
Sahassa-brahma-lokānam
Mahā-brahmābhiṭṭhati
Upapanno jutimanto
   Bhismā-kāyo yasassi so
Das’ettha issarā āgū
   Pacceka-vasavattino
Tesañ-ca majjhato āgā
   Hārito parivārito.”

Subrahmā & Paramatta, together with sons of the Powerful One,
Sanankumāra & 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-sena abhikkāmi
   Passa kaṇhassa mandiyaṁ
‘Etha gaṇhatha bandhatha
   Rāgena bandhamatthu vo
Samantā parivāretha
   Mā vo muñcittha koci naṁ.’
Iti tattha mahāseno
   Kaṇha-senaṁ apesayi
Pāṇinā talam-āhacca
   Saram katvāna bheravāṁ
Yathā pāvussako megho
   Thanayanto savijjuko.
Tadā so paccudāvatti
   Saṅkuddho 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-akaruṁ
Sutvā Buddhassa sāsanaṁ.
Vītarāgehī pakkāmuṁ
Nesaṁ lomam-pi iñjayuṁ.
Sabbe vijita-saṅgāmā
Bhayātitā yasassino.
Modanti saha bhūtehi,
Sāvakā te janesutāti.”
Realizing all this,
the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
‘Māra’s army has approached. Detect them, monks!’
Listening to the Awakened One’s instruction,
they made an ardent effort.
The army retreated from those without passion,
without raising even a hair on their bodies.
Having all won the battle—prestigious, past fear—
they rejoice with all beings:
disciples outstanding among the human race.”
I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapindika’s park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him.

The Blessed One said,

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

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

The Blessed One said,

“That what, monks, is the noble eightfold path?

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

And what, monks, is right view?

Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:
Ayaṁ vuccati bhikkhave sammā-diṭṭhi.
This, monks, is called right view.
Katamo ca bhikkhave sammā-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:
Ayaṁ vuccati bhikkhave sammā-saṅkappo.
This, monks, is called right resolve.
Katamā ca bhikkhave sammā-vācā?
And what is right speech?
Yā kho bhikkhave musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.
Abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter:
Ayaṁ vuccati bhikkhave sammā-vācā.
This, monks, is called right speech.
Katamo ca bhikkhave sammā-kammanto?
And what, monks, is right action?
Yā kho bhikkhave pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahma-cariyā veramaṇī.
Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse.
Ayaṁ vuccati bhikkhave sammā-kammanto.
This, monks, is called right action.
Katamo ca bhikkhave sammā-ājīvo?
And what, monks, is right livelihood?
Idha bhikkhave ariya-sāvako micchā-ājivam paḥāya, Sammā-ājīvena jivikaṁ kappeti.
There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayaṁ vuccati bhikkhave saṁmā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave saṁmā-vāyāmo?

And what, monks, is right effort?

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

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

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

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

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

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

Uppannānaṁ kusalānaṁ dhammānaṁ, ṭhitiyā asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

Ayaṁ vuccati bhikkhave saṁmā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave saṁmā-sati?

And what, monks, is right mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati, ātāpi sampajāno satimā vineyya īoke abhijjhā-domanassāṁ.

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

Vedanāsu vedanānupassī viharati, ātāpi sampajāno satimā vineyya īoke abhijjhā-domanassāṁ.
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-domanassam.

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-domanassam.

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

Ayām vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

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

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

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

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

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

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

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānaṁ atthaṅgamā, adukkhamaṁ-asukham upekkhā-sati-pārisuddhim, catuttham jhānaṁ upasampajja viharati.

With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.
Ayaṁ vuccati bhikkhave saṁmā-samādhiṭi."
This, monks, is called right concentration."
Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam, abhinandunti.
That is what the Blessed One said. Gratified, the monks delighted in his words.
Maggān’āṭṭh’aṅgiko setṭho
Saccānaṁ caturo padā.
Virāgo setṭho dhammānaṁ
   Dipa-dānañ-ca cakkhumā.
   Of paths, the eightfold is best. Of truths, the four sayings.
   Of qualities, dispassion. Of two-footed beings, the one with the eyes to see.
Es’eva maggo n’atth’añño
   Dassanassa visuddhiyā.
Etañ-hi tumhe paṭipajjatha
   Mārassenappamohananā.
   Just this is the path—there is no other—to purify vision.
   Follow it, and that will be for the bewilderment of Māra’s army.
Etañ-hi tumhe paṭipannā
   Dukkhas’antam karissatha.
Akkhāto vo mayā maggo
   Aññāya salla-satthanām.
   Following it, you put an end to suffering & stress.
   I have taught you this path having known—for your knowing—the extraction of arrows.
Tumhehi kiccaṁ ātappaṁ
   Akkhātāro Tathāgatā.
Paṭipannā pamokkhanti
   Jhāyino Māra-bandhanā.
   It’s for you to strive ardently. Tathāgatas simply point out the way.
   Those who practice, absorbed in jhāna: From Māra’s bonds they’ll be freed.
Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayam maggo sammadakkhāto, sattānaṁ visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānam atthaṅgamāya, nāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhāna. Katame cattāro?

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

Idha bhikkhu kāye kāyānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhā domanassāṁ, vedanāsu vedanānupassi viharati, ātāpi sampajāno satimā, vineyya loke abhijjhā-domanassāṁ, cite cittānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhā-domanassāṁ, dhammesu dhammānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhā-domanassāṁ.

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


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


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


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

[4] Kathañ-ca bhikkhu dhammesu dhammadhā viharati? Idha bhikkhu ajjhattaṁ vā dhammesu dhammadhā viharati, bahiddhā vā dhammesu dhammadhā viharati, ajjhatta-

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

Ayaṁ kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayam maggo sammadakkhāto, sattānam visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānam atthaṅgamāya, ṇāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidam cattāro satipaṭṭhānā.

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

Ekāyanam jāti-khay’anta-dassi
Maggam pajānāti hitānukampī.

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

Etena maggena tarimsu pubbe
Tarissare c’eva taranti c’oghanti.

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

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

“Cattāro’me bhikkhave ariyavamsā, aggaṇīṇā rattāṇīṇā vamsaṇīṇā porāṇā asaṅkinnā asaṅkinnapubbā, na saṅkiyanti na saṅkiyissanti appatikuttihā samaṇehi brāhmaṇehi viññūhi. Katame cattāro?

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


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

Puna ca paraṃ bhikkhave bhikkhu santuttio hoti itaritareṇa piṇḍapātena, itaritara-piṇḍapāta- santuttihyā ca vaṇṇavādī, na ca piṇḍapāta-hetu anesanām appaṭirūpaṃ āpajjati. Aladdhā ca piṇḍapātam na paritassati. Laddhā ca piṇḍapātam agadhit mo amucchito anajjhāpanno ādīnava-dassāvi nissaraṇa-paṇṇo
paribhuñjati. Tāya ca pana itaritara- piṇḍapāta-santuṭṭhiyā, nˈevˈattānukkāsēti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaṇṇe ariyavaṁse ṭhito.

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

Puna ca param bhikkhave bhikkhu santuṭṭho hoti itaritarena senāsanena, itaritara-senāsana-santuṭṭhiyā ca vaṇṇavādī, na ca senāsana-hetu anesanām appaṭīrūpaṃ āpajjati. Aladdhā ca senāsanaṃ na paritassati. Laddhā ca senāsanaṃ agadhīto amucchito anajjhāpanno ādīnava-dassāvi nissaraṇa-pañño paribhuñjito. Tāya ca pana itaritara-senāsana-santuṭṭhiyā, nˈevˈattānukkaṇāsēti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaṇṇe ariyavaṁse ṭhito.

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

Puna ca param bhikkhave bhikkhu bhāvanā-rāmo hoti bhāvanā-rato, paṭāno rāmo hoti paṭāno rato. Tāya ca pana bhāvanā-rāmatāya bhāvanā-ratiyā, paṭāno rāmatāya paṭāno ratiyā, nˈevˈattānukkaṇāsēti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaṇṇe ariyavaṁse ṭhito.

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

Ime kho bhikkhave cattāro ariyavaṁsā, aggaṇṇa rattaṁṇa vamṣaṇṇa porāṇa aṣaṅkiṇṇa aṣaṅkiṃṇapubbā, na saṅkiyanti na
saṅkiyissanti appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

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

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

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

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

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

Nāratī sahatī dhīram
   Nāratī dhīra samhati.
Dhīro ca aratī sahati
   Dhīro hi aratim-saho.
Sabba-kamma-vihāyinaṁ
   Panuṇṇam ko nivāraye.
N’ekkham jambonadasseva
   Ko taṁ ninditum-arahati.
Devāpi nam pasamsanti
   Brahmunāpi pasamsitoti.

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


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

Idha bhikkhave bhikkhuno, mettaṁ kāya-kammaṁ paccuṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhammo sāraṇīyo piya-karaṇo garu-karaṇo, saṅghāhāya avivādāya sāmaggiyā ekī-bhāvāya samvattanti.

[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, mettaṁ vacī-kammaṁ paccuṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhammo sāraṇīyo piya-karaṇo garu-karaṇo, saṅghāhāya avivādāya sāmaggiyā ekī-bhāvāya samvattanti.

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

Puna c’aparam bhikkhave bhikkhuno, mettaṁ mano-kammaṁ paccuṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhammo sāraṇīyo piya-karaṇo garu-karaṇo, saṅghāhāya avivādāya sāmaggiyā ekī-bhāvāya samvattanti.

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


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

Puna ṣāpāram bhikkhave bhikkhu, yāṇi tāni silāni akhanḍāni achiddāni asabalāni akammāsāni, bhujissāni viññūpasatṭhāni aparāmatṭhāni samādhī-śaṃvattaniyāni. Tathārūpesu sīlesu sīla-sāmaṇṇagato viharati, sabrahmacārīhi āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghāśya avivādaṇa sāmaggaiyā ekī-bhāvāya sāmviṭattati.

[5] “And further—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 ṣāpāram bhikkhave bhikkhu, yāyaṁ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā-dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi-sāmaṇṇagato viharati, sabrahmacārīhi āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghāśya avivādaṇa sāmaggaiyā ekī-bhāvāya sāmviṭattati.

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

“Ime kho bhikkhave cha dhammā sārāṇīyā piya-karaṇā garu-karaṇā, saṅghāśya avivādaṇa sāmaggaiyā ekī-bhāvāya sāmviṭattiti.”

“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.”

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

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

[Evāṁ me sutam,] Ekaṁ samayaṁ Bhagavā, Rājagaha viharati, Gijjhakūṭe pabbate. Tatra kho Bhagavā bhikkhū āmantesi, “Satta vo bhikkhave aparihāniye dhamme desessāmi. Tam suñātha sādhukāṁ manasi-karotha bhāsissāmīti.”

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

“Evāṁ bhante” ti kho te bhikkhū Bhagavato paccassosuṁ.

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

Bhagavā etad-avoca, “Katame ca bhikkhave satta aparihāniyā dhammā?

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


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


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


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

guru-karissanti mānessanti pūjessanti, teṣaṅ-ca sotabbaṁ maññissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni.

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


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


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


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

Yāvakīvaṅ-ca bhikkhave ime satta apariṁhāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu apariṁhāniyesu dhammesu bhikkhū sandississanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariṁhāni.”

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

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

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

[Evam-me sutaṁ,] Ekam samayaṁ Bhagavā, Vesāliyam viharati, Mahā-vane kūṭāgarasālāyam,

I have heard that at one time the Blessed One was staying at Vesāli, in the Peaked Roof Hall in the Great Forest.

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā ten’ upasaṅkami.
Upasaṅkamitvā Bhagavantām abhivādetvā ekam-antam aṭṭhāsi.

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

Ekam-antam ṭhitā kho Mahāpajāpati Gotamī Bhagavantam etad-avoca: “Sādhu me bhante Bhagavā saṅkhittena dhammaṁ desetu,
yam-aḥam Bhagavato dhammaṁ sutvā, ekā vūpakaṭṭhā appamattā ātāpīnī pahitatta 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 tvam Gotami dhamme jāneyyāsi, ‘Ime dhammā sarāgāya saṁvattanti no virāgāya.

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

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

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

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

Aṣantuṭṭhiyā saṁvattanti no santuṭṭhiyā.
To discontent, not to contentment;

Sāṅgaṇikāya saṁvattanti no pavivekāya.
To entanglement, not to seclusion;

Kosajjāya saṁvattanti no viriyārambhāya.
To laziness, not to activated persistence;
Dubbharatāya samvattanti no subharatāyāti.'

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

Ye ca kho tvam Gotami dhamme jāneyyāsi, 'Ime dhammā virāgāya samvattanti no sarāgāya. As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion; Visam yogāya samvattanti no sam yogāya.

Apacayāya samvattanti no ācayāya. to shedding, not to accumulation;

Appicchatāya samvattanti no mahicchatāya. to modesty, not to overweening ambition;

Santuṭṭhiyā samvattanti no asantuṭṭhiyā. to contentment, not to discontent;

Pavivekāya samvattanti no saṅganikāya. to seclusion, not to entanglement;

Viriyārambhāya samvattanti no kosajjāya. to activated persistence, not to laziness;

Subharatāya samvattanti no dubbharatāyāti.'

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

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

That is what the Blessed One said. Gratified, Mahāpajāpati Gotamī delighted in the Blessed One's words.
Dhajagga Sutta

The Top of the Standard

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme.

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”

There he addressed the monks: “Monks.”

“Bhadante ti” te bhikkhū Bhagavato paccassosūm.

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

Bhagavā etad-avoca:

The Blessed One said,


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

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

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

No ce Pajāpatissa deva-rājassa dhajaggam ullokeyyātha, atha Varuṇassa deva-rājassa dhajaggam ullokeyyātha. Varuṇassa hi vo
deva-rājassa dhajaggam ullokeyyātha, atha Īsānassa deva-rājassa dhajaggam ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam ullokeyyataṁ, yam-bhavissati bhayam vā chambhitattam vā loma-haṃso vā, so pahiyissati.

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

No ce Varuṇassa deva-rājassa dhajaggam ullokeyyātha, atha Īsānassa deva-rājassa dhajaggam ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam ullokeyyataṁ, yam-bhavissati bhayam vā chambhitattam vā loma-haṃso vā, so pahiyissati ti.

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


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


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

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

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


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

Tam kissa hetu? Tathāgato hi bhikkhave arahāṁ sammā-sambuddho, vita-rāgo vita-doso vita-moho, abhīru acchambhi anuttarāśi apalāyīti."

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

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

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

"Araṇñe rukkha-mūle vā
Saṅnāgāreva bhikkhavo
Anussaretha sambuddham

Bhayam tumhaka no siyā.

“In wilderness, monks, at the foot of a tree, or in an empty dwelling,
recollect the Buddha: You will have no fear.

No ce buddham sareyyatha

Loka-jetttham narasabham

Atha dhammaṁ sareyyatha

Niyyānikaṁ sudesitaṁ.

If you don’t recall the Buddha—best in the world, the bull of men—
then recollect the Dhamma, pertinent, well taught.

No ce dhammaṁ sareyyatha

Niyyānikaṁ sudesitaṁ

Atha saṅgham sareyyatha

Puññakkhettam anuttaram.

If you don’t recall the Dhamma—pertinent, well taught—
then recollect the Saṅgha, the field of merit
unexcelled.

Evam-buddham sarantānam

Dhammaṁ saṅghaṁ-ca bhikkhavo

Bhayam vā chamḥhitattaṁ vā

Loma-hamso na hessatīti.”

For those who have thus recalled the Buddha, Dhamma, & Saṅgha, monks,
there will be no terror, horripilation, or fear.”
Girimānanda Sutta
To Girimānanda

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

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


Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, “Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him.”

“Sace kho tvām Ānanda, Girimānandassa bhikkhuno upaṣaṅkamitvā, dasa saṇñā bhāseyyasi, thānaṁ kho pan’etam vijjati, yaṁ Girimānandassa bhikkhuno dasa saṇñā sutvā, so ābādo thānaso paṭipassambheyya. Katamā dasa?

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


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

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


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


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

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


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

paṭisaṅcikkhati: ‘Etam santām etam pañītam, yaḍ’idām sabba-
saṅkhāra-samatho, sabbūpadhi-paṭinissaggo, taṇhakkhayo virāgo
nibbānanti.’ Ayam vuccat ‘Ānanda virāga-saṅnā.

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

paṭisaṅcikkhati: ‘Etam santām etam pañītam, yaḍ’idām sabba-
saṅkhāra-samatho, sabbūpadhi-paṭinissaggo, taṇhakkhayo nirodho
nibbānanti.’ Ayam vuccat ‘Ānanda nirodha-saṅnā.

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


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

[9] Katamā c’Ānanda sabba-saṅkhāresu anicchā-saṅnā?
Idh’Ānanda bhikkhu sabba-saṅkhārehi aṭṭiyati harāyati jigucchati.
Ayam vuccat ‘Ānanda sabba-saṅkhāresu anicchā-saṅnā.

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

pallaṅkam abhujitvā ujam kāyam panidhāya, parimukhām satim
upaṭṭhapetvā, so sato’va assasati sato passasati.

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

Dīghaṁ vā assasanto ‘dīghaṁ assasāmīti’ pajānāti; dīghaṁ vā
passasanto ‘dīghaṁ passasāmīti’ pajānāti.
Rassam vā assasanto ‘rassam assasāmīti’ pajānāti; rassam vā
passasanto rassam passasāmīti’ pajānāti.
‘Sabba-kāya-paṭisamvedī assasissāmīti’ sikkhati; ‘sabba-kāya-
paṭisamvedī passasissāmīti’ sikkhati.
‘Passambhayam kāya-saṅkhāram assasissāmīti’ sikkhati;
‘passambhayam kāya-saṅkhāram passasissāmīti’ sikkhati.

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

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

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

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

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

‘Aniccānupassī assasissāmīti’ sikkhati; ‘aniccānupassī passasissāmīti’ sikkhati.

‘Virāgānupassī assasissāmīti’ sikkhati; ‘virāgānupassī passasissāmīti’ sikkhati.

‘Nirodhānupassī assasissāmīti’ sikkhati; ‘nirodhānupassī passasissāmīti’ sikkhati.

‘Paṭinissaggānupassī assasissāmīti’ sikkhati; ‘paṭinissaggānupassī passasissāmīti’ sikkhati.

Ayaṁ vucaṭ Ānanda ānāpāna-sati.

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

Sace kho tvām Ānanda, Girimāṇandassā bhikkhuno upasaṅkamītvā imā dasa saññā bhāseyyāsi, thānam kho pan’etam vijjati, yaṁ Girimāṇandassā bhikkhuno imā dasa saññā sutvā, so ābādho thānaso paṭipassambheyyāti.”

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

Atha kho āyasma Ānando, Bhagavato santike imā dasa saññā uggahetvā, yen’āyasma Girimāṇando ten’upasaṅkami. Upasaṅkamītvā āyasmato Girimāṇandassā imā dasa saññā abhāsi.

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

Atha kho āyasmato Girimāṇandassā imā dasa saññā sutvā, so ābādho thānaso paṭipassambhi. Vuṭṭhahi c’āyasma Girimāṇando tamhā abādhā. Tathā pahiṇo ca pan’āyasmato Girimāṇandassā, so ābādho ahoṣīti.

As Ven. Girimāṇanda heard these ten perceptions, his disease was allayed. And Ven. Girimāṇanda recovered from his disease. That was how Ven. Girimāṇanda’s disease was abandoned.
Dhamma-niyāma Sutta
THE ORDERLINESS OF THE DHAMMA

[Evam-me sutaṁ,] Ekām samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassā, ārāme.

I have heard that on one occasion the Blessed One was staying near Sāvatthi at Jeta’s Grove, Anāthapiṇḍika’s park.

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”

There he addressed the monks, saying, “Monks.”

“Bhadante ti” te bhikkhū Bhagavato paccassosūm.

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

Bhagavā etad-avoca.

The Blessed One said,

“Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:

’Sabbe saṅkhāra aniccati.’

‘Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All fabrications are inconstant.’

Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhivatvā abhisamettvā acikkhati deseti, paññapeti paṭṭhappetī, vibhajati uttānī-karoti:

’Sabbe saṅkhāra aniccati.’

The Tathāgata directly awakens to that, breaks through to that. Directly awakening &’ breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘All fabrications are inconstant.’

Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:

’Sabbe saṅkhāra dukkhati.’

‘Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All fabrications are stressful.’

Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhivatvā abhisamettvā acikkhati deseti, paññapeti paṭṭhappetī, vibhajati uttānī-karoti:
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 Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:
‘Sabbe dhammā anattāti.’

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

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

The Tathāgata directly awakens to that, breaks through to that. Directly awakening &’ breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘All phenomena are not-self.’

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitāṁ, abhinandunti.

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

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

Khanṭī paramāṃ tapo tītikkhā.
Nibbānaṁ paramāṃ vadanti buddhā.
Na hi pabbajito parūpaghātī;
Samaṇo hoti param viheṭhayanto.

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

Sabba-pāpassa akaraṇaṁ
Kusalassūpasampadā
Sacitta-pariyodapanam:
Etam buddhāna-sāsanaṁ.
The non-doing of all evil, the performance of what is skillful,
the cleansing of one’s own mind: This is the Buddhas’ teaching.

Anūpavādo anūpaghāto
Pāṭimokkhe ca samvavo
Mattaññutā ca bhattasmim
Pantañ-ca sayan’āsanaṁ.
Adhicitte ca āyogo:
&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;Etam buddhāna-sāsanan-ti.

Not reviling, not injuring,
restraint in line with the monastic code,
moderation in food, dwelling in seclusion,
devotion to the heightened mind: This is the Buddhas' teaching.

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

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

Kathān-ca sīlaṃ sammadakkhātam Bhagavatā?

And how has the Blessed One rightly declared virtue?

Heṭṭhimena-pi pariyāyena, sīlaṃ sammadakkhātam Bhagavatā.
Uparimena-pi pariyāyena, sīlaṃ sammadakkhātam Bhagavatā.

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

Kathān-ca heṭṭhimena pariyāyena, sīlaṃ sammadakkhātam Bhagavatā?

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

“Idha arīya-sāvako paṇātipātā paṭīvirato hoti, adinnādāna paṭīvirato hoti, kāmesu-micchācārā paṭīvirato hoti, musāvādā paṭīvirato hoti, surā- meraya-majja-pamādatthānā paṭīvirato hotīti.” Evaṃ kho
heṭṭhimena pariyāyena, sīlaṃ sammadakkhātam Bhagavatā.

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

Kathān-ca uparimena pariyāyena, sīlaṃ sammadakkhātam Bhagavatā?

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

“Idha, bhikkhu sīlavā hoti, pāṭimokkha-samvara-samvuto viharati
ācāra-gocara-sampanno, anūmattesu vajjesu bhaya-dassāvi
samādāya sikkhati sikkhāpadesūti.” Evaṃ kho uparimena
pariyāyena, sīlaṃ sammadakkhātam Bhagavatā.

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

Kathañ-ca samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration?

Heṭṭhimena-pi pariyāyena, samādhi sammadakkhāto Bhagavatā.

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

Kathañ-ca heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

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

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

Kathañ-ca uparimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

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

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

Vitakka-vicārānam vūpasamā, ajjhattam sampasādanam cetaso ekodhi-bhāvaṁ avitakkaṁ avicāraṁ, samādhijam-piti-sukham dutiyam jhānam upasampajja viharati.

“Wealth of rapture, visualization by reference to the body, one who is mindful, & alert, and senses pleasure with the body.
He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassadomanassānam atthaṅgamā, adukkham- asukham upekkhā-sati-pārisuddhiṁ, catuttham jhānam upasampajja viharatīti.' Evaṁ kho uparimena pariyāyena, samādhi sammadakkhāto Bhagavatā.

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

Kathānī-ca panna sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment?

Heṭṭhimena-pi pariyāyena, panna sammadakkhātā Bhagavatā. Uparimena-pi pariyāyena, panna sammadakkhātā Bhagavatā.

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

Kathānī-ca heṭṭhimena pariyāyena, panna sammadakkhātā Bhagavatā?

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

"Idha ariya-sāvako pannaṁ hoti, uday'attha-gāminiyā pannaṁ samannāgato, ariyāya nibbedhikāya sammā dukkhakhaya-gāminiyāti." Evaṁ kho heṭṭhimena pariyāyena, panna sammadakkhātā Bhagavatā.

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

Kathānī-ca uparimena pariyāyena, panna sammadakkhātā Bhagavatā?

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


"There is the case where a monk discerns, as it has come to be, that 'This is stress.'... 'This is the origination of stress.'... 'This is the cessation of stress.'... 'This is the way leading to the cessation of stress.' In this way the Blessed One has rightly declared discernment with a higher explanation.
Sīla-parībhāvito samādhi mahāpphalo hoti mahānisamso. 
Samādhi-parībhāvīta paññā mahāpphalā hoti mahānisamsā. 
Paññā-parībhāvītaṁ cittam sammadeva āsavehi vimuṛcatti, 
seyyathīḍam: kām’āsavā, bhav’āsavā, avij’āsavā.

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

Bhāsitā kho pana Bhagavatā parinibbāna-samaye ayām pacchima-vācā, “Handa-dāni bhikkhave āmantayāmi vo, vaya-dhammā saṅkhārā, appamādena sampādethāti.” 
This final statement was spoken by the Blessed One at the time of his total unbinding. “Now, then, monks, I exhort you: All fabrications are subject to ending & decay. Reach consummation through heedfulness.”

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

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

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

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

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

Dhammo have rakkhati dhamma-cāriṁ.
Dhammo suciṇṇo sukham-āvahāti.
Esānisaṁso dhamme suciṇṇe:
Na duggatiṁ gacchati dhamma-cārī.

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

Na puppha-gandho paṭivātam-eti
Na candanam tagara-mallikā vā.
Satañ-ca gandho paṭivātam-eti
Sabbā disā sappuriso pavāyati.

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

Candanaṁ tagaram vāpi
   Uppalam atha vassikī
eśeṣam gandha-jātānam
   Śīlā-gandho anuttaro.

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

Appa-matto ayaṁ gandho
   Yvāyaṁ tagara-candani
Yo ca sīlavatam gandho
   Vāti devesu uttamo.

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

Tesāṁ sampanna-sīlānaṁ
   Appamāda-viḥārinam
Sammadaññā vimuttānaṁ
   Māro maggam na vindati.

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

Yathā saṅkāra-dhānasmiṁ
   Ujjhitasmīṁ mahā-pathe
Padumam tattha jāyetha
   Suci-gandham manoramam:

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

Evaṁ saṅkāra-bhūtesu
   Andha-bhūte puthujjane
Atirocati paññāya
   Sammā-sambuddha-sāvako.

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

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

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

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

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

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

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

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

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

Avijjāyatveva aśesa-virāga-nirodhā sañkhāra-nirodho.
Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.
Sañkhāra-nirodhā viññāna-nirodho.
From the stopping of fabrications there is the stopping of (sensory) consciousness.
Viññāna-nirodhā nāma-rūpa-nirodho.
From the stopping of (sensory) consciousness there is the stopping of name & form.
Nāma-rūpa-nirodhā saḷāyatana-nirodho.
From the stopping of name & form there is the stopping of the six sense media.
Saḷāyatana-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 jarā-maraṇaṁ soka-parideva-dukkha-domanass'upayāsā 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 amatāṁ padāṁ
   Pamādo maccuno padāṁ.
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 ŭatvā,
   Appamādamhi paṇḍitāti.
Knowing this distinction, the wise are established in heedfulness.
The Three Inspired Verses

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

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

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Aṭhassa kañkhā vapayanti sabbā,
Yato khayaṁ paccayānaṁ avedi.

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

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

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

Aneka-jāti-saṁsāram

Sandhāvissam anibbisam,

Gahakāraṁ gavesanto

Dukkhā jāti punappunam,

Through the round of many births I roamed
without reward, without rest, seeking the house builder.
Painful is birth again & again.

Gahakāraka diṭṭho’si

Puna-geham na kāhasi.

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

Sabbā te phāsukā bhaggā

Gahakūṭaṁ visaṁkhatam

Visaṁkhāra-gataṁ cittaṁ

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

Taṅhānaṁ khayam-ajjhagā.
The Mountain

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

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

Na kiṅci parivajjeti
   Sabbam-evābhimaddati.
Na tattha hatthānaṁ bhūmi
   Na rathānaṁ na pattiyā.
Na cāpi manta-yuddhena
   Sakkā jetum dhanena vā.
   They spare nothing.
   They trample everything.
   Here elephants can hold no ground
   nor can chariots or infantry.
   nor can a battle of spells
   or wealth win out.

Tasmā hi paṇḍito poso
   Sampassaṁ attham-attano
Buddhe Dhamme ca \textit{Saṅghe ca}

\textit{Dhīro saddham nivesaye.}

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

\textit{Yo dhammacārī kāyena}

\textit{Vācāya uda cetasā}

\textit{Idh’eva naṁ pasāṁsanti}

\textit{Pecca sagge pamoḍati.}

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

Yassa saddhā Tathāgata
Acalā supatīṭhitā
Ṣīlañ-ca yassa kalyāṇaṁ
Ariya-kantām pasamsitām
   One whose conviction in the Tathāgata
   is unshakable, well-established,
   whose virtue is admirable,
   praised, cherished by the Noble Ones,
Saṅghe pasādo yassathī
Ujubhūtañ-ca dassanam
Adaliddoti tam āhu
Amoghan-tassa jīvitaṁ.
   who has faith in the Saṅgha, straightforwardness, vision:
Tasmā saddhān-ca sīlañ-ca
Pasādam dhamma-dassanam
Anuyuñjetha medhāvī
Saram buddhāna-sāsananti
   So conviction &’ virtue, faith, &’ dhamma-vision
   should be cultivated by the intelligent,
   remembering the Buddhas’ teachings.
An Auspicious Day

Atītaṁ nānvāgameyya
   Nappaṭikaṅkhe anāgataṁ
Yad’atītam-pahīnantaṁ
   Appattaṁ-ca anāgataṁ
You shouldn’t chase after the past, or place expectations on the future. The future is as yet unreached.
Paccuppannaṁ-ca yo dhammaṁ
   Tattha tattha vipassati
Asaṁhiraṁ asaṅkuppaṁ
   Taṁ viddhā manubrūhaye
Whatever phenomenon is present, you clearly see right there, right there.
Unvanquished, unshaken, that’s you develop the mind.
Ajjeva kiccam-ātappaṁ
   Ko jaññā maraṇaṁ 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.
Evaṁ vihārim-ātāpiṁ
   Aho-rattam-atanditaṁ
Taṁ ve bhaddeka-ratto’ti
   Santo ācikkhate munīti.
Whoever lives thus ardently, relentlessly both day &’ night, has truly had an auspicious day: So says the Peaceful Sage.
The Three Characteristics

“Sabbe saṅkhārā aniccāti”
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.
“All fabrications are inconstant.” When you see this with discernment, you grow disenchanted with stress: This is the path to purity.

“Sabbe saṅkhārā dukkhāti”
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.
“All fabrications are stressful.” When you see this with discernment, you grow disenchanted with stress: This is the path to purity.

“Sabbe dhammā anattāti”
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.
“All phenomena are not-self.” When you see this with discernment, you grow disenchanted with stress: This is the path to purity.

Appakā te manussesu
Ye janā pāra-gāmino
Athāyam itarā pajā
Tīram-evānudhāvati.
Few are the human beings who go to the Further Shore. These others simply scurry along this shore.

Ye ca kho sammadakkhāte
Dhamme dhammānuvattino
Te janā pāramessaṇti
Maccudheyyam suduttaram.

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

Kaṇhaṁ dhammaṁ vippahāya
Sukkam bhāvetha paṇḍito,

Okā anokam-āgamma
Viveke yattha dūramam.

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

Tatrābhiratim-iccheyya
Hitvā kāme akiñcano.

Pariyodapeyya attānaṁ
Citta-kleṣhi paṇḍito.

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

Yesam saṁbodhiyaṅgesu
Sammā cittaṁ subhāvitam
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,*
*resplendent, effluents ended: They, in the world, are unbound.*

* * *

Anicca vata saṅkhārā
Uppāda-vaya-dhammino.
Uppajjitvā nirujjhanti
   Tesamā vūpasamo sukho.
Sabbe sattā maranti ca
   Mariśu ca marissare.
Tath'evāham 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.
Bhāra-sutta Gāthā
VERSES FROM THE DISCOURSES ON THE BURDEN

Bhāra have pañcakkhandhā
Bhāra-hāro ca puggalo.

Burdens indeed are the five aggregates, and the carrier of the burden is the person.

Bhār’ādānam dukkham loke
Bhāra-nikkhepanam sukham.

Taking up the burden in the world is stressful. Casting off the burden is bliss.

Nikkhipitvā garuṁ bhāram
Aññaṁ bhāram anādiya.

Having cast off the heavy burden and not taking on another,

Samūlaṁ taṇham abbuyha
Nicchāto parinibbutoti.

pulling up craving, along with its root, one is free from hunger, totally unbound.
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 Asaṅkiliṭṭhasaṅkilesikā 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 pahāttabba-hetukā dhammā Bhāvanāya pahāttabba-
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 nāpacyayagāmino dhammā.
Phenomena leading to accumulation, phenomena leading to diminution, phenomena leading neither to accumulation nor to diminution.

Sekkhā dhammā Asekkhā dhammā N’eva-sekkhā-nāsekkhā dhamma.
Phenomena of one in training, phenomena of one beyond training, phenomena neither of one in training nor of one beyond training.

Parittā dhammā Mahaggatā dhammā Appamāṇā dhammā.
Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā dhammā Appamāṇārammaṇā dhammā.
Limited mind-object phenomena, expanded mind-object phenomena, immeasurable mind-object phenomena.

Hīnā dhammā Majjhimā dhammā Paṇītā dhammā.
Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā Aniyatā dhammā.
Phenomena of certain wrongness, phenomena of certain rightness, uncertain phenomena.

Maggārammaṇā dhammā Magga-hetukā dhammā Maggādhipatino dhammā.
Path mind-object phenomena, path-causing phenomena, path-dominant phenomena.

Uppannā dhammā Anuppannā dhammā Uppādino dhammā.
Arisen phenomena, unarisen phenomena, phenomena bound to arise.

Atītā dhammā Anāgatā dhammā Paccuppannā dhammā.
Past phenomena, future phenomena, present phenomena.

Atītārammaṇā dhammā Anāgatārammaṇā dhammā Paccuppannārammaṇā dhammā.
Past mind-object phenomena, future mind-object phenomena, present mind-object phenomena.
Ajjhattā dhammā Bahiddhā dhammā Ajjhatta-bahiddhā dhammā.
Internal phenomena, external phenomena, internal-&-external phenomena.

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

Sanidassana-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.
The Council Chant

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

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

Vinaya
Discipline

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

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

“Vesāliyaṁ paññattanti.”

“It was formulated in Vesāli.”

“Kam ārabbhāti?”

“Whom did it concern?”

“Sudinnam Kalantaputtaṁ ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismim vatthusmim?”

“With regard to what incident?”

“Sudinno Kalantaputto puraṇa-duṭṭhiyaṁ methunaṁ dhammaṁ paṭisevati. Tasmim vatthusmiṁtī.”

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

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


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


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

So imāṁ lokam sadevakaṁ samārakaṁ sabrahmakāṁ, sassamaṇa-brāhmaṇaṁ pajāṁ sadeva manusṣaṁ sayāṁ abhiñṇā sacchikatvā pavedeti.

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

So dhammaṁ deṣeti ādi-kalyāṇam majjhe-kalyāṇam pariyosāna-kalyāṇam, sattthāṁ sabyaṅjanam kevala-paripuṇṇam parisuddham brahma-cariyaṁ 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 tathārūpānaṁ arahatam dassanam hoti ti.”

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

Sutta
Discourses

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

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

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

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

Tatra sudāṁ Suppiyo paribbājako, aneka-pariyāyena, Buddhassa avaṇṇāṁ bhāsati, dhammassa avaṇṇāṁ bhāsati, saṅghassa avaṇṇāṁ bhāsati. Suppiyassa pana paribbājakassa antevāsi Brahmadatto māṇavo, aneka-pariyāyena, Buddhassa vaṇṇāṁ bhāsati, dhammassa vaṇṇāṁ bhāsati, saṅghassa vaṇṇāṁ bhāsati.

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

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

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

Abhidhamma

Higher Dhamma

Dhamma-saṅgaṇī

Classification of Qualities

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.
Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?
Which qualities are skillful?

Yasmin samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagataṁ nāṇa-sampayuttaṁ, rūpārammaṇaṁ vā saddārammaṇaṁ vā, gandhārammaṇaṁ vā rasārammaṇaṁ vā, phoṭṭhabbārammaṇaṁ vā dhammārammaṇaṁ vā, yaṁ yaṁ 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, tasmīm samaye phasso hoti avikkhepo hoti, ye vā pana tasmīm samaye anāsepi 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

Analysis

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

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

Tatha katamo rūpakkhandho?

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

Yaṁ-kiñci rūpaṁ atitānāgata-paccuppannā, ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā, hīnam vā paṇītam vā, yaṁ dūre vā santike vā, taḍekajjham abhisāṁnūḥitvā abhisāṅkhipitvā: Ayam vuccati rūpakkhandho.

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

Dhātu-kathā

Discussion of Properties

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

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

Sampayogo vippayogo, sampayuttena vippayuttam, vippayuttena sampayuttam asaṅghitam.

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

Puggala-paññatti
Designation of Individuals

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

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

Kittāvatā puggalānām puggala-paññatti?
To what extent is there the individual-designation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, pariñāna-dhammo apariñāna-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
Debate Topics

[öz 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‘evam vattabbe.”
“No, it’s not to be said that way.”

“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 “ĥaṅci.”

Yamaka

Pairs


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


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

Mahāpaṭṭhāna

Great Causal Principles

[Hetu-paccayo,] Ārammaṇa-paccayo,

Root-cause condition, support condition,

Adhipati-paccayo, Anantara-paccayo,

dominant condition, immediate condition,

Samanantara-paccayo, Saha-jāta-paccayo,

quite-immediate condition, born-simultaneously condition,

Aññamañña-paccayo, Nissaya-paccayo,

reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jāta-paccayo,

immediate-dependence condition, born-before condition,

Pacchā-jāta-paccayo, Āsevana-paccayo,

born-after condition, habit condition,

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,

action condition, result condition, nutriment condition,

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,

faculty condition, jhāna condition, path condition,

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

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

Vigata-paccayo, Avigata-paccayo.
condition when without, condition when not without.
Blessings

An Invitation to the Devas

TO BE USED WHEN CHANTING IN THE MAGADHA STYLE:

Samantā cakkavāḷesu
   Atr’āgacchantu devatā.
Saddhammaṁ muni-rājassa
   Suṇantu sagga-mokkhadām.

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-siṣharataṭe c’antalikkhe vimāne,
Dīpe raṭṭhe ca gāme
   Taruvana-gahane geha-vatāthumhi khette,

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

Bhummā c’āyantu devā
   Jala-thala-visame yakkha-gandhabba-nāgā,
Titṭhantā santike yāṁ:
   Muni-vara-vacanaṁ śādhavo me suṇantu.

And the earth-devas, spirits, gandhabbas, & nāgas  
in water, on land, in badlands, & standing nearby:  
May they come & listen with approval  
as I recite the word of the excellent sage.

Buddha-dassana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.
Saṅgha-payirupāsana-kālo ayam-bhadantā.
Saṅgha-payirupāsana-kālo ayam-bhadantā.
This is the time to see to the Buddha, venerable ones.
This is the time to listen to the Dhamma, venerable ones.
This is the time to attend to the Saṅgha, venerable ones.

TO BE USED WHEN CHANTING IN THE SAMYOGA STYLE:

Pharitvāna mettaṁ samettā bhadantā
Avikkhitta-cittā parittam bhaṇantu.

Having spread goodwill, benevolent venerable ones,
listen to protection with unscattered minds.

Sagge kāme ca rūpe
   Giri-sikharataṭe c’antalikkhe vimāne,
Dīpe raṭṭhe ca gāme
   Taruvana-gahane geha-vatthumhi khette,
Bhummā c’āyantu devā
   Jala-thala-visame yakkha-gandhabba-nāgā,
Tiṭṭhanā santike yam:
   Muni-vara-vacanaṁ sādhavo me suṇantu.
Buddha-dassana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.
Saṅgha-payirupāsana-kālo ayam-bhadantā.*

* When chanting outside of a monastery, instead of chanting all three of these last lines, simply repeat, “Dhammassavana-kālo ayam-bhadantā” three times. This is custom is observed regardless of which style of chanting is used.
Namakāra-siddhi Gāthā
VERSES ON SUCCESS THROUGH HOMAGE

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṁ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṁ janataṁ vineyyaṁ.

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

Buddham varantaṁ sīrasā namāmi
Lokassa nāthaṁ-ca vināyakaṁ-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
Dassesi lokassa visuddhi-maggam
Niyyāniko dhamma-dharassa dhārī
Sātāvaho santikaro suciṇṇo.

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

Dhammaṁ varantaṁ sīrasā namāmi
Mohappadālaṁ upasanta-dāham.
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-sena sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayam santi-niyojako ca
Svākkhata-dhammaṁ viditaṁ karoti.

The True Dhamma’s army, following the One Well-Gone, is victor over the evils & corruptions of the world. Self-calmed, it is calming & unfettering, and makes the well-taught Dhamma be known.

Saṅgham varantaṁ siraśa namāmi
Buddhānubuddhaṁ sama-sīla-ditthim.
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 aṭṭhavīsañ-ca
dvādaśañ-ca sahassake
Pañca-sata-sahassāni
Namāmi sīrasā aham.
I pay homage with my head to the 512,028 Buddhas.

Tesaṁ dhammañ-ca saṁghañ-ca
Ādarena namāmi’ham.
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu aṣesato.
I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe pañca-paññāsañ-ca
Catuvīsatī sahassake
Dasā-sata-sahassāni
Namāmi sīrasā aham.
I pay homage with my head to the 1,024,055 Buddhas.

Tesaṁ dhammañ-ca saṁghañ-ca
Ādarena namāmi’ham.
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu aḷḷāsato.
I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe navuttarasate
   Aṭṭhacattāḷīsa sahaṁsakake
Vīsati-sata-sahassāni
   Namāmi siraṁ aham.
I pay homage with my head to the 2,048,109 Buddhas.
Tesam dhammaṁ-ca saṅghaṁ-ca
   Ādarena namāmi'ham.
Namakārānubhāvena
   Ḥantvā sabbe upaddave
Anekā antarāyāpi
   Vinassantu, aḷḷāsato.
I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.
Namo-kāra-āṭṭhakāṁ
The Homage Octet

Namo Arahato Sammā-
Sambuddhassa mahesino.
Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo Uttama-dhammassa
Svākkhātasseva tenidha.
Homage to the highest Dhamma, well-taught by him here.

Namo Mahā-saṅghassāpi
Visuddha-sīla-diṭṭhino.
And homage to the Great Saṅgha, pure in virtue & view.

Namo omātyāraddhassa
Ratanattayassa sādhukāṁ.
Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassa
Tassa vatthuttayassapi.
And homage to those three objects that have left base things behind.

Namo-kārappabhāvena
Vigacchantu upaddavā.
By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena
Suvatthi hotu sabbādā.
By the potency of this homage, may there always be well-being.

Namo-kārassa tejena
Vidhimhi homi, tejavā.
By the majesty of this homage, may I be successful in this ceremony.
Maṅgala Sutta
THE DISCOURSE ON BLESSINGS

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyam viharati, Jetave Anāthapiṇḍikassa, āraṁ me.

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

Atha kho anāñtara devatā, abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappam Jetavanam 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 Bhagavantaṁ abhivādetvā ekam-antaṁ atṭhāsi.

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

Ekam-antaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi.

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

“Bahū devā manussā ca
Maṅgalāni acintayum
Ākaṅkhamānaṁ sotthānam
Brūhi maṅgalam-uttamaṁ.

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

* “Asevanā ca bālānam
Paṇḍitānaṁ-ca sevanā
Pūjā ca pūjaniyānam
Etam-maṅgalam-uttamaṁ.

[The Buddha:] “Not consorting with fools, consorting with the wise, paying homage to those who deserve homage: This is the highest blessing.

Paṭirūpa-desa-vāso ca
Pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca
   Etam-maṅgalam-uttamaṁ.
Living in a civilized country, having made merit in the past,
directing oneself rightly: This is the highest blessing.

Bāhu-saccañ-ca sippaṅ-ca
   Vinayo ca susikkhito
Subhāsitā ca yā vācā
   Etam-maṅgalam-uttamaṁ.
Broad knowledge, skill, discipline well-mastered,
words well-spoken: This is the highest blessing.

Mātā-pitu-upatthānam
   Putta-dārassa saṅgaho
Anākulā ca kammantā
   Etam-maṅgalam-uttamaṁ.
Support for one's parents, assistance to one's wife & children,
jobs that are not left unfinished: This is the highest blessing.

Dānañ-ca dhamma-cariyā ca
   Ānatakānañ-ca saṅgaho
Anavajjāni kammāni
   Etam-maṅgalam-uttamaṁ.
Generosity, living by the Dhamma, assistance to one's relatives,
deeds that are blameless: This is the highest blessing.

Āraṭi viratī pāpā
   Majja-pānā ca saññamo
Appamādo ca dhammesu
   Etam-maṅgalam-uttamaṁ.
Avoiding, abstaining from evil; refraining from intoxicants,
being heedful with regard to qualities of the mind: This is the highest blessing.

Gāravo ca nivāto ca
   Santutṭhī ca kataññutā
Kālena dhammassavanaṁ

Etam-maṅgalam-uttamaṁ.

Respect, humility, contentment, gratitude,
hearing the Dhamma on timely occasions: This is the highest blessing.

Khanṭī ca sovacassatā

Samaṇānaṁ-ca dassanam

Kālena dhamma-sākacchā

Etam-maṅgalam-uttamaṁ.

Patience, composure, seeing contemplatives,
discussing the Dhamma on timely occasions: This is the highest blessing.

Tapo ca brahma-cariyaṁ-ca

Ariya-saccāna-dassanam

Nibbāna-sacchi-kiriyā ca

Etam-maṅgalam-uttamaṁ.

Austerity, celibacy, seeing the Noble Truths,
realizing unbinding: This is the highest blessing.

Phuṭṭhassa loka-dhammehi

Cittaṁ yassa na kampati

Asokaṁ virajam khemam

Etam-maṅgalam-uttamaṁ.

A mind that, when touched by the ways of the world,
is unshaken, sorrowless, dustless, secure: This is the highest blessing.

Etādisāni katvāna

Sabbattham-aparājītā

Sabbattha sotṭhiṁ gacchanti

Tan-tesam maṅgalam-uttamanti.”

Everywhere undefeated when doing these things,
people go everywhere in well-being: This is their highest blessing.”
Yañ-kīñci vittam idha vā hurām vā
Saggesu vā yaṁ ratanaṁ pañītam
Na no samāṁ atthi Tathāgatena.
Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.

Idam-pi Buddhе ratanaṁ pañītam
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Khayaṁ virāgam amataṁ pañītam
Yad-ajjhagā Sakyamunī samāhito
Na tena dhammena sam’atthi kiñci.
The exquisite deathless—dispassion, ending—
discovered by the Sakyän Sage while in concentration:
There is nothing equal to that Dhamma.

Idam-pi dhamme ratanaṁ pañītam
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

Yam-buddha-seṭṭho parivaṅnayaṁ suciṁ
Samādhim-ānantarik’āññam-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 ratanaṁ pañītam
Etena saccena suvatthi hotu.
Ye puggalā aṭṭha satam paśatthā
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 sāṅhe ratanaṁ pañītam
Etena saccena suvatthi hotu.

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

Ye suppayuttā manaṁ daḷhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amataṁ vigayha
Laddhā mudhā nibbutim bhuñjamānā.

Those who, devoted, firm-minded,
apply themselves to Gotama’s message,
on attaining their goal, plunge into the deathless,
freely enjoying the unbinding they’ve gained.

Idam-pi sāṅhe ratanaṁ pañītam
Etena saccena suvatthi hotu.

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

Khīṇam purāṇam navam n’atthi sambhavam
Viratta-cittāyatike bhavasmin
Te khīṇa-bījā aviruḷhi-chandā
Nibbanti dhīrā yathāyam-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 saṅhe ratanaṁ paṇītam
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
yantam santam padam abhisamecca,
This is to be done by one skilled in aims appreciating the state of peace:
Sakko ujū ca suhujū ca
suvaco c’assa mudu anatimāñī,
Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,
Santussako ca subharo ca
appakicco ca sallahuka-vutti,
content & easy to support, with few duties, living lightly,
Santindriyo ca nipako ca
appagabbho kulesu ananugiddho.
with peaceful faculties, masterful, modest, & no greed for supporters.
Na ca khuddam samācare kiñci
yena viññū pare upavadeyyum.
Do not do the slightest thing that the wise would later censure.
Sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā.
Think: Happy & secure, may all beings be happy at heart.
Ye keci pāṇa-bhūtatthi
taśā vā thāvarā vā anavasesā,
Whatever beings there may be, weak or strong, without exception,
Dīghā vā ye mahantā vā
majjhimā rassakā añuka-thūlā,
long, large, middling, short, subtle, blatant,
Diṭṭhā vā ye ca adiṭṭhā
ye ca dūre vasanti avidūre,
seen & unseen, living near & far,

Bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhitattā.
born & seeking birth: May all beings be happy at heart.

Na paro param nikubbetha
nātimaññetha katthaci nam kiñci,
Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saañña
nāññam-aññassa dukkham-icheyya.
or through anger or irritation wish for another to suffer.

Mātā yathā niyam puttam
āyuṣa eka-puttam-anurakkhe,
As a mother would risk her life to protect her child, her only child,

Evan-pi sabba-bhūtesu
māna-sambhāvaye aparimāṇām.
even so should one cultivate the heart limitlessly with regard to all beings.

Mettañ-ca sabba-lokaṃmim
māna-sambhāvaye aparimāṇām,
With goodwill for the entire cosmos, cultivate the heart limitlessly:

Uddham adho ca tiriyañ-ca
asambādham averam asapattam.
above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhañ-caram nisinno vā
sayāno vā yāvatassa vigata-middho,
Whether standing, walking, sitting, or lying down, as long as one’s drowsiness is gone,

Etam satiṁ adhiṭṭheyya
brahmam-etam vihāram idham-āhu.
one should be resolved on this mindfulness.
This is called a sublime abiding here.

Diṭṭhiṁ-ca anupagamma
sīlavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,
Kāmesu vineyya gedhamā,
   Na hi jātu gabbha-seyyam punareṭīti.
having subdued desire for sensual pleasures,
   one never again will lie in the womb.
Khandha Paritta
THE GROUP PROTECTION

Virūpakhehi me mettaṁ
Mettaṁ Erāpathehi me
Chabyā-puttehi me mettaṁ
Mettaṁ Kaṇhā-Gotamakehi ca
I have goodwill for the Virūpakhas, the Erapatheas, goodwill for the Chabya descendants, & the Black Gotamakes.

Apādakehi me mettaṁ
Mettaṁ di-pādakehi me
Catuppadehi me mettaṁ
Mettaṁ bahuppadehi me
I have goodwill for footless beings, two-footed beings, goodwill for four-footed, & many-footed beings.

Mā mam apādako hīṁsi
Mā mam hīṁsi di-pādako
Mā mam catuppado hīṁsi
Mā mam hīṁsi 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 pāṇā
Sabbe bhūtā ca kevalā
Sabbe bhadrāni passantu
Mā kiñci pāpamāgamā.
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-padī uṇṇānābhī sarabū músikā.

There is a limit to creeping things—snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā.

Paṭikkamantu bhūtāni.

So’ham namo Bhagavato,

Namo sattannaṁ Sammā-sambuddhānaṁ.

I have made this protection, I have made this spell. May the beings depart.

I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.
Mora Paritta
THE PEACOCK’S PROTECTION

Udetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Tam taṁ namassāmi
Harissa-vaṇṇam paṭhavippabhāsaṁ

Taṁ tam namassāmi
Harissa-vaṇṇam paṭhavippabhāsaṁ
Tay’ajja guttā viharemu divasam.

The One King, rising, with Vision, golden-hued, illuminating the Earth:
I pay homage to you, golden-hued, illuminating the Earth.
Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu.
Namatthu buddhānaṁ namatthu bodhiyā.
Namo vimuttānaṁ namo vimuttiyā.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.

Imaṁ so parittam katvā
Moro carati esanā.

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

Apetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Tam taṁ namassāmi
Harissa-vaṇṇam paṭhavippabhāsaṁ
Tay’ajja guttā viharemu rattiṁ.

The One King, setting, with Vision, golden-hued, illuminining the Earth:
I pay homage to you, golden-hued, illuminining the Earth.
Guarded today by you, may I live through the night.
Ye brāhmaṇā vedagū sabba-dhamme
Te me namo te ca māṁ pālayantu.
Namatthu buddhānaṁ namatthu bodhiyā
Namo vimuttānaṁ namo vimuttiyā

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones, Homage to Awakening,
Homage to the Released Ones, Homage to Release.

Imaṁ so parittāṁ katvā
Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.
Atthi loke sīla-guno
Saccam soceyy’ anuddaya
Tena saccena kāhāmi
Sacca-kiriyam-anuttaram

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

Āvajjītvā 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 karīsāni
Udakaṁ 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.
Itipi so bhagavā araham sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
Vijjā-carāṇa-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavāti.
unexcelled trainer of those who can be taught, teacher of devas & human beings; awakened; blessed.
Svākkhāto bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
Sandiṭṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattam veditabbo viññūhi.
pertinent, to be seen by the observant for themselves.
Supaṭipanno bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,
Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,
Yadidaṁ cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:
Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One's disciples—
Āhuneyyo pāhuneyyo dakkhiṇeyyo aṇjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaram puññakkhettam lokassāti.

the incomparable field of merit for the world.
Āṭānāṭiya Paritta
Homage to the Seven Past Buddhas

Vipassissa namatthu
Cakkhumantassa sirīmato
Sikhissa-pi namatthu
Sabba-bhūtānukampino
Homage to Vipassī, possessed of vision & splendor.
Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu
Nhātakassa tapassino
Namatthu Kakusandhassa
Māra-senappamaddino
Homage to Vesabhū, cleansed, austere.
Homage to Kakusandha, crusher of Māra’s host.

Konāgamanassa namatthu
Brāhmaṇassa vuśīmato
Kassapassa namatthu
Vippamuttassa sabbadhi
Homage to Konāgamana, the Brahman who lived the life perfected.
Homage to Kassapa, everywhere released.

Aṅgīrasassa namatthu
Sakya-puttassa sirīmato
Yo imam dhammam-adesesi
Sabba-dukkhāpanūdanām.
Homage to Aṅgirasa, splendid son of the Sakyans,
who taught this Dhamma—the dispelling of all stress.

Ye cāpi nibbutā loke
Yathābhūtaṁ vipassissuṁ
Te janā apisuṇā

Mahanā vitasāradā

Those unbound in the world, who have seen things as they have come to be,
Great Ones of gentle speech, thoroughly mature:

Hitam deva-manussānaṁ

Yaṁ namassanti Gotamaṁ

Vijjā-caraṇa-samppanam

Mahantam vītasāradam

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

Vijjā-caraṇa-samppanam

Buddham vandāma Gotamanti

We revere the Buddha Gotama, consummate in knowledge & conduct.
**Aṅgulimāla Paritta**  
**Ven. Angulimala’s Protection**

Yato haṁ bhagini ariyāya jātiyā jāto,  
Nābhijānāmi saṅcica pāṇam 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  
Dhammānam vicayo tathā  
Viriyam-pīti-passaddhi-  
Bojjhangā ca tathāpare  
Samādh’upekkha-bojjhaṅgā  
Satt’ete Sabba-dassinā  
Muninā sammadakkhātā  
Bhāvitā bahulīkatā  
Saṁvattanti abhiṅāya  
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._
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.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.
By the saying of this truth, may you always be well.
Those diseases were abandoned by the three great seers, just as defilements are demolished by the Path in accordance with step-by-step attainment.

By the saying of this truth, may you always be well.
Bāhuṁ sahassam-abhinimmita-sāvudhantam
Grīmekhalaṁ udita-ghora-sasena-māram
Dānādi-dhamma-vidhinā jītavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggam.
[Tan-tejasā bhavatu te jaya-maṅgalāni.]

Creating a form with 1,000 arms, each equipped with a weapon, Māra, on the elephant Girimekha, uttered a frightening roar together with his troops. The Lord of Sages defeated him by means of such qualities as generosity:
By the majesty of this, may you have the highest victory blessing.
[By the majesty of this, may you have victory blessings.]

Mārātirekam-abhiyujjhita-sabba-rattim
Ghorampan’ālavaka-makkham-athaddha-yakkham
Khanṭī-sudanta-vidhinā jītavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggam.

Even more frightful than Māra making war all night was Ālavaka, the arrogant unstable ogre. The Lord of Sages defeated him by means of well-trained endurance:
By the majesty of this, may you have the highest victory blessing.

Nāḷāgiriṁ gaja-varaṁ atimattabhūtam
Dāvaggi-cakkam-asanīva sudāruṇantam
Mett’ambuseka-vidhinā jītavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggam.

Nāḷāgiri, the excellent elephant, when maddened, was very horrific, like a forest fire, a flaming discus, a lightning bolt. The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.

Ukkhitta-khaggam-atihattha sudāruṇantam
Dhāvan-ti-yojana-path’āṅgulimālavantaṁ
Iddhībhiṣaṅkhata-manō jītavā munindo
Tan-tejaśa bhavatu te jaya-maṅgal’aggaṁ.

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 īva gabbhinīyā
Ciñcāya duṭṭha-vacanaṁ jana-kāya-majjihe
Sanṭena soma-vidhinā jitavā munindo
Tan-tejaśa bhavatu te jaya-maṅgal’aggaṁ.

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.

Saccāṃ vihāya mati-saccaka-vāda-ketum
Vādāhiropita-manaṁ ati-andhabhūtaṁ
Paññā-padīpa-jalito jitavā munindo
Tan-tejaśa bhavatu te jaya-maṅgal’aggaṁ.

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

Nandopananda-bhujagaṁ vibudham mahiddhiṁ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejaśa bhavatu te jaya-maṅgal’aggaṁ.

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

Duggāha-diṭṭhi-bhujagena sudatṭha-hattham
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ
Ñāṇāgadena vidhinā jitavā munindo
Tan-tejaśā bhavatu te jaya-mañgal’aggaṁ.

His hands bound tight by the serpent of wrongly held views,
Baka, the Brahmā, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the majesty of this, may you have the highest victory blessing.

Etāpi buddha-jaya-mañgala-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān’aneka-vividhāni c’upaddavāni
Mokkham sukham adhigameyya naro 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-kāruniko nātho
Hitāya sabba-pāṇinaṁ
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ
Etena sacca-vajjena

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

Jayanto bodhiyā mūle

Sakyānaṁ nandi-vaḍḍhano
evaṁ tvam vijayo ho hi

Jayassu jaya-maṅgale
Victorious at the foot of the Bodhi tree,
was he who increased the Sakyans’ delight.
May you have the same sort of victory.
May you win victory blessings.

Aparājita-pallaṅke

Sīse paṭhavi-pokkhare

Abhiseke sabba-buddhānaṁ

Aggappatto pamodati
At the head of the lotus leaf of the world
on the undefeated seat consecrated by all the Buddhas,
he rejoiced in the utmost attainment.

Sunakkhattaṁ sumaṅgalaṁ
Supabhātam suhuṭṭhitam
Sukhaño sumuhutto ca
Suyitṭham brahmacārisu
Padakkhiṇaṁ kāya-kammaṁ
Vācā-kammaṁ padakkhiṇaṁ
Padakkhiṇaṁ mano-kammaṁ
Paṇidhi te padakkhiṇā
Padakkhiṇāni katvāna
Labhantatthē, padakkhiñe

A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act,
a rightful verbal act, a rightful mental act,
your rightful intentions with regard to those who lead the holy life.
Doing these rightful things,
your rightful aims are achieved.
Abhaya Paritta
THE DANGER-FREE PROTECTION

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa Saddo
Pāpaggaha dussupinām akantaṁ
Buddhānubhāvena vināsantam

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Buddha’s power may they be destroyed.

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa Saddo
Pāpaggaha dussupinām akantaṁ
Dhammānubhāvena vināsantam

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Dhamma’s power may they be destroyed.

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa Saddo
Pāpaggaha dussupinām akantaṁ
Saṅghānubhāvena vināsantam

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Sangha’s power may they be destroyed.

* * *

Sakkatvā buddha-ratanaṁ
Osatham uttamaṁ varam
Having revered the jewel of the Buddha, the highest, most excellent medicine, the welfare of human & heavenly beings: Through the Buddha’s majesty & safety, may all obstacles vanish. May your sufferings grow totally calm.

Sakkatvā dhamma-ratanaṁ
Osathāṁ uttamaṁ varam
Parilāḥūpasamanāṁ
Dhamma-tejena sotthinā
Nassanṭ’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-ratanaṁ
Osathāṁ uttamaṁ varam
Āhuneyyaṁ pāhuneyyaṁ
Saṅgha-tejena sotthinā
Nassanṭ’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.
Devatāyuyyojana Gāthā
VERSES Ushering the Devas Back Home

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā
   Havu sabbe’pi pāṇino.
   May all beings:
   who have fallen into suffering be without suffering,
   who have fallen into danger be without danger,
   who have fallen into sorrow be without sorrow.

Ettāvatā ca amhehi
   Sambhataṁ puňña-sampadāṁ
Sabbe devānumodantu
   Sabba-sampatti-siddhiyā.
   For the sake of all attainment & success, may all heavenly beings rejoice in the extent to which we
   have gathered a consummation of merit.

Dānaṁ dadantu saddhāya
   Śīlam 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 to a heavenly destination.

Sabbe Buddhā balappattā
   Paccekānañ-ca yam balam
Arahantānañ-ca tejena
   Rakkham 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-maṅgalam

Rakkhantu sabba-devatā

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

Sabba-buddhānubhāvena

Sadā sotthī bhavantu te.

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

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

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

Sabba-dhammānubhāvena

Sadā sotthī bhavantu te.

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

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

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

Sabba-ssaṅghānubhāvena

Sadā sotthī bhavantu te.

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

Taking the Five Precepts

**THE REQUEST:**

Mayam bhante, ti-saraṇena saha pañca sīlāni yācāma.

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

Dutiyaṃ-pi mayaṃ bhante…

*Venerable Sir, a second time…*

Tatiyaṃ-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. *(three times)*

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

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

**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.*

Dutiyaṃ-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyaṃ-pi dhammaṃ saraṇaṃ gacchāmi.
A second time, I go to the Dhamma for refuge.

Dutiym-pi saṅgham saranaṁ gacchāmi.

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

Tatiyam-pi buddham saranaṁ gacchāmi.

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

Tatiyam-pi dhammaṁ saranaṁ gacchāmi.

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

Tatiyam-pi saṅgham saranaṁ gacchāmi.

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

The monk then says:

Ti-sarana-gamanam niṭṭhitam.

This ends the going for refuge.

The lay people respond:

Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādatthinā veramaṇī sikkhā-padaṁ 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.

Sīlena sugatim yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutim yanti.

Through virtue they go to unbinding.

Tasmā sīlam visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)
Taking the Eight Precepts

The Request:

Mayaṁ bhante, ti-saraṇena saha atṭha sīlāni yācāma.

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

Dutiyan-pi mayaṁ bhante…

Venerable Sir, a second time…

Tatiyan-pi mayaṁ bhante…

Venerable Sir, a third time…

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato

samma-sambuddhassa. (three times)

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

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyan-pi buddhaṁ saraṇaṁ gacchāmi.

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

Dutiyan-pi dhammaṁ saraṇaṁ gacchāmi.

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

Dutiyan-pi saṅghaṁ saraṇaṁ gacchāmi.

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

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

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

The monk then says:

Ti-saraṇa-gamanam niṭṭhitam.
This ends the going for refuge.

The lay people respond:

Āma bhante.
Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhāna veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from eating after noon & before dawn.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.
Uccāsayana-mahāsayanā veramaṇī sikkhā-padam samādiyāmi.

*I undertake the training rule to refrain from high & luxurious seats & beds.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

*(BOW THREE TIMES)*
Ordination for an Eight-Precept Nun

Arahaṁ sammad-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.

Buddhaṁ bhagavantaṁ abhivādemi.
I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.

Dhammaṁ namassāmi.
I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One’s disciples has practiced well.

Saṅghaṁ namāmi.
I pay respect to the Saṅgha.

(BOW DOWN)

Namo tassa bhagavato arahato

sammad-samaṃbuddhassa. (three times)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Esāhaṁ bhante, sucira-parinibbutam-pi, tam bhagavantaṁ
saraṇaṁ gacchāmi, dhammaṅ-ca bhikkhu-saṅghaṅ-ca. Pabbajjam
maṁ saṅgho dhāretu, ajjatagge pānupetaṁ saraṇaṁ gataṁ.
Venerable sir, I take refuge in the Blessed One—even though he long ago was totally unbound—together with the Dhamma &’ the Bhikkhu Saṅgha. May the Saṅgha regard me as one gone forth, having attained refuge from this day forward.

Ahaṁ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.
Venerable Sir, I request the Three Refuges & the Eight Precepts.
Dutiyaṁ-pi mayaṁ bhante…
Venerable Sir, a second time…

Tatiyam-pi mayam 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. (three times)

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

The monk then recites the following passages line by line, with the nun reciting line by line after him.

Buddham saranam gacchami.

I go to the Buddha for refuge.

Dhammaṃ saranam gacchami.

I go to the Dhamma for refuge.

Saṅgham saranam gacchami.

I go to the Saṅgha for refuge.

Dutiyam-pi buddham saranam gacchami.

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

Dutiyam-pi dhammaṃ saranam gacchami.

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

Dutiyam-pi saṅgham saranam gacchami.

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

Tatiyam-pi buddham saranam gacchami.

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

Tatiyam-pi dhammaṃ saranam gacchami.

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

Tatiyam-pi saṅgham saranam gacchami.

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

The monk then says:
Ti-saraṇa-gamanam niṭṭhitam.
This ends the going for refuge.

The nun responds:

Āma bhante.
Yes, Venerable Sir.

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

Pāṇātipātā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhanā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from eating after noon & before dawn.

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

Uccāsaya-mahāsayanā veramaṇi sikkhā-padaṁ samādiyāmi.
I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padaṁ samādiyāmi.
I undertake these eight precepts.

Imāni aṭṭhasikkhā-padaṁ samādiyāmi.
I undertake these eight precepts.

Imāni aṭṭha sikkhā-padaṁ samādiyāmi.
I undertake these eight precepts.

(BOW THREE TIMES)
Requesting a Discourse

Brahmā ca lokādhipatī sahampati
Kat’añjalī andhivaram ayācatha:
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṁ anukampimaṁ pajaṁ.

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
   Parittāṁ brūtha maṅgalam.
Vipatti-paṭibāhāya
   Sabba-sampatti-siddhiyā,
Sabba-bhaya-vināsāya
   Parittāṁ brūtha maṅgalam.
Vipatti-paṭibāhāya
   Sabba-sampatti-siddhiyā,
Sabba-roga-vināsāya
   Parittāṁ 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 katham,
Sabbam aparādham 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 katham,
Sabbam aparādham 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:

Aham khamami, tumhehi-pi me khamitabbaṃ.
I forgive you; may you all also forgive me.

Respond:

Khamāma bhante.
We forgive you, Venerable Sir.

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

Sādhu bhante.
Very good, Venerable Sir.

(BOW THREE TIMES)

* Mahāthere is used for very senior & highly respected monks.
  Change it to There for somewhat less senior monks,
  Upajjhayë for one’s preceptor,
Acarīye for one’s teacher, and 
Ayasmante for monks in general.

(When one person is asking forgiveness)

Repeat Namo... three times.

[Mahāthere]* pamādena, dvārattayena kataṁ, Sabbāṁ 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:

Ahāṁ khamāmi, tayāpi me khamitabbaṁ.
I forgive you; may you also forgive me.

Respond:

Khamāmi bhante.
I forgive you, Venerable Sir.

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

Sādhu bhante.
Very good, Venerable Sir.

(BOW THREE TIMES)
Formal Offerings

Food

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

Imāni [Etāni] mayaṁ bhante, bhattāni, saparivārāni, bhikkhu-saṅghassā, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākam, dīgha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

To two or three monks. Repeat Namo... three times, then:

Imāni [Etāni] mayaṁ bhante, bhattāni, saparivārāni, sīlavantarāṁ, onojayāma. Sādhu no bhante, sīlavanto, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākam, dīgha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

For one monk, change silantānaṁ to silavato, and silavanto to silavā.

General Items (after noon)

To four or more monks. Repeat Namo... three times, then:
Imāni mayam bhante, saṅgha-dānāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these Saṅgha gifts of ours to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these, our Saṅgha gifts, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

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

Venerable sirs, we present these Saṅgha gifts of ours to the virtuous ones. May the virtuous ones accept these, our Saṅgha gifts, for our long-term welfare & happiness.

For one monk, change sīlavantānam to silavato, and sīlavanto to silavā.

“Forest Cloth”

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

Imāni mayam bhante, paṅsukūla-cīvarāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, paṅsukūla-cīvarāni, saparivārāni, paṭīggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these cast-off cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

To two or three monks. Repeat Namo... three times, then:

Imāni mayam bhante, paṅsukūla-cīvarāni, saparivārāni, sīlavantānam, oṇojayāma. Sādhu no bhante, sīlavanto, imāni,
paṇsukūla-cīvarāni, saparivārāni, paṭiggaṅhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these cast-off cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

*Declaration for a Gift to the Bhikkhu Saṅgha*

*(TO BE MADE BY ONE OF THE MONKS)*

Repeat Namo... three times, then:


Venerable sirs, may the Saṅgha please pay attention: The first share [of this gift] goes to the senior monk. May the remaining shares be ours. May the monks, (novices, & lay people)* [living here] use these things as they please.

* Omit or include the references to novices & lay people as is appropriate.

*Lodgings*

Repeat Namo... three times, then:

Imāni mayam bhante, senāsanāni, āgatānāgatassa, cātuddisassa, bhikkhu-saṅghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni, paṭiggaṅhātu, amhākam, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these lodgings of ours to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours for our long-term welfare & happiness.
Kaṭhina Cloth

Repeat Namo... three times, then:

Imam bhante, saparivāram, kaṭhina-cīvara-dussan, saṅghassa, onojayāma. Sādhu no bhante, saṅgho, imāni, saparivāram, kaṭhina-cīvara-dussan, paṭigganāhātu, paṭiggahevatva ca, iminā dussena, kaṭhinām attharatu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present this kaṭhina-robe cloth, together with its accompanying articles, to the Saṅgha. May the Saṅgha please accept this kaṭhina-robe cloth of ours, together with its accompanying articles, and having accepted it, spread the kaṭhina with this cloth for our long-term welfare & happiness.

Rains Bathing Cloth

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

Imāni mayam bhante, vassāvasika-cīvarāni, saparivārāni, bhikkhu-saṅghassa, onojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, vassāvasika-cīvarāni, saparivārāni, paṭiggaṇāhātu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāni mayam bhante, vassāvasika-cīvarāni, saparivārāni, sīlavantānām, onojayāma. Sādhu no bhante, sīlavanto, imāni, vassāvasika-cīvarāni, saparivārāni, paṭiggaṇāhātu, amhākaṁ, dīgha-
rattāṁ, hitāya, sukhāya.

Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

Rains-residence Candle

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

Imāṁ bhante, Buddha-pūjāya, vassa-gataṁ, padipam, saṅghassa, oñojayaṁ. Sādhu no bhante, saṅgho, imāṁ vassa-gataṁ, padipam, paṭiggaṅhātu, amhākaṁ, digha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present this Rains-residence candle, for homage to the Buddha, to the Saṅgha. May the Saṅgha accept this Rains-residence candle, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāṁ bhante, Buddha-pūjāya, vassa-gataṁ, padipam, sīlavantānam, oñojayaṁ. Sādhu no bhante, sīlavanto, imāṁ vassa-gataṁ, padipam, paṭiggaṅhātu, amhākaṁ, digha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present this Rains-residence candle, for homage to the Buddha, to the virtuous ones. May the virtuous ones accept this Rains-residence candle, for our long-term welfare & happiness.
Homage

Visākha Pūjā

(LEADER)

Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāram karomase:

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

(AALL)

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

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

Yam-amha kho mayaṁ, Bhagavantaṁ saraṇam gatā, yo no Bhagavā satthā, yassa ca mayaṁ Bhagavato dhammaṁ 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-sambodhiṁ abhiśambuddho.

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, in this generation
with its contemplatives & brāhmans, its rulers & common people.
Nissāsayaṁ kho so Bhagavā, arahāṁ sammā-sambuddho, vijjā- carāṇa-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 paccattām veditabbo viññūhi.

And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be realized by the observant for themselves.


And that the Community of the Blessed One’s disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Ayaṁ kho pana paṭimā, tam Bhagavantaṁ uddissa katā patiṭṭhāpitā, yāvadeva dassanena, tam Bhagavantaṁ anussaritvā, pasāda-samvega-paṭilābhāya.

This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.

[Ayaṁ kho pana thūpo, tam Bhagavantaṁ uddissa kato patiṭṭhāpito, yāvadeva dassanena, tam Bhagavantaṁ anussaritvā, pasāda-samvega-paṭilābhāya]
This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dismay.

Mayaṁ kho etarahi, imāṁ visākha-puṇṇamī-kālam, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammatam patvā, imāṁ thānām sampattā.

Now, on this full-moon day of Visākha—recognized as the date of the Blessed One’s birth, Awakening, & Total unbinding—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār’ūpadhānam karitvā,

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

Tassa Bhagavato yathā-bhuce guṇe anussarantā, imāṁ paṭimā-gharam [thūpam] tikkhattum padakkhiṇam karissāma, yathā-gahitehi sakkārehi pūjāṁ kurumāṇa.

Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image-shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi, ūtabbehi guṇehi atiṭārammaṇatāya paññāyamāno,

Even though the Blessed One was long ago totally unbound, he is still discernable through our remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākam dīgha-rattaṁ hitāya sukhāya.

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

(LEADER)

Handa mayam buddhassa bhagavato pubba-bhāga-namakāram karomase:

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

(AALL)

[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, Bhagavantaṁ saraṇam gatā, yo no Bhagavā satthā, yassa ca mayam Bhagavato dhammaṁ 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 kāruṇāṁ paṭicca, karuṇāyako hitesi, anukampaṁ upādāya, āsāḷha-puṇṇamiyaṁ, Bārāṇasiyaṁ isipatane migadāye, pañca-vaggiyānaṁ bhikkhūnam, anuttaram dhamma-cakkaṁ paṭhamam pavattetvā, cattāri arīya-saccāni pakāsati.

is a Worthy One, Rightly Self-awakened. Through his compassion & sympathy for living beings, compassionately desiring their welfare, he first set the unexcelled Wheel of Dhamma in motion on the full moon night of the month of Āsāḷha, in the Deer Refuge at the Meeting Place of the Seers near Vārāṇasi, and proclaimed the four noble truths to the Group of Five Monks.

Tasmiñ-ca kho samaye, pañca-vaggiyānam bhikkhūnam pamukho, āyasmā Aññā-Koṇḍañño, Bhagavato dhammaṁ sutvā, virajāṁ vītamalam dhamma-cakkhum paṭilabhitvā, “Yañ-kiñci samudaya-
dhammaṁ sabban-taṁ nirodha-dhammanti."

At that time, the leader of the Group of Five Monks—Venerable Aññā-Koṇḍañña—having listened to the Blessed One’s teaching, gained the dustless, stainless Dhamma eye: “Whatever is subject to origination is all subject to cessation.”

Bhagavantaṁ upasampadaṁ yācitvā, Bhagavato yeva santike, ehi-bhikkhu-upasampadāṁ paṭilabhitvā, Bhagavato dhamma-vinaye ariyā-sāvaka-saṅgho, loke paṭhamamaṁ uppanno ahosi.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One’s very presence, and so became the world’s first noble disciple in the Blessed One’s Dhamma & discipline.


And at the time the Gem of the Saṅgha first appeared in the world, making the Triple Gem—the Gem of the Buddha, the Gem of the Dhamma, & the Gem of the Saṅgha—complete.

Mayaṁ kho etarahi, imaṁ āsāḷha-puṇṇamī-kālāṁ, tassa Bhagavato dhamma-cakkappavattana-kāla-sammataṁ-ca, ariyā-sāvaka-saṅgha-upatti-kāla-sammataṁ-ca, ratanattaya-sampuraṇa-kāla-sammataṁ-ca patvā, imaṁ thānaṁ sampattā,

Now, on this full-moon day of Āsāḷha—recognized as the date of the Blessed One’s setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār’ūpadhānam karitvā,

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

Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi, ānabbehi guṇehi atīṭārammaṇatāya paññāyamāno,

Even though the Blessed One long ago was totally unbound, he is still discernable through the remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre, paṭiggaṇhātu, amhākaṁ dīgha-rattam hitāya sukhāya.

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

(LEADER)

Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāraṁ karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

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

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

Ajjāyaṁ māgha-puṇṇamī samappattā, māgha-nakkhattena puṇṇa-
cando yutto, yattha Tathāgato arahāṁ sammā-sambuddho,
caturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkham 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-teraṇī bhikkhu-satāni, sabbeṣam-yeva
khīṇāsavānam, sabbe te ehi-bhikkhumā, sabbe āpi te anāmantitāva,
Bhagavato santikam āgatā, Veluvane kalandaka-nivāpe, māgha-
puṇṇamiyam vaḍḍhamānakacchāyāya.

At that time, 1,250 monks—all entirely free of defilements, all
recipients of the Come-Bhikkhu ordination, all unnotified of the
meeting—came to the Blessed One’s presence in the Squirrels’ Feeding
Ground in the Bamboo Forest in the late afternoon of the full moon
day in Māgha.

Tasmiṁ-ca sannipāte,
Bhagavā visuddh’uttam’uposatham akāsi,
ovāda-pāṭimokkhāṁ uddisi.

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

Ayaṁ amhākaṁ Bhagavato, ekoyeva sāvaka-sannipāto ahosi, cāturaṅgiko, ad̄hā-terasāṇi bhikkhu-satāni, sabbesāṁ-yeva khīṇāsavāṇāṁ.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all with effluents ended.

Now, on this same date—the full-moon day in Māgha—remembering the Blessed One, even though he long ago was totally unbound, we have come to this memorial to him.

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

Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Even though the Blessed One, together with that Community of his Noble Disciples, long ago was totally unbound, he is remembered through his virtues.
Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākam dīgha-rattam hitāya sukhāya.

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

Ukāsa. Dvārattayena kataṁ,
sabbaṁ apāradham khamatu no (me) bhante.

We (I) ask your leave. We (I) ask you to forgive us (me) for whatever wrong we (I) have done with the three doors (of body, speech, & mind).

Vandāmi bhante cetiyāṁ, sabbaṁ sabbattha thāne,
supatiṭṭhitām sārīraṅka-dhātuṁ,
maḥā-bodhiṁ buddha-rūpaṁ, sakkāratthāṁ.

I revere every stupa established in every place, every relic of the Buddha’s body, every Great Bodhi tree, every Buddha image that is an object of veneration

Ahaṁ vandāmi dhātuyo. Ahaṁ vandāmi sabbaso,
Iccetaṁ ratanattayaṁ, ahaṁ vandāmi sabbadā.

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

Buddha-pūjā maḥā-tejavanto, Dhamma-pūjā maḥappaṇño,
Saṅgha-pūjā maḥā-bhogāvaho.

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

Buddham Dhammad Saṅgham,
jīvitaṁ yāva-nibbānam saraṇaṁ gacchāmi.

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

Parisuddho ahaṁ bhante, parisuddhoti maṁ,
Buddho Dhammo Saṅgho dhāretu.

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

Sabbe sattā sadā hontu Averā sukha-jīvino.

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

Kataṁ puṇṇa-phalam mayham,
Sabbe bhāgī bhavantu te.

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

Siluddesa-pāṭha
The Virtue Summary

(Leader) Handa mayaṁ siluddesa-pāṭham bhaṇāmaṁ:


This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, monks, and consummate in the Patimokkha. Live restrained with the restraint of the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.”

Therefore we should train ourselves: “We will live consummate in virtue, consummate in the Patimokkha. We will live restrained with the restraint of the Patimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.” That’s how we should train ourselves.

Tāyana-gāthā
The Verse to Tāyana

(Leader) Handa mayaṁ Tāyana-gāthāyo bhaṇāmaṁ:
[Chinda sotam] parakkamma
Kāme panūda brāhmaṇa
Nappahāya muni kāme
N’ekattam-upapajjati.

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

Kayirā ce kayirāthenaṁ
   Dalhamenaṁ parakkame
Sithilo hi paribbājo
   Bhiyyo ākirate rajaṁ.
Akataṁ dukkaṭaṁ seyyo
   Pacchā tappati dukkaṭaṁ.
Kataṁ-ca sukataṁ seyyo
   Yaṁ katvä nānutappati.

If something’s to be done, then work at it firmly, for a slack going-forth kicks up all the more dust. It’s better to leave a misdeed undone. A misdeed burns you afterward. Better that a good deed be done that, when done, you don’t regret.

Kuso yathā duggahito
   Hattham’evānukantati
Sāmaññaṁ dupparāmaṭṭham
   Nirayāyūpakaḍḍhati.
Yaṁ-kiñci sithilaṁ kammaṁ
   Saṅkiliṭṭhaṁ-ca yaṁ vataṁ
Saṅkassaram brahma-cariyaṁ
   Na taṁ hoti, mahapphalanti.

Just as sharp-bladed grass, if wrongly held, wounds the very hand that holds it—
the contemplative life, if wrongly grasped, drags you down to hell.
Any slack act, or defiled observance, or fraudulent holy life bears no great fruit.
Anumodanā

_LEADER_

Yathā vārivahā pūrā
   Paripūrenti sāgaram
Evam-eva ito dinnam
   Petānam upakappati.
Ichitam patthitaṁ tumhamṁ
   Khippameva samijjhatu
Sabbe pūrentu saṅkappā,
   Cando paññaraso yathā
Maṇi jotiraso yathā.

_Just as rivers full of water_
_   fill the ocean full,
_even so does that here given_
   _benefit the dead (the hungry ghosts)._  
_May whatever you wish or want quickly come to be,_
   _may all your aspirations be fulfilled,_
_   as the moon on the fifteenth (full moon) day,_
_or as a radiant, bright gem._

_ALL_

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

NOTE: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning “Sabbītiyo…” three times before going on to the lines beginning “Abhivādana-sīlissa…” On some occasions, the leader will omit his solo part and will lead the entire group in chanting the following verses as a prelude to the passage beginning, “Sabbītiyo….”

Sabba-roga-vinimutto
    Sabba-śantāpa-vajjito
Sabba-veram-atikkanto
    Nibbuto ca tuvaṁ bhava.
May you be: freed from all disease, safe from all torment,
    beyond all animosity, &’ unbound.
II.

Aggato ve pasanānaṁ
Aggam dhammaṁ vijānataṁ
Agge buddhe pasanānaṁ
Dakkhiniyeyye anuttare
Agge dhamme pasanānaṁ
Virāgūpasame sukhe
Agge saṅhe pasanānaṁ
Puññakkhette anuttare
Aggasmim dānaṁ dadataṁ
Aggam puññam pavaṭḍhati
Aggam āyu ca vaṭṭo ca
Yaso kitti sukham balaṁ.
Aggassa dātā medhāvī
Agga-dhamma-samāhito
Deva-bhūto manusso vā
Aggappatto pamodatīti.

With confidence,
realizing the supreme Dhamma to be supreme,
confidence in the supreme Buddha,
unsurpassed in deserving offerings,
confidence in the supreme Dhamma,
the bliss of stilling, dispassion,
confidence in the supreme Saṅgha,
unsurpassed as a field of merit,
having given gifts to the supreme,
one develops supreme merit,
supreme long life & beauty,
status, honor, bliss, & strength.
Having given to the supreme,
the wise person, firm in the supreme Dhamma,
whether becoming a deva or a human being,
rejoices, having attained the supreme.

NOTE: These verses are from the Aggappasāda Sutta (Discourse on Faith in the Supreme), Aṅguttara Nikāya 4:34.
The enlightened person, having given life, strength, beauty, quick-wittedness—
the intelligent person, a giver of happiness—
attains happiness himself.
Having given life, strength, beauty,
happiness, &’ quick-wittedness,
he has long life &’ status wherever he arises.

NOTE: These verses are from the Bhojanā-dānānumodanā Sutta (Discourse on Rejoicing in the Gift of Food), Aṅguttara Nikāya 5:37.
IV.

Āyuṁ vaṇṇam yaśam kittiṁ
Saggaṁ uccākulinaṁ
Ratiyo patthayanena
Uḷāra aparāparā
Appamādaṁ pasaṁsanti
Puñña-kiriyaṁ paṇḍitā
Appamatto ubho atthe
Adhiggaṇhāti paṇḍito
Diṭṭhe dhamme ca yo attho
Yo c’attho samparāyiko
Atthābhisamaya dhīro
Paṇḍito’ti pavuccatīti.

Long life, beauty, status, honor,
heaven, high birth:
To those who delight in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in the making of merit.
The wise person, heedful,
acquires a two-fold welfare:
welfare in this life & welfare in the next.
By breaking through to his welfare
he is called “enlightened, wise.”

NOTE: These verses are from the Īṭṭha Sutta (Discourse on What is Welcome), Aṅguttara Nikāya 5:43. They are rarely chanted, and are included here for the sake of completeness.
V.

Bhuttā bhogā bhaṭā bhaccā
Vitiṇṇā āpadāsu me
Uddhaggā dakkhiṇā dinṇā
Aṭho pañca balī katā
Upaṭṭhitā sīlavanto
Saññatā brahmačārino
Yadatthāṁ bhogam-iccheyya
Paṇḍito gharam-āvasaṁ
So me attho anupatto
Kataṁ ananutāpiyaṁ
Etaṁ anussaram macco
Ariya-dhamme ṭhito naro
Idh’eva nam paṇamsanti
Pecca sagge pamodatīti.

“My wealth has been enjoyed,
my dependents supported, protected from calamities by me.
I have given lofty offerings,
and performed the five oblations.
I have provided for the virtuous,
the restrained, followers of the holy life.
For whatever aim a wise householder
would desire wealth, that aim have I attained.
I have done what will not lead to future distress.”
When this is recollected by a mortal,
a person established in the Dhamma of the noble ones,
he is praised here and, after death, rejoices in heaven.

**NOTE:** These verses are from the *Adiya Sutta* (Discourse on Benefits to be Obtained), Aṅguttara Nikāya 5:41. The “five oblations” are gifts/offerings given to one’s relatives, guests, the dead, kings (taxes paid to the government), and devas. This passage is often chanted when donors are dedicating a donation to a relative or friend long deceased.
VI.

Dānañ-ca peyya-vajjañ-ca
Attha-cariyā ca yā idha
Samānattatā ca dhammesu
   Tattha tattha yathārahām.
Ete kho saṅghāḥ loke
   Rathassāṇī va yāyato.
Ete ca saṅghāḥ nāssu
   Na mātā putta-kāraṇā
Labhetha mānaṁ pūjam vā
   Pitā vā putta-kāraṇā.
Yasmā ca saṅghāḥ ete
   Samavekkhanti paṇḍitā
Tasmā mahattām papponṭi
   Pāsamsā ca bhavanti teti.

Giving, kind words, beneficial action,
and consistency in the face of events,
in line with what’s appropriate in each case, each case.
These bonds of fellowship (function) in the world
like the linchpin in a moving cart.
Now, if these bonds of fellowship were lacking,
a mother would not receive
   the honor &’ respect owed by her child,
nor would a father receive what his child owes him.
But because the wise show regard for these bonds of fellowship,
they achieve greatness and are praised.

NOTE: These verses are from the Saṅgha-vatthu Sutta (Discourse on the Bonds of Fellowship), Aṅguttara Nikāya 4:32.
VII.

Kāle dadanti sapaññā
   Vadaññū vīta-maccharā
Kālena dinnaṁ ariyesu
   Uju-bhūtesu tādisu
Vippasanna-manā tassa
   Vipulā hoti dakkhiṇā
Ye tattha anumodanti
   Veyyāvaccam karonti vā
Na tena dakkhiṇā onā
   Tēpi puññassa bhāgino
Tasmā dade appatīvāna-citto
   Yattha dinnaṁ mahapphalaṁ
Puññāni para-lokaṁ
   Patiṭṭhā honti pāninanti.

Those with discernment, responsive, free from stinginess,
give in the proper season.
Having given in the proper season
with hearts inspired by the noble ones—straightened, Such—
their offering bears an abundance.
Those who rejoice in that gift, or give assistance,
they too have a share of the merit,
and the offering is not depleted by that.
Therefore, with an unhesitant mind,
one should give where the gift bears great fruit.
Merit is what establishes living beings in the next life.

NOTE: These verses are from the Kāla-dāna Sutta (Discourse on Seasonable Gifts), Aṅguttara Nikāya 5:36. They are often chanted when large groups of people organize a donation for a special occasion, such as a kāṭhina.
VIII.

Ratanattayānubhāvena
   Ratanattaya-tejasā
Dukkha-roga-bhayā verā
   Sokā sattu c’upaddavā
Anekā antarāyāpi
   Vinassantu aṣesato
Jaya-siddhi dhanam lābham
   Sotthi bhāgyam sukham balam
Siri āyu ca vañño ca
   Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca
   Jīva-siddhi bhavantu te.

Through the power of the Triple Gem,
through the majesty of the Triple Gem,
May suffering, disease, danger, animosity,
sorrow, adversity, misfortune
—obstacles without number—
vanish without a trace.
Triumph, success, wealth, &’ gain, safety, luck, happiness, strength,
glory, long life, &’ beauty, fortune, increase, &’ status,
a lifespan of 100 years, and success in your livelihood:
   May they be yours.

**Note:** This passage is frequently chanted when a gift is being dedicated to the Saṅgha as a whole (Saṅgha-dāna). The same is true of the following passage, which is one of the few passages that Dhammayut monks will chant in Saṅyoga style.
Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena buddha-ratanam dhamma-ratanam saṅgha-ratanam tiṇṇam ratanānam ānubhāvena caturāsītisahassadhammakkhandhānubhāvena piṭakatyānubhāvena jinasāvakānubhāvena:

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṇgalā vinassantu.


Dukkha-roga-bhayā verā

Sokā sattu c’upaddavā

Anekā antarāyāpi

Vinassantu ca tejasā

Jaya-siddhi dhanam labham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca

Bhogam uḍḍhī ca yasavā

Sata-vassā ca āyū ca

Jīva-siddhī bhavantu te.

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

Sabba-buddhānubhāvena

Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

Sabba-dhammānubhāvena
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.
So attha-laddho sukhitō
Virulho buddha-sāsane
Arogo sukhitō hohi
Saha sabbehi ēṭībhī.
Sā attha-laddhā sukhitā
Virulhā buddha-sāsane
Arogā sukhitā hohi
Saha sabbehi ēṭībhī.
Te attha-laddhā sukhitā
Virulhā buddha-sāsane
Arogā sukhitā hōtha
Saha sabbehi ēṭībhī.

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

Note: The above verses are frequently chanted after an ordination, or when a lay person has undertaken the practice of the eight precepts or has taken the five precepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning “So attha-laddho...” three times. If one woman, chant only the two lines beginning “Sā attha-laddhā...” three times. If more than one person, chant only the two lines beginning “Te attha-laddhā...” three times.
XI.

Yasmīṁ padēse kappeti
Vāsam paṇḍita-jātiyo
Silavant’ettha bhojetvā
Saṁnāte brahma-cārino
Yā tattha devatā āsum
Tāsāṁ dakkhiṇam-ādise.
Tā pūjitā pūjayanti
Mānītā mānayanti nam.
Tato nam anukampanti
Mātā puttam va oraśam.
Devatā’nukampito poso
Sadā bhadrāni passati.

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

NOTE: These verses are from the Mahā-Parinibbāna Suttanta (Great Discourse on the Total Unbinding), Dīgha Nikāya 16. They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a housewarming.
XII.

Bhavatu sabbha-maṅgalaṁ
   Rakkhantu sabbha-devatā
Sabba-buddhānubhāvena
   Sadā sotthī bhavantu te.
Bhavatu sabbha-maṅgalaṁ
   Rakkhantu sabbha-devatā
Sabba-dhammānubhāvena
   Sadā sotthī bhavantu te.
Bhavatu sabbha-maṅgalaṁ
   Rakkhantu sabbha-devatā
Sabba-saṅghānubhāvena
   Sadā sotthī, bhavantu te.

*May there be every good blessing,*
*may all the devas protect you,*
*Through the power of all the Buddhas (Dhamma, Saṅgha)*
*may you always be well.*
Vihāra-dāna Gāthā
VERSES ON GIVING A DWELLING

Sītam uṇham paṭihānti
Tato vālamigāni ca
Sirimisape ca makase
Sisire cāpi vuṭṭhiyo.

Tato vātātapo ghoro
Sañjāto paṭihānāñati.

Lenʿatthaṅ-ca sukhʿatthaṅ-ca
Jhāyituṅ-ca vipassituṅ
Vihāra-dānaṁ saṅghassa
Aggaṁ buddhehi vaṇṇitam.

Tasmā hi paṇḍito poso
Sampassamaṁ attham-attano

Vihāre kāraye ramme
Vāsayettha bahussute.

Tesam ānañ-ca pānañ-ca
Vatthagenāsanāni ca
Dadeyya ujubhūtesu
Vippasannena cetasā.

Te tassa dhammaṁ desenti
Sabba-dukkhāpanūdanaṁ
Yam so dhammam-idhʿaṅnāya
Parinibbātyanāsavoti.

They ward off from there
cold & heat & beasts & prey
&’ creeping things &’ mosquitoes &’ showers in the cold season.  
When the terrifying hot wind has arisen,  
it’s warded off from there.  
For the sake of shelter, for the sake of ease  
to do jhāna and to see insightfully,  
the gift of a dwelling is praised as foremost  
by the awakened ones.  
So a wise person, envisioning his own benefit,  
should have delightful dwellings built  
so that the learned may stay there.  
He should, with an awareness clear &’ bright,  
give them—those who’ve become straightforward—  
food &’ drink, clothing &’ accouterments.  
They will teach him the Dhamma dispelling all stress  
so that he—knowing the Dhamma right there—  
totally unbinds, effluent-free.

Note: These verses from Cullavagga VI.1.5 are chanted when a donor has made a gift of a dwelling for the Saṅgha.
Nidhi-kaṇḍa-sutta Gāthā
VERSES FROM THE DISCOURSE ON THE RESERVE FUND

Nidhiṁ nidheti puriso
Gambhīre udakantike.
Atthe kicce samuppanne
Atthāya me bhavissati
Rājato vā duruttassa
Corato pīlitassa vā
Iṇassa vā pamokkhāya
Dubbhikkhe āpadāsu vā.
Etad-atthāya lokasmim
Nidhi nāma nidhīyati.

A person stashes a fund away, deep underground, at the water line:
“When a need or duty arises, this will provide for my needs,
for my release if I’m denounced by the king, molested by thieves,
in case of debt, famine, or accidents.”
With aims like this in the world a reserve fund is stashed away.

Tāvassunihito santo
Gambhīre udakantike
Na sabbo sabbadāyeva
Tassa tam upakappati.
Nidhi vāṭhānā cavati
Saññā vassa vimuyhati
Nāgā vā apanāmenti
Yakkhā vāpi haranti nam
Appiyā vāpi dāyadā
Uddharanti apassato.
Yadā puññakkhayo hoti
Sabbam-etaṁ vinassati.

But no matter how well it’s stored, deep underground, at the water line, it won’t all always serve one’s need. The fund gets shifted from its place, or one’s memory gets confused; or—unseen—nāgas make off with it, spirits steal it, or hateful heirs run off with it. When one’s merit’s ended, it’s totally destroyed.

Yassa dānena sīlena
Saññamena damena ca
Nidhī sunihito hoti
Itthiyā purisassa vā
Cetiyamhi ca Saṅghe vā
Puggale atithīsu vā
Mātari pitari vāpi
Atho jeṭṭhamhi bhātari
Eso nidhi sunihito
Ajeyyo anugāmiyo.
Pahāya gamanīyesu
Etām ādāya gacchati.
Aśādhāraṇam-aññesaṁ
Acorāharaṇo nidhi.

But when a man or woman has laid aside a well-stored fund of generosity, virtue, restraint, & self-control, with regard to a shrine, the Saṅgha, a fine individual, guests, mother, father, or elder sibling: That’s a well-stored fund. It can’t be wrested away. It follows you along.

When, having left this world, for wherever you must go, you take it with you.

This fund is not held in common with others, & cannot be stolen by thieves.

Kayirātha dhīro puññāni
Yo nidhi anugāmiko.
Esa deva-manussānaṁ
   Sabba-kāma-dado nidhi.
Yaṁ yaṁ devābhīpatthenti
   Sabbam-etena labbhati.

So, enlightened, you should make merit, the fund that will follow you along.
This is the fund that gives all they want to beings human, divine.
Whatever devas aspire to, that is all gained by this.

Suvaṇṇatā susaratā
   Susanṭhānam surūpatā
Ādhipaccam parivāro
   Sabbam-etena labbhati.

A fine complexion, fine voice, a body well-built, well-formed,
lordship, a following: That is all gained by this.

Padesa-rajjam issariyaṁ
   Cakkavatti-sukham piyām
Deva-rajjam-pi dibbesu
   Sabbam-etena labbhati.

Earthly kingship, supremacy, the bliss of an emperor,
kingship over devas in the heavens: That is all gained by this.

Mānussikā ca sampatti
   Deva-loke ca yā rati
Yā ca nibbāna-sampatti
   Sabbam-etena labbhati.

The attainment of the human state, any delight in heaven,
the attainment of unbinding: That is all gained by this.

Mitta-sampadam-āgamma
   Yoniso ca payuñjato
Vijjā vimutti vaṣī-bhāvo
   Sabbam-etena labbhati.
Excellent friends, appropriate application, 
mastery of clear knowing & release: That is all gained by this.

Paṭisambhidā vimokkhā ca

Yā ca sāvaka-pāramī

Pacceka-bodhi buddha-bhūmi

Sabbam-etena labbhati.

Acumen, emancipations, the perfection of disciplehood,
private awakening, buddhahood: That is all gained by this.

Evaṁ mahatthikā esā

Yadidaṁ puñña-sampadā

Tasmā dhīrā pasamsanti

Paṇḍitā kata-puññatanti.

So powerful this, the accomplishment of merit.
Thus the wise, the enlightened, praise the fund of merit already made.
**Tiro-kuḍḍa-kaṇḍa-sutta Gāthā**

**Hungry Shades Outside the Walls**

Outside the walls they stand, & at crossroads. At door posts they stand, returning to their old homes. But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings.

Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean — [thinking:] "May this be for our relatives. May our relatives be happy!"

Te ca tattha samāgantvā

Ñāti-petā samāgataā

Pahūte anna-pānamhi

Sakkaccam anumodare

Cīram jīvantu no Ṉātī
Yesamī hetu labhāmaṣe.
Amhākañ-ca katā pūjā
Dāyakā ca anipphalā.

And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink:
“May our relatives live long because of whom we have gained [this gift].
We have been honored, and the donors are not without reward!”

Na hi tattha kasi atthi
Gorakkhettha na vijjati
Vaṇijjā tādiśi n’atthi
Hiraññena kayākayam.
Ito dinnena yāpenti
Petā kāla-katā tahimā.

For there [in their realm] there’s no farming, no herding of cattle, no commerce, no trading with money.
They live on what is given here,
hungry shades whose time here is done.

Uṇṇate udakam vuṭṭhamā
Yathā ninnam pavattati
Evam-eva ito dinnaṁ
Petānam upakappati.
Yathā vārivahā pūrā
Paripūrenti sāgaram
Evam-eva ito dinnaṁ
Petānam upakappati.

As water raining on a hill flows down to the valley, even so does what is given here benefit the dead.
As rivers full of water fill the ocean full,
even so does what is given here benefit the dead.

*Adāsi me akāsi me
Ñāti-mittā sakha ca me
Petānam dakkhiṇam dajjā
Pubbe katam-anussaram.
Na hi ruṇṇam vā soko vā
Yā vaññā paridevanā
Na taṁ petānam-atthāya
Evaṁ tiṭṭhati ēnatayo.

“He gave to me, she acted on my behalf, they were my relatives, companions, friends”: Offerings should be given for the dead when one reflects thus on things done in the past. For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way.

**Ayañ-ca kho dakkhiṇā dinnā
Saṅghamhi suppatiṭṭhitā
Dīgha-rattam hitāyassa
Thānaso upakappati.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately.

So ēnti-dhammo ca ayaṁ nidassito
Petāna-pūjā ca katā ulārā.

Balañ-ca bhikkhūnam-anuppadinnaṁ
Tumhehi puññam pasutam anappakanti.

In this way, the proper duty to relatives has been shown, great honor has been done to the dead, and monks have been given strength: The merit you’ve acquired isn’t small.
Mahā-maṅgala-cakkavāla
THE GREAT UNIVERSE OF BLESSINGS

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇāparimita-puññādhikārassa
sabbantarāya-nivāraṇa-samatthassa
bhagavato arahato sammā-sambuddhassa
dvattimṣa-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,
asītyānubyāṇjan’ānubhāvena
through the power of his 80 minor characteristics,
atṭh’uttara-sata-maṅgal’ānubhāvena
through the power of his 108 blessings,
chabbanṇa-ramsiy’ānubhāvena ketumāl’ānubhāvena
through the power of his sixfold radiance,
through the power of the aura surrounding his head,
dasa-pāramit’ānubhāvena
dasa-upapāramit’ānubhāvena
dasa-paramattha-pāramit’ānubhāvena
through the power of his ten perfections, ten higher perfections, & ten ultimate perfections,
sīla-samādhi-paṇñ’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,

nevva-dhamm’ānubhāvena

through the power of his Dhammas that can be known,

caturāsīti-sahassa-dhammakkhandh’ānubhāvena

through the power of the 84,000 divisions of his Dhamma,

nava-lokuttara-dhamm’ānubhāvena

through the power of his nine transcendent Dhammas,

atthaṅgika-magg’ānubhāvena

through the power of his eightfold path,

attha-samāpatti’yānubhāvena

through the power of his eight meditative attainments,

chalabhiññ’ānubhāvena catu-sacca-ñāṇ’ānubhāvena

through the power of his six cognitive skills,

through the power of his knowledge of the four noble truths,

dasa-bala-ñāṇ’ānubhāvena

through the power of his knowledge of the ten strengths,

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:

Tuyham sabba-roga-sok’upaddava-dukkha-domanass-upāyāsā vinassantu

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

sabba-antarāyāpi vinassantu

sabba-sañkappā tuyham samijjhantu

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

dighayutā tuyham hotu sata-vassa-jīvena
samaṅgiko hotu sabbadā.
* may you live long, always attaining 100 years.

Ākāsa-pabbata-vana-bhūmi-gangā-mahāsamuddā
ārakkhakā devatā sādā tumhe,
anurakkhantu.
* May the protective devas of the sky, the mountains, the forests, the land,
the River Ganges, & the great ocean always protect you.

* * *

Yānīdha bhūtāni samāgatāni
Bhumāni vā yāniva antalikkhe
Sabbe va bhūtā sumanā bhavantu
Atho’pi sakkacca suṇantu bhāsitam.
Subhāsitaṁ kiñci-pi vo bhaṇemu
Puññe saṭ’uppādakaram apāpaṁ
Dhammūpadesaṁ anukārakānam
Tasmā hi bhūtāni samentu sabbe.
Mettāṁ karotha mānusiyā pajāya
Bhūtesu bālham kata-bhattikāya
Divā ca ratto ca haranti ye baliṁ
Paccopakāram abhikaṅkhamānā.
Te kho manussā tanukānubhāvā
Bhūtā visesena mahiddhikā ca
Ādissamānā manujehi ūtā
tasmā hi ne rakkhatha appamattā.

Whatever spirits have gathered here,
—on the earth, in the sky—
may you all be happy
& listen intently to what I say.
I will tell you something well-spoken,
not evil, engendering mindfulness in merit, 
instructing Dhamma to those who comply, 
so may all spirits be attentive.
Show good will to the human race 
who have firmly shown loyalty to the spirits.
Day & night they give offerings, 
strongly desiring your help in return.
Those human beings have little power 
while spirits are of great might 
in their own special ways 
recognized & specified by human beings 
so, being heedful, protect them.
Jayāsanāgata Buddhā
Jetvā Māraṁ savāhanaṁ
Catu-saccāsabham rasam
Ye piviṁsu 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:

Taṅhaṅkarādayo Buddhā
Aṭṭha-vīsati nāyakā
Sabbe patiṭṭhitā mayham
Matthake te munissarā.

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

Sīse patiṭṭhito mayham
Buddho dhammo dvilocane
Saṅgho patiṭṭhito mayham
Ure sabba-guṇākarō.

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

Hadaye me Anuruddho
Sāriputto ca dakkhine
Koṇḍañño piṭṭhi-bhāgasmim
Moggallāno ca vāmake.

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

Dakkhine savane mayham
Āsum Ānanda-Rāhulo
Kassapo ca Mahānāmo
Ubhāsūṃ vāma-sotake.
Ananda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.
Kesato piṭṭhi-bhāgamim
[Kesante piṭṭhi-bhāgamim]
Suriyo-va pabhaṅkaro
Nisinno siri-sampanno
Sobhito muni-puṅgavo.
Sobhita, the noble sage, sits in consummate glory, shining like the sun behind a hair on my head [all over the hair at the back of my head].
Kumāra-kassapo therō
Mahesī citta-vādako
So mayham vadane niccaṁ
Patiṭṭhāsi guṇākaro.
Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue— is constantly in my mouth.
Puṇṇo Aṅgulimālo ca
Upāli Nanda-Sīvalī
Therā paṇca ime jātā
Nalāte tilakā mama.
These five elders—Puṇṇa, Aṅgulimāla, Upāli, Nanda, & Sīvalī—have arisen as auspicious marks at the middle of my forehead.
Sesāsīti mahātherā
Vijitā jina-sāvakā
Eteṣīti mahātherā
Jitavanto jin’orasā
Jalantā sīla-tejena
Aṅgam-āngesu saṇṭhitā.
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.
Ratanāṁ purato āsi
Dakkhīṇe Metta-suttakam.
Dhajaggam pacchato āsi
Vāme Aṅgulimālakam.

Khandha-Mora-parittaṅca
Āṭānāṭiya-suttakam
Ākāse chadanam āsi

Sesā pākāra-sanṭhitā.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left. The Khandha & Mora Parittas and the Āṭānāṭiya Sutta are a roof in space. The remaining suttas are established as a rampart.

Jinā nānā-varasamīyuttā
[Jināṇābala-samīyuttā]
Sattappākāra-laṅkatā
Vāta-pitt’ādi-sanjātā
Bāhir’ajhatt’upaddavā

Asesā vinayam yantu
Ananta-jina-tejasā.

Excellent bound in many ways by the Victor,
[Bound by the Victor’s authority & strength],
seven ramparts arrayed against them, may all misfortunes within & without—caused by such things as wind or bile—be destroyed without trace through the unending Victor’s majesty.

Vasato me sakiccena
Sadā Sambuddha-pañjare
Jina-pañjara-majjhamhi
Viharantam mahītale
Sadā pālentu mam sabbe
Te mahī-purisāsabhā.

As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho.
Jinānubhāvena jīṭ’upaddavo.
Dhammānubhāvena jīṭāriṣaṅgho.
Saṅghānubhāvena jīṭ’antarāyo.
Saddhammānubhāva-pālito
carāmi jīna-pañjare-ti.

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

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking bud- with the in-breath, and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it’s comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn’t feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

   To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

   Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

   Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

   Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

   Let all these breath sensations spread so that they connect & flow together, and you’ll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

   a. in long & out long,
   b. in long & out short,
c. in short & out long,
d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

   a. the tip of the nose,
   b. the middle of the head,
   c. the palate,
   d. the base of the throat,
   e. the breastbone (the tip of the sternum),
   f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don’t focus on any spot above the base of the throat. And don’t try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you’ll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

— Phra Ajaan Lee Dhammadharo
Whoever—monk, nun, lay male follower, or female lay follower—keeps practicing the Dhamma in accordance with the Dhamma, who keeps practicing masterfully, who live in accordance with the Dhamma: That is the person who worships, honors, respects, venerates, and pays homage to the Tathāgata with the highest homage. So you should train yourselves: ‘We will keep practicing the Dhamma in accordance with the Dhamma, we will keep practicing masterfully, we will live in accordance with the Dhamma.’ That is how you should train yourselves.

—MahāParinibbāna Sutta, Dīgha Nikāya 16
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