



Theravada buddhists'
CHANTING BOOK

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Introductory chanting

Homage to the Triple Gem

arahaṃ sammā sambuddho bhagavā

buddhaṃ bhagavantaṃ abhivādemī (bow down once)

The Blessed One is an Arahant, the Fully Self-Awaken One, the Exalted One.

To the Buddha, the Exalted One, I pay homage.

svākkhāto bhagavatā dhammo

dhammaṃ namassāmi (bow down once)

Well-taught is the teaching of the Buddha.

To the Teaching I pay homage.

supaṭipanno bhagavato sāvaka-saṅgho

saṅghaṃ namāmi (bow down once)

Well practiced are the Noble Disciples of the Buddha.

I bow down to the Sangha.

namo tassa bhagavato arahato sammā sambuddhassa (3 times)

Homage to the Blessed, Worthy, and Perfectly Enlightened One.

Taking Refuge in the Triple Gem

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 Sangha for Refuge.

dutiyaṃ pi buddhaṃ saraṇaṃ gacchāmi

For the second time, I go to the Buddha for Refuge.

dutiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

For the second time, I go to the Dhamma for Refuge.

dutiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi

For the second time, I go to the Sangha for Refuge.

tatiyaṃ pi buddhaṃ saraṇaṃ gacchāmi

For the third time, I go to the Buddha for Refuge.

tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

1.3. NINE ATTRIBUTES OF THE BUDDHA

For the third time, I go to the Dhamma for Refuge.

tatiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi

For the third time, I go to the Sangha for Refuge.

tisaraṇagamaṇaṃ

Taking Refuge in the Triple Gem

Nine Attributes of the Buddha

itipi so bhagavā arahaṃ sammāsambuddho

The Lord is indeed thus: an Arahant; Perfectly Enlightened One;

vijjācaraṇa-sampanno sugato lokavidū

Perfect in knowing and doing (knowledge and conduct); Going along well (well gone); One who can know all worlds;

anuttaro purisadamma-sārathi

An incomparable trainer of those ready for training;

satthā deva-manussānaṃ buddho bhagavāti

Teacher of gods and men; Awake; Blessed.

Six Attributes of the Dhamma

svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

sandiṭṭhiko akāliko,

Visible here and now, timeless,

ehi-passiko opanayiko

Inviting to come and see, deserving to be used,

paccattaṃ veditabbo viññūhi'ti.

To be seen by the wise each for themselves.

Nine Attributes of the Saṅgha

supaṭipanno bhagavato sāvakasaṅgho

The Community of the Noble Disciples of the Blessed One are
of good conduct;

uju-paṭipanno bhagavato sāvakasaṅgho

The Community of the Noble Disciples of the Blessed One are
of straight conduct;

ñāya-paṭipanno bhagavato sāvakasaṅgho

The Community of the Noble Disciples of the Blessed One are
of conduct conforming with the Path;

sāmīci-paṭipanno bhagavato sāvakaśaṅho

The Community of the Noble Disciples of the Blessed One are
of dutiful conduct;

yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

That is to say, the four pairs of noble men or the eight types of
noble individuals,

esa bhagavato sāvakaśaṅho

This, indeed, is the Community of the Noble Disciples of the
Blessed One:

āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo

Worthy of veneration with offering, worthy of hospitality;
worthy of gifts; worthy of respectful greeting;

anuttaraṃ puñṇakkhettaṃ lokassā 'ti.

The incomparable field in which merit grows for the whole
world.

Invoking Blessings

natthi me saranam aññaṃ buddho me saranam varaṃ

etena saccavajjena hotu no jayamaṅgalaṃ

No other refuge I seek, the Buddha is my sole refuge.

By the power of this truth, may victory and blessing be ours.

natthi me saranam aññaṃ dhammo me saranam varaṃ

etena saccavajjena hotu no jayamaṅgalaṃ.

CHAPTER 1. INTRODUCTORY CHANTING

No other refuge I seek, the Dhamma is my sole refuge.
By the power of this truth, may victory and blessing be ours.

*natthi me saranam aññaṃ saṅgho me saraṇaṃ varaṃ
etena saccavajjena hotu no jayamaṅgalaṃ.*

No other refuge I seek, the Sangha is my sole refuge.
By the power of this truth, may victory and blessing be ours.

*yaṃ kiñci ratanaṃ loke vijjati vividhaṃ puthu
ratanaṃ buddhasamaṃ natthi tasmā sotthi bhavantu no*

Whatever variety of priceless jewels there be in this universe,
There is no jewel equal to the Buddha. By this truth, may we
be prosperous.

*yaṃ kiñci ratanaṃ loke vijjati vividhaṃ puthu
ratanaṃ dhammasamaṃ natthi tasmā sotthi bhavantu no*

Whatever variety of priceless jewels there be in this universe,
There is no jewel equal to the Dhamma. By this truth, may we
be prosperous.

*yaṃ kiñci ratanaṃ loke vijjati vividhaṃ puthu
ratanaṃ saṅghasamaṃ natthi tasmā sotthi bhavantu no*

Whatever variety of priceless jewels there be in this universe,
There is no jewel equal to the Sangha. By this truth, may we
be prosperous.

Morning chanting

Nibbāna

nāmarūpaṃ aniccaṃ khayaṭṭhena

Mind and matter are impermanent in the sense of wasting away.

niccaṃ vata nibbānaṃ

Indeed, *nibbāna* is permanent!

nāmarūpaṃ dukkhaṃ bhayaṭṭhena

Mind and matter are imperfect in the sense of [inherent] danger.

sukhaṃ vata nibbānaṃ

Indeed, *nibbāna* is perfect!

nāmarūpaṃ anattā asāraṇaṭṭhena

CHAPTER 2. MORNING CHANTING

Mind and matter are self-less in the sense of being essence-less.

sāraṃ vata nibbānaṃ

Indeed, *nibbāna* has essence!

nāmarūpaṃ aniccaṃ

Mind and matter are impermanent,

nāmarūpaṃ dukkhaṃ

mind and matter are imperfect,

nāmarūpaṃ anattā

mind and matter are self-less.

niccaṃ vata nibbānaṃ

Indeed, *nibbāna* is permanent,

sukhaṃ vata nibbānaṃ

indeed, *nibbāna* is perfect,

sāraṃ vata nibbānaṃ

indeed, *nibbāna* has essence!

nibbānaṃ paramaṃ sukhaṃ

nibbāna is the highest happiness!

Dependent origination

avijjāpaccayā saṅkhārā;

With ignorance as condition there are (volitional) processes,

the Dhamma I worship the Dhamma

saṅkhārapaccayā viññāṇaṃ;

with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ;

with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṃ;

with mind and body as condition: the six sense spheres,

saḷāyatanapaccayā phasso;

with the six sense spheres as condition: contact,

phassapaccayā vedanā;

with contact as condition: feeling,

vedanāpaccayā taṇhā;

with feeling as condition: craving,

taṇhāpaccayā upādānaṃ;

with craving as condition: attachment,

upādānapaccayā bhavo;

CHAPTER 2. MORNING CHANTING

with attachment as condition: continuation,

bhavapaccayā jātī;

with continuation as condition: birth,

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavantī.

with birth as condition: old age, death, grief, lamentation, pain, sorrow, and despair (all) arise,

evam etassa kevalassa dukkhakkhandhassa samudayo hoti

and so there is an origination of this whole mass of suffering.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāraṇirodhā viññāṇaṇirodho;

from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇaṇirodhā nāmarūpaṇirodho;

from the cessation of consciousness, the cessation of mind and body,

nāmarūpaṇirodhā saḷāyatanaṇirodho;

from the cessation of mind and body, the cessation of the six sense spheres,

The Buddha's First Exclamation

{anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ

Through countless births in saṃsāra I have wandered without
finding

gahakārakaṃ gavesanto dukkhā jāti punappunaṃ

the housebuilder I was seeking; born and suffering again and
again.

gahakāraka diṭṭhosi puna gehaṃ na kāhasi

O housebuilder, now you are seen! You will not build the house
again:

sabbā te phāsukā bhaggā gahakūṭaṃ visaṅkhaṭaṃ

all your rafters have been broken, and the ridgepole has been
destroyed,

visaṅkhāragataṃ cittaṃ taṇhānaṃ khayam-ajjhagā'ti (3 times)

my mind has reached the unconditioned, and craving's end
has been achieved.

Verses of victory

mahākāruṇiko nātho hitāya sabbapāṇinaṃ

The lord of great compassion, for the benefit of all living crea-
tures,

pūretvā pāramī sabbā patto sambodhim uttamaṃ

having fulfilled all the perfections has attained supreme and Complete Awakening.

etena saccavajjena hotu no jayamaṅgalaṃ

By the power of this truth, may victory and blessing be ours.

jayanto bodhiyā mūle sakyānaṃ nandivaḍḍhano

Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evam eva jayo hotu jayassu jayamaṅgale

so may you be successful, may you succeed with the blessing of success!

aparājitapallaṅke sīse paṭhavipukkhaḥ

Seated cross-legged and undefeated on the top of the world

abhiseke sabba-buddhānaṃ aggappatto pamodati

which was consecrated by all Buddhas, he rejoices in the highest attainment.

sunakkhattaṃ sumaṅgalaṃ suppbhātaṃ suhuṭṭhitaṃ

(May there be) good planets, good blessings, good daybreaks, good gifts,

sukhaṇo sumuhutto ca suyitthaṃ brahmacārisu

CHAPTER 2. MORNING CHANTING

good moments, good instants and good sacrifices in the spiritual lives,

padakkhiṇaṃ kayakammaṃ vācākammaṃ padakkhiṇaṃ

(May there be) favourable body-actions, favourable speech-actions

padakkhiṇaṃ manokammaṃ paṇidhi te padakkhiṇā

favourable mind-actions, and favourable aspiration for you.

padakkhiṇāni katvāna labhantatthe padakkhiṇe

And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā viruḥhā buddhasāsane

and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha saha sabbehi ñātibhi

may you be well and happy, together with all your relatives!

bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā

May there be every blessing, and may all of the gods protect us,

sabba-buddhānubhāvena sadā sotthi bhavantu no

by the power of all the Buddhas may we be well forever!

bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā

May there be every blessing, and may all of the gods protect
us,

sabba-dhammānubhāvena sadā sotthī bhavantu no

by the power of all that is Dhamma may we be well forever!

bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā

May there be every blessing, and may all of the gods protect
us,

sabba-saṅghānubhāvena sadā sotthī bhavantu no

by the power of the whole Sangha may we be well forever!

sādhu sādhu sādhu

Evening chanting

Homage to the Buddha of the Past, the Future and the Present

*ye ca **buddhā** atītā ca ye ca buddhā anāgatā
paccupannā ca ye buddhā sabbe vandāmi te ahaṃ*

I pay homage to all the Buddhas of the past, the future and the present.

*ye ca **dhammā** atītā ca ye ca dhammā anāgatā
paccupannā ca ye dhammā sabbe vandāmi te ahaṃ*

... all the Dhamma...

*ye ca **saṅghā** atītā ca ye ca saṅghā anāgatā
paccupannā ca ye saṅghā sabbe vandāmi te ahaṃ*

... all the Sangha...

ye ca **dhātū** atītā ca ye ca dhātū anāgatā
paccupannā ca ye dhātū sabbe vandāmi te ahaṃ

... all the relics...

ye ca **pādā** atītā ca ye ca pādā anāgatā
paccupannā ca ye pādā sabbe vandāmi te ahaṃ

... all the all the footprints of the Buddhas...

ye ca **bodhī** atītā ca ye ca bodhī anāgatā
paccupannā ca ye bodhi sabbe vandāmi te ahaṃ

... all the Bodhi trees....

ye ca **bimbā** atītā ca ye ca bimbā anāgatā
paccupannā ca ye bimbā sabbe vandāmi te ahaṃ

... all the images/statues of the Buddhas...

ye ca **dantā** atītā ca ye ca dantā anāgatā
paccupannā ca ye dantā sabbe vandāmi te ahaṃ

... all the tooth relics...

ye ca **cūlāmanī** atītā ca ye ca cūlāmanī anāgatā
paccupannā ca ye cūlāmanī sabbe vandāmi te ahaṃ

... all the Cūlāmani cetiyas...

ye ca **kesā** atītā ca ye ca kesā anāgatā
paccupannā ca ye kesā sabbe vandāmi te ahaṃ

... all the hair relics (on the head) of the Buddhas...

3.2. HOMAGE TO THE 30 PĀRAMĪ PRACTICES OF THE BUDDHA

*ye ca **moḷī** atītā ca ye ca moḷī anāgatā
paccupannā ca ye moḷī sabbe vandāmi te ahaṃ*
... all the special hairs on the forehead of the Buddhas...

*buddha paccekabuddhānaṃ dhammaṃ saṅghaṃ ca dhātuyo bodhicetiyabimbā-
naṃ atulayā namāmi'haṃ*
The Buddhas, Pacceka-buddhas, their teachings, noble disci-
ples,
The Bodhi tree and chaitiyas, statues, to these incomparable
ones I pay my homage.

Homage to the 30 Pāramī Practices of the Buddha

*āyantu bhonto idha dāna sīla nekkhamma paññā viriya khantī sacca
aditṭhāna mettā upekkhā yuddhāya vo gaṇhatha āvudhāniti.*
Friends in the Dhamma, please come. Let us take up generos-
ity, moral virtue, letting go, wisdom, effort, patience, truth,
determination, loving-kindness and equanimity as weapons
[so that we conquer battles in life].

*itipiso bhagavā **dāna**-pāramisampanno dāna-upapāramisampanno
dāna-paramatthapāramisampanno, buddho mettā mahesi, karuṇā,
muditā, upekkhā pāramisampanno*
This Blessed One is endowed with the perfection of generosity,
with the higher perfection of generosity, and with the high-
est perfection of generosity. He is the Buddha, the Great Sage,
endowed with loving-kindness, compassion, sympathetic joy,
equanimity and perfections.

*itipiso bhagavā **sīla**-pāramisampanno sīla-upapāramisampanno sīla-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of moral virtue, with the higher perfection of moral virtue, and with the highest perfection of moral virtue. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **nekkhamma**-pāramisampanno nekkhamma-upapāramisampanno nekkhamma-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of letting go, with the higher perfection of letting go, and with the highest perfection of letting go. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **paññā**-pāramisampanno, paññā-upapāramisampanno, paññā-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of wisdom, with the higher perfection of wisdom, and with the highest perfection of wisdom. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **virīya**-pāramisampanno virīya-upapāramisampanno virīya-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

3.2. HOMAGE TO THE 30 PĀRAMĪ PRACTICES OF THE BUDDHA

This Blessed One is endowed with the perfection of effort, with the higher perfection of effort, and with the highest perfection of effort. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **khantī**-pāramisampanno khantī-upapāramisampanno khantī-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of patience, with the higher perfection of patience, and with the highest perfection of patience. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **sacca**-pāramisampanno sacca-upapāramisampanno sacca-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of truth, with the higher perfection of truth, and with the highest perfection of truth. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **aditṭhāna**-pāramisampanno aditṭhāna-upapāramisampanno aditṭhāna-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

CHAPTER 3. EVENING CHANTING

This Blessed One is endowed with the perfection of determination, with the higher perfection of determination, and with the highest perfection of determination. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **mettā**-pāramisampanno, mettā-upapāramisampanno, mettā-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of loving-kindness, with the higher perfection of loving-kindness, and with the highest perfection of loving-kindness. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **upekkhā**-pāramisampanno upekkhā-upapāramisampanno upekkhā-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

This Blessed One is endowed with the perfection of equanimity, with the higher perfection of equanimity, and with the highest perfection of equanimity. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

*itipiso bhagavā **dasa**-pāramisampanno dasa-upapāramisampanno dasa-paramatthapāramisampanno, buddho mettā mahesi, karuṇā, muditā, upekkhā pāramisampanno*

3.2. HOMAGE TO THE 30 PĀRAMĪ PRACTICES OF THE BUDDHA

This Blessed One is endowed with the ten perfections, with the higher ten perfections, and with the highest ten perfections. He is the Buddha, the Great Sage, endowed with loving-kindness, compassion, sympathetic joy, equanimity and perfections.

itipiso bhagavā samatiṃsa-pāramisampanno

This Blessed One is endowed with all the thirty perfections.

itipiso bhagavā dhana-pariccāga-dānapāramisampanno

This Blessed One is endowed with the of perfection generosity through giving away wealth.

itipiso bhagavā aṅga-pariccāga-dānapāramisampanno

This Blessed One is endowed with the of perfection generosity through giving away bodily parts.

itipiso bhagavā jīvita-pariccāga-dānapāramisampanno

This Blessed One is endowed with the of perfection generosity through giving away life.

itipiso bhagavā putta-pariccāga-dānapāramisampanno

This Blessed One is endowed with the of perfection generosity through giving away children.

itipiso bhagavā bhariyā-pariccāga-dānapāramisampanno

This Blessed One is endowed with the of perfection generosity through giving away wives.

itipiso bhagavā pañca-mahāpariccāga-dānapāramisampanno

This Blessed One is endowed with the of perfection generosity through five kinds of giving.

itipiso bhagavā buddhattha-cariyāya pāramisampanno

The Blessed One is endowed with perfections that he practiced for the sake of achieving full enlightenment.

itipiso bhagavā ñātattha-cariyāya pāramisampanno

The Blessed One is endowed with perfections that he practiced for the sake of helping his relatives.

itipiso bhagavā lokattha-cariyāya pāramisampanno

The Blessed One is endowed with perfections that he practiced for the sake of helping the world.

itipiso bhagavā tisso cariyāya pāramisampanno

The Blessed One is endowed with perfections for these three purposes.

itipiso bhagavā kāya-sucarita-sampanno.

The Blessed One is endowed with the perfection of bodily actions.

itipiso bhagavā vacī-sucarita-sampanno.

The Blessed One is endowed with the perfection of speech.

*itipiso bhagavā **mano-sucarita**-sampanno.*

The Blessed One is endowed with the perfection of mental actions.

*itipiso bhagavā **tividha-sucarita**-sampanno.*

The Blessed One is endowed with the perfection of these three kinds of actions.

itipiso bhagavā buddho anantādiguṇo itipiso bhagavā itipi

The Blessed One is one that has such innumerable attributes.
This Blessed One is like this.

The Discourse on Loving-bkindness

1. *karaṇīyam atthakusalena yanta santaṃ padaṃ abhisamecca*

This is what should be done by one skilled in the good, having made the breakthrough to that peaceful state:

sakko ujū ca suhujū ca sūvaco cassa mudu anatiṃānī

he should be able, upright, and very upright, amenable to advice and gentle, without arrogance.

2. *santussako ca subhāro ca appakicco ca sallahukavutti*

[He should be] content and easily supported, of few duties and a frugal way of living;

santindriyo ca nipako ca appagabbho kulesu ananugiddho
of peaceful faculties and judicious, courteous, without greed
when among families.

3. *na ca khuddam ācare kiñci yena viññū pare upavadeyyuṃ*
He should not do anything, however slight, because of which
other wise people might criticize him.

sukhino va khemino hontu sabbe sattā bhavantu sukhittā
May all beings be happy and secure; may they be inwardly
happy!

4. *ye keci pāṇabhūtatti tasā vā thāvarā va anavasesā*
Whatever living beings there are whether frail or firm, with-
out omission,

dīghā vā ye va mahantā majjhimā rassakā aṇukathulā
those that are long or those that are large, middling, short,
fine, or gross;

5. *diṭṭhā vā ye va adiṭṭhā ye va dūre vasanti avidūre*
whether they are seen or unseen, whether they dwell far or
near,

bhūtā va sambhavesī va sabbasattā bhavantu sukhittā
whether they have come to be or will come to be, may all be-
ings be inwardly happy!

6. *na paro paraṃ nikubbetha nātimaññetha katthaci na kañci*
No one should deceive another, nor despise anyone anywhere.

3.3. THE DISCOURSE ON LOVING-BKINDNESS

byārosanā paṭighasaññā nāññam aññassa dukkham iccheyya

Because of anger and thoughts of aversion no one should wish suffering for another.”

7. *mātā yathā niyaṃ puttam āyusā ekaputtam anurakkhe*

Just as a mother would protect her son, her only son, with her own life,

evam pi sabbabhūtesu mānasam bhāvaye aparimāṇam

so one should develop toward all beings a state of mind without boundaries.

8. *mettañ ca sabbalokasmi mānasam bhāvaye aparimāṇam*

And toward the whole world one should develop loving-kindness,

uddham adho ca tiriyañ ca asambādham averam asapattam

a state of mind without boundaries — above, below, and across — unconfined, without enmity, without adversaries.

9. *tiṭṭham caraṃ nisinno vā sayāno yāva tāssa vigatamiddo*

Whether standing, walking, sitting, or lying down, as long as one is not drowsy,

etaṃ satim adhiṭṭheyya brahman etaṃ vihāram idham āhu

one should resolve on this mindfulness: they call this a divine dwelling here.

10. *diṭṭhiñ ca anupaggamma sīlavā dassanena sampanno*

CHAPTER 3. EVENING CHANTING

Not taking up any views, possessing good behavior, endowed
with vision,

kāmesu vineyya gedhaṃ na hi jātuggabbhaseyya punareti' ti
having removed greed for sensual pleasures, one never again
comes back to the bed of a womb.

karaṇīyamettā suttaṃ
Loving-kindness sutta

Blessing

bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā
May there be every blessing, and may all of the gods protect
us,

sabba-buddhānubhāvena sadā sotthi bhavantu no
by the power of all the Buddhas may we be well forever!

bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā
May there be every blessing, and may all of the gods protect
us,

sabba-dhammānubhāvena sadā sotthi bhavantu no
by the power of all that is Dhamma may we be well forever!

bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā

May there be every blessing, and may all of the gods protect
us,

sabba-saṅghānubhāvena sadā sotthī bhavantu no

by the power of the whole Sangha may we be well forever!

sādhū sādhū sādhū

Aspirations and Sharing Merits

Aspirations

iminā dhammakammena

By this righteous action,

imasmim buddhasāsane

in this Buddha's dispensation,

nibbānaṃ pāpuṇeyyāmi

may I attain *nibbāna*,

anventi me upāsakā

and the lay-followers follow in my footsteps.

sace nibbānaṃ nādhigaccheyyaṃ

CHAPTER 4. ASPIRATIONS AND SHARING MERITS

If I do not reach *nibbāna*,
paññāvasmiṃ visārado
with absolute confidence in the Wise One,
saṃsārento pi saṃsāre
even wandering in samsara,
kule uttamake ahaṃ
I will be in high family.

yadā ariyametteyo
When Ariya Metteya,
buddho atthi anāgate
The Buddha, lives in the future
aham pi sāsane jāto
Being also born in His dispensation
pabbaje jinasantike
May I go forth in His presence.

paññāvā iddhisampanno

Endowed with wisdom and psychic powers,

pākato iva candimā

like the Moon clearly seen,

dhāreyyaṃ piṭakattaye

may I keep the three *Piṭakas*

sāsane saniyyānike'ti

in the dispensation that leads to freedom.

imāya dhammānudhammapaṭipattiyā buddhaṃ pūjemi

By this practice in conformity with the Dhamma I worship the
Buddha,

imāya dhammānudhammapaṭipattiyā dhammaṃ pūjemi

by this practice in conformity with the Dhamma I worship the
Dhamma,

imāya dhammānudhammapaṭipattiyā saṅghaṃ pūjemi

by this practice in conformity with the Dhamma I worship the
Saṅgha,

addhā imāya paṭipadāya jātijarābyādhimaraṇamhā parimuccisāmi

by this practice may I be freed from birth, old age, sickness
and death.

Sharing Merits

idaṃ me puññaṃ āsavakkhayāvahaṃ hotu

May this merit of mine bring about the destruction of the pollutants.

idaṃ me puññaṃ nibbānassa paccayo hotu

May this merit of mine be a condition for (gaining) *nibbāna*.

mama puññabhāgaṃ sabbasattānaṃ bhājemi

I share my portion of merits with all beings,

te sabbe me samaṃ puññabhāgaṃ labhantu

may all of them share my portion of merits evenly.

sādhū sādhū sādhū

In Lithuanian

Daug gerų darbų sukaupia praeityje ir dabar,
nuopelnais gerų darbų dalinamės mes su visais,
su būtybėmis dangiškosioms, su žmonėmis ir kitais.
Te jie džiaugiasi nuoširdžiai gėriu, kurį nešame,
ir naudą tų gerų darbų te patiria kiekvienas.

sādhū sādhū sādhū

Drauge mes buvome dosnūs,
laikėmės dorovės principų,
medituodami vystėme protą.
Sukauptais nuopelnais dalinamės su visais.
Tegul tuos nuopelnus palaiko mūsų atida,
ir jie saugiai būna mūsų širdyse,
kol pasieksim nibbaną,
tikrąją laisvę, ramybę ir laimę.

sādhū sādhū sādhū

In English

Merit's been accumulated
In the past lives and in this.
That merit we now share with all,
Beings that are near and far.
May they all truly rejoice
in the good that's done by us;
And, then the benefits of our merits,
May receive each and every one of them.
sādhū sādhū sādhū

Together and in unity,
Generosity has been performed;
Holy moral codes observed;

And, meditative minds cultivated.
May the merits of these
Be shared by one and all;
But, taken away by none.
Let them be sustained through mindfulness,
And, also securely deposited
In our hearts,
Until we realize *nibbana*,
True liberation, peace, and happiness.
sādhū sādhū sādhū Merit's been accumulated
In the past lives and in this.
That merit we now share
With all beings near and far.
May they all truly rejoice
in the good that's done by us;
And, then the benefits of our merits,
May receive each one of them.

sādhū sādhū sādhū

Together and in unity,
Generosity has been performed;
Holy moral codes observed;
And, meditative minds cultivated.
May the merits of these deeds
Be shared by one and all;

But, taken away by none.
Let them be sustained through mindfulness,
And, also securely deposited
In our hearts,
Until we realize *nibbana*,
True liberation, peace, and happiness.

sādhū sādhū sādhū

Precepts

Five Precepts

Requesting the Three Refuges and the Precepts

*ahaṃ ayye/bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi
anuggahaṃ katvā sīlaṃ detha me ayye/bhante*

Venerable Lady/Sir, I am requesting for the five precepts together with the Three Refuges. Do a favour, Venerable, give me the precepts.

teacher: *yam ahaṃ vadāmi taṃ vadetha*

Repeat what I say.

ama ayye/bhante

Yes, Venerable Lady/Sir.

Going to the Three Refuges

namo tassa bhagavato arahato sammāsambuddhasa (3 times)

Homage to the Blessed, Worthy, and Perfectly Enlightened 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 Sangha for Refuge.

dutiyaṃ pi buddhaṃ saraṇaṃ gacchāmi

For the second time, I go to the Buddha for Refuge.

dutiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

For the second time, I go to the Dhamma for Refuge.

dutiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi

For the second time, I go to the Sangha for Refuge.

tatiyaṃ pi buddhaṃ saraṇaṃ gacchāmi

For the third time, I go to the Buddha for Refuge.

tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

For the third time, I go to the Dhamma for Refuge.

tatiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi

For the third time, I go to the Sangha for Refuge.

teacher: *tisaraṇagamaṇaṃ pariṇṇaṃ*

Going to the Three Refuges has been fulfilled.

ama ayye/bhante

Yes, Venerable Lady/Sir.

Five Precepts

1. *pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from taking the life of any living creature.

2. *adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from taking that which is not given.

3. *kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from sexual misconduct.

4. *musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from lying.

5. *surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from consuming intoxicating drink and drugs which lead to carelessness.

idaṃ me puññaṃ āsavakkhayāvahaṃ hotu

May this merit of mine bring about the destruction of the pollutants.

idaṃ me sīlaṃ nibbānassa paccayo hotu

May this merit of mine be a condition for (gaining) nibbāna.

teacher: *tisaraṇena saha pañcasīlaṃ dhammaṃ sādhukaṃ katvā apamādena sampādetha*

You have properly taken the five precepts together with the Three Refuges. Now, strive diligently.

ama ayye/bhante

Yes, Venerable Lady/Sir.

Eight Precepts

Requesting the Three Refuges and the Precepts

aḥaṃ ayye/bhante tisaraṇena saha atthaṅgasamannāgataṃ uposathasīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me ayye/bhante

Venerable Lady/Sir, I am requesting for the eight *uposatha* precepts together with the Three Refuges. Do a favour, Venerable, give me the precepts.

teacher: *yam ahaṃ vadāmi taṃ vadetha*
Repeat what I say.

ama ayye/bhante
Yes, Venerable Lady/Sir.

Going to the Three Refuges

namo tassa bhagavato arahato sammāsambuddhasa (3 times)
Homage to the Blessed, Worthy, and Perfectly Enlightened 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 Sangha for Refuge.

dutiyaṃ pi buddhaṃ saraṇaṃ gacchāmi
For the second time, I go to the Buddha for Refuge.

dutiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

For the second time, I go to the Dhamma for Refuge.

dutiyam pi saṅgham saraṇam gacchāmi

For the second time, I go to the Sangha for Refuge.

tatiyam pi buddham saraṇam gacchāmi

For the third time, I go to the Buddha for Refuge.

tatiyam pi dhammam saraṇam gacchāmi

For the third time, I go to the Dhamma for Refuge.

tatiyam pi saṅgham saraṇam gacchāmi

For the third time, I go to the Sangha for Refuge.

teacher: *tisaraṇagamanam paripunnam*

Going to the Three Refuges has been fulfilled.

ama ayye/bhante

Yes, Venerable Lady/Sir.

Eight Precepts

1. *pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from taking the life of any living creature.

2. *adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from taking that which is not given.

3. *abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from any intentional sexual activity.

4. *musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from lying.

5. *surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. *vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from eating at inappropriate times.

7. *nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the training rule to refrain from singing, dancing and other entertainments, beautification, and adornment.

8. *uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi*

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

idaṃ me puññaṃ āsavakkhayāvahaṃ hotu

CHAPTER 5. PRECEPTS

May this merit of mine bring about the destruction of the pollutants.

idaṃ me sīlaṃ nibbānassa paccayo hotu

May this merit of mine be a condition for (gaining) *nibbāna*.

teacher: *tisaraṇena saha atthaṅgasamannāgataṃ uposathasīlaṃ dhammaṃ sādhukaṃ katvā appamādena sampādetha*

You have properly taken the eight *uposatha* precepts together with the Three Refuges. Now, strive diligently.

ama ayye/bhante

Yes, Venerable Lady/Sir.

Suttas

The Discourse that Set the Dhamma Wheel Rolling

Dhammacakkappavattanasuttaṃ

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati

Once, the Blessed One was living near Bārāṇasī,

isipatane migadāye

at the Deer Park in Isipatana.

tatra kho bhagavā pañcavaggiye bhikkhū āmantesi

Then the Blessed One addressed the group-of-five monks, saying:

dveme bhikkhave antā

“There are these two extremes, monks,

pabbajitena na sevitabbā

that one who has gone forth ought not to associate with,

katame dve

which two?

yo cāyaṃ kāmesu kāmasukhallikānuyogo

which is this: devotion and clinging to the pleasure in sense pleasures,

hīno gammo pothujjaniko anariyo anatthasaṃhito

which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṃ attakilamathānuyogo

and this: devotion to self-mortification,

dukkho anariyo anatthasaṃhito

which is painful, ignoble, and not connected with the goal.

ete kho bhikkhave ubho ante anupagamma

Not having approached either of these two extremes, monks,

majjhimā paṭipadā tathāgatena abhisambuddhā

the middle practice was awakened to by the Realised One,

cakkhukaraṇī ñāṇakaraṇī

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

which produces vision, produces knowledge,

upasamāya abhiññāya sambodhāya nibbānāya saṁvattati

and which leads to peace, deep knowledge, Complete Awakening, and Emancipation.

katamā ca sā bhikkhave

Now what is, monks,

majjhimā paṭipadā tathāgatena abhisambuddhā

this middle practice that was awakened to by the Realised One,

cakkhukaraṇī ñāṇakaraṇī

which produces vision, produces knowledge,

upasamāya abhiññāya sambodhāya nibbānāya saṁvattati

and which leads to peace, deep knowledge, Complete Awakening, and Emancipation?

ayam eva ariyo aṭṭhaṅgiko maggo

It is this Eightfold Noble Path,

seyyathidaṃ sammādiṭṭhi sammāsaṅkappo

as follows: right view, right thought,

sammāvācā sammākammanto

right speech, right action,

sammājīvo sammāvāyāmo

right livelihood, right effort,

sammāsati sammāsamādhī

right mindfulness, right concentration.

ayaṃ kho sā bhikkhave

This is the middle practice, monks,

majjhimā paṭipadā tathāgatena abhisambuddhā

that was awakened to by the Realised One,

cakkhukaraṇī ñāṇakaraṇī

which produces vision, produces knowledge,

upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

and which leads to peace, deep knowledge, Complete Awakening, and Emancipation.

idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ

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

jāti pi dukkhā

birth is suffering

jarā pi dukkhā

also old age is suffering

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

byādhi pi dukkho

also sickness is suffering

maraṇam pi dukkhaṃ

also death is suffering

appiyeḥi sampayogo dukkho

being joined to what is not dear is suffering

piyeḥi vippayogo dukkho

being separated from what is dear is suffering

yam picchaṃ na labhati tam pi dukkhaṃ

also not to obtain what one longs for is suffering

saṃkhittena pañcupādānakkhandhā dukkhā

in brief, the five constituent parts (of mind and body) that provide fuel for attachment are suffering.

idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccaṃ

Now this, monks, is the noble truth of the arising of suffering:

yā yaṃ taṇhā ponobbhavikā

it is that craving which leads to continuation in existence,

nandirāgasahagatā

which is connected with enjoyment and passion,

tatrataṭṭhābhinandinī

greatly enjoying this and that,

seyyathidaṃ kāmataṇhā

as follows: craving for sense pleasures

bhavataṇhā vibhavataṇhā

craving for continuation, craving for discontinuation.

idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccaṃ

Now this, monks, is the noble truth of the cessation of suffering:

yo tassā yeva taṇhāya

it is of that craving

asesavirāgaṇirodho cāgo

the complete fading away and cessation without remainder, liberation,

paṭinissaggo mutti anālayo

letting go, release, and non-adherence.

idaṃ kho pana bhikkhave dukkhanirodhagāminiṃ paṭipadā ariyasaccaṃ

Now this, monks, is the noble truth of the practice leading to the end of suffering,

āyam eva ariyo aṭṭhaṅgiko maggo

it is this Eightfold Noble Path,

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

seyyathidaṃ sammādiṭṭhi sammāsaṅkappo

as follows: right view, right thought,

sammāvācā sammākammanto

right speech, right action,

sammāājīvo sammāvāyāmo

right livelihood, right effort,

sammāsati sammāsamādhi

right mindfulness, right concentration.

idaṃ dukkhaṃ ariyasacca’nti

“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyya’nti

Now that to which “this is the noble truth of suffering” refers
(i.e. suffering itself) ought to be fully known

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññāta'nti

Now that to which “this is the noble truth of suffering” refers
has been fully known -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

'idaṃ dukkhasamudayaṃ ariyasacca'nti

“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabba'nti

Now that to which “this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīna'nti

Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

‘idaṃ dukkhanirodhaṃ ariyasacca’nti

“This is the noble truth of the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabba’nti

Now that to which “this is the noble truth of the cessation of suffering” refers (i.e. Emancipation) ought to be experienced

-

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikata’nti

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

Now that to which “this is the noble truth of the cessation of suffering” refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi ñāṇam udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

‘idaṃ dukkhanirodhagāminī paṭipadā ariyasacca’nti

“This is the noble truth of the practice going to the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi ñāṇam udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabba’nti

Now that to which “this is the noble truth of the practice leading to the end of suffering” refers (i.e. the practice itself) ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

*taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhā-
vita'nti*

Now that to which “this is the noble truth of the practice lead-
ing to the end of suffering” refers has been developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi

vision arose, knowledge arose, wisdom arose,

vijjā udapādi āloko udapādi

understanding arose, light arose.

yāva kīvaṃ ca me bhikkhave imesu catūsu ariyasaccesu

For as long as to me, monks, in regard to these four noble
truths

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

evaṃ tiparivattaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ
- turned like this, in three ways, twelvefold - knowledge and
insight as it really is

na suvisuddhaṃ ahosi
was not quite clear

neva tāvāhaṃ bhikkhave
for that long, monks,

sadevake loke
I did not declare to the world with its gods,

samāraṃ sabrahmaṃ
Māra, and Brahmā,

sassamaṇabrāhmaṇiṇiṃ pajāya
to this generation, with its ascetics and brāhmaṇas,

sadevamanussāya
princes and men,

anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsiṃ
that I was fully awakened with unsurpassed complete awak-
ening.

yato ca kho me bhikkhave imesu catūsu ariyasaccesu
But when to me, monks, in regard to these four noble truths

evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ

- turned like this, in three ways, twelvefold - knowledge and insight as it really is

suvisuddhaṃ ahosi

was quite clear

athāhaṃ bhikkhave

then, monks, I

sadevake loke

did declare to the world with its gods,

samārake sabrahmake

Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya

to this generation, with its ascetics and brāhmaṇas,

sadevamanussāya

princes and men,

anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsiṃ

that I was fully awakened with unsurpassed complete awakening.

ñāṇaṃ ca pana me dassanaṃ udapādi

To me knowledge and insight arose:

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

akuppā me vimutti

“Sure is my liberation

ayam antimā jāti

this is my last birth

natthidāni punabbhavo’ti

now there is no continuation of existence.”

idam avoca bhagavā

The Blessed One said this,

attamanā pañcavaggiyā bhikkhū

and the group-of-five monks were uplifted

bhagavato bhāsitaṃ abhinandun’ti

and greatly rejoiced in what was said by the Blessed One.

imasmiñ ca pana veyyākaraṇasmiṃ bhaññamāne

Moreover, as this sermon was being given,

āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi

to the venerable Koṇḍañña: the dust-free, stainless, Vision-of-the-Dhamma arose:

yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’nti

CHAPTER 6. SUTTAS

“Whatever has the nature of arising, all that has the nature of ceasing.”

pavattite ca pana bhagavatā dhammacakke

Now when the Dhamma Wheel was set rolling by the Blessed One

bhum mā devā saddamanussāvesuṃ

the Earth gods let loose a cry:

etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye

“Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ dhammacakkaṃ pavattitaṃ

the unsurpassed Dhamma Wheel has been set rolling by the Blessed One,

appaṭivattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā mārena vā

or by a god or by a Māra

brahmunā vā kenaci vā lokasmi’nti

or by a Brahmā or by anyone in the world.”

bhum mānaṃ devānaṃ saddaṃ sutvā

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

Having heard the cry of the Earth gods

cātumahārājikā devā saddam anussāvesuṃ

the gods called the Four Great Kings let loose a cry:...

cātumahārājikānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called the Four Great Kings

tāvatiṃsā devā saddam anussāvesuṃ

the gods called the Thirty-three let loose a cry:...

tāvatiṃsānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called the Thirty-three

yāmā devā saddam anussāvesuṃ

The Yāma gods let loose a cry:...

yāmānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Yāma gods

tusitā devā saddam anussāvesuṃ

the Contented gods let loose a cry:...

tusitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Contented gods

nimmānaratī devā saddam anussāvesuṃ

the gods Delighting in Creation let loose a cry:...

nimmānaratīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods Delighting in Creation

paranimmitavasavattī devā saddaṃ anussāvesuṃ

the gods Wielding Power over the Creation of Others let loose
a cry:...

paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods Wielding Power over the Cre-
ation of Others

brahmaparisajjā devā saddamanussāvesuṃ

the gods called Retinue of Brahma let loose a cry:...

brahmaparisajjānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called Retinue of Brahma

brahmapurohitā devā saddamanussāvesuṃ

the gods called Ministers of Brahma let loose a cry:...

brahmapurohitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called Ministers of Brahma

mahābrahmā devā saddamanussāvesuṃ

the gods called Great Brahmas let loose a cry:...

mahābrahmānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called Great Brahmas

parittābhā devā saddamanussāvesuṃ

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

gods of Limited Radiance let loose a cry:...

parittābhānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods of Limited Radiance

appamāṇābhā devā saddamanussāvesuṃ

gods of Unbounded Radiance let loose a cry:...

appamāṇābhānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods of Unbounded Radiance

ābhassarā devā saddamanussāvesuṃ

gods of Streaming Radiance let loose a cry:...

ābhassarānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods of Streaming Radiance

parittasubhā devā saddamanussāvesuṃ

gods of Limited Glory let loose a cry:...

parittasubhānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods of Limited Glory

appamāṇasubhā devā saddamanussāvesuṃ

gods of Unbounded Glory let loose a cry:...

appamāṇasubhānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods of Unbounded Glory

subhakiṇhā devā saddamanussāvesuṃ

gods of Refulgent Glory let loose a cry:...

subhakiṇhānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods of Refulgent Glory

vehapphalā devā saddamanussāvesuṃ

Very Fruitful gods let loose a cry:...

vehapphalānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of Very Fruitful gods

avihā devā saddamanussāvesuṃ

gods not Falling Away let loose a cry:...

avihānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of gods not Falling Away

atappā devā saddamanussāvesuṃ

Untroubled gods let loose a cry:...

atappānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of Untroubled gods

sudassā devā saddamanussāvesuṃ

Beautiful gods let loose a cry:...

sudassānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of Beautiful gods

sudassī devā saddamanussāvesuṃ

6.1. THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING

Clear-sighted gods let loose a cry:...

sudassīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of Clear-sighted gods

akaniṭṭhā devā saddamanussāvesuṃ

Peerless gods let loose a cry:

etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye

“Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ dhammacakkaṃ pavattitaṃ

the unsurpassed Dhamma Wheel has been set rolling by the
Blessed One,

appaṭivattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā mārena vā

or by a god or by a Māra

brahmunā vā kenaci vā lokasmi’nti

or by a Brahmā or by anyone in the world.”

itiha tena khaṇena

Thus at that moment,

tena layena

at that instant,

tena muhuttēna

at that second,

yāva brahmalokā saddo abbhuggacchi

that cry reached as far as the Brahmā worlds,

ayañ ca dasasahassilokadhātu

and this ten-thousand world-element

saṅkampi sampakampi sampavedhi

moved, wavered, and shook,

appamāṇo ca uḷāro obhāso loke pāturahosi,

and great and measureless light became manifest in the world,

atikkamma devānaṃ devānubhāvanti

transcending the godly power of the gods.

atha kho bhagavā

Then the Blessed One

imaṃ udānaṃ udānesi

uttered this inspired utterance:

aññāsi vata, bho, koṇḍañño

“Koṇḍañña surely knows,

aññāsi vata, bho, koṇḍañño”ti

Koṇḍañña surely knows.”

iti hidaṃ āyasmato koṇḍaññassa

Thus to the venerable Koṇḍañña

aññāsikoṇḍañño tveva nāmaṃ ahoṣīti

came the name Aññāsi Koṇḍañña (Koṇḍañña, he-who-knows).

dhammacakkappavattanasuttaṃ niṭṭhitaṃ

The Discourse that Set the Dhamma Wheel Rolling is finished

Sutta about Gems

Ratanasuttaṃ

1. *yānīdha bhūtāni samāgatāni bhum māni vā yāni va antalikkhe*

Whatever beings are gathered here, whether of the earth or in the sky,

sabbeva bhūtā sumanā bhavantu athopi sakkacca suṇantu bhāsitaṃ

may all beings indeed be happy and then listen carefully to what is said.

2. *tasmā hi bhūtā nisāmetha sabbe mettaṃ karotha mānusiya pajāya*

Therefore, O beings, all of you listen; show loving-kindness to the human population,

divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkhatha appamattā.
who day and night bring you offerings; therefore, being heedful, protect them.

3. *yaṃ kiñci vittaṃ idha vā huraṃ vā saggesu vā yaṃ ratanaṃ paṇītaṃ*

Whatever treasure exists here or beyond, or the sublime gem in the heavens,

na no samaṃ atthi tathāgatena idam pi buddhe ratanaṃ paṇītaṃ
there is none equal to the Tathāgata. This too is the sublime gem in the Buddha:

etena saccena suvatthi hotu

by this truth, may there be safety!

4. *khayaṃ virāgaṃ amataṃ paṇītaṃ yadajjhagā sakyamunī samāhito*

Destruction, dispassion, the deathless, the sublime, which Sakyamuni, concentrated, attained:

na tena dhammena samatthi kiñci idam pi dhamme ratanaṃ paṇītaṃ

there is nothing equal to that Dhamma. This too is the sublime gem in the Dhamma:

etena saccena suvatthi hotu

by this truth, may there be safety!

5. *yaṃ buddhaseṭṭho parivaṇṇayī suciṃ samādhim ānantarikaññaṃ āhu*

The purity that the supreme Buddha praised, which they call concentration without interval —

samādhinā tena samo na vijjati idam pi dhamme ratanaṃ paṇītaṃ
the equal of that concentration does not exist. This too is the sublime gem in the Dhamma:

etena saccena suvatthi hotu

by this truth, may there be safety!

6. *ye puggalā aṭṭha sataṃ pasatthā cattāri etāni yugāni honti*

The eight persons praised by the good constitute these four pairs.

te dakkhiṇeyyā sugatassa sāvakā etesu dinnāni mahapphalāni

These, worthy of offerings, are the Fortunate One's disciples; gifts given to them yield abundant fruit.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Sangha: by this truth, may there be safety!

7. *ye suppayuttā manasā dalhena nikkāmino gotamasāsanamhi*

Those who strived well with a firm mind, who are desireless in Gotama's teaching,

te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā

have reached attainment, having plunged into the deathless,
enjoying perfect peace obtained free of charge.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Sangha: by this truth, may
there be safety!

8. *yathindakhīlo pathavissito siyā catubbhi vātehi asampakampiyo*

As a gate post, planted in the ground, would be unshakable by
the four winds,

tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati

similarly I speak of the good person who, having experienced
them, sees the noble truths.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Sangha: by this truth, may
there be safety!

9. *ye ariyasaccāni vibhāvayanti gambhīrapaññena sudesitāni*

Those who have cognized the noble truths well taught by the
one of deep wisdom,

kiñcāpi te honti bhusaṃ pamattā na te bhavaṃ aṭṭhamam ādiyanti

even if they are extremely heedless, do not take an eighth ex-
istence.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Sangha: by this truth, may there be safety!

10. *sahāvassa dassanasampadāya tayassu dhammā jahitā bhavanti*

Together with one's achievement of vision three things are discarded:

sakkāyadiṭṭhī vicikicchitañca sīlabbataṃ vāpi yadatthi kiñci
the view of the personal entity and doubt, and whatever good behavior and observances there are.

11. *catūhapāyehi ca vipbamutto chaccābhiṭṭhānāni abhabba kātum*

One is also freed from the four planes of misery and is incapable of doing six deeds.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
This too is the sublime gem in the Sangha: by this truth, may there be safety!

12. *kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā*
Although one does a bad deed by body, speech, or mind,

abhabba so tassa paṭicchadāya abhabbatā diṭṭhapadassa vuttā
one is incapable of concealing it; such inability is stated for one who has seen the state.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu
This too is the sublime gem in the Sangha: by this truth, may there be safety!

13. *vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ gimhe*

like a woodland thicket with flowering crests in a summer month, in the first of the summer,

tathūpamaṃ dhammavaraṃ adesayī nibbānagāmiṃ paramaṃhitāya

just so he taught the excellent Dhamma, leading to nibbāna, for the supreme welfare.

idam pi buddhe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Buddha: by this truth, may there be safety!

14. *varo varaññū varado varāharo anuttaro dhammavaraṃ adesayī*

The excellent one, knower of the excellent, giver of the excellent, bringer of the excellent, the unsurpassed one taught the excellent Dhamma.

idam pi buddhe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Buddha: by this truth, may there be safety!

15. *khīṇaṃ purāṇaṃ nava natthi sambhavaṃ, virattacittāyatike bhavasmiṃ*

The old is destroyed, there is no new origination, their minds are dispassionate toward future existence.

te khīṇabījā avirūḷhichandā nibbanti dhīrā yathāyaṃ padīpo

With seeds destroyed, with no desire for growth, those wise ones are extinguished like this lamp.

idam pi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

This too is the sublime gem in the Sangha: by this truth, may there be safety!

16. *yānīdha bhūtāni samāgatāni bhum māni vā yāni va antalikkhe*

Whatever beings are gathered here, whether of the earth or in the sky,

tathāgataṃ devamanussapūjitaṃ buddhaṃ namassāma suvatthi hotu

we pay homage to the thus-gone Buddha, venerated by devas and humans: may there be safety!

17. *yānīdha bhūtāni samāgatāni bhum māni vā yāni va antalikkhe*

Whatever beings are gathered here, whether of the earth or in the sky,

tathāgataṃ devamanussapūjitaṃ dhammaṃ namassāma suvatthi hotu

we pay homage to the thus-gone Dhamma, venerated by devas and humans: may there be safety!

18. *yānīdha bhūtāni samāgatāni bhum māni vā yāni va antalikkhe*

Whatever beings are gathered here, whether of the earth or in the sky,

tathāgataṃ devamanussapūjitaṃ saṅghaṃ namassāma suvatthi hotu

CHAPTER 6. SUTTAS

we pay homage to the thus-gone Sangha, venerated by devas
and humans: may there be safety!

ratanasuttaṃ niṭṭhitam

The end of the *sutta* about Gems.

