



BUDDHIST CHANTING

Pali - English

Wat Pah Nanachat

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Pali-English

Wat Pah Nanachat

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A black and white photograph of a book cover. The spine on the left features a decorative, embossed pattern of three stylized, overlapping leaf-like shapes. The cover itself is a solid, dark color. In the upper right corner, a quote is printed in a light, serif font: "If it doesn't do then make it go". The title "Morning Chanting" is centered on the cover in a large, white, serif font.

If it doesn't do
then make it go

Morning Chanting

Dedication of Offerings

[Yo so] bhāgavā arahāṃ sammāsāmbuddho

To the Blessed One the Lord who fully attained Perfect Enlightenment

Svākkhāto yena bhāgavatā dhammo

To the Teaching which he expounded so well

Supaṭipanno yassa bhāgavato sāvakasaṅgho

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

Tam-māyaṃ bhāgavantam sadhammam saṅgham

To these the Buddha the Dhamma and the Saṅgha

Imehi sakkārehi yathārahāṃ āropitehi abhīpūjayāma

We render with offerings our rightful homage

Sādhū no bhante bhāgavā sūcira-parinibbutopi

It is well for us that the Blessed One

Having attained liberation

Pacchīmā-jaṇātānūkaṃpā-mānasā

Still had compassion for later generations

Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ dīgharattam hitāya sukhāya

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

[Arahant] sammāsambuddho bhāgavā

The Lord the Perfectly Enlightened and Blessed One

Buddham bhāgavantam abhivādemī

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

[Svākkhāto] bhāgavatā dhammo

The Teaching so completely explained by him

Dhammam namassāmi

I bow to the Dhamma (Bow)

[Supatipanno] bhāgavato sāvakaśaṅgho

The Blessed One's disciples who have practised well

Saṅgham namāmi

I bow to the Sangha (Bow)

Preliminary Homage

[Hānda mayam buddhaṣṣa bhāgavato pubbabhāga-namakāram
karomase]

[Now let us pay preliminary homage to the Buddha]

Namo tassa bhāgavato arahato sammāsambuddhaṣṣa

(Three times)

Homage to the Blessed Noble and Perfectly Enlightened One

(Three times)

Homage to the Buddha

[Hānda mayam buddhābhīthutim karomase]

[Now let us chant in praise of the Buddha]

Yo so tathāgato araham sammāsambuddho

The Tathāgata is the Pure One the Perfectly Enlightened One

Vijjācaraṇa-sāmpanno

He is impeccable in conduct and understanding

Sugato

The Accomplished One

Lokavidū

The Knower of the Worlds

Anūttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained

Sathā deva-mānussānam

He is teacher of gods and humans

Buddho bhāgavā

He is awake and holy

Yo imam lokam ṣadevakam samārakam sabrahmākam

In this world with its gods demons and kind spirits

Sassamaṇa-brāhmaṇim pajam ṣadeva-mānussam sayam abhiññā

saḥkhatvā pavadesi

Its seekers and sages celestial and human beings

He has by deep insight revealed the truth

Yo dhammaṃ desēsi ādī-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāṇa-kalyāṇaṃ

He has pointed out the Dhamma

Beautiful in the beginning

Beautiful in the middle

Beautiful in the end

Sāttḥaṃ saḃyāññaṃ kevala-parīpuṇṇaṃ parīsuddhaṃ
brahma-carīyaṃ pakāsēsi

He has explained the spiritual life of complete purity

In its essence and conventions

Tam-ahāṃ bhāgavantaṃ abhīpūjayāmi

Tam-ahāṃ bhāgavantaṃ sirasā namāmi

I chant my praise to the Blessed One

I bow my head to the Blessed One.

(Bow)

Homage to the Dhamma

[Hānda mayāṃ dhammābhītṭhutiṃ karomase]

[Now let us chant in praise of the Dhamma]

Yo so svākkhāto bhāgavatā dhammo

The Dhamma is well-expounded by the Blessed One

Sāndiṭṭhiko

Apparent here and now

ākālīko

Timeless

Ehipassiko

Encouraging investigation

Opanāyiko

Leading inwards

Paccattam vedītabbo viññūhi

To be experienced individually by the wise

Tam-aham dhammam abhīpūjayāmi

Tam-aham dhammam sīrasā namāmi

I chant my praise to this teaching

I bow my head to this truth

(Bow)

Homage to the Sangha

[Hānda mayam saṅghābhīthūtiṃ kaṛomase]

[Now let us chant in praise of the Sangha]

Yo so sūpaṭipanno bhāgavāto sāvakaśaṅgho

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

Ujupaṭipanno bhāgavāto sāvakaśaṅgho

Who have practised directly

Ñāyapaṭipanno bhāgavāto sāvakaśaṅgho

Who have practised insightfully

Sāmīcipaṭipanno bhāgavāto sāvakaśaṅgho

Those who practise with integrity

Yadidaṃ cattāri purisaṃyugāni attha purisaṃpuggalā

That is the four pairs the eight kinds of Noble Beings

Esa bhagavaṭo sāvakaṃsaṅgho

These are the Blessed One's disciples

Āhuṇeyyo

Such ones are worthy of gifts

Pāhuṇeyyo

Worthy of hospitality

Dakkhiṇeyyo

Worthy of offerings

Añjali-karaṇiyo

Worthy of respect

Anuttaraṃ puññakkhettaṃ lokassa

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

Tam-ahaṃ saṅghaṃ abhīpūjayāmi

Tam-ahaṃ saṅghaṃ sirasā namāmi

I chant my praise to this Saṅgha

I bow my head to this Saṅgha

(Bow)

Salutation to the Triple Gem

[Hānda mayam ratanattaya-panāma-gāthāyo ceva sāmvega-
parikittana-pāthañca bhañāmase]

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

Buddho sūṣuddho karuṇāmahāṇṇavo

The Buddha absolutely pure with ocean-like compassion

Yocanta-suddhabhārāñña-locaṇo

Possessing the clear sight of wisdom

Lokassa pāpūpakīlesa-ghāṭako

Destroyer of worldly self-corruption

Vandāmi buddham aham-ādārenā taṃ

Devotedly indeed that Buddha I revere

Dhammo paḍīpo viya tassa sātthuno

The Teaching of the Lord like a lamp

Yo maggapākāmaṭa-bheda-bhinnāko

Illuminating the path and its fruit the Deathless

Lokuttaro yo ca tādattha-dīpaṇo

That which is beyond the conditioned world

Vandāmi dhammam aham-ādārenā taṃ

Devotedly indeed that Dhamma I revere

Sāṅgho sukhettābhyati-khetta-sāññito

The Sangha the most fertile ground for cultivation

Yo diṭṭhasānto sugatānubodhako

Those who have realised peace

Awakened after the Accomplished One

Lolappahīno ariyo sumedhaso

Noble and wise all longing abandoned

Vandāmi saṅghaṃ ahaṃ-ādarenaṃ taṃ

Devotedly indeed that Sangha I revere

Icevam-ekantaḥhīpūja-neyyakaṃ

Vatthuttayaṃ vandayatābhisāṅkhataṃ

This salutation should be made

To that which is worthy

Puññaṃ mayā yaṃ mama sabbupāddavā

Through the power of such good action

Mā hontu ve taṣṣa paḥhāvasiddhiyā

May all obstacles disappear

Idha tathāgato loka uppanno arahāṃ sammāsambuddho

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

And he is an Arabant a perfectly awakened being

Dhammo ca desito niyyānīko upasaṃmīko parinibbānīko

sāmbodhagāmī sugatappavedīto

Purifying the way leading out of delusion

Calming and directing to perfect peace

And leading to Enlightenment

This way he has made known

Māyantaṃ dhammaṃ sūtvā evaṃ jānāma

Having heard the Teaching we know this

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkhaṃ

And death is dukkha

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow lamentation pain grief and despair are dukkha

Appiyehi sāmpayogo dukkho

Association with the disliked is dukkha

Piyehi vip̄payogo dukkho

Separation from the liked is dukkha

Yampicchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

In brief the five focuses of identity are dukkha

Sēyyathidaṃ

These are as follows

Rūpupādānakkhāṇḍho

Attachment to form

Vedanūpādānakkhāṇḍho

Attachment to feeling

Sāññūpādānakkhāṇḍho

Attachment to perception

Sâṅkhârūpādāṅkhandho

Attachment to mental formations

Viññāṇūpādāṅkhandho

Attachment to sense-consciousness

Yesāṁ pariññāya

For the complete understanding of this

Dharamāno so bhagavā

The Blessed One in his lifetime

Evaṁ bahulaṁ sāvake vīneti

Frequently instructed his disciples in just this way

Evaṁ bhāgā ca paṇassa bhagavato sāvakesu aṇusāsaṇi bahulā
pavattati

In addition he further instructed

Rūpaṁ aṅiccaṁ

Form is impermanent

Vedanā aṅiccā

Feeling is impermanent

Sāññā aṅiccā

Perception is impermanent

Sâṅkhârā aṅiccā

Mental formations are impermanent

Viññāṇaṁ aṅiccaṁ

Sense-consciousness is impermanent

Rūpaṃ aṅāttā

Form is not-self

Vedanā aṅāttā

Feeling is not-self

Sāññā aṅāttā

Perception is not-self

Sāṅkhārā aṅāttā

Mental formations are not-self

Viññāṇaṃ aṅāttā

Sense-consciousness is not-self

Sabbe saṅkhārā aṅicā

All conditions are transient

Sabbe dhammā aṅāttā'ti

There is no self in the created or the uncreated

Te māyaṃ otiṇṇāma-jātiyā jarāmaṇeṇa

All of us are bound by birth ageing and death

Sōkehi paṛidevehi dukkhēhi domanassehi upāyāsehi

By sorrow lamentation pain grief and despair

Dukkhōtiṇṇā dukkhaṇetā

Bound by dukkha and obstructed by dukkha

Appewanāmiṃsaṃ kevalassa dukkhakkhāṇḍhassa antaḅiriyā

paññāyethā'ti

Let us all aspire to complete freedom from suffering

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

Cirāparinibbutampi tam bhāgavantam uddissa arahāntam
sāmmāsāmbuddham

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

Who long ago attained Parinibbāna

Saddhā agārasmā anagāriyam pabbajitā

We have gone forth with faith

From home to homelessness

Tasmim bhāgavati brahma-çariyam çarāma

And like the Blessed One we practise the Holy Life

Bhikkhūnam* sikkhāsājīva-samāpannā

*Being fully equipped with the bhikkhus** system of training*

Tam no brahma-çariyam imassa kevalassa dukkhakkhāndhassa
antakiriyaaya samvattatu

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

* siladharinam

** nuns'

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

Cirāparinibbutampi taṃ bhāgavāntaṃ sarāṇaṃ gatā

The Blessed One who long ago attained Parinibbāna is our refuge

Dhāmmañca Saṅghañca

So too are the Dhāmma and the Saṅgha

Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasiḥaroma
anupaṭipajjāma

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

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhandhassa antakiriyāya sāmvaṭṭatu

Lead us to the end of every kind of suffering



Evening
Chanting

Dedication of Offerings & Preliminary Homage

[Yo so] bhāgavā arahāṃ sammāsāmbuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭipanno yassa bhāgavato sāvakaśāṅho
Tam-māyaṃ bhāgavantam sadhammam saśaṅgham
Imehi sakkārehi yathārahāṃ āropiṭehi abhīpūjayāma
Sādhū no bhante bhāgavā sūcira-parinibbutopi
Pacchīmā-jaṇātānukampa-mānasā
Ime sakkāre duggata-pañṇākārā-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya

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

[Hānda mayam buddhassa bhāgavato pubbabhāga-namakāram
kaṛoma se]

Namo tassa bhāgavato arahato sammāsāmbuddhassa

(Three times)

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

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

[Now let us pay preliminary homage to the Buddha]

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

Buddhānussati / Buddhābhigīti

[Hānda mayam buddhānussatīnayaṃ kaṛomase]

Taṃ khō pana bhāgavantaṃ evaṃ kalyāṇo kiṭṭisaḍḍo
abbhūggaṭo

Itipi so bhāgavā arahāṃ sammāsāmbuddho

Vijjācaraṇa-sāmpanno

Sugāto lokavīdū

Anuttaro purisaḍḍamma-sārathi

Ṣaṭṭhā deva-maṇussānaṃ

Buddho bhāgavā'ti

[Hānda mayam buddhābhigītiṃ karomase]

Buddh'vārahānta-varatādiguṇābhīyutto

Suddhābhīñña-kaṛuṇāhi samāgātatto

Bodhesi yo sujanātaṃ kamālaṃ vā sūro

Vandāmahāṃ tamarāṇaṃ siraṣā jīnendaṃ

Buddho yo sabbāpāṇinaṃ saraṇaṃ khemaṃuttamaṃ

Paṭṭhamānussatiṭṭhānaṃ vandāmi taṃ siraṇahaṃ

Buddhassāhaṣmi dāso/dāsī va buddho me sāmikiṣṣaro

Buddho dukkhaṣṣa ghātā ca vīdhātā ca hitaṣṣa me

Buddhassāhāṃ niyyādemi sarirañjivītañcīdaṃ

Vandantohāṃ/Vandantihāṃ caṛissāmi buddhassēva sūbodhiṭaṃ

Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ

Etena saccaṇvājena vaḍḍheyyaṃ ṣaṭṭhu-sāsane

Buddhaṃ me vandaṃānena/vandaṃānāya yaṃ puññaṃ

paṣūtaṃ idha

Sabbepi antarāyā me māhesūṃ taṣṣa tejasā

Recollection & Supreme Praise of the Buddha

[Now let us chant the recollection of the Buddha]

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

He the Blessed One is indeed the Pure One

The Perfectly Enlightened One

He is impeccable in conduct and understanding

The Accomplished One

The Knower of the Worlds

He trains perfectly those who wish to be trained

He is teacher of gods and humans

He is awake and holy

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

The Buddha the truly worthy one endowed with such excellent qualities

Whose being is composed of purity transcendental wisdom and compassion

Who has enlightened the wise like the sun awakening the lotus

I bow my head to that peaceful chief of conquerors

The Buddha who is the safe secure refuge of all beings

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

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

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

To the Buddha I dedicate this body and life

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

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

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

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

By its power may all obstacles be overcome

(Bowinḡ:)

Kāyena vācāya va cetasā vā
Buddhe kṛkammaṁ pakataṁ māyā yaṁ
Buddho paṭiggaṇhātu aḇḇayantaṁ
Kālantare sāmvaritum va buddhe

Dhammānussati / Dhammābhigīti

[Hānda mayāṁ dhammānussatiṇayaṁ kṛromase]

Svākkhāto bhāgavatā dhammo
Sāndiṭṭhiko akālīko ehipassiko
Opanāyiko
Paccattaṁ veditaḇbo viññūhi'ti

[Hānda mayāṁ dhammābhigītiṁ kṛromase]

Svākkhātādiguṇa-yoga-vāsenā sēyyo
Yo maggaḇpāka-parīyatti-vīmokkha-bhedo
Dhammo kuḷoka-patānā tadā-dhāri-dhāri
Vandāmahāṁ tamahāraṁ varadhāmmāmetaṁ
Dhammo yo saḇbāpāṇiṇaṁ sarāṇaṁ khemaṁuttamaṁ
Dutiyaṇussatiṭṭhānaṁ vandāmi taṁ sirenahaṁ
Dhammassāḇhāsmi dāso/dāsi va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vīdhātā ca hitassa me
Dhammassāḇhāṁ niyyādemi sarīraṇjivītaññidaṁ
Vandantohāṁ/Vandantiḇhāṁ caṛissāmi dhammassēva
sūdhammaṇaṁ

(Bow^{ing}:)

By body speech or mind

For whatever wrong action I have committed towards the Buddha

May my acknowledgement of fault be accepted

That in future there may be restraint regarding the Buddha

Recollection & Praise of the Dhamma

[Now let us chant the recollection of the Dhamma]

The Dhamma is well-expounded by the Blessed One

Apparent here and now

Timeless

Encouraging investigation

Leading inwards

To be experienced individually by the wise

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

It is excellent because it is 'well-expounded'

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

The Dhamma holds those who uphold it from falling into delusion

I revere the excellent teaching that which removes darkness

The Dhamma which is the supreme secure refuge of all beings

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

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

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

To the Dhamma I dedicate this body and life

And in devotion I will walk this excellent way of truth

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

(Bowling:)

Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakataṃ māyā yaṃ
Dhammo paṭiggaṇhātu acchayantaṃ
Kālantaṃ sāmvaritum va Dhamme

Saṅghānussati / Saṅghābhigīti

[Hānda mayam saṅghānussatīnayaṃ karomase]

Supaṭipanno bhāgavato sāvakaṣaṅgho
Ujupaṭipanno bhāgavato sāvakaṣaṅgho
Ñāyapaṭipanno bhāgavato sāvakaṣaṅgho
Sāmicipaṭipanno bhāgavato sāvakaṣaṅgho
Yadidaṃ cattāri purisaṃyugāni attha purisaṃpuggalā
Esa bhāgavato sāvakaṣaṅgho
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṃ puññakkhettaṃ lokassā'ti

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

(Bowling:)

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

Recollection & Praise of the Sangha

[Now let us chant the recollection of the Sangha]

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

[Hānda mayam saṅghābhīgītiṃ kaṛoma se]

Saddhammājo supatipatti-guṇādīyutto
Yoṭṭhabbidho ariyapuggala-saṅghaseṭṭho
Sīlādīdhamma-pavārasaya-kāya-citto
Vandāmaham tam-ariyāna-gaṇam susuddham
Saṅgho yo sabbāpāṇīnam saṇaṇam khemaṃuttamam
Tatīānussatiṭṭhānam vandāmi tam sirenaham
Saṅghassāḥsmi dāso/dāsī va saṅgho me sāmikissaro
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅghassāham niyyādemī sarīrañjivitañcīdam
Vandantoham/Vandantīham caṛissāmi saṅghassopāṭipannaṭam
Natthi me saṇaṇam aññaṃ saṅgho me saṇaṇam vaṛam
Etena saccavajjena vadḍheyyam satthu-sāsane
Saṅgham me vandamānena/vandamānāya yaṃ puññaṃ
paṣūtam idha
Sabbepi antarāyā me māhesum tassa tejasā

(Bowling:)

Kāyena vācāya va cetasā vā
Saṅghe kukammaṃ paḍaṭam māyā yaṃ
Saṅgho paṭiggaṇhātu acḍayantam
Kālantare sāmvaritum va saṅghe

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

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

(Bowling:)

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

Closing Homage

[Arahāṃ] sām̐māsāmbuddho bhāgavā

The Lord the Perfectly Enlightened and Blessed One

Buddhaṃ bhāgavantaṃ abhivādemī

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

[Svākkhāto] bhāgavatā dhammo

The Teaching so completely explained by him

Dhammaṃ namassāmi

I bow to the Dhamma (Bow)

[Supatipanno] bhāgavato sāvakaśāṅgho

The Blessed One's disciples who have practised well

Sāṅghaṃ namāmi

I bow to the Sangha (Bow)



Blessing Chants,
Reflections,
Key Suttas

Patti-dāna-gāthā

Verses on the Sharing of Merits

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

Puññass'īdānī kaṭassa yān'aññānī kaṭānī me
Tesāñ-ca bhāgiṇo hontu sattānantāppamāṇakā

May whatever living beings

Without measure without end

Partake of all the merit

From the good deeds I have done

Ye piyā gūṇavantā ca mayham̐ mātā-pitā-dāyo
Diṭṭhā me cāpy-adiṭṭhā vā aññe majjhatṭa-veriṇo

Those loved and full of goodness

My mother and my father dear

Beings seen by me and those unseen

Those neutral and averse

Sattā tiṭṭhānti lokasmim̐ te bhummā caṭṭu-yonikā
Pañc'eka-caṭṭu-vokārā saṃsarantā bhavābhave

Beings established in the world

From the three planes and four grounds of birth

With five aggregates or one or four

Wand'ring on from realm to realm

Ñātaṃ ye paṭṭi-dānam-me anūmodantu te sayāṃ
Ye c'imaṃ nappaḷānanti devā tesāṃ nivedaḷayurṃ

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

Māyā dinnāna-puññānaṃ anūmodana-hetuṇā
Sabbe sattā sadā hontu averā sukha-jivīno
Khemappaḷadañ-ca pappontu tesāsā sijaḷataṃ 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

Verses of Sharing and Aspiration

Reflections on Sharing Blessings

[Hānda mayam̐ uddissanādhiṭṭhāna-gāthāyo bhaṇāmasel]

Imīnā puññākammena upajjhāyā guṇuttarā
Ācariyūpakārā ca mātāpitā ca ñātākā
Suriyo candimā rājā guṇavantā nārāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yamō mittā maṇussā ca majjhata verikāpi ca
Sabbesattā sukhī hontu puññāni pakātāni me
Sukhañca tividham dentu khippam pāpetha vomātāni
Imīnā puññākammena iminā uddissēna ca
Khippāham sulabhe ceva taṇhūpādāna-chēdanam̐
Ye santāne hinā dhammā yāva nibbāṇato mamam̐
Nassantu sabbādā yeva yattha jāto bhāve bhāve
Ujūcittam̐ satipaññā sāllekho viriyamhinā
Mārā labhantu nokāsam̐ kātuñca virīyesu me
Buddhādhipavāro nātho dhammo nātho varuttāmo
Nātho paccekaḥbuddho ca sāṅgho nāthottāro māmam̐
Tesottamānūbhāvena
Mārokāsam̐ labhantu mā

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

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

Reflections on Universal Well-Being

[Hānda mayam mettāpharaṇaṃ kaṛomase]

Ahāṃ sukhīto hōmi

Niddukkho hōmi

Avero hōmi

Abyāpajjho hōmi

Anigho hōmi

Sukhī attānaṃ parihaṛāmi

Sabbe sattā sukhītā hōntu

Sabbe sattā averā hōntu

Sabbe sattā abyāpajjhā hōntu

Sabbe sattā anighā hōntu

Sabbe sattā sukhī attānaṃ parihaṛantu

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sāmpattito mā vigacchāntu

Sabbe sattā kammāssaṅgā kammādāyādā kammāyoni

kammābandhū kammāpaṭisaṇṇā

Yaṃ kammaṃ kaṛissānti

Kalyāṇaṃ vā pāpaṅkaṃ vā

Tassa dāyādā bhaviṣṣānti

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

May I abide in well-being

In freedom from affliction

In freedom from hostility

In freedom from ill-will

In freedom from anxiety

And may I maintain well-being in myself

May everyone abide in well-being

In freedom from hostility

In freedom from ill-will

In freedom from anxiety

And may they maintain well-being in themselves

May all beings be released from all suffering

*And may they not be parted from the good fortune they have
attained*

When they act upon intention

All beings are the owners of their action

And inherit its results

Their future is born from such action

Companion to such action

And its results will be their home

All actions with intention

Be they skilful or harmful

Of such acts they will be the heirs

Suffusion with the Divine Abidings

[Hānda mayam̐ caturappamaññā ḡbhāsanam̐ kaṛomase]

Mettā-sahaḡatena cetasā ekaṁ disaṁ pharivā vihaṛati
Tathā dṭṭiyam̐ tathā ṭṭiyam̐ tathā caṭuttham̐
Iti uddhamadho ṭṭiyam̐ sabbadhī sabbattatāya sabbāvantam̐
lokaṁ

Mettā-sahaḡatena cetasā vipulena mahāḡgatenā appamāṇena
averena abyāpajjhena pharivā vihaṛati

Karuṇā-sahaḡatena cetasā ekaṁ disaṁ pharivā vihaṛati
Tathā dṭṭiyam̐ tathā ṭṭiyam̐ tathā caṭuttham̐
Iti uddhamadho ṭṭiyam̐ sabbadhī sabbattatāya sabbāvantam̐
lokaṁ

Karuṇā-sahaḡatena cetasā vipulena mahāḡgatenā appamāṇena
averena abyāpajjhena pharivā vihaṛati

Muditā-sahaḡatena cetasā ekaṁ disaṁ pharivā vihaṛati
Tathā dṭṭiyam̐ tathā ṭṭiyam̐ tathā caṭuttham̐
Iti uddhamadho ṭṭiyam̐ sabbadhī sabbattatāya sabbāvantam̐
lokaṁ

Muditā-sahaḡatena cetasā vipulena mahāḡgatenā appamāṇena
averena abyāpajjhena pharivā vihaṛati

Upekkhā-sahaḡatena cetasā ekaṁ disaṁ pharivā vihaṛati
Tathā dṭṭiyam̐ tathā ṭṭiyam̐ tathā caṭuttham̐
Iti uddhamadho ṭṭiyam̐ sabbadhī sabbattatāya sabbāvantam̐
lokaṁ

Upekkhā-sahaḡatena cetasā vipulena mahāḡgatenā appamāṇena
averena abyāpajjhena pharivā vihaṛati

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

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

Likewise the second likewise the third likewise the fourth

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

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

Abundant exalted immeasurable

Without hostility and without ill-will

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

Likewise the second likewise the third likewise the fourth

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

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

Abundant exalted immeasurable

Without hostility and without ill-will

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

Likewise the second likewise the third likewise the fourth

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

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

Abundant exalted immeasurable

Without hostility and without ill-will

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

Likewise the second likewise the third likewise the fourth

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

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

Abundant exalted immeasurable

Without hostility and without ill-will

The Buddha's Words on Loving Kindness

Metta Sutta

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

This is what should be done

By one who is skilled in goodness

And who knows the path of peace

Let them be able and upright

Straightforward and gentle in speech

Humble and not conceited

Contented and easily satisfied

Unburdened with duties

And frugal in their ways

Peaceful and calm and wise and skilful

Not proud and demanding in nature

Let them not do the slightest thing

That the wise would later reprove

Wishing in gladness and in safety

May all beings be at ease

Whatever living beings there may be

Whether they are weak or strong omitting none

The great or the mighty

Medium short or small

The seen and the unseen

Those living near and far away

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

The Highest Blessings

Maṅgala Sutta

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

*Thus have I heard that the Blessed One
Was staying at Sāvattihī
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 committed to the Holy Life
Seeing for oneself the Noble Truths
And the realisation 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*

Just as Rivers

“Yathā” – Blessing Chant

[Yathā vāri-vahâ pūrā paṛipūrenti sāgaram]

Just as rivers full of water

Entirely fill up the sea

Evam-eva îto dinnam peṭānam upakappaṭi

So will what's here been given

Bring blessings to departed spirits

Icchitam paṭthitam tumham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time

Sabbe pūrentu saṅkappā

May all your wishes be fulfilled

Cando paṇṇa-rasô yathā

Like on the fifteenth day the moon

Maṇi joṭi-rasô yathā

Or like a bright and shining gem

Sabb'itiyo vivajjāntu

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-sīlissaṃ niccaṃ vuddhāpacāyino

Çattāro dhammā vaḍḍhānti

Āyū vaṇṇo sukhaṃ

Balaṃ

For those who are respectful

Who always honour the elders

Four are the qualities which will increase

Life beauty happiness and strength

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well

Sabba-buddhānubhāvena

Through the power of all Buddhas

Sadā sothī bhavantu te

May you always be at ease

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhāntu sabba-devatā

And all good spirits guard you well

Sabba-dhāmmānūbhāvena

Through the power of all Dhammas

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-saṅghānūbhāvena

Through the power of all Sanghas

Sadā sotthī bhavantu te

May you always be at ease

Five Subjects for Frequent Recollection

[Hānda mayam abhiṅha-paccavekkhaṇa-pāṭham bhaṇāmasē]

Jarā-dhammomhi jaram anātīto

I am of the nature to age

I have not gone beyond ageing

Byādhi-dhammomhi byādhiṃ anātīto

I am of the nature to sicken

I have not gone beyond sickness

Maraṇa-dhammomhi maraṇam anātīto

I am of the nature to die

I have not gone beyond dying

Sabbhehi me piyehi manāpehi nānābhāvo vīnābhāvo

All that is mine beloved and pleasing

Will become otherwise

Will become separated from me

Kammāssaṅkomhi kammādāyādo kammāyoniṃ kammābandhū
kammāpaṭisaṅgaṇo

Yaṃ kammaṃ kaṇissāmi

Kalyāṇam vā pāpakaṃ vā

Tassa dāyādo bhaviṣṣāmi

I am the owner of my kamma

Heir to my kamma

Born of my kamma

*Related to my kamma
Abide supported by my kamma
Whatever kamma I shall do
For good or for ill
Of that I will be the heir*

*Evam amhēhi abhiṇham paccavekkhitabbam
Thus we should frequently recollect*

Reflection on the Thirty-Two Parts

[Hānda mayam dvattimsākāra-pāṭham bhaṇāmase]

Ayam khō me kāyo uddham pādātālā ṛdho kesamatthakā
taṇḍapariyanto pūro nānappakārassa aṣuṇiṇo

This which is my body

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

Atthi imasmim kāye	<i>In this body there are</i>
kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taṇḍo	<i>skin</i>
maṁsam	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhī	<i>bones</i>
aṭṭhiminjam	<i>bone marrow</i>
vakkam	<i>kidneys</i>
hadāyam	<i>heart</i>
yākaṇam	<i>liver</i>
kilomakam	<i>membranes</i>
pihakam	<i>spleen</i>

papphāsaṃ	lungs
antaṃ	bowels
antaḡuṇaṃ	entrails
udariyaṃ	undigested food
kaṛisaṃ	excrement
pittaṃ	bile
semhaṃ	phlegm
pubbo	pus
lohitaṃ	blood
sēdo	sweat
medo	fat
assu	tears
vasā	grease
kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaluṅgaṇ'ti	brain

Evam-ayaṃ me kāyo uddhaṃ pāḍatālā adho kesamathhakā
 taḍapaṛiyanto pūro nānappaḍārassa aṣuḍiṇo

This then which is my body

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

Is a sealed bag of skin filled with unattractive things

Sabbe saṅkhārā aniccā

Reflection on Impermanence

[Hānda mayam aniccānussati-pāṭham bhāṇāmasē]

Sabbe saṅkhārā aniccā

All conditioned things are impermanent

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha

Sabbe dhammā anāttā

Everything is void of self

Addhvaṃ jīvitaṃ

Life is not for sure

Dhvaṃ māraṇaṃ

Death is for sure

Avassaṃ mayā maritaṃ

It is inevitable that I'll die

Maraṇa-pariyosānaṃ me jivitaṃ

Death is the culmination of my life

Jivitaṃ me aniyataṃ

My life is uncertain

Maraṇaṃ me niyataṃ

My death is certain

Vata

Indeed

Āyaṃ kāyo

This body

Āciraṃ

Will soon

Āpeta-viññāṇo

Be void of consciousness

Chuddho

And cast away

Adhisēṣṣati

It will lie

Paṭhavim

On the ground

Kaliṅgāraṃ iṇa

Just like a rotten log

Niratthaṃ

Completely void of use

Aniccā vata sâṅkhârâ

Truly conditioned things cannot last

Uppāda-vaya-dhâmmiṇo

Their nature is to rise and fall

Uppajjitvâ nirujjhanti

Having arisen things must cease

Tesaṃ vūpaṣāmo sukho

Their stilling is true happiness

Khemākhema-saraṇa-gamana-paridīpikā-gāthā

Verses on Going to True and False Refuges

[Hānda mayam khemākhema-saraṇa-gamana-paridīpikā-
gāthāyo bhaṇāmasē]

Bahum ve saraṇam yanti - Paṭṭatāni vaṇānī ca
Ārāma-rukkaḥ-cetyāni - Manussā bhaya-tajjita

To many refuges they go

To mountain slopes and forest glades

To parkland shrines and sacred sites

People overcome by fear

N'etaṃ kho saraṇam khemaṃ - N'etaṃ saraṇam-uttamaṃ
N'etaṃ saraṇam-āgamma - Sabba-dukkhā paṃuccati

Such a refuge is not secure

Such a refuge is not supreme

Such a refuge does not bring

Complete release from suffering

Yo ca Buddhaṃ-ca Dhammaṃ-ca - Saṅghaṃ-ca saraṇam gato
Cattāri āriya-saccāni - Sammappaññāya paṇṇati

Whoever goes to refuge

In the Triple Gem

Sees with right discernment

The Four Noble Truths

Dukkham dukkha-samuppādam - Dukkassa ca atikkāmaṃ
Ariyañ-c'atth'āṅgikaṃ maggaṃ - Dukkūpasama-gāmināṃ

Suffering and its origin

And that which lies beyond

The Noble Eightfold Path

That leads the way to suffering's end

Etaṃ kho saraṇaṃ khemaṃ - Etaṃ saraṇaṃ-uttamaṃ
Etaṃ saraṇaṃ-āgamma - Sabba-dukkhā pamuccati

Such a refuge is secure

Such a refuge is supreme

Such a refuge truly brings

Complete release from all suffering

Ariya-dhana-gāthā

Verses on the Riches of a Noble One

[Hānda mayam̐ ariya-dhana-gāthāyo bhāṇāmasē]

Yassa saddhā Tathāgāte - Acalā supatīṭhītā
Sīlañ-ca yassa kalyāṇam̐ - Ariya-kantaṃ pasāmsītam̐

*One whose faith in the Tathāgata
Is unshaken and established well
Whose virtue is beautiful
The Noble Ones enjoy and praise*

Sāṅghe paṣādo yass'atthi - Uju-bhūtañ-ca dāssaṇam̐
Adaliddo-ti taṃ āhu - Amogham̐ taṣṣa jivītam̐

*Whose trust is in the Saṅgha
Who sees things rightly as they are
It is said that not in vain
And undeluded is their life*

Tasmā saddhañ-ca sīlañ-ca - Pasādam̐ dhamma-dāssaṇam̐
Anuyuñjetha medhāvī - Saṃam̐ buddhāna sāsāṇam̐

*To virtue and to faith
To trust to seeing truth
To these the wise devote themselves
The Buddha's teaching in their mind*

Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

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

Sabbe saṅkhārā aniccā-ti - Yadā paññāyā paṣṣati
Atha nibbindati dukkhe - Esa maggo vīuddhiyā

“Impermanent are all conditioned things”

When with wisdom this is seen

One feels weary of all dukkha

This is the path to purity

Sabbe saṅkhārā dukkhā-ti - Yadā paññāyā paṣṣati
Atha nibbindati dukkhe - Esa maggo vīuddhiyā

“Dukkha are all conditioned things”

When with wisdom this is seen

One feels weary of all dukkha

This is the path to purity

Sabbe dhammā anattā-ti - Yadā paññāyā paṣṣati
Atha nibbindati dukkhe - Esa maggo vīuddhiyā

“There is no self in anything”

When with wisdom this is seen

One feels weary of all dukkha

This is the path to purity

Appākā te manussēsū - Ye janā pāra-gāmīno
Athāyaṃ itarā pajā - Tīram-evānudhāvati

*Few amongst humankind
Are those who go beyond
Yet there are the many folks
Ever wand'ring on this shore*

Ye ca kho sammad-akkhāte - Dhamme dhammānuvattīno
Te janā pāram-essanti - Maṅgu-dheyyaṃ sud'uttaraṃ

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

Kaṇhaṃ dhammaṃ vipphāyā - Suddhaṃ bhāvētha paṇḍīto
Okā anokam-āgamma - Viveke yatta dūramaṃ
Tatrābhiraṭim-iccheyya - Hitvā kāme akiñcano

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

Bhāra-sutta-gāthā

Verses on the Burden

[Hānda mayam bhāra-sutta-gāthāyo bhaṇāmasē]

Bhārā hāve pañcakkhāndhā - Bhāra-hāro ca puggālo
Bhār'ādānam dukkham loke - Bhāra-nikkhēpaṇam sukham

The five aggregates indeed are burdens

The beast of burden though is man

In this world to take up burdens is dukkha

Putting them down brings happiness

Nikkhipivā garuṃ bhāraṃ - Aññaṃ bhāraṃ anādiya
Samūlaṃ taṇhaṃ abbuyha - Nicchāto pariṇibbuto

A heavy burden cast away

Not taking on another load

With craving pulled out from the root

Desires stilled one is released

Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

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

Atitam nānvāgameyya - Nappaṭṭikaṅkhe ānāgātam
Yaḍ atitam-pahīnan-tam - Appattañ-ça ānāgātam

One should not revive the past

Nor speculate on what's to come

The past is left behind

The future is unrealised

Paccuppannañ-ça yo dhammam - Tattha tattha vipassati
Asāmhiraṃ asāṅkuppaṃ - Tam viddhām-aṇuḃrūhaye

In every presently arisen state

There just there one clearly sees

Unmoved unagitated

Such insight is one's strength

Ajj'eva kiṅcam-ātappaṃ - Ko jaññā māraṇam 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

Evam̐ vihārim-ātāpim̐ - Aho-rattam-ātanditam̐
Tam̐ ve bhadd'ekā-ratto-ti - Santo ācikkhate muni

To dwell with energy aroused

Thus for a night of non-decline

That is a “night of shining prosperity”

So it was taught by the Peaceful Sage

Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

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

Ye ca atitā sambuddhā - Ye ca Buddhā anāgatā
Yo c'etarahi sambuddho - Bahunnam soḷa-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-garūno - Viḥarīṃsu viḥaranti ca
Aṭho pi viḥarissanti - 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-abhikāṅkhatā
Saddhammo garu-kātabbo - Saram Buddhāna sāsanaṃ

Therefore desiring one's own welfare

Pursuing greatest aspirations

One should revere the True Dhamma

Recollecting the Buddha's teaching

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

What is true Dhamma and what not

Will never have the same results

While lack of Dhamma leads to hell realms

True Dhamma takes one on a good course

Dhammo hāve rakkhati dhammā-cāriṃ

Dhammo suciṇṇo sukham-āvahāti

Esā'nisāṃso dhamme suciṇṇe

The Dhamma guards who lives in line with it

And leads to happiness when practised well

This is the blessing of well-practised Dhamma

Ovāda-pāṭimokkha-gāthā

Verses on the Patimokkha Exhortation

[Hānda mayam ovāda-pāṭimokkha gāthāyo bhāṇāmasē]

Sabba-pāpaṣṣa akaraṇam

Not doing any evil

Kusalassūpasāmpadā

To be committed to the good

Saccitta-pariyodāpanam

To purify one's mind

Etam Buddhāna sāsanaṃ

These are the teachings of all Buddhas

Khantī paramam tapo titikkhā

Patient endurance is the highest practice burning out defilements

Nibbānam paramam vadanti Buddhā

The Buddhas say Nibbāna is supreme

Na hi paṇḍitaṃ parūpaghātī

Not a renunciant is one who injures others

Samaṇo hōti param viheṭṭhayanto

Whoever troubles others can't be called a monk

Anūpavādo anūpaghāto

Not to insult and not to injure

Pāṭimokkhe ca sāmvaro

To live restrained by training rules

Mattaññūtā ca bhattasmim

Knowing one's measure at the meal

Pantañ-ca sayān'āṣanam

Retreating to a lonely place

Adhicitte ca āyogo

Devotion to the higher mind

Etaṃ Buddhāna sāṣanam

These are the teachings of all Buddhas

Paṭhama-buddha-bhāsita-gāthā

Verses of the Buddha's First Exclamation

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

Aneka-jāti-sāmsāram - Sandhāvissam anibbisaṃ
Gaha-kāram gavesanto - Dukkha jāti punappunaṃ

For many lifetimes in the round of birth

Wandering on endlessly

For the builder of this house I searched

How painful is repeated birth

Gaha-kāraḷa dittho'si - Puna gehaṃ na kāhasi
Sabbā te phāsukā bhaggā - Gaha-kūṭam viṣaṅkhatam
Viṣaṅkhāra-gaṭam cittaṃ - Taṇhānaṃ khayam-ajjhagā

House-builder you've been seen

Another home you will not build

All your rafters have been snapped

Dismantled is your ridge-pole

The non-constructing mind

Has come to craving's end

Pacchima-ovāda-gāthā

Verses on the Buddha's Last Instructions

[Hānda mayam pacchima-ovāda gāthāyo bhaṇāmasē]

Handa dāni bhikkhave āmantayāmi vo

Now bhikkhus I declare to you

Vaya-dhammā saṅkhārā

Change is the nature of conditioned things

Appamādena sampādettha

Perfect yourselves not being negligent

Ayam tathāgataṣṣaṃ pacchīmā vācā

These are the Tathāgata's final words

Nibbāna-sutta-pāṭho

Discourse on the Unconditioned

[Hānda mayam nibbāna-sutta-pāṭham bhaṇāmasa]

Atthi bhikkhāve ajātam ābhūtam akataṃ asaṅkhatam

There is an Unborn

Unoriginated

Uncreated and Unformed

No cetam bhikkhāve abhavissa
Ajātam ābhūtam akataṃ asaṅkhatam

If there was not this Unborn

This Unoriginated

This Uncreated this Unformed

Na yidaṃ jātaṃ bhūtaṃ kataṃ saṅkhatassa nissaraṇam
paññāyetha

Freedom from the world of the born

The originated

The created

The formed

Would not be possible

Yasmā ca kho bhikkhave atthi
Ajātaṃ ābhūtaṃ akataṃ asaṅkhaṭaṃ

But since there is an Unborn

Unoriginated

Uncreated and Unformed

Tasmā jātaṣṣa bhūtassa kaṭassa saṅkhaṭassa nissaraṇaṃ
paññāyati

Therefore is freedom possible

From the world of the born

The originated

The created and the formed

Ānāpānassati-sutta-pāṭho

The Teaching on Mindfulness of Breathing

[Hānda mayam ānāpānassati-sutta-pāṭhaṃ bhaṇāmaṣe]

Ānāpānāssaṭi bhikkhāve bhāvītā bahulī-kaṭā

Bhikkhus when mindfulness of breathing is developed and cultivated

Mahapphalā hōti mahā-nisāmsā

It is of great fruit and great benefit

Ānāpānāssaṭi bhikkhāve bhāvītā bahulī-kaṭā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne parīpūreti

It fulfills the Four Foundations of Mindfulness

Cattāro satipaṭṭhānā bhāvītā bahulī-kaṭā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge parīpūrenti

They fulfill the Seven Factors of Awakening

Satta-bojjhaṅgā bhāvītā bahulī-kaṭā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ parīpūrenti

They fulfill true knowledge and deliverance

Kathaṃ bhāvītā ca bhikkhāve ānāpānāssaṭi kathaṃ bahulī-kaṭā

And how bhikkhus is mindfulness of breathing developed and cultivated

Mahapphalā hōti mahā-nisāmsā

So that it is of great fruit and great benefit?

Idha bhikkhāve bhikkhu

Here bhikkhus a bhikkhu

Arañña-gāto vā

Gone to the forest

Rukkha-mūlā-gāto vā

To the foot of a tree

Suññāgārā-gāto vā

Or to an empty hut

Niṣidati pallaṅkam ābhujitvā

Sits down having crossed his legs

Ujurm kāyam paṇidhāya parimukham satim upatthapetvā

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

Dīgham vā assasanto dīgham assasāmi-ti pajānāti

Breathing in long he knows 'I breathe in long'

Dīgham vā passasanto dīgham passasāmi-ti pajānāti

Breathing out long he knows 'I breathe out long'

Rassaṃ vā aṣṣasanto rassaṃ aṣṣasāmi-ti pajānāti

Breathing in short he knows 'I breathe in short'

Rassaṃ vā paṣṣasanto rassaṃ paṣṣasāmi-ti pajānāti

Breathing out short he knows 'I breathe out short'

Sabba-kāya-paṭisaṃvedī aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in experiencing the whole body'

Sabba-kāya-paṭisaṃvedī paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out experiencing the whole body'

Passambhayaṃ kāya-sāṅkhāraṃ aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the bodily formations'

Passambhayaṃ kāya-sāṅkhāraṃ paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the bodily formations'

Pīti-paṭisaṃvedī aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in experiencing rapture'

Pīti-paṭisaṃvedī paṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe out experiencing rapture'

Sukha-paṭisaṃvedī aṣṣasiṣsāmi-ti sikkhati

He trains thus:

'I shall breathe in experiencing pleasure'

Sukha-patisāṃvedī paṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe out experiencing pleasure'

Citta-sāṅkhāra-patisāṃvedī aṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe in experiencing the mental formations'

Citta-sāṅkhāra-patisāṃvedī paṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe out experiencing the mental formations'

Paṣṣambhayaṃ citta-sāṅkhāraṃ aṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe in tranquillising the mental formations'

Paṣṣambhayaṃ citta-sāṅkhāraṃ paṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe out tranquillising the mental formations'

Citta-patisāṃvedī aṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe in experiencing the mind'

Citta-patisāṃvedī paṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe out experiencing the mind'

Abhippamodayaṃ cittaṃ aṣṣasissāmī-ti sikkhāti

He trains thus:

'I shall breathe in gladdening the mind'

Abhippamodāyaṃ cittaṃ paṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe out gladdening the mind'

Samādāhaṃ cittaṃ aṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe in concentrating the mind'

Samādāhaṃ cittaṃ paṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe out concentrating the mind'

Vimocāyaṃ cittaṃ aṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe in liberating the mind'

Vimocāyaṃ cittaṃ paṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe out liberating the mind'

Aniccānupassī aṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe in contemplating impermanence'

Aniccānupassī paṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe out contemplating impermanence'

Virāgānupassī aṣṣasiṣṣāmi-ti sikkhāti

He trains thus:

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

Virāgānupassī passasiṣṣāmi-ti sikkhāti

He trains thus:

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

Nirodhānupassī assasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe in contemplating cessation'

Nirodhānupassī passasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe out contemplating cessation'

Paṭinissaggānupassī assasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe in contemplating relinquishment'

Paṭinissaggānupassī passasiṣṣāmi-ti sikkhāti

He trains thus:

'I shall breathe out contemplating relinquishment'

Evam bhāvītā kho bhikkhāve ānāpānāssati evam bahulī-katā

Bhikkhus that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisāmsā

So that it is of great fruit and great benefit

Ariy'atth'āṅgika-magga-pāṭho

The Teaching on the Noble Eightfold Path¹

[Handa mayam ariyatthāṅgika-magga-pāṭham bhaṇāmase]

Ayam-eva ariyo atthāṅgiko maggo

This is the Noble Eightfold Path

Sēyyathidam

Which is as follows

Sāmmā-diṭṭhi

Right View

Sāmmā-sāṅkappo

Right Intention

Sāmmā-vācā

Right Speech

Sāmmā-kammanto

Right Action

Sāmmā-ājīvo

Right Livelihood

Sāmmā-vāyāmo

Right Effort

Sāmmā-sati

Right Mindfulness

Sāmmā-samādhi

¹ adapted from: Bhikkhu Ñāṇamoli & Bhikkhu Bodhi: The Middle Length Discourses of the Buddha, Wisdom Publications, Massachusetts, 1995, p.1099ff.

Right Concentration

Kaṭamā ca bhikkhave sammā-ditṭhi

And what bhikkhus is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering

Dukkha-saṃudaye ñāṇaṃ

Knowledge of the origin of suffering

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

Knowledge of the path

Leading to the cessation of suffering

Ayaṃ vuccati bhikkhave sammā-ditṭhi

This bhikkhus is called Right View

Katamo ca bhikkhave sammā-sāṅkappo

And what bhikkhus is Right Intention?

Nekkhamma-sāṅkappo

The intention of renunciation

Abyāpāda-sāṅkappo

The intention of non-ill-will

Avihimsā-sāṅkappo

The intention of non-cruelty

Ayaṃ vuccati bhikkhave sammā-sāṅkappo

This bhikkhus is called Right Intention

Katamā ca bhikkhave sammā-vācā

And what bhikkhus is Right Speech?

Musā-vādā verāmaṇī

Abstaining from false speech

Pisuṇāya vācāya verāmaṇī

Abstaining from malicious speech

Pharusāya vācāya verāmaṇī

Abstaining from harsh speech

Sāmphappalāpā verāmaṇī.

Abstaining from idle chatter

Ayaṃ vuccati bhikkhave sām mā-vācā

This bhikkhus is called Right Speech

Katamo ca bhikkhave sām mā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā verāmaṇī

Abstaining from killing living beings

Adinnādānā verāmaṇī

Abstaining from taking what is not given

Kāmesu-micchācārā verāmaṇī

Abstaining from sexual misconduct

Ayaṃ vuccati bhikkhave sām mā-kammanto

This bhikkhus is called Right Action

Katamo ca bhikkhave sām mā-ājīvo

And what bhikkhus is Right Livelihood?

Idha bhikkhave ariya-sāvako

Micchā-ājīvaṃ pahāya

Sammā-ājīvena jīvitaṃ 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

Anuppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ
anuppādāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhati

Cittaṃ 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

Uppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ pahānāya

Chandaṃ janeti

Vāyamāti

Vīriyaṃ ārabhati

Cittaṃ paggaṇhāti padahati

He awakens zeal for the abandoning of arisen

Evil unwholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Ṭnuppannānaṃ kuṣalānaṃ dhammānaṃ uppādāya

Chandaṃ jaṇeti

Vāyamāti

Vīriyaṃ ārabhaṭi

Cittaṃ paḡgaṇhāti paḡdahati

He awakens zeal for the arising of unarisen

Wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Uppannānaṃ kuṣalānaṃ dhammānaṃ ṭhitiyā

Asammosāya

Bhīyyobhāvāya

Vepullāya

Bhāvānāya pārīpūriyā

Chandaṃ jaṇeti

Vāyamāti

Vīriyaṃ ārabhaṭi

Cittaṃ paḡgaṇhāti paḡdahati

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

Ayam vuccati bhikkhave sammā-vāyāmo

This bhikkhus is called Right Effort

Katamā ca bhikkhave sammā-sati

And what bhikkhus is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

Here bhikkhus a bhikkhu abides

Contemplating the body as a body

Ātāpī sampajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassaṃ

Having put away

Covetousness and grief for the world

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings

Ātāpī sampajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassaṃ

Having put away

Covetousness and grief for the world

Citte cittānūpassī vīharati

He abides contemplating mind as mind

Ātāpī sāmpajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Dhammesu dhammānūpassī vīharati

He abides contemplating mind-objects as mind-objects

Ātāpī sāmpajāno satimā

Ardent fully aware and mindful

Vīneyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Ayam vuccati bhikkhave sāmā-sati

This bhikkhus is called Right Mindfulness

Katamo ca bhikkhave sāmā-samādhi

And what bhikkhus is Right Concentration?

Idha bhikkhave bhikkhu

Here bhikkhus a bhikkhu

Vivicc'eva kāmehi

Quite secluded from sensual pleasures

Vivicca akusālehi dhammehi

Secluded from unwholesome states

Savītaḅkaḅ saṽicāraḅ viveka-jaḅ piṽi-sukhaḅ paṽthamaḅ
jhānaḅ upasāḅpajja viḅharati

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

Vītaḅka-ṽicārānaḅ vūpaḅsamā

With the stilling of applied and sustained thought

Ajjhattaḅ sāḅpaḅsādanaḅ cetaḅso

Ekodīḅbhāvaḅ

Avītaḅkaḅ avīcāraḅ saḅmādhi-jaḅ piṽi-sukhaḅ duṽtiyaḅ jhānaḅ
upasāḅpajja viḅharati

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

Pītiyā ca vīrāgā

With the fading away as well of rapture

Upekkhako ca viḅharati

He abides in equanimity

Sato ca sāḅpajāno

Mindful and fully aware

Sukhañ-ca kāyena paṽisaḅvedeti

Still feeling pleasure with the body

Yaḅ taḅ ariyā ācīkkhanti

‘Upekkhāko saṽimā sukha-vīhāri’ti

Tatiyaḅ jhānaḅ upasāḅpajja viḅharati

*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

Dukkassa ca pahānā

And the abandoning of pain

Pubb’eva somanassa domanassānaṃ atthaṅgamā

With the previous disappearance of joy and grief

Adukkham-asukham upekkhā-sati-pārisuddhim

Čatuttham jhānaṃ upasāmpajja viharati

He enters upon and abides in the fourth Jhāna

Accompanied by neither pain nor pleasure

And purity of mindfulness

Due to equanimity

Ayam vuccati bhikkhave sammā-samādhī

This bhikkhus is called Right Concentration

Ayam-eva āriyo atthaṅgiko maggo

This is the Noble Eightfold Path

Dhamma-cakkappavattana-sutta-pāṭho

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

[Hānda mayam̐ dhamma-cakkappavattana suttā-pāṭham̐
bhaṇāmasē]

Dve me bhikkhāve antā

Bhikkhus there are these two extremes

Pabbajītena na sevītabbā

That should not be pursued

By one who has gone forth

Yo cāyam̐ kāmesu kāma-sukh'allikānūyogo

That is whatever is tied up to sense pleasures

Within the realm of sensuality

Hino

Which is low

Gammo

Common

Pothujjaniko

The way of the common folks

Anāriyo

Not the way of the Noble Ones

Anattha-sāñhito

And pointless

Yo cāyam̐ attā-kilamāthānūyogo

Then there is whatever is tied up

With self-deprivation

Dukkho

Which is painful

Anāriyo

Not the way of the Noble Ones

Anattha-sāñhito

And pointless

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā
tathāgatenā abhisambuddhā

Bhikkhus without going to either of these extremes

The Tathāgata has ultimately awakened

To a middle way of practice

Cakkhu-karaṇī

Giving rise to vision

Ñāṇa-karaṇī

Making for insight

Upasamāya

Leading to calm

Abhiññāya

To heightened knowing

Sambodhāya

Awakening

Nibbānāya samvattati

And to Nibbāna

Katamā ca sā bhikkhave majjhimā paṭipadā

And what bhikkhus is that middle way of practice?

Amayam-eva ariyo atthāṅgiko maggo

It is this Noble Eightfold Path

Sāyyathīdaṁ

Which is as follows

Sāmmā-diṭṭhi

Right View

Sāmmā-sāṅkappo

Right Intention

Sāmmā-vācā

Right Speech

Sāmmā-kammanto

Right Action

Sāmmā-ājīvo

Right Livelihood

Sāmmā-vāyāmo

Right Effort

Sāmmā-sati

Right Mindfulness

Sāmmā-samādhi

Right Concentration

Ayaṁ kho sā bhikkhave majjhimā paṭipadā tathāgātena
abhisāmbuddhā

This bhikkhus is the middle way of practice

That the Tathāgata has ultimately awakened to

Cakkhu-karaṇī

Giving rise to vision

Ñāṇa-karaṇī

Making for insight

Upasamāya

Leading to calm

Abhiññāya

To heightened knowing

Sāmbodhāya

Awakening

Nibbānāya samvattati

And to Nibbāna

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

Maraṇampi dukkham

And death is dukkha

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow lamentation pain grief and despair are dukkha

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha

Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha

Sānkhittena pañcupādānakkhāndhā dukkhā

In brief the five focuses of identity are dukkha

Idaṃ kho paṇa bhikkhave dukkha-samudayo ariya-saccam

This bhikkhus is the Noble Truth of the cause of dukkha

Yā'yaṃ taṇhā

It is this craving

Ponobbhāvika

Which leads to rebirth

Nandī-rāga-sahagatā

Accompanied by delight and lust

Tatra-tatrābhīnandini

Delighting now here now there

Sēyyathidaṃ

Namely

Kāma-taṇhā

Craving for sensuality

Bhava-taṇhā

Craving to become

Vibhava-taṇhā

Craving not to become

Idaṃ kho paṇa bhikkhave dukkha-nirodho ariya-saccam

This bhikkhus is the Noble Truth of the cessation of dukkha

Yo tassāy'eva taṇhāya asesā-vīrāga-nirodho

It is the remainderless fading away and cessation

Of that very craving

Cāgo

Its relinquishment

Paṭinissaggo

Letting go

Mutti

Release

Anālāyo

Without any attachment

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

This bhikkhus is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Ayam-eva ariyo aṭṭh'āṅgiko maggo

It is just this Noble Eightfold Path

Sēyyathidaṃ

Which is as follows

Sāmmā-diṭṭhi

Right View

Sāmmā-sāṅkappo

Right Intention

Sāmmā-vācā

Right Speech

Sāmmā-kammanto

Right Action

Sāmmā-ājīvo

Right Livelihood

Sāmmā-vāyāmo

Right Effort

Sāmmā-sati

Right Mindfulness

Sāmmā-samādhi

Right Concentration

Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of dukkha

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccam pariññeyyan-ti

Now this Noble Truth of dukkha

Should be completely understood

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccam pariññātan-ti

Now this Noble Truth of dukkha

Has been completely understood

Idaṃ dukkha-samudayo ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of the cause of dukkha

Taṃ kho paṇ'idaṃ dukkha-saṃudayo ariyā-saccaṃ
pahātabban-ti

Now this cause of dukkha

Should be abandoned

Taṃ kho paṇ'idaṃ dukkha-saṃudayo ariyā-saccaṃ pahīnan-ti

Now this cause of dukkha

Has been abandoned

Idaṃ dukkha-nirodho ariyā-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhuṃ udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of the cessation of dukkha

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

Now the cessation of dukkha

Should be experienced directly

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

Now the cessation of dukkha

Has been experienced directly

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

Pubbe ananussutesu dhammesu

Cakkhum udāpādi

Ñāṇaṃ udāpādi

Paññā udāpādi

Vijjā udāpādi

Āloko udāpādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Tam kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-
saccaṃ bhāvetabban-ti

Now this way of practice leading to the cessation of dukkha

Should be developed

Tam kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariyā-
saccaṃ bhāvītan-ti

Now this way of practice leading to the cessation of dukkha

Has been developed

Yāva-kīvañ-ca me bhikkhave imeṣu caṭūsu ariyā-saccesu
Evan-ti-parivaṭṭam dvādas'ākāram

Yathā-bhūtam nāṇa-dassanam na suvīsuddham aḥosi

As long bhikkhus as my knowledge and understanding

As it actually is

Of these Four Noble Truths

With their three phases and twelve aspects

Was not entirely pure

N'eva tāvāham bhikkhave sadevāke loke samārāke sabrahmāke
Sassamaṇa-brāhmaṇiyā pajāya sadeva-maṇussāya

Anuttaram sammā-sambodhim abhisambuddho paccaññāsim

Did I not claim bhikkhus

In this world of devas Māra and Brahmā

Amongst mankind with its priests and renunciants

Kings and commoners

An ultimate awakening

To unsurpassed perfect enlightenment

Yato ca kho me bhikkhave imesu catūsu ariyā-sāccesu

Evan-ti-parivaṭṭam dvādas'ākāram

Yathā-bhūtam ñāṇa-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 sadevāke loke samārake sabrahmāke

Sassamaṇa-brāhmaṇiyā pajāya sadeva-mānussāya

Anuttaram sammā-sambodhim abhisambuddho paṇḍitaṇṇāsim

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

Ñāṇaṇ-ca pana me dassanam udāpādi

Now knowledge and understanding arose in me

Ākuppā me vimutti

My release is unshakeable

Ayam-antimā jāti

This is my last birth

N'atthidāni punabbhavo-ti

There won't be any further becoming

Dhamma-pahaṃsāna-pāṭho

The Teaching on Striving According to Dhamma²

[Handa mayāṃ Dhamma-pahaṃsāna-pāṭham bhaṇāṃase]

Evaṃ svākkhāto bhikkhave mayā dhammo

Bhikkhus the Dhamma has thus been well expounded by me

Uttāno

Elucidated

Vivāṭo

Disclosed

Paḅāsīto

Revealed

Chinna-pilotiko

And stripped of patchwork

Alam-eva saḍḍhā-pabbajītena kula-puṭṭena vīriyaṃ ārabhitum

This is enough for a clansman

Who has gone forth out of faith

To arouse his energy thus

Kāmaṃ taṇo ca nahāru ca aṭṭhi ca avasīssatu

Willingly let only my skin

Sinews and bones remain

Sarīre upasussatu maṃsa-lohitam

And let the flesh and blood in this body wither away

² adapted from Bhikkhu Bodhi: The Connected Discourses of the Buddha, Wisdom Publications, Massachusetts, 2000, p 553.

Yam taṃ puṛisa-thāmena puṛisa-vīriyena puṛisa-parakkamena
paṭṭabbaṃ

Na taṃ apāpuṇivā

Vīriyassa saṅghānaṃ bhāvissatī-ti

As long as whatever is to be attained

By human strength

By human energy

By human effort

Has not been attained

Let not my efforts stand still

Dukkhaṃ bhikkhave kusīto viharati

Bhikkhus the lazy person dwells in suffering

Vokinṇo pāpakehi akusalehi dhammehi

Soiled by evil unwholesome states

Mahāntaṅ-ca sādattaṃ pariḥāpeti

And great is the personal good that he neglects

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

The energetic person though dwells happily

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahāntaṅ-ca sādattaṃ pariṇureti

And great is the personal good that he achieves

Na bhikkhave hīnena aggassa paṭṭi hoti

Bhikkhus it is not by lower means that the supreme is attained
Aggena ca kho bhikkhave aggassa paṭṭi hoti

But bhikkhus it is by the supreme that the supreme is attained
Maṇḍapēyyam-īdaṃ bhikkhave brahmacariyaṃ

Bhikkhus this Holy Life is like the cream of the milk
Sattā sammukhī-bhūto

The Teacher is present

Tasmā'tiha bhikkhave viriyaṃ ārabhatha

Therefore bhikkhus start to arouse your energy

Appattassa paṭṭiyā

For the attainment of the as yet unattained

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved

Asacchikatassa sacchikiriyāya

For the realisation of the as yet unrealised

‘Evaṃ no ayaṃ amhākaṃ paṇḍajjā

Avāṅkatā vaññā bhaviṣṣati

Thinking in such a way

Our Going Forth

Will not be barren

Saphalā sa-udārayā.

But will become fruitful and fertile

Yesāṃ mayāṃ paṇibhuñjāma

Civāra-piṇḍapāta

Sênāsana-gīlānappaccaya bhesajja-parikkhāraṃ

Tesaṃ te kārā ṃhesu

And all our use of robes

Almsfood

Lodgings

And medicinal requisites

Given by others for our support

Maḥapphalā bhavissānti mahā-nisāmsā'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 sāmpassamānena

Considering your own good

Alam-eva appamādena sāmpādetum

It is enough to strive for the goal without negligence

Par'attham vā hi bhikkhave sāmpassamānena

Bhikkhus considering the good of others

Alam-eva appamādena sāmpādetum

It is enough to strive for the goal without negligence

Ubhaya'ttham vā hi bhikkhave sāmpassamānena

Bhikkhus considering the good of both

Alam-eva appamādena sāmpādetun

It is enough to strive for the goal without negligence

Ten Subjects For Frequent Recollection by One Who Has Gone Forth

[Hānda mayam pabbajita-abhiṇha-paccavekkhaṇa-pāṭham
bhaṇāmase]

Dasa ime bhikkhāve dhammā

Pabbajītena abhiṇham paccavekkhitabbā

Kaṭame dasa

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

‘Vevaṇṇiyamhi ajjhūpaḡato’ ti

Pabbajītena abhiṇham paccavekkhitabbam

*“I am no longer living according to worldly aims and values”
This should be reflected upon again and again by one who has
gone forth*

‘Parapaṭibaddhā me jīvīkā’ ti

Pabbajītena abhiṇham paccavekkhitabbam

*“My very life is sustained through the gifts of others”
This should be reflected upon again and again by one who has
gone forth*

‘Añño me ākappo karaṇīyo’ ti

Pabbajītena abhiṇham paccavekkhitabbam

*“I should strive to abandon my former habits”
This should be reflected upon again and again by one who has
gone forth*

‘Kaccî nu kho me attā silato na upavadatī’ ti

Pabbajītena 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

‘Kaccî nu kho mañ anuvicca viññū sabrahmacāri silato na upavadanti’ ti

Pabbajītena 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

‘Sabbhehi me piyehi mañāpehi nānābhāvo vīnābhāvo’ ti

Pabbajītena 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

‘Kammāssaṅkomhi kammādāyādo kammāyonī kammābandhū kammāpaṭisaṅgaṇo

Yañ kammañ karissāmi

Kalyāṇaṇāñ vā pāpaṅkaṇāñ vā

Tassa dāyādo bhāvissāmi’ ti

Pabbajītena 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

For good or for ill

Of that I will be the heir”

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

‘Kathambhūtassa me rattindivā vītipatanī’ ti

Pabbajītena abhiñhaṃ 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’haṃ suññāgāre abhiramāmī’ ti

Pabbajītena abhiñhaṃ 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 alamaṛiya-ñāṇa-
daṣṣana-visēso adhigato

So’haṃ pacchīme kāle sabbrahmācārīhi puṭṭho na mañku

bhāvissāmī’ ti

Pabbajītena abhiñhaṃ 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 bhikkhāve dasa dhammā

Pabbajitena abhiñhaṃ paccavekkhitabbā' ti

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

Tāyana-gāthā

The Verses of Tāyana

[Handa mayam̐ Tāyana-gāthāyo bhaṇāmase]

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

Exert yourself and cut the stream

Discard sense pleasures Holy Man

Not letting sensual pleasures go

A sage will not reach unity

Kayirā ce kayirāthēnam̐ - Daḷham-enam̐ parakkame
Sithilo hi paribbājo - Bhiyyo ākirate rajam̐

Vigorously with all one's strength

It should be done what should be done

A lax monastic life stirs up

The dust of passions all the more

Ākatam̐ dukkaṭam̐ seyyo - Pacchā tappati dūkkaṭam̐
Katañ-ca sukātam̐ seyyo - Yam̐ katvā nānutappati

Better is not to do bad deeds

That afterwards would bring remorse

It's rather good deeds one should do

Which having done one won't regret

Kusô yathā duggahito - Hattham-evānukantati
Sāmaññam dūpparāmaṭṭham - Nirayāyūpakaddhati

*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 sithīlam kamman - Sāṅkīlitthāñ-ça yam vātam
Sāṅkassaram brahma-çariyam - 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*

Reflection on the Four Requisites

[Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham bhaṇāmasel]

Paṭisaṅkhā yoniṣo civaram paṭisēvāmi

Yāvadeva sītassa paṭighātāya

Uṇhassa paṭighātāya

Ḍaṃsa-makaṣa-vātātapa-ṣirimṣapa-sāmphassānam paṭighātāya

Yāvadeva hīrikopina-paṭicchādanattham

Wisely reflecting I use the robe

Only to ward off cold to ward off heat to ward off the touch of flies

mosquitoes wind burning and creeping things

Only for the sake of modesty

Paṭisaṅkhā yoniṣo piṇḍapātam paṭisēvāmi

Neva ḍavāya na madāya na maṇḍanāya na vibhūṣanāya

Yāvadeva īmassa kāyassa ṭhītiyā yāpaṇāya vihiṃsūparātiyā

brahmaṇḍarīyānuggahāya

Iti purāṇaṇḍa vedānam paṭihāṅkhāmi navaṅḍa vedānam na

uppādessāmi

Yātrā ca me bhavissati aṇavajjāta ca phāsuvihāro cā'ti

Wisely reflecting I use almsfood

Not for fun not for pleasure not for fattening not for beautification

Only for the maintenance and nourishment of this body

For keeping it healthy

For helping with the Holy Life

Thinking thus:

“I will allay hunger without overeating

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

Paṭisaṅkhā yoniṣo senāsaṇaṃ paṭisevāmi

Yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya

Daṃsa-makaṣa-vātātapa-sirimṣapa-sāmphassānaṃ paṭighātāya

Yāvadeva utupaṛissaya vīnodanaṃ paṭisallānārāmatthaṃ

Wisely reflecting I use the lodging

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

Only to remove the danger from weather

And for living in seclusion

Paṭisaṅkhā yoniṣo gilāna-paccaya-bhesajja-parikkhāraṃ
paṭisevāmi

Yāvadeva uppanānaṃ veyyābādhikānaṃ vedānānaṃ

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

Yathâ paccayañ pavattamānañ dhātu-māttam-ev'etañ

Composed of only elements according to causes and conditions

Yad idañ piṇḍāpāto taḍ upabhuñjako ca puḅḅalo

Is this almsfood and so is the person eating it

Dhātu-māttako

Merely elements

Nissatto

Not a being

Nijjīvo

Without a soul

Suñño

And empty of self

Sabbo pañāyañ piṇḍā-pāto ajigucchanīyo

None of this almsfood is innately repulsive

Imañ pūti-kāyañ paṭvā

But touching this unclean body

Ativiya jigucchanīyo jāyati

It becomes disgusting indeed

Yathâ paccayañ pavattamānañ dhātu-māttam-ev'etañ

Composed of only elements according to causes and conditions

Yad idañ sēnāsanañ taḍ upabhuñjako ca puḅḅalo

Is this dwelling and so is the person using it

Dhātu-māttako

Merely elements

Nissatto

Not a being

Nījivo

Without a soul

Suñño

And empty of self

Sabbāni paṇa imāni sēnāsanāni ajigūcchanīyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ paṭvā

But touching this unclean body

Ativiya jigūcchanīyāni jāyanti

They become disgusting indeed

Yathā paṇcayam pavāttamānam dhātu-māttam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ gilāna-paṇcaya-bhesajja-parikkhāro taḍ upabhuñjako
ca puḅḅalo

Is this medicinal requisite and so is the person that takes it

Dhātu-māttako

Merely elements

Nissatto

Not a being

Nījīvo

Without a soul

Sūñño

And empty of self

Ṣabbo paṇāyaṃ gīlāna-paccaya-bhesajja-parikkhāro
ajigūcchāṇīyo


None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ paṭvā

But touching this unclean body

Ativiya jigūcchāṇīyo jāyati

It becomes disgusting indeed



The
Cardinal
Suttas

Dhammacakkappavattana Sutta

(Solo Introduction)

Anuttaraṃ abhisambodhiṃ sambujjhivā Tathāgato
Paṭhamaṃ yaṃ adesesi Dhammacakkaṃ anuttaraṃ
Sammadeva pavattento loke appativattiyaṃ
Yatthākkhātā ubho antā paṭipatti ca majjhimā
Catūsvāriyasaccesu visuddhaṃ ñāṇadassanaṃ
Desitaṃ dhammarājena sammāsambodhikittanaṃ
Nāmena vissutaṃ suttaṃ Dhammacakkappavattanaṃ
Veyyākaraṇapāthena saṅgītantam bhaṇāma se.

[Evaṃ me suttaṃ]

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

Dve me, bhikkhave, antā pabbajitena na sevitaḥ: yo cāyaṃ
kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko,
anariyo, anattasañhito; yo cāyaṃ attakilamathānuyogo;
dukkho, anariyo, anattasañhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhukaraṇi, ñāṇakaraṇi,
upasaṃyāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasaṃyāya,
abhiññāya, sambodhāya, nibbānāya saṃvattati?

The Discourse on Setting in Motion the Wheel of Dhamma

(Solo Introduction)

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

Here is the perfect turning of the incomparable Wheel of Truth, Inestimable wherever it is expounded in the world.

Disclosed here are two extremes and the Middle Way,

With the Four Noble Truths and the purified knowledge and vision Pointed out by the Lord of Dhamma.

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

[Thus have I heard]

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

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

“Bhikkhus, by avoiding these two extremes, the Tathagāta has realised the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.

“And what, bhikkhus, is the Middle Way realised by the Tathagāta, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?”

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam:

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

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

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

Idaṃ kho pana, bhikkhave, dukkhasamudayo ariyasaccaṃ:

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

Idaṃ kho pana, bhikkhave, dukkhanirodho ariyasaccaṃ:

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

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ:

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam: Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.

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

“It is just this Noble Eightfold Path, namely:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ñāṇaṃ pana me dassanaṃ udapādi,

“Akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo” ti.

Idaṃ avoca Bhagavā. Attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ.

Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

“Yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhamman” ti.

[Pavattite ca Bhagavatā] Dhammacakke bhumā devā saddamanussāvesuṃ:

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

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

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

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

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

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

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

As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew:

“Everything that has the nature to arise has the nature to cease.”

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

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

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanussāvesuṃ...

Cātummahārājikanāṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddamanussāvesuṃ...

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā saddamanussavesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasavattī devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmakāyikā devā saddamanussāvesuṃ:

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

Itiha tena khaṇena, tena muhuttena, yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi, appamaṇo ca oḷāro obhāso loke pāturahosi atikkammeva devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi:

“Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti. Itihidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva nāmaṃ ahoṣi ti.

Dhammacakkapavattana Suttaṃ niṭṭhitaṃ

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

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

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

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

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

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

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

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

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

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

Then the Blessed One made the utterance,

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

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

Anatta-Lakkhaṇa Sutta

(Solo Introduction)

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

[Evaṃ me sutāṃ]

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

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī” ti.

Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī” ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī” ti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī” ti.

The Discourse on the Characteristic of Not-Self

(Solo Introduction)

All beings should take pains to understand the characteristic of not-self

Which provides matchless deliverance from self-belief and self-perception,

As taught by the supreme Buddha.

This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension;

It is for the development of perfect understanding of these phenomena,

And for the investigation of all defiled mind-moments.

The consequence of this practice is total deliverance,

So, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

[Thus have I heard]

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

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

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

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

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

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

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

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

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

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

Aniccaṃ bhante.

Yam paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yam paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?

No hetāṃ bhante.

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

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

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

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

“Impermanent, Lord.”

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

“Painful, Lord.”

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

“It is not, Lord.”

Taṃ kiṃ maññaṭha bhikkhave, vedanā niccā vā aniccā vāti?
Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?
Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?
No hetāṃ bhante.

Taṃ kiṃ maññaṭha bhikkhave, saññā niccā vā aniccā vāti?
Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?
Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?
No hetāṃ bhante.

Taṃ kiṃ maññaṭha bhikkhave, saṅkhārā niccā vā aniccā vāti?
Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?
Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?
No hetāṃ bhante.

Taṃ kiṃ maññaṭha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ
vāti?

Aniccaṃ bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?
Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu
taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti?
No hetāṃ bhante.

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

“Impermanent, Lord.”

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

“Painful, Lord.”

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

“It is not, Lord.”

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

“Impermanent, Lord.”

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

“Painful, Lord.”

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

“It is not, Lord.”

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

“Impermanent, Lord.”

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

“Painful, Lord.”

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

“It is not, Lord.”

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

“Impermanent, Lord.”

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

“Painful, Lord.”

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

“It is not, Lord.”

[Tasmā tiha bhikkhave] yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbaṃ rūpaṃ “Netarṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā “Netarṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā “Netarṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbe saṅkhārā “Netarṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbaṃ viññāṇaṃ “Netarṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavag-giyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccirīsūti.

Anattalakkaṇa Suttaṃ niṭṭhitaṃ

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

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

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

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

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

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

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

Thus ends the Discourse on the Characteristic of Not-Self.

Āditta-Pariyāya Sutta

(Solo Introduction)

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

[Evaṃ me sutāṃ]

Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsise saddhiṃ
bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ
ādittaṃ, cakkhusamphasso āditto, yampidaṃ cakkhusam-
phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ? Ādittaṃ
rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena
sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti
vadāmi.

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

The Fire Sermon

(Solo Introduction)

With his skill in training the trainable,

The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,

He who expounds to the people the Dhamma and Vinaya that is fitting and worthy,

Teaching with this wonderful parable about fire, meditators of the highest skill,

He has liberated those who listen with the liberation that is utterly complete,

Through true investigation, with wisdom and attention.

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

[Thus have I heard]

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

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

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

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

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

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

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

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, mano-samphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

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

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

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

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

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

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

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

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

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

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

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

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

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim̐ ‘Vimuttam’ iti ñāṇaṃ hoti, ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ ti pajānāti ti.

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

Ādittapariyāya Suttaṃ niṭṭhitaṃ

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

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


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

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

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

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

Thus ends the Fire Sermon.



Parittas
and
Funeral
Chanting

Paritta Chants

Invitation to the Devas

Pharivāna mettāṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu
Sagge kāme ca rūpe
Giri-sikhara-taṭṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane
Geha-vatthumhi khette
Bhummā c'āyantu devā
Jala-thala-visame
Yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ
Sādhavo me suṇantu
*/Dhammassavana-kālo
ayam-bhadantā
(3 times or:)
*/Buddha-dassana-kālo
ayam-bhadantā
Dhammassavana-kālo ayam-bhadantā
Saṅgha-payirūpāsana-kālo
ayam-bhadantā

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa Bhagavato arahato
sammā-sambuddhassa (3 times)

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

Dutiyaṃ-pi Buddhaṃ saraṇaṃ
gacchāmi
Dutiyaṃ-pi Dhammaṃ saraṇaṃ
gacchāmi
Dutiyaṃ-pi Saṅghaṃ saraṇaṃ
gacchāmi
Tatiyaṃ-pi Buddhaṃ saraṇaṃ
gacchāmi
Tatiyaṃ-pi Dhammaṃ saraṇaṃ
gacchāmi
Tatiyaṃ-pi Saṅghaṃ saraṇaṃ
gacchāmi

Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṃ va Buddha sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṃ janataṃ vineyyaṃ
Buddhaṃ varan-taṃ sirasā namāmi
Lokassa nāthaṃ-ca vināyakaṃ-ca
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu
Dhammo dhajo yo viya tassa satthu
Dassesī lokassa visuddhi-maggaṃ
Niyyāniko dhamma-dharassa dhāri
Sāt'āvaho santi-karo suciṇṇo
Dhammaṃ varan-taṃ sirasā namāmi
Mohappadālaṃ upasanta-dāhaṃ
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu
Saddhamma-senā sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayāṃ santi-niyojako ca
Svākkhāta-dhammaṃ viditaṃ karoti

Saṅghaṃ varan-taṃ sirasā namāmi
Buddhānubuddhaṃ sama-sīla-diṭṭhiṃ
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

Sambuddhe

*(chanted alternative to the
previous chant)*

Sambuddhe aṭṭhavisaṅca
Dvādasaṅca saḥassake
Pañca-sata-saḥassāni
Namāmi sirasā ahaṃ
Tesaṃ dhammaṅca saṅghaṅca
Ādarena namāmihaṃ
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato
 Sambuddhe pañca-paññāsaṅca
Catuvisati saḥassake
Dasa-sata-saḥassāni
Namāmi sirasā ahaṃ
Tesaṃ dhammaṅca saṅghaṅca
Ādarena namāmihaṃ
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato
 Sambuddhe navuttarasate
Aṭṭhacattāḷisa saḥassake
Viṣati-sata-saḥassāni
Namāmi sirasā ahaṃ
Tesaṃ dhammaṅca saṅghaṅca
Ādarena namāmihaṃ

Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato

Namo-kāra-aṭṭhaka

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

Maṅgala-sutta

Asevanā ca bālānaṃ
Paṇḍitānaṃ-ca sevanā
Pūjā ca pūjanīyānaṃ
Etam maṅgalam-uttamaṃ

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

Bāhu-saccañ-ca sippañ-ca,
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etam maṅgalam-uttamañ

Mātā-pitu-upaṭṭhānañ
Putta-dārassa saṅgaho
Anākulā ca kammantā
Etam maṅgalam-uttamañ

Dānañ-ca dhamma-cariyā ca
Ñātakānañ-ca saṅgaho
Anavajjāni kammāni
Etam maṅgalam-uttamañ

Āratī viratī pāpā
Majja-pānā ca saññamo
Appamādo ca dhammesu
Etam maṅgalam-uttamañ

Gāravo ca nivāto ca
Santuṭṭhī ca kataññūtā
Kālena dhammassavanañ
Etam maṅgalam-uttamañ

Khantī ca sovacassatā
Samañānañ-ca dassanañ
Kālena dhamma-sākacchā
Etam maṅgalam-uttamañ

Tapo ca brahma-cariyañ-ca
Ariya-saccāna-dassanañ
Nibbāna-sacchikiriyā ca
Etam maṅgalam-uttamañ

Phuṭṭhassa loka-dhammehi
Cittañ yassa na kampati
Asokañ virajañ khemañ
Etam maṅgalam-uttamañ

Etādisāni katvāna
Sabbattham-aparājitā
Sabbattha sotthiñ gacchanti
Tan-tesañ maṅgalam-uttamañ-ti

(Sn. vv. 258–269; Kbp. V)

Ratana-sutta

Yañ kiñci vittañ idha vā hurañ vā
Saggesu vā yañ ratanañ paṇitañ
Na no samañ atthi Tathāgatena
Idam-pi Buddhē ratanañ paṇitañ
Etena saccena suvatthi hotu.

Khayañ virāgañ amatañ paṇitañ
Yad-ajjhagā Sakya-muni samāhito
Na tena dhammena sam’atthi kiñci
Idam-pi Dhamme ratanañ paṇitañ
Etena saccena suvatthi hotu

Yam buddha-seṭṭho parivaṇṇayī
suciñ
Samādhim-ānantarikaññam-āhu
Samādhinā tena samo na vijjati
Idam-pi Dhamme ratanañ paṇitañ
Etena saccena suvatthi hotu

Ye puggalā aṭṭha satañ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā Sugatassa sāvakā

Etesu dinnāni mahapphalāni
Idam-pi Saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu

Ye suppayuttā manasā dalhena
Nikkāmino Gotama-sāsanamhi
Te patti-pattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā
Idam-pi Saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu

Khīṇaṃ purāṇaṃ navam n'atthi
sambhavaṃ
Viratta-citt'āyatike bhavasmirā
Te khīṇa-bijā aviruḷhi-chandā
Nibbanti dhīrā yathā'yam padīpo
Idam-pi Saṅghe ratanaṃ paṇitaṃ
Etena saccena suvatthi hotu

(Sn. vv. 224–241; Kbp.VI)

Karaṇīya-metta-sutta

Karaṇīya m-attha-kusalena
Yan-taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca
Suvaco c'assa mudu anatimānī
Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Sant'indriyo ca nipako ca
Appagabbho kulesu ananugiddho
Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyum
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhit'attā

Ye keci pāṇa-bhūt'atthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakā aṇuka-thūlā
Diṭṭhā vā ye ca adiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesi vā
Sabbe sattā bhavantu sukhit'attā
Na paro paraṃ nikubbetha
Nātimaññetha katthaci naṃ kiñci
Byārosanā paṭigha-saññā
Nāññaṃ-aññassa dukkham-iccheyya
Mātā yathā niyaṃ puttāṃ
āyusā eka-puttāṃ-anurakkhe
Evam pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇaṃ
Mettañ-ca sabba-lokasmim
Mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ-ca
Asambādhaṃ averaṃ asapattaṃ
Tiṭṭhañ-caraṃ nisinno vā
Sayāno vā yāvat'assa vigata-middho
Etaṃ satiraṃ adhiṭṭheyya
Brahmam-etaṃ vihāraṃ idham-āhu
Diṭṭhiñ-ca anupagamma
Sīlavā dassanena sampanno
Kāmesu vineyya gedhaṃ
Na hi jātu gabbha-seyyaṃ punar-eti-ti
(Sn.vv.143–152; Kbp.ix)

Khandha-paritta

Virūpakkehi me mettaṃ
Mettaṃ Erāpathehi me
Chabyā-puttehi me mettaṃ

Mettaṃ Kaṇhā-gotamakehi ca
 Apātakehi me mettaṃ
 Mettaṃ di-pātakehi me
 Catuppadehi me mettaṃ
 Mettaṃ bahuppadehi me
 Mā maṃ apādako hiṃsi
 Mā maṃ hiṃsi di-pādako
 Mā maṃ catuppado hiṃsi
 Mā maṃ hiṃsi bahuppado
 Sabbe sattā sabbe pāṇā
 Sabbe bhūtā ca kevalā
 Sabbe bhadraṇi passantu
 Mā kiñci pāpam-āgamā

Appamāṇo Buddho
 Appamāṇo Dhammo
 Appamāṇo Saṅgho
 Pamāṇavantāni siriṃsapāni
 Ahi-vicchikā sata-padī
 Uṇṇā-nābhī sarabhū mūsikā
 Katā me rakkhā katā me parittā
 Paṭikkamantu bhūtāni
 So'haṃ namo Bhagavato
 Namō sattannaṃ
 Sammā-sambuddhānaṃ

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

Mora-paritta

Udet'ayaṅ-cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavippabhāso
 Taṃ taṃ namassāmi
 Harissa-vaṇṇaṃ paṭhavippabhāsaṃ
 Tay'ajja guttā viharemu divasaṃ
 Ye brāhmaṇā vedagu sabba-dhamme

Te me namo
 Te ca maṃ pālayantu
 Nam'atthu Buddhānaṃ
 Nam'atthu bodhiyā
 Namō vimuttānaṃ
 Namō vimuttiyā
 Imaṃ so parittaṃ katvā
 Moro carati esanā'ti
 Apet'ayaṅ-cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavippabhāso
 Taṃ taṃ namassāmi
 Harissa-vaṇṇaṃ paṭhavippabhāsaṃ
 Tay'ajja guttā viharemu rattiṃ
 Ye brāhmaṇā vedagu sabba-dhamme
 Te me namo
 Te ca maṃ pālayantu
 Nam'atthu Buddhānaṃ
 Nam'atthu bodhiyā
 Namō vimuttānaṃ
 Namō vimuttiyā
 Imaṃ so parittaṃ katvā
 Moro vāsam-akappayī'ti (J.159)

Vaṭṭaka-paritta

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

Mātā pitā ca nikkhantā
 Jāta-veda paṭikkama
 Saha sacce kate mayhaṃ
 Mahā-pajjalito sikhī
 Vajjesi soḷasa karīsāni
 Udakaṃ patvā yathā sikhī
 Saccena me samo n’atthi
 Esā me sacca-pāramī-ti
 (*Cariyapitaka vv. 319–322*)

Buddha-Dhamma-Saṅgha-guṇā

Iti pi so Bhagavā
 Arahaṃ sammā-sambuddho
 Vijjā-caraṇa-sampanno
 Sugato loka-vidū
 Anuttaro purisa-damma-sārathi
 Satthā devamanussānaṃ
 Buddho Bhagavā-ti

 Svākkhāto Bhagavatā Dhammo
 Sandiṭṭhiko akāliko ehi-passiko
 Opanayiko
 Paccattaṃ veditabbo viññūhi-ti

 Supaṭipanno Bhagavato
 Sāvaka-saṅgho
 Uju-paṭipanno Bhagavato
 Sāvaka-saṅgho
 Ñāya-paṭipanno Bhagavato
 Sāvaka-saṅgho
 Sāmīci-paṭipanno Bhagavato
 Sāvaka-saṅgho
 Yad-idaṃ cattāri purisa-yugāni
 Aṭṭha purisa-puggalā
 Esa Bhagavato sāvaka-saṅgho

Āhuneyyo pāhuneyyo dakkhiṇeyyo
 Añjali-karaṇīyo
 Anuttaraṃ puññakkhettaṃ lokassā-ti

Āṭānāṭiya-paritta

Vipassissa nam’atthu
 Cakkhumantassa sirīmato
 Sikhissa pi nam’atthu
 Sabba-bhūtānukampino
 Vessabhussa nam’atthu
 Nhātakassa tapassino
 Nam’atthu Kakusandhassa
 Māra-senappamaddino
 Konāgamanassa nam’atthu
 Brāhmaṇassa vusīmato
 Kassapassa nam’atthu
 Vippanuttassa sabbadhi
 Aṅgīrasassa nam’atthu
 Sakya-puttassa sirīmato

 Yo imaṃ dhammam-adesesi
 Sabba-dukkhāpanūdanāṃ
 Ye cāpi nibbutā loke
 Yathā-bhūtaṃ vipassisuṃ
 Te janā apisuṇā
 Mahantā vīta-sāradā
 Hitāṃ deva-manussānaṃ
 Yaṃ namassanti Gotamaṃ
 Vijjā-caraṇa-sampannaṃ
 Mahantaṃ vīta-sāradaṃ
 Vijjā-caraṇa-sampannaṃ,
 Buddhaṃ vandāma Gotama-ti

[Namo me sabbabuddhānaṃ]
 Uppannānaṃ Mahesinaṃ,
 Taṇhaṅkaro mahāvīro,
 Medhaṅkaro mahāyaso,
 Saraṇaṅkaro lokahito,
 Dīpaṅkaro jutindharo,
 Koṇḍañño janapāmokkho,
 Maṅgalo purisāsabho,
 Sumano sumano dhiro,
 Revato rativaḍḍhano,
 Sobhito guṇasampanno,
 Anomadassī januttamo,
 Padumo lokapajjoto,
 Nārado varasārathī,
 Padumuttaro sattasāro,
 Sumedho appaṭipuggalo,
 Sujāto sabbalokaggo,
 Piyadassī narāsabho,
 Atthadassī kāruṇiko,
 Dhammadassī tamonudo,
 Siddhattho asamo loke,
 Tisso ca vadataṃ varo,
 Phusso ca varado Buddho,
 Vipassī ca anūpamo,
 Sikhī sabbahito satthā,
 Vessabhū sukhadāyako,
 Kakusandho satthavāho,
 Koṇāgamaṇo raṇaṅjaho,
 Kassapo sirisampanno,
 Gotamo sakyapuṅgavo.
 Ete caññe ca sambuddhā
 Anekasatakoṭṭayo
 Sabbe Buddhā asamasamā
 Sabbe Buddhā mahiddhikā

Sabbe dasabalūpetā
 vesārajgehupāgatā
 Sabbe te paṭijānanti
 Āsabanṭhānamuttamaṃ
 Sihanādaṃ nadantete
 Parisāsu visāradā
 Brahmacakkaṃ pavattenti
 Loke appaṭivattiyam
 Upetā Buddhadhammehi
 Aṭṭhārasahi nāyakā
 Dvattirīsa-lakkhaṇūpetā
 Sītyānu-byañjanādharā
 Byāmapabbhāya suppbhā
 Sabbe te muṇikuṅjarā
 Buddhā sabbaññuno ete
 Sabbe khīṇāsavā jinā
 Mahappabhā mahātejā
 Mahāpañña mahabbalā
 Mahākāruṇikā dhīrā
 Sabbesānaṃ sukhāvahā
 Dīpā nāthā patiṭṭhā ca
 Tāṇa leṇā ca pāṇinaṃ
 Gatī bandhū mahassāsā
 Saraṇā ca hitesino
 Sadevakassa lokassa
 Sabbe ete parāyanā
 Tesāhaṃ sirasā pāde
 Vandāmi purisuttame
 Vacasā manasā ceva
 Vandāmete Tathāgate
 Sayane āsane ṭhāne
 Gamane cāpi sabbadā
 Sadā sukkena rakkhantu
 Buddhā santikarā tuvaṃ

Tehi tvaṃ rakkhito santo
Mutto sabbabhayaena ca

Sabba-rogavinimutto
Sabba-santāpavajjito
Sabba-veramatikkanto
Nibbuto ca tuvaṃ bhava

Tesaṃ saccena sīlena
Khantimettābalena ca
Tepi tumhe anurakkhantu
Ārogyena sukhena ca
Puratthimasmim̐ disābhāge
Santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu
Ārogyena sukhena ca
Dakkhiṇasmim̐ disābhāge
Santi devā mahiddhikā
Tepi tumhe anurakkhantu
Ārogyena sukhena ca
Pacchimasmim̐ disābhāge
Santi nāgā mahiddhikā
Tepi tumhe anurakkhantu
Ārogyena sukhena ca
Uttarasmim̐ disābhāge
Santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu
Ārogyena sukhena ca
Purimadisam̐ Dhatarattho
Dakkhiṇena Viruḷhako
Pacchimena Virūpakkho
Kuvero uttaram̐ disam̐
Cattāro te mahārājā
Lokapālā yasassino
Tepi tumhe anurakkhantu

Ārogyena sukhena ca
Ākāsaṭṭhā ca bhummatṭhā
Devā nāgā mahiddhikā
Tepi tumhe anurakkhantu
Ārogyena sukhena ca

N’atthi me saraṇam̐ aññaṃ
Buddho me saraṇam̐ varaṃ
Etena sacca-vajjena
Hotu te jaya-maṅgalam̐

N’atthi me saraṇam̐ aññaṃ
Dhammo me saraṇam̐ varaṃ
Etena sacca-vajjena
Hotu te jaya-maṅgalam̐

N’atthi me saraṇam̐ aññaṃ
Saṅgho me saraṇam̐ varaṃ
Etena sacca-vajjena
Hotu te jaya-maṅgalam̐

Yaṃ kiñci ratanam̐ loke
Vijjati vividham̐ puthu
Ratanam̐ Buddha-samam̐ n’atthi
Tasmā sotthī bhavantu te/me

Yaṃ kiñci ratanam̐ loke
Vijjati vividham̐ puthu
Ratanam̐ Dhamma-samam̐ n’atthi
Tasmā sotthī bhavantu te/me

Yaṃ kiñci ratanam̐ loke
Vijjati vividham̐ puthu
Ratanam̐ Saṅgha-samam̐ n’atthi
Tasmā sotthī bhavantu te/me

Sakkatvā Buddha-ratanam

Osatham uttaram varam
Hitam deva-manussanam
Buddha-tejena sotthinā
Nassant'upaddavā sabbe
Dukkhā vūpasamentu te/me

Sakkatvā Dhamma-ratanam
Osatham uttaram varam
Pariḷāhūpasamanam
Dhamma-tejena sotthinā
Nassant'upaddavā sabbe
Bhayā vūpasamentu te/me

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

Sabbītiyo vivajjantu
Sabbarogo vinassatu
Mā te bhavat-vantarāyo
Sukhī dīghāyuko bhava
Abhivādanasilissa niccam
Vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti
Āyu vaṇṇo sukham balam

Aṅguli-māla-paritta

Yato'ham bhagini
Ariyāya jātiyā jāto
Nābhijānāmi sañcicca
Pāṇam jivitā voropetā

Tena saccena

Sotthi te hotu sotthi gabbhassa
(M.II.103)

Bojjh'aṅga-paritta

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

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

Ekadā Dhamma-rājā pi
Gelaññenābhipīlito
Cundattherena tañ-ñeva
Bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā
Tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena
Sotthi te hotu sabbadā

Pahinā te ca ābādhā
Tiṇṇannam-pi mahesinaṃ
Magg'āhata-kilesā va
Pattānuppatti-dhammataṃ
Etena sacca-vajjena
Sotthi te hotu sabbadā
(*cf.* S.V.80f)

Abhaya-paritta

Yan-dunnimittarṃ avamaṅgalaṅ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaḥo dussupinaṃ akantaṃ
Buddhānubhāvena vināsamentu
Yan-dunnimittarṃ avamaṅgalaṅ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaḥo dussupinaṃ akantaṃ
Dhammānubhāvena vināsamentu
Yan-dunnimittarṃ avamaṅgalaṅ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaḥo dussupinaṃ akantaṃ
Saṅghānubhāvena vināsamentu

Devatā-uyyोजना-gāthā

Dukkhaḥpattā ca niddukkā
Bhayaḥpattā ca nibbhayā
Sokappattā ca nissokā
Hontu sabbe pi pāṇino
Ettāvatā ca amhehi
Sambhatarṃ puñña-sampadam
Sabbe devānumodantu
Sabba-sampatti-siddhiyā
Dānaṃ dadantu saddhāya
Sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu
Gacchantu devatā-gatā
[Sabbe Buddhā] balappattā
Paccekaṅaṅ-ca yaṃ balaṃ
Arahantānaṅ-ca tejena
Rakkhaṃ bandhāmi sabbaso

Jaya-maṅgala-aṭṭha-gāthā

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

Mārātirekam-abhiyujjhita-sabba-rattirṃ
Ghoram-pan'ālavakam-akkhamathaddha-yakkhaṃ
Khantī-sudanta-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

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

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

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

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

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
Brahmaṃ visuddhi-jutim-iddhi-bakābhiddhānaṃ
Ñāṇāgadena vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā
Yo vācano dina-dine saratē-atandī
Hitvān'aneka-vividhāni c'upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapaṇṇo

Jaya-paritta

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

Jayanto bodhiyā mūle
Sakyānaṃ nandi-vaḍḍhanaṃ
Evaṃ tvaṃ vijayo hohi
Jayassu jaya-maṅgale
Aparājita-pallaṅke
Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ
Aggappatto pamodati
Sunakkhattaṃ sumaṅgalaṃ
Supabhātaṃ suhuṭṭhitaṃ
Sukhaṇo sumuhutto ca
Suyiṭṭhaṃ brahma-cārisu
Padakkhiṇaṃ kāya-kammaṃ
Vācā-kammaṃ padakkhiṇaṃ
Padakkhiṇaṃ mano-kammaṃ
Paṇidhi te padakkhiṇā
Padakkhiṇāni katvāna
Labhant'atthe padakkhiṇe

(MJG; A.I.294)

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

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

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

Funeral Chants

Dhamma-saṅgaṇī-mātikā

Kusalā dhammā. Akusalā dhammā. Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā. Dukkhāya vedanāya
sampayuttā dhammā. Adukkhamasukhāya vedanāya sampayuttā
dhammā.

Vipākā dhammā. Vipāka-dhamma-dhammā. N'eva vipāka na vipāka-
dhamma-dhammā.

Upādinn'upādāniyā dhammā. Anupādin'upādāniyā dhammā.
Anupādin-nānupādāniyā dhammā.

Saṅkiliṭṭha-saṅkilesikā dhammā. Asaṅkiliṭṭha-saṅkilesikā dhammā.
Asaṅkiliṭṭhā-saṅkilesikā dhammā.

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

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

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

Dassanena pahātabba-hetukā dhammā. Bhāvanāya pahātabba-hetukā
dhammā. N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā.

Ācaya-gāmino dhammā. Apacaya-gāmino dhammā. N'ev'ācaya-gāmino
nāpacaya-gāmino dhammā.

Sekkhā dhammā. Asekkhā dhammā. N'eva sekkhā nāsekkhā dhammā.

Parittā dhammā. Mahaggatā dhammā. Appamāṇā dhammā.

Paritt'ārammaṇā dhammā. Mahaggat'ārammaṇā dhammā.
Appamāṇ'ārammaṇā dhammā.

Hinā dhammā. Majjhimā dhammā. Paṇītā dhammā.

Micchatta-niyatā dhammā. Sammatta-niyatā dhammā. Aniyatā dhammā.

Magg'ārammaṇā dhammā. Magga-hetukā dhammā. Maggādhipatino
dhammā.

Uppannā dhammā. Anuppannā dhammā. Uppādino dhammā.

Atītā dhammā. Anāgatā dhammā. Paccuppannā dhammā.

Atit'ārammaṇā dhammā. Anāgat'ārammaṇā dhammā.

Paccuppann'ārammaṇā dhammā.

Ajjhattā dhammā. Bahiddhā dhammā. Ajjhatta-bahiddhā dhammā.

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

Sanidassana-sappaṭighā dhammā. Anidassana-sappaṭighā dhammā.

Anidassanāppaṭighā dhammā.

Paṭṭhāna-mātikā-pāṭho

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo,

anantara-paccayo, samanantara-paccayo,

saha-jāta-paccayo, aññam-añña-paccayo,

nissaya-paccayo, upanissaya-paccayo,

pure-jāta-paccayo, pacchā-jāta-paccayo,

āsevana-paccayo, kamma-paccayo, vipāka-paccayo,

āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo,

sampayutta-paccayo, vippayutta-paccayo,

atthi-paccayo, n'atthi-paccayo,

vigata-paccayo, avigata-paccayo.

Paṃsu-kūla for the dead

Aniccā vata saṅkhārā

Uppāda-vaya-dhammino;

Uppajjitvā nirujjhanti,

Tesaṃ vūpasamo sukho.

[D.II.157; S.I.6]

Paṃsu-kūla for the living

Aciraṃ vat'ayaṃ kāyo,

Paṭhaviṃ adhisessati.

Chuḍḍho apeta-viññāṇo,

Niratthaṃ va kaliṅgaraṃ.

[Dhp.v.41]

Sabbe sattā maranti ca

Marīṃsu ca marissare

Tath'evāhaṃ marissāmi

N'atthi me ettha saṃsayo.

Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho.

Dvā-das'āyatanāni:

Cakkhv-āyatanam rūp'āyatanam,
Sot'āyatanam sadd'āyatanam,
Ghān'āyatanam gandh'āyatanam,
Jivh'āyatanam ras'āyatanam,
Kāy'āyatanam phoṭṭhabb'āyatanam,
Man'āyatanam dhamm'āyatanam.

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,
Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,
Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,
Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,
Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.

Bā-vīsat'indriyāni:

Cakkhu'ndriyam sot'ndriyam ghān'ndriyam jivh'ndriyam
kāy'ndriyam man'ndriyam,
Itth'ndriyam puris'ndriyam jīvit'ndriyam,
Sukh'ndriyam dukkh'ndriyam somanass'ndriyam
domanass'ndriyam upekkh'ndriyam,
Saddh'ndriyam viriy'ndriyam sat'ndriyam samādh'ndriyam
paññ'ndriyam,
Anaññātāñ-ñassāmīt'ndriyam aññ'ndriyam aññātāv'ndriyam.


Cattāri ariya-saccāni:

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

Avijjā-paccayā saṅkhārā,
Saṅkhāra-paccayā viññāṇaṃ,
Viññāṇa-paccayā nāma-rūpaṃ,
Nāma-rūpa-paccayā saḷ-āyatanaṃ,
Saḷ-āyatana-paccayā phasso,
Phassa-paccayā vedanā,
Vedanā-paccayā taṇhā,
Taṇhā-paccayā upādānaṃ,
Upādāna-paccayā bhavo,
Bhava-paccayā jāti,
Jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass'upāyāsā
sambhavanti.

Evam-etassa kevalassa dukkhak-khandhassa samudayo hoti.

Avijjāya tv-eva asesavirāga-nirodhā,
Saṅkhāra-nirodho, saṅkhāra-nirodhā,
Viññāṇa-nirodho, viññāṇa-nirodhā,
Nāma-rūpa-nirodho, nāma-rūpa-nirodhā,
Saḷ-āyatana-nirodho, saḷ-āyatana-nirodhā,
Phassa-nirodho, phassa-nirodhā,
Vedanā-nirodho, vedanā-nirodhā,
Taṇhā-nirodho, taṇhā-nirodhā,
Upādāna-nirodho, upādāna-nirodhā,
Bhava-nirodho, bhava-nirodhā,
Jāti-nirodho, jāti-nirodhā,
Jarā-maraṇaṃ soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.
Evam-etassa kevalassa dukkhak-khandhassa nirodho hoti.

A black and white photograph of a stone monument. The monument features a central panel with a Sanskrit inscription and a decorative border on the left side. The base of the monument is adorned with a series of repeating, stylized, teardrop-shaped carvings. The background shows some foliage.

Kuselastiparampadi
To accomplish the good

Formal
Requests,
Appendix

Requesting a Dhamma Talk

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

Brahmā ca lokādhipaṭi saḥampati
Kaṭañjali andhivaraṃ ayācaṭha
Santidha saṭṭappaṛajakkha-jātikā
Desetu dhammaṃ aṇukampimaṃ pajam

(Bow three times)

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

Acknowledging the Teaching

One person: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmasa
Now let us express our approval of this Dhamma Teaching
Response: Sādhu, sādhu, sādhu, anūmodāmi
It is well, I appreciate it

Requesting Paritta Chanting

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

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittaṃ brūṭha maṅgalaṃ
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittaṃ brūṭha maṅgalaṃ
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṃ brūṭha maṅgalaṃ

(Bow three times)

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

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

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

Requesting the Three Refuges & the Five Precepts

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

Mayaṁ/Ahaṁ bhante/ayye tisaraṇena saḥa
pañca sīlāni yācāma/yācāmi

Dutiyampi mayaṁ/ahaṁ bhante/ayye tisaraṇena saḥa
pañca sīlāni yācāma/yācāmi

Tatiyampi mayaṁ/ahaṁ bhante/ayye tisaraṇena saḥa
pañca sīlāni yācāma/yācāmi

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

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

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

Taking the Three Refuges

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

Namo tassa bhāgavato arahāto sammāsāmbuddhassa (3 times)

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

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

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

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

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

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

Response: Āmā bhante/ayye

Yes, Venerable Sir/Sister.

The Five Precepts

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

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

Leader: Imāni pañca sikkhāpadāni
 Sīlena sugatim yanti
 Sīlena bhogaśāmpadā
 Sīlena nibbutim yanti
 Tasmā sīlam visōdhaye

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

Response: Sādhu, sādhu, sādhu

(Bow three times.)

Requesting the Three Refuges & the Eight Precepts

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

Mayaṃ/Ahaṃ bhante/ayye tisaraṇena saḥa
atṭha silāni yācāma/yācāmi
Dutiyampi Tatiyampi

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

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

Taking the Three Refuges

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

Namo tassa bhagavato arahato sammāsambuddhassa (3 times)

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

Buddhaṃ saṇaṇaṃ gacchāmi
Dhammaṃ saṇaṇaṃ gacchāmi
Saṅghaṃ saṇaṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

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

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

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

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

The Eight Precepts

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

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

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

*I undertake these Eight Precepts.
I undertake these Eight Precepts.
I undertake these Eight Precepts.*

Leader:

Imāni aṭṭha sikkhāpadāni
Sīlena sugatim yanti
Sīlena bhogaśāmpadā
Sīlena nibbutim yanti
Tasmā sīlam visodhaye

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

Response:

Sādhu, sādhu, sādhu.

(Bow three times.)

Apalokanakamma for Sanghadāna

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

*Venerable sirs, on this occasion the generous donors
have respectfully offered food and requisites to the bhikkhu sangha
not favoring any monk in particular.*

*May I suggest that this food
be shared amongst the bhikkhu-sangha in order of seniority
The rest may be given to the novices, siladharas, anagarikas,
and all the laypeople gathered here.*

*If any monk sees the sharing of almsfood in this way
as inappropriate
may he raise his objection now.*

(...wait a moment, if no one raises an objection then continue)

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

Appendix

Pāli Phonetics & Pronunciation

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

Vowels are of two types:

Short

a as in *about*

i as in *hit*

u as in *put*

Long

ā as in *father*

ī as in *machine*

ū as in *rule*

e as in *grey*

o as in *more*

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

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

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

ṁ, ṅ as *ng* in *sang*

ṅ as *ny* in *canyon*

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

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

These two-lettered notations with *b* denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with *b*, i.e., *lb*, *mb*, *ṅb*, and *vb*, do count as two consonants (for example in the Pāli words *‘jivbā’* or *‘mulbo’*).

Examples:

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

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

These are distinct from the hard, crisp sound of the single consonant, e.g. *tb* as in “Thomas” (not as in “thin”) or *pb* as in “puff” (not as in “phone”).

ḍ, ḍh, ḷ, ṇ, ṭ, ṭh

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

Chanting Technique

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

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

BUD • DHO SU • SUD • DHO KA • RU • ṆĀ MA • HAṆ • ṆA • VO
1 **1** ¹/₂ **1** **1** ¹/₂ ¹/₂ **1** ¹/₂ **1** ¹/₂ **1**

Two details that are important when separating the syllables:

1) **Syllables with double letters** get divided in this way:

A • NIC • CA (*not* A • NI • CCA) or PUG • GA • LĀ (*not* PU • GGA • LĀ)
¹/₂ **1** ¹/₂ ¹/₂ ¹/₂ ¹/₂ **1** ¹/₂ **1** ¹/₂ ¹/₂ **1**

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

2) **Aspirated consonants** like **bh, dh** etc. count as single consonant and don’t get divided (*Therefore* am • hā • kaṃ, *but* sa • dham • maṃ,

not sad·ham·maṃ or, another example: Bud·dho and *not* Bu·ddho).

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

An example to illustrate this: The Pāli word ‘sukka’ means ‘bright’; ‘sukha’ means ‘dry’; ‘sukha’ – ‘happiness’; ‘suka’ – ‘parrot’ and ‘sūka’ – ‘bristles on an ear of barley’. So if you chant ‘sukha’ with a ‘k’ instead of a ‘kh’, you would chant ‘parrot’ instead of ‘happiness’. A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

Punctuation, tonal marks and pauses in this edition

[Square brackets] indicate introductions chanted only by the leader; The slash / indicates words where the male and female forms differ, or singular and plural forms when chanting alone or in a group.

The triangular tonal marks indicate changes in pitch, usually a full tone up or down.

high tone	n [^] oble
low tone	bl [∇] essed

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way. In order to not suggest unintended pauses in the flow of the chanting, we have omitted all punctuation marks (commas, periods, colon and semicolon), although for rendering the meaning of the phrases accurately, they would be required. The line breaks indicate that a short breathing pause is inserted.

Glossary

Anattā

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

Anicca

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

Añjali

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

Araham/Arahant

Literally, ‘worthy one’ – a term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

Ariyapuggalā

‘Noble Beings’ or ‘Noble Disciples’ – there are eight kinds: those who are working on or who have achieved the four different stages of realisation.

Bhagavā

Bountiful, with good fortune – when used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

Bhikkhu

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

Brahmā

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

buddha

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

Deva

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

Dhamma (Sanskrit: Dharma)

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

When written as 'dhamma' this refers to an 'item' or 'thing'.

Dukkha

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

Factors of Awakening (bojjhaṅga)

1) mindfulness, 2) investigation of truth, 3) effort, 4) rapture, 5) tranquility, 6) concentration, 7) equanimity.

Foundations of Mindfulness (satipaṭṭhāna)

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

Grounds of Birth (yoni)

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

Holy Life (brahmacariyā)

Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

Jhāna

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

Kamma (Sanskrit: karma)

Action, deed; actions created by habitual impulse, intention, volition, natural energies

Māra

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

Nibbāna (Sanskrit: Nirvāṇa)

Literally, 'coolness' – the state of liberation from all suffering and defilements, the goal of the Buddhist path.

Paccekabuddha

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

Pañc'upādānakkhandhā

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

Parinibbāna

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

Peaceful Sage (muni)

An epithet of the Buddha

Planes of Birth (bhūmi)

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

Puñña

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

Rūpa

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

Saṅgha

The community of those who practise the Buddha's Way. More specifically, those who have formally committed themselves

to the lifestyle of mendicant monks and nuns. The “four pairs, the eight kinds of noble beings” are those who are on the path to or who have realised the fruition of the four stages of enlightenment: stream entry, once return, non-return and arahantship.

Saṅkhārā

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

Saññā

Perception, the mental function of recognition.

Tathāgata

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

Threefold bliss

Mundane bliss, celestial bliss and Nibbānic bliss.

Triple Gem

Buddha, Dhamma and Saṅgha.

Vedanā

Feeling – physical and mental feelings that may be either pleasant, unpleasant or neutral.

Viññāṇa

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