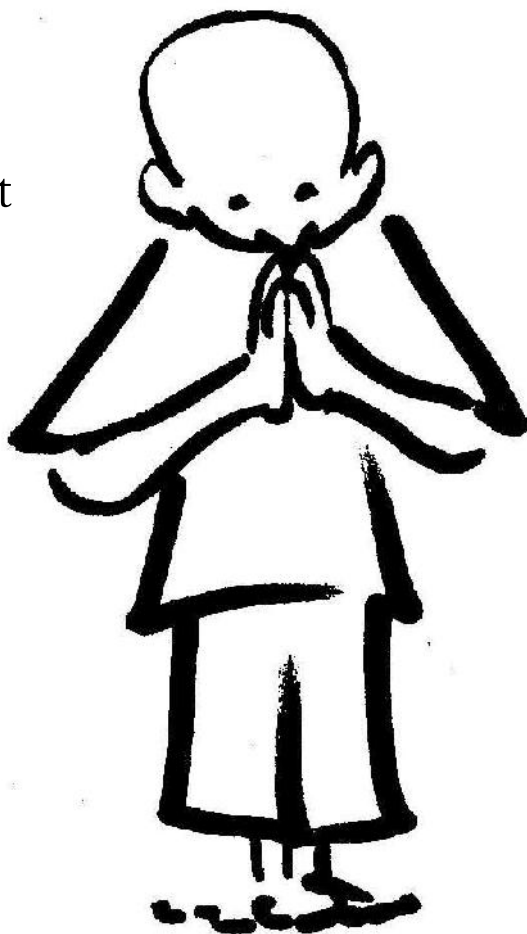


Chanting Book
Wat Pah Nanachat



(Unified Version 2013)

Chanting Book

Wat Pah Nanachat

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Section I:

Morning Chanting

Dedication of Offerings

[Yo so] bhāgavā arahāṃ sammāsāmbuddho

*To the Blessed One the Lord who fully attained Perfect
Enlightenment*

Svākkhāto yena bhāgavatā dhammo

To the Teaching which he expounded so well

Supatīpanno yassa bhāgavato sāvakaśāṅgho

And to the Blessed One's disciples who have practised well

Tam-māyaṃ bhāgavantam sadhammam saśāṅgham

To these the Buddha the Dhamma and the Saṅgha

Imehi sakkārehi yathārahāṃ āropītehi abhīpūjayāma

We render with offerings our rightful homage

Sādhū no bhante bhāgavā sucira-parinibbutopi

It is well for us that the Blessed One

Having attained liberation

Pacchimā-jaṇātānukampa-mānasā

Still had compassion for later generations

Ime sakkāre duggatā-paṇṇākārā-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākam dīgharattam hitāya sukhāya

For our long-lasting benefit and for the happiness it gives us

[Arahāṃ] sâmmāsâmbuddho bhāgavā

The Lord the Perfectly Enlightened and Blessed One

Buddhaṃ bhāgavantam abhivādemi

I render homage to the Buddha the Blessed One (Bow)

[Svâkkhâto] bhāgavatā dhammo

The Teaching so completely explained by him

Dhammaṃ namassāmi

I bow to the Dhamma (Bow)

[Supatipanno] bhāgavato sâvakaśaṅgho

The Blessed One's disciples who have practised well

Śaṅgham namāmi

I bow to the Sangha (Bow)

Preliminary Homage

[Hānda mayam buddhaśā bhāgavato pubbabhāga-namakāraṃ
karomase]

[Now let us pay preliminary homage to the Buddha]

Namo tassa bhāgavato arahato sâmmāsâmbuddhaśā

(Three times)

Hōmage to the Blessed Noble and Perfectly Enlightened One

(Three times)

Homage to the Buddha

[Hānda mayam buddhābhīthutim karomase]

[Now let us chant in praise of the Buddha]

Yo so tathāgato araham sammāsambuddho

The Tathāgata is the Pure One the Perfectly Enlightened One

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding

Sugato

The Accomplished One

Lokaṇidū

The Knower of the Worlds

Anuttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained

Satthā deva-mānussānam

He is teacher of gods and humans

Buddho bhāgavā

He is awake and holy

Yo imam lokam sadevakam samāarakam sabrahmakam

In this world with its gods demons and kind spirits

Sassamaṇa-brāhmaṇim pajam sadeva-mānussam sayam abhiññā

sacchikatvā pāvedesi

Its seekers and sages celestial and human beings

He has by deep insight revealed the truth

Yo dhammaṃ desēsi ādi-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāṇa-kalyāṇaṃ

He has pointed out the Dhamma

Beautiful in the beginning

Beautiful in the middle

Beautiful in the end

Sāthhaṃ sabyañjaṇaṃ kevala-paripunṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāśesi

He has explained the spiritual life of complete purity

In its essence and conventions

Tam-aham bhagavantam abhipūjayāmi

Tam-aham bhagavantam sirasā namāmi

I chant my praise to the Blessed One

I bow my head to the Blessed One.

(Bow)

Homage to the Dhamma

[Hānda mayam dhammābhittuṭṭim karomase]

[Now let us chant in praise of the Dhamma]

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well-expounded by the Blessed One

Sāndiṭṭhiko

Apparent here and now

Akāliko

Timeless

Ehipassiko

Encouraging investigation

Opanāyiko

Leading inwards

Paccattam vedittabbo viññūhi

To be experienced individually by the wise

Tam-aham dhammam abhīpūjayāmi

Tam-aham dhammam sirasā namāmi

I chant my praise to this teaching

I bow my head to this truth

(Bow)

Homage to the Sangha

[Hānda mayam saṅghābhīthutim kaṛomase]

[Now let us chant in praise of the Sangha]

Yo so supatipanno bhāgavato sāvakaśaṅgho

They are the Blessed One's disciples who have practised well

Ujupatipanno bhāgavato sāvakaśaṅgho

Who have practised directly

Ñāyapatipanno bhāgavato sāvakaśaṅgho

Who have practised insightfully

Sāmīcipatipanno bhāgavato sāvakaśaṅgho

Those who practise with integrity

Yadidaṃ cattāri purisaṃyugāni aṭṭha purisaṃpuggalā

That is the four pairs the eight kinds of Noble Beings

Esa bhagavato sāvakaṣaṅgho

These are the Blessed One's disciples

Āhuṇeyyo

Such ones are worthy of gifts

Pāhuṇeyyo

Worthy of hospitality

Dakkhiṇeyyo

Worthy of offerings

Añjali-karaṇīyo

Worthy of respect

Anuttaraṃ puñṇakkhettaṃ lokassa

*They give occasion for incomparable goodness to arise
in the world*

Tam-aham saṅgham abhipūjayāmi

Tam-aham saṅgham sirasā namāmi

I chant my praise to this Saṅgha

I bow my head to this Saṅgha

(Bow)

Salutation to the Triple Gem

[Hāṇḍa mayam ratanattaya-panāma-gāthāyo ceva sāmvega-parikittana-pāṭhañca bhaṇāmase]

[Now let us chant our salutation to the Triple Gem and a passage to arouse urgency]

Buddho sūṣuddho karuṇāmahāṇṇavo

The Buddha absolutely pure with ocean-like compassion

Yocanta-suddhabhārā-ñāṇa-locana

Possessing the clear sight of wisdom

Lokassa pāpūpakilesa-ghāṭako

Destroyer of worldly self-corruption

Vandāmi buddham aham-ādarenā tam

Devotedly indeed that Buddha I revere

Dhammo paḍīpo viya tassa sātthuno

The Teaching of the Lord like a lamp

Yo maggapākāmatā-bheda-bhinnāko

Illuminating the path and its fruit the Deathless

Lokuttaro yo ca tādattha-dīpaṇo

That which is beyond the conditioned world

Vandāmi dhammam aham-ādarenā tam

Devotedly indeed that Dhamma I revere

Sāṅgho sukhettābhyati-khetta-sāññito

The Sangha the most fertile ground for cultivation

Yo diṭṭhasānto sugatānubodhako

Those who have realised peace

Awakened after the Accomplished One

Lolappahīno ariyo sumedhaso

Noble and wise all longing abandoned

Vandāmi saṅghaṃ ahaṃ-ādarenaṃ taṃ

Devotedly indeed that Sangha I revere

Icevam-ekantaḥhīpūja-neyyakaṃ

This salutation should be made

Vatthuttayaṃ vandayatābhisāṅkhaṭaṃ

To that which is worthy

Puññaṃ mayā yaṃ mama sabbupāddavā

Through the power of such good action

Mā hontu ve taṣṣa pabhāvasiddhiyā

May all obstacles disappear

Idha tathāgato loka uppanno arahāṃ sammāsāmbuddho

One who knows things as they are has come into this world

And he is an Arahant a perfectly awakened being

Dhammo ca deṣiṭo niyyāniko upasaṃniko parinibbāniko

sāmbodhagāmī sugatappavediṭo

Purifying the way leading out of delusion

Calming and directing to perfect peace

And leading to Enlightenment

This way he has made known

Māyantaṃ dhammaṃ sūtvā evaṃ jānāma

Having heard the Teaching we know this

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkhaṃ

And death is dukkha

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow lamentation pain grief and despair are dukkha

Appiyehi sāmpayogo dukkho

Association with the disliked is dukkha

Piyehi vip̐payogo dukkho

Separation from the liked is dukkha

Yampicchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha

Sāṅkhittena pañcupādānakkhāndhā dukkhā

In brief the five focuses of identity are dukkha

Sēyyathidaṃ

These are as follows

Rūpūpādānakkhāndho

Attachment to form

Vedanūpādānakkhāndho

Attachment to feeling

Sāññūpādāṇakkhāṇḍho

Attachment to perception

Sāṅkhārūpādāṇakkhāṇḍho

Attachment to mental formations

Viññāṇūpādāṇakkhāṇḍho

Attachment to sense-consciousness

Yesam paññāya

For the complete understanding of this

Dharmāno sō bhagavā

The Blessed One in his lifetime

Evam bahulaṃ sāvake vīṇeti

Frequently instructed his disciples in just this way

Evam bhāgā ca paṇassa bhagavato sāvakesu ānussāṇi bahulā
pavattati

In addition he further instructed

Rūpaṃ añiccam

Form is impermanent

Vedanā añiccā

Feeling is impermanent

Sāññā añiccā

Perception is impermanent

Sāṅkhārā añiccā

Mental formations are impermanent

Viññāṇaṃ añiccam

Sense-consciousness is impermanent

Rūpaṃ anattā

Form is not-self

Vedanā anattā

Feeling is not-self

Saññā anattā

Perception is not-self

Sāṅkhārā anattā

Mental formations are not-self

Viññāṇaṃ anattā

Sense-consciousness is not-self

Saṃbe saṅkhārā aniccā

All conditions are transient

Saṃbe dhammā anattā'ti

There is no self in the created or the uncreated

Te māyaṃ

All of us

Otiṇṇāṃha-jātiyā jarāmaṇaṇa

Are bound by birth ageing and death

Sōkehi paṇidevehi dukkhehi domanassehi upāyāsehi

By sorrow lamentation pain grief and despair

Dukkhotiṇṇā dukkhaṇetā

Bound by dukkha and obstructed by dukkha

Appēvanā^ˆmimassa^ˆ kevalassa^ˆ dukkhakkhā^ˆndhassa^ˆ antākiri^ˆyā
paññāyethā^ˆti

Let us all aspire to complete freedom from suffering

(The following is chanted only by the monks and nuns)

Cirāpa^ˆrinibbutampi^ˆ taṃ bhāgavantaṃ^ˆ uddissa^ˆ āraha^ˆntaṃ^ˆ
sāmma^ˆsāmbuddhaṃ^ˆ

*Remembering the Blessed One the Noble Lord and Perfectly
Enlightened One*

Who long ago attained Pa^ˆri^ˆni^ˆbbāna

Saddhā^ˆ āgārasmā^ˆ anagāriyaṃ^ˆ pabbajitā^ˆ

We have gone forth with faith

From home to homelessness

Tasmim^ˆ bhāgavati^ˆ brahma-ca^ˆriyaṃ^ˆ ca^ˆrāma^ˆ

And like the Blessed One we practise the Holy Life

Bhikkhūnaṃ^ˆ* sikkhāsā^ˆjīva-samāpa^ˆnnā^ˆ

Being fully equipped with the bhikkhus' system of training

Taṃ no brahma-ca^ˆriyaṃ^ˆ imassa^ˆ kevalassa^ˆ dukkhakkhā^ˆndhassa^ˆ
antākiri^ˆyāya^ˆ samvattatu^ˆ

*May this Holy Life lead us to the end of this whole mass
of suffering*

* siladharīnaṃ^ˆ

** nuns'

(An alternative version of the preceding section chanted by laypeople:)

Cirāpaṛinibbutampi taṃ bhāgavāntaṃ sarāṇaṃ gatā

The Blessed One who long ago attained Parinibbāna is our refuge

Dhammañca Saṅghañca

So too are the Dhamma and the Saṅgha

Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasiḱaroma
anupaṭipajjāma

*Attentively we follow the pathway of that Blessed One with all of
our mindfulness and strength*

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhādhassa antakiriyyāya sāmvaṭṭatu

Lead us to the end of every kind of suffering

Section II

Evening Chanting

Dedication of Offerings & Preliminary Homage

[Yo so] bhāgavā arahāṃ sammāsāmbuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭipanno yassa bhāgavato sāvakaśāṅgho
Tam-māyaṃ bhāgavantam sadhammam saśāṅgham
Imehi sakkārehi yathārahāṃ āropitehi abhīpūjāyāma
Sādhū no bhante bhāgavā sucira-parinibbutopi
Pacchīmā-jaṇātānukampa-mānasā
Ime sakkāre duggatā-pañṇākārā-bhūte paṭiggaṇhātu
Amhākaṃ dīgharāttam hitāya sukhāya

[Arahāṃ] sammāsāmbuddho bhāgavā
Buddham bhāgavantam abhivādemi
[Svākkhāto] bhāgavatā dhammo
Dhammam namassāmi
[Supaṭipanno] bhāgavato sāvakaśāṅgho
Śāṅgham namāmi

[Hānda mayam buddhassa bhāgavato pubbabhāga-namakāraṃ
kāroma se]

Namo tassa bhāgavato arahato sammāsāmbuddhassa

(Three times)

To the Blessed One the Lord who fully attained Perfect Enlightenment
To the Teaching which he expounded so well
And to the Blessed One's disciples who have practised well
To these the Buddha the Dhamma and the Sangha
We render with offerings our rightful homage
It is well for us that the Blessed One
Having attained liberation
Still had compassion for later generations
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us

[The Lord] the Perfectly Enlightened and Blessed One
I render homage to the Buddha the Blessed One (Bow)
[The Teaching] so completely explained by him
I bow to the Dhamma (Bow)
[The Blessed One's disciples] who have practised well
I bow to the Sangha (Bow)

[Now let us pay preliminary homage to the Buddha]

Homage to the Blessed Noble and Perfectly Enlightened One
(Three times)

Buddhānussati / Buddhābhigīti

[Hānda mayam buddhānussatinayam karomase]

Tam khō pana bhāgavantam evam kalyāṇo kittiṣaddo abbhūgato
Itipi so bhāgavā araham sammāsāmbuddho
Vijjācaraṇa-sāmpanno
Sugato lokavidū
Anuttaro purisadamma-sārathi
Sattā deva-mānussānam
Buddho bhāgavā'ti

[Hānda mayam buddhābhigītiṃ karomase]

Buddh'vārahānta-varatādiguṇābhīyutto
Suddhābhīṇāṇa-karūṇāhi samāgātatto
Bodhesi yo sujanātam kamalam vā sūro
Vandāmaham tamarāṇam sirasā jinendam
Buddho yo sabbāpāṇīnam sarāṇam khemaṃuttamam
Paṭhamānussatiṭṭhānam vandāmi tam sirenaham
Buddhassāhaṃsi dāso/dāsī va buddho me sāmikissaro
Buddho dukkhasa ghātā ca vīdhātā ca hitassa me
Buddhassāham niyyādemi sarīrañjīvitañcīdam
Vandantoham/Vandantiham carissāmi buddhassēva sūbodhiṭam
Natthi me sarāṇam aññaṃ buddho me sarāṇam varam
Etena saccavajjena vadḍheyyam satthu-sāsane
Buddham me vandamānena/vandamānāya yam puññaṃ
pasutam idha
Sabbepi antarāyā me māhesum tassa tejasā

Recollection & Supreme Praise of the Buddha

[Now let us chant the recollection of the Buddha]

A good word of the Blessed One's reputation has spread as follows

He the Blessed One is indeed the Pure One

The Perfectly Enlightened One

He is impeccable in conduct and understanding

The Accomplished One

The Knower of the Worlds

He trains perfectly those who wish to be trained

He is teacher of gods and humans

He is awake and holy

[Now let us chant the supreme praise of the Buddha]

The Buddha the truly worthy one endowed with such excellent qualities

Whose being is composed of purity transcendental wisdom and compassion

Who has enlightened the wise like the sun awakening the lotus

I bow my head to that peaceful chief of conquerors

The Buddha who is the safe secure refuge of all beings

As the first object of recollection I venerate him with bowed head

I am indeed the Buddha's servant the Buddha is my Lord and guide

The Buddha is sorrow's destroyer who bestows blessings on me

To the Buddha I dedicate this body and life

And in devotion I will walk the Buddha's path of awakening

For me there is no other refuge the Buddha is my excellent refuge

By the utterance of this truth may I grow in the master's way

By my devotion to the Buddha and the blessing of this practice

By its power may all obstacles be overcome

(Bowinḡ:)

Kāyena vācāya va cetasā vā
Buddhe kṛkammaṃ pakatam māyā yaṃ
Buddho paṭiggaṇhātu aṇṇayantaṃ
Kālantaṃ saṃvaritaṃ va buddhe

Dhammānussati / Dhammābhigīti

[Hānda mayam dhammānussatiṇayaṃ kaṛomase]

Svākkhāto bhāgavatā dhammo
Sāṇḍiṭṭhiko akāliko ehipassiko
Opanāyiko paṇṇattaṃ veditaṃ viññūhi'ti

[Hānda mayam dhammābhigītiṃ kaṛomase]

Svākkhātādiguṇa-yoga-vāseṇa sēyyo
Yo maggaṇpāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-pātānā tadā-dhāri-dhāri
Vandāmaham tamaharam varadhāmmāmetaṃ
Dhammo yo sabbaṇpāṇiṇaṃ saraṇaṃ khemaṇuttamaṃ
Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ
Dhammassāhaṃ dāso/dāsī va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammassāhaṃ niyyādemi sariraṇjivitaṇḍidaṃ
Vandantoham/Vandantiham carissāmi dhammasseva
sūdammatam

(Bow^{ing}.)

By body speech or mind

For whatever wrong action I have committed towards the Buddha

May my acknowledgement of fault be accepted

That in future there may be restraint regarding the Buddha

Recollection & Praise of the Dhamma

[Now let us chant the recollection of the Dhamma]

The Dhamma is well expounded by the Blessed One

Apparent here and now

Timeless

Encouraging investigation

Leading inwards

To be experienced individually by the wise

[Now let us chant the supreme praise of the Dhamma]

It is excellent because it is 'well expounded'

And it can be divided into Path and Fruit Learning and Liberation

The Dhamma holds those who uphold it from falling into delusion

I revere the excellent teaching that which removes darkness

The Dhamma which is the supreme secure refuge of all beings

As the second object of recollection I venerate it with bowed head

I am indeed the Dhamma's servant the Dhamma is my Lord and guide

The Dhamma is sorrow's destroyer and it bestows blessings on me

To the Dhamma I dedicate this body and life

And in devotion I will walk this excellent way of truth

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
Etena saccaṇṇajjena vadḍheyyaṃ satthu-sāsane
Dhammaṃ me vandaṃānena/vandaṃānāya yaṃ puññaṃ
pasūtaṃ idha
Sabbepi antarāyā me māhesuṃ tassa tejasā

(*Bowing:*)

Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakataṃ māyā yaṃ
Dhammo paṭiggaṇhātu accāyantaṃ
Kālantare saṃvaritum va Dhamme

Saṅghānussati / Saṅghābhigīti

[Hānda mayaṃ saṅghānussatīnayaṃ karomase]

Supaṭipanno bhāgavato sāvakaśaṅgho
Ujupaṭipanno bhāgavato sāvakaśaṅgho
Ñāyapaṭipanno bhāgavato sāvakaśaṅgho
Sāmicipaṭipanno bhāgavato sāvakaśaṅgho
Yadidaṃ cātāri purisaṃyugāni attha purisaṃpuggalā
Esa bhāgavato sāvakaśaṅgho
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṃ puññaṃ lokassa'ti

*For me there is no other refuge the Dhamma is my excellent refuge
By the utterance of this truth may I grow in the Master's way
By my devotion to the Dhamma and the blessing of this practice
By its power may all obstacles be overcome*

(Bowing:)

*By body speech or mind
For whatever wrong action I have committed towards the Dhamma
May my acknowledgement of fault be accepted
That in future there may be restraint regarding the Dhamma*

Recollection & Praise of the Sangha

[Now let us chant the recollection of the Sangha]

*They are the Blessed One's disciples who have practised well
Who have practised directly
Who have practised insightfully
Those who practise with integrity
That is the four pairs the eight kinds of Noble Beings
These are the Blessed One's disciples
Such ones are worthy of gifts worthy of hospitality
Worthy of offerings worthy of respect
They give occasion for incomparable goodness to arise in the world*

[Hānda mayam saṅghābhigītiṃ karoma se]

Saddhammājo supaṭipatti-guṇādiyyutto
Yoṭṭhabbidho ariyapuggala-saṅghaseṭṭho
Sīlādīdhamma-pavarāsayā-kāyā-citto
Vandāmaham tam-ariyānā-gaṇam susuddham
Saṅgho yo sabbāpāṇīnam saraṇam khemaṇuttamaṃ
Tatiānussatitṭhānam vandāmi tam sirenaham
Saṅghassāhaṃ dāso/dāsī va saṅgho me sāmikissaro
Saṅgho dukkhassa ghātā ca vīdhātā ca hitassa me
Saṅghassāham niyyādemi sarīrañjivitañcidam
Vandantoham/Vandantiham carissāmi saṅghassōpaṭipannaṃ
Natthi me saraṇam aññaṃ saṅgho me saraṇam varam
Etena saccavajjena vadḍheyyam satthu-sāsane
Saṅgham me vandamānena/vandamānāya yaṃ puññaṃ paṣutaṃ
idha
Sabbepi antarāyā me māhesuṃ tassa tejasā

(*Bowing:*)

Kāyena vācāya va cetasā vā
Saṅghe kukammaṃ pakataṃ māyā yaṃ
Saṅgho paṭiggaṇhātu acchayantaṃ
Kālantare saṃvaritum va saṅghe

[Now let us chant the supreme praise of the Sangha]

*Born of the Dhamma that Sangha which has practised well
The field of the Sangha formed of eight kinds of Noble Beings
Guided in body and mind by excellent morality and virtue
I revere that assembly of Noble Beings perfected in purity
The Sangha which is the supreme secure refuge of all beings
As the third object of recollection I venerate it with bowed head
I am indeed the Sangha's servant the Sangha is my lord and guide
The Sangha is sorrow's destroyer and it bestows blessings on me
To the Sangha I dedicate this body and life
And in devotion I will walk the well-practised way of the Sangha
For me there is no other refuge the Sangha is my excellent refuge
By the utterance of this truth may I grow in the Master's way
By my devotion to the Sangha, and the blessing of this practice
By its power may all obstacles be overcome*

(Bowing:)

*By body speech or mind
For whatever wrong action I have committed towards the Sangha
May my acknowledgement of fault be accepted
That in future there may be restraint regarding the Sangha*

Closing Homage

[Arahāṃ] sām̐māsām̐buddho bhāgavā

The Lord the Perfectly Enlightened and Blessed One

Buddhaṃ bhāgavantam̐ abhivādemī

I render homage to the Buddha the Blessed One (Bow)

[Svākkhāto] bhāgavatā dhammo

The Teaching so completely explained by him

Dhammam̐ namassāmi

I bow to the Dhamma (Bow)

[Supatipanno] bhāgavato sāvakaśāṅgho

The Blessed One's disciples who have practised well

Śāṅgham̐ namāmi

I bow to the Sangha (Bow)

Section III:

Blessing Chants, Reflections & Key Suttas

Patti-dāna-gāthā

Verses on the Sharing of Merits

[Hānda mayam̐ sabba-patti-dāna-gāthāyo bhāṇāmasē]

Puññass'idaṇi kaṭassa yān'aññāni kaṭāni me
Tesāṇ-ca bhāgiṇo hontu sattanantāppamāṇaka

May whatever living beings

Without measure without end

Partake of all the merit

From the good deeds I have done

Ye piyā guṇavantā ca mayham̐ mātā-pitā-dāyo
Diṭṭhā me cāpy-adiṭṭhā vā aññe majjhātṭa-veriṇo

Those loved and full of goodness

My mother and my father dear

Beings seen by me and those unseen

Those neutral and averse

Sattā tiṭṭhanti lokasmim̐ te bhumma caṭu-yonikā
Pañc'eka-caṭu-vokārā samsarantā bhavābhaye

Beings established in the world

From the three planes and four grounds of birth

With five aggregates or one or four

Wand'ring on from realm to realm

Ñātaṃ ye paṭṭi-dānaṃ-me aṇuṃodantaṃ te saṃyaṃ
Ye c'imaṃ nappajānanti devā tesāṃ nivedaṃyaṃ

Those who know my act of dedication

May they all rejoice in it

And as for those yet unaware

May the devas let them know

Mayā dinnāna-puññānaṃ aṇuṃodana-hetunā
Sabbe sattā sadā honti averā sukha-jivino
Khemāppadañ-ca papponti tesāṃ sijjhaṃ subhā

By rejoicing in my sharing

May all beings live at ease

In freedom from hostility

May all their wishes be fulfilled

And may they all reach safety

Verses of Sharing and Aspiration

Reflections on Sharing Blessings

[Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa]

[Iminā puññākammena] upajjhāyā guṇuttarā
Ācarīyūpakārā ca mātāpītā ca nātākā
Suriyo candimā rājā guṇavantā nārāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yamō mittā maṇussā ca majjhata verikāpi ca
Sabbhe satta sukhī hontu puññāni pakātāni me
Sukhañca tiyidham dentu khippam pāpetha vomātam
Iminā puññākammena iminā uddissena ca
Khippāham sulabhe ceva taṇhūpādāna-chēdanam
Ye sātāne hinā dhammā yāva nibbāṇato mamam
Nassantu sabbādā yeva yattha jāto bhāve bhāve
Ujūcittam satipaṇṇā sallekho viriyamhinā
Mārā labhantu nokāsam kātuṇca virīyesu me
Buddhādhipavāro nātho dhammo nātho varuttāmo
Nātho paccekabuddho ca saṅgho nāthottaro māmam
Tesottamānubhāvena mārokāsam labhantu mā

[Now let us chant the verses of sharing and aspiration]

*Through the goodness that arises from my practice
May my spiritual teachers and guides of great virtue
My mother my father and my relatives
The sun and the moon and all virtuous leaders of the world
May the highest gods and evil forces
Celestial beings guardian spirits of the earth
And the Lord of Death
May those who are friendly indifferent or hostile
May all beings receive the blessings of my life
May they soon attain the threefold bliss and realise the Deathless
Through the goodness that arises from my practice
And through this act of sharing
May all desires and attachments quickly cease
And all harmful states of mind
Until I realise Nibbāna
In every kind of birth may I have an upright mind
With mindfulness and wisdom austerity and vigour
May the forces of delusion not take hold nor weaken my resolve
The Buddha is my excellent refuge
Unsurpassed is the protection of the Dhamma
The Solitary Buddha is my noble lord
The Sangha is my supreme support
Through the supreme power of all these
May darkness and delusion be dispelled*

Reflections on Universal Well-Being

[Hānda mayam mettāpharaṇaṃ karamase]

Ahaṃ sukhito hōmi

Niddukkho hōmi

Avero hōmi

Abyāpajjho hōmi

Anīgho hōmi

Sukhī attānaṃ parihaṇāmi

Sabbe sattā sukhitā hontu

Sabbe sattā averā hontu

Sabbe sattā abyāpajjhā hontu

Sabbe sattā anīghā hontu

Sabbe sattā sukhī attānaṃ parihaṇantu

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sāmpattito mā vigacchāntu

Sabbe sattā kammāssaṅkā kammādāyādā kammāyonī

kammābandhū kammāpaṭisaṇṇā

Yaṃ kammaṃ karissānti

Kalyāṇaṃ vā pāpakaṃ vā

Tassa dāyādā bhaviṣṣānti

[Now let us chant the reflections on universal well-being]

*May I abide in well-being
In freedom from affliction
In freedom from hostility
In freedom from ill-will
In freedom from anxiety
And may I maintain well-being in myself*

*May everyone abide in well-being
In freedom from hostility
In freedom from ill-will
In freedom from anxiety
And may they maintain well-being in themselves*

*May all beings be released from all suffering
And may they not be parted from the good fortune they have
attained
When they act upon intention
All beings are the owners of their action and inherit its results
Their future is born from such action companion to such action
and its results will be their home
All actions with intention
Be they skilful or harmful
Of such acts they will be the heirs*

Suffusion with the Divine Abidings

[Hānda mayam caturappamaññā obhāsanam kaṇomase]

Mettā-sahagatena cetasā ekam disam pharivā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam
lokam

Mettā-sahagatena cetasā vipulena mahāggatena appamāṇena
averena abyāpajjhena pharivā viharati

Karuṇā-sahagatena cetasā ekam disam pharivā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam
lokam

Karuṇā-sahagatena cetasā vipulena mahāggatena appamāṇena
averena abyāpajjhena pharivā viharati

Muditā-sahagatena cetasā ekam disam pharivā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam
lokam

Muditā-sahagatena cetasā vipulena mahāggatena appamāṇena
averena abyāpajjhena pharivā viharati

Upekkhā-sahagatena cetasā ekam disam pharivā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam
lokam

Upekkhā-sahagatena cetasā vipulena mahāggatena appamāṇena
averena abyāpajjhena pharivā viharati'ti

[Now let us make the Four Boundless Qualities shine forth]

I will abide pervading one quarter with a heart imbued with loving-kindness

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with loving-kindness

Abundant exalted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with compassion

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with compassion

Abundant exalted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with gladness

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with gladness

Abundant exalted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with equanimity

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with equanimity

Abundant exalted immeasurable without hostility and without ill-will

The Buddha's Words on Loving Kindness

Metta Sutta

[Now let us chant the Buddha's words on loving-kindness]

[This is what should be done]

By one who is skilled in goodness

And who knows the path of peace

Let them be able and upright

Straightforward and gentle in speech

Humble and not conceited

Contented and easily satisfied

Unburdened with duties and frugal in their ways

Peaceful and calm and wise and skilful

Not proud and demanding in nature

Let them not do the slightest thing

That the wise would later reprove

Wishing in gladness and in safety

May all beings be at ease

Whatever living beings there may be

Whether they are weak or strong omitting none

The great or the mighty medium short or small

The seen and the unseen

Those living near and far away

Those born and to be born

May all beings be at ease

Let none deceive another
 Or despise any being in any state
 Let none through anger or ill-will
 Wish harm upon another
 Even as a mother protects with her life
 Her child her only child
 So with a boundless heart
 Should one cherish all living beings
 Radiating kindness over the entire world
 Spreading upwards to the skies
 And downwards to the depths
 Outwards and unbounded
 Freed from hatred and ill-will
 Whether standing or walking
 Seated or lying down
 Free from drowsiness
 One should sustain this recollection
 This is said to be the sublime abiding
 By not holding to fixed views
 The pure-hearted one having clarity of vision
 Being freed from all sense-desires
 Is not born again into this world

The Highest Blessings

Maṅgala Sutta

[Now let us chant the verses on the Highest Blessings]

*Thus have I heard that the Blessed One
Was staying at Sāvattḥī
Residing at the Jeta's Grove
In Anāthapiṇḍika's Park*

*Then in the dark of the night
A radiant deva
Illuminated all Jeta's Grove
She bowed down low before the Blessed One
Then standing to one side she said:*

*“Devas are concerned for happiness
And ever long for peace
The same is true for humankind
What then are the highest blessings?”*

*Avoiding those of foolish ways
Associating with the wise
And honoring those worthy of honor
These are the highest blessings*

*Living in places of suitable kinds
With the fruits of past good deeds
And guided by the rightful way
These are the highest blessings*

Accomplished in learning and craftsman's skills
With discipline highly trained
And speech that is true and pleasant to hear
These are the highest blessings

Providing for mother and father's support
And cherishing family
And ways of work that harm no being
These are the highest blessings

Giving with Dhamma in the heart
Offering help to relatives and kin
And acting in ways that leave no blame
These are the highest blessings

Steadfast in restraint and shunning evil ways
Avoiding intoxicants that dull the mind
And heedfulness in all things that arise
These are the highest blessings

Respectfulness and of humble ways
Contentment and gratitude
And hearing the Dhamma frequently taught
These are the highest blessings

Patience and willingness to accept one's faults
Seeing venerated seekers of the truth
And sharing often the words of Dhamma
These are the highest blessings

*The Holy Life lived with ardent effort
Seeing for oneself the Noble Truths
And the realization of Nibbāna
These are the highest blessings*

*Although involved in worldly ways
Unshaken the mind remains
And beyond all sorrow spotless secure
These are the highest blessings*

*They who live by following this path
Know victory wherever they go
And every place for them is safe
These are the highest blessings*

Just as Rivers

“Yathā” – Blessing Chant

[Yathā vāri-vahā pūrā paṇipūrenti sāgaram]

Just as rivers full of water

Entirely fill up the sea

Evam-eva ito dinnam peṭānam upakappaṭi

So will what's here been given

Bring blessings to departed spirits

Ichchitam paṭthitam tumham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time

Sabbe pūrentu saṅkappā

May all your wishes be fulfilled

Cando paṇṇa-rasō yathā

Like on the fifteenth day the moon

Maṇi joṭi-rasō yathā

or like a bright and shining gem

Sabb'itiyo vivajjāntu

May all misfortunes be avoided

Sabba-rogo vinassaṭu

May all illness be dispelled

Mā te bhavatv-antarāyo

May you never meet with dangers

Sukhī dīgh'āyuko bhava

May you be happy and live long

Abhivādana-sīlissa niccam vuddhāpacāyino

Cattāro dhammā vadḍhanti

Āyū vaṇṇo sukham

Balam

For those who are respectful

Who always honour the elders

Four are the qualities which will increase

Life beauty happiness and strength

Bhavatu sabba-maṅgalam

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well

Sabba-buddhānubhāvena

Through the power of all Buddhas

Sadā sothi bhavantu te

May you always be at ease

Bhavatu sabba-maṅgalam

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well

Sabba-dhāmmānubhāvena

Through the power of all Dhammas

Sadā sotthī bhavantu te

May you always be at ease

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well

Sabba-saṅghānubhāvena

Through the power of all Sanghas

Sadā sotthī bhavantu te

May you always be at ease

Five Subjects for Frequent Recollection

[Hānda mayam abhiñha-paccavekkhaṇa-pāṭham bhaṇāmasa]

[Jarā-dhammomhi] jaram aṇātīto

I am of the nature to age

I have not gone beyond ageing

Byādhi-dhammomhi byādhim aṇātīto

I am of the nature to sicken

I have not gone beyond sickness

Maraṇa-dhammomhi maraṇam aṇātīto

I am of the nature to die

I have not gone beyond dying

Sabbhehi me piyehi manāpehi nānābhāvo vīnābhāvo

All that is mine beloved and pleasing

Will become otherwise

Will become separated from me

Kammāssaṅkomhi kammādāyādo kammāyonī kammābandhū
kammāpaṭisaṇṇo

Yaṃ kammaṃ kaṛissāmi

Kalyāṇam vā pāpakaṃ vā

Tassa dāyādo bhaviṣṣāmi

I am the owner of my kamma

Heir to my kamma

Born of my kamma

Related to my kamma

Abide supported by my kamma

Whatever kamma I shall do

For good or for ill

Of that I will be the heir

Evam amhēhi abhiṇham paccavekkhitabbam

Thus we should frequently recollect

Reflection on the Thirty-Two Parts

[Hānda mayam dvattiṃsākāra-pāṭhaṃ bhaṇāmasa]

Ayam khō me kāyo uddham pādatalā adho kesamatthakā
taṇḍapariyanto pūro nānappaṇḍarassa asuṇḍino

This which is my body

*From the soles of the feet up and down from the crown of the head
Is a sealed bag of skin filled with unattractive things*

Atthi imasmim kāye	<i>In this body there are</i>
kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taṇḍo	<i>skin</i>
maṃsaṃ	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhi	<i>bones</i>
aṭṭhiminjam	<i>bone marrow</i>
vakkam	<i>kidneys</i>
hadāyaṃ	<i>heart</i>
yakaṇaṃ	<i>liver</i>
kilomākaṃ	<i>membranes</i>
pihaṇaṃ	<i>spleen</i>

papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antaḡṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
kaṛisaṃ	<i>excrement</i>
pittaṃ	<i>bile</i>
semhaṃ	<i>phlegm</i>
pubbo	<i>pus</i>
lohiṭaṃ	<i>blood</i>
sēdo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
khēḷo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttaṃ	<i>urine</i>
matthaḷuṅgaṇ'ti	<i>brain</i>

Evam-ayaṃ me kāyo uddhaṃ pādātālā ḡdho keṣaṃmatthaḡkā
 taḡapaṛiḡyanto pūro nānappaḡkāraṣṣa ḡṣuḡcīno

This then which is my body

From the soles of the feet up and down from the crown of the head

Is a sealed bag of skin filled with unattractive things

Sabbe saṅkhārā aniccā

Reflection on Impermanence

[Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe]

Sabbe saṅkhārā aniccā

All conditioned things are impermanent

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha

Sabbe dhammā anāttā

Everything is void of self

Addhavaṃ jīvitaṃ

Life is not for sure

Dhavaṃ maraṇaṃ

Death is for sure

Avassaṃ mayā maritaṃ

It is inevitable that I'll die

Maraṇa-pariyosānaṃ me jīvitaṃ

Death is the culmination of my life

Jivitaṃ me aniyataṃ

My life is uncertain

Maraṇaṃ me niyataṃ

My death is certain

Vata

Indeed

Ayam kāyo

This body

Aciram

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away

Adhisessati

It will lie

Paṭhavim

On the ground

Kalīṅgaram iya

Just like a rotten log

Nirattham

Completely void of use

Aniccā vata saṅkhārā

Truly conditioned things cannot last

Uppāda-vaya-dhammino

Their nature is to rise and fall

Uppajjitvā nirujjhanti

Having arisen things must cease

Tesaṃ vūpaṣāmo sukho

Their stilling is true happiness

Khemākhema-saraṇa-gamana-paridīpikā-gāthā

Verses on Going to True and False Refuges

[Hāṇḍa mayamaṁ khemākhema-saraṇa-gamana-paridīpikā-
gāthāyo bhaṇāmasa]

Bahumaṁ ve saraṇaṁ yanti - Pabbatāni vaṇāni ca
Ārāma-rukkhā-cetyāni - Manussā bhaya-tajjita

To many refuges they go

To mountain slopes and forest glades

To parkland shrines and sacred sites

People overcome by fear

N'etaṁ kho saraṇaṁ khemaṁ - N'etaṁ saraṇaṁ-uttamaṁ
N'etaṁ saraṇaṁ-āgama - Sabba-dukkhā paṁuccati

Such a refuge is not secure

Such a refuge is not supreme

Such a refuge does not bring

Complete release from suffering

Yo ca Buddhaṁ-ca Dhammaṁ-ca - Saṅghaṁ-ca saraṇaṁ gato
Cattāri āriya-saccāni - Sammappaññāya paṇṇasi

Whoever goes to refuge

In the Triple Gem

Sees with right discernment

The Four Noble Truths

Dukkhaṃ dukkha-samuppādaṃ - Dukkassa ca atikkamaṃ
Ariyañ-c'atth'āṅgikaṃ maggaṃ - Dukkūpasama-gāmināṃ

Suffering and it's origin

And that which lies beyond

The Noble Eightfold Path

That leads the way to suffering's end

Etaṃ kho saraṇaṃ khemaṃ - Etaṃ saraṇaṃ-uttamaṃ
Etaṃ saraṇaṃ-āgama - Sabba-dukkhā paṃuccati

Such a refuge is secure

Such a refuge is supreme

Such a refuge truly brings

Complete release from all suffering

Ariya-dhana-gāthā

Verses on the Riches of a Noble One

[Hānda mayam ariya-dhana-gāthāyo bhaṇāmasē]

Yassa saddhā Tathāgate - Acalā supatīṭhītā
Sīlañ-ca yassa kalyāṇam - Ariya-kantaṃ pasāmsitaṃ

One whose faith in the Tathāgata

Is unshaken and established well

Whose virtue is beautiful

The Noble Ones enjoy and praise

Sāṅghe paṣādo yass'atthi - Uju-bhūtañ-ca dāssaṇam
Adaliddo-ti taṃ āhu - Amoghaṃ tassa jīvitaṃ

Whose trust is in the Saṅgha

Who sees things rightly as they are

It is said that not in vain

And undeluded is their life

Tasmā saddhañ-ca sīlañ-ca - Pasādaṃ dhamma-dāssaṇam
Anuyuñjetha medhāvi - Sāraṃ buddhāna sāsanaṃ

To virtue and to faith

To trust to seeing truth

To these the wise devote themselves

The Buddha's teaching in their mind

Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

[Hānda mayam ti-lakkhaṇ'ādi-gāthāyo bhaṇāmasa]

Sabbe saṅkhārā aṇiccā-ti - Yadā paññāyā paṇṇasi
Atha nibbindati dukkhe - Esa maggo vīṇḍhiyā

"Impermanent are all conditioned things"

When with wisdom this is seen

One turns away from all dukkha

This is the path to purity

Sabbe saṅkhārā dukkhā-ti - Yadā paññāyā paṇṇasi
Atha nibbindati dukkhe - Esa maggo vīṇḍhiyā

"Dukkha are all conditioned things"

When with wisdom this is seen

One turns away from all dukkha

This is the path to purity

Sabbe dhammā anattā-ti - Yadā paññāyā paṇṇasi
Atha nibbindati dukkhe - Esa maggo vīṇḍhiyā

"There is no self in anything"

When with wisdom this is seen

One turns away from all dukkha

This is the path to purity

Appakā te manussēsū - Ye janā pārā-gāmīno
Athāyaṃ itarā pajā - Tīram-evānudhāvati

*Few amongst humankind
Are those who go beyond
Yet there are the many folks
Who walk and walk about this shore*

Ye ca kho sammad-akkhāte - Dhamme dhammānuvattino
Te janā pārāma-essanti - Maṃcu-dheyyaṃ sud'uttaraṃ

*Wherever Dhamma is well-taught
Those who train in line with it
Are the ones who will cross over
The realm of death so hard to flee*

Kaṇhaṃ dhammaṃ vipphāya - Suddhaṃ bhāvētha paṇḍito
Okā ānokaṃ-āgama - Viveke yatta dūramaṃ
Tatrābhiraṭṭim-iccheyya - Hitvā kāme ākiñcano

*Abandoning the darker states
The wise pursue the bright
From the floods dry land they reach
Living withdrawn so hard to do
Such rare delight one should desire
Sense pleasures cast away not being anything*

Bhāra-sutta-gāthā

Verses on the Burden

[Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasa]

Bhārā haṇe pañcakkhāndhā - Bhāra-hāro ca puggalo
Bhār'ādānaṃ dukkhaṃ loke - Bhāra-nikkhepanaṃ sukhaṃ

The five aggregates indeed are burdens

The beast of burden though is man

In this world to take up burdens is dukkha

Putting them down brings happiness

Nikkhipitvā garuṃ bhāraṃ - Aññaṃ bhāraṃ anādiya
Saṃulāṃ taṇhaṃ abbuyha - Nicchāto paṇibbuto

A heavy burden cast away

Not taking on another load

With craving pulled out from the root

Desires stilled one is released

Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

[Hānda mayam bhadd'eka-ratta-gāthāyo bhaṇāmasa]

Atitam nānvāgameyya - Nappaṭikaṅkhē anāgataṃ
Yad atitam-paḥinan-taṃ - Appattañ-cha anāgataṃ

One should not revive the past

Nor speculate on what's to come

The past is left behind

The future is un-realised

Paccuppannañ-cha yo dhammaṃ - Tattha tattha vipassati
Asāṃhiraṃ asāṅkappaṃ - Taṃ viddhām-aṇu-brūhaye

In every presently arisen state

There just there one clearly sees

Unmoved unagitated

Such insight is one's strength

Ajj'eva kiccaṃ-ātappaṃ - Ko jaññā māraṇaṃ suve
Na hi no saṅgaran-tena - Mahā-senena maccunā

Ardently doing one's task today

Tomorrow who knows death may come

Facing the mighty hordes of death

Indeed one cannot strike a deal

Evam viharim-atapim - Aho-rattam-atanditam
Tam ve bhadd'eka-ratto-ti - Santo acikkhate muni

*To dwell with energy aroused
Thus for a night of non-decline
That is a “night of shining prosperity”
So it was taught by the Peaceful Sage*

Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

[Hānda mayam dhamma-gārav'ādi-gāthāyo bhaṇāmasel]

Ye ca atītā sambuddhā - Ye ca Buddhā anāgatā
Yo c'etarahi sambuddho - Bahunnam soka-nāsaṇo

All the Buddhas of the past

All the Buddhas yet to come

The Buddha of this current age

Dispellers of much sorrow

Sabbe saddhamma-garūno - Vihaṇṇiṃsu vihaṇṇanti ca
Atha pi vihaṇṇissanti - Esā Buddhāna dhammatā

Those having lived or living now

Those living in the future

All do revere the True Dhamma

That is the nature of all Buddhas

Tasmā hi atta-kāmena - Mahattam-abhikaṇṇhatā
Saddhammo garu-kātabbo - Saram Buddhāna sāsanaṃ

Therefore desiring one's own welfare

Pursuing greatest aspirations

One should revere the True Dhamma

Recollecting the Buddha's teaching

Na hi dhammo adhammo ca - Ubho sama-vipākīno
Adhammo nirayaṃ neti - Dhammo pāpeti suggaṭṭiṃ

*What is true Dhamma and what not
Will never have the same results
While lack of Dhamma leads to hell-realms
True Dhammā takes one on a good course*

Dhammo hve rakkhati dhammā-cāriṃ
Dhammo suciṇṇo sukham-āvahāti
Esā'nisamso dhamme suciṇṇe

*The Dhamma guards who lives in line with it
And leads to happiness when practised well
This is the blessing of well-practised Dhamma*

Ovāda-pāṭimokkha-gāthā

Verses on the Patimokkha Exhortation

[Hānda mayam ovāda-pāṭimokkha gāthāyo bhaṇāmasa]

Sabba-pāpaṣṣa akaraṇam

Not doing any evil

Kusalassūpasāmpadā

The undertaking of the good

Sacitta-pariyodāpanam

To purify one's mind

Etaṃ Buddhāna sāsanaṃ

These are the teachings of all Buddhas

Khantī paramaṃ tapo titikkhā

Patient endurance is the highest practice burning out defilements

Nibbānaṃ paramaṃ vadaṇṭi Buddhā

The Buddhas say Nibbāna is supreme

Na hi paṇḍitaṃ parūpaghātī

Not a renunciant is one who injures others

Samaṇo hoti paraṃ vihetṭhayaṇto

Whoever troubles others can't be called a monk

Anūpavādo anūpaghāto

Not to insult and not to injure

Pāṭimokkhe ca sāmvaro

To be restrained in the monastic code

Mattaññutā ca bhattasmiṃ

Knowing one's measure at the meal

Pantañ-ca sayān'āsaṇaṃ

Retreating to a lonely place

Adhicitta ca āyogo

Devotion to the heightened mind

Etaṃ Buddhāna sāsanaṃ

These are the teachings of all Buddhas

Paṭhama-buddha-bhāsita-gāthā

Verses of the Buddha's First Exclamation

[Hānda mayam paṭhama-buddha-bhāsita-gāthāyo bhaṇāmasa]

Aneka-jāti-saṃsāram - Sandhāvissam añibbisaṃ
Gaha-kāram gavesānto - Dukkha jāti punappunam

For many lifetimes in the round of birth

Wandering on endlessly

For the builder of this house I searched

How painful is repeated birth

Gaha-kāraḷa diṭṭho'si - Puna geham na kāhasi
Sabbā te phāsukā bhaggā - Gaha-kūṭam viṣaṅkhatam
Viṣaṅkhāra-gatam cittaṃ - Taṇhānam khayam-ajjhagā

House-builder you've been seen

Another home you will not build

All your rafters have been snapped

Dismantled is your ridge-pole

The non-constructing mind

Has come to craving's end

Pacchima-ovāda-gāthā

Verses on the Last Instructions

[Hānda mayam pacchima-ovāda gāthāyo bhaṇāmasē]

Handa dāni bhikkhave āmanayāmi vo

Now bhikkhus I declare to you

Vaya-dhammā saṅkhārā

Change is the nature of conditioned things

Appamādena sāmpādetha

Perfect yourselves not being negligent

Ayam tathāgataṣṣa paṇḍita vācā

These are the Tathāgata's final words

Ānāpānassati-sutta-pāṭho

The Teaching on Mindfulness of Breathing

[Hānda mayam ānāpānassati-sutta-pāṭham bhāṇāmase]

Ānāpānassati bhikkhāve bhāvitā bahulī-katā

Bhikkhus when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisāmsā

It is of great fruit and great benefit

Ānāpānassati bhikkhāve bhāvitā bahulī-katā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paṇipūreti

It fulfills the Four Foundations of Mindfulness

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paṇipūrenti

They fulfill the Seven Factors of Awakening

Satta-bojjhaṅgā bhāvitā bahulī-katā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paṇipūrenti

They fulfill true knowledge and deliverance

Katham bhāvitā ca bhikkhāve ānāpānassati kaṭham bahulī-katā

And how bhikkhus is mindfulness of breathing developed and cultivated

Mahapphalā hōti mahā-nisāṃsā

So that it is of great fruit and great benefit?

Idha bhikkhāve bhikkhu

Here bhikkhus a bhikkhu

Arañña-gato vā

Gone to the forest

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut

Nisīdati pallaṅkaṃ ābhujitvā

Sits down having crossed his legs

Ujjuṃ kāyaṃ paṇidhāya paṇimukhaṃ satim upatthāpetvā

Sets his body erect having established mindfulness in front of him

So sato'va āssasati sato'va passasati

Ever mindful he breathes in

Mindful he breathes out

Dīghaṃ vā āssasanto dīghaṃ āssasāmi-ti pajānāti

Breathing in long he knows 'I breathe in long'

Dīghaṃ vā passasanto dīghaṃ passasāmi-ti pajānāti

Breathing out long he knows 'I breathe out long'

Rassaṃ vā āssasanto rassaṃ āssasāmi-ti pajānāti

Breathing in short he knows 'I breathe in short'

Rassaṃ vā paṣṣasanto rassaṃ paṣṣasāmi-ti pajānāti

Breathing out short he knows 'I breathe out short'

Sabba-kāya-patisāṃvedī aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in experiencing the whole body'

Sabba-kāya-patisāṃvedī paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out experiencing the whole body'

Paṣaṃbhayaṃ kāya-sāṅkhāraṃ aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the bodily formations'

Paṣaṃbhayaṃ kāya-sāṅkhāraṃ paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the bodily formations'

Pīti-patisāṃvedī aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in experiencing rapture'

Pīti-patisāṃvedī paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out experiencing rapture'

Sukha-patisāṃvedī aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in experiencing pleasure'

Sukha-patisāṃvedī paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out experiencing pleasure'

Citta-sāṅkhāra-paṭiśamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the mental formations'

Citta-sāṅkhāra-paṭiśamvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the mental formations'

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the mental formations'

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the mental formations'

Citta-paṭiśamvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the mind'

Citta-paṭiśamvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the mind'

Abhippamodayaṃ cittaṃ assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in gladdening the mind'

Abhippamodayaṃ cittaṃ passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out gladdening the mind'

Samādāhaṃ cittaṃ assasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe in concentrating the mind'

Samādāhaṃ cittaṃ passasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe out concentrating the mind'

Vimocāyaṃ cittaṃ assasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe in liberating the mind'

Vimocāyaṃ cittaṃ passasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe out liberating the mind'

Aniccānupassī assasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating impermanence'

Aniccānupassī passasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating impermanence'

Virāgānupassī assasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating the fading away of passions'

Virāgānupassī passasiṣṣāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating the fading away of passions'

Nirodhānupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating cessation'

Nirodhānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating cessation'

Paṭinissaggānupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating relinquishment'

Paṭinissaggānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating relinquishment'

Evam bhāvitā kho bhikkhave ānāpānāssati evam bahulī-katā

Bhikkhus that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisāmsā

So that it is of great fruit and great benefit

Iti

Thus was it said

Ariy'aṭṭhaṅgika-magga-pāṭho

The Teaching on the Noble Eightfold Path ¹

[Handa mayaṃ ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmaṣe]

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path

Sēyyathidaṃ

Which is as follows

Sāmmā-diṭṭhi

Right View

Sāmmā-sāṅkappo

Right Intention

Sāmmā-vācā

Right Speech

Sāmmā-kammanto

Right Action

Sāmmā-ājīvo

Right Livelihood

Sāmmā-vāyāmo

Right Effort

Sāmmā-sati

Right Mindfulness

Sāmmā-samādhī

Right Concentration

¹ This translation is based on Bhikkhu Bodhi's translation.

Kaṭamā ca bhikkhave sammā-ditṭhi

And what bhikkhus is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering

Dukkha-saṃudaye ñāṇaṃ

Knowledge of the origin of suffering

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

Knowledge of the path

Leading to the cessation of suffering

Ayaṃ vuccati bhikkhave sammā-ditṭhi

This bhikkhus is called Right View

Katamo ca bhikkhave sammā-sāṅkappo

And what bhikkhus is Right Intention?

Nekkhamma-sāṅkappo

The intention of renunciation

Abyāpāda-sāṅkappo

The intention of non-ill-will

Avihimsā-sāṅkappo

The intention of non-cruelty

Ayaṃ vuccati bhikkhave sammā-sāṅkappo

This bhikkhus is called Right Intention

Katamā ca bhikkhave sammā-vācā

And what bhikkhus is Right Speech?

Musā-vādā verāmaṇī

Abstaining from false speech

Pisuṇāya vācāya verāmaṇī

Abstaining from malicious speech

Pharusāya vācāya verāmaṇī

Abstaining from harsh speech

Sāmphappalāpā verāmaṇī.

Abstaining from idle chatter

Ayaṃ vuccati bhikkhave sāmā-vācā

This bhikkhus is called Right Speech

Katamo ca bhikkhave sāmā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā verāmaṇī

Abstaining from killing living beings

Adinnādānā verāmaṇī

Abstaining from taking what is not given

Kāmesu-micchâcārā verāmaṇī

Abstaining from sexual misconduct

Ayaṃ vuccati bhikkhave sāmā-kammanto

This bhikkhus is called Right Action

Katamo ca bhikkhave sāmā-ājīvo

And what bhikkhus is Right Livelihood?

Idha bhikkhave āriya-sāvako

Micchā-ājivaṃ pahāya

Sammā-ājīvena jīvitaṃ kappeti

Here bhikkhus a Noble Disciple

Having abandoned wrong livelihood

Earns his living by right livelihood

Ayaṃ vuccati bhikkhave sammā-ājīvo

This bhikkhus is called Right Livelihood

Katamo ca bhikkhave sammā-vāyāmo

And what bhikkhus is Right Effort?

Idha bhikkhave bhikkhu

ānuppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ

ānuppadāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paggaṇhāti padahāti

Here bhikkhus a bhikkhu awakens zeal

For the non-arising of unarisen

Evil unwholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Uppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ pahānāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

Cittaṃ paggaṇhāti padahāti

He awakens zeal for the abandoning of arisen

Evil unwholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

↓Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

↓Cittaṃ paggaṇhāti paḍahāti

He awakens zeal for the arising of unarisen

Wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

↓Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā

↓Asammosāya

Bhīyyobhāvāya

Vepullāya

Bhāvānāya pārīpūriyā

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhāti

↓Cittaṃ paggaṇhāti paḍahāti

He awakens zeal for the continuance

Non-disappearance

Strengthening

Increase and fulfilment by development

Of arisen wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Ayaṃ vuccati bhikkhave sammā-vāyāmo

This bhikkhus is called Right Effort

Katamā ca bhikkhave sammā-sati

And what bhikkhus is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

Here bhikkhus a bhikkhu abides

Contemplating the body as a body

Ātāpī sampajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings

Ātāpī sampajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Citte cittānūpassī viharati

He abides contemplating mind as mind

Ātāpī sāmpajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Dhammesu dhammānūpassī viharati

He abides contemplating mind-objects as mind-objects

Ātāpī sāmpajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Ayaṃ vuccati bhikkhave sammā-sati

This bhikkhus is called Right Mindfulness

Katamo ca bhikkhave sammā-samādhi

And what bhikkhus is Right Concentration?

Idha bhikkhave bhikkhu

Here bhikkhus a bhikkhu

Vivicc'eva kāmehi

Quite secluded from sensual pleasures

Vivicca akusalehi dhammehi

Secluded from unwholesome states

Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukhaṃ paṭthamaṃ jhānaṃ

upasāpajja viharati

*Enters upon and abides in the first Jhāna
Accompanied by applied and sustained thought
With rapture and pleasure born of seclusion*

Vitakka-vicārānaṃ vūpaṣamā

With the stilling of applied and sustained thought

Ajjhattaṃ sampaśādanaṃ cetaso

Ekodibhāvaṃ

Avitakkaṃ avicāraṃ samādhi-jāṃ pīti-sukhaṃ duttiyaṃ jhānaṃ
upaśampajja viharati

*He enters upon and abides in the second Jhāna
Accompanied by self-confidence and singleness of mind
Without applied and sustained thought
With rapture and pleasure born of concentration*

Pītiyā ca virāgā

With the fading away as well of rapture

Upekkhako ca viharati

He abides in equanimity

Sato ca sampajāno

Mindful and fully aware

Sukhañ-ca kāyena paṭisaṃvedeti

Still feeling pleasure with the body

Yaṃ taṃ āriyā ācikkhanti

‘Upekkhako satimā sukha-vihārī’ti tatiyaṃ jhānaṃ upaśampajja
viharati

*He enters upon and abides in the third Jhāna
On account of which the Noble Ones announce*

*'He has a pleasant abiding
With equanimity and is mindful'*

Sukhassa ca pahānā
With the abandoning of pleasure

Dukkhassa ca pahānā
And the abandoning of pain

Pubb'eva somanassaṃ domanassānaṃ atthaṅgamā
With the previous disappearance of joy and grief

Adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ
jhānaṃ upasāmpajja viharati

*He enters upon and abides in the fourth Jhāna
Accompanied by neither pain nor-pleasure
And purity of mindfulness due to equanimity*

Ayaṃ vuccati bhikkhave sammā-samādhi
This bhikkhus is called Right Concentration

Ayam-eva āriyo atth'āṅgiko maggo
This is the Noble Eightfold Path

Dhamma-cakkappavattana-sutta-pāṭho

Teachings from the Discourse on Setting in Motion the Wheel of
Dhamma

[Hānda mayam dhamma-cakkappavattana sutta-pāṭham
bhaṇāmase]

Dve me bhikkhave antā

Bhikkhus there are these two extremes

Pabbajītena na sevītabbā

That should not be pursued by one who has gone forth

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

That is whatever is tied up to sense pleasures

Within the realm of sensuality

Hino

Which is low

Gammo

Common

Pothujjaniko

The way of the common folks

Anāriyo

Not the way of the Noble Ones

Anattha-sāñhito

And pointless

Yo cāyaṃ atta-kilamāthānūyogo

Then there is whatever is tied up

With self-deprivation

Dukkho

Which is painful

Anāriyo

Not the way of the Noble Ones

Anattha-sāñhito

And pointless

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā
tathāgatenā abhisambuddhā

Bhikkhus without going to either of these extremes

The Tathāgata has ultimately awakened

To a middle way of practice

Cakkhu-karaṇī

Giving rise to vision

Ñāṇa-karaṇī

Making for insight

Upasamāya

Leading to calm

Abhiññāya

To heightened knowing

Sambodhāya

Awakening

Nibbānāya samvattati

And to Nibbāna

Katamā ca sā bhikkhave majjhimā paṭipadā

And what bhikkhus is that middle way of practice?

Ayam-eva āriyo aṭṭhaṅgiko maggo

It is this Noble Eightfold Path

S[^]eyyathīdaṃ

Which is as follows

S[^]āmmā-diṭṭhi

Right View

S[^]āmmā-sāṅkappo

Right Intention

S[^]āmmā-vācā

Right Speech

S[^]āmmā-kammanto

Right Action

S[^]āmmā-ājīvo

Right Livelihood

S[^]āmmā-vāyāmo

Right Effort

S[^]āmmā-sati

Right Mindfulness

S[^]āmmā-samādhi

Right Concentration

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatenā
abhisambuddhā

This bhikkhus is the middle way of practice

That the Tathāgata has ultimately awakened to

Cakkhu-karaṇī

Giving rise to vision

Ñāṇa-karaṇī

Making for insight

Upasamāya

Leading to calm

Abhiññāya

To heightened knowing

Sāmbodhāya

Awakening

Nibbānāya samvattati

And to Nibbāna

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

This bhikkhus is the Noble Truth of dukkha

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkhaṃ

And death is dukkha

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow lamentation pain grief and despair are dukkha

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha

Yampicchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha

Sāṅkhittena pañcupādānakkhandhā dukkhā

In brief the five focuses of identity are dukkha

Idaṃ kho paṇa bhikkhave dukkha-saṃudayo ariyā-saccaṃ

This bhikkhus is the Noble Truth of the cause of dukkha

Yā'yaṃ taṇhā

It is this craving

Ponobbhāvikā

Which leads to rebirth

Nandi-rāga-sahagatā

Accompanied by delight and lust

Tatra-tatrābhinandinī

Delighting now here now there

Sēyyathidaṃ

Namely

Kāma-taṇhā

Craving for sensuality

Bhava-taṇhā

Craving to become

Vibhava-taṇhā

Craving not to become

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariyā-saccaṃ

This bhikkhus is the Noble Truth of the cessation of dukkha

Yo tassāy'eva taṇhāya āsesa-virāga-nirodho

It is the remainderless fading away and cessation

Of that very craving

Cāgo

It's relinquishment

Paṭinissaggo

Letting go

Mutti

Release

Anālāyo

Without any attachment

Idaṃ kho paṇa bhikkhave dukkha-nirodha-gāminī-paṭipadā
āriya-saccaṃ

This bhikkhus is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Ayam-eva āriyo aṭṭh'āṅgiko maggo

It is just this Noble Eightfold Path

Sēyyathīdaṃ

Which is as follows

Sāmmā-diṭṭhi

Right View

Sāmmā-sāṅkappo

Right Intention

Sāmmā-vācā

Right Speech

Sāmmā-kammanto

Right Action

Sāmmā-ājīvo

Right Livelihood

Sāmmā-vāyāmo

Right Effort

Sāmmā-sati

Right Mindfulness

Sāmmā-samādhi

Right Concentration

Idaṃ dukkhaṃ āriya-saccaṃ-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus in regard to things unheard-of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of dukkha

Taṃ kho paṇ'idaṃ dukkhaṃ āriya-saccaṃ paṇiñneyyaṃ-ti

Now this Noble Truth of dukkha

Should be completely understood

Taṃ kho paṇ'idaṃ dukkhaṃ āriya-saccaṃ paṇiññātaṃ-ti

Now this Noble Truth of dukkha

Has been completely understood

Idaṃ dukkha-samudayo āriya-saccaṃ-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udâpâdi

Ñāṇam udâpâdi

Paññā udâpâdi

Vijjā udâpâdi

Āloko udâpâdi

Bhikkhus in regard to things unheard-of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of the cause of dukkha

Tam kho paṇ'idam dukkha-samudayo ariyā-saccam pahātabban-ti

Now this cause of dukkha

Should be abandoned

Tam kho paṇ'idam dukkha-samudayo ariyā-saccam pahīnan-ti

Now this cause of dukkha

Has been abandoned

Idam dukkha-nirodho ariyā-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udâpâdi

Ñāṇam udâpâdi

Paññā udâpâdi

Vijjā udâpâdi

Āloko udâpâdi

Bhikkhus in regard to things unheard-of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of the cessation of dukkha

Taṃ kho paṇ'idaṃ dukkha-nirodho ariyā-saccaṃ sacchi-
kātabban-ti

Now the cessation of dukkha

Should be experienced directly

Taṃ kho paṇ'idaṃ dukkha-nirodho ariyā-saccaṃ sacchikaṭan-ti

Now the cessation of dukkha

Has been experienced directly

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-saccan-ti me
bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus in regard to things unheard-of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Taṃ kho paṇ'idam dukkha-nirodha-gāminī-paṭipadā ariyā-
saccaṃ bhāvetabban-ti

Now this way of practice leading to the cessation of dukkha

Should be developed

Taṃ kho paṇ'idam dukkha-nirodha-gāminī-paṭipadā ariyā-
saccaṃ bhāvītan-ti

Now this way of practice leading to the cessation of dukkha

Has been developed

Yāva-kīvaṇ-ca me bhikkhave imeṣu caṭṭesu ariyā-saccesu
Evaṃ-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ nāṇa-
dassanaṃ na suvisuddhaṃ ahoṣi

As long bhikkhus as my knowledge and understanding

As it actually is

Of these Four Noble Truths

With their three phases and twelve aspects

Was not entirely pure

N'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmāke
Sassamaṇa-brāhmaṇiyā pajāya sadeva-maṇussāya
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

Did I not claim bhikkhus

In this world of devas Māra and Brahmā

Amongst mankind with its priests and renunciants

Kings and commoners

An ultimate awakening

To unsurpassed perfect enlightenment

Yato ca kho me bhikkhave imesu catūsu ariyā-saccesu
Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa -
dassanaṃ suvisuddhaṃ ahosi

But when bhikkhus my knowledge and understanding

As it actually is

Of these Four Noble Truths

With their three phases and twelve aspects

Was indeed entirely pure

Athāhaṃ bhikkhave sadevāke loke samāraṇe sabrahmaṇe
Sassamaṇa-brāhmaṇiyā pajāya sadeva-mānussaṃ
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

Then indeed did I claim bhikkhus

In this world of devas Māra and Brahmā

Amongst mankind with its priests and renunciants

Kings and commoners

An ultimate awakening

To unsurpassed perfect enlightenment

Ñāṇaṃ-ca pana me dassanaṃ udāpādi

Now knowledge and understanding arose in me

Akuppā me vimutti

My release is unshakeable

Ayam-antimā jāti

This is my last birth

N'atthidāni punabbhavo-ti

There won't be any further becoming

Dhamma-pahaṃsāna-pāṭho

The Teaching on Striving According to Dhamma²

[Handa mayam Dhamma-pahaṃsāna-pāṭham bhaṇāmasa]

Evam svākkhāto bhikkhave mayā dhammo

Bhikkhus the Dhamma has thus been well expounded by me

Uttāno

Elucidated

Vivāṭo

Disclosed

Paḁāsīto

Revealed

Chinna-pilotīko

And stripped of patchwork

Alam-eva saddhā-pabbajītena kula-puttēna vīriyaṃ ārabhitum

This is enough for a clansman

Who has gone forth out of faith

To arouse his energy thus

Kāmaṃ taṇ ca nahāru ca aṭṭhi ca avasīssatu

Willingly let only my skin sinews and bones remain

Sarīre upasussatu maṃsa-lohitam

And let the flesh and blood in this body wither away

² This translation is based on Bhikkhu Bodhi's translation.

Yam tam purisa-thāmena purisa-vīriyena purisa-parakkāmena
pattabbam

Na tam apāpunītvā

Vīriyassa sāṇṭhānam bhāvissatī-ti

As long as whatever is to be attained

By human strength

By human energy

By human effort

Has not been attained

Let not my efforts stand still

Dukkham bhikkhave kusīto viharati

Bhikkhus the lazy person dwells in suffering

Vokiṇṇo pāpakehi akusalehi dhammehi

Soiled by evil unwholesome states

Mahāntaṇ-ca sādattam paṇihāpeti

And great is the personal good that he neglects

Āraddha-vīriyo ca kho bhikkhave sukham viharati

The energetic person though dwells happily

Paṇivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahāntaṇ-ca sādattam paṇipūreti

And great is the personal good that he achieves

Na bhikkhave hīnena aggassa paṭṭi hoti

Bhikkhus it is not by lower means that the supreme is attained

Aggena ca kho bhikkhave aggassa patti hoti

But bhikkhus it is by the supreme that the supreme is attained

Maṇḍapēyyam-idam bhikkhave brahmacariyam

Bhikkhus this holy life is like the cream of the milk

Satthā sammukhī-bhūto

The Teacher is present

Tasmā'tiha bhikkhave viriyam ārabhatha

Therefore bhikkhus start to arouse your energy

Appattassa pattiyā

For the attainment of the as yet unattained

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved

Asacchikatassa sacchikiriyāya

For the realization of the as yet unrealized

‘Evaṃ no ayam amhākaṃ pabbajjā

Avanṇatā avaññā bhaviṣṣati

Thinking in such a way

Our Going Forth will not be barren

Saphalā sa-udārayā.

But will become fruitful and fertile

Yesam mayam paribhuñjāma

Civāra-piṇḍapāta

Sēnāsana-gilānappaccaya

Bhesajja-parikkhāraṃ

Tesaṃ te kāra āmhesu

And all our use of robes

Almsfood

Lodgings

And medicinal requisites

Given by others for our support

Mahapphalā bhavissanti mahā-nisāṃsā'ti

Will reward them with great fruit and great benefit

Evaṃ hi vo bhikkhave sikkhitabbam

Bhikkhus you should train yourselves thus

Att'attham vā hi bhikkhave sampassamānena

Considering your own good

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence

Par'attham vā hi bhikkhave sampassamānena

Bhikkhus considering the good of others

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence

Ubhaya'ttham vā hi bhikkhave sampassamānena

Bhikkhus considering the good of both

Alam-eva appamādena sampādetun

It is enough to strive for the goal without negligence

Ten Subjects For Frequent Recollection

by One Who Has Gone Forth

[Hāṇḍa mayam pabbajita-abhiṇha-paccavekkhaṇa-pāṭham
bhaṇāmasa]

Dasa ime bhikkhave dhammā
Pabbajitena abhiṇham paccavekkhitabbā
Kaṭame dasa

*Bhikkhus there are ten dhammas which should be reflected upon
again and again by one who has gone forth
What are these ten?*

‘Vevanṇiyamhi ajjhūpagato’ ti
Pabbajitena abhiṇham paccavekkhitabbam
“I am no longer living according to worldly aims and values”
This should be reflected upon again and again by one who has
gone forth

‘Parapaṭibaddhā me jīvīkā’ ti
Pabbajitena abhiṇham paccavekkhitabbam
“My very life is sustained through the gifts of others”
This should be reflected upon again and again by one who has
gone forth

‘Añño me ākappo karaṇīyo’ ti
Pabbajitena abhiṇham paccavekkhitabbam
“I should strive to abandon my former habits”
This should be reflected upon again and again by one who has
gone forth

‘Kaccī nu kho me attā silato na upavadatī’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

“Does regret over my conduct arise in my mind?”

This should be reflected upon again and again by one who has gone forth

‘Kaccī nu kho maṃ anuvicca viññū śābrahmācārī silato na upavadantī’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

“Could my spiritual companions find fault with my conduct?”

This should be reflected upon again and again by one who has gone forth

‘Sabbhehi me piyehi maṇāpehi nānābhāvo vīnābhāvo’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

“All that is mine beloved and pleasing

Will become otherwise

Will become separated from me”

This should be reflected upon again and again by one who has gone forth

‘Kammāssaṅkomhi kammādāyādo kammāyonī kammābandhū
kammāpaṭisaṅgaṇo

Yaṃ kammaṃ kaṛissāmi

Kalyāṇaṃ vā pāpakaṃ vā

Tassa dāyādo bhaviṣṣāmi’ ti

Pabbajītena abhiñhaṃ paccavekkhītabbaṃ

“I am the owner of my kamma

Heir to my kamma

Born of my kamma

Related to my kamma

Abide supported by my kamma

Whatever kamma I shall do

For good or for ill

Of that I will be the heir”

This should be reflected upon again and again by one who has gone forth

‘Kathambhūtaṣṣa me rattindivā vītipatantī’ ti

Pabbajītena abhiṇhaṃ paccavekkhitabbhaṃ

“The days and nights are relentlessly passing

How well am I spending my time?”

This should be reflected upon again and again by one who has gone forth

‘Kacci nu kho’haṃ suññāgāre abhiramāmi’ ti

Pabbajītena abhiṇhaṃ paccavekkhitabbhaṃ

“Do I delight in solitude or not?”

This should be reflected upon again and again by one who has gone forth

‘Atthi nu kho me uttari-manussa-dhammā ālamaṇiya-ñāṇa-dassana-viseso adhigato

So’haṃ pacchīme kāle sabrahmacārihi puṭṭho na maṅku bhavissāmi’ ti

Pabbajītena abhiṇhaṃ paccavekkhitabbhaṃ

“Has my practice borne fruit with freedom or insight

*So that at the end of my life I need not feel ashamed when
questioned by my spiritual companions?”*

*This should be reflected upon again and again by one who has
gone forth*

Ime kho bhikkhāve dasa dhammā

Pabbajitena abhiñham paccavekkhitabbam

*Bhikkhus these are the ten dhammas to be reflected upon again
and again by one who has gone forth*

Tāyana-gāthā

The Verses of Tāyana

[Handa mayam Tāyana-gāthāyo bhaṇāmasa]

Chīnda sotam parakkamma - Kāme panūda brāhmaṇa
Nappahāya muni kame - Nekattam-upapajjati

Exert yourself and cut the stream

Discard sense-pleasures Holy Man

Not letting sensual pleasures go

A sage will not reach unity

Kayirā ce kayirāthenam - Daḷham-enam parakkame
Sithilo hi paribbājo - Bhiyyo ākirate rajam

Vigorously with all one's strength

It should be done what should be done

A lax monastic life stirs up

The dust of passions all the more

Ākatam dukkaṭam seyyo - Pacchā tappati dukkaṭam
Katañ-ca sukātaṃ seyyo - Yam katvā nānutappati

Better is not to do bad deeds

That afterwards would bring remorse

It's rather good deeds one should do

Which having done one won't regret

Kusô yāthā duggahito - Hattham-evānukantati
Sāmaññaṃ dupparāmaṭṭhaṃ - Nirayāyūpakadḍhati

*As Kusa-grass when wrongly grasped
Will only cut into one's hand
So does the monk's life wrongly led
Indeed drag one to hellish states*

Yaṃ-kiñci sithilaṃ kammaṃ - Sāṅkiliṭṭhāñ-ca yaṃ vātaṃ
Sāṅkaṣsaraṃ brahma-caṛiyaṃ - Na taṃ hōti mahapphalan-ti

*Whatever deed that's slackly done
Whatever vow corruptly kept
The Holy Life lead in doubtful ways
All these will never bear great fruits*

Reflection on the Four Requisites

[Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham bhaṇāmase]

Paṭisaṅkhā yoniṣo cīvaram paṭisevāmi

Yāvadeva sītassa paṭighātāya

Uṇhassa paṭighātāya

Ḍaṃsa-makaṣa-vātātapa-ṣiṃṣapa-sāmphassānam paṭighātāya

Yāvadeva hīrikopina-paṭicchādanattham

Wisely reflecting I use the robe

*Only to ward off cold to ward off heat to ward off the touch of flies
mosquitoes wind burning and creeping things*

Only for the sake of modesty

Paṭisaṅkhā yoniṣo piṇḍapātam paṭisevāmi

Neva daṇḍāya na madāya na maṇḍanāya na vibhūsanāya

Yāvadeva īmassa kāyassa ṭhīṭiyā yāpanāya vihiṃsūparāṭiyā
brahmacariyānuggahāya

Iti purāṇaṇca vedānam paṭihāṅkhāmi navaṇca vedānam na
uppādessāmi

Yātrā ca me bhavissati ānavajjātā ca phāsuvihāro cā'ti

Wisely reflecting I use almsfood

*Not for fun not for pleasure not for fattening not for beautification
Only for the maintenance and nourishment of this body*

For keeping it healthy for helping with the Holy Life

Thinking thus:

I will allay hunger without overeating

So that I may continue to live blamelessly and at ease"

Paṭisaṅkhā yoniṣo senāsaṇaṃ paṭisevāmi
Yāvadeva sītaṣṣa paṭighātāya uṇhaṣṣa paṭighātāya
Daṃsa-makaṣa-vātātapa-ṣiṃṣapa-sāmphassaṇaṃ paṭighātāya
Yāvadeva utupaṛissaya vīnodanaṃ paṭisallānārāmatthaṃ

*Wisely reflecting I use the lodging
Only to ward off cold to ward off heat to ward off the touch of flies
mosquitoes wind burning and creeping things
Only to remove the danger from weather and for living in
seclusion*

Paṭisaṅkhā yoniṣo gilāna-paccaya-bhesajja-parikkhāraṃ
paṭisevāmi
Yāvadeva uppannānaṃ veyyābādhikānaṃ vedānānaṃ
paṭighātāya
Abyāpajja-paramatāyā ti

*Wisely reflecting I use supports for the sick and medicinal requisites
Only to ward off painful feelings that have arisen
For the maximum freedom from disease*

Dhātu-paṭikūla-paccavekkhaṇa-pāṭho

Reflection on the Repulsiveness of Almsfood

[Yathā paṇḍāyaṃ] pavāṭṭamānaṃ dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ piṇḍāpāto tad upabhuñjako ca puṅgalō

Is this almsfood and so is the person eating it

Dhātu-māttako

Merely elements

Nissatto

Not a being

Nijjīvo

Without a soul

Suñño

And empty of self

Ṣabbo paṇāyaṃ piṇḍā-pāto ajigūcchanīyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ paṭvā

But touching this putrid body

Ativiya jigūcchanīyo jāyati

It becomes disgusting indeed

Section IV

The Cardinal Suttas

Dhammacakkappavattana Sutta

[Solo Introduction]

Anuttaraṃ abhisambodhiṃ sambujjhivā 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 sevitaḍḍhā: yo cāyaṃ
kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo,
anattasañhito; yo cāyaṃ attakilamathānuyogo; dukkho, anariyo,
anattasañhito.

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?

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?*

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ:

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-dukkhā-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 tatrābhinandini 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.

‘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.

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 pahātābanti 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 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.

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

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

Taṃ kho panidaṃ dukkhanirodhagāmini patipadā ariyasaccaṃ bhāvitanti 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. Attamaṇā pañcavaggiyā bhikkhū Bhāgavato bhāsitaṃ abhinandaṃ.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍañña virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

“Yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhammaṃ” ti.

[Pavattite ca Bhagavatā] Dhammacakke bhumma devā saddamanussāvesuṃ:

‘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.

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,

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā
saddamanussāvesuṃ...

Cātummahārājikanāṃ 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.

Iti ha tena khaṇena, tena muhuttana, yāva brahmalokā saddo
abbhuggacchi. Ayaṇca 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.
Iti hidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva nāmaṃ ahoṣī ti.

[Dhammacakkappavattana Suttaṃ niṭṭhitaṃ]

“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.”

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 Aññākoṇḍañña: ‘Koṇḍañña Who Understands.’

Anatta-Lakkhaṇa Sutta

[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 sāsanaṃ kātumicchataṃ
Sādhūnaṃ atthasiddhatthaṃ taṃ suttantaṃ bhaṇāma se

[Evaṃ me sutāṃ]

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane
Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpañca idaṃ 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 idaṃ 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.

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.’

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 abhavissamsu,
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.

‘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.’

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vāti?
Aniccā 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 he taṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti?
Aniccā 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 he taṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti?
Aniccā 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 he taṃ bhante.

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 he taṃ 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.”

“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.”

[Tasmā tiha bhikkhave] yaṅkiñci rūpaṃ atitānāgata-paccup-pannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ rūpaṃ “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya aṭṭhabbaṃ.

Yā kāci vedanā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbā vedanā “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbā saññā “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbe saṅkhārā “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṅkiñci viññāṇaṃ atitānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ viññāṇaṃ “Netam mama, nesohamasmi, na me so attā” ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evam passaṃ bhikkhave sutvā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ “Vimuttam” iti ñāṇaṃ hoti, “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā” ti pajānāti ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiṃca pana veyyākaraṇasmiṃ bhaññaṃāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣūti.

Anattalakkhaṇa Suttaṃ niṭṭhitaṃ

“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.’

“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.

Āditta-Pariyāya Sutta

[Solo Introduction]

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

[Evaṃ me sutāṃ]

Ekaṃ 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 cakkhusam-
phassapaccayā 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.

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 jarāmaraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

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.*

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, kāya-samphasso 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, mano-samphasso 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, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmīṃ pi nibbindati.

Sotasmiṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmīṃ pi nibbindati.

“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.

“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.

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 karaṇiyaṃ, nāparaṃ itthattāyā’ ti pajānāti ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiñca pana veyyākaraṇasmim̐ bhaññaṃāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsū ti.

Ādittapariyāya Suttaṃ niṭṭhitaṃ

“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.

Section V

Parittas and Funeral Chanting

Paritta Chants

Invitation to the Devas

Pharitvāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu
Sagge kāme ca rūpe
Giri-sikhara-taṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geha-vatthumhi khetto
Bhumkā c'āyantu devā
Jala-thala-visame
Yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ sādhave me suṇantu
*/Dhammassavana-kālo ayam-bhadantā

[3 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 [3 times]

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 Buddha 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
Niyāniko 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 sayam 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

[chanted alternative to the previous]

Sambuddhe aṭṭhaviśaṇca
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

Namo arahato sammā
Sambuddhassa mahesino
Namo uttama-dhammassa
Svākkhātass’eva ten’idha
Namo mahā-saṅghassāpi
Visuddha-sīla-dīṭṭhino
Namo omāty-āraddhassa
Ratanattayassa sādhuḥkaṃ
Namo omakāṭitassa
Tassa vatthuttayassa-pi
Namo-kārappabhāvena
Vigacchantu upaddavā

Namo-kārānubhāvena
Suvatthi hotu sabbadā
Namo-kārassa tejena
Vidhimhi homi tejavā
Tassa vatthuttayassa-pi
Namo-kārappabhāvena
Vigacchantu upaddavā
Namo-kārānubhāvena
Suvatthi hotu sabbadā
Namo-kārassa tejena
Vidhimhi homi tejavā

Maṅgala-sutta

Asevanā ca bālānaṃ
Paṇḍitānaṃ-ca sevanā
Pūjā ca pūjaniyānaṃ
Etaṃ maṅgalam-uttamaṃ

Paṭirūpa-desā-vāso ca
Pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca
Etaṃ maṅgalam-uttamaṃ

Bāhu-saccaṇ-ca sippaṇ-ca,
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etaṃ maṅgalam-uttamaṃ

Mātā-pitu-upaṭṭhānaṃ
Putta-dārassa saṅgaho
Anākulā ca kammantā
Etaṃ maṅgalam-uttamaṃ

Dānaṇ-ca dhamma-cariyā ca
Ñātakānaṇ-ca saṅgaho
Anavajjāni kammāni
Etaṃ maṅgalam-uttamaṃ

Āratī viratī pāpā
Majja-pānā ca saññāmo
Appamādo ca dhammesu
Etaṃ maṅgalaṃ-uttamaṃ

Gāraṇaṃ ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ
Etaṃ maṅgalaṃ-uttamaṃ

Khantī ca sovacassatā
Samaññānaṃ-ca dassanaṃ
Kālena dhamma-sācchā
Etaṃ maṅgalaṃ-uttamaṃ

Tapo ca brahma-cariyāṃ-ca
Ariya-saccāna-dassanaṃ
Nibbāna-sacchikiriyā ca
Etaṃ maṅgalaṃ-uttamaṃ

Phuṭṭhassa loka-dhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
Etaṃ maṅgalaṃ-uttamaṃ

Etādisāni katvāna
Sabbattham-aparājitā
Sabbattha sotthiṃ gacchanti
Tan-tesaṃ maṅgalaṃ-uttamaṃ-ti
(*Sn. vv. 258–269; Khp. V*)

Ratana Sutta

Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena
Idam-pi Buddhē 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 sataṃ pasatṭhā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā Sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam-pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Ye suppayuttā manasā daḍḍhena
Nikkāmino Gotama-sāsaṇamhi
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 aviruḍḍhi-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 anatināni
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-thūlā
Dīṭṭhā 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
Nāññaṃ-aññassa dukkham-iccheyya
Mātā yathā niyaṃ puttaṃ
āyusā eka-puttaṃ-anurakkhe
Evam pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇaṃ

Mettañ-ca sabba-lokasmim
Mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ-ca
Asambādhaṃ averaṃ asapattaṃ
Tiṭṭhañ-caraṃ nisinna vā
Sayāno vā yāvat'assa vigata-middho
Etaṃ satim adhiṭṭheyya

Brahmam-etaṃ vihāraṃ idham-āhu
Dīṭṭhiñ-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 himsi
Mā maṃ himsi di-pādako
Mā maṃ catuppado himsi
Mā maṃ himsi bahuppado
Sabbe sattā sabbe pāṇā
Sabbe bhūtā ca kevalā
Sabbe bhadrāni 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-parittam

Udet'ayañ-cakkhumā eka-rājā
Harissa-vaṇṇo pañhavippabhāso
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 parittam 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 parittam katvā
Moro vāsam-akappayā'ti (J.159)

Vaṭṭaka-parittam

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 karisāni
Udakaṃ patvā yathā sikhī
Saccena me samo n'atthi
Esā me sacca-pārami-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
Sāmici-paṭipanno Bhagavato sāvaka-
saṅgho
Yad-idam cattāri purisa-yugāni
Aṭṭha purisa-puggalā
Esa Bhagavato sāvaka-saṅgho

Āhuneyyo pāhuneyyo dakkhiṇeyyo
Añjali-karaṇīyo
Anuttaraṃ puñṇakkhettaṃ lokassā-ti

Ātānāṭiya Parittaṃ

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
Vippamuttassa sabbadhi
Aṅgīrasassa nam'atthu
Sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi
Sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke
Yathā-bhūtaṃ vipassisum
Te janā apisuṇā
Mahantā vīta-sāradā
Hitam deva-manussānam
Yaṃ namassanti Gotamaṃ
Vijjā-caraṇa-sampannam
Mahantaṃ vīta-sāradaṃ
Vijjā-caraṇa-sampannam,
Buddhaṃ 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

Yaṃ kiñci ratanaṃ loke

Yaṃ kiñci ratanaṃ loke
Vijjati vividhaṃ puthu
Ratanaṃ Buddha-samaṃ n'atthi
Tasmā sotthi bhavantu te/me
Yaṃ kiñci ratanaṃ loke
Vijjati vividhaṃ puthu
Ratanaṃ Dhamma-samaṃ n'atthi
Tasmā sotthi bhavantu te/me
Yaṃ kiñci ratanaṃ loke
Vijjati vividhaṃ puthu
Ratanaṃ Saṅgha-samaṃ n'atthi
Tasmā sotthi bhavantu te/me

Sakkatvā

Sakkatvā Buddha-ratanaṃ
Osathaṃ uttamaṃ varaṃ
Hitam deva-manussānam,
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-ratanam,
Osatham uttamam varam
Āhuneyyam pāhuneyyam,
Saṅgha-tejena sotthinā
Nassant’upaddavā sabbe
Rogā vūpasamentu te/me

Aṅguli-māla-parittam

Yato’ham bhagini ariyāya jātiyā jāto
Nābhijānāmi saṅcicca pāṇam jīvitā
voropetā
Tena saccena sotthi te hotu sotthi
gabbhassa
(*M.II.103*)

Bojjh’aṅga-parittam

Bojjh’aṅgo sati-saṅkhātō
Dhammānam vicayo tathā
Viriyaṃ-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 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 sādaram
Sammoditvā ca ābādhā
Tamhā vuṭṭhāsi thānaso
Etena sacca-vajjena
Sotthi te hotu sabbadā
Pahinā te ca ābādhā
Tiṇṇannam-pi mahesinaṃ
Magg’āhata-kilesā va
Pattānuppatti-dhammataṃ
Etena sacca-vajjena
Sotthi te hotu sabbadā (*cf. S.V.80f*)

Abhaya-parittam

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmaṇāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ
Buddhānubhāvena vināsamentu
Yan-dunnimittam avamaṅgalañ-ca
Yo cāmaṇāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ
Dhammānubhāvena vināsamentu
Yan-dunnimittam avamaṅgalañ-ca
Yo cāmaṇāpo 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-sampadam

Sabbe devānumodantu
Sabba-sampatti-siddhiyā
Dānaṃ dadantu saddhāya
Sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu
Gacchantu devatā-gatā
[Sabbe Buddhā] balappattā
Paccekaṇaṃ-ca yaṃ balaṃ
Arahantāṇaṃ-ca tejena
Rakkhaṃ bandhāmi sabbaso

Jaya-maṅgala-aṭṭha-gāthā

Bāhuṃ sahaṣṣaṃ-abhinimmita sāvudhaṇaṃ-taṃ
Grīmekhalaṃ udiṭṭha-ghora-sasena-māraṃ
Dān'ādi-dhamma-vidhinā jītaṃ mun'indo
Tan-tejaṣā bhavatu te jaya-maṅgalāni

Mārāṭirekaṃ-abhiyujjhita-sabba-rattiṃ
Ghoraṃ-pan'āḷavaṇaṃ-akkhamathaddha-yakkhaṃ
Khanti-sudanta-vidhinā jītaṃ mun'indo
Tan-tejaṣā bhavatu te jaya-maṅgalāni

Nāḷagiriṃ gaja-varaṃ atimatta-bhūtaṃ
Dāv'aggi-cakkam-asaṇṇaṃ sudāruṇaṇaṃ-taṃ
Mett'ambū-seka-vidhinā jītaṃ mun'indo
Tan-tejaṣā bhavatu te jaya-maṅgalāni

Ukkhitta-khaggam-atihattha-sudāruṇaṇaṃ-taṃ
Dhāvaṇaṃ-ti-yojana-pathaṃ-aṅguli- mālavantaṃ
Iddhi'bhisāṅkhata-maṇaṃ jītaṃ mun'indo
Tan-tejaṣā bhavatu te jaya-maṅgalāni

Katvāna kaṭṭhaṃ-udaraṃ iva gabbhīniyā
Cīṇāya duṭṭha-vacanaṃ jana-kāya majjhe
Santena soma-vidhinā jītaṃ mun'indo
Tan-tejaṣā bhavatu te jaya-maṅgalāni

Saccaṃ viḥāya-mati-Saccaka-vāda-ketuṃ
Vādābhiropita-maṇaṃ ati-andha-bhūtaṃ

Paññā-padīpa-jalito jītavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jītavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ
Ñāṇāgadena vidhinā jītavā 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-vaḍḍhano
Evaṃ tvaṃ vijayo hohi
Jayassu jaya-maṅgale
Aparājita-pallaṅke
Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ
Aggappatto pamodati
Sunakkhattaṃ sumaṅgalaṃ
Supabhātaṃ suhuttiṭṭhaṃ
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

Funeral Chants

Dhamma-saṅgaṇī-mātikā

Kusalā dhammā. Akusalā dhammā. Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā. Dukkāya 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. Anupādin-nānupādāniyā 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.

Ācāya-gāmino dhammā. Apacāya-gāmino dhammā. N'ev'ācāya-gāmino nāpacāya-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.

Hinā 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. Uppādino dhammā.

Atītā dhammā. Anāgatā dhammā. Paccuppannā dhammā.

Atit'ārammaṇā dhammā. Anāgat'ārammaṇā dhammā.

Paccuppann'ārammaṇā dhammā.

Ajjhattā dhammā. Bahiddhā dhammā. Ajjhata-bahiddhā dhammā.
Ajjhatt'ārammaṇā dhammā. Bahiddh'ārammaṇā dhammā. Ajjhata-
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.
[D.II.157; S.I.6]

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

Paṃsu-kūla for the living

Aciraṃ vat'ayaṃ kāyo,
Paṭhaviṃ adhisessati.
Chuḍḍho apeta-viññāṇo,
Niratthaṃ va kaliṅgaram.
[Dhp.v.41]

Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkhandho, 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-visat'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-gāmini paṭipadā ariya-saccam.

Avijjā-paccayā saṅkhārā,

Saṅkhāra-paccayā viññāṇam,

Viññāṇa-paccayā nāma-rūpam,

Nāma-rūpa-paccayā saḷ-āyatanam,

Saḷ-āyatana-paccayā phasso,

Phassa-paccayā vedanā,

Vedanā-paccayā taṇhā,

Taṇhā-paccayā upādānam,

Upādāna-paccayā bhavo,

Bhava-paccayā jāti,

Jāti-paccayā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā
sambhavanti.

Evam-etassa kevalassa dukkhak-khandhassa 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.

Section VI:

Formal Requests

Requesting a Dhamma Talk

(After bowing three times, with hands in añjali, recite the following:)

Brahmā ca lokādhipatī sahampatī
Kaṭañjali andhivaram ayācatha
Santīdha sattappaṛajakkha-jātikā
Desetu dhammam anukampimam pajam

(Bow three times)

*The Brahma god Sahampati, Lord of the world,
With palms joined in reverence, requested a favour:
“Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.”*

Acknowledging the Teaching

One person: Hānda mayam dhammakathāya sādhu-kāraṃ dadāmase
Now let us express our approval of this Dhamma Teaching

Response: Sādhu, sādhu, sādhu, anumodāmi
It is well, I appreciate it

Requesting Paritta Chanting

(After bowing three times, with hands in añjali, recite the following:)

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittam brūtha maṅgaḷam

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittam brūtha maṅgaḷam

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittam brūtha maṅgaḷam

(Bow three times)

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all dukkha may you chant a blessing and
protection.*

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all fear may you chant a blessing and
protection.*

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all sickness may you chant a blessing and
protection.*

Requesting the Three Refuges & the Five Precepts

(After bowing three times, with hands joined in añjali, recite:)

Mayaṃ/Ahaṃ bhante/ayye tisaraṇena saha
pañca sīlāni yācāma/yācāmi
Dutiyampi mayaṃ/ahaṃ bhante/ayye tisaraṇena saha
pañca sīlāni yācāma/yācāmi
Tatiyampi mayaṃ/ahaṃ bhante/ayye tisaraṇena saha
pañca sīlāni yācāma/yācāmi

*We/I, Venerable Sir/Sister, request the Three Refuges and
the Five Precepts.*

*For the second time, we/I, Venerable Sir/Sister, request the
Three Refuges and the Five Precepts.*

*For the third time, we/I, Venerable Sir/Sister, request the
Three Refuges and the Five Precepts.*

Taking the Three Refuges

(Repeat, after the leader has chanted the first three lines:)

Namo tassa bhagavato arahato sammāsambuddhassa (3 times)

Homage to the Blessed, Noble, and Perfectly Enlightened One (3 x)

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

Response: Āma bhante/ayye

Yes, Venerable Sir/Sister.

The Five Precepts

(To undertake the precepts, repeat each precept after the leader.)

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader: Imāni pañca sikkhāpadāni
 Sīlena sugatim yanti
 Sīlena bhogaśāmpadā
 Sīlena nibbutim yanti
 Tasmā sīlaṃ visodhaye

*These are the Five Precepts;
Virtue is the source of happiness,
Virtue is the source of true wealth,
Virtue is the source of peacefulness.
Therefore let virtue be purified.*

Response: Sādhu, sādhu, sādhu
(Bow three times.)

Requesting the Three Refuges & the Eight Precepts

(After bowing three times, with hands joined in añjali, recite:)

Mayaṃ/Ahaṃ bhante/ayye tisaraṇena saha
aṭṭha silāni yācāma/yācāmi
Dutiyampi Tatiyampi

*We/I, Venerable Sir/Sister, request the Three Refuges and
the Eight Precepts.*

For the second time, ..., For the third time,....

Taking the Three Refuges

(Repeat, after the leader has chanted the following three times:)

Namo tassa bhagavato arahato sammāsambuddhassa (3 times)

Homage to the Blessed, Noble, and Perfectly Enlightened One (3 x)

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.*

Dutiyampi ... *For the second time ...*

Tatiyampi ... *For the third time ...*

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Response: Āma bhante/ayye
Yes, Venerable Sir/Sister.

The Eight Precepts

(To undertake the precepts, repeat each precept after the leader.)

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from any intentional sexual activity.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from eating at inappropriate times.
7. Nacca-gīta-vādita-visūkadāssanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from entertainment, beautification, and adornment.
8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from lying on a high or luxurious sleeping place.

Leader: Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Response: Imāni aṭṭha sikkhāpadāni sāmādiyāmi
Imāni aṭṭha sikkhāpadāni sāmādiyāmi
Imāni aṭṭha sikkhāpadāni sāmādiyāmi

I undertake these Eight Precepts.

I undertake these Eight Precepts.

I undertake these Eight Precepts.

Leader:

Imāni aṭṭha sikkhāpadāni

Sīlena sugatim yanti

Sīlena bhogaśāmpadā

Sīlena nibbutim yanti

Tasmā sīlam visôdhaye

These are the Eight Precepts;

Virtue is the source of happiness,

Virtue is the source of true wealth,

Virtue is the source of peacefulness.

Therefore let virtue be purified.

Response:

Sādhū, sādhū, sādhū

(Bow three times.)

Apalokanakamma for Sanghadana

Yagghe bhante sangho jānātu
Ayaṃ paṭhama bhāgo therassa pāpuṇāti
Avasesā bhāgā amhākañc'eva pāpuṇanti
Bhikkhūnañca sāmaneraṇaṃ kahaṭṭhānaṃ
Te yathāsukhaṃ paribhuñjantu

*Venerable sirs, on this occasion the generous donors
have respectfully offered food and requisites to the bhikkhu sangha
not favoring any monk in particular.
May I suggest that this food
be shared amongst the bhikkhu sangha in order of seniority
The rest may be given to the novices, siladharas, anagarikas,
and all the laypeople gathered here.
If any monk sees the sharing of almsfood in this way
as inappropriate
may he raise his objection now*

[...wait a moment, if no one raises an objection then continue]

*Otherwise, may the monks express their approval together by saying
"Sadhu"*

Appendix

Pāli Phonetics & 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). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications:

Vowels are of two types:

Short

a as in *about*

i as in *hit*

u as in *put*

e as in *grey*

o as in *more*

Long

ā as in *father*

ī as in *machine*

ū as in *rule*

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in “get” and “ox”, respectively.

Consonants are mostly as one would expect, with a few additional rules:

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

m̐, ñ̐ as *ng* in *sang*

ñ̐ as *ny* in *canyon*

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

bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh

These two-lettered notations with *b* 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 *b*, i.e., *lb, mb, ñb, vb*, do count as two consonants.

Examples:

th as *t* in *tongue*. (Never pronounced as in *tbe*.)

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

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.

Full-length syllables contain long vowels (**ā, ī, ū, e, o**) or end with **m̐** or, having ended in a consonant, are followed by a syllable beginning with a consonant (e.g., mag·ga, hon·ti, Bud·dha).

Remember that **bh, dh**, etc. count as single consonants.

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

Full-length syllables take twice the time of half-length syllables – rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

Half-length syllables end in short vowels.

Chanting Technique

Once the system of Pāli pronunciation and rhythm has been grasped, it is possible to chant a text from sight.

BUD · DHO	SU · SUD · DHO	KA · RU · ÑĀ	MA · HAṆ · ÑA · VO
1	1	$\frac{1}{2}$ 1 1	$\frac{1}{2}$ 1 $\frac{1}{2}$ 1

If you find it difficult to understand the practice of chanting (or even if you find it easy), the general rule of thumb 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 and Tonal Marks

[Square] indicate words chanted only by the leader.

The triangular tonal marks indicate changes in pitch

high tone $\hat{\text{no}}\text{ble}$

low tone $\text{ble}\hat{\text{ss}}\text{ed}$

A Note on Hyphenation in the Text

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

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.

Arahaṃ/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 realisation.

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 One who is Awake, 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' 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 (the body), 2) vedanā (feelings), 3) citta (the 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)

Cause; actions created or recreated 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, 'cooled' – 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.

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 realised the fruition of the four stages of enlightenment: stream entry, once return, non-return and arahantship.

Saṅkhārā

Formations. Approximately, ‘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 Saṅgha.

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.