

SBS

MONK TRAINING CENTRE



PĀLI – ENGLISH RECITATIONS

WE WISH TO GRATEFULLY ACKNOWLEDGE

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To Ven. Aggacitta, the founding father of
Sāsanārakkha Buddhist Sanctuary.



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RECITATION SCHEDULE

SET 1

THE BUDDHA'S FIRST EXCLAMATION

SETTING IN MOTION THE WHEEL OF DHAMMA

GOING TO TRUE AND FALSE REFUGES

THE FOUR GREAT REFERENCES

THE PĀTIMOKKHA EXHORTATION

THE BUDDHA'S FINAL INSTRUCTION

UDDISSANĀDHITTHĀNA

CLOSING HOMAGE (PĀLI-ENGLISH)

SET 2

THE DISCOURSE ON THE CHARACTERISTIC OF NOT-SELF

THE FIRE SERMON

THE GRADUAL TRAINING

SHARING AND ASPIRATIONS

CLOSING HOMAGE (ENGLISH)

SET 3

THE NOBLE EIGHTFOLD PATH
THE REPULSIVENESS OF FOOD
REQUISITES FOR AWAKENING
PRINCIPLES OF NON-DECLINE
ON PROTECTION
SHARING OF ALL MERITS
CLOSING HOMAGE (PĀLI-ENGLISH)

SET 4

MORNING CHANTING
UNIVERSAL WELL-BEING
THE SEVEN FACTORS OF AWAKENING
THE BUDDHA'S WORDS ON LOVING-KINDNESS
SHARING OF MERITS WITH THE DEPARTED (PĀLI-ENGLISH)
SHARING OF MERITS WITH THE DEVAS (PĀLI)
CLOSING HOMAGE (PĀLI-ENGLISH)

SET 5

MINDFULNESS OF BREATHING

THE HIGHEST BLESSINGS

THE THREE CHARACTERISTICS

THE FOUR REQUISITES

FIVE SUBJECTS FOR FREQUENT RECOLLECTION

THE THIRTY-TWO BODY PARTS

PRINCIPLES OF CORDIALITY

THE HIGHEST HONOUR AND ASPIRATIONS

CLOSING HOMAGE (PĀLI-ENGLISH)

SET 6

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STRIVING ACCORDING TO THE DHAMMA

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CLOSING HOMAGE (PĀLI-ENGLISH)

SET 7

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SET 8

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THE BURDENS

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FROM THE ELDER PĀRĀPARIYA

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PARITTA CHANTS (PĀLI)

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SHARING OF MERITS WITH THE DEVAS (PĀLI)

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SET 10

FUNERAL CHANTS (PĀLI)

RECOLLECTION OF IMPERMANENCE

ANUMODANĀ CHANTS (PĀLI)

JUST AS RIVERS

SHARING OF ALL MERITS

CLOSING HOMAGE (PĀLI-ENGLISH)

THE PURPOSE AND BENEFITS OF DHAMMA RECITATION

HISTORICAL BACKGROUND

After finding the path to Nibbāna and some initial hesitation, the Buddha eventually decided to teach the Dhamma (MN 26). His first disciples were a group of five monks, and with the awakening of one of them, Ven. Kondañña, the wheel of Dhamma was set in motion (SN 56.11). While these first disciples were taught exclusively by the Buddha himself, soon afterwards more monks reached the final goal. Subsequently, the Buddha sent out the first sixty arahants to teach the Dhamma (SN 4.5, Vin I 20).

During that period of ancient India, religious texts were not commonly written down. Even for ordinary education purposes, much of learning happened through memorization. Writing was known, but not used for religious texts, which were considered too sacred to be put into writing; instead they were meant to live in the minds and hearts of those who saw their value, and made the effort to memorize them. In particular, the Brahmins were known for their proficiency in committing their corpus of sacred texts (Vedas) to memory and maintaining them with astonishing accuracy. Part of their skill was because memorization started from a young age. Likewise, also among Buddhist literature we can discover clear traces of standardization and mnemonic tools, meant to aim at precision and ease of memorization. In particular, the use of recurring stock phrases makes it easier to commit a large corpus of texts to memory (Anālayo, 2019). There is not much known about the specific teachings shared with their audience by the first arahants who went out to teach the Dhamma. But it is fair to assume that they took some teachings with them

that were quick and easy to memorize. Let us also keep in mind that the Buddha's disciples were not trained in memorization from childhood, but they came from all walks of life – young, old, educated, uneducated etc. Only when the Sangha had grown in size, monks who specialized in recitation travelled all across India and shared the Buddha's teachings with those eager to hear them (Analayo, 2007).

A passage that illustrates the Buddha's own appreciation of recitation, stems from a conversation he had with a monk who had gone forth just recently. Without warning, the Buddha asked him to recite the Dhamma. The newly ordained monk recited the Atthakavagga of Sutta Nipāta (Ud 5.6). The Buddha was pleased and complimented the monk on his skills in remembering, keeping in mind, articulating, and enunciating of the texts. This highlights the Buddha's emphasis that recitation of the Dhamma was meant to be taken seriously by his ordained disciples.

THE WORKINGS OF MEMORY

Contrary to our intuition, memory doesn't function like a scanner or copying machine that takes a snapshot of a text or event, and saves it for later. Instead, anecdotal memory works in a relational manner. The brain links new information that comes in through any of the 6 senses to concepts based on memories from the past. We understand new things in the light of and from the perspective of, things we already know. Likewise, we "remember" old things through the filters and biases of the present moment. "It is so natural for us to draw inferences that we are often unaware that we are doing so" (Eysenck, 1992/2005). This interplay between past and present gives our memory great potential due to its seemingly unlimited storage capacity (the Buddha recollected past lifetimes from memory, counting back many eons of world-dissolution and evolution). At the same time the interplay

between past and future also makes memory inherently unreliable. The importance of memorization becomes clear. When texts are memorized literally, personal interpretation, biases, and coloring by past experiences and present circumstances have less opportunity to distort the information. Accuracy increases further if one checks the memorized text from time to time against its original, either by looking it up in a book, or by reciting it together with others. In this way, differences become apparent straight away.

BENEFITS FOR DHAMMA PRACTICE

In the discourses the Buddha is often depicted taking up the topic of recitation when explaining to monks the proper way to learn the teachings, and make these teachings the vessel within which their own wisdom can grow.

“He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. This is the fifth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life.” (AN 8.2)

In our current age of easy access to Dhamma books and multimedia, it is tempting to conclude that it is now not necessary anymore to memorize large bodies of texts for the sake of transmission, and that we are blessed with being able to read any

of the texts at any time, from the comfort of our kutis or living rooms. And blessed we are. Nonetheless, even today recitation has benefits that surpass a regular silent reading, or even reading out loud. As seen in the earlier quote from AN 8.2, the Buddha doesn't only speak about reciting the texts verbally, but also about retaining them in mind and investigating them mentally. This is where the benefits of recitation differ considerably from a more casual reading, or even from chanting with the help of a chanting book. By means of committing a text to memory, it lives much deeper within our minds and hearts, and we can reflect on it whenever and wherever. Dhamma that has been well-memorized, is always with us. The Buddha's teachings become accessible in the very moment we need them, without having to resort to a book or an e-reader.

Since right view is the first of eight path factors, it is of great importance for progress on the path to keep the Buddha's teachings in mind, so that they can shape our views and perspectives; keeping them in memory in such a way that one can recognize their relevance whenever a situation in life occurs when they naturally manifest, or when they are most necessary to intentionally recall. Recollecting the Dhamma can be a source of joy, leading to rapture, tranquility, and concentration (AN 5.26); factors that can lead to a pleasant abiding here and now. It can also help to abandon drowsiness (AN 7.61), as well as speed up recovery from illness (AN 46.16), or to achieve a stage of awakening even on the deathbed (AN 6.56). In fact, reciting the Dhamma is one of the occasions that can even bring about the attainment of final liberation (AN 5.26).

Though the bhikkhu Phagguṇa's mind had not yet been liberated from the five lower fetters, when he heard that discourse on the Dhamma, his mind was liberated

from them... There are, Ānanda, these six benefits of listening to the Dhamma at the proper time and of examining the meaning at the proper time. What six?

...At the time of his death he does not get to see the Tathāgata or a disciple of the Tathāgata, but he ponders, examines, and mentally inspects the Dhamma as he has heard it and learned it. As he does so, his mind is liberated in the unsurpassed extinction of the acquisitions. This is the sixth benefit of examining the meaning at the proper time. (AN 6.56)

In whatever way the bhikkhu recites the Dhamma in detail as he has heard it and learned it, in just that way, in relation to that Dhamma, he experiences inspiration in the meaning and inspiration in the Dhamma. As he does so, joy arises in him. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is the third basis of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage. (AN 5.26)

BENEFITS FOR REBIRTH

The depth to which a mere reading of a text penetrates the mind is incomparable to the depth of penetration that can be reached by memorization. AN 4.191 depicts monks who have memorized the Dhamma, and are subsequently reborn in circumstances with little to no exposure to the Dhamma. The sutta explains that not only in the current lifetime, but also in lifetimes ahead, the Dhamma that was previously memorized will be accessible and has a chance of being re-cognized or recollected even in a future existence e.g. as a deva. With the support of sufficient samādhi, not only can the Dhamma be recollected, but even one's past lives:

"Bhikkhus, ...there are things to be realized by memory... And what are the things to be realized by memory? One's past abodes are to be realized by memory. " (AN 4.189)

BENEFITS FOR COMMUNAL LIFE

Besides being of benefit to one's own Dhamma practice, and the benefits during future lifetimes, reciting the Dhamma can also have a beneficial impact on communal life. Accounts of the Buddhist councils (*saṅgīti*; lit. recitations) show that in all these important events of Buddhist history when the extended Saṅgha family came together, the DhammaVinaya was recited together, as a means to remain aligned with the teachings and to foster harmony. Another feature of monastic communities, is the fortnightly recitation of the Pātimokkha, the rules for monks and nuns, in which even solitary forest dwellers, including Arahants, were encouraged by the Buddha to participate, as they make their way to the nearest monastery in the vicinity (Mv.II.5.5). Recitation of texts together, not only strengthens a common commitment to the DhammaVinaya, but in a more practical way,

it also enables monastics to chant in sync and unison when reciting together with their spiritual companions. This not only increases clarity and understanding, but also makes for a more homogenous listening experience at a ceremony, e.g. a dāna or bereavement service conducted by monastics. Furthermore, the coming together frequently to recite the Buddha's teachings, creates a bond among Saṅgha members and leads to their growth. This would not be so if everyone recites the Dhamma on his own.

And what, bhikkhus, are the seven principles of non-decline? (1) “As long as the bhikkhus assemble often and hold frequent assemblies, only growth is to be expected for them, not decline. (2) “As long as the bhikkhus assemble in harmony, adjourn in harmony, and conduct the affairs of the Saṅgha in harmony, only growth is to be expected for them, not decline. (AN 7.23)

RECITATION AMONG MONASTICS

While it is not uncommon in our current time and age that teachers share the Dhamma without any reference to the Buddha or his teachings, in the Buddha's time the teachings were passed on from teacher to disciple by means of recitation. The Vinaya texts explain that “*if the preceptor wants one to recite [C: memorize passages of Dhamma or Vinaya], one should recite. If he wants to interrogate one [C: on the meaning of the passages], one should answer his interrogation.*” (Cv.VIII.12.2-11)

BMC I mentions that the Vibhaṅga to Pācittiya 4 lists four ways in which a person might be trained to be a reciter of a text:

1. The teacher and student recite in unison, i.e. beginning together and ending together.
2. The teacher begins a line, the student joins in, and they end together.
3. The teacher recites the beginning syllable of a line together with the student, who then completes it alone.
4. The teacher recites one line, and the student recites the next line alone.

In order for a monk to be free from dependence (nissaya) on a teacher, “he must be learned and intelligent, knowing both Pātimokkhas ... and must have been ordained as a bhikkhu for at least five years” (Mv.I.53.5-13).

The Commentary says that a learned bhikkhu must have memorized:

- Both Pātimokkhas (for the bhikkhus and bhikkhunīs).
- The Four Bhāṇavāras — a set of auspicious chants that are still regularly memorized in Sri Lanka as the Mahā-pirit poṭha.
- A discourse that is helpful as a guide for sermon-giving.
- Three kinds of anumodanā (rejoicing in the merit of others) chants: for meals; for auspicious merit-making ceremonies, such as blessing a house; and for non-auspicious ceremonies, i.e. any relating to a death.

Lastly, when monastics from other sects wanted to become monks in the Buddha's dispensation, they typically had to undergo a four-month probation period. However, "*a probationer fails in his probation and is not to be accepted ... if he does not have a keen desire for recitation.*" (Mv.I.38.5-10)

Once again, we can see the immense emphasis that was placed on memorization and recitation, starting already during the Buddha's own ministry, and having continued all the way to the 21st century, where we can still find monks who are able to memorize the entirety of the Tipiṭaka.

WHAT TO RECITE

While recitation and memorization of the Dhamma yields several benefits, and one may be committed to dedicate some amount of time to this worthwhile endeavor, one important task remains. Given the limited amount of texts one may be able to memorize and maintain in memory, the task is: the selection of texts for recitation and memorization, there being such a vast amount of teachings that the Buddha left behind. What is essential - what is secondary? Once again, we are in the fortunate situation that the Buddha himself gave guidance in what he regarded as the core teachings. In MN 104 the Buddha points to a set of 37 teachings, commonly known as the "Wings of Awakening" (bodhipakkhiyā dhammā). Included in these 37 Dhammas are the four foundations of mindfulness, the four right strivings, the four bases of spiritual power, the five faculties, the five powers, the seven factors of awakening, and the noble eightfold path. (DN 16). Other teachings that are commonly held in high esteem are the Discourse on Setting in Motion the Wheel of Dhamma (Dhammacakkappavattanasutta), the Gradual Training, and The Dhamma in Brief. All of these are teachings that can help the earnest practitioner to gain an overview of the Dhamma and one's

path to liberation. Practicing accordingly, further recollection and recitation of such teachings also helps to correctly assess one's own progress on the path.

Besides these general teachings, the Buddha also went into great depth in explaining the most profound doctrines, some of which are related to the conceptual framework surrounding the practice, while others are directly related to formal meditation. Early sermons that stand out in this context are the Discourse on the Characteristics of Not-Self (*Anatta-lakkhaṇa Sutta*), the Fire Sermon (*Āditta-Pariyāya Sutta*), the Buddha's First and Final Words, Mindfulness of Breathing, and Dependent Origination. All of these are profound, deep teachings that highlight key aspects of the path to awakening. These are teachings that are good to memorize and recite again and again (AN 10.48), allowing their deep meaning to gradually seep into our hearts.

From these profound teachings we can take a step back to the practical, day-to-day perceptions that the Buddha specifically recommended to be frequently reflected upon. In this category we find the 5 and 10 Subjects for Frequent Recollection, also the Reflections on The Four Requisites, and a separate reflection on The Repulsiveness of Food. Recollection of Impermanence, The 3 Characteristics, and The Thirty-Two Body Parts are also frequently mentioned in the discourses. Perceptions that are closely related to the 2nd path factor of the noble eightfold path, i.e. right thought (*sammā saṅkappa*), are the Mettasutta and The Divine Abidings. Perceptions that arouse the four Brahmavihāras can seamlessly lead the practitioner towards the 8th path factor, *sammā samādhi*. At times when energy is lacking, however, chants that inspire, motivate, or arouse urgency, can be used to heat up and revitalize the practice. This is where Striving According to the Dhamma, The Burdens, Respect for the Dhamma, and the Miscellaneous Verses can come to the rescue.

Lastly, this Recitation Book also includes passages that illuminate how to establish good relations among fellow practitioners, such as the Principles of Cordiality, Principles of Non-Decline, and The Four Great References. Also included are chants that monks commonly perform as services to the laity, such as Anumodanā, Sharing of Merits, and Funeral Chants.

To summarize, memorization of the Dhamma and group recitation fulfill a variety of different purposes and benefits, ranging all the way from the mundane aspects such as the ability to recite in unison, the fostering of communal harmony, all the way to the attainment of final liberation.

HOW TO RECITE

See chapter “Pāli Phonetics & Pronunciation” in the Appendix

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MORNING

CHANTING

DEDICATION OF OFFERINGS

[Yo so] bhagavā araham sammāsambuddho

To the Blessed One the Worthy One² who fully attained Perfect Enlightenment

Svākkhāto yena bhagavatā dhammo

To the Teaching which he expounded so well

Supaṭipanno yassa bhagavato sāvakasaṅgho

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

Tam-mayaṁ bhagavantaṁ sadhammaṁ sasaṅghaṁ

To these the Buddha the Dhamma and the Saṅgha

Imehi sakkārehi yathārahāṁ āropitehi abhipūjayāma

We render with offerings our rightful homage

Sādhu no bhante bhagavā sucira-parinibbutopi

It is well for us that the Blessed One

Having attained liberation

Pacchimā-janatānukampa-mānasā

Still had compassion for later generations

Ime sakkāre duggata-paṇḍākāra-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākām dīgharattam hitāya sukhāya

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

[Arahaṁ] sammāsambuddho bhagavā

The Worthy One the Perfectly Enlightened and Blessed One

Buddham bhagavantam abhivādemi

I render homage to the Buddha the Blessed One

(Bow)

[Svākkhāto] bhagavatā dhammo

The Teaching so completely explained by him

Dhammam namassāmi

I bow to the Dhamma

(Bow)

[Supatipanno] bhagavato sāvakasaṅgho

The Blessed One's disciples who have practiced well

Saṅgham namāmi

I bow to the Saṅgha

(Bow)

PRELIMINARY HOMAGE

[Handa mayam buddhassa bhagavato pubbabhāga-namakāram
karomase]

[Now let us pay preliminary homage to the Buddha]

Namo tassa bhagavato arahato sammāsambuddhassa [3x]

Homage to the Blessed Worthy and Perfectly Enlightened One [3x]

HOMAGE TO THE BUDDHA

[Handa mayam buddhābhittutim karomase]
[Now let us recite in praise of the Buddha]

Yo so tathāgato araham sammāsambuddho

The Tathāgata is the Worthy One the Perfectly Enlightened One

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding

Sugato

The Accomplished One

Lokavidū

The Knower of the Worlds

Anuttaro purisadamma-sārathi

Unsurpassed leader of persons to be tamed³

Satthā deva-manussānam

He is teacher of gods and humans

Buddho bhagavā

He is awake and holy

Yo imam lokam sadevakam samārakam sabrahmakam

In this world with its gods 'demons and kind spirits

Sassamaṇa-brāhmaṇīm pajam sadeva-manussam sayam abhiññā
sacchikatvā pavedesi

Its seekers and sages 'celestial and human beings

He has by deep insight revealed the truth

Yo dhammaṁ desesi ādi-kalyāṇam majjhe-kalyāṇam pariyoṣāna-
kalyāṇam

He has pointed out the Dhamma

Beautiful in the beginning

Beautiful in the middle

Beautiful in the end

Sāttham sabyañjanaṁ kevala-paripuṇṇam pariṣuddhaṁ brahma-cariyam pakaśesi

He has explained the holy life of complete purity⁴

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

[Handa mayam dhammābhittutim karomase]
[Now let us recite in praise of the Dhamma]

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well-expounded by the Blessed One

Sandiṭṭhiko

Apparent here and now

Akāliko

Timeless

Ehipassiko

Encouraging investigation

Opanayiko

Leading inwards

Paccattam veditabbo viññūhi

To be experienced individually by the wise

Tam-aham dhammam abhipūjayāmi tam-aham dhammam sirasā
namāmi

I chant my praise to this teaching

I bow my head to this truth

(Bow)

HOMAGE TO THE SĀNGHA

[Handa mayam saṅghābhittutim karomase]
[Now let us recite in praise of the Saṅgha]

Yo so supatippanno bhagavato sāvakasaṅgho

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

Ujupatippanno bhagavato sāvakasaṅgho

Who have practiced directly⁵

Ñāyapaṭippanno bhagavato sāvakasaṅgho

Who have practiced correctly⁶

Sāmīcipatippanno bhagavato sāvakasaṅgho

Who have practiced properly⁷

Yadidam cattāri purisayugāni aṭṭha purisapuggalā

That is the four pairs the eight kinds of Noble Beings

Esa bhagavato sāvakasaṅgho

These are the Blessed One's disciples

Āhuneyyo

Such ones are worthy of gifts

Pāhuneyyo

Worthy of hospitality

Dakkhiṇeyyo

Worthy of offerings

Añjali-karaṇīyo

Worthy of respect

Anuttaram puññakkhettaṁ lokassa

They give occasion for incomparable goodness to arise in the world

Tam-ahaṁ saṅghaṁ abhipūjayāmi tam-ahaṁ saṅghaṁ sirasā
namāmi

I chant my praise to this Saṅgha

I bow my head to this Saṅgha

(Bow)

SALUTATION TO THE TRIPLE GEM

[Handa mayam ratanattaya-pañāma-gāthāyo ceva sañvega-parikittana-pāṭhañca bhañāmase]

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

Buddho susuddho karuṇāmahaṇṇavo

The Buddha absolutely pure with ocean-like compassion

Yoccanta-suddhabbarā-ñāṇa-locano

Possessing the clear sight of wisdom

Lokassa pāpūpakilesa-ghātako

Destroyer of worldly self-corruption

Vandāmi buddham aham-ādarena tam

Devotedly indeed 'that Buddha I revere

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord is like a lamp⁸

Yo maggapākāmata-bheda-bhinnako

Divided into path and its fruit 'the Deathless⁹

Lokuttaro yo ca tadattha-dīpano

And illuminating that goal 'which is beyond the conditioned world¹⁰

Vandāmi dhammam aham-ādarena tam

Devotedly indeed 'that Dhamma I revere

Saṅgho sukhettābh�ati-khetta-saññito

The Saṅgha the most fertile ground for cultivation

Yo diṭṭhasanto sugatānubodhako

*Those who have realised peace
Awakened after the Accomplished One*

Lolappahīno ariyo sumedhaso
Noble and wise 'all longing abandoned

Vandāmi saṅgham aham-ādarena tam
Devotedly indeed 'that Saṅgha I revere

Iccevam-ekantabhipūja-neyyakanī
Vatthuttayaṁ vandayatābhisaṅkhataṁ

*This salutation should be made
To that triad¹¹ which is worthy*

Puññam mayā yaṁ mama sabbupaddavā
Through the power of such good action

Mā hontu ve tassa pabhāvasiddhiyā
May all obstacles disappear

Idha tathāgato loke uppanno araham sammāsambuddho
One who knows things as they are 'has arisen in this world¹²
And he is an Arahant 'a perfectly awakened being

Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugatappavedito

Teaching the way leading out of delusion¹³
Calming and directing to perfect peace
And leading to enlightenment
This way he has made known

Mayantam dhammaṁ sutvā evam jānāma
Having heard the Teaching we know this

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkham

And death is dukkha

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow lamentation pain displeasure¹⁴ and despair are dukkha

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha

Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha

Saṅkhittena pañcupādānakkhandhā dukkhā

In brief' the five aggregates of clinging are dukkha¹⁵

Seyyathīdaṁ

These are as follows

Rūpūpādānakkhandho

Attachment to form

Vedanūpādānakkhandho

Attachment to feeling

Saññūpādānakkhandho

Attachment to perception

Saṅkhārūpādānakkhandho

*Attachment to volitional formations*¹⁶

Viññāṇūpādānakkhandho

*Attachment to consciousness*¹⁷

Yesaṁ pariññāya

For the complete understanding of this

Dharamāno so bhagavā

The Blessed One in his lifetime

Evaṁ bahulam sāvake vineti

Frequently instructed his disciples in just this way

Evaṁ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati

In addition he further instructed

Rūpam aniccam

Form is impermanent

Vedanā aniccā

Feeling is impermanent

Saññā aniccā

Perception is impermanent

Saṅkhārā aniccam

*Volitional formations are impermanent*¹⁸

Viññāṇam aniccam

*Consciousness is impermanent*¹⁹

Rūpam anattā

Form is not-self

Vedanā anattā

Feeling is not-self

Saññā anattā

Perception is not-self

Saṅkhārā anattā

Volitional formations are not-self²⁰

Viññāṇam anattā

Consciousness is not-self²¹

Sabbe saṅkhārā anicca

All conditioned things are impermanent²²

Sabbe dhammā anattā’ti

All things are not-self²³

Te mayaṁ otiññāmha-jātiyā jarāmaraṇena

All of us are affected by birth ’ ageing and death²⁴

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

By sorrow lamentation pain displeasure²⁵ and despair²⁶

Dukkhotiññā dukkhapareṭā

Affected by dukkha and afflicted by dukkha²⁷

Appevanāmimassa kevalassa dukkhakkhandhassa antakiriyā
paññāyethā’ti

Let us all aspire to complete freedom from suffering

(The following is recited only by the bhikkhus)

Ciraparinibbutampi tam bhagavantam uddissa arahantam
sammāsambuddham

*Remembering the Blessed One ’ the Worthy One ’ and Perfectly
Enlightened One*

Who long ago attained Parinibbāna

Saddhā agārasmā anagāriyam pabbajitā

We have gone forth with faith

From home to homelessness

Tasmim bhagavati brahma-cariyam carāma

And like the Blessed One 'we practice the holy life

Bhikkhūnam sikkhāsājīva-samāpannā

Being fully equipped with the bhikkhus' system of training

Tam no brahma-cariyam imassa kevalassa dukkhakkhandhassa

antakiriyāya saṃvattatu

May this holy life 'lead us to the end of this whole mass of suffering

EVENING



CHANTING

PŪJĀ & PUBBABHĀGA-NAMAKĀRA

[Yo so] bhagavā araham sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supatipanno yassa bhagavato sāvakasaṅgho
Tam-mayam bhagavantam sadhammam sasaṅgham
Imehi sakkārehi yathāraham āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇakāra-bhūte paṭiggaṇhātu
Amhākam dīgharattam hitāya sukhāya

[Arahām] sammāsambuddho bhagavā
Buddham bhagavantam abhivādemi (Bow)

[Svākkhāto] bhagavatā dhammo
Dhammadīnamassāmi (Bow)

[Supatipanno] bhagavato sāvakasaṅgho
Saṅgham namāmi (Bow)

[Handa mayam buddhassa bhagavato pubbabhāga-namakāram
karoma se]

Namo tassa bhagavato arahato sammāsambuddhassa [3x]

BUDDHĀNUSSATI & BUDDHĀBHIGĪTI

[Handa mayam buddhanussatinayam karomase]

Tam kho pana bhagavantam evam kalyano kittisaddo abbhuggato
Itipi so bhagavā arahaṁ sammāsambuddho
Vijjācaraṇa-sampanno
Sugato
Lokavidū
Anuttaro purisadamma-sārathi
Satthā deva-manussānam
Buddho bhagavā'ti

[Handa mayam buddhābhigītiṁ karomase]

Buddha-vā'rahanta-varatādiguṇābhiyutto
Suddhābhiñāṇa-karuṇāhi samāgatatto
Bodhesi yo sujanataṁ kamalam va sūro
Vandāmaham tamaraṇam sirasā jinendam
Buddho yo sabbapāṇīnam saraṇam khemamuttamam
Paṭhamānussatitthānam vandāmi tam sirenahaṁ
Buddhassāhasmi dāso va buddho me sāmikissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāham niyyādemi sarīrañjīvitañcidam
Vandantoham carissāmi buddhasseva subodhitam
Natthi me saraṇam aññam buddho me saraṇam varam
Etena saccavajjena vadḍheyam satthu-sāsane

Buddham me vandamānena yaṁ puññaṁ pasutam idha
Sabbepi antarāyā me māhesum tassa tejasā

(*While bowing:*)

Kāyena vācāya va cetasā vā
Buddhe kukammaṁ pakataṁ mayā yaṁ
Buddho paṭiggaṇhātu²⁸ accayantam
Kālantare saṁvaritum va buddhe

DHAMMĀNUSSATI & DHAMMĀBHIGĪTI

[Handa mayam dhammānussatinayam karomase]

Svākkhāto bhagavatā dhammo
Sanditthiko akāliko ehipassiko
Opanayiko paccattam veditabbo viññūhī'ti

[Handa mayam dhammābhigītim karomase]

Svākkhātatādiguṇa-yoga-vasena seyyo
Yo maggapāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tada-dhāri-dhārī
Vandāmaham tamaharam varadhammadmetam
Dhammo yo sabbapāṇīnam saraṇam khemamuttamam
Dutiyānussatiṭṭhānam vandāmi tam sirenaham
Dhammassāhasmi dāso va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammassāham niyyādemī sarīrañjīvitañcidam
Vandantoham carissāmi dhammasseva sudhammadtam
Natthi me saraṇam aññam dhammo me saraṇam varaṁ
Etena saccavajjena vaḍḍheyayam satthu-sāsane
Dhammaṁ me vandamānenā yaṁ puññam pasutam idha
Sabbepi antarāyā me māhesum tassa tejasā

(While bowing:)

Kāyena vācāya va cetasā vā

Dhamme kukammaṁ pakataṁ mayā yaṁ
Dhammo paṭiggaṇhātu accayantam
Kālantare saṁvaritum va dhamme

SAṄGHĀNUSSATI & SAṄGHĀBHIGĪTI

[Handa mayam saṅghānussatinayam karomase]

Supatippanno bhagavato sāvakasaṅgho
Ujupatippanno bhagavato sāvakasaṅgho
Ñāyapaṭippanno bhagavato sāvakasaṅgho
Sāmīcipaṭippanno bhagavato sāvakasaṅgho
Yadidam cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakasaṅgho
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaram puññakkhettaṁ lokassā’ti

[Handa mayam saṅghābhigītim karoma se]

Saddhammajo supatipatti-guṇādiyutto
Yotthabbidho ariyapuggala-saṅghaseṭṭho
Sīlādidhamma-pavarāsaya-kāya-citto
Vandāmaham tam-ariyāna-gaṇam susuddham
Saṅgho yo sabbapāṇīnam saraṇam khemamuttamaṁ
Tatiyānussatitthānam vandāmi tam sirenaham
Saṅghassāhasmi dāso va saṅgho me sāmikissaro
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅghassāham niyyādemi sarīrañjīvitañcidam
Vandantoham carissāmi saṅghassopatipannataṁ
Natthi me saraṇam aññam saṅgho me saraṇam varam
Etena saccavajjena vadḍhewayam satthu-sāsane

Saṅgham me vandamānena yaṁ puññam pasutam idha
Sabbepi antarāyā me māhesum tassa tejasā

(*While bowing:*)

Kāyena vācāya va cetasā vā
Saṅghe kukammam pakatam mayā yaṁ
Saṅgho paṭiggaṇhātu accayantam
Kālantare saṁvaritum va saṅghe

DEDICATION OF OFFERINGS & PRELIMINARY HOMAGE

[To the Blessed One] the Worthy One who fully attained Perfect Enlightenment

To the Teaching which he expounded so well

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

To these the Buddha the Dhamma and the Saṅgha

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 benefit²⁹ and for the happiness it gives us

[The Worthy One] 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 practiced well

I bow to the Saṅgha

(Bow)

[Now let us pay preliminary homage to the Buddha]

Homage to the Blessed Worthy and Perfectly Enlightened One [3x]

RECOLLECTION & SUPREME PRAISE OF THE BUDDHA

[Now let us recite 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 Worthy One
The Perfectly Enlightened One
He is impeccable in conduct and understanding
The Accomplished One
The Knower of the Worlds
Unsurpassed leader of persons to be tamed³⁰
He is teacher of gods and humans
He is awake and holy*

[Now let us recite 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*

(While bowing:)

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

RECOLLECTION & SUPREME PRAISE OF THE DHAMMA

[Now let us recite 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 recite 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 a bad world³¹

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

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

(While 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 the future there may be restraint regarding the Dhamma

RECOLLECTION & SUPREME PRAISE OF THE SAṄGHA

[Now let us recite the recollection of the Saṅgha]

*They are the Blessed One's disciples who have practiced well
Who have practiced directly
Who have practiced correctly³²
Who have practiced properly³³
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*

[Now let us recite the supreme praise of the Saṅgha]

*Born of the Dhamma that Saṅgha which has practiced well
The field of the Saṅgha 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 Saṅgha 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 Saṅgha's servant the Saṅgha is my Lord and guide
The Saṅgha is sorrow's destroyer and it bestows blessings on me
To the Saṅgha I dedicate this body and life
And in devotion I will walk the well-practiced way of the Saṅgha
For me there is no other refuge the Saṅgha is my excellent refuge
By the utterance of this truth may I grow in the Master's way*

*By my devotion to the Saṅgha and the blessing of this practice
By its power may all obstacles be overcome*

(While bowing:)

By body speech or mind

For whatever wrong action I have committed towards the Saṅgha

May my acknowledgement of fault be accepted

That in the future there may be restraint regarding the Saṅgha

CLOSING HOMAGE

[Arahām] sammāsambuddho bhagavā

The Worthy One the Perfectly Enlightened and Blessed One

Buddham bhagavantam abhivādemi

I render homage to the Buddha the Blessed One

(Bow)

[Svākkhāto] bhagavatā dhammo

The Teaching so completely explained by him

Dhammam namassāmi

I bow to the Dhamma

(Bow)

[Supatipanno] bhagavato sāvakasaṅgho

The Blessed One's disciples who have practiced well

Saṅgham namāmi

I bow to the Saṅgha

(Bow)

CONTENT

SET 1 — SET 2 — SET 3 — SET 4 — SET 5

SET 6 — SET 7 — SET 8 — SET 9 — SET 10

VERSES



THE BUDDHA'S FIRST EXCLAMATION

Buddha-paṭhama-bhāsita

[Handa mayam buddha-paṭhama-bhāsita-gāthāyo bhaṇāmase]

Aneka-jāti-saṁsāram – Sandhāvissam anibbisam

Gaha-kāram gavesanto – Dukkhā 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-kāraka diṭṭho'si – Puna gehaṁ na kāhasi

Sabbā te phāsukā bhaggā – Gaha-kūṭam visaṅkhataṁ

Visaṅkhāra-gatam cittam – 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

[Dhp 153-154]

RESPECT FOR THE DHAMMA

Dhamma-gārava

[Handa mayam dhamma-gārav'ādi-gāthāyo bhañāmase]

Ye ca atūtā sambuddhā – Ye ca Buddhā anāgatā

Yo c'etarahi sambuddho – Bahunnam soka-nāsano

All the Buddhas of the past

All the Buddhas yet to come

The Buddha of this current age

Dispellers of much sorrow

Sabbe saddhamma-garuno – Vihariṁsu viharanti ca

Atho pi viharissanti – 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-abhikañkhatā

Saddhammo garu-kātabbo – Saram Buddhāna sāsanam

Therefore desiring one's own welfare

Pursuing greatest aspirations

One should revere the True Dhamma

Recollecting the Buddha's teaching

[SN 6.2]

Na hi dhammo adhammo ca – Ubho sama-vipākino
Adhammo nirayam neti – Dhammo pāpeti suggatim

*What is true Dhamma and what's³⁴ not
Will never have the same results
While wrong³⁵ Dhamma leads to hell realms
True Dhamma takes one on a good course*

Dhammo have rakkhati dhamma-cārim
Dhammo suciṇṇo sukham-āvahāti
Esā'nisamso dhamme suciṇṇe
Na duggatim gacchati dhammadcāri³⁶

*The Dhamma guards who lives in line with it
And leads to happiness when practiced well
This is the blessing of well-practiced Dhamma
The Dhamma-farer does not go on a bad course*

[Thag 4.10]

GOING TO TRUE AND FALSE REFUGES

Khemākhema-saraṇa-gamana

[Handa mayam khemākhema-saraṇa-gamana-paridīpikā-gāthāyo
bhaṇāmase]

Bahum ve saraṇam yanti – Pabbatāni vanāni ca
Ārāma-rukkha-cetyāni – Manussā bhaya-tajjitatā

*To many refuges they go
To mountain slopes and forest glades
To parkland shrines and sacred sites
People overcome by fear*

N’etaṁ kho saraṇam khemam – N’etaṁ saraṇam-uttamam
N’etam saraṇam-āgamma – Sabba-dukkhā pamuccati

*Such a refuge is not secure
Such a refuge is not supreme
Such a refuge does not bring
Complete release from all suffering³⁷*

Yo ca buddhañ-ca dhammañ-ca – Saṅghañ-ca saraṇam gato
Cattāri ariya-saccāni – Sammappaññāya passati

*And whoever has gone for refuge
In the Triple Gem
Sees with right discernment
The Four Noble Truths*

Dukkham dukkha-samuppādaṁ – Dukkhassa ca atikkamaṁ
Ariyañ-c’atṭh’āngikam maggam – Dukkhūpasama-gāminam

*Suffering and its origin
And that which lies beyond
The Noble Eightfold Path
That leads the way to suffering’s end*

Etam kho saraṇam khemam – Etam saraṇam-uttamam
Etam saraṇam-āgamma – Sabba-dukkhā pamuccati

*Such a refuge is secure
Such a refuge is supreme
Such a refuge truly brings
Complete release from all suffering*

[Dhp 188-192]

THE PĀTIMOKKHA EXHORTATION

Ovāda-pātimokkha

[Handa mayam ovāda-pātimokkha gāthāyo bhaṇāmase]

Sabba-pāpassa akaraṇam³⁸

Not doing any evil

Kusalassūpasampadā

To be committed to the good

Sacitta-pariyodapanam

To purify one's mind

Etam Buddhāna sāsanam

These are the teachings of all Buddhas

Khantī paramam tapo tītikkhā

Patient endurance is the highest practice burning out defilements

Nibbānam paramam vadanti Buddhā

The Buddhas say Nibbāna is supreme

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others

Samaṇo hoti param vihethayanto

Whoever troubles others can't be called a monk

Anūpavādo anūpaghāto

Not to insult and not to injure

Pātimokkhe ca saṁvaro

To live restrained by training rules

Mattaññutā ca bhattasmiṁ

Knowing one's measure at the meal

Pantañ-ca sayan'āsanam

Retreating to a lonely place

Adhicitte ca āyogo

Devotion to the higher mind

Etaṁ Buddhāna sāsanam

These are the teachings of all Buddhas

[Dhp 183-185]

THE THREE CHARACTERISTICS

Ti-lakkhaṇā

[Handa mayam ti-lakkhaṇādi-gāthāyo bhaṇāmase]

Sabbe saṅkhārā aniccā’ti – Yadā paññāya passati

Atha nibbindati dukkhe – Esa maggo visuddhiyā

“All conditioned things are impermanent”³⁹

When with wisdom this is seen

One feels weary of all dukkha⁴⁰

This is the path to purity

Sabbe saṅkhārā dukkhā’ti – Yadā paññāya passati

Atha nibbindati dukkhe – Esa maggo visuddhiyā

“All conditioned things are dukkha”⁴¹

When with wisdom this is seen

One feels weary of all dukkha

This is the path to purity

Sabbe dhammā anattā’ti – Yadā paññāya passati

Atha nibbindati dukkhe – Esa maggo visuddhiyā

“All things are not-self”

When with wisdom this is seen

One feels weary of all dukkha

This is the path to purity

[Dhp 277-279]

Appakā te manussesu – Ye janā pāra-gāmino

Athāyam itarā pajā – Tīram-evānudhāvati

Few amongst humankind

Are those who go beyond

Yet there are the many folks

Ever wandering on this shore

Ye ca kho sammad-akkhāte – Dhamme dhammānuvattino

Te janā pāram-essanti – Maccu-dheyyam sud'uttaram

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

Kaṇhaṁ dhammarām vippahāya – Sukkaṁ bhāvetha pañḍito

Okā anokam-āgamma – Viveke yattha dūramām

Tatrābhiratim-iccheyya – Hitvā kāme akiñcano

Abandoning the darker states

The wise pursue the bright

Gone from home to homelessness⁴²

Living withdrawn so hard to do

Such rare delight one should desire

Sense pleasures cast away

Not having anything

[Dhp 85-87.5]

THE BURDENS

Bhārā

[Handa mayam bhāra-sutta-gāthāyo bhañāmase]

Bhārā have pañcakkhandhā – Bhāra-hāro ca puggalo

Bhār'ādānaṁ dukkham loke – Bhāra-nikkhepanaṁ sukham

The five aggregates indeed are burdens

The beast of burden is the person⁴³

In this world to take up burdens is dukkha

Putting them down brings happiness

Nikkhipitvā garuṇ bhāram – Aññam bhāram anādiya

Samūlam taṇham abbuyha – Nicchāto parinibbuto

A heavy burden cast away

Not taking on another load

With craving pulled out from the root

Desires stilled 'one is released

[SN 22.22]

FROM THE ELDER RATTĀPĀLA

Ratṭhapāla-thera-gāthā

[Handa mayam raṭṭhapālatthera-gāthāyo bhaṇāmase]

Passa cittakataṁ bimbam – Arukāyam samussitam

Āturaṁ bahusaṅkappam – Yassa natthi dhuvaṁ ṭhiti

See this fancy puppet

A body built of sores

Diseased ’ obsessed over

Which does not last at all

Passa cittakataṁ rūpam – Mañinā kuṇḍalena ca

Aṭṭhim tacena onaddham – Saha vatthehi sobhati

See this fancy figure

With its gems and earrings

It is bones wrapped in skin

Made pretty by its clothes

Alattakakatā pādā – Mukham cūṇakamakkhitam

Alam bālassa mohāya – No ca pāragavesino

Feet adorned with henna dye

And powder smeared upon its face

May be enough to beguile a fool

But not a seeker of the far shore

Aṭṭhapadakatā kesā – Nettā añjanamakkhitā
Alam bālassa mohāya – No ca pāragavesino

*Hair in eight braids
And eyeliner
May be enough to beguile a fool
But not a seeker of the far shore*

Añjanīva navā cittā – Pūtikāyo alaṅkato
Alam bālassa mohāya – No ca pāragavesino

*A rotting body all adorned
Like a freshly painted unguent pot
May be enough to beguile a fool
But not a seeker of the far shore*

Passāmi loke sadhane manusse
Laddhāna vittam na dadanti mohā
Luddhā dhanam sannicayam karonti
Bhiyyova kāme abhipatthayanti

*I see rich people in the world
Who from delusion give not the wealth they've earned
Greedily they hoard their riches
Yearning for ever more sense pleasures*

Rājā ca aññe ca bahū manussā

Avītatañhā marañam upenti

Ūnāva hutvāna jahanti deham

Kāmehi lokamhi na hatthi titti

Not just the king but others too

Reach death not rid of craving

They leave the body still wanting

For in this world sense pleasures never satisfy

Na dīghamāyum labhate dhanena

Na cāpi vittena jaram vihanti

Appam hidam jīvitamāhu dhīrā

Asassatam vippariñāma-dhammam

Longevity is not gained by riches

Nor does wealth banish ageing

For the wise say this life is short

Subject to change , and not eternal

Tasmā hi paññāva dhanena seyyā

Yāya vosānamidhādhigacchatī

Abyositattā hi bhavābhavesu

Pāpāni kammāni karoti mohā

Therefore wisdom is much better than wealth

By which one reaches perfection in this life

People through ignorance do evil deeds

Failing to reach the goal 'from life to life

Kāmā hi citrā madhurā manoramā
Virūparūpena mathenti cittam
Ādīnavarām kāmaguṇesu disvā
Tasmā aham pabbajitomhi rāja

*Sense pleasures are diverse 'sweet' 'delightful'
Appearing in disguise they disturb the mind
Seeing danger in the cords of sense pleasure
Therefore I went forth O King*

Dumapphalānīva patanti māṇavā
Daharā ca vuḍḍhā ca sarīrabhedā
Etampi disvā pabbajitomhi rāja
Apaṇṇakam sāmaññameva seyyo

*As fruits fall from a tree 'so people fall
Young and old' when the body breaks up
Seeing this too I went forth O King
Surely the ascetic life is better*

[Thag 16.4 / MN 82]

FROM THE ELDER PĀRĀPARIYA

Pārāpariya-thera-gāthā

[Handa mayam pārāpariyatthera-gāthāyo bhaṇāmase]

Aññathā lokanāthamhi – Tiṭṭhante purisuttame

Iriyam āsi bhikkhūnam – Aññathā dāni dissati

The behavior of the bhikkhus

These days seems different

From when the protector of the world

The best of men was still here

Sītavātaparittānam – Hirikopīnachādānam

Mattaṭṭhiyam abhuñjiṁsu – Santuṭṭhā itarītare

Their robes were just for modesty

And protection from cold and wind

They ate in moderation

Content with whatever they were offered

Paṇītam yadi vā lūkham – Appam vā yadi vā bahum

Yāpanattham abhuñjiṁsu – Agiddhā nādhimuccitā

Whether food was refined or rough

A little or a lot

They ate only for sustenance

Without greed or gluttony

Jīvitānam parikkhāre – Bhesajje atha paccaye
Na bālham ussukā āsum – Yathā te āsavakkhayē

*They were not so eager
For the requisites of life
Such as tonics and other supplies
As they were for destructing the defilements*

Araññe rukkhamūlesu – Kandarāsu guhāsu ca
Vivekamanubrūhantā – Vihamsu tapparāyañā

*In the wilderness 'at the foot of a tree
In caves and caverns
Fostering seclusion
They lived with that as their final goal*

Nīcā niviṭṭhā subharā – Mudū atthaddhamānasā
Abyāsekā amukharā – Atthacintā vasānugā

*They were used to simple things 'easy to look after
Gentle 'not stubborn at heart
Unsullied 'not gossipy
Their thoughts were intent on the goal*

Tato pāsādikam āsi – Gataṁ bhuttam nisevitam
Siniddhā teladhārāva – Ahosi iriyāpatho

*That's why they inspired confidence
In their movements eating and practice
Their deportment was as smooth*

As a stream of oil

Yathā kaṇṭakaṭṭhānamhi – Careyya anupāhano

Satiṁ upatṭhapetvāna – Evaṁ gāme munī care

When barefoot on a thorny path

One would walk

Quite mindfully

That's how a sage should walk in the village

Saritvā pubbake yogī – Tesam vattamanussaram

Kiñcāpi pacchimo kālo – Phuseyya amatam padam

Remembering the meditators of old

And recollecting their conduct

Even in the latter days

The Deathless can still be reached

[Thag 16.10]

ON PROTECTION

Tāyana-gāthā

[Handa mayam Tāyana-gāthāyo bhañāmase]

Chinda sotam̄ parakkamma – Kāme panūda brāhmaṇa

Nappahāya muni kāme – Nekattam-upapajjati

Exert yourself and cut the stream

Discard sense pleasures holy man

Not letting sensual pleasures go

A sage will not reach unity⁴⁴

Kayirā ce kayirāthenaṁ – Dalham-enaṁ parakkame

Sithilo hi paribbājo – Bhiyyo ākirate rajam̄

Vigorously with all one's strength

It should be done what should be done

A lax monastic life stirs up

The dust of defilements all the more⁴⁵

Akataṁ dukkaṭaṁ seyyo – Pacchā tappati dukkaṭaṁ

Katañ-ca sukataṁ seyyo – Yam̄ 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

Kuso yathā duggahito – Hattham-evānukantati
Sāmaññam̄ dupparāmaṭṭham̄ – Nirayāy’ūpakaḍḍhati

*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*

Yam-kiñci sithilam̄ kammaṁ – Saṅkiliṭṭhañ-ca yam̄ vatam̄
Saṅkassaram brahma-cariyam̄ – Na tam hoti mahapphalan’ti

*Whatever deed that’s slackly done
Whatever vow corruptly kept
The holy life led in doubtful ways
All these will never bear great fruits*

[SN 2.8]

MISCELLANEOUS VERSES

Pakiṇṇaka-gāthā

[Handa mayam pakiṇṇaka-gāthāyo bhaṇāmase]

Attadīpā bhikkhave viharatha attasaraṇā anaññasarāṇā

Dhammadīpā dhammasaraṇā anaññasarāṇā

Bhikkhus dwell with yourselves as an island

With yourselves as a refuge 'with no other refuge

With the Dhamma as an island 'with the Dhamma as a refuge

With no other refuge

[SN 22.43]

Appassutāyam puriso – Balibaddova jīrati

Maṁsāni tassa vadḍhanti – Paññā tassa na vadḍhati

The man of little learning

Grows old like an ox

He grows only in bulk

But his wisdom does not grow

[Dhp 152]

Uyyuñjanti satīmanto – Na nikete ramanti te

Haṁsāva pallalaṁ hitvā – Okamokam jahanti te

The mindful ones exert themselves

They are not attached to any home

Like swans that abandon the lake

They leave home after home behind

Yām pubbe tam visosehi – Pacchā te māhu kiñcanam
 Majjhe ce no gahessasi – Upasanto carissasi

*Dry up what pertains to the past
 Let there be nothing afterward
 If you do not grasp in the middle
 You will live at peace*

[Snp 949]

Uṭṭhahatha nisīdatha – Ko attho supitena vo
 Āturānañhi kā niddā – Sallaviddhāna ruppatam

*Arouse yourselves 'sit up!
 What good to you is sleeping?
 For what sleep can there be for the afflicted
 For those injured 'pierced by the dart?*

Uṭṭhahatha nisīdatha – Daļham sikkhatha santiyā
 Mā vo pamatte viññāya – Maccurājā amohayittha vasānuge

*Arouse yourselves 'sit up!
 Train vigorously for the state of peace
 Let not the King of Death catch you heedless
 And delude you when under his control*

Yāya devā manussā ca – Sitā tiṭṭhanti athikā
Tarathetam visattikam – Khaṇo vo mā upaccagā
Khaṇatītā hi socanti – Nirayamhi samappitā

*Cross over this attachment
By which devas and human beings
Full of need are held fast
Don't let the opportunity pass you by
For those who have missed the opportunity
Sorrow when they arrive in hell*

Pamādo rajo pamādo – Pamādānupatito rajo
Appamādena vijjāya – Abbahe sallamattanoti

*Heedlessness is dust always
Dust follows upon heedlessness⁴⁶
By heedfulness by clear knowledge
Draw out the dart from yourself*

Piyato jāyatī soko – Piyato jāyatī bhayam
Piyato vippamuttassa – Natthi soko kuto bhayam

*From endearment springs sorrow
From endearment springs fear
For one who is free from endearment
There is no sorrow ' whence then fear?*

[SnP 333-336]

[Dhp 212]

Tiṭṭhateva nibbānaṁ

Nibbāna exists

Tiṭṭhati nibbānagāmī maggo

The path leading to nibbāna exists

Maggakkhāyī tathāgato

A Tathāgata is one who shows the path

[MN 107]

Tumhehi kiccam-ātappam

You yourselves must strive

[Dhp 276]

Yām bhikkhave satthārā karaṇīyam sāvakānam

Hitesinā anukampakena anukampaṁ upādāya

Bhikkhus whatever should be done by a compassionate teacher

Out of compassion for his disciples

Desiring their welfare

Katam vo tam mayā

That I have done for you

Etāni bhikkhave rukkhamūlāni

Bhikkhus these are roots of trees

Etāni suññāgārāni

These are empty huts

Jhāyatha bhikkhave mā pamādattha

Meditate bhikkhus , do not be negligent

Mā pacchā vippaṭisārino ahuvattha

Lest you regret it later

Ayaṁ vo amhākaṁ anusāsanī'ti

This is my instruction to you

[MN 19]

A SINGLE EXCELLENT NIGHT

Bhadd'eka-ratta

[Handa mayam bhadd'eka-ratta-gāthāyo bhañāmase]

Atītam nānvāgameyya – Nappaṭikaṅkhe anāgataṁ

Yad atītam-pahīnan-tam – Appattañ-ca anāgataṁ

One should not revive the past

Nor speculate on what's to come

The past is left behind

The future is unrealized

Paccuppannañ-ca yo dhammaṁ – Tattha tattha vipassati

Asaṁhiram asaṅkuppam – Tam viddhām-anubrūhaye

In every presently arisen state

There just there one clearly sees

Unmoved unagitated

That is what the wise would keep fostering⁴⁷

Ajjeva kiccam-ātappam – Ko jaññā maraṇam 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

Evaṁ vihārim-ātāpiṁ – Aho-rattam-atanditam
Tam ve bhadd’eka-ratto’ti – Santo ācikkhate muni

*To dwell with energy aroused
Day and night relentlessly⁴⁸
That is “a single excellent night”⁴⁹
So it was taught by the Peaceful Sage*

[MN 131]

THE HIGHEST BLESSINGS

Mangalasutta

[Now let us recite the verses on the Highest Blessings⁵⁰]

*Thus have I heard that the Blessed One
Was dwelling at Sāvatthī⁵¹
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 honouring those worthy of honour
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

Generosity and a righteous life

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 being 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*

*Ardent and committed⁵² to the holy life
Seeing for oneself the Noble Truths
And the realization of Nibbāna
These are the highest blessings*

*Although in contact with the world
Unshaken the mind remains
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*

[Snp 2.4]

THE BUDDHA'S WORDS ON LOVING-KINDNESS

Karaṇīyamettasutta

[Now let us recite 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 skillful
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
Just⁵³ 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 wrong views⁵⁴
The pure-hearted one having clarity of vision
Being freed from all sense-desires
Is not born again into this world*

[Snp 1.8]

TEACHINGS



SETTING IN MOTION THE WHEEL OF DHAMMA

Dhamma-cakkappavattana

[Handa mayam dhamma-cakkappavattana sutta-pāṭham
bhaṇāmase]

Dveme bhikkhave antā

Bhikkhus there are these two extremes

Pabbajitena na sevitabbā

That should not be pursued' by one who has gone forth

Yo cāyam kāmesu kāma-sukh'allikānuyogo

That is whatever is tied up to sense pleasures

Within the realm of sensuality

Hīno

Which is low

Gammo

Common

Pothujjaniko

The way of the common folk

Anariyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless

Yo cāyam atta-kilamathānuyogo

Then there is whatever is tied up

With self-deprivation

Dukkho

Which is painful

Anariyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena 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 ariyo atṭhaṅgiko maggo

It is just this Noble Eightfold Path⁵⁵

Seyyathīdām

Which is as follows

Sammā-diṭṭhi

Right View

Sammā-saṅkappo

Right Intention

Sammā-vācā

Right Speech

Sammā-kammanto

Right Action

Sammā-ājīvo

Right Livelihood

Sammā-vāyāmo

Right Effort

Sammā-sati

Right Mindfulness

Sammā-samādhi

Right Concentration

Ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena
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

Sambodhāya

Awakening

Nibbānāya saṁvattati

And to Nibbāna

Idam kho pana bhikkhave dukkham ariya-saccam

This bhikkhus is the Noble Truth of dukkha

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Byādhipi dukkho⁵⁶

Sickness is dukkha

Maraṇampi dukkham

And death is dukkha

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow lamentation pain displeasure⁵⁷ and despair are dukkha

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha

Yampicchāṁ na labhati tampi dukkham

Not attaining one's wishes is dukkha

Saṅkhittena pañcupādānakkhandhā dukkhā

In brief' the five aggregates of clinging are dukkha⁵⁸

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam

This bhikkhus is the Noble Truth of the origin of dukkha

Yā'yam taṇhā

It is this craving

Ponobbhavikā

Which leads to rebirth

Nandi-rāga-sahagatā

Accompanied by delight and lust

Tatra-tatrābhinandinī

Delighting now here now there

Seyyathīdam

Which is as follows

Kāma-taṇhā

Craving for sensuality

Bhava-taṇhā

Craving to become

Vibhava-taṇhā

Craving not to become

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam

This bhikkhus is the Noble Truth of the cessation of dukkha

Yo tassā'eva tanhāya asesa-virāga-nirodho

*It is the remainderless fading away and cessation
Of that very craving*

Cāgo

Its relinquishment

Paṭinissaggo

Letting go

Mutti

Release

Anālayo

Without any attachment

Idam kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccam

This bhikkhus is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Ayam-eva ariyo atṭh'aṅgiko maggo

It is just this Noble Eightfold Path

Seyyathīdaṁ

Which is as follows

Sammā-diṭṭhi

Right View

Sammā-saṅkappo

Right Intention

Sammā-vācā

Right Speech

Sammā-kammanto

Right Action

Sammā-ājīvo

Right Livelihood

Sammā-vāyāmo

Right Effort

Sammā-sati

Right Mindfulness

Sammā-samādhi

Right Concentration

Idam dukkham ariya-saccan’ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi

Ñāṇam udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose in me⁵⁹

“This is the Noble Truth of dukkha”

Tam kho pan’idam dukkham ariya-saccam pariññeyyan’ti

This Noble Truth of dukkha⁶⁰

Should be completely understood

Tam̄ kho pan’idam̄ dukkham̄ ariya-saccam̄ pariññātān’ti

This Noble Truth of dukkha

Has been completely understood

Idam̄ dukkha-samudayo ariya-saccan’ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum̄ udapādi

Ñāṇam̄ udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose in me

“This is the Noble Truth of the origin of dukkha”

Tam̄ kho pan’idam̄ dukkha-samudayo ariya-saccam̄ pahātabban’ti

This origin of dukkha

Should be abandoned

Tam̄ kho pan’idam̄ dukkha-samudayo ariya-saccam̄ pahīnan’ti

This origin of dukkha

Has been abandoned

Idam dukkha-nirodho ariya-saccan'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi

Ñāṇam udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose in me

“This is the Noble Truth of the cessation of dukkha”

Tam' kho pan'idaṁ dukkha-nirodho ariya-saccam sacchi-kātabban'ti

This cessation of dukkha

Should be experienced directly

Tam' kho pan'idaṁ dukkha-nirodho ariya-saccam sacchikatan'ti

This cessation of dukkha

Has been experienced directly

Idam dukkha-nirodha-gāminī-paṭipadā ariya-saccan'ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapādi

Ñāṇam udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose in me

“This is the Noble Truth of the way of practice

Leading to the cessation of dukkha”

Tam kho pan’idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccam
bhāvetabban’ti

This way of practice ’leading to the cessation of dukkha

Should be developed

Tam kho pan’idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccam
bhāvitan’ti

This way of practice ’leading to the cessation of dukkha

Has been developed

Yāva-kīvañ-ca me bhikkhave imesu catūsu ariya-saccesu

Evan-ti-parivaṭṭam dvādas’ākāram yathā-bhūtam nāṇa-dassanam
na suvisuddham ahosi

As long bhikkhus as my knowledge and understanding

As it actually is

Of these Four Noble Truths

With their three phases and twelve aspects⁶¹

Was not entirely pure

N'eva tāvāham bhikkhave sadevake loke samārake sabrahmake
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
Anuttaram sammā-sambodhim abhisambuddho⁶² paccaññāsim

I did 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 ariya-saccesu

Evan-ti-parivatṭam dvādas'ākāram yathā-bhūtam nāṇa-dassanam
suvisuddham 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

Athāham bhikkhave sadevake loke samārake sabrahmake

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya

Anuttaram sammā-sambodhim abhisambuddho paccaññāsim

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
Ñāṇañ-ca pana me dassanam udapādi
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

[SN 56.11]

ANUPUBBA-SIKKHĀ

[Handa mayam anupubba-sikkha-pāṭham bhaṇāmase]

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājato. So taṁ dhammaṁ sutvā tathāgate saddham̄ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati: ‘sambādho gharāvāso rajopatho abbhokāso pabbajjā. Nayidam sukaram agaram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham̄ sankhalikhitam̄ brahmačariyam caritum. Yannūnāham̄ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan’ti. So aparena samayena appam vā bhogakkhandham̄ pahāya mahantaṁ vā bhogakkhandham̄ pahāya appam vā nātiparivatṭam pahāya mahantaṁ vā nātiparivatṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

[MN 27 / 38 / 51]

Sakkā nu kho bho gotama imasmimpi dhammadvinaye evameva anupubbasakihkā anupubbakiriyā anupubbapaṭipadā paññapetun”ti?

"Sakkā imasmimpi dhammadvinaye anupubbasakihkā anupubbakiriyā anupubbapaṭipadā paññapetum. Tathāgato purisadammam labhitvā paṭhamam evam vineti: ‘ehi tvam bhikkhu sīlavā hohi pātimokkhasaṁvarasamvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesū’ti.

[MN 107]

So evam pabbajito samāno bhikkhūnam sikkhāsājīva-samāpanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūta-hitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikankhī athenena sucibhūtena attanā viharati. Abrahmacariyam pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

Musāvādarām pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisunām vācam pahāya pisuṇāya vācāya paṭivirato hoti ito sutvā na amutra akkhātā imesam bhedāya amutra vā sutvā na imesam akkhātā amūsam bhedāya—iti bhinnānam vā sandhātā sahitānam vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇim vācam bhāsitā hoti. Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācam bhāsitā hoti. Samphappalāpām pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammadvādī vinayavādī nidhānavatim vācam bhāsitā kālena sāpadesam pariyatavatim atthasamhitam.

So bījagāma-bhūtagāma-samārambhā paṭivirato hoti ekabhattiko
hoti rattūparato virato vikālabhojanā , nacca-
gītavāditavisūkadassanā paṭivirato hoti , mālā-gandha-
vilepana-dhāraṇa-maṇḍana-vibhūsanatthānā paṭivirato hoti ,
uccāsayana-mahāsayanā paṭivirato hoti , jātarūparajata-
paṭiggahaṇā paṭivirato hoti , āmaka-dhañña-paṭiggahaṇā
paṭivirato hoti , āmaka-maṁsa-paṭiggahaṇā paṭivirato hoti ,
itthikumārika-paṭiggahaṇā paṭivirato hoti , dāsidāsa-paṭiggahaṇā
paṭivirato hoti , ajeṭaka-paṭiggahaṇā paṭivirato hoti ,
kukkuṭasūkara-paṭiggahaṇā paṭivirato hoti , hatthi-gavassa-
valava-paṭiggahaṇā paṭivirato hoti , khettavatthu-paṭiggahaṇā
paṭivirato hoti , dūteyya-pahiṇa-gamanānuyogā paṭivirato hoti ,
kayavikkayā paṭivirato hoti , tulākūṭa-kam̄sa-kūṭa-mānakūṭā
paṭivirato hoti , ukkoṭana-vañcana-nikati-sāciyogā paṭivirato hoti ,
chedana-vadha-bandhana- viparāmosa-ālopa-sahasākārā
paṭivirato hoti.

So santuttho hoti kāyaparihārikena cīvarena kucchi-parihārikena
piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḏeti sapattabhārova
ጀeti , evameva bhikkhu santuttho hoti kāyaparihārikena cīvarena
kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati
samādāyeva pakkamati. So iminā ariyena sīlakkhandhena
samannāgato ajjhattam anavajjasukham paṭisaṁvedeti.

MN 51]

Tamenam tathāgato uttarim vineti: ‘ehi tvām bhikkhu indriyesu guttadvāro hohi cakkhunā rūpam disvā mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenaṁ cakkhundriyam asaṁvutaṁ viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ tassa saṁvarāya paṭipajjāhi’ rakkhāhi cakkhundriyam cakkhundriye saṁvaram āpajjāhi. Sotena saddam sutvā. Ghānena gandhanī ghāyitvā. Jivhāya rasam sāyitvā. Kāyena phoṭṭhabbam phusitvā. Manasā dhammaṁ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenaṁ manindriyam asaṁvutaṁ viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ tassa saṁvarāya paṭipajjāhi’ rakkhāhi manindriyam manindriye saṁvaram āpajjāhī’ti.

‘Ehi tvām bhikkhu bhojane mattaññū hohi. Paṭisankhā yoniso āhāram āhāreyyāsi—neva davāya na madāya na mañḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya—iti purāṇa ca vedanam paṭihankhāmi navaṇca vedanam na uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti.

‘Ehi tvām bhikkhu jāgariyam anuyutto viharāhi divasam cankamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi rattiyā paṭhamam yāmaṁ cankamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyam kappeyyāsi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññam manasikaritvā rattiyā pacchimam yāmaṁ paccuṭṭhāya cankamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi’ti.

‘Ehi tvām bhikkhu satisampajaññena samannāgato hohi abhikkante paṭikkante sampajānakārī ālokite vilokite sampajānakārī samiñjite pasārite sampajānakārī sanghāṭipattacīvaraḍhāraṇe sampajānakārī asite pīte khāyite sāyite sampajānakārī uccārapassāvakamme sampajānakārī gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī’ti.

‘Ehi tvām bhikkhu vivittam senāsanam bhajāhi araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokasam palālapuñjan’ti.

So pacchābhuttam piṇḍapātapaṭikkanto nisīdati pallankam ābhujitvā ujum kāyam pañidhāya parimukham satim upatṭhapetvā. So abhijjhām loke pahāya vigatābhijjhena cetasā viharati abhijjhāya cittam parisodheti ’byāpāda-padosam pahāya abyāpannacitto viharati sabbapāṇabhūta-hitānukampī byāpādapadosā cittam parisodheti ’thina-middham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno thinamiddhā cittam parisodheti ’uddhacca-kukkuccam pahāya anuddhato viharati ajjhattam vūpasanta-citto uddhaccakukkuccā cittam parisodheti ’vicikicchaṁ pahāya tiṇṇavvicikiccho viharati akathāṅkathī kusalesu dhammesu vicikicchāya cittam parisodheti.

[MN 107]

Bhikkhu yathā inam yathā rogam yathā bandhanāgaram yathā dāsabyam yathā kantāraddhāna-maggam ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathāpi bhikkhave āṇanyaam yathā ārogyam yathā bandhanāmokkham yathā bhujissam yathā khemantabhūmim ’evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati. So tatonidānam labhetha pāmojjam adhigaccheyya somanassam.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe paṭhamam jhānam dutiyam jhānam tatiyam jhānam catuttham jhānam upasampajja viharati.

So evam samāhite citte parisuddhe pariyodāte anangaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussati-ñāñāya sattānam cutūpapāta-ñāñāya āsavānam khaya-ñāñāya cittam abhininnāmeti.

So ‘idam dukkhan’ti yathābhūtam pajānāti ‘ayaṁ dukkha-samudayo’ti yathābhūtam pajānāti ‘ayaṁ dukkhanirodho’ti yathābhūtam pajānāti ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtam pajānāti.

‘Ime āsavā’ti yathābhūtam pajānāti ‘ayaṁ āsavasamudayo’ti yathābhūtam pajānāti ‘ayaṁ āsavanirodho’ti yathābhūtam pajānāti ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti.

Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati bhavāsavāpi cittam vimuccati avijjāsavāpi cittam vimuccati. Vimuttasmiṁ vimuttamiti ñāṇam hoti: ‘khīṇā jāti vusitam brahmacariyam kataṁ karaṇīyam nāparam itthattāyā’ti pajānātī’ti.

[MN 39]

Ye kho te bhikkhū sekkhā apattamānasā anuttaram yogakkhemam patthayamānā viharanti tesu me ayam evarūpī anusāsanī hoti.

[MN 107]

THE GRADUAL TRAINING

[Now let us recite the Gradual Training]

“A householder or householder’s son ’ or one born in some other clan hears the Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith he considers thus: ‘Household life is crowded and dusty ’ life gone forth is wide open. It is not easy while living at home ’ to lead the holy life utterly perfect and pure ’ as a polished shell. Suppose I shave off my hair and beard ’ put on the ochre robe ’ and go forth from home to homelessness.’ On a later occasion ’ abandoning a small or large fortune ’ abandoning a small or large circle of relatives ’ he shaves off his hair and beard ’ puts on the ochre robe ’ and goes forth from home to homelessness.”

[MN 27 / 38 / 51]

“Now is it possible Master Gotama ’ to describe a gradual training ’ gradual practice ’ and gradual progress in this Dhamma and Vinaya?”

“It is possible to describe a gradual training ’ gradual practice ’ and gradual progress in this Dhamma and Vinaya. When the Tathāgata obtains a person to be tamed ’ he first disciplines him thus: ‘Come bhikkhu be virtuous ’ dwell restrained with the restraint of the Pātimokkha ’ perfect in conduct and resort ’ and seeing danger in the slightest faults ’ train by undertaking the training rules.”

[MN 107]

“Having thus gone forth ’ and possessing the bhikkhus’ training and way of life ’ abandoning the destruction of life ’ he abstains from, destroying life , with rod and weapon laid aside ’ conscientious , merciful ’ he abides compassionate to all living beings. Abandoning the taking of what is not given ’ he abstains from taking what is not given , taking only what is given , expecting only what is given , by not stealing he abides in purity.

Abandoning the household life 'he observes the holy life 'living apart , abstaining from the vulgar practice of sexual intercourse."

"Abandoning false speech ' he abstains from false speech ' he speaks truth , adheres to truth ' is trustworthy and reliable ' one who is no deceiver of the world. Abandoning malicious speech ' he abstains from malicious speech ' he does not repeat elsewhere what he has heard here ' in order to divide those people⁶³ from these ' nor does he repeat here what he has heard elsewhere ' in order to divide these people from those ' thus he is one who reunites those who are divided ' a promoter of friendships ' who enjoys unity ' rejoices in unity ' delights in unity ' a speaker of words that promote unity. Abandoning harsh speech ' he abstains from harsh speech ' he speaks words that are gentle ' pleasing to the ear ' and loveable ' that go to the heart ' are courteous ' desired by many and agreeable to many. Abandoning idle chatter ' he abstains from idle chatter ' he speaks at the right time ' speaks what is fact ' speaks on what is good ' speaks on the Dhamma and Vinaya ' at the right time ' he speaks words that are worth recording ' reasonable ' moderate ' and beneficial."

"He abstains from harming seeds and plants. He practices eating one meal a day ' abstaining from eating at night and outside the proper time. He abstains from dancing ' singing ' music and entertainments. He abstains from wearing garlands ' smartening himself with scent ' and embellishing himself with unguents. He abstains from high and luxurious sleeping places. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants ' cattle ' horses and mares. He abstains from accepting fields and land.

He abstains from running errands and messages. He abstains from buying and selling. He abstains from false weights, false metals and false measures. He abstains from accepting bribes, deceiving, defrauding and trickery. He abstains from wounding, murdering, binding, robbery, plunder and violence.”

“He becomes content with robes to protect his body and almsfood to maintain his stomach and wherever he goes he sets out taking only these with him. Just as a bird wherever it goes flies with its wings as its only burden so too the bhikkhu becomes content with robes to protect his body and almsfood to maintain his stomach and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtue he experiences within himself a bliss that is blameless.”

[MN 51]

“Then the Tathāgata disciplines him further: ‘Come bhikkhu guard the doors of your sense faculties. On seeing a form with the eye do not grasp at its signs and features. Since if you were to leave the eye faculty unguarded evil unwholesome states of longing and grief might invade you practice the way of its restraint guard the eye faculty undertake the restraint of the eye faculty. On hearing a sound with the ear. On smelling an odour with the nose. On tasting a flavour with the tongue. On touching a tangible with the body. On cognizing a mind-object with the mind do not grasp at its signs and features. Since if you were to leave the mind faculty unguarded evil unwholesome states of longing and grief might invade you practice the way of its restraint guard the mind faculty undertake the restraint of the mind faculty.’

“Come bhikkhu be moderate in eating. 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.”

“Come bhikkhu ’ be devoted to wakefulness. During the day ’ while walking back and forth and sitting ’ purify your mind of obstructive states. In the first watch of the night ’ while walking back and forth and sitting ’ purify your mind of obstructive states. In the middle watch of the night ’ you should lie down on the right side ’ in the lion’s pose ’ with one foot overlapping the other ’ mindful and fully aware ’ after noting in your mind the time for rising. After rising in the third watch of the night ’ while walking back and forth and sitting ’ purify your mind of obstructive states.”

“Come bhikkhu ’ be possessed of mindfulness and full awareness. Act in full awareness when going forward and returning ’ act in full awareness when looking ahead and looking away ’ act in full awareness when flexing and extending your limbs ’ act in full awareness when wearing your robes ’ and carrying your outer robe and bowl ’ act in full awareness when eating ’ drinking ’ consuming food ’ and tasting ’ act in full awareness when defecating and urinating ’ act in full awareness when walking ’ standing ’ sitting ’ falling asleep ’ waking up⁶⁴ ’ talking ’ and keeping silent.”

“Come bhikkhu ’ resort to a secluded resting place: a forest ’ the foot of a tree ’ a mountain ’ a ravine ’ a hillside cave ’ a charnel ground ’ a jungle thicket ’ an open space ’ a heap of straw.”

“After his meal ’on returning from almsround he sits down ’having crossed his legs ’sets his body erect ’having established mindfulness in front of him. Abandoning longing⁶⁵ for the world ’he abides with a mind free from longing ’he purifies his mind from longing. Abandoning ill will and hatred ’he abides with a mind free from ill will ’compassionate for the welfare of all living beings ’he purifies his mind from ill will and hatred. Abandoning sloth and torpor ’he abides free from sloth and torpor ’percipient of light ’mindful and fully aware ’he purifies his mind from sloth and torpor. Abandoning restlessness and remorse ’he abides unagitated ’with a mind inwardly peaceful ’he purifies his mind from restlessness and remorse. Abandoning doubt ’he abides having gone beyond doubt ’unperplexed about wholesome states ’he purifies his mind from doubt.”

[MN 107]

“When these five hindrances are unabandoned in himself ’he sees them respectively as a debt ’a disease ’a prison ’slavery ’and a road across a desert. But when these five hindrances have been abandoned in himself ’he sees that as freedom from debt ’freedom from disease ’release from prison ’freedom from slavery ’and a land of safety. Considering thus ’he would be glad and full of joy.”

“Having abandoned these five hindrances ’imperfections of the mind that weaken wisdom ’he enters upon and abides in the first jhāna ’the second jhāna ’the third jhāna ’the fourth jhāna.”

“When his concentrated mind is thus purified ’bright ’unblemished ’rid of imperfection ’malleable ’wieldy ’steady ’and attained to imperturbability ’he directs it to knowledge of the recollection of past lives ’to knowledge of the passing away and reappearance of beings ’and to knowledge of the destruction of the taints.”

“He understands as it actually is: This is suffering ’This is the origin of suffering ’This is the cessation of suffering ’This is the way of practice ’leading to the cessation of suffering ’These are the taints ’This is the origin of the taints ’This is the cessation of the taints ’This is the way of practice ’leading to the cessation of the taints.”

“When he knows and sees thus ’his mind is liberated from the taint of sensual desire ’from the taint of being ’and from the taint of ignorance. When liberated there is knowledge that he is liberated. He understands: ‘Birth is exhausted ’the holy life is fulfilled ’what has to be done is done ’there is nothing else to do for the sake of liberation.””

[MN 39]

“This is my instruction to those bhikkhus who are in higher training , whose minds have not yet attained the goal ’who abide aspiring to the supreme security from bondage.”

[MN 107]

REQUISITES FOR AWAKENING

Bodhipakkhiya-dhammā

[Handa mayam bodhipakkhiya-dhamma-pāṭham bhaṇāmase]

Bhikkhave ye te mayā dhammā abhiññā desitā

Bhikkhus those things I have taught you from my direct knowledge

Te vo sādhukam uggahetvā

Having been thoroughly learned by you

Āsevitabbā bhāvetabbā bahulīkātabbā

Should be practiced developed and made much of

Yathayidam brahmacariyam addhaniyam assa ciraṭṭhitikam

So that this holy life may last for a long time

Tadassa bahujana-hitāya bahujana-sukhāya

That would be for the welfare and happiness of many people

Lokānukampāya

Out of compassion for the world

Atthāya hitāya sukhāya devamanussānam

For the benefit welfare and happiness of gods and humans

Katame ca te bhikkhave dhammā mayā abhiññā desitā

And what bhikkhus are those things I have taught you from my direct knowledge?

Seyyathidam

They are as follows:

Cattāro satipaṭṭhanā

The Four Foundations of Mindfulness

Cattāro sammappadhānā

The Four Right Strivings

Cattāro iddhipādā

The Four Bases of Spiritual Power

Pañcindriyāni

The Five Faculties

Pañca balāni

The Five Powers

Satta bojjhaṅgā

The Seven Factors of Awakening

Ariyo aṭṭhaṅgiko maggo

The Noble Eightfold Path

[DN 16]

THE SEVEN FACTORS OF AWAKENING

Satta-sambojjhaṅgā

[Handa mayam satta-sambojjhaṅga-pāṭham bhaṇāmase]

Sattime bhikkhave bojjhaṅgā bhāvitā bahulīkatā

Bhikkhus when the Seven Factors of Awakening are developed and cultivated

Ariyā niyyānikā

They are noble and emancipating

Niyanti takkarassa sammā dukkhakkhayāya

Acting them out 'leads to the complete destruction of suffering

[SN 46.19]

Ye te bhikkhave bhikkhū

Bhikkhus those bhikkhus

Silasampannā

Who are accomplished in virtue

Samādhisampannā

Accomplished in concentration

Ñāṇasampannā

Accomplished in wisdom

Vimuttisampannā

Accomplished in liberation

Vimuttiñāṇadassanasampannā

Accomplished in the knowledge and vision of liberation:

Dassanam-pāṭham bhikkhave tesam bhikkhūnam bahukāram vadāmi

I say even the sight of those bhikkhus is helpful

Savanam-pāham

Even listening to them

Upasaṅkamanam-pāham

Even approaching them

Payirupāsanam-pāham

Even attending on them

Anussatim-pāham

Even recollecting them

Anupabbajjam-pāham

Even going forth after them is helpful

Taṁ kissa hetu

For what reason?

Tathārūpānam bhikkhave bhikkhūnam dhammānam sutvā

Because when one has heard the Dhamma from such bhikkhus

Dvayena vūpakāsenā vūpakaṭṭho viharati

One dwells withdrawn by way of two kinds of withdrawal

Kāyavūpakāsenā ca cittavūpakāsenā ca

Withdrawal of body and withdrawal of mind

So tathā vūpakaṭṭho viharanto

Dwelling thus withdrawn

Taṁ dhammānam anussarati anuvitakketi

One recollects that Dhamma and thinks it over

So tathā sato viharanto

Dwelling thus mindfully

Taṁ dhammaṁ paññāya pavicinati

One discriminates that Dhamma with wisdom

Pavicarati parivīmaṁsam-āpajjati

Examines it 'makes an investigation of it

Tassa taṁ dhammaṁ paññāya pavicinato

For one who discriminates that Dhamma with wisdom

Pavicarato parivīmaṁsam-āpajjato

Examines it 'makes an investigation of it

Āraddham hoti vīriyam asallīnam

One's energy is aroused without slackening

Āraddhavīriyassa uppajjati pīti nirāmisā

For one who is energetic

Spiritual rapture arises

Pītimanassa kāyopi passambhati

For one whose mind is uplifted by rapture

The body becomes tranquil

Cittampi passambhati

And the mind becomes tranquil

Passaddhakāyassa sukhino

For one whose body is tranquil and who is happy

Cittam samādhiyati

The mind becomes concentrated

So tathāsamāhitam cittam sādhukam ajjhupekkhitā hoti

One closely looks on with equanimity

At the mind thus concentrated

[SN 46.3]

Ime kho bhikkhave satta bojjhaṅgā’ti

Bhikkhus these are the Seven Factors of Awakening

[SN 46.22]

THE NOBLE EIGHTFOLD PATH

Ariy'aṭṭhaṅgika-magga

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmase]

Ayam-eva ariyo aṭṭh'aṅgiko maggo

This is the Noble Eightfold Path

Seyyathīdam

Which is as follows

Sammā-diṭṭhi

Right View

Sammā-saṅkappo

Right Intention

Sammā-vācā

Right Speech

Sammā-kammanto

Right Action

Sammā-ājīvo

Right Livelihood

Sammā-vāyāmo

Right Effort

Sammā-sati

Right Mindfulness

Sammā-samādhi

Right Concentration

Katamā ca bhikkhave sammā-diṭṭhi

And what bhikkhus is Right View?

Yam kho bhikkhave dukkhe ñāṇam

Knowledge of suffering

Dukkha-samudaye ñāṇam

Knowledge of the origin of suffering

Dukkha-nirodhe ñāṇam

Knowledge of the cessation of suffering

Dukkha-nirodha-gāminiyā paṭipadāya ñāṇam

Knowledge of the way of practice

Leading to the cessation of suffering

Ayam vuccati bhikkhave sammā-diṭṭhi

This bhikkhus is called Right View

Katamo ca bhikkhave sammā-saṅkappo

And what bhikkhus is Right Intention?

Nekkhamma-saṅkappo

The intention of renunciation

Abyāpāda-saṅkappo

The intention of non-ill-will

Avihimsā-saṅkappo

The intention of non-cruelty

Ayam vuccati bhikkhave sammā-saṅkappo

This bhikkhus is called Right Intention

Katamā ca bhikkhave sammā-vācā

And what bhikkhus is Right Speech?

Musā-vādā veramaṇī

Abstaining from false speech

Pisuṇāya vācāya veramaṇī

Abstaining from malicious speech

Pharusāya vācāya veramaṇī

Abstaining from harsh speech

Samphappalāpā veramaṇī

Abstaining from idle chatter

Ayam vuccati bhikkhave sammā-vācā

This bhikkhus is called Right Speech

Katamo ca bhikkhave sammā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇī

Abstaining from killing living beings

Adinnādānā veramaṇī

Abstaining from taking what is not given

Kāmesu-micchācārā veramaṇī

Abstaining from sexual misconduct

Ayam vuccati bhikkhave sammā-kammanto

This bhikkhus is called Right Action

Katamo ca bhikkhave sammā-ājīvo

And what bhikkhus is Right Livelihood?

Idha bhikkhave ariya-sāvako

Micchā-ājīvam pahāya

Sammā-ājīvena jīvitam kappeti

Here bhikkhus a noble disciple

Having abandoned wrong livelihood

Earns his living by right livelihood

Ayam vuccati bhikkhave sammā-ājīvo

This bhikkhus is called Right Livelihood

Katamo ca bhikkhave sammā-vāyāmo

And what bhikkhus is Right Effort?

Idha bhikkhave bhikkhu

Anuppannānam pāpakānam akusalānam dhammānam anuppādāya

Chandaṁ janeti

Vāyamati

Vīriyam ārabhati

Cittam paggaṇhāti padahati

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

Uppannānam pāpakānam akusalānam dhammānam pahānāya

Chandaṁ janeti

Vāyamati

Vīriyam ārabhati

Cittam paggaṇhāti padahati

He awakens zeal for the abandoning of arisen evil unwholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya

Chandaṁ janeti

Vāyamati

Vīriyam ārabhati

Cittam paggañhāti padahati

He awakens zeal for the arising of unarisen wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā

Asammosāya

Bhiyyobhāvāya

Vepullāya

Bhāvanāya pāripūriyā

Chandaṁ janeti

Vāyamati

Vīriyam ārabhati

Cittam paggañhāti padahati

He awakens zeal for the continuance

Non-disappearance

Strengthening

Increase and fulfillment by development

Of arisen wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Ayām 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

Vineyya loke abhijjhā-domanassam

Having put away

Longing and grief for the world⁶⁶

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings

Ātāpī sampajāno satimā

Ardent 'fully aware' and mindful

Vineyya loke abhijjhā-domanassam

Having put away

Longing and grief for the world

Citte cittānupassī viharati

He abides contemplating mind as mind

Ātāpī sampajāno satimā

Ardent 'fully aware' and mindful

Vineyya loke abhijjhā-domanassam

Having put away

Longing and grief for the world

Dhammesu dhammānupassī viharati

He abides contemplating dhammas as dhammas⁶⁷

Ātāpī sampajāno satimā

Ardent 'fully aware' and mindful

Vineyya loke abhijjhā-domanassam

Having put away

Longing and grief for the world

Ayam 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'eva⁶⁸ kāmehi

Quite secluded from sense pleasures

Vivicca akusalehi dhammehi

Secluded from unwholesome states

Savitakkam̄ savicāram̄ viveka-jam̄ pīti-sukham̄ paṭhamam̄ jhānam̄
upasampajja viharati

Enters upon and abides 'in the first Jhāna

Accompanied by thought and examination

With rapture and pleasure 'born of seclusion

Vitakka-vicārānam̄ vūpasamā

With the stilling of thought and examination

Ajhattam̄ sampasādanam̄

Cetaso ekodibhāvam̄

Avitakkam̄ avicāram̄ samādhi-jam̄ pīti-sukham̄ dutiyam̄ jhānam̄
upasampajja viharati

He enters upon and abides 'in the second Jhāna

Accompanied by self-confidence 'and singleness of mind

Without thought and examination

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 paṭisanñvedeti

And experiencing pleasure with the body⁶⁹

Yam̄ tam̄ ariyā ācikkhanti

'Upekkhako satimā sukha-vihārī' ti⁷⁰ tatiyam̄ jhānam̄ upasampajja
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 somanassa domanassānam atthaṅgamā
With the previous disappearance of joy and displeasure⁷¹

Adukkhamasukham upekkhā-sati-pārisuddhim catuttham jhānam
upasampajja viharati

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

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

Ayam-eva ariyo aṭṭh'aṅgiko maggo
This is the Noble Eightfold Path

[SN 45.8]

MINDFULNESS OF BREATHING

Ānāpānassati

[Handa mayam ānāpānassati-sutta-pāṭham bhaṇāmase]

Ānāpānassati bhikkhave bhāvitā bahulī-katā

Bhikkhus when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisamsā

It is of great fruit and great benefit

Ānāpānassati bhikkhave bhāvitā bahulī-katā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening

Satta-bojjhaṅgā bhāvitā bahulī-katā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttirūparipūrenti

They fulfill true knowledge and deliverance

Kathaṁ bhāvitā ca bhikkhave ānāpānassati katham bahulī-katā

And how bhikkhus is mindfulness of breathing developed and cultivated

Mahapphalā hoti mahā-nisaṁsā

So that it is of great fruit and great benefit?

Idha bhikkhave 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 pallaṅkaṁ ābhujitvā

Sits down 'having crossed his legs

Ujum kāyam paṇidhāya parimukham satim upatṭhapetvā

Sets his body erect

Having established mindfulness in front of him

So sato'va assasati sato'va passasati

Ever mindful he breathes in

Mindful he breathes out

Dīghaiṁ vā assasanto dīghaiṁ assasāmī'ti pajānāti

Breathing in long he knows 'I breathe in long'

Dīghaiṁ vā passasanto dīghaiṁ passasāmī'ti pajānāti

Breathing out long he knows 'I breathe out long'

Rassaiṁ vā assasanto rassaiṁ assasāmī'ti pajānāti

Breathing in short he knows 'I breathe in short'

Rassaiṁ vā passasanto rassaiṁ passasāmī'ti pajānāti

Breathing out short he knows ‘I breathe out short’
Sabba-kāya-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in experiencing the whole body’
Sabba-kāya-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out experiencing the whole body’
Passambhayam kāya-saṅkhāram assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in tranquillizing the bodily formation’⁷²
Passambhayam kāya-saṅkhāram passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out tranquillizing the bodily formation’
Pīti-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in experiencing rapture’
Pīti-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out experiencing rapture’
Sukha-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in experiencing pleasure’
Sukha-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out experiencing pleasure’

Citta-saṅkhāra-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in experiencing the mental formation’⁷³

Citta-saṅkhāra-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out experiencing the mental formation’

Passambhayam citta-saṅkhāram assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in tranquillizing the mental formation’⁷⁴

Passambhayam citta-saṅkhāram passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out tranquillizing the mental formation’

Citta-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in experiencing the mind’

Citta-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out experiencing the mind’

Abhippamodayam cittam assasissāmī’ti sikkhati

He trains thus:

‘I shall breathe in gladdening the mind’

Abhippamodayam cittam passasissāmī’ti sikkhati

He trains thus:

‘I shall breathe out gladdening the mind’

Samādaham cittam assasissāmī’ti sikkhati

He trains thus:

'I shall breathe in concentrating the mind'

Samādaham cittaṁ passasissāmī' ti sikkhati

He trains thus:

'I shall breathe out concentrating the mind'

Vimocayam cittaṁ assasissāmī' ti sikkhati

He trains thus:

'I shall breathe in liberating the mind'

Vimocayam cittaṁ passasissāmī' ti sikkhati

He trains thus:

'I shall breathe out liberating the mind'

Aniccānupassī assasissāmī' ti sikkhati

He trains thus:

'I shall breathe in contemplating impermanence'

Aniccānupassī passasissāmī' ti sikkhati

He trains thus:

'I shall breathe out contemplating impermanence'

Virāgānupassī assasissāmī' ti sikkhati

He trains thus:

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

Virāgānupassī passasissāmī' 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 ānāpānassati evam bahulī-katā

Bhikkhus that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisamśā

So that it is of great fruit and great benefit

[MN 118]

DEPENDENT ORIGINATION

Paṭicca samuppāda

[Handa mayam paṭicca samuppāda-vibhaṅgam bhaṇāmase]
[Now let us recite the Analysis of Dependent Origination⁷⁵]

Avijjā-paccayā saṅkhārā

From ignorance as a⁷⁶ condition arise⁷⁷ formations

Saṅkhāra-paccayā viññāṇam

From formations as a condition arises consciousness

Viññāṇa-paccayā nāmarūpam

From consciousness as a condition arises name-and-form⁷⁸

Nāmarūpa-paccayā saḷāyatanaṁ

From name-and-form as a condition arises the sixfold-sense-base

Saḷāyatana-paccayā phasso

From the sixfold-sense-base as a condition arises contact

Phassa-paccayā vedanā

From contact as a condition arises feeling

Vedanā-paccayā taṇhā

From feeling as a condition arises craving

Taṇhā-paccayā upādānam

From craving as a condition arises clinging

Upādāna-paccayā bhavo

From clinging as a condition arises becoming

Bhava-paccayā jāti

From becoming as a condition arises birth

Jāti-paccayā jarāmaraṇam soka parideva dukkha domanssupāyāsā
sambhavanti

From birth as a condition arise ageing-and-death

Sorrow lamentation pain displeasure and despair

Evametassa kevalassa dukkhakkhandhassa samudayo hoti

Such is the origin of this whole mass of suffering

Tattha katamā avijjā

Therein what is ignorance?

Dukkhe aññāṇam dukkhasamudaye aññāṇam dukkhanirodhe
aññāṇam dukkhanirodhagāminiyā paṭipadāya aññāṇam

*Not knowing suffering 'not knowing the origin of suffering' 'not
knowing the cessation of suffering' 'not knowing the way of
practice leading to the cessation of suffering'*

Ayam vuccati avijjā

This is called 'ignorance'

Tattha katame avijjā-paccayā saṅkhārā

*Therein what are 'formations' 'arising⁷⁹ from ignorance as a
condition'?⁸⁰*

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro⁸¹

Kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro

Heightened formation of wholesomeness

Heightened formation of unwholesomeness

Heightened formation of imperturbability

The bodily formation 'the verbal formation' 'the mental formation'

Tattha katamo puññābhisaṅkhāro

Therein what is 'heightened formation of wholesomeness'?

Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā
bhāvanāmayā

Skillful volition of the sense-sphere', of the form-sphere', connected with giving, connected with virtue, connected with meditation

Ayam vuccati puññābhisaṅkhāro

This is called 'heightened formation of wholesomeness'

Tattha katamo apuññābhisaṅkhāro

Therein what is 'heightened formation of unwholesomeness'?

Akusalā cetanā kāmāvacarā

Unskillful volition of the sense-sphere

Ayam vuccati apuññābhisaṅkhāro

This is called 'heightened formation of unwholesomeness'

Tattha katamo āneñjābhisaṅkhāro

Therein what is 'heightened formation of imperturbability'?

Kusalā cetanā arūpāvacarā

Skillful volition of the formless-sphere

Ayam vuccati āneñjābhisaṅkhāro

This is called 'heightened formation of imperturbability'

Tattha katamo kāyasaṅkhāro

Therein what is 'the bodily formation'?

Kāyasaṅcetanā kāyasaṅkhāro vacīsaṅcetanā vacīsaṅkhāro
manosaṅcetanā cittasaṅkhāro⁸²

Volition associated with the body is the bodily formation

Volition associated with speech is the verbal formation

Volition associated with the mind is the mental⁸³ formation

Ime vuccanti avijjā-paccayā saṅkhārā

These are called 'formations' arising from ignorance as a condition

Tattha katamaṁ saṅkhāra-paccayā viññāṇam

Therein what is 'consciousness' arising from formations as a condition?

Cakkhuviññāṇam sotaviññāṇam ghānaviññāṇam jivhāviññāṇam kāyaviññāṇam manoviññāṇam

Eye-consciousness ear-consciousness nose-consciousness tongue-consciousness body-consciousness mind-consciousness

Idam vuccati saṅkhāra-paccayā viññāṇam

This is called 'consciousness' arising from formations as a condition

Tattha katamaṁ viññāṇa-paccayā nāmarūpaṁ

Therein what is 'name-and-form' arising from consciousness as a condition?

Atthi nāmaṁ atthi rūpaṁ

There is name, there is form

Tattha katamaṁ nāmaṁ

Therein what is name?

Vedanā saññā cetanā phasso manasikāro⁸⁴

Feeling perception volition contact and attention

Idam vuccati nāmaṁ

This is called 'name'

Tattha katamaṁ rūpaṁ

Therein what is form?

Cattāro mahābhūtā catunnañca mahābhūtānam upādāya rūpaṁ

The four great elements and form dependent on the four great elements

Idam vuccati rūpaṁ

This is called 'form'

Iti idañca nāmam idañca rūpaṁ

Thus is this name and this form

Idam vuccati viññāṇa-paccayā nāmarūpam

This is called 'name-and-form' arising from consciousness as a condition

Tattha katamam nāmarūpa-paccayā salāyatanaṁ

Therein what is 'the sixfold-sense-base' arising from name-and-form as a condition?

Cakkhāyatanaṁ sotāyatanaṁ ghānāyatanaṁ jivhāyatanaṁ
kāyāyatanaṁ manāyatanaṁ

The eye-base ear-base nose-base tongue-base body-base mind-base

Idam vuccati nāmarūpa-paccayā salāyatanaṁ

This is called 'the sixfold-sense-base' arising from name-and-form as a condition

Tattha katamo salāyatana-paccayā phasso

Therein what is 'contact' arising from the sixfold-sense-base as a condition?

Cakkhusamphasso sotasamphasso ghānasamphasso
jivhāsamphasso kāyasamphasso manosamphasso

Eye-contact ear-contact nose-contact tongue-contact body-contact mind-contact

Ayam vuccati salāyatana-paccayā phasso

This is called 'contact' arising from the sixfold-sense-base as a condition

Tattha katamā phassa-paccayā vedanā

Therein what is 'feeling' arising from contact as a condition?

Cakkhusamphassajā vedanā sotasamphassajā vedanā

ghānasamphassajā vedanā jivhāsamphassajā vedanā

kāyasamphassajā vedanā manosamphassajā vedanā

*Feeling born of eye-contact, feeling born of ear-contact,
feeling born of nose-contact, feeling born of tongue-contact,
feeling born of body-contact, feeling born of mind-contact*

Ayam vuccati phassa-paccayā vedanā

This is called 'feeling' arising from contact as a condition

Tattha katamā vedanā-paccayā taṇhā

Therein what is 'craving' arising from feeling as a condition?

Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbatāṇhā⁸⁴
dhammatāṇhā

*Craving for forms, craving for sounds, craving for odours,
craving for flavours, craving for tangibles, craving for mind-
objects*

Ayam vuccati vedanā-paccayā taṇhā

This is called 'craving' arising from feeling as a condition

Tattha katamā taṇhā-paccayā upādānam

Therein what is 'clinging' arising from craving as a condition?

Kāmupādānam ditṭhupādānam sīlabbatupādānam

attavādupādānam

*Clinging to sensuality, clinging to views, clinging to rules and
rituals, clinging to a sense of self⁸⁵*

Idam vuccati taṇhā-paccayā upādānam

This is called 'clinging' 'arising from craving as a condition

Tattha katamo upādāna-paccayā bhavo

Therein what is 'becoming' 'arising from clinging as a condition?

Kāmabhavo rūpabhavo arūpabhavo⁸⁶

*Sense-sphere becoming form-sphere becoming formless-sphere
becoming*

Ayam vuccati upādāna-paccayā bhavo

This is called 'becoming' 'arising from clinging as a condition

Tattha katamā bhava-paccayā jāti

Therein what is 'birth' 'arising from becoming as a condition?

Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti 'sañjāti
okkanti abhinibbatti khandhānam pātubhāvo āyatanānam
paṭilābho⁸⁷

*The birth of various beings among the various classes of beings
their being born 'descent' 'production' 'appearance of the
aggregates' 'obtaining of the sense-bases*

Ayam vuccati bhava-paccayā jāti

This is called 'birth' 'arising from becoming as a condition

Tattha katamān jāti-paccayā jarāmaraṇam

*Therein what is 'ageing-and-death' 'arising from birth as a
condition?*

Atthi jarā atthi maraṇam

There is ageing 'there is death

Tattha katamā jarā

Therein what is ageing?

Yā tesam̄ tesam̄ sattānam̄ tamhi tamhi sattanikāye jarā 'jīraṇatā
khaṇḍiccam̄ pāliccam̄ valittacatā āyuno saṁhāni indriyānam̄
paripāko

*The ageing of various beings among the various classes of beings',
their growing old', brokenness of teeth', greyness of hair',
wrinkling of skin', decline of vitality', decay of faculties'*

Ayaṁ vuccati jarā

This is called 'ageing'

Tattha katamāṁ maraṇam̄

Therein what is death?

Yā tesam̄ tesam̄ sattānam̄ tamhā tamhā sattanikāyā cuti 'cavanatā
bhedo antaradhānam̄ maccu maraṇam̄ kālakiriyā khandhānam̄
bhedo kalevarassa nikkhēpo jīvitindriyass-upacchedo

*The passing away of various beings from the various classes of
beings', their perishing', breaking up', disappearance', dying',
death', completion of time', breakup of the aggregates', laying
down of the carcass', cutting off the life faculty'*

Idam̄ vuccati maraṇam̄

This is called 'death'

Iti ayañca jarā idañca maraṇam̄

Thus is this ageing and this death

Idam̄ vuccati jāti-paccayā jarāmaraṇam̄

*This is called 'ageing-and-death' 'arising from birth as a
condition'*

Tattha katamo soko

Therein what is sorrow?

Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa
rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa
diṭṭhibyasanena vā phuṭṭhassa 'aññataraññatarena byasanena
samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa '
soko socanā socitattam ' antosoko antoparisoko cetaso
parijjhāyanā domanassam sokasallam

*Affected by the loss of relatives ' or loss of wealth ' or misfortune
of sickness ' or loss of virtue ' or loss of right view⁸⁸ ' by whatever
misfortune one encounters ' by whatever painful thing one is
affected ' the sorrow ' sorrowing ' sorrowfulness ' inner sorrow '
extensive inner sorrow ' the mind's thorough burning '
displeasure ' the dart of sorrow*

Ayam vuccati soko

This is called 'sorrow'

Tattha katamo paridevo

Therein what is lamentation?

Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa
rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa
diṭṭhibyasanena vā phuṭṭhassa 'aññataraññatarena byasanena
samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa '
ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam '
vācā palāpo vippalāpo lālappo lālappanā lālappitattam

*Affected by the loss of relatives ' or loss of wealth ' or misfortune
of sickness ' or loss of virtue ' or loss of right view ' by whatever
misfortune one encounters ' by whatever painful thing one is
affected ' the wail and lament ' wailing and lamenting ' bewailing
and lamentation ' sorrowful talk ' senseless ' confused ' sorrowful
murmur ' sorrowful murmuring ' sorrowful murmuration*

Ayam vuccati paridevo

This is called 'lamentation'

Tattha katamam dukkham?

Therein what is pain?

Yam kāyikam asātam kāyikam dukkham 'kāyasamphassajam
asātam dukkham vedayitam 'kāyasamphassajā asātā dukkhā
vedanā

*The bodily discomfort 'bodily pain' what is felt as uncomfortable
painful that is born of body-contact' the uncomfortable painful
feeling that is born of body-contact*

Idam vuccati dukkham

This is called 'pain'

Tattha katamaṁ domanassam

Therein what is displeasure?

Yam cetasikam asātam cetasikam dukkham 'cetosamphassajam
asātam dukkham vedayitam 'cetosamphassajā asātā dukkhā
vedanā

*The mental discomfort 'mental pain' what is felt as uncomfortable
painful that is born of mind-contact' the uncomfortable painful
feeling that is born of mind-contact*

Idam vuccati domanassam

This is called 'displeasure'

Tattha katamo upāyāso

Therein what is despair?

Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa
rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa
diṭṭhibyasanena vā phuṭṭhassa 'aññataraññatarena byasanena
samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa '
āyāso upāyāso āyāsitattam upāyāsitattam

Affected by the loss of relatives' or loss of wealth' or misfortune of sickness' or loss of virtue' or loss of right view' by whatever misfortune one encounters' by whatever painful thing one is affected' the trouble and despair' tribulation and desperation

Ayam vuccati upāyāso

This is called 'despair'

Evametassa kevalassa dukkhakkhandhassa samudayo hotī'ti:

"Such is the origin of this whole mass of suffering" means this:

Evametassa kevalassa dukkhakkhandhassa saṅgati hoti'

 samāgamo hoti samodhānaṁ hoti pātubhāvo hoti

Such is the combination' composition' collocation' manifestation' of this whole mass of suffering

Tena vuccati evametassa kevalassa dukkhakkhandhassa samudayo hotī'ti

Therefore it is called

"Such is the origin of this whole mass of suffering"

[Vibh 130 / SN 12.2]

THE DHAMMA IN BRIEF

Saṅkhitta-dhamma

[Handa mayam saṅkhitta-sutta-pāṭham bhaṇāmase]

Mahāpajāpatī Gotamī yena bhagavā tenupasaṅkami[’]
upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi.
Ekamantam ṛhitā kho sā mahāpajāpatī gotamī bhagavantam
etadavoca:

*Mahāpajāpatī Gotamī approached the Blessed One ’paid homage
to him ’then standing to one side she said:*

Sādhu me bhante bhagavā saṅkhittena dhammam desetu

*Bhante it would be good if the Blessed One
Would teach me the Dhamma in brief*

Yamaham bhagavato dhammam sutvā

*Having heard the Dhamma from the Blessed One
Ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyan’ti
I might dwell alone ’withdrawn ’heedful ’ardent and resolute*

Ye kho tvamī gotamī dhamme jāneyyāsi:

Gotamī those things of which you might know:

Ime dhammā virāgāya saṁvattanti no sarāgāya

’They lead to dispassion ’not to passion

Visamiyogāya saṁvattanti no samiyogāya

To detachment ’not to bondage

Apacayāya saṁvattanti no ācayāya

To dismantling ’not to building up

Appicchatāya saṁvattanti no mahicchatāya

To fewness of desires' not to strong desires

Santuṭṭhiyā saṁvattanti no asantuṭṭhiyā

To contentment' not to discontent

Pavivekāya saṁvattanti no saṅgaṇikāya

To solitude' not to company

Vīriyārambhāya saṁvattanti no kosajjāya

To the arousing of energy' not to laziness

Subharatāya saṁvattanti no dubbharatāyā'ti

To being easy to support' not to being difficult to support'

Ekaṁsena gotami dhāreyyāsi:

Gotamī you should definitely recognize:

Eso dhammo eso vinayo etam sathusāsanān'ti

'This is the Dhamma

This is the Vinaya

This is the Teacher's teaching'

[AN 8.53]

THE FOUR GREAT REFERENCES

Cattāro mahāpadesā

[Handa mayam mahāpadesa-sutta-pāṭham bhaṇāmase]

Katame bhikkhave cattāro mahāpadesā

What bhikkhus are the four great references?

Idha bhikkhave bhikkhu evam vadeyya:

Here bhikkhus a bhikkhu might say:

Sammukhā metam āvuso bhagavato sutam

In the presence of the Blessed One I heard this

Sammukhā paṭiggahitam

In his presence I learned this

Asukasmim nāma āvāse

Or in such and such a residence

Saṅgho viharati sathero sapāmokkho

A Saṅgha is dwelling with elders and prominent monks

Tassa me saṅghassa sammukhā sutam

In the presence of that Saṅgha I heard this

Sammukhā paṭiggahitam

In its presence I learned this

Asukasmim nāma āvāse

Or in such and such a residence

Sambahulā therā bhikkhū viharanti

Many elder bhikkhus are dwelling

Bahussutā āgatāgamā

Who are learned ’ heirs to the heritage
Dhammadharā vinayadharā mātikādharā
Experts on the Dhamma ’ experts on the Vinaya ’ experts on the outlines

Tesam me therānam sammukhā sutam
In the presence of those elders I heard this

Sammukhā paṭiggahitam
In their presence I learned this

Asukasmim nāma āvāse
Or in such and such a residence

Eko thero bhikkhu viharati
One elder bhikkhu is dwelling

Bahussuto āgatāgamo
Who is learned ’ an heir to the heritage

Dhammadharo vinayadharo mātikādharo
An expert on the Dhamma ’ an expert on the Vinaya ’ an expert on the outlines

Tassa me therassa sammukhā sutam
In the presence of that elder I heard this

Sammukhā paṭiggahitam
In his presence I learned this

Ayam dhammo ayam vinayo idam satthusāsanant’ti
“This is the Dhamma ’ this is the Vinaya
This is the Teacher’s teaching!”

Tassa bhikkhave bhikkhuno bhāsitam
That bhikkhu’s statement

Neva abhinanditabbam nappaṭikkositabbam

Should neither be approved nor rejected

Anabhinanditvā appaṭikkositvā

Without approving or rejecting it

Padabyañjanāni sādhukam uggahetvā

Having thoroughly learned those words and phrases

Sutte otāretabbāni

They ought to be found in the suttas

Vinaye sandassetabbāni

And seen in the Vinaya

Na ceva sutte otaranti na vinaye sandissanti

If they are neither found in the suttas 'nor seen in the Vinaya

Niṭṭhamettha gantabbam:

You should draw the conclusion:

Addhā idam na ceva tassa bhagavato vacanam arahato

sammāsambuddhassa

Surely this is not the word of the Blessed One

The Worthy One 'the Perfectly Enlightened One

Tassa ca therassa duggahitan'ti

It has been badly learned by that elder

Iti hetam bhikkhave chaḍdeyyātha

Thus you should discard it

Sutte ceva otaranti vinaye ca sandissanti

But if they are found in the suttas 'and seen in the Vinaya

Niṭṭhamettha gantabbam

You should draw the conclusion:

Addhā idam tassa bhagavato vacanam arahato
sammāsambuddhassa

*Surely this is the word of the Blessed One
The Worthy One 'the Perfectly Enlightened One*

Imassa ca bhikkhuno suggahitam

It has been well-learned by that bhikkhu

Tassa ca saṅghassa suggahitam

It has been well-learned by that Sangha

Tesañca therānam suggahitam

It has been well-learned by those elders

Tassa ca therassa suggahitan'ti

It has been well-learned by that elder

Ime kho bhikkhave cattaro mahāpadesa'ti

Bhikkhus these are the four great references

[AN 4.180]

PRINCIPLES OF CORDIALITY

Cha sāraṇīya-dhammā

[Handa mayam sāraṇīyā-dhammā-pāṭham bhaṇāmase]

Chayime bhikkhave dhammā sāraṇīyā

Bhikkhus there are these six principles of cordiality

Piyakaraṇā garukaraṇā

That create endearment and respect

Saṅgahāya

And conduce to cohesion

Avivādāya

To non-dispute

Sāmaggiyā ekībhāvāya saṁvattanti

To concord and unity

Katame cha

What are the six?

Idha bhikkhave bhikkhuno

Here bhikkhus a bhikkhu

Mettam kāyakammaṁ vacīkammaṁ manokammaṁ
paccupaṭṭhitam hoti

Maintains bodily 'verbal' and mental acts of loving-kindness

Sabrahmacārīsu āvi ceva raho ca

Both in public and in private 'towards his spiritual companions

Bhikkhu ye te lābhā

Whatever a bhikkhu gains

Dhammadikā dhammadaladdhā

That accords with the Dhamma' and has been righteously obtained

Antamaso patta-pariyāpanna-mattampi

Even including the mere contents of his bowl

Tathārūpehi lābhēhi appatīvibhatta-bhogī hoti

Such gains he does not use without sharing

Silavantehi sabrahmacārīhi sādhāraṇabhogī

But uses them in common' with his virtuous spiritual companions

Bhikkhu yāni tāni sīlāni

A bhikkhu dwells possessing the virtues

Akhaṇḍāni acciddāni asabalāni akammāsāni bhujissāni

That are unbroken' untorn' unblotched' unmottled' liberating

Viññuppasatthāni aparāmaṭṭhāni samādhi-samvattanikāni

Commended by the wise' not misapprehended' and conducive to concentration

Tathārūpesu sīlesu sīlasāmaññagato viharati

Endowed with such virtues he dwells

Sabrahmacārīsu āvi ceva raho ca

Both in public and in private' towards his spiritual companions

Bhikkhu yāyām ditṭhi

A bhikkhu dwells possessing a view

Ariyā niyyānikā

That is noble and emancipating

Niyyāti takkarassa sammā dukkhakkhayāya

Acting it out' leads to the complete destruction of suffering

Tathārūpāya ditṭhiyā ditṭhisāmaññagato viharati

Endowed with such a view he dwells

Sabrahmacārīsu āvi ceva raho ca

Both in public and in private 'towards his spiritual companions

Ime kho bhikkhave cha sāraṇīyā dhammā

Bhikkhus these are the six principles of cordiality

Piyakaraṇā garukaraṇā

That create endearment and respect

Saṅgahāya

And conduce to cohesion

Avivādāya

To non-dispute

Sāmaggiyā ekībhāvāya saṁvattanti

To concord and unity

[MN 48]

Ime ce tumhe cha sāraṇīye dhamme samādāya vatteyyātha

If you undertake and maintain 'these six principles of cordiality

Passatha no tumhe tam vacana-patham

Do you see any course of speech

Añum vā thūlam vā yam tumhe nādhivāseyyāthā'ti

Trivial or gross 'that you could not endure?

No hetam bhante

No venerable Sir

Tasmātiha ime cha sāraṇīyesāra dhamme samādāya vattatha

Therefore undertake and maintain 'these six principles of cordiality

Tam vo bhavissati dīgharattam hitāya sukhāyā'ti

That will lead to your welfare and happiness for a long time

[MN 104]

PRINCIPLES OF NON-DECLINE

Aparihāniya-dhammā

[Handa mayam aparihāniya-dhamma-pāṭham bhaṇāmase]

Katame bhikkhave satta aparihāniyā dhammā

What bhikkus are the seven principles of non-decline?

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Abhiñham sannipātā bhavissanti sannipātabahulā

Assemble often and hold frequent assemblies

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariñāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Samaggā sannipatissanti

Assemble in harmony

Samaggā vuṭṭhahissanti

Adjourn in harmony

Samaggā saṅghakaraṇyāni karissanti

And conduct the affairs of the Saṅgha in harmony

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariñāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Apāññattam na paññāpessanti

Do not decree anything that has not been decreed

Paññattam na samucchindissanti

Or abolish anything that has already been decreed

Yathāpaññattesu sikkhāpadesu samādāya vattissanti

But undertake and follow the training rules 'as they have been decreed

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Ye te bhikkhū therā rattaññū

Venerate those bhikkhus who are elders 'of long standing

Cirapabbajitā

Long gone forth

Saṅghapitaro saṅghapariṇāyakā

Fathers and guides of the Saṅgha

Te sakkarissanti garum karissanti mānessanti pūjessanti

Honour 'respect 'esteem them

Tesañca sotabbarā maññissanti

And think they should be heeded

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Uppannāya taṇhāya ponobhavikāya na vasam gacchissanti

Do not come under the control of arisen craving 'that leads to renewed existence

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Āraññakesu senāsaneshu sāpekkhā bhavissanti

Are intent on forest lodgings

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Paccattaññeva satim upaṭṭhāpessanti:

Establish mindfulness within themselves 'thinking thus:

'Kinti anāgatā ca pesalā sabrahmacārī āgaccheyyūm

'How can well-behaved fellow monks come 'who have not yet come

Āgatā ca pesalā sabrahmacārī phāsum vihareyyun'ti

And how can well-behaved fellow monks who are here 'dwell at ease?'

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni

Only growth is to be expected for the bhikkhus 'not decline

Yāvakīvañca bhikkhave ime satta apariḥāniyā dhammā bhikkhūsu thassanti

Bhikkhus as long as these seven principles of non-decline ' continue among the bhikkhus

Imesu ca sattasu apariḥāniyesu dhammesu bhikkhū sandississanti

And the bhikkhus are seen established in them

Vuddhiyeva bhikkhave bhikkhūnam pāṭīkaṅkhā no pariḥāni

Only growth is to be expected for the bhikkhus' not decline

[AN 7.23]

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Aniccasaññam bhāvessanti anattasaññam bhāvessanti

Develop the perception of impermanence' the perception of not-self

Asubhasaññam bhāvessanti ādīnavasaññam bhāvessanti

The perception of unattractiveness' the perception of danger

Pahānasaññam bhāvessanti virāgasaññam bhāvessanti

nirodhasaññam bhāvessanti

The perception of abandoning' the perception of dispassion' the perception of cessation⁸⁹

Vuddhiyeva bhikkhave bhikkhūnam pāṭīkaṅkhā no pariḥāni

Only growth is to be expected for the bhikkhus' not decline

Yāvakīvañca bhikkhave bhikkhū

As long as the bhikkhus

Hirimanto bhavissanti ottappino bhavissanti bahussutā bhavissanti

Develop moral shame' moral dread' learnedness

Āraddhavīriyā bhavissanti satimanto bhavissanti paññavanto
bhavissanti

Become energetic' mindful and wise

Na oramattakena visesādhigamena antarāvosānam āpajjissanti

Do not stop midway on account of some minor achievement of distinction

Vuddhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no pariḥāni

Only growth is to be expected for the bhikkhus' not decline

[AN 7.24-27]

Ime bhikkhave dhammā sekhassa bhikkhuno apariḥānāya
saṁvattanti

*Bhikkhus these qualities lead to the non-decline of a bhikkhu who
is a trainee*

Na kammārāmatā na bhassārāmatā na niddārāmatā na
saṅgaṇikārāmatā

Not taking delight in work' in talk' in sleep' in company

Indriyesu guttadvāratā bhojane mattaññutā

Guarding the doors of the sense faculties' moderation in eating

Asaṁsaggārāmatā nippapañcārāmatā

Not taking delight in bonding' not taking delight in proliferation

Sovacassatā kalyāṇamittatā

Being easy to correct and good friendship

Ime kho bhikkhave dhammā sekhassa bhikkhuno apariḥānāya
saṁvattantī"ti

*Bhikkhus these qualities lead to the non-decline of a bhikkhu who
is a trainee.*

[AN 6.22 & 8.79]

STRIVING ACCORDING TO THE DHAMMA

Dhamma-pahāṃsāna

[Handa mayam dhamma-pahāṃsāna-pāṭham bhaṇāmase]

Evaṃ svākkhāto bhikkhave mayā dhammo

Bhikkhus the Dhamma has thus been well-expounded by me

Uttāno

Elucidated

Vivaṭo

Disclosed

Pakāsito

Revealed

Chinna-pilotiko

And stripped of patchwork

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

This is enough for a clansman

Who has gone forth out of faith

To arouse his energy thus

Kāmaṃ taco ca nahāru ca aṭṭhi ca avassisatu

“Willingly let only my skin sinews and bones remain

Sarīre upasussatu māṃsa-lohitam

And let the flesh and blood in this body wither away

Yam tam purisa-thāmena purisa-vīriyena purisa-parakkamena
pattabbam

Na tam apāpuṇitvā

Vīriyassa saṅṭhānam bhavissatī’ti

As long as whatever is to be attained

By manly strength

By manly energy

By manly effort⁹⁰

Has not been attained

Let not my efforts stand still”

Dukkham bhikkhave kusito viharati

Bhikkhus the lazy person dwells in suffering

Vokiṇo pāpakehi akusalehi dhammehi

Soiled by evil unwholesome states

Mahantañ-ca sadattham parihāpeti

And great is the personal good that he neglects

Āraddha-vīriyo ca kho bhikkhave sukham viharati

The energetic person though dwells happily

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from evil⁹¹ unwholesome states

Mahantañ-ca sadattham paripūreti

And great is the personal good that he achieves

Na bhikkhave hīnena aggassa patti 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

Maṇḍapeyyam-idaṁ bhikkhave brahmacariyam

Bhikkhus this holy life is like cheese cake⁹²

Satthā sammukhī-bhūto

The Teacher is present

Tasmā'tiha bhikkhave vīriyam 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

'Evaṁ no ayam amhākam pabbajjā

Avañkatā avañjhā⁹³ bhavissati

Thinking thus:

*"Our going forth will not be crooked and barren"*⁹⁴

Saphalā sa-udrayā⁹⁵

But will become fruitful and fertile

Yesam mayam paribhuñjāma

Cīvara-piṇḍapāta

Senāsana-gilānappaccaya bhesajja-parikkhāram

Tesam te kārā amhesu

And all our use of robes

Almsfood

Lodgings

*Supports for the sick and medicinal requisites*⁹⁶

Given by others for our support

Mahapphalā bhavissanti mahā-nisamsā'ti

Will reward them with great fruit and great benefit”

Evam 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'ti⁹⁷

It is enough to strive for the goal without negligence

[SN 12.22]

THE BUDDHA'S FINAL INSTRUCTION

Buddha-pacchima-ovāda

[Handa mayam buddha-pacchima-ovāda bhañāmase]

Siyā kho tumhākam evamassa

Now if it occurs to you

Atūtasathukam pāvacanam natthi no satthā'ti

"The Teacher's word has passed 'we are without a teacher"

Na kho panetam evam datthabbam

You should not view it this way

Yo vo mayā dhammo ca vinayo ca desito paññatto

So vo mamaccayena satthā

Whatever Dhamma and Vinaya

I have pointed out and formulated for you

That will be your teacher when I am gone

Handa dāni bhikkhave āmantayāmi vo

Now bhikkhus I declare to you

Vaya-dhammā saṅkhārā

Conditioned things are of ceasing nature⁹⁸

Appamādena sampādetha

Perfect yourselves not being negligent

Ayam tathāgatassa pacchimā vācā

These are the Tathāgata's final words

[DN 16]

REFLECTIONS



THE FOUR REQUISITES

Cattaro parikkhārā

[Handa mayam tañkhaṇika-paccavekkhaṇa-pāṭham bhañāmase]

Paṭisaṅkhā yoniso cīvaraṁ paṭisevāmi

Yāvadeva sītassa paṭighātāya

Uñhassa paṭighātāya

Đamṣa-makasa-vātātapa-siriṁsapa-samphassānam paṭighātāya

Yāvadeva hirikopina-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 yoniso piṇḍapātaṁ paṭisevāmi

Neva davāya na madāya na mañḍanāya na vibhūsanāya

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya

Vihimśūparatiyā brahmacariyānuggahāya

Iti purāṇañca vedanam paṭihaṅkhāmi

Navañca vedanam na uppādessāmi

Yātrā ca me bhavissati anavajjatā 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 yoniso senāsanam paṭisevāmi
Yāvadeva sītassa paṭighātāya
Uṇhassa paṭighātāya
Đamṣa-makasa-vātātapa-siriṁsapa-samphassānam paṭighātāya
Yāvadeva utuparissaya-vinodanam paṭisallānārāmattham

*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 yoniso gilāna-paccaya-bhesajja-parikkhāram
paṭisevāmi
Yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya
Abyāpajjha-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*

[MN 2]

THE REPULSIVENESS OF FOOD

Āhāra-paṭikūla-paccavekkhaṇa-pāṭham

[Handa mayam āhāra-paṭikūla-paccavekkhaṇa-pāṭham
bhaṇāmase]

Āhāre paṭikūlasaññāparicitenā bhikkhave 'bhikkhuno cetasā
bahulam viharato

When a bhikkhu often dwells with a mind

Accustomed to the perception of the repulsiveness of food

Rasatañhāya cittam patilīyati

His mind shrinks away from craving for tastes

Patikuṭati pativattati na sampasāriyati

Turns back from it

Rolls away from it

And is not drawn towards it

Upekkhā vā pāṭikulyatā vā sañṭhāti

Either equanimity or disgust become settled in him

[AN 7.49]

Sabbo panāyam piṇḍa-pāto ajigucchanīyo

None of this almsfood is innately repulsive

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati

It becomes disgusting indeed

[Trad]

UNIVERSAL WELL-BEING

Mettā-pharaṇa

[Handa mayam mettapharaṇam karomase]

Aham sukhito homi

Niddukkho homi

Avero homi

Abyāpajjhō homi

Anīgho homi

Sukhī attānam parihaarāmi

Sabbe sattā sukhitā hontu

Sabbe sattā averā hontu

Sabbe sattā abyāpajjhā hontu

Sabbe sattā anīghā hontu

Sabbe sattā sukhī attānam parihaarantu

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

Sabbe sattā kammassakā kammadāyādā kammayonī
kammabandhū kammapaṭisaraṇā

Yam kammaṇam karissanti

Kalyāṇam vā pāpakam vā

Tassa dāyādā bhavissanti

[Now let us recite 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 attained⁹⁹*

*All beings are the owners of their kamma¹⁰⁰
Heirs to their kamma
Born of their kamma
Related to their kamma
Abide supported by their kamma
Whatever kamma they shall do
Either skillful or harmful
Of such acts 'they will be the heirs*

[AN 3.65 & 5.57]

THE DIVINE ABIDINGS

Brahmavihārā

[Handa mayam caturappamaññā obhāsanam karomase]

Mettā-sahagatena cetasā ekam disam pharitvā viharati tathā dutiyam tathā tatiyam tathā catuttham iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettā-sahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

Karuṇā-sahagatena cetasā ekam disam pharitvā viharati tathā dutiyam tathā tatiyam tathā catuttham iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam karuṇā-sahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

Muditā-sahagatena cetasā ekam disam pharitvā viharati tathā dutiyam tathā tatiyam tathā catuttham iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam muditā-sahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

Upekkhā-sahagatena cetasā ekam disam pharitvā viharati tathā dutiyam tathā tatiyam tathā catuttham iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhā-sahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatī’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 empathetic joy¹⁰¹

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 empathetic joy

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

[DN 13]

FIVE SUBJECTS FOR FREQUENT RECOLLECTION

Pañca-abhiñha-paccavekkhaṇā

[Handa mayam abhiñha-paccavekkhana-pāṭham bhañāmase]

Jarā-dhammadomhi jaram anatīto

I am of the nature to age

I have not gone beyond ageing

Byādhi-dhammadomhi byādhiṁ anatīto

I am of the nature to sicken

I have not gone beyond sickness

Maraṇa-dhammadomhi maraṇam anatīto

I am of the nature to die

I have not gone beyond dying

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

All that is mine beloved and pleasing

Will become otherwise

Will become separated from me

Kammassakomhi kammadāyādo kammayoni kammabandhu
kammaṭaṭisaraṇo

Yam kammam karissāmi

Kalyāṇam vā pāpakaṁ vā

Tassa dāyādo bhavissāmi

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
Either skillful or harmful
Of such acts 'I will be the heir¹⁰²*

Evaṁ amhehi abhipñham paccavekkhitabbam

Thus we should frequently recollect

[AN 5.57]

TEN SUBJECTS FOR FREQUENT REFLECTION BY ONE GONE FORTH

Dasadhammā pabbajita-abhiñha-paccavekkhaṇā

[Handa mayam pabbajita-abhiñha-paccavekkhaṇā-pāṭham
bhaṇāmase]

Dasa ime bhikkhave dhammā

Pabbajitena abhiñham paccavekkhitabbā

Katame dasa

*Bhikkhus there are these ten dhammas¹⁰³, which should be reflected upon again and again by one who has gone forth
What are these ten?*

Vevaṇṇiyamhi ajjhūpagato’ti

Pabbajitena abhiñham paccavekkhitabbam

“I have reached a state of castelessness”¹⁰⁴

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

Parapaṭibaddhā me jīvikā’ti

Pabbajitena abhiñham 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 abhiñham paccavekkhitabbam

“Now my conduct should be different from before”¹⁰⁵

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

Kacci nu kho me attā sīlato na upavadatī’ti

Pabbajitena abhiñham paccavekkhitabbam

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

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

Kacci nu kho mam anuvicca viññū sabrahmacārī sīlato na upavadantī’ti

Pabbajitena abhiñham paccavekkhitabbam

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

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti

Pabbajitena abhiñham paccavekkhitabbam

“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

Kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo

Yam kammam karissāmi

Kalyāṇam vā pāpakaṁ vā

Tassa dāyādo bhavissāmī’ti

Pabbajitena abhiñham paccavekkhitabbam

“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

Either skillful or harmful

Of such acts 'I will be the heir'"¹⁰⁶

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

Kathambhūtassa me rattindivā vītipatantī'ti

Pabbajitena abhiñham paccavekkhitabbam

"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'ham suññāgāre abhiramāmī'ti

Pabbajitena abhiñham paccavekkhitabbam

"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 alamariya-ñāṇa-dassana
viseso adhigato

So'ham pacchime kāle sabrahmacārīhi puṭṭho na mañku
bhavissāmī'ti

Pabbajitena abhiñham paccavekkhitabbam

"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 bhikkhave dasa dhammā

Pabbajitena abhiñham paccavekkhitabbā'ti

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

[AN 10.48]

THE THIRTY-TWO BODY PARTS

Dvattimśākārapaccavekkhaṇa

[Handa mayam dvattimśākāra-pāṭham bhaṇāmase]

Ayam kho me kāyo uddham pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino

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 imasmiṁ kāye

In this body there are

kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taco	<i>skin</i>
maṁsaṁ	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhī	<i>bones</i>
aṭṭhimiñjam	<i>bone marrow</i>
vakkarām	<i>kidneys</i>
hadayaṁ	<i>heart</i>
yakanām	<i>liver</i>
kilomakām	<i>membranes</i>
pihakām	<i>spleen</i>
papphāsaṁ	<i>lungs</i>

antam	<i>bowels</i>
antaguṇam	<i>entrails</i>
udariyam	<i>undigested food</i>
karīsam	<i>excrement</i>
pittam	<i>bile</i>
semham	<i>phlegm</i>
pubbo	<i>pus</i>
lohitam	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
khelo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttam	<i>urine</i>
matthaluṅgan’ti	<i>brain</i> ¹⁰⁷

Evan-ayam me kāyo uddham pādatalā adho kesamatthakā
tacapariyanto pūro nānappakārassa asucino

*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*

[DN 22]

RECOLLECTION OF IMPERMANENCE

Aniccānussati

[Handa mayam aniccānussati-pāṭham bhaṇāmase]

Sabbe saṅkhārā aniccā

All conditioned things are impermanent

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha

Sabbe dhammā anattā

All things are not-self¹⁰⁸

[Dhp 277-279]

Addhuvam jīvitam

Life is not for sure

Dhuvam maraṇam

Death is for sure

Avassam mayā maritabbam

It is inevitable that I'll die

Maraṇa-pariyosānam me jīvitam

Death is the culmination of my life

Jīvitam me aniyatam

My life is uncertain

Maraṇam me niyatam

My death is certain

[Dhp A]

Vata

Indeed

Ayām kāyo

This body

Acirām

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away

Adhisessati

It will lie

Pathavim

On the ground

Kaliṅgaram iva

Just like a rotten log

Niratthaṁ

Useless¹⁰⁹

[Dhp 41]

Aniccā vata saṅkhārā

Indeed 'conditioned things cannot last

Uppāda-vaya-dhammino

Their nature is to rise and cease¹¹⁰

Uppajjitvā nirujjhanti

Having arisen things must cease

Tesam vūpasamo sukho

Their stilling is true happiness

CONTENT – NEXT

CARDINAL SUTTAS



DHAMMACAKKAPPAVATTANA SUTTA

[Evam me sutam] ekam samayam bhagavā bārāṇasiyam viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Dveme bhikkhave antā pabbajitena na sevitabbā: yo cāyaṁ kāmesu kāmasukhāllikānuyogo hīno gammo pothujjaniko anariyo anathasañhito yo cāyaṁ attakilamathānuyogo dukkho anariyo anathasañhito.

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

Ayameva ariyo atṭhaṅgiko maggo seyyathidaṁ:

Sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

Ayam kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

Idam kho pana bhikkhave dukkhām ariyasaccam:

Jātipi dukkhā jarāpi dukkhā byādhipi dukkho maraṇampi dukkhām soka-parideva-dukkha-domanassupāyāsāpi dukkhā appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-piccham na labhati tampi dukkhām saṅkhittena pañcupādānakkhandā dukkhā.

Idam kho pana bhikkhave dukkhasamudayo ariyasaccam:

Yāyam tañhā ponobbhavikā nandirāgasahagatā tatra
tatrābhinandinī seyyathīdam: kāmatañhā bhavatañhā
vibhavatañhā.

Idam kho pana bhikkhave dukkhanirodho ariyasaccam:

Yo tassā yeva tañhāya asesavirāganirodho cāgo pañinissaggo mutti
anālayo.

Idam kho pana bhikkhave dukkhanirodhagāminī pañipadā
ariyasaccam:

Ayameva ariyo aṭhaṅgiko maggo seyyathīdam: Sammā-diṭṭhi
sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo
sammā-vāyāmo sammā-sati sammā-samādhi.

[Idam dukkham] ariyasaccanti me bhikkhave pubbe ananussutesu
dhammesu cakkhum udapādi ñānam udapādi paññā udapādi vijjā
udapādi āloko udapādi.

Tam kho panidam dukkham ariyasaccam pariññeyyanti me
bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi
ñānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkham ariyasaccam pariññatanti me
bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi
ñānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idam dukkhasamudayo ariyasaccanti me bhikkhave pubbe
ananussutesu dhammesu cakkhum udapādi ñānam udapādi paññā
udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkhasamudayo ariyasaccam pahātabbanti me
bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi
ñānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkhasamudayo ariyasaccam pahīnanti me
bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi
ñānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idam dukkhanirodho ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkhanirodho ariyasaccam sacchikātabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkhanirodho ariyasaccam sacchikatanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idam dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

[Yāva kīvañca me] bhikkhave imesu catūsu ariyasaccesu evantiparivatṭam dvādasākāram yathābhūtam ñāṇadassanam na suvisuddham ahosi neva tāvāham bhikkhave sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

Yato ca kho me bhikkhave imesu catūsu ariyasaccesu evantiparivatṭam dvādasākāram yathābhūtam ñāṇadassanam suvisuddham ahosi athāham bhikkhave sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

Ñāṇañca pana me dassanam udapādi

“Akuppā me vimutti ayamantimā jāti natthidāni punabbhavo”ti.

Idam avoca bhagavā. Attamanā pañcavaggiyā bhikkhu bhagavato
bhāsitam abhinandum.

Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato
koṇḍaññassa virajam vītamalam dhammacakkhuṁ udapādi:

“Yaṅkinci samudayadhammaṁ sabbantam nirodhadhamman”ti.

[Pavattite ca bhagavatā] dhammacakke bhummā devā
saddamanussāvesum:

“Etaṁ bhagavatā bārāṇasiyam isipatane migadāye anuttaram
dhammacakkam pavattitam appaṭivattiyaṁ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin”ti.

Bhummānam devānam saddam sutvā cātummahārājikā devā
saddamanussāvesum...

Cātummahārājikanam devānam saddam sutvā tāvatiṁsā devā
saddamanussāvesum...

Tāvatiṁsānam devānam saddam sutvā yāmā devā
saddamanussāvesum...

Yāmānam devānam saddam sutvā tusitā devā
saddamanussāvesum...

Tusitānam devānam saddam sutvā Nimmānaratī devā
saddamanussavesum...

Nimmānaratīnam devānam saddam sutvā Paranimmitavasavattī
devā saddamanussāvesum...

Paranimmitavasavattīnam devānam saddam sutvā Brahmakāyikā
devā saddamanussāvesum:

“Etaṁ bhagavatā bārāṇasiyam isipatane migadāye anuttaram dhammacakkram pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi appamāṇo ca olāro obhāso loke pāturaḥosi atikkammeva devānam devānubhāvam.

Atha kho bhagavā udānam udānesi:

“Aññāsi vata bho koṇḍañño aññāsi vata bho koṇḍañño”ti. Itihidam āyasmato koṇḍaññassa aññākoṇḍañño tveva nāmam ahosi’ti.

[SN 56.11]

THE DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA

[Thus have I heard] On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

Bhikkhus these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures which is low vulgar the way of worldlings ignoble unbeneficial and the pursuit of self-mortification which is painful ignoble unbeneficial.

Without veering towards either of these extremes the Tathāgata has awakened to the middle way which gives rise to vision which gives rise to knowledge which leads to peace to direct knowledge to enlightenment to Nibbāna.

And what 'bhikkhus' is the Middle Way awakened to by the Tathāgata which gives rise to vision which gives rise to knowledge which leads to peace to direct knowledge to enlightenment to Nibbāna.

It is this Noble Eightfold Path:

That Is 'Right View' 'Right Intention' 'Right Speech' 'Right Action' 'Right Livelihood' 'Right Effort' 'Right Mindfulness' 'Right Concentration.'

This 'bhikkhus' is that middle way awakened to by the Tathāgata which gives rise to vision which gives rise to knowledge which leads to peace to direct knowledge to enlightenment to Nibbāna.

Now this 'bhikkhus' is the noble truth of suffering: birth is suffering, ageing is suffering, illness is suffering, death is suffering, union with what is displeasing is suffering, separation from what is pleasing is suffering, not to get what one wants is suffering, in brief the five aggregates subject to clinging are suffering.

Now this 'bhikkhus' is the noble truth of the origin of suffering: it is this craving which leads to renewed existence' accompanied by delight and lust 'seeking delight here and there' that is 'craving for sensual pleasures' 'craving for existence' 'craving for extermination.

Now this 'bhikkhus' is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving 'the giving up and relinquishing of it' 'freedom from it' nonreliance on it.

Now this 'bhikkhus' is the noble truth of the way leading to the cessation of suffering: It is this Noble Eightfold Path;

That Is 'Right View' 'Right Intention' 'Right Speech' 'Right Action' 'Right Livelihood' 'Right Effort' 'Right Mindfulness' 'Right Concentration.

This is the noble truth of suffering': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' 'knowledge' 'wisdom' 'true knowledge' and light.

This noble truth of suffering is to be fully understood': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' 'knowledge' 'wisdom' 'true knowledge' and light.

This noble truth of suffering has been fully understood': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' 'knowledge' 'wisdom' 'true knowledge' and light.

This is the noble truth of the origin of suffering': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' 'knowledge' 'wisdom' 'true knowledge' and light.

This noble truth of the origin of suffering is to be abandoned': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' 'knowledge' 'wisdom' 'true knowledge' and light.

This noble truth of the origin of suffering has been abandoned': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' 'knowledge' 'wisdom' 'true knowledge' and light.

This is the noble truth of the cessation of suffering': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' knowledge' wisdom' true knowledge' and light.

This noble truth of the cessation of suffering is to be realized': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' knowledge' wisdom' true knowledge' and light.

This noble truth of the cessation of suffering has been realized': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' knowledge' wisdom' true knowledge' and light.

This is the noble truth of the way leading to the cessation of suffering': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' knowledge' wisdom' true knowledge' and light.

This noble truth of the way leading to the cessation of suffering is to be developed': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' knowledge' wisdom' true knowledge' and light.

This noble truth of the way leading to the cessation of suffering has been developed': thus 'bhikkhus' in regard to things unheard before 'there arose in me vision' knowledge' wisdom' true knowledge' and light.

So long 'bhikkhus' as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas' Māra' and Brahmā' in this generation with its ascetics and brahmins' its devas and humans.

But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas' Māra' and Brahmā' in this generation with its ascetics and brahmins' its devas and humans.

This is what the Blessed One said. Elated' the bhikkhus of the group of five delighted in the Blessed One's statement.

And while this discourse was being spoken' there arose in the Venerable Kondañña the dust-free' stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation."

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry:

"At Bārāṇasī in the Deer Park at Isipatana' this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One' which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world."

Having heard the cry of the earth-dwelling devas' the devas of the realm of the Four Great Kings raised a cry ...

Having heard the cry of the devas of the realm of the Four Great Kings' the Tāvatimśa devas raised a cry ...

Having heard the cry of the Tāvatimśa devas' the Yāma devas raised a cry ...

Having heard the cry of the Yāma devas' the Tusita devas raised a cry ...

Having heard the cry of the Tusita devas' the Nimmānarati devas raised a cry ...

Having heard the cry of the Nimmānarati devas' the Paranimmitavasavattī devas raised a cry ...

Having heard the cry of the Paranimmitavasavattī devas' the devas of Brahmā's company raised a cry:

"At Bārāṇasī in the Deer Park at Isipatana' this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One' which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world."

Thus at that moment ’at that instant ’at that second ’the cry spread as far as the brahmā world ’and this ten thousandfold world system shook ’quaked ’and trembled ’and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance:

“Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!”

In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”

[SN 56.11]

ANATTA-LAKKHAÑA SUTTA

[Evam me sutam] ekam samayam bhagavā bārāṇasiyam viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: “Bhikkhavo”ti ’“Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca.¹¹¹

Rūpaṁ bhikkhave anattā ’rūpañca hidam bhikkhave attā abhavissa , nayidam rūpaṁ ābādhāya saṁvatteyya ’labbhetha ca rūpe , “Evam me rūpaṁ hotu , evam me rūpaṁ mā ahosī”ti.

Yasmā ca kho bhikkhave rūpaṁ anattā ’tasmā rūpaṁ ābādhāya saṁvattati ’na ca labbhati rūpe , “Evam me rūpaṁ hotu , evam me rūpaṁ mā ahosī”ti.

Vedanā anattā ’vedanā ca hidam bhikkhave attā abhavissa , nayidam vedanā ābādhāya saṁvatteyya ’labbhetha ca vedanāya , “Evam me vedanā hotu , evam me vedanā mā ahosī”ti.

Yasmā ca kho bhikkhave vedanā anattā ’tasmā vedanā ābādhāya saṁvattati ’na ca labbhati vedanāya , “Evam me vedanā hotu , evam me vedanā mā ahosī”ti.

Saññā anattā ’saññā ca hidam bhikkhave attā abhavissa , nayidam saññā ābādhāya saṁvatteyya ’labbhetha ca saññāya , “Evam me saññā hotu , evam me saññā mā ahosī”ti.

Yasmā ca kho bhikkhave saññā anattā ’tasmā saññā ābādhāya saṁvattati ’na ca labbhati saññāya , “Evam me saññā hotu , evam me saññā mā ahosī”ti.

Saṅkhārā anattā ’saṅkhārā ca hidam bhikkhave attā abhavissam , nayidam saṅkhārā ābādhāya saṁvatteyyum , labbhetha ca saṅkhāresu , “Evam me saṅkhārā hontu , evam me saṅkhārā mā ahesun”ti.

Yasmā ca kho bhikkhave saṅkhārā anattā ’tasmā saṅkhārā ābādhāya saṁvattanti ’na ca labbhati saṅkhāresu , “Evam me saṅkhārā hontu , evam me saṅkhārā mā ahesun”ti.

Viññāṇam anattā ’ viññāṇañca hidam bhikkhave attā abhavissa ,
nayidam viññāṇam ābādhāya samvatteyya ’ labbhetha ca viññāṇe ,
“Evam me viññāṇam hotu ’ evam me viññāṇam mā ahosī”ti.

Yasmā ca kho bhikkhave viññāṇam anattā ’ tasmā viññāṇam
ābādhāya samvattati ’ na ca labbhati viññāṇe ’ “Evam me
viññāṇam hotu ’ evam me viññāṇam mā ahosī”ti.

[Tam kiṁ maññatha bhikkhave] rūpam niccam vā aniccam vāti?
Aniccam bhante.

Yam panāniccam dukkham vā tam sukham vāti?

Dukkham bhante.

Yam panāniccam dukkham viparināmadhammam kallam nu tam
samanupassitum ’ “Etam mama esohamasmi eso me attā”ti?

No hetam bhante.

Tam kiṁ maññatha bhikkhave vedanā niccā vā aniccā vāti?

Aniccā bhante.

Yam panāniccam dukkham vā tam sukham vāti?

Dukkham bhante.

Yam panāniccam dukkham viparināmadhammam kallam nu tam
samanupassitum ’ “Etam mama esohamasmi eso me attā”ti?

No hetam bhante.

Tam kiṁ maññatha bhikkhave saññā niccā vā aniccā vāti?

Aniccā bhante.

Yam panāniccam dukkham vā tam sukham vāti?

Dukkham bhante.

Yam panāniccam dukkham viparināmadhammam kallam nu tam
samanupassitum ’ “Etam mama esohamasmi eso me attā”ti?

No hetam bhante.

Tam kiṁ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti?

Aniccā bhante.

Yam panāniccam dukkham vā tam sukham vāti?

Dukkham bhante.

Yam panāniccam dukkham viparināmadhammadam kallam nu tam samanupassitum ’ “Etam mama esohamasmi eso me attā”ti?

No hetam bhante.

Tam kiṁ maññatha bhikkhave viññāṇam niccam vā aniccam vāti?

Aniccam bhante.

Yam panāniccam dukkham vā tam sukham vāti?

Dukkham bhante.

Yam panāniccam dukkham viparināmadhammadam kallam nu tam samanupassitum ’ “Etam mama esohamasmi eso me attā”ti?

No hetam bhante.

[Tasmātiha bhikkhave] yañkiñci rūpam atītānāgata-paccuppannam , ajjhattam vā bahiddhā vā ’ olārikam vā sukhumam vā ’ hīnam vā pañītam vā ’ yam dūre santike vā ’ sabbam rūpam: ’ “Netam mama nesohamasmi na m’eso attā”ti ’ evametam yathābhūtam sammappaññaya datṭhabbam.

Yā kāci vedanā atītānāgata-paccuppannā ’ ajjhattā vā bahiddhā yā ’ olārikā vā sukhumā vā ’ hīnā vā pañītā vā ’ yā dūre santike vā ’ , sabbā vedanā: ’ “Netam mama nesohamasmi na m’eso attā”ti ’ evametam yathābhūtam sammappaññaya datṭhabbam.

Yā kāci saññā atītānāgata-paccuppannā ’ ajjhattā vā bahiddhā vā ’ olārikā vā sukhumā vā ’ hīnā vā pañītā vā ’ yā dūre santike vā ’ , sabbā saññā: ’ “Netam mama nesohamasmi na m’eso attā”ti ’ evametam yathābhūtam sammappaññaya datṭhabbam.

Ye keci sañkhārā atītānāgata-paccuppannā' ajjhattā vā bahiddhā ,
vā' olārikā vā sukhumā vā' hīnā vā paṇītā vā' yā dūre santike vā'
sabbe sañkhārā: "Netam mama nesohamasmi na m'eso attā"ti'
evametam yathābhūtam sammappaññāya datṭhabbaṁ.

Yañkiñci viññāṇam atītānāgata-paccuppannam' ajjhattam vā
bahiddhā vā' olārikaṁ vā sukhumaṁ vā' hīnaṁ vā paṇītaṁ vā'
yam dūre santike vā' sabbam viññāṇam: "Netam mama
nesohamasmi na m'eso attā"ti' evametam yathābhūtam
sammappaññāya datṭhabbaṁ.

[Evam passam bhikkhave] sutvā ariyasāvako rūpasmim-pi
nibbindati' vedanāya-pi nibbindati' saññāya-pi nibbindati'
sañkhāresu-pi nibbindati' viññāṇasmim-pi nibbindati' nibbindam
virajjati' virāgā vimuccati' vimuttasmim "Vimuttam" iti ñāṇam
hoti' "Khīṇā jāti vusitam brahmacariyam kataṁ karaṇīyam
nāparam itthattāyā"ti pajānātī' ti.

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato
bhāsitam abhinandum. Imasmiñca pana veyyākaraṇasmiṁ
bhaññamāne pañcavaggiyānaṁ bhikkhūnam anupādāya āsavehi
cittāni vimucciṁsū' ti.

[SN 22.59]

THE DISCOURSE ON THE CHARACTERISTIC OF NOT-SELF¹¹²

[Thus have I heard] on one occasion the Blessed One was dwelling at Benares , in the Deer Park at Isipatana. There he addressed the bhikkhus of the group of five: “Bhikkhus” – “Venerable Sir” they replied. The Blessed One said this.¹¹³

Bhikkhus form is not-self. If form were self , then form would not lead to affliction , and one could command to form: “Let my form be thus , let my form not be thus.”

But since form is not-self , it leads to affliction , and none can command to form: “Let my form be thus , let my form not be thus.”

Feeling is not-self. If feeling were self , then feeling would not lead to affliction , and one could command to feeling: “Let my feeling be thus , let my feeling not be thus.”

But since feeling is not-self , it leads to affliction , and none can command to feeling: “Let my feeling be thus , let my feeling not be thus.”

Perception is not-self. If perception were self , then perception would not lead to affliction , and one could command to perception: “Let my perception be thus , let my perception not be thus.”

But since perception is not-self , it leads to affliction , and none can command to perception: “Let my perception be thus , let my perception not be thus.”

Volitional formations are not-self. If volitional formations were self , then volitional formations would not lead to affliction , and one could command to volitional formations: “Let my volitional formations be thus , let my volitional formations not be thus.”

But since volitional formations are not-self , they lead to affliction , and none can command to volitional formations: “Let my volitional formations be thus , let my volitional formations not be thus.”

Consciousness is not-self. If consciousness were self' then consciousness would not lead to affliction' and one could command to consciousness: "Let my consciousness be thus' let my consciousness not be thus."

But since consciousness is not-self' it leads to affliction' and none can command to consciousness: "Let my consciousness be thus' let my consciousness not be thus."

[Bhikkhus what do you think:] “Is form permanent or impermanent?”

“Impermanent venerable Sir.”

“Is what is impermanent satisfactory or unsatisfactory?”

“Unsatisfactory venerable Sir.”

“Is what is impermanent unsatisfactory and subject to change fit to be regarded thus: 'This is mine' 'this I am' 'this is my self?'”

“No venerable Sir.”

Bhikkhus what do you think: “Is feeling permanent or impermanent?”

“Impermanent venerable Sir.”

“Is what is impermanent satisfactory or unsatisfactory?”

“Unsatisfactory venerable Sir.”

“Is what is impermanent unsatisfactory and subject to change fit to be regarded thus: 'This is mine' 'this I am' 'this is my self?'”

“No venerable Sir.”

Bhikkhus what do you think: “Is perception permanent or impermanent?” “Impermanent venerable Sir.”

“Is what is impermanent satisfactory or unsatisfactory?”

“Unsatisfactory venerable Sir.”

“Is what is impermanent unsatisfactory and subject to change fit to be regarded thus: 'This is mine' 'this I am' 'this is my self?'”

“No venerable Sir.”

Bhikkhus what do you think: “Are volitional formations permanent or impermanent?”

“*Impermanent venerable Sir.*”

“*Is what is impermanent satisfactory or unsatisfactory?*”

“*Unsatisfactory venerable Sir.*”

“*Is what is impermanent unsatisfactory and subject to change fit to be regarded thus: ‘This is mine’ ‘this I am’ ‘this is my self?’*”

“*No venerable Sir.*”

Bhikkhus what do you think: “Is consciousness permanent or impermanent?”

“*Impermanent venerable Sir.*”

“*Is what is impermanent satisfactory or unsatisfactory?*”

“*Unsatisfactory venerable Sir.*”

“*Is what is impermanent unsatisfactory and subject to change fit to be regarded thus: ‘This is mine’ ‘this I am’ ‘this is my self?’*”

“*No venerable Sir.*”

[Therefore bhikkhus] any kind of form whatsoever ’whether past future or present ’internal or external ’gross or subtle ’inferior or superior ’far or near ’must be seen with right wisdom as it really is: “*This is not mine’ ‘this I am not’ ‘this is not my self.*”

Any kind of feeling whatsoever ’whether past future or present ’internal or external ’gross or subtle ’inferior or superior ’far or near ’must be seen with right wisdom as it really is: “*This is not mine’ ‘this I am not’ ‘this is not my self.*”

Any kind of perception whatsoever ’whether past future or present ’internal or external ’gross or subtle ’inferior or superior ’far or near ’must be seen with right wisdom as it really is: “*This is not mine’ ‘this I am not’ ‘this is not my self.*”

Any kind of volitional formation whatsoever ’whether past future or present ’internal or external ’gross or subtle ’inferior or superior ’far or near ’must be seen with right wisdom as it really is: “*This is not mine’ ‘this I am not’ ‘this is not my self.*”

Any kind of consciousness whatsoever 'whether past future or present' internal or external 'gross or subtle' inferior or superior 'far or near' must be seen with right wisdom as it really is: "This is not mine 'this I am not 'this is not my self."

[Bhikkhus when a noble disciple¹¹⁴] 'who has heard the teaching¹¹⁵ sees thus 'he becomes disenchanted with form 'becomes disenchanted with feeling 'becomes disenchanted with perception 'becomes disenchanted with volitional formations 'becomes disenchanted with consciousness.

When he is disenchanted passion fades away. With the fading of passion he is liberated. When liberated there is knowledge that he is liberated. He understands: "Birth is exhausted 'the holy life is fulfilled 'what has to be done is done 'there is nothing else to do for the sake of liberation. "¹¹⁶

That is what the Blessed One said. The bhikkhus of the group of five were glad and they approved of his words. Now during this utterance 'the hearts of the bhikkhus of the group of five ' were liberated from the taints through the cessation of clinging.

[SN 22.59]

ĀDITTA-PARIYĀYA SUTTA

[Evam me sutam] ekam samayam bhagavā gayāyam viharati
gayāsīse saddhim bhikkhusahassena. Tatra kho bhagavā bhikkhū¹
āmantesi:

Sabbaṁ bhikkhave ādittam!

Kiñca bhikkhave sabbaṁ ādittam?

Cakkhum bhikkhave ādittam ’rūpā ādittā ’cakkhuviññāṇam
ādittam ’cakkhusamphasso āditto ’yampidaṁ
cakkhusamphassapaccayā uppajjati vedayitam sukham vā
dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā ’ādittam jātiyā jarāya
maraṇena ’sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan’ti vadāmi.

Sotam ādittam ’saddā ādittā ’sotaviññāṇam ādittam
sotasamphasso āditto ’yampidaṁ sotasamphassapaccayā
uppajjati vedayitam sukham vā dukkham vā adukkhamasukham
vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā ’ādittam jātiyā jarāya
maraṇena ’sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan’ti vadāmi.

Ghānam ādittam ’gandhā ādittā ’ghānaviññāṇam ādittam
ghānasamphasso āditto ’yampidaṁ ghānasamphassapaccayā
uppajjati vedayitam sukham vā dukkham vā adukkhamasukham
vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā ’ādittam jātiyā jarāya maraṇena ’sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Jivhā ādittā ’rasā ādittā ’jivhāviññāṇam ādittam ’jivhāsamphasso āditto ’yampidam jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā ’ādittam jātiyā jarāya maraṇena ’sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Kāyo āditto ’phoṭṭhabbā ādittā ’kāyaviññāṇam ādittam ’ kāyasamphasso āditto ’yampidam kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā ’ādittam jātiyā jarāya maraṇena ’sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Mano āditto ’dhammā ādittā ’manoviññāṇam ādittam ’ manosamphasso āditto ’yampidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā ’ādittam jātiyā jarāya maraṇena ’sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

[Evaṁ passaṁ bhikkhave] sutvā ariyasāvako cakkhusmimpi
nibbindati 'rūpesu pi nibbindati 'cakkhuviññāṇe pi nibbindati '
cakkhusamphassepi nibbindati 'yampidam
cakkhusamphassapaccayā uppajjati vedayitam sukham vā
dukkham vā adukkhamasukham vā tasmimpi nibbindati.

Sotasmimpi nibbindati 'saddesu pi nibbindati 'sotaviññāṇe pi
nibbindati 'sotasamphassepi nibbindati 'yampidam
sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham
vā adukkhamasukham vā tasmimpi nibbindati.

Ghānasmimpi nibbindati 'gandhesu pi nibbindati 'ghānaviññāṇe pi
nibbindati 'ghānasamphassepi nibbindati 'yampidam
ghānasamphassapaccayā uppajjati vedayitam sukham vā
dukkham vā adukkhamasukham vā tasmimpi nibbindati.

Jivhāya pi nibbindati 'rasesu pi nibbindati 'jivhāviññāṇe pi
nibbindati 'jivhāsamphassepi nibbindati 'yampidam
jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham
vā adukkhamasukham vā tasmimpi nibbindati.

Kāyasmimpi nibbindati 'photṭhabbesu pi nibbindati 'kāyaviññāṇe
pi nibbindati 'kāyasamphassepi nibbindati 'yampidam
kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham
vā adukkhamasukham vā tasmimpi nibbindati.

Manasmimpi nibbindati 'dhammesu pi nibbindati 'manoviññāṇe
pi nibbindati 'manosamphasse pi nibbindati 'yampidam
manosamphassapaccayā uppajjati vedayitam sukham vā
dukkham vā adukkhamasukham vā tasmimpi nibbindati.

Nibbindam virajjati 'virāgā vimuccati 'vimuttasmiṁ 'Vimuttam'
iti ñāṇam hoti:

'Khīṇā jāti vusitam brahmacariyam kataṁ karaṇīyam nāparam
itthattāyā'ti pajānāti'ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandum. Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimśū’ti.

[SN 35.28]

THE FIRE SERMON¹¹⁷

[Thus have I heard] on one occasion the Blessed One was dwelling at Gayā 'at Gayā's Head' together with a thousand bhikkhus.

There he addressed the bhikkhus:

Bhikkhus all is burning!

And what bhikkhus is the all that is burning?

Bhikkhus the eye is burning 'forms are burning 'eye-consciousness is burning 'eye-contact is burning 'and what is felt as pleasant or painful 'or neither-painful-nor-pleasant 'that arises from eye-contact as its condition 'that too is burning.

Burning with what?

Burning with the fire of lust 'with the fire of hate 'with the fire of delusion.

I say it is burning with birth 'ageing and death 'with sorrows 'with lamentations 'with pains 'with displeasures 'with despairs.

The ear is burning 'sounds are burning 'ear-consciousness is burning 'ear-contact is burning 'and what is felt as pleasant or painful 'or neither-painful-nor-pleasant 'that arises from ear-contact as its condition 'that too is burning.

Burning with what?

Burning with the fire of lust 'with the fire of hate 'with the fire of delusion.

I say it is burning with birth 'ageing and death 'with sorrows 'with lamentations 'with pains 'with displeasures 'with despairs.

The nose is burning 'odours are burning 'nose-consciousness is burning 'nose-contact is burning 'and what is felt as pleasant or painful 'or neither-painful-nor-pleasant 'that arises from nose-contact as its condition 'that too is burning.

Burning with what?

Burning with the fire of lust' with the fire of hate' with the fire of delusion.

I say it is burning with birth' ageing and death' with sorrows' with lamentations' with pains' with displeasures' with despairs.

The tongue is burning' flavours are burning' tongue-consciousness is burning' tongue-contact is burning' and what is felt as pleasant or painful' or neither-painful-nor-pleasant' that arises from tongue-contact as its condition' that too is burning.

Burning with what?

Burning with the fire of lust' with the fire of hate' with the fire of delusion.

I say it is burning with birth' ageing and death' with sorrows' with lamentations' with pains' with displeasures' with despairs.

The body is burning' tangibles are burning' body-consciousness is burning' body-contact is burning' and what is felt as pleasant or painful' or neither-painful-nor-pleasant' that arises from body-contact as its condition' that too is burning.

Burning with what?

Burning with the fire of lust' with the fire of hate' with the fire of delusion.

I say it is burning with birth' ageing and death' with sorrows' with lamentations' with pains' with displeasures' with despairs.

The mind is burning' mind-objects are burning' mind-consciousness is burning' mind-contact is burning' and what is felt as pleasant or painful' or neither-painful-nor-pleasant' that arises from mind-contact as its condition' that too is burning.

Burning with what?

Burning with the fire of lust' with the fire of hate' with the fire of delusion.

I say it is burning with birth' ageing and death' with sorrows' with lamentations' with pains' with displeasures' with despairs.

[Bhikkhus when a noble disciple] ' who has heard the teaching sees thus ' he becomes disenchanted with the eye ' becomes disenchanted with forms ' becomes disenchanted with eye-consciousness ' becomes disenchanted with eye-contact ' and what is felt as pleasant or painful ' or neither-painful-nor-pleasant ' that arises from eye-contact as its condition ' with that too he becomes disenchanted.

He becomes disenchanted with the ear ' becomes disenchanted with sounds ' becomes disenchanted with ear-consciousness ' becomes disenchanted with ear-contact ' and what is felt as pleasant or painful ' or neither-painful-nor-pleasant ' that arises from ear-contact as its condition ' with that too he becomes disenchanted.

He becomes disenchanted with the nose ' becomes disenchanted with odours ' becomes disenchanted with nose-consciousness ' becomes disenchanted with nose-contact ' and what is felt as pleasant or painful ' or neither-painful-nor-pleasant ' that arises from nose-contact as its condition ' with that too he becomes disenchanted.

He becomes disenchanted with the tongue ' becomes disenchanted with flavours ' becomes disenchanted with tongue-consciousness ' becomes disenchanted with tongue-contact ' and what is felt as pleasant or painful ' or neither-painful-nor-pleasant ' that arises from tongue-contact as its condition ' with that too he becomes disenchanted.

He becomes disenchanted with the body ' becomes disenchanted with tangibles ' becomes disenchanted with body-consciousness ' becomes disenchanted with body-contact ' and what is felt as pleasant or painful ' or neither-painful-nor-pleasant ' that arises from body-contact as its condition ' with that too he becomes disenchanted.

He becomes disenchanted with the mind' becomes disenchanted with mind-objects' becomes disenchanted with mind-consciousness' becomes disenchanted with mind-contact' and what is felt as pleasant or painful' or neither-painful-nor-pleasant' that arises from mind-contact as its condition' with that too he becomes disenchanted.

When he is disenchanted passion fades away. With the fading of passion he is liberated. When liberated there is knowledge that he is liberated. He understands: "Birth is exhausted' the holy life is fulfilled' what has to be done is done' there is nothing else to do for the sake of liberation."

That is what the Blessed One said. The bhikkhus were glad and they approved of his words. Now during this utterance' the hearts of those thousand bhikkhus' were liberated from the taints through the cessation of clinging.

[SN 35.28]



ANUMODANĀ

JUST AS RIVERS

Yathā vāri-vahā

[Yathā vāri-vahā pūrā]

Just as rivers full of water

Paripūrenti sāgaram

Entirely fill up the sea

Evan-eva ito dinnam

Likewise what's been given here¹¹⁸

Petānam upakappati

Benefits the departed ones¹¹⁹

Icchitam patthitam 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 pañña-raso yathā

Like on the fifteenth day the moon

Maṇi joti-raso yathā

Or like a bright and shining gem

Sabb'itiyo vivajjantu

May all misfortunes be avoided

Sabba-rogo vinassatu

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

For one who often pays homage

Niccamā vuḍḍhāpacāyino

And always respects elders

Cattāro dhammā vaḍḍhanti

Four things increase

Āyu vaṇṇo sukhamā balam

Long-life beauty 'happiness and strength

Bhavatu sabba-maṅgalaṁ

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 sotthī 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-dhammānubhāvena

Through the power of all Dhammas

Sadā sotthī bhavantu te

May you always be at ease

Bhavatu sabba-maṅgalam̄

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

[Khp 1.7 / Dhp 109 / Trad]

YATHĀ VĀRI-VAHĀ PŪRĀ

[Yathā vāri-vahā pūrā
Paripūrenti sāgaram
Evaṁ-eva ito dinnam
Petānam upakappati

*Just as rivers full of water
Entirely fill up the sea
Likewise what's been given here
Benefits the departed ones¹²⁰*

[Khp 1.7]

Icchitam patthitam tumham
Khippam-eva samijjhatu
Sabbe pūrentu saṅkappā
Cando pañña-raso yathā
Maṇi joti-raso yathā¹²¹]

*May all your hopes and all your longings
Come true in no long time
May all your wishes be fulfilled
Like on the fifteenth day the moon
Or like a bright and shining gem*

[Sabb'ītiyo vivajjantu¹²²]
Sabba-rogo vinassatu
Mā te bhavatv-antarāyo
Sukhī dīgh'āyuko bhava

*May all misfortunes be avoided
May all illness be dispelled
May you never meet with dangers
May you be happy and live long*

[Khp A]

Abhivādāna-sīlissa
Niccam vuddhāpacāyino
Cattāro dhammā vadḍhanti
Āyu vaṇṇo sukham balaṁ¹²³

*For one who often pays homage
And always respects elders
Four things increase
Long-life beauty, happiness and strength*

[Dhp 109]

RATANATTAYĀNUBHĀV'ĀDI-GĀTHĀ
[Ratanattay'ānubhāvena]

Ratanattaya-tejasā
Dukkha-roga-bhayā verā
Sokā sattu c'upaddavā
Anekā antarāyā pi
Vinassantu asesato
Jaya-siddhi dhanam lābhām
Sotthi bhāgyam sukham balaṁ
Siri āyu ca vaṇṇo ca
Bhogam vuddhī ca yasavā
Sata-vassā ca āyū ca
Jīva-siddhī bhavantu te

Through the power & through the radiant energy of the (Triple) Gem,

May suffering, disease, fear, animosity,

Sorrow, adversity, misfortune

Obstacles without number vanish without a trace.

Triumph, success, wealth, & gain,

Safety, luck, happiness, strength,

Glory, long life, & beauty, fortune, increase, & status,

A lifespan of 100 years, and success in your livelihood:

May they be yours.

[Thai]

CULLA-MAÑGALA-CAKKA-VĀLA

[Sabba-buddh'ānubhāvena]

Sabba-dhamm'ānubhāvena sabba-saṅgh'ānubhāvena

Buddha-ratanam dhamma-ratanam saṅgha-ratanam

Tiṇṇam ratanānam ānubhāvena

Catur-āśīti-sahassa-dhammadakkhandh'ānubhāvena

Piṭakattay'ānubhavena

Jina-sāvak'ānubhāvena

Sabbe te rogā

Sabbe te bhayā

Sabbe te antarāyā

Sabbe te upaddavā

Sabbe te dunnimittā

Sabbe te avamaṅgalā vinassantu

Āyu-vadḍhako

Dhana-vadḍhako

Siri-vadḍhako

Yasa-vadḍhako

Bala-vadḍhako

Vaṇṇa-vadḍhako

Sukha-vadḍhako

Hotu sabbadā

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha, the power of the Triple Gem: the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples: May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed. May there always be an increase of long life, wealth, glory, status, strength, beauty and happiness.

[MJG]

Dukkha-roga-bhayāverā
Sokā sattu c'upaddavā
Anekā antarāyā pi
Vinassantu ca tejasā
Jaya-siddhi dhanam lābhām
Sotthi bhāgyam sukham balam
Siri āyu ca vanṇo ca
Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca
Jīva-siddhī bhavantu te

*May suffering, disease, fear, animosity,
Sorrow, adversity, misfortune,
And various obstacles disappear through this power.
Triumph, success, wealth, and gain,
Safety, luck, happiness, strength,
Glory, long life, & beauty, fortune, increase, & status,
A lifespan of 100 years, and success in your livelihood:
May they be yours.*

AGGAPPASĀDA-SUTTA-GĀTHĀ

[Aggato ve pasannānam]

Aggam dhammam vijānatam

Agge buddhe pasannānam
Dakkhiṇeyye anuttare

*For one with confidence,
Realizing the supreme Dhamma to be supreme,
With confidence in the supreme Buddha,
Unsurpassed in deserving offerings,*

Agge dhamme pasannānam
Virāgūpasame sukhe
Agge saṅghe pasannānam
Puññakkhette anuttare

*With confidence in the supreme Dhamma,
The happiness of dispassion & calm,
With confidence in the supreme Saṅgha,
Unsurpassed as a field of merit,*

Aggasmin dānam dadatam
Aggam puññam pavaḍḍhati
Aggam āyu ca vanṇo ca
Yaso kitti sukham balaṁ

*Having given gifts to the supreme,
One develops supreme merit,
Supreme long life & beauty,
Status, honour, happiness, strength.*

Aggassa dātā medhāvī
Agga-dhamma-samāhito
Deva-bhūto manusso vā
Aggappatto pamodatī’ti

*Having given to the supreme, the intelligent person,
Firm in the supreme Dhamma,
Whether becoming a deva or a human being,
Rejoices, having attained the supreme.*

[AN 5.32]

KĀLA-DĀNA-SUTTA-GĀTHĀ

[Kāle dadanti sapaññā]

Vadaññū vīta-maccharā
Kālena dinnam ariyesu
Uju-bhūtesu tādisu
Vippasanna-manā tassa
Vipulā hoti dakkhiṇā

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

*Having given in the proper season
With hearts inspired by the Noble Ones,
Straightened,
Their offering bears an abundance.*

Ye tattha anumodanti
Veyyāvaccam karonti vā
Na tena dakkhiṇā onā
Te pi puññassa bhāgino

*Those who rejoice in that gift,
Or give assistance,
They too have a share of the merit,
And the offering is not depleted by that.*

Tasmā dade appaṭivāna-citto
Yattha dinnam mahapphalam
Puññāni para-lokasiṁ
Patiṭṭhā honti pāṇinan’ti

*Therefore, with an unhesitant mind, one should give
Where the gift bears great fruit.
Merit is what establishes
Living beings in the next life.*

[AN 5.36]

BHOJANA-DĀNĀNUMODANĀ

[Yo yassa bhojanam̄ deti]
So tassa deti pañcapi
Āyūm balaṁ sukhām̄ vaṇṇām̄
Paṭibhānañca pañcamam̄¹²⁴
Āyu-do bala-do dhīro
Vaṇṇa-do paṭibhāṇa-do
Sukhassa dātā medhāvī
Sukhaṁ so adhigacchatī
Āyūm datvā balaṁ vaṇṇām̄
Sukhañ-ca paṭibhāna-kam̄¹²⁵
Dīgh'āyu yasavā hoti
Yattha yatthūpapajjati
Abhivādanasīlissa
Niccaṁ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti
Āyu vaṇṇo sukhām̄ balaṁ
Padakkhiṇām̄ kāyakammam̄
Vācākammam̄ padakkhiṇām̄
Padakkhiṇām̄ manokammam̄
Paṇīdhi te padakkhiṇe
Padakkhiṇāni katvāna
Labhantatthe padakkhiṇe
Te atthaladdhā sukhitā
Virūlhā Buddhasāsane
Arogā sukhitā hotha
Saha sabbehi ñātibhī

[One who gives food to another]
Gives to the other five things too
Long-life, strength, happiness, beauty
And intelligence as the fifth.
The wise life-giver, strength-giver
Beauty-giver, wit-giver
Wise giver of happiness
Attains happiness.
Having given life, strength and beauty
Happiness and wit
One is long-lived and glorious
Wherever one is reborn.
For one who often pays homage
And always respects elders
Four things increase:
Long-life, beauty
Happiness and strength.
Felicitous is bodily kamma
Verbal kamma is felicitous
Felicitous is mental kamma
When aspiring for felicity.
Having done the felicitous
They get felicitous rewards
They are happy who get such rewards
And grow in the Buddhasāsana.
May you all be healthy and happy
Together with all your relatives

[AN 5.37 / Dhp 109 / AN 3.156]

SO ATTHA-LADDHO

[So attha-laddho] sukrito
Virulho buddha-sāsane
Arogo sukrito hohi
Saha sabbehi ñātibhi

*May he gain benefits and happiness
And grow in Buddha's religion,
Without disease and happy
May he be together with all his relatives.*

Sā attha-laddhā sukhitā
Virulhā buddha-sāsane
Arogā sukhitā hohi
Saha sabbehi ñātibhi

*May she gain benefits and happiness
And grow in Buddha's religion,
Without disease and happy
May she be together with all her relatives.*

Te attha-laddhā sukhitā
Virulhā buddha-sāsane
Arogā sukhitā hotha
Saha sabbehi ñātibhi

*May they gain benefits and happiness
And grow in Buddha's religion,
Without disease and happy
May they be together with all their relatives.*

[AN 3.155]

PARITTA



DEVĀ-ĀRĀDHANĀ¹²⁶

[Pharitvāna mettam̄ samettā bhadantā
Avikkhitta-cittā parittam̄ bhaṇantu
Sagge kāme ca rūpe
Giri-sikhara-taṭe c'antalikkhe vimāne
Dīpe ratṭhe ca gāme
Taru-vana-gahane
Geha-vatthumhi khette
Bhummā c'āyantu devā
Jala-thala-visame
Yakkha-gandhabba-nāgā
Tiṭṭhantā santike yam̄
Muni-vara-vacanam̄
Sādhavo me suṇantu

*Kind, venerable sirs: having spread thoughts of good will,
Recite the protective chant with undistracted mind.*

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

*And the earth-devas, spirits, heavenly minstrels, & nāgas who are
nearby,*

In different waters and lands:

*May they come & listen with approval as I recite the word of the
excellent sage.*

Buddha-dassana-kālo ayam-bhadantā
Dhammassavana-kālo ayam-bhadanta¹²⁷
Saṅgha-payirupāsana-kālo ayam-bhadantā^{128]}]

This is the time to see the Buddha, Venerable Sirs.

This is the time to listen to the Dhamma, Venerable Sirs.

This is the time to attend to the Saṅgha, Venerable Sirs.

[Thai]

PUBBA-BHĀGA-NAMA-KĀRA-PĀTHO

[Namo tassa] bhagavato arahato sammā-sambuddhassa [3x]

Homage to the Blessed, Worthy, and Perfectly Enlightened One

SARĀNA-GAMANA-PĀTHO

[Buddham] saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Saṅgham saraṇam gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyam-pi buddham saraṇam gacchāmi

Dutiyam-pi dhammam saraṇam gacchāmi

Dutiyam-pi saṅgham saraṇam gacchāmi

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

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

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

Tatiyam-pi buddham saraṇam gacchāmi

Tatiyam-pi dhammam saraṇam gacchāmi

Tatiyam-pi saṅgham saraṇam gacchāmi

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

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

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

NAMA-KĀRA-SIDDHI-GĀTHĀ

[Yo cakkhumā] moha-malāpakaṭṭho

Sāmarīn va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemam̄ janatam̄ vineyyam̄
Buddham̄ varan-tam̄ sirasā namāmi
Lokassa nāthañ-ca vināyakañ-ca
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

*The One with Vision, with the stain of delusion removed,
Self-awakened, Well-Gone, & Released,
Freed from the snares of Mortal Temptation,
He caused tameable people to reach security.
I pay homage with my head to that excellent Buddha, the
Protector & Mentor for the world,
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.*

Dhammo dhajo yo viya tassa satthu
Dassesi lokassa visuddhi-maggam̄
Niyyāniko dhamma-dharassa dhārī
Sāt'āvaho santi-karo suciñño
Dhammam̄ varan-tam̄ sirasā namāmi
Mohappadālam̄ upasanta-dāham̄
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

*The Teacher's Dhamma, like a banner,
Shows the path of purity to the world.
Leading out, upholding those who uphold it
Rightly accomplished, it brings pleasure, makes peace.
I pay homage with my head to that excellent Dhamma,
Which pierces delusion and makes fever grow calm.
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.*

Saddhamma-senā sugatānugo yo

Lokassa pāpūpakilesa-jetā
Santo sayam santi-niyojako ca
Svākkhāta-dhammam veditam karoti
Saṅgham varan-tam sirasā namāmi
Buddhānubuddham sama-sīla-diṭṭhim
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

*The True Dharma's army, following the One Well-Gone,
Is victor over the evils & corruptions of the world.
Virtuous, unifying itself in peace,
And makes the well-taught Dharma be known.
I pay homage with my head to that excellent Saṅgha,
Awakened after the Awakened, harmonious in virtue & view.
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.*

[Thai]

NAMO-KĀRA-AṬṬHAKA

[Namo arahato] sammā-
Sambuddhassa mahesino
Namo uttama-dhammassa
Svākkhātass'eva ten'idha

Homage to the Great Seer, the Worthy One, Perfectly Self-awakened; Homage to the highest Dhamma, well-taught by him here;

Namo mahā-saṅghassāpi
Visuddha-sīla-diṭṭhino
Namo omāty-āraddhassa
Ratanattayassa sādhukam

*And homage to the Great Sarigha,
Pure in virtue & view.
Homage to the Triple Gem
Beginning auspiciously with AUM;*

Namo omakātītassa
Tassa vatthuttayassa-pi
Namo-kārappabhāvena
Vigacchantu upaddavā

*And homage to those three objects
That have left base things behind.
By the potency of this homage,
May misfortunes disappear;*

Namo-kārānubhāvena
Suvatthi hotu sabbadā
Namo-kārassa tejena
Vidhimhi homi tejavā

*By the potency of this homage,
May there always be well-being;
By the power of this homage,
May success in this ceremony be mine.*

[Thai]

MAṄGALA-SUTTA

[Evam me sutam]: Ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam jetavanam obhāsetvā, yena bhagavā ten'upasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekamantam atthāsi. Ekamantam ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain deity of stunning beauty, having illuminated the entire Jeta's Grove, approached the Blessed One, paid homage to him, stood to one side, and addressed the Blessed One in verse:

Bahū devā manussā ca
Maṅgalāni acintayum
Ākaṅkhamānā sotthānam
Brūhi maṅgalam-uttamam

*Many devas and human beings
Have reflected on blessings,
Longing for safety,
So declare the highest blessing.*

[Asevanā ca bālānam]
Pañcitānañ-ca sevanā
Pūjā ca pūjanīyānam
Etam maṅgalam-uttamam

*Not associating with fools,
Associating with the wise,
And venerating those worthy of veneration:
This is the highest blessing.*

Paṭirūpa-desa-vāso ca
Pubbe ca kata-puññatā
Atta-sammā-pañidhi ca
Etam maṅgalam-uttamam

*Residing in a suitable place
Merit done in the past
And directing oneself rightly
This is the highest blessing*

Bāhu-saccañ-ca sippañ-ca
Vinayo ca susikkhito
Subhāsitā ca yā vācā
Etam mañgalam-uttamam

*Much learning, a craft,
A well-trained discipline,
And well-spoken speech:
This is the highest blessing.*

Mātā-pitu-upaṭṭhānam
Putta-dārassa saṅgaho
Anākulā ca kammantā
Etam mañgalam-uttamam

*Serving one's mother and father,
Maintaining a wife and children,
And an honest occupation:
This is the highest blessing.*

Dānañ-ca dhamma-cariyā ca
Ñātakānañ-ca saṅgaho
Anavajjāni kammāni
Etam mañgalam-uttamam

*Giving and righteous conduct,
Assistance to relatives,
Blameless deeds:
This is the highest blessing.*

Āratī viratī pāpā

Majja-pānā ca saññamo
Appamādo ca dhammesu
Etam maṅgalam-uttamaṁ

*Desisting and abstaining from evil,
Refraining from intoxicating drink,
Heedfulness in good qualities:
This is the highest blessing.*

Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena dhammassavanaṁ
Etam maṅgalam-uttamaṁ

*Reverence and humility,
Contentment and gratitude,
Timely listening to the Dhamma:
This is the highest blessing.*

Khantī ca sovacassatā
Samaṇānañ-ca dassanaṁ
Kālena dhamma-sākacchā
Etam maṅgalam-uttamaṁ

*Patience, being amenable to advice,
The seeing of ascetics,
Timely discussion on the Dhamma:
This is the highest blessing.*

Tapo ca brahma-cariyañ-ca
Ariya-saccāna-dassanaṁ
Nibbāna-sacchikiriyā ca
Etam maṅgalam-uttamaṁ

*Austerity and the holy life,
Seeing of the noble truths,
And realization of nibbāna:
This is the highest blessing.*

Phuṭṭhassa loka-dhammehi
Cittam yassa na kampati
Asokaṁ virajaṁ khemaṁ
Etam maṅgalam-uttamam

*One whose mind does not shake
When touched by worldly conditions,
Sorrowless, dust-free, secure:
This is the highest blessing.*

Etādisāni katvāna
Sabbattham-aparājitā
Sabbattha sotthim gacchanti
Tan-tesam maṅgalam-uttaman’ti

*Those who have done these things
Are victorious everywhere;
Everywhere they go safely:
Theirs is that highest blessing.*

[Snp 2.4]

RATANA-SUTTA

[Yānīdha] bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabb’eva bhūtā sumanā bhavantu
Atho pi sakkacca suṇantu bhāsitam

*Whatever beings are gathered here,
Whether of the earth or in the sky,
May all beings indeed be happy
And then listen carefully to what is said.*

Tasmā hi bhūtā nisāmētha sabbe
Mettam karotha mānusiyā pajāya
Divā ca ratto ca haranti ye baliṁ
Tasmā hi ne rakkhatha appamattā

*Therefore, O beings, all of you listen;
Show loving-kindness to the human population,
Who day and night bring you offerings;
Therefore, being heedful, protect them.*

Yañ kiñci vittam idha vā huram vā
Saggesu vā yam ratanam pañitam
Na no samaṁ atthi tathāgatena
Idam-pi buddhe ratanam pañitam
Etena saccena suvatthi hotu

*Whatever the treasures are here or beyond,
Whatever the precious jewel in the heavens,
There is none equal to the Thus-gone.
In the Buddha is this sublime jewel.
By this truth, may there be well-being.*

Khayam virāgam amataṁ pañitam
Yad-ajjhagā sakya-munī samāhito
Na tena dhammena sam'atthi kiñci
Idam-pi dhamme ratanam pañitam
Etena saccena suvatthi hotu

*Destruction, dispassion, the deathless, the sublime,
Which Sakyamuni, concentrated, attained:
There is nothing equal to that Dhamma.
This too is the sublime gem in the Dhamma:
By this truth, may there be safety!*

Yam buddha-setṭho parivaṇṇayī sucim
Samādhim-ānantarikaññam-āhu
Samādhinā tena samo na vijjati
Idam-pi dhamme ratanam pañītam
Etena saccena suvatthi hotu

*The purity that the supreme Buddha praised,
Which they call concentration without interval
The equal of that concentration does not exist.
This too is the sublime gem in the Dhamma:
By this truth, may there be safety!*

Ye puggalā aṭṭha sataṁ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanam pañītam
Etena saccena suvatthi hotu

*The eight persons praised by the good
Constitute these four pairs.
These, worthy of offerings, are the Fortunate One's disciples;
Gifts given to them yield abundant fruit.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Ye suppayuttā manasā dalhena
Nikkāmino gotama-sāsanamhi
Te patti-pattā amataṁ vigayha
Laddhā mudhā nibbutim bhuñjamānā

Idam-pi saṅghe ratanam pañitam

Etena saccena suvatthi hotu

*Those who strived well with a firm mind,
Who are desireless in Gotama's teaching,
Have reached attainment, having plunged into the deathless,
Enjoying perfect peace obtained free of charge.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Yath'inda-khīlo paṭhavim̄ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṁ sappurisaṁ vadāmi
Yo ariya-saccāni avecca passati
Idam-pi saṅghe ratanam̄ pañitam̄
Etena saccena suvatthi hotu

*As a gate post, planted in the ground,
Would be unshakable by the four winds,
Similarly I speak of the good person
Who, having experienced them, sees the noble truths.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Ye ariya-saccāni vibhāvayanti
Gambhīra-paññena sudesitāni
Kiñ-cāpi te honti bhusappamattā
Na te bhavaṁ atthamam-ādiyanti
Idam-pi saṅghe ratanam̄ pañitam̄
Etena saccena suvatthi hotu

*Those who have cognized the noble truths
Well taught by the one of deep wisdom,
Even if they are extremely heedless,
Do not take an eighth existence.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Sahā v'assa dassana-sampadāya
Tay'assu dhammā jahitā bhavanti
Sakkāya-diṭṭhi vicikicchitañ-ca
Sīlabbatañ vā pi yad-atthi kiñci
Catūh'apāyehi ca vippamutto
Cha cābhīṭhānāni abhabbo kātum
Idam-pi saṅghe ratanam pañītam
Etena saccena suvatthi hotu

*Together with one's achievement of vision
Three things are discarded:
The view of the personal entity and doubt,
And whatever good behavior and observances there are.
One is also freed from the four planes of misery
And is incapable of doing six deeds.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Kiñ-cāpi so kammarām karoti pāpakañ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchadāya
Abhabbatā diṭṭha-padassa vuttā
Idam-pi saṅghe ratanam pañītam
Etena saccena suvatthi hotu

*Although one does a bad deed
By body, speech, or mind,
One is incapable of concealing it;
Such inability is stated for one who has seen the state.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Vanappagumbe yathā phussi-t-agge
Gimhāna-māse paṭhamasmiṁ gimhe
Tathūpamam dhamma-varam adesayi
Nibbāna-gāmīm paramam hitāya
Idam-pi buddhe ratanam pañītam
Etena saccena suvatthi hotu

*Like a woodland thicket with flowering crests
In a summer month, in the first of the summer,
Just so he taught the excellent Dhamma,
Leading to nibbāna, for the supreme welfare.
This too is the sublime gem in the Buddha:
By this truth, may there be safety!*

Varo varaññū vara-do var’āharo
Anuttaro dhamma-varam adesayi
Idam-pi buddhe ratanam pañītaṁ
Etena saccena suvatthi hotu

*The excellent one, knower of the excellent,
Giver of the excellent, bringer of the excellent,
The unsurpassed one taught the excellent Dhamma.
This too is the sublime gem in the Buddha:
By this truth, may there be safety!*

Khīṇam purāṇam navam n’atthi sambhavaṁ
Viratta-citt’āyatike bhavasmīm
Te khīṇa-bījā avirulhi-chandā
Nibbanti dhīrā yathā’yam padīpo

Idam-pi saṅghe ratanāṁ pañṭitāṁ

Etena saccena suvatthi hotu

*The old is destroyed, there is no new origination,
Their minds are dispassionate toward future existence.
With seeds destroyed, with no desire for growth,
Those wise ones are extinguished like this lamp.
This too is the sublime gem in the Sangha:
By this truth, may there be safety!*

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatāṁ deva-manussa-pūjitaṁ
Buddhaṁ namassāma suvatthi hotu

*Whatever beings are gathered here,
Whether of the earth or in the sky,
We pay homage to the thus-gone Buddha,
Venerated by devas and humans: may there be safety!*

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatāṁ deva-manussa-pūjitaṁ
Dhammaṁ namassāma suvatthi hotu

*Whatever beings are gathered here,
Whether of the earth or in the sky,
We pay homage to the thus-gone Dhamma,
Venerated by devas and humans: may there be safety!*

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatāṁ deva-manussa-pūjitaṁ
Saṅghaṁ namassāma suvatthi hotu

*Whatever beings are gathered here,
Whether of the earth or in the sky,
We pay homage to the thus-gone Sangha,
Venerated by devas and humans: may there be safety!*

[SnP 2.1]

KARĀṇIYA-METTA-SUTTA

[Karāṇiya] m-attha-kusalena

Yan-tam̄ santam̄ padam̄ abhisamecca

Sakko ujū ca suhuju ca

Suvaco c'assa mudu anatimānī

*This is to be done by one skilled in the beneficial,
Having understood the path of peace.
He would be able, upright, very upright,
Obedient, gentle, and not conceited.*

Santussako ca subharo ca

Appakicco ca sallahuka-vutti

Sant'indriyo ca nipako ca

Appagabbho kulesu ananugiddho

*Content and easy to support,
Having little duties and a light livelihood;
Calm in faculties and prudent,
Not impudent & greedily attached to families.*

Na ca khuddam̄ samācare kiñci

Yena viññū pare upavadeyyum̄

Sukhino vā khemino hontu

Sabbe sattā bhavantu sukhit'attā

*He would not do the slightest thing,
For which wise others would reproach.
Well and secure may [all beings] be;
May all beings be happy at heart.*

Ye keci pāṇa-bhūt'atthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakā aṇuka-thūlā

*Whatever breathing beings are born,
Whether timid or firm – without remainder –
Whether they are long or they are great,
Whether they are medium, short, minute or fat,*

Dīṭṭhā vā ye ca adīṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhit'attā

*Whether they are seen or unseen,
Whether they live far away or not far away;
Already born or seeking rebirth –
May all beings be happy at heart.*

Na paro param nikubbetha
Nātimāññetha katthaci nam kiñci
Byārosanā paṭīgha-saññā
Nāññam-aññassa dukkham-iccheyya

*Another (i.e. one) would not deceive another,
Nor look down upon anyone anywhere;
Nor through anger or hateful perception,
Would wish for one another's suffering.*

Mātā yathā niyam puttam

Āyusā eka-puttam-anurakkhe
Evam pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇam

*Just as a mother [her] own child,
[Her] only child, would protect with [her] life;
Thus also, towards all beings,
He would develop the mind without measure.*

Mettañ-ca sabba-lokasmiṁ
Mānasam-bhāvaye aparimāṇam
Uddham adho ca tiriyañ-ca
Asambādham averaṁ asapattam

*And [with] mettā to the whole world,
He would develop the mind without measure;
Above, and below and across,
Unrestricted, without enmity or foe.*

Tiṭṭhañ-caraṁ nisinno vā
Sayāno vā yāvat'assa vigata-middho
Etaṁ satiṁ adhiṭṭheyya
Brahmam-etaṁ vihāraṁ idham-āhu

*Whether standing, walking, sitting, or reclining,
Whenever he is free from drowsiness,
He would resolve on that mindfulness —
“That is a lofty dwelling,” here they say.*

Ditṭhiñ-ca anupagamma
Sīlavā dassanena sampanno
Kāmesu vineyya gedham
Na hi jātu gabbha-seyyaṁ punar-etī'ti

*Not having arrived at a [wrong] view,
Being virtuous and possessed of vision,
Having removed greed for sense pleasures,
He never again returns to lie in a womb.*

[Snp 1.8]

KHANDHA-PARITTAM

[Virūpakkhehi me mettam]

Mettam Erāpathehi me
Chabyā-puttehi me mettam
Mettam Kañhā-gotamakehi ca

*With the Virūpakkhas is my loving-kindness.
My loving-kindness is with the Erāpathas.
With the Chabyāputtas is my loving-kindness.
And loving-kindness is with the Kañhāgotamakas.*

Apādakehi me mettam
Mettam di-pādakehi me
Catuppadehi me mettam
Mettam bahuppadehi me

*With the footless is my loving-kindness.
My loving-kindness is with the two-footed.
With the four-footed is my loving-kindness.
My loving-kindness is with the many-footed.*

Mā marā apādako himsi
Mā marā himsi di-pādako
Mā marā catuppado himsi
Mā marā himsi bahuppado

*May the footless not harm me.
May the two-footed harm me not.
May the four-footed not harm me.
May the many-footed harm me not.*

Sabbe sattā sabbe pāṇā
Sabbe bhūtā ca kevalā
Sabbe bhadrāni passantu
Mā kiñci pāpam-āgamā.

*All sentient beings, all who breathe,
All the born — in totality —
May they all meet with good fortune;
May they not come to any evil.*

[Appamāṇo buddho]
Appamāṇo dhammo
Appamāṇo saṅgho
Pamāṇavantāni siriṁsapāni
Ahi-vicchikā sata-padī
Uṇṇā-nābhī sarabhū mūsikā

*Measureless is the Buddha,
Measureless is the Dhamma,
Measureless is the Saṅgha.
Measureable are crawling creatures:
Snakes and scorpions and centipedes,
Spiders and lizards and mice and rats.*

Katā me rakkhā katā me parittā
Paṭikkamantu bhūtāni
So’ham namo bhagavato
Namo sattannam sammā-sambuddhānam.

*A safeguard has been made by me,
A protection has been made by me.
Let the already born retreat.
I pay homage to the Blessed One;
Homage to the seven Perfectly Self-awakened Ones.*

[AN 4.67]

BUDDHA-DHAMMA-SAṄGHA-GUÑĀ

[Iti pi so bhagavā]

Arahaṁ sammā-sambuddho

Vijjā-caraṇa-sampanno

Sugato loka-vidū

Anuttaro purisa-damma-sārathi

Satthā devamanussānam

Buddho bhagavā'ti

*Thus also is the Blessed One
An arahant, fully self-awakened,
Accomplished in knowledge and conduct,
Fortunate, knower of the world,
Unsurpassed leader of persons to be tamed,
Teacher of deities and humans,
Awakened and blessed.*

Svākkhāto bhagavatā dhammo
Sandīṭṭhiko akāliko ehi-passiko
Opanayiko paccattam veditabbo viññūhī'ti

*The Dhamma is well-expounded by the Blessed One,
Directly visible, immediate, inviting one to come and see,
Applicable, to be personally experienced by the wise.*

Supatipanno bhagavato sāvaka-saṅgho
Uju-patipanno bhagavato sāvaka-saṅgho
Ñāya-patipanno bhagavato sāvaka-saṅgho
Sāmīci-patipanno bhagavato sāvaka-saṅgho

Yad-idam cattāri purisa-yugāni atṭha purisa-puggalā
Esa bhagavato sāvaka-saṅgho
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaram puññakkhettarān lokassā’ti

Practicing the good way is the Community of the Blessed One’s disciples;
Practicing the straight way is the Community of the Blessed One’s disciples;
Practicing the true way is the Community of the Blessed One’s disciples;
Practicing the proper way is the Community of the Blessed One’s disciples;
That is, the four pairs of persons, the eight kinds of individuals.
This is the Community of the Blessed One’s disciples;
Worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation,
The unsurpassed field of merit for the world.

[SN 11.3]

YAÑ KIÑCI RATANAM LOKE

[Yañ kiñci ratanam loke]

Vijjati vividham puthu

Ratanam buddha-samam n’atthi

Tasmā sotthī bhavantu te

*Whatever kind of jewel in the world
There is found by a human being,
A jewel comparable to the Buddha does not exist;
Therefore may you be blessed.*

Yañ kiñci ratanam loke
Vijjati vividham puthu
Ratanam dhamma-samam n’atthi
Tasmā sotthī bhavantu te

*Whatever kind of jewel in the world
There is found by a human being,
A jewel comparable to the Dhamma does not exist;
Therefore may you be blessed.*

Yañ kiñci ratanaṁ loke
Vijjati vividhaṁ puthu
Ratanaṁ saṅgha-samāṁ n'atthi
Tasmā sotthī bhavantu te

*Whatever kind of jewel in the world
There is found by a human being,
A jewel comparable to the Saṅgha does not exist;
Therefore may you be blessed.*

Sakkatvā buddha-ratanāṁ,
Osadham¹²⁹ uttamāṁ varāṁ
Hitāṁ deva-manussānaṁ
Buddha-tejena sotthinā
Nassant'upaddavā sabbe
Dukkhā vūpasamentu te

*Having revered the jewel of the Buddha,
The highest, most excellent medicine,
The welfare of human & heavenly beings:
Through the Buddha's might & safety
May all obstacles vanish,
May your sufferings grow totally calm.*

Sakkatvā dhamma-ratanāṁ
Osadham uttamāṁ varāṁ
Parilāhūpasamanāṁ
Dhamma-tejena sotthinā
Nassant'upaddavā sabbe
Bhayā vūpasamentu te

*Having revered the jewel of the Dhamma,
The highest, most excellent medicine,
The stiller of feverish passion:
Through the Dhamma's might & safety
May all obstacles vanish,
May your fears grow totally calm.*

Sakkatvā saṅgha-ratanam
Osadham uttamam varam
Āhuneyyam pāhuneyyam
Saṅgha-tejena sotthinā
Nassant'upaddavā sabbe
Rogā vūpasamentu te

*Having revered the jewel of the Sangha,
The highest, most excellent medicine,
Worthy of gifts, worthy of hospitality:
Through the Sangha's might & safety
May all obstacles vanish,
May your diseases grow totally calm.*

[MJG]

BOJJH'AṄGA-PARITTAM

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

*The Factors for Awakening include mindfulness,
Investigation of qualities,
Persistence, rapture, & serenity,
Plus concentration & equanimity factors for Awakening.
These seven, which the All-seeing Sage has perfectly taught,
When developed & matured bring about heightened knowledge,
Liberation, & awakening.
By the saying of this truth,
May you always be well.*

Ekasmiṁ samaye nātho
Moggallānañ-ca Kassapam
Gilāne dukkhite disvā
Bojjh'aṅge satta desayi
Te ca tam abhinanditvā
Rogā mucciṁsu tañ-khaṇe
Etena sacca-vajjena
Sotthi te hotu sabbadā

*At one time, our Protector seeing that Moggallana & Kassapa
Were sick & in pain, taught them the seven factors for Awakening.
They, delighting in that, were instantly freed from their illness.
By the saying of this truth, may you always be well.*

Ekadā dhamma-rājā pi
Gelaññenābhīpīlito
Cundattherena tañ-ñeva
Bhañāpetvāna sādaram
Sammoditvā ca ābādhā
Tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena
Sotthi te hotu sabbadā

*Once, when the Dhamma King was afflicted with fever,
He had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.
By the saying of this truth, may you always be well.*

Pahīnā te ca ābādhā
Tinñannam-pi mahesināṁ
Magg'āhata-kilesā va
Pattānuppatti-dhammataṁ
Etena sacca-vajjena
Sotthi te hotu sabbadā

*Those diseases were abandoned by the three great seers,
Just as defilements are demolished by the Path
In accordance with step-by-step attainment.
By the saying of this truth, may you always be well.*

[Thai]

ABHAYA-PARITTAṂ

[Yan-dunnimittam] avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupināṁ akantāṁ
Buddhānubhāvena vināsamentu

*May bad omens, inauspiciousness,
Undesirable sounds of birds,
Unlucky planets and unpleasant bad dreams
Go to ruin by the power of the Buddha.*

Yan-dunnimittam avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupināṁ akantāṁ
Dhammānubhāvena vināsamentu

*May bad omens, inauspiciousness,
Undesirable sounds of birds,
Unlucky planets and unpleasant bad dreams
Go to ruin by the power of the Dhamma.*

Yan-dunnimittam̄ avamañgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinam̄ akantañ
Saṅghānubhāvena vināsamentu

*May bad omens, inauspiciousness,
Undesirable sounds of birds,
Unlucky planets and unpleasant bad dreams
Go to ruin by the power of the Saṅgha.*

[Trad]

DEVATĀ-UYYOJANA-GĀTHĀ
[Dukkhappattā] ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā
Hontu sabbe pi pāṇino

*[May] sufferers be without suffering,
The fear-struck be without fear,
The grief-stricken be without grief—
[Thus] may all beings be.*

Ettāvatā ca amhehi
Sambhatam̄ puñña-sampadam̄
Sabbe devā anumodantu¹³⁰
Sabba-sampatti-siddhiyā

*To the extent that all of us
Have accumulated a wealth of merits;
In this may all devas rejoice,
For the attainment of all fortunes.*

Dānam dadantu saddhāya
Sīlam rakkhantu sabbadā
Bhāvanābhīratā hontu
Gacchantu devatā-gatā

*May they give gifts with faith.
May they guard moral precepts always.
May they delight in mind-development.
May the deities who have come go [back].*

[Sabbe buddhā] balappattā
Paccekānañ-ca yam balam
Arahantānañ-ca tejena
Rakkham bandhāmi sabbaso

*All Buddhas possess [supernormal] strength.
And [there is] the power of Pacceka-buddhas.
By the power of the arahants too,
I create protection for all times.*

[MJG]

JAYA-MAÑGALA-AṬṬHA-GĀTHĀ
[Bāhum] sahassam-abhinimmita sāvudhan-tam
Grīmekhalañ udita-ghora-sasena-māram
Dān’ādi-dhamma-vidhinā jitavā¹³¹ mun’indo
Tan-tejasā bhavatu te jaya-maṅgalāni

*Creating a form with 1,000 arms, each equipped with a weapon,
Mara, on the elephant Girimekhala, uttered a frightening roar
together with his troops.*

*The Lord of Sages defeated him by means of such qualities as
generosity:*

By the power of this, may you have victory blessings.

Mārātirekam-abhiyujjhita-sabba-rattim
Ghoram-pan'ālavakam-akkham-a-thaddha-yakkham
Khantī-sudanta-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

*Even more frightful than Mara making war all night
Was Ālavaka, the arrogant unstable ogre.*

*The Lord of Sages defeated him by means of well-trained
endurance:*

By the power of this, may you have victory blessings.

Nālāgirim gaja-varam atimatta-bhūtam
Dāv'aggi-cakkam-asanīva sudāruṇan-tam
Mett'ambu-seka-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

*Nālāgiri, the excellent elephant, when maddened,
Was very horrific, like a forest fire, a flaming discus, a lightning
bolt.*

*The Lord of Sages defeated him by sprinkling the water of good
will:*

By the power of this, may you have victory blessings.

Ukkhitta-khaggam-atihattha-sudāruṇan-tam
Dhāvan-ti-yojana-path'aṅguli-mālavantam
Iddhībhisaṅkhata-mano jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Katvāna kaṭṭham-udaram iva gabbinīyā
Ciñcāya duṭṭha-vacanam jana-kāya majjhe
Santena soma-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Saccam vihāya mati-saccaka-vāda-ketuṁ
Vādābhiropita-manam ati-andha-bhūtaṁ
Paññā-padīpa-jalito jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

*Saccaka, whose provocative views had abandoned the truth,
Delighting in argument, had become thoroughly blind.
The Lord of Sages defeated him with the light of discernment:
By the power of this, may you have victory blessings.*

Nandopananda-bhujagam vibudham mah'iddhim
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

*Nandopananda was a serpent with great power but wrong views.
The Lord of Sages defeated him by means of a display of marvels,
Sending his son, the serpent-elder, to tame him:
By the power of this, may you have victory blessings.*

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham

Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānam
Ñāṇāgadena vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

*His hands bound tight by the serpent of wrongly held views,
Baka, the Brahma, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of
knowledge:
By the power of this, may you have victory blessings.*

Etā pi buddha-jaya-maṅgala-aṭṭha-gāthā
Yo vācano dina-dine saratem-atandī
Hitvān' aneka-vividhāni c'upaddavāni
Mokkhaṁ sukhaṁ adhigameyya naro sapañño

*These eight verses of the Buddha's victory blessings:
Whatever person of discernment recites or recalls them day after
day without lapsing,
Destroying all kinds of obstacles,
Will attain emancipation & happiness.*

[Trad]

JAYA-PARITTAM

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

*The Great Compassionate Protector,
For the benefit of all beings,
Fulfilled all the Perfections
And reached the highest Awakening.
By this utterance of truth,
May there be well-being for you always.*

Jayanto bodhiyā mūle
Sakyānam nandi-vaddhano
Evām tvām vijayo hohi
Jayassu jaya-maṅgale

*Victorious at the foot of the bodhi tree
Was the joy-enhancer of the Sakyas.
Even so, may there be victory.
May you attain auspicious victory.*

Aparājita-pallaṅke
Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānam
Aggappatto pamodati

*At the invincible seat,
The best on Earth,
The consecration place of all Buddhas,
Having reached the highest, he rejoices.*

[MJG]

Sunakkhattam̄ sumaṅgalam̄
Supabhātam̄ suhuṭṭhitam̄
Sukhaṇo sumuhutto ca
Suyiṭṭham̄ brahma-cārisu

*Good constellations, good blessings,
Good daybreak, good waking,
Good moment and good time—
When offerings are made to holy practitioners.*

Padakkhiṇāṁ kāya-kammaṁ
Vācā-kammaṁ padakkhiṇāṁ
Padakkhiṇāṁ mano-kammaṁ
Pañīdhi te padakkhiṇe¹³²
Padakkhiṇāni katvāna
Labhant'atthe padakkhiṇe

*Felicitous is bodily kamma
Verbal kamma is felicitous
Felicitous is mental kamma
When aspiring for felicity.
Having done the felicitous
They get felicitous rewards*

[AN 3.155]

BHAVATU-SABBA-MAÑGALAM
[Bhavatu sabba-maṅgalam]
Rakkhantu sabba-devatā
Sabba-buddhānubhāvena
Sadā sotthī bhavantu te

*May there be all blessings.
May all deities give protection.
By the power of all Buddhas,
May there ever be well-being for you.*

Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotthī bhavantu te

*May there be all blessings.
May all deities give protection.
By the power of all Dhammas,
May there ever be well-being for you.*

Bhavatu sabba-maṅgalaṁ
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī bhavantu te

*May there be all blessings.
May all deities give protection.
By the power of all Saṅghas,
May there ever be well-being for you.*

[Trad]

FUNERAL CHANTS



PUBBA-BHĀGA-NAMA-KĀRA-PĀTHO

[Namo tassa] bhagavato arahato sammā-sambuddhassa [3x]

Homage to the Blessed, Worthy, and Perfectly Enlightened One

DHAMMA-SAṄGANĪ-MĀTIKĀ

[Kusalā dhammā]

Akusalā dhammā

Abyākatā dhammā

[Wholesome dhammas]

Unwholesome dhammas

Undetermined dhammas

Sukhāya vedanāya sampayuttā dhammā

Dukkhāya vedanāya sampayuttā dhammā

Adukkhamasukhāya vedanāya sampayuttā dhammā

Dhammas associated with pleasant feeling

Dhammas associated with painful feeling

Dhammas associated with neither-painful-nor-pleasant

Vipākā dhammā

Vipāka-dhamma-dhammā

N'eva vipāka na vipāka-dhamma-dhammā

Consequential dharma

Subject to consequential dharma

Neither consequential nor subject to consequential dharma

Upādinn'upādāniyā dhammā

Anupādinn'upādāniyā dhammā

Anupādinnānupādāniyā dhammā

*Clung dhammas which can be clung to
Unclung dhammas which can be clung to
Unclung dhammas which cannot be clung to*

Saṅkiliṭṭha-saṅkilesikā dhammā
Asaṅkiliṭṭha-saṅkilesikā dhammā
Asaṅkiliṭṭhāsaṅkilesikā dhammā

*Dhammas defiled and subject to defilements
Dhammas undefiled but subject to defilements
Dhammas neither defiled nor subject to defilements*

Savitakka-savicārā dhammā
Avitakka-vicāra-mattā dhammā
Avitakkāvicārā dhammā

*Dhammas with thought and examination
Dhammas without thought but with examination
Dhammas with neither thought nor examination*

Pīti-saha-gatā dhammā
Sukha-saha-gatā dhammā
Upekkhā-saha-gatā dhammā

*Dhammas accompanied by rapture
Dhammas accompanied by pleasure
Dhammas accompanied by equanimity*

Dassanena pahātabbā dhammā
Bhāvanāya pahātabbā dhammā
N'eva dassanena na bhāvanāya pahātabbā dhammā

*Dhammas abandoned by seeing
Dhammas abandoned by development
Dhammas abandoned by neither seeing nor development*

Dassanena pahātabba-hetukā dhammā

Bhāvanāya pahātabba-hetukā dhammā
N’eva dassanena na bhāvanāya pahātabba-hetukā dhammā

Conditioned dhammas abandoned by seeing

Conditioned dhammas abandoned by development

Conditioned dhammas abandoned by neither seeing nor development

Ācaya-gāmino dhammā

Apacaya-gāmino dhammā

N’ev’ācaya-gāmino nāpacaya-gāmino dhammā

Dhammas leading to building up

Dhamma leading to dismantling

Dhammas leading to neither building up nor dismantling

Sekkhā dhammā

Asekkhā dhammā

N’eva sekkhā nāsekkhā dhammā

Dhammas of one in training

Dhammas of one beyond training

Dhammas of neither one in training nor one beyond training

Parittā dhammā

Mahaggatā dhammā

Appamāṇā dhammā

Limited dhammas

Exalted dhammas

Immeasurable dhammas

Paritt’ārammaṇā dhammā

Mahaggat’ārammaṇā dhammā

Appamāṇ’ārammaṇā dhammā

Dhammas from limited sense-objects

Dhammas from exalted sense-objects

Dhammas from immeasurable sense-objects

Hīnā dhammā

Majjhimā dhammā

Paṇītā dhammā

Inferior dhammas

Moderate dhammas

Superior dhammas

Micchatta-niyatā dhammā

Sammatta-niyatā dhammā

Aniyatā dhammā

Certain wrong dhammas

Certain correct dhammas

Uncertain dhammas

Magg'ārammaṇā dhammā

Magga-hetukā dhammā

Maggādhipatino dhammā

Dhammas with the path as object

Dhammas with the path as cause

Dhammas with the path as predominant factor

Uppannā dhammā

Anuppannā dhammā

Uppādino dhammā

Arisen dhammas

Unarisen dhammas

Bound to arise dhammas

Atītā dhammā

Anāgatā dhammā
Paccuppannā dhammā

Past dhammas
Future dhammas
Present dhammas

Atūt'ārammaṇā dhammā
Anāgat'ārammaṇā dhammā
Paccuppann'ārammaṇā dhammā

Dhammas with past sense-objects
Dhammas with future sense-objects
Dhammas with present sense-objects

Ajjhattā dhammā
Bahiddhā dhammā
Ajjhatta-bahiddhā dhammā

Internal dhammas
External dhammas
Internal and external dhamams

Ajjhatt'ārammaṇā dhammā
Bahiddh'ārammaṇā dhammā
Ajjhatta-bahiddh'ārammaṇā dhammā

Dhammas with internal sense-objects
Dhammas with external sense-objects
Dhammas with internal and external sense-objects

Sanidassana-sappaṭighā dhammā
Anidassana-sappaṭighā dhammā
Anidassanāppaṭighā dhammā

Visible and reactive dhammas
Non-visible and reactive dhammas
Non-visible and unobstructive dhammas

[Dhs 1]

VIPASSANĀ-BHŪMI-PĀTHO

[Pañcakkhandhā]:

Rūpakkhandho, vedanākkhandho,
saññākkhandho, saṅkhārakkhandho,
viññāṇakkhandho.

[The five aggregates]: The aggregate of form, the aggregate of feeling, the aggregate of perception, the aggregate of volitional formations, the aggregate of consciousness.

[MN 109]

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 dharm'āyatanam

*The eye-base, the form base
The ear-base, the sound-base
The nose-base, the odour-base
The tongue-base, the flavour-base
The body-base, the tangible-base
The mind-base, the mind-object base.*

[MN 148]

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,

Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,
Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,
Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,
Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu

Eighteen elements: The eye element, the form element, the eye-consciousness

element;

The ear element, the sound element, the ear-consciousness element;

The nose element, the odour element, the nose-consciousness element;

The tongue element, the flavour element, the tongue-consciousness element;

The body element, the tangible element, the body-consciousness element;

The mind element, the mind-object element, the mind-consciousness element.

[MN 115]

Bā-vīsat'indriyāni:¹³³

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,
anaññātañ-ñassāmīt'indriyam aññ'indriyam aññātāv'indriyam.

Twenty-two faculties: The eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty, faculty of femininity, faculty of masculinity, life faculty, pleasure faculty, pain faculty, happiness faculty, displeasure faculty, equanimity faculty, conviction faculty, energy faculty, mindfulness faculty, concentration faculty, wisdom faculty, the ‘I am knowing the unknown’ faculty, knowledge faculty, the faculty of one with complete knowledge.

[Vibh]

Cattāri ariya-saccāni:
Dukkham ariya-saccam,
Dukkha-samudayo ariya-saccam,
Dukkha-nirodho ariya-saccam,
Dukkha-nirodha-gāminī paṭipadā ariya-saccam.

The four noble truths:
The noble truth of dukkha
The noble truth of the origin of dukkha
The noble truth of the cessation of dukkha
The noble truth of the way leading to the cessation of dukkhā

[SN 56.24]

Avijjā-paccayā saṅkhārā,
Saṅkhāra-paccayā viññāṇam,
Viññāṇa-paccayā nāma-rūpaṁ,
Nāma-rūpa-paccayā saḷāyatanaṁ,
Saḷāyatana-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.

Evan-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tv-eva asesa-virāga-nirodhā, saṅkhāra-nirodho,
Saṅkhāra-nirodhā, viññāṇa-nirodho,
Viññāṇa-nirodhā, nāma-rūpa-nirodho,
Nāma-rūpa-nirodhā, saḷāyatana-nirodho,
Saḷāyatana-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-maraṇam soka-parideva-dukkha-
domanass'upāyāsā nirujjhanti.

Evan-etassa kevalassa dukkhakkhandhassa nirodho hoti.

*With ignorance as condition, volitional formations;
With volitional formations as condition, consciousness;
With consciousness as condition, name-and-form;
With name-and-form as condition, the six sense bases;
With the six sense bases as condition, contact;
With contact as condition, feeling;
With feeling as condition, craving;
With craving as condition, clinging;
With clinging as condition, existence;
With existence as condition, birth;
With birth as condition, ageing-and-death, sorrow, lamentation,
 pain, displeasure, and despair come to be.
Such is the origin of this whole mass of suffering.*

*But with the remainderless fading away and cessation of
 ignorance comes cessation of volitional formations;
With the cessation of volitional formations, cessation of
 consciousness;
With the cessation of consciousness, cessation of name-and-form;
With the cessation of name-and-form, cessation of the six sense
 bases;
With the cessation of the six sense bases, cessation of contact;
With the cessation of contact, cessation of feeling;
With the cessation of feeling, cessation of craving;
With the cessation of craving, cessation of clinging;
With the cessation of clinging, cessation of existence;
With the cessation of existence, cessation of birth;
With the cessation of birth, ageing-and-death, sorrow,
 lamentation, pain, displeasure, and despair cease.
Such is the cessation of this whole mass of suffering.*

[SN 12.1]

PAṬṬHĀNA-MĀTIKĀ-PĀTHO

[*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.

*[Root condition], sense-object condition,
predominant condition, immediate condition,
directly immediate condition, coexistent condition,
reciprocity condition, dependence condition,
sufficing condition, pre-existent condition,
post-existent condition, repetition condition,
action condition, result condition,
nutriment condition, faculty condition,
jhāna condition, path condition,
associated condition, separated condition,
existence condition, non-existence condition,
disappeared condition, non-dissappeared condition.*

[Dhs A]

ADASI-ME ADI GATHA

[Adāsi me akāsi me]

Ñāti-mittā sakħā ca me

Petānam dakkhiṇam dajjā

Pubbe katam-anussaram

*“He gave to me [gifts], he did [things] for me.
They're my relatives, friends and pals.”
To the deceased one should give offerings,
Remembering what was done before.*

Na hi ruṇṇam vā soko vā

Yā v'aññā paridevanā
Na taṁ petānam-atthāya
Evam tiṭṭhanti ñātayo

*For neither weeping nor sorrow,
Nor any form of lamentation
Benefits the departed ones.
Such is how the relatives remain.*

Ayañ-ca kho dakkhinā dinnā
Saṅghamhi supatiṭṭhitā
Dīgharattam hitāy'assa
Thānaso upakappati

*And this offering that has been given
And firmly established in the Saṅgha,
Would be for their long-term welfare
And arrives there immediately.*

So ñāti-dhammo ca ayam nidassito
Petāna'pūjā ca katā uṭārā
Balañ-ca bhikkhūnam-anuppadinnaṁ
Tumhehi puññam pasutam anappakan'ti

*And the duty of relatives has been shown,
And lofty honouring of the departed done;
Strength has also been given to the bhikkhus,
And much merit accumulated by you all.*

[Khp 7]

PAṂSU-KŪLA FOR THE DEAD
[Aniccā vata saṅkhārā]
Uppāda-vaya-dhammino
Uppajjitvā nirujjhanti
Tesam vūpasamo sukho [3x]

*[Indeed, conditioned things cannot last]
Their nature is to rise and cease;¹³⁴
Having arisen things must cease;
Their stilling is true happiness.*

[DN 16]

[Sabbe sattā] maranti ca
Marim̄su ca marissare
Tath’evāham̄ marissāmi
N’atthi me ettha saṁsayo [3x]

*[All living beings] are dying,
Have died, and will die.
In the same way, I will die,
I have no doubt about this.*

[Thai]

PAṂSU-KŪLA FOR THE LIVING
[Aciram vat’ayam kāyo]
Paṭhavim adhisessati
Chuddho apeta-viññāṇo
Nirattham va kalingaram [3x]

*[All too soon, this body]
Will lie on the ground cast off,
Bereft of consciousness,
Like a useless scrap of wood.*

[Dhp 41]

RATANATTAY’ĀNUBHĀV’ĀDI-GĀTHĀ
[Bhavatu sabba-maṅgalaṁ]
Rakkhantu sabba-devatā
Sabba-buddhānubhāvena
Sadā sotthī bhavantu te

*May every blessing come to be
And all good spirits guard you well
Through the power of all Buddhas
May you always be at ease*

Bhavatu sabba-maṅgalaṁ
Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotthī bhavantu te

*May every blessing come to be
And all good spirits guard you well
Through the power of all Dhammas
May you always be at ease*

Bhavatu sabba-maṅgalaṁ
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī ’bhavantu te

*May every blessing come to be
And all good spirits guard you well
Through the power of all Saṅghas
May you always be at ease*

SHARING OF MERITS



SHARING AND ASPIRATIONS

Uddissanādhiṭṭhānā

[Handa mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase]

Iminā puññakammaṇa upajjhāyā guṇuttarā
Ācariyūpakaṛā ca mātāpitā ca nātakā
Suriyo candimā rājā guṇavantā narāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yamo mittā manussā ca majjhattā verikāpi ca
Sabbe sattā sukhī hontu puññāni pakatāni me
Sukhañca tividham dentu khippam pāpetha vomataṁ
Iminā puññakammaṇa iminā uddissenā ca
Khippāham sulabhe ceva taṇhūpādāna-chedanam
Ye santāne hīnā dhammā yāva nibbānato mamaṁ
Nassantu sabbadā yeva yattha jāto bhave bhave
Ujucittam satipaññā sallekho viriyamhinā
Mārā labhantu nokāsam kātuñca viriyesu me
Buddhādhipavaro nātho dhammo nātho varuttamo
Nātho paccekabuddho ca saṅgho nāthottaro mamaṁ
Tesottamānubhāvena mārokāsam labhantu mā

[Now let us recite 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 world¹³⁵
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 bliss¹³⁶ ' and realize 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 realize Nibbāna
In every kind of birth ' may I have an upright mind
With mindfulness and wisdom ' austerity and vigor
May the forces of delusion¹³⁷ 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 guide¹³⁸
The Saṅgha is my supreme support
Through the supreme power of all these
May darkness and delusion be dispelled¹³⁹

[Trad]

SHARING OF ALL MERITS

Sabba-patti-dāna

[Handa mayam̄ sabba-patti-dāna-gāthāyo bhaṇāmase]

Puññass’idāni katassa yān’aññāni katāni me
Tesañ-ca bhāgino hontu sattānantāppamāṇakā

*May whatever living beings
Without measure without end
Partake of all the merit
From the good deeds I have done*

Ye piyā guṇavantā ca mayham̄ mātā-pitā-dayo
Diṭṭhā me cāpy-adiṭṭhā vā aññe majjhatta-verino

*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 lokasmim̄ te bhummā catu-yonikā
Pañc’eka-catu-vokārā saṃsarantā bhavābhavē

*Beings established in the world
From the three planes and four grounds of birth
With five aggregates or one or four
Wandering on from realm to realm*

Ñātarāṁ ye patti-dānam-me anumodantu te sayam
Ye c’imāṁ nappajānanti devā tesam nivedayum

*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-puññānam anumodana-hetunā
Sabbe sattā sadā hontu averā sukha-jīvino
Khemappadañ-ca pappontu tesāsā sijjhataṁ subhā

*By rejoicing in my sharing
May all beings live at ease
In freedom from hostility
May their good wishes be fulfilled
And may they all reach safety*

[Thai]

SHARING OF MERITS WITH THE DEPARTED

Peta-patti-dāna

[Idam me ñātinam hotu] sukhitā hontu ñātayo

Idam no ñātinam hotu sukhitā hontu ñātayo

Idam vo ñātinam hotu sukhitā hontu ñātayo

May this be for my relatives ' well and happy may the relatives be

May this be for our relatives ' well and happy may the relatives be

May this be for your relatives ' well and happy may the relatives be

[Thai]

SHARING OF MERITS WITH THE DEVAS

Devata-patti-dāna

[Ettāvatā ca amhehi]

Sambhatam puñña-sampadām
Sabbe devā anumodantu
Sabba-sampatti-siddhiyā

Ettāvatā ca amhehi

Sambhatam puñña-sampadām
Sabbe bhūtā anumodantu
Sabba-sampatti-siddhiyā

Ettāvatā ca amhehi

Sambhatam puñña-sampadām
Sabbe sattā anumodantu
Sabba-sampatti-siddhiyā

*[To the extent that all of us]
Have accumulated a wealth of merits;
In this may all devas rejoice,
For the attainment of all fortunes.*

*To the extent that all of us
Have accumulated a wealth of merits;
In this may all beings rejoice,
For the attainment of all fortunes.*

*To the extent that all of us
Have accumulated a wealth of merits;
In this may all creatures rejoice,
For the attainment of all fortunes.*

[Sri Lanka]

THE HIGHEST HONOUR AND ASPIRATIONS

Paramāya pūjāyañca pañidhiñca

[Handa mayam buddhapūjañca pañidhiñca karomase]

Buddham jīvita-pariyantam saraṇam gacchāmi

Until life ends I go to the Buddha for refuge

Dhammam jīvita-pariyantam saraṇam gacchāmi

Until life ends I go to the Dhamma for refuge

Saṅgham jīvita-pariyantam saraṇam gacchāmi

Until life ends I go to the Saṅgha for refuge

Iminā puññakamma

By this meritorious action

Mā me bālasamāgamo

May I not associate with fools

Satam samāgamo hotu

With the wise may I associate

Yāva nibbānapatti�ā

Until the attainment of nibbāna

[Sri Lanka]

Yo kho bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā

Any bhikkhu 'bhikkhunī' male or female lay follower

Dhammānudhamma-paṭipanno viharati

Who dwells practicing according to the Dhamma

Sāmīcipaṭipanno

Practicing properly

Anudhammacārī

Behaving according to the Dhamma

So tathāgatam sakkaroti garum karoti māneti pūjeti apaciyati

*Respects ' esteems ' cherishes ' honours and pays homage to the
Tathāgata*

Paramāya pūjāya

With the highest honour

[DN 16]

Tasmā

Therefore

Imāya dhammānudhamma-paṭipattiyā buddham pūjemi

Paramāya pūjāya

By this Dhamma practice according to the Dhamma

I honour the Buddha with the highest honour

Addhā imāya paṭipadāya jāti-jarā-byādhi-maraṇamhā
parimuccissāmi

Surely by this way of practice

I will be free from birth ' ageing ' sickness and death

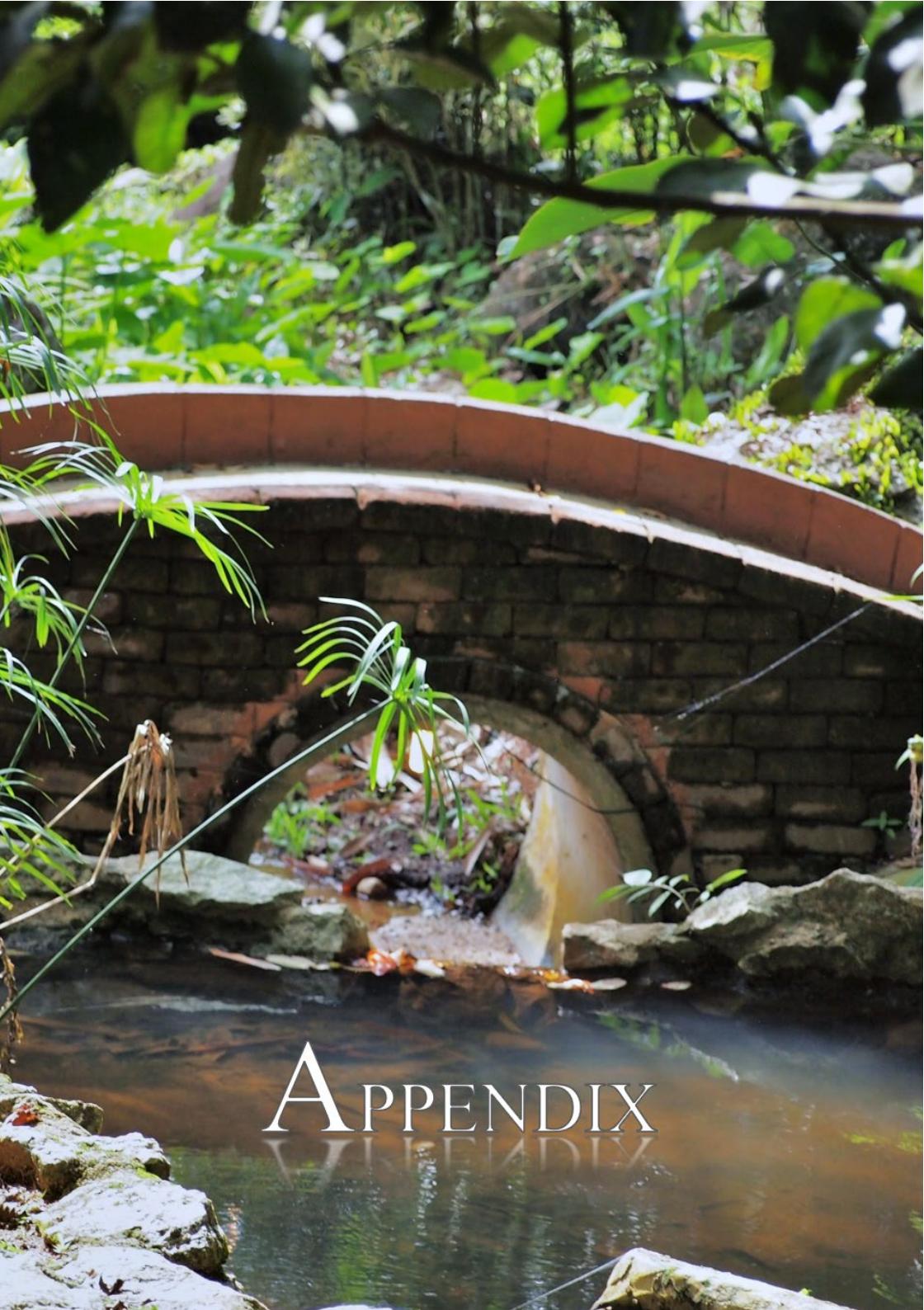
Idam me puññaṁ āsavakkhayā-vaham hotu

May my merit lead to the destruction of the taints

Idam me puññaṁ nibbānassa paccayo hotu

May my merit be a condition for the attainment of Nibbāna

[Sri Lanka]

A photograph of a lush, green, tropical garden scene. In the foreground, a small stream flows over rocks, with water reflecting the surrounding dense foliage. A large, curved brick wall runs across the middle ground, partially obscuring the stream. Various tropical plants, including palm fronds and broad-leaved trees, frame the scene. The lighting is bright and dappled through the canopy.

APPENDIX

THE THREE REFUGES & FIVE/EIGHT TRAININGS

REQUESTING THE THREE REFUGES & FIVE/EIGHT TRAININGS¹⁴⁰

(After bowing three times, with hands joined in *añjali*, recite as follows)

Aham bhante tisaraṇena saha pañca/atṭha sīlāni yācāmi

Dutiyampi aham bhante tisaraṇena saha pañca/atṭha sīlāni yācāmi

Tatiyampi aham bhante tisaraṇena saha pañca/atṭha sīlāni yācāmi

*I, Venerable Sir, request the Three Refuges and the Five/Eight Trainings.*¹⁴¹

For the second time, I, Venerable Sir, request the Three Refuges and the Five/Eight Trainings.

For the third time, I, Venerable Sir, request the Three Refuges and the Five/Eight Trainings.

UNDERTAKING THE THREE REFUGES

(Repeat line by line after the leader)

Namo tassa bhagavato arahato sammāsambuddhassa [3x]

Homage to the Blessed, Worthy, and Perfectly Enlightened One [3x]

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Saṅgham saraṇam gacchāmi

To the Buddha I go for refuge

To the Dhamma I go for refuge

To the Saṅgha I go for refuge.

Dutiyampi buddham saraṇam gacchāmi
Dutiyampi dhammam saraṇam gacchāmi
Dutiyampi saṅgham saraṇam 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 Saṅgha I go for refuge.*

Tatiyampi buddham saraṇam gacchāmi
Tatiyampi dhammam saraṇam gacchāmi
Tatiyampi saṅgham saraṇam 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 Saṅgha I go for refuge.*

Leader: Tisaraṇa-gamanam niṭṭhitam
This completes the going to the Three Refuges.

Response: Āma bhante
Yes, Venerable Sir.

(Bow three times)

UNDERTAKING THE FIVE TRAININGS

(To undertake the trainings, repeat each training after the leader)

Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training¹⁴² to refrain from taking the life of any living being.

Adinnādānā veramaṇī sikkhāpadam samādiyāmi.

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

Kāmesu micchācārā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from lying.

Surāmeraya-majja-pamādatṭhānā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from consuming intoxicating drink and drugs that lead to carelessness.¹⁴³

Leader: Appamādena sampādetha

Perfect yourselves not being negligent.

Response: Sādhu, sādhu, sādhu

(Bow three times)

UNDERTAKING THE EIGHT TRAININGS

(To undertake the trainings, repeat each training after the leader)

Pāṇatipātā veramaṇī sikkhāpadam samādiyāmi.

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

Adinnādānā veramaṇī sikkhāpadam samādiyāmi.

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

Abrahmacariyā veramaṇī sikkhāpadam samādiyāmi.

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

Musāvādā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from lying.

Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from consuming intoxicating drink and drugs that¹⁴⁴ lead to carelessness.

Vikālabhojanā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from eating after noon.¹⁴⁵

Nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from dancing, singing, music and going to entertainments; from perfumes, beautification and adornments.¹⁴⁶

Uccāsayana-mahāsayanā veramaṇī sikkhāpadam samādiyāmi.

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

Imāni aṭṭha sikkhāpadāni samādiyāmi [3x]

I undertake these Eight Trainings.

Leader: Imāni aṭṭha sikkhāpadāni sīlēna sugatim yanti sīlēna bhogasampadā sīlēna nibbutim yanti tasmā sīlam visodhaye

These Eight Trainings

have virtue as a vehicle for happiness,

have virtue as a vehicle for good fortune,

have virtue as a vehicle for liberation.

Therefore let virtue be purified.¹⁴⁷

Response: Sādhu, sādhu, sādhu

(Bow three times)

PĀLI PHONETICS & PRONUNCIATION

Place of articulation	Manner of articulation									Pure Nasal <i>m̥</i>	
	Consonants					Semi vowel (voiced)		Vowels			
	Stops					S	L	Compound			
	Voiceless non-aspirate	Voiceless aspirate	Voiced non-aspirate	Voiced aspirate	Voiced nasal	h	o	u	ɔ		
Gutturals	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>	<i>h</i>	<i>a</i>	<i>ā</i>	<i>e</i>		
Palatals	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>ī</i>			
Cerebrals	<i>t̥</i>	<i>th̥</i>	<i>d̥</i>	<i>dh̥</i>	<i>n̥</i>	<i>r / l / lh̥</i>					
Dentals	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>s</i>				
Labials	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ū</i>	<i>o</i>		

Pāli is the official scriptural language of Theravāda Buddhism. It is closely related to Sanskrit, with no written script of its own. Written forms have emerged in the scripts of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman script used here is pronounced just as one would expect, with the following clarifications:

Vowels are of two types:

Short	Long
a – magma	ā - father
i – liter	ī – eel
u – put	ū – mule
	e – end
	o – Paul

Exceptions: **e** and **o** change to short sounds in syllables ending in double consonants. They are then pronounced as in “pet” and “soft” respectively. (eg. sotthi)

Consonants are mostly as one would expect, with a few additional rules: Two-lettered notations with **h** (e.g. **kh**, **ch**, **th**, **th**, **ph**) denote an aspirated, airy sound, and should be considered as one unit. They are distinct from the hard, crisp sound of a single consonant (e.g. **k**, **c**, **t**, **t**, **p**). However, other combinations with **h**, i.e., **lh**, **mh**, **ñh**, and **vh**, do count as two consonants (e.g. ‘jivhā’ or ‘mulho’). Examples: **th** as t in tongue. (never pronounced as in “the”) **ph** as p in palate. (never pronounced as in “photo”)

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

ɖ , ɖh , ɭ , ɳ , ʈ , ʈh

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

Miscellaneous

The semivowel “v” is pronounced as in “we” “ñ” is pronounced as in “canyon” The pure nasal “m̄” and voiced nasal “ñ̄” are pronounced as in “sung”.

As an aid to understanding, **hyphens** (-) have often been inserted in longer Pāli compounds, in order to indicate the separate words that make up the compound. This should not affect the pronunciation during recitation in any way. In order to not suggest unintended pauses in the flow of the recitation, punctuation marks (commas, periods, colons and semicolons) were removed for most chants. **Line breaks** within a sentence indicate that a short breathing pause is inserted, but indented line breaks indicate that recitation continues without a breathing pause. Elsewhere, **breath marks** (') have been inserted in order to indicate breathing pauses. When reciting as a group, each participant is encouraged to recite as accurately, audibly, and continuously as within one’s capabilities; ideally from the first chant to the last without interruption, gaps, or omissions. However, passages within **brackets** [...] serve as an introduction, and are recited only by the leader. Except for Pāli paritta and funeral chants, there is a pause after [...], before the rest of the group joins in.

CHANTING LEADER GUIDELINES

It is both a great honour and also a great responsibility to lead a group of fellow Dhamma practitioners through Dhamma recitations. These guidelines provide tips that can help facilitate a smooth and enjoyable experience for the group of participants, as well as for the chanting leader himself.

To bring value to the community, the following pointssshould be considered:

- Accurate Pāli Pronunciation
- Sufficient Audibility & Volume
- A Speed that Others Can Follow
- Maintaining the Speed Throughout the Recitation
- A Pitch that Others Can Follow
- Maintaining the Pitch Throughout the Recitation
- Continuity

Here some notes on why and how to accomplish above objectives:

ACCURATE PĀLI PRONUNCIATION

Within the domain of Pāli pronunciation, the chanting leader shall take special care of long and short syllables, since this would otherwise result in a disunited recitation with those who do take care of long and short syllables. To obtain good Pāli pronunciation, frequently chanting with those who have good pronunciation, or listening and chant along with audio recordings of well-pronounced Pāli recitations, can go a long way. This

helps to identify and even out idiosyncrasies that may have arisen. Of course, all other elements of accurate Pāli pronunciation too shall be integrated as much as possible (voiceless vs. voiced, aspirate vs. non-aspirate consonants etc.), but the difference between long and short syllables is the most important one in the present context.

SUFFICIENT AUDIBILITY & VOLUME

In order for others to be able to follow the chanting style of the chanting leader accurately, it is tantamount that he is clearly audible. The voice of the chanting leader should be louder than that of the loudest group member, so that others can follow the chanting leader's lead with ease, rather than having to make an effort to find his voice. This is not to say that the chanting leader needs to blast everyone to such a degree that only his voice can be heard. This would defeat the purpose of group recitation. As often in Dhamma practice, a healthy balance between extremes needs to be found. However, when in doubt it is preferable if the chanting leader errs on the side of 'too loud', rather than 'too soft'. Both newcomers, as well as those who have memorized the chants, but are not yet fully proficient in their recollection of the chants, benefit greatly from a chanting leader whose voice has a decent volume and is clearly audible. While some individuals naturally have a voice that resonates strongly, or have trained their voice to that extent, those who are not so disposed may use a microphone for support. Using a microphone also allows the chanting leader to recite in a more relaxed manner, rather than having to constantly make sure that his voice carries to all corners of the room or hall. For chanting periods that take more than 20 minutes, there is a tendency for one's voice to become softer and thus less penetrating compared to the beginning of the chanting session. Again, a microphone or increased effort can help to remedy this tendency.

A SPEED THAT OTHERS CAN FOLLOW

Everyone has a preferred speed at which one finds it pleasant to recite. It is helpful for the chanting leader to choose a speed that allows him to maintain a clear pronunciation of Pāli terms. Even if one is able to chant accurately at high speed, it would be very difficult for newcomers and those who are not familiar with Pāli, to follow along. Pāli is not our mother tongue, and fluent reading requires a lot of skill and practice. It is therefore important when chanting with others, to choose a speed that they can follow along comfortably, without causing them to feel stressed by the end of the chant, as if having participated in a rap battle. Choosing a more meditative pace also allows the mind to process the Dhamma while reciting it; a task that is not easy for beginners. Nonetheless, slowing down helps greatly to allow for reflections and insights to arise during Dhamma recitation. At the same time, if the pace is too slow, some individuals may feel bored, or even fall asleep. Again, the right speed usually lies somewhere between the extremes. Private recitation in one's kuṭī or walking path, undertaken for the sake of maintaining chants in memory by rehearsing them from time to time, is usually done much faster than how one would recite with a group. This allows one to rehearse large amounts of texts in short time, which is useful when wanting to maintain a large body of chants in memory. In contrast, group rezitation should follow a more moderate pace, to fulfill the earlier mentioned objectives.

A regular chanting leader may ask for feedback from others, whether they find his chanting speed comfortable to chant along with, or whether they find it too fast or slow. The experience of newcomers should find special consideration.

MAINTAINING THE SPEED THROUGHOUT THE RECITATION

Once a suitable speed has been chosen to start one's recitation (see previous point), it may be challenging to maintain the chosen speed throughout the chant, or even throughout the entire chanting session. For most individuals there is a natural tendency to speed up as time goes by. It is the chanting leader's task to prevent that from happening, unless he finds out that the speed he has chosen at the beginning of the chant is too fast or slow for himself and/or others. The ideal time for speed adjustments is between two chants; not during a chant. The introduction line e.g. "Handa mayam...", or "Evam me sutam" can be used as an indicator for how fast or slow the chanting leader wants to recite, whereas the rest of the group shall follow whatever speed the chanting leader has chosen. If another group member, especially one with a strong and predominant voice has a tendency to change speed midway, or lengthen/shorten/skip syllables due to inaccurate Pāli pronunciation, the chanting leader must not follow his lead. If this is a recurrent problem with a particular group member, it is worthwhile to talk to him privately and request if he would be willing to chant more softly, so that other group members can more accurately and easily follow the chanting leader's lead.

A PITCH THAT OTHERS CAN FOLLOW

Much of what has been stated in the chapters about chanting speed, applies equally to one's chanting pitch. Everyone has his own preferred pitch, at which his voice sounds most natural and requires the least effort to produce sound. It is helpful for the chanting leader to choose a pitch that is not too far from his natural pitch; otherwise it can become very exhausting, especially when recitation continues for longer periods. However, a certain degree of adjustment may be necessary on the part of the chanting

leader, if his natural pitch happens to be far outside the average person's range. Whether it is very high or very low, it can be difficult for others to tune in to, if the chanting leader's pitch is very different from their own. A regular chanting leader can learn by asking for feedback from others, as to whether they find his pitch comfortable to chant along with, or whether they find it too high or too low. If it turns out that many people point out they find his pitch to be very high or low, he may deliberately adjust his pitch, while still remaining within his own comfort zone. Listening to a reference note before starting to recite, may be helpful for the chanting leader to hit the right pitch every time. A musical ear too can help, but this is very difficult to train; some even claim it's impossible to develop. Someone who aspires to polish his skills in this area and would like to learn one or two tricks for how to find his own comfortable pitch every time he starts to lead a chant, can privately approach me for some guidance.

MAINTAINING THE PITCH THROUGHOUT THE RECITATION

Once a suitable pitch has been chosen to start one's recitation (see previous point), it can be a challenging task to maintain the chosen pitch throughout the chant, what more throughout the entire chanting session. For many individuals there is a natural tendency to gradually drag the pitch lower and lower as time goes by. It is the chanting leader's task to prevent that from happening, unless he feels that the pitch he has chosen at the beginning of the chant is too high or low for himself and/or others. In this case, the ideal time for making pitch corrections, is between two chants. The introduction line e.g. "Handa mayam..." sets the tone, whereby the rest of the group shall tune in at whatever pitch the chanting leader has chosen. Once a certain pitch has been started, try to maintain it throughout the chant. If another group member, especially one with a strong and predominant voice, has a

tendency to change pitch midway, try not to follow his lead but keep chanting in the original pitch. If this is a recurrent problem with a particular group member, it is worthwhile to talk to him privately and request if he would be willing to chant more softly, so that other group members can more accurately and easily follow the chanting leader's lead.

CONTINUITY

Individuals who do not know how to recite a particular text due to moderate prior exposure, as well as those who have memorized a text poorly, rely heavily on the chanting leader. They benefit greatly from a chanting leader whose voice can be heard throughout the entire chant. Continuity can be difficult to maintain when there is a need to breathe at places other than those when there is a breath mark, or when having to cough. At such times a chanting leader can help the group by choosing his pauses skilfully. It is particularly at the beginning of sentences/lines that certain group members may get stuck due to a lapse of memory. It is here when the voice of the chanting leader can be very helpful to get them back on track. Likewise, at the end of long lines/sentences, the chanting leader's voice is important. Some members of the group may have run out of breath midway, and may therefore skip the last few words and start chanting again only at the next line, whereupon one may notice that the overall volume has decreased towards the end of the sentence. Here too it is important that at least the chanting leader continues until the very end of the sentence. The importance of the chanting leader's voice to be present at the beginning and end of the line/sentence, makes the middle of the sentence the ideal time for a short breathing break for him, if necessary. In the middle of sentences, the absence of his voice may barely be noticed, since the rest of the group keeps the chant going. The second-best choice for a short break is the end of the line, whereas for the beginning of

lines it is an absolute must for the chanting leader's voice to be present. In this way he helps to keep the chant going without interruption, and those who recite by heart can trust and rely on the chanting leader's voice for their support.

SUMMARY

The above points and principles are meant to function as a guideline for aspiring chanting leaders to make their own experience as smooth as possible, without having to be stressed or insecure about making mistakes. Moreover, the rest of the group benefit from well-trained chanting leaders, who give their fellow Saṅgha members a sense of ease and comfort while reciting the words of the Buddha, allowing them to reflect on the meaning along the way. After all, recitation of the Dhamma is one of the gateways to liberation (AN 5.209).

Thanks to all Saṅgha members who are willing to share this meaningful task among themselves, by taking turns as chanting leaders.

ABBREVIATIONS

[...] = Recited only by the leader

’ = Breath mark / break

Wisdom Publication sources: Nikāya and sutta # (eg. DN 1)

P.T.S. sources: Nikāya, volume #, page # (eg. D i 1)

[DN] = Dīgha Nikāya

[MN] = Majjhima Nikāya

[SN] = Saṃyutta Nikāya

[AN] = Aṅguttara Nikāya

[Snp] = Sutta Nipāta

[Vin] = Vinaya Pitaka

[Khp] = Khuddakapāṭha

[Dhp] = Dhammapāda

[Ud] = Udāna

[Thag] = Theragāthā

[Ja] = Jātaka

[Ps] = Paṭisambhidāmagga

[Vibh] = Abhidhamma Vibhaṅga

[Dhs] = Dhammasaṅgaṇī

[A] = Aṭṭhakathā (Commentary)

[MJG] = Mahā-jaya-maṅgala-gāthā (Sri Lanka)

[Thai] = Composed in Thailand, normally in recent centuries

[Sri L] = Composed in Sri Lanka

[Trad] = Traditional verses not found in the original Pāli

ENDNOTES

by Āyasmā Ariyadhammika

¹ Due to the balanced and inspiring selection of chants, as well as for the sake of compatibility, the WPN chanting book has served as the basis for the SBS chanting book. Over time, suggestions for the inclusion of additional chants, as well as occasional improvements of existing translations were incorporated. Such changes were meticulously marked down in the endnotes, so that someone familiar with the SBS chanting book can straight away find the relevant differences, which can be useful when visiting a branch monastery of the Ajahn Chah lineage, in order to know in which places to revert to the original version.

² Orig: “The Lord”. The underlying Pāli term is “Arahant”. “Lord”, however, has connotations that do not fit well to the way the Buddha is portrayed in the discourses. In dictionaries “lord” is commonly defined as: *“an appellation for a person or deity who has authority, control, or power over others, acting like a master, a chief, or a ruler.”* The “Worthy One” seems a better choice of terms, since it is also how “Arahant” was used in pre-Buddhist era. PTS explains: “[Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy] . Before Buddhism used as honourific title of high officials like the English “His Worship” ; at the rise of Buddhism applied popularly to all ascetics (Dial. III.3–6).” Throughout this chanting book, all occurrences of “Arahant” have therefore been consistently translated as “Worthy One”, thus substituting previous translations as “The Lord”, “Noble One” etc.

³ Orig: “He trains perfectly those who wish to be trained”. The aspect of wishing to be trained is not found in the Pāli.

⁴ Orig: “He has explained the spiritual life of complete purity”. While “spiritual life” is not a bad translation, for the sake of consistency with the rest of the chanting book, this occurrence was changed to “holy life”

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- ⁵ To practice ‘directly’ (Pāli: *uju*) means, to practice the most direct way to nibbāna; the straight way; no B-tours.
- ⁶ Orig: “Who have practiced insightfully”
- ⁷ Orig: “Those who practice with integrity”
- ⁸ Orig: “The teaching of the Lord like a lamp”
- ⁹ Orig: “Illuminating the path and its fruit, the Deathless”
- ¹⁰ Orig: “That which is beyond the conditioned world”
- ¹¹ Orig: “To that which is worthy”. This passage refers to the triple (taya) gems and not just to the Saṅgha.
- ¹² “One who knows things as they are” is an unusual translation for Tathāgata. Also “arisen in” is better than “has come into”, otherwise one might think that he has come from somewhere, already being a Tathāgata.
- ¹³ No mention of “delusion” in the Pāli. It could also refer to samsāra or dukkha.
- ¹⁴ Orig: “grief”
- ¹⁵ Orig: “In brief the five focuses of identity are dukkha”
- ¹⁶ Orig: “Attachment to mental formations”
- ¹⁷ Orig: “Attachment to sense-consciousness”
- ¹⁸ Orig: “Mental formations are impermanent”
- ¹⁹ Orig: “Sense-consciousness is impermanent”
- ²⁰ Orig: “Mental formations are not-self”
- ²¹ Orig: “Sense-consciousness is not-self”
- ²² Orig: “All conditions are transient”
- ²³ Orig: “There is no self in the created or the uncreated”. While this is not a very accurate translation, it is indeed the case that the term “*sabbe dhammā*” includes the uncreated, nibbāna (see AN 5.32).
- ²⁴ Orig: “All of us are bound by birth ageing and death”
- ²⁵ Orig: “grief”

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- ²⁶ In Pāli, these terms are in plural form, however, for the sake recitation they are kept singular.
- ²⁷ Orig: “Bound by dukkha and obstructed by dukkha”
- ²⁸ Orig: “paṭiggaṇhātu”. Since paṭiggaṇhātu is also used later in the text, it should also be the same here; both are grammatically correct.
- ²⁹ Orig: “benefit”
- ³⁰ Orig: “He trains perfectly those who wish to be trained”. The aspect of wishing to be trained is not found in the Pāli.
- ³¹ Orig: “The Dhamma holds those who uphold it from falling into delusion
- ³² Orig: “Who have practiced insightfully”
- ³³ Orig: “Those who practice with integrity”
- ³⁴ Orig: “what not”: What not is usually followed by what is similar.
- ³⁵ Orig: “lack of Dhamma” This translation is problematic, because a mere “lack of Dhamma” does not lead to rebirth in hell; otherwise all non-Buddhists would be destined to hell. In reality, it is the view and practice of “wrong Dhamma” that leads to hell, which is also substantiated by the Commentary, which defines “adhamma” as the opposite (paṭipakkha) of true Dhamma.
- ³⁶ This line is missing in Wat Pah Nanachat chanting book
- ³⁷ Orig: “from suffering”
- ³⁸ There are two variations as to the sequence of these three verses. The sequence used here follows the sequence of Dhp 183 (Sabba pāpassa...), Dhp 184 (Khantī paramarī...), Dhp 185 (Anūpavādo...). In contrast, the sequence Dhp 184, 183, 185 is commonly known as the “Ovādapātimokkha”, and occurs at DN 14.
- ³⁹ Orig: “Impermanent are all conditioned things”
- ⁴⁰ “Dukkha” here refers to the five aggregates themselves, as explained in SN 56.11: “The five aggregates of clinging are dukkha”. Along similar lines, the five aggregates are called “burdens” in SN 22.22.
- ⁴¹ Orig: “Dukkha are all conditioned things”

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- ⁴² Orig: “From the floods dry land they reach”
- ⁴³ Orig: “The beast of burden though is man”. The Pāli word “puggalo” stands in masculine, which is the expected grammatical form even if a term refers to males and females alike, as is probably the case here. Furthermore, the phrase “beast of burden” is an English idiomatic expression, signifying “*an animal used for heavy work such as carrying or pulling things*” (Oxford dictionary).
- ⁴⁴ ‘Unity’ here refers to unity of mind due to concentration (samādhi, cittass-ekaggatā). Nekatta = na + ekatta [abstr. fr. eka].
- ⁴⁵ Orig: “The dust of passions all the more”. The Pāli only speaks of stirring up dust, but the commentary explains that it refers to the dust of kilesā. As a translation for kilesā, the term “defilements” has a broader scope than just “passions, wherefore the former has been given preference.
- ⁴⁶ The meaning of this statement is somewhat cryptic. The Commentary explains as follows: pamādo rajo = heedlessness is dust; pamādo pamādanupatito rajo = the dust that follows heedlessness is (also) heedlessness; the Commentary further explains that this is about procrastination e.g. “I am still young, so can afford to be heedless; maybe later I'll be heedful”.
- ⁴⁷ Orig: “Such insight is one's strength”
- ⁴⁸ Orig: “Thus for a night of non-decline”
- ⁴⁹ Orig: “a shining night of prosperity”
- ⁵⁰ “The term “blessing” is used throughout this chanting book to convey the meaning of “support”, or “a beneficial thing”, without implying the underlying Christian connotations this term may have in popular use.
- ⁵¹ Orig: “Was staying at Sāvatthī”
- ⁵² Orig: “ardent committed”
- ⁵³ Orig: “Even”
- ⁵⁴ Orig: “to fixed views” This paragraph deals with Anāgāmis, as becomes apparent from the closing statement in which it is said that by this practice

one becomes free from sense desires and is not born again into this world (sense sphere). The limitation of loving-kindness practice leading “only” up to Anāgāmīhood also finds confirmation by AN 4.126. Now, since an Anāgāmī has right view, which is the first factor of the noble eightfold path (even Arahants hold right view; AN 10.112), it would therefore not be correct to say that he holds no views at all. Furthermore, even an Anāgāmī may still have some minor grasping to (right) view, as there can still be moments of māna (identification/conceit), which is overcome only by the Arahant. I therefore conclude that this passage here refers specifically to “wrong views” and does not include “right view”, since wrong views are the only types of views that an Anāgāmī has entirely left behind.

⁵⁵ Orig: “It is this Noble Eightfold Path”

⁵⁶ For some reason “byādhipi dukkho” is missing from the WPN version of this chanting book. The reason for this omission is unclear, because even the Thai edition of this discourse contains “byādhipi dukkho”. However, the definition of the four noble truths in the context of the Satipaṭṭhānasuttas in DN and MN do not contain “byādhipi dukkho”. It may be that the compilers of this chanting book copy/pasted this passage from the wrong discourse, thinking it is the same anyway, whereas in reality there is this small difference.

⁵⁷ Orig: “grief”

⁵⁸ Orig: “In brief the five focuses of identity are dukkha”

⁵⁹ Orig: “Light arose”

⁶⁰ Orig: “Now this Noble Truth of dukkha”

⁶¹ The three phases are comprised of the statement of the noble truth itself, followed by what is the task that is to be performed in relation to this noble truth, followed by the statement that the task has been performed. Four truths multiplied by three phases, results in 12 aspects.

⁶² Instead of the nominative “abhisambuddo” (Thai and Buddha Jayanti Pāli edition), one would usually expect the accusative or a quotation here,

which is indeed what is found in the PTS and Chatta Saṅgāyana editions, giving “abhisambuddho’ti”. However, the anomalous reading “abhisambuddho” finds support from Mahāvasutu: “yāvac cāham bhikṣavah imāni catvāry āryasatyāni evam̄ triparivartam̄ dvādaśākāram̄ yathābhūtam̄ samyakprajñayā nābhya jñāsiṣam̄ na tāvad aham̄ anuttarām̄ samyaksam̄bodhim abhisam̄buddho pratijānehaṁ”, which according to Ven. Ānandajoti probably indicates that “abhisambuddho” is an old/original reading.

⁶³ Orig: [those people]. Removed brackets for the sake of recitability.

⁶⁴ Contrary to popular belief, mindfulness and full awareness is not meant to be practiced while sleeping, but only before falling asleep and after waking up.

⁶⁵ Orig: “covetousness”

⁶⁶ Orig: “covetousness and grief”

⁶⁷ Orig: “He abides contemplating mind-objects as mind-objects”. Since “mind-object” is not an ideal translation for “dharma” in this context, it is preferable to leave “dharma” untranslated here.

⁶⁸ “Quite secluded from sense pleasures” means being completely and entirely secluded; not just somewhat/moderately secluded. The Pāli term ‘eva’, which has been translated as ‘quite’ is an emphatic particle, intensifying the adjective it qualifies. Acc. to Oxford English Dictionary, the English term ‘quite’ has two connotations: 1. to the utmost or most absolute extent or degree; absolutely; completely; 2. To a certain or fairly significant extent or degree; fairly. It is the first connotation in which ‘quite’ is used in the phrase “quite secluded from sense pleasures”.

⁶⁹ Orig: “Still feeling pleasure with the body”. The Pāli doesn't say “still”, but more importantly SN 48.40 states that physical pleasure (sukha) has ceased in 3rd Jhāna, and mental pleasure (somanassa) has ceased in 4th Jhāna. Therefore, according to SN 48.40 kāya in the context of the 3rd Jhāna stock formula cannot refer to the physical body. The Pāli commentaries agree, and explain that “kāya” here refers to the ‘mental

body’, in particular to mental pleasure (somanassa). However, a comparative study by Prof. Kuan Tse-Fu titled “Clarification on Feelings in Buddhist Dhyāna/Jhāna Meditation” brought to light that the Chinese parallel to SN 48.40 has a different sequence of disappearing types of vedanā through the four Jhānas. While it would go beyond the scope of this footnote to discuss this matter in detail, it is noteworthy to mention that the parallel to SN 48.40, the Aviparātaka Sūtra of the Āgamas, indeed mentions that bodily pleasant feeling (sukha) disappears only in the 4th Jhāna, whereas mental pleasant feeling (somanassa) has disappeared already in the 3rd Jhāna, alongside with the disappearance of pīti. We have therefore chosen to stay with the literal translation of the word “kāya” as “body”, and let the reader draw his own conclusions.

⁷⁰ Orig: “viharatī’ti”

⁷¹ Orig: “grief”

⁷² Orig: “I shall breathe in tranquillising the bodily formations”. Kāyasainkhāram is singular, not plural.

⁷³ Orig: “I shall breathe in experiencing the mental formations”. Cittasaṅkhāram is probably meant to be singular, not plural. This is not clear when looking at compounds, however, considering that the subsequent practice explicitly uses mental formation in singular cittasaṅkhāram”, this suggests that it is probably used in the same way here.

⁷⁴ Orig: “I shall breathe in tranquillising the mental formations”. Cittasaṅkhāram is singular, not plural.

⁷⁵ Lit.: “the 'Discourse Analysis' from the 'Analysis of Dependent Origination'” The “Discourse Analysis” is a sub-chapter (Abh.Vibh.130f) from the “Analysis of Dependent Origination”, which is part of the 2nd book of the *Abhidhammapiṭaka* called the “Vibhariga”. Apart from minor variations, there is great similarity between this analysis and the analysis found in SN 12.2, as part of the *Suttapiṭaka*.

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- ⁷⁶ Here and at other places of the English translation, the term “a condition” is used. The indefinite article “a” indicates, that there could be other conditions as well (e.g. all previous conditions in the sequence are a condition for all subsequent ones), but the directly aforementioned condition is the predominant one (*adhipati-paccaya*) for the subsequent conditioned thing to arise.
- ⁷⁷ Here and at other places of the English translation, the term “arises” is inserted, because the term “*sambhavati*” from “*Jāti-paccayā jarāmaraṇam; soka parideva dukkha domanassupāyāsā sambhavanti*” applies to all 11 links (12 minus ignorance) and not only to ageing-and-death etc.
- ⁷⁸ In the context of dependent origination, the compound “*nāmarūpa*” is translated as “mind-and-body” in order to cover the entirety of what is conventionally called “a being, a person”. In other contexts, particularly if used separately, these terms may have other connotations.
- ⁷⁹ Here and at other places of the English translation, the term “arises” is inserted, because the term “*sambhavati*” from “*Jāti-paccayā jarāmaraṇam; soka parideva dukkha domanassupāyāsā sambhavanti*” applies to all 11 links (12 minus ignorance) and not only to ageing-and-death etc.
- ⁸⁰ To render as “Therein what is from ignorance as a condition arise formations.” would be misleading, because it is not the conditioned relationship between A and B (here: ignorance and formations) that gets elaborated upon in the following lines, but it is only the term B (here: formations), that gets defined. Hence the preferable translation: “Therein what are 'formations', arising from ignorance as a condition?”
- ⁸¹ SN 12.51 explains: “Bhikkhus, if a person immersed in ignorance generates a meritorious volitional formation, consciousness fares on to the meritorious; if he generates a demeritorious volitional formation, consciousness fares on to the demeritorious; if he generates an

imperturbable volitional formation, consciousness fares on to the imperturbable.”

⁸² Further explained in SN 12.25

⁸³ *Manosañcetanā cittasarikhāro* is translated here as “volition associated with the mind is the mental formation”. Despite of *mano* and *citta* having in certain contexts different shades of meaning, both were translated here as “mind”. Generally speaking *mano* refers more to the intellectual, whereas *citta* covers more the emotional/affective aspects of the mind. A detailed analysis of these terms can be found in Rune E. A. Johansson’s “Citta, Mano, Viññāṇa — a Psychosemantic Investigation”.

⁸⁴ Vibh 130 defines *nāma* as “vedanākkhandho saññākkhandho saṅkhārakkhandho”. For consistency with the discourses, I substituted this for the standard definition as found in e.g. SN 12.2.

⁸⁵ The term *vāda* in *attavādupādāna* does here not necessarily refer to “a doctrine” of self, but rather to a person’s sense of being someone; the sense of being or having a self. This is not exactly the same as personality view, which is destroyed already at the stage of stream-entry. The lingering sense of having a self may continue for a while, despite of having already intellectually and/or experientially understood that there is no self to be found in relation to the five aggregates; just as conceit (*māna*) is overcome only by the path to Arahantship, despite of having uprooted personality view already at the stage of stream-entry.

⁸⁶ Here the Vibh. differs substantially from the analysis found in the suttas. It introduces a distinction between action becoming (kammabhava) and rebirth becoming (upapattipbhava). Kammabhava is taken to refer to wholesome, unwholesome and imperturbable actions; upapattibhava is taken to refer to sense/form/formless-sphere becoming, percipient/non-percipient/neither-percipient-nor-non-percipient becoming, one/four/five-component becoming. But since AN 3.76 says that kamma (together with consciousness and craving) is a condition for bhava (if no kamma...then no becoming in the sense-sphere etc. would be discerned),

it is not fit to say that kamma itself is a form of bhava (kammabhava). However, it would go too far for the purpose of this chanting book, to discuss further implications of the analysis found in Vibh. For the sake of simplicity and emphasis on the earliest strata of the Buddha's teachings, we substituted the passage from Vibh. with the passage from SN 12.2, which defines becoming (bhava) simply as sense/form/formless-sphere becoming. Understood in this way, becoming (bhava) functions as an intermediary between clinging and birth, highlighting the gradual process of how rebirth in one of the three planes of existence takes place. This can even include an interim period between death and birth; thus it is called "becoming", rather than instant birth straight after death.

⁸⁷ While SN 12.2 does not contain a full elaboration on all types of dukkha, a similar analysis is found in DN 22.

⁸⁸ While SN 12.2 does not contain an elaboration on the different types of misfortune (vyasana), it is found in DN 33, AN 4.192, and AN 5.130. *Ditṭhi* here does not mean just any view, but "right view". The loss of other views would not be particularly unfortunate from a Buddhist perspective, especially the loss of wrong view could be regarded as a great blessing. The right view that is lost in this example is not the right view of a noble disciple, but the right view of a worldling (*puthujjana*), whose right view is not unshakeable and who may or may not change his view later on throughout the course of the present life or subsequent births.

⁸⁹ In Girimānandasutta (AN 10.60) the Buddha instructed Ven. Ānanda: "*If, Ānanda, you visit the (severely sick) bhikkhu Girimānanda and speak to him about ten perceptions, it is possible that on hearing about them his affliction will immediately subside.*" Then the same seven perceptions as above are mentioned, with the addition of the following three: 8. the perception of non-delight in the entire world; 9. the perception of impermanence in all conditioned phenomena, and 10. mindfulness of

breathing. Girimānandasutta concludes: “*Then, when the Venerable Ānanda had learned these ten perceptions from the Blessed One, he went to the Venerable Girimānanda and spoke to him about them. When the Venerable Girimānanda heard about these ten perceptions, his affliction immediately subsided.*”

⁹⁰ Orig: “By human strength/energy/effort”; while purisa can also mean person, or human, in this context it probably refers to the feature of strength, which is typically associated with masculinity. A similar analogy occurs with the expression of a strong man (purisa) extending or contracting his arm (AN 7.61).

⁹¹ Orig: omitted “evil” (pāpa) in its translation.

⁹² Orig: “like the cream of the milk”; maṇḍapeyya is a Pāli idiom, meaning ‘of the best quality (lit. to be drunk like cream)’

⁹³ Orig: “avaññā”

⁹⁴ Orig: “thinking in such a way: our going forth will not be barren”

⁹⁵ Orig: “sa-udarayā”, which is an incorrect spelling.

⁹⁶ Orig: „And supports for the sick”

⁹⁷ Orig: “sampādetun”

⁹⁸ Orig: “Change is the nature of conditioned things”

⁹⁹ In the original version, this line is followed by “When they act upon intention”, which is not found in the Pāli, and is potentially misleading, giving the implication that intention alone is not enough to count as kamma.

¹⁰⁰ Orig: “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.” For the sake of consistency with other chants within this chanting book, the original version was substituted with the one found in the “Five subjects for frequent

recollection”, and “Ten subjects for frequent recollection by one who has gone forth”.

¹⁰¹ Orig: “a heart imbued with gladness”

¹⁰² Orig: “For good or for ill, Of that I will be the heir“ For the sake of consistency with other passages which were translated differently, that translation has been chosen.

¹⁰³ Orig: “Bhikkhus there are ten dhammas”

¹⁰⁴ Orig: “I am no longer living according to worldly aims and values”

¹⁰⁵ Orig: “I should strive to abandon my former habits”

¹⁰⁶ Orig: “For good or for ill, Of that I will be the heir“ For the sake of consistency with other passages which were translated differently, this translation has been chosen.

¹⁰⁷ In the discourses, except for one occasion in the Khp, the brain is not mentioned as a separate organ or body part, making it a list of only 31 body parts.

¹⁰⁸ Orig: “Everything is void of self”

¹⁰⁹ Orig: “Completely void of use”

¹¹⁰ Orig: “Their nature is to rise and fall”

¹¹¹ The following passage is absent in the Thai edition of the Tipiṭaka: “Bhikkhavo” ti; “Bhadante” ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.

¹¹² The entire original version of the English translation has been replaced.

¹¹³ The following passage is absent in the Thai edition of the Tipiṭaka: “‘Bhikkhus’ – ‘Venerable Sir’, they replied. The Blessed One said this:”

¹¹⁴ Ariyasāvaka can be translated as “noble disciple” or “disciple of the noble one” (ariyassa+sāvaka=ariyasāvaka). I have opted for the first option here because the discourse addresses the group of five monks who all were Ariyas already at that time, but it needs to be kept in mind that the term ariyasāvaka does not always refer to individuals who have already attained one of the four paths or fruits. This can be seen from MN

27, where a person is referred to as ariyasāvaka without reference to any form of awakening-attainment. It is only at the end of the discourse that this ariyasāvaka attains awakening.

¹¹⁵ The word “the teaching” is not explicitly expressed in the Pāli, but was inserted for comprehension.

¹¹⁶ Kataṁ karaṇiyam, nāparam itthattāyā’ti literally means “What has to be done is done. There is nothing else (to so) for the sake of such a (liberated) state.” For a discussion of this passage see Bhikkhu Bodhi, Middle Length Discourses, Bhayabheravasutta, MN 4, footnote 76.

¹¹⁷ The entire original version of the English translation has been replaced.

¹¹⁸ Orig: “So will what’s here been given”

¹¹⁹ Orig: “Bring blessings to departed spirits”

¹²⁰ Orig: “Bring blessings to departed spirits”

¹²¹ When chanted for laypeople, the first part of this chant, until here, is recited only by the Saṅghatthera.

¹²² When chanted for laypeople, this line is recited only by the secondmost senior monk. Subsequently, the remainder of the Saṅgha joins in.

¹²³ In the Thai tradition, a long pause is made after “sukham”, and “balām” is recited in a slow and drawn-out manner.

¹²⁴ The first four lines, until here, were composed by Āyasmā Aggacitta, functioning as an introduction to the chant.

¹²⁵ Orig: “paṭibhāna-do”

¹²⁶ The “Invitation to the Devas” is traditionally performed as a solo introduction by the thirdmost senior monk. However, any monk who has been invited by the Saṅghatthera can do.

¹²⁷ When chanted for laypeople, only the 2nd line (Dhammassavana kālo...) is recited, which is repeated three times.

¹²⁸ Orig: “Payirūpāsana”. Pari+upa=payirupa

¹²⁹ Orig: “Osathām”. Osatha is not a word found in Pāli dictionaries, but “osadha” (medicine) is. The spelling “osatha” is due to a faulty

transliteration, influenced by Thai style of Pāli pronunciation, where “d” often becomes “t”. The Mahā-jaya-mangala-gāthā was originally composed in Sri Lanka. The Sri Lankan version indeed speaks of “osadha”, thus confirming above explanation for the spelling error.

¹³⁰ Orig: “devānumodantu”

¹³¹ Here and in all subsequent verses we find the word “jitavā”. The standard spelling would be “jitvā” (abs. of jināti; having conquered). In contrast “jitavā” is a transliteration based on Thai spelling and pronunciation of Pāli, which has a tendency to insert the letter “a” between two consonants such as -tvā, thus making it into -tavā. It is by spelling anomalies like this, that Pāli scholars can determine the place of origin and age of certain Pāli texts.

¹³² Orig: “paṇidhi” and “padakkhiṇā”

¹³³ While these faculties are mentioned as a set of 22 only in the Abhi. Vibh., all of them are also found within the discourses.

¹³⁴ Orig: “Their nature is to rise and fall”

¹³⁵ While the celestial bodies themselves are not regarded as living beings, this passage refers to the similarly named young devas (candimā/sūriyo devaputto) residing there. See also SN 2.9-10. Furthermore, the term “rārā” (leaders/kings) does not refer to “guṇavanta” (virtuous people), but to “suriyo candima” (sun and moon). A translation closer to the meaning of the Pāli would be: “The sovereign Sun and Moon, and also virtuous people.”

¹³⁶ This probably refers to 1. worldly or human happiness; 2. celestial or heavenly happiness; 3. transcendent happiness or Nibbana. Rhys Davids Pāli-English Dictionary - sukha: “*Two kinds, viz kāyika & cetasika; at Pts.i.188; several other pairs at AN.i.80; three (praise, wealth, heaven) Iti.67; another three (manussa°, dibba°, nibbāna°) Dhp-a.iii.51; four (possessing, making good use of possessions, having no debts, living a blameless life) AN.ii.69*”

¹³⁷ The Pāli speaks about Māra's forces.

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- ¹³⁸ Even though a Paccekabuddha does not/is not able to teach the path to Nibbāna, he can nonetheless give guidance in good conduct and virtue; Functioning as an inspirational role model.
- ¹³⁹ “Darkness and delusion” is not a literal translation for Māra.
- ¹⁴⁰ This request is recited only in the Thai tradition. At SBS we start straight with “Namo tassa...”
- ¹⁴¹ Orig: “Precepts”. The same applies to the next two lines.
- ¹⁴² Orig: “precept”. The same applies to the next four lines.
- ¹⁴³ Orig: “drugs which lead to carelessness”
- ¹⁴⁴ Orig: “which”
- ¹⁴⁵ Orig: “at inappropriate times”.
- ¹⁴⁶ Orig: “entertainment, beautification, and adornment”
- ¹⁴⁷ Orig: “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.”