



A BOOK OF BUDDHIST CHANTS

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of
Buddhist
Chants

Patel's Buddhist Temple

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of
Buddhist
Chants

Pali Passages with English Translations

Palelai Buddhist Temple
S I N G A P O R E

for free distribution

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Foreword

This book contains passages recited during the morning and evening chanting sessions at the temple, together with other passages chanted on special occasions. The passages are given in Pali – the language of the oldest Buddhist texts – but we have also included English translations so that those who chant and those who listen will understand what is being said.

The custom of holding daily chanting sessions is an old one in the Buddhist tradition. Chinese pilgrims to India in the fourth century C.E. report that monks would assemble every evening to chant verses in praise of the Buddha. Venerable Somdet Phra Nyanasamvara (the late Supreme Patriarch of Thailand) speculates that the tradition goes back further than that. He writes: “The present practice of morning and evening chanting originated from a practice at the time of the Buddha. Every day, in the morning and evening, his disciples would gather to attend to his needs and then to ask questions and receive his instructions. After his Parinibbāna (passing away), his disciples continued to meet each morning and evening to chant the passages extolling the virtues of the Buddha, Dhamma, and Saṅgha. This is called ‘Tam Wat’ – to do the duty of attending upon. After this, a discourse would be chanted, taking the place of listening to the teaching directly from the mouth of the Buddha himself. This is called ‘Suat Mon’ – sacred word chanting.”

The benefits of chanting are many. The act of chanting helps focus the mind and make it calm. The content of the chanting reminds us of the Buddha’s teachings and gives us confidence in putting them into practice. The passages are not prayers or petitions made to a god, for the Buddha was the teacher of all gods and human beings. He taught us the way out of the sufferings, stress, and troubles of the world not through requesting help from an outside power but through developing our own inner potential for goodness and insight. To follow this path, we must understand its principles and be confident in their efficacy. This is where chanting plays a part in directing our practice. Some of the chanting passages are straightforward explanations of principles that must be kept in mind as we follow the Buddhist path. These passages function as reminders and aids in understanding. Other passages offer blessings and protections. These passages function as aides to our confidence.

The question arises: if the Buddha was not a god, and the blessings are not prayers or petitions, how are they effective? The answer is that if we look at the English translations, we can see that the protective passages ward off evil influences and wish the listener well through the power of the Buddha’s perfections, the Dhamma’s purity, and the Noble Saṅgha’s right practice. These passages take

effect through the purity, practice, and goodwill (*mettā*) of the reciter and the understanding and receptiveness of the listener. In short, the passages are made effective by the power of the mind. As Venerable Piyadassi Thera has noted, “Mind not only makes sick. It also cures.” The passages we chant are skillful means for diverting the power of the mind away from its ordinary random – and often harmful – ways and focusing it on a healing purpose.

To chant so as to gain understanding and confidence in the Buddhist path is an important part of the practice but cannot take the mind to its highest potential for good. As Venerable Ajaan Chah has said, “Walking the path to reach the Buddha-Dhamma is something each of us must do individually for ourselves. No one else can do it for us. And we must walk along the proper direction of virtue, concentration, and discernment until we find the blessings of purity, brightness, and peace of mind that are the fruits of walking the path. If all we have is knowledge of books and scriptures, sermons and suttas, that’s just knowledge of the map or plans for the journey. Even in hundreds of lives we’ll never know purity, brightness, or peace of mind. Instead, we’ll waste time and never get to the real benefits of the practice. Teachers only point out the direction of the path. Whether – after listening to teachers – we will walk the path of practice and taste the fruits of practice ourselves is entirely up to each one of us.”

So, as we chant to focus and calm the mind, and to gain understanding and confidence in the Buddha’s teachings, we should also put those teaching into practice so as to gain their full benefits, developing to the utmost the mind’s potential for bringing happiness to ourselves and to the world around us.

* * *

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MAY ALL BEINGS BE HAPPY!

*Executive Committee
Palelai Buddhist Temple
2563 B.E. / 2020 C.E.*

Pronunciation

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

Vowels

Pāli has two sorts of vowels: long – ā, e, i, o, ū, & ay; and short – a, i, & u. Unlike long and short vowels in English, however, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus ā & a are both pronounced like the a in father, simply that the sound ā is held for approximately twice as long as the sound a. The same principle holds for ī & i, and for ū & u. Thus, when chanting Pāli, the vowels are pronounced as follows:

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

Consonants

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

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

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

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

Scanning

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

Full-length syllables:

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

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

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

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

1 1 ½ 1 ½ ½ ½ 1 ½ ½ 1 ½ 1 1

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

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 (underlined in this book); and it pronounces:

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

Morning Chanting

INVOCATION (by leader):

Yo so Bhagavā araham̐ sammā-sambuddho,
 Svākkhāto yena Bhagavatā dhammo,
 Supaṭipanno yassa Bhagavato sāvaka-saṅgho:
 Tam-ayam̐ Bhagavantam̐ sadhammam̐ sasaṅgham̐
 imehi sakkārehi yathāraham̐ āropitehi abhipūjayāma.
 Sādhu no bhante Bhagavā sucira-parinibbutopi
 pacchima-janatānukampa-mānasā
 ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu,
 amhākam̐ dīgha-rattam̐ hitāya sukhāya.

The Blessed One, the worthy one, rightly self-awakened;

The Dhamma well-taught by the Blessed One;

The Blessed One's Saṅgha of disciples who have practiced well:

*With these offerings, appropriately lifted up, we worship most highly that
 Blessed One, along with the Dhamma, along with the Saṅgha.*

*May the Blessed One, although he long ago was totally unbound,
 accept, with a heart of sympathy for people of this latter time,
 these offerings—meager gifts that they may be—
 for the sake of our long-term welfare & happiness.*

Araham̐ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̐ bhagavantam̐ abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammaṃ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅghaṃ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayam bhagavantam saraṇam gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā,) yo no bhagavā satthā

(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam bhagavato dhammam rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantam sasaddhammam
sasāvaka-saṅgham abhipūjayāma.

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

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.

Praise for the Buddha

(LEADER)

Handa mayam buddhābhithutim karomase:

Now let us give high praise to the Awakened One:

(ALL) [Yo so tathāgato] araham sammā-sambuddho,

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

Vijjā-caraṇa-sampanno sugato lokavidū,

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

knower of the cosmos,

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

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

Yo imam lokam sadevakam samarakam
sabrahmakam,

Sassamaṇa-brāhmaṇim pajam sadeva-manussam
sayam abhiññā sacchikatvā pavedesi.

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

Yo dhammam desesi ādi-kalyāṇam majjhe-
kalyāṇam pariyosāna-kalyāṇam;

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

Sāttham sabyañjanam kevala-paripuṇṇam
 parisuddham brahma-cariyam pakāsesi:

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

Tam-aḥam bhagavantam abhipūjayāmi,
 Tam-aḥam bhagavantam sirasā namāmi.

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

(BOW DOWN)

Praise for the Dhamma

(LEADER)

Handa mayam dhammābhithutim karomase:

Now let us give high praise to the Dhamma:

(ALL) [Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattam veditabbo viññūhi:

pertinent, to be seen by the observant for themselves:

Tam-aḥam dhammam abhipūjayāmi,

Tam-aḥam dhammam sirasā namāmi.

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

(BOW DOWN)

Praise for the Saṅgha

(LEADER)

Handa mayam̐ saṅghābhithutiṃ 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,

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram̐ puññakkhettaṃ lokassa:

the incomparable field of merit for the world:

Tam-ahaṃ saṅghaṃ abhipūjayāmi,

Tam-ahaṃ saṅghaṃ sirasā namāmi.

I worship most highly that Saṅgha,

to that Saṅgha I bow my head down.

(BOW DOWN)

Salutation to the Triple Gem
&
Declaration of Chastened Dispassion

(LEADER)

Handa mayam ratanattayappaṇāma-gāthāyo c'eva
saṁvega-vatthu-parikittana-pāṭhañ-ca bhaṇāmase:

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

(ALL)

[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:

Vandāmi buddham aham-ādarena tam.

*The Buddha, well-purified, with ocean-like compassion,
possessed of the eye of knowledge completely purified,
destroyer of the evils & corruptions of the world:*

I revere that Buddha with devotion.

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dipano:

Vandāmi dhammam aham-ādarena tam.

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

I revere that Dhamma with devotion.

Saṅgho sukhettabhyatikhetta-saññito,
Yo ditṭha-santo sugatānubodhako,
Lolappahino ariyo sumedhaso:

Vandāmi saṅgham aham-ādarena tam.

*The Saṅgha, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned heedlessness—the noble ones, the wise:*

I revere that Saṅgha with devotion.

Icevam-ekant'abhipūjaneyyakam,
Vatthuttayam 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 sambodhagāmi sugatappavedito.

*and Dhamma is explained, leading out (of saṃsāra), 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 dukkhā,

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.

Saṅkhittena pañc'upādānakkhandhā dukkhā,

In short, the five clinging-aggregates are stressful,

Seyyathidaṃ:

namely:

Rūpūpādānakkhandho,

the form clinging-aggregate,

Vedanūpādānakkhandho,

the feeling clinging-aggregate,

Saññūpādānakkhandho,

the perception clinging-aggregate,

Saṅkhārūpādānakkhandho,

the fabrication clinging-aggregate,

Viññāṇūpādānakkhandho.

the consciousness clinging-aggregate.

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
anusāsani, Bahulam pavattati:

many times did he emphasize this part of his admonition:

“Rūpaṃ aniccaṃ,

“Form is inconstant,

Vedanā aniccā,

feeling is inconstant,

Saññā aniccā,

perception is inconstant,

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

* (MONKS & NOVICES)

Cira-parinibbutam-pi taṃ 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,
Tasmim bhagavati brahma-cariyam carāma,
we practice that Blessed One’s holy life,

(Bhikkhūnaṃ sikkhā-sājīva-samāpannā.)*

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

* NOVICES OMIT THIS PHRASE.

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

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

* (OTHERS)

Cira-parinibbutam-pi taṃ bhagavantaṃ saraṇaṃ gatā,
Dhammañ-ca bhikkhu-saṅhañ-ca,

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

Tassa bhagavato sāsanam yathā-sati yathā-balam
manasikaroma,
Anupaṭipajjāma.

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

Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa antakiriya
saṃvattatu.

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

Reflection at the Moment of Using the Requisites

(LEADER)

Handa mayam taṅkhaṇika-paccavekkhaṇa-pāṭham
bhaṇāmase:

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

(ALL)

[Paṭisaṅkhā yoniso] civaram paṭisevāmi,

Considering it thoughtfully, I use the robe,

Yāvadeva sitassa paṭighātāya, Uṇhassa paṭighātāya,

simply to counteract the cold, to counteract the heat,

Daṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

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

Yāvadeva hiri-kopina-paṭicchādan'attham.

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

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

Considering it thoughtfully, I use alms food,

N'eva davāya na madāya na maṇḍanāya na
vibhūsanāya,

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

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya
vihimsuparatiyā brahma-cariyānuggahāya,

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

Iti purāṇañ-ca vedanam paṭihaṅkhāmi navañ-ca

vedanaṃ na uppādessāmi,

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

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro
cāti.

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

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

Considering it thoughtfully, I use the lodging,

Yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya,

simply to counteract the cold, to counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
paṭighātāya,

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

Yāvadeva utuparissaya-vinodanam

paṭisallānārām'attham.

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

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-
parikkhāram paṭisevāmi,

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

Yāvadeva uppannānam veyyābādhikānam

vedanānam paṭighātāya,

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Reflection on the Loathsomeness of the Elements

(LEADER)

Handa mayam̐ dhātupaṭṭikūla-paccavekkhaṇa pāṭham̐
bhaṇāmase:

Now let us recite the passage for reflection on the loathsomeness of the elements:

(ALL)

[Yathāpaccayam̐] pavattamānam̐ dhātu-mattam-
ev'etaṃ, yadidaṃ cīvaram̐. Tad'upabhuñjako ca
puggalo dhātumattako nissatto nijjivo suñño. Sabbāni
pana imāni cīvarāni ajigucchaniyāni imam̐ pūtikāyam̐
patvā ativiya jigucchaniyani jāyanti.

*The robe is nothing more than just elements occurring in line with conditions.
And the individual using it is elements: not a being, not a soul, empty. And
all these robes, which are not repulsive, when coming into contact with this
foul body become exceedingly repulsive.*

Yathāpaccayam̐ pavattamānam̐ dhātu-mattam-
ev'etaṃ, yadidaṃ piṇḍapāto. Tad'upabhuñjako ca
puggalo dhātumattako nissatto nijjivo suñño. Sabbo
panāyam̐ piṇḍapāto ajigucchaniyo imam̐ pūtikāyam̐
patvā ativiya jigucchaniyo jāyati.

*Alms food is nothing more than just elements occurring in line with conditions.
And the individual using it is elements: not a being, not a soul, empty. And
all this alms food, which is not repulsive, when coming into contact with this
foul body becomes exceedingly repulsive.*

Yathāpaccayam̐ pavattamānam̐ dhātu-mattam-
ev'etaṃ, yadidaṃ senāsanam̐. Tad'upabhuñjako ca
puggalo dhātumattako nissatto nijjivo suñño. Sabbāni
pana imāni senāsanāni ajigucchaniyāni imam̐
pūtikāyam̐ patvā ativiya jigucchaniyāni jāyanti.

The lodging is nothing more than just elements occurring in line with conditions. And the individual using it is elements: not a being, not a soul, empty. And all these lodgings, which are not repulsive, when coming into contact with this foul body become exceedingly repulsive.

Yathāpaccayaṃ pavattamānaṃ dhātu-mattam-
ev'etaṃ, yadidaṃ gilāna-paccaya-bhesajja-
parikkhāro. Tad'upabhuñjako ca puggalo dhātu-
mattako nissatto nijjivo suñño. Sabbo panāyaṃ
gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo
imaṃ pūtikāyaṃ patvā ativiya jigucchaniyo jāyati.

Medicinal requisites for curing the sick are nothing more than just elements occurring in line with conditions. And the individual using them is elements: not a being, not a soul, empty. And all these medicinal requisites for curing the sick, which are not repulsive, when coming into contact with this foul body become exceedingly repulsive.

Karaṇīya Mettā Sutta

The Discourse on Goodwill

Karaṇīyam-attha-kusalena

yantaṃ santaṃ padaṃ 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 subhāro 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,

Dighā vā ye mahantā vā

majjhimā rassakā aṇuka-thūlā,

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

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,

seen & unseen, living near & far,

Bhūtā vā sambhavesi vā

sabbe sattā bhavantu sukhitattā.

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

Na paro param nikubbetha

nātimaññetha katthaci nam kiñci,

Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā

nāññam-aññassa dukkham-iccheyya.

or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttāṃ

āyusā eka-puttam-anurakkhe,

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

Evam-pi sabba-bhūtesu

māna-sambhāvaye aparimāṇaṃ.

even so should one cultivate the heart limitlessly with regard to all beings.

Mettañ-ca sabba-lokasmiṃ

māna-sambhāvaye aparimāṇaṃ,

With goodwill for the entire cosmos, cultivate the heart limitlessly:

Uddhaṃ adho ca tiriyañ-ca

asambādhaṃ averaṃ asapattaṃ.

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

Tiṭṭhañ-caram nisinno vā

sayāno vā yāvatassa vigata-middho,

Whether standing, walking, sitting, or lying down,

as long as one's drowsiness is gone,

Etāṃ satim adhiṭṭheyya

brahmam-etaṃ vihāraṃ idham-āhu.

one should be resolved on this mindfulness.

This is called a sublime abiding here.

Diṭṭhiñ-ca anupagamma

sīlavā dassanena sampanno,

Not taken with views, but virtuous & consummate in vision,

Kāmesu vineyya gedhaṃ,

Na hi jātu gabbha-seyyaṃ punaretiti.

having subdued desire for sensual pleasures,

one never again will lie in the womb.

Khandha Paritta

The Group Protection

Virūpakk~~he~~hi me mettam Mettam Erāpat~~he~~hi me
Chabyā-puttehi me mettam

Mettam Kaṇhā-Gotamakehi ca

*I have goodwill for the Virupakkhas, the Erapathas,
goodwill for the Chabya descendants, & the Black Gotamakas.*

Apā~~da~~kehi me mettam Mettam di-pā~~da~~kehi me
Catuppadehi me mettam

Mettam bahuppadehi me

*I have goodwill for footless beings, two-footed beings,
goodwill for four-footed, & many-footed beings.*

Mā maṃ apā~~da~~ko hiṃsi

Mā maṃ hiṃsi di-pā~~da~~ko

Mā maṃ catuppado hiṃsi

Mā maṃ hiṃsi bahuppado

May footless beings, two-footed beings do me no harm.

May four-footed beings & many-footed beings do me no harm.

Sabbe sattā sabbe pāṇā Sabbe bhūtā ca kevalā
Sabbe bhadraṇi pa~~sa~~ntu

Mā kiñci pāpam'āgamā.

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

* Appamaṇo Buddho, Appamaṇo Dhammo,
Appamaṇo Saṅgho.

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

Pamāṇa-vantāni sirim̐-sapāni,

Ahi vicchikā sata-paḍi 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'ham̐ namo Bhagavato,

Namo sattannaṃ Sammā-sambuddhānaṃ.

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

I pay homage to the Blessed One,

homage to the seven Rightly Self-awakened Ones.

Mora Paritta

The Peacock's Protection

Udetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

Harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu divasaṃ.

The One King, rising, with Vision, golden-hued, illumining the Earth:

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

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

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ namo vimuttiyā.

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones. Homage to Awakening.

Homage to the Released Ones. Homage to Release.

Imaṃ so parittaṃ katvā Moro carati esanā.

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

Apetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

Harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu rattim

The One King, setting, with Vision, golden-hued, illumining the Earth:

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

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

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones, Homage to Awakening.

Homage to the Released Ones, Homage to Release.

Imaṃ so parittaṃ katvā Moro 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 avañcanā

Mātā pitā ca nikkhantā Jāta-veda paṭikkama

*Here are wings with no feathers;
here are feet that can't walk.*

My mother & father have left me.

Fire, go back!

Saha sacce kate mayham Mahāpajjalito sikhī

Vajjesi soḷasa karisāni Udakam patvā yathā sikhī

Saccena me samo n'atthi Esā me sacca-pāramiti.

*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 arahaṃ sammā-sambuddho,

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

Vijjā-caraṇa-sampanno sugato lokavidū,

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

knower of the cosmos,

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

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

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattaṃ veditabbo viññūhīti.

pertinent, to be seen by the observant for themselves.

Supaṭipanno bhagavato sāvaka-saṅgho,

The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced straightfor-
wardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puññakkhettaṃ lokassaṭi.

the incomparable field of merit for the world.

Buddha-jaya-maṅgala Gāthā

The Verses of the Buddha's Victory Blessings

Bāhuṃ sahasam-abhinimmita-sāvudhantaṃ

Grimekhalam udiva-ghora-sasena-māraṃ

Dānādi-dhamma-vidhinā jitaṃ 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

Ghorampan'ālavaka-makkham-athaddha-yakkham

Khanti-sudanta-vidhinā jitaṃ 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.*

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

*Nālāgiri, the excellent elephant, when maddened,
was very horrific, like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.*

Ukkhitta-khaggam-atihattha sudāruṇantam
Dhāvan-ti-yojana-path'aṅgulimālavantam
Iddhībhisaṅkhata-mano jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

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

Katvāna kaṭṭham-udaram iva gabbhīniyā
Ciñcāya duṭṭha-vacanam jana-kāya-majjhe
Santena soma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

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

Saccam viḥāya mati-saccaka-vāda-ketuṃ
Vādābhiropita-manam ati-andhabhūtam
Paññā-padīpa-jalito jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'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-bhujagaṃ vibudhaṃ mahiddhiṃ

Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jitavā munindo

Tan-tejaṣā bhavatu te jaya-maṅgaḷ'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 sudaṭṭha-hatthaṃ

Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ

Ñāṇāgadena vidhinā jitavā munindo

Tan-tejaṣā bhavatu te jaya-maṅgaḷ'aggam.

His hands bound tight by the serpent of wrongly held views,

Baka, the Brahmā, thought himself pure in his radiance & power.

The Lord of Sages defeated him by means of his words of knowledge:

By the majesty of this, may you have the highest victory blessing.

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā

Yo vācano dinadine sarate matandī

Hitvān'aneka-vividhāni c'upaddavāni

Mokkham sukham adhigameyya naro sapañño.

These eight verses of the Buddha's victory blessings:

Whatever person of discernment

recites or recalls them day after day without lapsing,

destroying all kinds of obstacles,

will attain emancipation & happiness.

Jaya Paritta

The Victory Protection

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

*(The Buddha), our protector, with great compassion,
 for the welfare of all beings,
 having fulfilled all the perfections,
 attained the highest self-awakening.*

*Through the speaking of this truth,
 may you have a victory blessing.*

Jayanto bodhiyā mūle Sakyānam nandi-vaḍḍhano
 Evam tvam vijayo hohi Jayassu jaya-maṅgale

*Victorious at the foot of the Bodhi tree,
 was he who increased the Sakyans' delight.*

*May you have the same sort of victory.
 May you win victory blessings.*

Aparājita-pallaṅke Sise pathavi-pokkhare
 Abhiseke sabba-buddhānam Aggappatto pamodati

*At the head of the lotus leaf of the world
 on the undefeated seat
 consecrated by all the Buddhas,
 he rejoiced in the utmost attainment.*

Sunakkhattam sumaṅgalam Supabhātam suhuṭṭhitam
 Sukhaṇo sumuhutto ca Suyiṭṭham brahmacārisu
 Padakkhiṇam kāya-kammaṃ

Vācā-kammaṃ padakkhiṇam

Padakkhiṇam mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe

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

Mettānisaṅsa Sutta *The Rewards of Goodwill*

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,
Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

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

Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo'ti.

There he addressed the monks, saying, "Monks."

Bhadanteti te bhikkhū Bhagavato paccassosum.

"Yes, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

Mettāya bhikkhave ceto-vimuttiyā āsevitāya
bhāvitāya bahulikātāya yānikātāya vatthukatāya
anuṭṭhitāya paricitāya susamāradhāya,
ekādasānisaṅsā pāṭikaṅkhā. Katame ekādasa?

*"Monks, for one whose awareness-release through goodwill is cultivated,
developed, pursued, given a means of transport, given a grounding, steadied,*

consolidated, & well-undertaken, eleven rewards can be expected. Which eleven?

Sukham supati. Sukham paṭibujjhati.

Na pāpakam supinam passati.

One sleeps with ease, wakes with ease, dreams no evil dreams.

Manussānam piyo hoti. Amanussānam piyo hoti.

Devatā rakkhanti.

Nāssa aggi vā visam vā sattham vā kamati.

One is dear to human beings, dear to non-human beings, guarded by divine beings, and untouched by fire, poison, or weapons.

Tuvaṭam cittam samādhiyati. Mukha-vaṇṇo
vippasīdati.

One's mind is quickly concentrated & one's complexion bright.

Asammulho kālam karoti.

Uttarim appaṭivijjhanto brahma-lokūpago hoti.

One dies unconfused and—if penetrating no higher—is headed for the Brahmā worlds.

Mettāya bhikkhave ceto-vimuttiyā āsevitāya
bhāvitāya bahulikatāya yānikatāya vatthukatāya
anuṭṭhitāya paricitāya susamāradhāya,
ime ekādaśānisaṅsā pāṭikaṅkhāti.

Monks, for one whose awareness-release through goodwill is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, these eleven rewards can be expected."

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ,
abhinanduntī.

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

Yasmim̄ padese kappeti Vāsam̄ paṇḍita-jātiyo
 Silavant'ettha bhojetvā Saññate brahma-cārino
 Yā tattha devatā āsum̄ Tāsam̄ dakkhiṇam-ādise.
 Tā pūjitā pūjayanti Mānitā mānayanti nam̄.
 Tato nam̄ anukampanti Mātā puttaṃ va orasam̄.
 Devatā'nukampito poso Sadā bhadraṇi passati.

*In whatever place a wise person makes his dwelling,
 —there providing food for the virtuous,
 the restrained, leaders of the holy life—
 he should dedicate that offering to the devas there.
 They, receiving honor, will honor him;
 being respected, will show him respect.
 As a result, they will feel sympathy for him,
 like that of a mother for her child, her son.
 A person with whom the devas sympathize
 always meets with auspicious things.*

Yānidha bhūtāni samāgatāni
 Bhum māni vā yāniva antalikkhe
 Sabbe va bhūtā sumanā bhavantu
 Atho'pi sakkacca suṇantu bhāsitaṃ.
 Subhāsitaṃ kiñci-pi vo bhaṇemu
 Puññe sat'uppādakaram̄ apāpaṃ
 Dhammūpadesam̄ anukāraṇaṃ
 Tasmā hi bhūtāni samentu sabbe.
 Mettaṃ karotha mānusiya pajāya
 Bhūtesu bālham̄ kata-bhattikāya
 Divā ca ratto ca haranti ye balim̄
 Paccopakāraṃ abhikaṅkhamānā.
 Te kho manussa tanukānubhāvā

Bhūtā visena mahiddhikā ca
 Ādissamānā manujehi ñātā
 Tasmā hi ne rakkhatha appamattā.

*Whatever spirits have gathered here,
 —on the earth, in the sky—
 may you all be happy
 & listen intently to what I say.
 I will tell you something well-spoken,
 not evil, engendering mindfulness in merit,
 instructing Dhamma to those who comply,
 so may all spirits be attentive.
 Show good will to the human race
 who have firmly shown loyalty to the spirits.
 Day & night they give offerings,
 strongly desiring your help in return.
 Those human beings have little power
 while spirits are of great might
 in their own special ways
 recognized & specified by human beings,
 so, being heedful, protect them.*

Sitāṃ uṇhaṃ paṭihanti	Tato vāḷamigāni ca
Sirimsape ca makase	Sisire cāpi vuṭṭhiyo.
Tato vātātapo ghorō	Sañjāto paṭihaññati.
Len'atthañ-ca sukh'atthañ-ca	Jhāyituñ-ca vipassitum
Vihāra-dānaṃ saṅghassa	
	Aggaṃ buddhehi vaṇṇitaṃ.
Tasmā hi paṇḍito poso	
	Sampassaṃ attham-attano
Vihāre kāraye ramme	Vāsayettha bahussute.

Tesaṃ annañ-ca pānañ-ca Vatthasenāsanāni ca
 Dadeyya ujubhūtesu Vipprasanna cetasā.
 Te tassa dhammaṃ desenti
 Sabba-dukkhāpanūdanam
 Yam so dhammam-idh'aññāya

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.*

Kāle dadanti sapaññā Vadaññū vita-maccharā.
 Kālena dinnam ariyesu Uju-bhūtesu tādisu.
 Vipprasanna-manā tassa Vipulā hoti dakkhiṇā.
 Ye tattha anumodanti Veyyāvaccam karonti vā
 Na tena dakkhiṇā onā Te'pi puññassa bhāgino.

Tasmā dade appaṭivāna-citto

Yattha dinnam mahapphalam.

Puññāni para-lokasmiṃ Patitṭhā honti paṇinanti.

*Those with discernment, responsive, free from stinginess,
give in the proper season.*

*Having given in the proper season
with hearts inspired by the noble ones—straightened, Such—
their offering bears an abundance.*

*Those who rejoice in that gift, or give assistance,
they too have a share of the merit,
and the offering is not depleted by that.*

*Therefore, with an unhesitant mind,
one should give where the gift bears great fruit.*

Merit is what establishes living beings in the next life.

Aggato ve pasannānam

Aggam dhammam vijānataṃ

Agge buddhe pasannānam

Dakkhiṇeyye anuttare

Agge dhamme pasannānam

Virāgūpasame sukhe

Agge saṅghe pasannānam Puññakkhette anuttare

Aggasmim dānam dadataṃ

Aggam puñnam pavaḍḍhati

Aggam āyu ca vaṇṇo ca Yaso kitti sukham balaṃ.

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.*

<u>So</u> attha-laddho sukhito	<u>Viruḥo</u> buddha-sāsane
Arogo sukhito <u>hohi</u>	Saha sabbehi ñātibhi.
<u>Sā</u> attha-laddhā sukhitā	<u>Viruḥā</u> buddha-sāsane
Arogā sukhitā <u>hohi</u>	Saha sabbehi ñātibhi.
Te attha-laddhā sukhitā	<u>Viruḥā</u> buddha-sāsane
Arogā sukhitā <u>hotha</u>	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....*

Mahā-maṅgala-cakkavāḷa

The Great Universe of Blessings

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

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

asītyānubyañjan'ānubhāvena

through the power of his 80 minor characteristics,

aṭṭh'uttara-sata-maṅgal'ānubhāvena

through the power of his 108 blessings,

chabbaṇṇa-raṁsiy'ānubhāvena ketumāl'ānubhāvena

through the power of his sixfold radiance,

through the power of the aura surrounding his head,

dasa-pāramit'ānubhāvena

dasa-upapāramit'ānubhāvena

dasa-paramattha-pāramit'ānubhāvena

*through the power of his ten perfections, ten higher perfections,
 & ten ultimate perfections,*

sīla-samādhi-paññ'ānubhāvena

through the power of his virtue, concentration, & discernment,

buddh'ānubhāvena dhamm'ānubhāvena
saṅgh'ānubhāvena

through the power of the Buddha, Dhamma, & Saṅgha,

tej'ānubhāvena iddh'ānubhāvena bal'ānubhāvena

through the power of his majesty, might, & strength,

ñeyya-dhamm'ānubhāvena

through the power of his Dhammas that can be known,

caturāsīti-sahassa-dhammak~~kh~~andh'ānubhāvena

through the power of the 84,000 divisions of his Dhamma,

nava-lokuttara-dhamm'ānubhāvena

through the power of his nine transcendent Dhammas,

aṭṭhaṅgika-magg'ānubhāvena

through the power of his eightfold path,

aṭṭha-samāpattiy'ānubhāvena

through the power of his eight meditative attainments,

chaḷabhiññ'ānubhāvena catu-sacca-ñāṇ'ānubhāvena

through the power of his six cognitive skills,

through the power of his knowledge of the four noble truths,

dasa-bala-ñāṇ'ānubhāvena

through the power of his knowledge of the ten strengths,

sabbaññuta-ñāṇ'ānubhāvena

through the power of his omniscience,

mettā-karuṇā-muditā-upek~~kh~~'ānubhāvena

through the power of his goodwill, compassion, empathetic joy, &

equanimity,

sabba-paritt'ānubhāvena

through the power of all protective chants,

ratanattaya-saraṇ'ānubhāvena

through the power of refuge in the Triple Gem:

Tuyham sabba-roga-sok'upaddava-dukka-
domanass-upāyāsā 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.*

Cūḷa-maṅgala-cakkavāḷa

The Lesser Universe of Blessings

Sabba-buddhānubhāvena sabba-dhammānubhāvena
sabba-saṅghānubhāvena buddha-ratanam̐ dhamma-
ratanam̐ saṅgha-ratanam̐ tiṇṇam̐ ratanānam̐
ānubhāvena caturāsītisahassa-
dhammakkhāndhānubhāvena piṭakatyānubhāvena
jinasāvakanubhāvena:

*Through the power of all the Buddhas, the power of all the Dhamma,
the power of all the Saṅgha, the power of the Triple Gem—the gem of the
Buddha, the gem of the Dhamma, the gem of the Saṅgha—the power of
the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of
the Victor's disciples:*

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe
te upaddavā sabbe te dunnimittā sabbe te
avamaṅgalā vinassantu.

*May all your diseases, all your fears, all your obstacles, all your dangers,
all your bad visions, all your bad omens be destroyed.*

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako
yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako
sukha-vaḍḍhako hotu sabbadā.

*May there always be an increase of long life, wealth, glory, status,
strength, beauty, & happiness.*

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

Sotthi bhāgyam sukham balaṃ

Siri āyu ca vaṇṇo ca Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca Jiva-siddhi bhavantu te.

*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.

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

*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.*

Devatādīpattidāna Gāthā
Dedication of Merit to Devas & Others

(LEADER)

Handa mayam pattidāna-gāthāyo bhaṇāmase:

Now let us recite the verse for dedicating merit:

(ALL)

Yā devatā santi vihāra-vāsini

Thūpe ghare bodhi-ghare tahiṃ tahiṃ

Tā dhamma-dānena bhavantu pūjita

Sotthiṃ karonthe'dha vihāra-maṇḍale.

*May the devas dwelling in the temple,
the stupa, the buildings, the Bodhi-tree enclosure, here & there,
be honored with the gift of Dhamma.*

May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo

Sārāmikā dānapati upāsakā

Gāmā ca desā nigamā ca issarā

Sappāṇa-bhūtā sukhitā bhavantu te.

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

Jalābujā ye'pi ca aṇḍa-sambhavā

Samseda-jātā athav'opapātikā

Niyyānikam dhamma-varam paṭicca te

Sabbe'pi dukkhassa karontu saṅkhayāṃ.

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

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

Thātu ciraṃ satāṃ dhammo

Dhammaddharā ca puggalā.

Saṅho hotu samaggo va Atthāya ca hitāya ca.

Amhe rakkhatu saddhammo

Sabbe'pi dhammacāriṇo.

Vuḍḍhiṃ sampāpuṇeyyāma,

Dhamme ariyappavedite.

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

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

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

May we flourish in the Dhamma taught by the noble ones.

* * *

Pasannā hontu sabbe-pi Pāṇino Buddha-sasane.

Sammā dhāraṃ pavecchanto Kāle devo pavassatu.

Vuḍḍhi-bhāvāya sattānaṃ

Samiddhaṃ netu medaniṃ.

Mātā pitā ca atrajaṃ Niccaṃ rakkhanti puttakaṃ

Evam dhammena rājāno Pajaṃ rakkhantu sabbadā.

May all beings have confidence in the Buddha's message.

Bestowing good showers, may the rain-god give rain in season.

May those in a position of authority lead the earth to prosperity.

And, as a mother & father constantly protect their own small child,

May the king, with righteousness, always protect the people.

Evening Chanting

INVOCATION (by leader):

Yo so Bhagavā araham̐ sammā-sambuddho,
 Svākkhāto yena Bhagavatā dhammo,
 Supaṭipanno yassa Bhagavato sāvaka-saṅgho:
 Tam-ayam̐ Bhagavantam̐ sadhammam̐ sasaṅgham̐
 imehi sakkārehi yathāraham̐ āropitehi abhipūjayāma.
 Sādhu no bhante Bhagavā sucira-parinibbutopi
 pacchima-janatānukampa-mānasā
 ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu,
 amhākam̐ diḡha-rattam̐ hitāya sukhāya.

*The Blessed One, the worthy one, rightly self-awakened;
 The Dhamma well-taught by the Blessed One;
 The Blessed One's Saṅgha of disciples who have practiced well:
 With these offerings, appropriately lifted up, we worship most highly that
 Blessed One, along with the Dhamma, along with the Saṅgha.
 May the Blessed One, although he long ago was totally unbound,
 accept, with a heart of sympathy for people of this latter time,
 these offerings—meager gifts that they may be—
 for the sake of our long-term welfare & happiness.*

Araham̐ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̐ bhagavantam̐ abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammaṃ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅghaṃ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayam bhagavantam saraṇam gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā) yo no bhagavā satthā

(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam bhagavato dhammam rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam bhagavantam sasaddhammam
sasāvaka-saṅgham abhipūjayāma.

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

Handadāni mayantam bhagavantam vācāya

abhigāyitum pubba-bhāga-namakāraṅ-c'eva

buddhānussati-nayaṅ-ca karomase:

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

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (THREE TIMES)

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

A Guide to the Recollection of the Buddha

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

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

Itipi so bhagavā araham sammā-sambuddho,

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

Vijjā-caraṇa-sampanno sugato lokavidū,

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

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

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

Verses in Celebration of the Buddha

(LEADER)

Handa mayam buddhābhigītiṃ karomase:

Now let us chant in celebration of the Buddha:

(ALL)

[Buddh'vārahanta]-varatādiguṇābhiyutto,

The Buddha, endowed with such virtues as highest worthiness:

Suddhābhiñña-karuṇāhi samāgatatto,

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

Bodhesi yo sujanataṃ kamalaṃ va sūro,

He awakens good people as the sun does the lotus.

Vandāma'haṃ tam-araṇaṃ sirasā jinendaṃ.

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

Buddho yo sabba-pāṇinaṃ

Saraṇaṃ khemam-uttamaṃ.

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

Paṭhamānussatiṭṭhānaṃ

Vandāmi taṃ sirena'haṃ,

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

Buddhassahasmi dāso (WOMEN: dāsī) va

Buddho me sāmikissaro.

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

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me.

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

Buddhassahaṃ niyyādemi

Sarirañjivitañ-c'idam.

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

Vandanto'haṃ (Vandanti'haṃ) carissāmi

Buddhasseva subodhitaṃ.

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

N'atthi me saraṇaṃ aññaṃ,

Buddho me saraṇaṃ vamaṃ:

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

Etena sacca-vajjena,
 Vaḍḍheyyaṃ satthu-sāsane.

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

Buddhaṃ me vandamānena (vandamānāya)
 Yaṃ puññaṃ pasutaṃ idha,
 Sabbe'pi antarāyā me,
 Māhesuṃ tassa tejasā.

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

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
 Buddhhe kukammaṃ pakataṃ mayā yaṃ,
 Buddho paṭiggaṇhatu accayantam,
 Kāl'antare saṃvaritum 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 mayaṃ dhammānussati-nayaṃ karomase:

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

(ALL)

[Svākkhāto] bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

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

Opanayiko paccattam̃ veditabbo viññūhīti.

pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

(LEADER)

Handa mayam̃ dhammābhigītim̃ karomase:

Now let us chant in celebration of the Dhamma:

(ALL)

[Svākkhātātā]diguṇa-yogavasena seyyo,

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

Yo magga-pāka-pariyatti-vimokkha-bhedo,

Divided into Path & Fruit, study & emancipation,

Dhammo kuloka-patanā tadadhāri-dhāri.

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

Vandām'aham̃ tama-haram̃ vara-dhammam-etam̃.

I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇinaṃ

Saraṇam̃ khemam-uttamam̃.

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

Dutiyānussatiṭṭhānam̃

Vandāmi tam̃ sirena'ham̃,

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

Dhammassāhasmi dāso (dāsī) va

Dhammo me sāmikissaro.

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

Dhammo dukkhassa ghātā ca

Vidhātā ca hitassa me.

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

Dhammassāham̐ niyyādemī

Sarīrañjivitañ-c'idam̐.

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

Vandanto'ham̐ (Vandanti'ham̐) carissāmi

Dhammasseva sudhammataṃ.

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

N'atthi me saraṇam̐ aññaṃ,

Dhammo me saraṇam̐ varam̐:

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

Etena sacca-vajjena,

Vaddheyyam̐ satthu-sāsane.

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

Dhammam̐ me vandamānena (vandamānāya)

Yam̐ puññaṃ pasutaṃ idha,

Sabbe'pi antarāyā me,

Māhesum̐ 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 kukammam̐ pakatam̐ mayā yam̐,

Dhammo paṭiggaṇhatu accayantam̐,

Kāl'antare sam̐varitum̐ va dhamme.

Whatever bad kamma I have done to the Dhamma

by body, by speech, or by mind,

may the Dhamma accept my admission of it,

so that in the future I may show restraint toward the Dhamma.

A Guide to the Recollection of the Saṅgha

(LEADER)

Handa mayam saṅghānussati-nayam karomase:

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

(ALL)

[Supaṭipanno] bhagavato sāvaka-saṅgho,

The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—

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

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

(LEADER)

Handa mayam̐ saṅghābhigītiṃ karomase:

Now let us chant in celebration of the Saṅgha:

(ALL)

[Saddhammajō] supaṭipatti-guṇādiyutto,

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

Yoṭṭhābbidho ariya-puggala-saṅgha-setṭho,

The supreme Saṅgha formed of the eight types of Noble Ones,

Silādiddhamma-pavarāsaya-kāya-citto:

Guided in body & mind by such principles as virtue:

Vandām'aham̐ tam-ariyāna-gaṇam̐ susuddham̐.

I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇinam̐

Saraṇam̐ khemam-uttamam̐.

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

Tatiyānussatiṭṭhānam̐

Vandāmi tam̐ sirena'ham̐,

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

Saṅghassāhasmi dāso (dāsī) va

Saṅgho me sāmikissaro.

I am the Saṅgha's servant, the Saṅgha is my sovereign master,

Saṅgho dukkhassa ghātā ca

Vidhātā ca hitassa me.

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

Saṅghassāham̐ niyyādemi

Sarirañjivitañ-c'idam̐.

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

Vandanto'ham (Vandanti'ham) carissāmi
Saṅghassopatiṇṇatam.

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

N'atthi me saraṇam aññam,
Saṅgho me saraṇam varam:

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

Etena sacca-vajjena,
Vaddheyyam satthu-sāsane.

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

Saṅgham me vandamānena (vandamānāya)
Yam puññam pasutam idha,
Sabbe'pi antarāyā me,
Māhesum tassa tejasā.

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

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Saṅghe kukammam pakatam mayā yam,
Saṅgho paṭiggaṇhatu accayantam,
Kāl'antare samvaritum va saṅghe.

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

Buddha-maṅgala Gāthā

The Auspicious Awakened Ones

(LEADER)

Handa mayam sarabhaññaena Buddha-maṅgala-
gāthāyo bhaṇāmaṣe:

Let us recite, in the Sarabhañña mode, the verse of the auspicious awakened ones.

(ALL)

Sambuddho dipadam setṭho Nisinno c'eva majjhime
Koṇḍañño pubba-bhāge ca Āgneyye ca Kassapo

*The Buddha, foremost of two-footed beings, is seated in the middle,
Koṇḍañña to the east, Kassapa to the southeast.*

Sāriputto ca dakkhīṇe Haratiyā Upāli ca
Pacchime-pi ca Ānando Bāyabbe ca Gavampati
Moggallāno ca uttare Isānepi ca Rāhulo.

*Sāriputta to the south, Upāli to the southwest, Ānanda to the west, Gavampati
to the northwest, Moggallāna to the north, Rāhula to the northeast.*

Ime kho maṅgalā buddhā Sabbe idha paṭiṭṭhitā
Vanditā te ca amhehi Sakkārehi ca pūjitā.
Etesam anubhāvena Sabba-sotthi bhavantu no.

*The auspicious awakened ones are all established here, venerated by us, &
honored with offerings. By their power may all prosperity be ours.*

Icevam-accanta-namassaneyyam
Namassamāno ratanattayam yam
Puññābhisandam vipulam alattham.
Tassānubhāvena hat'antarāyo.

*In paying homage thus to the Triple Gem, worthy of the highest homage, a
vast bonanza of merit is gained. By its power, danger has been destroyed.*

An Invitation to the Devas

Pharitvāna mettāṃ samettā bhadantā
Avikkhitta-cittā parittāṃ bhaṇantu.

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

Sagge kāme ca rūpe

Giri-sikharataṭṭe c'antalikkhe vimāne,

Dipe raṭṭhe ca gāme

Taruvana-gahane geḥa-vatthumhi khetṭe,

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

Bhummā c'āyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

Tiṭṭhantā santike yaṃ:

Muni-vara-vacanāṃ sādḥavo 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.*

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (THREE TIMES)

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

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Sambuddhe

The Buddhas

Sambuddhe aṭṭhaviṣaṅga-ca Dvādasaṅga-ca saḥassake
Pañca-sata-saḥassāni Namāmi sirasā ahaṃ.

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

Tesaṃ dhammaṅga-ca saṅghaṅga-ca
Ādarena namāmi haṃ.
Namakārānubhāvena Hantvā sabbe upaddave
Anekā antarāyāpi Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.

*Through the power of this homage, having demolished all misfortunes,
may countless dangers be destroyed without trace.*

Sambuddhe pañca-pañṅasaṅga-ca
Catuvisati saḥassake
Dasa-sata-saḥassāni Namāmi sirasā ahaṃ.

I pay homage with my head to the 1,024,055 Buddhas.

Tesaṃ dhammaṅga-ca saṅghaṅga-ca
Ādarena namāmi haṃ.
Namakārānubhāvena Hantvā sabbe upaddave
Anekā antarāyāpi Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.

*Through the power of this homage, having demolished all misfortunes,
may countless dangers be destroyed without trace.*

Sambuddhe navuttarasate Aṭṭhacattālisa saḥassake
Visati-sata-saḥassāni Namāmi sirasā ahaṃ.

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

Tesaṃ dhammañ-ca saṅghañ-ca

Ādarena namāmi ham.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu, asesato.

I pay devoted homage to their Dhamma & Saṅgha.

*Through the power of this homage, having demolished all misfortunes,
may countless dangers be destroyed without trace.*

Namo-kāra-aṭṭhakaṃ

The Homage Octet

Namo Arahato Sammā- Sambuddhassa mahesino.

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo Uttama-dhammassa Svākkhātasseva tenidha.

Homage to the highest Dhamma, well-taught by him here.

Namo Mahā-saṅghassāpi Visuddha-sīla-ditṭhino.

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

Namo omātyāraddhassa Ratanattayassa sādhukaṃ.

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 (Excerpt)

Asevanā ca bālānaṃ paṇḍitānañ-ca sevanā
Pūjā ca pūjanīyānaṃ etam-maṅgalam-uttamaṃ.

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

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca etam-maṅgalam-uttamaṃ.

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

Bāhu-saccañ-ca sippañ-ca vinayo ca susikkhito
Subhāsītā ca yā vācā etam-maṅgalam-uttamaṃ.

*Broad knowledge, skill, discipline well-mastered,
words well-spoken: This is the highest blessing.*

Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho
Anākulā ca kammantā etam-maṅgalam-uttamaṃ.

*Support for one’s parents, assistance to one’s wife & children,
jobs that are not left unfinished: This is the highest blessing.*

Dānañ-ca dhamma-cariyā ca ñātakānañ-ca saṅgaho
Anavajjāni kammāni etam-maṅgalam-uttamaṃ.

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

Āratī viratī pāpā majja-pānā ca saññaṃ
Appamādo ca dhammesu etam-maṅgalam-uttamaṃ.

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

This is the highest blessing.

Gāravo ca nivāto ca santuṭṭhī ca kataññutā

Kālena dhammassavanam̐ etam-mañgalam-uttamam̐.

Respect, humility, contentment, gratitude,

hearing the Dhamma on timely occasions: This is the highest blessing.

Khanti ca sovacassatā samaṇānañ-ca dassanam̐

Kālena dhamma-sākacchā etam-mañgalam-uttamam̐.

Patience, composure, seeing contemplatives,

discussing the Dhamma on timely occasions: This is the highest blessing.

Tapo ca brahma-cariyañ-ca ariya-saccāna-dassanam̐

Nibbāna-sacchi-kiriya ca etam-mañgalam-uttamam̐.

Austerity, celibacy, seeing the Noble Truths,

realizing Unbinding: This is the highest blessing.

Phuṭṭhassa loka-dhammehi cittaṃ yassa na kampati

Asokaṃ virajaṃ khemam̐ etam-mañgalam-uttamam̐.

A mind that, when touched by the ways of the world,

is unshaken, sorrowless, dustless, secure: This is the highest blessing.

Etādisāni katvāna sabbattham-aparājitā

Sabbattha sotthim̐ gacchanti

tan-tesam̐ mañgalam-uttamanti.

Everywhere undefeated when doing these things,

people go everywhere in well-being: This is their highest blessing.

Jinapañjara Gāthā

The Victor's Cage

Jay'āsan'āgatā Buddhā Jetvā Māram savāhanam̐

Catu-saccāsabham̐ rasam̐ Ye pivinsu narāsabhā

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

Taṇhaṅkar'ādayo Buddhā Aṭṭha-vīsati nāyakā

Sabbe patitṭhitā mayham̐ Matthake te munissarā.

These Buddhas—28 leaders, sovereign sages beginning with Taṇhaṅkara—are all established on the crown of my head.

Sise patitṭhito mayham

Buddho dhammo dvi-locane

Saṅgho patitṭhito mayham Ure sabba-guṇākarō.

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

Hadaye me Anuruddho Sāriputto ca dakkhiṇe

Koṇḍañño piṭṭhi-bhāgasmim

Moggallāno ca vāmake.

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

Dakkhiṇe savane mayham Āsum Ānanda-Rāhulo

Kassapo ca Mahānāmo Ubh'āsum vāma-sotake.

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

Kesato piṭṭhi-bhāgasmim

[Kesante piṭṭhi-bhāgasmim] 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 thero Mahesi citta-vādako

So mayham vadane niccam Patitṭhāsi guṇākarō.

Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue—is constantly in my mouth.

Puṇṇo Aṅgulimālo ca Upāli Nanda-Sivali

Therā pañca ime jātā Nalāṭe tilakā mama.

These five elders—Puṇṇa, Aṅgulimāla, Upāli, Nanda, & Sivali—have arisen as auspicious marks at the middle of my forehead.

Sesāsiti mahātherā

Vijitā jina-sāvakā

Etesīti mahātherā

Jalantā sīla-tejena

The rest of the 80 great elders—victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue—are established in the various parts of my body.

Ratanam purato āsi

Dhajaggaṃ pacchato āsi

Khandha-Mora-parittañca

Ākāse chadanam āsi

Dakkhīṇe Metta-suttakam.

Vāme Aṅgulimālakam.

Āṭānāṭṭiya-suttakam

Sesā pākāra-saṅghitā.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left. The Khandha & Mora Parittas and the Āṭānāṭṭiya Sutta are a roof in space. The remaining suttas are established as a rampart.

Jinā nānā-varasaṃyuttā

[Jināṇābala-saṃyuttā]

Vāta-pitt'ādi-saṅghatā

Aseṣā vinayam yantu

Sattappākāra-laṅkatā

Bāhir'ajjhataṭṭh'upaddavā

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

Jina-pañjara-majjhamhi

Sadā pārentu maṃ sabbe

Sadā Sambuddha-pañjare

Viharantaṃ mahitale

Te mahā-purisāsabhā.

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

Icevamanto sugutto surakkho.

Jinānubhāvena jit'upaddavo.

Dhammānubhāvena jitārisaṅgho.

Saṅghānubhāvena jit'antarāyo.

Saddhammānubhāva-pālito

carāmi jina-pañjare-ti.

Thus am I utterly well-sheltered, well-protected.

Through the power of the Victor, misfortunes are vanquished.

Through the power of the Dhamma, the enemy horde is vanquished.

Through the power of the Saṅgha, dangers are vanquished.

Guarded by the power of the True Dhamma,

I go about in the Victor's Cage.

Abhaya Paritta

The Danger-free Protection

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Buddhānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:*

By the Buddha's power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Dhammānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:*

By the Dhamma's power may they be destroyed.

Yan-dunnimittam avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinam akantam
 Saṅghānubhāvena vināsamentu

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

* * *

Nakkhatta-yakkha-bhūtānam Pāpaggaha-nivāraṇa
 Parittassānubhāvena Hantvā tesam upaddave.
*Through the power of (this) protective chant, your misfortunes coming from
 stars, gods, spirits, & the obstruction of evil planetary conjunctions have
 been destroyed.*

Nakkhatta-yakkha-bhūtānam Pāpaggaha-nivāraṇa
 Parittassānubhāvena Hantvā tesam upaddave.
*Through the power of (this) protective chant, your misfortunes coming from
 stars, gods, spirits, & the obstruction of evil planetary conjunctions have
 been destroyed.*

Nakkhatta-yakkha-bhūtānam Pāpaggaha-nivāraṇa
 Parittassānubhāvena Hantvā tesam upaddave.
*Through the power of (this) protective chant, your misfortunes coming from
 stars, gods, spirits, & the obstruction of evil planetary conjunctions have
 been destroyed.*

* * *

Būraphā-rasmiṃ phra Buddha-guṇam,
 būraphā-rasmiṃ phra dhammetam,

būraphā-rasmim phra saṅghānaṃ.
 Dukkha-roga-bhayaṃ vivañjayye.
 Sabba-thuk, sabba-sok, sabba-rok sabba-phai, sabba-
 khraw saniat-cañrai vivañjayye. Sabba-dhanaṃ
 sabba-lābhaṃ bhavantu me [te] rakkhantu
 surakkhantu.

In the east there is the venerable quality of the Buddha, Dhamma, & Sangha. May suffering, illness, & fear be destroyed. May all pain, all sorrow, all illness, all danger, all misfortune, all inauspicious things be destroyed. May all wealth, all prosperity, be mine [yours], protect me [you], protect me [you] well.

To cover all eight directions, repeat the chant replacing

“Būraphā-rasmim” (in the east) with:

Āgane-rasmim (in the southeast)

Daksiṇ-rasmim (in the south)

Harati-rasmim (in the southwest)

Pacchim-rasmim (in the west)

Bāyab-rasmim (in the northwest)

Udorn-rasmim (in the north)

Isān-rasmim (in the northeast)

* * *

Imasmim mongkhon cakkavaan thang paed thit
 prasitthi. Chong ma pen kamphaeng kaew thang chet
 chan, ma pawng kan hawm lawm rawb khawb thua
 ananta-rājā-semānā khette, samantā sata-yojana-sata-
 sahassāni Buddha-jāla-parikkhette rakkhantu
 surakkhantu.

The above passage is chanted altogether four times.

The second time, replace “Buddha-jāla” with “Dhamma-jāla”;
the third time, with “Pacceka-buddha-jāla”;
and the fourth time, with “Saṅgha-jāla.”

In this, the blessings of all eight directions of the universe take effect. May they come and form a seven-fold crystal wall, protecting & encircling all around the territory of the nation, surrounding it for one hundred-hundred-thousand leagues. May they protect us in the net encircling the Buddha (the Dhamma, Private Buddhas, the Saṅgha), may they protect us well.

Devatāyuyyojana Gāthā

Verses Ushering the Devas Back Home

Dukkhappattā ca niddukkhā

Bhayappattā ca nibbhayā

Sokappattā ca nissokā

Hontu sabbe’pi pāṇino.

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

Ettāvatā ca amhehi

Sambhataṃ puñña-sampadaṃ

Sabbe devānumodantu

Sabba-sampatti-siddhiyā.

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

Dānaṃ dadantu saddhāya

Siḷaṃ 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 yaṃ balaṃ

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.*

Reflection after Using the Requisites

(LEADER)

Handa mayam atita-paccavekkhaṇa-pāṭham
bhaṇāmaṣe:

Now let us recite the passage for reflection on the past (use of the requisites):

(ALL)

[Ajja mayā] apaccavekkhitvā yaṃ cīvaram paribhuttaṃ,

Whatever robe I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

was simply to counteract the cold,

Uṇhassa paṭighātāya, *to counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

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

Yāvadeva hiri-kopina-paṭicchādan'attham.

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

Ajja mayā apaccavekkhitvā yo piṇḍapāto
paribhutto,

Whatever alms food I used today without consideration,

So n'eva davāya na madāya na maṇḍanāya na
vibhūsanāya,

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

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya
vihimsuparatiyā brahma-cariyānuggahāya,

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

Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca
vedanaṃ na uppādessāmi,

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

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro
cāti.

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

Ajja mayā apaccavekkhitvā yaṃ senāsanam
paribhuttam,

Whatever lodging I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

was simply to counteract the cold,

Uṇhassa paṭighātāya, *to counteract the heat,*

Daṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

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

Yāvadeva utuparissaya-vinodanam
paṭisallānārām'attham.

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

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-
bhesajja-parikkhāro paribhutto,

Whatever medicinal requisite for curing the sick I used today without consideration,

So yāvadeva uppannānaṃ veyyābādhikānaṃ
vedanānaṃ paṭighātāya,

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

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Uddissanādhiṭṭhāna Gāthā

Verses for Dedication & Determination of Merit

Iminā puñña-kammena Upajjhāyā guṇ'uttarā

By this act of merit, may my highly virtuous preceptors;

Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamaṃ

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 Majjhattā verikā-pi ca:

Yama; human beings friendly, neutral, & hostile:

Sabbe sattā sukhi hontu Puññāni pakatāni me

Sukhaṃ ca tividhaṃ dentu

Khippaṃ pāpetha vo mataṃ.

*May all beings be happy. May the meritorious deeds done by me
give threefold happiness (in this life, in future lives, & Unbinding).*

May you all quickly attain your wish.

Iminā puñña-kammena Iminā uddisena ca

Through this act of merit, through this dedication,

Khippāham̐ sulabhe c'eva Taṅh'upādāna-chedanam̐.
may I quickly & easily reach the cutting through of craving & clinging.

Ye santāne hinā dhammā Yāva nibbānato mamaṃ
 Nassantu sabbadā yeva Yattha jāto bhava bhava.

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

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

Buddh'ādi-pavaro nātho

Dhammo nātho var'uttamo,

Nātho pacceka-buddho ca

Saṅgho nāthottaro mamaṃ.

*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'okāsam̐ labhantu mā.

Through their superior power, may Māras get no opportunity.

* * *

Ākāsaṭṭhā ca bhumaṭṭhā Deva-nāgā mahiddhikā
 Puññan-tam̐ anumodantu

Ciram̐ rakkhantu buddha-sāsanam̐

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

Contemplation of the Body

(LEADER)

Handa mayam̐ kāyagatā-sati-bhāvanā-pāṭham̐
bhaṇāmase:

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

(ALL)

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

Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino,	
	<i>filled with all sorts of unclean things.</i>

Atthi <u>imasmiṃ</u> kāye:	<i>In this body there is:</i>
<u>Kesā</u>	<i>Hair of the head,</i>
<u>Lomā</u>	<i>Hair of the body,</i>
<u>Nakhā</u>	<i>Nails,</i>
<u>Dantā</u>	<i>Teeth,</i>
<u>Taco</u>	<i>Skin,</i>
<u>Maṃsam̐</u>	<i>Flesh,</i>
<u>Nhārū</u>	<i>Tendons,</i>
<u>Aṭṭhī</u>	<i>Bones,</i>
<u>Aṭṭhimiñjam̐</u>	<i>Bone marrow,</i>
<u>Vakkam̐</u>	<i>Spleen,</i>
<u>Hadayaṃ</u>	<i>Heart,</i>
<u>Yakanam̐</u>	<i>Liver,</i>

Kilomakam̐	<i>Membranes,</i>
Pihakam̐	<i>Kidneys,</i>
Papphāsam̐	<i>Lungs,</i>
Antam̐	<i>Large intestines,</i>
Antaguṇam̐	<i>Small intestines,</i>
Udariyam̐	<i>Gorge,</i>
Karīsam̐	<i>Feces,</i>
Matthake matthaluṅgam̐	<i>Brain,</i>
Pittam̐	<i>Gall,</i>
<u>Semham̐</u>	<i>Phlegm,</i>
Pubbo	<i>Lymph,</i>
Lohitam̐	<i>Blood,</i>
<u>Sedo</u>	<i>Sweat,</i>
Medo	<i>Fat,</i>
Assu	<i>Tears,</i>
<u>Vasā</u>	<i>Oil,</i>
<u>Khelo</u>	<i>Saliva,</i>
<u>Siṅghāṇikā</u>	<i>Mucus,</i>
Lasikā	<i>Oil in the joints,</i>
Muttam̐	<i>Urine.</i>
Evam-ayam̐ me kāyo:	<i>Such is this body of mine:</i>
Uddham̐ pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>
Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino.	
	<i>filled with all sorts of unclean things.</i>

Five Subjects for Frequent Recollection

(LEADER)

Handa mayam abhiñha-paccavekkhaṇa-pātham
bhaṇāmase:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaram anatito.

I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhim anatito.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam anatito.

I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

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

Kammassakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-paṭisaraṇo.

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

Yam kammaṃ karissāmi kalyāṇam vā pāpakam
vā tassa dāyādo bhavissāmi.

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

Evam amhehi abhiñham 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 vaci-paramo,

one who is good only in word,

Anupiyañ-ca yo āhu,

one who flatters & cajoles,

Apāyesu ca yo sakhā:

and a companion in ruinous fun:

Ete amitte cattāro Iti viññāya paṇḍito

These four the wise know as non-friends.

Ārakā parivajjeyya *Avoid them from afar,*

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,

Atthakkhāyi ca yo mitto,

one who points you to worthwhile things,

Yo ca mittānukampako:

one sympathetic to friends:

Ete'pi mitte cattāro Iti viññāya paṇḍito.

These four the wise know as true friends.

Sakkaccaṃ payirupāseyya,

Attend to them earnestly,

Mātā puttam va orasam. *as a mother her child.*

The Verses on Respect

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

The Verses on the Noble Truths

Ye dukkham̐ nappajānanti
Those who don't discern suffering,
 Atho dukkhassa sambhavam̐ *suffering's cause,*
 Yattha ca sabbaso dukkham̐ *Asesam̐ uparujjhati,*
and where it totally stops, without trace,
 Tañ-ca maggam̐ na jānanti,
who don't understand the path,
 Dukkūpasama-gāminam̐

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 dukkham̐ pajānanti

While those who do discern suffering,

Atho dukkhassa sambhavam̐, *suffering's cause,*

Yattha ca sabbaso dukkham̐ Asesam̐ uparujjhati,

and where it totally stops, without trace,

Tañ-ca maggam̐ pajānanti, *who understand the path,*

Dukkhūpasama-gāminam̐:

the way to the stilling of suffering:

Ceto-vimutti-sampannā

They are consummate in release of awareness,

Atho paññā-vimuttiyā. *and in release of discernment.*

Bhabbā te anta-kiriyāya *Capable of making an end,*

Na te jāti-jarūpagāti.

they won't return to birth & aging, ever again.

The Guardian Meditations

Buddhānussati mettā ca

Asubham̐ maraṇassati,

Iccimā catur'ārakkhā

Kātabbā ca vipassanā

*These four meditations—recollection of the Buddha,
goodwill, the foulness of the body, and mindfulness of*

death—are guardians & means of insight that should be done.

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

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

Narānara-tiracchāna-
 bheda sattā sukhesino,
 Sabbe'pi sukhino hontu
 Sukhitattā ca khemino.

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

Kesa-lomādi-chavānaṃ
 Ayam'eva samussayo
 Kāyo sabbo'pi jeguccho
 Vaṇṇādito paṭikkulo.

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

Jivit'indriy'upaccheda-
 saṅkhāta-maraṇaṃ siyā,
 Sabbesaṃ piḍha pāṇinaṃ
 Tañ-hi dhuvam na jivitaṃ.

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

Katame dasa?
Which ten?

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

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

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

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

5) Kacci nu kho maṃ anuvicca viññū sabrahma-cāri
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-ṭṭisaraṇo. Yaṃ kammaṃ
karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo
bhavissāmiti.

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-bhūtaṣṣa me rattin-divā vitipatantiti?

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

9) Kacci nu kho'ham suññāgāre abhiraṃāmiti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā,

Alaṃ-ariya-ñāṇa-dassana-viṣeso adhiḡato,

So'ham pacchime kāle sabrahma-cārihi puṭṭho,

Na maṅku bhavissāmiti?

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

Ime kho bhikkhave dasa dhammā pabbajitena abhiṅham paccavekkhitabbāti.

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

The Four Dhamma Summaries

1. Upaniyati loko.

The world is swept away.

Addhuvo.

It does not endure.

2. Atāṇo loko.

The world offers no shelter.

Anabhissaro.

There is no one in charge.

3. Assako loko.

The world has nothing of its own.

Sabbaṃ paḡāya gamaniyaṃ.

4. Ūno loko,
Atitto,
Taṇhā dāso.

*One has to pass on,
 leaving everything behind.
 The world is insufficient,
 insatiable,
 a slave to craving.*

Ovāda-pāṭimokkha Gāthā

Khanti paramaṃ tapo titikkhā.
 Nibbānaṃ paramaṃ vadanti buddhā.
 Na hi pabbajito parūpaghāti;
 Samaṇo hoti paramaṃ viheṭṭhayanto.
*Patient forbearance is the highest austerity.
 Unbinding is highest: That's what the Buddhas say.
 He is no monk who harms another;
 nor a contemplative, he who oppresses another.*

Sabba-pāpassa akaraṇaṃ,
 Kusalassūpasampadā,
 Sacitta-pariyodapanam:
 Etaṃ 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 saṃvaro
 Mattaññutā ca bhattasmim
 Pantañ-ca sayan'āsanam.

Adhicitte ca āyogo:

Etam buddhāna-sāsananti.

Not reviling, not injuring,

*restraint in line with the monastic code,
moderation in food,*

dwelling in seclusion,

devotion to the heightened mind:

This is the Buddhas' teaching.

The Sublime Attitudes

(METTĀ – GOODWILL)

Aham suk^hito homi—*May I be happy.*

Niddukk^ho homi—*May I be free from stress & pain.*

Avero homi—*May I be free from animosity.*

Abyāpaj^ho homi—*May I be free from oppression.*

Anigho homi—*May I be free from trouble.*

Suk^hi attānam pariharāmi—*May I look after myself
with ease.*

Sabbe sattā suk^hitā hontu.

May all living beings be happy.

Sabbe sattā averā hontu.

May all living beings be free from animosity.

Sabbe sattā abyāpaj^hā hontu.

May all living beings be free from oppression.

Sabbe sattā anighā hontu.

May all living beings be free from trouble.

Sabbe sattā suk^hi attānam pariharantu.

May all living beings look after themselves with ease.

(KARUṆĀ – COMPASSION)

Sabbe sattā sabba-dukkhā pamuccantu.

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

(MUDITĀ – EMPATHETIC JOY)

Sabbe sattā laddha-sampattito mā vigacchantu.

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

(UPEKKHĀ – EQUANIMITY)

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

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

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

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

* * *

[Sabbe sattā sadā hontu]

Averā sukha-jīvino.

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

Kataṃ puñña-phalaṃ mayhaṃ

Sabbe bhāgī bhavantu te.

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

* * *

[Hotu sabbam̐ sumaṅgalaṁ]

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-buddhānubhāvena

Through the power of all the Buddhas,

Sotthi̐ hontu nirantaram̐

may you forever be well.

Hotu sabbam̐ sumaṅgalaṁ

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-dhammānubhāvena

Through the power of all the Dhamma,

Sotthi̐ hontu nirantaram̐

may you forever be well.

Hotu sabbam̐ sumaṅgalaṁ

May there be every good blessing.

Rakkhantu sabba-devatā

May all the devas protect you.

Sabba-saṅghānubhāvena

Through the power of all the Saṅgha,

Sotthi̐ hontu nirantaram̐

may you forever be well.

Sabba-patti-dāna Gāthā

Verses for Dedication of Merit

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

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

Ye piyā guṇavantā ca Mayham mātā-pitādayo
Ditṭhā me cāpyaditṭhā vā Aññe majjhata-verino;

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

Sattā tiṭhanti lokasmim̃ Te-bhumā catu-yonikā
Pañc'eka-catuvokārā Saṃsarantā bhavābhavē:

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

Ñātaṃ ye pattidānam-me Anumodantu te sayam̃
Ye c'imaṃ nappajānanti Devā tesam̃ nivedayum̃.

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

Mayā dinnāna-puññānaṃ Anumodana-hetunā
Sabbe sattā sadā hontu Averā sukha-jīvino.

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

Khemappadañ-ca pappontu Tesāsā sijjhataṃ subhā.

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

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutam,] Ekam samayam Bhagava,

Bāraṇasiyam viharati isipatane migadāye.

Tatra kho Bhagava 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 cāyam kāmesu kāma-sukhallikānuyogo,

Hīno gammo pothujjaniko anariyo anatta-sañhito,

that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyam atta-kilamathānuyogo,

Dukkho anariyo anatta-sañhito.

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

Ete te bhikkhave ubho ante anupagamma,

Majjhimā paṭipadā Tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya

sambodhāya nibbānāya saṃvattati.

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

Katamā ca sā bhikkhave majjhimā paṭipadā

Tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya sambodhāya nibbānāya 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,
Seyyathidaṃ, Sammā-ditṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājivo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

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

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

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

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

Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkhaṃ,
Birth is stressful, aging is stressful, death is stressful,

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

Appiyehi sampayogo dukkho piyehi vippayogo
dukkho yam-p'icchaṃ na labhati tam-pi dukkhaṃ,
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.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccam:

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

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandini,

Seyyathidaṃ,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

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.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccam:

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

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

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

Idaṃ kho pana bhikkhave dukkha-nirodha-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 aṭṭhaṅgiko maggo,

Seyyathidaṃ, Sammā-ditṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this noble eightfold path—right view, right resolve, right speech,

right action, right livelihood, right effort, right mindfulness, right concentration.

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

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

Taṃ kho pan'idaṃ dukkham ariya-saccam
pariññeyyanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

Taṃ kho pan'idaṃ dukkham ariya-saccam
pariññātanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

Idaṃ dukkha-samudayo ariya-saccanti me
bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi

vijjā udapādi āloko udapādi.

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

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

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi

vijjā udapādi āloko udapādi.

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

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

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi

vijjā udapādi āloko udapādi.

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

Idam dukkha-nirodho ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi

vijjā udapādi āloko udapādi.

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

Tam kho pan'idam dukkha-nirodho ariya-saccam
sacchikātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikatanti me bhikkhave,

Pubbe ananussutesu dhammesu,
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

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

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

Taṃ kho pan'idaṃ dukkha-nirodha-gāmini-paṭipadā
ariya-saccaṃ bhāvetabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

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

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

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

Yāvakiṇaṃ-ca me bhikkhave imesu catūsu ariya-
 saccesu,
 Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
 ñāṇa-dassanaṃ na suvisuddhaṃ aḥosi,
 N'eva tāvāhaṃ bhikkhave sadevake loke samārake
 sabrahmake,
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho
 paccaññāsim.

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

Yato ca kho me bhikkhave imesu catūsu ariya-
 saccesu,
 Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ
 ñāṇa-dassanaṃ suvisuddhaṃ aḥosi,
 Athāhaṃ bhikkhave sadevake loke samārake
 sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṃ sammā-sambodhiṃ abhisambuddho
paccaññāsim.

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

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

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

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū Bhagavato
bhāsitaṃ abhinandum.

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

Imasmiṅ-ca pana veyyā-karaṇasmim̐ bhaññamāne,
Āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhamma-
cak^{kh}um̐ udapādi,

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

Yaṅ-kiñci samudaya-dhammaṃ sabban-taṃ nirodha-
dhammanti.

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

Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesum̐,

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

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

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

Bhummānaṃ devānaṃ saddaṃ sutvā,
Cātummahārājikā devā saddaṃ-anussāvesuṃ.

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddaṃ-anussāvesuṃ.

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

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddaṃ-anussāvesuṃ.

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

Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddaṃ-anussāvesuṃ.

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

Tusitānaṃ devānaṃ saddaṃ sutvā,
Nimmānarati devā saddaṃ-anussāvesuṃ.

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

Nimmānaratinam̐ devānam̐ saddam̐ sutvā,
Paranimmita-vasavatti devā saddam-anussāvesum̐.

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

*(ORIGINAL VERSION)

Paranimmita-vasavattinam̐ devānam̐ saddam̐ sutvā,
Brahma-kāyikā devā saddam-anussāvesum̐,

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

“Etam-Bhagavatā Bārāṇasiyam̐ isipatane migadāye
anuttaram̐ dhamma-cakkaṃ pavattitam̐,
Appaṭivattiyam̐ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

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

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

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

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

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

Appamāṇo ca oḷāro obhāso loke pāturaḥosi,
Atikkammeva devānam̐ devānubhāvam̐.

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

Atha kho Bhagavā udānam̐ udānesi,

“Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti.”

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

Iti h’idaṃ āyasmato Koṇḍaññassa,
Añña-koṇḍañño’tveva nāmaṃ, ahositi.

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

*(EXPANDED VERSION)

Paranimmita-vasavattinaṃ devānaṃ saddaṃ sutvā,
Brahma-pārisajjā devā saddam-anussāvesuṃ.

On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā’s company took up the cry.

Brahma-pārisajjanaṃ devānaṃ saddaṃ sutvā,
Brahma-purohitā devā saddam-anussāvesuṃ.

On hearing the cry of the devas of Brahmā’s company, the Brahmā-minister devas took up the cry.

Brahma-purohitānaṃ devānaṃ saddaṃ sutvā,
Maḥābrahmā devā saddam-anussāvesuṃ.

On hearing the cry of the Brahmā-minister devas, the Great Brahmā devas took up the cry.

Maḥābrahmānaṃ devānaṃ saddaṃ sutvā,
Paritt’ābhā devā saddam-anussāvesuṃ.

On hearing the cry of the Great Brahmā devas, the Limited Splendor devas took up the cry.

Paritt’ābhānaṃ devānaṃ saddaṃ sutvā,
Appamāṇ’ābhā devāsaddam-anussāvesuṃ.

On hearing the cry of the Limited Splendor devas, the Immeasurable Splendor devas took up the cry.

Appamāṇ’ābhānaṃ devānaṃ saddaṃ sutvā,

Ābhassarā devā saddam-anussāvesum.

On hearing the cry of the Immeasurable Splendor devas, the Radiant devas took up the cry.

Ābhassarānam devānam saddam sutvā,

Paritta-subhā devā saddam-anussāvesum.

On hearing the cry of the Radiant devas, the Limited Beauty devas took up the cry.

Paritta-subhānam devānam saddam sutvā,

Appamāṇa-subhā devā saddam-anussāvesum.

On hearing the cry of the Limited Beauty devas, the Immeasurable Beauty devas took up the cry.

Appamāṇa-subhānam devānam saddam sutvā,

Subhakiṇhakā devā saddam-anussāvesum.

On hearing the cry of the Immeasurable Beauty devas, the Beautiful Black devas took up the cry.

Subhakiṇhakānam devānam saddam sutvā,

Vehapphalā devā saddam-anussāvesum.

On hearing the cry of the Beautiful Black devas, the Sky Fruit devas took up the cry.

Vehapphalānam devānam saddam sutvā,

Avihā devā saddam-anussāvesum.

On hearing the cry of the Sky Fruit devas, the Unfalling devas took up the cry.

Avihānam devānam saddam sutvā,

Atappā devā saddam-anussāvesum.

On hearing the cry of the Unfalling devas, the Untroubled devas took up the cry.

Atappānam devānam saddam sutvā,

Sudassā devā saddam-anussāvesum.

On hearing the cry of the Untroubled devas, the Good-looking devas took up the cry.

Sudassānaṃ devānaṃ saddaṃ sutvā,
Sudassī devā saddam-anussāvesuṃ.

On hearing the cry of the Good-looking devas, the Clear-seeing devas took up the cry.

Sudassīnaṃ devānaṃ saddaṃ sutvā,
Akanitṭhā devā saddam-anussāvesuṃ,

On hearing the cry of the Clear-seeing devas, the Peerless devas took up the cry:

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

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

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

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

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

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

Appamaṇo ca oḷāro obhāso loke pāturaḥosi,
Atikkammeva devānaṃ devānubhāvaṃ.

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

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,
Aññāsi vata bho Koṇḍaññoti.”

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

really know?"

Iti h'idaṃ āyasmato Koṇḍaññaṃ,
Añña-koṇḍañño'tveva nāmaṃ, ahositi.

*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,] Ekaṃ samayaṃ Bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūpaṃ bhikkhave anattā.

Rūpañ-ca h'idaṃ bhikkhave attā abhavissa,

Nayidaṃ rūpaṃ ābādhāya saṃvatteyya,

Labbhetha ca rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā ahositi.

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

Yasmā ca kho bhikkhave rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā ahositi.

*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'idaṃ bhikkhave attā abhavissa,

Nayidaṃ vedanā ābādhāya saṃvatteyya,

Labbhetha ca vedanāya,

Evam me vedanā hotu evam me vedanā mā ahositi.

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

Yasmā ca kho bhikkhave vedanā anattā,

Tasmā vedanā ābādhāya saṃvattati,

Na ca labbhati vedanāya,

Evam me vedanā hotu evam me vedanā mā ahositi.

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

Saññā anattā.

Saññā ca h'idaṃ bhikkhave attā abhavissa,

Nayidaṃ saññā ābādhāya saṃvatteyya,

Labbhetha ca saññāya,

Evam me saññā hotu evam me saññā mā ahositi.

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

Yasmā ca kho bhikkhave saññā anattā,

Tasmā saññā ābādhāya saṃvattati,

Na ca labbhati saññāya,

Evam me saññā hotu evam me saññā mā ahositi.

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

Saṅkhārā anattā.

Saṅkhārā ca h'idaṃ bhikkhave attā abhaviṣsaṃsu,
Nayidaṃ saṅkhārā ābādhāya saṃvatteyyum,
Labbhetha ca saṅkhāresu, Evaṃ me saṅkhārā hontu
evaṃ me saṅkhārā mā ahesunti.

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

Yasmā ca kho bhikkhave saṅkhārā anattā,

Tasmā saṅkhārā ābādhāya saṃvattanti,

Na ca labbhati saṅkhāresu,

Evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā
ahesunti

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

Viññāṇaṃ anattā.

Viññāṇaṃ-ca h'idaṃ bhikkhave attā abhavissa,

Nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya,

Labbhetha ca viññāṇe,

Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ 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.'

Yasmā ca kho bhikkhave viññāṇaṃ anattā,

Tasmā viññāṇaṃ ābādhāya saṃvattati,

Na ca labbhati viññāṇe,

Evam 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 kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā
aniccaṃ vāti."

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

"Aniccaṃ bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkhaṃ vā tam sukhaṃ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
Kallaṃ nu tam samanupassituṃ,
Etaṃ mama eso'ham-asmi eso me attāti."

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

"No h'etaṃ bhante."

"No, lord."

"Tam kiṃ maññatha bhikkhave vedanā niccā vā
aniccā vāti."

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

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkhaṃ vā tam sukhaṃ 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-asmī eso me attāti.””

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

“No h’etaṃ bhante.”

“No, lord.”

“Tam kiṃ 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-asmī eso me attāti.””

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

“No h’etaṃ bhante.”

“No, lord.”

“Tam kiṃ 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.”

“Tam kim maññatha bhikkhave viññānam niccam vā
aniccam vāti.”

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

“Aniccam bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā tam sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,

Etam mama eso’ham-asmi eso me attāti.”

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

“No h’etaṃ bhante.”

“No, lord.”

“Tasmātiha bhikkhave yaṅ-kiñci rūpaṃ atitānāgata-
paccuppannaṃ, Ajjhattaṃ vā bahiddhā vā,
Oḷārikaṃ vā sukhumāṃ vā, Hīnaṃ vā paṇītaṃ vā,
Yaṅ-dūre santike vā, Sabbaṃ rūpaṃ,

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

N’etaṃ mama nesō’ham-asmi na m’eso attāti,
Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

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

Yā kāci vedanā atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā vedanā,

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

N’etaṃ mama nesō’ham-asmi na m’eso attāti,
Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

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

Yā kāci saññā atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā saññā,

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

N'etaṃ mama neso'ham-asmi na m'eso attāti,
 Evam-etaṃ yathābhūtaṃ sammappaññāya
 daṭṭhabbaṃ.

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

Ye keci saṅkhārā atitānāgata-paccuppanā,
 Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,
 Hīnā vā paṇitā vā, Ye dūre santike vā, Sabbe saṅkhārā,
*Any fabrications whatsoever—past, future, or present; internal or external;
 blatant or subtle; common or sublime; far or near: All fabrications—*

N'etaṃ mama neso'ham-asmi na m'eso attāti,
 Evam-etaṃ yathābhūtaṃ sammappaññāya
 daṭṭhabbaṃ.

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

Yaṅ-kiñci viññāṇaṃ atitānāgata-paccuppanaṃ,
 Ajjhattaṃ vā bahiddhā vā, Olārikaṃ vā sukhumāṃ vā,
 Hīnaṃ vā paṇitaṃ vā, Yaṅ-dūre santike vā,
 Sabbāṃ viññāṇaṃ,

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

N'etaṃ mama neso'ham-asmi na m'eso attāti,
 Evam-etaṃ yathābhūtaṃ sammappaññāya
 daṭṭhabbaṃ.

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

Evam passāmi bhikkhave sutavā ariya-sāvako,
 Rūpasmiṃ-pi nibbindati, Vedanāya-pi nibbindati,

Saññāya-pi nibbindati, Saṅkhāresu-pi nibbindati,
Viññāṇasmim-pi nibbindati.

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

Nibbindaṃ virajjati, Virāgā vimuccati,

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

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti,

‘Khīṇā jāti, Vusitaṃ brahma-cariyaṃ,

Kataṃ karaṇiyaṃ,

Nāparaṃ itthattāyāti’ pajānātīti.”

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

Idam-avoca Bhagavā,

Attamaṇā pañca-vaggiyā bhikkhū Bhagavato

bhāsitaṃ abhinandum.

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

Imasmiñ-ca pana veyyā-karaṇasmim bhaññamāne,

Pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya,

Āsavehi cittāni vimuccimṣūti.

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,] Ekam samayaṃ Bhagavā,
 Gayāyaṃ viharati gayāsise,
 Saddhiṃ bhikkhu-sahassena,
 Tatra kho Bhagavā bhikkhū āmantesi.

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

“Sabbam bhikkhave ādittam.

Kiñ-ca bhikkhave sabbam ādittam.

Cakkhum bhikkhave ādittam, Rūpā ādittā,

Cakkhu-viññāṇam ādittam,

Cakkhu-samphasso āditto,

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

Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati
 vedayitam, Sukham vā dukkham vā adukkham-
 asukham vā, Tam-pi ādittam. 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'idaṃ 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.*

Ghānam ādittam, Gandhā ādittā,

Ghāna-viññāṇam ādittam, Ghāna-samphasso āditto,

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

Contact at the nose is aflame.

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati
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-viññāṇaṃ ādittaṃ, Jivhā-samphasso āditto,

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

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ, Sukham vā dukkham vā adukkham-
asukham vā, Tam-pi ādittaṃ. Kena ādittaṃ?

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

Ādittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena, Sokehi paridevehi

dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

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

Kāyo āditto, Phoṭṭhabbā ādittā,

Kāya-viññāṇaṃ ādittaṃ, Kāya-samphasso āditto,

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

Yam-p'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ, Sukham vā dukkham vā adukkham-
asukham vā, Tam-pi ādittaṃ. Kena ādittaṃ?

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

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

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

Mano āditto, Dhammā ādittā,

Mano-viññāṇam̐ ādittam̐, Mano-samphasso āditto,
*The intellect is aflame. Ideas are aflame. Consciousness at the intellect is
 aflame. Contact at the intellect is aflame.*

Yam-p'idaṁ mano-samphassa-paccayā uppajjati
 vedayitam̐, Sukham̐ vā dukkham̐ vā adukkham-
 asukham̐ vā, Tam-pi ādittam̐. Kena ādittam̐?

*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?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā,
 Ādittam̐ 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.*

Evam̐ passam̐ bhikkhave sutavā ariya-sāvako,

Cakkhusmim̐-pi nibbindati, Rūpesu-pi nibbindati,

Cakkhu-viññāṇe'pi nibbindati,

Cakkhu-samphasse'pi nibbindati,

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

Yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tasmiṃ-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.*

Sotasmiṃ-pi nibbindati, Saddesu-pi nibbindati,
Sota-viññāṇe'pi nibbindati,
Sota-samphasse'pi nibbindati,

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

Yam-p'idaṃ sota-samphassa-paccayā uppajjati
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tasmiṃ-pi nibbindati.

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

Ghānasmiṃ-pi nibbindati, Gandhesu-pi nibbindati,
Ghāna-viññāṇe'pi nibbindati,
Ghāna-samphasse'pi nibbindati,

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

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tasmiṃ-pi nibbindati.

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

Jivhāya-pi nibbindati, Rasesu-pi nibbindati,

Jivhā-viññāṇe'pi nibbindati,

Jivhā-samphasse'pi nibbindati,

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

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ, Sukham vā dukkham vā adukkham-
asukham vā, Tasmim-pi nibbindati.

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

Kāyasmim-pi nibbindati, Phoṭṭhabbesu-pi nibbindati,

Kāya-viññāṇe'pi nibbindati,

Kāya-samphasse'pi nibbindati,

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

Yam-p'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ, Sukham vā dukkham vā adukkham-
asukham vā, Tasmim-pi nibbindati.

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

Manasmim-pi nibbindati, Dhammesu-pi nibbindati,

Mano-viññāṇe'pi nibbindati,

Mano-samphasse'pi nibbindati,

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

Yam-p'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tasmiṃ-pi nibbindati.

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

Nibbindaṃ virajjati, Virāgā vimuccati,

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

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti, 'Khīṇā jāti,
Vusitaṃ brahma-cariyaṃ, Kataṃ karaṇiyaṃ,
Nāparaṃ itthattāyāti' pajānātīti."

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

Idam-avoca Bhagavā, Attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandun.

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

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

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

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

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

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

Then the thought occurred to four devatās of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of about five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-

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

Atha kho tā devatā seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva suddhāvāsesu devesu antarahitā Bhagavato purato pāturaṃsu.
Atha kho tā devatā Bhagavantam abhivādetvā ekam-antaṃ aṭṭhaṃsu. Ekam-antaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ gātham abhāsi.

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

“Mahā-samayo pavanasmim Deva-kāyā samāgatā
Āgatamha imaṃ dhamma-samayaṃ
Dakkhitāyeva aparājita-saṅghanti.”

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

Atha kho aparā devatā Bhagavato santike imaṃ gātham abhāsi.

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

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

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

Atha kho aparā devatā Bhagavato santike imam
gātham abhāsi.

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

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

*“Having cut through barrenness, cut the cross-bar,
having uprooted Indra’s pillar, unstirred,
they wander about pure, unstained,
young nāgas well tamed by the One with Vision.*

Atha kho aparā devatā Bhagavato santike imam
gātham abhāsi.

“Ye keci Buddhāṃ saraṇaṃ gatāse
Na te gamissanti apāya-bhūmim.
Pahāya mānusaṃ dehaṃ
Deva-kāyaṃ paripūressantiti.”

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

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

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

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

Ye'pi te bhikkhave bhavissanti anāgatam-addhānaṃ
 arahanto Sammā-sambuddhā,
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā
 sannipatitā bhavissanti, seyyathāpi mayham etarahi.

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

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni.
 Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni.
 Desissāmi bhikkhave deva-kāyānaṃ nāmāni. Taṃ
 suṇātha sādhu kaṃ manasikarotha bhāsissāmi ti."

"Evam-bhante" ti kho te bhikkhū Bhagavato
 paccassosuṃ. Bhagavā etad-avoca.

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

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

"Silokam-anukassāmi	Yattha bhum mā tadassitā
Ye sitā giri-gabbharam	Pahitattā samāhitā
Puthū sihāva sallinā	Loma-hamsābhisambhuno
Odāta-manasā suddhā	Vippassannam-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 ñatvā	Vane Kāpilavatthave
Tato āmantayi Satthā	Sāvake sāsane rate
‘Deva-kāyā abhikkantā	Te vijānātha bhikkhavo.’
Te ca ātappam-akarum	Sutvā Buddhassa sāsanaṃ
Tesam-pāturahu ñāṇaṃ	Amanussāna dassanaṃ
Appeke satam-addakkhum	
	Sahassaṃ atha sattariṃ
Sataṃ eke sahassānaṃ	Amanussānam-addasum
Appekenantam-addakkhum	
	Disā sabbā phuṭā ahum

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

Tañ-ca sabbam abhiññāya	Vavakkhitvāna cakkhumā
Tato āmantayi Satthā	Sāvake sāsane rate
‘Deva-kāyā abhikkantā	Te vijānātha bhikkhavo
Ye voham kittayissāmi	Girāhi anupubbaso.’

*Realizing all this, the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
“The deva hosts have approached. Detect them, monks,
as I describe their glories, one by one.*

Satta-sahassā va yakkhā Bhumma Kāpilavatthavā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ
Bhikkhūnaṃ samitiṃ vanāṃ.

*7,000 yakkhas inhabiting the land of Kāpilavastu,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.*

Cha-sahassā hemavatā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ
Bhikkhūnaṃ samitiṃ vanāṃ.

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

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

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

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

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

Vessāmittā pañca-satā Yakkhā nānatta-vaṇṇino
 Iddhimanto jutimanto Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ
 Bhikkhūnaṃ samitiṃ vanāṃ.

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

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

*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 disaṃ rājā Dhatarattho pasāsati
 Gandhabbānaṃ ādhipati Mahārājā yasassi so
 Puttāpi tassa bahavo Inda-nāmā mahabbalā
 Iddhimanto jutimanto Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

*And Dhataratṭha, 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.*

Dakkhinañ-ca disaṃ rājā Virūḷho tappasāsati
Kumbhaṇḍānaṃ āhipati Mahārājā yasassi so
Puttāpi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

*And Virūḷha, who rules as king of the Southern Direction,
as lord of the kumbaṇḍas: 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 disaṃ rājā Virūpakkho pasāsati
Nāgānaṃ āhipati Mahārājā yasassi so
Puttāpi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

*And Virūpakkha, who rules as king of the Western Direction,
as lord of the nāgas: A glorious, great king is he,*

*and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.*

Uttarañ-ca <u>disaṃ</u> rājā	Kuvero tappasāsati
Yakkhānam ādhipati	Mahārājā yasassi so
Puttāpi tassa bahavo	Inda-nāmā mahabbalā
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnam samitiṃ vanam.

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

Purima- <u>disaṃ</u> Dhatarattho	Dakkhiṇena Virūlhako
Pacchimena Virūpakkho	Kuvero uttaram <u>disaṃ</u>
Cattāro te mahārājā	Samantā caturō disā
Daddallamānā aṭṭham <u>su</u>	Vane Kāpilavatthave

*Dhatarattha from the Eastern Direction, Virūlhaka from the South,
Virūpakha from the West, Kuvera from the Northern Direction:
These four Great Kings encompassing the four directions,
resplendent, stand in the Kāpilavastu forest.*

Tesaṃ māyāvino dāsā	Āgū vañcanikā saṭhā
Māyā Kuṭeṇḍu Veṭeṇḍu	Viṭū ca Viṭuṭo saha
Candano Kāma-seṭṭho ca	
	Kinnughanḍu Nighanḍu ca

Panādo Opamañño ca Deva-sūto ca Mātali
 Cittaseno ca gandhabbo Naḷo rājā Janosabho
 Āgū Pañcasikho c'eva Timbarū Suriyavacchasā
 Ete c'aññe ca rājāno Gandhabbā saha rājubhi
 Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanam.

*Their deceitful vassals have also come—deceptive, treacherous—
 Māyā, Kuṭṭeṇḍu, Veṭṭeṇḍu, Viṭu with Viṭuta,
 Candana, the Chief of Sensuality, Kinnughanḍu, Nighanḍu,
 Panāda, the Mimic, Mātali, the deva's charioteer,
 Cittasena the gandhabba, King Naḷa, the Bull of the People,
 Pañcasikha has come with Timbaru & Suriyavacchasā.
 These & other kings, gandhabbas with their kings,
 rejoicing, have approached the monks' forest meeting.*

Ath'āgū Nābhasā nāgā Vesālā saha Tacchakā
 Kambal'Assatarā āgū Pāyāgā saha ñātibhi
 Yāmunā Dhataratṭhā ca Āgū nāgā yasassino
 Eravaṇṇo mahānāgo So-p'āga samitiṃ 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, Dhataratṭha.
 The great nāga Eravaṇṇa: He, too, has come to the forest meeting.*

Ye nāga-rāje sahasā haranti
 Dibbā dijā pakkhi visuddha-cakkhū
 Vehāyasā te vana-majjha-pattā
 Citrā Supaṇṇā iti tesa'nāmaṃ

Āpo ca devā Paṭhavi ca	Tejo Vāyo tad-āgamum
Varuṇā Vāruṇā devā	<u>Somo</u> ca Yasasā saha
<u>Mettā-Karuṇā-kāyikā</u>	Āgū devā yasassino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnaṃ samitiṃ vanam.

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

Veṇḍū ca devā Sahali ca	Asamā ca duve Yamā
Candassūpanisā devā	Candam-āgū purakkhitā
Suriyassūpanisā devā	Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā	Āgū mandavalāhakā
<u>Vasūnaṃ Vāsavo seṭṭho</u>	Sakkop'āga purindado
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnaṃ samitiṃ vanam.

*Veṇḍu (Viṣṇu) & 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.*

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

Bhikkhūnaṃ samitiṃ vanam.

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

Samānā Mahāsamānā	Mānusā Mānusuttamā
Khiḍḍā-padūsikā āgū	Āgū Mano-padūsikā
Ath'āgū Harayo devā	Ye ca Lohitavāsino
Pāragā Mahāpāragā	Āgū devā yasassino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmum	

Bhikkhūnaṃ 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
Thanayaṃ āgā Pajunno	Yo disā abhivassati
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	

Bhikkhūnaṃ samitiṃ vanāṃ.

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

Khemiya Tusitā Yāmā	Kaṭṭhakā ca yasassino
Lambitakā Lāmasetṭhā	Jotināmā ca āsavā
Nimmānaratino āgū	Ath'āgū Paranimmitā
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ
 Bhikkhūnaṃ samitiṃ vanam.

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

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

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

Subrahmā Paramatto ca Puttā iddhimato saha
 Sanaṅkumāro Tisso ca So-p'āga samitiṃ vanam.
 Sahassa-brahma-lokānam Mahā-brahmābhitiṭṭhati
 Upapanno jutimanto Bhisma-kāyo yasassi so
 Das'ettha issarā āgū Pacceka-vasavattino
 Tesañ-ca majjhato āgā Hārīto parivārīto."

*Subrahmā & Paramatta, together with sons of the Powerful One,
Sanaṅkumāra & Tissa: They too have come to the forest meeting.
Great Brahmā, who stands over 1,000 Brahmā worlds,
who arose there spontaneously, effulgent:
Prestigious is he, with a terrifying body.
Ten brahmā sovereigns, each the lord of his own realm, have come—
and in their midst has come Harita surrounded by his retinue.”*

Te ca sabbe abhikkante	<u>S</u> ’inde deve sabrahmake
Māra- <u>senā</u> abhikkāmi	Passa kaṇhassa mandiyaṃ
‘Etha gaṇhatha bandhatha	Rāgena bandhamatthu vo
Samantā parivāretha	Mā vo muñcittha koci naṃ.’
Iti tattha mahāseno	Kaṇha- <u>senam</u> apesayi
Pāṇinā talam-āhacca	Saram katvāna bheravam
Yathā pāvussako megho	Thanayanto savijjuko
Tadā <u>so</u> paccudāvatti	<u>Saṅkuddho</u> asayaṃ- <u>vase</u>

*When all these devas with Indras & Brahmās had come,
Māra’s army came as well.
Now look at the Dark One’s foolishness!
[He said:] ‘Come seize them! Bind them!
Tie them down with passion!
Surround them on every side!
Don’t let anyone at all escape!’
Thus the great warlord urged on his dark army,
slapping the ground with his hand,
making a horrendous din,
as when a storm cloud bursts with thunder,
lightning, & torrents of rain.
But then he withdrew—enraged,
with none under his sway.*

Tañ-ca sabbam̐ abhiññāya Vavakkhitvāna cakkhumā
 Tato āmantayi Satthā Sāvake sāsane rate.
 ‘Māra-senā abhikkantā Te vijānātha bhikkhavo.’
 Te ca ātappam-akarum̐ Sutvā Buddhassa sāsanaṃ
 Vitarāgehi pakkāmuṃ Nesam̐ lomam-pi iñjayum̐.
 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 sutam̐,] Ekam̐ samayaṃ Bhagavā,
 Sāvattthiyam̐ viharati, Jetavane Anāthapiṇḍikassa,
 ārāme. Tatra kho Bhagavā bhikkhū āmantesi
 “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato
 paccassosum̐. Bhagavā etad-avoca.

I have heard that on one occasion the Blessed One was staying near Sāvattthī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks:

"Monks." "Yes, lord," the monks responded to him. The Blessed One said,
**"Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ
 desissāmi vibhajissāmi. Taṃ suṇātha sādhuḥkaṃ
 manasi-karotha bhāsissāmi" ti.**

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

**"Evam-bhante" ti kho te bhikkhū Bhagavato
 paccassosum.**

"As you say, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?"

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

**Seyyathīdam, 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?

**Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-
 samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-
 nirodha-gāminiyā paṭipadāya ñāṇaṃ.**

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:

Ayaṃ vuccati bhikkhave sammā-ditṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

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

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

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

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

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

Ayaṃ vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave pāṇātipātā veramaṇī, adinnādānā
veramaṇī, abrahma-cariyā veramaṇī.

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

Ayaṃ vuccati bhikkhave sammā-kammanto.

This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya,
Sammā-ājīvena jīvikam kappeti.

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

Ayam vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

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

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

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

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

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

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

Uppannānaṃ kusalānaṃ dhammānaṃ, thitiyā
asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya

pāripūriyā, chandaṃ janeti vāyamati viriyam ārabhati
cittam paggaṇhāti padahati.

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

Ayam vuccati bhikkhave sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

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

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

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

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

Ayam vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhī?

And what, monks, is right concentration?

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

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

Vitakka-vicāranam vūpasamā, ajjhataṃ sampasādanam cetaso ekodi-bhāvam avitakkam avicāram, samādhijam-pīti-sukham dutiyam jhānam upasampajja viharati.

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

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

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

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

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

Ayaṃ vuccati bhikkhave sammā-samādhīti.”

This, monks, is called right concentration.”

**Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ, abhinanduntī.**

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

Sārāṇīya-dhamma Sutta

Conditions for Amiability

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,
Sāvattīyaṃ viharati, Jetavane Anāthapiṇḍikassa,
ārāme. Tatra kho Bhagavā bhikkhū āmantesi,
“Bhikkhavo” ti. “Bhadante” te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca: “Chayime
bhikkhave dhammā sārāṇīyā piya-karaṇā garu-
karaṇā, saṅghāya avivādāya sāmaggiyā eki-bhāvāya
samvattanti. Katame cha?”

I have heard that on one occasion the Blessed One was staying near Sāvattī 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, mettaṃ kāya-kammaṃ
paccupaṭṭhitaṃ hoti, sabrahmacārisu āvi c’eva raho ca.**

Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya 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, mettam vacī-kammaṁ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya 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, mettam mano-kammaṁ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

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

Puna c’aparam bhikkhave bhikkhu, ye te lābhā dhammikā dhamma-laddhā, antamaso patta-

pariyāpanna-mattam-pi, tathārūpehi lābhehi
 appaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi
sādhāraṇa-bhogī. Ayam-pi dhammo sārāṇiyo piya-
 karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā
 ekī-bhāvāya saṃvattati.

[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 viññūpasatṭhāni aparāmaṭṭhāni samādhi-
saṃvattanikāni. Tathārūpesu sīlesu sīla-sāmaññagato
 viharati, sabrahmacārīhi āvi c’eva raho ca. Ayam-pi
 dhammo sārāṇiyo piya-karaṇo garu-karaṇo,
saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya
saṃvattati.

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

Puna c’aparam bhikkhave bhikkhu, yāyaṃ diṭṭhi
 ariyā niyyānikā, niyyāti takkarassa sammā-
dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi-

sāmaññagato viharati, sabrahmacārihi āvi c’eva raḥo
ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-
karaṇo, saṅgahāya avivādāya sāmaggīyā eki-bhāvāya
samvattati.

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

“Ime kho bhikkhave cha dhammā sārāṇiyā piya-
karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggīyā
eki-bhāvāya samvattantīti.”

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

Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ, abhinanduntī.

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

Bhikkhu-aparihāniya-dhamma Sutta

The Causes of Non-decline for Monks

[Evaṃ me sutāṃ,] Ekāṃ samayaṃ Bhagavā, Rājagaḥe
viharati, Gijjhakūṭe pabbate. Tatra kho Bhagavā
bhikkhū āmantesi, “Satta vo bhikkhave aparihāniye

dhamme desessāmi. Tam suṇātha sādhukam manasi-
karotha bhāsissāmiti.”

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.”

“Evam bhante” ti kho te bhikkhū Bhagavato
paccassosum.

“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?”

[1] Yāvakivañ-ca bhikkhave bhikkhū, abhiṇḥa-
sannipātā bhavissanti sannipāta-bahulā, vuḍḍhiyeva
bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni.

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

[2] Yāvakivañ-ca bhikkhave bhikkhū, samaggā
sannipatissanti, samaggā vuṭṭhahissanti, samaggā
saṅgha-karaṇiyāni karissanti, vuḍḍhiyeva bhikkhave
bhikkhūnam pāṭikaṅkhā no parihāni.

“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] Yāvakivañ-ca bhikkhave bhikkhū, apaññattam na
paññāpessanti, paññattam na samucchindissanti,
yathā-paññattesu sikkhāpadesu samādāya vattissanti,

vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihaṇi.

“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.

[4] Yāvakīvañ-ca bhikkhave bhikkhū, ye te bhikkhū therā rattaññū cira-pabbajitā, saṅgha-pitaro saṅgha-pariṇāyakā, te sakkarissanti garu-karissanti mānessanti pūjessanti, tesañ-ca sotabbaṃ maññissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihaṇi.

“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.

[5] Yāvakīvañ-ca bhikkhave bhikkhū, uppannāya taṇhāya ponobhavikāya na vasaṃ gacchissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihaṇi.

“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.

[6] Yāvakīvañ-ca bhikkhave bhikkhū, āraññakesu senāsanesu sāpekkhā bhavissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihaṇi.

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

[7] Yāvakīvañ-ca bhikkhave bhikkhū, paccattaññeva satim upaṭṭhāpessanti, ‘Kinti anāgatā ca pesalā

sabrahmacārī āgaccheyyūṃ, āgatā ca pesalā
 sabrahmacārī phāsuṃ vihareyyunti,' vuḍḍhiyeva
 bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

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

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā
 dhammā bhikkhūsu ṭhassanti, imesu ca sattasu
 aparihāniyesu dhammesu bhikkhū sandissanti,
 vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no
 parihānīti.”

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

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato
 bhāsitaṃ, abhinanduntī.

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

Gotamī Sutta

The Discourse to Gotamī

[Evam-me sutāṃ,] Ekaṃ samayaṃ Bhagavā,
 Vesāliyaṃ viharati, Mahā-vane kūṭāgārasālāyaṃ,
*I have heard that at one time the Blessed One was staying at Vesālī, in the
 Peaked Roof Hall in the Great Forest.*

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā
 ten’upasaṅkami. Upasaṅkamtivā Bhagavantāṃ

abhivādetvā ekam-antaṃ aṭṭhāsi.

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

Ekam-antaṃ t̄hitā kho Mahāpajāpati Gotamī
Bhagavantaṃ etad-avoca: “Sādhu me bhante
Bhagavā saṅkhittena dhammaṃ desetu, yam-ahaṃ
Bhagavato dhammaṃ sutvā, ekā vūpakaṭṭhā
appamattā ātāpini pahitattā vihareyyanti.”

As she was standing to one side, she said to the Blessed One: “It would be good, Venerable Sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute.”

“Ye kho tvaṃ Gotami dhamme jāneyyāsi,

‘Ime dhammā sarāgāya saṃvattanti no virāgāya.

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

Samyogāya saṃvattanti no visamyogāya.

to being fettered, not to being unfettered;

Ācayāya saṃvattanti no apacayāya.

to accumulation, not to shedding;

Mahicchatāya saṃvattanti no appicchatāya.

to overweening ambition, not to modesty;

Asantutṭhiyā saṃvattanti no santutṭhiyā.

to discontent, not to contentment;

Saṅgaṇikāya saṃvattanti no pavivekāya.

to entanglement, not to seclusion;

Kosajjāya saṃvattanti no viriyārambhāya.

to laziness, not to activated persistence;

Dubbharatāya saṃvattanti no subharatāyāti.’

to being burdensome, not to being unburdensome’:

Ekamsena Gotami dhāreyyāsi, ‘N’eso dhammo n’eso vinayo n’etaṃ Satthu-sāsananti.’ *You may categorically hold, ‘This is not the Dhamma, this is not the Vinaya, this is not the Teacher’s instruction.’*

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

Visaṃyogāya saṃvattanti no saṃyogāya.
to being unfettered, not to being fettered;

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

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

Santutṭhiyā saṃvattanti no asantutṭhiyā.
to contentment, not to discontent;

Pavivekāya saṃvattanti no saṅgaṇikāya.
to seclusion, not to entanglement;

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

Subharatāya saṃvattanti no dubbharatāyāti.’
to being unburdensome, not to being burdensome’:

Ekamsena Gotami dhāreyyāsi, ‘Eso dhammo eso vinayo etaṃ Satthu-sāsananti.’” *You may categorically hold, ‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’”*

Idam-avoca Bhagavā. Attamanā Mahāpajāpati

Gotamī Bhagavato bhāsitaṃ, abhinandīti.

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

Ariyavaṃsika Sutta

Traditions of the Noble Ones

[Evam-me sutam,] Ekam samayam Bhagavā,
Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa,
ārāme. Tatra kho Bhagavā bhikkhū āmantesi
“Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato
paccassosum. Bhagavā etad-avoca.

*I have heard that on one occasion the Blessed One was staying near Sāvattthī
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 ariyavaṃsā, aggaññā rattaññā
vaṃsaññā porāṇā asaṅkiṇṇā asaṅkiṇṇapubbā, na
saṅkiyanti na saṅkiyissanti appaṭikuṭṭhā samaṇehi
brāhmaṇehi viññūhi. Katame cattāro?*

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

Idha bhikkhave bhikkhu santuṭṭho hoti itaritarena
civarena, itaritara-civara-santuṭṭhiyā ca vaṇṇavādī,
na ca civara-hetu anesanam appaṭirūpaṃ āpajjati.
Aladdhā ca civaram na paritassati. Laddhā ca
civaram agadhito amucchito anajjhāpanno ādinava-
dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana
itaritara-civara-santuṭṭhiyā, n’ev’attānukkaṅseti no
param vambheti, yo hi tattha dakkho analaso

sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse t̥hito.

“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 santuṭṭho hoti itaritarena piṇḍapātena, itaritara-piṇḍapāta-santuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapāta-hetu anesanaṃ appaṭirūpaṃ āpajjati. Aladdhā ca piṇḍapātaṃ na paritassati. Laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādinava-dassāvi nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-piṇḍapāta-santuṭṭhiyā, n’ev’attānukkaṅseti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse t̥hito.

“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 param̃ bhikkhave bhikkhu santuṭṭho hoti itaritarena senāsanena, itaritara-senāsana-santuṭṭhiyā ca vaṇṇavādī, na ca senāsana-hetu anesanaṃ appaṭirūpaṃ āpajjati. Aladdhā ca senāsanaṃ na paritassati. Laddhā ca senāsanaṃ agadhito amucchito anajjhāpanno ādinava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-senāsana-santuṭṭhiyā, n’ev’attānukkaṅseti no param̃ vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

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

Puna ca param̃ 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’attānukkaṅseti no param̃ vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse 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 ariyavaṃsā, aggaññā
rattaññā vaṃsaññā porāṇā aṣaṅkiṇṇā
aṣaṅkiṇṇapubbā, na saṅkiyanti na saṅkiyissanti
appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

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

Imehi ca pana bhikkhave catūhi ariyavaṃsehi
samannāgato bhikkhu, puratthimāya ce’pi disāya
viharati, sv’eva aratiṃ sahati na taṃ arati sahati,
pacchimāya ce’pi disāya viharati, sv’eva aratiṃ sahati
na taṃ arati sahati, uttarāya ce’pi disāya viharati,
sv’eva aratiṃ sahati na taṃ arati sahati, dakkhiṇāya
ce’pi disāya viharati, sv’eva aratiṃ sahati na taṃ arati
sahati. Taṃ kissa hetu? Arati-rati-saho hi bhikkhave
dhiroti.

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

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

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

Nāratī sahatī dhīraṃ Nāratī dhīra saṃhatī.
Dhīro ca aratī sahati Dhīro hi aratiṃ-saho.

Sabba-kamma-vihāyinaṃ Panuṇṇaṃ ko nivāraye.
N'ekkhaṃ jambonadasseva

Ko taṃ ninditum-arahati.

Devāpi nam pasaṃsanti Brahmunāpi pasaṃsitoti.

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.

Dhajagga Sutta

The Top of the Standard

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

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo” ti.

There he addressed the monks: “Monks.”

“Bhadante” ti te bhikkhū Bhagavato paccassosum.

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

Bhagavā etad-avoca:

The Blessed One said,

“Bhūta-pubbaṃ bhikkhave devāsura-saṅgāmo samupabyūlho ahosi. Atha kho bhikkhave Sakko devānam’indo deve Tāvatiṃse āmantesi: “Sace mārisā devānaṃ saṅgāma-gatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, mam’eva tasmim̐ samaye dhajaggaṃ ullokeyyātha. Mamañ-hi vo dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

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 dhajaggaṃ ullokeyyātha, atha Pajāpatissa deva-rājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

“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 dhajaggaṃ ullokeyyātha, atha Varuṇassa deva-rājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo deva-rājassa dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

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

No ce Varuṇassa deva-rājassa dhajaggam
 ullokeyyātha, atha Īsānassa deva-rājassa dhajaggam
 ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam
 ullokayatam, yam-bhavissati bhayam vā
chambhitattam vā loma-hamso vā, so pahiyissatiti.”

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

Tam kho pana bhikkhave Sakkassa vā devānam-
 indassa dhajaggam ullokayatam, Pajāpatissa vā
 deva-rājassa dhajaggam ullokayatam, Varuṇassa vā
 deva-rājassa dhajaggam ullokayatam, Īsānassa vā
 deva-rājassa dhajaggam ullokayatam, yam-bhavissati
 bhayam vā chambhitattam vā loma-hamso vā, so
 pahiyethāpi no’pi pahiyetha. Tam kissa hetu? Sakko
 hi bhikkhave devānam-indo avīta-rāgo avīta-doso
 avīta-moho, bhīru chambhī utrāsī palāyīti.

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

Ahañ-ca kho bhikkhave evaṃ vadāmi: “Sace tumhākaṃ bhikkhave arañña-gatānaṃ vā rukkhamaṃḍala-gatānaṃ vā suññāgāra-gatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, mam’eva tasmiṃ samaye anussareyyātha, ‘Itipi so Bhagavā arahamaṃ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho Bhagavāti.’ Mamaṃ hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

“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 maṃ anussareyyātha, atha Dhammaṃ anussareyyātha, ‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattaṃ veditabbo viññūhīti.’ Dhammaṃ hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

“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, ‘Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā: Esa Bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ lokassāti.’ Saṅghaṃ hi vo bhikkhave anussarataṃ, yambhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

“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.

Taṃ kissa hetu? Tathāgato hi bhikkhave arahaṃ sammā-sambuddho, vīta-rāgo vīta-doso vīta-moho, abhīru acchambhī anuttarāsī 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, aṭhāparaṃ 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

Bhayaṃ 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

Niyyānikam 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 dhammam sareyyātha

Niyyānikam sudesitam

Atha saṅgham sareyyātha

Puññakkhettam anuttaram.

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

Evam-buddham sarantānam

Dhammam saṅghañ-ca bhikkhavo

Bhayaṃ vā chambhitattam vā

Loma-haṃso na hessatiti.”

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

The Council Chant

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

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

Vinaya

DISCIPLINE

["Yantena Bhagavatā] jānatā passatā arahatā Sammā-
sambuddhena, paṭhamam̐ pārājikam̐ 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?"

"Vesāliyam̐ paññattanti."

"It was formulated in Vesāli."

"Kam̐ ārabbhāti?"

"Whom did it concern?"

“Sudinnaṃ Kalantaputtaṃ ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismim vatthusmim?”

“With regard to what incident?”

“Sudinno Kalantaputto purāṇa-dutiyikāya methunaṃ dhammaṃ paṭisevati. Tasmim vatthusminti.”

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

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

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

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

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

Tam kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato, ‘Itipi so bhagavā araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ 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 lokaṃ sadevakaṃ samāraḥkaṃ sabrahmaḥkaṃ, sassamaṇa-brāhmaṇiṃ pajamaṃ sadeva- manussaṃ sayamaṃ abhiññā sacchikatvā pavedeti.

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

So dhammaṃ deseti ādi-kalyāṇaṃ majjhe- kalyāṇaṃ pariyosāna-kalyāṇaṃ, sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahma-cariyaṃ pakāseti':

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

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotiti."

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

Sutta

DISCOURSES

[Evam-me sutam,] ekam samayaṃ Bhagavā, antarā ca Rājagahaṃ antarā ca Nālandaṃ addhāna-magga-paṭipanno hoti, mahatā bhikkhu-saṅghena saddhiṃ pañca-mattehi bhikkhu-satehi.

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

Suppiyo'pi kho paribbājako, antarā ca Rājagahaṃ
antarā ca Nālandaṃ addhāna-magga-paṭipanno hoti,
saddhiṃ antevāsinā Brahmaddattena māṇavena.

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

Tatra sudam̐ Suppiyo paribbājako, aneka-pariyāyena,
Buddhassa avaṇṇam̐ bhāsati, dhammassa avaṇṇam̐
bhāsati, saṅghassa avaṇṇam̐ bhāsati. Suppiyassa pana
paribbājakassa antevāsī Brahmaddatto māṇavo, aneka-
pariyāyena, Buddhassa vaṇṇam̐ bhāsati, dhammassa
vaṇṇam̐ bhāsati, saṅghassa vaṇṇam̐ bhāsati.

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

Itiha te ubho ācariy' antevāsī aññam-aññassa uju-
vipaccanika-vācā, Bhagavantam̐ piṭṭhito piṭṭhito
anubandhā honti bhikkhu-saṅghassa.

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

Abhidhamma

HIGHER DHAMMA

Dhamma-saṅgaṇī

CLASSIFICATION OF QUALITIES

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagatam ñāṇa-sampayuttam, rūpārammaṇam vā saddārammaṇam vā, gandhārammaṇam vā rasārammaṇam vā, phoṭṭhabbārammaṇam vā dhammārammaṇam vā, yaṃ yaṃ vā pan'ārabbha,

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

tasmiṃ samaye phasso hoti avikkhepo hoti, ye vā pana tasmiṃ samaye aññe'pi atthi paṭicca-samuppannā, arūpino dhammā: ime dhammā kusalā.

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

Vibhaṅga

ANALYSIS

[Pañcakkhandhā,] rūpakkhandho, vedanākhandho,
saññākhandho, saṅkhārakhandho,
viññāṇakhandho.

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

Tatha katamo rūpakkhandho?

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

Yaṅ-kiñci rūpaṃ atitānāgata-paccuppannaṃ,
ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā,
hīnaṃ vā paṇitaṃ vā, yaṃ dūre vā santike vā,
tad'ekajjhaṃ abhisaññūhitvā abhisāṅkhipitvā:
Ayaṃ vuccati rūpakkhandho.

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

Dhātu-kathā

DISCUSSION OF PROPERTIES

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

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

Sampayogo vip²payogo, sampayutta²na vip²payuttaṃ,

vippayuttena sampayuttam asaṅgahitam.

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

Puggala-paññatti

DESIGNATION OF INDIVIDUALS

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

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

Kittāvatā puggalānam puggala-paññatti?

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

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, pariḥāna-dhammo apariḥāna-dhammo, cetanā-bhabbo anurakkhanā-bhabbo,

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

puthujjano gotrabhū, bhayūparato abhayūparato,

bhabb'āgamano abhabb'āgamano, niyato aniyato,

paṭipannako phale ṭhito, 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 paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti?"

"Is the individual delineated as a real & ultimate fact in the same way as any real & ultimate fact?"

"Na h'evaṃ vattabbe."

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

"Ājānāhi niggahaṃ.* Hañci puggalo upalabbhati, sacchikattha-paramatthena, tena vata re vattabbe: Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti. Micchā."

"Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real & ultimate fact in the same way as any real & ultimate fact. So you're wrong."

* The Royal Thai Chanting Book has no period here, and places a comma after "hañci."

Yamaka

PAIRS

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

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

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

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

Mahāpaṭṭhāna

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,

Aññaamañña-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.

Dhammasaṅgaṇī Mātikā Pāṭha

The List from the Dhamma Groupings

Kusalā dhammā Akusalā dhammā
 Abyākatā dhammā.

Skillful phenomena, unskillful phenomena, undeclared phenomena.

Sukhāya vedanāya sampayuttā dhammā Dukkhāya
 vedanāya sampayuttā dhammā Adukkham-
 asukhāya vedanāya sampayuttā dhammā.

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

Vipākā dhammā Vipāka-dhamma-dhammā
 N'eva-vipāka-na-vipāka-dhamma-dhammā.

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

Upādinn'upādāniyā dhammā
 Anupādinn'upādāniyā dhammā
 Anupādinnānupādāniyā dhammā.

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

Saṅkiliṭṭha-saṅkilesikā dhammā
 Asaṅkiliṭṭha-saṅkilesikā dhammā
 Asaṅkiliṭṭhāsaṅkilesikā dhammā.

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

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

*Phenomena accompanied by directed thought & evaluation, phenomena
 unaccompanied by directed thought but with a modicum of evaluation,
 phenomena unaccompanied by directed thought or evaluation.*

Pīti-sahagatā dhammā Sukha-sahagatā dhammā
 Upekkhā-sahagatā dhammā.

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

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

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

Dassanena paḥātabba-hetukā dhammā Bhāvanāya
 paḥātabba-hetukā dhammā N'eva-dassanena-na-
 bhāvanāya paḥātabba-hetukā dhammā.

Phenomena connected to a cause that is to be abandoned through seeing,

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

Ācayagāmino dhammā Apacayagāmino dhammā
N'evācayagāmino nāpacayagāmino dhammā.

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

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

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

Parittā dhammā Mahaggatā dhammā
Appamāṇā dhammā.

Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā
dhammā Appamāṇārammaṇā dhammā.

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

Hīnā dhammā Majjhimā dhammā Paṇitā dhammā.

Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā
Aniyatā dhammā.

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

Maggārammaṇā dhammā Magga-hetukā dhammā
Maggādhipatino dhammā.

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

Uppannā dhammā Anuppannā dhammā
Uppādino dhammā.

Arisen phenomena, unarisen phenomena, phenomena bound to arise.

Atitā dhammā Anāgatā dhammā
Paccuppannā dhammā.

Past phenomena, future phenomena, present phenomena.

Atitārammaṇā dhammā Anāgatārammaṇā dhammā
Paccuppannārammaṇā dhammā.

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

Ajjhattā dhammā Bahiddhā dhammā
Ajjhatta-bahiddhā dhammā.

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

Ajjhattārammaṇā dhammā Bahiddhārammaṇā
dhammā Ajjhata-bahiddhārammaṇā dhammā.

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

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.

Vipassanā-bhūmi Pāṭha

The Bases for Insight

Pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhāra^ukkhandho, viññānakkhandho.

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

Dvādas'āyatanāni: cakkhvāyatanam rūp'āyatanam, sot'āyatanam sadd'āyatanam, ghān'āyatanam gandh'āyatanam, jivh'āyatanam ras'āyatanam, kāy'āyatanam phoṭṭabb'āyatanam, man'āyatanam dhamm'āyatanam.

Twelve sense spheres: the eye sense sphere, the form sense sphere; the ear sense sphere, the sound sense sphere; the nose sense sphere, the aroma sense sphere; the tongue sense sphere, the flavor sense sphere; the body sense sphere, the tactile sensation sense sphere; the mind sense sphere, the idea sense sphere.

Aṭṭhārasa dhātuyo: cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu; sota-dhātu sadda-dhātu sota-viññāṇa-dhātu; ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu; jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu; kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu; mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.

Eighteen properties: the eye property, the form property, the eye-consciousness property; the ear property, the sound property, the ear-consciousness property; the nose property, the aroma property, the nose-consciousness property; the tongue property, the flavor property, the tongue-consciousness

property; the body property, the tactile sensation property, the body-consciousness property; the mind property, the idea property, the mind-consciousness property.

Bāvisat'indriyāni: cakkh'ndriyam sot'indriyam
 ghān'indriyam jivh'ndriyam kāy'indriyam
 man'indriyam, itth'ndriyam puris'ndriyam
 jīvit'indriyam, sukh'ndriyam dukkh'ndriyam
somanass'ndriyam domanass'ndriyam
 upekk'ndriyam, saddh'ndriyam viriy'ndriyam
 sat'indriyam samādh'ndriyam paññ'ndriyam,
 anaññataññassāmit'ndriyam aññ'ndriyam
 aññātāv'ndriyam.

Twenty-two faculties: the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty; the femal faculty, the male faculty, the life faculty; the pleasure faculty, the pain faculty, the happiness faculty, the distress faculty, the equanimity faculty; the conviction faculty, the persistence faculty, the mindfulness faculty, the concentration faculty, the discernment faculty; the "I will come to know the unknown" faculty, the knowledge faculty, the having knowledge faculty.

Cattāri ariya-saccāni: dukkham ariya-saccam,
 dukkha-samudayo ariya-saccam, dukkha-nirodho
 ariya-saccam, dukkha-nirodha-gāmini paṭipadā
 ariya-saccam.

Four noble truths: the noble truth of stress, the noble truth of the origination of stress, the noble truth of the cessation of stress, the noble truth of the path of practice leading to the cessation of stress.

* Avijjā-paccayā saṅkhārā.

With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇam.

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

Viññāṇa-paccayā nāma-rūpaṃ.

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

Nāma-rūpa-paccayā saḷāyatanam.

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

Saḷāyatana-paccayā phasso.

Phassa-paccayā vedanā.

With the six sense media as a condition there is contact.

With contact as a condition there is feeling.

Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānam.

With feeling as a condition there is craving.

With craving as a condition there is clinging.

Upādāna-paccayā bhavo. Bhava-paccayā jāti.

With clinging as a condition there is becoming.

With becoming as a condition there is birth.

Jāti-paccayā jarā-maraṇam soka-parideva-dukkha-
domanass'upāyāsā sambhavanti.

With birth as a condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Evam-etassa kevalassa dukkhakkhandhassa,
samudayo hoti.

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

Avijjāyatveva asesavirāga-nirodhā saṅkhāra-
nirodho.

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

Saṅkhāra-nirodhā viññāṇa-nirodho.

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

Viññāṇa-nirodhā nāma-rūpa-nirodho.

From the cessation of (sensory) consciousness there is the cessation of name & form.

Nāma-rūpa-nirodhā saḷāyatana-nirodho.

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

Saḷāyatana-nirodhā phassa-nirodho.

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

Phassa-nirodhā vedanā-nirodho.

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

Vedanā-nirodhā taṇhā-nirodho.

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

Taṇhā-nirodhā upādāna-nirodho,

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

Upādāna-nirodhā bhava-nirodho.

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

Bhava-nirodhā jāti-nirodho.

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

Jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-
domanass'upāyāsā nirujjhanti. *From the cessation of birth,*

then aging & death, sorrow, lamentation, pain, distress, & despair all stop.

Evam-etassa kevalassa dukkhakkhandhassa,
nirodho hoti.

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

Paṭṭhāna Mātikā Pāṭha

The List of Causal Conditions

[Hetu-paccayo], Ārammaṇa-paccayo,

Root-cause condition, support condition,

Adhipati-paccayo, Anantara-paccayo,

dominant condition, immediate condition,

Sam'anantara-paccayo, Saha-jāta-paccayo,

quite-immediate condition, born-simultaneously condition,

Aññamañña-paccayo, Nissaya-paccayo,

reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jāta-paccayo,

immediate-dependence condition, born-before condition,

Pacchā-jāta-paccayo, Āsevana-paccayo,

born-after condition, habit condition,

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

action condition, result condition, nutriment condition,

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

faculty condition, jhāna condition, path condition,

Sampayutta-paccayo, Vippayutta-paccayo

conjoined-with condition, disjoined-from condition,

Atthi-paccayo, N'atthi-paccayo,

condition when existing, condition when not existing,

Vigata-paccayo, Avigata-paccayo.

condition when without, condition when not without.

Pabbatopama Gāthā

The Mountain Simile

Yathāpi selā vipulā Nabham āhacca pabbatā

Samantā anupariyeyyum Nippothentā catuddisā

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

Evam jarā ca maccu ca Adhivattanti pāṇino

Khattiye brāhmaṇe vesse Sudde caṇḍāla-pukkuse.

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

Na kiñci parivajjeti Sabbam-evābhimaddati.

Na tattha hatthīnam bhūmi Na rathānam na pattiyā.

Na cāpi manta-yuddhena Sakkā jetum dhanena vā.

*They spare nothing. They trample everything.
Here elephants can hold no ground. nor can chariots or infantry.
nor can a battle of spells or wealth win out.*

Tasmā hi paṇḍito poso Sampassam attham-attano

Buddhe Dhamme ca Saṅghe ca

Dhiro saddham nivesaye.

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

Yo dhammacārī kāyena Vācāya uda cetasā

Idh'eva nam pasamsanti Pecca sagge pamodati.

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

Ariyadhana Gāthā

Noble Wealth

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

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

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

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

Tasmā saddhañ-ca sīlañ-ca
Paśadam dhamma-dassanam

Anuyuñjetha medhāvi Saram buddhāna-sāsananti

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

Dhamma-niyāma Sutta

The Orderliness of the Dhamma

[Evam-me sutam,] Ekam samayam Bhagavā,
 Sāvattiyam viharati, Jetavane Anāthapiṇḍikassa,
 ārāme.

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo” ti.

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

“Bhadante” ti te bhikkhū Bhagavato paccassosum.

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

Bhagavā etad-avoca.

The Blessed One said,

“Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā

Tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā

dhamma-niyāmatā: ‘Sabbe saṅkhārā aniccāti.’

*“Whether or not there is the arising of Tathāgatas, this property stands—
this steadfastness of the Dhamma, this orderliness of the Dhamma:*

‘All fabrications are inconstant.’

Tam Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,

paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:

‘Sabbe saṅkhārā aniccāti.’

*The Tathāgata directly awakens to that, breaks through to that. Directly
awakening & breaking through to that, he declares it, teaches it, describes it,
sets it forth. He reveals it, explains it, makes it plain:*

‘All fabrications are inconstant.’

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā

Tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā

dhamma-niyāmatā: ‘Sabbe saṅkhārā dukkhāti.’

*Whether or not there is the arising of Tathāgatas, this property stands—
this steadfastness of the Dhamma, this orderliness of the Dhamma:*

‘All fabrications are stressful.’

Tam Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,

paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:

‘Sabbe saṅkhārā dukkhāti.’

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

‘All fabrications are stressful.’

Uppādā vā bhikkhave Tathāgatānam anuppādā vā
Tathāgatānam, ṭhitāva ṣā 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 bhāsitaṃ,
abhinanduntī.

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

Buddha-udāna Gāthā

The Buddha's Inspired Verses

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

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

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa,
 Athassa kaṅkhā vapayanti sabbā,
 Yato khayam 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,
 Ātāpino jhāyato brāhmaṇassa,
 Vidhūpayam tiṭṭhati Māra-senam,
 Sūrova obhāsayaṃ-antalikkhanti.

*As phenomena grow clear
 to the Brāhman, ardent, in jhāna,
 he stands, routing Māra's army,
 as the sun,
 illumining the sky.*

Bhadd'eka-ratta Gāthā

An Auspicious Day

Atitaṃ nānvāgameyya Nappaṭikaṅkhe anāgataṃ

Yad'atitam-paḥīnantam Appattañ-ca anāgataṃ

You shouldn't chase after the past, or place expectations on the future.

What is past is left behind. The future is as yet unreached.

Paccuppannañ-ca yo dhammaṃ

Tattha tattha vipassati

Asaṃhiraṃ asaṅkappaṃ Taṃ viddhā manubrūhaye

Whatever phenomenon is present, you clearly see right there, right there.

Unvanquished, unshaken, that's you you develop the mind.

Ajjeva kiccaṃ-ātappaṃ Ko jaññā maraṇaṃ suve

Na hi no saṅgarantena Mahāsenena maccunā

Doing your duty ardently today, for—who knows?—tomorrow: death.

There is no bargaining with Death & his mighty horde.

Evaṃ viḥārim-ātāpim Aho-rattam-atanditaṃ

Taṃ ve bhaddeka-ratto'ti Santo ācikkhate muniti.

Whoever lives thus ardently, relentlessly both day & night,

has truly had an auspicious day: So says the Peaceful Sage.

Bhāra-sutta Gāthā

Verses from the Discourses on the Burden

Bhārā have pañcakkhandhā Bhāra-hāro ca puggalo.

Burdens indeed are the five aggregates,

and the carrier of the burden is the person.

Bhār'ādānam dukkham loke

Bhāra-nikkhepanam sukham.

Taking up the burden in the world is stressful.

Casting off the burden is bliss.

Nikkhipitvā garum bhāram Aññam bhāram anādiya.

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

Samūlam taṇham abbuyha Nicchāto parinibbutoti.

pulling up craving, along with its root,

one is free from hunger, totally unbound.

Ti-lakkhaṇādi Gāthā

The Three Characteristics

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

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

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

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

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

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

Appakā te manussesu Ye janā pāra-gāmino
Athāyam itarā pajā Tiram-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 Maccudheyyaṃ suduttaraṃ.

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

Kaṇhaṃ dhammaṃ vipphaṇṇāya

Sukkaṃ bhāvētha paṇḍito,

Okā anokam-āgamma

Viveke yattha dūramaṃ.

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

Tatrābhiratim-iccheyya

Hitvā kāme akiñcano.

Pariyodapeyya attānaṃ

Citta-klesehi paṇḍito.

*There he should wish for delight,
discarding sensuality—he who has nothing.*

He should cleanse himself, wise, of mental defilements.

Yesāṃ sambodhiyaṅgesu

Sammā cittaṃ subhāvitaṃ

Ādāna-paṭinissagge

Anupādāya ye ratā,

Khīṇ'āsavā jutimanto

Te loke parinibbutā'ti.

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

Paṇsukula Gāthā
Reflections for Cast-off Robes

FOR THE DEAD

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

How inconstant are fabrications!
Their nature: to arise & pass away.
They disband as they are arising.
Their total stilling is bliss.
All living beings are dying,
have died, and will die.
In the same way, I will die:
I have no doubt about this.

FOR THE LIVING

Aciram̐ vat'ayam̐ kāyo Paṭhavim̐ adhisessati
 Chuddo apeta-viññāṇo Nirattham̐ va kalingaram̐.

All too soon, this body
will lie on the ground
cast off,
bereft of consciousness,
like a useless scrap
of wood.

An Invitation to the Devas

Samantā cakkavāḷesu Atr'āgacchantu devatā.

Saddhammaṃ muni-rājassa

Suṇantu sagga-mokkhadam.

From all around the galaxies, may the devas come here.

May they listen to the True Dhamma of the King of Sages,

leading to heaven & emancipation.

Sagge kāme ca rūpe

Giri-sikharataṭṭe c'antalikkhe vimāne,

Dipe raṭṭhe ca gāme

Taruvana-gahane geha-vatthumhi khette,

Those in the heavens of sensuality & form,

on peaks & mountain precipices, in palaces floating in the sky,

in islands, countries, & towns,

in groves of trees & thickets, around homesites & fields.

Bhummā c'āyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

Tiṭṭhantā santike yaṃ:

Muni-vara-vacanaṃ 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.

(LEADER) Handa mayam buddhassa bhagavato
pubba-bhāga-nama-kāram karomase:

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

(ALL) [Namo tassa] bhagavato arahato sammā-
sambuddhassa. (THREE TIMES)

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

(LEADER) Handa mayam saraṇa-gamana-pāṭham
bhaṇāmasē:

(ALL)

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddham saraṇam gacchāmi.

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

Dutiyam-pi dhammam saraṇam gacchāmi.

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

Dutiyam-pi saṅgham saraṇam gacchāmi.

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

Tatīyam-pi buddham saraṇam gacchāmi.

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

Tatīyam-pi dhammam saraṇam gacchāmi.

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

Tatīyam-pi saṅgham saraṇam gacchāmi.

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

(LEADER) Handa mayam sacca-kiriyā gāthāyo
bhaṇāmase:

(ALL)

N'atthi me saraṇam aññaṃ

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 aññaṃ

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 aññaṃ

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.

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

(ALL)

Mahā-kāruṇiko nātho Atthāya sabba-pāṇinaṃ

Pūretvā pārami sabbā Patto sambodhim-uttamaṃ.

Etena sacca-vajjena Mā hontu sabbupaddavā.

(The Buddha), our protector, with great compassion,

for the welfare of all beings,

having fulfilled all the perfections,

attained the highest self-awakening.

Through the speaking of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.
Etena sacca-vajjena Mā hontu sabbupaddavā.

*(The Buddha), our protector, with great compassion,
 for the benefit of all beings,
 having fulfilled all the perfections,
 attained the highest self-awakening.*

Through the power of this truth, may all troubles cease to be.

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

*(The Buddha), our protector, with great compassion,
 for the happiness of all beings,
 having fulfilled all the perfections,
 attained the highest self-awakening.*

Through the power of this truth, may all troubles cease to be.

(LEADER) Handa mayam khemākhema-saraṇa-
 gamana-paridīpikā-gāthāyo bhaṇāmaṣe:

(ALL)

Bahuṃ 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'etaṃ kho saraṇam khemam
 N'etaṃ saraṇam-uttamaṃ,
N'etaṃ saraṇam-āgamma,
 Sabba-dukkhā pamuccati.

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

Yo ca buddhañ-ca dhammañ-ca

Saṅghañ-ca saraṇaṃ 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:*

Dukkhaṃ dukkha-samuppādaṃ,

Dukkassa ca atikkamaṃ,

Ariyañ-c' aṭṭhaṅgikaṃ maggaṃ,

Dukkūpasama-gāminaṃ.

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

Etam kho saraṇaṃ khemam

Etam saraṇam-uttamaṃ,

Etam saraṇam-āgamma,

Sabba-dukkhā pamuccatiti.

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

Namakāra-siddhi Gāthā

Verses on Success through Homage

Yo cakkhumā moha-malāpakaṭṭho

Sāmaṃ va buddho sugato vimutto

Mārassa pāsā vinimocayanto

Pāpesi khemam janataṃ vineyyaṃ.

*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 varantaṃ sirasā namāmi
Lokassa nāthañ-ca vināyakañ-ca.
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Buddha,
the Protector & Mentor for the world.
By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.*

Dhammo dhajo yo viya tassa satthu
Dassesi lokassa visuddhi-maggaṃ
Niyyaṇiko dhamma-dharassa dhāri
Sātāvaho santikaro sucinṇo.

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

Dhammaṃ varantaṃ sirasā namāmi
Mohappadālaṃ upasanta-dāhaṃ.
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.

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

Saddhamma-senā sugatānugo yo

Lokassa pāpūpakilesa-jetā
Santo sayam̐ santi-niyojako ca
 Svākkhāta-dhammam̐ viditam̐ karoti.

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

Saṅgham̐ varantam̐ sirasā namāmi
 Buddhānubuddham̐ sama-sīla-diṭṭhim̐.
 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 — SEE PAGE 52

Namo-kāra-aṭṭhaka — SEE PAGE 53

Maṅgala Sutta — SEE PAGE 54

Cha Ratana Paritta Gāthā

The Six Protective Verses from the Discourse on Treasures

Yaṅ-kiñci vittam̐ idha vā huraṁ vā
 Saggesu vā yaṁ ratanam̐ paṇitam̐
 Na no samam̐ atthi Tathāgatena.

*Whatever wealth in this world or the next,
 whatever exquisite treasure in the heavens,*

is not, for us, equal to the Tathāgata.

Idam-pi Buddhhe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

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

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

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

Idam-pi dhamme ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

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

Yam-buddha-seṭṭho parivaṇṇayī sucim
Samādhim-ānantarik'aññaṃ-āhu
Samādhinā tena samo na vijjati.

*What the excellent Awakened One extolled as pure
and called the concentration of unmediated knowing:
No equal to that concentration can be found.*

Idam-pi dhamme ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu.

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

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

*The eight persons—the four pairs—
praised by those at peace:*

They, disciples of the One Well-Gone, deserve offerings.

What is given to them bears great fruit.

Idam-pi saṅhe ratanaṃ paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Ye suppayuttā manasā dalhena

Nikkāmino gotama-sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutiṃ bhuñjamānā.

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

Idam-pi saṅhe ratanaṃ paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Khīnaṃ purāṇaṃ navam n'atthi sambhavam

Viratta-cittāyatike bhavasmim

Te khīna-bijā avirulhi-chandā

Nibbanti dhira yathā'yam-padipo.

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

Idam-pi saṅhe ratanaṃ paṇitaṃ

Etena saccena suvatthi hotu.

Homage to Kassapa, everywhere released.

Aṅgirasassa namatthu Sakya-puttassa sirimato
Yo imaṃ dhammam-adesesi
 Sabba-dukkhāpanūdanam.

*Homage to Aṅgirasa, splendid son of the Sakyans,
who taught this Dhamma—the dispelling of all stress.*

Ye cāpi nibbutā loke Yathābhūtaṃ vipassisuṃ
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:*

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

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

Vijjā-caraṇa-sampannam̐
 Buddhamaṃ vandāma Gotamanti.

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

Aṅgulimāla Paritta

Ven. Angulimala's Protection

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

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

Bojjhaṅga Paritta

The Factor-for-Awakening Protection

Bojjhaṅgo sati-saṅkhāto Dhammānaṃ vicayo tathā
 Viriyam-pīti-passaddhi- Bojjhaṅgā ca tathāpare
 Samādh'upekkha-bojjhaṅgā Satt'ete Sabba-dassinā
 Muninā sammadakkhātā Bhāvitā bahulikatā
Samvattanti abhiññāya Nibbānāya ca bodhiyā.
 Etena sacca-vajjena Soṭṭhi 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.

Ekasmim̐ samaye Nātho Moggallānañ-ca Kassapaṃ
 Gilāne dukkhite disvā Bojjhaṅge satta desayi
 Te ca taṃ abhinanditvā Rogā muccimsu taṃkhaṇe.
 Etena sacca-vajjena Soṭṭhi 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 sādaraṃ
Sammoditvā ca ābādhā Tamhā vuṭṭhāsi ṭhānaso.
 Etena sacca-vajjena Soṭṭhi te hotu sabbadā.

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

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

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

*Those diseases of the three great seers were abandoned,
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 — SEE PAGE 22

Jaya Paritta — SEE PAGE 25

Abhaya Paritta — SEE PAGE 58

* * *

Sakkatvā buddha-ratanam̐ Osatham̐ uttamam̐ varam̐
Hitam̐ deva-manussānam̐ Buddha-tejena sotthinā
Nassant'upaddavā sabbe Dukkḥā vūpasamentu te.

*Having revered the treasure 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-ratanam̐ Osatham̐ uttamam̐ varam̐
Parilāhūpasamanam̐ Dhamma-tejena sotthinā
Nassant'upaddavā sabbe Bhayā vūpasamentu te.

*Having revered the treasure 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 dangers grow totally calm.*

Sakkatvā saṅgha-ratanam Osatham uttamam varam
 Āhuneyyam pāhuneyyam Saṅgha-tejena sotthinā
 Nassant'upaddavā sabbe Rogā vūpasamentu te.

*Having revered the treasure of the Saṅgha,
the highest, most excellent medicine,
worthy of gifts, worthy of hospitality:
Through the Saṅgha's majesty & safety,
may all obstacles vanish,
may your diseases grow totally calm.*

* * *

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā.

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

Sabba-buddhānubhāvena Sadā sotthi bhavantu te.

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

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā.

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

Sabba-dhammānubhāvena Sadā sotthi bhavantu te.

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

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā.

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

Sabba-saṅghānubhāvena Sadā sotthi bhavantu te.

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

Mahā-Cuḷa-Jaya-Maṅgala Gāthā

The Greater & Lesser Victory Blessing

Namo me Buddha-tejasā Ratanataya-dhammikā.
Teja-pasiddhi pasidevā Nārāya borramesurā,
Siddhi-brahma ca Indā ca

Catu-lokā gambhirakkhākā

Samuddā bhūtuṅ-gaṅgā ca

Sabrahma jaya pasiddhi bhavantu te.

*I pay homage to the majesty of the Buddha, to the righteous Triple Gem.
May the victory and majesty of the devas who have achieved majesty—
Nārāyana (Viṣṇu) and Paramesura (Śiva), the Great Brahmā, Indra,
the guardians of the four realms, the ocean, the Earth, the Ganges,
together with their Brahmās—be yours.*

Jaya jaya dhoraṇi-dhoraṇi Udadhi-udadhi nādi-nādi,
Jaya jaya ga-kon-la-don-la-nisai

Niray-sai-senameru-rājja-pon-nor-raji,

Jaya jaya gambhīrasombhī

Nāgena danāgi piśacca-bhūta-kālī

Jaya jaya dunnimitta-rogi.

*Victory, victory (over the) Earth, Earth, Oceans, Oceans, Rivers, Rivers.
Victory, victory (over the) — wizards ruling the great mountain Senameru.
Victory (over) the deep Sombhī (?), the king Nāgas and queen Nāgas,
goblins, spirits, Kālī.*

Victory, victory (over) bad omens bringing disease.

Jaya jaya siṅgi-sudādāna-mukhajā,

Jaya jaya Varuṇa-mukhāsātra,

Jaya jaya campādi-nāga-kulaganthok.

Jaya jaya gaja-gonna-turong

Sukra bhūjong siha byaggha dipā.

Jaya jaya Varuṇa mukha-yātrā

Jita jita senāri puna suddhi nor-radi.

Victory, victory (over) gold-colored antlers, fangs, & tusks.

Victory, victory (over) Varuṇa's mouth-weapons

Victory, victory (over) the bonds of the Campak-nāga clan.

*Victory, victory (over) elephants, —, horses, wart-hogs, serpents,
lions, tigers, panthers.*

Victory, victory (over) Varuṇa's mouth-vehicle (a discus?).

*Defeated, defeated are the armies of your enemies,
and you are again a pure person.*

Jaya jaya sukhā sukhā jīvi

Jaya jaya dhoraṇi tale sadā sujayā

Jaya jaya dhoraṇi sāntinsadā.

Victory, victory, living happily, happily.

Victory, victory, good victory forever (over) the surface of the Earth.

Victory, victory over the Earth, always at peace.

Jaya jaya maṅkarāj-raññābhavagge

Jaya jaya Varuṇa-yakkhe,

Jaya jaya rakkhase surabhūja tejā.

Jaya jaya brahmam'enda-gaṇā.

*Victory (over) the realm of the dragon kings. Victory, victory (over) the
spirit, Varuṇa. Victory, victory (over) the majesty of the evil spirits born of
the Asuras. Victory, victory (through) the group of Brahmā Indras.*

Jaya jaya rājādhirāj sājjai,

Jaya jaya paṭhaviṃ sabbam,

Jaya jaya arahantā paccekabuddhasāvam.

Victory, victory (over) kings, great kings.

Victory, victory (over) the whole Earth.

Victory, victory through the oblation to the arahants & the Private Buddhas.

Jaya jaya Mahesuro Haro-harin-devā,
Jaya jaya Brahmā Surakkho.

Jaya jaya Nāgo Viruḷhako Virūpakkho Candimā Ravi,
Indo ca Venateyyo ca Kuvero Varuṇopi ca,
Aggi Vāyo ca Pājuṇho Kumāro Dhataratṭhako:
Aṭṭhārasa mahādevā Siddhitāpasa-ādayo,
Isino sāvakā sabbā Jaya rāmo bhavantu te.

*Victory, victory through Śiva, the Harita devas, the Brahmā Surakkha.
Victory, victory, the Nāga king, Viruḷhaka, Virūpakkha; the Moon, the Sun,
Indra, the god Venhu [Visṇu], Kuvera; king of yakkhas; Varuṇa; the god of
fire, the god of wind, Pājuṇha, Kumāra, Dhataratṭha lord of gandhabbas
(celestial musicians): Taking the powers & might of these eighteen great
devas, and all the disciples of the Seer (the Buddha),
may the joy of victory be yours.*

Jaya Dhammo ca Saṅgho ca Dasa-pālo ca jayakaṃ.
Etena jaya-tejena Jaya-sotthī bhavantu te.
Etena buddha-tejena Hotu te jaya-maṅgalaṃ.

*The victory of the Dhamma, the Saṅgha, and the victory-giving guardians
of the ten directions:
Through the majesty of this victory, may the well-being of victory be yours.
Through this majesty of the Buddha,
may there be a victory blessing arise for you.*

Jayo'pi Buddhassa sirimato ayam

Mārassa ca pāpimato parājayo.

Uggho sayam-bodhimaṇḍe pamoditā,

Jaya tadā brahma-gaṇā mahesino.

*This victory was the Buddha's, the Glorious One.
The defeat was Māra's, the Evil One.
Then the Brahmā-group, delighted at heart,
announced it at the site of the self-awakening: the victory of the Great Seer.*

Jayo'pi Buddhassa sirimato ayam
 Mārassa ca pāpimato parājayo.
 Uggho sayam-bodhimaṇḍe pamoditā,
 Jaya tadā Inda-gaṇā mahesino.

This victory was the Buddha's, the Glorious One.

The defeat was Māra's, the Evil One.

*Then the Inrda-group, delighted at heart,
 announced it at the site of the self-awakening: the victory of the Great Seer.*

Jayo'pi Buddhassa sirimato ayam
 Mārassa ca pāpimato parājayo.
 Uggho sayam-bodhimaṇḍe pamoditā,
 Jaya tadā devā-gaṇā mahesino.

This victory was the Buddha's, the Glorious One.

The defeat was Māra's, the Evil One.

*Then the Deva-group, delighted at heart,
 announced it at the site of the self-awakening: the victory of the Great Seer.*

Jayo'pi Buddhassa sirimato ayam
 Mārassa ca pāpimato parājayo.
 Uggho sayam-bodhimaṇḍe pamoditā,
 Jaya tadā Supaṇṇa-gaṇā mahesino.

This victory was the Buddha's, the Glorious One.

The defeat was Māra's, the Evil One.

*Then the Garuḍa-group, delighted at heart,
 announced it at the site of the self-awakening: the victory of the Great Seer.*

Jayo'pi Buddhassa sirimato ayam
 Mārassa ca pāpimato parājayo.
 Uggho sayam-bodhimaṇḍe pamoditā,
 Jaya tadā nāgā-gaṇā mahesino.

This victory was the Buddha's, the Glorious One.

The defeat was Māra's, the Evil One.

*Then the Nāga-group, delighted at heart,
announced it at the site of the self-awakening: the victory of the Great Seer.*

Jayo'pi Buddhassa sirimato ayam

Mārassa ca pāpimato parājayo.

Uggho sayam-bodhimande pamoditā,

Jaya tadā sabrahma-gaṇā mahesino.

This victory was the Buddha's, the Glorious One.

The defeat was Māra's, the Evil One.

*Then these groups, together with the Brahmās, delighted at heart,
announced it at the site of the self-awakening: the victory of the Great Seer.*

Jayanto bodhiyā mule Sakyānam nandi-vaḍḍhano

Evam tvam vijayo hohi Jayassu jaya-maṅgale.

*Victorious at the foot of the Bodhi tree, was he who increased the Sakyans'
delight. May you have the same sort of victory.*

May you win victory blessings.

Aparājita-pallaṅke

Sise paṭhavi-pokkhare,

Abhiseke sabba-buddhānam Aggappatto pamodati.

*At the head of the lotus leaf of the world on the undefeated seat consecrated
by all the Buddhas, he rejoiced in the utmost attainment.*

Sunakkhattam sumāṅgalam

Supabhātam suhuṭṭhitam,

Sukhaṇo sumuhutto ca Suyiṭṭhambrahmacārisu,

Padakkhiṇam kāya-kammaṃ

Vācā-kammaṃ padakkhiṇam,

Padakkhiṇam mano-kammaṃ

Paṇidhite padakkhiṇā.

Padakkhiṇāni katvāna

Labhant'atthe, padakkhiṇe.

A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice, a lucky

instant, a lucky moment, a lucky offering:

*i.e., a rightful bodily act, a rightful verbal act, a rightful mental act,
your rightful intentions in regard to those who lead the chaste life.*

Doing these rightful things, your rightful aims are achieved.

Te attha-laddhā sukhitā Viruḷhā buddha-sāsane;
Arogā sukhitā hoṭṭhā Saha sabbehi ñātibhi.

May you achieve your goal, be happy, and grow in the Buddha's teaching.

May you, together with all your relatives, be happy and free of disease.

Suṇantu bhonto ye devā Asmiṃ ṭhāne adhigatā
Dighāyukā sadā hontu Sukhitā hontu sabbadā.
Rakkhantu sabba-sattānaṃ. Rakkhantu Jina-sāsanaṃ.
Yākāci patthanā tesam Sabbe pūrentu manorathā.
Yuttakāle pavassantu Vassam vassā valāhakā.
Rogā c'upaddavā tesam Nivārentu ca sabbadā.
Kāya-sukham citti-sukham Arahantu yathārahaṃ.

Listen to me, all the honorable devas who have come to this place.

May you always live long; may you always be happy.

May you protect all beings.

May you protect the teachings of the Victor (the Buddha).

Whatever their aspirations & wishes, may they be fulfilled.

*May it rain at the proper time,
with showers & clouds in the Rainy season.*

May you shield them from disease & misfortune always.

*May they deserve bodily pleasure &
mental pleasure as is appropriate.*

Taking the Five Precepts

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

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

Dutiyam-pi *mayam bhante...*

Venerable Sir, a second time...

Tatiyam-pi *mayam bhante...*

Venerable Sir, a third time...

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

Namo tassa bhagavato arahato
sammā-sambuddhassa.

(THREE TIMES)

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

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

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

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

This ends the going for refuge.

The lay people respond: Āma bhante.

Yes, Venerable Sir.

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

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

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

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

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

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 sīlaṃ visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)

Taking the Eight Precepts

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

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

Dutiyam-pi mayam bhante...

Venerable Sir, a second time...

Tatiyam-pi mayam bhante...

Venerable Sir, a third time...

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

Namo tassa bhagavato arahato
sammā-sambuddhassa.

(THREE TIMES)

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

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

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

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

This ends the going for refuge.

The lay people respond: Āma bhante.

Yes, Venerable Sir.

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

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

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

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

Vikāla-bhojanā veramaṇi sikkhā-padaṃ samādiyāmi.

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

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

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

Uccāsayana-mahāsayanā veramaṇi sikkhā-padaṃ samādiyāmi.

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

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

Ordination for an Eight-Precept Nun

Araham sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantam abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅgham namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

Namo tassa bhagavato arahato

sammā-sambuddhassa.

(THREE TIMES)

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

Esāham bhante, sucira-parinibbutam-pi, tam
bhagavantam saraṇam gacchāmi, dhammañ-ca
bhikkhu-saṅghañ-ca. Pabbajjam mam saṅgho dhāretu,
ajjatagge pānupetaṃ saraṇam gataṃ.

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

Ahaṃ bhante, ti-saraṇena saha aṭṭha sīlāni yācāmi.

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

Dutiyam-pi ahaṃ bhante...

Venerable Sir, a second time...

Tatiyam-pi ahaṃ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the nun repeats it three times:

**Namo tassa bhagavato arahato
sammā-sambuddhassa.**

(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.

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

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

This ends the going for refuge.

The nun responds: Āma bhante.

Yes, Venerable Sir.

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

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

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

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

Vikāla-bhojanā veramaṇi sikkhā-padaṃ samādiyāmi.

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

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

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

Uccāsayana-mahāsayanā veramaṇi sikkhā-padaṃ
samādiyāmi.

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

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭhasikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

Requesting a Discourse

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

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

Requesting Blessings

Vipatti-paṭibāhāya	Sabba-sa <u>mpatti</u> -siddhiyā,
Sabba- dukkha -vināsāya	Parittam brūtha maṅgalam.
Vipatti-paṭibāhāya	Sabba-sa <u>mpatti</u> -siddhiyā,
Sabba- bhaya -vināsāya	Parittam brūtha maṅgalam.
Vipatti-paṭibāhāya	Sabba-sa <u>mpatti</u> -siddhiyā,
Sabba- roga -vināsāya	Parittam brūtha maṅgalam.

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

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

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

Requesting Forgiveness

(From the Triple Gem)

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

Ratanattaye pamādena, dvārattayena 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.

[Mahāthere]* 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 khamitabbam.

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
Āyasmante for monks in general.

(When one person is asking forgiveness)

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

[*Mahāthere*]* pamādena, dvārattayena katam,
 Sabbam aparādham khamatha me bhante.

(THREE TIMES.)

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

Bow down & stay there while the monk says:

Aham khamāmi, tayāpi me khamitabbam.

I forgive you; may you also forgive me.

Respond:

Khamāmi bhante.

I forgive you, Venerable Sir.

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

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

Formal Offerings

Food

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

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

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

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

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

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

For one monk, change *sīlantānaṃ* to *silavato*, and *sīlavanto* to *sīlavā*.

General Items (after noon)

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

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

Venerable sirs, we present these Saṅgha gifts of ours to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these, our Saṅgha gifts, for our long-term welfare & happiness.

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

Imāni mayam bhante, saṅgha-dānāni, sīlavantānaṃ,
oṇojayāma. Sādhu no bhante, sīlavanto, imāni
saṅgha-dānāni, paṭiggaṇhātu, amhākaṃ, dīgha-
rattaṃ, hitāya, sukḥāya.

Venerable sirs, we present these Saṅgha gifts of ours to the virtuous ones. May the virtuous ones accept these, our Saṅgha gifts, for our long-term welfare & happiness.

For one monk, change *sīlantānaṃ* to *sīlavato*, and *sīlavanto* to *sīlavā*.

“Forest Cloth”

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

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

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

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

Imāni mayam bhante, paṇsukūla-cīvarāni,
saparivārāni, sīlavantānaṃ, oṇojayāma. Sādhu no
bhante, sīlavanto, imāni, paṇsukūla-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ,
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: Yagghe bhante saṅgho jāneyya: Ayam paṭhama-bhāgo therassa pāpuṇāti. Avasesā bhāgā amhākaṃ pāpuṇantu. Bhikkhū ca (sāmaṇerā ca gahaṭṭhā ca)* yathā-sukhaṃ paribhuñjantu.

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.

Rains Bathing Cloth

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

Imāni mayam bhante, vassāvāsika-cīvarāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṃ, diḡha-rattaṃ, hitāya, sukḡhāya.

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

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

Imāni mayam bhante, vassāvāsika-cīvarāni,
saparivārāni, sīlavantānam, oṇojayāma. Sādhu no
bhante, sīlavanto, imāni, vassāvāsika-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ,
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.

Candles

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

Imāni mayam bhante, dīpa-dhūpa-puppha-varāni,
ratanattayass'eva, abhipūjema. Amhākaṃ,
ratanattayassa pūjā, dīgha-rattaṃ, hita-sukhāvahā
hotu, āsavakkhayappattiyā, samvattatu.

We offer these excellent candles, incense sticks, & flowers in homage to the Triple Gem. May our homage of the Triple Gem bring about our long-term welfare & happiness. May it lead to the attainment of the ending of the effluents.

Kaṭhina Cloth

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

Imaṃ bhante, sapaṛivāraṃ, kaṭhina-cīvara-dussam̐,
 saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho,
 imaṃ, sapaṛivāraṃ, kaṭhina-cīvara-dussam̐,
 paṭiggaṇhātu, paṭiggahetvā ca, iminā dussena,
 kaṭhinam̐ attharatu, amhākaṃ, dīgha-rattam̐, 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.*

Bestowing the Kaṭhina Cloth

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

Suṇātu me bhante saṅgho. Idam̐ saṅghassa kaṭhina-
 dussam̐ uppannam̐. Yadi saṅghassa pattakallam̐,
 saṅgho imaṃ kaṭhina-dussam̐ āyasmato
 (Itthannāmassa) dadeyya, kaṭhinam̐ attharitam̐.
 Esā ñatti.

Suṇātu me bhante saṅgho. Idam̐ saṅghassa kaṭhina-
 dussam̐ uppannam̐. Saṅgho imaṃ kaṭhina-dussam̐

āyasmato (Itthannāmassa) deti, kaṭhinaṃ attharituṃ.
 Yass'āyasmato khamati, imassa kaṭhina-dussassa
 āyasmato (Itthannāmassa) dānaṃ, kaṭhinaṃ
 attharituṃ, so tuṅh'assa. Yassa nakkhamati, so
 bhāseyya.

Dinnaṃ idaṃ saṅghena kaṭhina-dussam̐ āyasmato
 (Itthannāmassa), kaṭhinaṃ attharituṃ. Khamati
saṅghassa, tasmā tuṅhī. Evam-etaṃ dhārayāmi.

Venerable sirs, may the Community listen to me. This kaṭhina-cloth has arisen for the Community. If the Community is ready, it should give this kaṭhina-cloth to Venerable (name) to spread the kaṭhina. This is the motion.

Venerable sirs, may the Community listen to me. This kaṭhina-cloth has arisen for the Community. The Community is giving this kaṭhina-cloth to Venerable (name) to spread the kaṭhina. He to whom the giving of this kaṭhina-cloth to Venerable (name) to spread the kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak.

This kaṭhina-cloth is given by the Community to Venerable (name) to spread the kaṭhina. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Lodgings

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

Imāni mayamaṃ bhante, senāsanāni, āgatānāgatassa,
 cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu
 no bhante, bhikkhu-saṅgho, imāni, senāsanāni,
 paṭiggaṇhātu, amhākaṃ, digha-rattaṃ, hitāya,
 sukḥāya.

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.

Rice Pagoda

Repeat Namō... three times, then:

Imāni mayamaṃ bhante, taṇḍulāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,
bhikkhu-saṅgho, imāni, taṇḍulāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, diḡha-rattaṃ, hitāya,
sukhāya.

We present these uncooked grains of rice of ours, together with their accompanying articles, to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these uncooked grains of rice of ours, together with their accompanying articles, for our long-term welfare & happiness.

Anumodanā

(LEADER)

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

*Just as rivers full of water
fill the ocean full,
even so does that here given
benefit the dead (the hungry ghosts).
May whatever you wish or want quickly come to be,
may all your aspirations be fulfilled,
as the moon on the fifteenth (full moon) day,
or as a radiant, bright gem.*

(ALL)

Sabbītiyo vivajjantu	Sabba-rogo vinassatu.
Mā te bhavatvantarāyo	Sukhī digh'āyuko bhava.
Abhivādana-silissa	Niccaṃ vuddhāpacāyino
Cattāro dhammā vaḍḍhanti	
	Āyu vaṇṇo sukham, balaṃ.

*May all distresses be averted;
may every disease be destroyed.
May there be no dangers for you;
may you be happy & live long.
For one of respectful nature who
constantly honors the worthy,*

Four qualities increase:

long life, beauty, happiness, strength.

NOTE: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning "Sabbitiyo..." three times before going on to the lines beginning "Abhivādana-sīlissa...." On some occasions, the leader will omit his solo part and will lead the entire group in chanting the following verses as a prelude to the passage beginning, "Sabbitiyo...."

Sabba-roga-vinimutto Sabba-santāpa-vajjito
Sabba-veram-atikkanto Nibbuto ca tuvaṃ bhava.

May you be: freed from all disease, safe from all torment, beyond all animosity, & unbound.

I

Adāsi me akāsi me Ñāti-mittā sakhā ca me
Petānaṃ dakkhiṇaṃ dajjā Pubbe katam-anussaram.
Na hi ruṇṇaṃ vā soko vā Yā vaññā paridevanā
Na taṃ petānaṃ-atthāya Evaṃ tiṭṭhanti ñātayo.

"He gave to me, she acted on my behalf, they were my relatives, companions, friends": Offerings should be given for the dead when one reflects thus on things done in the past.

For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way.

*Ayañ-ca kho dakkhiṇā dinnā

 Saṅghamhi suppatitṭhitā
Digha-rattam hitāyassa Thānaso upakappati.

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

Appamatto ubho atthe Adhiggaṇhāti paṇḍito
 Diṭṭhe dhamme ca yo attho Yo c'attho samparāyiko.
 Atthābhisamayā dhīro Paṇḍito'ti pavuccatīti.

*Long life, beauty, status, honor,
 heaven, high birth:
 To those who delight in aspiring for these things
 in great measure, continuously,
 the wise praise heedfulness
 in the making of merit.
 The wise person, heedful,
 acquires a two-fold welfare:
 welfare in this life & welfare in the next.
 By breaking through to his welfare
 he is called, "enlightened, wise."*

IV

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 attho anuppatto Katam ananutāpiyam.
 Etam anussaram macco Ariya-dhamme ṭhito naro
 Idh'eva nam pasamsanti Pecca sagge pamodatīti.

*"My wealth has been enjoyed,
 my dependents supported, protected from calamities by me.
 I have given lofty offerings,
 and performed the five oblations.
 I have provided for the virtuous,
 the restrained, followers of the holy life.*

*For whatever aim a wise householder
 would desire wealth, that aim have I attained.
 I have done what will not lead to future distress.”
 When this is recollected by a mortal,
 a person established in the Dhamma of the noble ones,
 he is praised here and, after death, rejoices in heaven.*

V

Dānañ-ca peyya-vajjañ-ca	Attha-cariyā ca yā idha
Samānattatā ca dhammesu	Tattha tattha yathārahamañ.
Ete <u>kho saṅgahā</u> loke	Rathassāṇi va yāyato.
Ete ca <u>saṅgahā</u> nāssu	Na mātā putta-kāraṇā
Labhetha mānañ pūjañ vā	Pitā vā putta-kāraṇā.
Yasmā ca <u>saṅgahā</u> ete	Samavekkhanti paṇḍitā
Tasmā mahattañ 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.*

Visākha Pūjā

(LEADER) Handa mayam buddhassa bhagavato
pubba-bhāga-namakāram karomase:

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

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (THREE TIMES.)

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

Yam-amha kho mayam, Bhagavantam saraṇam gatā,
yo no Bhagavā satthā, yassa ca mayam Bhagavato
dhammam rocema:

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

Ahosi kho so Bhagavā, majjhimesu janapadesu
ariyakesu manussesu uppanno, khattiyo jātiyā,
gotamo gottena.

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

Sakya-putto Sakya-kulā pabbajito, sadevake loke
samārake sabrahmake, sassamaṇa-brāhmaṇiyā
pajāya sadeva-manussāya, anuttaram sammā-
sambodhim abhisambuddho.

A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Māras, & Brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.

Nissaṅsayam̐ kho so Bhagavā, araham̐ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānam̐ 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 paccattam̐ veditabbo viññūhi.

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

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

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

Ayam kho pana paṭimā, taṃ Bhagavantam uddissa katā patitṭhāpitā, yāvadeva dassanena, taṃ Bhagavantam anussarivā, pasāda-samvega-paṭilābhāya.

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

[Ayam kho pana thūpo, taṃ Bhagavantam uddissa kato patitṭhāpito, yāvadeva dassanena, taṃ Bhagavantam anussarivā, pasāda-samvega-paṭilābhāya.

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

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

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

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyam sakkār'ūpadhānam karitvā,

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

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

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

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi,
 ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno.

*Even though the Blessed One was long ago totally
 unbound, he is still discernable through our remembrance
 of his perceivable virtues.*

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

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

Visākha Aṭṭhamī

(LEADER) Handa mayam buddhassa bhagavato
 pubba-bhāga-namakāraṃ karomase:

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

(ALL)

[Namo tassa] bhagavato arahato
sammā-sambuddhassa. (THREE TIMES.)

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

Yam-amha kho mayam, Bhagavantam saraṇam gatā,
yo no Bhagavā satthā, yassa ca mayam Bhagavato
dhammam rocema:

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

Ahosi kho so Bhagavā, majjhimesu janapadesu
ariyakesu manussesu uppanno, khattiyo jātiyā,
gotamo gottena;

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

Sakya-putto Sakya-kulā pabbajito, sadevake loke
samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya
sadeva-manussāya, anuttaram sammā-sambodhim
abhisambuddho.

*A member of the Sakyan clan, he left his Sakyan family,
went forth into the homeless life & attained Right Self-
Awakening unsurpassed in the cosmos with its Devas,
Māras & Brahmās, its generations with their
contemplatives & brāhmans, their rulers & common people.*

Nissamsayam kho so Bhagavā, araham sammā-
sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū,
anuttaro purisa-damma-sārathi satthā deva-
manussānam buddho bhagavā.

*There is no doubt that the Blessed One is worthy and
Rightly Self-Awakened, consummate in knowledge &*

conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, the teacher for human & divine beings; awakened; blessed.

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

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

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

And the Saṅgha 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.

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

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

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

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

Mayaṃ kho etarahi, imaṃ visākha-puṇṇamito paramaṃ aṭṭhami-kālam, tassa Bhagavato sarirajjhāpana-kāla-sammatam patvā, imaṃ thānam sampattā.

Now, on this eighth day after the full moon day of Visākha—recognized as the date of the Blessed One's cremation—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyam sakkār'ūpadhānam karitvā,

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

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṃ paṭimaṃ [thūpam] tikkhattum padakkhiṇam karissāma, imaṃ yathā-gahitehi sakkārehi pūjam kurumānā.

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

Sādhu no bhante bhagavā, sucira-parinibbutopi,

ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno.
*Although the Blessed One long ago was totally unbound,
 he is still discernable through the remembrance of his
 perceivable virtues.*

Ime am^hehi gahite sakkāre paṭiggaṇhātu, am^hākam
 dīgha-rattam hitāya suk^hāya.

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

Āsālha Pūjā

(LEADER) Handa mayam buddhassa bhagavato
 pubba-bhāga-namakāram karomase:

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

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (THREE TIMES.)

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

Yam-amha kho mayam, Bhagavantam saraṇam gatā,
 yo no Bhagavā sat^hhā, yassa ca mayam Bhagavato
 dhammam rocema:

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

Ahosi kho so Bhagavā, araham̐ sammā-sambuddho.
 Sattesu kārūññaṃ paṭicca, karuṇāyako hitesī,
 anukampam̐ upādāya, āsālha-puṇṇamiyam̐,
 Bārāṇasiyam̐ isipatane migadāye, pañca-vaggiyānam̐
 bhikkhūnam̐, anuttaram̐ dhamma-cakkaṃ paṭhamam̐
 pavattetvā, cattāri ariya-saccāni pakāsesi.

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

Tasmiñ-ca kho samaye, pañca-vaggiyānam̐
 bhikkhūnam̐ pamukho, āyasmā Aññā-Koṇḍañño,
 Bhagavato dhammam̐ sutvā, virajam̐ vītamalam̐
 dhamma-cakkhum̐ paṭilabhitvā, “Yaṅ-kiñci
 samudaya-dhammam̐ sabban-tam̐ nirodha-
 dhammanti.”

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

Bhagavantam̐ upasampadam̐ yācitvā, Bhagavato-yeva
 santike, ehi-bhikkhu-upasampadam̐ paṭilabhitvā,
 Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho,
 loke paṭhamam̐ 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.

Tasmiñ-cāpi kho samaye, saṅgha-ratanam loke paṭhamam uppannam ahosi. Buddha-ratanam dhamma-ratanam saṅgha-ratananti, ti-ratanam sampuṇṇam ahosi.

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 āsāḷha-puṇṇamī-kālam, tassa Bhagavato dhamma-cakkappavattana-kāla-sammatañ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-sammatañ-ca, ratanattaya-sampuraṇa-kāla-sammatañ-ca patvā, imam ṭhānam sampattā,

Now, on this full-moon day of Āsāḷha—recognized as the date of the Blessed One's setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyam sakkār'ūpadhānam karitvā,

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

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

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

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

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

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

Māgha Pūjā

(LEADER) Handa mayam buddhassa bhagavato
 pubba-bhāga-namakāraṃ karomase:

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

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (THREE TIMES)

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

Ajjāyaṃ māgha-puṇṇami sampattā, māgha-nakkhattena puṇṇa-cando yutto, yattha Tathāgato arahaṃ sammā-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkhaṃ uddisi.

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

Tadā hi aḍḍha-terasāni bhikkhu-satāni, sabbesaṃ-yeva khīṇāsavānaṃ, sabbe te ehi-bhikkhukā, sabbe’pi te anāmantitāva, Bhagavato santikaṃ āgatā, Veḷuvane kalandaka-nivāpe, māgha-puṇṇamiyaṃ vadḍhamānakacchāyāya.

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.

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

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

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

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

Mayan'dāni, imam̃ māgha-puṇṇami-nakkhatta-samayam̃, takkālasadisam̃ sampattā, suciraparinibbutam-pi tam̃ Bhagavantam̃ samanussaramānā, imasmim̃ tassa Bhagavato sakkhibhūte 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 kāyam̃ sakkār'ūpadhānam̃ karitvā,

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

Tassa Bhagavato yathābhucce guṇe anussarantā, imam̃ paṭimā-gharam̃ [thūpam̃] tikkhattum̃ padakkhiṇam̃ karissāma, yathā-gahitehi sakkārehi pūjam̃ kurumānā.

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

Sādhu no bhante Bhagavā, sasāvaka-saṅgho, suciraparinibbutopi, 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 am^hehi gahite sakkāre paṭiggaṇ^hātu, am^hākam
digha-rattam hitāya suk^hāya.

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

* * *

Imehi sakkārehi tam^h Buddhama^h abhipūjayāmi.

Imehi sakkārehi tam^h Dhamma^h abhipūjayāmi.

Imehi sakkārehi tam^h Saṅghama^h abhipūjayāmi.

With these offerings, I pay highest homage to the Buddha.

With these offerings, I pay highest homage to the Dhamma.

With these offerings, I pay highest homage to the Saṅgha.

Buddha-pūjā mah^hātejavanto,

Dhamma-pūjā mahappañño,

Saṅgha-pūjā mah^hābhogāvaho.

Homage to the Buddha brings great majesty;

homage to the Dhamma, great discernment;

homage to the Saṅgha, great wealth.

U Ā Ka Sa, Na Jā Lī Ti pasiddhi lābhā.

Pasanna-cittā sadā sotthi bhavantu me.

U = Uṭṭhāna-sampadā = Being consummate in initiative.

Ā = Ārakkha-sampadā = Being consummate in vigilance.

Ka = Kalyāṇa-mittatā = Admirable friendship.

Sa = Samajivitā = Maintaining one's livelihood in tune.

Na Jā Lī Ti Success Wealth

*(This last line is a charm attributed to Ven. Sivali; the meaning of the
first four syllables is not known.)*

May I always have clear, confident mind-states & prosperity.

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 cetiyam, sabbam sabbattha thāne,
supatitthitam sāriraṅka-dhātum,
mahā-bodhim buddha-rūpam, sakkārattham.

I revere every stupa established in every place, every bodily relic, every Great Bodhi tree, every Buddha image that is an object of veneration.

Aham vandāmi dhātuyo. Aham vandāmi sabbaso.
Icchetam ratanattayam, aham vandāmi sabbadā.

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

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

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

Buddham Dhammam Saṅgham,
jīvitam yāva-nibbānam saraṇam gacchāmi.

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

Parisuddho aham bhante. Parisuddho'ti mam,
Buddho Dhammo Saṅgho dhāretu.

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

Sabbe sattā sadā hontu Averā sukha-jīvino.

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

Katam puñña-phalam mayham

Sabbe bhāgi bhavantu te.

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

Sīluddesa Pāṭha

The Virtue Summary

(LEADER) Handa mayam̐ sīluddesa-pāṭham̐ bhaṇāmasē:

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

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

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, monks, and consummate in the Pāṭimokkha. Live restrained with the restraint of the Pāṭimokkha, 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 Pāṭimokkha. We will live restrained with the restraint of the Pāṭimokkha, 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 Verses to Tāyana

(LEADER) Handa mayam̐ Tāyana-gāthāyo bhaṇāmase:

[Chinda sotam̐] parakkamma

Kāme panūda brāhmaṇa

Nappahāya muni kāme N'ekattam-upapajjati.

Having striven, brāhman, cut the stream. Dispel sensual passions.

Without abandoning sensual passions, a sage

encounters no oneness of mind.

Kayirā ce kayirāthenam̐ Daḥhamenam̐ parakkame

Sithilo hi paribbājo Bhiyyo ākirate rajam̐.

Akataṃ dukkaṭam̐ seyyo Pacchā tappati dukkaṭam̐.

Katañ-ca sukataṃ seyyo Yam̐ katvā nānutappati.

If something's to be done, then work at it firmly,

for a slack going-forth kicks up all the more dust.

It's better to leave a misdeed undone. A misdeed burns you afterward.

Better that a good deed be done that, when done, you don't regret.

Kuso yathā duggahito Hattham'evānukantati

Sāmaññam̐ dupparāmatṭham̐ Nirayāyūpakaddhati.

Yañ-kiñci sithilam̐ kammaṃ

Saṅkiliṭṭhañ-ca yam̐ vatam̐

Saṅkassaram̐ brahma-cariyam̐

Na tam̐ hoti, mahapphalanti.

Just as sharp-bladed grass, if wrongly held,

wounds the very hand that holds it—

the contemplative life, if wrongly grasped, drags you down to hell.

Any slack act, or defiled observance, or fraudulent holy life

bears no great fruit.

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking *bud-* with the in-breath, and *dho* with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect & flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

- a. in long & out long,
- b. in long & out short,
- c. in short & out long,
- d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

- a. the tip of the nose,
- b. the middle of the head,
- c. the palate,
- d. the base of the throat,
- e. the breastbone (the tip of the sternum),
- f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

—Phra Ajaan Lee Dhammadharo

The Buddha's Last Words

Āmantayāmi vo bhikkhave,
Paṭivedayāmi vo bhikkhave:

I address you, monks,

I inform you, monks:

Khaya-vaya-dhammā saṅkhārā,
Appamādena sampādeṭhāti.

Fabrications are subject to ending & decay.

Become consummate

through heedfulness.

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, & pays homage to the Tathāgata with the highest homage. So you should train yourselves: ‘We will keep practicing the Dhamma in accordance with the Dhamma, we will keep practicing masterfully, we will live in accordance with the Dhamma.’ That is how you should train yourselves.

—MahāParinibbāna Sutta
Dīgha Nikāya 16

Palelai Buddhist Temple
S I N G A P O R E



Palelai Buddhis Temple
SINGAPORE