

Chanting Book • Volume Two

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Suttas, Parittas and Funeral Chanting
Pāli and English

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Abbreviations

D	Dīgha Nikāya
M	Majjhima Nikāya
S	Samyutta Nikāya
A	Anguttara Nikāya
Vin	Vinaya Piṭaka
Sn	Sutta Nipāta
Dhp	Dhammapada
Khp	
J	
MJG	

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PART 1

**The Cardinal
Suttas**

The Discourse on 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	patipatti 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
kāmasukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo,
anatthasañhito; yo cāyaṃ attakilamathānuyogo; dukkho, anariyo,
anatthasañhito.

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.

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam:

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
seyyathīdam: 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:

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam: 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 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 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 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 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 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 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 understood 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 patipadā ariyasaccanti me bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.

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

Taṃ kho panidaṃ dukkhanirodhagāminī patipadā ariyasaccaṃ
bhāvīanti 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, natthidāni punabbhavo ti.

Idaṃ avoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhāgavato
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
Koṇḍañña 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, Tāvatiṃsā devā
saddamanussāvesuṃ...

Tāvatiṃsānaṃ 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.”

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 ahoṣi ti.

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

The Discourse on 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-belief 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 diṭṭhadhammānaṃ	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, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“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, Lord.”

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, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“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, Lord.”

“What do you think about this, bhikkhus? Is perception permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“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, Lord.”

“What do you think about this, bhikkhus? Are mental formations permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“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, Lord.”

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, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“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, Lord.”

“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 evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabba saññā Netuṃ mama, nesohamasmi, na me so attā ti evametam 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 evametam 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 Lord had said. Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā
vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā,
sabbaṃ viññāṇaṃ Netam 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

[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 Buddhho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajāṃ
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamādittapariyāyaṃ	desayanto manoharaṃ
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūṇaṃ sotumicchataṃ
Dukkhatālakkaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se.

[Evaṃ me suttaṃ]

Ekam samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ
bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ?

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

“The nose is burning, odors 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 and 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 jarāmarañena 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 jarāmarañena
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 jarāmarañena 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 jarāmarañena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

[Evaṃ passaṃ] bhikkhave sutvā ariyasāvako cakkhusmiṃ pi
nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati,
cakkhusamphassepi 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 Lord had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment.

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 pajānāti ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiṇca pana veyyākaraṇasmim̐ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̐sū ti.

Ādittapariyāya-suttaṃ niṭṭhitaṃ.

PART 2

Parittas

Invitation to the Devas

- 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 khetto
Bhummā 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

Namo tassa Bhagavato arahato sammā-sambuddhassa
Namo tassa Bhagavato arahato sammā-sambuddhassa
Namo tassa Bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

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

Dassesī 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-diṭṭhiṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Sambuddhe

[ALTERNATIVE TO THE PREVIOUS]

Sambuddhe aṭṭhavāsaṇca
 Dvādasaṇca saḥassake
 Pañca-sata-saḥassāni

 Namāmi sirasā ahaṃ
 Tesaṃ dhammaṇca saṅghaṇca
 Ādarena namāmihaṃ
 Namakārānubhāvena
 Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

Sambuddhe pañca-paññāsañca

Catuvīsati saḥassake

Dasa-sata-saḥassāni

Namāmi sirasā ahaṃ

Tesaṃ dhammañca saṅghañca

Ādarena namāmihaṃ

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu asesato

Sambuddhe navuttarasate

Aṭṭhacattālīsa saḥassake

Vīsati-sata-saḥassāni

Namāmi sirasā ahaṃ

Tesaṃ dhammañca saṅghañca

Ādarena namāmihaṃ

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu asesato

Namo-kāra-aṭṭhaka

Namō arahato sammā
 Sambuddhassa mahesino
 Namō uttama-dhammassa
 Svākkhātass'eva ten'idha
 Namō mahā-saṅghassāpi
 Visuddha-sīla-diṭṭhino
 Namō omāty-āraddhassa
 Ratanattayassa sādhukaṃ
 Namō omakātītassa
 Tassa vatthuttayassa-pi
 Namō-kārappabhāvena
 Vigacchantu upaddavā
 Namō-kārānubhāvena
 Suvatthi hotu sabbadā
 Namō-kārassa tejena
 Vidhimhi homi tejavā

Maṅgala-sutta

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-upaṭṭhānaṃ
 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 saññamo
 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-sacchikiriya 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

Yaṇ kiñci vittaṃ idha vā huraṃ vā
 Saggesu vā yaṃ ratanaṃ paṇītaṃ
 Na no samaṃ atthi Tathāgatena
 Idam-pi Buddhhe 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 suciṃ
 Samādhim-ānantarikaññaṃ-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 bhavasmiṃ

Te khīṇa-bījā 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 añuka-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 paṭigha-saññā

Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttam

āyusā eka-puttam-anurakkhe

Evam pi sabba-bhūtesu

Mānasam-bhāvaye aparimāṇam

Mettañ-ca sabba-lokasmim

Mānasam-bhāvaye aparimāṇam

Uddham adho ca tiriyañ-ca

Asambādham averam asapattam

Tiṭṭhañ-caram nisinno vā

Sayāno vā yāvat'assa vigata-middho

Etaṃ satim adhiṭṭheyya

Brahmam-etaṃ vihāram idham-āhu

Diṭṭhiñ-ca anupagamma

Silavā dassanena sampanno

Kāmesu vineyya gedham

Na hi jātu gabbha-seyyam punar-etī-ti

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

Khandha-parittam

Virūpakkhehi me mettaṃ
 Mettaṃ Erāpathehi me
 Chabyā-puttehi me mettaṃ
 Mettaṃ Kaṇhā-gotamakehi ca

Apātakehi me mettaṃ
 Mettaṃ di-pātakehi 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 bhadraṇi passantu
 Mā kiñci pāpam-āgamā

Appamāṇo Buddho
 Appamāṇo Dhammo
 Appamāṇo Saṅgho
 Pamāṇavantāni sirimṣapāni
 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 rattiṃ

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 vāsam-akappayī'ti

(J.159)

Vaṭṭaka-parittaṃ

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

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
 Atṭha purisa-puggalā
 Esa Bhagavato sāvaka-saṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo Añjali-karaṇīyo
 Anuttaraṃ puññakkhettaṃ lokassā-ti

Āṭānāṭiya Parittam

Vipassissa nam'atthu
 Cakkhumantassa sirīmato
 Sikhissa pi nam'atthu
 Sabba-bhūtānukampino
 Vessabhussa nam'atthu
 Nhātakassa tapassino
 Nam'atthu Kakusandhassa
 Māra-senappamaddino
 Konāgamanassa nam'atthu
 Brāhmaṇassa vusīmato
 Kassapassa nam'atthu
 Vipamuttassa 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-sāradaṃ
 Vijjā-caraṇa-sampannam,
 Buddhama 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

Yaṅ kiñci ratanaṃ loke

Yaṅ kiñci ratanaṃ loke
 Vijjati vividhaṃ puthu
 Ratanaṃ Buddha-samaṃ n'atthi
 Tasmā sotthī bhavantu te/me
 Yaṅ kiñci ratanaṃ loke
 Vijjati vividhaṃ puthu
 Ratanaṃ Dhamma-samaṃ n'atthi
 Tasmā sotthī bhavantu te/me
 Yaṅ kiñci ratanaṃ loke
 Vijjati vividhaṃ puthu

Ratanaṃ Saṅgha-samaṃ n'atthi
Tasmā sotthī bhavantu te/me

Sakkatvā Buddha-ratanaṃ
Osathaṃ uttamaṃ varaṃ
Hitam deva-manussānaṃ,
Buddha-tejena sotthinā
Nassant'upaddavā sabbe
Dukkhā vūpasamentu te/me

Sakkatvā Dhamma-ratanaṃ
Osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ
Dhamma-tejena sotthinā
Nassant'upaddavā sabbe
Bhayā vūpasamentu te/me

Sakkatvā Saṅgha-ratanaṃ,
Osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ,
Saṅgha-tejena sotthinā
Nassant'upaddavā sabbe
Rogā vūpasamentu te/me

Aṅguli-māla-parittaṃ

Yato'haṃ bhagini ariyāya jātiyā jāto
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā
Tena saccena sotthi te hotu sotthi gabbhassa

Bojjh'aṅga-parittaṃ

Bojjh'aṅgo sati-saṅkhāto
 Dhammānaṃ vicayo tathā
 Viriyam-pīti-passaddhi
 Bojjh'aṅgā ca tathā'pare
 Samādh'upekkha-bojjh'aṅgā
 Satt'ete sabba-dassinā
 Muninā sammad-akkhātā
 Bhāvitā bahulī-katā
 Saṃvattanti abhiññāya
 Nibbānāya ca bodhiyā
 Etena sacca-vajjena
 Sotthi te hotu sabbadā

 Ekasmiṃ samaye nātho
 Moggallānañ-ca Kassapaṃ
 Gilāne dukkhite disvā
 Bojjh'aṅge satta desayī
 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

Yan-dunnimittaṃ avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Buddhānubhāvena vināsamentu

Yan-dunnimittaṃ avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Dhammānubhāvena vināsamentu

Yan-dunnimittaṃ avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Saṅghānubhāvena vināsamentu

Devatā Uyyojana Gāthā

Dukkappattā 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 sahasam-abhinimmita sāvudhan-taṃ
 Grīmekhalaṃ uditā-ghora-sasena-māraṃ
 Dān'ādi-dhamma-vidhinā jītavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

 Mārātirekam-abhiyujjhita-sabba-rattiṃ
 Ghoram-pan'āḷavakam-akkhamathaddha-yakkhaṃ

Khantī-sudanta-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Nālāgiriṃ 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 vihāya-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
 Mokkhaṃ sukhaṃ adhigameyya naro sapañño

Jaya-parittam

Mahā-kāruṇiko nātho
 Hitāya sabba-pāṇinaṃ
 Pūretvā pāramī sabbā
 Patto sambodhim-uttamaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ

 Jayanto bodhiyā mūle
 Sakyānaṃ nandi-vaḍḍhanaṃ
 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

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā
 Sabba-buddhānubhāvena
 Sadā sotthi bhavantu me

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā
 Sabba-dhammānubhāvena
 Sadā sotthi bhavantu me

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā
 Sabba-saṅghānubhāvena
 Sadā sotthi bhavantu me

The Twenty-Eight Buddhas' Protection

[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.

[Namō 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 vadatāṃ varo,
Phusso ca varado Buddhō,	Vipassī ca anūpamo,
Sikhī sabbahito satthā,	Vessabhū sukhadāyako,
Kakusandho satthavāho,	Koṇāgamano raṇaṇjaho,
Kassapo sirisampanno,	Gotamo sakyapuṅgavo.

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 Buddhadhammehi	aṭṭhārasahi 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 tuvaṃ 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 ¹ 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 saraṇaṃ aññaṃ	Buddho me saraṇaṃ varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ	Dhammo me saraṇaṃ varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ	Saṅgho me saraṇaṃ varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ

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
Hitam 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

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

Atītā dhammā

Anāgatā dhammā

Paccuppannā dhammā

Atīt'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

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.

Paṃsu-kūla for the dead

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

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

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

Paṃsu-kūla for the living

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

(Dhp.v.41)

Vipassanā-bhūmi-pātho

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho.

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-vīsati'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:

Dukkham ariya-saccam, dukkha-samudayo ariya-saccam,
dukkha-nirodho ariya-saccam, dukkha-nirodha-gāminī paṭipadā
ariya-saccam.

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 asesā-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.

PART 4

Appendix

Chanting Guide

Chanting is used to settle the mind and bring the attention to suitable qualities.

To learn to chant well, the most important thing is to listen.

Also bear in mind that chanting customs differ in the various monasteries.

Download chanting recordings at www.fsaudio.org/chanting

Reading the marks

[Square brackets] indicate parts chanted only by the leader.

The slash / indicates differences in male/female, and singular/plural forms.

The cantillation marks indicate changes in tone:

High tone:	noble	Long low tone:	homage
Low tone:	blessed	Long mid tone:	guides

The hyphens in Pāli words do not affect the pronunciation.

Stress and rhythm

The syllables are chanted for either one or half of a unit of rhythm:

NA · MO	TAS · SA	BHA · GA · VA · TO	
½ 1	1 ½	½ ½ ½ 1	
A · RA · HA · TO	SAM · MĀ · SAM · BUD · DHA · SSA		
½ ½ ½ 1	1 1 1 1 1 ½		
BUD · DHO	SU · SUD · DHO	KA · RU · NĀ	MA · HAṆ · NA · VO
1 1	½ 1 1	½ ½ 1	½ 1 ½ 1

1 Stressed syllables take one unit of rhythm,

½ unstressed syllables take half a unit.

Unstressed syllables end in a short **a**, **i** or **u**. All other syllables are stressed.

A syllable is **long** when:

- the vowel is long: **ā ī ū e o**
- a short vowel is followed by two consonants, or one double consonant:
sammā, susuddho

Separating the syllables

bh, ch, dh, kh... are aspirated consonants. They count as *one consonant* and are not divided.

bbh, cch, ddh, kkh... are double (aspirated) consonants. They count as *two consonants* and are divided.

Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ**. **Bud·dho** and not **Bu·ddho**.

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'.

Listening

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.

Pāli Pronunciation

The Roman lettering of Pāli words is based on the pronunciation of English, with the following clarifications:

Vowels

Short	Long	Exceptions: e and o change to short sounds in syllables ending in consonants. They are then pronounced as in “ <u>get</u> ” and “ <u>ox</u> ”, respectively.
a as in <u>a</u> bout	ā as in f <u>a</u> ther	
i as in h <u>i</u> t	ī as in mach <u>i</u> ne	
u as in p <u>u</u> t	ū as in r <u>u</u> le	
	e as in gr <u>e</u> y	
	o 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 y; near w

cc is a double c as in Fibonacci, never pronounced as in account

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.

Separating the syllables

bh, ch, dh, kh... are aspirated consonants. They count as *one consonant* and are not divided.

bbh, cch, ddh, kkh... are double (aspirated) consonants. They count as *two consonants* and are divided.

Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ**. **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’.

The Pāli Language

This would be the best book for it. I know I would enjoy reading it!

Glossary of Pāli Terms

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 (yonī) 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.

Sañña 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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