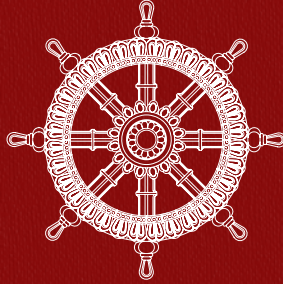


BUDDHIST CHANTING

PĀLI - ENGLISH

“Friends, this Dhamma has been well proclaimed by the Blessed One, the fully-enlightened Buddha. And so we should all recite it harmoniously, without disagreement, so that this holy life may be enduring and well established for the welfare and happiness of the multitude, out of compassion for the world, and for the benefit, welfare and happiness of celestial and human beings.”

—Dīgha Nikāya 33: Reciting in Concert





BUDDHIST CHANTING

PĀLI—ENGLISH

FOR THE FOURFOLD
COMMUNITY OF BUDDHISTS

WAT MARP JAN

(Wat Nong Pah Pong Branch Monastery #73)
8/1 Moo 7, Dtambon Kleang, Amphur Muang,
Rayong, Thailand 21160

TEL: +66 (0) 38-026-251 (Thai)

+66 (0) 38-026-252 (English)

www.watmarpjan.org

marpjan@gmail.com

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Benefits of Chanting in Pāli and English:

Chanting, especially in Pāli and English:

1. Allows us to absorb the flavor of the Dhamma and its meaning, provided we contemplate while chanting.
2. Helps the mind become peaceful.
3. Is a skillful way to put the mind in a wholesome state.
4. Is especially useful to prepare the mind before practicing meditation.
5. If done loudly, allows one who happens to hear the chanting, and lend their heart to it, to receive benefit as well.
6. If done regularly, counts as a way of cultivating virtue, concentration, and wisdom; through chanting one approaches the Three Jewels.
7. Maintains the traditions and culture passed down to us from our ancestors that have been of real benefit to them, and that will likely be of benefit to future generations.



Guide to Pāli Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It has no written script of its own, and so every country that has adopted Theravāda Buddhism has used its own script to transcribe it. Thus the Roman lettering used in this book is pronounced just as one would expect, with the following clarifications:

Vowels are of two types:

1. Short

2. Long

a as in about

ā as in father

e as in grey

i as in hit

ī as in machine

o as in go

u as in put

ū as in rule

It takes about twice as much time to pronounce a long vowel as to pronounce a short one.

Consonants have a few additional rules:

c as in ancient (like ch but unaspirated)

ṅ and **ṃ** as ng in sang

ṅ as ny in canyon

v as w

th rather like th in ‘Thomas’; not as in English ‘the’.

ph rather like ph in ‘upholstery’. not as in English ‘photo’.

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

These two-lettered notations denote an aspirated sound not found in English. They are sounded by adding more air and ‘effort’ to the unaspirated consonants. It

should be noted that these two-lettered notations count as single consonants, while other combinations containing h—such as ḷh and mh—count as double. Therefore Am-hā-kaṃ, but sa-dham-maṃ, not sad-ham-maṃ.

ḍ, ḍh, ḷ, ṇ, ṭ, ṭh

These retroflex consonants have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Pāli poetry employs meters consisting of various patterns of full-length syllables alternating with half-length syllables. **Full-length syllables** contain a long vowel (ā, ī, ū, e, o); **or** end with ṃ; **or** having ended in a consonant, are followed by a syllable beginning with a consonant (e.g. mag-ga, hon-ti, Bud-dha). **Half-length syllables** end in a short vowel. Full-length syllables take twice the time of half-length syllables—rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

The Pāli language contains many long compound words. In this book some of these words have been broken down with hyphens into their component words in order to make them easier to read and understand. Another mark, the apostrophe, is used in romanized Pāli to mark the place of a dropped vowel. These marks do not indicate

a pause or change in pronunciation; the words can simply be read out loud as though they were absent. For example, the word eh'āvuso (from ehi + āvuso), meaning, “Come, friend,” reads as e-hā-vu-so and not eh! (pause) ā-vu-so.

It should be noted that when a hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, dhammam-etaṃ would read as dham-ma-me-taṃ; and tam-araṇaṃ as ta-ma-ra-ṇaṃ.

The **triangular tonal marks** follow the standardized Western Forest Sangha version of the English translations. They indicate changes in pitch. Longer marks indicate a lengthening of the syllable.

high tone	n [^] oble
low tone	blessed _↓
long low tone	h _— omage
long mid tone	the _— se

If all these rules seem daunting, the best course is simply to listen carefully to what the leader and the group are chanting, and to follow as closely as possible their tempo, rhythm, and pitch. All voices, ideally, should blend together as one.

FOREWORD

Chanting in Pāli, the original language of the Buddhist scriptures, is an important practice in the Thai Forest Tradition. Therefore, Ajahn Anan Akiñcano, abbot of Wat Marp Jan, wished to have a Pāli-English chanting book printed for the benefit of English speakers interested in taking up this aspect of Buddhist practice.

When done with mindfulness, chanting can be a method of meditation. Ajahn Mahā Boowa Ñāṇasampanno once wrote, “In the days of Venerable Ajahn Sao and Venerable Ajahn Mun they very much liked chanting and each time they would go on for a long time. While chanting, the *citta* [mind] is not involved in anything else and one is happily absorbed in the aspects of Dhamma which one is chanting until the *citta* becomes calm and peaceful.”

We rejoice in the goodness of all those who helped make the publication of this book possible. May you meet with success in your practice of chanting and grow in the Dhamma.



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**Mano-pubbaṅgamā dhammā
Mano-seṭṭhā mano-mayā
Manasā ce pasannena
Bhāsati vā karoti vā
Tato naṃ sukhamanveti
Chāyā va anupāyini.**

Mind is the forerunner of all things,
Mind is chief, mind-made are they;
If you speak or act with a pure mind,
Then happiness follows you
Even as the shadow that never leaves.

—Dhammapada 2

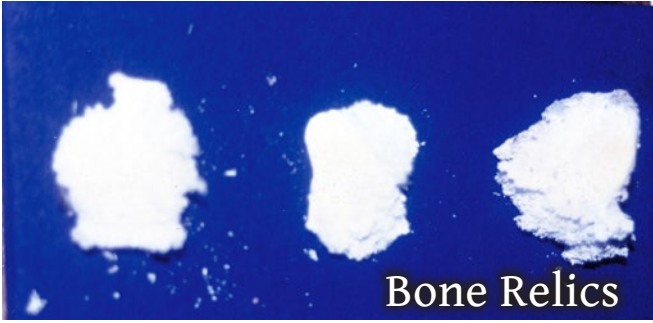




Buddha Sheltered by Nāga
After the Dhammacakka Buddha, Sarnath
Installed in the Uposatha Hall of Wat Marp Jan
Āsālha Pūjā 2544 B.E. (2001 C.E.)



Venerable Bodhiñāṇa Thera
(Ajahn Chah Subhaddo)
Founding Abbot, Wat Nong Pah Pong



Bone Relics



Hair Relics



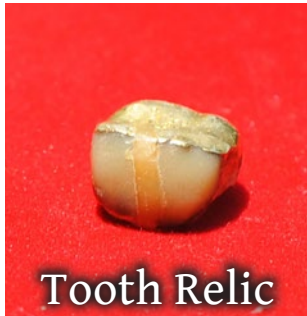
Bone Relics



Other Relics



Other Relics



Tooth Relic



Other Relics



Hair Relics



Hair Relics

The Relics of Ajahn Chah Subhaddo



Tan Chao Khun Pra Rachabhavanavigrom
(Ajahn Liem Thitadhammo)
Abbot, Wat Nong Pah Pong



Ajahn Anan Akiñcano
Abbot, Wat Marp Jan



The Chedi Enshrining the Relics of the
Venerable Ajahn Chah
Wat Nong Pah Pong,
Ubon Ratchathani, Thailand

Dedication of Offerings

Yo so bhagavā arahaṃ sammāsambuddho.

To the Blessed One, the Lord, who fully attained
perfect enlightenment,

Svākkhāto yena bhagavatā dhammo.

To the Teaching which he expounded so well,
Supaṭipanno yassa bhagavato sāvaka-saṅgho.

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

**Tammayaṃ bhagavantam sadhammam
sasaṅgham, | * imehi sakkārehi yathārahaṃ
āropitehi abhipūjayāma.**

To these—the Buddha, the Dhamma and the
Saṅgha—

| We render with offerings our rightful homage.

Sādhu no bhante bhagavā sucira-parinibbutopi

It is well for us that the Blessed One, having
attained liberation,

Pacchimā janatānukampamānasā

Still had compassion for later generations.

* A broken bar (|) indicates a line break when chanting in the style of the standardized Forest Sangha version. When chanting in the Wat Marp Jan style, the | can be disregarded.

Sayings from the Dhammapada, Jātakas, and other sources.

**Ime sakkāre duggata-pañṇākāra-bhūte
paṭiggaṇhātu**

May these simple offerings be accepted
Amhākaṃ dīgha-rattaṃ hitāya sukhāya.
For our long-lasting benefit and for the
happiness it gives us.



(Arahaṃ) sammāsambuddho bhagavā,

The Lord, the Perfectly Enlightened and Blessed
One—

Buddhaṃ bhagavantaṃ abhivādemi.

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

(Svākkhāto) bhagavatā dhammo,

The Teaching so completely explained by him—

Dhammaṃ namassāmi.

I bow to the Dhamma. (Bow)

(Supaṭipanno) bhagavato sāvaka-saṅgho,

The Blessed One's disciples who have practised
well—

Saṅghaṃ namāmi.

I bow to the Saṅgha. (Bow)

Preliminary Homage

(Handa mayam buddhassa bhagavato
pubbabhāga-namakāram karoma se.)

[Nôw let us pay preliminary homage to the Buddha.]

Namo tassa bhagavato » *

Hômâge to the Blessed, »

Arahato »

Nôble, »

Sammāsambuddhassa.

[3x]

And Perfectly Enlightened One.



* A double arrow (») indicates a continuation when chanting in the style of the standardized Forest Sangha version. When chanting in the Wat Marp Jan style, the » can be disregarded.

Morning Chanting: go to page 4.

Evening Chanting: go to page 31.

MORNING CHANTING

Homage to the Buddha

(Handa mayam buddhābhithuṭim karoma se.)

[Nôw let us chant in praise of the Buddha.]

Yo so tathāgato »

The Tathāgata »

Arahaṃ »

Is the Pûre One, »

Sammāsambuddho,

The Perfectly Enlīghtened One;

Vijjācaraṇa-sampanno

He is impeccable in conduct and
understanding

Sugato

The Accomplished One

Lokavidū,

The Knower of the Worlds;

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be
trained

Satthā deva-manussānaṃ

He is Teacher of gods and humans

Buddho »

He is Awake »

Bhagavā.

And Holy.

**Yo imaṃ lokam sadevakaṃ samāraḥkaṃ
sabrahmaḥkaṃ, | sassamaṇa-brāhmaṇiṃ
paḥkaṃ sadeva-manussaṃ sayam abhiññā
sacchikatvā pavedesi.**

In this world with its gods, demons and
kind sp̄rits, | its s̄eekers and sages, celestial
and huṃan beings, he has by deep insight
revealed the Truth.

Yo dhammaṃ desesi »

He has pointed out the Dhamma: »

Ādi-kalyāṇam »

Beautiful in the beginning, »

Majjhe-kalyāṇam »

Beautiful in the middle, »

Pariyosāna-kalyāṇam,

Beautiful in the end.

**Sātham sabyañjanam kevala-paripunṇam
parisuddham brahma-cariyam pakāsesi.**

He has explained the Sp̄ritual Life
of complete puṛity in its essence and
conventions.

Tamahaṃ bhagavantam abhipūjayāmi »

I chant my praise to the Blessed One, »

Tamahaṃ bhagavantam siraśā namāmi.

I bow my head to the Blessed One.

(Bow)



Homage to the Dhamma

(Handa mayaṃ dhammābhithutiṃ karoma se.)

[Now let us chant in praise of the Dhamma.]

Yo so svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed
One,

Sandiṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko,

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattaṃ veditabbo viññūhi.

To be experienced individually by the wise.

Tamaḥaṃ dhammaṃ abhipūjayāmi »

I chant my praise to this Teaching, »

Tamaḥaṃ dhammaṃ sirasā namāmi.

I bow my head to this Truth.

(Bow)

Homage to the Sangha

(Handa mayam saṅghābhithutiṃ karoma se.)

[Now let us chant in praise of the Sangha.]

Yo so supaṭipanno bhagavato sāvaka-saṅgho,

They are the Blessed One's discip̄les, who have practised well,

Ujupaṭipanno bhagavato sāvaka-saṅgho,

Who have practised directly,

Ñāyapaṭipanno bhagavato sāvaka-saṅgho,

Who have practised insightfully,

Sāmīcipaṭipanno bhagavato sāvaka-saṅgho,

Those who practise with integrity—

Yadidaṃ »

That is »

Cattāri purisayugāni aṭṭha purisapuggalā,

The four pairs*, the eight kinds of noble beings—

Esa bhagavato sāvaka-saṅgho,

These are the Blessed One's discip̄les.

Āhuneyyo

Such ones are worthy of gifts,

(*) The four pairs: Path of Stream-Entry—Fruit of Stream-Entry; Path of Once-Return—Fruit of Once-Return; Path of Non-Return—Fruit of Non-Return; Path of Arahantship—Fruit of Arahantship.

Pāhuneyyo

Worthy of hōspitā[^]lity,

Dakkhiṇeyyo

Worthy of offerings,

Añjali-karaṇīyo,

Worthy of respect;

Anuttaraṃ puññakkhettaṃ lokassa.

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

Tamaḥaṃ saṅghaṃ abhipūjayāmi »

I chant my praise to this Sāṅgha, »

Tamaḥaṃ saṅghaṃ sirasā namāmi.

I bow my head to this Sāṅgha.

(Bow)



Salutation of the Triple Gem

(Handa mayam ratanattayappaṇāma-
gāthāyo ceva saṃvega-parikittana-
pāṭhañca bhaṇāma se.)

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

Buddho susuddho karuṇā-mahaṇṇavo

The Buddha, absolutely pure, with ocean-like
compassion,

Yocanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghātako

Destroyer of worldly self-corruption

Vandāmi buddham aham-ādarena taṃ.

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo magga-pākāmata-bheda-bhinnako

Illuminating the Path and its Fruit: the
Deathless,

Lokuttaro yo ca tad-attha-dīpano

That which is beyond the conditioned world -

Vandāmi dhammam aham-ādarena taṃ.

Devotedly indeed, that Dhamma I revere.

Saṅho sukhattābhyati-khetta-saññito

The Saṅha, the most fertile ground for
cultivation,

Yo diṭṭha-santo sugatānubodhako

Those who have realised peace, awakened
after the Accomplished One,

Lolappahīno ariyo sumedhaso

Noble and wise, all longing abandoned—

Vandāmi saṅghaṃ aham-ādareṇa taṃ.

Devotedly indeed, that Saṅha I revere.

Icevam-ekantabhipūja-neyyakam,

vatthuttayaṃ vandayatābhisankhatam,

! Puññaṃ mayā yaṃ mama sabbupaddavā

mā hontu ve tassa pabhāvasiddhiyā.

This salutation should be made to that which
is worthy. |

Through the power of such good action, may
all obstacles disappear.

(A Passage to Arouse Urgency)

Idha tathāgato loke uppanno »

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

Araham sammāsambuddho,

And he is an Arahant, a perfectly Awakened
being.

Dhammo ca desito niyyāniko »

Purifying the way leading out of delusion, »

Upasamiko parinibbāniko »

Calming and directing to perfect peace, »

Sambodhagāmī sugatappavedito.

And leading to enlightenment—this Way he
has made known.

Mayantaṃ dhammaṃ sutvā 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;

Soka-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;

Yampicchaṃ na labhati tampi dukkhaṃ.

Not attaining one's wishes is dukkha.

Saṅkhittena pañcupādānakkhandhā dukkhā.

In brief, the five focuses of identity are dukkha.

Seyyathīdaṃ.

These are as follows:

Rūpūpādānakkhandho,

Attachment to form,

Vedanūpādānakkhandho,

Attachment to feeling,

Saññūpādānakkhandho,

Attachment to perception,

Saṅkhārūpādānakkhandho,

Attachment to mental formations,

Viññāṇūpādānakkhandho,

Attachment to sense-consciousness.

Yesam̐ pariññāya,

For the complete understanding of this,

Dharamāno so bhagavā »

The Blessed One, in his lifetime »

Evaṃ bahulaṃ sāvake vineti.

Frequently instructed his disciples in just this way.

**Evaṃ bhāgā ca panassa bhagavato sāvakesu
anusāsani, bahulā pavattati.**

In addition, he further instructed:

Rūpaṃ aniccaṃ,

Form is impermanent,

Vedanā aniccā,

Feeling is impermanent,

Saññā aniccā,

Perception is impermanent,

Saṅkhārā aniccā,

Mental formations are impermanent,

Viññāṇaṃ aniccaṃ,

Sense-consciousness is impermanent;

Rūpaṃ anattā,

Form is not-self,

Vedanā anattā,

Feeling is not-self,

Saññā anattā,

Perception is not-self,

Saṅkhārā anattā,

Mental formations are not-self,

Viññāṇaṃ anattā,

Sense-consciousness is not-self;

Sabbe saṅkhārā aniccā.

All conditions are transient,

Sabbe dhammā anattā'ti.

There is no self in the created or the uncreated.

Te (Tā*) mayam otiṇṇāma »

All of us »

Jātiyā »

Are bound by birth, »

Jarā-maraṇena,

Ageing and death,

Sokehi paridevehi dukkhehi domanassehi

upāyāsehi,

By sorrow, lamentation, pain, grief and despair,

Dukkhotiṇṇā »

Bound by dukkha »

Dukkhaparetā,

And obstructed by dukkha.

* Women chant the word in brackets instead.

**Appevanānimassa kevalassa
dukkhakkhandhassa antakiriya
paññāyethā'ti.**

Let us all aspire to complete freedom from suffering.

(Chanted only by monastics:)

**Ciraparinibbutampi taṃ bhagavantaṃ uddissa
arahantaṃ sammā-sambuddhaṃ,**

Remembering the Blessed One, the Noble Lord
and Perfectly Enlightened One, who long ago
attained Parinibbāna.

Saddhā agāraṣmā anagāriyaṃ pabbajitā,

We have gone forth with faith from home to
homelessness,

Tasmiṃ bhagavati brahmacariyaṃ carāma,

And like the Blessed One, we practise the Holy
Life,

**Bhikkhūnaṃ (sāmaṇerānaṃ) sikkhā-
sājīvasamāpannā.**

Being fully equipped with the bhikkhus'
(novices') system of training.

**Taṃ no brahma-cariyaṃ, imassa kevalassa
dukkhakkhandhassa antakiriyaṃ saṃvattatu.**

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

(Chanted by laypeople:)

**Ciraparinibbutampi taṃ bhagavantaṃ saraṇaṃ
gatā,**

The Blessed One, who long ago attained
Parinibbāna is our refuge.

Dhammaṅca saṅghaṅca,

So too are the Dhamma and the Saṅgha.

**Tassa bhagavato sāsanaṃ, yathāsati yathābalaṃ
manasikaroma, 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
antakiriyaṃ saṃvattatu.**

Lead us to the end of every kind of suffering.

(end of Morning Chanting)



Taṅkhaṇīkapaccavekkhaṇa- pāṭha

(Handa mayamaṃ taṅkhaṇīkapaccavekkhaṇa-
pāṭhaṃ bhaṇāma se.)

Paṭisaṅkhā yoniso cīvaram paṭisevāmi, »

Wisely reflecting, I use the robe: »

Yāvadeva sītassa paṭighātāya, »

Only to ward off cold, »

Uṇhassa paṭighātāya, »

To ward off heat, »

**Daṃsa-makasa-vātātapa-siriṃsapa-
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes,
wind, burning and creeping things, »

Yāvadeva hirikopina-paṭicchādanattham.

Only for the sake of modesty.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, »

Wisely reflecting, I use almsfood: »

Neva davāya »

Not for fun, »

Na madāya »

Not for pleasure, »

Na maṇḍanāya »

Not for fattening, »

Na vibhūsanāya, »

Not for beautificâtion, »

Yāvadeva imassa kāyassa ṭhitiyā »

Only for the maintenance and nōurishment of
this body, »

Yāpanāya »

For keeping it healthy, »

Vihimsuparatiyā »

For helping »

Brahmacariyānuggahāya, »

With the Hōly Life; »

Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi »

Thinking thus, ‘I will allay hūnger »

Navaṅca vedanaṃ na uppādessāmi, »

Without overeating, »

**Yātrā ca me bhavissati anavajjatā ca
phāsuvihāro cā’ti.**

So that I may continue to live blâmelessly and
at ease.’

Paṭisaṅkhā yoniso senāsananaṃ paṭisevāmi, »

Wisely reflêcting, I use the lodgng: »

Yāvadeva sītassa paṭighātāya, »

Only to ward off cold, »

Uṇhassa paṭighātāya, »

To ward off heat, »

**Ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes,
wind, burning and creeping things, »

**Yāvadeva utuparissaya-vinodanaṃ
paṭisallānārāmattham.**

Only to remove the danger from weather, and
for living in seclusion.

**Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja
parikkhāraṃ paṭisevāmi, »**

Wisely reflecting, I use supports for the sick
and medicinal requisites: »

**Yāvadeva uppannānaṃ veyyābādhikānaṃ
vedanānaṃ paṭighātāya, »**

Only to ward off painful feelings that have
arisen, »

Abyāpajjha-paramatāyā'ti.

For the maximum freedom from disease.



Dhātu-paccavekkhaṇa-pāṭha

Reflection on the Off-Putting

Qualities of Requisites

[Handa mayam dhātu-paccavekkhaṇa-
pāṭham bhaṇāma se.]

**Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-
ev'etaṃ**

Composed of only elements according to causes
and conditions

Yadidaṃ cīvaraṃ. Tadupabhuñjako ca puggalo

Are these robes and so is the person wearing
them;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño.

And empty of self.

Sabbāni pana imāni cīvarāni ajigucchaniyāni,

None of these robes are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti.

They become disgusting indeed.

**Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-
ev'etaṃ**

Composed of only elements according to causes
and conditions

**Yadidaṃ piṇḍapāto. Tadupabhuñjako ca
puggalo**

Is this almsfood and so is the person eating it

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño.

And empty of self.

Sabbo paṇāyaṃ piṇḍapāto ajigucchanīyo,

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati.

It becomes disgusting indeed.

**Yathā-paccayaṃ pavattamānaṃ dhātu-
mattam-ev'etaṃ**

Composed of only elements according to
causes and conditions

**Yadidaṃ senāsaṇaṃ. Tadupabhuñjako ca
puggalo**

Is this dwelling and so is the person using it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño.

And empty of self.

Sabbāni pana imāni senāsanāni

ajigucchaniyāni,

None of these dwellings are innately
repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchaniyāni jāyanti.

They become disgusting indeed.

**Yathā-paccayaṃ pavattamānaṃ dhātu-
mattam-ev'etaṃ**

Composed of only elements according to
causes and conditions

**Yadidaṃ gilāna-paccaya-bhesajja-
parikkhāro. Tadupabhuñjako ca puggalo**

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

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño.

And empty of self.

**Sabbo panāyaṃ gilāna-paccaya-bhesajja-
parikkhāro ajigucchanīyo,**

None of this medicinal requisite is innately
repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati.

It becomes disgusting indeed.

Sabbapatti-dāna-gāthā

Verses on the Sharing of Merits

(Handa mayaṃ sabbapatti-dāna-gāthāyo
bhaṇāma se.)

**Puññass'idāni katassa yān'aññāni katāni me,
tesañ-ca bhāgino hontu sattānantāppamaṇakā.**

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

**Ye piyā guṇavantā ca mayhaṃ mātā-pitā-dayo,
diṭṭhā me cāpy-adiṭṭhā vā aññe majjhata-verino.**

Those loved and full of goodness,
My mother and my father dear,
Beings seen by me and those unseen,
Those neutral and averse,

**Sattā tiṭṭhanti lokasmiṃ te bhummā catu-yonikā,
pañc'eka-catu-vokārā saṃsarantā bhavābhava.**

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 patti-dānam-me anumodantu te sayāṃ,
ye c'imaṃ nappajānanti devā tesāṃ nivedayum.**

Those who know my act of dedication,
May they all rejoice in it,
And as for those yet unaware,
May the devas let them know.

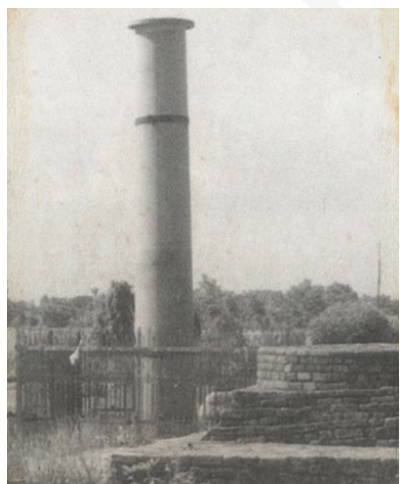
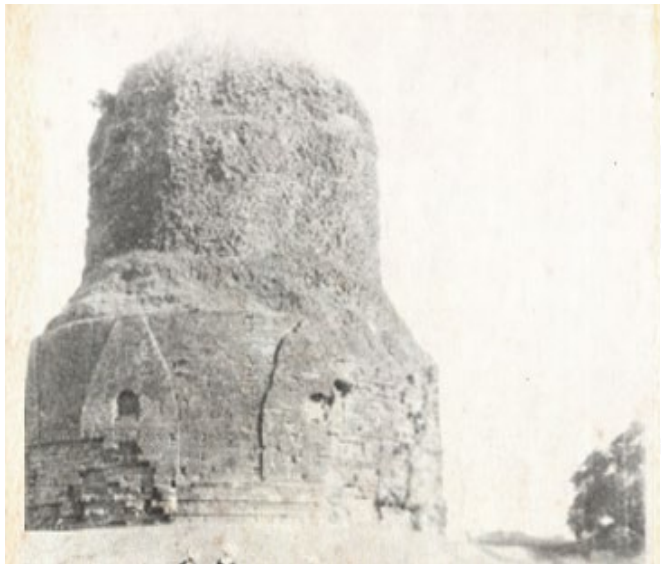
**Mayā dinnāna puññānaṃ anumodana-hetunā,
sabbe sattā sadā hontu averā sukha-jīvino,
khemappadañ-ca pappontu tesāsā sijjhatāṃ subhā.**

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.





Mahā-Bodhi Tree
Place of the Buddha's Enlightenment
Bodhi Gaya, India



Old Photographs of the Four Buddhist Holy Sites

EVENING CHANTING*

(Begin by chanting the same Dedication of Offerings and Preliminary Homage as in Morning Chanting on page 1.)

Recollection of the Buddha

(Handa mayam buddhānussatinayaṃ karoma se.)

[Nôw let us chant the recollection of the Buddha.]

**Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo
kittisaddo abbhuggato,**

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

Itipi so bhagavā »

He, the Blessed One, »

Araham »

Is indeed the Pure One, »

Sammāsambuddho,

The Perfectly Enlightened One;

Vijjācaraṇa-sampanno

He is impeccable in conduct and
understanding,

Sugato

The Accomplished One,

* If chanting in the standardized Forest Sangha version, either chant only the Pali or English in full.

Lokavidū,

The Knower of the Worlds;

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be
trained;

Satthā deva-manussānaṃ

He is Teacher of gods and humans;

Buddho »

He is Awake »

Bhagavā'ti.

And Holy.



Supreme Praise of the Buddha

(Handa mayam buddhābhigītiṃ karoma se.)

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

Buddh'vārahanta-varatādiguṇābhiyutto

The Buddha, the truly worthy one, endowed
with such excellent qualities,

Suddhābhiñña-karuṇāhi samāgatatto

Whose being is composed of purity,
transcendental wisdom and compassion,

Bodhesi yo sujanataṃ kamalaṃ va sūro

Who has enlightened the wise like the sun
awakening the lotus—

Vandāmaṃ tamaraṇaṃ sirasā jinendaṃ.

I bow my head to that peaceful chief of
conquerors.

Buddho yo sabbapāṇīnaṃ saraṇaṃ

khemamuttamaṃ

The Buddha, who is the safe, secure refuge of
all beings—

Paṭhamānussatiṭṭhānaṃ vandāmi taṃ

sirenaṃ

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

**Buddhassāhasmi dāso (dāsī*) va, buddho me
sāmikissaro**

I am indeed the Buddha's servant, the Buddha
is my Lord and Guide.

**Buddho dukkhassa ghātā ca vidhātā ca
hitassa me**

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

**Buddhassāhaṃ niyyādemī
sarīrañjīvitañcidam**

To the Buddha I dedicate this body and life,
**Vandantoḥam (vendantīham*) carissāmi,
buddhasseva subodhitam**

And in devotion I will walk the Buddha's Path
of Awakening.

**Natthi me saraṇam aññaṃ, buddho me
saraṇam varaṃ**

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

**Etena saccavajjena, vadḍheyyaṃ satthu
sāsane**

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

* Women chant the word in brackets instead.

**Buddhaṃ me vandamānena (vandamānāya*),
yaṃ puññaṃ pasutaṃ idha**

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

Sabbepi antarāyā me, māhesuṃ tassa tejasā.

By its power, may all obstacles be overcome.

(Chant while in the bowing posture)

Kāyena vācāya va cetasā vā

By body, speech or mind,

Buddhe kukammaṃ pakataṃ mayā yaṃ,

For whatever wrong action I have committed
towards the Buddha,

Buddho paṭiggaṇhatu accayantaṃ

May my acknowledgement of fault be
accepted,

Kālantare saṃvarituṃ va buddhe.

That in future there may be restraint
regarding the Buddha.

* Women chant the word in brackets instead.

Recollection of the Dhamma

(Handa mayam dhammānussatinayaṃ karoma se.)

[Now let us chant the recollection of the Dhamma.]

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the
Blessed One,

Sandiṭṭhiko,

Apparent here and now,

Akāliko,

Timeless,

Ehipassiko,

Encouraging investigation,

Opanayiko,

Leading inwards,

Paccattam veditabbo viññūhī'ti.

To be experienced individually by the wise.





Ānanda Bodhi Tree, planted by Venerable
Ānanda to recollect the Buddha.
Jetavana Mahāvihāra, India



Māyādevī Mahāvihāra
Birthplace of Prince Siddhattha
Lumbini, Nepal

Supreme Praise of the Dhamma

(Handa mayaṃ dhammābhigītiṃ karoma se.)

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

Svākkhātātādiguṇa-yoga-vasena seyyo

It is excellent because it is 'well-expounded',

Yo maggapāka-pariyatti-vimokkha-bhedo

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

Dhammo kuloka-patanā tada-dhāri-dhārī

The Dhamma holds those who uphold it from
falling into delusion.

Vandāmaṃ tamaharaṃ

varadhammametaṃ.

I revere the excellent Teaching, that which
removes darkness—

Dhammo yo sabbapāṇīnaṃ saraṇaṃ

khemamuttamaṃ

The Dhamma, which is the supreme, secure
refuge of all beings—

Dutiyānussatiṭṭhānaṃ vandāmi taṃ

sirenaṃ

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

**Dhammassāhasmi dāso (dāsī*) va, dhammo
me sāmikissaro**

I am indeed the Dhamma's servant, the
Dhamma is my Lord and Guide.

**Dhammo dukkhassa ghātā ca vidhātā ca
hitassa me**

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

**Dhammassāhaṃ niyyādemi
sarīrañjīvitañcidaṃ**

To the Dhamma I dedicate this body and life
**Vandantoḥaṃ (vandtīhaṃ*) carissāmi,
dhammasseva sudhammataṃ**

And in devotion I will walk this excellent way
of Truth.

**Natthi me saraṇaṃ aññaṃ, dhammo me
saraṇaṃ varaṃ**

For me there is no other refuge, the Dhamma
is my excellent refuge.

**Etena saccavajjena, vadḍheyyaṃ satthu
sāsane**

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

* Women chant the word in brackets instead.

**Dhammaṃ me vandamānena (vandamānāya*),
yaṃ puññaṃ pasutaṃ idha**

By my devotion to the Dhamma, and the
blessing of this practice—

Sabbepi antarāyā me, māhesuṃ tassa tejasā.

By its power, may all obstacles be overcome.

(Chant while in the bowing posture)

Kāyena vācāya va cetasā vā

By body, speech or mind,

Dhamme kukammaṃ pakataṃ mayā yaṃ,

For whatever wrong action I have committed
towards the Dhamma,

Dhammo paṭiggaṇhatu accayantam

May my acknowledgement of fault be accepted,

Kālantare saṃvaritum va dhamme.

That in future there may be restraint
regarding the Dhamma.

* Women chant the word in brackets instead.

Recollection of the Sangha

(Handa mayam saṅghānussatinayaṃ karoma se.)

[Now let us chant the recollection of the Saṅgha.]

Supaṭipanno bhagavato sāvaka-saṅgho,

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

Ujupaṭipanno bhagavato sāvaka-saṅgho,

Who have practised directly,

Ñāyapaṭipanno bhagavato sāvaka-saṅgho,

Who have practised insightfully,

Sāmīcipaṭipanno bhagavato sāvaka-saṅgho,

Those who practise with integrity—

Yadidaṃ »

That is »

Cattāri purisayugāni aṭṭha purisapuggalā,

The four pairs, the eight kinds of noble beings—

Esa bhagavato sāvaka-saṅgho,

These are the Blessed One's disciples.

Āhuneyyo

Such ones are worthy of gifts,

Pāhuneyyo

Worthy of hospitality,

Dakkhineyyo

Worthy of offerings,

Añjali-karaṇīyo,

Worthy of respect;

Anuttaraṃ puññakkhettaṃ lokassā'ti.

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



Supreme Praise of the Sangha

(Handa mayam saṅghābhigītiṃ karoma se.)

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

Saddhammajō supāṭipattiguṇādiyutto

Born of the Dhāmma, that Sangha which has
practised well,

Yoṭṭhabbidho ariyapuggala-saṅghaseṭṭho

The field of the Sangha formed of eight kinds
of noble beings,

Sīlādiddhamma-pavarāsaya-kāya-citto

Guided in body and mind by excellent
morality and virtue.

Vandāmaḥam tamariyāna gaṇaṃ

susuddhaṃ.

I revere that assembly of noble beings
perfected in purity.

Saṅgho yo sabbapāṇiṇaṃ saraṇaṃ

khemamuttamaṃ

The Sangha, which is the supreme, secure
refuge of all beings—

Tatiyānussatiṭṭhānaṃ vandāmi taṃ

sirenaḥaṃ

As the third object of recollection, I venerate
it with bowed head.

**Saṅghassāhasmi dāso (dāsī*) va, saṅho me
sāmikissaro**

I am indeed the Sangha's servant, the Sangha
is my Lord and Guide.

**Saṅho dukkhassa ghātā ca vidhātā ca
hitassa me**

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

**Saṅghassāhaṃ niyyādemi
sarīrañjīvitañcidam**

To the Sangha I dedicate this body and life,
**Vandanto haṃ (vandtī haṃ*) carissāmi,
saṅghasso-paṭipannataṃ**

And in devotion I will walk the well-practised
way of the Sangha.

**Natthi me saraṇaṃ aññaṃ, saṅho me
saraṇaṃ varaṃ**

For me there is no other refuge, the Sangha is
my excellent refuge.

**Etena saccavajjena, vadḍheyyaṃ satthu
sāsane**

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

* Women chant the word in brackets instead.

**Saṅghaṃ me vandamānena (vandamānāya*),
yaṃ puññaṃ pasutaṃ idha**

By my devotion to the Saṅgha, and the blessing
of this practice—

Sabbepi antarāyā me, māhesuṃ tassa tejasā.

By its power, may all obstacles be overcome.

(Chant while in the bowing posture)

Kāyena vācāya va cetasā vā

By body, speech or mind,

Saṅghe kukammaṃ pakataṃ mayā yaṃ,

For whatever wrong action I have committed
towards the Saṅgha,

Saṅgho paṭiggaṇhatu accayantaṃ

May my acknowledgement of fault be accepted,

Kālantare saṃvarituṃ va saṅghe.

That in future there may be restraint regarding
the Saṅgha.

(end of Evening Chanting)



* Women chant the word in brackets instead.

Atītapaccavekkhaṇa-pāṭha

Reflection After Using the Requisites
(Handa mayam atītapaccavekkhaṇa-
pāṭham bhaṇāma se.)

**Ajja mayā apaccavekkhitvā yaṃ cīvaram
paribhuttaṃ, »**

Whatever robe I used today without wisely
reflecting, »

Tam yāvadeva sītassa paṭighātāya, »

Was only to ward off cold, »

Uṇhassa paṭighātāya, »

To ward off heat, »

**Daṃsa-makasa-vātātapa-siriṃsapa-
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes,
wind, burning and creeping things, »

Yāvadeva hirikopina-paṭicchādanattham.

Only for the sake of modesty.

**Ajja mayā apaccavekkhitvā yo piṇḍapāto
paribhutto, »**

Whatever alms food I used today without
wisely reflecting, »

So neva davāya »

Was not for fun, »

Na madāya »

Not for pleasure, »

Na maṇḍanāya »

Not for fattening, »

Na vibhūsanāya, »

Not for beautificâtion, »

Yāvadeva imassa kāyassa ṭhitiyā »

Only for the maintenance and nourishment of
this body, »

Yāpanāya »

For keeping it healthy, »

Vihimsuparatiyā »

For helping »

Brahmacariyānuggahāya, »

With the Hôly Life; »

Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi »

Thinking thus, 'I will allay hûnger »

Navaṅca vedanaṃ na uppādessāmi, »

Without overeating, »

**Yātrā ca me bhavissati anavajjatā ca
phāsuvihāro cā'ti.**

So that I may continue to live blâmelessly and
at ease.'

**Ajja mayā apaccavekkhitvā yaṃ senāsanam
paribhuttam, »**

Whatever lodging I used today without wisely
reflecting »

Taṃ yāvadeva sītassa paṭighātāya, »

Was only to ward off cold, »

Uṇhassa paṭighātāya, »

To ward off heat, »

**Ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes, wind,
burning and creeping things, »

**Yāvadeva utuparissaya-vinodanaṃ
paṭisallānārāmatthaṃ.**

Only to remove the danger from weather, and
for living in seclusion.

**Ajja mayā apaccavekkhitvā yo gilāna-paccaya-
bhesajja-parikkhāro paribhutto, »**

Whatever supports for the sick and medicinal
requisites I used today without wisely
reflecting, »

**So yāvadeva uppanānaṃ veyyābādhikānaṃ
vedanānaṃ paṭighātāya, »**

Was only to ward off painful feelings that have
arisen, »

Abyāpajjha-paramatāyā'ti.

For the maximum freedom from disease.



Pabbajita-abhiñha- paccavekkhaṇa-pāṭha

Ten Subjects for Frequent Recollection by One who
has Gone Forth

(Handa mayam pabbajita-abhiñha-paccavekkhaṇa-
pāṭham bhaṇāma se.)

Dasa ime bhikkhave dhammā »

Bhikkhus, there are ten dhammas »

Pabbajitena abhiñham paccavekkhitabbā. »

Which should be reflected upon again and
again by one who has gone forth. »

Katame dasa?

What are these ten?

**Vevaṇṇiyamhi ajjhūpagato'ti, pabbajitena
abhiñham 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 jīvikā'ti, pabbajitena
abhiñham paccavekkhitabbam.**

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

**Añño me ākappo karaṇīyo'ti, pabbajitena
abhiṇhaṃ paccavekkhitabbaṃ.**

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

**Kacci nu kho me attā sīlato na upavadatī'ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

'Does regret over my conduct arise in my
mind?' This should be reflected upon again and
again by one who has gone forth.

**Kacci nu kho maṃ anuvicca viññū,
sabrahmācārī sīlato na upavadantī'ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

'Could my spiritual companions find fault with
my conduct?' This should be reflected upon
again and again by one who has gone forth.

**Sabbehi me piyehi manāpehi, nānābhāvo
vinābhāvo'ti, pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ.**

'All that is mine, beloved and pleasing, will
become otherwise, will become separated from
me.' This should be reflected upon again and
again by one who has gone forth.

**Kammassakomhi kammadāyādo, kammayoni
kammabandhu kammapaṭisaraṇo, yaṃ
kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ
vā, tassa dāyādo bhavissāmī'ti, pabbajitena
abhiṇhaṃ paccavekkhitabbaṃ.**

'I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.' This should be reflected upon again and again by one who has gone forth.

**Kathambhūtaṣṣa me rattindivā vītipatantī'ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

'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 khoṃhaṃ suññāgāre abhiraṃmāmi'ti,
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

'Do I delight in solitude or not?' This should be reflected upon again and again by one who has gone forth.

Atthi nu kho me uttari-manussa-dhammā,
alamariya-ñāṇa-dassana-viseso adhigato,
sohaṃ pacchime kāle sabrahmacārīhi, puṭṭho
na maṅku bhavissāmī'ti, pabbajitena abhiṅhaṃ
paccavekkhitabbaṃ.

'Has my practice borne fruit with freedom or
insight so that at the end of my life I need not
feel ashamed when questioned by my spiritual
companions?' This should be reflected upon
again and again by one who has gone forth.

Ime kho bhikkhave dasa dhammā »

Bhikkhus, these are the ten dhammas »

Pabbajitena abhiṅhaṃ paccavekkhitabbā

To be reflected upon again and again by one
who has gone forth.

§ Iti.

§ And so it is.



§ These lines are not chanted when chanting in the standardized Forest Sangha version.

Uddissanādhiṭṭhāna-gāthā

Verses of Sharing and Aspiration

(Handa mayam uddissanādhiṭṭhāna-gāthāyo
bhaṇāma se.)

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

Iminā puññakammena »

Through the goodness that arises from my
practice,

Upajjhāyā guṇuttarā

May my spiritual teachers »

Ācariyūpakārā ca »

And guides of great virtue,

Mātāpitā ca ñātakā

My mother, my father, and my relatives,

Suriyo candimā rājā »

The Sun and the Moon, »

Guṇavantā narāpi ca

And all virtuous leaders of the world,

Brahma-mārā ca indā ca »

May the highest gods and evil forces;

Lokapālā ca devatā

Celestial beings, guardian spirits of the Earth, »

Yamo mittā manussā ca »

And the Lord of Death; |

May those who are friendly, »

Majjhattā verikāpi ca

Indifferent or hostile;

Sabbe sattā sukhī hontu

Puññāni pakatāni me

May all beings receive the blessings of my
life.

Sukhaṃ ca tividhaṃ dentu »

May they soon attain the threefold bliss »

Khippaṃ pāpetha vomataṃ

And realise the Deathless.

Iminā puññakammaena »

Through the goodness that arises from my
practice,

Iminā uddisena ca

And through this act of sharing,

Khippāhaṃ sulabhe ceva

Taṇhupādāna-chedanaṃ

May all desires and attachments quickly cease

Ye santāne hinā dhammā »

And all harmful states of mind.

Yāva nibbānato mamaṃ

Until I realise Nibbāna,

Nassantu sabbadā yeva

Yattha jāto bhava bhava

In every kind of birth, may I have an upright
mind,

Ujucittaṃ sati-paññā »

With mindfulness and wisdom, »

Sallekho viriyamhinā

Austerity and vigour.

Mārā labhantu nokāsaṃ »

May the forces of delusion not take hold »

Kātuñca viriyesu me

Nor weaken my resolve.

Buddhādipavaro nātho »

The Buddha is my excellent refuge,

Dhammo nātho varuttamo

Unsurpassed is the protection of the
Dhamma,

Nātho paccekabuddho ca »

The Solitary Buddha is my noble guide,

Saṅgho nāthottaro mamaṃ

The Sangha is my supreme support.

Tesottamānubhāvena »

Through the supreme pōwêr of all these,
Mārokāsaṃ labhantu mā

May darkness and delusion be dispelled.

§ Dasapuññānubhāvena »

§ By the power of the ten merits*,

§ Mārokāsaṃ labhantu mā.

§ May Māra gain no opening.



§ These lines are not chanted when chanting in the standardized Forest Sangha version.

(*) Puññakiriya-vatthu: Bases of meritorious action

1. Dānamaya: meritorious action based in generosity; merit acquired by giving
2. Sīlamaya: by observing the precepts or moral behaviour
3. Bhāvanāmaya: by mental development or meditation
4. Apacāyanamaya: by humility or reverence
5. Veyyāvaccamaya: by rendering services
6. Pattidānamaya: by sharing or giving out merit
7. Pattānumodanāmaya: by rejoicing in others' merit
8. Dhammassavanamaya: by listening to the Doctrine or right teaching
9. Dhammadesanāmaya: by teaching the Doctrine or showing truth
10. Diṭṭhujukamma: by straightening one's views or forming correct views

Reflections on Universal Well-Being

(Handa mayam mettāpharaṇam karoma se.)

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

Aham sukhito homi, »

May I abide in well-being, »

Niddukkho homi, »

In freedom from affliction, »

Avero homi, »

In freedom from hostility, »

Abyāpajjho homi, »

In freedom from ill-will, »

Anīgho homi, »

In freedom from anxiety, »

Sukhī attānam pariharāmi.

And may I maintain well-being in myself.

Sabbe sattā sukhitā hontu, »

May everyone abide in well-being, »

Sabbe sattā averā hontu, »

In freedom from hostility, »

Sabbe sattā abyāpajjhā hontu, »

In freedom from ill-will, »

Sabbe sattā anīghā hontu, »

In freedom from anxiety, »

Sabbe sattā sukhī attānaṃ pariharantu.

And may they maintain well-being in themselves.

Sabbe sattā sabbadukkhā pamuñcantu.

May all beings be released from all suffering,

Sabbe sattā laddha-sampattito mā

vigacchantu.

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

Sabbe sattā kammassakā kammaḍāyādā

kamayonī kammabandhū kammaḍḍisaraṇā.

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.

Yaṃ kammaṃ karissanti, kalyāṇaṃ vā

pāpakaṃ vā, tassa ḍāyādā bhavissanti.

All actions with intentions, be they skilful or harmful—of such acts they will be the heirs.



Dvattiṃsākāra-pāṭha

Reflection on the Thirty-Two Parts
(Handa mayam dvattiṃsākāra-pāṭham
bhaṇāma se.)

Ayam kho me kāyo »

This, which is my body, »

Uddham pādatalā »

From the soles of the feet up, »

Adho kesamatthakā »

And down from the crown of the head, »

Taca-pariyanto »

Is a sealed bag of skin »

Pūro nānappakārassa asucino

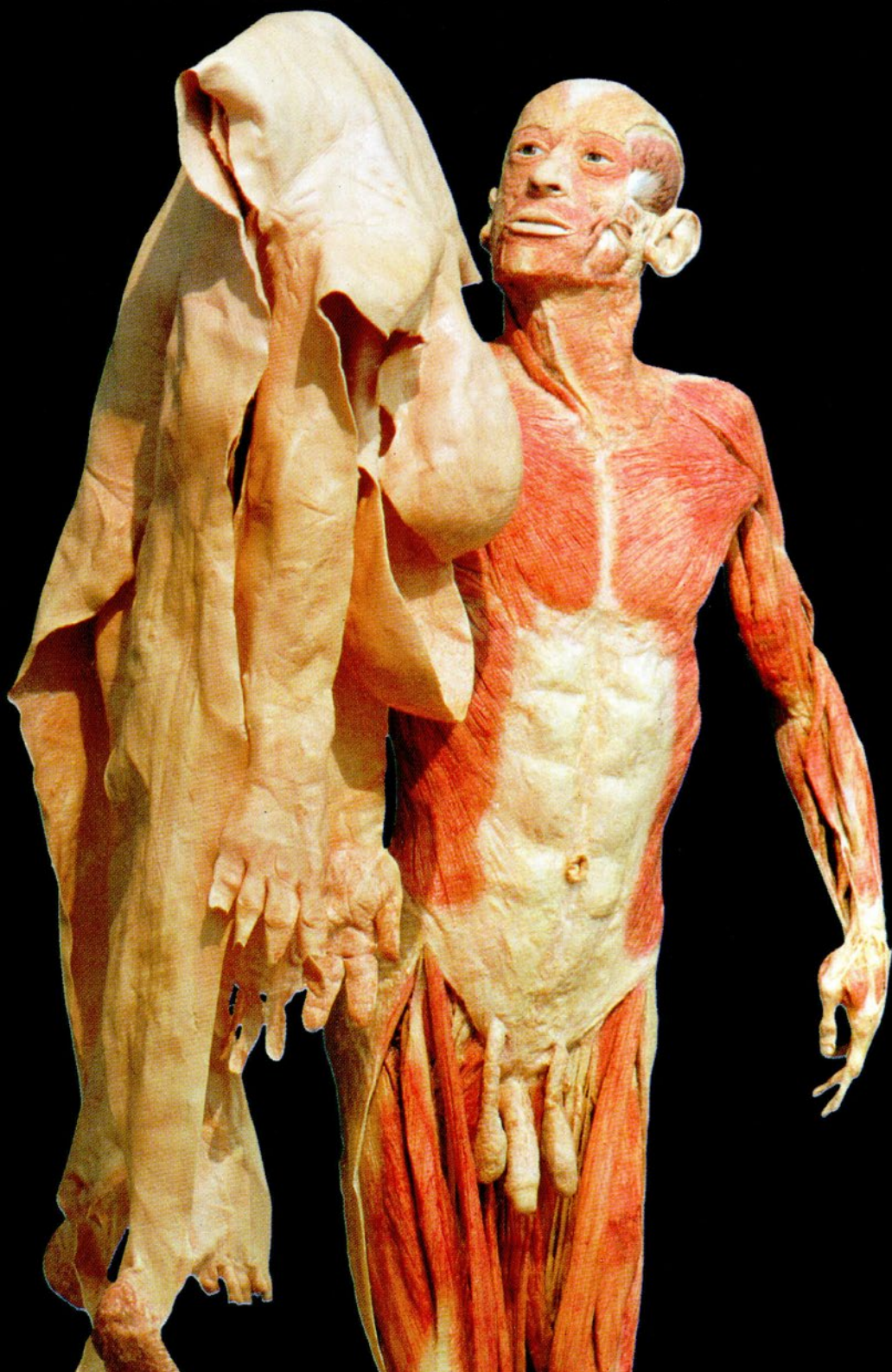
Filled with unattractive things.

Atthi imasmim kāye

In this body there are:

Kesā	Hair of the head
Lomā	Hair of the body
Nakhā	Nails
Dantā	Teeth
Taco	Skin
Maṃsam	Flesh
Nahārū	Sinews
Aṭṭhī	Bones

Aṭṭhimiñjaṃ	Bone marrow
Vakkaṃ	Kidneys
Hadayaṃ	Heart
Yakanaṃ	Liver
Kilomakaṃ	Membranes
Pihakaṃ	Spleen
Papphāsaṃ	Lungs
Antaṃ	Bowels
Antagūṇaṃ	Entrails
Udariyaṃ	Undigested food
Karīsaṃ	Excrement
Pittaṃ	Bile
Semhaṃ	Phlegm
Pubbo	Pus
Lohitaṃ	Blood
Sedo	Sweat
Medo	Fat
Assu	Tears
Vasā	Grease
Kheḷo	Spittle
Singhāṇikā	Mucus
Lasikā	Oil of the joints
Muttaṃ	Urine
Matthake	Brain
matthaluṅgaṃ	





Evamayam me kāyo »

This, then, which is my body, »

Uddham pādatalā »

From the soles of the feet up, »

Adho kesamatthakā »

And down from the crown of the head, »

Tacapariyanto »

Is a sealed bag of skin »

Pūro nānappakārassa asucino.

Filled with unattractive things.



Abhiṇha-paccavekkhaṇa-pāṭha

Five Subjects for Frequent Recollection
(Handa mayam abhiṇha-paccavekkhaṇa-
pāṭham bhaṇāma se.)

Jarā-dhammomhi jaram anatīto (anatītā*),
I am of the nature to age; I have not gone
beyond ageing.

**Byādhi-dhammomhi byādhim anatīto
(anatītā*),**

I am of the nature to sicken; I have not gone
beyond sickness.

**Maraṇa-dhammomhi maraṇam anatīto
(anatītā*),**

I am of the nature to die; I have not gone
beyond dying.

**Sabbehi me piyehi manāpehi nānābhāvo
vinābhāvo,**

All that is mine, beloved and pleasing, will
become otherwise, will become separated
from me.

* Women chant the word in brackets instead.

**Kammassakomhi (kammassakāmhi*)
 kammadāyādo (kammadāyādā*) kammayoni
 kammabandhu kammaṭṭisaraṇo
 (kammaṭṭisaraṇā*) »**

I am the owner of my kamma, heir to my
 kamma, born of my kamma, related to my
 kamma, abide supported by my kamma. »

**Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā
 pāpakaṃ vā, tassa dāyādo (dāyādā*)
 bhavissāmi,**

Whatever kamma I shall do, for good or for
 ill, of that I will be the heir.

**Evam amhehi abhiṇham paccavekkhitabbam.
 Thus we should frequently recollect.**



* Women chant the word in brackets instead.

Reflection on Impermanence

Sabbe saṅkhārā aniccā

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha.

Sabbe dhammā anattā

Everything is void of self.

Adhvaṃ jīvitam

Life is not for sure;

Dhvaṃ maraṇam

Death is for sure;

Avassam mayā maritabham

It is inevitable that I'll die;

Maraṇa-pariyosānam me jīvitam

Death is the culmination of my life.

Jīvitam me aniyatam

My life is uncertain;

Maraṇam me niyatam

My death is certain.

Vata

Indeed,

Ayam kāyo

This body

Aciraṃ

Will soon

Apeta-viññāṇo

Be void of cōnsciousness

Chuḍḍo

And cast away.

Adhisessati

It will lie

Paṭhaviṃ

On the ground

Kaliṅgaram iva

Just like a rōtten log,

Nirattham

Completely void of use.

Aniccā vata saṅkhārā

Truly, cōnditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṃ vūpasamo sukho.

Their stilling is true happiness.





Mahābodhi Vihāra
Place of the Buddha's Enlightenment
Bodh Gaya, India



Vajrāsana at the Mahā-Bodhi Tree
The Buddha's Enlightenment Seat
Bodhi Gaya, India

Sāmaṇerasikkhā

The Novices' Training

Anuññāsi kho bhagavā,

Permitted by the Blessed One

Sāmaṇerānaṃ dasa sikkhāpadāni

Are the ten rules of training for novices,

Tesu ca sāmaṇerehi sikkhituṃ:

And by these, novices are to train themselves:

Pāṇātipātā veramaṇī,

Refraining from killing living beings;

Adinnādānā veramaṇī,

Refraining from taking what is not given;

Abrahmacariyā veramaṇī,

Refraining from unchaste conduct;

Musā-vādā veramaṇī,

Refraining from false speech;

Surā-meraya-majja-pamādaṭṭhānā veramaṇī,

Refraining from intoxicating liquors and
drugs that lead to carelessness;

Vikāla-bhojanā veramaṇī,

Refraining from eating at the wrong time;

Nacca-gīta-vādita-visūkadassanā veramaṇī,
 Refraining from dancing, singing, music, and
 watching shows;

**Mālā-gandha-vilepana-dhāraṇa-maṇḍana-
 vibhūsaṇaṭṭhānā veramaṇī,**
 Refraining from wearing garlands, perfumes,
 and beautifying with cosmetics;

Uccāsayana-mahāsayanā veramaṇī,
 Refraining from high and luxurious seats and
 beds.

Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī.
 Refraining from accepting gold and silver
 (money).

Anuññāsi kho bhagavā,
 Permitted by the Blessed One

**Dasahi aṅgehi samannāgataṃ sāmaṇeraṃ
 nāsetuṃ.**

Is the expulsion of a novice who has done any
 of these ten things.

Katamehi dasahi?

What ten?

Pāṇātipātī hoti,
 He is a killer of living creatures;

Adinnādāyī hoti,
 He is a taker of what is not given;

Abrahmacārī hoti,

He is a practicer of unchastity;

Musā-vādī hoti,

He is a speaker of falsity;

Majjapāyī hoti,

He is a drinker of intoxicants;

Buddhassa avaṇṇaṃ bhāsati,

He speaks in dispraise of the Buddha;

Dhammassa avaṇṇaṃ bhāsati,

He speaks in dispraise of the Dhamma;

Saṅghassa avaṇṇaṃ bhāsati,

He speaks in dispraise of the Saṅgha;

Micchādiṭṭhiko hoti,

He holds wrong views;

Bhikkhunīdūsako hoti.

He is a molester of bhikkhunis.

Anuññāsi kho bhagavā,

Permitted by the Blessed One

Imehi dasahi aṅgehi samannāgataṃ

sāmaṇeraṃ nāsetun'ti.

Is the expulsion of a novice who has done any of these ten things.

Anuññāsi kho bhagavā,

Permitted by the Blessed One

**Pañcahi añgehi samannāgatassa sāmaṇerassa
daṇḍakammaṃ kātuṃ.**

Is punishment for a novice who has done any
of these five things.

Katamehi pañcahi?

What five?

Bhikkhūnaṃ alābhāya parisakkati,

He endeavors for the non-gain of bhikkhus;

Bhikkhūnaṃ anattthāya parisakkati,

He endeavors for the non-benefit of bhikkhus;

Bhikkhūnaṃ anāvāsāya parisakkati,

He endeavors for the non-dwelling of
bhikkhus;

Bhikkhū akkosati paribhāsati,

He insults and abuses bhikkhus;

Bhikkhū bhikkhūhi bhedeti.

He divides bhikkhus against bhikkhus.

Anuññāsi kho bhagavā,

Permitted by the Blessed One

**Imehi pañcahi añgehi samannāgatassa
sāmaṇerassa daṇḍakammaṃ kātun'ti.**

Is punishment for a novice who has done any
of these five things.



Khemākhema-saraṇa-dīpikāgāthā

Verses on going to True and False Refuges

[Handa mayaṃ khemākhema-saraṇa-
dīpikāgāthāyo bhaṇāma se.]

Bahuṃ ve saraṇaṃ yanti

Pabbatāni vanāni ca

Ārāma-rukkha-cetyāni

Manussā bhaya-tajjitā

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

N'etaṃ kho saraṇaṃ khemaṃ

N'etaṃ saraṇaṃ-uttamaṃ

N'etaṃ saraṇaṃ-āgamma

Sabba-dukkhā pamuccati.

Such a refuge is not secure,
Such a refuge is not supreme,
Such a refuge does not bring
Complete release from suffering.

Yo ca Buddhañca Dhammañca

Saṅghañca saraṇaṃ gato

Cattāri ariya-saccāni

Sammappaññāya passati

Whoever goes to refuge

In the Triple Gem

Sees with right discernment

The Four Noble Truths:

Dukkhaṃ dukkha-samuppādaṃ

Dukkhassa ca atikkamaṃ

Ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ

Dukkhūpasama-gāmiṇaṃ

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 pamucca'ti.

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

[Handa mayam ariya-dhana-gāthāyo bhaṇāma se.]

Yassa saddhā Tathāgate Acalā supatiṭṭhitā »

One whose faith in the Tathāgata
Is unshaken and established well, »

Sīlañca yassa kalyāṇam

Ariya-kantaṃ pasamsitaṃ

Whose virtue is beautiful,
The Noble Ones enjoy and praise;

Saṅghe pasādo yass'atthi

Uju-bhūtañca dassanam »

Whose trust is in the Saṅgha,
Who sees things rightly as they are, »

Adaliddo'ti taṃ āhu Amoghantassa jīvitam

It is said that not in vain
And undeluded is their life.

Tasmā saddhañca sīlañca

Pasādam dhamma-dassanam

Anuyuñjetha medhāvī

Saram buddhāna sāsanaṃ.

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

Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

[Handa mayam ti-lakkhaṇ'ādi-gāthāyo bhaṇāma se.]

Sabbe saṅkhārā aniccā'ti

Yadā paññāya passati »

“Impermanent are all conditioned things.”—

When with wisdom this is seen »

Atha nibbindati dukkhe Esa maggo visuddhiyā

One feels weary of all dukkha;

This is the path to purity.

Sabbe saṅkhārā dukkhā'ti

Yadā paññāya passati »

“Dukkha are all conditioned things.”—

When with wisdom this is seen »

Atha nibbindati dukkhe Esa maggo visuddhiyā

One feels weary of all dukkha;

This is the path to purity.

Sabbe dhammā anattā'ti

Yadā paññāya passati »

“There is no self in anything.”—

When with wisdom this is seen »

Atha nibbindati dukkhe

Esa maggo visuddhiyā

One feels weary of all dukkha;

This is the path to purity.

Appakā te manussesu Ye janā pāragāmino »

Few amongst humankind
Are those who go beyond, »

Athāyaṃ itarā pajā Tīramevānudhāvati

Yet there are the many folks
Ever wand'ring on this shore.

Ye ca kho sammadakkhāte

Dhamme dhammānuvattino »

Wherever Dhamma is well-taught,
Those who train in line with it »

Te janā pāramessanti

Maccu-dheyyaṃ sud'uttaraṃ.

Are the ones who will cross over
The realm of death so hard to flee.

Kaṇhaṃ dhammaṃ vipphāya

Sukkaṃ bhāvetha paṇḍito »

Abandoning the darker states,
The wise pursue the bright; »

Okā anokamāgamma Viveke yattha dūramaṃ

Tatrābhiratimiccheyya Hitvā kāme akiñcano

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

[Handa mayam bhāra-sutta-gāthāyo bhaṇāma se.]

Bhārā have pañcakkhandhā »

The five aggregates indeed are burdens, »

Bhāra-hāro ca puggalo »

The beast of burden though is man. »

Bhār'ādānaṃ dukkhaṃ loke »

In this world to take up burdens is dukkha. »

Bhāra-nikkhepanaṃ sukhaṃ

Putting them down brings happiness.

Nikkhipitvā garuṃ bhāraṃ »

A heavy burden cast away. »

Aññaṃ bhāraṃ anādiya »

Not taking on another load, »

Samūlaṃ taṇhaṃ abbuyha »

With craving pulled out from the root, »

Nicchāto parinibbuto.

Desires stilled, one is released.

Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

[Handa mayam bhadd'eka-ratta-gāthāyo

bhaṇāma se.]

Atītaṃ nānvāgameyya

Nappaṭikaṅkhe anāgataṃ »

One should not revive the past
Nor speculate on what's to come; »

Yadatītam-pahīnan-taṃ

Appattañca anāgataṃ

The past is left behind,
The future is un-realised.

Paccuppannañca yo dhammaṃ

Tattha tattha vipassati,

Asaṃhiraṃ asaṅkappaṃ

Taṃ viddhā manubrūhaye

In every presently arisen state
There, just there, one clearly sees;
Unmoved, unagitated,
Such insight is one's strength.

Ajj'eva kiccamātappaṃ

Ko jaññā maraṇaṃ suve »

Ardently doing one's task today,
Tomorrow, who knows, death may come; »

Na hi no saṅgarantena

Mahā-senena maccunā

Facing the mighty hordes of death,
Indeed one cannot strike a deal.

Evaṃ vihārimātāpiṃ

Aho-rattam-atanditaṃ,

Taṃ ve bhadd'eka-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

[Handa mayaṃ dhamma-gārav'ādi-gāthāyo
bhaṇāma se.]

Ye ca atītā Sambuddhā

Ye ca Buddhā anāgatā

Yo c'etarahi Sambuddho

Bahunnaṃ soka-nāsano

All the Buddhas of the past,
All the Buddhas yet to come,
The Buddha of this current age—
Dispellers of much sorrow.

Sabbe saddhamma-garuno

Viharimsu vihāti ca

Athāpi viharissanti

Esā Buddhāna dhammatā

Those having lived or living now,
Those living in the future,
All do revere the True Dhamma—
That is the nature of all Buddhas.

Tasmā hi atta-kāmena

Mahattamabhikaṅkhatā

Saddhammo garu-kātabbo

Saraṃ Buddhāna sāsanaṃ.

Therefore dêsiring 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-vipākinō »

What is true Dhamma and what not
 Will never have the same results, »

Adhammo nirayaṃ neti

Dhammo pāpeti suggaṭiṃ.

While lack of Dhamma leads to hell-realms
 True Dhammā takes one on a good course.

Dhammo have rakkhati dhamma-cāriṃ »

The Dhamma guards who lives in line with it »

Dhammo suciṇṇo sukhamāvahāti »

And leads to happiness when practised well— »

Eṣāniṣaṃso dhamme suciṇṇe

This is the blessing of well-practised Dhamma.

Paṭhama-buddha- bhāsita-gāthā

Verses on the Buddha's First Exclamation
[Handa mayam paṭhama-buddha-bhāsita-
gāthāyo bhaṇāma se.]

Aneka-jāti-saṃsāram

Sandhāvissam anibbisam »

For many lifetimes in the round of birth,
Wandering on endlessly, »

Gaha-kāram gavesanto

Dukkhā jāti punappunam

For the builder of this house I searched—
How painful is repeated birth.

Gaha-kāraka ditṭho'si

Puna geham na kāhasi »

House-builder you've been seen,
Another home you will not build, »

Sabbā te phāsukā bhaggā

Gaha-kūṭam visaṅkhatam »

All your rafters have been snapped,
Dismantled is your ridge-pole; »

Visaṅkhāra-gatam cittam

Taṇhānam khayam-ajjhagā.

The non-constructing mind
Has come to craving's end.



The Buddha's Parinibbāna
In the Mahāparinibbāna Vihāra
at the Sāl Tree Grove
Kusinārā, India



Makuṭabandhana Stupa
Site of the Buddha's Cremation
Kusinārā, India



Mahāparinibbāna Vihāra
Site of the Buddha's Entry into Final Nibbāna
The Sāl Tree Grove, Kusinārā, India

Pacchima-buddhovāda-pāṭha

The Last Words of the Buddha

[Handa mayam pacchima-buddhovāda-
pāṭham bhaṇāma se.]

Handadāni bhikkhave āmantayāmi vo,

Now, bhikkhus, I declare to you,

Vaya-dhammā saṅkhārā,

Change is the nature of conditioned things;

Appamādena sampādetha.

Perfect yourselves, not being negligent:

Ayam tathāgatassa pacchimā vācā.

These are the Tathāgata's final words.



Ovāda-pāṭimokkha-gāthā

Verses on the Patimokkha Exhortation

[Handa mayam ovāda-pāṭimokkhagāthāyo
bhaṇāma se.]

Sabba-pāpassa akaraṇam

Not doing any evil;

Kusalassūpasampadā

To be committed to the good;

Sacitta-pariyodapanam

To purify one's mind:

Etam buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Khantī paramam tapo tītikkhā

Patient endurance is the highest practice,
burning out defilements;

Nibbānam paramam vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hoti param viheṭṭhayanto.

Whoever troubles others can't be called a
monk.

Anūpavādo anūpaghāto

Not to insult and not to injure;



Image of the Buddha Teaching
the Ovāda-pāṭimokkha
Veluvāna Mahāvihāra
Rajghir, India



The Buddha's First Discourse, Sarnath, India

Pāṭimokkhe ca saṃvaro

To live restrained by training rules;

Mattaññutā ca bhattasmim

Knowing one's measure at the meal;

Pantañca sayanāsanam

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etam buddhāna sāsanaṃ.

These are the teachings of all Buddhas.



Dhamma-cakkappavattana- sutta-pāṭha

Teachings from the Discourse that Set the
Wheel of Dhamma in Motion

[Handa mayaṃ dhamma-cakkappavattana
sutta-pāṭhaṃ bhaṇāma se.]

Dve me bhikkhave antā

Bhikkhus, there are these two extremes

Pabbajitena na sevitabbā,

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

Yo cāyaṃ kāmesu kāma-sukh'allikānuyogo,

That is, whatever is tied up to sense
pleasures, within the realm of sensuality,

Hīno

Which is low,

Gaṃṃo

Common,

Pothujjaniko

The way of the common folks,

Anariyo

Not the way of the Noble Ones,

Anattha-sañhito,

And pointless;

Yo cāyaṃ atta-kilamathānuyogo,

Then there is whatever is tied up
with self-deprivation,

Dukkho

Which is painful,

Anariyo

Not the way of the Noble Ones,

Anattha-saṅghito.

And pointless.

Ete te bhikkhave ubho ante anupagamma,

majjhimā paṭipadā »

Bhikkhus, without going to either of these
extremes, »

Tathāgatena abhisambuddhā,

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 saṃvattati.

And to Nibbāna.

**Katamā ca sā bhikkhave majjhimā
paṭipadā?...**And what, bhikkhus, is that middle way of
practice?**Ayam-eva ariyo aṭṭhaṅgiko maggo.**

It is this Noble Eightfold Path,

Seyyathidaṃ.

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo,

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,

Sammā-ājīvo,

Right Livelihood,

Sammā-vāyāmo

Right Effort,

Sammā-sati

Right Mîndfulness,

Sammā-samādhi.

Right Concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā

This, bhikkhus, is the middle way of practice

Tathāgatena abhisambuddhā,

That the Tathāgata has ultimately awakened
to,

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sambodhāya

Awakening

Nibbānāya samvattati.

And to Nibbāna.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ.

This, bhikkhus, is the Noble Truth of dukkha:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maraṇampi dukkhaṃ,

And death is dukkha.

Soka-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,

Yampicchaṃ na labhati tampi dukkhaṃ,

Not attaining one's wishes is dukkha;

Saṅkhittena pañcupādānakkhandhā dukkhā.

In brief the five focuses of identity are dukkha.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ.

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

Yā'yam taṇhā

It is this craving

Ponobbhavikā

Which leads to rebirth,

Nandi-rāga-sahagatā

Accompanied by delight and lust,

Tatra-tatrābhinandinī.

Delighting now here, now there.

Seyyathidaṃ.

Namely:

Kāma-taṇhā

Craving for sensuality,

Bhava-taṇhā

Craving to become,

Vibhava-taṇhā.

Craving not to become.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ.

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

Yo tassāy'eva taṇhāya asesavirāganirodho

It is the remainderless fading away and cessation of that very craving,

Cāgo

Its relinquishment,

Paṭinissaggo

Letting go,

Mutti

Release,

Anālayo.

Without any attachment.

**Idaṃ kho pana bhikkhave dukkha-nirodha-
gāminī-paṭipadā ariya-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.

Seyyathīdaṃ.

Which is as follows:

Sammā-diṭṭhi

Right View,

Sammā-saṅkappo,

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,
Sammā-ājīvo,
 Right Livelihood,
Sammā-vāyāmo
 Right Effort,
Sammā-sati
 Right Mindfulness,
Sammā-samādhi.

Right Concentration.

**Idaṃ dukkhaṃ ariya-saccan'ti me
 bhikkhave, pubbe ananussutesu dhammesu,
 cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
 udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-
 of before, vision arose, insight arose,
 discernment arose, knowledge arose, light
 arose: this is the Noble Truth of dukkha.

**Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ
 pariññeyyan'ti...**

...Now, this Noble Truth of dukkha should be
 completely understood.

**Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ
 pariññātan'ti...**

...Now, this Noble Truth of dukkha has been

completely understood...

**Idaṃ dukkha-samudayo ariya-saccan'ti me
bhikkhave, pubbe ananussutesu dhammesu,
cakkhum udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-
of before, vision arose, insight arose,
discernment arose, knowledge arose, light
arose: This is the Noble Truth of the cause of
dukkha.

**Taṃ kho pan'idaṃ dukkha-samudayo ariya-
saccaṃ pahātabban'ti...**

...Now this cause of dukkha should be
abandoned;

**Taṃ kho pan'idaṃ dukkha-samudayo ariya-
saccaṃ pahīnan'ti...**

...Now this cause of dukkha has been
abandoned...

**Idaṃ dukkha-nirodho ariya-saccan'ti me
bhikkhave, pubbe ananussutesu dhammesu,
cakkhum udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-
of before, vision arose, insight arose,
discernment arose, knowledge arose, light
arose:

This is the Noble Truth of the cessation of
dukkha.

**Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-
saccaṃ sacchikātabban'ti...**

...Now the cessation of dukkha
should be experienced directly;

**Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-
saccaṃ sacchikatan'ti...**

...Now the cessation of dukkha
has been experienced directly...

**Idaṃ dukkha-nirodha-gāminī-paṭipadā
ariya-saccan'ti me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-
of before, vision arose, insight arose,
discernment arose, knowledge arose, light
arose:

This is the Noble Truth of the way of practice
leading to the cessation of dukkha;

**Taṃ kho pan'idam dukkha-nirodha-gāminī-
paṭipadā ariya-saccam bhāvetabban'ti...**

...Now this way of practice leading to the
cessation of dukkha should be developed.

**Taṃ kho pan'idam dukkha-nirodha-gāminī-
paṭipadā ariya-saccam bhāvitan'ti...**

...Now this way of practice leading to the
cessation of dukkha has been developed...

**Yāva-kīvañca me bhikkhave imesu
catūsu ariya-saccesu, evan-ti-parivaṭṭam
dvādas'ākāram yathā-bhūtam ñāṇa-
dassanam na suvisuddham ahoṣi.**

As long, bhikkhus, as my knowledge and
understanding as it actually is of these Four
Noble Truths, with their three phases and
twelve aspects, was not entirely pure,

**N'eva tāvāham bhikkhave sadevake
loke samārake sabrahmake, sassamaṇa-
brāhmaṇiyā pajāya sadeva-manussāya,
anuttaram sammā-sambodhiṃ
abhisambuddho paccaññāsim.**

Did I not claim, bhikkhus, in this world of devas, Māra, and Brahmā, amongst mankind with its priests and renunciants, kings and commoners, an ultimate awakening to unsurpassed perfect enlightenment.

**Yato ca kho me bhikkhave imesu catūsu
ariya-saccesu, evan-ti-parivaṭṭaṃ
dvādas'ākāraṃ yathā-bhūtaṃ ñāṇadassanaṃ
suvisuddhaṃ ahoṣi.**

But when, bhikkhus, my knowledge and understanding as it actually is of these Four Noble Truths, with their three phases and twelve aspects, was indeed entirely pure, **Athāhaṃ bhikkhave sadevake loke samārake
sabrahmaṇe, sassamaṇa-brāhmaṇiyā pajāya
sadeva-manussāya, anuttaraṃ sammā-
sambodhiṃ abhisambuddho paccaññāsim.**

Then indeed did I claim, bhikkhus, in this world of devas, Māra, and Brahmā, amongst mankind with its priests and renunciants, kings and commoners, an ultimate awakening to unsurpassed perfect enlightenment.

Ñāṇañ-ca pana me dassanaṃ udapādi,

Now knowledge and understanding arose in
me:

Akuppā me vimutti,

My release is unshakeable,

Ayam-antimā jāti,

This is my last birth,

N'atthidāni punabbhavo-ti.

There won't be any further becoming.





Dhammekkha Stupa
Site of the Buddha's First Teaching:
The Dhammacakkappavattana Sutta
Sarnath, India

धम्मकक्ख स्तूपम्
बुद्धस्य प्रथमं उपदेशम्
अत्र कृतम्
SARNATH, INDIA



Phra Buddha Metta
Inside the Mahā-Bodhi Stupa
Bodh Gaya, India

Ariyaṭṭhaṅgika-magga-pāṭha

An Exposition of the Noble Eightfold Path

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham
bhaṇāma se.]

Ayam-eva ariyo aṭṭh'āṅgiko maggo.

This is the Noble Eightfold Path,

Seyyathīdam.

Which is as follows:

Sammā-ditṭhi

Right View,

Sammā-saṅkappo,

Right Intention,

Sammā-vācā

Right Speech,

Sammā-kammanto

Right Action,

Sammā-ājīvo,

Right Livelihood,

Sammā-vāyāmo

Right Effort,

Sammā-sati

Right Mindfulness,

Sammā-samādhi.

Right Concentration.

Katamā ca bhikkhave sammā-diṭṭhi?

And what, bhikkhus, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering;

Dukkha-samudaye ñāṇaṃ

Knowledge of the origin of suffering;

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering;

Dukkha-nirodha-gāminiyā paṭipadāya

ñāṇaṃ.

Knowledge of the path leading to the
cessation of suffering.

Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

This, bhikkhus, is called Right View.

Katamo ca bhikkhave sammā-saṅkappo?

And what, bhikkhus, is Right Intention?

Nekkhamma-saṅkappo

The intention of renunciation;

Abyāpāda-saṅkappo

The intention of non-ill-will;

Avihimsā-saṅkappo.

The intention of non-cruelty.

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

This, bhikkhus, is called Right Intention.

Katamā ca bhikkhave sammā-vācā?

And what, bhikkhus, is Right Speech?

Musā-vādā veramaṇī,

Abstaining from false speech;

Pisuṇāya vācāya veramaṇī,

Abstaining from malicious speech;

Pharusāya vācāya veramaṇī,

Abstaining from harsh speech;

Samphappalāpā veramaṇī.

Abstaining from idle chatter.

Ayaṃ vuccati bhikkhave sammā-vācā.

This, bhikkhus, is called Right Speech.

Katamo ca bhikkhave sammā-kammanto?

And what, bhikkhus, is Right Action?

Pāṇātipātā veramaṇī,

Abstaining from killing living beings;

Adinnādānā veramaṇī,

Abstaining from taking what is not given;

Kāmesu-micchācārā veramaṇī.

Abstaining from sexual misconduct.

Ayaṃ vuccati bhikkhave sammā-kammanto.

This, bhikkhus, is called Right Action.

Katamo ca bhikkhave sammā-ājīvo?

And what, bhikkhus, is Right Livelihood?

Idha bhikkhave ariya-sāvako »

Here, bhikkhus, a Noble Disciple, »

Micchā-ājīvaṃ pahāya, »

Having abandoned wrong livelihood, »

Sammā-ājīvena jīvikam kappeti.

Earns his living by right livelihood.

Ayaṃ vuccati bhikkhave sammā-ājīvo.

This, bhikkhus, is called Right Livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, bhikkhus, is Right Effort?

Idha bhikkhave bhikkhu »

Here, bhikkhus, a bhikkhu, »

Anuppannānaṃ pāpakānaṃ

akusalānaṃ dhammānaṃ anuppādāya,

chandaṃ janeti, vāyamati, viriyaṃ ārabhati,

cittaṃ paggaṇhāti padahati.

Awakens zeal for the non-arising of unarisen, evil, unwholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

Uppannānaṃ pāpakānaṃ akusalānaṃ

dhammānaṃ pahānāya, chandaṃ janeti,

vāyamati, viriyaṃ 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.

**Anuppannānaṃ kusalānaṃ dhammānaṃ
uppādāya, chandaṃ janeti,
vāyamati, viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati.**

He awakens zeal for the arising of unarisen, wholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

**Uppannānaṃ kusalānaṃ dhammānaṃ,
ṭhitiyā, asammosāya, bhīyyobhāvāya,
vepullāya bhāvanāya pāripūriyā, chandaṃ
janeti, vāyamati, viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati.**

He awakens zeal for the continuance, non-disappearance, strengthening, increase and fulfilment by development of arisen, wholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

Ayaṃ vuccati bhikkhave sammā-vāyāmo.

This, bhikkhus, is called Right Effort.

Katamā ca bhikkhave sammā-sati?

And what, bhikkhus, is Right Mindfulness?

Idha bhikkhave bhikkhu »

Here, bhikkhus, a bhikkhu, »

Kāye kāyānupassī viharati.

Abides contēplating the body as a body.

Ātāpī sampajāno satimā, |**Vineyya loke abhijjhā-domanassam.**

Ardent, fully aware, and mindful, |
having put away covetousness and grief for
the world;

Vedanāsu vedanānupassī viharati.

He abides contēplating feelings as feelings.

Ātāpī sampajāno satimā, |**Vineyya loke abhijjhā-domanassam.**

Ardent, fully aware, and mindful, |
having put away covetousness and grief for
the world;

Citte cittānupassī viharati.

He abides contēplating mind as mind.

Ātāpī sampajāno satimā, |**Vineyya loke abhijjhā-domanassam.**

Ardent, fully aware, and mindful, |
having put away covetousness and grief for
the world.

Dhammesu dhammānupassī viharati.

He abides contēplating mind-objects as

mind-objects.

Ātāpī sampajāno satimā, |

Vineyya loke abhijjhā-domanassaṃ.

Ardent, fully aware, and mindful, |

having put away covetousness and grief for the world.

Ayaṃ vuccati bhikkhave sammā-sati.

This, bhikkhus, is called Right Mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, bhikkhus, is Right Concentration?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Vivicceva kāmehi

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi,

Secluded from unwholesome states,

Savitakkaṃ savicāraṃ viveka-jampīti-sukhaṃ

paṭhamaṃ jhānaṃ upasampajja viharati.

Enters upon and abides in the first jhāna, accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

Vitakka-vicārānaṃ vūpasamā,

With the stilling of applied and sustained thought,

**Ajjhattam sampasādanam cetaso,
ekodibhāvam avitakkam avicāram,
samādhi-jampīti-sukham dutiyam jhānam
upasampajja viharati.**

He enters upon and abides in the second
jhāna,
accompanied by self-confidence and
singleness of mind, without applied and
sustained thought, with rapture and pleasure
born of concentration.

Pītiyā ca virāgā

With the fading away as well of rapture
Upekkhako ca viharati, | sato ca sampajāno,
He abides in equanimity, |
mindful and fully aware,

Sukhañca kāyena paṭisaṃvedeti.

Still feeling pleasure with the body,
**Yantaṃ ariyā ācikkhanti, upekkhako satimā
sukha-vihārī'ti. »**

He enters upon and abides »

Tatiyam jhānam upasampajja viharati.

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 abāndoning of pleasure

Dukkhassa ca pahānā,

And the abāndoning of pain,

**Pubbeva somanassa domanassānaṃ
atthaṅgamā,**

With the previous disāppearance of joy and
grief,

**Adukkham-asukhaṃ upekkhā-sati-
pārisuddhiṃ, catutthaṃ jhānaṃ
upasampajja viharati.**

He enters upon and abides in the fourth
jhāna,
accompanied by neither-pain nor-pleasure,
and purity of mindfulness due to equanimity.

Ayaṃ vuccati bhikkhave sammā-samādhī.

This, bhikkhus, is called Right Concentration.

*** (Ayaṃ-eva ariyo aṭṭh'āṅgiko maggo**

This is the Noble Eightfold Path)

** In the standardised Forest Sangha version only.*



Ānāpānasati-sutta-pāṭha

The Teaching on Mindfulness of Breathing
[Handa mayam ānāpānasati-sutta-pāṭham
bhaṇāma se.]

Ānāpānasati bhikkhave bhāvitā bahulī-katā

Bhikkhus, when mindfulness of breathing is
developed and cultivated

Mahapphalā hoti mahā-nisaṃsā.

It is of great fruit and great benefit.

Ānāpānasati bhikkhave bhāvitā bahulī-katā

When mindfulness of breathing is developed
and cultivated

Cattāro satipaṭṭhāne paripūrenti,

It fulfills the Four Foundations of Mindfulness.

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

When the Four Foundations of Mindfulness are
developed and cultivated

Satta bojjaṅge paripūrenti,

They fulfill the Seven Factors of Awakening.

Satta bojjaṅgā bhāvitā bahulī-katā

When the Seven Factors of Awakening are
developed and cultivated

Vijjā vimuttim paripūrenti.

They fulfill true knowledge and deliverance.

**Kathaṃ bhāvitā ca bhikkhave ānāpānasati,
kathaṃ bahulī-katā**

And how, bhikkhus, is mindfulness of
breathing developed and cultivated

Mahapphalā hoti mahā-nisaṃsā?

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree,

Suññāgāra-gato vā,

Or to an empty hut,

Nisīdati pallaṅkaṃ ābhujitvā

Sits down having crossed his legs,

**Ujūṃ kāyaṃ pañidhāya parimukhaṃ satim
upaṭṭhapetvā.**

Sets his body erect having established
mindfulness in front of him.

So sato-va assasati, sato passasati.

Ever mindful he breathes in; mindful he
breathes out.

**Dīghaṃ vā assasanto, dīghaṃ assasāmī'ti
pajānāti,**

Breathing in long, he knows 'I breathe in long.'

**Dīghaṃ vā passasanto, dīghaṃ passasāmī'ti
pajānāti,**

Breathing out long, he knows 'I breathe out long.'

**Rassaṃ vā assasanto, rassaṃ assasāmī'ti
pajānāti,**

Breathing in short, he knows 'I breathe in short.'

**Rassaṃ vā passasanto, rassaṃ passasāmī'ti
pajānāti,**

Breathing out short, he knows 'I breathe out short.'

**Sabba-kāya-paṭisaṃvedī assasissāmī'ti
sikkhati,**

He trains thus, 'I shall breathe in experiencing the whole body.'

**Sabba-kāya-paṭisaṃvedī passasissāmī'ti
sikkhati,**

He trains thus, 'I shall breathe out experiencing the whole body.'

**Passambhayam kāya-saṅkhāram
 assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in
 tranquillising the bodily formations.'

**Passambhayam kāya-saṅkhāram
 passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out
 tranquillising the bodily formations.'

Pīti-pañisaṃvedī assasissāmī'ti sikkhati,

He trains thus, 'I shall breathe in
 experiencing rapture.'

Pīti-pañisaṃvedī passasissāmī'ti sikkhati,

He trains thus, 'I shall breathe out
 experiencing rapture.'

Sukha-pañisaṃvedī assasissāmī'ti sikkhati,

He trains thus, 'I shall breathe in
 experiencing pleasure.'

Sukha-pañisaṃvedī passasissāmī'ti sikkhati,

He trains thus, 'I shall breathe out
 experiencing pleasure.'

**Citta-saṅkhāra-pañisaṃvedī assasissāmī'ti
 sikkhati,**

He trains thus, 'I shall breathe in
 experiencing the mental formations.'

**Citta-saṅkhāra-paṭisaṃvedī passasissāmī'ti
sikkhati,**

He trains thus, 'I shall breathe out
experiencing the mental formations.'

**Passambhayaṃ citta-saṅkhāraṃ
assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in
tranquillising the mental formations.'

**Passambhayaṃ citta-saṅkhāraṃ
passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out
tranquillising the mental formations.'

Citta-paṭisaṃvedī assasissāmī'ti sikkhati,

He trains thus, 'I shall breathe in
experiencing the mind.'

Citta-paṭisaṃvedī passasissāmī'ti sikkhati,

He trains thus, 'I shall breathe out
experiencing the mind.'

**Abhippamodayaṃ cittaṃ assasissāmī'ti
sikkhati,**

He trains thus, 'I shall breathe in gladdening
the mind.'

Abhippamodayaṃ cittaṃ passasissāmi'ti sikkhati,

He trains thus, 'I shall breathe out gladdening the mind.'

Samādahaṃ cittaṃ assasissāmi'ti sikkhati,

He trains thus, 'I shall breathe in concentrating the mind.'

Samādahaṃ cittaṃ passasissāmi'ti sikkhati,

He trains thus, 'I shall breathe out concentrating the mind.'

Vimocayaṃ cittaṃ assasissāmi'ti sikkhati,

He trains thus, 'I shall breathe in liberating the mind.'

Vimocayaṃ cittaṃ passasissāmi'ti sikkhati,

He trains thus, 'I shall breathe out liberating the mind.'

Aniccānupassī assasissāmi'ti sikkhati,

He trains thus, 'I shall breathe in contemplating impermanence.'

Aniccānupassī passasissāmi'ti sikkhati,

He trains thus, 'I shall breathe out contemplating impermanence.'

Virāgānupassī assasissāmī'ti sikkhati,

He trains thus, 'I shall breathe in
contemplating the fading away of passions.'

Virāgānupassī passasissāmī'ti sikkhati,

He trains thus, 'I shall breathe out
contemplating the fading away of passions.'

Nirodhānupassī assasissāmī'ti sikkhati,

He trains thus, 'I shall breathe in
contemplating cessation.'

Nirodhānupassī passasissāmī'ti sikkhati,

He trains thus, 'I shall breathe out
contemplating cessation.'

Paṭinissaggānupassī assasissāmī'ti sikkhati,

He trains thus, 'I shall breathe in
contemplating relinquishment.'

Paṭinissaggānupassī passasissāmī'ti sikkhati.

He trains thus, 'I shall breathe out
contemplating relinquishment.'

Evaṃ bhāvitā kho bhikkhave ānāpānasati,

evaṃ bahulī-katā

Bhikkhus, that is how mindfulness of
breathing is developed and cultivated

Mahapphalā hoti mahā-nisaṃsā

So that it is of great fruit and great benefit.

§ Iti.

§ Thus was it said.



§ Not chanted in the standardised Forest Sangha version.

It's easy to see the errors of others, but hard to see your own



Animisa Stupa

Where the Buddha Savored the Bliss of Liberation
The Second Week after his Enlightenment
Situated Northeast of the Mahā-Bodhi Stupa



Gāngasiri Cave
Site of the Bodhisatta's Practice of Austerities
During the Six Years prior to his
Enlightenment as the Buddha
Bodh Gaya, India

Dhamma-pahaṃsana-pāṭha

A Teaching on Striving According to
Dhamma

[Handa mayam Dhamma-pahaṃsana-
samādapanādi-vacana-
pāṭham bhaṇāma se.]

Evam svākkhāto bhikkhave mayā dhammo

Bhikkhus, the Dhamma has thus been well
expounded by me,

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko.

And stripped of patchwork.

**§ Evam svākkhāte kho bhikkhave mayā
dhamme,**

§ When, bhikkhus, the Dhamma has thus
been well expounded by me,

§ Not chanted in the standardised Forest Sangha version.

One should hurry to put forth effort today

Alameva »

This is enough »

**Saddhā-pabbajitena kula-puttena viriyam
ārabhitum**

For a clansman who has gone forth out of
faith to arouse his energy thus:

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu,
‘Willingly let only my skin, sinews and bones
remain,

Sarīre upasussatu maṃsa-lohitam,

And let the flesh and blood in this body
wither away,

**Yantaṃ purisa-thāmena purisa-viriyena
purisa-parakkamena pattabbam, »**

As long as whatever is to be attained
by human strength, by human energy, by
human effort »

**Na taṃ apāpuṇitvā purisassa viriyassa
saṅṭhānam bhavissatī’ti.**

Has not been attained, let not my efforts
stand still.’

Dukkham bhikkhave kusīto viharati,

Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi,

Soiled by evil, unwholesome states,

Mahantañca sadattham parihāpeti.

And great is the personal good that he neglects.

Āraddha-viriyo ca kho bhikkhave sukham viharati,

The energetic person though dwells happily,
Pavivitto pāpakehi akusalehi dhammehi,

Well withdrawn from unwholesome states,
Mahantañca sadattham paripūreti.

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa patti hoti.

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

Aggena ca kho aggassa patti hoti.

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

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyam,

Bhikkhus, this holy life is like the cream of the milk;

Satthā sammukhī-bhūto.

The Teacher is present.

Tasmā'tiha bhikkhave viriyaṃ ārabhatha,

Therefore, bhikkhus, start to arouse your
energy

Appattassa pattiyaṃ

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya.

For the realization of the as yet unrealized.

Evam no ayam amhākaṃ pabbajjā »

Thinking, in such a way: 'Our Going Forth »

Avaṅkatā avañjhā bhavissati

Will not be barren,

Saphalā sa-udarayā.

But will become fruitful and fertile;

**Yesam mayam paribhuñjāma cīvara-
piṇḍapāta-senāsana-gilāna-paccaya-
bhesajja-parikkhāraṃ. »**

And all our use of robes, almsfood, lodgings
and medicinal requisites, »

Tesam te kārā amhesu

Given by others for our support,

Mahapphalā bhavissanti mahā-nisaṃsā'ti.

Will reward them with great fruit and great
benefit.'

Evam hi vo bhikkhave sikkhitabbam.

Bhikkhus, you should train yourselves thus:

Att'attham vā hi bhikkhave sampassamānena

Considering your own good,

Alameva appamādena sampādetum;

It is enough to strive for the goal without negligence;

Par'attham vā hi bhikkhave

sampassamānena

Bhikkhus, considering the good of others,

Alameva appamādena sampādetum;

It is enough to strive for the goal without negligence;

Ubhaya'ttham vā hi bhikkhave

sampassamānena

Bhikkhus, considering the good of both,

Alameva appamādena sampādetun'ti.

It is enough to strive for the goal without negligence.

Paṭiccasamuppāda- dhamma-pāṭha

Teaching on Dependent Origination
(Idappaccayatā)

(Handa mayam paṭiccasamuppāda-dhammesu
idappaccayatādi-dhamma-pāṭham bhaṇāma se.)

Katamo ca bhikkhave paṭiccasamuppādo?

What, bhikkhus, is dependent origination?

1. Jāti-paccayā bhikkhave jarā-maraṇam.

With birth as condition, bhikkhus, there is old
age and death.

(* Uppādā vā bhikkhave tathāgatānaṃ,
Anuppādā vā tathāgatānaṃ,

(* Whether, bhikkhus, Tathāgatas arise or do
not arise,

Ṭhitāva sā dhātu

There yet remains that element,

Dhammaṭṭhitatā

Steadfastness of Dhamma,

Note: When chanting, use the parts of section 1 marked with (... *) and (** ... **) to substitute (* ... *) and (** ... **) in sections 2 through 10. Section 11 is written out in full.*

Dhammaniyāmatā,

Orderliness of Dhamma:

Idappaccayatā.

Specific conditionality—that with this as a condition that arises.

Taṃ tathāgato abhisambujjhati abhisameti,

The Tathāgata directly awakens to that,
breaks through to that.

Abhisambujjhitvā abhisametvā

Directly awakening and breaking through to
that,

Ācikkhati deseti,

He declares it, teaches it,

Paññapeti paṭṭhapeti,

Describes it, sets it forth.

Vivarati vibhajati

He reveals it, explains it,

Uttānī-karoti: *)

And makes it plain: *)

**Passathāti cāha, jāti-paccayā bhikkhave jarā-
maraṇaṃ.**

“See,” he says, “with birth as condition,
bhikkhus, there is old age and death.”

(Iti kho bhikkhave**

(** So, bhikkhus, that herein

Yātatra tathatā

Which is suchness—being the way it is,

Avittathatā

Non-deviation from suchness,

Anaññathatā

Not-otherness,

Idappaccayatā.

Specific conditionality—that with this as a condition that arises:

Ayaṃ vuccati bhikkhave paṭiccasamuppādo. ()**

That, bhikkhus, is called dependent origination. (**)

2. Bhava-paccayā bhikkave jāti.

With becoming as condition, bhikkhus, there is birth.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, bhava-paccayā bhikkave jāti.

“See,” he says, “with becoming as condition, bhikkhus, there is birth.”

(Iti kho bhikkhave [...] paṭiccasamuppādo. **)**
 (** So, bhikkhus, that herein [...] is called
 dependent origination. **)

3. Upādāna-paccayā bhikkave bhavo.

With clinging as condition, bhikkhus, there is becoming.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)
 (* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, upādāna-paccayā bhikkave bhavo.

“See,” he says, “with clinging as condition, bhikkhus, there is becoming.”

(Iti kho bhikkhave [...] paṭiccasamuppādo. **)**
 (** So, bhikkhus, that herein [...] is called
 dependent origination. **)

4. Taṇhā-paccayā bhikkave upādānaṃ.

With craving as condition, bhikkhus, there is clinging.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)
 (* Whether, bhikkhus [...] And makes it plain: *)

**Passathāti cāha, taṇhā-paccayā bhikkave
upādānaṃ.**

“See,” he says, “with craving as condition,
bhikkhus, there is clinging.”

(Iti kho bhikkhave [...] paṭiccasamuppādo. **)**

(** So, bhikkhus, that herein [...] is called
dependent origination. **)

5. Vedanā-paccayā bhikkave taṇhā.

With feeling as condition, bhikkhus, there is
craving.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

**Passathāti cāha, vedanā-paccayā bhikkave
taṇhā.**

“See,” he says, “with feeling as condition,
bhikkhus, there is craving.”

(Iti kho bhikkhave [...] paṭiccasamuppādo. **)**

(** So, bhikkhus, that herein [...] is called
dependent origination. **)

6. Phassa-paccayā bhikkave vedanā.

With contact as condition, bhikkhus, there is
feeling.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, phassa-paccayā bhikkave vedanā.

“See,” he says, “with contact as condition, bhikkhus, there is feeling.”

(** Iti kho bhikkhave [...] paṭiccasamuppādo. **)

(** So, bhikkhus, that herein [...] is called dependent origination. **)

7. Saḷāyatana-paccayā bhikkave phasso.

With the six sense media as condition, bhikkhus, there is contact.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, saḷāyatana-paccayā bhikkave phasso.

“See,” he says, “with the six sense media as condition, bhikkhus, there is contact.”

(** Iti kho bhikkhave [...] paṭiccasamuppādo. **)

(** So, bhikkhus, that herein [...] is called dependent origination. **)

8. Nāma-rūpa-paccayā bhikkave saḷāyatanam.

With name and form as condition, bhikkhus,
there are the six sense media.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, nāma-rūpa-paccayā bhikkave
saḷāyatanam.

“See,” he says, “with name and form as
condition, bhikkhus, there are the six sense
media.”

(** Iti kho bhikkhave [...] paṭiccasamuppādo. **)

(** So, bhikkhus, that herein [...] is called
dependent origination. **)

9. Viññāṇa-paccayā bhikkave nāma-rūpam.

With consciousness as condition, bhikkhus, there
are name and form.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, viññāṇa-paccayā bhikkave
nāma-rūpam.

“See,” he says, “with consciousness as condition,
bhikkhus, there are name and form.”

(Iti kho bhikkhave [...] paṭiccasamuppādo. **)**

(** So, bhikkhus, that herein [...] is called dependent origination. **)

10. Saṅkhāra-paccayā bhikkave viññāṇaṃ.

With karmic formations as condition, bhikkhus, there is consciousness.

(* Uppādā vā bhikkhave [...] Uttānī-karoti: *)

(* Whether, bhikkhus [...] And makes it plain: *)

Passathāti cāha, saṅkhāra-paccayā bhikkave viññāṇaṃ.

“See,” he says, “With karmic formations as condition, bhikkhus, there is consciousness.”

(Iti kho bhikkhave [...] paṭiccasamuppādo. **)**

(** So, bhikkhus, that herein [...] is called dependent origination. **)

11. Avijjā-paccayā bhikkave saṅkhārā.

With ignorance as condition, bhikkhus, there are karmic formations.

Uppādā vā bhikkhave tathāgatānaṃ,

Anuppādā vā tathāgatānaṃ,

Whether, bhikkhus, Tathāgatas arise or do not arise,

Ṭhitā va sā dhātu

There yet remains that element,

Dhammaṭṭhitatā

Steadfastness of Dhamma,

Dhammaniyāmatā,

Orderliness of Dhamma:

Idappaccayatā.

Specific conditionality—that with this as a condition that arises.

Taṃ tathāgato abhisambujjhati abhisameti,

The Tathāgata directly awakens to that,
breaks through to that.

Abhisambujjhitvā abhisametvā

Directly awakening and breaking through to that,

Ācikkhati deseti,

He declares it, teaches it,

Paññāpeti paṭṭhapeti,

Describes it, sets it forth.

Vivarati vibhajati

He reveals it, explains it,

Uttānī-karoti:

And makes it plain:

**Passathāti cāha, avijjā-paccayā bhikkhave
saṅkhārā.**

“See,” he says, “With ignorance as condition,
bhikkhus, there are karmic formations.”

Iti kho bhikkhave

So, bhikkhus, that herein

Yātra tathatā

Which is suchness—being the way it is,

Avittathatā

Non-deviation from suchness,

Anaññathatā

Not-otherness,

Idappaccayatā.

Specific conditionality—that with this as a
condition that arises:

Ayaṃ vuccati bhikkhave paṭiccasamuppādo

That, bhikkhus, is called dependent
origination.

Iti.

Thus it is.

Anumodanārambha-gāthā

Rejoicing in Merit

Yathā vārivahā pūrā

Paripūrenti sāgaram

Just as rivers full of water
Entirely fill up the sea

Evameva ito dinnam

Petānam upakappati

So will what's here been given
Bring blessings to departed spirits.

Icchitam patthitam tumham

May all your hopes and all your longings

Khippameva samijjhatu

Come true in no long time.

Sabbe pūrentu saṅkappā

May all your wishes be fulfilled

Cando paṇṇaraso yathā

Like on the fifteenth day the moon

Maṇi jotiraso yathā.

Or like a bright and shining gem.



Sāmaññānumodanā-gāthā

Sabbītiyo vivajjantu

May all misfortunes be avoided,

Sabba-rogo vinassatu

May all illness be dispelled,

Mā te bhavatvantarāyo

May you never meet with dangers,

Sukhī dīghāyuko bhava

May you be happy and live long.

Abhivādana-sīlissa

Niccaṃ vuḍḍhāpacāyino

Cattāro dhammā vaḍḍhanti

Āyu 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

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-buddhānubhāvena

Through the power of all Buddhas,

Sabba-dhammānubhāvena

Through the power of all Dhammas,

Sabba-saṅghānubhāvena

Through the power of all Saṅghas,

Sadā sotthī bhavantu te.

May you always be at ease.



Requesting the Three Refuges and the Five Precepts

**Mayaṃ bhante ti-saraṇena saha pañca sīlāni
yācāma.**

We, Venerable Sir, request the Three Refuges
and the Five Precepts.

**Dutiyampi mayaṃ bhante ti-saraṇena saha
pañca sīlāni yācāma.**

For the second time, we, Venerable Sir, request
the Three Refuges and the Five Precepts.

**Tatīyampi mayaṃ bhante ti-saraṇena saha
pañca sīlāni yācāma.**

For the third time, we, Venerable Sir, request
the Three Refuges and the Five Precepts.

**Namo tassa bhagavato arahato sammā-
sambuddhassa. (3x)**

Homage to the Blessed, Noble, and Perfectly
Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi.

To the Buddha I go for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

To the Dhamma I go for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

To the Saṅgha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

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

[The bhikkhu will chant:]

Tisaraṇa-gamaṇaṃ niṭṭhithaṃ

This completes the going to the Three Refuges.

[Response by the Laypeople:]

Āma bhante

Yes, Venerable Sir.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from taking the life of any living creature.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from taking that which is not given.

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from sexual misconduct.

Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from lying.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

[The bhikkhu giving the precepts will conclude:]

Imāni pañca sikkhā-padāni:

These are the five precepts:

Sīlena sugatiṃ yanti,

Virtue is the source of happiness,

Sīlena bhoga-sampadā,

Virtue is the source of true wealth,

Sīlena nibbutiṃ yanti,

Virtue is the source of peacefulness,

Tasmā sīlaṃ visodhaye.

Therefore let virtue be purified.

Requesting the Three Refuges and the Eight Precepts

**Mayaṃ bhante ti-saraṇena saha, aṭṭha sīlāni
yācāma [or] aṭṭhaṅgasamannāgatam uposatham
yācāma.**

We, Venerable Sir, request the Three Refuges
together with the Eight Precepts [or] the eight-
fold uposatha sīla.

**Dutiyampi mayaṃ bhante ti-saraṇena
saha, aṭṭha sīlāni yācāma [or]
aṭṭhaṅgasamannāgatam uposatham yācāma.**

For the second time, we, Venerable Sir, request
the Three Refuges together with the Eight
Precepts [or] the eight-fold uposatha sīla.

**Tatīyampi mayaṃ bhante ti-saraṇena
saha, aṭṭha sīlāni yācāma [or]
aṭṭhaṅgasamannāgatam uposatham yācāma.**

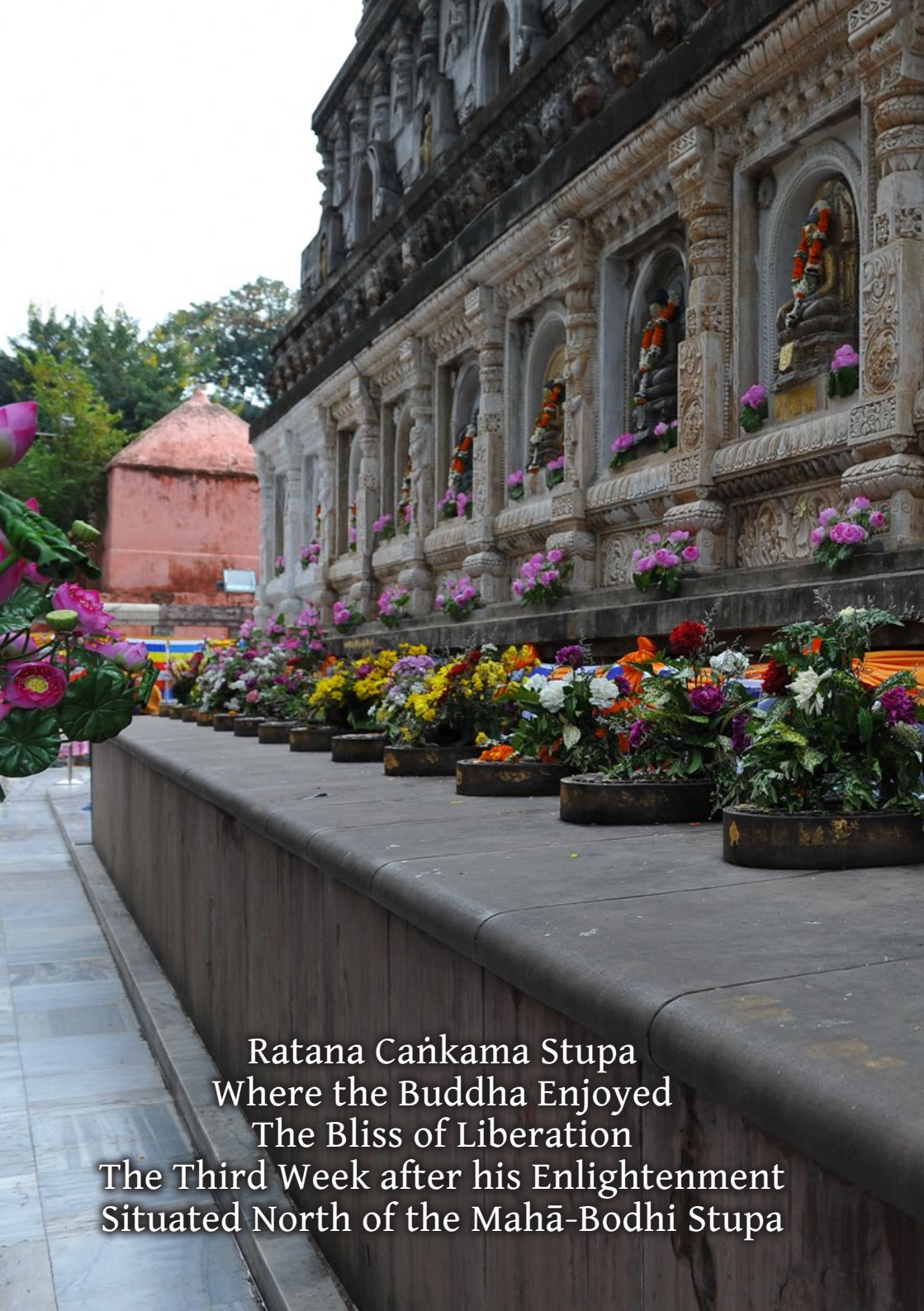
For the third time, we, Venerable Sir, request
the Three Refuges together with the Eight
Precepts [or] the eight-fold uposatha sīla.

**Namo tassa bhagavato arahato sammā-
sambuddhassa. (3x)**

Homage to the Blessed, Noble, and Perfectly
Enlightened One.



The Great Bodhisattva Avalokiteśvara
With Lotus in the Palm of the Hand
Inside the Bodhisattva Mahāvihāra
Wat Marp Jan



Ratana Caṅkama Stupa
Where the Buddha Enjoyed
The Bliss of Liberation
The Third Week after his Enlightenment
Situated North of the Mahā-Bodhi Stupa

Buddhaṃ saraṇaṃ gacchāmi.

To the Buddha I go for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

To the Dhamma I go for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

To the Saṅgha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

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

[The bhikkhu will chant:]

Tisarāṇa-gamaṇaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

[Response by the Laypeople:]

Āma bhante

Yes, Venerable Sir.

**Pāṇātipātā veramaṇī sikkhā-padaṃ
samādiyāmi.**

I undertake the precept to refrain from taking the life of any living creature.

**Adinnādānā veramaṇī sikkhā-padaṃ
samādiyāmi.**

I undertake the precept to refrain from taking that which is not given.

**Abrahmacariyā veramaṇī sikkhā-padaṃ
samādiyāmi.**

I undertake the precept to refrain from any intentional sexual activity.

**Musā-vādā veramaṇī sikkhā-padaṃ
samādiyāmi.**

I undertake the precept to refrain from lying.

**Surā-meraya-majja-pamādaṭṭhānā veramaṇī
sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

**Vikāla-bhojanā veramaṇī sikkhā-padaṃ
samādiyāmi.**

I undertake the precept to refrain from eating at inappropriate times.

Nacca-gīta-vādita-visūkadassana-mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from entertainment, beautification, and adornment.

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

Imāni aṭṭha sikkhā-padāni samādiyāmi. (3x)

I undertake these Eight Precepts.

(This concludes the ceremony of taking the Three Refuges and the Eight Precepts)



Offering Saṅgha Dāna

Imāni mayam bhante, bhattāni, saparivārāni,
bhikkhu-saṅghassa, oṇojayāma.

Sādhu no bhante, bhikkhu-saṅgho, imāni,
bhattāni, saparivārāni, paṭiggaṇhātu,
amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these foods of ours, together with these accompanying articles to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these foods, together with these accompanying articles, for the long-term welfare and happiness of ourselves, our parents, our relatives living and deceased, beings we have harmed in the past, and all beings.



Note—if offering food for someone who has died:

Change bhattāni to mataka-bhattāni

Change amhākaṃ to amhākañceva mātā-pitū-ādīnañca ñātakānam
kālakatānam

Change these foods of ours/ these foods to this food offering for the
deceased.

Offering Forest Cloth

Imāni mayam bhante, paṃsukūla-
cīvarāni, saparivārāni, bhikkhu-saṅghassa,
oṇojayāma. Sādhu no bhante, bhikkhu-
saṅgho, imāni, paṃsukūla-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ,
dīgha-rattaṃ, hitāya, sukhāya.

We present these cast-off cloths of ours,
together with these accompanying articles to
the Bhikkhu Sangha. May the Bhikkhu
Sangha accept these cast-off cloths, together
with these accompanying articles, for our
long-term welfare and happiness.

Asking for Forgiveness

(Asker) Sanghe¹ / Ācariye² / (Mahā)there³
pamādena, dvārattayena kataṃ,
sabbaṃ aparādhaṃ khamatha⁴/
khamatu⁵ me⁴/no⁵ bhante. (3x)

(Receiver) Ahaṃ khamāmi, tayāpi⁴/tumhehipi⁵
me khamitabbaṃ.

(Asker) Khamāmi⁴/Khamāma⁵ bhante.

1. Use with Sangha , 2. Use with an Ajahn , 3. Use with a Thera or Mahā-thera
4. For an individual person/monk , 5. For more than one person/monk

Offering Kaṭhina Cloth

Imaṃ bhante, sapaṛivāraṃ, kaṭhina-cīvara-
dussaṃ, saṅghassa, oṇojayāma. Sādhu
no bhante, saṅgho, imaṃ, sapaṛivāraṃ,
kaṭhina-cīvara-dussaṃ, paṭiggaṇhātu,
paṭiggahetvā ca, iminā dussena, kaṭhinaṃ,
attharatu, amhākaṃ, dīgha-rattaṃ, hitāya,
sukhāya.

Venerable Sirs, we present this kaṭhina-robe
cloth, together with these accompanying
articles, to the Sangha. May the Sangha
please accept this kaṭhina-robe cloth,
together with these accompanying articles,
and having accepted it, spread the kaṭhina
with this cloth for our long-term welfare and
happiness.



Requesting a Dhamma Discourse

Brahmā ca lokādhipatī sahampati

Kat'añjalī andhivaraṃ ayācatha:

Santīdha sattāpparajakkha-jātikā

Desetu dhammaṃ anukampimaṃ pajaṃ.

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.'

Taking Leave of the Bhikkhus

[Laypeople:] **Handadāni, mayaṃ**

bhante, āpucchāma, bahukiccā mayaṃ,

bahukaraṇīyā.

We ask to take leave of you, Venerable Sirs, for we have many tasks and duties to which we must attend.

[Senior Monk:] **Yassadāni tumhe kālaṃ**

maññatha.

You know the appropriate time.

[Laypeople:] **Sādhu bhante.**

It is well, Venerable Sirs.

Requesting Paritta Chanting

Vipatti-paṭibāhāya Sabba-sampatti-siddhiyā,
Sabba-dukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya Sabba-sampatti-siddhiyā,
Sabba-bhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya Sabba-sampatti-siddhiyā,
Sabba-roga-vināsāya

Parittaṃ brūtha maṅgalaṃ.

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.

An Invitation to the Devas

BEGINNING FOR ROYAL CEREMONIES:

**Sarajjaṃ sasenaṃ sabandhuṃ narindaṃ,
Parittānubhāvo sadā rakkhatū'ti.**

May the power of the Parittas protect the king,
His treasures, his relatives, and his advisors at
all times.

BEGINNING FOR CŪḶARĀJAPARITTAṀ (7 CHRONICLES):

**Pharivāna mettāṃ samettā bhadantā,
Avikkhitta-cittā parittaṃ bhaṇantu.**

*(Continue at the *, page 164)*

Kind, venerable sirs, having spread thoughts of
good will, listen to the chant with undistracted
mind.

BEGINNING FOR MAHĀRĀJAPARITTAṀ (12 CHRONICLES):

**Samantā cakkavāḷesu
Atrāgacchantu devatā**

From all universes may the devas come here.

**Saddhammaṃ muni-rājassa
Suṇantu sagga-mokkhaḍaṃ.**

May they listen to the True Dhamma of the King
of Sages, leading to heaven and emancipation.

*** Sagge kāme ca rūpe**

Giri-sikharataṭṭe cantalikkhe vimāne

Those in the heavens of sensuality and form,
on peaks and mountain precipices, in palaces
floating in the sky,

Dīpe raṭṭhe ca gāme

Taruvana-gahane geha-vatthumhi khette,

In islands, countries, and towns,
In groves of trees and thickets, around
homesites and fields.

Bhummā cāyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

And the earth-devas, spirits,
heavenly minstrels, and nagas,
In water, on land, in badlands and nearby:

Tiṭṭhantā santike yaṃ

Muni-vara-vacanaṃ sādhave me suṇantu.

May they come and listen with approval.
As I recite the word of the excellent sage.

Dhammassavana-kālo ayam-bhadantā.

(Repeat 3 times.)

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



PARITTA CHANTING

Great Homage

Namo tassa bhagavato arahato sammā-sambuddhassa. (3x)

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Going to the Triple Refuge

Buddhaṃ saraṇaṃ gacchāmi.

To the Buddha I go for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

To the Dhamma I go for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

To the Saṅgha I go for refuge.

(repeat 2 more times:

Second time add **Dutiyampi...** before each line

Third time chant **Tatīyampi...** before each line)

Sambuddhe

The Fully Enlightened Buddhas

Sambuddhe aṭṭhavāsaṅka

Dvādasaṅka sahaṣṣake

Pañca-sata-sahaṣṣāni Namāmi sirasā ahaṃ

I pay homage with my head to the 512,028
Buddhas.

Tesaṃ dhammaṅka saṅghaṅka

Ādarena namāmihaṃ

I pay devoted homage to their Dhamma and
Sangha.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi Vinassantu asesato.

Through the power of this homage, having
demolished all misfortunes, may countless
dangers be destroyed without trace.

Sambuddhe pañca-pañṅasaṅka

Catuvīsati-sahaṣṣake

Dasa-sata-sahaṣṣāni Namāmi sirasā ahaṃ

I pay homage with my head to the 1,024,055
Buddhas.

**Tesaṃ dhammañca saṅghañca
Ādarena namāmihaṃ**

I pay devoted homage to their Dhamma and Sangha.

**Namakārānubhāvena
Hantvā sabbe upaddave**

Anekā antarāyāpi Vinassantu asesato.

Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

**Sambuddhe navuttarasate
Aṭṭhacattālīsa-sahassake**

Vīsati-sata-sahassāni Namāmi sirasā ahaṃ

I pay homage with my head to the 2,048,109 Buddhas.

**Tesaṃ dhammañca saṅghañca
Ādarena namāmihaṃ**

I pay devoted homage to their Dhamma & Sangha.

**Namakārānubhāvena
Hantvā sabbe upaddave**

Anekā antarāyāpi Vinassantu asesato.

Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

Namakāra-siddhi-gāthā

Verses on Success through Homage

Yo cakkhumā moha-malāpakaṭṭho

Sāmaṃ va buddho sugato vimutto

The One with vision,

with the stain of delusion removed,

Self-Awakened, Well-Gone, and Released,

Mārassa pāsā vinimocayanto

Pāpesi khemaṃ janataṃ vineyyaṃ.

Freed from the snares of mortal temptation,

He leads humanity from evil to security.

Buddhaṃ varantaṃ sirasā namāmi

Lokassa nāthañca vināyakañca

I pay homage with my head

to that excellent Buddha,

The Protector And Mentor for the world.

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu.

By the power of this,

may you have triumph and success,

And may all your dangers be destroyed.

Dhammo dhajo yo viya tassa satthu

Dassesī lokassa visuddhi-maggaṃ

The Teacher's Dhamma, like a banner,

Shows the path of purity to the world.

Niyyāniko dhamma-dharassa dhārī
Sātāvaho santikaro suciṇṇo.

Leading out, upholding those who uphold it,
 Rightly accomplished, it brings
 pleasure, makes peace.

Dhammaṃ varantaṃ sirasā namāmi
Mohappadālaṃ upasanta-dāhaṃ

I pay homage with my head
 to that excellent Dhamma,
 Which pierces delusion and
 makes fever grow calm.

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

By the power of this,
 may you have triumph and success,
 And may all your dangers be destroyed.

Saddhamma-senā sugatānugo yo
Lokassa pāpūpakilesa-jetā

The True Dhamma's army,
 following the One Well-Gone,
 Is victor over the evils and
 corruptions of the world.

**Santo sayamaṃ santi-niyojako ca
Svākkhāta-dhammaṃ viditaṃ karoti.**

Self-calmed, it is calming and without fetter,
And makes the well-taught Dhamma be known.

**Saṅghaṃ varantaṃ sirasā namāmi
Buddhānubuddhaṃ sama-sīla-ditṭhiṃ**

I pay homage with my head
to that excellent Saṅgha,
Awakened after the Awakened,
harmonious in virtue and view.

**Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.**

By the power of this,
may you have triumph and success,
And may all your dangers be destroyed.



Namo-kār-aṭṭhaka-gāthā

The Homage Octet

Namo arahato sammā-

Sambuddhassa mahesino

Homage to the Great Seer,

The Worthy One, Perfectly Self-awakened.

Namo uttama-dhammassa

Svākkhātasseva tenidha

Homage to the highest Dhamma,

Well-taught by him here.

Namo mahā-saṅghassāpi

Visuddha-sīla-diṭṭhino

And homage to the Great Saṅgha,

Pure in virtue and view.

Namo omātyāraddhassa

Ratanattayassa sādhuḥkaṃ

Homage to the Triple Gem

Beginning auspiciously with AUM.

Namo omakātītassa

Tassa vatthuttayassapi

And homage to those three objects

That have left base things behind.

Namo-kārappabhāvena

Vigacchantu upaddavā

By the potency of this homage,

May misfortunes disappear.

Namo-kārānubhāvena

Suvatthi hotu sabbadā

By the potency of this homage,

May there always be well-being.

Namo-kārassa tejena

Vidhimhi homi tejavā.

By the power of this homage,

May success in this ceremony be mine.



Maṅgala-sutta

The Discourse on Blessings

Asevanā ca bālānaṃ

Paṇḍitānañca sevanā

Av_↓oiding those of fool_↓ish ways,

Ass_↓ociating with the_↓ wise,

Pūjā ca pūjanīyānaṃ

Etam-maṅgalam-uttamaṃ.

And hon_↓ouring those w_↑orthy of hon_↓our:

These are the h_↑ighest bless_↓ings.

Paṭirūpa-desa-vāso ca

Pubbe ca kata-puññatā

Living in places of suitable kinds,

With the fruits of past good deeds

Atta-sammā-pañidhi ca

Etam-maṅgalam-uttamaṃ.

And guided by the r_↑ightful way:

These are the h_↑ighest bless_↓ings.

Bāhu-saccañca sippañca

Vinayo ca susikkhito

Accom_↓plished in le_↓arning and cra_↓ftsman's skills,

With disci_↓pline, highly trained,

Subhāsītā ca yā vācā

Etam-maṅgalam-uttamaṃ.

And speech that is true and pleasant to hear:
 These are the highest blessings.

Mātā-pitu-upaṭṭhānaṃ

Putta-dārassa saṅgho

Providing for mother and father's support
 And cherishing family,

Anākulā ca kammantā

Etam-maṅgalam-uttamaṃ.

And ways of work that harm no being:
 These are the highest blessings.

Dānañca dhamma-cariyā ca

Ñātakānañca saṅgho

Generosity and a righteous life,
 Offering help to relatives and kin,

Anavajjāni kammāni

Etam-maṅgalam-uttamaṃ.

And acting in ways that leave no blame:
 These are the highest blessings.

Āratī viratī pāpā

Majja-pānā ca saññamo

Steadfast in restraint, and shunning evil ways,
 Avoiding intoxicants that dull the mind,

Appamādo ca dhammesu

Etam-maṅgalam-uttamaṃ.

And heedfulness in all things that arise:

These are the highest blessings.

Gāravo ca nivāto ca

Santuṭṭhī ca kataññutā

Respectfulness and being of humble ways,
Contentment and gratitude,

Kālena dhammassavanam

Etam-maṅgalam-uttamam.

And hearing the Dhamma frequently taught:
These are the highest blessings.

Khantī ca sovacassatā

Samaṇānañca dassanam

Patience and willingness to accept one's faults,
Seeing venerated seekers of the truth,

Kālena dhamma-sākacchā

Etam-maṅgalam-uttamam.

And sharing often the words of Dhamma:
These are the highest blessings.

Tapo ca brahma-cariyañca

Ariya-saccāna dassanam

Ardent, committed to the Holy Life,
Seeing for oneself the Noble Truths,

Nibbāna-sacchi-kiriyā ca

Etam-maṅgalam-uttamam.

And the realization of Nibbāna:
These are the highest blessings.

Phuṭṭhassa loka-dhammehi

Cittam yassa na kampati

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

Asokaṃ virajaṃ khemaṃ

Etam-maṅgalam-uttamaṃ.

Beyond all sorrow, spotless, secure:
These are the highest blessings.

Etādisāni katvāna

Sabbattham-aparājitā

They who live by following this path
Know victory wherever they go,

Sabbattha sotthiṃ gacchanti

Tan-tesaṃ maṅgalam-uttaman'ti.

And every place for them is safe:
These are their highest blessings.

Ratana-sutta

**Six Protective Verses from the Discourse on
Treasures**

Yaṅkiñci vittaṃ idha vā huraṃ vā

Saggesu vā yaṃ ratanaṃ paṇītaṃ

Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,

Na no samaṃ atthi tathāgatena

Idam-pi buddhe ratanaṃ paṇītaṃ

Is not, for us, equal to the Tathāgata. This, too,
is an exquisite treasure in the Buddha

Etena saccena suvatthi hotu.

By this truth may there be well-being.

Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yad-ajjhagā sakyamunī samāhito

The exquisite Deathless—dispassion, ending—
discovered by the Sakyan Sage while in
concentration:

Na tena dhammena sam-atthi kiñci

Idam-pi dhamme ratanaṃ paṇītaṃ

There is nothing equal to that Dhamma. This,
too, is an exquisite treasure in the Dhamma,

Etena saccena suvatthi hotu.

By this truth may there be well-being.

Yam-buddha-seṭṭho parivaṇṇayī sucim

Samādhim-ānantarik-aññaṃ-āhu

What the excellent Awakened One extolled
as pure and called the concentration of
unmediated knowing:

Samādhinā tena samo na vijjati

Idam-pi dhamme ratanaṃ paṇītaṃ

No equal to that concentration can be found.

This, too, is an exquisite treasure in the
Dhamma.

Etena saccena suvatthi hotu.

By this truth may there be well-being.

Ye puggalā aṭṭha satam pasatthā

Cattāri etāni yugāni honti

The eight persons—the four pairs—praised by
those at peace:

Te dakkhiṇeyyā sugatassa sāvakā

Etesu dinnāni mahapphalāni

They, disciples of the One Well-Gone, deserve
offerings. What is given to them bears
great fruit.

Idam-pi saṅghe ratanam paṇītam

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the
Saṅgha. By this truth may there be well-being.

Ye suppayuttā manasā dalhena

Nikkāmino gotama-sāsanamhi

Those who, devoted, firm-minded, apply
themselves to Gotama's message,

Te pattipattā amatam vigayha

Laddhā mudhā nibbutiṃ bhuñjamānā

On attaining their goal, plunge into the
Deathless, freely enjoying the Liberation
they've gained.

Idam-pi saṅghe ratanaṃ pañītaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the
Saṅgha. By this truth may there be well-being.

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ

Viratta-cittāyatike bhavasmim

Ended the old, there is no new taking birth.
Dispassioned their minds toward further
becoming,

Te khīṇa-bijā aviruḷhi-chandā

Nibbanti dhīrā yathāyam-padīpo

They, with no seed, no desire for growth, the
wise, they go out like this flame.

Idam-pi saṅghe ratanaṃ pañītaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the
Saṅgha. By this truth may there be well-being.

Karaṇīya-metta-sutta

The Buddha's Words on Loving-kindness

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

Karaṇīyam-attha-kusalena

Yantaṃ santaṃ padaṃ abhisamecca

Sakko ujū ca suhujū ca

Suvaco cassa mudu anatimānī

[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,

Santussako ca subharo ca

Appakicco ca sallahuka-vutti

Santindriyo ca nipako ca

Appagabbho kulesu ananugiddho

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.

**Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhitattā**

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.

**Ye keci pāṇa-bhūtatthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakā aṇuka-thūlā**

Whatever living beings there may be,
Whether they are weak or strong, omitting
none,
The great or the mighty, medium, short or
small,

**Diṭṭhā vā ye ca adiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhitattā.**

The seen and the unseen,
Those living near and far away,
Those born and to be born,
May all beings be at ease.

Na paro param̐ nikubbetha
 Nātimaññetha katthaci nam̐ kiñci
 Byārosanā paṭīgha-saññā
 Nāññam-aññassa dukkham-iccheyya.

Let none deceive another,
 Or despise any being in any state.
 Let none through anger or ill-will
 Wish harm upon another.

Mātā yathā niyaṃ puttam̐
 Āyusā eka-puttam-anurakkhe,
 Evam-pi sabba-bhūtesu
 Māna-sambhāvaye aparimāṇam̐.

Even as a mother protects with her life
 Her child, her only child,
 So with a boundless heart
 Should one cherish all living beings;

Mettañca sabba-lokasmim̐
 Māna-sambhāvaye aparimāṇam̐
 Uddham̐ adho ca tiriyañca
 Asambādham̐ averam̐ asapattam̐.

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.

**Tiṭṭhañ-caraṃ nisinno vā
 Sayāno vā yāvatassa vigatam-iddho
 Etaṃ satim̐ adhiṭṭheyya
 Brahmam-etaṃ vihāraṃ idham-āhu.**

Whether standing or walking, seated,
 Or lying down - free from drowsiness -
 One should sustain this recollection.
 This is said to be the sublime abiding.

**Diṭṭhiñca anupagamma sīlavā
 Dassanena sampanno,
 Kāmesu vineyya gedhaṃ
 Na hi jātu gabbha-seyyaṃ punaretī'ti.**

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.



Khandha-paritta

The Group Protection

Virūpakkhehi me mettam

I have good will for the Virupakkhas,

Mettam erāpathehi me

The Erapathas,

Chabyā-puttehi me mettam

The Chabya descendants,

Mettam kaṇhā-gotamakehi ca

And the Black Gotamakas.

Apādakehi me mettam

I have good will for footless beings,

Mettam dipādakehi me

Two-footed,

Catuppadehi me mettam

Four-footed,

Mettam bahuppadehi me

And many-footed beings.

Mā maṃ apādako hiṃsi

May footless beings,

Mā maṃ hiṃsi dipādako

Two-footed beings,

Mā maṃ catuppado hiṃsi

Four-footed beings,

Mā maṃ hiṃsi bahuppado

And many-footed beings do me no harm.

Sabbe sattā sabbe pāṇā

May all creatures, all breathing things,

Sabbe bhūtā ca kevalā

All beings—each and every one—

Sabbe bhadrāni passantu

Meet with good fortune.

Mā kiñci pāpamāgamā

May none of them come to any evil.

Appamāṇo Buddho

The Buddha is limitless,

Appamāṇo Dhammo

The Dhamma is limitless,

Appamāṇo Saṅgho

The Sangha is limitless.

Pamāṇa-vantāni sirim-sapāni ahi vicchikā

Satapadī uṇṇānābhī sarabū mūsikā

There is a limit to creeping things—snakes,
scorpions, centipedes,
spiders, lizards, and rats.

Katā me rakkhā katā me parittā

I have made this protection,
I have made this spell.

Paṭikkamantu bhūtāni

May the beings depart.

So'haṃ namo bhagavato

I pay homage to the Blessed One,

Namo sattannaṃ sammā-sambuddhānaṃ.

Homage to the seven

Perfectly Self-awakened Ones.



Vaṭṭaka-paritta

The Baby Quail's Protection

Atthi loke sīla-guṇo

Saccaṃ soceyy-anuddayā

Tena saccena kāhāmi

Sacca-kiriyam-anuttaraṃ

There is in this world the quality of virtue,
Truth, purity, tenderness.

In accordance with this truth, I will make
An unsurpassed vow of truth.

Āvajjitvā dhamma-balaṃ

Saritvā pubbake jine

Sacca-balam-avassāya

Sacca-kiriyam-akāsa'haṃ

Sensing the strength of the Dhamma,
Calling to mind the victors of the past,
In dependence on the strength of truth,
I made an unsurpassed vow of truth:

Santi pakkhā apattanā

Santi pādā avañcanā

Mātā pitā ca nikkhantā

Jāta-veda paṭikkama

Here are wings with no feathers,
Here are feet that can't walk.
My mother and father have left me.
Fire, go back!

Saha sacce kate mayhaṃ
Mahāpajjalito sikhī
Vajjesi soḷasa karīsāni
Udakaṃ patvā yathā sikhī
Saccena me samo n’atthi
Esā me sacca-pāramī’ti.

When I made my vow with truth,
 The great crested flames
 Avoided the sixteen acres around me
 As if they had come to a body of water.
 My truth has no equal:
 Such is my perfection of truth.

Mora-paritta

The Peacock’s Protection

Udetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Taṃ taṃ namassāmi harissa-vaṇṇaṃ
paṭhavippabhāsaṃ
Tayajja guttā viharemu divasaṃ

The One King, rising, with vision,
 Golden-hued, illumining the Earth:
 I pay homage to you,
 Golden-hued, illumining the Earth.
 Guarded today by you, may I live through the day.

**Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṃ pālayantu.
Namatthu buddhānaṃ namatthu bodhiyā
Namo vimuttānaṃ namo vimuttiyā**

Those Brahmans who are knowers of all truths,
I pay homage to them;
May they keep watch over me.
Homage to the Awakened Ones.
Homage to Awakening.
Homage to the Released Ones.
Homage to Release.

Imaṃ so parittaṃ katvā Moro carati esanā.

Having made this protection,
The peacock sets out in search for food.

**Apetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Taṃ taṃ namassāmi harissa-vaṇṇaṃ
paṭhavippabhāsaṃ
Tayajja guttā viharemu rattim**

The One King, setting, with Vision,
Golden-hued, illumining the Earth:
I pay homage to you,
Golden-hued, illumining the Earth.
Guarded today by you,
May I live through the night,

**Ye brāhmaṇā vedagu sabba-dhamme
 Te me namo te ca maṃ pālayantu
 Namatthu buddhānaṃ namatthu bodhiyā
 Namō vimuttānaṃ namo vimuttiyā**

Those Brahmans who are knowers of all truths,

I pay homage to them;

May they keep watch over me.

Homage to the Awakened Ones.

Homage to Awakening.

Homage to the Released Ones.

Homage to Release.

Imaṃ so parittaṃ katvā

Moro vāsamakappayī'ti.

Having made this protection,

The peacock arranges his nest.



Āṭānāṭiya-paritta

Homage to the Seven Past Buddhas

Vipassissa namatthu

Cakkhumantassa sirīmato

Homage to Vipassī,
Possessed of vision and splendor.

Sikhissapi namatthu

Sabba-bhūtānukampino

Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu

Nhātakassa tapassino

Homage to Vesabhū, cleansed, austere.

Namatthu Kakusandhassa

Māra-senappamaddino

Homage to Kakusandha, crusher of Mara's host.

Konāgamanassa namatthu

Brāhmaṇassa vusīmato

Homage to Konāgamana,
The brahman who lived the life perfected.

Kassapassa namatthu

Vippamuttassa sabbadhi

Homage to Kassapa, entirely released.

Āṅgīrasassa namatthu

Sakya-puttassa sirīmato

Homage to Aṅgīrasa, splendid son of the Sakyans,
Yo imaṃ dhammam-adesesi
Sabba-dukkhāpanūdanam

Who taught this Dhamma—
 The dispelling of all stress.

Ye cāpi nibbutā loke

Yathā-bhūtaṃ vipassisum

Those unbound in the world,
 Who have seen things as they are,

Te janā apisuṇā

Mahantā vītasāradā

Great Ones of gentle speech, thoroughly mature,

Hitaṃ deva-manussānam

Yaṃ namassanti Gotamaṃ

Even they pay homage to Gotama,
 The benefit of human and heavenly beings,

Vijjā-caraṇa-sampannam

Mahantaṃ vītasāradaṃ

Consummate in knowledge and conduct,
 The Great One, thoroughly mature.

Vijjā-caraṇa-sampannam

Buddhaṃ vandāma Gotamaṃ'ti.

We revere the Buddha Gotama,
 Consummate in knowledge and conduct.

Āṅgulimāla-paritta

Ven. Āṅgulimāla's Protection

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

[3x]

Sister, since being born in the Noble Birth,
I am not aware that I have intentionally
Deprived a being of life.
By this truth may you be well,
And so may the child in your womb.



Bojjhaṅga-paritta

The Factor-of-Awakening Protection

Bojjhaṅgo sati-saṅkhāto

Dhammānaṃ vicayo tathā

The factors for Awakening include mindfulness,
Investigation of qualities,

Viriyaṃ-pīti-passaddhi-

Bojjhaṅgā ca tathāpare

Persistence, rapture, and serenity factors of
Awakening, plus

Samādh'upekkha-bojjhaṅgā

Satt'ete sabba-dassinā

Concentration and equanimity factors of
Awakening. These seven, which the All-seeing

Muninā sammadakkhātā

Bhāvitā bahulikatā

Sage has perfectly taught,
When developed and matured,

Samvattanti abhiññāya

Nibbānāya ca bodhiyā

Bring about heightened knowledge,
Liberation, and Awakening.

Etena sacca-vajjena Sothi te hotu sabbadā.

By the saying of this truth,
May you always be well.

Ekasmiṃ samaye nātho

Moggallānañca kassapaṃ

At one time, our Protector—seeing that
Moggallana and Kassapa

Gilāne dukkhite disvā

Bojjhaṅge satta desayi

Were sick and in pain—
Taught them the seven factors of Awakening.

Te ca taṃ abhinanditvā

Rogā mucciṃsu taṃkhaṇe

They, delighting in that,
Were instantly freed from their illness.

Etena sacca-vajjena Sotthi te hotu sabbadā.

By the saying of this truth,
May you always be well.

Ekadā dhamma-rājāpi

Gelaññenābhipīlito

Once, when the Dhamma King
Was afflicted with fever,

Cundattherena taññeva

Bhaṇāpetvāna sādaraṃ

He had the Elder Cunda
Recite that very teaching with devotion.

Sammoditvā ca ābādhā

Tamhā vuṭṭhāsi ṭhānaso

And as he approved,
He rose up from that disease.

Etena sacca-vajjena Sotthi te hotu sabbadā.

By the saying of this truth,
May you always be well.

Pahīnā te ca ābādhā

Tiṇṇannam-pi mahesinaṃ

Those diseases were abandoned
By the three Great Seers,

Maggāhata-kilesā va

Pattānuppatti-dhammataṃ

Just as defilements are demolished by the Path
In accordance with step-by-step attainment.

Etena sacca-vajjena Sotthi te hotu sabbadā.

By the saying of this truth,
May you always be well.

Abhaya-paritta

The Fearlessness Protection

Yan-dunnimittaṃ avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Whatever unlucky portents and ill omens,
And whatever distressing bird calls,

**Pāpaggaho dussupinaṃ akantaṃ
Buddhānubhāvena vināsamentu.**

Evil planets, upsetting nightmares: By the
Buddha's power may they be destroyed.

**Yan-dunnimittaṃ avamaṅgalañca
Yo cāmanāpo sakuṇassa saddo**

Whatever unlucky portents and ill omens,
And whatever distressing bird calls,

**Pāpaggaho dussupinaṃ akantaṃ
Dhammānubhāvena vināsamentu.**

Evil planets, upsetting nightmares: By the
Dhamma's power may they be destroyed.

**Yan-dunnimittaṃ avamaṅgalañca
Yo cāmanāpo sakuṇassa saddo**

Whatever unlucky portents and ill omens,
And whatever distressing bird calls,

**Pāpaggaho dussupinaṃ akantaṃ
Saṅghānubhāvena vināsamentu.**

Evil planets, upsetting nightmares: By the
Saṅgha's power may they be destroyed.

Pakiṇṇaka-gāthā

Having Revered the Jewel of the Buddha

Sakkatvā buddha-ratanam

Osatham uttamaṃ varam

Having revered the Buddha-treasure,
Truly the best of medicines,

Hitam deva-manussānam

Buddha-tejena sotthinā

Nassant'upaddavā sabbe

Dukkhā vūpasamentu te.

Welfare for gods and men:
By the Buddha's might may safety be,
May all distress be destroyed
and all your suffering be stilled.

Sakkatvā dhamma-ratanam

Osatham uttamaṃ varam

Having revered the Dhamma-treasure,
Truly the best of medicines,

Pariḷāhūpasamanam Dhamma-tejena sotthinā

Nassant'upaddavā sabbe

Bhayā vūpasamentu te.

Calmer of fevered passions:
By the Dhamma's might may safety be,
May all distress be destroyed,
and all your fears be stilled.

Sakkatvā saṅgha-ratanam

Osatham uttamam varam

Having revered the Sangha-treasure,

Truly the best of medicines,

Āhuneyyam pāhuneyyam

Saṅgha-tejena sotthinā

Nassant'upaddavā sabbe Rogā vūpasamentu te.

Worthy of gifts and hospitality:

By the Sangha's might may safety be,

May all distress be destroyed,

and all your ills be stilled.

N'atthi me saraṇam aññaṃ

Buddho me saraṇam varam

For me there is no other refuge,

The Buddha truly is my refuge.

Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.

By the speaking of this truth,

May you be blessed with victory.

N'atthi me saraṇam aññaṃ

Dhammo me saraṇam varam

For me there is no other refuge,

The Dhamma truly is my refuge.

Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.

By the speaking of this truth,

May you be blessed with victory.

N'atthi me saraṇaṃ aññaṃ

Saṅgho me saraṇaṃ varam

For me there is no other refuge,
The Sangha truly is my refuge.

Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.

By the speaking of this truth,
May you be blessed with victory.

Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu

Ratanaṃ buddha-samaṃ natthi

Tasmā sotthī bhavantu te.

Whatever treasure there is in the world,
Diverse kinds found here and there,
No treasure is equal to the Buddha,
Therefore may there be safety for you.

Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu

Ratanaṃ dhamma-samaṃ natthi

Tasmā sotthī bhavantu te.

Whatever treasure there is in the world
Diverse kinds found here and there,
No treasure is equal to the Dhamma,
Therefore may there be safety for you.

Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu

Ratanaṃ saṅgha-samaṃ natthi

Tasmā sotthī bhavantu te.

Whatever treasure there is in the world

Diverse kinds found here and there,
 No treasure is equal to the Sangha,
 Therefore may there be safety for you.

Devatā-uyyojana-gāthā

Verses on Sending Off the Deities

Dukkhappattā ca niddukkhā

Bhayappattā ca nibbhayā

Sokappattā ca nissokā Hontu sabbe'pi pāṇino

May the suffering be free from suffering,
 May the fear-struck be free from fear,
 May the grieving be free from grief,
 So too may all beings be.

Ettāvatā ca amhehi

Sambhataṃ puñña-sampadaṃ

Sabbe devānumodantu

Sabba-sampatti-siddhiyā

For the sake of all attainment and success
 May all heavenly beings rejoice
 In the extent to which we have gathered a
 Consummation of merit.

Dānaṃ dadantu saddhāya

Sīlaṃ rakkhantu sabbadā

Bhāvanābhiratā hontu

Gacchantu devatā gatā.

May they give gifts with conviction,
 May they always maintain virtue,
 May they delight in meditation,
 May they go to a heavenly destination.

Sabbe buddhā balappattā

Paccekānañca yaṃ balaṃ

Arahantānañca tejena

Rakkhaṃ bandhāmi sabbaso.

By the power of all the Supreme Buddhas,
 By the power of all the Silent Buddhas,
 And by the power of the Noble Arahants,
 I bind this protection all around.

Qualities of the Triple Gem*

Itipi so bhagavā

He, the Blessed One,

Arahaṃ

Is indeed the Pure One,

Sammāsambuddho

The Perfectly Enlightened
 One;

(*) *In the Dhajagga Sutta (Saṃyutta Nikāya XI.3), the Buddha recommends recollecting the qualities of the Triple Gem as a protection against fear.*

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds;

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be trained;

Satthā deva-manussānaṃ

He is Teacher of gods and humans;

Buddho

He is Awake

Bhagavā'ti.

And Holy.

Svākkhāto bhagavatā dhammo

The Dhamma is well-expounded by the Blessed
One,

Sandiṭṭhiko

Apparent here and now

Akāliko

Timeless

Ehipassiko

Encouraging investigation,

Opanayiko

Leading onwards

Paccattaṃ veditabbo viññūhī'ti.

To be experienced individually by the wise.

Buddha-jaya-maṅgala-gāthā

Verses on the Buddha's Auspicious Victories

**Bāhuṃ saḥassam-abhinimmita-sāvudhantaṃ
Grīmekhalaṃ udita-ghora-sasena-māraṃ
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

Creating a form with 1,000 arms, each equipped with a weapon, Mara, on the elephant Girimekhala, uttered a frightening roar together with his troops. The Lord of Sages defeated him by means of such qualities as generosity: by the power of this, may you have victory blessings.

**Mārātirekam-abhiyujjhita-sabba-rattiṃ
Ghorampanāḷavaka-makkham-athaddha-yakkhaṃ
Khantī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

Even more frightful than Mara making war all night was Ālavaka, the arrogant unstable ogre. The Lord of Sages defeated him by means of well-trained endurance: by the power of this, may you have victory blessings.

**Nāḷāgiriṃ gaja-varaṃ atimattabhūtaṃ
Dāvaggi-cakkam-asaṇīva sudāruṇantaṃ
Mett'ambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

Nāḷāgiri, the excellent elephant, when maddened, was very horrific, like a forest fire, a flaming discus, a lightning bolt. The Lord of Sages defeated him by sprinkling the water of good will: by the power of this, may you have victory blessings.

**Ukkhitta-khaggam-atihattha sudāruṇantaṃ
Dhāvan-ti-yojana-path'aṅguli-mālavantaṃ
Iddhībhisaṅkhata-mano jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Katvāna kaṭṭham-udaraṃ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Saccam vihāya mati-saccaka-vāda-ketum
Vādābhiropita-manam ati-andhabhūtam
Paññā-padīpa-jalito jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham
 Brahmaṃ visuddhi-jutim-iddhi-bakābhīdhānam
 Ñāṇāgadena vidhinā jitavā munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā
 Yo vācano dinadine sarate matandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkaṃ sukhaṃ adhigameyya naro sapañño.**

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



Jaya-paritta

The Victory Protection

**Mahā-kāruṇiko nātho
Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā**

Patto sambodhim-uttamaṃ

Our protector (the Buddha), with great
compassion,
For the welfare of all beings,
Having fulfilled all the perfections,
Attained the highest self-awakening.

Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.

Through the speaking of this truth, may you
have a victory blessing.

Jayanto bodhiyā mūle

Sakyānaṃ nandi-vaḍḍhano

Evaṃ tvaṃ vijayo hohi

Jayassu jaya-maṅgale

Victorious at the foot of the Bodhi tree,
Was he who increased the Sakyans' delight.
May you have the same sort of victory,
May you win victory blessings.

Aparājita-pallaṅke Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ

Aggappatto pamodati.

At the head of the lotus leaf of the world,
 On the undefeated seat,
 Consecrated by all the Buddhas,
 He rejoiced in the utmost attainment.

Sunakkhattaṃ sumaṅgalaṃ

Supabhātaṃ suhuṭṭhitaṃ

Sukhaṇo sumuhutto ca

Suyiṭṭhaṃ brahmacārisu

Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna

Labhantatthe padakkhiṇe.

A lucky star it is, a lucky blessing,
 A lucky dawn, a lucky sacrifice,
 A lucky instant, a lucky moment,
 A lucky offering: (i.e.) a rightful bodily act,
 A rightful verbal act, a rightful mental act,
 Your rightful intentions
 With regard to those who lead the chaste life.
 Doing these rightful things,

your rightful aims are achieved.

Bhavatu sabba-maṅgalaṃ

Rakkhantu sabba-devatā

Sabba-buddhānubhāvena

Sadā sotthī bhavantu te.

May there be every blessing.

May all heavenly beings protect you.

Through the power of all the Buddhas, may
you always be well.

Bhavatu sabba-maṅgalaṃ

Rakkhantu sabba-devatā

Sabba-dhammānubhāvena

Sadā sotthī bhavantu te.

May there be every blessing.

May all heavenly beings protect you.

Through the power of all the Dhammas, may
you always be well.

Bhavatu sabba-maṅgalaṃ

Rakkhantu sabba-devatā

Sabba-saṅghānubhāvena

Sadā sotthī bhavantu te.

May there be every blessing.

May all heavenly beings protect you.

Through the power of all the Sanghas, may
you always be well.

Jinapañjara-gāthā

The Victor's Armor

(of Somdet Dto Brahmaramsī)

(Recite "Namo tassa..." 3x)

(LEADER:)

Puttakāmo labhe puttam
 Dhanakāmo labhe dhanam
 Atthi kāye kāyañāya
 Devānam piyatam sutvā
 Itipi so bhagavā yamarājāno tau-vessuvaṇṇo
 Maraṇam sukham araham sugato
 Namo buddhāya

(ALL:)

Jayāsanākatā buddhā
 Jetvā māram savāhanam
 Catu-saccāsabham rasam
 Ye pivimsu narāsabhā

The Buddhas, those who are bulls of men, having established the victory seat, having defeated Māra together with his mount, drank of the ambrosia of the Four Truths.

Taṇhaṅkarādayo buddhā
 Aṭṭhavīsati nāyakā
 Sabbe patiṭṭhitā mayham
 Matthake te munissarā

Those twenty eight leaders, Buddhas, beginning with Tañhankara, are all resting on the crown of my head; they are lords and sages.

Sīse patiṭṭhito mayham

Buddho dhammo dvilocane

Saṅgho patiṭṭhito mayham

Ure sabba-guṇākaro

The Buddha is established in my head, and the Dhamma in my two eyes; the Sangha, the fount of all good qualities, is established in my chest.

Hadaye me anuruddho

Sārīputto ca dakkhiṇe

Koṇḍañño piṭṭhi-bhāgasmim

Moggallāno ca vāmake

On my heart is Anuruddha, Sārīputta is on my right, Koṇḍañña is on my back, and Moggallāna on my left.

Dakkhiṇe savane mayham

Āsum ānanda-rāhulo

Kassapo ca mahānāmo

Ubhāsum vāma-sotake

On my right ear are resting these two: Ānanda and Rāhula; Kassapa and Mahānāma, these two are resting on my left ear.

Kesato piṭṭhi-bhāgasmim
Suriyo va pabhaṅkaro
Nisinno siri-sampanno
Sobhito muni-puṅgavo

At the end of my hair at the back—like the Sun,
 the light maker—is seated the glorious Sobhita,
 who is a bull of a sage.

Kumāra-kassapo thero
Mahesī citta-vādako
So mayhaṃ vadane niccaṃ
Patitṭhāsi guṇākaro

The elder Kumāra-kassapa, great sage and
 beautiful speaker, that fount of good qualities,
 is constantly resting on my mouth.

Puṇṇo aṅgulimālo ca Upālī nanda-sīvalī
Therā pañca ime jātā Nalāṭe tilakā mama

Puṇṇa, Aṅgulimāla, Upāli, Nanda, and Sīvalī—
 these five true elders are resting like auspicious
 signs on my forehead.

Sesāsīti mahātherā Vijitā jina-sāvakā
Etesīti mahāthera Jitavanto jinorasā
Jalantā sīla-tejena Aṅgamaṅgesu saṅṭhitā

The remaining eighty great elders, victors,
 disciples of the Victor, shining with the power
 of virtue, are established on my limbs.

Ratanam purato āsi
Dakkhiṇe metta-suttakam
Dhajaggam pacchato āsi
Vāme aṅgulimālakam

To the front is the Ratana Sutta, on the right the Metta Sutta, the Dhajagga Sutta is at the back, and the Aṅgulimāla Paritta is on the left.

Khandha-mora-parittañca
Āṭānāṭiya-suttakam
Ākāse chadanam āsi
Sesā pākāra-sañhitā

The Khandha and Mora Parittas and the Āṭānāṭiya Sutta are a roof in space; the remainder are established as a rampart.

Jināṇāvara-samyuttā Sattappākāra-laṅkatā
Vāta-pitt'ādi-sañjātā Bāhir'ajjhatt'upaddavā
Asesā vinayam yantu Ananta-jina-tejasā

Bound by the power of the Victors' realm, with seven fortress walls arrayed against them, may all adversities within and without—beginning with those caused by wind and bile—come to a complete end through the Victor's endless majesty.

**Vasato me sakiccena
 Sadā sambuddha-pañjare
 Jina-pañjara-majjhamhi
 Viharantaṃ mahītale
 Sadā pārentu maṃ sabbe
 Te mahā-purisāsabhā**

In all my affairs, always in the armor of the Fully Awakened Ones, standing in the center of the Victor's Armor, may all of those great bulls of men watch over me forever.

**Icevamanto sugutto surakkho
 Jinānubhāvena jitūpaddavo
 Dhammānubhāvena jitārisaṅgho
 Saṅghānubhāvena jitantarāyo
 Saddhammānubhāva-pālito
 Carāmi jina-pañjare'ti.**

Thus being continuously well protected, with adversity defeated through the Victor's power, with the crowd of foes vanquished through the Dhamma's power, with dangers vanquished through the Sangha's power, guarded by the might of the True Dhamma, I go about in the Victor's Armor.

Buddhānussati in Sarabhañña

Verses in Recollection of the Buddha

Iti'pi so bhagavā arahaṃ sammā-sambuddho,
vijjā-caraṇa-sampanno sugato lokavidū,
anuttaro purisa-damma-sārathi satthā
deva-manussānaṃ buddho bhagavā'ti.

(LEADER:) **Ong dai prá sǎm pút**

The Noble Lord of Sages,

(ALL:) **Sù-wí-sùt-tá sǎn-daan / Dtàt moon gà-lày-sa
maan / Bor mí mòn mí mǒng mua**

Perfectly Enlightened, uproots and destroys all
evils, and completely purified he is.

**Nèung nai prá-tai tâan / Gôr bèrk baan keu dòk
bua / Raa-kee bor pan pua / Sù-wá-kon-tá-gam-
jon**

In his heart, there is a blooming lotus, untainted
and virtuous, with sweet fragrances spread.

**Ong dai bprà-gòp dûay / Prá gà-rú-naa dang sǎa-
kon / Bpròht mòo bprà-chaa-gon / Má-lá-oh-ká-
gan-daan**

The Noble Lord of Sages his compassion like
rivers, delivers all beings, gives life to the barren.

**Chée taang ban-tao túk / Láo chée sùk ga-săym
săan / Chée taang prá ná-réu-paan / An pón sòhk
wí yôhk pai**

He shows the way to ease pain, and the way to true happiness. He shows the way to Nibbāna, the cessation of all suffering.

**Próm bayn-jà pít-a-jàk / Sù jà-ràt wí-mon sǎi /
Hěn hàyt tê glâi glai / Gôr jayn jòp bprà-jàk jing**

With his omniscient five eyes, he sees all far and near, the truth from the beginning, the truth to the end.

**Gam-jàt nám jai yàap / Săn-daan bàap hàeng
chaai yǐng / Sàt lôhk dâai pêng ping / Má-lá
bàap bam-pen bun**

He liberates men and women from all their harmful ways, redeems worldly beings from bad ways, and sets them on the path of good deeds.

**Kâa kôr bprà-nót-nóm / Sì-rá glâo bang kom kun
/ Săm-pút-ta gaa-run / Yá-pâap nán ní-ran-don**

The Noble Lord of Sages, with my head I venerate him, and his supreme sublime wisdom and compassion always.

(bow)

Dhammānussati in Sarabhañña

Verses in Recollection of the Dhamma

**Svākkhāto bhagavatā dhammo, sandiṭṭhiko
akāliko ehipassiko, opanayiko paccattam
veditabbo viññūhī'ti.**

(LEADER:) **Tam-má keu kú-naa gon**

The Dhamma is the source of virtues,

(ALL:) **Sùn chòp sǎa-ton / Dùt duang bprà-têep
chá-chá-waan**

The supreme sublime wisdom, the bright
burning lamp

**Hàeng ong prá sàa-sà-daa-jaan / Sòng sàt sǎn-
daan / Sà-wàang grà-jàng jai mon**

Lit by the supreme Lord of Sages, illuminating
the living, destroying all darkness.

**Tam dai náp doi mák pǎn / Bpen bpàet peung
yon / Lée gào gáp táng ná-réu-paan**

The Dhamma is numbered eight by Magga and
Phala, numbered nine including Nibbāna,

**Sǎm-yaa lôhk-u-don pí-sà-daan / An léuk oh-
laan / P**

í-sùt pí-sàyt sùk sǎi

Named the astounding supramundane, the
deepest of the depths, the brightest of the
brilliant.

**Èek tam dtôn taang kan-lai / Naam kà-năan
kăan-kăi / Bpà-dtì-bàt bpà-rí-yát bpen sǝng**

But the beginning of the path is dubbed twofold:
the study and the practice.

**Keu taang dam-nern dù-jà klong / Hâi lûang lú
bpong / Yang lôhk-u-don doi dtrong**

And this twofold way leads directly to the
Deathless beyond the world.

**Kâa kǝr ohn òn u-dtà-mong / Nóp tam jam-
nong / Dûay jìt lée gai waa-jaa**

To the supreme sublime Dhamma, with my
body, speech and mind, I humbly offer my
reverence always.

(bow)

Saṅghānussati in Sarabhañña

Verses in Recollection of the Saṅgha

**Supaṭipanno bhagavato sāvaka-saṅgho,
ujupaṭipanno bhagavato sāvaka-saṅgho,
ñāyapaṭipanno bhagavato sāvaka-saṅgho,
sāmīcipaṭipanno bhagavato sāvaka-saṅgho,
yadidaṃ cattāri purisayugāni aṭṭha purisa-
puggalā, esa bhagavato sāvaka-saṅgho
āhuneyyo pāhuneyyo dakkhiṇeyyo**

**añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ
lokassā'ti.**

(LEADER:) **Sōng dai sǎa-wók sǎa-sà-daa**

The disciples of the Blessed One

(ALL:) **Ráp bpà-dtì-bàt maa / Dtàe ong sǒm-dèt
pá-ká-wan**

Inherit the upright practice, from the Perfectly
Enlightened One.

**Hěrn jâeng jà-dtù-sàt sèt ban / Lú taang têe an
/ Rá-ngáp lée dàp túk pai**

Seeing the Four Noble Truths, they reach the
final goal, the cessation of all suffering.

**Doi sà-dèt prá pòu dtràt dtrai / Bpan-yaa
pòng sǎi / Sà-àat lée bpràat mua mǒng**

By the Lord of Sages' teaching, their wisdom is
realized, their minds are cleansed and purified.

**Hěrn hàang taang kâa-sèuk bpong / Bor mí
lam-pong / Dûay gaai lée waa-jaa jai**

Beyond the reach of evils, the disciples with
perfect peace of body, speech and mind

**Bpen néua naa bun an pai / Sǎan dàe loh-gai
/ Lée gèrt pí-boon poon pǒn**

Are like immense fertile land that yields
abundant fruits, the great benefactors of the
world.

**Sõm-yaa ao-rót tó-sà-pon / Mee koon a-non /
A-nàyk jà náp lëua dtraa**

Named sons of the Buddha, worthy beyond
boundary, worthy beyond compare.

**Kâa kõi nóp mòo prá sà-raa / Pók song kú-naa
/ Nú kun bprà-dùt-jà ram-pan**

The disciples of the Blessed One, I pay reverence
to those, so valuable beyond any words.

**Dûay dâyt bun kâa a-pí wan / Prá dtraai-rát an
/ U-dom dì-ràyk ní-rát-săi**

By the power of this merit of highest reverence I
pay, to the supreme sublime Triple Gem,

**Jong chûay kà-jàt poi pai / An-dtà-raai dai dai
/ Jong dâp lée glàp sèuam sõn**

May all obstacles, all harm and all dangers,
forever be destroyed and forever disappear.

(bow)

Buddhajayasiddhi-gāthā

Verses of the Buddha's Auspicious Victories

**Bāhuṃ saḥassamabhinimmita-sāvudhantaṃ
Grīmekhalaṃ uḍita-ghora-sasena-māraṃ
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-siddhi niccaṃ.**

(LEADER:) **Bpaang mêua prá ong bpà-rá-má pút**

When the Lord of Sages,

(ALL:) **Tá wí-sùt-tá sàa-sà-daa / Dtràt-sà-róo**

a-nú-dtà-rá sà-maa / Tí ná poh-tí-ban-lang

By himself purified, attained Perfect

Enlightenment under the Bodhi tree,

Kũn maan sà-hàt sà-pá-hù paa / Hù wí-chaa

wí chít klǎng / Kèe kee-rí-may-ka-lá bprà-tang

/ Ká-chá hîam grà hěrm hăan

King Mara of thousand arms, ever so ferocious
and powerful, seated atop his trumpeting fierce
elephant Girimekhala,

Sâeng sàyk-sà-răa wú-tá bprà-dìt / Gà-là kít ja

ron raan / Room pon pá-hõn pá-yú-hà bpaan /

Prá-sà-mùt-tá-nong-maa

Bearing horrendous weapons, ready for the
war, assembled all his countless troops, like the
wind of ocean storm.

Wǎng pêua pà-jon wa-ra mú-nin / Tá-sù chí-ná

raa-chaa / Prá bpràap pá-hõn pá-yú-hà maa /

Rá má leuang má-laai sõn

His intention was to destroy the Great Sage of
ten perfections. Conquered by the Lord,
Soon all vicious evils disappeared.

**Dûay day-chá ong prá tó-sà-pon / Sù-wí-mon-
lá pai-boon / Taa-naa-tí tam-má wí-tí-noon /
Chá ná nóm má-noh dtaam**

By means of the Lord's most excellent virtues,
he delivered his Dhamma to their hearts and
cleansed the hatred.

**Dûay day-chá sàt-jà wá jà naa / Lée ná-maa
mí ong sãam / Kõr jong ní gon pá-lá sà-yãam
/ Chá-yá sít-tí túk waan**

By the power of this truth, and reverence
to the Sublime Three, may all people of this
kingdom enjoy victory always.

**Těung máe jà mee a-rí wí-sàyt / Pá-lá day-
chá tiam maan / Kõr tai pà-jon pí chí dtà
plãan / A-rí máen mú-ní ná-ton**

Even should there be enemies as great
and powerful as King Mara, may they be
conquered and defeated, just as the Lord has
succeeded.

(bow)





TO BAHN KHAI

WAT MARP JAN



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