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
m & ŋ as ng
th as in Thomas
ñ as in cañon
v as w

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

Pāli also contains retroflex consonants, indicated with a dot under the letter: ḍ, ḍh, ḍḷ, ṇṭ, ṇṭh. 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, ŭ, ay); or
end with ō; or
end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Sañ-gho).

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

Half-length syllables end in a short vowel.
Thus, a typical line of verse would scan as follows:

$$\text{Van} - \text{dā} - \text{ma} - \text{ham} \; \text{ta} - \text{ma} - \text{ra} - \text{ṇam} \; \text{si} - \text{ra} - \text{sā} \; \text{ji} - \text{nen} - \text{dam}$$

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

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

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
- **ń** as y
Morning Chanting

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

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

(SHOW DOWN)

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

Dhammaṁ namassāmi.
*I pay homage to the Dhamma.*

(SHOW DOWN)

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

Saṅgham namāmi.
*I pay respect to the Saṅgha.*

(SHOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam bhagavantaṁ saraṇaṁ gatā,
*We have gone for refuge to the Blessed One,*

(uddissa pabbajitā) yo no bhagavā satthā
*(have gone forth on account of) the Blessed One who is our Teacher*
yassa ca mayam bhagavato dhammam rocema.  
and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantaṃ sasaddhammaṃ saśāvaka-saṅghaṃ abhipūjayāma.  
With these offerings we worship most highly that Blessed One together with the True Dhamma & the Sangha of his disciples.

Handa mayaṃ 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 mayaṃ 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 lokam sadevakam samārakam sabrahmakam,
Sassamaṇa-brāhmaṇim pajam sadeva-manussam 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-kalyāṇam majjhhe-kalyāṇam
pariyosāna-kalyāṇam;
who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sātthaṁ 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 sirasaṇamāmi.

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

(BOW DOWN)

Praise for the Dhamma

(LEADER)

Handa mayam dhammābhithutim karomase:
Now let us give high praise to the Dhamma:

(ALL)

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

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

Opanayiko paccattam veditabbo viññūhi:
pertinent, to be seen by the observant for themselves:
Tam-ahāṁ dhammaṁ abhipūjayāmi,
Tam-ahāṁ dhammaṁ siraśā namāmi.
I worship most highly that Dhamma,
to that Dhamma I bow my head down.

(BOW DOWN)

Praise for the Saṅgha

(LEADER)

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

(ALLELS)

[Yo so suptaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One’s disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced straightforwardly,
Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced methodically,
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced masterfully,
Yadidam cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:
Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One’s disciples—
Āhuneyyo pāhuneyyo dakkhiṇeyyo aṇjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaram puññakkhettam lokassa:
the incomparable field of merit for the world:
Tam-āham saṅgham abhipūjayāmi,
Tam-āham saṅgham siraśā namāmi.

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

(BOW DOWN)

Salutation to the Triple Gem &
The Topics for Chastened Dispassion

(LEADER)

Handa mayam ratanattayappanāma-gāthāyo c’eva samvega-vatthu-paridīpaka-pāṭhaṁ-ca bhaṇāmase:

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

(ALL)

[Buddho susuddho] karuṇā-mahāṇṇavo,
Yoccatasuddhabbarā-ñāṇa-locano,
Lokassa pāpupakilaśa-ghātako:
Vandāmi buddham aham-ādarena tam.

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

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

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

Saṅgho sukhetābhhyatikhetta-saṅño,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅgham aham-ādarena tam.

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

Iccevam-ekant’abhījaneyyakam,
Vatthuttayam vandayatābhisaṅkhatam,
Puññaṁ mayā yam mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

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

*  *  *

Idha tathāgato loke uppanno araham sammā-sambuddho,
Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the world,
Dhammo ca desito niyyānico upasamiko parinibbānico
sambodhagāmī sugatappavedito.

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

Mayan-taṁ dhammaṁ sutvā evaṁ jānāma,
Having heard the Dhamma, we know this:
Jāti-pi dukkhaṁ jarā-pi dukkhaṁ 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-`iccham na labhati tam-pi dukkham.

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

Saṅkhittena pañc’upādānakkhandhā dukkha,

In short, the five clinging-aggregates are stressful,

Seyyathidām:

namely:

Rūpupādānakkhandho,
the form clinging-aggregate,

Vedanupādānakkhandho,
the feeling clinging-aggregate,

Saṅñupādānakkhandho,
the perception clinging-aggregate,

Saṅkhārūpādānakkhandho,
the fabrication clinging-aggregate,

Viññāṇupādānakkhandho.
the consciousness clinging-aggregate.

Yesam pariṇāya, Dharamāno so bhagavā,
Evaṁ bahulaṁ sāvake vineti,

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

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,
Sañña anicca,
perception is inconstant,
Saṅkhāra anicca,
fabrications are inconstant,
Viññānaṁ aniccam,
consciousness is inconstant,
Rūpaṁ anattā,
form is not-self,
Vedanā anattā,
feeling is not-self,
Sañña anattā,
perception is not-self,
Saṅkhāra anattā,
fabrications are not-self,
Viññānaṁ anattā,
consciousness is not-self.
Sabbe saṅkhāra anicca,
All fabrications are inconstant.
Sabbe dhamma anattāti.”
All phenomena are not-self.”
Te (women: Tā) mayam,
Otiṇṇamha jātiyā jāra-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsēhi,
Dukkho tiṇṇā 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!”
Cira-parinibbutam-pi tam bhagavantaṃ 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,

(Bhikkhūnam 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 bhagavantaṃ sanaṃ gatā,
Dhammañ-ca bhikkhu-saṅgha-n-ca,

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanam yathā-sati yathā-balam manasikaroma,
Anupaṭipajjāma.
we attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice accordingly.

Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa 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 mayam tañkhanika-paccavekkhaṇa-pāṭham bhañāmaṣe:

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

*(ALL)*

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighatāya,

simply to counteract the cold,

Uṇhassa paṭighatāya,

to counteract the heat,

Ḍamsa-makasa-vatātapa-sirimsapa-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.

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

Considering it thoughtfully, I use alms food,

N’eva davāya na madāya na maṇḍanāya na vibhūsanāya,

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

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimśuparatiyā brahma-cariyānuggahāya,

but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
Iti purāṇa-ṇa-va ṣa-va na paṭihaṃkhāmi nava-ṇa-va na uppādessāmi,
(thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”

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

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,
Considering it thoughtfully, I use the lodging,
Yāvadeva sītassa paṭighatāya,
simply to counteract the cold,
Uṇhassa paṭighatāya,
to counteract the heat,
Ḍamsa-makasa-vātātapa-sirimsapa-sampassānam paṭighatāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva utuparissaya-vinodanam paṭisallānārām’attham.
simply as protection from the inclemencies of weather and for the enjoyment of seclusion.
Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram paṭisevāmi,
Considering them thoughtfully, I use medicinal requisites for curing the sick,
Yāvadeva uppannanam veyyābādhikānam vedanānam paṭighatāya,
simply to counteract any pains of illness that have arisen,
Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.
Evening Chanting

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

Buddham bhagavantaṁ abhivādemi.
I bow down before the Awakened, Blessed One.
(BOW DOWN)

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

Dhammaṁ namassāmi.
I pay homage to the Dhamma.
(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Sangha 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 pabbajitā) yo no bhagavā satthā
(have gone forth on account of) the Blessed One who is our Teacher
yassa ca mayāṁ 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 Sangha of his disciples.
Handadāni mayantaṁ bhagavantaṁ vācāya abhigāyitum pubba-bhāga-namakāraṇ-c'eva buddhānussati-nayaṅ-ca karomase:
Now let us chant the preliminary passage in homage to the Blessed One, together with the guide to the recollection of the Buddha:

(AL) [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

[Tam kho pana bhagavantaṁ] evaṁ 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-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 tamed, teacher of devas & human beings; awakened; blessed.
Now let us chant in celebration of the Buddha:

The Buddha, endowed with such virtues as highest worthiness:

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

He awakens good people as the sun does the lotus.

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

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

I revere him with my head.

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

The Buddha is a destroyer of suffering & a provider of welfare for me.
Sarīrañjīvitañ-çıdām.
To the Buddha I dedicate this body & this life of mine.

Vandanto’ham (Vandanti’ham) carissāmi
Buddhasseva subodhitāṁ.
I will fare with reverence for the Buddha’s genuine Awakening.

N’atthi me saraṇāṁ aññāṁ,
Buddho me saraṇāṁ varaṁ:
I have no other refuge; the Buddha is my foremost refuge:

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

Buddham me vandamānena (vandamanāya)
Yam puñṇāṁ pasutaṁ idha,
Sabbe’pi antarāyā me,
Māhesūṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Buddhe kukammaṁ pakataṁ mayā yaṁ,
Buddho paṭīggaṇhatu accayantaṁ,
Kāḷ’antare saṁvaritum 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 dhammānuśṣatī-nayāṁ karomase:
Now let us recite the guide to the recollection of the Dhamma:

(ALL)

[Svākkhaṁ] bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
Sandīṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattām veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

(LEADER)

Handa mayāṁ dhammābhigītim karomase:
Now let us chant in celebration of the Dhamma:

(ALL)

[Svākkhaṁ]tata digunā-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'aham tama-haram vara-dhammam-etaṁ.
I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāñīnām
Saraṇaṁ khecama-uttamaṁ.
The Dhamma that for all beings is the secure, the highest refuge,
Dutiyaṁussatiṭṭhānaṁ
Vandāmi tam sirenāhaṁ,
The second theme for recollection: I revere it with my head.
Dhammassāhasmi dāso (dāsi) va
Dhammo me sāmikissaro.
I am the Dhamma's servant; the Dhamma is my sovereign master.
Dhammo dukkhasa ghātā ca
Vidhātā ca hitassa me.
The Dhamma is a destroyer of suffering & a provider of welfare for me.
Dhammassāhaṁ niyyādehi
Sarīraṁ jīvitaṁ-c'idaṁ.
To the Dhamma I dedicate this body & this life of mine.
Vandanto'haṁ (Vandanti'haṁ) carissāmi
Dhammasasva sudhammatāṁ.
I will fare with reverence for the Dhamma's genuine rightness.
N'atthi me saranāṁ aṁnaṁ,
Dhammo me saranāṁ varam:
I have no other refuge; the Dhamma is my foremost refuge:
Etena sacca-vajjena,
Vaḍḍheyyaṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher's instruction.
Dhammāṁ me vandamānena (vandamanāya)
Yāṁ puññāṁ pasutaṁ 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 cetasa vā,
Dhamme kukamman pakataṁ mayā yaṁ,
Dhammo paṭiggaṇhatu accayantam,
Kāl’antare saṁvaritum 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-nayāṁ karomase:
Now let us recite the guide to the recollection of the Saṅgha:

(ALL)

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

Verses in Celebration of the Saṅgha

(LEADER)
Handa mayam saṅghābhigītim karomase:
Now let us chant in celebration of the Saṅgha:

(ALLO)
[Saddhammajo] supaṭipatti-guṇādiyutto,
Born of the true Dhamma, endowed with such virtues as good practice,
Yotṭhabbidho 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’aham tam-ariyāna-gaṇam susuddham.
I revere that group of Noble Ones well-puriﬁed.

Saṅgho yo sabba-pañīnam
Saranām khemam-uttamanam.
The Saṅgha that for all beings is the secure, the highest refuge,

Tatiyānussatitthānam
Vandāmī tam sirena’ham,
The third theme for recollection: I revere it with my head.

Saṅghassāhasmi dāso (dāsi) 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
Saṅrañjīvitañ-c’idam.

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

Vandanto’ham (Vandanti’ham) carissāmi
Saṅghassopatipannatam.

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

N’atthi me saraṇam aṇṇam,
Saṅgho me saraṇam varam:

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

Etena sacca-vajjena,
Vaḍḍheyyam satthu-sāsane.

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

Saṅgham me vandamānena (vandamānāya)
Yaṁ puñṇām pasutam idha,
Sabbe’pi antarāyā me,
Māhesuṁ tassa tejasā.

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

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Saṅghe kukammam pakatam mayā yaṁ,
Saṅgho paṭiggaṇhatu accayantam,
Kāl’antare saṁvaritum va saṅghe.
Whatever bad kamma I have done to the Saṅgha
by body, by speech, or by mind,
may the Saṅgha accept my admission of it,
so that in the future I may show restraint toward the Saṅgha.

Reflection after Using the Requisites

(LEADER)

Handa mayam atīta-paccavekkhāna-pāṭham bhaṇāmase:
Now let us recite the passage for reflection on the past (use of the requisites):

(A LL)

[Ajja mayā] apaccavekkhitvā yaṁ cīvaram paribhuttam,
Whatever robe I used today without consideration,
Tam yāvadeva sitassa paṭighatāya,
was simply to counteract the cold,
Uṇhassa paṭighatāya,
to counteract the heat,
Ḍamsa-makasa-vātātapa-sirimsapa-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 ṭhitiyā yāpanāya vihimsuparatiyā brahma-cariyānuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
Iti purāṇaṁ-ca vedanam pāṭihaṅkhāmi navaṅ-ca vedanam na uppādessāmi,
(thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

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

Ajja mayā apaccavekkhitvā yam senāsanam paribhuttam,
Whatever lodging I used today without consideration,
Tam yāvadeva sītassa pāṭighātāya,
was simply to counteract the cold,
Uṇhassa pāṭighātāya,
to counteract the heat,
Ḍamsa-makasa-vātātapa-sirimsapa-samphassānam pāṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva utuparissaya-vinodanāṁ pāṭisallānārām‘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 uppannānāṁ veyyābdhikānāṁ vedanānāṁ pāṭighātāya,
was simply to counteract any pains of illness that had arisen,
Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.
Reflections

Contemplation of the Body

(LEADER)

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

(ALL)

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 imasmim kāye:
In this body there is:
Kesa  Hair of the head,
Lomā  Hair of the body,
Nakha  Nails,
Dantā  Teeth,  
Taco  Skin, 
Mamsāṁ  Flesh, 
Nhārū  Tendons, 
Atṭhī  Bones, 
Atṭhimiṇjaṁ  Bone marrow, 
Vakkam  Spleen, 
Hadayaṁ  Heart, 
Yakanam  Liver, 
Kilomakaṁ  Membranes, 
Pihakaṁ  Kidneys, 
Papphāsam  Lungs, 
Antam  Large intestines, 
Antagunam  Small intestines, 
Udariyaṁ  Gorge, 
Karīsam  Feces, 
Matthake matthaluṅgam  Brain, 
Pittam  Gall, 
Semham  Phlegm, 
Pubbo  Lymph, 
Lohitaṁ  Blood, 
Sedo  Sweat, 
Medo  Fat, 
Assu  Tears,
Vasā  Oil,
Khēlo  Saliva,
Śīṅghāṇīkā  Mucus,
Lasikā  Oil in the joints,
Muttaṁ  Urine.

Evam-ayaṁ me kāyo:
   Such is this body of mine:
Uddham pādataṁ,
   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 mayaṁ abhinha-paccavekkhaṇa-pāthaṁ bhaṇāmase:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaram anatīto.

I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhim anatīto.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam 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-dāyado kamma-yoni kamma-bandhu kamma-paṭisaranō.

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

Yaṁ kammaṁ karissāmi kalyāṇam vā pāpakām vā tassa dāyādo bhavissāmi.

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

Evaṁ amhehi abhinham paccavekkhitabbām.

We should often reflect on this.
The Verses on Friends

Aññadatthu haro mitto
   One who makes friends only to cheat them,
Yo ca mitto vacī-paramo,
   one who is good only in word,
Anupiyañ-ca yo āhu,
   one who flatters & cajoles,
Apāyesu ca yo sakḥā:
   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,
Maggam paṭibhayam yathā.
   like a dangerous road.
Upakāro ca yo mitto,
   A friend who is helpful,
Sukha-dukkho ca yo sakḥā,
   one who shares in your sorrows & joys,
Atthakkhāyī ca yo mitto,
   one who points you to worthwhile things,
Yo ca mittānukampako:
   one sympathetic to friends:
Ete’pi mitte cattāro Iti viññāya pāṇḍito.
These four the wise know as true friends.
Sakkaccam payirūpāseyya,
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,
Patisanthsṛa-gāravo:
   and shows respect in welcoming guests:
Abhabbo parihānāya,
   A person like this cannot decline,
Nibbānasēva santike.
   stands right in the presence of Nibbāna.
The Verses on the Noble Truths

Ye dukkham nappajānanti
   Those who don’t discern suffering,
Atho dukkhassa sambhavāṁ
   suffering’s cause,
Yattha ca sabbāso dukkham Asesam uparujjhati,
   and where it totally stops, without trace,
Taṅ-ca maggam na jānanti,
   who don’t understand the path,
Dukkhuppasama-gāmināṁ
   the way to the stilling of suffering:
Ceto-vimutti-hīnā te
   They are far from release of awareness,
Atho paññā-vimuttiyā.
   and release of discernment.
Abhabbā te anta-kiriyāya
   Incapable of making an end,
Te ve jāti-jarūpagā.
   they’ll return to birth & aging again.
Ye ca dukkham pajānanti
   While those who do discern suffering,
Atho dukkhassa sambhavāṁ,
   suffering’s cause,
Yattha ca sabbaso dukkham Asesam uparujjhati,  
and where it totally stops, without trace,
Tañ-ca maggam pajānanti, 
who understand the path,
Dukkkhūpasama-gāminā:  
the way to the stilling of suffering:
Ceto-vimutti-sampannā 
They are consummate in release of awareness,
Atho paññā-vimuttiyā.  
and in release of discernment.
Bhabbā te anta-kiriyāya  
Capable of making an end,
Na te jāti-jarūpagāti.  
they won't return to birth & aging, ever again.
The Guardian Meditations

Buddhānussati mettā ca
Asubham marāṇassati,
Iccimā caturārakkhā
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-sāntāno
Anuttarāya bodhiyā
Yogato ca pabodhā ca
Buddho Buddho’ti ūpayate.

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

Narānara-tiracchāna-
bhedā sattā sukhesino,
Sabbe’pi sukhino hontu
Sukhitattā ca khenino.

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

Kesa-lomādi-chavānam
Ayaṁ’eva samussayo
Kāyo sabbo’pi jeguccho
Vaṭṭaṅgādito paṭikkulo.

This conglomeration of things from dead bodies, like hair of the head &' hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.

Jīvit’indriy’upaccheda-
    saṅkhāta-maraṇam siyā,
Sabbesam pīdha pāṇīnām
    Tañ-hi dhuvaṁ na jīvitām.

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 karāṇiyoti.
   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 mam anuvicca viññū sabraham-cārī sīlato na upavadantīti?
   Can my observant fellows in the holy life, on close examination, fault me with regard to the precepts?
6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.
   I will grow different, separate from all that is dear & appealing to me.
7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yām kammaṁ karissāmi
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) Kathām-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-nāna-dassana-vīseso adhigato, so’ham pacchime kāle sabrahma-cārīhi puṭṭho, na māṅku bhavissamīti?

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. Upanīyati 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 paḥāya gamanīyaṁ.
   *One has to pass on, leaving everything behind.*

4. Úno loko,
   *The world is insufficient,*
   Atitto,
   *insatiable,*
   Taṭṭhā dāso.
   *a slave to craving.*
Ovāda-pāṭimokkha Gāthā

Khantī paramaṃ tapo tītikkhā.
Nibbānaṃ paramaṃ 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 akaraṇam,
Kusalassūpasampadā,
Sacitta-pariyodapanam:

Etam buddhāna-sāsanam.

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

This is the Buddhas’ teaching.

Anūpavādo anūpaghāto
Pāṭimokkhe ca samvaro
Mattaṅṇuta ca bhattasmim
Pantaṅ-ca sayanāsanam.
Adhicitte ca āyogo:

Etam buddhāna-sāsananti.
Not reviling, not injuring,
  restraint in line with the monastic code,
moderation in food,
  dwelling in seclusion,
devotion to the heightened mind:
  This is the Buddhas' teaching.
The Sublime Attitudes

(Metta – Goodwill)

Aham sukhitohomi

May I be happy.

Niddukkho homi

May I be free from stress & pain.

Avero homi

May I be free from animosity.

Abyāpajjho homi

May I be free from oppression.

Anīgho homi

May I be free from trouble.

Sukhī attānam pariharāmi

May I look after myself with ease.

Sabbe sattā sukhitā hontu.

May all living beings be happy.

Sabbe sattā averā hontu.

May all living beings be free from animosity.

Sabbe sattā abyāpajjhā hontu.

May all living beings be free from oppression.

Sabbe sattā anīghā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhi 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-dāyādā kamma-yonī kamma-bandhū kamma-paṭisaraṇā.
   All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

Yam kammaṁ karissanti kalyāṇam vā pāpakaṁ 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.
Katam puñña-phalam mayham
Sabbe bhāgī bhavantu te.
May all share in the blessings
springing from the good I have done.

* * *

[Hoṭu sabbāṁ sumaṅgalaṁ]
May there be every good blessing.
Rakkhantu sabba-devatā
May all the devas protect you.
Sabba-buddhānubhāvena
Through the power of all the Buddhas,
Sotthī hontu nirantaramā
may you forever be well.
Hoṭu sabbāṁ 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 nirantaramā
may you forever be well.
Hoṭu sabbāṁ 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,
Sotṭhi hontu nirantaram
may you forever be well.
Puññass’idāni katassa
Yāṇaṁṇāṇi katāni me
Tesāṁ-ca bhāgino hontu
Sattānantāppamāṇakā.

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

Ye piyā guṇavantā ca
Mayham mātā-pitādayo
Dīttā me cāpyadīttā vā
Aṁñe 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 tiṭṭhanti lokasmim
Te-bhumma catu-yonikā
Pañc’eka-catuvokārā
Samsarantā bhavābhave:

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

Ñātaṁ ye pattidānam-me
Anumodantu te sayaṁ
Ye c’imaṁ nappajānanti
Devā teśaṁ nivedayum.

If they know of my dedication of merit, may they themselves rejoice, and if they do not know, may the devas inform them.
Mayā dinnāna-puññānam
   Anumodana-ḥetunā
Sabbe sattā sadā hontu
   Averā sukha-jīvino.

   By reason of their rejoicing in my gift of merit, may all beings always live happily, free
   from animosity.

Khemappadañ-ca pappontu
   Tesāsā sijjhatam subhā.

   May they attain the Serene State, and their beautiful hopes be fulfilled.
Devatādipattidāna Gāthā
Dedication of Merit to the Devas & Others

(LEADER)

Handa mayaṁ pattidāna-gāthāyo bhaṇāmase:
Now let us recite the verse for dedicating merit:

(ALL)

Yā devatā ṣaṇṭi vihāra-vāsinī
Thūpe ghare bodhi-ghare tahim tahim
Tā dhamma-dānena bhavantu pūjitā

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

Therā ca majjhā navakā ca bhikkhavo
Sārāmikā 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 anḍa-sambhavā
Samṣeda-jātā athav’opapātikā
Niyyānikām dhamma-varam paṭicca te
Sabbe’pi dukkhassa karontu saṅkhayam.
Whether born from a womb, from an egg.
from slime, or spontaneously arising:
May they, in dependence on the foremost Dhamma for leading out,
all make an end to suffering & stress.

Thātu ciraṁ satam dhammo
   Dhammaddharā ca puggalā.
Saṅgho hotu samaggova
   Atthāya ca hitāya ca.
Amhe rakkhatu saddhammo
   Sabbe'pi dhammacārino.
Vuḍḍhim sampāpuṇeyyāma,
   Dhamme ariyappavedite.

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

Iminā puñṇa-kammena
Upajjhāyā guṇ’uttaraṁ
By this act of merit, may my highly virtuous preceptors;
Ācariyūpakārā ca
Mātā pitā ca ūcātā piyā mamāṁ
teachers, benefactors, mother, father, & (my dear) relatives;
Suriyo candimā rājā
Guṇavantā narā-pi ca
the sun, the moon, the king; virtuous people;
Brahma-Mārā ca Indā ca
Brahmas, Māras, & 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).
Sukham ca tividham dentu
Khippaṁ pāpetha vo matāṁ.
May you all quickly attain your wish.
Iminā puñṇa-kammena
Iminā uddisena ca
Through this act of merit, through this dedication,
Khippāham sulabhe c’eva
Taṅh’upādāna-chedanām.
may I quickly & easily reach the cutting through of craving & clinging.
Ye santāne hinā dhammā
Yāva nibbānato mamām
Nassantu sabbadā 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
Sallekkhō viriyamhinā
May I have an upright mind, mindfulness, discernment, strictness, persistence,
Mārā labhantu n’okāsām
Kātuñ-ca viriyesu me.
and through my efforts, may Māras have no chance to do anything to me.
Buddhādi-pavaro nātho
Dhammo nātho var’uttamo,
Nātho pacceka-buddho ca
Saṅgho nāthottaro mamām.
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’okāsām labhantu mā.
Through their superior power, may Māras get no opportunity.
May devas & nagas of great power, standing in space and on land rejoice in this merit.
May they long protect the Buddha's teachings.
(LEADER)

_Handa mayām buddhassa bhagavato pubba-bhāga-nama-kārām karomase:_

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

(ALL)

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

_Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One._

(LEADER)

_Handa mayām saraṇa-gamana-pāthāṃ bhaṇāmase:_

(ALL)

Buddhām saraṇām gacchāmi.
_I go to the Buddha for refuge._

Dhammaṃ saraṇām gacchāmi.
_I go to the Dhamma for refuge._

Saṅghām saraṇām gacchāmi.
_I go to the Saṅgha for refuge._

Dutiyam-pi buddhaṃ saraṇām gacchāmi.
_A second time, I go to the Buddha for refuge._

Dutiyam-pi dhammaṃ saraṇām gacchāmi.
_A second time, I go to the Dhamma for refuge._

Dutiyam-pi saṅghaṃ saraṇām gacchāmi.
A second time, I go to the Saṅgha for refuge.
Tatiyam-pi buddham saraṇam gacchāmi.

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

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

(LEADER)
Handa mayam sacca-kiriya gāthāyo bhaṇāmase:

(ALLE)
N'atthi me saraṇam aññaṁ
Buddho me saraṇam 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 saraṇam aññaṁ
Dhammo me saraṇam 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 saraṇam aññaṁ
Saṅgho me saraṇam 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-pāṇinam
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-pāṇinam
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-pāṇinam
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.

*  *  *

Bahum ve saraṇam yanti  
  Pabbatāni vanāni ca,  
Ārāma-rukkha-cetyāni

  Manussā bhaya-tajjītā.

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

N’etam kho saraṇam khemam  
  N’etam saraṇam-uttamaṁ,  
N’etam saraṇam-āgamma,  
  Sabba-dukkhā pamuccati.

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

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

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

Dukkham dikkha-samuppadaṁ,
Dukkhassa ca atikkamaṁ,
Ariyāṅ-caṭṭhaṅgikam maggam,
Dukkhūpasama-gāminam.

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

Etam kho saraṇam kheṇam
Etam saraṇam-uttamam,
Etam 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 pañca-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,
Hīno gammo pothujjanīko anariyo anattha-sañhito,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyaṁ atta-kilamathānuyogo,
Dukkho anariyo anattha-sañhito.

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

Ete te bhikkhave ubho ante anupagamma,
Majjhimā paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ūṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya samvattati.

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

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

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

Ayam-eva ariyo athāṅgiko maggo,
Seyyathidam, 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.

Ayam kho sā bhikkhave majjhima paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ṇāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

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.

Idam kho pana bhikkhave dukkham ariya-saccam:

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

Jāti-pi dukkha jarā-pi dukkha 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’icchām na labhāti 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.

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam:

And this, monks, is the noble truth of the origination of stress:
Yāyaṁ taṅhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī,

Seyyathīdam,
Kāma-taṅhā bhava-taṅhā vibhava-taṅhā.

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 dikkha-nirodho ariya-saccam:
And this, monks, is the noble truth of the cessation of stress:
Yo tassā yeva taṅhāya akses-virāga-nirodho cāgo paṭinissaggo mutti anālayo,
the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idam kho pana bhikkhave dikkha-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 āṭṭhaṅgiko maggo,
Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vaṭṭa 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 anussutesu dhammesu,
Cakkhum udāpādi ṅāṇāṁ udāpādi paññā udāpādi vijjā udāpādi āloko udāpādi.

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 pan’idam 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 pan'idam dukkham ariya-saccam pariññātanti 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 has been comprehended.'

Idam dukkha-samudayo 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 noble truth of the origination of stress.'

Tam kho pan'idam dukkha-samudayo ariya-saccam pahāttabanti 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 the origination of stress is to be abandoned.'

Tam kho pan'idam dukkha-samudayo ariya-saccam pahīnanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

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

Cakkhuṁ udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kho pan’idam dukkha-nirodho ariya-saccam sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṁ udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Tam kho pan’idam dukkha-nirodho ariya-saccam sacchikatanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṁ udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Idam dukkha-nirodha-gāminī-patipadā ariya-saccanti 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 the way of practice leading to the cessation of stress.’

'Tam kho pañ'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvetabbanti 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 the way of practice leading to the cessation of stress is to be developed.’

'Tam kho pañ'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvitanti 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 the way of practice leading to the cessation of stress has been developed.’

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccasu,

Evan-ti-pariṇaṭṭam dvādaśākāram yathabhūtam ṇāṇa-dassanam na suvisuddham ahosi,

N‘eva tāvāham bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇīyā pajāya sadeva-manussāya,

Anuttaram sammā-sambodhīm abhisambuddho paccaññasīm.

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

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evanti-parivaṭṭam dvādaśākāram yathābhūtam ṇāṇa-
dassanāṁ suvisuddham āhosī,
Athāham bhikkhave sadevake loke samārake sabrahamake,
Sassamaṇa-brāhmaṇiyā paṭīya sadeva-manussāya,
Anuttaram sammā-sambodhim abhisambuddho paccaññāsim.

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

Ñāṇaṇ-ca pana me dassanāṁ udapādi,
‘Akuppā me vimutti, Ayam-antimā jāti,
N’atthidāni punabbhavoti.’’

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

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitam abhinandum.

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

Imasmiṁ-ca pana veyyā-karaṇasmiṁ bhaṇṇamāne,
Āyasmato Koṇḍaññassa virajam vītamalaṁ dhamma-
cakkhum uḍapaḍi,

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

Yañ-kiñci samudaya-dhammaṁ sabban-taṁ nirodha-
dhammanti.

“Whatever is subject to origination is all subject to cessation.”
Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesum.
Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:
“Etam-Bhagavatā Bārāṇasiyam isipatane migadāye anuttaram dhamma-cakkam pavattitam,
Appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁti.”
“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”
Bhummānaṁ devānaṁ saddam sutvā,
Cātummahaṁrājikā devā saddamanussāvesum.
On hearing the earth devas’ cry, the devas of the Heaven of the Four Kings took up the cry.
Cātummahaṁrājikānaṁ devānaṁ saddam sutvā,
Tāvatimsā 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.
Tāvatimsānaṁ devānaṁ saddam 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 saddam sutvā,
Tusitā devā saddamanussāvesum.
On hearing the cry of the Yama devas, the Tusita devas took up the cry.
Tusitānaṁ devānaṁ saddam sutvā,
Nimmānaratī devā saddamanussāvesum.
On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.
Nimmānaratīnaṁ devānaṁ saddam sutvā,
Paranimmita-vasavattī devā saddamanussāvesum.
On hearing the cry of the Nimmanaratī devas, the Paranimmita-vasavatti devas took up the cry.
Paranimmita-vasavattīnaṁ 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 Bārāṇasiyāṁ isipatane migadāye
anuttaram dhamma-cakkam pavattitaṁ,
Appatīvattiyāṁ samaṇena vā brāhmanena vā devena vā
mārena vā brahmunā vā kenaci vā lokaṁśmānti.”
“At Vāraṇasi, 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-ka dasa-sahassi loka-dhātu,
Saṁkampi sampakampi sampavedhi,
And this ten-thousandfold cosmos shivered & quivered & quaked,
Appamāṇo ca oḷāro obhāso loke pāturahosi,
Atikkammeva devānaṁ devānubhāvaṁ.
while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the
devas.
Atha kho Bhagavā udānaṁ udānesi,
“Aññāsi vata bho Koṇḍaṅño,
Aññāsi vata bho Koṇḍaṅṇoti.”
Then the Blessed One exclaimed: “So you really know, Koṇḍaṅña? So you really know?”
Iti hīdam āyasmato Koṇḍaṅṇassa,
Añña-koṇḍañño ’tveva nāmaṁ, aḥosīti.

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 sutam,] Ekaṁ samayaṁ Bhagavā,
Bārāṇasiyam viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūpaṁ bhikkhave anattā.
Rūpaṁ-ca h’idam bhikkhave attā abhavissa,
Nayidaṁ rūpaṁ ābādhāya saṁvatteyya,
Labbhetha ca rūpe,
Evam me rūpaṁ hotu evam me rūpaṁ mā ahosīti.

‘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.’

Yaśmā ca kho bhikkhave rūpaṁ anattā,
Tasmā rūpaṁ ābādhāya saṁvattati,
Na ca labbhati rūpe,
Evam me rūpaṁ hotu evam me rūpaṁ mā ahosīti.

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’idam bhikkhave attā abhavissa,
Nayidaṁ vedanā ābādhāya saṁvatteyya,
Labbhetha ca vedanāya,
Evam me vedanā hotu evam me vedanā mā ahosīti.
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.’

Yasā 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,
Labbhetha 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.’

Yasā 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.’

Sañkhārā anattā.
Sañkhārā ca h’idam bhikkhave attā abhavissamsu,
Nayidam sañkhārā ābādhāya saṁvatteyyum,
Labbhetha ca sañkhāresu,
Evaṁ me sañkhārā hontu evaṁ me sañkhārā 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.'

Yasma ca kho bhikkhave saṅkhārā anattā,
Tasma saṅkhārā ābādhaya samvattanti,
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 h’idam bhikkhave attā abhavissa,
Nayidam viññāṇam ābādhaya samvatteyya,
Labbhetha ca viññāne,
Evaṁ me viññāṇam hontu evaṁ me viññāṇam mā ahosīti.

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.'

Yasma ca kho bhikkhave viññāṇam anattā,
Tasma viññāṇam ābādhaya samvattati,
Na ca labbhati viññāne,
Evaṁ me viññāṇam hontu evaṁ me viññāṇam mā ahosīti.

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

Tam kim maññatha bhikkhave rūpaṁ 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-dhammam, Kallam nu tam samanupassitum, Etam mama eso’ham-asmi eso me attāti.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is what I am’?"

“No h’etam bhante.”

“No, lord.”

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

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

“Aniccā 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-dhammam, Kallam nu tam samanupassitum, Etam mama eso’ham-asmi eso me attāti.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is what I am’?"

“No h’etam bhante.”

“No, lord.”

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

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

“Aniccā 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-dhammam, Kallam nu tam samanupassitum, Etam mama eso’ham-asmi eso me attāti.”

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

“No h’etam bhante.”

“No, lord.”

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

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

“Aniccā 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-dhammam, Kallam nu tam samanupassitum, Etam mama eso’ham-asmi eso me attāti.”

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

“No h’etam bhante.”

“No, lord.”
“Taṁ kim maññatha bhikkhave viññāṇam niccam vā aniccam vāti.”

“How do you construe thus, monks—Is consciousness 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-dhammam, Kallam nu tam samanupassitum,
Etam mama eso’ham-asmi eso me attāti.”

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

“No h’etam bhante.”

“No, lord.”

“Tasmātiha bhikkhave yañ-kiñci rūpaṁ atītānāgata-paccuppannam, Ajjhattam vā bahiddhā vā,
Olārikaṁ vā sukhumāṁ vā, Hīnaṁ vā pañītam vā, Yan-dūre sanṭike vā, Sabbāṁ rūpaṁ,

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

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

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, Olārika vā sukhumā vā,
Hīna vā pañītā vā, Yā dūre sanṭike vā, Sabbā vedaṁ,
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 sammappaññāya daṭṭhabbham.

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 atītānāgata-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 sammappaññāya daṭṭhabbham.

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 sañkhārā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā pañītā vā, Ye dūre santike vā, Sabbe sañkhārā,

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 sammappaññāya daṭṭhabbham.

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-kīñci viññāṇam atītānāgata-paccuppannam,
Ajjhattam vā bahiddhā vā, Oḷārikam vā sukhumam vā,
Hīnam vā pañītām vā, Yan-dūre santike 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’etam mama nesoh’ham-asmi na m’eso attāti,
Evam-etam yathābhūtam sammappaṇṇāya 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,
Saṇṇāya-pi nibbindati, Saṅkhāresu-pi nibbindati,
Viṇṇāṇasmiṁ-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 ņānaṁ hoti,
’Khīṇā jāti,
Vusitaṁ brahma-cariyam,
Katam karaṇīyam,
Nāparaṁ itthattāyāti’ pajānātīti.”

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

Idam-avoca Bhagavā,
Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsītam abhinandum.

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

Imasmiṁ-ca pana veyyā-karaṇasmiṁ bhaṇṇamāne,
Pañca-vaggiyānam bhikkhūnam anupādāya,
Āsavehi cittāni vimuccimsūti.
And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from effluents.
Ekaṁ samayaṁ Bhagavā, Gayāyaṁ viharati gayāsīse,
Saddhim bhikkhu-sahassena,
Tatra kho Bhagavā bhikkhū āmantesi.

“Sabbam bhikkhave ādittam.
Kiṅ-ca bhikkhave sabbam ādittam.
Cakkhum bhikkhave ādittam,
Rūpā ādittā,
Cakkhu-viññāṇam ādittam,
Cakkhu-samphasso āditto,

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

Ādittam rāgāgginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-marāṇena,
Sokehi paridevehi dukkhehi domanasseshi 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.

Sotaṁ ādittam,
Saddā ādittā,
Sota-viññāṇam ādittam,
Sota-samphasso āditto,

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

Yam-p’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 doś’agginā moh’agginā,
Ādittam jātiyā jarā-marāṇena,
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-viññāṇam ādittam,
Ghāna-samphasso āditto,

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

Yam-p’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 rāgāgginā dosāgginā mohāgginā,
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.

Jivhā ādittā,
Rasā ādittā,
Jivhā-виññāṇam ādittam,
Jivhā-samphasso āditto,

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

Yam-p’idam jivhā-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam. Kena ādittam?

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

Ādittam rāgāgginā dosāgginā mohāgginā,
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-виññāṇam 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’idām kāya-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkhām 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’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.

Mano āditto,
Dhammā ādittā,
Mano-viññānam 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’idām mano-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkhām 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.
Evaṁ passāṁ bhikkhave sutavā ariya-sāvako,
Cakkhusmim-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’idāṁ cakkhu-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

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

Sotasmim-pi nibbindati,
Saddesu-pi nibbindati,
Sota-viññāne’pi nibbindati,
Sota-samphasse’pi nibbindati,

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

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

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

Ghānasmim-pi nibbindati,
Gandhesu-pi nibbindati,
Ghāna-viññāne’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’idam ghāna-samphassa-paccaya uppajjati vedayitam,  
Sukham vā dukkham 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-viññāṇe’pi nibbindati,  
Jivhā-samphasse’pi nibbindati,  
He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.

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

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

Kāyasimī-pi nibbindati,  
Phoṭṭhabbesu-pi nibbindati,  
Kāya-viññāṇe’pi nibbindati,  
Kāya-samphasse’pi nibbindati,  
He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yam-p’idam kāya-samphassa-paccaya 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.
Manasmīṁ-pi nibbindati,
Dhammesu-pi nibbindati,
Mano-viññāṇe‘pi nibbindati,
Mano-samphasse‘pi nibbindati,

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

Yam-p‘idāṁ mano-samphassa-paccayā uppaṭṭha veditāṁ, 
Sukham vā dukkhaṁ vā adukkhaṁ-asukhaṁ vā, 
Tasmīṁ-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.

Nibbindāṁ virajjati, Virāgā vimuccati, 
Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmiṁ vimuttam-iti ṇāṇam hoti, 
‘Khīṇā jāti, 
Vusitaṁ brahma-cariyāṁ, 
Katāṁ karaṇīyaṁ, 
Nāparaṁ itthattāyāti’ pajānātīti.”

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

Idam-avoca Bhagavā, 
Attamanā te bhikkhū Bhagavato bhāsitāṁ abhinanduṁ. 
That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

Imasmiṁ-ca pana veyyā-karaṇasmiṁ bhaṅgamane, 
Tassa bhikkhu-sahassassa anupādāya, 
Āsavehi cittāni vimuṭṭhuṁsu.”

And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from effluents.
I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of approximately five hundred bhikkhus, all of them arahants. And most of the 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 Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of about five hundred bhikkhus, all of them arahants. And most of the 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 the thought occurred to four devatās of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large 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.”

Athā kho tā devatā seyyathāpi nāma balavā purīso
sammiṅjitam vā bāham pasāreyya, pasāritam vā bāham
sammiṅjeyya, evam-eva suddhavāsesu devesu antara hitā
Bhagavato purato pāturahamsu. Athā kho tā devatā
Bhagavantam abhivādetvā ekam-antam aṭṭhamśu. Ekam-
antam tītā kho ekā devatā Bhagavato santike imāṁ gāthāṁ
abhāsi.

Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatās
disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One.
Having paid homage to the Blessed One, they stood to one side. As they were standing there,
one devatā recited this verse in the Blessed One’s presence:

“Mahā-samayo pavanasmīṁ
Deva-kāyā samāgatā
Āgatamha imāṁ dhamma-samayaṁ
Dakkhitāyeva aparājita-saṅghanti.”

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

Atha kho aparā devatā Bhagavato santike imāṁ gāthāṁ
abhāsi.

“Tatra bhikkhavo samādahamśu
Cittāṁ attano ujukam-akaṁśu
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 imāṁ gāthāṁ
abhāsi.

“Chetvā khīlaṁ chetvā palīgam
Inda-khīlaṁ-ohaccam-anejā,”

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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.

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

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.”

Then the Blessed One addressed the monks: “Monks, most of the devatās from ten worlds-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.

Ācikkhiṣāmi bhikkhave deva-kāyānam nāmāni.
Kittayiṣāmi bhikkhave deva-kāyānam nāmāni.
Desiṣāmi bhikkhave deva-kāyānam nāmāni. Tam suṇātha sādhukāṁ manasikarotha bhāśiṣāmīti.”


“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

Yettha bhummā tadassitā

Ye sitā giri-gabharam

Pahitattā samāhitā

Puthū sīhāva sallinā

Loma-hamsābhisambhuno

Odāta-manasa suddhā

Vippasannam-anāvilā

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

Bhiyyo pañca-sate ānatvā

Vane Kāpilavatthave

Tato āmantayi Sattha

Sāvake sāsane rate
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.
Ye voṭham kittenissami
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
Bhumā Kāpilavatthavā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkuṇam samitim 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 abhikkāmuṁ

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

Sātāgirā ti-sahassā
Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto
From Mount Sāta 3,000 yakkhas of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

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

500 yakkhas from Vessāmitta, of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.
Yakkhānam payirupāsatī
Kumbhīro Rājagahiko
So-pāga samitīṁ vanāṁ.

Kumbhira from Rājagaha, who dwells on Mount Vepulla,
attended to by more than 100,000 yakkhas—
Kumbhira from Rājagaha: He, too, has come to the forest meeting.

Purimañ-ca disaṁ rājā
Dhataraṭṭho pasāsatī
Gandhabbānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vannañavanto yasassino
Modamānā abhikkāmum

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.

Dakkhiṇaṅ-ca disaṁ rājā
Virūlho tappasāsitī
Kumbhaṇḍānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitim vanam.

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

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

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

Uttarañ-ca disan rājā
Kuvero tappasāsati
Yakkhānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
   Inda-nāmā mahabbalā
Iddhimanto jutimanto
   Vaṅnavanto yasassino
Modamānā abhikkāmumī
   Bhikkhūnam samitiṃ vanam.

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

Purima-disāṃ Dhataratṭho
   Dakkhiṇena Virūhhako
Pacchimena Virūpakkho
   Kuvero uttaram disāṃ
Cattāro te mahārājā
   Samantā caturo disā
Daddallamānā atthamsu
   Vane Kāpilavatthave

*Dhataraṭṭha from the Eastern Direction, Virūhhaka 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.*

Tesāṃ māyāvino dāsā
   Āgū vañcanikā saṭhā
Māyā Kuṭenḍu Veṭenḍu
   Viṭū ca Viṭuṭo saha
Candano Kāma-seṭṭho ca
Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca
Devā-sūto ca Mātali
Cittaseṇo ca gandhabbo
Naḷo rājā Janosabho
Āgū Pañcasikho c’eva
Timbarū Suriyavacchasā
Ete c’aññe ca rājāno
Gandhabbā saha rājubhi
Modamānā abhikkāmum
Bhikkhūnam samitim vanām.

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

Athāgū Nābhasā nāgā
Vesālā saha Tacchakā
Kambal’Assatarā āgū
Pāyāgā saha ŉātibhi
Yāmūnā Dhataraṭṭhā ca
Āgū nāgā yasassino
Erāvaṇṇo mahānāgo
So-pāga samitim vanām.

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

Ye nāga-rāje sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhu
Vehāyasā te vana-majjha-pattā
Citrā Supañṇā iti tesānāmaṁ
Abhayantadā nāga-rājānamāsi
Supañṇato khamam-akāsi Buddhō
Sanhāhi vācāhi upavhayantā
Nāgā Supañṇā saraṇam-akāṁsu Buddhāṁ

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

Jitā vajira-hatthēna
Samuddaṁ asurā sitā
Bhātaro Vāsavassēte
Iddhimanto yasassino
Kālakañjā mahābhismā
Asurā Dānaveghāsā
Vepacitti Sucitti ca
Pahārādo Namucī saha
Satañ-ca Bali-puttānam
Sabbe Veroca-nāmakā
Sanayhitvā balim senāṁ
Rāhu-bhaddam-upāgamum
Samayo’dāni bhaddante

Bhikkhūnam samitīṁ vanāṁ.

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

Āpo ca devā Paṭhavī ca
Tejo Vāyo tad-āgamum
Varuṇā Vāruṇā devā
Somo ca Yasasā saha
Mettā-Karuṇā-kāyikā
Āgū devā yasassino
Das’ete dasadhā kāyā
Sabbe nānatta-vaṅṇino
Iddhimanto jutimanto
Vaṅṇavanto yasassino
Modamānā abhikkāmuṁ

Bhikkhūnam samitīṁ vanāṁ.

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

Veṇḍū ca devā Sahalī ca
Asamā ca duve Yamā
Candassūpanisā devā
Candam-āgū purakkhitā
Suriyassūpanisā devā
Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā
Āgū mandavalāhakā
Vasūnam Vāsavo seṭṭho
Sakkopāga purindado
Das’ete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vānnavanto yasassino
Modamānā abhikkāmum

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

Athāgū Sahabhū devā
Jalam-aggi-sikhāriva
Ariṭṭhakā ca Rojā ca
Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca
Accutā ca Anejakā
Sūleyya-Rucirā āgū
Āgū Vāsavanesino
dasete dasadhā kāyā
Sabbe nānatta-vanṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitim vanam.

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

Samānā Mahāsamānā
Mānusā Mānusuttamā
Khidḍā-padūsikā āgū
Āgū Mano-padūsikā
Athāgū Harayo devā
Ye ca Lohitavāsino
Pāragā Mahāpāragā
Agū devā yasassino
Das'ete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitiṁ vanam.
Samānas, Great Samānas, Mānusas, Super Mānusas,
the devas corrupted by fun have come,
as well as devas corrupted by mind.
Then come green-gold devas and those wearing red.
Pāragas, Great Pāragas, prestigious devas have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

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

Bhikkhūnam samitim vanam.

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-coloreds, Pajunna, the thunderer, who brings rain to the lands: These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

Khemiyā Tusitā Yāmā

Kaṭṭhakā ca yasassino

Lambitakā Lāmasetṭhā

Jotināmā ca āsavā

Nimmānaratino āgū

Athāgū Paranimmittā

Dāšete dasadhā kāyā

Sabbe nānatta-vānṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamanā abhikkāmum

Bhikkhūnam samitim vanam.

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

Saṭṭh’ete deva-nikāyā
Sabbe nānatta-vaṇṇino
Nāmanvayena āgañchum
Ye c’aññe sadisā saha
‘Pavuttha-jātim-akkhīlam
Ogha-tiṇṇam-anāsavam
Dakkhem’oghataram nāgam
Candam 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
Sanāṅkumāro Tisso ca
So-pāga samitim vanam.
Sahassa-brahma-lokānam
Mahā-brahmābhitīṭhati
Upapanno jutimanto
Bhismā-kāyo yasassi so
Das’ettha issara āgū
Pacceka-vasavattino
Tesaṅ-ca majjhato āgā
Hārito parivārito.”

Subrahmā & Paramatta, together with sons of the Powerful One, 
Sanāṅkumāra & Tissa: They too have come to the forest meeting. 
Great Brahmā, who stands over 1,000 Brahmā worlds,
who arose there spontaneously, effulgent:

Prestigious is he, with a terrifying body.

Ten brahmā sovereigns, each the lord of his own realm, have come—and in their midst has come Harita surrounded by his retinue.”

Te ca sabbe abhikkante

S’inde deve sabrahmake

Māra-senā abhikkāmi

Passa kaňhassa mandiyām

‘Etha gaňhatha bandhatha

Rāgena bandhamatthu vo

Samantā parivāretha

Mā vo muñcittha koci naṁ.’

Iti tattha mahāseno

Kaňha-senaṁ apesayi

Pāñinā talam-āhacca

Saraṁ katvāna bheravaṁ

Yathā pāvussako megho

Thanayanto savijjuko.

Tadā so paccudāvatti

Saňkuddho asayaṁ-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.
Vitarāgehi pakkāmuṁ
Nesam lomam-pi iñjayum.
Sabbe vijita-saṅgāmā
Bhayātītā yasassino.
Modanti saha bhūtehi,
Sāvakā te janesutāti.”

Realizing all this,
the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
‘Māra’s army has approached. Detect them, monks!’
Listening to the Awakened One’s instruction,
they made an ardent effort.
The army retreated from those without passion,
without raising even a hair on their bodies.
Having all won the battle—prestigious, past fear—
they rejoice with all beings:
disciples outstanding among the human race.”
Magga-vibhaṅga Sutta
An Analysis of the Path


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,

“Ariyam vo bhikkhave atthaṅgikam maggam desissāmi vibhajissāmi. Tam suṇātha sādhukam manasi-karotha bhāsisissāmīti.

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

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

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

Bhagavā etad-avoca.

The Blessed One said,

“Katamo ca bhikkhave ariyo atthaṅgiko maggo?

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

Seyyathidosam, Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

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

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?
Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:

Ayam vuccati bhikkhave sammā-diṭṭhi.
This, monks, is called right view.

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

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

Ayam vuccati bhikkhave sammā-saṅkappo.
This, monks, is called right resolve.

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

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

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

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

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

Ayam 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-ājīvam pahāya,
Sammā-ājīvena jīvikām kappeti.
There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayam vuccati bhikkhave sammā-ājīvo.
This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?
And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānam pāpakānam
akusalānam dhammānam anuppādāya, chandam janeti
vāyamati viriyam ārabhati cittam paggaṇhāti padahati.
There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

Uppannānam pāpakānam akusalānam dhammānam
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.

Anuppannānam kusalānam dhammānam 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 kusalānam dhammānam, ṭhitiyā asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandam janeti vāyamati viriyam ārabhati cittam paggaṉhāti padahati.

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

Ayaṁ vuccati bhikkhave sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

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

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

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

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

Citte cittānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhā-domanassam.

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

Dhammesu dhammānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhā-domanassam.

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

Ayaṁ vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamā ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi, sa-vitakkam sa-vicāram vivekajam-pīti-sukham
paṭhamam jhānam upasampajja viharati.

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

Vitakka-vicārānam vūpasamā, ajjhattam sampasādanam cetaśo ekodi-bhāvaṁ avitakkam avicāraṁ, samādhijam-pīti-sukham dutiyam jhānam upasampajja viharati.

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

Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisāṃvedeti, yan-tam ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyam jhānam upasampajja viharati.

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

Sukhassa ca pahānā dukkhasa ca pahānā, pubbe va somanassa-domanassānam athhaṅgamā, adukkham-asukham upekkhā-sati-pārisuddhiṁ, catuttham jhānam upasampajja viharati.

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

Ayam vuccati bhikkhave sammā-samādhīti.”

This, monks, is called right concentration.”

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

That is what the Blessed One said. Gratified, the monks delighted in his words.
Aṭṭh’āṅgika-magga Gāthā
Verses on the Eightfold Path

Maggān’āṭṭh’āṅgiko setṭho
Saccānam caturo padā.
Virāgo setṭho dhammānam
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’āṭṭh’āñño
Dassanassa visuddhiyā.

Etañ-hi tumhe paṭipajjatha
Mārassenappamohanam.

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’antarī karissatha.

Akkahāto vo mayā maggo
Aññāya salla-satthanam.

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 ātappam
Akkhātāro Tathāgataṁ.
Paṭipannā paṁokkhanti
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.
Satipaṭṭhāna Pāṭha
Passage on the Establishing of Mindfulness

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayām maggo sammadakkhāto, sattānaṁ visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānaṁ atthaṅgamāya, ānāya adhicamāya, nibbānassa sacchikiriyāya, yadidam cattāro satipaṭṭhānā. Katame cattāro?

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

Idha bhikkhu kāye kāyānupassi viharati, ātāpi sampañjano satimā vineyya loke abhijjhā domanassam, vedanāsu vedanānupassi viharati, ātāpi sampañjano satimā, vineyya loke abhijjhā-domanassam, cice cittānupassi viharati, ātāpi sampañjano satimā vineyya loke abhijjhā-domanassam, dhammesu dhammānupassi viharati, ātāpi sampañjano satimā vineyya loke abhijjhā-domanassam.

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

Yāvadeva ना-मत्ताया paṭissati-mattāya, anissito ca viharati na ca kiṇci loke upādiyati. Evam kho bhikkhu kāye kāyānupassi viharati.

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 body 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.


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 ayaṁ maggo sammadakkhāto, sattānaṁ visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānam atthāgamāya, ūṇayassa
adhipamāya, 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 establishings of mindfulness.

Ekāyanam jāti-khay’anta-dassī
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, aggaññā rattaññā vamsaṁaññā poraññā asaṁkinnā asaṁkinnāpūbbā, na saṁkīyanti na saṁkīyissanti appaṭikūṭṭhā samānehi brāhmañehi 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.


“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 santutthho hoti itaritarena senāsanena, itaritara-senhāsa-santuṭṭhiyā ca vanṇavādī, na ca senāsana-hetu anesanām appaṭirūpam āpajjati. Aladdhā ca senāsanām na paritassati. Laddhā ca senāsanām agadhitto amucchito anajjhāpanno ādīnava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-senhāsa-santuṭṭhiyā, n’evāttānukkaṅseti no param vambheti, yo hi tattha dakkho analaso sampaṭjāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavamse thito.

“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, pahānā-rāmo hoti pahānā-rato. Tāya ca pana bhāvanā-rāmatāya bhāvanā-ratiyā, pahānā-rāmatāya pahānā-ratiyā, n’ev’attānukkaṇṭeti no param vambheti, yo hi tattha dakkho analaśo sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavamse thito.

"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 ariyavamsā, aggañña rattañña vamsañña porāṇa asaṅkiñña asaṅkiñnapubbā, na saṅkiyanti na saṅkiyissanti apattikuttā samañehi brāhmañehi 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 ariyavamsehi samannāgato bhikkhu, puratthimāya ce’pi disāya viharati, sv’eva aratim sahati na tam arati sahati, pacchimāya ce’pi disāya viharati, sv’eva aratim sahati na tam arati sahati, uttarāya ce’pi disāya viharati, sv’eva aratim sahati na tam arati sahati, dakkhiñṇāya ce’pi disāya viharati, sv’eva aratim sahati na tam arati sahati. Tam 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 samḥati.
Dhīro ca aratī sahati
   Dhīro hi aratīm-saho.
Sabba-kamma-vihāyinaṁ
   Panuṇṇaṁ ko nivāraye.
N’ekkham jambonadasseva
   Ko tam ninditum-arahati.
Devāpi nam pasamsanti
   Brahmunāpi pasamsitoti.

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


I have heard that on one occasion the Blessed One was staying near 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, mettāṁ kāya-kammaṁ paccupāṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhāmmo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya samvattanti. [1]

[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, mettāṁ vacī-kammaṁ paccupāṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhāmmo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya samvattanti. [2]

[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, mettāṁ mano-kammaṁ paccupāṭṭhitam hoti, sabrahmacārīsu āvi c’eva raho
ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghahāya avivādāya śāmaggiyā ekī-bhāvāya samvattati.

[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.

Puna c’aparam bhikkhave bhikkhu, ye te lābhā dhammikā dhamma-laddhā, antamaso patta-panna-mattam-pi, tathārūpehi lābhehi appaṭivibhattabhogī hotī, sīlavantehi sabrahmacārīhi sādhāraṇa-bhogī. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghahāya avivādāya śāmaggiyā ekī-bhāvāya samvattati.

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

Puna c’aparam bhikkhave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalaṇī akampāsāni, bhujiṣsāni viṇṇūpasatthāni aparāmaṭṭhāni samādhi-sāmvattaniṅkāni. Tathārūpesu sīlesu sīla-sāmaññagato viharati, sabrahmacārīhi āvī c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghahāya avivādāya śāmaggiyā ekī-bhāvāya samvattati.

[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 c’aparam bhikkhave bhikkhu, yāyam diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā-dukkhakkhayāya, tathārūpaṇa diṭṭhiyā diṭṭhi-sāmaññagato viharati, sabrahmacārīhi āvī c’eva raho ca. Ayam-pi dhammo sārāṇīyo
piya-karaṇo garu-karaṇo, saṅghāya avivādāya saṁmaggiyā ekī-bhāvāya saṁvattati.

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

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

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.’

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

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

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

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.

[3] Yāvākīvañ-ca bhikkhave bhikkhū, apaññattaṁ na paññāpessantī, paññattaṁ na samucchīndissantī, yathā-
paññattesu sikkhāpadesa samādāya vattissanti, vuḍḍhiyeyeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni.

“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.


“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.

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu thassanti, imesu ca sattasu aparihāniyesu
dhammesu bhikkhū sandississanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥānīti."

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

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

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

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

Atha kho Mahāpajāpati Gotamī, Yena Bhagava
ten’upasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā
ekam-antaṃ atṭhāsī.
Then Mahāpajāpati Gotamī approached the Blessed One and, on approaching, having bowed down to him, stood to one side.

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

“Ye kho tvam Gotami dhamme jāneyyasi, ‘Ime dhamma sarāgāya samvattanti no virāgāya.
Gotami, the qualities of which you may know, These qualities lead to passion, not to dispassion;
Samyogāya samvattanti no visamyogāya.
to being fettered, not to being unfettered;
Ācayāya samvattanti no apacayāya.
to accumulation, not to shedding;
Mahicchatāya samvattanti no appicchatāya.
to overweening ambition, not to modesty;
Asantuṭṭhiyā samvattanti no santuṭṭhiyā.
to discontent, not to contentment;
Saṅgaṇīkāya samvattanti no pavivekāya.
to entanglement, not to seclusion;
Kosajjāya samvattanti no viriyārambhāya.
to laziness, not to activated persistence;
Dubbhаратāya samvattanti no subharatāyāti.’
to being burdensome, not to being unburdensome:
Ekamsena Gotami dhāreyyāsi, ‘N’eso dhammo n’eso vinayo n’etam Satthu-sāsananti.’
You may categorically hold, ‘This is not the Dhamma, this is not the Vinaya, this is not the Teacher’s instruction.’
Ye ca kho tvām 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;
Visamyogāya samvattanti no samyogāya.
to being unfettered, not to being fettered;
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 saṅgaṇikāya.
to seclusion, not to entanglement;
Viriyārambhāya samvattanti no kosajjāya.
to activated persistence, not to laziness;
Subharatāya samvattanti no dubbharatāyāti.’
to being unburdensome, not to being burdensome:
Ekamsena Gotami dhāreyyāsi, ‘Eso dhammo eso vinayo etam Satthu-sāsananti.’"
You may categorically hold, ‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’

Idam-avoca Bhagavā. 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 sutam,] Ekaṁ samayam Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassā, 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 āmanṭesi “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 devarājassa dhajaggam ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggam ullokayатаm, yam- bhavissati bhayam 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 ullokyamatam, yam-bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahiyyissati.

"If you don't look up at the top of the standard of Pajāpati 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 ullokyamatam, yam-bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahiyyissatīti."

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


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


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

No ce mam anussareyyātha, atha Dhammām anussareyyātha, ‘Svākhāto Bhagavatā Dhammo, sandīṭṭhiko akāliko ehi-passiko, opanayiko paccattām veditabbo viññūhīti.’ Dhammām 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 observer for themselves.’ For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.

No ce Dhammām anussareyyātha, atha Saṅgham anussareyyātha, ‘Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, nāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidam cattāri purisa-yugāni atṭha purisa-

"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 araham sammā-sambuddho, vīta-rāgo vīta-doso vīta-moho, abhīru acchambhi anuttarāsi apalaṭyīti."

"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:

"Araññe rukkha-mule vā
Suṇāgāreva 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 sareyyātha
Loka-jeṭṭham narāsabham
Atha dhammam sareyyātha
Nīyānikam sudesitam.

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 sareyyātha
   Niyyānikaṁ sudesitaṁ
Atha saṅghaṁ sareyyātha
   Puññakkhettaṁ anuttaram.

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

Evam-buddham sarantānaṁ
   Dhammaṁ saṅghaṁ-ca bhikkhavo
Bhayam vā chambhitattaṁ vā
   Loma-hamso na hessatīti.”

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


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


Then Ven. ãnãnda 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. Girimãnanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimãnanda, out of sympathy for him.”

“Sace kho tvam ãnãnda, Girimãnandassa bhikkhuno upasaññakimivã, dasa saññã bhãseyyãsi, ãthanãm kho pan’etam vijjati, yam Girimãnandassa bhikkhuno dasa saññã sutvã, so ãbãdho ãthanãso pañãpassaṁbheyya. Katamã dasa?

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

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


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, Ananda, 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, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.


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


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


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

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

[8] Katamā c’Ānanda sabba-loke anabhirata-saññā?
Idh’Ānanda bhikkhu, ye loke upāyupādānā, cetasoxo adhitiṭṭhānābhinivesānusayā, te pajahanto viramati na upādiyanto. Ayam vucaṭ’Ānanda sabba-loke anabhirata-saññā.

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-sañkhāresu anicchā-saññā?

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


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

Dīgham vā assasanto ‘dīgham assasamīti’ pajānāti; dīgham vā passasanto ‘dīgham passasamīti’ pajānāti.

Rassam vā assasanto ‘rassam assasamīti’ pajānāti; rassam vā passasanto rassam passasamīti’ pajānāti.
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.'

Piti-paṭisāmvedī assasissāmīti sikkhati; piti-paṭisāmvedī passasissāmīti sikkhati.

Sukha-paṭisāmvedī assasissāmīti sikkhati; sukha-paṭisāmvedī passasissāmīti sikkhati.

Citta-saṅkhāra-paṭisāmvedī assasissāmīti sikkhati; citta-saṅkhāra-paṭisāmvedī passasissāmīti sikkhati.

Passambhayam citta-saṅkhāram assasissāmīti sikkhati; passambhayam citta-saṅkhāram 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 calming 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-paṭisāmvedī assasissāmīti sikkhati; citta-paṭisāmvedī passasissāmīti sikkhati.

Abhippamodayaṁ cittam assasissāmīti sikkhati; abhippamodayaṁ cittam passasissāmīti sikkhati.

Samādaham cittam assasissāmīti sikkhati; samādaham cittam passasissāmīti sikkhati.

Vimocayaṁ cittam assasissāmīti sikkhati; vimocayaṁ cittam passasissāmīti sikkhati.
He trains himself, ‘I will breathe in sensitive to the mind.’ He trains himself, ‘I will breathe out sensitive to the mind.’ 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 assassāmīti’ sikkhati; ‘aniccānupassī passassāmīti’ sikkhati.

‘Virāgānupassī assassāmīti’ sikkhati; ‘virāgānupassī passassāmīti’ sikkhati.

‘Nirodhānupassī assassāmīti’ sikkhati; ‘nirodhānupassī passassāmīti’ sikkhati.

‘Paṭinissaggānupassī assassāmīti’ sikkhati; ‘paṭinissaggānupassī passassāmīti’ sikkhati.

Ayaṁ vucaṭĀnanda ānāpāna-sati.

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

Sace kho tvam Ānanda, Girimānandassa bhikkhuno upaṣāṅkamitvā imā dasa saññā bhāсеyyāsi, thānam kho pan’etam vijjati, yam Girimānandassa bhikkhuno imā dasa saññā sutvā, so ābādho thānasо paṭipassambhеyyāti.”

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

Atha kho āyasмā Ānando, Bhagavato santike imā dasa saññā uggahetvā, yen’āyasмā Girimānando ten’upaṣāṅkami. Upaṣāṅkamitvā āyasмato Girimānandassa imā dasa saññā abhāsi.

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One’s presence, went to Ven. Girimānanda and told them to him.
Atha kho āyasmato Girimānandassa imā dasa saññā sutvā, so ābādho thānaso paṭipassambhi. Vuṭṭhahi cāyasme Girimānando tamhā ābādhā. Tathā paṁino ca paṇāyasmato Girimānandassa, so ābādho aḥosīti.

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

[Evam-me sutam,] Ekaṁ samayam Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme.

I have heard that on one occasion the Blessed One was staying near Sāvatthī 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 paccassosum.

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

Bhagavā etad-avoca.

The Blessed One said,

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

‘Sabbe saṅkhārā aniccāti.’

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

Tam Tathāgato abhiṣambujjhati abhisameti.
Abhiṣambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:
‘Sabbe saṅkhārā aniccāti.’

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

Uppādā vā bhikkhave Tathāgatānam anuppādā vā Tathāgatānam, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:
‘Sabbe saṅkhārā dukkhāti.’
Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: ‘All fabrications are stressful.’

Tam Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:
‘Sabbe saṅkhārā dukkhāti.’
The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘All fabrications are stressful.’

Uppādā vā bhikkhave Tathāgatānam anuppādā vā
Tathāgatānam, thitāva 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 Tathagato 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 bhāsitam, abhinandunti.
That is what the Blessed One said. Gratified, the monks delighted in his words.
Dhamma Synopses

Ovāda-pāṭimokkha’adi Pāṭha
Passage on the Ovāda-pāṭimokkha, etc.

Udiṭṭhā kho tena Bhagavatā jānatā passata arahatā sammā-sambuddhena, Ovāda-pāṭimokkham 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:

Khantī paramam tapo tītikkhā.
Nibbānam paramam vadanti buddhā.
Na hi pabbajito parūpaghāṭi;
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 akaraṇam
Kusalassūpasampadā
Sacitta-pariyodapanam:
Etam buddhāna-sāsanam.

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

Anūpavādo anūpaghāto
Pāṭimokkhe ca samīvaro
Mattaññutā ca bhāttasmiṃ
Pantañ-ca sayanāsanaṁ.

Adhicitte ca āyogo:

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, sīlām sammadakkhaṭam
samādhi sammadakkhāto paññā sammadakkhātā.

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

Kathañ-ca sīlām sammadakkhaṭam Bhagavatā?

And how has the Blessed One rightly declared virtue?

Heṭṭhimena-pi pariyāyena, sīlām sammadakkhaṭam
Bhagavatā. Uparimena-pi pariyāyena, sīlām
sammadakkhaṭam Bhagavatā.

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

Kathañ-ca heṭṭhimena pariyāyena, sīlām sammadakkhaṭam
Bhagavatā?

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

“Idha ariya-sāvako pānātipāta paṭivirato hoti, adinnādāna
paṭivirato hoti, kāmesu-micchācāra paṭivirato hoti,
musāvādā paṭivirato hoti, surā- meraya-majja-
pamādattaṁpaṭivirato hoti.” Evaṁ kho heṭṭhimena
pariyāyena, sīlām sammadakkhaṭam 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.
Kathañ-ca uparimena pariyāyena, sīlām 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, anumattesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhāpadesūti." Evaṁ kho uparimena pariyāyena, sīlām sammadakkhātam Bhagavatā.

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

Kathañ-ca samādhi sammadakkhāto Bhagavatā?

And how has the Blessed One rightly declared concentration?

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

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

Kathañ-ca heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

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

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

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

Kathañ-ca uparimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

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

"Idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi, sa-vitakkam sa-vicāram vivekajam-pīti- sukham
paṭhamam jhānam upasampajja viharati.

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

Vitakka-vicāranam vūpasamā, ajjhattam sampasādanam ceto ekodi-bhāvam avitakkam avicāram, samādhi jām-pīti- sukham dutiyam jhānam upasampajja viharati.

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

Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisamvedeti, yan-tam ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyam jhānam upasampajja viharati.

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

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānam atthaṅgamā, adukkham- sukham upekkhā-sati-pārisuddhām, catutthām jhānam upasampajja viharatīti." Evam 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.

Kathāñ-ca paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment?

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

The Blessed One has rightly declared discernment with a basic explanation, and the Blessed One has rightly declared discernment with a higher explanation.
Kathaṅ-ca heṭṭhimena pariyāyena, paññā sammadakkhātā Bhagavatā?

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

“Idha ariya-sāvako paññava hoti, uday’attha-gāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhaya-gāminiyāti.” Evam kho heṭṭhimena pariyāyena, paññā sammadakkhātā Bhagavatā.

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

Kathaṅ-ca uparimena pariyāyena, paññā sammadakkhātā Bhagavatā?

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


“There is the case where a monk discerns, as it has come to be, that ‘This is stress.’… ‘This is the origination of stress.’… ‘This is the cessation of stress.’… ‘This is the way leading to the cessation of stress.’” In this way the Blessed One has rightly declared discernment with a higher explanation.


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 ayaṁ pacchima-vācā, “Handa-dāni bhikkhave āmantayāmi vo,
vaya-dhammā saṁkhārā, 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-gāravādi Gāthā
Verses on Respect for the Dhamma, etc.

Ye ca atītā sambuddhā
Ye ca buddhā anāgatā
Yo c’etarahi sambuddho
Bahunnaṁ soka-nāsano.

Buddhas of the past, Buddhas yet to come, and he who is the Buddha now—grief-dispellers for many (beings)—

Sabbe saddhamma-garuno
Viharimsu 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 sāsanam.

Therefore, through love of yourself, desiring greatness, you should revere the True Dhamma, remembering the Buddhas’ message,

Duddadam dadamānānam
Dukkaram kamma-kubbataṁ
Asanto nānukubbanti
Sataṁ dhammo duranvayo.
Tasmā satañ-ca asatañ-ca
Nānā hoti ito gati
Asaṇto nirayaṁ yanti
    Ṣaṇto 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 suggatim.

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

Dhammo have rakkhati dhamma-cārim.
Dhammo suciṇṇo sukham-āvaḥāti.
Esāniṣamso dhamme suciṇṇe:
Na duggatim gacchati dhamma-cāri.

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

Na puppha-gandho paṭivātam-eti
Na candanaṁ tagara-mallikā vā.
Sataṁ-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
Uppalaṁ atha vassikī
Etēsam gandha-jātānam
   Śīla-gandho anuttaro.
Sandalwood, tagara, lotus, & jasmine: among these scents, the scent of virtue is unsurpassed.
Appa-matto ayam gandho
   Yvāyam 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.
Tesām sampanna-śīlānam
   Appamāda-vihārinam
Sammadaññā vimuttānam
   Māro maggam na vindati.
Those consummate in virtue, dwelling in heedfulness, released through right knowing: Māra can’t follow their tracks.
Yathā saṅkāra-dhānasmiṁ
   Ujjhitasmiṁ 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,
Evam saṅkāra-bhūtesu
   Andha-bhūte puthujjane
Atirocati paññāya
   Sammā-sambuddha-sāvako.
so in the midst of the rubbish-like, people run-of-the-mill & blind, there dazzles with discernment the disciple of the Rightly Self-Awakened One.
Avijjā-paccayā saṅkhārā.
*With ignorance as a condition there are fabrications.*

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

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

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

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

Vedanā-paccayā tanhā. Tanhā-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 dukkhhakkhandhassa, samudayo hoti.
*Thus is the origination of this entire mass of suffering & stress.*
Avijjāyatveva ațesa-virāga-nirodhā sañkhāra-nirodho.
Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.

Sañkhāra-nirodhā viññāṇa-nirodho.
From the stopping of fabrications there is the stopping of (sensory) consciousness.

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

Nāma-rūpa-nirodhā sañyāatana-nirodho.
From the stopping of name & form there is the stopping of the six sense media.

Sañyāatana-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 tanhā-nirodho.
From the stopping of feeling there is the stopping of craving.

Tanhā-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-marāṇam soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.
From the stopping of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all stop.

Evam-etassa kevalassa dukkhakkhandhassa, nirodho hoti.
Thus is the stopping of this entire mass of suffering & stress.
Heedfulness

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

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

Etam vesesato ñatvā,
   Appamādamhi paṇditāti.
*Knowing this distinction, the wise are established in heedfulness.*
The Three Inspired Verses

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassā,
Athassā kaṅkhā vapayanti sabbā,
Yato pajānāti saheṭu-dhammaṁ.

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

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassā,
Athassā kaṅkhā vapayanti sabbā,
Yato khayaṁ paccayānaṁ avedi.

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

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassā,
Vidhūpayam tiṭṭhati Māra-senāṁ,
Sūrova obhāsayam-antalikkhanti.

As phenomena grow clear
to the Brāhman, ardent, in jhāna,
he stands, routing Māra’s army,
as the sun,
illumining the sky.
Aneka-jāti-saṁsāram
    Sandhāvissam anibbisam,
Gahakāraṁ gavesanto
    Dukkha jāti punappunam,

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

Gahakāraka diṭṭho’si
    Puna-geham na kāhasi.

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

Sabbā te phāsukā bhaggā
    Gahakūṭam viṣaṅkhataṁ

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

Yathāpi selā vipulā
   Nabham āhacca pabbatā
Samantā anupariyeyyuṁ
   Nippothenā catuddisā
   Like massive boulders,
   mountains pressing against the sky
   moving in from all sides, crushing the four directions,
Evam jarā ca maccu ca
   Adhivattanti pāṇino
Khattiye brāhmaṇe vesse
   Sudde caṇḍāla-pukkuse.
   In the same way, aging & death roll over living beings:
   noble warriors, brāhmans, merchants,
   workers, outcastes, & scavengers.
Na kiñci parivajjeti
   Sabbam-evābhimaddati.
Na tattha hatthīnam bhūmi
   Na rathānam 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
Sampassam attham-attano
Buddhe Dhamme ca Saṅhe ca
Dhīro saddham nivesaye.

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

Yo dhammacārī kāyena
Vācāya uda cetasā
Idh’eva nam paṣamsanti
Pecca sagge pamodati.

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

Yassa saddhā Tathāgate
Acalā supatiṭṭhitā
Sīlañ-ca yassa kalyāṇam
Ariya-kantam paśamsitam

One whose conviction in the Tathāgata
is unshakable, well-established,
whose virtue is admirable,
praised, cherished by the Noble Ones,

Saṅghe pasādo yassatthi
Ujubhūtañ-ca dassanaṁ
Adaliddoti tam āhu
Amoghan-tassa jīvitam.

who has faith in the Saṅgha, & vision made straight:

Tasmā saddhañ-ca sīlañ-ca
Paśādam dhamma-dassanaṁ
Anuyuñjetha medhāvī
Saram buddhāna-sāsananti

So conviction & virtue, faith, & dhamma-vision
should be cultivated by the intelligent,
remembering the Buddhas’ teachings.
An Auspicious Day

Atītam nānvāgameyya
   Nappatikaṅkhe anāgatam
Yaḍatītam-pahīnantam
   Appattan-ca anāgataṃ
tYou shouldn’t chase after the past, or place expectations on the future.
What is past is left behind. The future is as yet unreached.
Paccuppannañ-ca yo dhammam
   Tattha tattha vipassati
Asamhiraṃ asaṅkuppam
   Tam viddhā manubrūhaye
Whatever phenomenon is present, you clearly see right there, right there.
Unvanquished, unshaken, that’s you you develop the mind.
Ajjeva kiccam-ātappam
   Ko jaññā maraṇam suve
Na hi no saṅgarantena
   Mahāsenena maccunā
Doing your duty ardently today, for—who knows?—tomorrow: death.
There is no bargaining with Death & his mighty horde.
Evaṃ vihārim-ātāpiṃ
   Aho-rattam-atanditam
Tam 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 manus sesu
Ye janā pāra-gāmino
Athāyam itarā pajā
Tīram-evānudhāvati.

Few are the human beings who go to the Further Shore.
These others simply scurry along this shore.
Ye ca kho sammadakkhāte
  Dhamme dhammānuvattino
Te janā pāramessanti
  Maccudheyyaṁ suduttaram.
But those who practice the Dhamma
in line with the well-taught Dhamma,
will cross over Death’s realm, so hard to transcend.

Kaṇham dhammaṁ vippahāya
  Sukkaṁ 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 attānam
  Citta-kleṣhi paṇḍito.
There he should wish for delight,
discarding sensuality—he who has nothing.
  He should cleanse himself, wise, of mental defilements.

Yesam sam bodhiyaṅgesu
  Sammā cittam subhāvitaṁ
Ādāna-paṭinissagge
  Anupādāya ye ratā,
Khīṁāsavā jutimanto
  Te loke parinibbutāti.
Whose minds are well developed in the factors for Awakening,
who, relinquishing grasping, delight in non-clinging,
Anicca vata sankhara
   Uppada-vaya-dhammino.
Uppajjita nirujjhanti
   Tesam vupasamo sukho.
Sabbe sattta maranti ca
   Mariinsu ca marissare.
Tath evaham marissami
   Natthi me ettha sansayo.

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

Bhārā have pañcakkhandhā
Bhāra-hāro ca puggalo.

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

Bhārādānam dukkham loke
Bhāra-nikkhepanam sukhām.

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

Nikkhipitvā garum bhāram
Aññam bhāram anādiya.

Having cast off the heavy burden and not taking on another,
Samūlām taṇham abbuyha
Nicchāto parinibbutoti.

pulling up craving, along with its root,
one is free from hunger, totally unbound.
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-vipākanā-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 unclinging 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 paḥātabbā dhammā Bhāvanāya paḥātabbā dhammā N’eva-dassanena-na-bhāvanāya paḥātabbā dhammā.

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


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

Ācayagāmino dhammā Apacayagāmino dhammā N’evācayagāmino nāpacayagāmino dhammā.

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

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

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

Parittā dhammā Mahaggatā dhammā Appamāṇā dhammā.

Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā dhammā Appamāṇārammaṇā dhammā.

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

Hīnā dhammā Majjhimā dhammā Paṇītā dhammā.

Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā Aniyatā dhammā.

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

Maggārammaṇā dhammā Magga-heṭukā 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 Anāgata 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.

[Hetupaccayo], Ārammaṇapaccayo,

Root-cause condition, support condition,

Adhipati-paccayo, Anantarapaccayo,

dominant condition, immediate condition,

Samānantarapaccayo, Saha-jātapaccayo,

quite-immediate condition, born-simultaneously condition,

Aññamaññapaccayo, Nissaya-paccayo,

reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jātapaccayo,

immediate-dependence condition, born-before condition,
Pacchā-jāta-paccayo, Aśevana-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 Pitaka. 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 Pitaka, giving an elided version of the beginning of the Dhātu-kathā (Discussion of Properties).

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

Vinaya
Discipline

[“Yantena Bhagavatā] jānatā passatā arahatā Sammā-sambuddhena, paṭhamam pārājikam 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?”

“Vesāliyam paññattanti.”

“It was formulated in Vesālī.”

“Kam ārabbhāti?”

“Whom did it concern?”

“Sudinnam Kalantaputtam ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismim vatthusmim?”

“With regard to what incident?”
“Sudinno Kalantaputto purāṇa-dutiyaṃkāya methunat dhammaṃ paṭisevati. Tasmāṃ vatthussanti.”

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

Tena samayena Buddhō Bhagavā veraṇjāyam viharati nalero-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhiṃ paṇca-mattehi bhikkhu-satehi.

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


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


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

So imāṃ lokāṃ sadevakaṃ samāraκāṃ sabrahmaκaṃ, sassamaṇa-brāhmaṇaṃ pajāṃ sadeva manussaṃ sayāṃ abhiṅnā 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 dhammaṃ deśeti ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyośaṇa-kalyāṇaṃ, sāttamaṃ sabyaṇjanaṃ kevala-
paripuṇṇam parisuddham brahma-cariyam pakāseti’:
He explains the Dhamma fine in the beginning, fine in the middle, fine in the end; he expounds the holy life both in its particulars & in its essence, entirely complete, surpassingly pure."
Sādhu kho pana tathārūpānam arahatam dassanam hotīti.”
It is good to see a Worthy One of that sort.”

Sutta
Discourses

[Evam-me sutaṁ,] ekām samayaṁ Bhagavaṁ, antarā ca Rājagahaṁ antarā ca Nālandaṁ addhāna-magga-paṭipanno hoti, mahatā bhikkhu-saṅghena saddhim paṇca-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 Sangha 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 sudam Suppiyo paribbājako, aneka-pariyāyena, Buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati. Suppiyassa pana paribbājakassa antevāsi Brahmadatto māṇavo, aneka-pariyāyena, Buddhassa vaṇṇam bhāsati, dhammassa vaṇṇam bhāsati, saṅghassa vaṇṇam bhāsati.
Along the way, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Sangha. 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 Sangha.
Itiha te ubho ācariy’antevāsi aṇṇam-aṇṇassa uju-vipaccanika-vacā, Bhagavantam piṭṭhito piṭṭhito anubandhā honti bhikkhu-saṅghassa.
Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the Saṅgha of monks.

Abhidhamma

Higher Dhamma

Dhamma-saṅganī

Classification of Qualities

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yaśmiṁ samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagatam ṇāṇa-sampayuttam,
rūpārammaṇam vā saddārammaṇam vā, gandhārammaṇam vā
rāsārammaṇam vā, phoṭṭhabbārammaṇam vā
dhammārammaṇam vā, yam yam vā pañārabba,

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,

tasmiṁ samaye phasso hoti avikkhepo hoti, ye vā pana
tasmiṁ samaye aṇñe’pi atthi paṭicca-samuppannā, arūpino
dhammā: ime dhammā kusalā.

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

Vibhaṅga

Analysis

[Pañcakkhandhā,] rūpakkhandho, vedanākkhandho,
saṅnakkhandho, 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?

Yañ-kiñci rūpaṁ atitānāgata-paccuppannam, ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā, īnām vā paṇītam vā, yam dūre vā santike vā, tad’ekajjham abhisāṅnūhitvā 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

Discription of Properties

[Saṅgaho asaṅgaho,] saṅgahitena asaṅgahitam, asaṅgahitena saṅgahitam, saṅgahitena saṅgahitam, asaṅgahitena asaṅgahitam.

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

Sampayogo vippayogo, sampayutttena vippayuttam, vippayutttena sampayuttam asaṅgahitam.

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

Puggala-paññatti

Designation of Individuals

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

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

Kittāvatā puggalānam puggala-paññatti?

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

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, parihāna-dhammo aparihāna-dhammo, cetanā-
bhabbo anurakkhanā-bhabbo,

Released dependent on occasion, released not dependent on occasion, subject to provocation, not subject to provocation, subject to decline, not subject to decline, capable through intention, capable through maintaining,

puthujjano gotrabhū, bhayūparato abhayūparato, bhabbāgamano abhabbāgamano, niyato aniyato, paṭipannako phale ṭhito, arahā arahattāya paṭipanno.

run-of-the-mill, having changed lineage [to becoming noble], having given up fear, not having given up fear, capable of coming, incapable of coming, certain, uncertain, practicing, standing in the fruit [of the path], Worthy, practicing for worthiness.

Kathā-vatthu

Debate Topics

[“Puggalo upalabbhati,] sacchikattha-paramatthenāti?”

“Is the individual delineated as a real and ultimate fact?”

“Āmantā.”

“Affirmative.”

“Yo sacchikattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti?”

“Is the individual delineated as a real and ultimate fact in the same way that a real fact [is delineated]?”

“Na h‘evam vattabbe.”

“No, it’s not to be said that way.”

“Ajānāhi niggahām.* Hañci puggalo upalabbhati, sacchikattha-paramatthena, tena vata re vattabbe: Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti. Micchā.”

“Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real and ultimate fact in the same way that a real fact [is delineated]. So you’re wrong.”

* The Royal Thai Chanting Book has no period here, and places a comma after “hañci.”
Yamaka
Pairs

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

Mahāpaṭṭhāna
Great Causal Principles

[Hetu-paccayo,] Ārammaṇa-paccayo,
Root-cause condition, support condition,
Adhipati-paccayo, Anantara-paccayo,
dominant condition, immediate condition,
Samanantara-paccayo, Saha-jāta-paccayo,
quite-immediate condition, born-simultaneously condition,
Ānāmaṇṇa-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 cakkavālesu
   Atrāgacchantu devatā.
Saddhammaṁ muni-rājassa
   Suṇantu sagga-mokkhadāṁ.

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

Sagge kāme ca rūpe
   Giri-sikharataṭe ca rūpe
Dīpe raṭṭhe ca gāme
   Taruvana-gahane ca gāme

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 cāyantu devā
   Jala-thala-visame ca yakkha-gandhabba-nāgā,
Tiṭṭhantā saṁtike yam:
   Muni-vara-vacanam saṁdhavo 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.

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 SATYOGA STYLE:

Pharitvāna metṭam 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,
Titṭhantā santike yam:
Muni-vara-vacanām 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-malapakaṭṭho
Sāmam va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemam janatam vineyyam.

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

Buddham varantam sīrasā namāmi
Lokassa nāthaṇ-ca vināyakaṇ-ca.
Tan-ṭejasā 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
Sātāvahō santikaro sucinnā.

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.

Dhammam varantam sīrasā namāmi
Mohappadālam 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-senā sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayam saṃti-niyojako ca
Svākhāta-dhammaṃ viditam karoti.

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

Saṅgham varantam sīraṃ nāmāmi
Buddhānubuddham sama-sīla-diṭṭhim.
Tan-tejasā te jaya-siddhi hotu
Sabb’antarāyā ca vināsamentu.

I pay homage with my head to that excellent Saṅgha,
awakened following the Awakened One, harmonious in virtue & view.
By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.
Sambuddhe
THE BUDDHAS

Sambuddhe aṭṭhavīsañ-ca
Dvādasañ-ca sahassake
Pañca-sata-sahassāni
Namāmi siraśā aham.
I pay homage with my head to the 512,028 Buddhas.
Tesam dhammañ-ca saṅghañ-ca
Ādarena namāmi’ham.
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu aSESato.
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-paññaśañ-ca
Catuvīsati sahassake
Dasa-sata-sahassāni
Namāmi siraśā aham.
I pay homage with my head to the 1,024,055 Buddhas.
Tesam dhammañ-ca saṅghañ-ca
Ādarena namāmi’ham.
Namakārānubhāvena
Hanṭvā sabbe upaddave
Anekā antarāyāpi
Vinassantu aṣesato.

I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe navuttarasate
Aṭṭhacattālīsa sahassake
Visati-sata-sahassāni
Namāmi sirasā aham.

I pay homage with my head to the 2,048,109 Buddhas.

Teṣam dhammañ-ca saṅghañ-ca
Ādarena namāmi'ham.

Namakārānubhāvena
Hanṭvā sabbe upaddave
Anekā antarāyāpi
Vinassantu, aṣesato.

I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.
Namo-kāra-āṭṭhakaṁ
The Homage Octet

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

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

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

Namo omātyāraddhassā
Ratanattayassā sādhukām.
Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassā
Tassa vatthuttayassāpi.
And homage to those three objects that have left base things behind.

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

Namo-kāraṇubhāvena
Suvatthi ṣotu sabbadā.
By the potency of this homage, may there always be well-being.

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

[Evam-me sutam,] Ekaṁ samayāṁ Bhagavā,
Saṅvatthiyanṁ viharati, Jetavane Anāṭhapiṇḍikassa, ārāme.

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

Atha kho aṁñatarā devatā, abhikkantāya rattiyā abhikkanta-vaṇṇa kevala-kappāṁ Jetavanam obhāsetvā, yena Bhagavā ten’upaṣaṅkami.

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.

Upaṣaṅkamitvā Bhagavantam abhivādetvā ekam-antam atṭhāsi.

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

Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

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

“Bahū devā manusśā ca
   Maṅgalāni acintayum
Ākaṅkhamānā sotthānam
   Brūhi maṅgalam-uttamaṁ.

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

* “Aṣevaṇā ca bāḷanāṁ
   Paṇḍitānaṁ-ca sevaṇā
Pūjā ca pūjanīyāṇam
   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-panidhi ca
Etam-maṅgalam-uttamaṁ.

Living in a civilized country, having made merit in the past, directing oneself rightly: This is the highest blessing.

Bāhu-saccaṁ-ca sippaṁ-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-upaṭṭhānam
Putta-dārassa saṅgho
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.

Dānaṁ-ca dhamma-cariyā ca
Ñātakānaṁ-ca saṅgho
Anavajjāni kammāni
Etam-maṅgalam-uttamaṁ.

Generosity, living by the Dhamma, assistance to one’s relatives, deeds that are blameless: This is the highest blessing.

Āratī viratī pāpā
Majja-pānā ca saṅñamo
Appamādo ca dhammesu
   Etam-maṅgalam-uttamam.

*Avoiding, abstaining from evil; refraining from intoxicants,*
*being heedful with regard to qualities of the mind: This is the highest blessing.*

Gāravo ca nivāto ca
   Santuṭṭhī ca kataññutā
Kālena dhammassavanam
   Etam-maṅgalam-uttamam.

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

Khanṭī ca sovacassatā
   Samanānañ-ca dassanaṁ
Kālena dhamma-sākacchā
   Etam-maṅgalam-uttamam.

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

Tapo ca brahma-cariyañ-ca
   Ariya-saccāna-dassanaṁ
Nibbāna-sacchi-kiriyā ca
   Etam-maṅgalam-uttamam.

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

Phuṭṭhassa loka-dhammehi
   Cittam yassa na kampati
Asokaṁ virajam khemaṁ
   Etam-maṅgalam-uttamam.

*A mind that, when touched by the ways of the world,*
*is unshaken, sorrowless, dustless, secure: This is the highest blessing.*
Etādisāni katvāna
   Sabbattham-aparājitā
Sabbattha sotthim gacchanti
   Tan-tesam maṅgalam-uttamanti.”

Everywhere undefeated when doing these things,
people go everywhere in well-being: This is their highest blessing.”
Cha Ratana Paritta Gāthā
THE SIX PROTECTIVE VERSES FROM THE DISCOURSE ON TREASURES

Yañ-kiñci vittaṁ idha vā huram vā
Saggesu vā yam ratanam pañītam
Na no samam atthi Tathāgatena.

Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.

Idam-pi Buddhhe ratanam 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 Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.

Idam-pi dhamme ratanam pañītam
Etena saccena suvatthi hotu.

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

Yam-buddha-setṭho parivaṇṇayī sucim
Samādhim-ānantariṅk’aṅñam-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 paṇītam
Etena saccena suvatthi hotu.

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

Ye puggalā aṭṭha satamā pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni.

The eight persons—the four pairs—
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.

Idam-pi saṅghe ratanaṁ paṇītam
Etena saccena suvatthi hotu.

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

Ye suppayuttā manaśā dalhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amatam 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 saṅghe ratanaṁ paṇītam
Etena saccena suvatthi hotu.

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

Khīnām purāṇāṁ navāṁ nātthi sambhavāṁ
Viratta-cittāyatike bhavasmīm
Te khīṇa-bījā aviruḷhi-चन्दा
Nibbanti dhīrā yathā-yam-padīpo.

   Ended the old, there is no new taking birth.
   Dispassioned their minds toward further becoming,
   they—with no seed, no desire for growth,
   enlightened—go out like this flame.

Idam-пи saṅhe ratanāṁ paṇītam
Etena saccena suvatthī 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 muду anatimānī,
Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,
Santussako ca subharo ca
   appakicco ca sallahuka-vutti,
content & easy to support, with few duties, living lightly,
Santindriyo ca nipako ca
   appagabbho kulesu ananugiddho.
with peaceful faculties, masterful, modest, & no greed for supporters.
Na ca khuddam samācare kiñci
   yena viññū pare upavadeyyum.
Do not do the slightest thing that the wise would later censure.
Sukhino vā khemino hontu
   sabbe sattā bhavantu sukhitattā.
Think: Happy & secure, may all beings be happy at heart.
Ye keci pāṇa-bhūtatthi
   tasā vā thāvarā vā anavasesā,
Whatever beings there may be, weak or strong, without exception,
Dīghā vā ye mahantā vā
   majjhima rassakā anuka-thūlā,
long, large, middling, short, subtle, blatant,
Diṭṭhā vā ye ca adiṭṭhā
ye ca dūre vaṣanti 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 kiṇci,
Let no one deceive another or despise anyone anywhere,
Byārosanā paṭigha-saṁñā
nāṁnam-aṁnassa dukkham-iccheyya.
or through anger or irritation wish for another to suffer.
Mātā yathā niyam puttam
āyusā eka-puttam-anurakkhe,
As a mother would risk her life to protect her child, her only child,
Evam-pi sabba-bhūtesu
māna-sambhāvaye aparimāṇam.
even so should one cultivate the heart limitlessly with regard to all beings.
Mettaṁ-ca sabba-lokasmiṁ
māna-sambhāvaye aparimāṇam,
With goodwill for the entire cosmos, cultivate the heart limitlessly:
Uddhaṁ adho ca tiriyaṁ-ca
asambādham averaṁ asapattam.
above, below, & all around, unobstructed, without enmity or hate.
Titthaṁ-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
silavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,
Kāmesu vineyya gedham,
Na hi jātu gabbha-seyyam punaretīti.
having subdued desire for sensual pleasures,
one never again will lie in the womb.
Khandha Paritta
The Group Protection

Virūpakkhehi me mettām
Mettām Erāpathehi me
Chabyā-puttehi me mettām
Mettām Kaṅhā-Gotamakehi ca
I have goodwill for the Virupakkhas, the Erapathas, goodwill for the Chabya descendants, & the Black Gotamakas.

Apādakehi me mettām
Mettām di-pādakehi me
Catuppadehi me mettām
Mettām bahuppadehi me
I have goodwill for footless beings, two-footed beings, goodwill for four-footed, & many-footed beings.

Mā mam apādako himsi
Mā mam himsi di-pādako
Mā mam catuppado himsi
Mā mam himsi bahuppado
May footless beings, two-footed beings do me no harm.
May four-footed beings & many-footed beings do me no harm.

Sabbe sattā sabbe 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 Buddho, Appamāṇo Dhammo, Appamāṇo Saṅgho.

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

Pamāṇa-vantāni siriṃ-sapāni,

Ahi vicchikā sata-падī 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 sattannam Sammā-sambuddhānam.

I have made this protection, I have made this spell. May the beings depart.

I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.
The Peacock’s Protection

Udetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhaśo
Tam tam namassāmi
Harissa-vaṇṇam paṭhavippabhaśāsam

Tay’ajja guttā viharemu divasām.

The One King, rising, with Vision, golden-hued, illumining the Earth:
I pay homage to you, golden-hued, illumining the Earth.
Guarded today by you, may I live through the day.

Ye brāhmaṇa vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu.
Namatthu buddhānam namatthu bodhiyā.
Namo vimuttānam namo vimuttiyā.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.

Imaṁ so parittaṁ katvā
Moro carati esanā.

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

Apetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhaśo
Tam tam namassāmi
Harissa-vaṇṇam paṭhavippabhaśāsam

Tay’ajja guttā viharemu rattim
The One King, setting, with Vision, golden-hued, illumining the Earth:
I pay homage to you, golden-hued, illumining the Earth.
Guarded today by you, may I live through the night.

Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca 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 parittāṁ katvā
    Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.
Vaṭṭaka Paritta
THE BABY QUAIL’S PROTECTION

Atthi loke sīla-guṇo
Saccam soceyy’anuddayā

Tena saccena kāhāmi
Sacca-kiriyam-anuttaram

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

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 avaṅcanā

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 solasa karīsāni
Udakam patvā yathā sikhī
Saccena me samo n’atthi
Esā me sacca-pāramīti.

When I made my vow with truth,
the great crested flames
avoided the sixteen acres around me
as if they had come to a body of water.
My truth has no equal:
Such is my perfection of truth.
Dhajagga Paritta
The Top-of-the-Banner-Staff Protection

Itipi so bhagavā arahām samma-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
Vijjā-carana-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-saraṇathi sattha 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,
Sanditthiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattam veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.

Supaṭipanno bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,
Nāya-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 Sangha of the Blessed One’s disciples—
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-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 sirimato

Sikhissa-pi namatthu
   Sabba-bhūtānukampino
   Homage to Vipassī, possessed of vision & splendor.
   Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu
   Nhātakassa tapassino
   Namatthu Kakuṣandhassa
   Māra-senappamaddino
   Homage to Vesabhū, cleansed, austere.
   Homage to Kākusandha, crusher of Māra's host.

Konāgamanassa namatthu
   Brāhmaṇassa vusimato

Kassapassa namatthu
   Vippamuttassa sabbadhi
   Homage to Konāgamana, the Brahman who lived the life perfected.
   Homage to Kassapa, everywhere released.

Aṅgīrasassa namatthu
   Sakya-puttassa sirimato
   Yo imaṁ dhammam-adesesā
   Sabba-dukkhāpanūdanāṁ.
   Homage to Aṅgīrāsa, splendid son of the Sakyans,
   who taught this Dhamma—the dispelling of all stress.
Ye cāpi nibbutā loke
  Yathābhūtam vipassisum
Te janā apisuṇā
  Mahantā vītāsāradā

Those unbound in the world, who have seen things as they have come to be,
Great Ones of gentle speech, thoroughly mature:

Hitam deva-manussānam
  Yam namassanti Gotamam
Vijjā-caraṇa-sampannam
  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-sampannam
  Buddhaṃ vandāma Gotamanti

We revere the Buddha Gotama, consummate in knowledge & conduct.
Angulimāla Paritta
Ven. Angulimala’s Protection

Yatoḥam bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca 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-sañkhāto
Dhammānaṁ vicayo tathā
Viriyam-pīti-passaddhi-
Bojjhaṅgā ca tathāpare
Samādhḍ’upekkha-bojjhaṅgā
Satt’ete Sabha-dassinā
Muninā sammadakkhātā
Bhāvitā bahulikatā
Samvattanti abhiññāya
Nibbānāya ca bodhiyā.
Etena sacca-vajjena
Sotthi te hotu sabbadā.
The factors for Awakening include mindfulness, analysis of qualities, persistence, rapture, & calm factors for Awakening, plus concentration & equanimity factors for Awakening.

These seven, which the All-seeing Sage has rightly taught, when developed & matured, bring about heightened knowledge, unbinding, & Awakening.

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

Ekasmim samaye Nātho
Moggallānañ-ca Kassapaṁ
Gilāne dukkhite disvā
Bojjhaṁe satta desayi
Te ca tam abhinanditvā
Rogā mucciṁsu tamkhaṇe.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

At one time, our Protector—seeing that Moggallāna & Kassapa were sick & in pain—taught them the seven factors for Awakening.

They, delighting in that, were instantly freed from their illness.

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

Ekadā Dhamma-rājā-pi
Gelaññenābhipiḷito
Cundattherena taññeva
Bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā
Tamḥā vuṭṭhasi thānaso.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion.

And as he approved, he immediately rose up from that disease.

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

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

By the saying of this truth, may you always be well.
Buddha-jaya-maṅgala Gāthā

The Verses of the Buddha’s Victory Blessings

Bāhuṁ sahassam-abhinimmita-sāvudhantam
Grīmekhalam udita-ghora-sasena-māram
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejāsā bhavatu te jaya-maṅgal’aggam.
[Tan-tejāsā bhavatu te jaya-maṅgalāni.]

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

Mārātirekam-abhiyujjhita-sabba-rattim
Ghorampanālavaka-makkham-athaddha-yakkham
Khāntī-sudanta-vidhinā jitavā munindo
Tan-tejāsā 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-varam atimattabhūtam
Dāvaggi-cakkam-asanīva sudāruṇantam
Mett’ambuseka-vidhinā jitavā munindo
Tan-tejāsā 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’āṅgulimālavantam
Iddhībhisāṅkhata-manō jītavā munindo
Tan-tejaśā bhavatu te jaya-mañgala’aggam.

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

Katvāna kaṭṭham-udaram iva gabbhiniyā
Ciṅcāya duṭṭha-vacanaṁ jana-kāya-majjhe
Sanṭena soma-vidhinā jītavā munindo
Tan-tejaśā bhavatu te jaya-mañgala’aggam.

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

Saccam vihāya mati-saccaka-vāda-ketuṁ
Vādābhīropita-manam ati-andhabhūtam
Paṅṅa-padīpa-jalito jītavā munindo
Tan-tejaśā bhavatu te jaya-mañgala’aggam.

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

Nandopananda-bhujagam vibudham mahiddhiṁ
Puttena therā-bhujagena damāpayanto
Iddhūpadesa-vidhinā jītavā munindo
Tan-tejaśā bhavatu te jaya-mañgala’aggam.

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

Duggāha-diṭṭhi-bhujagena sudāṭṭha-hatthagā
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānamā
Ñānāgadena vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggamā.

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-maṅga-la-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān’aneka-vividhāni c’upaddavāni
Mokkhamā sukham adhigameyya naro sapañño.

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

Mahā-kāruṇiko nāṭho
Hitāya sabba-pāṇinām
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ
Etena sacca-vajjena

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

Jayanto bodhiyā mūle
Sakyānam nandi-vaḍḍhano

Evaṁ tvam vijayo hohi
Jayassu jaya-maṅgale
Victorious at the foot of the Bodhi tree,
was he who increased the Sakyans’ delight.
May you have the same sort of victory.
May you win victory blessings.

Aparājita-pallaṅke
Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānam
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 sumañgalaṁ
Supabhātaṁ suhuṭṭhitam
Sukhaṇo sumuhutto ca
Suyiṭṭham brahmaṇaṁ
Padakkhiṇaṁ kāya-kammaṁ
Vācā-kammaṁ padakkhiṇaṁ
Padakkhiṇaṁ mano-kammaṁ
Paṇidhī te padakkhiṇā
Padakkhiṇāni katvāna
Labhantatte, padakkhiṇa

A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act,
a rightful verbal act, a rightful mental act,
your rightful intentions with regard to those who lead the holy life.
Doing these rightful things,
your rightful aims are achieved.
Abhaya Paritta
The Danger-free Protection

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpagghaḥo dussupinām akantām
Buddhānubhāvena vināsamentu

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Buddha’s power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpagghaḥo dussupinām akantām
Dhammānubhāvena vināsamentu

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Dhamma’s power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpagghaḥo dussupinām akantām
Saṅghānubhāvena vināsamentu

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Saṅgha’s power may they be destroyed.

*  *  *

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Sakkatvā buddha-ratanāṁ
   Oṣāthāṁ uttamaṁ varāṁ
Hitāṁ deva-mannasaṁ
   Buddha-tejena sotthinā
NASSAṁ’uṭaddavaṁ sabbe
   Dukkhaṁ vūpasamento te.

Having revered the jewel of the Buddha,
the highest, most excellent medicine,
the welfare of human & heavenly beings:
Through the Buddha’s majesty & safety,
may all obstacles vanish.
May your sufferings grow totally calm.

Sakkatvā dhamma-ratanāṁ
   Oṣāthāṁ uttamaṁ varāṁ
Pariḷāḥuḍapasamanamāṁ
   Dhamma-tejena sotthinā
NASSAṁ’uṭaddavā sabbe
   Bhayaṁ vūpasamantu 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-ratanāṁ
   Oṣāthāṁ uttamaṁ varāṁ
Āhuneyyaṁ pāhuneyyaṁ
   Saṅgha-tejena sotthinā
NASSAṁ’uṭaddavā 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.
Devatāyuyyyojana Gāthā

Verses Ushering the Devas Back Home

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā
Hontu sabbe’pi pāñino.

May all beings:
who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.

Ettāvatā ca amhehi
Sambhatam puñña-sampadam
Sabbe devānumodantu
Sabba-sampatti-siddhiyā.

For the sake of all attainment &’ success, may all heavenly beings rejoice in the extent to which we have gathered a consummation of merit.

Dānam dadantu saddhāya
Sīlam 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
Pacekānañ-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-saṅghānubhāvena
Sadā sotthī bhavantu te.
Through the power of all the Saṅgha, may you always be well.
Formal Requests

Taking the Five Precepts

THE REQUEST:

Mayaṁ bhante, ti-saranena saha pānca sīlāni yācāma.
Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyyam-pi mayaṁ bhante...
Venerable Sir, a second time...

Tatiyyam-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.

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

Dhammaṁ saranāṁ gacchāmi.
I go to the Dhamma for refuge.

Saṅgham saranāṁ gacchāmi.
I go to the Sangha for refuge.
Dutiyaṃ-pi buddhāṃ saraṇāṃ gacchāmi.
A second time, I go to the Buddha for refuge.

Dutiyaṃ-pi dhammaṃ saraṇāṃ gacchāmi.
A second time, I go to the Dhamma for refuge.

Dutiyaṃ-pi saṅghāṃ saraṇāṃ gacchāmi.
A second time, I go to the Saṅgha for refuge.

Tatiyaṃ-pi buddhāṃ saraṇāṃ gacchāmi.
A third time, I go to the Buddha for refuge.

Tatiyaṃ-pi dhammaṃ saraṇāṃ gacchāmi.
A third time, I go to the Dhamma for refuge.

Tatiyaṃ-pi saṅghāṃ saraṇāṃ 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.

Paṇātipātā 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.

Kāmesu micchācārā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from sexual misconduct.

Muśāvādā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramanī sikkhā-padam samādiyāmi.

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

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:
These are the five training rules.

Silena sugatim yanti.
Through virtue they go to a good destination.

Silena bhoga-sampadā.
Through virtue is wealth attained.

Silena nibbutim yanti.
Through virtue they go to unbinding.

Tasmā sīlam visodhaye.
Therefore we should purify our virtue.

(BOW THREE TIMES)
Taking the Eight Precepts

The Request:

Mayam bhante, ti-saranena saha aṭṭha sīlāni yācāma.
Venerable Sir, we request the Three Refuges & the Eight Precepts.

Dutiyan-pi mayam bhante...
Venerable Sir, a second time...

Tatiyan-pi mayam 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
samā-sambuddhassa. (three times)
Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saranam gacchami.
I go to the Buddha for refuge.

Dhammam saranam gacchami.
I go to the Dhamma for refuge.

Sangham saranam gacchami.
I go to the Sangha for refuge.

Dutiyan-pi buddham saranam gacchami.
A second time, I go to the Buddha for refuge.

Dutiyan-pi dhammam saranam gacchami.
A second time, I go to the Dhamma for refuge.
Dutiham-pi saṅgham saraṇam gacchāmi.
A second time, I go to the Saṅgha for refuge.

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

Tatiyam-pi 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.

Paññātipātā veramaṇi 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.

Abraham-cariyā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from sexual intercourse.

Musāvadā 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

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

Buddhāṁ bhagavatāṁ 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 Sangha of the Blessed One’s disciples has practiced well.

Saṅghāṁ namāmi.
I pay respect to the Saṅgha.

(BOW DOWN)

Namo tassa bhagavato arahato

sammā-sambuddhassa. (three times)
Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Esāhaṁ bhante, sucira-parinibbutam-pi, taṁ bhagavantam saranaṁ gacchāmi, dhammaṁ-ca bhikkhu-saṅghaṁ-ca. Pabbajjam mām saṅgho dhāretu, ajjatagge pānupetam saranaṁ gatām.

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-saranena saha aṭṭha sīlāni yācāma.
Venerable Sir, I request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayaṁ bhante…
Venerable Sir, a second time…

Tatiyam-pi mayaṁ bhante…
Venerable Sir, a third time…

The monk then recites the following passage three times, after which the nun repeats 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 nun reciting line by line after him.

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

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

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

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

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

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

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

Tatiyam-pi dhammaṁ saraṇāṁ gacchāmi.
A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅgham saraṇāṁ gacchāmi.
A third time, I go to the Sangha 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-padam samādiyāmi.
I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇi sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from stealing.

Abraham-cariyā veramaṇi sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from sexual intercourse.

Muśāvāda veramaṇi sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇi sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇi 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 aṭṭhasikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)
Requesting a Discourse

Brahmā ca lokādhipatī sahaṃpatī
Kaṭ’aṅjalī andhivaram āyācatha:
Saṅṭidha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimam pajam.

The Brahmā Sahampati, Lord of the World,
with hands palm-to-palm before his heart, requested a blessing:
There are beings here with only a little dust in their eyes.
Please teach the Dhamma out of compassion for them.
Requesting Blessings

Vipatti-paṭibāhāya
Sabba-sampatti-siddhiyā,
Sabba-dukkha-vināsāya
Parittam brūtha maṅgalam.
Vipatti-paṭibāhāya
Sabba-sampatti-siddhiyā,
Sabba-bhaya-vināsāya
Parittam brūtha maṅgalam.
Vipatti-paṭibāhāya
Sabba-sampatti-siddhiyā,
Sabba-roga-vināsāya
Parittam brūtha maṅgalam.

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all pain, may you chant a blessing & protection.
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all danger, may you chant a blessing & protection.
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all illness, may you chant a blessing & protection.
Requesting Forgiveness

(From the Triple Gem)

Repeat Namo... three times.

Ratanattaye pamādena, dvārattayena katāṃ,
Sabbāṃ 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 katāṃ,
Sabbāṃ 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 khamāmi, tumhehi-pi me khamitabbaṃ.

*I forgive you; may you all also forgive me.*

Respond:

Khamāma bhante.

*We forgive you, Venerable Sir.*

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

Sādhu bhante.

*Very good, Venerable Sir.*

(BOW THREE TIMES)
*Mahāthere* is used for very senior & highly respected monks. Change it to *There* for somewhat less senior monks, *Upajjhāye* for one’s preceptor, *Ācariye* for one’s teacher, and *Āyasmane* for monks in general.

*(When one person is asking forgiveness)*

Repeat *Namo...* three times.

[Mahāthere]* pamādena, dvārattayena katām,
Sabbaṁ aparādhaṁ 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:

*Ahaṁ* khamāmi, tayāpi me khamitabbāṁ.

*I forgive you; may you also forgive me.*

Respond:

*Khamāmi bhante.*

*I forgive you, Venerable Sir.*

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

*Sādhu bhante.*

*Very good, Venerable Sir.*

*(BOW THREE TIMES)*
Formal Offerings

Food

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

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni, bhikkhu-saṅghassa, oñojayāma. Śādhu no bhante, bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

To two or three monks. Repeat Namo... three times, then:

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni, sīlavantānaṁ, oñojayāma. Śādhu no bhante, sīlavanto, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.

For one monk, change sīlantānaṁ to sīlavato, and sīlavanto to sīlavā.
General Items (after noon)

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

Imāni mayam bhante, saṅgha-dānāni, bhikkhu-saṅghassa, oñojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākam, dīgha-rattām, 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, oñojayāma. Sādhu no bhante, sīlavanto, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākam, dīgha-rattām, 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 sīlavato, and sīlavanto to sīlavā.

“Forest Cloth”

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

Imāni mayam bhante, paṁsukūla-cīvarāni, saparivārāni, bhikkhu-saṅghassa, oñojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, paṁsukūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākam, dīgha-rattām, 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 mayaṁ bhante, paṁsukūla-cīvarāni, saparivārāni, sīlavantānam, oṁojaṁyāma. Sādhu no bhante, sīlavarto, imāni, paṁsukūla-cīvarāni, saparivārāni, paṭiggaṁhātu, amhākaṁ, dīgha-rattato, hitāya, suṁkhāya.

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 mayāṁ bhante, senāsanāni, āgatānāgaṭasssa, cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāṁ, senāsanāni, paṭiggaṅhātu, amhākaṁ, dīgha-rattāṁ, 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.

Kaṭhīna Cloth

Repeat Namo... three times, then:

Imāṁ bhante, saparivāram, kaṭhīna-cīvara-duṣṣam, saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imāṁ, saparivāram, kaṭhīna-cīvara-duṣṣam, paṭiggaṅhātu, paṭiggaṅhetvā ca, iminā duṣsea, kaṭhīnāṁ attharatu, amhākaṁ, dīgha-rattāṁ, hitāya, sukhāya.

Venerable sirs, we present this kaṭhīna-robe cloth, together with its accompanying articles, to the Saṅgha. May the Saṅgha please accept this kaṭhīna-robe cloth of ours, together with its accompanying articles, and having accepted it, spread the kaṭhīna with this cloth for our long-term welfare & happiness.

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


**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, vassāvāsika-cīvarāni, saparivārāni, sīlavantānam, oṇojayāma. Sādhu no bhante, sīlavanto, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭīggaṇhātu, amhākam, dīgha-rattam, 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:

Imām bhante, Buddha-pūjāya, vassa-gataṁ, padīpam, saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imām vassa-gataṁ, padīpam, paṭīggaṇhātu, amhākam, dīgha-rattam, hitāya, sukhāya.
Venerable sirs, we present this Rains-residence candle, for homage to the Buddha, to the Saṅgha. May the Saṅgha accept this Rains-residence candle, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāṁ bhante, Buddha-pūjāya, vassa-gataṁ, padīpaṁ, sīlavantānam, oṇojayāma. Sādhu no bhante, sīlavanto, imāṁ vassa-gataṁ, padīpaṁ, paṭiggaṇhātu, amhākam, dīgha-rattam, 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 mayam buddhassa bhagavato pubba-bhāga-namakāram karomase:_

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

(ALL)

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

_Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One._

_Yam-amha kho mayam, Bhagavantam saraṇam gatā, yo no Bhagavā satthā, yassa ca mayam Bhagavato 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 manussesa 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 abhisambuddho._
A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its rulers & common people.

Nissañsayaṁ kho so Bhagavā, araham sammā-sambuddho, vijjā-carana-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, sanditthiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhi.

And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be realized by the observant for themselves.


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, tāṁ Bhagavantāṁ uddissa katā patiṭṭhāpitā, yāvadeva dassanena, tāṁ Bhagavantāṁ
anussaritvā, pasāda-sāmvega-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.

[Ayam kho pana thūpo, tam Bhagavantam uddissa kato patiṭṭhāpito, yāvadeva dassanena, tam Bhagavantam anussaritvā, pasāda-sāmvega-paṭilābhāya.

This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dismay.]

Mayam kho etarahi, imam visākha-puṇṇamī-kālam, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-saṃmatam patvā, imam thānam sampattā.

Now, on this full-moon day of Visākha—recognized as the date of the Blessed One’s birth, Awakening, & Total unbinding—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyam 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, nātabbehi guṇehi atīṭārammaṇatāya 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, amhākām dīgha-rattamaṁ hitāya sukhāya.

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

(LEADER)

Handa mayāṃ buddhassa bhagavato pubba-bhāga-namakāram karomase:

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

(ALl)

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

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

Yam-amha kho mayāṃ, Bhagavantam saraṇam gata, yo no Bhagavā satṭha, yassa ca mayāṃ Bhagavato dhammaṃ rocema:

The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:

Ahoṣi kho so Bhagavā, araham sammā-sambuddho. Sattesu kāruṇṇaṃ paṭicca, karuṇayāko hitesī, anukampaṃ upādāya, āsāḷha-puṇṇamiyam, Bārāṇasiyam isipatane migadāye, pañca-vaggīyānam bhikkhūnam, anuttaram dhamma-cakkam paṭhamam pavattetvā, cattāri ariya-saccāni pakāsesi.

is a Worthy One, Rightly Self-awakened. Through his compassion & sympathy for living beings, compassionately desiring their welfare, he first set the unexcelled Wheel of Dhamma in motion on the full moon night of the month of Āsāḷha, in the Deer Refuge at the Meeting Place of the Seers.
near Varānasi, and proclaimed the four noble truths to the Group of Five Monks.


At that time, the leader of the Group of Five Monks—Venerable Aññā-Koṇḍañṇa—having listened to the Blessed One’s teaching, gained the dustless, stainless Dhamma eye: “Whatever is subject to origination is all subject to cessation.”

Bhagavantam upasampadaṁ yācitvā, Bhagavato yeva saṁtike, ehi-bhikkhu-upasampadaṁ paṭilabhitvā, Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho, loke paṭhamamaṁ uppanno aḥosi.

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.

Mayam kho etarahi, imāṁ āsālha-puṇṇamī-kālam, tassa Bhagavato dhamma-cakkappavattana-kāla-sammathaṁ, ariya-sāvaka-saṅgha-uppatti-kāla-sammathaṁ,
ratanatta-saṃpurāṇa-kāla-saṃmataṁ-ca paṭvā, imaṃ ṭhānam saṃpattā,

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 kāya saṃkār’ūpadhānam karitvā,

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


Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi, ūtabbehi guṇehi 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, paṭigganḥātu, amhākam dīgharattām hitāya sukhāya.

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

(LEADER)

Handa mayaṁ buddhassā bhagavato pubba-bhāga-namakāram karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

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

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

Ajjāyaṁ māgha-puṇṇamī sampattā, māgha-nakkhattena puṇṇa-cando yutto, yattha Tathāgato araham samma-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkhamuddisi.

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-terasāṇi bhikkhu-satāni, sabbesamī-yeva khīṇasavānam, sabbe te ehi-bhikkhukā, sabbe’pi te anāmantitāva, Bhagavato santikam āgatā, Veḷuvane kalandaka-nivāpe, māgha-puṇṇamiyaṁ 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.

Tasmīn-ca sannipāte,
Bhagavā visuddh’uttam’uposathāṁ akāsi,
ovāda-pāṭimokkham uddisi.

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

Ayaṁ amhākam Bhagavato, ekoyeva sāvaka-sannipāto ahosi, cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni, sabbesam-yeva khiṇāsavānam.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all with effluents ended.

Mayan’daṁi, imaṁ māgha-puṇṇamī-nakkhatta-samayam, takkālasadisam sampattā, sucira-parinibbutam-pi taṁ Bhagavantam samanussaramānā, imaṁ tassa Bhagavato sakkhi-bhūte cetiya,

Now, on this same date—the full-moon day in Māgha—remembering the Blessed One, even though he long ago was totally unbound, we have come to this memorial to him.

Ime đaṇḍa-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-bhucce guñe anussarantā, imaṁ paṭimā-gharam [thūpaṁ] tikkhattuṁ padakkhiṇam karissāma, yathā-gahitehi sakkārehi pūjam kurumānā.
Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sasāvaka-saṅgho, sucira-parinibbutopi, guṇehi dharamāno,

Even though the Blessed One, together with that Community of his Noble Disciples, long ago was totally unbound, he is remembered through his virtues.

Ime amhehi gahite sakkāre paṭiggaṅhātu, amhākam dīgha-rattam hitāya sukhāya.

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

Ukāsa. Dvārattayena katham, 
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 cetiyaṁ, sabbaṁ sabbattha thāne, 
supatiṭṭhitam sāriṅka-dhātum, 
maḥā-bodhiṁ buddha-rūpaṁ, sakkārattham.

I revere every stupa established in every place, every relic of the Buddha’s body, every Great Bodhi tree, every Buddha image that is an object of veneration

Ahaṁ vandāmi dhātuyo. Ahaṁ vandāmi sabbaso.

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

Buddha-pūjā maḥā-tejavanto, Dhamma-pūjā mahappaṇño, 
 Saṅgha-pūjā maḥā-bhogavaho.

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

Buddham Dhammaṁ Saṅgham, 
jīvitaṁ yāva-nibbānam saraṇam gacchami.

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

Parisuddho ahaṁ bhante, parisuddhoti mam, 
Buddho Dhammo Saṅgho dhāretu.

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

Sabbe sattā sadā honu Averā sukha-jīvino.

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

Katham 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

Sīluddesa-pāṭha

The Virtue Summary

(LEADER) Handa mayam sīluddesa-pāṭham bhaṇāmase:


This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: "Live consummate in virtue, monks, and consummate in the Patimokkha. Live restrained with the restraint of the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults."

Therefore we should train ourselves: "We will live consummate in virtue, consummate in the Patimokkha. We will live restrained with the restraint of the Patimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults." That's how we should train ourselves.

Tāyana-gāthā

The Verse to Tāyana

(LEADER) Handa mayam Tāyana-gāthāyo bhaṇāmase:
[Chinda sotām] 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
   Dalhamenam parakkame
Sithilo hi paribbājo
   Bhiyyo ākirate rajam.
Akataṁ dukkaṭam seyyo
   Pacchā tappati dukkaṭam.
Katañ-ca sukataṁ seyyo
   Yam katvā nānutappati.

If something’s to be done, then work at it firmly,
for a slack going-forth kicks up all the more dust.
It’s better to leave a misdeed undone. A misdeed burns you afterward.
Better that a good deed be done that, when done, you don’t regret.

Kuso yathā duggahito
   Hattham’evānukantati
Sāmaññaṁ dupparāmaṭṭham
   Nirayāyūpakaḍḍhati.
Yaṁ-kiṁci sithilam kammam
   Saṅkiliṭṭhaṁ-ca yaṁ vataṁ
Saṅkassaram brahma-cariyaṁ
   Na tam 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.
Icchitaṁ patthitam tumham
   Khippameva samijjhato
Sabbe pūrentu saṅkappā,
   Cando pañnaraso 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 vaḍḍhanti

Āyu vanno sukham, balaṁ.

May all distresses be averted.
may every disease be destroyed.
May there be no dangers for you.
May you be happy & live long.
For one of respectful nature who
constantly honors the worthy,
Four qualities increase:
long life, beauty, happiness, strength.

NOTE: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning “Sabbitiyo…” three times before going on to the lines beginning “Abhivādana-sīlissa…. “ On some occasions, the leader will omit his solo part and will lead the entire group in chanting the following verses as a prelude to the passage beginning, “Sabbitiyo….”

Sabba-roga-vinimutto

Sabba-santāpa-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 pasannānam
  Aggam dhammaṁ vijānataṁ
Agge buddhe pasannānam
  Dakkhineyye anuttare
Agge dhamme pasannānam
  Virāgūpasame suṅhe
Agge saṅghe pasannānam
  Puññakkhette anuttare
Aggasmirīm dānam dadataṁ
  Aggam puñṇam pavaḍḍhati
Aggam āyu ca vanṇo ca
  Yaso kitti suṅham 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.
III.

Āyudo balado dhīro
   Vaṇṇado paṭibhāṇado
Sukhassa dātā medhāvī
   Sukham so adhigacchati.
Āyuṁ datvā balaṁ vaṇṇam
   Sukhañ-ca paṭibhāṇado
Dīghāyu yasavā hoṭi
   Yattha yatthūpapajjaṭīti.

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 vaṇṇaṁ yasamṁ kittim
   Saggam uccakulīnataṁ
Ratiyo patthayānena
   Ulārā aparāparā
Appamādaṁ pasamsanti
   Puñña-kiriyāsu paṇḍitā
Appamatto ubho atthe
   Adhiggaṇhāti paṇḍito
Ditthe dhamme ca yo attho
   Yo cāttho samparāyiko
Atthābhisamayā dhīro
   Paṇḍito’ti pavuccatīti.

Long life, beauty, status, honor,  
    heaven, high birth:  
To those who delight in aspiring for these things  
    in great measure, continuously,  
the wise praise heedfulness  
    in the making of merit.  
The wise person, heedful,  
    acquires a two-fold welfare:  
    welfare in this life & welfare in the next.  
By breaking through to his welfare  
    he is called “enlightened, wise.”

Note: These verses are from the Ittha Sutta (Discourse on What is Welcome), Aṅguttara Nikāya 5:43. They are rarely chanted, and are included here for the sake of completeness.
V.

Bhuttā bhogā bhaṭā bhaccā
Vitiṇṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā
Atho paṅca balī katā
Upaṭṭhitā sīlavanto
Saṅnatā brahmacārino
Yadattham bhogam-iccheyya
Paṇḍito gharam-āvasām
So me atho anuppatto
Katam ananutāpiyam
Etam anussaram macco
Ariya-dhamme ṭhito naro
Idh’eva nam pasamsanti
Pecca sagge pamoḍatīti.

“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 dehas. 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 yathārahamā.
Ete kho saṅgahā loke
Rathassāṇī va yāyato.
Ete ca saṅgahā nāsussu
Na mātā putta-kāraṇā
Labhetha mānam pūjam vā
Pitā vā putta-kāraṇā.
Yaṃ ca saṅgahā ete
Samavekkhānti paṇḍitā
Tasmā mahattam papponti
Pāsaṃsā 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  
Teʿpi puññassa bhāgino  
Tasmā dade appatīvāna-citto  
Yattha dinnaṁ mahapphalam  
Puññāni para-lokasmīm  
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 *kaṭhina*. 

VIII.

Ratanattayānubhāvena
Ratanattaya-tejasā
Dukkha-roga-bhayā verā
Sokā sattu c’upaddavā
Anekā antarāyāpi
Vinassantu ase sato
Jaya-siddhi dhanam lābham
Sotthi bhāgyam sukham bālam
Siri āyu ca vaṇṇo ca
Bhogam vuddhī ca yasavā
Sata-vassā ca āyū ca
Jīva-siddhī bhavantu te.

*Through the power of the Triple Gem,*
*through the majesty of the Triple Gem,*
*May suffering, disease, danger, animosity,*
*sorrow, adversity, misfortune—obstacles without number—vanish without a trace.*
*Triumph, success, wealth, & gain, safety, luck, happiness, strength,*
*glory, long life, & beauty, fortune, increase, & status,*
*a lifespan of 100 years, and success in your livelihood:*
*May they be yours.*

**Note:** This passage is frequently chanted when a gift is being dedicated to the Saṅgha as a whole (*Saṅgha-dāna*). The same is true of the following passage, which is one of the few passages that Dhammayut monks will chant in Saṅyoga style.
IX.

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-sāṅghānubhāvena buddha-ratanām dhamma-ratanām saṅgha-ratanām tinṇam ratanānam ānubhāvena caturāśītisahassa-dhammakkhandhānubhāvena piṭakatyānubhāvena jinasāvakānubhāvena:
Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.
Dukkha-roga-bhayā verā
Sokā sattu c’upaddavā
Anekā antarāyāpi
Vinassantu ca tejasā
Jaya-siddhi dhanāṁ lābham
Sotthi bhāgyāṁ sukham balaṁ
Siri āyu ca vaṇṇo ca
Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca
Jīva-siddhī bhavantu te.
Bhavatu sabba-maṅgalāṁ
Rakkhantu sabba-devatā
Sabba-buddhānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī, bhavantu te.

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

**So** attha-laddho sukhito

Virulho buddha-sāsane

Arogo sukhito ho hi

Saha sabbehi ūṭībhi.

**Sā** attha-laddhā sukhitā

Virulhā buddha-sāsane

Arogā sukhitā ho hi

Saha sabbehi ūṭībhi.

Te attha-laddhā sukhitā

Virulhā buddha-sāsane

Arogā sukhitā hotha

Saha sabbehi ūṭībhi.

*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.

Yaśmīṁ padesē kappeti
Vāsāṁ paṇḍita-jātiyo
Sīlavant’ettha bhojetvā
Saṁñate brahma-cārino
Yā tatthā devatā āsum
Tasāṁ dakkhiṇam-ādiṣe.
Tā pūjitā pūjayanti
Mānitā mānayanti nam.
Tato nam anukampanti
Mātā puttam va orasaṁ.
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 sabba-maṅgalaṁ
   Rakkhantu sabba-devatā
Sabba-buddhānubhāvena
   Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṁ
   Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
   Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṁ
   Rakkhantu sabba-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

Sītāṁ unḥam paṭihānti
Tato vāḷamigāṇi ca
Siriṁsape ca makase
Sisire cāpi vuṭṭhiyo.
Tato vātātapo ghoro
Saṅjāto paṭihāṇṇati.
Lenʿatthaṅ-ca sukhʿatthaṅ-ca
Jhāyituṅ-ca vipassitum
Vihāra-dānam saṅghassā
Aggam buddhehi vanṇitam.
Tasmā hi paṇḍito poso
Sampassam attham-attano
Vihāre kāraye ramme
Vāsayettha bahussute.
Teṣaṁ annaṅ-ca pānaṅ-ca
Vatthasenāsanāni ca
Dadeyya ujubhūtesu
Vippasannena cetasā.
Te tassa dhammam desenti
Sabba-dukkhāpanūdanam
Yam so dhammam-idhʿaṇṇāya
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

Nidhim nidheti puriso
Gambhīre udakantike.

Atthe kicce samuppanne
Atthāya me bhavissati

Rājato vā duruttassa
Corato pīlitassa vā

Iṭassa vā pamokkhāya
Dubbhikkhe āpadāsu vā.

Etad-atthāya lokasmin
Nidhi nāma nidhīyati.

A person stashes a fund away, deep underground, at the water line:
“When a need or duty arises, this will provide for my needs,
for my release if I’m denounced by the king, molested by thieves,
in case of debt, famine, or accidents.”
With aims like this in the world a reserve fund is stashed away.

Tāvassunihito santo
Gambhīre udakantike

Na sabbo sabbadāyeva
Tassa tam upakappati.

Nidhi vā thānā cavati
Saññā vāssa vimuyhati
Nāgā vā apanāmenti
Yakkhā vāpi haranti nam
Appiyā vāpi dāyadhā
   Uddharanti apassato.
Yadā puññakkhayo hoti
   Sabbam-etāṁ 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 jetṭhamhi bhātari
Eso nidhi sunihito
   Ajeyyo anugāmiyo.
Pahāya gamaniyesu
   Etāṁ ādāya gacchati.
Asādhāraṇam-aṅñesam
   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-manussānam
Sabba-kāma-dado nidhi.
Yāṁ 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
Susāṅthānam 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 issariyam
Cakkavatti-sukham piyam
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
Devā-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
Yoni so ca payuñjato
Vijjā vimutti vaisī-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
Yadidam 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.
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!”

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!”
Sakkaccam anumodare
Ciraṁ jīvantu no ŋāti
Yesam hetu labhāmase.
Amhākañ-ca katā pūjā
Dāyakā ca anipphalā.

And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink: ‘May our relatives live long because of whom we have gained [this gift]. We have been honored, and the donors are not without reward!’

Na hi tattha kasi atthi
Gorakkhettha na vijjati
Vanijjā tādisi n’atthi
Hiraṇṇena kayākayam.
Ito dinnena yāpenti
Petā kāla-katā tahim.

For there [in their realm] there’s no farming, no herding of cattle, no commerce, no trading with money. They live on what is given here, hungry shades whose time here is done.

Uṇṇate udakaṁ vuṭṭham
Yathā ninnam pavattati
Evam-eva ito dinnam
Petānam upakappati.
Yathā vārivahā pūrā
Paripūrentī sāgaram
Evam-eva ito dinnam
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 sakhā ca me
Petānaṁ dakkhiṇaṁ dajjā
Pubbe katam-anussaraṁ.
Na hi ruṇṇaṁ vā soko vā
Yā vaññā paridevanā
Na taṁ petānam-atthāya
Evaṁ tiṭṭhanti ñātayo.

“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-rattaṁ hitāyassa
Ṭhānaso upakappati.

But when this oﬀering is given, well-placed in the Sangha,
it works for their long-term beneﬁt and they proﬁt immediately.

So ñāti-dhammo ca ayaṁ nidassito
Petāna-pūjā ca katā uḷārā.
Balañ-ca bhikkhūnam-anuppadinnaṁ
Tumhehi puññaṁ pasutaṁ anappakanti.
In this way, the proper duty to relatives has been shown,
great honor has been done to the dead, and monks have been given strength:
The merit you’ve acquired isn’t small.

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Mahā-maṅgala-cakkavāla
The Great Universe of Blessings

Siri-dhitī-mati-tejo-jayasiddhi-mahiddhi-mahāgaṇāparimita-puṇṇādhikārassa
sabbantarāya-nivāraṇa-samatthassa
bhagavato arahato sammā-sambuddhassa
dvattimṣa-mahāpurisa-lakkhaṇānubhāvena

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

asītyānubyaṅjanānubhāvena
through the power of his 80 minor characteristics,

aṭṭhūttara-sata-maṅgalānubhāvena
through the power of his 108 blessings,

chabbaṇṇa-rāmsiyānubhāvena ketumāḷānubhāvena
through the power of his sixfold radiance,
through the power of the aura surrounding his head,

dasa-pāramitānubhāvena
dasa-upapāramitānubhāvena
dasa-paramattha-pāramitānubhāvena
through the power of his ten perfections, ten higher perfections, & ten ultimate perfections,

sīla-samādhi-paṇṇānubhāvena
through the power of his virtue, concentration, & discernment,

buddhānubhāvena dhammānubhāvena

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saṅghānubhāvena
through the power of the Buddha, Dhamma, & Saṅgha,
tejānubhāvena iddhānubhāvena balānubhāvena
through the power of his majesty, might, & strength,
ṅeyya-dhammadānubhāvena
through the power of his Dhammas that can be known,
caturāsīti-sahassā-dhammadakkhandhānubhāvena
through the power of the 84,000 divisions of his Dhamma,
nava-lokuttara-dhammadānubhāvena
through the power of his nine transcendent Dhammas,
atthaṅgika-maggānubhāvena
through the power of his eightfold path,
attha-samāpattiyānubhāvena
through the power of his eight meditative attainments,
chalabhinnānubhāvena catu-sacca-ñāṇānubhāvena
through the power of his six cognitive skills,
through the power of his knowledge of the four noble truths,
dasa-bala-ñāṇānubhāvena
through the power of his knowledge of the ten strengths,
sabbaññuta-ñāṇānubhāvena
through the power of his omniscience,
mettā-karuṇā-muditā-upakkhānubhāvena
through the power of his goodwill, compassion, empathetic joy, & equanimity,
sabba-parīttānubhāvena
through the power of all protective chants,
ratanattaya-saranānubhāvena
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-saṅkappā tuyham samijjhantu
may all obstructions be destroyed, may all your resolves succeed,
dīghayutā tuyham hotu sata-vassa-jīvena
samaṅgiko hotu sabbadā.
may you live long, always attaining 100 years.
Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā
ārakkhakā devatā sadā tumhe,
anurakkhantu.
May the protective devas of the sky, the mountains, the forests, the land,
the River Ganges, & the great ocean always protect you.

*  *  *

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbe va bhūtā suṁanā bhavantu
Atho'pi sakkacca suṇantu bhāsitām.
Subhāsitām kiṇci-pi vo bhanemu
Puññe sat'uppādakaram apāpaṁ
Dhammūpadeśāṁ anukārakānam
Tasmā hi bhūtāni samentu sabbe.
Mettāṁ karotha mānusiyā pajāya
Bhūtesu bālhaṁ kata-bhattikāya
Divā ca ratto ca haranti ye balāṁ
Paccopakāram abhikaṅkhamānā.
Te kho manussā tanukānubhāvā
Bhūtā viñeseṇa mahiddhiṃ kā ca
Ādissamāṇaṃ manujehi ātā
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 savāhanam  
Catu-saccāsabham rasaṁ  
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:  

Taṇhaṅkarādayo Buddhā  
Attha-visati nāyakā  
Sabbe patiṭṭhita mayham  
Matthake te munissarā.  

These Buddhas—28 leaders, sovereign sages beginning with Taṇhankara—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 dakkhiñe  
Koṇḍañño piṭṭhi-bhāgasminīm  
Moggallāno ca vāmake.  

Anuruddha is in my heart, and Sāriputta on my right. Koṇḍañña is behind me, and Moggallāna on my left.
Dakkhiñe savane mayham
Āsum Ānanda-Rāhulo
Kassapo ca Mahānāmo
Udbhāsum vāma-sotake.

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

Kesato piṭṭhi-bhāgasmim
[ Kesante piṭṭhi-bhāgasmim ]
Suriyo-va pabhaŋkarō

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 niccam
Patiṭṭhāsi guṇākaro.

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

Puṇṇo Āṅgulimālo ca
Upālī Nanda-Śīvalī
Therā paṇca ime jātā
Nalāṭe tilakā mama.

These five elders—Puṇṇa, Āṅgulimāla, Upālī, Nanda, & Śīvalī—have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahātherā
Vijitā jina-sāvakā
Eteṣīti mahātherā
Jitavantō jin'orasā
Jalantā sīla-tejena
Āṅgam-angesu saṃthitā.

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

Ratanāṃ purato āsi
Dakkhiṇe Metta-suttakām.
Dhajaggaṃ pacchato āsi
Vāme Āṅgulimālakām.
Khandha-Mora-parittāṇca
Āṭānāṭiya-suttakām
Ākāse chadanāṃ āsi
Sesā pākāra-saṃthitā.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Āṅgulimāla 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-varasammyuttā
[Jināṇābala-samyuttā]
Sattappākāra-laṅkatā
Vāta-pittādi-saṅjātā
Bāhirajjhatt'upaddavā
Aṣesā vinayāṃ yantu
Ananta-jina-tejasā.

Excellently bound in many ways by the Victor,
[Bound by the Victor's authority & strength],
seven ramparts arrayed against them, may all misfortunes within & without—caused by such things as wind or bile—be destroyed without trace through the unending Victor's majesty.

Vasato me sakiccena
Sadā Sambuddha-pañjare
Jina-pañjara-majjhamhi
  Viharantaṁ mahītale
Sadā pālentu māṁ sabbe
  Te mahā-purisāsabhā.

As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho.
Jinānubhāvena jīt’upaddavo.
Dhammānubhāvena jītārisāṅgho.
Saṅghānubhāvena jīt’antarāyo.
Saddhammānubhāva-pālito
carāmi jina-pañjare-ti.

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

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking bud-with the in-breath, and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn’t feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

    To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

    Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

    Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

    Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.
Let all these breath sensations spread so that they connect & flow together, and you’ll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:
   
a. in long & out long,
b. in long & out short,
c. in short & out long,
d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:
   
a. the tip of the nose,
b. the middle of the head,
c. the palate,
d. the base of the throat,
e. the breastbone (the tip of the sternum),
f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don’t focus on any spot above the base of the throat. And don’t try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you’ll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.
To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

— Phra Ajaan Lee 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.

—MahaParinibbāna Sutta,
Dīgha Nikāya 16
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