A Chanting Guide

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
ṁ & 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, ḷ, ṇ, ṭ, ṭh. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Scanning

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

**Full-length syllables:**

- contain a long vowel (ā, e, ī, o, ū, ay); or
- end with ṃ; 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:

Van - dā - ma - haṁ ta - ma - ra - ṇaṁ si - ra - sā ji - nen - dam

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

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

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

**Chanting Styles**

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

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

Arahāṃ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.
Buddhāṃ bhagavantam abhivādemi.
I bow down before the Awakened, Blessed One.
(BOW DOWN)
Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.
Dhammāṃ namassāmi.
I pay homage to the Dhamma.
(BOW DOWN)
Supatipanno 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 mayāṃ bhagavantaṃ saraṇaṃ gataḥ,
We have gone for refuge to the Blessed One,
(uddissa pabbajitā) yo no bhagavā sattha
(have gone forth on account of) the Blessed One who is our Teacher
yassa ca mayaṁ bhagavato dhammaṁ rocema.
and in whose Dhamma we delight.

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

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

(ALL)

[Namo tassa] bhagavato arahato sammā-sambuddhassa. (three times)
Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Praise for the Buddha

(LEADER)

Handa mayaṁ buddhābhithutim karomase:
Now let us give high praise to the Awakened One:

(ALL)

[Yo so tathāgato] araham sammā-sambuddho,
He who has attained the Truth, the Worthy One, Rightly Self-awakened,
Vijjā-carana-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-sārathi satthā deva-manussanām buddho bhagavā;
unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed;
Yo imam lokam sadevakam samarakaṃ sabrahmakam,
Sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam
abhīñña 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 dhammam desesi adi-kalyāṇam majjhe-kalyāṇam
pariyosāna-kalyāṇam;

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

Sātthaṃ sabyañjanam kevala-paripuṇṇam parisuddham
brahma-cariyam pakāsesi:

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

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

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

(BOW DOWN)

Praise for the Dhamma

(LEADER)

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

(ALLE)

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

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

Opanayiko paccattām veditabbo viññūhi:
pertinent, to be seen by the observant for themselves:
Tam-āham dhammaṁ abhipūjayāmi,
Tam-āham 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:

(ALL)
[Yo so supaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One’s disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced straightforwardly,
Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced methodically,
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced masterfully,
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 dakkhineyyo aṅjali-karanīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaram puññakkhettaṁ lokassa:
the incomparable field of merit for the world:
Tam-ahāṁ saṅgham abhipūjayāmi,
Tam-ahāṁ saṅgham sīrasā namāmi.

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

(BOW DOWN)

Salutation to the Triple Gem &
The Topics for Chastened Dispassion

(LEADER)

Handa mayam ratanattayappaṇāma-gāthāyo c’eva saṁvega-vatthu-paridīpaka-pāṭhaṁ-ca bhaṇāmaṁe:

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

(ALL)

[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbarā-ṇāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhāṁ aham-ādarena taṁ.

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

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

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

Saṅgho sukhattābhyatikhetta-saṅñito,
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’abhipūjaneyyakam,
Vatthuttayam vandayatābhisaṅkhatam,
Puññam mayā yam mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

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

*  *  *

Idha tathāgato loke uppanno araham sammā-sambuddho,
Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the world,
Dhammo ca desito niyyāniko upasamiko parinibbāniko
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-tam dhammam sutvā evam jānāma,
Having heard the Dhamma, we know this:
Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkham.
Birth is stressful, aging is stressful, death is stressful,
Soka-parideva-dukkha-domanass’upāyāsāpi dukkha.
sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho
yam-p’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.

Sañkhittena pañc’upādānakkhandhā dukkha,

In short, the five clinging-aggregates are stressful,

Seyyathidam:

namely:

Rūpūpādānakkhandho,
the form clinging-aggregate,

Vedanūpādānakkhandho,
the feeling clinging-aggregate,

Saññūpādānakkhandho,
the perception clinging-aggregate,

Sañkhārūpādānakkhandho,
the fabrication clinging-aggregate,

Viññāṇūpādānakkhandho.
the consciousness clinging-aggregate.

Yesam pariññāya, Dharamāno so bhagavā,
Evam bahulam sāvake vineti,

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

Evam bhāgā ca panassa bhagavato sāvakesu anusāsanī,

Bahulam pavattati:

many times did he emphasize this part of his admonition:

“Rūpam aniccam,

“Form is inconstant,

Vedanā aniccā,
feeling is inconstant,
Saññā anicca,
perception is inconstant,
Saṅkhārā anicca,
fabrications are inconstant,
Viññāṇam aniccam,
consciousness is inconstant,
Rūpaṁ anattā,
form is not-self,
Vedanā anattā,
feeling is not-self,
Saññā anattā,
perception is not-self,
Saṅkhārā anattā,
fabrications are not-self,
Viññāṇam anattā,
consciousness is not-self.
Sabbe saṅkhārā anicca,
All fabrications are inconstant.
Sabbe dhammā anattāti."
All phenomena are not-self.”
Te (women: Tā) mayam, 
Otiṇṇāmha jātiyā jara-maraṇena, 
Sokehi paridevehi dukkhehi domanessehi upāyāsehi, 
Dukkh'otiṇṇā dikkha-pareti,
All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & desairs, beset by stress, overcome with stress, (consider),
"Appeva nām'ima sa kevalassa dukkhakhandhassa antakiriyā paññāyethāti!"
"O, that the end of this entire mass of suffering & stress might be known!"
* (MONKS & NOVICES)

Cira-parinibbutam-pi tam bhagavantam uddissa arahantam sammā-sambuddham,
Saddhā agārasmā anagāriyam pabbajitā,

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

Tasmīm 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 bhagavantam saraṇam gatā,
Dhammañ-ca bhikkhu-saṅghañ-ca,

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

Tassa bhagavato sāsanam yathā-sati yathā-balam manasikaroma,

Anupāṭipajjāma.

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 tanhaṇika-paccavekkhāṇa-pāṭham bhaṇāmaṣe:
Now let us recite the passage for reflection at the moment (of using the requisites):

(ALL)

[Paṭisaṅkhā yoniso] cīvaram paṭīsevāmi,
Considering it thoughtfully, I use the robe,
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 hirikopina-paṭicchādan’attham.
simply for the purpose of covering the parts of the body that cause shame.
Paṭisaṅkhā yoniso piṇḍapātam paṭīsevāmi,
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 vihiṃsuparatiyā brahma-cariyāṇuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
Iti purāṇaṁ-ca vedanāṁ paṭīhaṁkhāmi navaṁ-ca vedanāṁ na uppādessāṁi,
(thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”

Yāṭrā ca me bhavissati anavajjataṁ ca phāṣu-vihāro cāti.
I will maintain myself, be blameless, & live in comfort.
Paṭīsaṅkhā yoniso senāsanāṁ paṭisevāmi,
Considering it thoughtfully, I use the lodging,
Yāvadeva sītassa paṭīghātāya,
simply to counteract the cold,
Uṇhassa paṭīghātāya,
to counteract the heat,
Ḍamsa-makasa-vatātapa-sirimsapa-samphassānam paṭīghātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva utuparissaya-vinodanāṁ paṭisallānāramātthām.
simply as protection from the inclemencies of weather and for the enjoyment of seclusion.
Paṭīsaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṁ paṭisevāmi,
Considering them thoughtfully, I use medicinal requisites for curing the sick,
Yāvadeva uppannānaṁ veyyābdhikānaṁ vedanānaṁ paṭīghātāya,
simply to counteract any pains of illness that have arisen,
Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.
Evening Chanting

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

Buddham bhagavantam 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 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 mayāṁ bhagavato dhammam̄ rocema.
and in whose Dhamma we delight.

Imehi sakkārehi tam̄ bhagavantaṁ sasaddhammam̄
asāvaka-saṅgham̄ abhipūjayāma.
With these offerings we worship most highly that Blessed One together with the True
Dhamma & the Sangha of his disciples.

Handadāni mayantam̄ bhagavantam̄ vāc̄ya abhigāyitum
pubba-bhāga-namakārān-c'eva buddhānussati-nayañ-ca
ekaromase:
Now let us chant the preliminary passage in homage to the Blessed One, together with the
guide to the recollection of the Buddha:

(A LL)

[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

[Tam̄ kho pana bhagavantam̄] evaṁ kalyāṇo kitti-saddo
abhuggato,
This fine report of the Blessed One's reputation has spread far & wide:

Itipi so bhagavā araham̄ sammā-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-sārathi satthā deva-manussānam̄
buddho bhagavāti.
unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened;
blessed.
Verses in Celebration of the Buddha

(LEADER)

Handa mayam buddhābhigītim karomase:
Now let us chant in celebration of the Buddha:

(ALL)

[Buddh’vārahanta]-varatādīguṇābhīyutto,
The Buddha, endowed with such virtues as highest worthiness:

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

Bodhesi yo sujanataṃ kamalam va sūro,
He awakens good people as the sun does the lotus.

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

Buddho yo sabba-pāñīnaṃ
Saraṇaṃ khemam-uttamaṃ.
The Buddha who for all beings is the secure, the highest refuge,

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

Buddhasāhasmi dāso (WOMEN: dāṣī) va
Buddho me sāmikissaro.
I am the Buddha’s servant; the Buddha is my sovereign master.

Buddho dukkhassa ghātā ca
Vidhātā ca hitassa me.
The Buddha is a destroyer of suffering & a provider of welfare for me.

Buddhassāham niyyādemi
Sarīrañjīvitañ-c’idām.
To the Buddha I dedicate this body & this life of mine.
Vandanto’ham (Vandanti’ham) carissāmi
Buddhasasseva subodhitām.
I will fare with reverence for the Buddha’s genuine Awakening.
N’atthi me sarañāṁ aṅñāṁ,
Buddho me sarañāṁ varam:
I have no other refuge; the Buddha is my foremost refuge:
Etena sacca-vajjena,
Vaḍḍheyyāṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Buddham me vandamānena (vandamanaya)
Yāṁ puññaṁ paśutāṁ idha,
Sabbe’pi antarāyā me,
Māhesuṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(BOW DOWN & SAY)
Kāyena vācāya va cetasā vā,
Buddhe kukammaṁ pakataṁ mayā yaṁ,
Buddho paṭiggaṇhatu accayantaṁ,
Kāl’antarare 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 mayam dhammanussati-nayam karomase:
Now let us recite the guide to the recollection of the Dhamma:

(ALL)

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

Verses in Celebration of the Dhamma

(LEADER)

Handa mayam dhammabhigītim karomase:
Now let us chant in celebration of the Dhamma:

(ALL)

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

Dhammo yo sabba-pāṇīnam
Saraṇāṁ kheṇam-uttamam.
The Dhamma that for all beings is the secure, the highest refuge,
Dutiyanussatīṭthanām
Vandāmi tam sirenaḥham,
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 dukkhassa ghātā ca
Vidhātā ca hitassa me.
The Dhamma is a destroyer of suffering & a provider of welfare for me.
Dhammassāham niyyādemi
Sarīrañjīvitaṅ-c’idām.
To the Dhamma I dedicate this body & this life of mine.
Vandantoḥham (Vandantiḥham) carissāmi
Dhammasaeva sudhammataṁ.
I will fare with reverence for the Dhamma’s genuine rightness.
N’atthi me saraṇāṁ aṅñām,
Dhammo me saraṇāṁ varam:
I have no other refuge; the Dhamma is my foremost refuge:
Etena sacca-vajjena,
Vaḍḍheyyam satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Dhammaṁ me vandamānena (vandamānāya)
Yam puññāṁ pasutam idha,
Sabbe’pi antarāyā me,
Māhesuṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Dhamme kukammaṁ pakatam mayā yam,
Dhammo paṭīggaṇhatu 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-nayaṁ karomase:
Now let us recite the guide to the recollection of the Saṅgha:

(ALLE)

[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:

(ALL)
[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
Saraṇam khemam-uttamam.
The Saṅgha that for all beings is the secure, the highest refuge,
Tatiyānussatītthānam
Vandāmi 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 dukkhassa ghātā ca
Vidhātā ca hitassa me.
The Saṅgha is a destroyer of suffering & a provider of welfare for me.
Saṅghassāham niyyādemi
Sarīrañjīvitañ-č’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,
Vaḍḍheyyaṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher’s instruction.
Saṅgham me vandamānena (vandamānāya)
Yam puṇṇam 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 cetasa vā,
Saṅghe kukammaṁ pakatam mayā yam,
Saṅgho paṭigganhatu accayantam,
Kāl’antare samvaritum va saṅghe.

25
Whatever bad kamma I have done to the Saṅgha
by body, by speech, or by mind,
may the Saṅgha accept my admission of it,
so that in the future I may show restraint toward the Saṅgha.

Reflection after Using the Requisites

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

(ALL)
[Ajja maya] apaccavekkhitvā yaṁ cīvaram paribhuttam,
Whatever robe I used today without consideration,
Tam yāvadeva sītassa paṭighatāya,
was simply to counteract the cold,
Uṇhassa paṭighatāya,
to counteract the heat,
Ḍāmsa-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.
Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto,
Whatever alms food I used today without consideration,
So n’eva davāya na madāya na maṇḍanāya na vibhūsanāya,
was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,
Yāvadeva imassa kāyassa thitiyā yāpanāya vihimsuparatiyā brahma-carīyanuggahāya,
b but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
Iti purāṇaṇ- ca vedanāṁ paṭihaṅkhāmi navaṇ- ca vedanāṁ na uppādessāmi,
(thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

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

Ajja mayā apaccavekkhitvā yam senāsanām paribhuttām,
Whatever lodging I used today without consideration,
Tam yāvadeva sitassa paṭighātāya,
was simply to counteract the cold,
Unhassa paṭighātāya,
to counteract the heat,
Daṁsa-makasa-vātātapa-sirimapa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva utuparissaya-vinodanāṁ paṭisallānarāmāttham.
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 uppannānaṁ veyyābdhikānaṁ vedanānaṁ paṭighātāya,
was simply to counteract any pains of illness that had arisen,
Abyāpajjha-paramatāyi.
and for maximum freedom from disease.
Reflections

Contemplation of the Body

(LEADER)

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

(ALL)

Ayam 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:
Kesā Hair of the head,
Lomā Hair of the body,
Nakhā Nails,
Dantā  Teeth,
Taco  Skin,
Mamsāṁ  Flesh,
Nhārū  Tendons,
Atṭhī  Bones,
Atṭhimiṇjaṁ  Bone marrow,
Vakkam  Spleen,
Hadayam  Heart,
Yakanam  Liver,
Kilomakam  Membranes,
Pihakam  Kidneys,
Papphasam  Lungs,
Antam  Large intestines,
Antagunam  Small intestines,
Udariyam  Gorge,
Karīsam  Feces,
Matthake matthaluṅgam  Brain,
Pitam  Gall,
Semham  Phlegm,
Pubbo  Lymph,
Lohitam  Blood,
Sedo  Sweat,
Medo  Fat,
Assu  Tears,
Vasā  Oil,
Kheḷo  Saliva,
Śīṅghāṇikā  Mucus,
Lasikā  Oil in the joints,
Muttam  Urine.

Evam-ayam me kāyo:
Such is this body of mine:
Uddham pādatala,
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 abhiṅha-paccavekkhaṇa-pāṭham bhaṅāmase:
Let us now recite the passage for frequent recollection:

(ALL)

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

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

Marāṇa-dhammomhi marāṇaṁ anatīto.
I am subject to death. Death is unavoidable.

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

Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-pāṭisaraṇo.
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 pāpakam vā tassa dāyādo bhavissāmi.
Whatever I do, for good or for evil, to that will I fall heir.

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

Aññadatthu haro mitto
   One who makes friends only to cheat them,
Yo ca mitto vacī-paramo,
   one who is good only in word,
Anupiyañ-ca yo āhu,
   one who flatters & cajoles,
Apāyesu ca yo sakhā:
   and a companion in ruinous fun:
Ete amitte cattāro   Iti viññāya paṇḍito
   These four the wise know as non-friends.
Ārakā parivajjeyyya
   Avoid them from afar,
Maggam paṭibhayam yathā.
   like a dangerous road.
Upakāro ca yo mitto,
   A friend who is helpful,
Sukha-dukkho ca yo sakhā,
   one who shares in your sorrows & joys,
Atthakkhāyī ca yo mitto,
   one who points you to worthwhile things,
Yo ca mittānukampako:
   one sympathetic to friends:
Ete'pi mitte cattāro Iti viññāya pañḍito.
These four the wise know as true friends.
Sakkaccaṁ payirupāseyya,
Attend to them earnestly,
Mātā puttaṁ 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,
Patisanthāra-gāravo:
    and shows respect in welcoming guests:
Abhabbo pariḥānāya,
    A person like this cannot decline,
Nibbānas'eva santike.
    stands right in the presence of Nibbāna.
The Verses on the Noble Truths

Ye dukkham nappajānanti
Those who don’t discern suffering,

Atho dukkhassa sambhavāṁ
suffering’s cause,

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

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

Dukkhpasama-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 Aśesaṁ uparujjhati,
and where it totally stops, without trace,
Taṁ-ca maggam pājānanti,
who understand the path,
Dukkhūpasama-gāminām:
the way to the stilling of suffering:
Ceto-vimutti-sampannā
They are consummate in release of awareness,
Aṭho paṁṇā-vimuttiyā.
and in release of discernment.
Bhabba te anta-kiriyāya
Capable of making an end,
Na te jāti-jarūpagāti.
they won’t return to birth & aging, ever again.
The Guardian Meditations

Buddhānussati mettā ca
Asubham maraṇassati,
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-santāno
Anuttarāya bodhiyā
Yogato ca pabodhā ca
Buddho Buddho’ti ŋāyate.

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 khemino.

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

Kesa-lomādi-chavānam
Ayuṃ’eva samussayo
Kāyo sabbo’pi jeguccho
Vaṇṇādito paṭikkulo.

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

Jīvit’indriy’upaccheda-
saṅkhāta-maraṇaṁ siyā,
Sabbesam pīdha pāṇiṇam
Taṅ-hi dhuvaṁ na jīvitam.

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 karāṇīyoti.
   I must change the way I behave.
4) Kacci nu kho me attā sīlato na upavadatīti?
   Can I fault myself with regard to the precepts?
5) Kacci nu kho maṁ anuvicca viṭṭhū sabrahma-cārī sīlato na upavadantīti?
   Can my observant fellows in the holy life, on close examination, fault me with regard to the precepts?
6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.
   I will grow different, separate from all that is dear & appealing to me.
7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yam kammaṁ karissāmi
kalyāṇam vā pāpakam vā tassa dāyado bhavissāmīti.

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

8) Katham-bhūtassa me rattin-divā vītipatantīti?

What am I becoming as the days & the nights fly past?

9) Kacci nu kho’ham suññāgāre abhiramāmīti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā, alam-ariya-ñāṇa-dassana-viseso adhigato, so’ham pacchime kāle sabrahma-cārīhi puṭṭho, na māṅku bhavissāmīti?

Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho bhikkhave dasa dhammā pabbajitena abhiññham paccavekkhitabbāti.

These are the ten things on which those gone forth should frequently reflect.
The Four Dhamma Summaries

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

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

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

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

Khantī paramāṃ tapo tītikkhā.
Nibbānaṃ paramāṃ vadanti buddhā.
Na hi pabbajito parūpaghātī;
Samaṇo hoti param viheṭhayanto.

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

Sabba-pāpassa akaraṇaṃ,
Kusalassūpasampadā,
Sacitta-pariyodapanāṃ:
Etaṃ buddhāna-sāsanāṃ.

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
Mattaññuta ca bhattasmim
Pantaṅ-ca sayanāsanaṃ.
Adhicitte ca āyogo:
Etaṃ buddhāna-sāsananti.
Not reviling, not injuring,
restraint in line with the monastic code,
moderation in food,
dwelling in seclusion,
devotion to the heightened mind:
This is the Buddhas’ teaching.
The Sublime Attitudes

(METTĀ – GOODWILL)

Ahaṁ sukhito homi
   May I be happy.
Niddukkho homi
   May I be free from stress & pain.
Avero homi
   May I be free from animosity.
Abyāpajjho homi
   May I be free from oppression.
Anīgho homi
   May I be free from trouble.
Sukhī attānāṁ 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 sukhī attānāṁ 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 pāpakam vā tassa dāyādā bhavissanti.
Whatever they do, for good or for evil, to that will they fall heir.

* * *

[Sabbe sattā sadā hontu]
Averā sukha-jīvino.
May all beings live happily, always free from animosity.
Katam puña-phalam mayham
Sabbe bhāgī bhavantu te.
May all share in the blessings springing from the good I have done.

* * *

[Hoṭu sabbāṁ suṇaṅgalaṁ]
May there be every good blessing.
Rakkhantu sabbā-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 suṇaṅgalaṁ
May there be every good blessing.
Rakkhantu sabbā-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 suṇaṅgalaṁ
May there be every good blessing.
Rakkhantu sabbā-devatā
May all the devas protect you.
Sabba-saṅghānubhāvena
Through the power of all the Saṅgha,
Sotṭhī hontu nirantaram
may you forever be well.
Verses for Dedication of Merit

Puññass’idāni katassa
   Yān’aññāni katāni me
Tesāñ-ca bhāgino hontu
   Sattānāntāppamāṇakā.
   *May all beings—without limit, without end—have a share in the merit just now made, and in any other merit I have made.*
Ye piyā guṇavantā ca
   Mayham mātā-pitādayo
Diṭṭhā me cāpyadiṭṭhā vā
   Aññe majjhatta-verino;
   *Those who are dear & kind to me—beginning with my mother & father—whom I have seen or never seen; and others, neutral or hostile;*
Sattā 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;*
Ñātam ye pattidānam-me
   Anumodantu te sayaṁ
Ye c’imam nappajānanti
   Devā teśam 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 mayam pattidāna-gāthāyo bhaṇāmase:
Now let us recite the verse for dedicating merit:

(ALL)

Yā devatā saṃti vihāra-vāsinī
Thūpe ghare bodhi-ghare tāhim tāhim
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 dānapātī 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
Samśeda-jātā athav’opapātikā
Niyyānikam dhamma-varam paṭicca te
Sabbe’pi dukkhassa karontu saṅkhayam.

Whether born from a womb, from an egg.
from slime, or spontaneously arising:

May they, in dependence on the foremost Dhamma for leading out, all make an end to suffering & stress.

\[\text{Ṭhātu ciraṁ satam dhammo} \]
\[\text{Dhammaddharā ca puggalā.} \]

\[\text{Saṅgho hotu samaggova} \]
\[\text{Atthāya ca hitāya ca.} \]

\[\text{Amhe rakkhatu saddhammo} \]
\[\text{Sabbe'pi dhammadcārino.} \]

\[\text{Vuḍḍhīṁ sampāpuṇeyyāma,} \]
\[\text{Dhamme ariyappavedite.} \]

May the Dhamma stand firm for long, along with those individuals who maintain it.

May the Saṅgha live in harmony, for our welfare & benefit.

May the true Dhamma protect us, together with all who practice the Dhamma.

May we flourish in the Dhamma taught by the noble ones.
Uddissanādhiṭṭhāna Gāthā
VERSES FOR DEDICATING MERIT

Iminā puñña-kammena
Upajjhāyā guñ’uttarā
By this act of merit, may my highly virtuous preceptors;
Ācariyūpakārā ca
Mātā pitā ca ūnatakā piyā mamam
teachers, benefactors, mother, father, & (my dear) relatives;
Suriyo candimā rājā
Guṇavantā narā-pi ca
the sun, the moon, the king; virtuous people;
Brahma-Mārā ca Indā ca
Loka-pālā ca devatā
Brahmas, Māras, & Indras; devas who are protectors of the cosmos;
Yamo mittā manussā ca
Majjhāta verikā-pi ca:
Yama; human beings friendly, neutral, & hostile:
Sabbe sattā sukhi hontu
Puññāni pakatāni me
Sukham ca tividham dentu
Khippaṃ pāpetha vo matam.
May all beings be happy. May the meritorious deeds done by me give threefold happiness (in this life, in future lives, & Liberation).
May you all quickly attain your wish.
Iminā puñña-kammena
Iminā uddisena ca
Through this act of merit, through this dedication,
Khippāham sudhe c’eva
   Tanh’upādāna-chedanam.
may I quickly & easily reach the cutting through of craving & clinging.
Ye sanṭāne hinā dhammā
   Yāva nibbānato mamām
Nassantu sabbādā yeva
   Yattha jāto bhave bhave.
As long as I am on the way to unbinding,
may any low qualities in my character be entirely destroyed,
wherever I am born in one state of becoming after another.
Uju-cittam sati-paññā
   Sallekkho viriyamhinā
   May I have an upright mind, mindfulness, discernment, strictness, persistence,
Mārā labhantu n’okāsāṁ
   Kātuñ-ca viriyesu me.
and through my efforts, may Māras have no chance to do anything to me.
Buddh’àdi-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’okāsāṁ labhantu mā.
   Through their superior power, may Māras get no opportunity.

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Ākāsaṭṭhā ca bhummaṭṭhā
    Deva-nāgā mahiddhikā
Puññan-tam anumodantu
    Cīraṁ rakkhantu buddha-sāsanāṁ

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

(LEADER)

_Handa mayā buddhassa bhagavato pubba-bhāga-nama-kāram karomase:_

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

(AALL)

[Namo tassa] bhagavato arahato _sammā-sam_ buddhassa. (three times)

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

(LEADER)

_Handa mayaṁ saraṇa-gamana-pātham bhaṇāmase:_

(AALL)

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 dhammam saraṇam gacchāmi.

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

(LEADER)
Handa mayam sacca-kiriyā gāthāyo bhaṇāmase:

(ALl)
N'atthi me saraṇam aññam
    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 aññam
    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 aññam
    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-pāṇinām
Pūretvā pāramī sabbā
   Patto sambodhīm-uttamaṁ.
Etena sacca-vajjena
   Mā hontu sabbupaddavā.
   (The Buddha), our protector, with great compassion,
   for the welfare of all beings,
   having fulfilled all the perfections,
   attained the highest self-awakening.
   Through the speaking of this truth, may all troubles cease to be.

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

Mahā-kāruṇiko nātho
   Sukhāya sabba-pāṇinām
Pūretvā pāramī sabbā
   Patto sambodhim-uttamaṁ.
Etena sacca-vajjena
   Mā hontu sabbupaddavā.

(The Buddha), our protector, with great compassion,
   for the happiness of all beings,
   having fulfilled all the perfections,
   attained the highest self-awakening.
   Through the power of this truth, may all troubles cease to be.

*  *  *

Bahum ve saraṇam yanti
   Pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni
   Manussā bhaya-tajjitā.

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

N’etam kho saraṇam khemade
   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 buddhān-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:

Dukkhaṁ dukkha-samuppādam,  
Dukkhassa ca atikkamaṁ,  
Ariyañ-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 khemaṁ  
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,] Ekaṃ samayaṃ 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 Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dve’me bhikkhave antā pabbajitena na sevitabbā,
“These two extremes are not to be indulged in by one who has gone forth—
Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;
Hīno gammo pothujjaniko anariyo anattha-saṅhito,
and that which is devoted to self-affliction: painful, ignoble, unprofitable.
Yo cāyaṃ atta-kilamathānuyogo,
Ete te bhikkhave ubho ante anupagamma,
Dukkho anariyo anattha-saṅhito.
Majjhimā paṭipadā Tathāgatena abhisambuddhā,
and avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awareness, to unbinding.
Cakkhu-karaṇī ṉāna-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñana-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathiddam, 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 majjhimā paṭipadā Tathāgatena abhisambuddhā,

Cakkhu-karaṇī ñana-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

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

Idam kho pana bhikkhave dukkham ariya-saccam:

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

Jāti-pi dukkha jarā-pi dukkha maraṇam-pi dukkha,

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

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

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p’icchām na labhati tam-pi dukkham,

association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful,

Saṅkhittena pañc’upādānakkhandhā dukkhā.

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 taṁhā ponobbhavīkā nandi-rāga-sahagatā tatra tatrābhīnandīniṁ,
Seyyathiddamṁ,
Kāma-taṁhā bhava-taṁhā vibhava-taṁhā,
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 dukkha-nirodho ariya-saccam:
And this, monks, is the noble truth of the cessation of stress:
Yo tassa yeva tanhāya asesa-virāga-nirodho cāgo
paṭinissaggo mutti anālayo,
the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.
Idam kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccam:
And this, monks, is the noble truth of the way of practice leading to the cessation of stress:
Ayam-eva ariyo atthaṅgiko maggo,
Seyyathiddamṁ, 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.
Idam dukkham ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ṇāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of stress.’
Tam kho pan’idam dukkham ariya-saccam pariṇāneyyanti me bhikkhave,
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'

Tam kho pan'idam dukkham ariya-saccam pariññātanti me bhikkhave,

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

Idam dukkha-samudayo ariya-saccanti me bhikkhave,

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

Tam kho pan'idam dukkha-samudayo ariya-saccam pahātabbanti me bhikkhave,

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

Tam kho pan'idam dukkha-samudayo ariya-saccam pahīnanti me bhikkhave,
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This noble truth of the origination of stress has been abandoned.’

Idam dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapadi ñañam udapadi pañña udapadi vijjā udapadi āloko udapadi.
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.’

Tam kho pan’idam dukkha-nirodho ariya-saccam sacchikatthanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapadi ñañam udapadi pañña udapadi vijjā udapadi āloko udapadi.
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,
Cakkhum udapadi ñañam udapadi pañña udapadi vijjā udapadi āloko udapadi.
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,
Cakkhum udapādi īnaṁ udapādi pañña udapādi vijjā udapādi āloko udapādi.

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

Tam kho paṇḍām dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvettabanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi īnaṁ udapādi pañña udapādi vijjā udapādi āloko udapādi.

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

Tam kho paṇḍām dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvitanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi īnaṁ udapādi pañña udapādi vijjā udapādi āloko udapādi.

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

Yāvakīvaṁ-ca me bhikkhave imesu catūsu ariya-saccasu,

Evaṁ-thābhūtam nāṇa-dassanaṁ na suvisuddham āhosi,

N’eva tavāham bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,

Anuttaram sammā-sambodhim abhisambuddhā paccaññāsim.

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

Yato ca kho me bhikkhove imesu catūsu ariya-sačcesu,
Evan-ti-parivaṭṭam dvādaśākāram yathabhūtam nāṇa-dassanaṃ suvisuddham ahoṣi,
Athāham bhikkhove sadevake loke samārake sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manusāya,
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 & brahmans, its royalty & commonfolk.

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

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

Idam-avoca Bhagavā.
Attamanā paṇca-vaggiyā bhikku Bhagavato bhāsitam abhinanduṃ.

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

Imasmiṇ-ca pana veyyā-karaṇasmiṃ bhaṇṇamāne,
Āyasmato Koṇḍaññassa virajam vītamalam dhamma-cakkhuṃ udapādi,
And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye:

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

“Whatever is subject to origination is all subject to cessation.”
Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesum.

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

“Etam-Bhagavatā Bārāṇasiyam isipatane migadāye anuttaram dhamma-cakkam pavattitam,
Appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃti.”

“Etam-Bhagavatā Bārāṇasiyam isipatane migadāye anuttaram dhamma-cakkam pavattitam,
Appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃti.”

Bhummānaṁ devānam saddam sutvā,
Cātummaḥāraṇikā devā saddamanussāvesum.

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

Cātummaḥāraṇikānaṁ devānam saddam sutvā,
Tāvatimśā devā saddamanussāvesum.

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

Tāvatimśānaṁ devānam 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 devānam saddam sutvā,
Tusitā devā saddamanussāvesum.

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

Tusitānaṁ devānam saddam sutvā,
Nimmānarati devā saddamanussāvesum.

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

Nimmānaratināṁ devānam saddam sutvā,
Paranimmita-vasavattī devā saddamanussāvesum.  
On hearing the cry of the Nimmanarati devas, the Paranimmita-vasavatti devas took up the cry.

Paranimmita-vasavattīnaṁ devānāṁ saddāṁ 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 Bārāṇasiyam isipatane migadāye anuttaram dhamma-cakkam pavattitaṁ,
Appatīvattiyam sāmaṇena vā brāhmaṇena vā devena vā mārenal vā brahmunā vā kenaci vā lokāsmiṁti.”

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

Itiha tena khaṇṇena tena muhuttena,
Yāva brahma-lokā saddo abbhuggacchi.
So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañ-ca dasa-sahassī loka-dhātu,
Saṅkampi sampakampi sampavedhi,
And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamāṇo ca oḷāro obhāso loke pāturahosi,
Atikkammeva devānāṁ devānubhāvam.
while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Atha kho Bhagavā udānāṁ udānesi,
“Aṇṇāsi vata bho Koṇḍaṇṇo,
Aṇṇāsi vata bho Koṇḍaṇṇoti.”
Then the Blessed One exclaimed: “So you really know, Koṇḍaṇṇa? So you really know?”

Iti hīdaṁ āyasmato Koṇḍaṇṇassa,
Añña-koṇḍañño’teva nāmaṁ, ahosīti.

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

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

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

“Rūpaṁ bhikkhave anattā.
Rūpañ-ca h’idām bhikkhave attā abhavissa, Nayidaṁ rūpaṁ ābādhāya samvatteyya,
Labbhetha ca rūpe,
Evaṁ me rūpaṁ hotu evaṁ me rūpaṁ mā aḥosīti.

‘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.’

Yaṁśā ca kho bhikkhave rūpaṁ anattā,
Tasmā rūpaṁ ābādhāya samvattati,
Na ca labbhati rūpe,
Evaṁ me rūpaṁ hotu evaṁ me rūpaṁ mā aḥosīti.

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’idām bhikkhave attā abhavissa,
Nayidaṁ vedanā ābādhāya samvatteyya,
Labbhetha ca vedanāya,
Evaṁ me vedanā hotu evaṁ me vedanā mā aḥosīti.
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.'

Yaśmā ca kho bhikkhave vedanā anattā,
Taśmā vedanā ābādhāya samvattati,
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.'

Saṅnā anattā.
Saṅnā ca hīḍam bhikkhave attā abhavissa,
Nayidam saṅnā ābādhāya samvatteyya,
Labbhettha ca saṅnāya,
Evaṁ me saṅnā hotu evaṁ me saṅnā mā ahosīti.

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

Yaśmā ca kho bhikkhave saṅnā anattā,
Taśmā saṅnā ābādhāya samvattati,
Na ca labbhati saṅnāya,
Evaṁ me saṅnā hotu evaṁ me saṅnā mā ahosīti.

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

Saṅkhārā anattā.
Saṅkhārā ca hīḍam bhikkhave attā abhavissamsu,
Nayidam saṅkhārā ābādhāya samvatteyyum,
Labbhettha ca saṅkhāresu,
Evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesunti.
Fabrications are not-self. If fabrications were self, these fabrications would not lend themselves to dis-ease, and it would be possible (to say) with regard to fabrication, 'Let my fabrications be thus. Let my fabrications not be thus.'

Yaśmā ca kho bhikkhave saṁkhārā anattā,
Taśmā saṁkhārā ābādhāya saṁvattanti,
Na ca labbhati saṁkhāresu,
Evaṁ me saṁkhārā hontu evam me saṁkhārā 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.
Viññāṇañ-ca h'idam bhikkhave attā abhavissa,
Nayidam viññāṇam ābādhāya saṁvatteyya,
Labbhetha ca viññāñe,
Evaṁ me viññāṇam hotu evam 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.'

Yaśmā ca kho bhikkhave viññāṇam anattā,
Taśmā viññāṇam ābādhāya saṁvattati,
Na ca labbhati viññāñe,
Evaṁ me viññāṇam hotu evam 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-panāniccaṃ dukkham vā tam sukham vāti.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-panāniccaṃ 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-panāniccaṃ dukkham vā tam sukham vāti.”
“And is that which is inconstant easeful or stressful?”
“Dukkham bhante.”
“Stressful, lord.”
“Yam-panāniccaṃ 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 saṅkhārā 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.”
“Tasmātiha bhikkhave yañ-kiñci rūpaṁ atītānāgata-paccuppānam, Ajjhattam vā bahiddhā vā, Oḷārikam vā sukhumam vā, Hīnām vā pañítam vā, Yan-duře sāntike vā, Sabbām rūpaṁ,

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

N’etaṁ mama neso’ham-asmī na m’esō attāti,
Evam-etaṁ yathābhūtām sammoppānāya daṭṭhabbām.

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, Oḷārika vā sukhumā vā,
Hīnā vā pañītā vā, Yā duře sāntike vā, Sabba vedanā,
Any feeling whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every feeling—

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

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

Yā kāci saññā atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Olārikā 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’etam mama neso’ham-asmi na m’eso attāti,
Evam-etam yathābhūtam sammappaññāya datṭhabbam.

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 sañkāhāra atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,
Hīnā vā pañītā vā, Ye dūre santike vā, Sabbe sañkāhāra,

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

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

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

Yañ-kiñci viññānaṁ atitānāgata-paccuppannam,
Ajjhattam vā bahiddhā vā, Olārikam vā sukhumam vā,
Hīnam vā pañītam vā, Yan-dūre santike vā,
Sabbam viññānam,

Any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness—
N’etam mama nesō’ham-asmi na m’esō attāti,
Evam-etam yatbhabhūtam sammappaññāya datṭhabbam.

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

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

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

Nibbindam virajjati,
Virāgā vimuccati,

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

Vimuttasmiṁ vimuttam-iti ŋañam hoṭi,
‘Khīṇā jāti,
Vusitaṁ brahma-carīyam,
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 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 bhaṅnamāne,
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.
Āditta-pariyāya Sutta
THE FIRE DISCOURSE

[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā,
Gayāyaṁ viharati gayāsīse,
Saddhim bhikkhu-sahassena,
Tatra kho Bhagavā bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks. There he addressed the monks:

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

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

Yam-p’idam cakkhu-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 eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

Ādittam rāg’agginā dos’agginā moh’agginā,
Ādittam jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

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

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

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

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

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

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

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’idam ghāna-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
	Tam-pi ādittam. Kena ādittam?
And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

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

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

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

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

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

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

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

Yam-ˈpˈidaṁ kāya-ˈsamphassa-ˈpaccayā uppajjati vedayitam,
Sukhāṁ vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?

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

Ādittam rāgāgginā dosˈagginā mohˈagginā,
Ādittam jātiyā jarā-ˈmaranenə,
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,
Dhammad ādittā,
Mano-viṁnaṇam ādittam,
Mano-ˈsamphasso āditto,

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

Yam-ˈpˈidaṁ mano-ˈsamphassa-ˈpaccayā uppajjati vedayitam,
Sukhāṁ vā dukkham vā adukkham-asukham vā,
Tam-pi ādittam. Kena ādittam?

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

Ādittam rāgāgginā dosˈagginā mohˈagginā,
Ādittam jātiyā jarā-ˈmaranenə,
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 passam 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’idam cakkhu-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

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

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.

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-pliant gхāna-sampphassa-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 nose, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Jivhāya-pi nibbindati,
Rasesu-pi nibbindati,
Jivhā-viññāne’pi nibbindati,
Jivhā-sampphasse’pi nibbindati,

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

Yam-pliant jivhā-sampphassa-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 tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Kāyasim-pi nibbindati,
Phoṭṭhabbesu-pi nibbindati,
Kāya-viññāne’pi nibbindati,
Kāya-sampphasse’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-pliant kāya-sampphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.
Manasmim-pi nibbindati,
Dhammesu-pi nibbindati,
Mano-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’idām mano-samphassa-paccayā uppajjati vedayitam,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

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

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

Vimuttaṃ vimuttam-iti ūṇaṃ hoti,
‘Khīṇā jāti,
Vusitam brahma-cariyam,
Katam karaṇīyam,
Nāparaṃ itthattāyāti’ pajānañāti.”

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

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

Imasmīn-ca pana veyyā-karaṇasmin bhaṅñamane,
Tassa bhikkhu-sahassassa anupādāya,
Āsavehi cittāni vimuccimśūti.
And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from effluents.
Mahā-samaya Sutta
The Great Meeting


I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of approximately five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Saṅgha.


Dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantam dassanāya bhikkhu-saṅghaṁ-ca. Yannūna mayam-pi yena Bhagavā ten’upasaṅkameyyāma, upasaṅkamitvā Bhagavato sāntike pacceka-gāthā bhāseyyāmāti.”

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

Atha kho tā devatā seyyathāpi nāma balavā puriso sammiñjitaṁ vā bāham paśareyya, paśāritam vā bāham sammiñjeyya, evam-eva suddhāvāsesu devesu antarahitā Bhagavato purato pāturahamsu. Atha kho tā devatā

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 pavanasmīm
Deva-kāyā samāgatā
Āgatamha imam 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 saṁtike imam gāthāṁ abhāśi.

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

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

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

Atha kho aparā devatā Bhagavato saṁtike imam gāthāṁ abhāśi.

“Chetvā khīlaṁ chetvā palīgham
Inda-khīlaṁ-ohaccam-anejā,
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:

"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 world-systems have gathered in order to see the Tathāgata & the Bhikkhu Saṅgha. Those who, in the
past, were Pure Ones, Rightly Self-awakened, at most had their devatā-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the present.

Ācikkhisāmi bhikkhave deva-kāyānam nāmāni.
Kittayissāmi bhikkhave deva-kāyānam nāmāni.
Desissāmi bhikkhave deva-kāyānam nāmāni. Tam suṇātha sādhukam manasikarotha bhāsisāmīti.”


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

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

“Silokam-anukassāmi

Yattha bhummā tadassitā
Ye sitā giri-gabharam
Pahitattā samāhitā
Puthū sīhāva sallinā
Loma-harnsābhisambhuno
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 ṇatvā
Vane Kāpilavatthave
Tato āmantayi Satthā
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.

‘Deva-kāyā abhikkantā
Te vijānātha bhikkhavo.’

Te ca ātappam-akaruṁ
Sutvā Buddhassa sāsanāṁ
Tesam-pāturahu ūnānāṁ
Amanussāna dassanāṁ
Appeke satam-addakkhum
Sahassam atha sattarim
Satam eke sahassānam
Amanussānam-addasum
Appekenantam-addakkhum
Disā sabbā phutā ahum

Knowing that more than 500 of them had come to the forest of Kapilavastu, the Teacher then said to them, disciples delighting in his instruction, "The deva hosts have approached. Detect them, monks!"

Listening to the Awakened One’s instruction, they made an ardent effort.

Knowledge appeared to them, vision of non-human beings. Some saw 100, some 1,000, some 70,000, some had vision of 100,000 non-human beings. Some gained vision of innumerable devas filling every direction.

Tañ-ca sabbām abhiññāya
Vavakkhitvāna cakkhumā
Tato āmantayi Satthā
Sāvake sāsane rate
‘Deva-kāyā abhikkantā
Te vijānātha bhikkhavo
Ye vohāṁ kittayissāmi

Girāhi anupubbaso.

Realizing all this, the One-with-Vision felt moved to speak. The Teacher then said to them,

disciples delighting in his instruction,

“There the deva hosts have approached. Detect them, monks,
as I describe their glories, one by one.

Satta-sahassā va yakkhā

Bhummā Kāpilavatthavā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ

Bhikkhūnam 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-vāṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ

Bhikkhūnam 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-vāṇṇino

Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitim vanam.

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

Icc’ete solasa-sahassā
Yakkhā nānatta-vañṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitim vanam.

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

Vessāmittā pańca-satā
Yakkhā nānatta-vañṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitim vanam.

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

Kumbhīro Rājagahiko
Vepullassa nivesanam
Bhiyyo nam sata-sahassam
Yakkhānam payirupāsati
Kumbhīro Rājagahiko
So-pāga samitim vanam.

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 disam rājā
Dhataraṭṭho pasāsati
Gandhabbānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vannavanto yassassino
Modamānā abhikkāmum

Bhikkhūnam samitim vanam.

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

Dakkhiṇañ-ca disam rājā
Virūlho tappasāsati
Kumbhaṇḍānam ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnam samitīṃ vanam.

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

Pacchimañ-ca disaṁ rājā

Virūpakхо pasāsati

Nāgānam ādhipati

Mahārājā yasassi so

Puttāpi tassa bahavo

Inda-nāmā mahabbalā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnam samitīṃ vanam.

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

Uttarañ-ca disaṁ rājā

Kuvero tappasāsati

Yakkḥānam ādhipati

Mahārājā yasassi so
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-disāṁ Dhataratṭho**

Dakkhiṇena Virūḥhako

Pacchimena Virūpakkho

Kuvero uttaram disāṁ

Cattāro te mahārājā

Samantā caturo disā

Daddallamānā atthamsu

Vane Kāpilavatthave

_Dhataratṭha from the Eastern Direction, Virūḥhaka 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._

_Teṣāṁ māyāvino dāsā_

Āgū vañcanikā saṭhā

Māyā Kuṭenḍu Veṭenḍu

Viṭū ca Viṭuṭo saha

Candano Kāma-setṭho ca
Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca
Deva-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 samitiṁ vanam.

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

Athāgū Nābhasā nāgā
Veśālā saha Tacchakā
Kambal’Assatarā āgū
Pāyāgā saha ṇātibhi
Yāmunā Dhataraṭṭhā ca
Āgū nāgā yasassino
Erāvanṇo mahānāgo
So-pāga samitiṁ vanam.

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 Eravaṇṇa: He, too, has come to the forest meeting.

Ye nāga-rāje sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhu
Vehāyasā te vana-majjha-pattā
Citrā Supaṇṇā iti tesānāmaṁ
Abhayantadā nāga-rājanamāsi
Supannato khamam-akāsi Buddho
Sanhāhi vācahi upavhayantā
Nāgā Supaṇṇā saranam-akāmsu Buddhaṁ

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

Jitā vajira-hatthena
Samuddam asurā siti
Bhātaro Vāsavassete
Iddhimanto yassassino
Kālakānjā mahābhismaṁ
Asurā Dānaveghasā
Vepacitti Sucitti ca
Pahārādo Namucī saha
Sataņ-ca Bali-puttānaṁ
Sabbe Veroca-nāmakā
Sanayhitvā balim senām
Rāhu-bhaddam-upāgamum
Samayo’dāni bhaddante
Bhikkhūnam samitīm vanām.

‘Defeated by Indra of the thunderbolt hand,
Asuras dwelling in the ocean,
Vāsava’s brothers—powerful, prestigious—
Greatly terrifying Kālakaṇjas, the Dānaveghasa asuras,
Vepacitti & Sucitti, Pahārāda, with 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 Yasaśā saha
Mettā-Karuṇā-kāyikā
    Āgū devā yasassino
Dasete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
    Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitīm vanām.

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 setṭho
   Sakkopāga purindado
Das’ete dasadhā kāyā
   Sabbe nānatta-vanñino
Iddhimanto jutimanto
   Vanṇavanto yasassino
Modamānā abhikkāmum
   Bhikkhūnam samitim vanam.
Venḍu (Visnu) & Sahali, 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-sikhārina
Ariṭṭhakā ca Rojā ca
Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca
Accutā ca Anejakā
Sūleyya-Rucirā āgū
Āgū Vāsavanesino
Das'ete dasadhā kāyā
Sabbe nānatta-vanṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamāna abhikkāmum

Bhikkhūnam samiṁ 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
Mānuṣā Mānusuttamā
Khīḍḍā-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 abhikkāmuṃ  
Bhikkhūnam samitiṃ 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 abhikkāmuṁ

Bhikkhūnam samitim vanāṁ.

White devas, ruddy-green devas, dawn-devas have come with the Veghanas headed by devas totally in white.
The Vicakkhanas have come.
Sadāmatta, Hāragajas, & the prestigious multi-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 Lāmasetṭṭhā
Jotināmā ca āsavā
Nimmānaratino āgū
Athāgū Paranimmitā
Das'ete dasadhā kāyā
Sabbe nānatta-vanṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamanā abhikkāmuṁ

Bhikkhūnam samitim vanāṁ.

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 āgaṇchum
Ye c’aṅñe sadisā saha
‘Pavuttha-jātim-akkhīlam
Ogha-tiṇṇam-anāsavam
Dakkheṃ’oghatarām 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-ṃpāga samitim vanam.
Sahassa-brahma-lokānam
Mahā-brahmābhitīṭhathi
Upapanno jutimanto
Bhismā-kāyo yasassi so
Das’ettha issaru āgū
Pacceka-vasavattino
Tesāṇ-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 Brahṃa, who stands over 1,000 Brahṃa 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-ṣenā abhikkāmi
   Passa kañhassa mandiyam
‘Etha gañhatha bandhatha
   Rāgena bandhamatthu vo
Samantā parivāretha
   Mā vo muñcittha koci naṁ.’
Iti tattha mahāseno
   Kañha-ṣenāṁ apesayi
Pāñinā talam-āhacca
   Saram katvāna bheravaṁ
Yathā pāvussako megho
   Thanayanto savijjuko.
Tadā so paccudāvatti
   Saṅkuddho 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.

Taṇ-ca sabbam abhiṇṇāya  
Vavakkhitvāna cakkhumā

Tato āmantayi Satthā  
Sāvake sāsane rate

‘Māra-senā abhikkantā  
Te vijañātha bhikkhavo.’

Te ca ātappam-akarum  
Sutvā Buddhassa sāsanaṁ.

Vītarāgehi pakkāmum  
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

[Evam-me sutam,] Ekaṁ samayaṁ Bhagavā,
Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme.
Tatra kho Bhagavā bhikkhū āmantesi ‘Bhikkhavo ti.”

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,

“Āriyam vo bhikkhave aṭṭhaṅgikam maggam desissāmi vibhajissāmi. Tam suṇātha sādhukam manasi-karotha bhāsissāmīti.

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

“Evam-bhante” ti kho te bhikkhū Bhagavato paccassosuṁ.
‘As you say, lord,” the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

“Katamā ca bhikkhave ariyo aṭṭhaṅgiko maggo?
‘Now what, monks, is the noble eightfold path?

Seyyathidam, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.
Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Katamā ca bhikkhave sammā-diṭṭhi?
And what, monks, is right view?
Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:

Ayaṁ vuccati bhikkhave sammā-diṭṭhi.

This, monks, is called right view.

Katamō ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

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

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

Ayaṁ vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

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

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

Ayaṁ vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

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

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

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

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

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

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
pahānāya, chandaṃ 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.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya,
chandaṃ janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.
He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.
Uppannānaṁ kusalānaṁ dhammānaṁ, thitiyā asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandam janeti vāyamati viriyam ārabhati cittam pagganḥāti 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.

Ayām vuccati bhikkhave samma-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave samma-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 in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

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

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

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

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

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

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

Ayām vuccati bhikkhave samma-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave samma-samādhi?

And what, monks, is right concentration?

Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi, sa-vitakkaṁ sa-vicāram vivekajam-pīti-sukham
paṭhamam jhānam upasampajjā 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, ajjhattām sampasādanām cetaśo ekodi-bhāvam avitakkam avicāram, samādhijam-pīti-sukham dutiyām jhānam upasampajjā 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 paṭisamvedeti, yan-tam ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyām jhānam upasampajjā viharati.

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

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānam atthaṅgamā, adukkham-asukham upekkhā-sati-pārisuddhim, catuttham jhānam upasampajjā 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.
Aṭṭhaṅgika-magga Gāthā
Verses on the Eightfold Path

Maggān’āṭṭhaṅgiko 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’āṭṭhāṅño
   Dassanassa visuddhiyā.
Etañ-hi tumhe paṭipajjatha
   Mārassennappamohanām.

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’santarṁ karissatha.
Akkhāto vo mayā maggo
   Aññāya salla-satthanām.

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

Tumhehi kiccaṁ ātappāṁ
   Akkhātāro Tathāgatā.
Paṭipannā pamokkhanti
   Jhāyino Māra-bandhanā.

It’s for you to strive ardently. Tathāgatas simply point out the way.
Those who practice, absorbed in jhāna: From Māra’s bonds they’ll be freed.
Satipaṭṭhāna Pāṭha
Passage on the Establishing of Mindfulness

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayam maggo sammadakkhāto, sattānaṁ visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānam atthaṅgamāya, ņāyassa adhigamāya, 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 sampajāno satimā vineyya loke abhijjhā domanassam, vedanāsu vedanānupassi viharati, ātāpi sampajāno satimā, vineyya loke abhijjhā-domanassam, cite cittānupassi viharati, ātāpi sampajāno satimā vineyya loke abhijjhā-domanassam, dhammesu dhammānupassi viharati, ātāpi sampajāno 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 ṇañañ-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam kho bhikkhu kāye kāyānupassī 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-paridevānaṁ satatikamāya, dukkha-domanassānaṁ atthānangamāya, nāyassa
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 establishing 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 vamsaṅṅaḥ porāṅa asaṅkinnā asaṅkinnapubbā, na saṅkiyanti na saṅkīyissaṇti appatikūṭṭhā samānehi brāhmaṇehi viññūhi. Katame cattāro?

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


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

Puna ca param bhikkhave bhikkhu santutttho hoti itaritarena pinḍapātena, itaritara-piṇḍapāta- santuttthiyā ca vaṇṇavādī, na ca piṇḍapāta-hetu anesanam appaṭirūpaṃ āpajjati. Aladdhā ca piṇḍapātam na paritassati. Laddhā ca piṇḍapātam agadhito amucchito anajjhāpanno ādīnavadāsāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-piṇḍapāta-santuttthiyā, n’ev’attānukkaṅseti no param vambheti, yo hi tattha dakkho analasosampajjano patissato. Ayam vucenti bhikkhave bhikkhu porāṇe aggaṃne ariyavamse thito.

"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 santutttho hoti itaritarena senāsanena, itaritara-senāsana-santuttthiyā ca vaṇṇavādī, na ca senāsana-hetu anesanam appaṭirūpaṃ āpajjati. Aladdhā ca senāsanam na paritassati. Laddhā ca senāsanam agadhito amucchito anajjhāpanno ādīnavadāsāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-senāsana-santuttthiyā, n’ev’attānukkaṅseti no param vambheti, yo hi tattha dakkho analaso sampajjano patissato. Ayam vucenti bhikkhave bhikkhu porāṇe aggaṃne 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’attānukkaṇṇeti no param vambheti, yo hi tattha dakkho analaśo sampaṭāno pattaṃsato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaṅñe ariyavamse ṭhito.

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

Ime kho bhikkhave cattāro ariyavamsa, aggaṅṅā rattaṅṅā vamsaṅṅā porāṅṅā asaṅṅkinnā asaṅṅkinnapubbā, na saṅṅkiyanti na saṅṅkiyissanti appatiṅkutthā samaṇehi brāhmaṇehi viṅṅūhi.

“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 caturhi ariyavamshehi samamnaṅgato bhikkhu, puratthimāya ce’pi disāya vihari, sv’eva aratim sahati na tam arati sahati, pacchimāya ce’pi disāya vihari, sv’eva aratim sahati na tam arati sahati, uttarāya ce’pi disāya vihari, sv’eva aratim sahati na tam arati sahati, dakkhiṅṅāya ce’pi disāya vihari, 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:

Nāraṭi sahāti dhīram
Nāratī dhīra saṁhati.
Dhīro ca aratī sahati
   Dhīro hi aratīm-saho.
Sabba-kamma-vihāyinam
   Panuṇṇam ko nivāraye.
N’ekkham jambonadasseva
   Ko tam ninditum-arahati.
Devāpi nam paśamsanti
   Brahmunāpi paśamsitoti.

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 paccupaṭṭhitam hoti, sabrahmacāriṁsu āvi c’eva raho ca.
Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[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 paccupaṭṭhitam hoti, sabrahmacāriṁsu āvi c’eva raho ca.
Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[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 paccupaṭṭhitam hoti, sabrahmacāriṁsu āvi c’eva raho
ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ēkī-bhāvāya sāmvattati.

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


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

Puna c’aparam bhikkhave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni akammāsāni, bhujissāni viññūpasaṭṭhāni aparāmaṭṭhāni samādhi-sāmvattanikāni. Tathārūpesu sīlesu sīla-sāmaññagato viharati, sabrahmacārīhi āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ēkī-bhāvāya sāmvattati.

[5] ‘And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, un tarnished, 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, yāyaṃ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā-dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi-sāmaññagato viharati, sabrahmacārīhi āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo
piya-karaṇo garu-karaṇo, saṅghāya avivādāya sāmaggiyā 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 dhammaṁ sāraṇīyā piya-karaṇā garu-karaṇā, saṅghāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattantīti.”

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

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

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.
Bhikkhu-aparihāniya-dhamma Sutta
The Causes of Non-decline for Monks


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

“Evāṁ bhante” ti kho te bhikkhū Bhagavato paccassosuṁ.

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

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

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


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


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

[3] Yaṃkīvañ-ca bhikkhave bhikkhū, apaṇṇattam na paṇṇāpessanti, paṇṇattam na samucchindissanti, yathā-
paññattesu sikkhāpadesu samādāya vattissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni.

"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 apariḥāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu apariḥāniyesu
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.

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

[Evam-me sutaṁ,] Ekaṁ samaye Bhagavā, Vesāliyaṁ viharati, Mahā-vane kūṭāgārasālāyaṁ,
I have heard that at one time the Blessed One was staying at Vesālī, in the Peaked Roof Hall in the Great Forest.

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā tenʿupasāṅkami. Upasāṅkamitvā Bhagavantam abhivādetvā ekam-antam attāhāsi.
Then Mahāpajāpati Gotamī approached the Blessed One and, on approaching, having bowed down to him, stood to one side.

Ekam-antam thitā kho Mahāpajāpati Gotamī Bhagavantam etad-avoca: “Sādhū me bhante Bhagavā sāṅkhittena dhammam desetu, yam-aham Bhagavato dhammam sutvā, ekā vūpakattā 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 dhammā 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;

Dubbharatāya 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 saṅgaṇīkāya.

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.
[Evam-me sutam,] Ekaṁ samayāṁ Bhagavā, Sāvatthiyāṁ viharatī, Jetavane Anāthapindikassā, ārame.

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”

There he addressed the monks: “Monks.”

“Bhadante ti” te bhikkhū Bhagavato paccassosum.

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

Bhagavā etad-avoca:

The Blessed One said,

“Bhūta-pubbam bhikkhave devāsura-saṅgāmo
samupabyūḥo ahosi. Atha kho bhikkhave Sakko
devānam’indo deve Tāvatimse āmantesi: “Sace mārisā
devānam saṅgāma-gatānam uppajjeyya bhayam vā
chambhitattam vā loma-hamso vā, mam’eva tasmim samaye
dhajaggam ullokeyyātha. Mamañ-hi vo dhajaggam
ullokayataṁ, yam-bhavissati bhayam vā chambhitattam vā
loma-hamso vā, so pahiyyissati.

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

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

"If you don’t look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of 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 ullokayatam, yam-bhavissati bhayaṁ vā chambhitattam vā loma-hamso vā, so pahiyyissatīti."

"If you don’t look up at the top of the standard of Īsāna 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 mamā anussareyyātha, atha Dhammaṃ anussareyyātha, ‘Svākhāto Bhagavatā Dhammo, sandīṭṭhiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhīti.’ Dhammaṃ hi vo bhikkhave anussaratam, yam-bhavissati bhayaṃ vā chambhitattam vā loma-hamso vā, so pahiyyissati.

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

No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha, ‘Supañpanno Bhagavato sāvaka-saṅgho, uju-pañpanno Bhagavato sāvaka-saṅgho, ēva-pañpanno Bhagavato sāvaka-saṅgho, sāmīcī-pañpanno Bhagavato sāvaka-saṅgho, yadidam cattāri purisa-yugāni attha 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 apalāyīti."

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

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

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

“Araññe rukkha-mūle vā
Suññāgāreva bhikkhavo
Anussaretha sambuddham
Bhayam tumhāka 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-jetṭham narāsabham
Atha dhammam sareyyātha
Niyānikam 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
   Niyyānikam sudesitaṁ
Atha saṅgham sareyyātha
   Puññakkhettaṁ anuttaram.

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

Evam-buddham sarantānam
   Dhammaṁ saṅghaṁ-ca bhikkhavo
Bhayam vā chambhitattam vā
   Loma-hamsa 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

[Evam-me sutaṁ.] Ekam samayam Bhagavā, Sāvatthiyanṁ viharati Jetavane Anāthapiṇḍikassā ārāme. Tena kho pana samayena āyasma Girimānando, ābādhiko hoti dukkhito bālha-gilāno.

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


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

“Sace kho tvam Ānanda, Girimānandassā bhikkhuno upasaṅkamitvā, dasa saññā bhāseyyāsi, thānam kho paṅ’etam vijjati, yam Girimānandassā bhikkhuno dasa saññā sutvā, so ābādho thānaso paṭipassambheyya. Katamā dasa?

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

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


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


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

antaguṇam udariyam karīṣam, pittam semham pubbo
lohitam sedo medo, assu vasā khelo sīṅghānikā lasikā
muttanti.’ Iti imasmim kāye, asubhānupassi viharati. Ayam
vuccatĀnanda asubha-saññā.

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, gore, 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.

araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti
patiṣaṅcikkhati: ‘Bahu-dukkho kho ayam kāyo bahu-
ādinavo. Iti imasmim kāye, vividhā ābādhā uppajjanti,
seyyathīdam: cakkhu-rogō, sota-rogō, ghāna-rogō, jivhā-
rogō, kāya-rogō, sīsa-rogō, kaṇṇa-rogō, mukha-rogō, danta-
rogō, kāso sāso pināso, daho jaro kucchi-rogō, mucchā
pakkhandikā sulā visūcikā, kuṭṭham gando kilāso, soso
apamāro, dandu kaṇḍu kacchu, rakhaṇā vitacchikā, lohitam
pittam madhumeho, aṁśa piḷakā bhagandalā, pitta-
samutṭhānā ābādhā, semha-samutṭhānā ābādhā, vātā-
samutṭhānā ābādhā, sannipāṭikā ābādhā, utupariṇāmajā
ābādhā, visama-parihārajā ābādhā, opakkamikā ābādhā,
kamma-vipākajā ābādhā, sītām unham, jighacchā pipāsā,
uccāro pasāvoti.’ Iti imasmim kāye, ādinavānu-passi viharati.
Ayam vuccatĀnanda ādinava-saññā.

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-sañña?
Idh’Ānanda bhikkhu, ye loke upāyupādānā, cetaso adhiṭṭhānabhinisānusayā, te pajahanto viramati na upādiyanto. Ayam vuccat’Ānanda sabba-loke anabhirata-sañña.

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

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

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 assasāmīti’ pajānāti; dīgham vā passasanto ‘dīgham passasāmīti’ pajānāti.

Rassam vā assasanto ‘rassam assasāmīti’ pajānāti; rassam vā passasanto rassam passasāmīti’ pajānāti.
‘Sabba-kāya-paṭisamvedī assasissāmīti’ sikkhi; ‘sabba-kāya-paṭisamvedī passasissāmīti’ sikkhi.

‘Passambhayam kāya-saṅkhāram assasissāmīti’ sikkhi; ‘passambhayam kāya-saṅkhāram passasissāmīti’ sikkhi.

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

Pīti-paṭisamvedī assasissāmīti’ sikkhi; ‘pīti-paṭisamvedī passasissāmīti’ sikkhi.

‘Sukha-paṭisamvedī assasissāmīti’ sikkhi; ‘sukha-paṭisamvedī passasissāmīti’ sikkhi.

‘Citta-saṅkhāra-paṭisamvedī assasissāmīti’ sikkhi; ‘citta-saṅkhāra-paṭisamvedī passasissāmīti’ sikkhi.

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

‘Citta-paṭisamvedī assasissāmīti’ sikkhi; ‘citta-paṭisamvedī passasissāmīti’ sikkhi.

‘Abhippamodayaṁ cittaṁ assasissāmīti’ sikkhi; ‘abhippamodayaṁ cittaṁ passasissāmīti’ sikkhi.

‘Samādaham cittaṁ assasissāmīti’ sikkhi; ‘samādaham cittaṁ passasissāmīti’ sikkhi.

‘Vimocayam cittaṁ assasissāmīti’ sikkhi; ‘vimocayam cittaṁ passasissāmīti’ sikkhi.
He trains himself, ‘I will breathe in sensitive to the mind.’ He trains himself, ‘I will breathe out sensitive to the mind.’ He trains himself, ‘I will breathe in satisfying the mind.’ He trains himself, ‘I will breathe out satisfying the mind.’ He trains himself, ‘I will breathe in steadying the mind.’ He trains himself, ‘I will breathe out steadying the mind.’ He trains himself, ‘I will breathe in releasing the mind.’ He trains himself, ‘I will breathe out releasing the mind.’

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

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

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

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

Ayam vucaṭ ‘Ānanda anāpāna-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, Ananda, is called mindfulness of in-&-out breathing.

Sace kho tvam Ānanda, Girimānandassa bhikkhuno upaṣānkamitvā imā dasa sañña bhāseyyāsi, thānam kho pan’etam vijjati, yam Girimānandassa bhikkhuno imā dasa sañña sutvā, so abādho thānaso paṭipassambheyyāti.”

Now, Ananda, 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 āyasma Ānando, Bhagavato santike imā dasa sañña uggahetvā, yen’āyasma Girimānando ten’upaṣāṅkami. Upaṣāṅkamitvā āyasmato Girimānandassa imā dasa sañña 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 ima dasa saññā sutvā, so ābādho ṭhānasopatipassambhi. Vuṭṭhahi cāyasmā Girimānando tamhā ābādhā. Tathā paṁino ca paṁāyasmato Girimānandassa, so ābādho ahosīti.

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 Anāthapindikassa, ārāme.

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapindika’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, ountyavā sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:

‘Sabbe saṅkhārā aniccati.’

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

Tāṁ Tathāgato abhiṣambujjhati abhisameti.
Abhiṣambujjhitvā abhisametvā acikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:
‘Sabbe saṅkhārā aniccati.’

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

Uppādā vā bhikkhave Tathāgatānam anuppādā vā Tathāgatānam, ountyavā 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, ṭhitava sā dhātu dhammaṭṭhitatā dhamma-niyāmatā:

‘Sabbe dhammā anattāti.’

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

Tam Tathāgato abhisambujjhati abhisameti.
Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:

‘Sabbe dhammā anattāti.’

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

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitam, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted in his words.
Dhamma Synopses

Ovāda-pāṭimokkhādi Pāṭha
Passage on the Ovāda-pāṭimokkha, etc.

Udiṭṭhā kho tena Bhagavatā jānata passata arahata samma-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:

Khanti paramam tapo tītikkhā.
Nibbānam paramam vadanti buddhā.
Na hi pabbajito parūpaghāti;
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 samāvaro
Mattāṅṅutā ca bhattasmiṃ
Pantañ-ca sayanāsananam.

Adhicitte ca āyogo:

Etam buddhāna-sāsanantī.

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, sīlam sammadakkhātam 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.

Kathāṅ-ca sīlam sammadakkhātam Bhagavatā?

And how has the Blessed One rightly declared virtue?

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

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

Kathāṅ-ca heṭṭhimena pariyāyena, sīlam sammadakkhātam Bhagavatā?

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


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

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


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

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’ekagatatanti.” 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 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 jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

Vitakka-vicārānam vūpasamā, ajjhattam sampāsādanam cetaśo ekodi-bhāvām avitakkam avicāram, samādhijam-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 sāpajāno, sukhañ-ca kāyena paṭisampvedeti, 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-asukham upekkhā-sati-pārisuddhim, catuttham jhānam upasampajja viharatīti." Evaṁ kho uparimena pariyāyena, samādhī 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 sammadakkhāta Bhagavatā?

And how has the Blessed One rightly declared discernment?

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

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

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

"Idha ariya-sāvako paññava ḍoti, 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.

Kathań-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 ayam pacchima-vācā, “Handa-dāni bhikkhave āmantayāmi vo,
vaya-dhammā saṅkhārā, appamādena sampādethātī."

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."

Bhāsitaṅ'cidāṁ Bhagavatā, "Seyyathāpi bhikkhave yāni kāṇici jaṅgalānāṁ pāṇānaṁ pada-jātāni, sabbāni tāni hatthi-pade samodhānaṁ gacchanti, hatthi-padam tesāṁ aggam-akkhāyati, yadidāṁ mahantattena, evameva kho bhikkhave ye keci kusalā dhammā, sabbe te appamāda-mūlakā appamāda-samosarāṇā, appamādo tesāṁ aggam-akkhāyatīti."

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
Bahunnam soka-nāsano.

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

Sabbe saddhamma-garuno
Viharimsu vihāti ca
Athāpi viharissanti
Eśā 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-abhikanḍhata
Saddhammo garu-kātabbo
Saram buddhāna sāsanam.

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

Duddadam dadamānānaṁ
Dukkaram kamma-kubbataṁ
Asanto nānukubbanti
Satarī dhammo duranvayo.
Tasmā sataṅ-ca asataṅ-ca
Nānā hoti ito gati
Asanto nirayam yanti
   Santo sagga-parāyanā.
Those giving what is hard to give, the doers of action hard to do:
The untrue don’t follow them, the Dhamma of those true ones that’s hard to follow.
Thus for the true and untrue, the destination coming from that is different:
The untrue go to hell; the true, to heaven.
Na hi dhammo adhammo ca
   Ubho sama-vipākino.
Adhammo nirayam 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 sucinno sukham-āvahāti.
   Esānisamso dhamme sucinne:
   Na duggatim gacchati dhamma-cārī.
The Dhamma protects those who live by the Dhamma.
The Dhamma well-practiced brings bliss.
This—the reward when the Dhamma’s well-practiced:
one who lives by the Dhamma doesn’t go to a bad destination.
   Na puppha-gandho paṭivātam-eti
   Na candanaṃ tagara-mallikā vā.
   Sataṅ-ca gandho paṭivātam-eti
   Sabbā disā sappuriso pavāyati.
No flower’s scent goes against the wind—not sandalwood, jasmine, tagara.
But the scent of the good does go against the wind. The person of integrity wafts a scent in every direction.
Candanaṃ tagaram vāpi
Uppalam atha vassikī
Etesām gandha-jātānaṁ
Sīla-gandho anuttaro.
Sandalwood, tagara, lotus, & jasmine: among these scents, the scent of virtue is unsurpassed.
Appa-matto ayaṁ gandho
Yvāyaṁ tagara-candani
Yo ca sīlavatāṁ gandho
Vāti devesu uttamo.
Next to nothing, this scent—sandalwood, tagara—while the scent of virtuous conduct wafts to
the devas, supreme.
Tesām sampanna-sīlānaṁ
Appamāda-vihārināṁ
Sammadaññā vimuttānaṁ
Māro maggam na vindati.
Those consummate in virtue, dwelling in heedfulness, released through right knowing: Māra can’t follow their tracks.
Yathā saṅkāra-dhānasmiṁ
Ujjhitaṁ 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,
Evāṁ 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.
Merit for the Deceased

Paṭicca Samuppāda
Dependent Co-arising

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

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

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

Vedanā-paccayā 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 jātī.
With clinging as a condition there is becoming.
With becoming as a condition there is birth.

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

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

Appamādo amatam padaṁ
   Pamādo maccuno padaṁ.
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 ūtavā,
   Appamādamhi paṇḍitāti.
Knowing this distinction, the wise are established in heedfulness.
The Three Inspired Verses

Yadā have pātubhavanti dhammā,
Ātāpinojhāyato brāhmanassa,
Athassakaṅkhā vapayanti sabbā,
Yato pajānāti sahetu-dhammaṁ.
   As phenomena grow clear
   to the Brāhman, ardent, in jhāna,
   his doubts all vanish
   when he discerns what has a cause.

Yadā have pātubhavanti dhammā,
Ātāpinojhāyato brāhmanassa,
Athassakaṅkhā vapayanti sabbā,
Yato khayaṁ paccayānam 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,
Ātāpinojhāyato brāhmanassa,
Vidhūpayam tiṭṭhati Māra-senam,
Sūrova obhāsayam-antalikkhanti.
   As phenomena grow clear
   to the Brāhman, ardent, in jhāna,
   he stands, routing Māra’s army,
   as the sun,
   illuminating the sky.
The House Builder

Aneka-jāti-saṁsāram

   Sandhāvissam anibbisam,
Gahakāram 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 dīṭṭhosi

   Puna-geham na kāhasi.
House builder, you are seen! You will not build a house again.

Sabbā te phāsukā bhaggā

   Gahakūṭam visañkhataṃ
Visañkhāra-gatam cittam

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

Yathāpi selā vipulā
   Nabham āhacca pabbatā
Samantā anupariyeyyuṁ
   Nippothentā catuddisā

Like massive boulders,
   mountains pressing against the sky
   moving in from all sides, crushing the four directions,

Evaṁ jarā ca maccu ca
   Adhivattanti pāṇino

Khattiye brāhmaṇe vesse
   Sudde caṇḍāla-pukkuse.

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

Na kiñci parivajjeti
   Sabbam-evābhimaddati.
Na tattha hatthānaṁ bhūmi
   Na rathānaṁ na pattiyā.
Na cāpi manta-yuddhena
   Sakkā jetuṁ 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 Saṅghe ca
   Dhīro saddham nivesaye.
   So a wise person,
   envisioning his own benefit,
   enlightened, secures conviction
   in the Buddha, Dhamma, & Saṅgha.

Yo dhammacārī kāyena
   Vācāya uḍa cetasā
Idh’eva nam parasamsanti
   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 Tathāgatē
Acalā supatīṭhitā
Sīlaṅ-ca yassa kalyānam
Ariya-kantam paśamsitam

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

Saṅgha paśādo yassatthi
Ujubhūtaṅ-ca dassanaṁ
Adaliddoti tam āhu
Amoghan-tassa jīvitam.

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

Tasmā saddhaṅ-ca sīlaṅ-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

Atītaṁ nānvāgameyya
   Nappatīkaṁkhe anāgataṁ
Yaḍatītam-pahīnantaṁ
   Appattaṁ-ca anāgataṁ
You shouldn’t chase after the past, or place expectations on the future.
What is past is left behind. The future is as yet unreached.
Paccuppannaṁ-ca yo dhammaṁ
   Tattha tattha vipassati
Asāṁhirāṁ asāṅkuppaṁ
   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 maranāṁ suve
Na hi no saṅgarantena
   Mahāsenena maccunā
Doing your duty ardently today, for—who knows?—tomorrow: death.
There is no bargaining with Death &’ his mighty horde.
Evaṁ vihārim-ātāpim
   Aho-rattam-atanditaṁ
Tam ve bhaddaka-ratto’ti
   Santō 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 dukkhātī”
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 anattātī”
Yadā paññāya passati,
Atha nibbindati dukkhe:
Esa maggo visuddhiyā.

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

Appakā te manussesu
Ye janā pāra-gāmino
Athāyam itarā pājā
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 suduttaraṁ.

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 akiñcana.
Pariyodapeyya attānam
    Citta-kleśhehi paṇḍito.

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

Yesam sambodhiyaṁgesu
    Sammā cittāṁ subhāvitāṁ
Ādāna-paṭinissagge
    Anupādāya ye ratā,
Khīṇāsavā jutimanto
    Te loke parinibbutāti.

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

* * * * *

Aniccā vata saṅkhārā
   Uppāda-vaya-dhammino.
Uppajjivā nirujjhanti
   Tesam vūpasamo sukho.
Sabbe sattā maranti ca
   Mariṅsu ca marissare.
Tathēvāham marissāmi
   N’atthi me ettha saṁsayo.

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-ḥāro 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
   Aññaṃ bhāram anādiya.

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

Samūlam taṇham abbuyha
   Nicchāto parinibbutotī.

pulling up craving, along with its root,
one is free from hunger, totally unbound.
Dhammasaṅgaṇī Mātikā Pāṭha

The List from the Dhamma Groupings

Kusalā dhammā Akusalā dhammā Abyākatā dhammā.
Skillful phenomena, unskillful phenomena, undeclared phenomena.

Sukhāya vedanāya sampayuttā dhammā Dukkhāya vedanāya sampayuttā dhammā Dukkhāya vedanāya sampayuttā dhammā.
Phenomena conjoined with pleasant feeling, phenomena conjoined with painful feeling, phenomena conjoined with neither painful nor pleasant feeling.

Vipākā dhammā Vipāka-dhamma-dhammā N’eva-vipāka-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 Anupādinn’upādāniyā dhammā.
Clung-to clinging phenomena, unclung-to clinging phenomena, unclung-to unclingable phenomena.

Saṅkiliṭṭha-saṅkilesikā dhammā Asaṅkiliṭṭha-saṅkilesikā dhammā Asaṅkiliṭṭha-saṅkilesikā dhammā.
Defiled defiling phenomena, undefined defiling phenomena, undefined undefiling phenomena.

Sa-vitakka-sa-vicārā dhammā Avitakka-vicāra-mattā dhammā Avitakka-vicārā 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 pahātabbo dhammā Bhāvanāya pahātabbo dhammā N’eva-dassanena-na-bhāvanāya pahātabbo dhammā.

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

Dassanena pahātabbo-hetukā dhammā Bhāvanāya pahātabbo-hetukā dhammā N’eva-dassanena-na-bhāvanāya pahātabbo-hetukā dhammā.

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

Ācayagāmino dhammā Apacayagāmino dhammā N’evācayagāmino nāpacayagāmino dhammā.

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

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

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

Parittā dhammā Mahaggatā dhammā Appamāṇā dhammā.

Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā dhammā Appamāṇārammaṇā dhammā.

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

Hīnā dhammā Majjhima dhammā Paṇītā dhammā.

Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā Aniyatā dhammā.

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

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

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

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

Atītārammaṇā dhammā Anāgatārammaṇā dhammā  
Paccuppannārammaṇā dhammā.  
Past mind-object phenomena, future mind-object phenomena, present mind-object phenomena.

Ajjhattā dhammā Bahiddhā dhammā Ajjhatta-bahiddhā dhammā.  
Internal phenomena, external phenomena, internal-&-external phenomena.

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

Sanidassana-sappaṭighā dhammā Anidassana-sappaṭighā dhammā  
Anidassanāppaṭighā dhammā.  
Phenomena with surface & offering resistance, phenomena without surface but offering resistance, phenomena without surface offering no resistance.

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

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

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

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

Upanissaya-paccayo, Pure-jāta-paccayo,  
immediate-dependence condition, born-before condition,
Pacchā-jāta-paccayo, Asevana-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 Pitaka, 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?”

“How did it concern?”

“Sudinnam Kalantaputtaṁ ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismiṁ vatthusmim?”

“With regard to what incident?”
"Sudinno Kalantaputto purāṇa-dutiyaṃkāyā methunam dhammam paṭiṣevasi. Tasmim vatthuṃminti."

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

Tena samayena Buddha Bhagavā veraṇjāyam viharati nalėru-pucimanda-mule, mahatā bhikkhu-ṣaṅghena saddhim paṅca-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 Naleru's nimba tree with a large community of monks, approximately 500 monks.

Tam kho pana bhavantu Gotamaṃ evaṃ kalyāṇo kiti-saddo abbhuggato, 'Itipī so bhagavā araham samma-sambuddho, vijjā-carana-sampanno sugato lokavidū anuttaro purisa-damma-śarathi satthā deva-manussānam buddho bhagavāti.

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

So imaṃ lokāṃ sadevakaṃ samārakaṃ sabrahmakaṃ, sassamaṇa-brāhmaṇaṃ pajaṃ sadeva manussaṃ sayam abhiṇnā sacchikatvā pavedeti.

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

So dhammam deseti adi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyosāna-kalyāṇaṃ, satthāṃ sabyañjanaṃ kevala-
paripuṇṇam parisuddham brahma-cariyam pakāṣeti’:
He explains the Dhamma fine in the beginning, fine in the middle, fine in the end; he expounds the holy life both in its particulars & in its essence, entirely complete, surpassingly pure.
Sādhu kho pana tathārūpānam arahatam dassanam hoti.”
It is good to see a Worthy One of that sort.”

Sutta
Discourses

[Evam-me sutam,] ekam samayam Bhagava, antara ca Rājagaham antara ca Nālandam addhāna-magga-paṭipanno hoti, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.

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

Suppiyo’pi kho paribbājako, antara ca Rājagaham antara ca Nālandam addhāna-magga-paṭipanno hoti, saddhim antevāsinā Brahmadattena māṇavena.

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

Tatra sudam Suppiyo paribbājako, aneka-pariyāyena, Buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati. Suppiyassa pana paribbājakassa antevāsī 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’antevasī 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-saṅgaṇī
Classification of Qualities

[Kusala dhammā] akusala dhammā abyākatā dhammā.
Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusala?
Which qualities are skillful?

Yaśmim samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagatam nāṇa-sampayuttam,
rūpārammaṇam vā saddārammaṇam vā, gandhārammaṇam vā
vā rasārammaṇam vā, phoṭṭhabbārammaṇam vā
dhammārammaṇam vā, yaṁ yaṁ vā pañārabbha,

On whatever occasion a skillful mind-state on the level of sensuality has arisen, accompanied by pleasure, associated with knowledge, based on a form, a sound, an aroma, a flavor, a tactile sensation, or an idea, or whatever the instigation,

tasmim samaye phasso hoti avikkhepo hoti, ye vā pana
tasmim samaye aññe/pi atthi paṭicca-samuppannā, arūpino
dhammā: ime dhammā kusala.

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

Vibhaṅga
Analysis

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

Five aggregates: form-aggregate, feeling-aggregate, perception-aggregate, fabrication-aggregate, consciousness-aggregate.
Tatha katamo rūpakkhandho?
With regard to that, which is the form-aggregate?
Yañ-kiñci rūpaṁ atitānāgata-paccuppannam, ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā, hīnam vā pañītam vā, yam dūre vā santike vā, tād’ekajjhham abhiṣaṅṅūhitvā abhiṣaṅṅkhipitvā: Ayam vuccati rūpakkhandho.
Any form that is past, future, or present; internal or external, blatant or subtle, common or sublime, far or near: That, heaped & gathered into one, is called the form-aggregate.

Dhātu-kathā
Discussion of Properties

[Saṅgaho asaṅgaho.] saṅghitena asaṅghitam, asaṅghitena saṅghitam, saṅghitena saṅghitam, asaṅghitena asaṅghitam.
Classified, unclassified, unclassified with the classified, classified with the unclassified, classified with the classified, unclassified with the unclassified, unclassified with the classified.
Sampayogo vippayogo, sampayuttena vippayuttam, vippayuttena sampayuttam asaṅghitam.
Association, disassociation, disassociated with the associated, unclassified as associated with the disassociated.

Puggala-paṅṇatti
Designation of Individuals

[Cha paññattiyo:] khandha-pañṇatti, āyatana-pañṇatti, dhātu-pañṇatti, sacca-pañṇatti, indrīya-pañṇatti, puggala-pañṇatti.
Six designations: aggregate-designation, sense media-designation, property-designation, truth-designation, faculty-designation, individual-designation.
Kittāvatā puggalānam puggala-paṅṇatti?
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 hēvaṁ vattabbe.”

“No, it’s not to be said that way.”

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

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

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

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

Mahāpaṭṭhāna
Great Causal Principles

[Hetu-paccayo,] Ārammaṇa-paccayo,
Root-cause condition, support condition,
Adhipati-paccayo, Anantara-paccayo,
dominant condition, immediate condition,
Samanantara-paccayo, Saha-jāta-paccayo,
quite-immediate condition, born-simultaneously condition,
Aññamañña-paccayo, Nissaya-paccayo,
reciprocal condition, dependence condition,
Upanissaya-paccayo, Pure-jāta-paccayo,
immediate-dependence condition, born-before condition,
Pacchā-jāta-paccayo, Āsevana-paccayo,
born-after condition, habit condition,
Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,
action condition, result condition, nutriment condition,
Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,
faculty condition, jhāna condition, path condition,
Sampayutta-paccayo, Vippayutta-paccayo,
conjoined-with condition, disjoined-from condition,
Atthi-paccayo, N’atthi-paccayo,
condition when existing, condition when not existing,
Vigata-paccayo, Avigata-paccayo.
condition when without, condition when not without.
Blessings

An Invitation to the Devas

TO BE USED WHEN CHANTING IN THE MAGADHA STYLE:

Samantā cakkavālesu
Atrāgacchantu devatā.
Saddhammam muni-rājassa
Suṇantu sagga-mokkhadam.

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

Sagge kāme ca rūpe
Giri-sikharataṭe c’antarikhe vimāne,
Dīpe ratṭhe ca gāme
Taruvana-gahane geha-vatthumhi khette,

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

Bhummā c’āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā,
Tiṭṭhantā santike yam:
Muni-vara-vacanam sādhavo me suṇantu.

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

Buddha-dassana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.
Saṅgha-payirupāsana-kālo ayam-bhadantā.

This is the time to see to the Buddha, venerable ones.
This is the time to listen to the Dhamma, venerable ones.
This is the time to attend to the Saṅgha, venerable ones.

TO BE USED WHEN CHANTING IN THE SAMYOGA STYLE:

Pharitvāna mettām sameṭṭā bhadantā
Avikkhitta-cittā parittām 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-malāpakaṭṭho
Sāmāṁ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi kheṭam 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 Sirasā namāmi
Lokassa nāthaṁ-ca vināyakaṁ-ca.
Tan-tejasā te jaya-siddhi hōtu
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
Niyāṇiko dhamma-dharassa dhārī
Sattāvaho santikaro sucinno.

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

Dhammaṁ varantam Sirasā namāmi
Mohappadālaṁ upasanta-dāham.
Tan-tejasā te jaya-siddhi hotu
Sabb’antarāyā ca vināsamentu.

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

Saddhamma-seṇā sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayam saṇṭi-niyojako ca
Svākkhāta-dhammam viditam karoti.

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

Saṅgham varantam sirasā namāmi
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 ahesato.

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

Sambuddhe pañca-paññāsañ-ca
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
Hañtvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato.
I pay devoted homage to their Dhamma & Sangha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe navuttarasate
Atṭhacattālīsa sahassake
Visati-sata-sahassāni
Namāmi sirasā aham.
I pay homage with my head to the 2,048,109 Buddhas.
Tesam dhammañ-ca saṅghañ-ca
Ādarena namāmi’ham.
Namakārānubhāvena
Hañtvā sabbe upaddave
Anekā antarāyāpi
Vinassantu, asesato.
I pay devoted homage to their Dhamma & Sangha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.
Namo-kāra-āṭṭhakam
THE HOMAGE OCTET

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

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

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

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

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

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

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

Namo-kārassa tejena
Vidhimhi homi, tejavā.
By the majesty of this homage, may I be successful in this ceremony.
Maṅgala Sutta
The Discourse on Blessings

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

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

Athā kho aṅñatarā devatā, abhikkantāya rattiyā abhikkanta-vanṇā kevala-kappam Jetavanaṁ obhāsetvā, yena Bhagavā ten’upasaṅkhami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta’s Grove, approached the Blessed One.

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam atṭhāsi.

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

Ekam-antam ŭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

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

"Bahū devā manussā ca
Maṅgalāni acintayum
Ākaṅkhamānā sotthānam
Brūhi maṅgalam-uttamaṁ.

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

* "Aṣevanā ca bālānam
Paṇḍitānañ-ca sevanā
Pūjā ca pūjanīyānam
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-puṇṇatā
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 saṅghaṁ
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
Nātakānaṁ-ca saṅghaṁ
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
   Santuṭṭhi 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 dassanaṃ
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-dassanaṃ
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
Asokam virajam khexam
   Etam-maṅgalam-uttamam.

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

*Everywhere undefeated when doing these things, people go everywhere in well-being: This is their highest blessing.*
Yañ-kiñci vittaṁ idha vā huraṁ vā
Saggesu vā yaṁ ratanāṁ pañītaṁ
Na no samaṁ atthi Tathāgatena.

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

Idam-pi Buddhī ratanāṁ pañītaṁ
Etena saccena suvatthi hotu.

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

Khayaṁ virāgam amataṁ pañītaṁ
Yad-ajjhagā Sakyamunī samāhito
Na tena dhammena samātthi kiñci.

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

Idam-pi dhamme ratanāṁ pañītaṁ
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-ānantarik’āññam-āhu
Samādhinā tena samo na vijjati.

What the excellent Awakened One extolled as pure
and called the concentration of unmediated knowing:
No equal to that concentration can be found.
Idam-pi dhamme ratanam paññītam
tena saccena suvatthi hotu.

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

Ye puggalā aṭṭha sataṁ pasatthā
cattāri etāni yugāni honti
Te dakkhīneyyā 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 ratanam paññītam
etena saccena suvatthi hotu.

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

Ye suppayuttā manassā dalhena
nikkāmino gotama-sāsanamhi
Te pattipattā amataṁ vigayha
laddhā mudhā nibbutim bhuñjamānā.

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

Idam-pi saṅghe ratanam paññītam
etena saccena suvatthi hotu.

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

Khīnāṁ purāṇāṁ navāṁ nātthi sambhavāṁ
Viratta-cittāyatike bhavasmin
Te khīṇa-bījā aviruḷhi-chandā
Nibbanti dhīrā yathā’yam-padīpo.
   Ended the old, there is no new taking birth.
   Dispassioned their minds toward further becoming,
   they—with no seed, no desire for growth,
   enlightened—go out like this flame.

Idam-pi saṅghe ratanaṁ pañītam
Etena saccena suvatthi hotu.
   This, too, is an exquisite treasure in the Saṅgha.
   By this truth may there be well-being.
**Karanīya Mettā Sutta**

*The Discourse on Goodwill*

Karanīyam-attha-kusalena  
yantram santam padam abhisamecca,

*This is to be done by one skilled in aims appreciating the state of peace:*

Sakko ujū ca suhujū ca  
suvaco c’assa mudu anatimānī,

*Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,*

Santussako ca subharo ca  
appakicco ca sallahuka-vutti,

*Content & easy to support, with few duties, living lightly,*

Santindriyo ca nipako ca  
appagabbho kulesu ananugiddho.

*With peaceful faculties, masterful, modest, & no greed for supporters.*

Na ca khuddam samācare kiñci  
yena viññū pare upavadeyyum.

*Do not do the slightest thing that the wise would later censure.*

Sukhino vā khemino hontu  
sabbe sattā bhavantu sukhitattā.

*Think: Happy & secure, may all beings be happy at heart.*

Ye keci pāṇa-bhūtatthi  
tasā vā thāvarā vā anavasesā,

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

Dīghā vā ye mahantā vā  
majjhimā rassakā anuka-thūlā,

*long, large, middling, short, subtle, blatant,*
Diṭṭhā vā ye ca adiṭṭhā
    ye ca dūre vaśanti 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
    nātimanāṇētha katthaci nam kiṃci,
Let no one deceive another or despise anyone anywhere,
Byārosanā paṭīgha-saṃnā
    naṃnām-aṇṇassa dukkham-iccheyya.
or through anger or irritation wish for another to suffer.
Mātā yathā niyām puttām
    āyusā eka-puttām-anurakkhe,
As a mother would risk her life to protect her child, her only child,
Evam-pi sabba-bhūtesu
    māna-sambhāvaye aparimānām.
even so should one cultivate the heart limitlessly with regard to all beings.
Mettān-ca sabba-lokasmim
    māna-sambhāvaye aparimānām,
With goodwill for the entire cosmos, cultivate the heart limitlessly:
Uddhāṁ adho ca tiriyañ-ca
    asambādhāṁ averāṁ asapattām.
above, below, & all around, unobstructed, without enmity or hate.
Titṭhān-caram nisinno vā
    sayāno vā yāvatassa vigata-middho,
Whether standing, walking, sitting, or lying down, as long as one’s drowsiness is gone,
Etāṁ satīṁ adhiṭṭhṇeyya
  brahmam-etaṁ vihāram idham-āhu.
  one should be resolved on this mindfulness.
  This is called a sublime abiding here.
Diṭṭhiṁ-ca anupagamma
  sīlavā dassanena sampanno,
  Not taken with views, but virtuous & consummate in vision,
Kāmesu vineyya 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 Kaṇhā-Gotamakehi ca
I have goodwill for the Virupakkhas, the Erathas, 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 pāpaṁāgamā.
May all creatures, all breathing things, all beings—each & every one—meet with good fortune.
May none of them come to any evil.
* Appamāṇo Buddhho, Appamāṇo Dhammo, Appamāṇo Saṅgho.

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

Pamāṇa-vantāni siriṃ-sapāni,

Ahi vicchikā sata-ṇḍī uṇṇānābhī sarabū mūsikā.

There is a limit to creeping things—snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā.

Paṭikkamantu bhūtāni.

So’ham namo Bhagavato,

Namo 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.
Mora Paritta
THE PEACOCK’S PROTECTION

Udetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhaśo
Tam tam namassāmi
Harissa-vaṇṇam paṭhavippabhaśaṃ
Tay’ajja guttā viharemu divasam.

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 brahmaṇā vedagu sabba-dhamme
Te me namo te ca maṃ pālayantu.
Namatthu buddhānām namatthu bodhiyā.
Namo vimuttānaṃ namo vimuttiyā.

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

Imaṃ so parittaṃ katvā
Moro carati esanā.

Having made this protection, the peacock sets out in search for food.
Apetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhaśo
Tam tam namassāmi
Harissa-vaṇṇam paṭhavippabhaśaṃ
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 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.

Imāṁ 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.

Āvajjitvā dhamma-balam
Saritvā pubbake jine

Sacca-balam-avassāya
Sacca-kiriyam-akāsa’ham

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

Santi pakkhā apattanā
Santi pādā avaṇcanā

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

When I made my vow with truth,
the great crested flames
avoided the sixteen acres around me
as if they had come to a body of water.
My truth has no equal:
Such is my perfection of truth.
Dhajagga Paritta
THE TOP-OF-THE-BANNER-STAFF PROTECTION

Itipi so bhagavā arahāṁ sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
Vijjā-carāṇa-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavāti.
unexcelled trainer of those who can be taught, teacher of devas & human beings; awakened; blessed.

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

Supatipanno bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One’s disciples who have practiced well,
Uju-patipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced straightforwardly,
Nāya-patipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One’s disciples who have practiced methodically,
Sāmīci-patipanno 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 Sangha 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.
Āṭānāṭiya Paritta
Homage to the Seven Past Buddhas

Vipassissa namatthu
   Cakkhumantassa sirīmato
Sikhissa-pi namatthu
   Sabba-bhūtānukampino
   Homage to Vipassī, possessed of vision & splendor.
   Homage to Sikhī, sympathetic to all beings.
Vessabhussa namatthu
   Nhātakassa tapassino
Namatthu Kakusandhassa
   Māra-senappamaddino
   Homage to Vesabhū, cleansed, austere.
   Homage to Kakusandha, crusher of Māra’s host.
Konāgamanassa namatthu
   Brāhmaṇassa vusīmato
Kassapassa namatthu
   Vippamuttassa sabbadhi
   Homage to Konāgamana, the Brahman who lived the life perfected.
   Homage to Kassapa, everywhere released.
Aṅgirasassa namatthu
   Sakya-puttassa sirīmato
Yo imaṁ dhammam-adesesi
   Sabba-dukkhāpanūdanāṁ.
   Homage to Aṅgirasa, splendid son of the Sakyans,
   who taught this Dhamma—the dispelling of all stress.
Ye cāpi nibbutā loke
Yathābhūtam vipassissūm
Te janā apisuṇā
Mahantā vītasāradā

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

Hitam deva-manussānaṃ

Vāsana Gotamaṃ

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

Buddham vandāma Gotamanti

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

Yato haṁ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca pāṇam jīvitā voropetā.
Tena saccena sotthi te hotu sotthi gabhassa.

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

Bojjhaṅga Paritta
The Factor-for-Awakening Protection

Bojjhaṅgo sati-saṅkhāto
   Dhammānam vicayo tathā
Viriyam-pīti-passaddhi-
   Bojjhaṅgā ca tathāpare
Samādhūpekka-bojjhaṅgā
   Satt’ete Sabba-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.

Ekasmīṃ samaye Nātho
Moggallānaṁ-ca Kassapaṁ
Gilāne dukkhite disvā
Bojjhange satta desayi
Te ca tam abhinanditvā
Rogā mucchīmsu 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
Gelaññenābhipīlito
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.

Pahīnā te ca ābādhā
Tiṇṇannam-pi maḥesinam
Maggāhata-kilesā va
Pattānuppatidhammatām.
Etena sacca-vajjena
Sotthi te hūtu sabbadā.

Those diseases were abandoned by the three great seers, just as defilements are demolished by the Path in accordance with step-by-step attainment.
By the saying of this truth, may you always be well.
Buddha-jaya-maṅgala Gāthā
The Verses of the Buddha’s Victory Blessings

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

Creating a form with 1,000 arms, each equipped with a weapon,
Māra, on the elephant 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
Khanṭī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggam.

Even more frightful than Māra making war all night was Ālavaka, the arrogant unstable ogre.
The Lord of Sages defeated him by means of well-trained endurance:
By the majesty of this, may you have the highest victory blessing.

Nāḷāgirim gaja-varam atimattabhūtam
Dāvaggi-cakkam-asanīva sudāruṇantam
Mett’ambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal’aggam.

Nāḷāgiri, the excellent elephant, when maddened, was very horrific,
like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.
Ukkhitta-khaggam-atihattha sudāruṇantam
Dhāvan-ti-yojana-pathaṅgulimālavantam
Iddhībhisāṅkhata-mano jitavā munindo
Tan-tejasā bhavatu te jaya-māṅgal’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 jitavā munindo
Tan-tejasā bhavatu te jaya-māṅgal’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-ketum
Vādābhīropita-manām ati-andhabhūtam
Paññā-padīpa-jalito jitavā munindo
Tan-tejasā bhavatu te jaya-māṅgal’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 mahiddham
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-māṅgal’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-hattham
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ
Ñānāgadena vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

His hands bound tight by the serpent of wrongly held views, Baka, the Brahmā, thought himself pure in his radiance & power. The Lord of Sages defeated him by means of his words of knowledge: By the majesty of this, may you have the highest victory blessing.

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān’aneka-vividhāni c’upaddavāni
Mokkhaṁ 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.
Mahā-kāruṇiko nātha
Hitāya sabba-pāṇīnaṁ
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

Evāṁ 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 pamođati
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.

\[\text{Sunakkhattam sumaṅgalaṁ} \]
\[\text{Supabhātaṁ suhuṭṭhitāṁ} \]
\[\text{Sukhaṅo sumuhutto ca} \]
\[\text{Suyiṭṭham brahmačārisu} \]
\[\text{Padakkhiṇam kāya-kammaṁ} \]
\[\text{Vācā-kammaṁ padakkhiṇam} \]
\[\text{Padakkhiṇam mano-kammaṁ} \]
\[\text{Paṇidhī te padakkhiṇā} \]
\[\text{Padakkhiṇāni katvāna} \]
\[\text{Labhantatthe, padakkhiñe} \]

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

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggha ṭussupināṁ akantāṁ
Buddhānubhāvena vināsāmentu

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

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggha ṭussupināṁ akantāṁ
Dhammānubhāvena vināsāmentu

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

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggha ṭussupināṁ akantāṁ
Saṅghānubhāvena vināsāmentu

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

*   *   *
Sakkatvā buddha-ratanam
   Osatham uttamam varam
Hitam deva-manussanam
   Buddha-tejena sotthinā
Nassant’upaddavā sabbe
   Dukkhā vūpasamantu te.
   Having revered the jewel of the Buddha,
   the highest, most excellent medicine,
   the welfare of human &' heavenly beings:
   Through the Buddha’s majesty &' safety,
   may all obstacles vanish.
   May your sufferings grow totally calm.

Sakkatvā dhamma-ratanam
   Osatham uttamam varam
Pariḷāhupasamanam
   Dhamma-tejena sotthinā
Nassant’upaddavā sabbe
   Bhayā 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-ratanam
   Osatham uttamam varam
Āhuneyyam pāhuneyyam
   Saṅgha-tejena sotthinā
Nassant’upaddavā sabbe
Rogā vūpasamentu te.

Having revered the jewel of the Saṅgha, the highest, most excellent medicine, worthy of gifts, worthy of hospitality: Through the Sangha’s majesty & safety, may all obstacles vanish. May your diseases grow totally calm.
Devatāyuyyojana Gāthā
VERSES USHERING THE DEVAS BACK HOME

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

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
Paccekānañ-ca yam balam
Arahantānañ-ca tejena
Rakkham bandhāmi sabbaso.
From the strength attained by all the Buddhas, 
the strength of the Private Buddhas, 
by the majesty of the arahants, 
I bind this protection all around.

*   *   *

Bhavatu sabba-maṅgalaṁ
   Rakkhanṭu sabba-devatā
May there be every blessing. May all the devas protect you.

Sabba-buddhānubhāvena
   Sadā sotṭhi bhavantu te.
Through the power of all the Buddhas, may you always be well.

Bhavatu sabba-maṅgalaṁ
   Rakkhanṭu sabba-devatā
May there be every blessing. May all the devas protect you.

Sabba-dhammānubhāvena
   Sadā sotṭhi bhavantu te.
Through the power of all the Dhammas, may you always be well.

Bhavatu sabba-maṅgalaṁ
   Rakkhanṭu sabba-devatā
May there be every blessing. May all the devas protect you.

Sabba-saṅghānubhāvena
   Sadā sotṭhi 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 pañca sīlāni yācāma.
Venerable Sir, we request the Three Refuges & the Five Precepts.

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

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

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato

samma-sama-buddhassa. (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 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 Sangha for refuge.
Dutiyaṃ-pi buddhaṃ saraṇaṃ gacchāmi.
A second time, I go to the Buddha for refuge.

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

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

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

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

Tatiyaṃ-pi saṅghaṃ saraṇaṃ gacchāmi.
A third time, I go to the Saṅgha for refuge.

The monk then says:

Ti-saraṇa-gamanam niṭṭhitam.
This ends the going for refuge.

The lay people respond:

Āma bhante.
Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-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.

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

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padāṁ samādiyāmi.

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

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatim yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutim yanti.

Through virtue they go to unbinding.

Tasmā sīlam visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)
Taking the Eight Precepts

**THE REQUEST:**

Mayāṁ bhante, ti-saraṇaṁ saha aṭṭha sīlāni yācāma.

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

Dutiyaṁ-pi mayāṁ bhante...

Venerable Sir, a second time...

Tatiyaṁ-pi mayāṁ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato

sammā-sambuddhassa. (three times)

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

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

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Sangha for refuge.

Dutiyaṁ-pi buddhaṁ saraṇaṁ gacchāmi.

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

Dutiyaṁ-pi dhammaṁ saraṇaṁ gacchāmi.

A second time, I go to the Dhamma for refuge.
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 dhammam saraṇam gacchāmi.
A third time, I go to the Dhamma for refuge.

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

The monk then says:

Ti-saraṇa-gamanam niṭṭhitam.
This ends the going for refuge.

The lay people respond:

Āma bhante.
Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

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

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

Surā-meraya-majja-pamādaṭṭhānā 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.*

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

(BOW DOWN)

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

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

(BOW DOWN)

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

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

(BOW DOWN)

Namo tassa bhagavato arahato

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

Esāham bhante, sucira-parinibbutam-pi, tam bhagavantam
saraṇam gacchāmi, dhammaṁ-ca bhikkhu-saṅghaṁ-ca.
Pabbajjām mam saṅgho dhāretu, ajjatagge pānupetam
saraṇam gataṁ.

Venerable sir, I take refuge in the Blessed One—even though he long ago was totally unbound—
—together with the Dhamma & the Bhikkhu Sangha. May the Sangha 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
sammā-sambuddhassa. (three times)

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

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

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

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

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

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

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

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

Tatiyam-pi buddham saraṇaṁ gacchāmi.
A third time, I go to the Buddha for refuge.
Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A third time, I go to the Dhamma for refuge.
Tatiyam-pi saṅgham saraṇaṁ gacchāmi.
A third time, I go to the Sangha for refuge.
The monk then says:

Ti-saraṇa-gamanāṁ niṭṭhitam.
This ends the going for refuge.
The nun responds:

Āma bhante.
Yes, Venerable Sir.

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padam samādiyāmi.
I undertake the training rule to refrain from taking life.

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

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

Muśāvāda 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.
Nacca-gīta-vādita-visūka-dassana mālā-gandha-vilepana-
dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhā-padam
samādiyāmi.

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

Uccāsayana-mahāsayanā veramaṇī sikkhā-padam
samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Īmāni āṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Īmāni āṭṭhasikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Īmāni āṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)
Requesting a Discourse

Brahmā ca lokādhipati sahampati
Kat’añjalī andhivaram ayācatha:
Sanṭidha sattāparajakkha-jātikā
Desetu dhammaṁ anukampimaṁ 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 dispensing of all illness, may you chant a blessing & protection.
Requesting Forgiveness

(From the Triple Gem)

Repeat Namo... three times.

Ratanattaye pamādena, dvārattayena katam,
Sabbam aparādham khamatu no bhante.
*May the Triple Gem forgive us for any wrong we have done to it out of heedlessness in thought, word, or deed.*

(From a Senior Monk)

Repeat Namo... three times.

[Maḥāthere]* pamādena, dvārattayena katam,
Sabbam aparādham khamatu no bhante. (three times)
*Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed.*

Bow down & stay there while the monk says:

Aham khamāmi, tumhehi-pi me khamitabbaṁ.
*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 kataṁ,
Sabbāṁ aparādham khamatha me bhante. *(three times)*

_Venerable Sir, may you forgive me for any wrong I have done you out of heedlessness in thought, word, or deed._

Bow down & stay there while the monk says:

_Aham khamāmi, tayāpi me khamitabbaṁ._

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

Respond:

_Khamāmi bhante._

*I forgive you, Venerable Sir._

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

_Sādhu bhante._

_Very good, Venerable Sir._

*(BOW THREE TIMES)*
Formal Offerings

Food

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


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

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

Imāni [Etāni] mayaṁ bhante, bhattāni, saparivārāni, sīlavantānam, oṇojayāma. Sādhu no bhante, sīlavanto, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattāṁ, hitāya, sukhaṁ.

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 sīlavantānam 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, paṭīggaṇhātu, 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, paṭīggaṇhātu, 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, paṅsukula-cīvarāni, saparīvarāni, bhikkhu-saṅghassa, oñojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, paṅsukula-cīvarāni, saparīvarāni, paṭīggaṇhātu, 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, sīlavantānāṁ, oṇojayāma. Sādhu no bhante, sīlavanto, imāni, paṁsukūla-cīvarāni, saparivārāni, paṭīggaṁhātu, amhākaṁ, dīgha-rattāṁ, hitāya, sukhāya.

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

Declaration for a Gift to the Bhikkhu Saṅgha

(TO BE MADE BY ONE OF THE MONKS)

Repeat Namo... three times, then:


Venerable sirs, may the Saṅgha please pay attention: The first share [of this gift] goes to the senior monk. May the remaining shares be ours. May the monks, (novices, & lay people)* [living here] use these things as they please.

* Omit or include the references to novices & lay people as is appropriate.
Lodgings

Repeat Namo... three times, then:

Imāni mayam bhante, senāsanāni, āgatānāgatassa, cātuṭdisassā, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

Venerable sirs, we present these lodgings of ours to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours for our long-term welfare & happiness.

Kaṭhina Cloth

Repeat Namo... three times, then:

Imāṁ bhante, saparivāram, kaṭhina-cīvara-duṣsam, saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imāṁ, saparivāram, kaṭhina-cīvara-duṣsam, paṭiggaṇhātu, paṭiggaḥetvā ca, iminā duṣṣena, kaṭhināṁ attharatu, amhākaṁ, dīgha-rattam, hitāya, sukhāya.

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

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

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

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

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

Imāni mayam bhante, vassāvāsika-cīvarāni, saparivārāni, sīlavantānām, oṇojayāma. Sādhu no bhante, sīlavanto, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭiggaṇṭhātu, 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-gatam, padīpam, saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imām vassa-gatam, padīpam, paṭīggaṇṭhātu, 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, oṇojoyāma. Sādhu no bhante, sīlavanto, imāṁ vassa-gataṁ, padīpaṁ, paṭiggaṇhātu, amhākam, dīgharattam, 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:

Aḥosi kho so Bhagavā, majjhimesu janapadesu ariyakesu manusseṣu 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-sambodhīṁ 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 & brāhmans, its rulers & common people.

Nissaṅsayāṃ kho so Bhagavā, araham sammā-sambuddho, vijjā-carāṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satṭhā deva-manussānam buddho bhagavā.

There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, teacher for human & divine beings; awakened & blessed.

Svākkhāto kho pana tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattām veditabbo viññūhi.

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


And that the Community of the Blessed One’s disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Ayaṃ kho pana paṭimā, tam Bhagavantām uddissa katā patiṭṭhāpitā, yāvadeva dassanena, tam Bhagavantām
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.

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

Mayaṁ kho etarahi, imaṁ visākha-puṇṇamī-kālam, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammadham patvā, imaṁ 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 danḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār’ūpadhānam karitvā,

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


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

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi, ņātabbehi guṇehi atīt’ārammaṇatāya paññāyamāno,
Even though the Blessed One was long ago totally unbound, he is still discernable through our remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre paṭiggaṅhātu, amhākam dhīharattam hitāya sukhāya.

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


Āsāḷha Pūjā

(LEADER)

Handa mayāṃ bhuddhassa bhagavato pubba-bhāga-namakāramaṃ 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 satthā, yassa ca mayāṃ Bhagavato dhammadam rocema:
The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:

Ahosi kho so Bhagavā, arahāṃ sammā-sambuddho. Sattesu kāruṇāṃ paṭicca, karuṇāyako hitesi, anukampaṃ upādāya, āsāḷha-puṇṇamiyam, Bārāṇasiyam isipatane migadāye, pañca-vaggiyānam 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 Vārāṇasi, 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-Koṇḍaṅña—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 upasampadāṁ yācitvā, Bhagavato yeva saṁtīke, ehi-bhikkhu-upasampadāṁ paṭilabhitrā, Bhagavato dhamma-vinayē ariya-sāvaka-saṅgho, loke paṭhamam uppanno ahosi.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One’s very presence, and so became the world’s first noble disciple in the Blessed One’s Dhamma & discipline.


And at the time the Gem of the Saṅgha first appeared in the world, making the Triple Gem—the Gem of the Buddha, the Gem of the Dhamma, &’ the Gem of the Saṅgha—complete.

Mayam kho etarahi, imam āsālha-puṇṇamī-kaḷam, tassa Bhagavato dhamma-cakkappavattana-kāla-saṁmataṁ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-saṁmataṁ-ca,
ratanattaya-sampuraṇa-kāla-sammataṃ-ca patvā, imam thānām sampattā,
Now, on this full-moon day of Āsāḷha—recognized as the date of the Blessed One’s setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.
Ime danda-dīpa-dhūpādi-sakkāre gahetvā, attano kāya sakkār’ūpadhānam karivā,
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, ņātabbehi guṇehi atūṭārammanaṭāya 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, paṭigganṭhātu, amhākaṃ dīgharattam hitāya sukhāya.
May he accept the offerings we hold, for the sake of our long-term welfare &‘ happiness.
Māgha 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.

Ajjāyaṁ māgha-puṇṇamī sampattā, māgha-nakkhattena puṇṇa-cando yutto, yattha Tathāgato arahamī sammā-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkham uddisi.

Today is the full moon day in the month of Māgha, the date on which the Tathāgata—the Worthy One, Rightly Self-awakened—held the four-factored meeting of his disciples and gave the Pāṭimokkha Exhortation.

Tadā hi aḍḍha-terasāṇi bhikkhu-satāni, sabbesamī-yeva khīṇasavānam, sabbe te ehi-bhikkhukā, sabbe’pi te anāmantitāva, Bhagavato santikam āgatā, Veļuvane kalandaka-nivāpe, māgha-puṇṇamiyaṁ vaṭṭhamānakacchāyāya.

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.

Taṣmiñ-ca sannipāte,

Bhagavā visuddh’uttam’uposatham akāsi, ovāda-pāṭimokkham uddisi.

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

Ayaṁ amhākaṁ Bhagavato, ekoyeva sāvaka-sannipāto ahosi, cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni, sabbesaṁ-yeva khiṇasavānam.

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

Mayan’dañi, imam māgha-puṇṇamī-nakkhatta-samayam, takkālasadisaṁ sampattā, sucira-parinibbutam-pi tam Bhagavantam samanussaramāna, imasmiṁ tassa Bhagavato sakkhi-bhūte cetiye,

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

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ 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, 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 paṭiggaṇhātu, amhākam dīgharattam hitāya sukhāya.

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

Ukāsa. Dvārattayena katam,
sabbam 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, sabbam sabbattha ṭhāne,
supatiṭṭhitam sārīraṅka-dhātum,
maḥā-bodhiṁ buddha-rūpaṁ, sakkāratthāṁ.

I revere every stupa established in every place, every relic of the Buddha’s body, every Great Bodhi tree, every Buddha image that is an object of veneration

Aham vandāmi dhātuyo. Aham vandāmi sabbaso,
Iccetām ratanattayaṁ, aham vandāmi sabbadā.

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

Buddha-pūjā maḥā-tejavanto, Dhamma-pūjā mahappaṇṇo,
Saṅgha-pūjā maḥā-bhogāvaho.

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

Buddhaṁ Dhammaṁ Saṅghaṁ,
jīvitaṁ yāva-nibbānam saraṇaṁ gacchāmi.

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

Parisuddho aham bhante, parisuddhoti māṁ,
Buddho Dhammo Saṅgho dhāretu.

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

Sabbe sattā sadā ṭhontu Averā sukha-jīvino.
May all living beings always live happily, free from animosity.

Katam 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,
Pāṭivedayāmi 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 mayám 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 mayám Tāyana-gāthāyo bhaṇāmase:
Having striven, brāhman, cut the stream. Dispel sensual passions.
Without abandoning sensual passions, a sage encounters no oneness of mind.

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.
Just as sharp-bladed grass, if wrongly held,
wounds the very hand that holds it—
the contemplative life, if wrongly grasped, drags you down to hell.
Any slack act, or defiled observance, or fraudulent holy life
   bears no great fruit.
Anumodanā

(LEADER)

Yathā vārivahā pūrā
    Paripūrenti sāgaram
Evam-eva ito dinnaṁ
    Petānam upakappati.
Icchitam patthitam tumham
    Khippameva samijjhatu
Sabbe pūrentu saṅkappā,
    Cando paññarasə yathā
Maṇi jotirasə 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 “Sabbiyiyo…” 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, “Sabbiyiyo….”

Sabba-roga-vininutto
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 pasannānaṁ
   Aggam dhammam vijānataṁ
Agge buddhe pasannānaṁ
   Dakkhiṇeyye anuttare
Agge dhamme pasannānaṁ
   Virāgūpasame sukhe
Agge saṅghe pasannānaṁ
   Puññakkhette anuttare
Aggasmiṁ dānaṁ dadataṁ
   Aggam puññaṁ pavaḍḍhati
Aggam āyu ca vanṇo ca
   Yaso kitti sukham balam.
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 balarāṁ vaṇṇarāṁ
   Sukhaṁ-ca paṭibhāṇado
Dīghāyu yasavaḥ 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), Āṅguttara Nikāya 5:37.
IV.

Āyum vaṇṇam yasaṁ kittim
Saggam uccākulīnataṁ
Ratiyo patthayānena
Ulārā aparāparā
Appamādaṁ paśamaṁsaṁti
Puñña-kiriyāsu paṇḍitā
Appamatto ubho atthe
Adhiggaṇhāti paṇḍito
Ditthe dhamme ca yo attho
Yo c'attho samparāyiko
Atthābhisamayā dhīro
Paṇḍito'ti pavuccatīti.

Long life, beauty, status, honor,
heaven, high birth:
To those who delight in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in the making of merit.
The wise person, heedful,
aquires 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 pañca balī katā
Upaṭṭhitā sīlavanto
   Saññatā brahmacārino
Yadattham bhogam-iccheyya
   Paṇḍito gharam-āvasam
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/offering given to one’s relatives, guests, the dead, kings (taxes paid to the government), and devas. This passage is often chanted when donors are dedicating a donation to a relative or friend long deceased.
VI.

Dānañ-ca peyya-vajjañ-ca
   Attha-cariyā ca yā idha
Samānattatā ca dhammesu
   Tattha tattha yathāraham.
Ete kho saṅghā loke
   Rathassāṇī va yāyato.
Ete ca saṅghā nāssu
   Na mātā putta-kāraṇā
Labhetha mānaṁ pūjam vā
   Pitā vā putta-kāraṇā.
Yaśmā ca saṅghā ete
   Samavekkhanti paṇḍitā
Tasmā mahattam papponti
   Pāsamsā ca bhavanti teti.

Giving, kind words, beneficial action, and consistency in the face of events, in line with what’s appropriate in each case, each case. These bonds of fellowship (function) in the world like the linchpin in a moving cart. Now, if these bonds of fellowship were lacking, a mother would not receive the honor & respect owed by her child, nor would a father receive what his child owes him. But because the wise show regard for these bonds of fellowship, they achieve greatness and are praised.

Note: These verses are from the Saṅgha-vatthu Sutta (Discourse on the Bonds of Fellowship), Aṅguttara Nikāya 4:32.
VII.

Kāle dadanti sapaññā  
Vadaññū vīta-maccharā  
Kālena dinnam ariyesu  
Uju-bhūtesu tādisu  
Vippasanna-manā tassa  
Vipulā hoṭi dakkhiṇā  
Ye tattha anumodanti  
Veyyāvaccam karonti vā  
Na tena dakkhiṇā onā  
Te’pi puññassa bhāgino  
Tasmā dade appaṭivāna-citto  
Yattha dinnam mahapphalaṁ  
Puññāni para-lokasmīm  
Patiṭṭhā honti pāṇinanti.

*Those with discernment, responsive, free from stinginess,*  
*give in the proper season.*  
*Having given in the proper season*  
*with hearts inspired by the noble ones—straightened, Such—*  
*their offering bears an abundance.*  
*Those who rejoice in that gift, or give assistance,*  
*they too have a share of the merit,*  
*and the offering is not depleted by that.*  
*Therefore, with an unhesitant mind,*  
*one should give where the gift bears great fruit.*  
*Merit is what establishes living beings in the next life.*

*Note:* These verses are from the *Kāla-dāna Sutta* (Discourse on Seasonable Gifts), Aṅguttara Nikāya 5:36. They are often chanted when large groups of people organize...
a donation for a special occasion, such as a kathina.
VIII.

Ratanattayānubhāvena
   Ratanattaya-tejasā
Dukkha-roga-bhayā verā
   Sokā sattu c’upaddavā
Anekā antarāyāpi
   Vinassantu asesato
Jaya-siddhi dhanam lābham
   Sotthi bhāgyam sukham balam
Siri āyu ca vaṇṇo ca
   Bhogam 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-saṅghānubhāvena buddha-ratanām dhamma-ratanām saṅgha-ratanām tinṇam ratanānam ānubhāvena caturāṣṭisahassa-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 dhanām lābham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca

Bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca

Jīva-siddhī bhavantu te.

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

Sabba-buddhānubhāvena

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Sadā sotṭhī bhavantu te.
Bhavatu sabba-maṅgalaṁ
Rakkhaṁtu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotṭhī bhavantu te.
Bhavatu sabba-maṅgalaṁ
Rakkhaṁtu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotṭhī, 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 sukhitohohi

Saha sabbehi ñātibhi.

**Sā** attha-laddhā sukhitā

Virulhā buddha-sāsane

Arogā sukhitā hoхи

Saha sabbehi ñātibhi.

Te attha-laddhā sukhitā

Virulhā buddha-sāsane

Arogā sukhitā hotha

Saha sabbehi ñātibhi.

*May he gain his aims, be happy,*

*and flourish in the Buddha’s teachings.*

*May you, together with all your relatives,*

*be happy and free from disease.*

*May she gain her aims, be happy…*

*May they gain their aims, be happy…*

**Note:** The above verses are frequently chanted after an ordination, or when a lay person has undertaken the practice of the eight precepts or has taken the five precepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning “So attha-laddho…” three times. If one woman, chant only the two lines beginning “Sā attha-laddhā…” three times. If more than one person, chant only the two lines beginning “Te attha-laddhā…” three times.
XI.

Yasmim padesē kappeti
   Vāsam paṇḍita-jātiyo
Sīlavan’ettha bhojetvā
   Saññate brahma-cārino
Yā tattha devatā āsum
   Tasam dakkhiṇam-ādiše.
Tā pūjitā pūjayanti
   Mānitā mānayanti nam.
Tato nam anukampanti
   Mātā puttam vaorasām.
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-maṅgalam
   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.

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 paṭihanti
Tato vāḷamigāni ca
Siriṁsape ca makase
Sisire cāpi vuṭṭhiyo.
Tato vāṭātapo ghoro
Saṃjāto paṭihāṅṇati.
Lenʿatthaṅ-ca sukhʿatthaṅ-ca
Jhāyituṅ-ca vipassituṅ
Vihāra-dānam saṅghassa
Aggam buddhehi vanṇitam.
Tasmā hi paṇḍito poso
Sampassāṁ attham-attano
Vihāre kāraye ramme
Vāsayettha bahussute.
Teṣam annaṅ-ca pānaṅ-ca
Vatthisenāsanāni ca
Dadeyyya ujubhūtesu
Vippasannena cetasaṅ.
Te tassa dhammam desenti
Sabba-dukkhāpanūdanam
Yam so dhammam-idh’aṅṇāya
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
Atthaṁya me bhavissati

Rājato vā duruttassa
Corato pīlitassa vā

Īnassa vā pamokkhāya
Dubbhikkhe āpadāsu vā.

Etad-attiya lokasmin
Nidhi nāma nidhiyati.

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 dāyādā
Uddharanti apassato.
Yadā puññakkhayo hoti
Sabbam-etam 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
Nidhi sunihito hoti
Itthiyā purisassa vā
Cetiyamhi ca Saṅghe vā
Puggale atithīsu vā
Mātari pitari vāpi
Atho jetṭhamhi bhātari
Eso nidhi sunihito
Ajeyyo anugāmiyo.
Pahāya gamanīyesu
Etām ādāya gacchati.
Asādhāraṇam-aṅnesam
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.
Yaṁ yaṁ devābhipatthenti
  Sabbam-etena labbhati.

So, enlightened, you should make merit, the fund that will follow you along.
This is the fund that gives all they want to beings human, divine.
Whatever devas aspire to, that is all gained by this.

Suvaṇṇatā susaratā
  Susanṭhānam surūpatā
Ādhipaccam parivāro
  Sabbam-etena labbhati.

A fine complexion, fine voice, a body well-built, well-formed,
lordship, a following: That is all gained by this.

Padesa-rajjam issariyam
  Cakkavatti-sukham piyam
Deva-rajjam-pi dibbesu
  Sabbam-etena labbhi.

Earthly kingship, supremacy, the bliss of an emperor,
kingship over devas in the heavens: That is all gained by this.

Mānussikā ca sampatti
  Deva-loke ca yā rati
Yā ca nibbāna-sampatti
Sabbam-etena labbhati.
The attainment of the human state, any delight in heaven, the attainment of unbinding: That is all gained by this.

Mitta-sampadam-aγamma
Yoniso ca payuñjato
Vijjā vimutti vasi-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.
Tiro-kuḍḍa-kaṇḍa-sutta Gāthā
Hungry Shades Outside the Walls

Outside the walls they stand, & at crossroads. At door posts they stand, returning to their old homes. But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings.

Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean — [thinking:] “May this be for our relatives. May our relatives be happy!”

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!”
Sakkaccamaṁ anumodare
Ciraṁ jīvantu no ūnāṁjīvantu no ūnāṁ
Yesaṁ hetu labhāmase.
Amhākañ-ca katā pūjā
Dāyakā ca anipphalā.

And those who have gathered there, the assembled shades of the relatives,

with appreciation give their blessing for the plentiful food & drink:

"May our relatives live long because of whom we have gained [this gift].
We have been honored, and the donors are not without reward!"

Na hi tattha kasi atthi
   Gorakkh'ettha na vijjati
Vanijjā tādisi n’atthi
   Hiraññena 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 udakāṁ vuṭṭham
   Yathā ninnaṁ pavattati
Evam-eva ito dinnāṁ
   Petānāṁ upakappati.
Yathā vārivahā pūrā
   Paripūrenti sāgaram
Evam-eva ito dinnāṁ
   Petānāṁ 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

Petānam dakkhiṇam dajjā

Pubbe katam-anussaram.

Na hi ruṇṇam vā soko vā

Yā vaññā paridevanā

Na tam petānam-attāya

Evaṁ tiṭṭhanti ānatayo.

“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 suppatīṭhitā

Dīgha-rattām hitāyassa

Thānaso upakappati.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately.

So ñāti-dhammo ca ayam nidassito

Petāna-pūjā ca katā ulārā.

Balañ-ca bhikkhūnam-anuppadinnam

Tumhehi puññam pasutam anappakanti.

In this way, the proper duty to relatives has been shown, great honor has been done to the dead, and monks have been given strength: The merit you’ve acquired isn’t small.
Mahā-maṅgala-cakkavāla
The Great Universe of Blessings

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

Through the power of the 32 marks of the Great Man belonging to the
Blessed One, the Worthy One, the Rightly Self-awakened One, who
through his accumulation of merit is endowed with glory, steadfastness of
intent, majesty, victorious power, great might, countless great virtues,
who settles all dangers & obstacles,
asītyānubyaṅjaṇānubhāvena
through the power of his 80 minor characteristics,
aṭṭhuttara-sata-maṅgalānubhāvena
through the power of his 108 blessings,
chabbaṇṇa-rāmisyānubhāvena 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-paññānubhāvena
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-dhammānubhāvena
   through the power of his Dhammas that can be known,

caturāsīti-sahassā-dhammakkhandhānubhāvena
   through the power of the 84,000 divisions of his Dhamma,

nava-lokuttara-dhammānubhāvena
   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,

chālābhīnānubhāvena 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,

sabbāññuta-ñāṇānubhāvena
   through the power of his omniscience,

mettā-karuṇā-muditā-upabhānubhāvena
   through the power of his goodwill, compassion, empathetic joy, & equanimity,

sabba-parittānubhāvena
   through the power of all protective chants,

ratanattaya-saraṇānubhāvena
   through the power of refuge in the Triple Gem:

   Tuyham sabba-roga-sok'upaddava-dukkha-domanass-upāyāsa vinassantu
May all your diseases, griefs, misfortunes, pains, distresses, & despairs 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 suamanā bhavantu
Atho’pi sakkacca suṇantu bhāsitām.
Subhāsitām kiṃci-pi vo bhanemu
Puññe sat’uppādakaram apāpam
Dhammūpadeśam anukārakānam
Tasmā hi bhūtāni samentu sabbe.
Mettām karotha mānusiyā ājāya
Bhūtesu bālham kata-bhattikāya
Divā ca ratto ca haranti ye balim
Paccopakāram abhikaṅkhamānā.
Te kho manussā tanukānubhāvā
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,
inquiring Dhamma to those who comply,
so may all spirits be attentive.
Show good will to the human race
who have firmly shown loyalty to the spirits.
Day & night they give offerings,
strongly desiring your help in return.
Those human beings have little power
while spirits are of great might
in their own special ways
recognized & specified by human beings
so, being heedful, protect them.
Jinapañjara Gāthā
The Victor’s Cage

Jayāsanāgata Buddhā
  Jetvā Māram savāhanam
Catu-saccasabham rasam
  Ye piviṣu narāsabhā

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

Taṇhaṅkarādayo Buddhā
  Aṭṭha-visati nāyakā
Sabbe patiṭṭhitā 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
  Buddhho dhammo dvilocane
Saṅgho patiṭṭhito mayham
  Ure sabba-guṇākarō.

_The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha—the mine of all virtues—is established in my chest._

Hadaye me Anuruddho
  Sāriputto ca dakkhiṇe
Konḍañño piṭṭhi-bhāgasmin
  Moggallāno ca vāmake.

_Anuruddha is in my heart, and Sāriputta on my right. Konḍañña is behind me, and Moggallāna on my left._
Dakkhiñe savane mayham
Āsum Ananda-Rāhulo
Kassapo ca Mahānāmo
Ubhāsum vāma-sotake.
Ananda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.
Kesato piṭṭhi-bhāgasmin
[Kesante piṭṭhi-bhāgasmin]
Suriyo-va pabhaṅkaro
Nisinno siri-sampanno
Sobhito muni-puṅgavo.
Sobhita, the noble sage, sits in consummate glory, shining like the sun behind a hair on my head [all over the hair at the back of my head].
Kumāra-kassapo therō
Mahesī citta-vādako
So mayham vadane niccam
Patiṭṭhāsi guṇākaro.
Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue— is constantly in my mouth.
Puṇṇo Aṅgulimālo ca
Upāli Nanda-Sīvalī
Therā pañca ime jātā
Nalāṭe tilakā mama.
These five elders—Puṇṇa, Aṅgulimāla, Upāli, Nanda, & Sīvalī—have arisen as auspicious marks at the middle of my forehead.
Sesāsīti mahātherā
Vijitā jina-sāvakā
Eteśīti mahātherā
The rest of the 80 great elders—victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue—are established in the various parts of my body.

Ratanaṁ purato āsi
Dakkhiṇe Metta-suttakam.
Dhajaggaṁ pacchato āsi
Vāme Angulimālakam.
Khandha-Mora-paritattēca
Āṭānāṭiya-suttakam
Ākāse chadanaṁ āsi
Sesā pākāra-saṇṭhitā.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Angulimāla 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-varasaṁyuttā
[Jināṇābala-samyuttā]
Sattappākāra-laṅkatā
Vāta-pittādi-saṅjātā
Bāhir’ajjhatt’upaddavā
Ašeśā vinayam 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
Viharantam mahītale
Sadā pālentu maṁ sabbe
Te mahā-purisāsabhā.

As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho.
Jinānubhāvena jītʿupaddavo.
Dhammānubhāvena jītārisaṅgho.
Saṅghānubhāvena jītʿantarāyo.
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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