

# **Chanting Book · Volume Two**

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Suttas, Parittas and Funeral Chanting  
Pāli and English

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# Contents

## Part I The Cardinal Suttas 1

Setting in Motion the Wheel of Dhamma

Dhammacakkappavattana Sutta . . . . . 2 / 3

The Characteristic of Not-Self

Anatta-lakkhaṇa Sutta . . . . . 14 / 15

The Fire Sermon

Āditta-pariyāya Sutta . . . . . 24 / 25

## Part II Parittas 31

Invitation to the Devas . . . . . 32

Pubba-bhāga-nama-kāra-pāṭho . . . . . 32

Saraṇa-gamana-pāṭho . . . . . 33

Nama-kāra-siddhi-gāthā . . . . . 33

Sambuddhe . . . . . 34

Namo-kāra-aṭṭhaka . . . . . 35

Maṅgala-sutta . . . . . 35

Ratana-sutta . . . . .	37
Karaṇīya-metta-sutta . . . . .	39
Khandha-parittam . . . . .	40
Mora-parittam . . . . .	41
Vaṭṭaka-parittam . . . . .	42
Buddha-dhamma-saṅgha-guṇā . . . . .	43
Āṭānāṭiya-parittam . . . . .	44
N’atthi me saraṇam aññaṃ . . . . .	45
Yaṅkiñci ratanam loke . . . . .	45
Sakkatvā . . . . .	46
Aṅguli-māla-parittam . . . . .	46
Bojjh’aṅga-parittam . . . . .	47
Abhaya-parittam . . . . .	48
Devatā-uyyोजना-gāthā . . . . .	48
Jaya-maṅgala-aṭṭha-gāthā . . . . .	49
Jaya-parittam . . . . .	50
Bhavatu sabba-maṅgalam . . . . .	51
The Twenty-Eight Buddhas’ Protection	
Āṭānāṭiya Paritta (long version) . . . . .	52 / 53

### **Part III    Funeral Chanting** **61**

Dhamma-saṅgaṇī-mātikā . . . . . **62**

Paṭṭhāna-mātikā-pāṭho . . . . . **64**

Vipassanā-bhūmi-pāṭho . . . . . **65**

Paṃsu-kūla for the dead . . . . . **67**

Paṃsu-kūla for the living . . . . . **67**

### **Part IV    Appendix** **69**

Pāli Phonetics and Pronunciation . . . . . **70**

Glossary of Pāli Terms . . . . . **74**

# Abbreviations

DN	Dīgha Nikāya
MN	Majjhima Nikāya
SN	Samyutta Nikāya
AN	Aṅguttara Nikāya
Vin	Vinaya Piṭaka
Sn	Sutta Nipāta
Dhp	Dhammapada
Khp	
J	
MJG	
Trad.	Traditional chant



# List of First Lines

Aciraṃ vat'ayaṃ kāyo . . . . .	67
Aniccā vata saṅkhārā . . . . .	67
Asevanā ca bālānaṃ . . . . .	35
Atthi loke sīla-guṇo . . . . .	42
Bāhuṃ sahaṣṣam-abhinimmita sāvudhan-taṃ . . . .	49
Bhavatu sabba-maṅgalaṃ . . . . .	51
Bojjh'aṅgo sati-saṅkhāto . . . . .	47
Buddhaṃ saraṇaṃ gacchāmi . . . . .	33
Dukkhaṃ pattā ca niddukkhā . . . . .	48
Hetu-paccayo . . . . .	64
Iti pi so bhagavā . . . . .	43
Karaṇīya m-attha-kusalena . . . . .	39
Kusalā dhammā . . . . .	62
Mahā-kāruṇiko nātho . . . . .	50
Namo arahato sammā . . . . .	35
Namo me sabbabuddhānaṃ . . . . .	53
Namo tassa Bhagavato . . . . .	32
N'atthi me saraṇaṃ aññaṃ . . . . .	45

Pañcakkhandhā rūpakkhandho . . . . .	65
Pharitvāna mettaṃ samettā bhadantā . . . . .	32
Sakkatvā buddha-ratanaṃ . . . . .	46
Samantā cakka-vāḷesu . . . . .	32
Sambuddhe aṭṭhavīsañca . . . . .	34
Udet'ayañ-cakkhumā eka-rājā . . . . .	41
Vipassissa nam'atthu . . . . .	44
Virūpakkhehi me mettaṃ . . . . .	40
Yan-dunnimittaṃ avamaṅgalañ-ca . . . . .	48
Yaṅkiñci ratanaṃ loke . . . . .	45
Yaṅkiñci vittaṃ idha vā huraṃ vā . . . . .	37
Yato'haṃ bhagini ariyāya jātiyā jāto . . . . .	46
Yo cakkhumā moha-malāpakaṭṭho . . . . .	33

**PART 1**

**The Cardinal  
Suttas**

## Setting in Motion the Wheel of Dhamma

---

### [ SOLO INTRODUCTION ]

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.

Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world.

Disclosed here are two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision Pointed out by the Lord of Dhamma.

Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as ‘The Turning of the Wheel of the Dhamma.’

[ Thus have I heard ]

Once when the Blessed One was staying in the deer sanctuary at Isipatana, near Benares, he spoke to the group of five bhikkhus:

‘These two extremes, bhikkhus, should not be followed by one who has gone forth: sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable; and self-torture, which is painful, ignoble, and unprofitable.

‘Bhikkhus, by avoiding these two extremes, the Tathāgata has realized the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.

‘And what, bhikkhus, is the Middle Way realized by the Tathāgata, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?

# Dhammacakkappavattana Sutta

3

## [ SOLO INTRODUCTION ]

Anuttaraṃ abhisambodhiṃ	sambujjhitvā tathāgato
Pathamaṃ yaṃ adesesi	dhammacakkaṃ anuttaraṃ
Sammadeva pavattento	loke appativattiyaṃ
Yatthākkhātā ubho antā	paṭipatti ca majjhimā
Catūsvāriyasaccesu	visuddhaṃ ñāṇadassanaṃ
Desitaṃ dhammarājena	sammāsambodhikittanaṃ
Nāmena vissutaṃ suttaṃ	dhammacakkappavattanaṃ
Veyyākaraṇapāthena	saṅgītantam bhaṇāma se

[ Evaṃ me suttaṃ ]

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.  
tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyaṃ kāmesu  
kāma-sukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo,  
anattha-sāñhito; yo cāyaṃ atta-kilamathānuyogo; dukkho, anariyo,  
anattha-sāñhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā  
tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya,  
abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena  
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,  
sambodhāya, nibbānāya saṃvattati?

‘It is just this Noble Eightfold Path, namely:

‘Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

‘Truly, bhikkhus, this Middle Way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, to Nibbāna.

‘This, bhikkhus, is the Noble Truth of dukkha:

‘Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.

‘This, bhikkhus, is the Noble Truth of the cause of dukkha:

‘The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.

‘This, bhikkhus, is the Noble Truth of the cessation of dukkha:

‘The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.

‘This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:

‘Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

‘With the thought, “This is the Noble Truth of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto,  
sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena  
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,  
sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

Jātipi dukkhā, jarāpi dukkhā, maranampi dukkhaṃ,  
soka-parideva-dukkha-domanassupāyāsāpi dukkhā, appiyehi  
sampayogo dukkho, piyehi vippayogo dukkho, yam-picchaṃ na labhati  
tampi dukkhaṃ, saṅkhittena pañcupādānakkhandā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayo ariyasaccaṃ:

Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī  
seyyathīdaṃ: kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodho ariyasaccaṃ:

Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti,  
anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ:

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: sammā-diṭṭhi,  
sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo,  
sammā-vāyāmo, sammā-sati, sammā-samādhī.

[ Idaṃ dukkhaṃ ] ariyasaccanti me bhikkhave, pubbe ananussutesu  
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā  
udapādi, āloko udapādi.

‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has to be understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has been understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realized,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realized,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.



Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me bhikkhave,  
pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,  
paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me bhikkhave,  
pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,  
paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkhasamudayo ariyasaccanti me bhikkhave, pubbe  
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā  
udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahātabbanti me  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahīnanti me  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu  
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā  
udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti me  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā, udapādi āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘With the thought, “This is the Noble Truth of the way leading to the cessation of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This Noble Truth of the way leading to the cessation of dukkha has to be developed,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This Noble Truth of the way leading to the cessation of dukkha has been developed,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘So long, bhikkhus, as my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was not fully clear to me, I did not declare to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realization of incomparable, perfect enlightenment.

‘But when, bhikkhus, my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was fully clear to me, I declared to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, that I had realized incomparable, perfect enlightenment.

‘Knowledge and vision arose: “Unshakeable is my deliverance; this is the last birth, there will be no more renewal of being.”’

Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One.

Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave,  
pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,  
paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ  
bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu  
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko  
udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ  
bhāvanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ  
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[ Yāva kīvaṇca me bhikkhave, ] imesu catūsu ariyasaccesu  
evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na  
suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave, sadevake loke samārake  
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya  
anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave, imesu catūsu ariyasaccesu  
evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ  
suvisuddhaṃ ahosi, athāhaṃ bhikkhave, sadevake loke samārake  
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya  
anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Ñāṇaṇca pana me dassanaṃ udapādi, akuppā me vimutti ayamantimā  
jāti, natthi dāni punabbhavo ti.

Idaṃ avoca bhagavā. attamanā pañcavaggiyā bhikkhū bhagavato  
bhāsitaṃ abhinandaṃ.

As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew: ‘Everything that has the nature to arise has the nature to cease.’

When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice,

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’

Having heard what the Earthbound devas said, the devas of the Four Great Kings proclaimed with one voice...

Having heard what the devas of the Four Great Kings said, the devas of the Thirty-three proclaimed with one voice...

Having heard what the devas of the Thirty-three said, the Yāma devas proclaimed with one voice...

Having heard what the Yāma devas said, the Devas of Delight proclaimed with one voice...

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice...

Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice...

Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice,

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato  
koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: yaṅkiñci  
samudayadhammaṃ sabbantaṃ nirodhadhammaṃ ti.

[ Pavattite ca bhagavatā ] dhammacakke bhumma devā  
saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ  
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena  
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā, cātummahārājikā devā  
saddamanussāvesuṃ...

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatimsā devā  
saddamanussāvesuṃ...

Tāvatimsānaṃ devānaṃ saddaṃ sutvā, yāmā devā  
saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā  
saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, paranimmitavasavattī devā  
saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, brahmakāyikā devā  
saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ  
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena  
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin ti.

Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world, and the ten-thousandfold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth.

Then the Blessed One made the utterance,

‘Truly, Koṇḍañña has understood, Koṇḍañña has understood!’ Thus it was that the Venerable Koṇḍañña got the name Aññā-Koṇḍañña: ‘Koṇḍañña Who Understands.’

Thus ends the discourse on Setting in Motion the Wheel of Dhamma.

Itiha tena khaṇena, tena muhuttana, yāva brahmalokā saddo  
abbhuggacchi. ayañca dasasahassī lokadhātu saṅkampi sampakampi  
sampavedhi, appamāṇo ca oḷāro obhāso loke pāturahosi atikkammeva  
devānaṃ devānubhāvaṃ.

Atha kho bhagavā udānaṃ udānesi:

Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño ti. itihidaṃ  
āyasmato koṇḍaññassa aññākoṇḍañño tveva nāmaṃ ahoṣī ti.

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

## The Characteristic of Not-Self

---

### [ SOLO INTRODUCTION ]

All beings should take pains to understand the characteristic of not-self, which provides matchless deliverance from self-view and self-perception, as taught by the supreme Buddha.

This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension; It is for the development of perfect understanding of these phenomena, and for the investigation of all defiled mind-moments.

The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

[ Thus have I heard ]

At one time the Blessed One was dwelling at Benares in the deer park. There he addressed the group of five bhikkhus:

‘Form, bhikkhus, is not-self. If, bhikkhus, form were self, then form would not lead to affliction, and one might be able to say in regard to form, “Let my form be thus, let my form not be thus.” But since, bhikkhus, form is not-self, form therefore leads to affliction, and one is not able to say in regard to form, “Let my form be thus, let my form not be thus.”

‘Feeling is not-self. If, bhikkhus, feeling were self, feeling would not lead to affliction, and one might be able to say in regard to feeling, “Let my feeling be thus, let my feeling not be thus.” But since, bhikkhus, feeling is not-self, feeling therefore leads to affliction, and one is not able to say in regard to feeling, “Let my feeling be thus, let my feeling not be thus.”



# Anatta-lakkhaṇa Sutta

15

## [ SOLO INTRODUCTION ]

Yantaṃ sattehi dukkhena	ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññānaṃ	sammadeva vimocanaṃ
Sambuddho taṃ pakāsesi	diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya	bhāvetuṃ ñāṇamuttamaṃ
Yantesaṃ diṭṭhadhammānam	ñāṇenupaparikkhataṃ
Sabbāsavehi cittāni	vimuccimṣu asesato
Tathā ñāṇānussārena	sāsaṇaṃ kātumicchataṃ
Sādhūnaṃ atthasiddhatthaṃ	taṃ suttantaṃ bhaṇāma se

[ Evaṃ me suttaṃ ]

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.  
tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa,  
nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe, evaṃ me  
rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī ti. yasmā ca kho bhikkhave  
rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe,  
evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ  
vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya, evaṃ me  
vedanā hotu, evaṃ me vedanā mā ahoṣī ti. yasmā ca kho bhikkhave  
vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati  
vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī ti.

‘Perception is not-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, “Let my perception be thus, let my perception not be thus.” But since, bhikkhus, perception is not-self, perception therefore leads to affliction, and one is not able to say in regard to perception, “Let my perception be thus, let my perception not be thus.”’

‘Mental formations are not-self. If, bhikkhus, mental formations were self, mental formations would not lead to affliction, and one might be able to say in regard to mental formations, “Let my mental formations be thus, let my mental formations not be thus.” But since, bhikkhus, mental formations are not-self, mental formations therefore lead to affliction, and one is not able to say in regard to mental formations, “Let my mental formations be thus, let my mental formations not be thus.”’

‘Consciousness is not-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, “Let my consciousness be thus, let my consciousness not be thus.” But since, bhikkhus, consciousness is not-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, “Let my consciousness be thus, let my consciousness not be thus.”’

‘What do you think about this, bhikkhus? Is form permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā, saññā ābādhāya saṃvattati, na ca labbhati saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī ti.

Saṅkhārā anattā, saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun ti.

Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun ti.

Viññāṇaṃ anattā, viññāṇaṃ ca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe, evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

[ Taṃ kiṃ maññatha bhikkhave, ] rūpaṃ niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohamasmi, eso me attā ti?

No hetuṃ bhante.

‘What do you think about this, bhikkhus? Is feeling permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Is perception permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Are mental formations permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vāti?

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohamasmi, eso me attā ti?

No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti?

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohamasmi, eso me attā ti?

No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti?

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohamasmi, eso me attā ti?

No hetuṃ bhante.

‘What do you think about this, bhikkhus? Is consciousness permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

‘Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: “This is not mine, I am not this, this is not my self.”

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, esohamasmi, eso me attā ti?

No hetuṃ bhante.

[Tasmā tiha bhikkhave] yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbaṃ rūpaṃ netuṃ mama, nesohamasmi, na me so attā ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbaṃ vedanā netuṃ mama, nesohamasmi, na me so attā ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbaṃ saññā netuṃ mama, nesohamasmi, na me so attā ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā netuṃ mama, nesohamasmi, na me so attā ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Seeing in this way, bhikkhus, the wise noble disciple becomes disenchanted with form, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with mental formations, becomes disenchanted with consciousness. Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: “It is liberated,” and they know: “Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.”’

Thus spoke the Blessed One. Delighted, the group of five bhikkhus rejoiced in what the Blessed One had said. Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.

Thus ends the discourse on The Characteristic of Not-self.



Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā  
vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā,  
sabbaṃ viññāṇaṃ netaṃ mama, nesohamasmi, na me so attā ti  
evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmim pi nibbindati,  
vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi  
nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā  
vimuccati, vimuttasmim vimuttam iti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ  
brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāti ti.

[Idamavoca bhagavā.] attamanā pañcavaggiyā bhikkhū bhagavato  
bhāsitaṃ abhinandaṃ. imasmiñca pana veyyākaraṇasmim  
bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi  
cittāni vimuccimṣūti.

Anattalakkhaṇa-suttaṃ niṭṭhitaṃ.

## The Fire Sermon

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### [ SOLO INTRODUCTION ]

With his skill in training the trainable, the All-transcendent Buddha, lucid speaker, teacher of the highest knowledge, He who expounds to the people the Dhamma and Vinaya that is fitting and worthy, teaching with this wonderful parable about fire, meditators of the highest skill;

He has liberated those who listen with the liberation that is utterly complete, through true investigation, with wisdom and attention.

Let us now recite this Sutta which describes the characteristics of dukkha.

[ Thus have I heard ]

At one time the Blessed One was staying near Gayā at Gayā Head together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:

‘Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?

‘The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The ear is burning, sounds are burning, ear consciousness is burning, ear contact is burning, the feeling that arises from ear contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

# Āditta-pariyāya Sutta

25

## [ SOLO INTRODUCTION ]

Veneyyadamanopāye	sabbaso pāramiṃ gato
Amoghavacano buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajāṃ
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamāditṭtapariyāyaṃ	desayanto manoharaṃ
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūṇaṃ sotumicchataṃ
Dukkhatālakkaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se

[ Evaṃ me sutāṃ ]

Ekam samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ  
bhikkhu-sahassena. tatra kho bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. kiñca bhikkhave sabbaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ,  
cakkhusamphasso āditto, yampidaṃ cakkhusamphassapaccayā  
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā  
tam pi ādittaṃ. kena ādittaṃ? ādittaṃ rāgagginā dosagginā  
mohagginā, ādittaṃ jātiyā jarāmarañena sokehi paridevehi dukkhehi  
domanassehi upāyāsehi ādittanti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso  
āditto, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ  
vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. kena ādittaṃ?  
ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmarañena  
sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

‘The nose is burning, odours are burning, nose consciousness is burning, nose contact is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The tongue is burning, tastes are burning, tongue consciousness is burning, tongue contact is burning, the feeling that arises from tongue contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The body is burning, tangible objects are burning, body consciousness is burning, body contact is burning, the feeling that arises from body contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The mind is burning, mental states are burning, mind consciousness is burning, mind contact is burning, the feeling that arises through mind contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ,  
ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā,  
ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso  
āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ  
vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. kena ādittaṃ?  
ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena  
sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ,  
kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā,  
ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittanti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ,  
manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā,  
ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittanti vadāmi.

[ Evaṃ passaṃ bhikkhave ] sutvā ariyasāvako cakkhusmiṃ pi  
nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati,  
cakkhusamphassepī nibbindati, yampidaṃ cakkhusamphassapaccayā  
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā  
tasmiṃ pi nibbindati.

‘They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the nose, disenchanted with odors, disenchanted with nose consciousness, disenchanted with nose contact, and the feeling that arises from nose contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the tongue, disenchanted with tastes, disenchanted with tongue consciousness, disenchanted with tongue contact, and the feeling that arises from tongue contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the body, disenchanted with tangible objects, disenchanted with body consciousness, disenchanted with body contact, and the feeling that arises from body contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the mind, disenchanted with mental states, disenchanted with mind consciousness, disenchanted with mind contact, and the feeling that arises from mind contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: “It is liberated,” and they know: “Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.”’

Thus spoke the Blessed One; delighted, the bhikkhus rejoiced in what the Blessed One had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment.

Thus ends The Fire Sermon.

Sotasmim̐ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Ghānasmim̐ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Kāyasmim̐ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Manasmim̐ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim̐, vimuttam iti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānātī ti.

[ Idamavoca bhagavā. ] attamanā te bhikkhū bhagavato bhāsitaṃ abhinandaṃ. imasmiṃca pana veyyākaraṇasmim̐ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̐sū ti.

Ādittapariyāya-suttaṃ niṭṭhitaṃ.





**PART 2**

**Parittas**

## Invitation to the Devas

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A. Pharitvāna mettaṃ samettā bhadantā  
Avikkhitta-cittā parittaṃ bhaṇantu

B. Samantā cakka-vāḷesu  
Atr'āgacchantu devatā

Sagge kāme ca rūpe  
Giri-sikhara-taṭe c'antalikkhe vimāne  
Dīpe raṭṭhe ca gāme  
Taru-vana-gahane geha-vatthumhi khette  
Bhumkā c'āyantu devā  
Jala-thala-visame yakkha-gandhabba-nāgā  
Tiṭṭhantā santike yaṃ  
Muni-vara-vacanaṃ sādhave me suṇantu  
Dhammassavana-kālo ayam-bhadantā

[ THREE TIMES, OR ]

Buddha-dassana-kālo ayam-bhadantā  
Dhammassavana-kālo ayam-bhadantā  
Saṅgha-payirūpāsana-kālo ayam-bhadantā

## Pubba-bhāga-nama-kāra-pāṭho

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Namo tassa bhagavato arahato sammā-sambuddhassa  
Namo tassa bhagavato arahato sammā-sambuddhassa  
Namo tassa bhagavato arahato sammā-sambuddhassa

## Saraṇa-gamana-pāṭho

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Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

Tatiyam pi buddhaṃ saraṇaṃ gacchāmi

Tatiyam pi dhammaṃ saraṇaṃ gacchāmi

Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi

## Nama-kāra-siddhi-gāthā

---

Yo cakkhumā moha-malāpakatṭho

Sāmaṃ va buddho sugato vimutto

Mārassa pāsā vinimocayanto

Pāpesi khemaṃ janataṃ vineyyaṃ

Buddhaṃ varan-taṃ sirasā namāmi

Lokassa nāthañ-ca vināyakañ-ca

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu

Dassesi lokassa visuddhi-maggaṃ

Niyyāniko dhamma-dharassa dhārī

Sāt'āvaho santi-karo suciṇṇo

Dhammaṃ varan-taṃ sirasā namāmi

Mohappadālaṃ upasanta-dāhaṃ  
 Tan-tejasā te jaya-siddhi hotu  
 Sabb'antarāyā ca vināsamentu  
  
 Saddhamma-senā sugatānugo yo  
 Lokassa pāpūpakilesa-jetā  
 Santo sayamaṃ santi-niyojako ca  
 Svākkhāta-dhammaṃ viditaṃ karoti  
 Saṅghaṃ varan-taṃ sirasā namāmi  
 Buddhānubuddhaṃ sama-sīla-ditṭhiṃ  
 Tan-tejasā te jaya-siddhi hotu  
 Sabb'antarāyā ca vināsamentu

## Sambuddhe

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Sambuddhe aṭṭhavisaṇca	dvādasāṇca saḥassake
Pañca-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammaṇca saṅghaṇca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato
Sambuddhe pañca-paññāsaṇca	catuvīsati saḥassake
Dasa-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammaṇca saṅghaṇca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato
Sambuddhe navuttarasate	aṭṭhacattālīsa saḥassake

Vīsati-sata-sahassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato

## Namo-kāra-aṭṭhaka

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Namo arahato sammā	sambuddhassa mahesino
Namo uttama-dhammassa	svākkhātass'eva ten'idha
Namo mahā-saṅghassāpi	visuddha-sīla-ditṭhino
Namo omāty-āraddhassa	ratanattayassa sādhukaṃ
Namo omakātītassa	tassa vatthuttayassa-pi
Namo-kārappabhāvena	vigacchantu upaddavā
Namo-kārānubhāvena	suvatthi hotu sabbadā
Namo-kārassa tejena	vidhimhi homi tejavā

## Maṅgala-sutta

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Asevanā ca bālānaṃ  
 Paṇḍitānañ-ca sevanā  
 Pūjā ca pūjanīyānaṃ  
 Etam maṅgalam-uttamaṃ  
  
 Paṭirūpa-desā-vāso ca  
 Pubbe ca kata-puññatā  
 Atta-sammā-paṇidhi ca  
 Etam maṅgalam-uttamaṃ

Bāhu-saccañ-ca sippañ-ca,  
 Vinayo ca susikkhito  
 Subhāsītā ca yā vācā  
 Etam maṅgalam-uttamaṃ  
  
 Mātā-pitu-upatṭhānaṃ  
 Putta-dārassa saṅgaho  
 Anākulā ca kammantā  
 Etam maṅgalam-uttamaṃ  
  
 Dānañ-ca dhamma-cariyā ca  
 Ñātakānañ-ca saṅgaho  
 Anavajjāni kammāni  
 Etam maṅgalam-uttamaṃ  
  
 Āratī viratī pāpā  
 Majja-pānā ca saññaṃ  
 Appamādo ca dhammesu  
 Etam maṅgalam-uttamaṃ  
  
 Gāravo ca nivāto ca  
 Santuṭṭhī ca kataññutā  
 Kālena dhammassavanaṃ  
 Etam maṅgalam-uttamaṃ  
  
 Khantī ca sovacassatā  
 Samaṇānañ-ca dassanaṃ  
 Kālena dhamma-sākacchā  
 Etam maṅgalam-uttamaṃ  
  
 Tapo ca brahma-cariyañ-ca  
 Ariya-saccāna-dassanaṃ

Nibbāna-sacchikiriyā ca  
 Etam maṅgalam-uttamaṃ  
 Phuṭṭhassa loka-dhammehi  
 Cittaṃ yassa na kampati  
 Asokaṃ virajaṃ khemaṃ  
 Etam maṅgalam-uttamaṃ  
 Etādisāni katvāna  
 Sabbattham-aparājitā  
 Sabbattha sotthiṃ gacchanti  
 Tan-tesaṃ maṅgalam-uttaman-ti

(Sn.vv.258-269; Khp.V)

## Ratana-sutta

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Yaṅkiñci vittaṃ idha vā huraṃ vā  
 Saggesu vā yaṃ ratanaṃ paṇītaṃ  
 Na no samaṃ atthi tathāgatena  
 Idam-pi buddhe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu  
 Khayaṃ virāgaṃ amataṃ paṇītaṃ  
 Yad-ajjhagā sakya-munī samāhito  
 Na tena dhammena sam’atthi kiñci  
 Idam-pi dhamme ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

Yam buddha-seṭṭho parivaṇṇayī sucim  
 Samādhim-ānantarikaññam-āhu  
 Samādhinā tena samo na vijjati  
 Idam-pi dhamme ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

Ye puggalā aṭṭha satam pasatṭhā  
 Cattāri etāni yugāni honti  
 Te dakkhiṇeyyā sugatassa sāvakā  
 Etesu dinnāni mahapphalāni  
 Idam-pi saṅghe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

Ye suppayuttā manasā dalhena  
 Nikkāmino gotama-sāsanamhi  
 Te patti-pattā amataṃ vigayha  
 Laddhā mudhā nibbutiṃ bhuñjamānā  
 Idam-pi saṅghe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ  
 Viratta-citt'āyatike bhavasmim  
 Te khīṇa-bijā avirulhi-chandā  
 Nibbanti dhīrā yathā'yam padīpo  
 Idam-pi saṅghe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

(Sn.vv.224-241; Khp.VI)



## Karaṇīya-metta-sutta

Karaṇīya m-attha-kusalena  
 Yan-taṃ santaṃ padaṃ abhisamecca  
 Sakko ujū ca suhujū ca  
 Suvaco c'assa mudu anatimānī  
  
 Santussako ca subharo ca  
 Appakicco ca sallahuka-vutti  
 Sant'indriyo ca nipako ca  
 Appagabbho kulesu ananugiddho  
  
 Na ca khuddaṃ samācare kiñci  
 Yena viññū pare upavadeyyuṃ  
 Sukhino vā khemino hontu  
 Sabbe sattā bhavantu sukhit'attā  
  
 Ye keci pāṇa-bhūt'atthi  
 Tasā vā thāvarā vā anavasesā  
 Dīghā vā ye mahantā vā  
 Majjhimā rassakā aṇuka-thulā  
  
 Diṭṭhā vā ye ca adiṭṭhā  
 Ye ca dūre vasanti avidūre  
 Bhūtā vā sambhavesī vā  
 Sabbe sattā bhavantu sukhit'attā  
  
 Na paro paraṃ nikubbetha  
 Nātimaññetha katthaci naṃ kiñci  
 Byārosanā paṭīgha-saññā  
 Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttāṃ  
 Āyusā eka-puttāṃ-anurakkhe  
 Evaṃ pi sabba-bhūtesu  
 Mānasam-bhāvaye aparimāṇaṃ  
 Mettañ-ca sabba-lokasmiṃ  
 Mānasam-bhāvaye aparimāṇaṃ  
 Uddhaṃ adho ca tiriyañ-ca  
 Asambādhaṃ averaṃ asapattaṃ  
 Tiṭṭhañ-caraṃ nisinno vā  
 Sayāno vā yāvat'assa vigata-middho  
 Etaṃ satiyaṃ adhiṭṭheyya  
 Brahmam-etaṃ vihāraṃ idham-āhu  
 Diṭṭhiñ-ca anupagamma  
 Sīlavā dassanena sampanno  
 Kāmesu vineyya gedhaṃ  
 Na hi jātu gabbha-seyyaṃ punar-etī-ti

(Sn.vv.143-152; Khp.IX)

## Khandha-parittaṃ

Virūpakkhehi me mettaṃ	mettaṃ erāpathehi me
Chabyā-puttehi me mettaṃ	mettaṃ kaṇhā-gotamakehi ca
Apādakehi me mettaṃ	mettaṃ di-pādakehi me
Catuppadehi me mettaṃ	mettaṃ bahuppadehi me
Mā maṃ apādako hiṃsi	mā maṃ hiṃsi di-pādako
Mā maṃ catuppado hiṃsi	mā maṃ hiṃsi bahuppado

Sabbe sattā sabbe pāṇā	sabbe bhūtā ca kevalā
Sabbe bhadrāni passantu	mā kiñci pāpam-āgamā
Appamāṇo buddho	appamāṇo dhammo
Appamāṇo saṅgho	pamāṇavantāni siriṃsapāni
Ahi-vicchikā sata-padī	uṇṇā-nābhī sarabhū mūsikā
Katā me rakkhā katā me parittā	paṭikkamantu bhūtāni
So'haṃ namo bhagavato	namo sattannaṃ
Sammā-sambuddhānaṃ	

(A.II.72-73; Vin.II.110; J.144)

## Mora-parittaṃ

Udet'ayañ-cakkhumā eka-rājā  
 Harissa-vaṇṇo paṭhavippabhāso  
 Taṃ taṃ namassāmi  
 Harissa-vaṇṇaṃ paṭhavippabhāsaṃ  
 Tay'ajja guttā viharemu divasaṃ  
 Ye brāhmaṇā vedagu sabba-dhamme  
 Te me namo  
 Te ca maṃ pālayantu  
 Nam'atthu buddhānaṃ  
 Nam'atthu bodhiyā  
 Namo vimuttānaṃ  
 Namo vimuttiyā  
 Imaṃ so parittaṃ katvā  
 Moro carati esanā'ti

Apet'ayañ-cakkhumā eka-rājā  
 Harissa-vaṇṇo paṭhavippabhāso  
 Taṃ taṃ namassāmi  
 Harissa-vaṇṇaṃ paṭhavippabhāsaṃ  
 Tay'ajja guttā viharemu rattim  
 Ye brāhmaṇā vedagu sabba-dhamme  
 Te me namo  
 Te ca maṃ pālayantu  
 Nam'atthu buddhānaṃ  
 Nam'atthu bodhiyā  
 Namo vimuttānaṃ  
 Namo vimuttiyā  
 Imaṃ so parittaṃ katvā  
 Moro vāsaṃ-akappayī'ti

(J.159)

## Vaṭṭaka-parittaṃ

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Atthi loke sīla-guṇo  
 Saccaṃ soceyy'anuddayā  
 Tena saccena kāhāmi  
 Sacca-kiriyam-anuttaraṃ  
 Āvajjitvā dhamma-balaṃ  
 Saritvā pubbake jine  
 Sacca-balam-avassāya  
 Sacca-kiriyam-akās'ahaṃ  
 Santi pakkhā apattanā

Santi pādā avañcanā  
 Mātā pitā ca nikkhantā  
 Jāta-veda paṭikkama  
 Saha sacce kate mayhaṃ  
 Mahā-pajjalito sikhī  
 Vajjesi soḷasa karīsāni  
 Udakaṃ patvā yathā sikhī  
 Saccena me samo n’atthi  
 Esā me sacca-pāramī-ti

(Cariyapiṭaka vv.319-322)

## Buddha-dhamma-saṅgha-guṇā

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Iti pi so bhagavā  
 Arahaṃ sammā-sambuddho  
 Vijjā-caraṇa-sampanno  
 Sugato loka-vidū  
 Anuttaro purisa-damma-sārathi  
 Satthā devamanussānaṃ  
 Buddho bhagavā-ti  
  
 Svākkhāto bhagavatā dhammo  
 Sandiṭṭhiko akāliko ehi-passiko  
 Opanayiko paccattaṃ veditabbo viññūhī-ti  
  
 Supaṭipanno bhagavato sāvaka-saṅgho  
 Uju-paṭipanno bhagavato sāvaka-saṅgho  
 Ñāya-paṭipanno bhagavato sāvaka-saṅgho  
 Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

Yad-idaṃ cattāri purisa-yugāni  
 Aṭṭha purisa-puggalā  
 Esa bhagavato sāvaka-saṅgho  
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo  
 Anuttaraṃ puññakkhettaṃ lokassā-ti

## Āṭānāṭiya-parittaṃ

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Vipassissa nam’atthu	cakkhumantassa sirīmato
Sikhiṣṣa pi nam’atthu	sabba-bhūtānukampino
Vessabhusa nam’atthu	nhātakassa tapassino
Nam’atthu kakusandhasa	māra-senappamaddino
Konāgamanassa nam’atthu	brāhmaṇassa vusīmato
Kassapassa nam’atthu	vippamuttassa sabbadhi
Aṅgīrasassa nam’atthu	sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisuṃ
Te janā apisuṇā	mahantā vīta-sāradā
Hitam deva-manussānam	yam namassanti gotamam
Vijjā-caraṇa-sampannam	mahantaṃ vīta-sāradam
Vijjā-caraṇa-sampannam	buddham vandāma gotaman-ti

## N'atthi me saraṇaṃ aññaṃ

N'atthi me saraṇaṃ aññaṃ  
 Buddho me saraṇaṃ varaṃ  
 Etena sacca-vajjena  
 Hotu te jaya-maṅgalaṃ  
 N'atthi me saraṇaṃ aññaṃ  
 Dhammo me saraṇaṃ varaṃ  
 Etena sacca-vajjena  
 Hotu te jaya-maṅgalaṃ  
 N'atthi me saraṇaṃ aññaṃ  
 Saṅgho me saraṇaṃ varaṃ  
 Etena sacca-vajjena  
 Hotu te jaya-maṅgalaṃ

## Yaṅkiñci ratanaṃ loke

Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ buddha-samaṃ n'atthi	tasmā sotthī bhavantu te/me
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ dhamma-samaṃ n'atthi	tasmā sotthī bhavantu te/me
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ saṅgha-samaṃ n'atthi	tasmā sotthī bhavantu te/me

## Sakkatvā

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Sakkatvā buddha-ratanam  
 Osatham uttaman varam  
 Hitam deva-manussānam  
 Buddha-tejena sotthinā  
 Nassant'upaddavā sabbe  
 Dukkha vūpasamentu te/me

Sakkatvā dhamma-ratanam  
 Osatham uttaman varam  
 Pariāhūpasamanam  
 Dhamma-tejena sotthinā  
 Nassant'upaddavā sabbe  
 Bhayā vūpasamentu te/me

Sakkatvā saṅgha-ratanam  
 Osatham uttaman varam  
 Āhuneyyam pāhuneyyam  
 Saṅgha-tejena sotthinā  
 Nassant'upaddavā sabbe  
 Rogā vūpasamentu te/me

## Aṅguli-māla-parittam

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Yato'ham bhagini ariyāya jātiyā jāto  
 Nābhijānāmi sañcicca paṇam jīvita voropetā  
 Tena saccena sotthi te hotu sotthi gabbhassa



## Bojjh'aṅga-parittaṃ

Bojjh'aṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi	bojjh'aṅgā ca tathā'pare
Samādh'upekkha-bojjh'aṅgā	satt'ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahulī-katā
Samvattanti abhiññāya	nibbānāya ca bodhiyā
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekasmiṃ samaye nātho	moggallānañ-ca kassapaṃ
Gilāne dukkhite disvā	bojjh'aṅge satta desayi
Te ca taṃ abhinanditvā	rogā muccimṣu tañ-khaṇe
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekadā dhamma-rājā pi	gelaññenābhipīlito
Cundattherena tañ-ñeva	bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā
Pahīnā te ca ābādhā	tiṇṇannam-pi mahesinaṃ
Magg'āhata-kilesā va	pattānuppatti-dhammataṃ
Etena sacca-vajjena	sotthi te hotu sabbadā

(cf. S.V.80f)

## Abhaya-parittaṃ

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Yan-dunnimittam avamaṅgalañ-ca  
 Yo cāmanāpo sakuṇassa saddo  
 Pāpaggaho dussupinaṃ akantaṃ  
 Buddhānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca  
 Yo cāmanāpo sakuṇassa saddo  
 Pāpaggaho dussupinaṃ akantaṃ  
 Dhammānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca  
 Yo cāmanāpo sakuṇassa saddo  
 Pāpaggaho dussupinaṃ akantaṃ  
 Saṅghānubhāvena vināsamentu

## Devatā-uyyojana-gāthā

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Dukkhappattā ca niddukkhā	bhayappattā ca nibbhayā
Sokappattā ca nissokā	hontu sabbe pi pāṇino
Ettāvatā ca amhehi	sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu	sabba-sampatti-siddhiyā
Dānaṃ dadantu saddhāya	sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu	gacchantu devatā-gatā
[ Sabbe buddhā ] balappattā	paccekānañ-ca yaṃ balaṃ
Arahantānañ-ca tejena	rakkhaṃ bandhāmi sabbaso

## Jaya-maṅgala-aṭṭha-gāthā

Bāhuṃ sahaṣṣam-abhinimmita sāvudhan-taṃ  
 Grīmekhalaṃ uḍita-ghora-sasena-māraṃ  
 Dān'ādi-dhamma-vidhinā jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

Mārātirekam-abhiyujjhita-sabba-rattiṃ  
 Ghoram-pan'āḷavakam-akkhama-thaddha-yakkhaṃ  
 Khantī-sudanta-vidhinā jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ  
 Dāv'aggi-cakkam-asanīva sudāruṇaṃ-taṃ  
 Mett'ambu-seka-vidhinā jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

Ukkhitta-khaggam-atihattha-sudāruṇaṃ-taṃ  
 Dhāvan-ti-yojana-path'aṅguli- mālavantam  
 Iddhī'bhisāṅkhata-mano jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā  
 Ciñcāya duṭṭha-vacanaṃ jana-kāya majjhe  
 Santena soma-vidhinā jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

Saccaṃ viḥāya-mati-saccaka-vāda-ketuṃ  
 Vādābhiropita-manaṃ ati-andha-bhūtaṃ  
 Paññā-padīpa-jalito jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ  
 Puttena thera-bhujagena damāpayanto  
 Iddhūpadesa-vidhinā jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni  
  
 Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ  
 Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ  
 Ñāṇāgadena vidhinā jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni  
  
 Etā pi buddha-jaya-maṅgala-aṭṭha-gāthā  
 Yo vācano dina-dine saratem-atandī  
 Hitvān'aneka-vividhāni c'upaddavāni  
 Mokkaṃ sukhaṃ adhigameyya naro sapañño

## Jaya-parittaṃ

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Mahā-kāruṇiko nātho	hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā	patto sambodhim-uttamaṃ
Etena sacca-vajjena	hotu te jaya-maṅgalaṃ
Jayanto bodhiyā mūle	sakyānaṃ nandi-vaḍḍhano
Evaṃ tvaṃ vijayo hohi	jayassu jaya-maṅgale
Aparājita-pallaṅke	sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ	aggappatto pamodati
Sunakkhattaṃ sumaṅgalaṃ	supabhātaṃ suhuṭṭhitaṃ

Sukhaṇo sumuhutto ca	suyiṭṭhaṃ brahma-cārisu
Padakkhiṇaṃ kāya-kammaṃ	vācā-kammaṃ padakkhiṇaṃ
Padakkhiṇaṃ mano-kammaṃ	paṇidhi te padakkhiṇā
Padakkhiṇāni katvāna	labhant’atthe padakkhiṇe

(MJG; A.I.294)

## Bhavatu sabba-maṅgalaṃ

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Bhavatu sabba-maṅgalaṃ  
 Rakkhantu sabba-devatā  
 Sabba-buddhānubhāvena  
 Sadā sotthī bhavantu te/me  
  
 Bhavatu sabba-maṅgalaṃ  
 Rakkhantu sabba-devatā  
 Sabba-dhammānubhāvena  
 Sadā sotthī bhavantu te/me  
  
 Bhavatu sabba-maṅgalaṃ  
 Rakkhantu sabba-devatā  
 Sabba-saṅghānubhāvena  
 Sadā sotthī bhavantu te/me

(MJG)

## The Twenty-Eight Buddhas' Protection

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### [ SOLO INTRODUCTION ]

We will now recite the discourse given by the Great Hero  
(the Buddha), as a protection for virtue-loving human beings.  
Against harm from all evil-doing, malevolent nonhumans who are  
displeased with the Buddha's Teachings.

[ Homage to all Buddhas, ] the mighty who have arisen:  
Taṇhaṅkara, the great hero, Medhaṅkara, the renowned,  
Saraṇaṅkara, who guarded the world, Dīpaṅkara, the light-bearer,  
Koṇḍañña, liberator of people, Maṅgala, great leader of people,  
Sumana, kindly and wise, Revata, increaser of joy,  
Sobhita, perfected in virtues, Anomadassī, greatest of beings,  
Paduma, illuminer of the world, Nārada, true charioteer,  
Padumuttara, most excellent of beings, Sumedha, the unequalled one,  
Sujāta, summit of the world, Piyadassī, great leader of men,  
Atthadassī, the compassionate, Dhammadassī, destroyer of darkness,  
Siddhattha, unequalled in the world, and Tissa, speaker of Truth,  
Phussa, bestower of blessings, Vipassī, the incomparable,  
Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness,  
Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,  
Kassapa, perfect in glory, Gotama, chief of the Sakyans.

## Āṭānāṭiya Paritta (long version)

### [ SOLO INTRODUCTION ]

Appasannehi nāthassa	sāsane sādhusammate
Amanussehi caṇḍehi	sadā kibbisakāribhi
Parisānañca-tassannam	ahiṃsāya ca guttiyā
Yandesesi mahāvīro	parittantam bhaṇāma se.

[ Namo me sabbabuddhānaṃ ]	uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro	medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito	dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho	maṅgalo purisāsabho
Sumano sumano dhīro	revato rativaḍḍhano
Sobhito guṇasampanno	anomadassī januttamo
Padumo lokapajjoto	nārado varasārathī
Padumuttaro sattasāro	sumedho appaṭipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruṇiko	dhammadassī tamonudo
Siddhattho asamo loke	tisso ca vadataṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako
Kakusandho satthavāho	koṇāgamano raṇaṇjaho
Kassapo sirisampanno	gotamo sakyapuṇḍavo

These and all self-enlightened Buddhas are also peerless ones,  
All the Buddhas together, all of mighty power,  
All endowed with the Ten Powers, attained to highest knowledge,  
All of these are accorded the supreme place of leadership.  
They roar the lion's roar with confidence among their followers,  
They observe with the divine eye, unhindered, all the world.  
The leaders endowed with the eighteen kinds of Buddha-Dhamma,  
The thirty-two major and eighty minor marks of a great being,  
Shining with fathom-wide haloes, all these elephant-like sages,  
All these omniscient Buddhas, conquerors free of corruption,  
Of mighty brilliance, mighty power, of mighty wisdom, mighty strength,  
Of mighty compassion and wisdom, bearing bliss to all,  
Islands, guardians and supports, shelters and caves for all beings,  
Resorts, kinsmen and comforters, benevolent givers of refuge,  
These are all the final resting place for the world with its deities.  
With my head at their feet I salute these greatest of humans.  
With both speech and thought I venerate those Tathāgatas,  
Whether lying down, seated or standing, or walking anywhere.  
May they ever guard your happiness, the Buddhas, bringers of peace,  
And may you, guarded by them, at peace, freed from all fear,  
Released from all illness, safe from all torments,  
Having transcended hatred, may you gain cessation.



Ete caññe ca sambuddhā	anekasatakoṭṭayo
Sabbe buddhā asamasamā	sabbe buddhā mahiddhikā
Sabbe dasabalūpetā	vesārajjeḥupāgatā
Sabbe te paṭijānanti	āsabhaṇṭhānamuttamaṃ
Sīhanādaṃ nadantete	parisāsu visāradā
Brahmacakkaṃ pavattenti	loke appaṭivattiyaṃ
Upetā buddhadhammeḥi	aṭṭhārasaḥi nāyakā
Dvattiṃsa-lakkhaṇūpetā	sītyānubyañjanādharā
Byāmapabbhāya suppabhā	sabbe te muṇikuñjarā
Buddhā sabbaññuno ete	sabbe khīṇāsavā jinā
Mahappabhā mahātejā	mahāpaññā mahabbalā
Mahākāruṇikā dhīrā	sabbesānaṃ sukhāvahā
Dīpā nāthā paṭiṭṭhā	ca tāṇā leṇā ca paṇinaṃ
Gatī bandhū mahassāsā	saraṇā ca hitesino
Sadevakassa lokassa	sabbe ete parāyanā
Tesāhaṃ sirasā pāde	vandāmi purisuttame
Vacasā manasā ceva	vandāmete tathāgate
Sayane āsane ṭhāne	gamane cāpi sabbadā
Sadā sukkena rakkhantu	buddhā santikarā tuvaṃ
Tehi tvaṃ rakkhito santo	mutto sabbabhayena ca
Sabba-rogaṇinimutto	sabba-santāpavajjito
Sabba-veramatikkanto	nibbuto ca tvaṃ bhava

By the power of their truth, their virtue and love,  
 May they protect and guard you in health and happiness.  
 In the Eastern quarter are beings of great power,  
 May they protect and guard you in health and happiness.  
 In the Southern quarter are deities of great power,  
 May they protect and guard you in health and happiness.  
 In the Western quarter are dragons of great power,  
 May they protect and guard you in health and happiness.  
 In the Northern quarter are spirits of great power,  
 May they protect and guard you in health and happiness.  
 In the East is Dhataratṭha, in the South is Viruḷhaka,  
 In the West is Virūpakkha, Kuvera rules the North.  
 These Four Mighty Kings, far-famed guardians of the world,  
 May they all be your protectors in health and happiness.  
 Sky-dwelling and earth-dwelling gods and dragons of great power,  
 May they all be your protectors in health and happiness.  
 For me there is no other refuge, the Buddha is my excellent refuge:  
 By this declaration of truth may the blessings of victory be yours.  
 For me there is no other refuge, the Dhamma is my excellent refuge:  
 By this declaration of truth may the blessings of victory be yours.  
 For me there is no other refuge, the Sangha is my excellent refuge:  
 By this declaration of truth may the blessings of victory be yours.

Tesaṃ saccena silena	khantimettābalena ca
Tepi tumhe <sup>1</sup> anurakkhantu	ārogyena sukhena ca
Puratthimasmim disābhāge	santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Dakkhiṇasmim disābhāge	santi devā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Pacchimasmim disābhāge	santi nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Uttarasmim disābhāge	santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Purimadisam dhatarattho	dakkhiṇena viruḷhako
Pacchimena virūpakkho	kuvero uttaram disam
Cattāro te mahārājā	lokapālā yasassino
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Ākāsaṭṭhā ca bhummaṭṭhā	devā nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Natthi me saraṇam aññaṃ	buddho me saraṇam varaṃ
Etena saccavajjena	hotu te <sup>2</sup> jayamaṅgalaṃ
Natthi me saraṇam aññaṃ	dhammo me saraṇam varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ
Natthi me saraṇam aññaṃ	saṅgho me saraṇam varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ

<sup>1</sup>If chanting for oneself, change *tumhe* to *amhe* here and in the lines below.

<sup>2</sup>If chanting for oneself, change *te* to *me* here and in the lines below.

Whatever jewel may be found in the world, however splendid,  
There is no jewel equal to the Buddha, therefore may you be blessed.  
Whatever jewel may be found in the world, however splendid,  
There is no jewel equal to the Dhamma, therefore may you be blessed.  
Whatever jewel may be found in the world, however splendid,  
There is no jewel equal to the Sangha, therefore may you be blessed.  
If you venerate the Buddha jewel, the supreme, excellent protection,  
Which benefits gods and humans, then in safety, by the Buddha's power,  
All dangers will be prevented, your sorrows will pass away.  
If you venerate the Dhamma jewel, the supreme, excellent protection,  
Which calms all fevered states, then in safety, by the Dhamma's power,  
All dangers will be prevented, your fears will pass away.  
If you venerate the Sangha jewel, the supreme, excellent protection,  
Worthy of gifts and hospitality, then in safety, by the Sangha's power,  
All dangers will be prevented, your sicknesses will pass away.  
May all calamities be avoided, may all illness pass away,  
May no dangers threaten you, may you be happy and long-lived,  
Greeted kindly and welcome everywhere.  
May four things accrue to you: long life, beauty, bliss, and strength.

Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ buddhasamaṃ	natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ dhammasamaṃ	natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ saṅghasamaṃ	natthi tasmā sotthī bhavantu te
Sakkatvā buddharatanaṃ	osathaṃ uttamaṃ varaṃ
Hitāṃ devamanussānaṃ	buddhatejēna sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanaṃ	osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ	dhammatejēna sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā saṅgharatanaṃ	osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	saṅghatejēna sotthinā
Nassantupaddavā sabbe	rogā vūpasamentu te
Sabbītiyo vivajjantu	sabbarogo vinassatu
Mā te bhavatvantarāyo	sukhī dīghāyuko bhava
Abhivādanasīlissa	niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukhaṃ balaṃ



**PART 3**

# **Funeral Chanting**

## Dhamma-saṅgaṇī-mātikā

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Kusalā dhammā

Akusalā dhammā

Abyākatā dhammā

Sukhāya vedanāya sampayuttā dhammā

Dukkhāya vedanāya sampayuttā dhammā

Adukkhamasukhāya vedanāya sampayuttā dhammā

Vipākā dhammā

Vipāka-dhamma-dhammā

N'eva vipāka na vipāka-dhamma-dhammā

Upādinn'upādāniyā dhammā

Anupādinn'upādāniyā dhammā

Anupādinnānupādāniyā dhammā

Saṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭhā-saṅkilesikā dhammā

Savitakka-savicārā dhammā

Avitakka-vicāra-mattā dhammā

Avitakkāvicārā dhammā

Pīti-saha-gatā dhammā

Sukha-saha-gatā dhammā

Upekkhā-saha-gatā dhammā

Dassanena pahātabbā dhammā

Bhāvanāya pahātabbā dhammā

N'eva dassanena na bhāvanāya pahātabbā dhammā



Dassanena pahātabba-hetukā dhammā  
 Bhāvanāya pahātabba-hetukā dhammā  
 N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā  
  
 Ācaya-gāmino dhammā  
 Apacaya-gāmino dhammā  
 N'ev'ācaya-gāmino nāpacaya-gāmino dhammā  
  
 Sekkhā dhammā  
 Asekkhā dhammā  
 N'eva sekkhā nāsekkhā dhammā  
  
 Parittā dhammā  
 Mahaggatā dhammā  
 Appamāṇā dhammā  
  
 Paritt'ārammaṇā dhammā  
 Mahaggat'ārammaṇā dhammā  
 Appamāṇ'ārammaṇā dhammā  
  
 Hīnā dhammā  
 Majjhimā dhammā  
 Paṇītā dhammā  
  
 Micchatta-niyatā dhammā  
 Sammatta-niyatā dhammā  
 Aniyatā dhammā  
  
 Magg'ārammaṇā dhammā  
 Magga-hetukā dhammā  
 Maggādhīpatino dhammā

Uppannā dhammā

Anuppannā dhammā

Uppādinō dhammā

Atitā dhammā

Anāgatā dhammā

Paccuppannā dhammā

Atit'ārammaṇā dhammā

Anāgat'ārammaṇā dhammā

Paccuppann'ārammaṇā dhammā

Ajjhattā dhammā

Bahiddhā dhammā

Ajjhatta-bahiddhā dhammā

Ajjhatt'ārammaṇā dhammā

Bahiddh'ārammaṇā dhammā

Ajjhatta-bahiddh'ārammaṇā dhammā

Sanidassana-sappaṭighā dhammā

Anidassana-sappaṭighā dhammā

Anidassanāppaṭighā dhammā

## Paṭṭhāna-mātikā-pāṭho

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Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo,  
 anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo,  
 aññam-añña-paccayo, nissaya-paccayo, upanissaya-paccayo,  
 pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo,  
 kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo,

jhāna-paccayo, magga-paccayo, sampayutta-paccayo,  
vippayutta-paccayo, atthi-paccayo, n’atthi-paccayo,  
vigata-paccayo, avigata-paccayo.

## Vipassanā-bhūmi-pāṭho

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Pañcakkhandhā:

Rūpakkhando, vedanākkhando, saññākkhando,  
saṅkhārakkhando, viññāṇakkhando.

Dvā-das’āyatanāni:

Cakkhv-āyatanam rūp’āyatanam, sot’āyatanam sadd’āyatanam,  
ghān’āyatanam gandh’āyatanam, jivh’āyatanam ras’āyatanam,  
kāy’āyatanam phoṭṭhabb’āyatanam, man’āyatanam dhamm’āyatanam.

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.

Bā-vīsāt’indriyāni:

Cakkhu’ndriyam sot’indriyam ghān’indriyam jivh’indriyam  
kāy’indriyam man’indriyam, itth’indriyam puris’indriyam  
jīvit’indriyam, sukh’indriyam dukkh’indriyam somanass’indriyam  
domanass’indriyam upekkh’indriyam, saddh’indriyam viriy’indriyam  
sat’indriyam samādh’indriyam paññ’indriyam,  
anaññātāñ-ñassāmī-t’indriyam aññ’indriyam aññātāv’indriyam.

Cattāri ariya-saccāni:

Dukkhaṃ ariya-saccaṃ, dukkha-samudayo ariya-saccaṃ,  
dukkha-nirodho ariya-saccaṃ, dukkha-nirodha-gāminī paṭipadā  
ariya-saccaṃ.

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ,  
viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷ-āyatanaṃ,  
saḷ-āyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā  
taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo,  
bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ  
soka-parideva-dukkha-domanass'upāyāsā sambhavanti.

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tv-eva asesa-virāga-nirodhā saṅkhāra-nirodho,  
saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā  
nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷ-āyatana-nirodho,  
saḷ-āyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho,  
vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā upādāna-nirodho,  
upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho,  
jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanass'upāyāsā  
nirujjhanti.

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

## Paṁsu-kūla for the dead

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Aniccā vata saṅkhārā  
 Uppāda-vaya-dhammino;  
 Uppajjitvā nirujjhanti,  
 Tesaṃ vūpasamo sukho.

Sabbe sattā maranti ca  
 Marīṃsu ca marissare  
 Tath'evāhaṃ marissāmi  
 N'atthi me ettha saṃsayo.

(D.II.157; S.I.6)

## Paṁsu-kūla for the living

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Aciraṃ vat'ayaṃ kāyo,  
 Paṭhaviṃ adhisessati.  
 Chuḍḍho apeta-viññāṇo,  
 Niratthaṃ va kaliṅgaraṃ.

(Dhp.v.41)



**PART 4**

**Appendix**

## Pāli Phonetics and Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications:

### Vowels

Short	Long	Exceptions: <b>e</b> and <b>o</b> change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.
<b>a</b> as in <u>a</u> bout	<b>ā</b> as in f <u>a</u> ther	
<b>i</b> as in h <u>i</u> t	<b>ī</b> as in mach <u>i</u> ne	
<b>u</b> as in p <u>u</u> t	<b>ū</b> as in r <u>u</u> le	
	<b>e</b> as in gr <u>e</u> y	
	<b>o</b> as in m <u>o</u> re	

### Consonants

**c** as in ancient (like ch but unaspirated)

**ṃ, ṇ** as ng in sang

**ṇ** as ny in canyon

**v** rather softer than the English v; near w

### Aspirated consonants

**bh ch dh ḍh gh jh kh ph th ṭh**

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ṇh**, and **vh**, do count as two consonants (for example in the Pāli words ‘jivhā’ or ‘mulho’).



## Examples

**th** as t in tongue. (Never pronounced as in ‘the’.)

**ph** as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in ‘Thomas’ (not as in ‘thin’) or **ph** as in ‘puff’ (not as in ‘phone’).

## Retroflex consonants

**ḍ ḍh ḷ ṇ ṭ ṭh**

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

## Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

**Unstressed syllables** end in a short **a**, **i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO	SU · SUD · DHO	KA · RU · ṆĀ	MA · HAṆ · ṆA · VO
1      1	½    1      1	½    ½    1	½    1      ½    1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½    1    ½	1    ½    1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½    ½    ½	½    ½    1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

**2. Aspirated consonants** like **bh, dh** etc. count as single consonant and don't get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **Bud·dho** and not **Bu·ddho**).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

### **An example to illustrate this:**

The Pāli word '**sukka**' means 'bright'; '**sukkha**' means 'dry'; '**sukha**' — 'happiness'; '**suka**' — 'parrot' and '**sūka**' — 'bristles on an ear of barley'.

So if you chant '**sukha**' with a '**k**' instead of a '**kh**', you would chant 'parrot' instead of 'happiness'.

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

## **Punctuation, tonal marks and pauses in this edition**

[ Square brackets ] indicate parts chanted only by the leader, but chanting customs differ in the various monasteries.

The leader may indicate the next chant in two ways:

[ He may begin with the lines wrapped in square brackets ]

These are introductions chanted by the leader, usually meaning 'Now let us chant the...'. **Or alternatively,**

[ He may chant the first few words ] wrapped in square brackets before others join before others join him.

The slash / indicates variations of male of female forms according to the person chanting them, or singular and plural forms when chanting alone or in a group.

The cantillation marks indicate changes in pitch, usually a full tone up or down:

High tone:	n <sup>^</sup> oble	Long low tone:	h <sub>~</sub> omage
Low tone:	b <sub>~</sub> lessed	Long mid tone:	g <sub>~</sub> uides

## A note on hyphenation in the text

73

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

## Glossary of Pāli Terms

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**Anattā** Literally, ‘not-self,’ i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

**Anicca** Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

**Añjali** A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

**Arahant/Arahant** Literally, ‘worthy one’ — a term applied to all enlightened beings. As an epithet of the Buddha alone, ‘Lord’ is used.

**Ariyapuggalā** ‘Noble Beings’ or ‘Noble Disciples’ — there are eight kinds: those who are working on or who have achieved the four different stages of realization.

**Bhagavā** Bountiful, with good fortune — when used as an epithet of the Buddha, ‘the Fortunate One,’ ‘the Blessed One.’

**Bhikkhu** A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

**Brahmā** Celestial being; a god in one of the higher spiritual realms.

**Buddha** The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

**Deva** A celestial being. Less refined than a brahmā; as a deva is still in a sensual realm, albeit a very refined one.

**Dhamma** (Sanskrit: Dharma) The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual

understanding. When written as '*dhamma*', i.e. with lower case 'd', this refers to an 'item' or 'thing'.

**Dukkha** Literally, 'hard to bear' — dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.

**Factors of Awakening (bojjhaṅga)** 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

**Foundations of Mindfulness (satipaṭṭhāna)** Mindfulness of 1. *kāya* (body), 2. *vedanā* (feelings), 3. *citta* (mind), 4. *dhamma* (mind-objects).

**Grounds of Birth (yoni)** The four modes of generation by which beings take birth: womb-born, egg-born, putrescence-born (moisture-born) and spontaneously born (the apparitional).

**Holy Life (brahmacariyā)** Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

**Jhāna** Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.

**Kamma** (Sanskrit: karma) Action, deed; actions created by habitual impulse, intention, volition, natural energies.

**Māra** Personification of evil forces. During the Buddha's struggle for enlightenment, Māra manifested frightening and enticing forms to try to turn him back from his goal.

**Nibbāna** (Sanskrit: Nirvāṇa) Literally, 'coolness' — the state of liberation from all suffering and defilements, the goal of the Buddhist path.

**Paccekabuddha** Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

**Pañc'upādānakkhandhā** The five aggregates, physical or mental — that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as, 'This is mine', 'I am this' or, 'This is my self' is *upādāna* — clinging or grasping.

**Paritta** Verses chanted particularly for blessing and protection.

**Parinibbāna** The Buddha's final passing away, i.e. final entering nibbāna.

**Peaceful Sage (muni)** An epithet of the Buddha.

**Planes of Birth (bhūmi)** The three planes where rebirth takes place:  
*kāmāvacarabhūmi*: the sensuous plane; *rūpāvacara-bhūmi*: form-plane;  
*arūpāvacarabhūmi*: formless plane.

**Puñña** Merit, the accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

**Rūpa** Form or matter. The physical elements that make up the body, i.e. earth, water, fire and air (solidity, cohesion, temperature and vibration).

**Saṅgha** The community of those who practise the Buddha's Way.

More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The 'four pairs, the eight kinds of noble beings' are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream entry, once return, non-return and arahantship.

**Saṅkhārā** Formations. all conditioned things, or volitional impulses, that is all mental states apart from feeling and perception that colour one's thoughts and make them either good, bad or neutral.

**Saññā** Perception, the mental function of recognition.

**Tathāgata** 'Thus gone' or 'Thus come' — one who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

**Threefold bliss** Mundane bliss, celestial bliss and Nibbānic bliss.

**Triple Gem** Buddha, Dhamma and Sangha.

**Vedanā** Feeling — physical and mental feelings that may be either pleasant, unpleasant or neutral.

**Viññāṇa** Sense consciousness — the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.







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