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## A RELIGIOUS ROUTINE

We all should have a religious routine every morning and every evening. After getting up, we should pay respect to the Lord Buddha, the Dhamma, and the Sangha. They are our Master and our Parents.

Then thought of our generosity, goodness, and wholesomeness will help to keep ourselves calm. Absorb the good things into our mind. Think of the loving-kindness of the Lord Buddha. Absorb it into our mind. Be absorbed in virtues. And take deep breaths.

Then be aware of our breathing. Also, keep a little smile within our heart. Yes, sit in a comfortable position. Don't think of other things. Try to focus on the breathing. You may observe the breathing at your nostrils. Be aware of the breathing in and be aware of the breathing out. Not very long, you'll be calm.

Then you can make aspirations in your mind. You may, for example, aspire to extend loving-kindness to all beings, to the world, in all directions...Just like the Lord Buddha extending loving-kindness to you, to us, to all.



**Phra Ajahn Yantra Amaro**  
**Founder**

We can imagine, we can think that the Lord Buddha is giving blessing to us.

Take a deep breath. Be aware of the breathing-in and the breathing-out. While mentally repeating the word "Buddha" in tune with the breathing. You may practise this breathing exercise for fifteen minutes, or, for half an hour.

We should then think that everything we'll do today must be good. We must do our best. When evening comes, we'll practise the breathing exercise again. We also should review and evaluate the deeds, we have done the whole day. If there is anything wrong, we should resolve to improve ourselves.

Nevertheless, don't feel guilty too much. Don't worry about the past or the future. The past is gone, the present is the most important thing. Accept what is wrong, then try to control ourselves. Next time try to control ourselves. Next time try to stop the wrong speech, the wrong action, the wrong thought. And the wrong way is unclean. The wrong makes our mind unclear. They make us unhappy, you see!

Phra Ajahn Yantra Amaro



## **ABBOT : VENERABLE PHRA MANA VIRIYARAMPO**



Phra Mana was born in the busy city of Bangkok, Thailand. He was trained as a medical student for 3 years before undertaking his religious vows. He has undergone meditation practice and training with several great teachers in Thailand and abroad. Throughout his 20 years experience as a monk, he has traveled to more than 30 countries teaching Buddhism and mediation, attending symposiums, conferences, religious events and many more.

For the first time in the history of the Olympic Games, Buddhism was being represented by monks as volunteers for the Religious Centre in the Games Village. Venerable Phra Mana Viriyarampo was chosen as the Buddhist Chaplain together with other Buddhist monks from different traditions to teach meditation to the athletes and contingents of the Sydney 2000 Olympic and Paralympic Games.

Today, he focuses his training in teaching meditation and cultivating a healthy diet with exercise and wholesome living through Sunnataram Forest Monastery as Abbot. He continues to steer, guide and touch the lives of Australians and Asian community through Dhamma (teaching of the Buddha) and meditation to achieve happiness, calm and peace. He is a picture of health, an animator, a strong believer in the power of positive thought, a yoga and Tai Chi enthusiast and an inspiration both to the Sangha (monastic order of monks and nuns) and the lay community.



### **BUDDHIST CHANTING**

For Blessings, Meditation, Reflection and Protection

#### **Benefits of Chanting:**

Chanting is a mindful process which aids us in focusing the mind, and establishing a sense of calm. The teachings of Lord Buddha are imparted through chanting, serving as a reminder of Lord Buddha's guidance as we follow the Buddhist path.

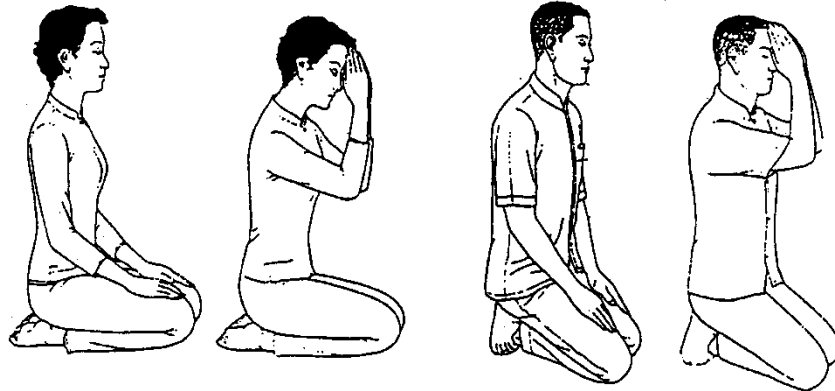
It is only through chanting we are able to understand His Teachings, and then adopt these practices into our lives. Chanting also offers blessing and protection, to wish well upon ourselves, those others who touch our daily lives, and to all beings.



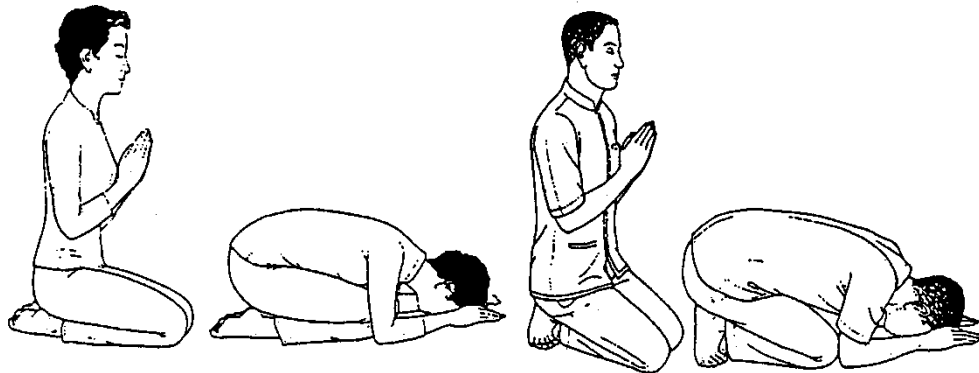
## ETIQUETTE FOR A MONASTERY

Use the five (5) point position for prostration,  
i.e. both knees, both hands and forehead on the floor.

Please watch the leader and follow their timing so we all prostrate and rise together.  
Males sit on heels with feet upright, balancing on the toes and the ball of the feet.  
Females sit on heels with feet extended straight out.



First step - place hands together in front of the chest.

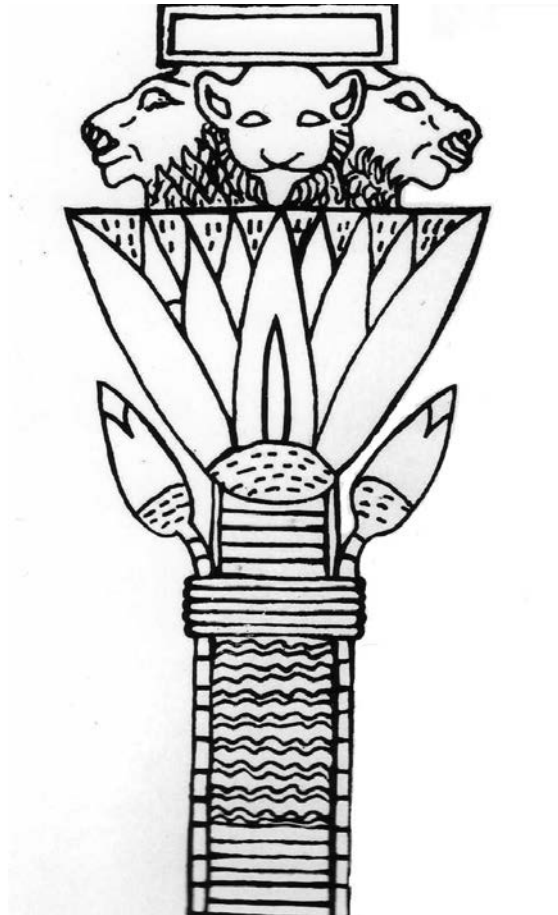


Second step - raise hands to forehead between eyebrows:  
males with their head upright, females with their head slightly bowed.  
Then bow, touching the ground with the forehead between the hands;  
males have their elbows in front of their knees,  
females placing their elbows just behind their knees.

When the candles and incense are lit, one should kneel if the monk or leader is kneeling,  
or stand if the monk or leader is standing with their hands together.

The leader of the chanting chants the first word before the congregation joins in.





## MORNING CHANTING

**SALUTATION TO THE TRIPLE GEM**

**A RA HAM SAM MA SAM BUD DHO BHAJGA VA**

The Exalted One, far from defilements, perfectly Enlightened by himself.

**BUD DHAM BHA GAJVAN TAM A BHI VA DEJMI**

I bow low before the Buddha, the Exalted One.

(make the five-point prostration once)

**S-VAK KHA TO BHAJGAJVA TA DHAM MO**

The Dhamma is well expounded by the Exalted One.

**DHAM MAM NA MAS SA MI**

I bow low before the Dhamma.

(make the five-point prostration once)

**SU PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Blessed One's disciples who have practiced well,

**SAN GHAM NA MA MI**

I bow low before the Sangha.

(make the five-point prostration once)

□□□□□□□□□□□□□□□□□□□□

**PUBBABHAGANAMAKARAPATHA**  
THE PRELIMINARY PASSAGE FOR REVERING

**(HANDA MAYAM BUDDHASSA BHA GAVATO PUBBANHAGA NAMAKARAM  
KAROMA SE)**

*(Now let us chant the preliminary passage for revering)*

**NA MO TAS SA BHA GA VA TO**

**A-RA HA TO**

**SAM MA SAM BUD DHAS SA**

Homage to the Exalted One,  
Far from defilements,  
Perfectly Enlightened by himself

(repeat three times)

□□□□□□□□□□□□□□□□□□□□



## THE SUBLIME PRAISE OF THE BUDDHA

*(HAN DA MA YAM BUD DHA BHI THU TIM KA RO MA SE)*

*(Now let us chant the sublime praise of the Buddha)*

**YO SO TA THA GA TO**

He who has attained the Truth,

**A-RA HAM**

Far from defilements,

**SAM MA SAM BUD DHO**

Perfectly Enlightened by himself,

**VIJ JA CA RA NA SAM PAN NO**

Fully possessed of wisdom and (excellent) conduct,

**SU GA TO**

One who has proceeded by the good way,

**LO KA VI DU**

Knower of worlds,

**A-NUT TA RO PU RI SA DAM MA SA RA THI**

Unexcelled trainer of tamable men,

**SAT THA DE VA MA NUS SA NAM**

Teacher of devas and men,

**BUD DHO**

The Awakened One,

**BHA GA VA**

The One skilled in teaching Dhamma.

**YO I-MAM LO KAM SA DE VA KAM SA MA RA KAM SA BRAH MA KAM SA  
SA MA NA BRA MA NIM PA JAM SA DE VA MA NUS SAM SA YAM A-BHIN  
NA SAC CHI KAT-VA PA VE DESI**

Who in this world with its devas, maras and brahmas, this generation  
with its samanans and brahmas, together with its rulers and mankind,  
has made known the Truth, having realized it through higher knowledge.

**YO DHAM MAM DE SE SI**

Who pointed out Dhamma

**A-DI KAL-YA NAM**

Good in the beginning,

**MAJ JHE KA LA YA NAM**

Good in the middle,

**PA RI YO SA NA KAL-YA NAM**

Good at the end,

**SAT THAM SA BYN JA NAM KE VA LA PA RI PUN NAM PA RI SUD DHAM  
BRAH MA-CA RI YAM PA KA SE SI**

Who explained the brahmacariya with essential and literal meaning,  
complete and perfect, of surpassing purity.

**TA MA HAM BHA GA VAN TAM A BHI PU JA YA MI**

That Exalted One I worship most highly,

**TA MA HAM BHA GA VAN TAM SI RE SA NA MA MI**

To that Exalted One my head I bow down.

(make the five-point prostration once)

□□□□□□□□□□□□□□□□□□

**THE SUBLIME PRAISE OF THE DHAMMA**

*(HAN DA MA YAM DHAM MA BHI THU TIM KA RO MA SE)*

*(Now let us chant the sublime praise of the Dhamma)*

**YO SO S-VAKKHA TO BHA GA VA TA DHAM MO**

That which is the well expounded Dhamma of the Exhaulted One

**SAN DIT THI KO**

To be seen here and now

**A-KI-A LI KO**

Infinite and timeless

**E-HI PAS SI KO**

Inviting one to come and see

**O-PA NA YUKO**

Leading inwards

**PAC CAT TAM VE DI TAB BO VIN NU HI**

To be seen by each wise man for himself

**TA MA HAM DHAM MAM A-BHI PU JA YA MI**

That Dhamma I worship most highly

**TA MA HAM DHAM MAM SI RA SA NA MA MI**

To that Dhamma my head I bow down.

(make the five-point prostration once)

□□□□□□□□□□□□□□□□□□

**THE SUBLIME PRAISE OF THE SANGHA**

*(HAN DA MA YAM SAN GHA BHIT THU TIM KA RO MA SE)*  
*(Now let us chant the sublime praise of the Sangha)*

**YO SO SU PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

Those who are the Sangha of the Exalted One's disciples  
who have practised well,

**U-JU PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised straightly,

**NA YA PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised rightly,

**SA MI CI PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised properly,

**YA DI DAM**

That is to say,

**CA TA RI PU RI SA YU GA NI AT THA PU RI SA PUG GA LA**

The four pairs of men, the eight individual persons,

**E-SA BHA GA VA TO SA VA KA SAN GHO**

That is the Sangha of the Exalted One's disciples,

**A HU NEY YO**

Worthy of gifts,

**PA HU NEY YO**

Worthy of hospitality,

**DAK KHI NEY YO**

Worthy of offerings,

**AN JA LI KA RA NI YO**

Who should be respected,

**A-NUT TA RAM PUN NAK KHET TAM LO KAS SA**

The incomparable field of merits for the world.

**TA MA HAM SAN GHAM A-BHI PU JA YA MI**

That Sangha I worship most highly,

**TA MA HAM SAN GHAM SI RA SA NA MA MI**

To that Sangha my head I bow down.

(make the five-point prostration once)

□□□□□□□□□□□□□□□□□□

## THE STANZAS FOR REVERING THE TRIPLE GEM

**(HAN DA MA YAM RA TA NAT TA YAP PA NA MA GA THA YO CE VA SAM VE GA  
PA RI GID DA NA PA THAN CA BHA NA MA SE)**

*(Now let us recite the Stanzas for Revering the Triple Gem together with the passages conducing to a sense of urgency)*

**BUD DHO SU SUD DHO KA RU NA MA HAN NA VO**

The Buddha purified, compassion ocean-like,

**YOC CAN TA SUD DHAB BA RA YA-NA-LO CA NO**

Possessed of wisdom's eye completely purified,

**LO-KA-SA PA PU PA-KI LE SA GHA TA KO**

Destroyer of defilements, the evils of the world:

**VAN DA MI BUD DHAM A-HA MA DA RE NA TAM**

Devotedly indeed that Buddha I revere.

**DHAM MO PA DI PO VI YA TAS SA SA THU NO**

The Dhamma of the Lord likened to a light,

**YO MA GA PA KA MA TA BHE DA BHIN NA KO**

Is thus diversified: the Path, its Fruits and NIBBANA as well,

**LO KUT TA RO YO CA TA DAT THA DI PA NO**

The Deathless lighting up that beyond the world:

**VAN DA MI DHAM MA A-HA MA DA RE NA TAM**

Devotedly indeed that Dhamma I revere.

**SAN GHU SU KHET TA BH-YA TI KHET TA SAN NI TO**

The Sangha called a field of merits better than the best,

**YO DIT THA SAN TO SU GA TA NU-BO DHA KO**

Who having seen are calmed, enlightened after Him,

**LO LAP PA HI NO A-RI YO SU ME DHA SO**

Possessiveness destroyed, the Noble Ones, the Wise;

**VAN DAM I SAN GHAM A-HA MA DARE NA TAM**

Devotedly indeed that Sangha I revere.

**IC CE VA ME KAN TA BHI PU JA NEY YA KAM VAT THUT TA YAM VAN DA  
YA TA BHI-SAN KHA TAM PUN NAM MA YA YAM MA-MA SAB BHU PAD DA  
VA MA HON TU VE TAS SA PA BHA-VA SID DHI YA**

Truly this the puja supreme which should be made onto the Triple Gem,  
worthy of reverence. Thus obstructions all by this my punna here,  
may they cease to be by the power of success!

□□□□□□□□□□□□□□□□□□□□

## THE PASSAGES CONDUCIVE TO A SENSE OF URGENCY

**ID HA TA THA GA TO LO KE UP PAN NO**

Here One attained to Truth appears in the world,

**A-RA HAM SAM MA SAM BUD DHO**

One far from defilements, Perfectly Enlightened by himself,

**DHA MO CA DE SITO NIY YA NI KO**

And Dhamma is pointed out by Him, leading out (of samsara)

**U-PA SA MI KO PA RI NIB BAN NI KO**

Calming, tending towards Final Nibbana,

**SAM BO DHA GA MI SU GA TAP PA VE DI TO**

Going to self-enlightenment, so the Buddha has declared.

**MA YAN TAM DHAM MAM SUT-VA E VAM JA NA MA**

We, having heard this Dhamma, know thus:

**JA TI PI DUK KHA**

Birth is dukkha,

**JA RA PI DUK KHA**

Decay is dukkha,

**MA RA NAM PI DUK KHAM**

Death is dukkha,

**SO KA PA RI DE VA-DUK KHA DO MA-NAS SU PA YA SA PI DUK KHA**

Sorrow, lamentation, pain, grief and despair are dukkha,

**AP PHI YE HI SAM PA YO GO DUK KHO**

Association with the disliked is dukkha,

**PI YE HI VIP PA YO GO DUK KHO**

Separation from the liked is dukkha,

**YAM-PIC CHAM NA LA BHA TI TAM PI DUK KHAM**

Not getting what one wants is dukkha,

**SAN KHIT TE NA PAN CU PA DA-NAK KAN DHA DUK KHA**

In brief, the attachment to the five aggregates is dukkha,

**SEY YA THI DAM**

Which are as follows:

**RU PU PA DA NAK KHAN DHO**

The attachment to the body,

**VE DA NU PA DA NAK KHAN DHO**

The attachment to feeling,

**SAN NU PA DA NAK KHAN DHO**

The attachment to memory,

**SAN KHA RU PA DA NAK KHAN DHO**

The attachment to volitions,

**VIN YA NU PA DA NAK KHAN DHO**

The attachment to consciousness;

**YE SAM PA RIN NA YA**

For full knowledge of which,

**DHA RA MA NO SO BHA GA VA**

While the Exalted One was still alive,

**E-VAM BA HU LAM SA VA KE VI NE TI**

He has frequently instructed disciples in this way.

**THE PASSAGES CONDUCTIVE TO A SENSE OF URGENCY  
(Continued)**

**E-VAM BHA GA CA PA NAS SA BHA GA VA TO SA VA KE SU A-NU SA SANI  
BA HU LA PA VAT TA TI**

The section of teaching taught by the Exalted One amongst disciples was thus,  
many times he has emphasized:

**RU PAM A-NIC CAM**

Body is impermanent,

**VED DA NA A-NIC CA**

Feeling is impermanent,

**SAN NA A-NIC CA**

Memory is impermanent,

**SAN KHA RA A-NIC CA**

Volitions are impermanent,

**VIN NA NAM A-NIC CAM**

Consciousness is impermanent,

**RU PAM A-NAT TA**

Body is not self,

**VE DA NA A-NAT TA**

Feeling is not self,

**SAN NA A-NAT TA**

Memory is not self,

**SAN KHA RA A-NAT TA**

Volitions are not self,

**VIN NA NAM A-NAT TA**

Consciousness is not self,

**SAB BE SAN KHA RA A-NIC CA**

All conditioned things are impermanent,

**SAB BE DHAM MA A-NAT TA TI**

All dhammas are not self.

**TE MA YAM O-TIN NA MHA**

All of us beset

**JA TI YA JA RA MA RA NE NA**

By birth, decay and death,

**SO KE HI PA RI DE VE HI DUK KHE HI DO MA NAS SE HI U-PA YA SE HI**

By sorrow, lamentation, pain, grief and despair,

**DUK KHO TIN NA**

Beset by dukkha,

**DUK KHA PA RE TA**

Obstructed by dukkha,

**AP PE VA NA MI MAS SA KE VA LAS SA DUK KHAK-KHAN DHAS-SA AN TA**

**KI RI YAYA PAN NA YE THA TI**

Consider it well if the complete ending of the dukkha-groups be known.

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**FOR BHIKKHU**

**CI RA PA RI NIB BU TAM PI TAM BHA GA VAN TAM UD DIS SA ARA HAN  
TAM SAM MA SAM BUD DHAM**

Though the Final Nibbana was long ago of that Exalted One,  
called One far from defilements, Perfectly Enlightened by himself,

**SAD DHA A-GA RAS-MA A-NA GA RI YAM PAB BA JI TA**

Having faith we have gone forth from home to homelessness,

**TAS-MIM BHA GA VA TI BRAH MA CA RI YAM CA RA MA**

(and) in that Exalted One's brahmacariya we practise,

**BHIK KHU NAM SIK KHA SA JI VA SA MA PAN NA**

(being) fully possessed of the proper livelihood for bhikkhus

**TAM NO BRAH MA CA RI YAM I-MAS SA KE VA LAS SA DUK KHAK KHAN  
DHAS SA AN TA KI RI YA-YA SAM VAT TA TU.**

That is our brahmacariya. This group of dukkha,  
may it be brought to an end completely!



**FOR LAY PEOPLE**

**CI RA PA RI NIB BU TAM PI TAM BHA GA VAN TAM SA RA NAM GA TA,**

Though the final Nibbana was long ago the Exalted One,  
perfectly Enlightened by, Himself, He is still our Refuge.

**DHAM MAN CA SAN GHAN CA**

Also the Dhamma and the Sangha are our Refuge.

**TAS SA BHA GA VA TO SA SA NAM YA THA SA TI YA THA PA LAM MA NA SI  
KA RO MA A-NU PA TI PAJ JA MA**

Devotedly we practise, keeping the Teaching in mind,  
we shall fare according to our ability.

**SA SA NO PA THI PAD TI**

By our practice,

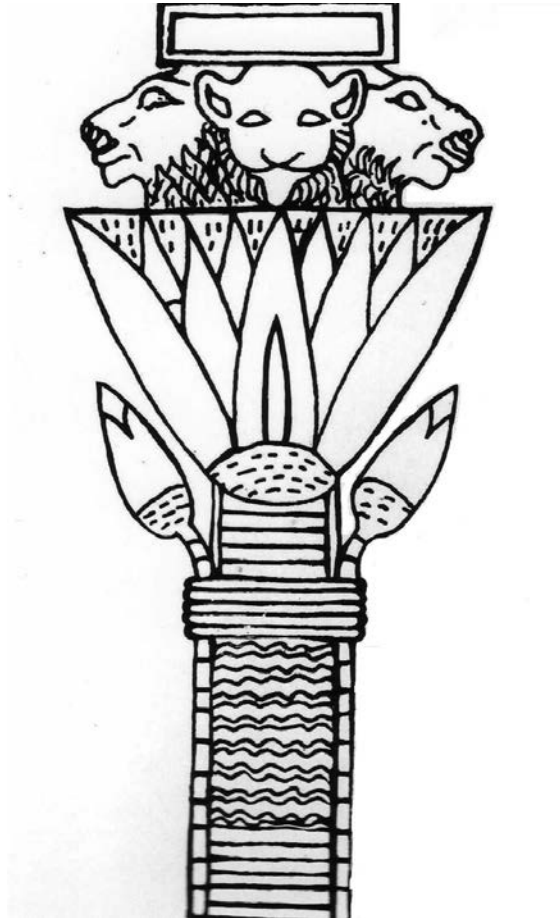
**I-MAS SA KE VA LAS SA DHUK KHA KHAN DHAS SA AN TA KI RI YA YA  
SAM VAT TA TU**

May this group of dhukkha be brought to an end completely.









## **EVENING CHANTING**

**SALUTATION TO THE TRIPLE GEM**

**A-RA HAM SAM MA SAM BUD DHO BHA GA VA**

The Exalted One, far from defilements, perfectly Enlightened by himself.

**BUD DHAM BHA GA VAN TAM A-BHI VA DE MI**

I bow low before the Buddha, the Exalted One.

(make the five-point prostration once)

**S-VAK KHA TO BHA GA VA TA DHAM MO**

The Dhamma is well-expounded by the Exalted One,

**DHAM MAM NA MAS SA MI**

I bow low before the Dhamma.

(make the five-point prostration once)

**SU PA TI PAN NO BHA GA VA TO SAIVA KA SAN GHO**

The Sangha of the Blessed One's disciples who have practiced well,

**SAN GHAM NA MA MI**

I bow low before the Sangha.

(make the five-point prostration once).

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**PUBBABHAGANAMAKARAPATHA**  
THE PRELIMINARY PASSAGE FOR REVERING

**(HANDA MA YAM BUDDHASSA BHAGAVATO PUBBANHAGA NAMAKARAM KAROMA SE)**

*(Now let us recite the preliminary passage for revering)*

**NA MO TAS SA BHA GA VA TO**

**A-RA HA TO**

**SAM MA SAM BUD DHAS SA**

Homage to the Exalted One,

Far from defilements,

Perfectly Enlightened by himself.

(repeat three times)

□□□□□□□□□□□□□□□□□□

**BUDDHANUSATI**  
RECOLLECTION OF THE BUDDHA

*(HANDA MAYAM BUDDHANUSSATINAYAM KAROMA SE)*  
*(Now let us chant the method of recollecting the Buddha)*

**TAM KHO PA NA BHA GA VAN TAM E-VAM KAL-YA NO KIT TI SAD DO AB  
BHUG GA TO**

An excellent report of that Exalted One's fame has spread, as follows:

**I-TI PI SO BHA GA VA**

He is indeed the Exalted One,

**A-RA HAM**

Far from defilements,

**SAM MA SAM BUD DHO**

Perfectly Enlightened by himself,

**VIJ JA CA RA NA SAM PAN NO**

Fully possessed of wisdom and (excellent) conduct,

**SU GA TO**

One who has proceeded by the good way,

**LO KA VI DU**

Knower of worlds,

**A-NUT TA RO PU RI SA DAM MA SA RA THI**

Unexcelled Trainer of tamable men,

**SAT THA DE VA MA NUS SA NAM**

Teacher of deities and men,

**BUD DHO**

The Awakened One,

**BHA GA VA TI**

The Lord skilled in teaching Dhamma.

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**BUDDHABHIGITI**  
**HYMN TO THE BUDDHA**

*(HANDA MAYAM BUDDHABHIGITIM KAROMA SE)*  
*(Now let us chant the true praise of the Buddha)*

**BUD DHA VA RA HAN TA VA RA TA DI GU NA BHI YUT TO**  
In the Buddha are joined such excellent virtues as "Arahant"  
**SUD DHA BHI NA NA KA RU NA HI SA MA GA TAT TO**  
Purity, supreme knowledge and compassion harmoniously are joined to Him.  
**BO DHE SI YO SU JA NA TAM KA MA LAM VA SU RO**  
He, like the sun with lotuses, awakens wise people.  
**VAN DA MA HAM TA MA RA NAM SI RA SA JI NEN DAM**  
I revere with my head the Conqueror Supreme, that Peaceful One.  
**BUD DHO YO SAB BA PA NI NAM SA RA NAM KHE MA MUT TA MAM**  
The Buddha who for beings all is the highest Refuge, most secure.  
**PA THA MA NUS SA TIT THA NAM VAN DA MI TAM SI RE NA HAM**  
Recollecting first that way, Him with my head do I revere,  
**BUD DHA SA HAS-MI DA SO (DASI) VA BUDDHO ME SA MI KIS SA RO**  
I am the Buddha's servitor, the Buddha is my ruler great,  
**BUD DHO DUK KHAS SA GHA TA CA VI DHA TA CA HI TAS SA ME**  
The Buddha is dukkha' s destroyer and the provider of happiness for me,  
**BUD DHAS SA HAM NI YA DE MI SA RI RAN JI VI TAN CI DAM**  
To the Buddha do I dedicate this bodily frame and life of mine,  
**VAN DAN TO(TI)HAM CA RIS SA MI BUD DHA SE VA SU BO DHI TAM**  
I shall fare with reverence to the Buddha's excellent Awakening,  
**NAT THI ME SA RA NAM AN NAM BUD DHO ME SA RA NAM VA RAM**  
For me there is no other refuge, The Buddha truly is my Refuge.  
**E-TE NA SAC CA VAJ JE NA VAD DHEY YAM SAT THU SA SA NE**  
By the speaking of this truth, may I grow in the Master's way.  
**BUD DHAM ME VAN DA MA NE NA YAM PUN NAM PA SU TAM I-DHA**  
The Buddha being revered by me, whatever punna is here produced,  
**SAB BE PI AN TA RA YA ME MA HE SUM TAS SA TE JA SA**  
By the power of that, for me may all dangers never occur

(make the five point prostration and recite)

**KA YA NA VA CA YA VA CE TA SA VA**  
By body, by speech and by mind,  
**BUD DHE KU KAM MAM PA KA TAM MA YA YAM**  
Whatever evil kamma has been done by me to the Buddha,  
**BUD DHO PA TIG GAN HA TU AC CA YAN TAM**  
May the Buddha accept the whole fault,  
**KA LAN TA RE SAM VA RI TUM VA BUD DHE**  
That in future there may be restraint regarding the Buddha.

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**DHAMMANUSSATI**  
RECOLLECTION OF THE DHAMMA

*(HANDA MAYAM DHAMMANUSSATINAYAM KAROMA SE)*  
*(Now let us chant the method of recollecting the Dhamma)*

**S-VAK KHA TO BHA GA VA TA DHAM MO**

Well-expounded is the Exalted One's Dhamma,

**SAN DIT THI KO**

To be seen here and now,

**A-KA LI KO**

Infinite and Timeless,

**E-HI PAS SI KO**

(Inviting one to) come and see,

**O PA NA YI KO**

Leading inwards,

**PAC CAT TAM VE DI TAB BO VIN NU HI TI**

To be seen each wise man for himself.

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**DHAMMABHIGITI**  
**HYMN TO THE DHAMMA**

*(HANDA MAYAM DHAMMABHIGITIM KAROMA SE)*

*(Now let us chant the true praise of the Dhamma)*

**S-VAK KHA TA TA DI GU NA YO GA VA-SE NA SEY YO**

Excellent it is having such qualities as "Well-expounded".

**YO MAG GA PA KA PAR RI YAT-TI VI MOK KHA BHE DO**

It is divided into Path and Fruit, Study and Liberation.

**DHAM MO KU LO KA PA TA NA-TA DA DHA RI DHA RI**

The Dhamma holds him who holds it from falling into evil worlds.

**VAN DA MA HAM TA MA HA RAM VA RA DHAM MA ME TAM**

I revere that true Dhamma, the destroyer of darkness.

**DHAM MO YO SAB BA PA NI NAM SA RA NAM KHE MA MUT TA MAM**

The Dhamma which for all beings is the highest Refuge, most secure.

**DU TI YA NUS SA TIT THA NAM VAN DA MI TAM SI RE NA HAM**

Recollecting secondly that with my head do I revere.

**DHAM MAS SA HAS-MI DA SO (DASI) VA DHAM MO ME SA MI KI SA RO**

I am the Dhamma's servitor, the Dhamma is my ruler great,

**DHAM MO DUK KHAS SA GHA TA CA VI DHA TA CA HI TAS SA ME**

The Dhamma is dukkha's destroyer and provider of happiness for me,

**DHAM MAS SA HAM NIY YA DE MI SA RI RAN JI VI TAN CI DAM**

To the Dhamma do I dedicate this bodily frame and life of mine,

**VAN DAN TO (TI) HAM CA RI-SA MI DHAM MAS SE VA SU DHAM MA TAM**

I shall fare with reverence to the Dhamma's nature excellent.

**NAT THI ME SA RA NAM AN NAM DHAM MO ME SA RA NAM VA RAM**

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

**E-TE NA SAC CA VAJ JE NA VAD DHEY YHAM SAT THU SA SA NE**

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

**DHAM MAM ME VAN DA MA NE NA (VANDAMANAYA) YAM PUN NAM PA**

**SU TAM I-DHA**

The Dhamma being revered by me, whatever punna is here produced

**SAB BE PI AN TA RA YA ME MA HE SUM TAS SA TE JA SA**

By the power of that, for me may all dangers never occur.

(make the five point prostration and recite)

**KA YE NA VA CA YA VA CE TA SA VA**

By body, by speech and by mind

**DHAM ME KU KAM MAM PA KA TAM MA YA YAM**

Whatever evil kamma has been done by me to the Dhamma,

**DHAM MO PA TIG GAN HA TU AC CA YAN TAM**

May the Dhamma accept the whole fault

**KA LAN TA RE SAM VA RI TUM VA DHAM ME**

That in future there may be restraint regarding the Dhamma.

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**SANGHANUSSATI**  
RECOLLECTION OF THE SANGHA

*(HANDA MAYAM SANGHANUSSATINAYAM KAROMA SE)*

*(Now let us chant the method of recollecting the Sangha)*

**SU PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised well,

**U-JU PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised straightly,

**NA YA PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised rightly,

**SA MI CI PA TI PAN NO BHA GA VA TO SA VA KA SAN GHO**

The Sangha of the Exalted One's disciples who have practised properly;

**YA DI DAM**

That is to say

**CAT TA RI PU RI SA YU GA NI AT THA PU RI SA PUG GA LA**

The four pairs of men, the eight individual persons,

**E-SA BHA GA VA TO SA VA KA SAN GHO**

That is the Sangha of the Exalted One's disciples

**A-HU NEY YO**

Worthy of gifts,

**PA HU NEY YO**

Worthy of hospitality,

**DAK KHI NEY YO**

Worthy of offerings,

**AN JA LI KA RA NI YO**

Who should be respected;

**A-NUT TA RAM PUN NAK KHET TAM LO KAS SA TI**

The incomparable field of punna for the world.

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**SANGHABHIGITI**  
HYMN TO THE SANGHA

*(HANDA MAYAM SANGHABIGITIM KAROMA SE)*

*(Now let us chant the true praise of the Sangha)*

**SAD DHAN MA JO SU PA TI PAT TI GU NA BHI YUT TO**

Born of the Dhamma, that Sangha in which are joined such virtues  
as "having practised well"

**YOT THAB BHI DO A-RI YA PUG GA LA-SAN GHA SET THO**

Foremost, formed of the group of eight Noble Persons

**SI LA DI DHAM MA PA VA RA-SA YA KA YA CIT TO**

Guided in body and mind by excellent morality and other virtues.

**VAN DA MA HAM TA MA RI YA NA GA NAM SU SUD DHAM**

I revere that assembly of Ariyas in purity perfected,

**SAN GHO YO SAB BA PA NI NAM SA RA NAM KHE MA MUT TA MAM**

The Sangha who for beings all is the highest Refuge, most secure.

**TA TI YA NUS SA TIT THA NAM VAN DA MI TAM SI RE NA HAM**

Recollecting thirdly this way them with my head do I revere

**SAN GHAS SA HA MI DA SO (DASI) VA SAN GHO ME SA MI KIS SA RO**

I am the Sangha's servitor, the Sangha is my ruler great.

**SAN GHO DUK KHAS SA GHA TA CA VI DHA TA CA HI TAS SA ME**

The Sangha is dukkha's destroyer and provider of happiness for me.

**SAN GHAS SA HAM NIY YA DE MI SA RI RAN JI VI TAN CI DAM**

To the Sangha do I dedicate this bodily frame and life of mine

**VAN DAN TO (TI) HAM CA RIS SA MI SAN GHAS SO PA TI PAN NA TAM**

I shall fare with reverence for the good practice of the Sangha.

**NAT THI ME SA RA NAM AN NAM SAN GHO ME SA RA NAM VA RAM**

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

**E-TE NA SAC CA VAJ JE NA VAD DHEY YAM SAT THU SA SA NE**

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

**SAN GHAM ME VAN DA MA NE NA (VANDAMANAYA) YAM PUN NAM PA**

**SU TAM I-DHA**

The Sangha being revered by me, whatever punna is here produced,

**SAB BE PI AN TA RA YA ME MA HE SUM TAS SA TE JA SA**

By the power of that for may all dangers never occur.

(make the five-point prostration and recite)

**KA YE NA VA CA YA VA CE TA SA VA**

By body, by speech and by mind

**SAN GHE KU KAM MAM PA KA TAM MA YA YAM**

Whatever evil kamma has been done by me to the Sangha,

**SAN GHO PA TIG GAN HA TU AC CA YAN TAM**

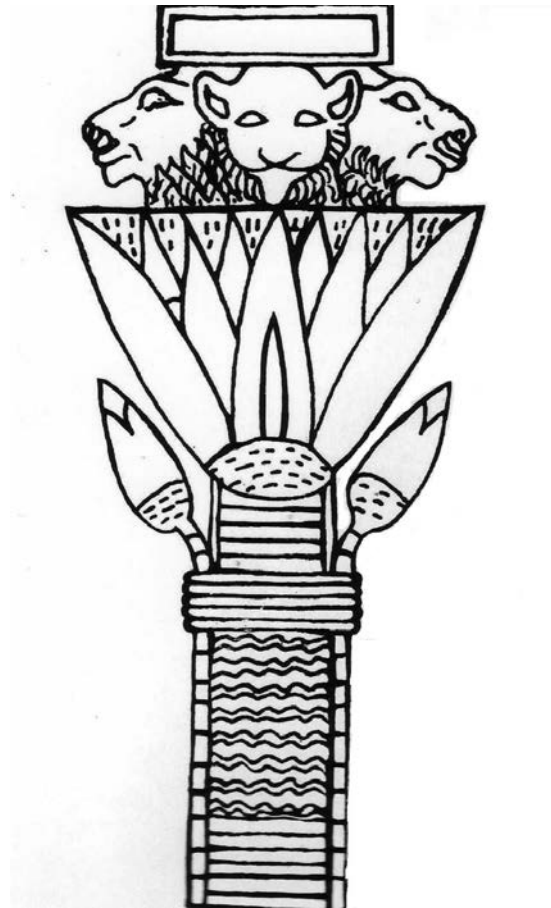
May the Sangha accept the whole fault

**KA LAN TA RE SAM VA RI TUM VA SAN GHE**

That in future there may be restraint regarding the Sangha.

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**REFLECTIONS  
AND  
RECOLLECTIONS**

**TAVATIMSA KARAPATHA**  
**THE 32 PARTS OF THE BODY**

**AT THI I-MAS-MIM KAYE**

**In this body there are:**

<b>KE SA</b>	Hair of the head
<b>LOMA</b>	Hair of the body
<b>NAKHA</b>	Nails
<b>DANTA</b>	Teeth
<b>TACO</b>	skin
<b>NAM SAM</b>	<b>Flesh</b>
<b>NA HA RU</b>	<b>Sinews</b>
<b>AT THI</b>	<b>Bones</b>
<b>AT THI MIN JAM</b>	<b>Bone Marrow</b>
<b>VAK KAM</b>	<b>kidneys</b>
<b>HA DA YAM</b>	<b>heart</b>
<b>YA KA NAM</b>	<b>liver</b>
<b>KI LO MA KAM</b>	<b>membranes</b>
<b>PI HA KAM</b>	<b>spleen</b>
<b>PAP PHA SAM</b>	<b>lungs</b>
<b>AN TAM</b>	<b>bowels</b>
<b>AN TA GU NAM</b>	<b>entrails</b>
<b>U-DA RI YAM</b>	<b>undigested food</b>
<b>KA RI SAM</b>	<b>excrement</b>
<b>PIT TAM</b>	<b>bile</b>
<b>SEM HAM</b>	<b>phlegm</b>
<b>PUB BO</b>	<b>pus</b>
<b>LO HI TAM</b>	<b>blood</b>
<b>SE DO</b>	<b>sweat</b>
<b>ME DO</b>	<b>fat</b>
<b>AS SU</b>	<b>tears</b>
<b>A SA</b>	<b>oil</b>
<b>KHE LO</b>	<b>spittle</b>
<b>SIN GHA NI KA</b>	<b>mucus</b>
<b>LA SI KA</b>	<b>fluid of the joints</b>
<b>MUT TANG</b>	<b>urine</b>
<b>MAT THAKHE MA THA LUNGAM</b>	<b>brain</b>
<b>I-TI</b>	<b>such indeed!</b>

**SACCAKIRIYAGATHA**  
VERSES ON THE ASSEVERATIONS OF TRUTH

**NAT THI ME SA RA NAM AN NAM,  
BUD DHO ME SA RA NAM VA RAM**

For me there is no other refuge,  
The Buddha truly is my refuge;

**E-TE NA SAC CA VAJ JE NA  
SOT THI ME HO TU SAB BA DA**

By the speaking of this truth,  
Ever may I be in safety!

**NAT THI ME SA RA NAM AN NAM  
DHAM MO ME SA RA NAM VA RAM**

For me there is no other refuge  
The Dhamma truly is my refuge;

**E-TE NA SAC CA VAJ JE NA  
SOT THI ME HO TU SAB BA DA**

By the speaking of this truth,  
Ever may I be in safety!

**NAT THI ME SA RA NAM AN NAM  
SAN GHO ME SA RA NAM VA RAM**

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

**E-TE NA SAC CA VAJ JE NA  
SOT THI ME HO TU SAB BA DA**

By the speaking of this truth,  
Ever may I be in safety!

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**OVADA PATIMOKKHA VERSES  
VERSES ON THE DISCIPLINARY CODE**

*(HANDA MAYAM OVADAPATIMOKKHAGA THAYO BHANAMA SE)  
(Now let us recite the Verses on the Disciplinary Code)*

**SAB BA PA PAS SA A-KA RA NAM**

Never doing the least evil,

**KU SA LAS SU PA SAM PA DA**

In virtue always ready,

**SA CIT TA PA RI YO DA PA NAM**

Purifying one's own heart,

**E-TAM BUD DHA NA SA SA-NAM**

These three are the teachings of the Awakened One.

**KHAN TI PA RA MAM TA PO TI TIK KHA**

Patient endurance burns up defilements supremely,

**NIB BA NAM PA RA MAM VA DAN TI BUD DHA**

All who know say Nibbana is the Supreme.

**NA HI PAB BA JI TO PA RU PA GHA TI**

Those who destroy life are not yet "PABBAJIT"

(a person who renounces the world)

**SA MA NO HO TIPA RAM VI HE THA YAN TO**

Those who oppress others are not yet 'SAMANA' (a monk, a calm person)

**A-NU PA VA DO A-NU PA GHA TO**

Not speaking evil, not doing harm.

**PA TI MOK KHE CA SAM VA RO**

Restraint within the Training Discipline.

**MAT TAN NU TA CA BHAT TAS-MIM**

Knowing what is right in taking food

**PAN TAN CA SA YA NA SA NAM**

Sleeping and sitting in secluded places.

**A-DHI GIT TE CAA-YO GO**

Devoted in training the mind ever higher.

**E-TAM BUD DHA NA SA SA-NAM**

These six are the teachings of the Awakened One.

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## VERSES ON THE BURDEN

*(HANDA MAYAM BHARASUTTAGATHAYO BHANAMASE)*

*(Now let us recite the Verses on the Burden)*

**BHA RA HA VE PAN CAK KHAN DHA**

The five aggregates are heavy loads,

**BHA RA HA RO CA PUG GA LO**

The "person" foolishly shoulders them,

**BHA RA DA NAM DUK KHAM LO KE**

Carrying such weights is suffering in the world,

**BHA RA NIK KE PA NAM SU KHAM**

Tossing away these burdens is bliss,

**NI KHI PI TA-VA GA RUM BHA RAM**

The wise have discarded all that weight,

**AN NAM BHA RAM A-NA DI YA**

Without picking up any new ones.

**SA MU LAM TAN-HAM AB BU-Y-HA**

Craving is torn out by the roots,

**NIC CHA TO PA RI NIB BU TO**

Desire is stilled, quenched in coolness.

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**ABHINHAPACCAVEKKHANA**  
PASSAGE FOR FREQUENT RECOLLECTION

**(HANDA MAYAM ABHINHAPACCAVEK KHANAGATHAYO BHANAMA SE)**

*(Now let us recite the Passage for Frequent Recollection)*

**JA RA DHAM MOM-HI**  
**JA RAM A-NA TI TO (TA)**

I am of the nature to decay,  
I cannot escape the nature of decay

**B-YA-DHI DHAM MOM-HI**  
**B-YA-DHIM A-NA TI TO (TA)**

I am of the nature to sicken,  
I cannot escape the nature of sickness.

**MA RA NA DHAM MOM-HI**  
**MA RA NAM A-NA TI TO (TA)**

I am of the nature to die,  
I cannot escape the nature of death.

**SAB BE HI ME PI YE HI MA NA PE HI**  
**NA NA BHA VO VI NA BHA VO**

All that is mine, dear and delightful  
Will change and disappear.

**KAM MAS SA KOM-HI**

I am the owner of my kamma,

**KAM MA DA YA DO**

Heir to my kamma,

**KAM MA YO NI**

Born of my kamma,

**KAM MA BAN DHU**

Related to my kamma,

**KAM MA PA TI SA RA NO**

Abiding supported by my kamma,

**YAM KAM MAM KA RIS SA MI KAL-YA**  
**NAM VA PA PA KAM VA**

Whatever kamma I shall do  
Whatever good or evil,

**TAS SA DA YA DO BHA VIS SA MI**

Of that I shall be the heir.

**E-VAM AM HE HI A-BHIN HAM PAC**  
**CA VEK KHI TAB BAM**

Thus by us, should this be  
Frequently recollected.

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## VERSES ON TRUE AND EXCELLENT REFUGE

*(HANDA MAYAM KHEMAKHEMASARANA DIPIGATHA YO BHANAMA SE)*

*(Now let us recite the Verses on True and Excellent Refuge)*

**BA HUM VA SA RA NAM YAN TI  
PAB BA TA NI VA NA NI CA  
A-RA MA RUK KHA CET-YA NI MA NUS SA  
BHA YA TAJ JI TA**

When danger threatens, most people run away  
To sacred mountains and forests, temples and shrines.

**NE TAM KHO SA RA NAM KHE MAM  
NE TAM SA RA NA MUT TA MAM  
NE TAM SA RA NA MA GA MA  
SAB BA DUK KHA PA MUC CA TI**

Those are not happy refuges, they are not truly safe,  
In depending on them, there is no escape from suffering.

**YO CA BUD DHAN CA DHAM MAN CA  
SAM GHAN CA SA RA NAM GA TO  
CAT TA RI A-RI YA SAC CA NI  
SAM MAP PAM NA YA PAS SA TI**

Those who go to refuge in Buddha-Dhamma-Sangha,  
Through Right Wisdom, realise the Four Noble Truths.

**DUK KHAM DUK KHA SA MUP PA DAM  
DUK KHAS SA CA A-TIK KA MAM  
A-RI YA CAT THAM GI KAM MAG GAM  
DUK KHU PA SA MA GA MI NAM**

They see suffering, its arising, the escape therefrom,  
And the Noble Eightfold Path to Perfect Peace.

**E-TAM KHO SA RA NAM KHE MAM  
E-TAM SA RA NA MUT TA MAM  
E-TAM SA RA NA MA GAM MA  
SAB BA DUK KHA PA MUC CA TI**

This refuge is truly excellent and secure,  
Wise reliance upon it, releases us from all suffering.

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## VERSES ON THE NOBLE WEALTH

**YAS SA SAD DHA TA THA GA TE  
A CA LA SU PA TIT THI TA**

Of one who has confidence in the Buddha,  
Is unshakable and well-established,

**SI LAN CA YAS SA KAL-YA NAM A-RI  
YA KAN TAM PA SAM SI TAM**

Dear to Noble Ones  
And praised by them,

**SAN GHE PA SA DO YAS SAT THI  
U-JU BHU TAN CA DAS SA NAM**

Who has faith in the Sangha,  
Is straight-forward and understanding,

**A-DA LID DO TI TAM A-HU  
A-MO GHAN TAS SA JI VIT AM**

"He is not poor," they say,  
"Not in vain ends his life."

**TAS MA SAD DHAN CA SI LAN CA  
PA SA DAM DHAM MA DAS SA NAM**

Therefore, confidence and virtue,  
Faith and insight into Dhamma

**A-NU YUN JE THA ME DHA VI SA RAM  
BUD DHA NA SA SA NAN**

Should be cultivated by a wise man,  
Bearing in mind the Buddha Sasana.

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**TILAKKHANADIGATHA**  
THE VERSES ON THE THREE CHARACTERISTICS

**SAB BE SAN KHA RA A-NIC CA TI**  
**YA DA PAN NA YA PAS SA TI**

Impermanent is all that is conditioned;  
When with wisdom one sees this,

**A-THA NIB BIN DA TI DUK KHE**  
**E-SA MAG GO VI SUD DHI YA**

Then one tires of suffering;  
This is the path to purity.

**SAB BE SAN KHA RA DUK KHA TI**  
**YA DA PAN NA YA PAS SA TI**

Suffering is all that is conditioned;  
When with wisdom one sees this,

**A-THA NIB BIN DA TI DUK KHE**  
**E-SA MAG GO VI SUD DHI YA**

Then one tires of suffering;  
This is the path to purity.

**SAB BE DHAM MA A-NAT TA TI**  
**YA DA PAN NA YA PAS SA TI**

All the Dhammas are not one's self;  
When with wisdom one sees this,

**A-THA NIB BIN DA TI DUK KHE**  
**E-SA MAG GO VI SUD DHI YA**

Then one tires of suffering;  
This is the path to purity.

**AP PA KA TE MA NUS SE SE YE JA NA**  
**PA RA GA MI NO**

Among men there are few  
Who go to the Further Shore;

**TILAKKHANADIGATHA  
(Continued)**

**A-THA YAM I-TA RA PA JA  
TI RA ME VA NU DHA VA TI**  
Most among mankind,  
Run about on this hither shore.

**YE CA KHO SAM MA DAK KHA TE  
DHAM ME DHAM MA NU VAT TI NO**  
But in Dhamma, well-expounded,  
Those who practice the Dhamma,

**TE JA NA PA RA MES SANTI  
MAC CU DHEY YAM SU DUT TA RAM**  
They among men will go across  
Death's realm so difficult to escape.

**KAN-HAM DHAM MAM VIP PA HA YA  
SUK KAM BHA VET THA PAN DI TO**  
Abandoning the Dhammas dark,  
The wise should cultivate the bright.

**O-KA A-NO KA MA GAM MA VI  
VE KE YAT THA DU RA MAM**  
Having from home to homeless gone,  
Hard to enjoy is solitude;

**TAT-RA BHI RA TI MIC CHEY YA  
HIT-VA KA ME A-KIN CA NO**  
Let him desire that rare delight,  
renouncing pleasure, owning nought.

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## VERSES ON A SINGLE NIGHT

*(HANDA MAYAM BHADDEKARATTAGATHAY O BHANAMA SE)*

*(Now let us recite the Verses on a Single Night)*

**A-TI TAM NAN-VA GA MEY YA  
NAP PA TI KAM KHE A-NA GA TAM**

One ought not to long for what has passed away,  
Nor be anxious over things that are yet to come.

**YA DA TI TAMPA HI NAN TAM  
AP PAT TAN CA A-NA GA TAM**

The past has left us,  
The future has not arrived.

**PAC CUP PAN NANCA YO DHAM MAM  
TAT THA TAT THA VI PAS SA TI  
A-SAM HI RAM A-SAM KUP PAM  
TAM VID DHA MAN NUB-RU HA YE**

Whoever sees the present Dhammas  
Direct and clear just as they are,  
Is unshakable, immovable and secure.  
They should accumulate such moments.

**AJ JE VA KIC CA MA TAP PAM  
KO JAN NA MA RA NAM SU VE**

Effort is the duty of today,  
Even tomorrow death may come.

**NA HI NO SAM GA RAN TE NA  
MA HA SE NE NA MAC CU NA**

For it is beyond our power  
To delay death and its great armies.

**E-VAM VI HA RI MA TA PIM  
A-HO RAT TA MA TAN DI TAM  
TAM VE BHAD DE KA RAT TO TI  
SAN TO A-CIK KHA TE MU NI**

The Sages of Peace speak of that one who strives,  
Never lazy throughout the entire day and night:  
"Praise the one who truly lives for a single night."

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## THE FIRST WORDS OF THE BUDDHA

**A-NE KA JA TI SAM SA RAM**

**SAN DHA VIS SAM A-NIB BI SAM**

Before discovering True Knowledge,  
I cycled around in myriad births.

**GA HA KA RAM GA VE SAN TO**

**DUK KHA JA TI PU NAP PU NAM**

Searching for the Builder of this house,  
Craving, that creates ego existence,  
Each new birth brings more suffering.

**GA HA KA RA KA DIT THO SI**

**PU NA GE HAM NA KA HA SI**

Now I know you, Builder of the house!  
You won't imprison me anymore.

**SAB BA TE BA SU KA BHAG GA**

**GA HA KU TAM VI SAM KHA TAM**

I have pulled down your structure and  
Razed your framework to the ground.

**VI SAM KHA RA GA TAM CIT TAM**

**TAN-HA NAM KHA YA MAJ JHA GA**

My mind has entered into that state  
In which nothing can stir it up again,  
Arriving at craving's final end  
The unsurpassed peace of Nibbana.

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## REFLECTION ON SANKHARA

### **SAB BE SAN KHA RA A-NIC CA**

SANKHARA are body -mind; all material and mental things.  
They are impermanent.  
Once arisen, they cease; possessed, they are lost.

### **SAB BE SAN KHA RA DUK KHA**

SANKHARA are body-mind; all material and mental things.  
They are suffering, hard to endure;  
Because once born they age, fall ill and die.

### **SAB BE DHAM MA A-NAT TA**

All things, those that are SANKHARA  
And those which are not self, are not soul  
Should not be taken as I, as mine, as my self - my soul.

### **A-DHU VAM JI VI TAM**

Life lasts not long,

### **DHU VAM MA RA NAM**

Death is long lasting,

### **A-VAS SAM MA YA MA RI TAB BAM**

That we die is inevitable,

### **MA RA NA PA RI YO SA NAM ME JI VI TAM**

Our lives have death as their completion.

### **JI VI TAM ME A-NI YA TAM**

Our lives are uncertain.

### **VA TA**

Alas!

### **A-YAM KA YO**

This body,

### **A-CI RAM**

Will not last;

### **A-PE TA VIN NA NO**

When consciousness is gone,

### **CHUD DHO**

They throw it away

### **A-DHI SES SA TI**

To lie

### **PA THA VIM**

Upon the ground,

### **KA LIM GA RAM I-VA**

Like a fallen log,

### **NI RAT THAM**

Useless

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**MAHAKARUNIKONATHOTIADIGATHA**  
**VERSES ON THE LORD OF COMPASSION**

**MA HA KA RU NI KO NA THO**

The Lord greatly compassionate,

**AT THA YA SAB BA PA NI NAM**

For the benefit of all living beings,

**PU RET-VA PA RA MI SAB BA**

Having fulfilled all the perfections,

**PAT TO SAM BO DHI MUT TA MAM**

Attained by himself the highest Bodhi (Full Enlightenment):

**E-TE NA SAC CA VAJ JE NA**

By the speaking of this truth,

**MA HON TU SAB BU PAD DA VA**

May all obstacles cease to be!

**MA HA KA RU NI KO NA THO**

The Lord greatly compassionate,

**HI TA YA SAB BA [A NI NAM**

For the welfare all living beings,

**PU RET-VA PA RA MI SAB BA**

Having fulfilled all the perfections,

**PAT TO SAM BO DHI MUT TA MAM**

Attained by himself the highest Bodhi (Full Enlightenment):

**E-TE NA SAC CA VAJ JE NA**

By the speaking of this truth,

**MA HON TU SAB BU PAD DA VA**

May all obstacles cease to be!

**MA HA KA RU NI KO NA THO**

The Lord greatly compassionate,

**SU KHA YA SAB BA PA NI NAM**

For the happiness of all living beings,

**PU RET-VA PA RA MI SAB BA**

Having fulfilled all the perfections,

**PAT TO SAM BO DHI MUT TA MAM**

Attained by himself the highest Bodhi (Full Enlightenment):

**E-TE NA SAC CA VAJ JE NA**

By the speaking of this truth,

**MA HON TU SAB BU PAD DA VA**

May all obstacles cease to be!

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**THE FINAL WORDS OF THE BUDDHA**

*(HAN DA MA YAM PACCHIMABUDDHO VADAPATHAM BHANAMA SE)*

*(Now let us recite the verses on the final words of the Buddha)*

**HAN DA DA NI BHIK KHA VA A-MAN TA YA MI VO**

Beware monks! I warn you thus:

**VA YA DHAM MA SAN KHA RA**

All concocted things disintegrate,

**AP PA MA DE NA SAM PA DE THA**

You ought always to be carefully alert.

**A-YAM TA THA GA TAS SA PAC CHI MA VA CA**

These are the final words of the Buddha.



**THE HOUSE BUILDER**

**ANEKA-JAATI-SANSAARAM**

**SANDHAAVIAASM ANIBBISAM**

**GAHAKAARAM GAVESANTO**

**DUKKHAA JAATI PUNAPPUNAM**

Through the round of many births  
I wandered without reward, without rest,  
Seeking the house builder.  
Painful is birth again and again.

**GAHAKAARAKA DITTHOSI**

**PUNA-GEHAM NA KAAHASI**

House builder, you are seen!  
You will not build a house again.

**SABBAA TE PHAASUKAA BHAGGAA**

**GAHAKUUTAM VISANKHATAM**

**VISANKHAARA-GATAM CITTAM**

**TANHAANAM KHAYAM-AJJHAGAA**

All your rafters broken,  
The ridge pole destroyed,  
Gone to the Unformed, the mind  
Has attained the end of craving.



## REFLECTION ON METTA

**SABBE SATTA AVERA SUKHAJEVINO  
KATAM PUNNAM PALAM MAY (MY) HAM  
SABBE PAKHI BHAVANTU TE**

May all beings be well, happy and peaceful;  
Free from enmity and suffering.  
Whatever merits we have done,  
May these merits be shared by all.  
(Sadhu! Sadhu!! Sadhu!!!)

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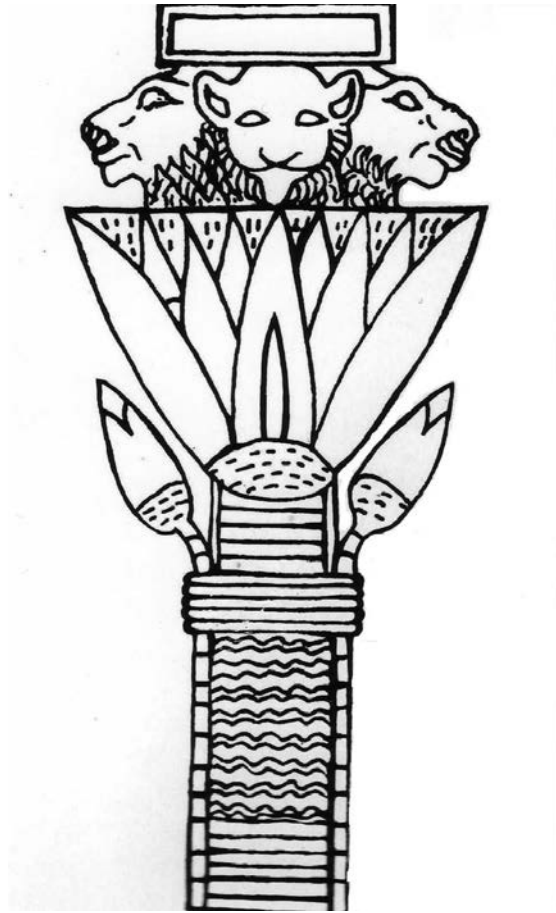
## ASPIRATION FOR MEDITATION

**BUDDHA RATANAM, DHAMMA RATANAM, SANGHA RATANAM  
APPAMANO BUDDHO, APPAMANO DHAMMO, APPAMANO SANGHO,  
NAMO BUDDHAYA, NAMO DHAMMAYA, NAMO SANGHAYA,  
BUDDHO ME NATHO, DHAMMO ME NATHO, SANGHO ME NATHO,  
BUDDHA PUJA, DHAMMA PUJA, SANGHA PUJA,  
NIBBANA PACCAYO HONTU**

With the infinite goodness of the Buddha, Dhamma and Sangha  
As our guide and refuge,  
May we be able to cultivate our minds.  
May our thoughts, speech and bodily actions be pure and righteous  
And may our lives be firmly established in the Dhamma.  
May we always cherish the qualities of understanding, awakening and bliss.  
May our lives be useful not only for ourselves but also for all sentient beings,  
For all those sharing the same fate in birth, old age, sickness and death.  
May we brighten our minds with mindfulness and clear comprehension  
And attain the state of calm and peace, paving the way  
For the complete cessation of suffering and all forms of unsatisfactoriness.

□□□□□□□□□□□□□□□□□□





## **PALI FORMULAE**

## REFLECTION ON ALMSFOOD

**PATISANKHA YONISO PINDAPATAM PATISEVAMI**

Reflecting carefully I use this almsfood:

**NEVA DAVAYA**

Not for pleasure

**NA MADAYA**

Not for indulgence

**NA MANDANAYA**

Not for personal charm

**NA VIBHUSANAYA**

Not for beautification

**YAVADEVA IMASSA KAYASSA THITIYA**

But only for maintaining this body

**YAPANAYA**

So that it endures,

**VIHIMSUPARATIYA**

For keeping it unharmed,

**BRAHMACARIYANUGGAHAYA**

For supporting the holy life,

**ITI PURANANCA VEDNAM PATIHANKHAMI**

So that former feelings of hunger are destroyed,

**NAVANCA VEDANAM NA UPPADESSAMI**

And new feelings from overeating do not arise,

**YATRA CA ME BHAVISSATI ANAVAJJATA CA PHASUVIHARO CA'TI;**

Then there will be for me a lack of bodily obstacles, and living comfortably.

□□□□□□□□□□□□□□□□□□

## OFFERING OF SANGHADANA

**NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
NAMA TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
IMANI MAYAM BHANTE SANGHATANI SAPARIVARANI BHIKKHU  
SANGHASSA  
OHNOJAYAMA, SADHUNO BHANTE BHIKKHU SANGHO  
IMANI SANGHATANI SAPARIVARANI PATIKKHANHATU AMHAGAM  
TIKHARATTAM  
HITAYA SUKAYA**

Venerable Sirs,  
We wish to faithfully offer these Dana and other requisites  
To all members of the Sangha.  
May the venerable Sangha please kindly accept these Dana and other requisites  
For the benefit and for the happiness of us all.

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## REQUESTING THE THREE REFUGES AND THE FIVE OR EIGHT PRECEPTS

(After bowing three times, with hands joined in ANJALI, recite the following)

**MAYAM BHANTE TISARANENA SAHA PANCA (5)/ATTHA(8) SILANI  
YACAMA  
DUTIYAMPI MAYAM BHANTE TISARANENA SAHA PANCA(5)/ATTHA(8)  
SILANI YACAMA  
TATIYAMPI MAYAM BHANTE TISARANENA SAHA PANCA(5)/ATTHA(8)  
SILANI YACAMA**

(Repeat after the leader monk)

**NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA**

**BUDDHAM SARANAM GACCHAMI  
DHAMMAM SARANAM GACCHAMI  
SANGHAM SARANAM GACCHAMI**

**DUTIYAMPI BUDDHAM SARANAM GACCHAMI  
DUTIYAMPI DHAMMAM SARANAM GACCHAMI  
DUTIYAMPI SANGHAM SARANAM GACCHAMI**

**TATIYAMPI BUDDHAM SARANAM GACCHAMI  
TATIYAMPI DHAMMAM SARANAM GACCHAMI  
TATIYAMPI SANGHAM SARANAM GACCHAMI**

(Leader) **TISARANAGAMANAM NITTHITAM**

(Response) **AMA BHANTE**

(Five Precepts – repeat each precept after the leader)

- 1. PA NA TI PA TA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from the destruction of beings.
- 2. A-DIN NA DA NA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from taking things that are not given.
- 3. A-BRAH MA CA RI YA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from any kind of erotic behavior.
- 4. MU SA VA DA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from impolite and improper speech.
- 5. SU RA ME RA YA MAJ JA PA MA DAT THA NA VE RA MA NI SIK KHA  
PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from intoxicating liquors and drugs which lead to carelessness.

**REQUESTING THE THREE REFUGES  
AND THE FIVE OR EIGHT PRECEPTS  
(Continued)**

(Eight Precepts – repeat each precept after the leader)

- 1. PA NA TI PA TA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from the destruction of beings.
- 2. A-DIN NA DA NA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from taking things that are not given.
- 3. A-BRAH MA CA RI YA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from any kind of erotic behavior.
- 4. MU SA VA DA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from impolite and improper speech.
- 5. SU RA ME RA YA MAJ JA PA MA DAT THA NA VE RA MA NI SIK KHA  
PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from intoxicating liquors and drugs which lead to carelessness.
- 6. VI KA LA BHO JA NA VE RA MA NI SIK KHA PA DAM SA MA DI YA MI**  
I undertake the precept to refrain from eating at wrong times.
- 7. NAC CA GI TA VA TI TA VI SU KA DAS SA NA MA LA GAN DHA VI LE  
PA NA DHA RA NA MAN DA NA VI BHU SA NAT THA NA VE RA MA NI  
SIK KHA PAD AM SA MA DI YA MI**  
I undertake the precept to refrain from dancing, singing, music, going to shows, wearing garlands, and beautifying myself with perfumes and cosmetics.
- 8. U-CA SA YA NA MA HA SA YA NA VE RA MA NI SIK KHA PA DAM SA  
MA DI YA MI**  
I undertake the precept to refrain from lying on a high luxurious sleeping place.

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## ASKING FOR FORGIVENESS

(After bowing three times, with hands joined in ANJALI, recite the following)

**NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA  
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA**

**ARJARIYE PAMADHENA THAVARATTAYENA KATAM  
SABBAM APARADHAM KHAMATHUNO BHANTE**

(Recite 3 times and remain bowing for the leader monk to answer)

**"AHAM KHAMAMI TUMHEHIBI ME KHAMITABBAM"**

(then recite together)

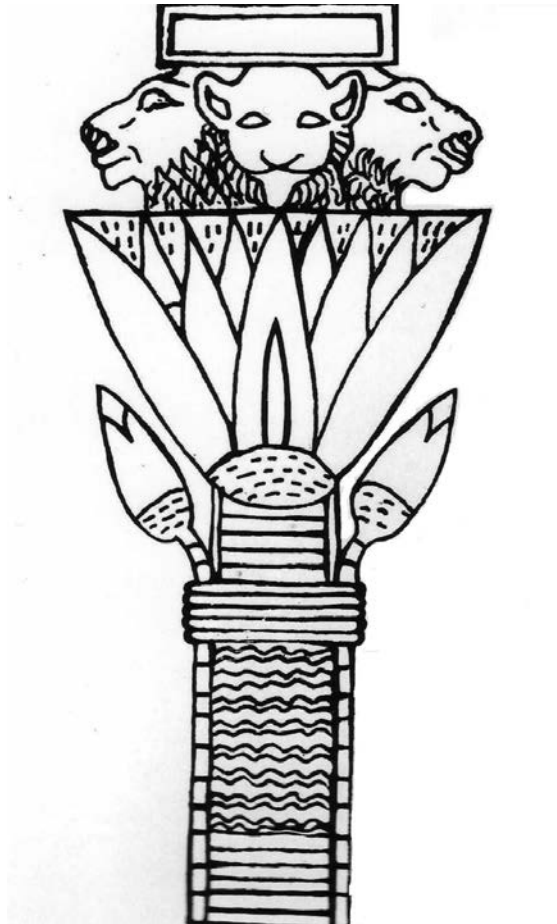
**"KHAMA MA BHANTE"**

(The leader monk will give blessing. When the leader monk finishes, we respond)

**"SADHU BHANTE"**

For any of our physical actions, speech or thoughts  
Which we, lacking in mindfulness and carefulness,  
Might have done wrongly to Ajahn (teacher's name),  
Either intentionally or unintentionally, we wish to apologize Ajahn.  
May Ajahn forgive us so that we could be freed  
From negative karma which may arise from such wrong actions.

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**CHANTING FOR BLESSINGS  
MEDITATION, REFLECTION  
AND  
PROTECTION**

## AN INVITATION TO THE DEVAS

**PARITTVANA METTAM SA METTA BHADANTA  
AVIKKHITTA CITTA PARITTAM BHADANTU  
SAGGE KAME CA RUPE  
KIRI-SIKHARATATE C'ANTALIKKHE VIMANE  
DIPE RATTHE CA GAME  
TARUVANA-GAHANE GEHA-VATTHUMHI KHETTE**

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

**BHUMMA CAYANTU DEVA  
JALA-THALA-VISAME YAKKHA-GANDHABBA-NAGA  
TITTHANTA SANTIKE YAM  
MUNI-VARA-VACANAM SADHAVO ME SUNANTU**

And the earth-devas, spirits, heavenly minstrels, and nagas  
In water, on land, in badlands, and nearby:  
May they come and listen with approval  
As I recite the word of the excellent sage.

**DHAMMASSAVANA-KALO AYAM-BHADANTA.  
DHAMMASSAVANA-KALO AYAM-BHADANTA.  
DHAMMASSAVANA-KALO AYAM-BHADANTA.**

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

□□□□□□□□□□□□□□□□□□



**GOING FOR REFUGE**

**NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA.**  
Homage to the Blessed One, the Worthy One,  
The Rightly Self-Awakened One.

(repeat 3 times)

**BUDDHAM SARANAM GACCHAMI.**  
I go to the Buddha for refuge.

**DHAMMAM SARANAM GACCHAMI.**  
I go to the Dhamma for refuge.

**SANGHAM SARANAM GACCHAMI.**  
I go to the Sangha for refuge.

**DUTIYAMPI BUDDHAM SARANAM GACCHAMI.**  
A second time, I go to the Buddha for refuge.

**DUTIYAMPI DHAMMAM SARANAM GACCHAMI.**  
A second time, I go to the Dhamma for refuge.

**DUTIYAMPI SANGHAM SARANAM GACCHAMI.**  
A second time, I go to the Sangha for refuge.

**TATIYAMPI BUDDHAM SARANAM GACCHAMI.**  
A third time, I go to the Buddha for refuge.

**TATIYAMPI DHAMMAM SARANAM GACCHAMI.**  
A third time, I go to the Dhamma for refuge.

**TATIYAMPI SANGHAM SARANAM GACCHAMI.**  
A third time, I go to the Sangha for refuge.



## HOMAGE TO THE TRIPLE GEMS

### HOMAGE TO THE BUDDHA

**ITI PI SO BHAGAVÂ ARAHAM SAMMÂ SAMBUDDHO**

Such indeed is the Blessed One, Exalted, Omniscient,

**VIJĀ-CARANA SAMPANNO SUGATO LOKAVIDŪ**

Endowed with knowledge and virtue, well-gone, Knower of the worlds,

**ANUTTARO PURISA-DAMMA-SĀRATHI**

An Incomparable Charioteer for the training of persons.

**SATTHĀ DEVA-MANUSSĀNAM**

Teacher of gods and men

**BUDDHO BHAGAVĀ-TI**

Enlightened and Happy.

### HOMAGE TO THE DHAMMA

**SVĀKKHĀTO BHAGAVATĀ DHAMMO**

The Dhamma of the Blessed One is perfectly expounded;

**SANDITTHIKO AKĀLIKO**

To be seen here and now; timeless;

**EHI-PASSIKO OPANĀYIKO**

Leading inwards (Nibbana); Inviting one to come and see;

**PACCATTAM VEDITABBO VIÑÑUHI TI**

To be known by the wise, each for himself/herself.

### HOMAGE TO THE SANGHA

**SUPATI-PANNO BHAGAVATO SĀVAKA SANGHO**

The Sangha of the Blessed One's disciples has entered the good way;

**UJU PATI-PANNO BHAGAVATO SĀVAKA SANGHO**

The Sangha of the Blessed One's disciples has entered the straight way;

**ÑĀYA-PATIPANNO BHAGAVATO SĀVAKA SANGHO**

The Sangha of the Blessed One's disciples has entered the true way;

**SĀMĪCI-PATIPANNO BHAGAVATO SĀVAKA SANGHO**

The Sangha of the Blessed One's disciples has entered the proper way;

**YADIDAM CATTĀRI PURISA YUGĀNI ATTHA-PURISA-PUGGALĀ**

That is to say: the Four Pairs of Men, the Eight Types of Persons;

**ESA BHAGAVATO SĀVAKA SANGHO**

They are the Sangha of the Blessed One's disciples

**ĀHU-NEYYO PĀHU-NEYYO**

Are fit for gifts, fit for hospitality,

**DAKKHI-NEYYO AÑJALIKARANĪYO**

Fit for offerings, and fit for reverential salutation,

**ANUTTARAM PUÑÑAKKHETTAM LOKASSĀTI.**

They are the incomparable field of merit for the world.

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**SAMBUDDHE ATTHAVISANCADIGATHA**  
VERSES ON HOMAGE TO THE TWENTY-EIGHT SAMBUDDHAS

**SAMBUDDHA ATTHAVISANCA**

I pay homage to all the Enlightened Ones, all twenty-eight of them,  
**DVADASANCA SAHASSAKE PANCASATASAHASSANI**

All one thousand two hundred of them, all fifty thousand of them.  
**NAMAMI SIRASA AHAM TESAM DHAMMANCA SANGHANCA**

I pay devoted homage to their Dhammas and Sanghas.  
**ADARENA NAMAMIHAM NAMAKARANUBHAVENA**

Through the power of this homage  
**HANTVA SABBE UPADDAVE**

May all misfortunes be eradicated  
**ANEKA ANTARAYAPI VINASSANTU ASESATO**  
And all kinds of dangers completely removed.

**SAMBUDDHE PANCAPANNASANCA**

I pay homage to all the Enlightened Ones, all fifty-five of them,  
**CATUVISATISAHASSAKE DASASATASAHASSANI**

All twenty-four thousand of them, all one million of them.  
**NAMAMI SIRASA AHAM TESAM DHAMMANCA SANGHANCA**

I pay devoted homage to their Dhammas and Sanghas.  
**ADARENA NAMAMIHAM NAMAKARANUBHAVENA**

Through the power of this homage  
**HANTEVA SABBE UPADDAVE**

May all misfortunes be eradicated  
**ANEKA ANTARAYAPI VINASSANTU ASESATO**  
And all kinds of dangers completely removed.

**SAMBUDDHE NAVUTTARASATE**

I pay homage to all the Enlightened Ones, all one hundred and nine of them,  
**ATTHACATTALISASAHASSAKE VISATISATASAHASSANI**

All forty-eight thousand of them, all two million of them.  
**NAMAMI SIRASA AHAM TESAM DHAMMANCA SANGHANCA**

I pay devoted homage to their Dhammas and Sanghas.  
**ADARENA NAMAMIHAM NAMAKARANUBHAVENA**

Through the power of this homage  
**HANTVA SABBE UPADDAVE**

May all misfortunes be eradicated  
**ANEKA ANTARAYAPI VINASSANTU ASESATO**  
And all kinds of dangers completely removed.



**NAMOKARAATTHAKAM  
THE HOMAGE OCTET**

**NAMO ARAHATO SAMMA**

Homage to the Great sage

**SAMBUDDHASSA MAHESINO**

The Worthy One, Rightly Self Awakened

**NAMO UTTAMADHAMMASSA**

Homage to the highest Doctrine

**SVAKKHATASSEVA TENIDHA**

Well-expounded by Him here.

**NAMO MAHASANGHASSAPI**

And homage to the Great Order,

**VISUDDHASILADITTHINO**

Pure in virtue and view.

**NAMO OMATYARADDHASSA**

Homage to the Triple Gem

**RATANATTAYASSA SADHUKAM**

Beginning auspiciously with “Aum”

**NAMO OMAKATITASSA**

And homage to the Triple Gem

**TASSA VATTHUTTAYASSAPI**

Overcoming evilness.

**NAMO KARAPPABHAVENA**

By the potency of this homage

**VIGACCHANTU UPADDAVA**

May misfortunes disappear.

**NAMO KARANUBHAVENA**

By the power of this homage

**SUVATTHI HOTU SABBADA**

May there always be well-being.

**NAMO KARASSA TEJENA**

By the power of this homage

**VIDHIMHI HOMI TEJAVA**

May success in this ceremony be mine.

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**MANGALA SUTTA**  
THE DISCOURSE ON GOOD FORTUNE

**ASEVANA CA BALANAM  
PANDITANAÑCA SEVANA  
PUJA CA PUJANIYANAM  
ETAM-MANGALAM-UTTAMAM.**

Not consorting with fools, consorting with the wise,  
Paying homage to those who deserve homage:  
This is the highest good fortune.

**PATIRUPA-DESA-VASO CA  
PUBBE CA KATA-PUÑÑATA  
ATTA-SAMMA-PANIDHI CA  
ETAM-MANGALAM-UTTAMAM.**

Living in a civilized country, having made merit in the past,  
Directing oneself rightly:  
This is the highest good fortune.

**BAHU-SACCAÑCA SIPPAÑCA  
VINAYO CA SUSIKKHITO  
SUBHASITA CA YA VACA  
ETAM-MANGALAM-UTTAMAM.**

Broad knowledge, skill, discipline well-mastered,  
Words well-spoken:  
This is the highest good fortune.

**MATA-PITU-UPATTHANAM  
PUTTA-DARASSA SANGAHO  
ANAKULA CA KAMMANTA  
ETAM-MANGALAM-UTTAMAM.**

Support for one's parents, assistance to one's wife and children,  
Jobs that are not left unfinished:  
This is the highest good fortune.

**DANAÑCA DHAMMA-CARIYA CA  
ÑATAKANAÑCA SANGAHO  
ANAVAJJANI KAMMANI  
ETAM-MANGALAM-UTTAMAM.**

Generosity, living by the Dhamma, assistance to one's relatives,  
Deeds that are blameless:  
This is the highest good fortune.

**ARATI VIRATI PAPA  
MAJJA-PANA CA SAÑÑAMO  
APPAMADO CA DHAMMESU  
ETAM-MANGALAM-UTTAMAM.**

Avoiding, abstaining from evil; refraining from intoxicants,  
Being heedful with regard to qualities of the mind:  
This is the highest good fortune.

**MANGALA SUTTA  
(Continued)**

**GARAVO CA NIVATO CA  
SANTUTTHI CA KATAÑÑUTA  
KALENA DHAMMASSAVANAM  
ETAM-MANGALAM-UTTAMAM.**

Respect, humility, contentment, gratitude,  
Hearing the Dhamma on timely occasions:  
This is the highest good fortune.

**KHANTI CA SOVACASSATA  
SAMANANAÑCA DASSANAM  
KALENA DHAMMA-SAKACCHA  
ETAM-MANGALAM-UTTAMAM.**

Patience, composure, seeing contemplatives,  
Discussing the Dhamma on timely occasions:  
This is the highest good fortune.

**TAPO CA BRAHMA-CARIYAÑCA  
ARIYA-SACCANA-DASSANAM  
NIBBANA-SACCHI-KIRIYA CA  
ETAM-MANGALAM-UTTAMAM.**

Austerity, celibacy, seeing the noble truths,  
Realizing liberation:  
This is the highest good fortune.

**PHUTTHASSA LOKA-DHAMMEHI  
CITTAM YASSA NA KAMPATI  
ASOKAM VIRAJAM KHEMAM  
ETAM-MANGALAM-UTTAMAM.**

A mind that, when touched by the ways of the world,  
Is unshaken, sorrowless, dustless, secure:  
This is the highest good fortune.

**ETADISANI KATVANA  
SABBATTHAM-APARAJITA  
SABBATTHA SOTTHIM GACCHANTI  
TAN-TESAM MANGALAM-UTTAMANTI.**

Everywhere undefeated when doing these things,  
People go everywhere in well-being:  
This is their highest good fortune.

□□□□□□□□□□□□□□□□□□

**RATANA SUTTA**  
THE DISCOURSE ON THE JEWELS

**YÂNÎDHA BHÛTÂNÎ SAMÂ-GATÂNÎ**

Whatever beings are here assembled,

**BHUMMÂ NIVÂ YÂNI VA ANTALIKKHÊ**

Whether terrestrial or celestial,

**SABBE VA BHÛTÂ SUMANÂ BHAVANTU**

May every being be happy !

**ATHOPI SAKKACCA SUNANTU BHÂSITAM**

Moreover, may they attentively listen to my words.

**TASMÂHI BHÛTÂ NISÂMETHA SABBE**

Accordingly give good heed, all ye beings!

**METTAM KARÔTHA MÂNUSIYA PAJÂYA**

Show your love to humans who,

**DIVÂ CA RATTÔ, CA HARANTI YE BALIM**

Day and night, bring offerings to you,

**TASMÂHI NÊ RAKKHATHA APPAMATTÂ**

Wherefore guard them zealously.

**YANKINCI VITTAM IDHAVÂ HURAM VA**

Whatsoever treasure there be - either here or in the world beyond,

**SAGGÊSU VÂYAM RATANAM PANÎTAM**

Or whatsoever precious jewel in the heavens -

**NANO-SAMAM ATTHI TATHÂGATENA**

Yet there is none is comparable to the Accomplished One.

**IDAMPI BUDDHÊ RATANAM PANÎTAM**

Truly, in the Buddha is this precious jewel found.

**ETENA SACCENA SUVATTHI HOTU**

By this truth, may there be happiness.

**KHAYAM VIRÂGAM AMATAM PANITAM**

That cessation, Passion free, Immortality Supreme,

**YADAJJHAGÂ SAKYAMUNÎ SAMÂHITO**

Through concentration, the tranquil sage of the Sakyas realised:

**NATENA DHAMMENA SAMATTHI KINCI**

There is nought comparable with that Dhamma.

**IDAMPI DHAMME RATANAM PANÎTAM**

Truly, in the Dhamma is this precious jewel.

**ETENA SACCENA SUVATTHI HOTU**

By this truth, may there be happiness!

**YAM BUDDHA SETTHO PARIVANNAYÎ SUCIM**

That sanctity praised by the Buddha Supreme,

**SAMÂDHI MÂNANTARI KAÑÑA MÂHÛ**

Is described as 'concentration without interruption'.

**SAMÂDHINÂ TENA SAMO NA VIJJATÎ**

There is nought like that concentration.

**IDAMPI DHAMME RATANAM PANÎTAM**

Truly, in the Dhamma is this precious jewel.

**ETENA SACCENA SUVATTHI HOTU**

By this Truth, may there be happiness!

**RATANA SUTTA**  
**(Continued)**

**YE PUGGALÂ ATTHA SATAM PASATTHÂ**

Those eight Individuals, praised by the virtuous

**CATTÂRI ETÂNI YUGÂNI HONTI**

They constitute four pairs.

**TE DAKKHINEYYÂ SUGATASSA SÂVAKÂ**

They, the worthy of offerings, the disciples of the Welcome One,

**ETESU DINNÂNI MAHAPPHALÂNÎ**

To these gifts given yield abundant fruit.

**IDAMPI SANGHÊ RATANAM PANÎTAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**YÊ SUPPA-YUTTÂ MANASÂ DALHENA**

With steadfast mind, applying themselves

**NIKKÂMINO GOTAMA-SÂSANAMHÎ**

Thoroughly in the Dispensation of Gotama,

**TE PATTI PATTÂ AMATAM VIGAYHA**

Exempt (from passion), they have attained to that which should be attained.

**LADDHÂ MUDHÂ NIBBUTIM BHUNJAMÂNA**

And plunging into the Deathless, they enjoy the peace obtained without price.

**IDAMPI SANGHE RATANAM PANÎTAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**YATHINDA KHÎLÔ PATHAVIM SITO SIYÂ**

Just as a firm post, sunk in the earth,

**CATUBBHI VÂTEBHI ASAMPA KAMPIYO**

Cannot be shaken by the four winds;

**TATHÛPAMAM SAPPURISAM VADÂMI**

Even so do I declare him to be a righteous person

**YO ARIYA SACCÂNI AVECCA PASSATÎ**

Who thoroughly perceives the Noble Truths.

**IDAMPI SANGHÊ RATANAM PANÎTAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**YE ARIYA SACCÂNI VIBHÂVA-YANTI**

Those who comprehend clearly the Noble Truths,

**GAMBBIRA-PAÑÑENA SUDESITÂNI**

Well taught by Him of wisdom deep,

**KINCÂPI TE HONTI BHUSAPPA MATTÂ**

Although they may be mightily neglectful

**NA TE BHAVAM ATTHAMAM ÂDIYANTI**

They can never undergo an eighth birth

**IDAMPI SANGHE RATANAM PANÎTAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HOTU.**

By this Truth, may there be happiness!



**RATANA SUTTA**  
**(Continued)**

**SAHÂ VASSA DASSANA SAMPADÂYA**

For him with acquisition of Insight,

**TAYASSU DHAMMÂ JAHITÂ BHAVANTÎ**

Three things are abandoned, namely,

**SAKKÂYA-DITTHI VICI-KICCHI-TANCA**

Self-illusion, doubt and

**SÎLABBATAM VÂPI YADATTHI KINCI**

Indulgence in (wrongful) rites and ceremonies, whatever there are.

**CATÛ HAPÂYEHICA VIPPA MUTTÔ**

From the four states of misery, he is absolutely freed,

**CHA CÂBHI THÂNÂNI ABHABBO KÂTUM**

And is incapable of committing the six heinous crimes.

**IDAMPI SANGHÊ RATANAM PANÎTAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**KINCÂPI SO KAMMAM KAROTI PÂPAKAM**

Whatever evil actions he does,

**KÂYENA VÂCÂ UDA CETASÂ VA**

Whether by body, speech or mind.

**ABHABBO SO TASSA PATICCHÂ-DÂYA**

He is not capable of hiding it;

**ABHABBATÂ DITTHA PADASSA VUTTÂ**

For it has been said that such an act is impossible for one who has seen the Path.

**IDAMPI SANGHE RATANAM PANITAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**VANAPPA GUMBHE YATHÂ PHUSSITAGGE**

Like unto the woodland groves with blossomed treetops

**GIMHÂNA-MÂSE PATHAMASMIM GIMHE**

In the first heat of the Summer season,

**TATHÛ PAMAM DHAMMA VARAM ADESAYI**

Has the Sublime Doctrine,

**NIBBÂNA GÂMIM PARAMAM HITÂYA**

That leads to Nibbana, been taught for the Highest Good.

**IDAMPI BUDDHÊ RATANAM PANITAM**

Truly, in the Buddha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**VARÔ VARAÑÑÛ VARADO VARÂHARO**

The unrivalled Excellent One, the Knower, The Giver, and the Bringer of the Excellent

**ANUTTARO DHAMMA VARAM ADESAYI**

Has expounded the excellent Doctrine.

**IDAMPI BUDDHE RATANAM PANITAM**

Truly, in the Buddha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**RATANA SUTTA**  
**(Continued)**

**KHINAM PURÂNAM NAVAM NATTHI SAMBHAVAM**

Their past is extinct, a fresh becoming there is not,

**VIRATTA CITTÂ ÂYATIKE BHAVASMIM**

Their minds are not attached to a future birth,

**TE KHINA-BIJÂ AVIRUL-HICCHANDÂ**

Their desires grow not.

**NIBBANTI DHÎRA YATHÂ-YAM PADIPÔ**

Those wise ones go out even as this lamp.

**IDAMPI SANGHE RATANAM PANITAM**

Truly, in the Sangha is this precious jewel.

**ETENA SACCENA SUVATTHI HÔTU**

By this Truth, may there be happiness!

**YANÎDHA BHÛTÂNI SAMÂ-GATÂNI**

Whatsoever beings are here assembled

**BHUMMÂ-NIVÂ YÂNIVA ANTA-LIKKHÊ**

Whether terrestrial or celestial,

**TATHAGATAM DEVA-MANUSSA-PÛJITAM**

Salute the Buddha, the Tathagata honoured by gods and men.

**BUDDHAM NAMASSÂMA SUVATTHI HÔTU**

May there be happiness!

**YANÎDHA BHÛTÂNI SAMÂ-GATÂNI**

Whatsoever beings are here assembled

**BHUMMÂ-NIVÂ YÂNIVA ANTA-LIKKHÊ**

Whether terrestrial or celestial,

**TATHAGATAM DEVA-MANUSSA-PÛJITAM**

Salute the Dhamma, the Tathagata honoured by gods and men.

**DHAMMAM NAMASSÂMA SUVATTHI HÔTU**

May there be happiness!

**YANÎDHA BHÛTÂNI SAMÂ-GATÂNI**

Whatsoever beings are here assembled

**BHUMMÂ-NIVÂ YÂNIVA ANTA-LIKKHÊ**

Whether terrestrial or celestial,

**TATHAGATAM DEVA-MANUSSA-PÛJITAM**

Salute the Sangha, the Tathagata honoured by gods and men.

**SANGHAM NAMASSÂMA SUVATTHI HÔTU**

May there be happiness!

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**KARANIYA METTA SUTTA**  
THE DISCOURSE ON LOVING-KINDNESS

**KARANIYAM-ATTHA-KUSALENA**  
**YANTAM SANTAM PADAM ABHISAMECCA,**

This is to be done by one skilled in aims  
Who wants to break through to the state of peace:

**SAKKO UJU CA SUHUJU CA**  
**SUVACO CASSA MUDU ANATIMANI,**

Be capable, upright, and straightforward,  
Easy to instruct, gentle, and not conceited,

**SANTUSSAKO CA SUBHARO CA**  
**APPAKICCO CA SALLAHUKA-VUTTI,**

Content and easy to support, with few duties, living lightly,

**SANTINDRIYO CA NIPAKO CA**  
**APPAGABBHO KULESU ANANUGIDDHO.**

With peaceful faculties, masterful, modest, and no greed for supporters.

**NA CA KHUDDAM SAMACARE KIÑCI**  
**YENA VIÑÑU PARE UPAVADEYYUM.**

Do not do the slightest thing that the wise would later censure.

**SUKHINO VA KHEMINO HONTU**  
**SABBE SATTA BHAVANTU SUKHITATTA.**

Think: Happy and secure, may all beings be happy at heart.

**YE KECI PANA-BHUTATTHI**  
**TASA VA THAVARA VA ANAVASESA,**

Whatever beings there may be, weak or strong, without exception,

**DIGHA VA YE MAHANTA VA**  
**MAJJHIMA RASSAKA ANUKA-THULA,**

Long, large, middling, short, subtle, blatant,

**DITTHA VA YE CA ADITTHA**  
**YE CA DURE VASANTI AVIDURE,**

Seen or unseen, near or far,

**BHUTA VA SAMBHAVESI VA**  
**SABBE SATTA BHAVANTU SUKHITATTA.**

Born or seeking birth: May all beings be happy at heart.

**NA PARO PARAM NIKUBBETHA**  
**NATIMAÑÑETHA KATTHACI NAM KIÑCI**

Let no one deceive another or despise anyone anywhere,

**BYAROSANA PATIGHA-SAÑÑĀ**  
**NAÑÑAM-AÑÑASSA DUKKHAM-ICCHEYYA.**

Or through anger or resistance wish for another to suffer.

**KARANIYA METTA SUTTA**  
**(Continued)**

**MATA YATHA NIYAM PUTTAM**  
**AYUSA EKA-PUTTAM-ANURAKKHE,**

As a mother would risk her life to protect her child, her only child,

**EVAM-PI SABBA-BHUTESU**  
**MANA-SAMBHAVAYE APARIMANAM.**

Even so should one cultivate a limitless heart with regard to all beings.

**METTAÑCA SABBA-LOKASMIM**  
**MANA-SAMBHAVAYE APARIMANAM,**

With good will for the entire cosmos, cultivate a limitless heart:

**UDDHAM ADHO CA TIRIYAÑCA**  
**ASAMBADHAM AVERAM ASAPATTAM.**

Above, below, and all around, unobstructed, without enmity or hate.

**TITTHAÑ'CARAM NISINNO VA**  
**SAYANO VA YAVATASSA VIGATAM-IDDHO,**

Whether standing, walking, sitting, or lying down, as long as one is alert,

**ETAM SATIM ADHITTHEYYA**  
**BRAHMAM-ETAM VIHARAM IDHAM-AHU.**

One should be resolved on this mindfulness.

This is called a sublime abiding here and now.

**DITTHIÑCA ANUPAGAMMA**  
**SILAVA DASSANENA SAMPANNO,**

Not taken with views, but virtuous and consummate in vision,

**KAMESU VINEYYA GEDHAM,**  
**NA HI JATU GABBHA-SEYYAM PUNARETITI.**

Having subdued desire for sensual pleasures,

One never again will lie in the womb.

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**KHANDAPARITTAM**  
**THE GROUP PROTECTION**

**VIRUPAKKHEHI ME METTAM**

From me there is loving-kindness towards Virupakkha,  
**METTAM ERAPATHEHI ME,**

Towards Erapatha there is loving-kindness,

**CHABYAPUTTHEHI ME METTAM**

From me there is loving-kindness towards Chabyaputta,  
**METTAM KANHAGOTAMEKEHI CA,**

Towards Kanhagotamaka there is loving-kindness,  
**APADAKEHI ME METTAM**

From me there is loving-kindness towards the footless,  
**METTAM DIPADAKEHI ME,**

Towards two-footed there is loving-kindness,  
**CATUPPADEHI ME METTAM**

From me there is loving-kindness towards four-footed,  
**METTAM BAHUPPADEHI ME.**

Towards many-footed there is loving-kindness.

**MA MAM APADAKO HIMSI**

Let not the footless do me harm,  
**MA MAM HIMSI DIPADAKO,**

Two-footed let them harm me not,  
**MA MAM CATUPPADO HIMSI**

Let not the four-footed do me harm,  
**MA MAM HIMSI BAHUPPADO.**

Many-footed let them harm me not.  
**SABBE SATTA SABBE PANA**

All creatures, all breathing things,  
**SABBE BHUTA CA KEVALA,**

All beings, each and every one,  
**SABBE BHADRANI PASSANTU**

May they know what is auspicious,  
**MA KINCI PAPAMAGAMA.**

May none of them come to any evil.

**APPAMANO BUDDHO,**

Measureless the Buddha!

**APPAMANO DHAMMO**

Measureless the Dhamma!

**APPAMANO SANGHO**

Measureless the Sangha!

**PAMANAVANTANI SIRIMSAPANI,**

There is a limit to creeping things,

**AHI VICCHIKA SATAPADI UNNANABHI, SARABHU MUSIKA.**

Snakes, scorpions, centipedes, spiders, lizards and rats.

**KATA ME RAKKHA, KATA ME PARITTA,**

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

**PATIKKAMANTU BHUTANI,**

May the beings depart.

**SOHAM NAMO BHAGAVATO,**

I pay homage to the Exhaulted One,

**NAMO SATTANNAM SAMMASAMBUDDHANAM.**

Homage to the seven Perfectly Enlightened One.



**ANGULIMALAPARITTAM**  
ANGULIMALA'S PROTECTION

**YATOHAM BHAGINI ARIYAYA JATIYA JATO**

Sister, from the time of my Noble birth,

**NABHIJANAMI SANICCA**

I am not aware that I have intentionally

**PANAM JIVITA VOROPETA.**

Deprived any living creature of life.

**TENA SACCENA SOTTHI TE, HOTI SOTTHI GABBHASSA.**

By this truth may you, and may the child in your womb be well.

(repeat this chant 3 times)

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**BOJJHANGAPARITTA**  
THE ENLIGHTENMENT FACTORS PROTECTION

**BOJJHANGO SATISANKHATO DHAMMANAM VICAYO TATHA**

The factors of Enlightenment include mindfulness, investigation of the Dhamma,

**VIRIYAMPITIPASSADDHI BOJJHANGA CA TATHAPARE.**

Effort, joy and tranquility, plus concentration and equanimity.

**SAMADHUPEKKHA BOJJHANGA SATTETE SABBADASSINA**

These seven factors which all Sages were rightly taught,

**MUNINA SAMMADAKKHATA BHAVITA BAHULIKATA.**

And they developed and matured

**SAMVATTANTI ABHINNAYA NIBBANAYA CA BODHIYA**

Bring about the heightened knowledge, Liberation and Awakening.

**ETENA SACCAVAJJENA SOTTHI TE HOTU SABBADA.**

By the speaking of this Truth may you always be well.

**EKASMIM SAMAYE NATHO MOGGALLANANCA KASSAPAM**

At one time the Lord saw Moggallana and Kassapa were sick and in pain,

**GILANE DUKKHITE DISVA BOJJHANGE SATTA DESAYI.**

He taught them the seven factors of Enlightenment.

**TE CA TAM ABHINANDITVA ROGA MUCCIMSU TANKHANE**

They were delighted and instantly freed from their illness.

**ETENA SACCAVAJJENA SOTTHI TE HOTU SABBADA.**

By the speaking of this Truth may you always be well.

**EKADA DHAMMARAJAPI GELANNENABHIPILITO**

Once when the Buddha was afflicted with fever

**CUNDATHERENA TANNEVA BHANAPETVANA SADARAM.**

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

**SAMMODITVA CA ABADHA TAMHA VUTTHASI THANASO**

With the authority of Buddha. Buddha was delighted and was well.

**ETENA SACCAVAJJENA SOTTHI TE HOTU SABBADA.**

By the speaking of this Truth may you always be well.

**PAHINA TE CA ABADHA TINNANNAMPI MAHESINAM**

Those diseases were abandoned by the three Great seers,

**MAGGAHATAKILESAVA**

Just as defilements are demolished by the Path

**PATTANUPATTIDHAMMATAM**

In accordance with step-by-step attainment.

**ETENA SACCAVAJJENA SOTTHI TE HOTU SABBADA.**

By the speaking of this Truth may you always be well.



**ABHAYA GATHA**  
THE DANGER-FREE PROTECTION

**YAN-DUNNIMITTAM AVAMANGALAÑCA  
YO CAMANAPO SAKUNASSA SADDO  
PAPAGGAHO DUSSUPINAM AKANTAM  
BUDDHANUBHAVENA VINASAMENTU**

Whatever unlucky portents and ill omens,  
And whatever distressing bird calls,  
Evil planets, upsetting nightmares:  
By the Buddha's power may they be destroyed.

**YAN-DUNNIMITTAM AVAMANGALAÑCA  
YO CAMANAPO SAKUNASSA SADDO  
PAPAGGAHO DUSSUPINAM AKANTAM  
DHAMMANUBHAVENA VINASAMENTU**

Whatever unlucky portents and ill omens,  
And whatever distressing bird calls,  
Evil planets, upsetting nightmares:  
By the Dhamma's power may they be destroyed.

**YAN-DUNNIMITTAM AVAMANGALAÑCA  
YO CAMANAPO SAKUNASSA SADDO  
PAPAGGAHO DUSSUPINAM AKANTAM  
SANGHANUBHAVENA VINASAMENTU**

Whatever unlucky portents and ill omens,  
And whatever distressing bird calls,  
Evil planets, upsetting nightmares:  
By the Sangha's power may they be destroyed.



**JAYA MANGALA GATHA**  
THE VERSES OF THE BUDDHA'S AUSPICIOUS VICTORIES

**BAHUM SAHASSAM-ABHINIMMITA-SAVUDHANTAM  
GRIMEKHALAM UDITA-GHORA-SASENA-MARAM  
DANADI-DHAMMA-VIDHINA JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI**

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.  
[By the power of this, may you have the highest victory blessing.]

**MARATIREKAM-ABHIYU J JHITA-SABBA-RATTIM  
GHORAMPAN' ALAVAKA-MAKKHAM-ATHADDHA-YAKKHAM  
KHANTI-SUDANTA-VIDHINA JITAVA MUNINDO  
TAN -TEJASA BHAVATU TE JAYA-MANGALANI.**

Even more frightful than Mara making war all night  
Was Alavaka, 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.

**NALAGIRIM GAJA-VARAM ATIMATTABHUTAM  
DAVAGGI-CAKKAM-ASANIVA SUDARUNANTAM  
METT'AMBUSEKA-VIDHINA JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI.**

Nalagiri, 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 SUDARUNANTAM  
DHAVAN-TI-YOJANA-PATH'ANGULI-MALAVANTAM  
IDDHIBHISANKHATA-MANO JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI.**

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.

**KATVANA KATTHAM-UDARAM IVA GABBHINIYA  
CIÑCAYA DUTTHA-VACANAM JANA-KAYA-MAJJHE  
SANTENA SOMA-VIDHINA JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI.**

Having made a wooden belly to appear pregnant,  
Circa 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.



**JAYA MANGALA GATHA  
(Continued)**

**SACCAM VIHAYA MATI-SACCAKA-VADA-KETUM  
VADABHIROPITA-MANAM ATI-ANDHABHUTAM  
PAÑÑA-PADIPA-JALITO JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI.**

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

**NANDOPANANDA-BHUJAGAM VIBUDHAM MAHIDDHIM  
PUTTENA THERA-BHUJAGENA DAMAPAYANTO  
IDDHUPADESA-VIDHINA JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI.**

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.

**DUGGAHA-DITTHI-BHUJAGENA SUDATTHA-HATTHAM  
BRAHMAM VISUDDHI-JUTIM-IDDHI-BAKABHIDHANAM  
ÑANAGADENA VIDHINA JITAVA MUNINDO  
TAN-TEJASA BHAVATU TE JAYA-MANGALANI.**

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.

**ETAPI BUDDHA-JAYA-MANGALA-ATTHA-GATHA  
YO VACANO DINADINE SARATE MATANDI  
HITVAN'ANEKA-VIVIDHANI C'UPADDAVANI  
MOKKHAM SUKHAM 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.

□□□□□□□□□□□□□□□□□□□□

**MAHA JAYA MANGALA GATHA**  
**THE VICTORY PROTECTION**

**MAHA-KARUNIKO NATHO**  
**HITAYA SABBA-PANINAM**  
**PURETVA PARAMI SABBA**  
**PATTO SAMBODHIM-UTTAMAM**  
**ETENA SACCA-VAJJENA HOTU TE JAYA-MANGALAM**

(The Buddha), our protector, with great compassion,  
For the welfare of all beings,  
Having fulfilled all the perfections,  
Attained the highest self-awakening.  
Through the speaking of this truth,  
may you have a victory blessing.

**JAYANTO BODHIYA MULE**  
**SAKYANAM NANDI-VADDHANO**  
**EVAM TVAM VIJAYO HOHI**  
**JAYASSU JAYA-MANGALE**

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.

**APARAJITA-PALLANKE**  
**SISE PATHAVI-POKKHARE**  
**ABHISEKE SABBA-BUDDHANAM**  
**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.

**SUNAKKHATTAM SUMANGALAM**  
**SUPABHATAM SUHUTTHITAM**  
**SUKHANO SUMUHUTTO CA**  
**SUYITTHAM BRAHMACARISU**  
**PADAKKHINAM KAYA-KAMMAM**  
**VACA-KAMMAM PADAKKHINAM**  
**PADAKKHINAM MANO-KAMMAM**  
**PANIDHI TE PADAKKHINA**  
**PADAKKHINANI KATVANA**  
**LABHANTATTHE, PADAKKHINE**

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.



**EKADASAMO METTANISAMSASUTTAM**  
DISCOURSE ON ELEVEN BENEFITS OF LOVING KINDNESS

**EVAM ME SUTTAM**

Thus I have heard

**EKAM SAMAYAM BHAGAVA**

At one time the Exalted One

**SAVATTHIYAM VIHARATI JETAVANE**

Was staying near Savatthi in Jeta's Grove

**ANATHAPINDIKASSA ARAME**

At Anathapindika's monastery

**TATRA KHO BHAGAVA**

There indeed the exalted One

**BHIKKHU AMANTESI BHIKKHAVOTI**

Assembled his disciples

**BHADANTE TI BHIKKHU BHAGAVATO PACCASSOSUM**

Reminding them

**BHAGAVA ETADAVOCA:**

Thus:

**METTAYA BHIKKHAVE**

O Bhikkhus loving kindness conduces

**CETOVIMUTTIYA**

Unshackling of the mind

**ASEVITAYA BHAVITAYA**

An individual who is familiar with loving kindness

**BAHULIKATAYA YANIKATAYA**

Practises it frequently

**VATTHUKATAYA ANUTTHITAYA**

Becomes good at it until it becomes his nature

**PARICITAYA SUSAMARADDHAYA**

Such an individual so developed in loving kindness

**EKADASANISAMSA PATIKANKHA**

Will gain eleven benefits

**KATAME EKADASA?**

What eleven

**SUKHAM SUPATI,**

He sleeps well

**SUKHAM PATIBUJJHATI,**

He wakes up feeling good

**NA PAKAM SUPINAM PASSATI,**

He does not have bad dreams

**MANUSSANAM PIYO HOTI,**

He is well-liked by fellow men

**AMANUSSANAM PIYO HOTI,**

He is well-liked by people everywhere

**DEVATA RAKKHANTI,**

He is protected by deities

**EKADASAMO METTANISAMSASUTTAM**  
**(Continued)**

**NASSA AGGI VA VISAM VA SATTHAM VA KAMATI,**  
He will not be harmed by fire, poisons or weapons  
**TUVATAM CITTAM SAMADHIYATI,**  
He achieves concentration fast  
**MUKHAVANNO VIPPASIDATI,**  
His facial complexion is healthy  
**ASAMMULHO KALAM KAROTI,**  
He will not cause death through bewilderment  
**UTTARIM APPATIVIJHANTO,**  
He may not achieve anything superb but  
**BRAMHALOKUPAGO HOTI.**  
The pure abodes will still be within his reach

**METTAYA BHIKKHAVE**  
O Bhikkhus loving kindness conduces  
**CETOVIMUTTIYA**  
Unshackling of the mind  
**ASEVITAYA BHAVITAYA**  
An individual who is familiar with loving kindness  
**BAHULIKATAYA YANIKATAYA**  
Practises it frequently  
**VATTHUKATAYA ANUTTHITAYA**  
Becomes good at it until it becomes his nature  
**PARICITAYA SUSAMARADDHAYA**  
Such an individual so developed in loving kindness  
**IME EKADASANISAMSA PATIKANKHATI**  
will gain these eleven benefits

**IDAMAVOCA BHAGAVA**  
Thus spoke the Exalted One  
**ATTAMANA TE BHIKKHU**  
And the assembly of Bhikkhus were glad, and  
**BHAGAVATO BHASITAM ABHINANDUNTI**  
They rejoiced at the words of the Exalted One

□□□□□□□□□□□□□□□□□□

**DHAMMA-CAKKAPPAVATTANA SUTTA**  
THE DISCOURSE ON SETTING THE WHEEL OF DHAMMA IN MOTION

**[EVAM-ME SUTAM], EKAM SAMAYAM BHAGAVA,  
BARANASIYAM VIHARATI ISIPATANE MIGADAYE.  
TATRA KHO BHAGAVA PAÑCA-VAGGIYE BHIKKHU AMANTESI.**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

**"DVEME BHIKKHAVE ANTA PABBAJITENA NA SEVITABBA,**  
"There are these two extremes that are not to be indulged in  
by one who has gone forth:

**YO CAYAM KAMESU KAMA-SUKHALLIKANUYOGO,  
HINO GAMMO POTHUJJANIKO ANARIYO ANATTHA-SAÑHITO,**  
That which is devoted to sensual pleasure in sensual objects: base, vulgar,  
common, ignoble, unprofitable;

**YO CAYAM ATTA -KILAMATHANUYOGO,  
DUKKHO ANARIYO ANATTHA-SANHITO.**

And that which is devoted to self-affliction: painful, ignoble, unprofitable.

**ETE TE BHIKKHAVE UBHO ANTE ANUPAGAMMA,  
MAJJHIMA PATIPADA TATHAGATENA ABHISAMBUDDHA,  
CAKKHU-KARANI ÑANA-KARANI UPASAMAYA ABHIÑÑAYA  
SAMBODHAYA NIBBANAYA SAMVATTATI.**

Avoiding both of these extremes, the middle way realized by the Tathagata producing vision, producing knowledge—  
leads to calm, to direct knowledge, to self-awakening, to Unbinding.

**KATAMA CA SA BHIKKHAVE MAJJHIMA PATIPADA TATHAGATENA  
ABHISAMBUDDHA,  
CAKKHU-KARANI ÑANA-KARANI UPASAMAYA ABHIÑÑAYA  
SAMBODHAYA NIBBANAYA SAMVATTATI.**

And what is the middle way realized by the Tathagata that—  
producing vision, producing knowledge—  
leads to calm, to direct knowledge, to self-awakening, to Unbinding?

**AYAM-EVA ARIYO ATTHANGIKO MAGGO,  
SEYYATHIDAM,  
SAMMA-DITTHI SAMMA-SANKAPPO,  
SAMMA-VACA SAMMA-KAMMANTO SAMMA-AJIVO,  
SAMMA-VAYAMO SAMMA-SATI SAMMA-SAMADHI.**

Precisely this noble eightfold path: right view, right resolve, right speech,  
right action, right livelihood, right effort, right mindfulness, right concentration.

**AYAM KHO SA BHIKKHAVE MAJJHIMA PATIPADA TATHAGATENA  
ABHISAMBUDDHA,  
CAKKHU-KARANI ÑANA-KARANI UPASAMAYA ABHIÑÑAYA  
SAMBODHAYA NIBBANAYA SAMVATTATI.**

This is the middle way realized by the Tathagata that—  
producing vision, producing knowledge—  
leads to calm, to direct knowledge, to self-awakening, to Unbinding.

**DHAMMA-CAKKAPPAVATTANA SUTTA**  
**(Continued)**

**IDAM KHO PANA BHIKKHAVE DUKKHAM ARIYA-SACCAM,**

Now this, monks, is the noble truth of stress:

**JATIPI DUKKHA JARAPI DUKKHA MARANAMPI DUKKHAM,**

Birth is stressful, aging is stressful, death is stressful,

**SOKA-PARIDEVA-DUKKHA-DOMANASSUPAYASAPI DUKKHA,**

Sorrow, lamentation, pain, distress, and despair are stressful,

**APPIYEHI SAMPAYOGO DUKKHO PIYEHI VIPPAYOGO DUKKHO**

**YAMP'ICCHAM NA LABHATI TAMPI DUKKHAM,**

Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful,

**SANKHITTENA PAÑCUPADANAKKHANDHA DUKKHA.**

In short, the five clinging-aggregates are stressful.

**IDAM KHO PANA BHIKKHAVE DUKKHA-SAMUDAYO ARIYA-SACCAM,**

And this, monks, is the noble truth of the origination of stress:

**YAYAM TANHA PONOBBHAVIKA NANDI-RAGA-SAHAGATA TATRA**

**TATRABHINANDINI,**

**SEYYATHIDAM,**

**KAMA-TANHA BHAVA-TANHA VIBHAVA-TANHA,**

The craving that makes for further becoming—accompanied by passion and delight, relishing now here and now there—i.e., craving for sensual pleasure, craving for becoming, craving for no-becoming.

**IDAM KHO PANA BHIKKHAVE DUKKHA-NIRODHO ARIYA-SACCAM,**

And this, monks, is the noble truth of the cessation of stress:

**YO TASSA YEVA TANHAYA ASESU-VIRAGA-NIRODHO CAGO**

**PATINISSAGGO MUTTI ANALAYO,**

The remainderless fading and cessation, renunciation, relinquishment, release, and letting go of that very craving.

**IDAM KHO PANA BHIKKHAVE DUKKHA-NIRODHA -GAMINI-PATIPADA**  
**ARIYA-SACCAM,**

And this, monks, is the noble truth of the way of practice leading to the cessation of stress

**AYAM-EVA ARIYO ATTHANGIKO MAGGO,**

**SEYYATHIDAM,**

**SAMMA-DITTHI SAMMA-SANKAPPO,**

**SAMMA-VACA SAMMA-KAMMANTO SAMMA-AJIVO,**

**SAMMA-VAYAMO SAMMA-SATI SAMMA-SAMADHI.**

Precisely this noble eightfold path - right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

**IDAM DUKKHAM ARIYA-SACCANTI ME BHIKKHAVE,**

**PUBBE ANANUSSUTESU DHAMMESU,**

**CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI**

**ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: This is the noble truth of stress.'

**DHAMMA-CAKKAPPAVATTANA SUTTA**  
**(Continued)**

**TAM KHO PAN'IDAM DUKKHAM ARIYA-SACCAM PARIÑÑEYYANTI ME  
BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of stress is to be comprehended.'

**TAM KHO PAN'IDAM DUKKHAM ARIYA-SACCAM PARIÑÑATANTI ME  
BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of stress has been comprehended.'

**IDAM DUKKHA-SAMUDAYO ARIYA-SACCANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This is the noble truth of the origination of stress.'

**TAM KHO PAN'IDAM DUKKHA-SAMUDAYO ARIYA-SACCAM  
PAHATABBANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of the origination of stress is to be abandoned.'

**TAM KHO PAN'IDAM DUKKHA-SAMUDAYO ARIYA-SACCAM PAHINANTI  
ME BHIKKHAVE, PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of the origination of stress has been abandoned.'

**IDAM DUKKHA-NIRODHO ARIYA-SACCANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This is the noble truth of the cessation of stress.'

**DHAMMA-CAKKAPPAVATTANA SUTTA**  
**(Continued)**

**TAM KHO PAN'IDAM DUKKHA-NIRODHO ARIYA-SACCAM  
SACCHIKATABBANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of the cessation of stress is to be directly experienced.'

**TAM KHO PAN'IDAM DUKKHA-NIRODHO ARIYA-SACCAM  
SACCHIKATANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMCSU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of the cessation of stress has been directly experienced.'

**IDAM DUKKHA-NIRODHA-GAMINI-PATIPADA ARIYA-SACCANTI ME  
BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This is the noble truth of the way of practice leading to the cessation of stress.'

**TAM KHO PAN'IDAM DUKKHA-NIRODHA-GAMINI-PATIPADA ARIYA-  
SACCAM BHAVETABBANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of the way of practice leading to the cessation of stress  
is to be developed.'

**TAM KHO PAN'IDAM DUKKHA-NIRODHA-GAMINI-PATIPADA ARIYA-  
SACCAM BHAVITANTI ME BHIKKHAVE,  
PUBBE ANANUSSUTESU DHAMMESU,  
CAKKHUM UDAPADI ÑANAM UDAPADI PAÑÑA UDAPADI VIJJA UDAPADI  
ALOKO UDAPADI.**

Vision arose, insight arose, discernment arose, knowledge arose,  
illumination arose within me with regard to things never heard before:  
'This noble truth of the way of practice leading to the cessation of stress  
has been developed.'



**DHAMMA-CAKKAPPAVATTANA SUTTA**  
**(Continued)**

**YAVAKIVAÑCA ME BHIKKHAVE IMESU CATUSU ARIYA-SACCESU,  
EVAN-TI-PARIVATTAM DVADAS'AKARAM YATHABHUTAM ÑANA-  
DASSANAM NA SUVISUDDHAM AHOSI,  
NEVA TAVAHAM BHIKKHAVE SADEVAKE LOKE SAMARAKE  
SABRAHMAKE,  
SASSAMANA-BRAHMANIYA PAJAYA SADEVA-MANUSSAYA,  
ANUTTARAM SAMMA-SAMBODHIM ABHISAMBUDDHO PACCAÑÑASIM.**

And, monks, as long as this knowledge and vision of mine - with its three rounds and twelve permutations concerning these four noble truths as they actually are - was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people.

**YATO CA KHO ME BHIKKHAVE IMESU CATUSU ARIYA-SACCESU,  
EVAN-TI-PARIVATTAM DVADAS'AKARAM YATHABHUTAM ÑANA-  
DASSANAM NA SUVISUDDHAM AHOSI,  
ATHAHAM BHIKKHAVE SADEVAKE LOKE SAMARAKE SABRAHMAKE,  
SASSAMANA-BRAHMANIYA PAJAYA SADEVA-MANUSSAYA,  
ANUTTARAM SAMMA-SAMBODHIM ABHISAMBUDDHO PACCANNASIM**

But as soon as this knowledge and vision of mine - with its three rounds and twelve permutations concerning these four noble truths as they actually are - was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people.

**ÑANAÑCA PANA ME DASSANAM UDAPADI, AKUPPA ME VIMUTTI,  
AYAM-ANTIMA JATI,  
N'ATTHIDANI PUNABBHAVOTI."**

The knowledge and vision arose in me:  
'My release is unshakable. This is the last birth.  
There is now no further becoming  
On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry.

**IDAM-AVOCA BHAGAVA,  
ATTAMANA PAÑCA-VAGGIYA BHIKKHU BHAGAVATO BHASITAM  
ABHINANDUM.**

That is what the Blessed One said.  
Gratified, the group of five monks delighted at his words.

**IMASMIÑCA PANA VEYYA-KARANASMIM BHAÑÑAMANE,  
AYASMATO KONDAÑÑASSA VIRAJAM VITAMALAM DHAMMA-  
CAKKHUM UDAPADI,**

And while this explanation was being given, there arose to Ven. Kondafifia the dustless, stainless Dhamma eye:

**YANKIÑCI SAMUDAYA-DHAMMAM SABBAN-TAM NIRODHA-  
DHAMMANTI.**

"Whatever is subject to origination is all subject to cessation."

**PAVATTITE CA BHAGAVATA DHAMMA-CAKKE,  
BHUMMA DEVA SADDAMANUSSAVESUM,**

Now when the Blessed One had set the wheel of Dhamma in motion, the earth deities cried out:

**DHAMMA-CAKKAPPAVATTANA SUTTA**  
**(Continued)**

**"ETAM-BHAGAVATA BARANASIYAM ISIPATANE MIGADAYE  
ANUTTARAM DHAMMA-CAKKAM PAVATTITAM,  
APPATIVATTIYAM SAMANENA VA BRAHMANENA VA DEVENA VA  
MARENA VA BRAHMUNA VA KENACI VA LOKASMINTI."**

"At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, Brahma, or anyone at all in the cosmos."

**BHUMMANAM DEVANAM SADDAM SUTVA,  
CATUMMAHARAJIKA DEVA SADDAMANUSSAVESUM.**

On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry.

**CATUMMAHARAJIKANAM DEVANAM SADDAM SUTVA,  
TAVATIMSAD DEVA SADDAMANUSSAVESUM.**

On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-Three took up the cry.

**TAVATIMSANAM DEVANAM SADDAM SUTVA,  
YAMA DEVA SADDAMANUSSAVESUM.**

On hearing the cry of the deities of the Heaven of the Thirty-Three, the Yama deities took up the cry.

**YAMANAM DEVANAM SADDAM SUTVA,  
TUSITA DEVA SADDAMANUSSAVESUM.**

On hearing the cry of the Yama deities, the Tusita deities took up the cry.

**TUSITANAM DEVANAM SADDAM SUTVA,  
NIMMANARATI DEVA SADDAMANUSSAVESUM.**

On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.

**NIMMANARATINAM DEVANAM SADDAM SUTVA,  
PARANIMMITA-VASAVATTI DEVA SADDAMANUSSAVESUM.**

On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavatti deities took up the cry.

**PARANIMMITA-VASAVATTINAM DEVANAM SADDAM SUTVA,  
BRAHMA-PARISAJJA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Paranimmita-vasavatti deities, the deities of Brahma-parisajja's retinue took up the cry:

**BRAHMA-PARISAJJANAM DEVANAM SADDAM SUTVA,  
BRAHMA-PUROHITA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Brahma-parisajja deities, the deities of Brahma-purohita's retinue took up the cry:

**BRAHMA-PUROHITANAM DEVANAM SADDAM SUTVA, MAHA-  
BRAHMA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Brahma-purohita deities, the deities of Maha-Brahma's retinue took up the cry:

**MAHA-BRAHMANAM DEVANAM SADDAM SUTVA,  
PARITTABHA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Maha-Brahma deities, the deities of Parittabha's retinue took up the cry:

**DHAMMA-CAKKAPPAVATTANA SUTTA**  
**(Continued)**

**PARITTA-BHANAM DEVANAM SADDAM SUTVA,**  
**APPAMANABHA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Parittabha deities, the deities of Appamanabha's retinue took up the cry:

**APPAMANA-BHANAM DEVANAM SADDAM SUTVA,**  
**ABHASSARA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Appamanaabha deities, the deities of Abhassara's retinue took up the cry:

**ABHASSARANAM DEVANAM SADDAM SUTVA,**  
**PARITTA-SUBHA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Abhassara deities, the deities of Paritta-subha's retinue took up the cry:

**PARITTA-SUBHANAM DEVANAM SADDAM SUTVA,**  
**APPAMANA-SUBHA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Paritta-subha deities, the deities of Appamana-subha's retinue took up the cry:

**APPAMANA-SUBHANAM DEVANAM SADDAM SUTVA,**  
**SUBHA-KINHAKA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Appamana-subha deities, the deities of Subha-kinhaka's retinue took up the cry:

**SUBHA-KINHAKANAM DEVANAM SADDAM SUTVA,**  
**ASANNISATTA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Subha-kinhaka deities, the deities of Asannasatta's retinue took up the cry:

**ASANNISATTANAM DEVANAM SADDAM SUTVA,**  
**VEHAPPHALA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Asannasatta deities, the deities of Vehapphala's retinue took up the cry:

**VEHAPPHALANAM DEVANAM SADDAM SUTVA,**  
**AVIHA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Vehapphala deities, the deities of Aviha's retinue took up the cry:

**AVIHANAM DEVANAM SADDAM SUTVA,**  
**ATAPPA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Aviha deities, the deities of Atappa's retinue took up the cry:

**ATAPPANAM DEVANAM SADDAM SUTVA,**  
**SUDASSA DEVA SADDAMANUSSAVESUM,**

On hearing the cry of the Atappa deities, the deities of Sudassa's retinue took up the cry:

**SUDASSANAM DEVANAM SADDAM SUTVA, SUDASSI DEVA**  
**SADDAMANUSSAVESUM,**

On hearing the cry of the Sudassa deities, the deities of Sudassi's retinue took up the cry:

**SUDASSINAM DEVANAM SADDAM SUTVA, AKANITTHAKA DEVA**  
**SADDAMANUSSAVESUM,**

On hearing the cry of the Sudassi deities, the deities of Akanitthaka's retinue took up the cry:

**DHAMMA-CAKKAPPAVATTANA SUTTA  
(Continued)**

**"ETAM-BHAGAVATA BARANASIYAM ISIPATANE MIGADAYE  
ANUTTARAM DHAMMA-CAKKAM PAVATTITAM,  
APPATIVATTIYAM SAMANENA VA BRAHMANENA VA DEVENA VA  
MARENA VA BRAHMUNA VA KENACI VA LOKASMINTI."**

"At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, Brahma, or anyone at all in the cosmos."

**ITIHA TENA KHANENA TENA MUHUTTENA,  
YAVA BRAHMA-LOKA SADDO ABBHUGGACCHI.**

So in that moment, that instant, the cry shot right up to the Brahma world.

**AYAÑCA DASA-SAHASSI LOKA-DHATU,  
SANKAMPI SAMPAKAMPI SAMPAVEDHI,**

And this ten-thousandfold cosmos shivered and quivered and quaked,

**APPAMANO CA OLARO OBHASO LOKE PATURAHOSI,  
ATIKKAMMEVA DEVANAM DEVANUBHAVAM.**

While a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

**ATHA KHO BHAGAVA UDANAM UDANESI,  
"AÑÑASI VATA BHO KONDANNO  
AÑÑASI VATA BHO KONDANNOTI**

Then the Blessed One exclaimed: "So you really know, Kondañña?  
So you really know?"

**ITIHIDAM AYASMATO KONDAÑÑASSA,  
AÑÑA-KONDAÑÑO'TVEVA NAMAM, AHOSITI.**

And that is how Ven. Kondañña acquired the name Añña -Kondañña—  
Kondañña who knows.

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**ANATTA-LAKKHANA SUTTA**  
THE DISCOURSE ON THE NOT-SELF CHARACTERISTIC

**[EVAM-ME SUTAM,] EKAM SAMAYAM BHAGAVA,  
BARANASIYAM VIHARATI ISIPATANE MIGADAYE.  
TATRA KHO BHAGAVA PAÑCA-VAGGIYE BHIKKHU AMANTESI.**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

**"RUPAM BHIKKHAVE ANATTA.  
RUPAÑCA HIDAM BHIKKHAVE ATTA ABHAVISSA,  
NAYIDAM RUPAM ABADHAYA SAMVATTEYYA,  
LABBHETHA CA RUPE,  
EVAM ME RUPAM HOTU EVAM ME RUPAM MA AHOSITI.**

"The body, monks, is not self.

If the body were the self, this body would not lend itself to dis-ease.

It would be possible (to say) with regard to the body,

'Let my body be thus. Let my body not be thus.'

**YASMA CA KHO BHIKKHAVE RUPAM ANATTA,  
TASMA RUPAM ABADHAYA SAMVATTATI,  
NA CA LABBHATI RUPE,  
EVAM ME RUPAM HOTU EVAM ME RUPAM MA AHOSITI.**

But precisely because the body is not self, the body lends itself to dis-ease.

And it is not possible (to say) with regard to the body,

'Let my body be thus. Let my body not be thus.'

**VEDANA ANATTA.  
VEDANA CA HIDAM BHIKKHAVE ATTA ABHAVISSA,  
NAYIDAM VEDANA ABADHAYA SAMVATTEYYA,  
LABBHETHA CA VEDANAYA,  
EVAM ME VEDANA HOTU EVAM ME VEDANA MA AHOSITI.**

Feeling is not self.

If feeling were the self, this feeling would not lend itself to dis-ease.

It would be possible (to say) with regard to feeling,

'Let my feeling be thus. Let my feeling not be thus.'

**YASMA CA KHO BHIKKHAVE VEDANA ANATTA,  
TASMA VEDANA ABADHAYA SAMVATTATI,  
NA CA LABBHATI VEDANAYA,  
EVAM ME VEDANA HOTU EVAM ME VEDANA MA AHOSITI.**

But precisely because feeling is not self, feeling lends itself to dis-ease.

And it is not possible (to say) with regard to feeling,

'Let my feeling be thus. Let my feeling not be thus.'

**SAÑÑA ANATTA.  
SAÑÑA CA HIDAM BHIKKHAVE ATTA ABHAVISSA,  
NAYIDAM SAÑÑA ABADHAYA SAMVATTEYYA,  
LABBHETHA CA SAÑÑAYA,  
EVAM ME SAÑÑA HOTU EVAM ME SAÑÑA MA AHOSITI.**

Perception is not self.

If perception were the self, this perception would not lend itself to dis-ease. It would be possible (to say) with regard to perception,

'Let my perception be thus. Let my perception not be thus.'

**ANATTA-LAKKHANA SUTTA**  
**(Continued)**

**YASMA CA KHO BHIKKHAVE SAÑÑA ANATTA,  
TASMA SAÑÑA ABADHAYA SAMVATTATI,  
NA CA LABBHATI SAÑÑAYA,  
EVAM ME SAÑÑA HOTU EVAM ME SAÑÑA MA AHOSITI.**

But precisely because perception is not self, perception lends itself to dis-ease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

**SANKHARA ANATTA.  
SANKHARA CA HIDAM BHIKKHAVE ATTA ABHAVISSAMSU,  
NAYIDAM SANKHARA ABADHAYA SAMVATTEYYUM,  
LABBHETHA CA SANKHARESU,  
EVAM ME SANKHARA HONTU EVAM ME SANKHARA MA AHESUNTI.**

Mental processes are not self. If mental processes were the self, these mental processes would not lend themselves to dis-ease. It would be possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

**YASMA CA KHO BHIKKHAVE SANKHARA ANATTA,  
TASMA SANKHARA ABADHAYA SAMVATTANTI,  
NA CA LABBHATI SANKHARESU,  
EVAM ME SANKHARA HONTU EVAM ME SANKHARA MA AHESUNTI.**

But precisely because mental processes are not self, mental processes lend themselves to dis-ease. And it is not possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

**VIÑÑANAM ANATTA.  
VIÑÑANAÑCA HIDAM BHIKKHAVE ATTA ABHAVISSA,  
NAYIDAM VIÑÑANAM ABADHAYA SAMVATTEYYA,  
LABBHETHA CA VIÑÑANE,  
EVAM ME VIÑÑANAM HOTU EVAM ME VIÑÑANAM MA AHOSITI.**

Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

**YASMA CA KHO BHIKKHAVE VIÑÑANAM ANATTA,  
TASMA VIÑÑANAM ABADHAYA SAMVATTATI,  
NA CA LABBHATI  
EVAM ME VIÑÑANAM HOTU EVAM ME VIÑÑANAM MA AHOSITI.**

But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

**TAM KIM MAÑÑATHA BHIKKHAVE RUPAM NICCAM VA ANICCAM VATI."**

What do you think, monks - Is the body constant or inconstant?"

**"ANICCAM BHANTE."**

"Inconstant, lord."

**ANATTA-LAKKHANA SUTTA**  
**(Continued)**

**"YAM-PANANICCAM DUKKHAM VA TAM SUKHAM VATI."**

"And is that which is inconstant easeful or stressful?"

**"DUKKHAM BHANTE."**

"Stressful, lord."

**"YAM-PANANICCAM DUKKHAM VIPARINAMA-DHAMMAM,  
KALLAM NU TAM SAMANUPASSITUM,  
ETAM MAMA ESO'HAM-ASMI ESO ME ATTATI."**

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'"

**"NO HETAM BHANTE."**

"No, lord."

**"TAM KIM MAÑÑATHA BHIKKHAVE VEDANA NICCA VA ANICCA VATI."**

"What do you think, monks - Is feeling constant or inconstant?"

**"ANICCA BHANTE."**

"Inconstant, lord."

**"YAM-PANANICCAM DUKKHAM VA TAM SUKHAM VATI."**

And is that which is inconstant easeful or stressful?

**"DUKKHAM BHANTE."**

"Stressful, lord."

**"YAM-PANANICCAM DUKKHAM VIPARINAMA-DHAMMAM,  
KALLAM NU TAM SAMANUPASSITUM,  
ETAM MAMA ESO'HAM-ASMI ESO ME ATTATI."**

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'"

**"NO HETAM BHANTE."**

"No, lord."

**"TAM KIM MAÑÑATHA BHIKKHAVE SAÑÑA NICCA VA ANICCA VATI."**

"What do you think, monks - Is perception constant or inconstant?"

**"ANICCA BHANTE."**

"Inconstant, lord."

**"YAM-PANANICCAM DUKKHAM VA TAM SUKHAM VATI."**

"And is that which is inconstant easeful or stressful?"

**"DUKKHAM BHANTE."**

"Stressful, lord."

**"YAM-PANANICCAM DUKKHAM VIPARINAMA-DHAMMAM,  
KALLAM NU TAM SAMANUPASSITUM,  
ETAM MAMA ESO'HAM-ASMI ESO ME ATTATI."**

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'"

**"NO HETAM BHANTE."**

"No, lord."

**ANATTA-LAKKHANA SUTTA**  
**(Continued)**

**"TAM KIM MAÑÑATHA BHIKKHAVE SANKHARA NICCA VA ANICCA VATI."**

"What do you think, monks - Are mental processes constant or inconstant?"

**"ANICCA BHANTE."**

"Inconstant, lord."

**"YAM-PANANICCAM DUKKHAM VA TAM SUKHAM VATI."**

"And is that which is inconstant easeful or stressful?"

**"DUKKHAM BHANTE."**

"Stressful, lord."

**"YAM-PANANICCAM DUKKHAM VIPARINAMA-DHAMMAM,  
KALLAM NU TAM SAMANUPASSITUM,  
ETAM MAMA ESO'HAM-ASMI ESO ME ATTATI."**

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'"

**"NO HETAM BHANTE."**

"No, lord."

**"TAM KIM MAÑÑATHA BHIKKHAVE VIÑÑANAM NICCAM VA ANICCAM VATI."**

"What do you think, monks - Is consciousness constant or inconstant?"

**"ANICCAM BHANTE."**

"Inconstant, lord."

**"YAM-PANANICCAM DUKKHAM VA TAM SUKHAM VATI."**

"And is that which is inconstant easeful or stressful?"

**"DUKKHAM BHANTE."**

"Stressful, lord."

**"YAM-PANANICCAM DUKKHAM VIPARINAMA-DHAMMAM,  
KALLAM NU TAM SAMANUPASSITUM,  
ETAM MAMA ESO'HAM-ASMI ESO ME ATTATI."**

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'"

**"NO HETAM BHANTE."**

"No, lord."

**"TASMATIHA BHIKKHAVE YANKIÑCI RUPAM ATITANAGATA-  
PACCUPPANNAM,  
AJJHATTAM VA BAHIDDHA VA,  
OLARIKAM VA SUKHUMAM VA,  
HINAM VA PANITAM VA,  
YANDURE SANTIKE VA,  
SABBAM RUPAM,**

Thus, monks, any body whatsoever –  
past, future, or present; internal or external; blatant or subtle;  
common or sublime; far or near: every body -



**ANATTA-LAKKHANA SUTTA**  
**(Continued)**

**NETAM MAMA NESO'HAM-ASMI NA MESO ATTATI,  
EVAM-ETAM YATHABHUTAM SAMMAPPANÑAYA DATTHABBAM.**

Is to be seen as it actually is with right discernment as:  
'This is not mine. This is not my self. This is not what I am.'

**YA KACI VEDANA ATITANAGATA-PACCUPPANNA,  
AJJHATTA VA BAHIDDHA VA,  
OLARIKA VA SUKHUMA VA,  
HINA VA PANITA VA,  
YA DURE SANTIKE VA,  
SABBA VEDANA,**

Any feeling whatsoever - past, future, or present; internal or external;  
blatant or subtle; common or sublime; far or near: every feeling -

**NETAM MANIA NESO'HAM-ASMI NA MESO ATTATI,  
EVAM-ETAM YATHABHUTAM SAMMAPPANÑAYA DATTHABBAM.**

Is to be seen as it actually is with right discernment as:  
'This is not mine. This is not my self. This is not what I am.'

**YA KACI SAÑÑA ATITANAGATA-PACCUPPANNA,  
AJJHATTA VA BAHIDDHA VA,  
OLARIKA VA SUKHUMA VA,  
HINA VA PANITA VA,  
YA DURE SANTIKE VA,  
SABHA SAÑÑA,**

Any perception whatsoever - past, future, or present; internal or external;  
blatant or subtle; common or sublime; far or near: every perception -

**NETAM MAMA NESO'HAM-ASMI NA MESO ATTATI,  
EVAM-ETAM YATHABHUTAM SAMMAPPANÑAYA DATTHABBAM.**

Is to be seen as it actually is with right discernment as:  
'This is not mine. This is not my self. This is not what I am.'

**YE KECI SANKHARA ATITANAGATA-PACCUPPANNA,  
AJJHATTA VA BAHIDDHA VA,  
OLARIKA VA SUKHUMA VA,  
HINA VA PANITA VA,  
YE DURE SANTIKE VA,  
SABBE SANKHARA,**

Any mental processes whatsoever - past, future, or present; internal or external;  
blatant or subtle; common or sublime; far or near: all mental processes -

**NETAM MAMA NESO'HAM-ASMI NA MESO ATTATI,  
EVAM-ETAM YATHABHUTAM SAMMAPPANÑAYA DATTHABBAM.**

Are to be seen as they actually are with right discernment as:  
'This is not mine. This is not my self. This is not what I am.'

**ANATTA-LAKKHANA SUTTA  
(Continued)**

**YANKIÑCI VIÑÑANAM ATITANAGATA-PACCUPPANNAM,  
AJJHATTAM VA BAHIDDHA VA,  
OLARIKAM VA SUKHUMAM VA,  
HINAM VA PANITAM VA,  
YANDURE SANTIKE VA,  
SABBAM VIÑÑANAM,**

Any consciousness whatsoever - past, future, or present; internal or external;  
blatant or subtle; common or sublime; far or near: every consciousness -

**NETAM MAMA NESO'HAM-ASMI NA MESO ATTATI,  
EVAM-ETAM YATHABHUTAM SAMMAPPAÑÑAYA DATTHABBAM.**

Is to be seen as it actually is with right discernment as:  
'This is not mine. This is not my self. This is not what I am.'

**EVAM PASSAM BHIKKHAVE SUTAVA ARIYA-SAVAKO,  
RUPASMIM PI NIBBINDATI,  
VEDANAYA PI NIBBINDATI,  
SAÑÑAYA PI NIBBINDATI,  
SANKHARESU PI NIBBINDATI,  
VIÑÑANASMIM PI NIBBINDATI.**

Seeing thus, the well-instructed disciple of the noble ones grows disenchanted  
with the body, disenchanted with feeling, disenchanted with perception,  
disenchanted with mental processes, and disenchanted with consciousness.

**NIBBINDAM VIRAJJATI, VIRAGA VIMUCCATI,**

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

**VIMUTTASMIM VIMUTTAM-ITI ÑANAM HOTI,  
KHINA JATI,  
VUSITAM BRAHMA-CARIYAM,  
KATAM KARANIYAM,  
NAPARAM ITTHATTAYATI PAJANATITI."**

With release, there is the knowledge, 'Released.'  
He discerns that, 'Birth is ended, the holy life fulfilled, the task done.  
There is nothing further for the sake of this world.'

**IDAM-AVOCA BHAGAVA,  
ATTAMANA PAÑCA-VAGGIYA BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUM.**

That is what the Blessed One said.  
Gratified, the group of five monks delighted at his words.

**IMASMIÑCA PANA VEYYA-KARANASMIM BHAÑÑAMANE,  
PAÑCA-VAGGIYANAM BHIKKHUNAM ANUPADAYA,  
ASAVEHI CITTANI VIMUCCIMSUTI.**

And while this explanation was being given, the hearts of the group of five  
monks, through lack of clinging, were released from the mental effluents.

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**ADITTA-PARIYAYA SUTTA**  
THE FIRE DISCOURSE

**[EVAM-ME SUTAM,] EKAM SAMAYAM BHAGAVA,  
GAYAYAM VIHARATI GAYASISE,  
SADDHIM BHIKKHU-SAHASSENA,  
TATRA KHO BHAGAVA BHIKKHU AMANTESI.**

I have heard that on one occasion the Blessed One was staying in Gaya,  
at Gaya Head, with 1,000 monks. There he addressed the monks:

**"SABBAM BHIKKHAVE ADITTAM,  
KIÑCA BHIKKHAVE SABBAM ADITTAM.  
CAKKHUM BHIKKHAVE ADITTAM,  
RUPA ADITTA,  
CAKKHU-VIÑÑANAM ADITTAM,  
CAKKHU-SAMPHASSO ADITTO,**

Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are  
aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

**YAMP'IDAM CAKKHU-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TAMPI ADITTAM.**

And whatever there is that arises in dependence on contact at the eye,  
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

**KENA ADITTAM.**

Aflame with what?

**ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,  
ADITTAM JATIYA JARA-MARANENA,  
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI  
ADITTANTI VADAMI.**

Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations,  
pains, distresses, and despairs.

**SOTAM ADITTAM,  
SADDA ADITTA,  
SOTA-VIÑÑANAM ADITTAM,  
SOTA-SAMPHASSO ADITTO,**

The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame.  
Contact at the ear is aflame.

**YAMP'IDAM SOTA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TAMPI ADITTAM.**

And whatever there is that arises in dependence on contact at the ear, experienced  
as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

**KENA ADITTAM.**

Aflame with what?

**ADITTA-PARIYAYA SUTTA**  
**(Continued)**

**ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,  
ADITTAM JATIYA JARA-MARANENA,  
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI  
ADITTANTI VADAMI.**

Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations,  
pains, distresses, and despairs.

**GHANAM ADITTAM,  
GANDHA ADITTA,  
GHANA-VIÑÑANAM ADITTAM,  
GHANA-SAMPHASSO ADITTO,**

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame.  
Contact at the nose is aflame.

**YAMP'IDAM GHANA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TAMPI ADITTAM.**

And whatever there is that arises in dependence on contact at the nose,  
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

**KENA ADITTAM.**

Aflame with what?

**ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,  
ADITTAM JATIYA JARA-MARANENA,  
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI  
ADITTANTI VADAMI.**

Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, and death, with sorrows,  
lamentations, pains, distresses, and despairs.

**JIVHA ADITTA,  
RASA ADITTA,  
JIVHA-VIÑÑANAM ADITTAM,  
JIVHA-SAMPHASSO ADITTO,**

The tongue is aflame. Flavors are aflame. Consciousness at the tongue is  
aflame. Contact at the tongue is aflame.

**YAMP'IDAM JIVHA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TAMPI ADITTAM.**

And whatever there is that arises in dependence on contact at the tongue,  
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

**KENA ADITTAM.**

Aflame with what?

**ADITTA-PARIYAYA SUTTA**  
**(Continued)**

**ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,  
ADITTAM JATIYA JARA-MARANENA,  
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI  
ADITTANTI VADAMI.**

Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations,  
pains, distresses, and despairs.

**KAYO ADITTO,  
PHOTTHABBA ADITTA,  
KAYA-VIÑÑANAM ADITTAM,  
KAYA-SAMPHASSO ADITTO,**

The body is aflame. Tactile sensations are aflame. Consciousness at the body is  
aflame. Contact at the body is aflame.

**YAMP'IDAM KAYA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TAMPI ADITTAM.**

And whatever there is that arises in dependence on contact at the body,  
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

**KENA ADITTAM.**

Aflame with what?

**ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,  
ADITTAM JATIYA JARA-MARANENA,  
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI  
ADITTANTI VADAMI.**

Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, and death, with sorrows, lamentations,  
pains, istresses, and despairs.

**MANO ADITTO,  
DHAMMA ADITTA,  
MANO-VIÑÑANAM ADITTAM,  
MANO-SAMPHASSO ADITTO,**

The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame.  
Contact at the intellect is aflame.

**YAMP'IDAM MANO-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TAMPI ADITTAM.**

And whatever there is that arises in dependence on contact at the intellect,  
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

**KENA ADITTAM.**

Aflame with what?

**ADITTA-PARIYAYA SUTTA**  
**(Continued)**

**ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,  
ADITTAM JATIYA JARA-MARANENA,  
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI  
ADITTANTI VADAMI.**

Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging and death, with sorrows, lamentations,  
pains, distresses, and despairs.

**EVAM PASSAM BHIKKHAVE SUTAVA ARIYA-SAVAKO,  
CAKKHUSMIM PI NIBBINDATI,  
RUPESU PI NIBBINDATI,  
CAKKHU-VIÑÑANE PI NIBBINDATI,  
CAKKHU-SAMPHASSE PI NIBBINDATI,**

Seeing thus, the well-instructed disciple of the noble ones grows  
disenchanted with the eye, disenchanted with forms, disenchanted  
with consciousness at the eye, disenchanted with contact at the eye.

**YAMP'IDAM CAKKHU-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM  
TASMIM PI NIBBINDATI.**

And whatever there is that arises in dependence on contact at the eye,  
experienced as pleasure, pain or neither-pleasure-nor-pain:  
With that, too, he grows disenchanted.

**SOTASMIM PI NIBBINDATI, SADDESU PI NIBBINDATI,  
SOTA-VIÑÑANE PI NIBBINDATI,  
SOTA-SAMPHASSE PI NIBBINDATI,**

He grows disenchanted with the ear, disenchanted with sounds, disenchanted  
with consciousness at the ear, disenchanted with contact at the ear.

**YAMP'IDAM SOTA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TASMIM PI NIBBINDATI.**

And whatever there is that arises in dependence on contact at the ear,  
experienced as pleasure, pain or neither-pleasure-nor-pain:  
With that, too, he grows disenchanted.

**GHANASMIM PI NIBBINDATI, GANDHESU PI NIBBINDATI,  
GHANA-VIÑÑANE PI NIBBINDATI,  
GHANA-SAMPHASSE PI NIBBINDATI,**

He grows disenchanted with the nose, disenchanted with aromas, disenchanted  
with consciousness at the nose, disenchanted with contact at the nose.

**YAMP'IDAM GHANA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TASMIM PI NIBBINDATI.**

And whatever there is that arises in dependence on contact at the nose,  
experienced as pleasure, pain, or neither-pleasure-nor-pain:  
With that, too, he grows disenchanted.

**ADITTA-PARIYAYA SUTTA**  
**(Continued)**

**JIVHAYA PI NIBBINDATI,  
RASESU PI NIBBINDATI,  
JIVHA-VIÑÑANE PI NIBBINDATI, JIVHA-SAMPHASSE PI NIBBINDATI,**

He grows disenchanted with the tongue, disenchanted with flavors,  
disenchanted with consciousness at the tongue,  
disenchanted with contact at the tongue.

**YAMP'IDAM JIVHA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TASMIM PI NIBBINDATI.**

And whatever there is that arises in dependence on contact at the tongue,  
experienced as pleasure, pain, or neither-pleasure-nor-pain:  
With that, too, he grows disenchanted.

**KAYASMIM PI NIBBINDATI,  
PHOTTHABBESU PI NIBBINDATI,  
KAYA-VIÑÑANE PI NIBBINDATI,  
KAYA-SAMPHASSE PI NIBBINDATI,**

He grows disenchanted with the body, disenchanted with tactile sensations,  
disenchanted with consciousness at the body,  
disenchanted with contact at the body.

**YAMP'IDAM KAYA-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TASMIM PI NIBBINDATI.**

And whatever there is that arises in dependence on contact at the body,  
experienced as pleasure, pain, or neither-pleasure-nor-pain:  
With that, too, he grows disenchanted.

**MANASMIM PI NIBBINDATI,  
DHAMMESU PI NIBBINDATI,  
MANO-VIÑÑANE PI NIBBINDATI,  
MANO-SAMPHASSE PI NIBBINDATI,**

He grows disenchanted with the intellect, disenchanted with ideas,  
disenchanted with consciousness at the intellect,  
disenchanted with contact at the intellect.

**YAMP'IDAM MANO-SAMPHASSA-PACCAYA UPPAJJATI VEDAYITAM,  
SUKHAM VA DUKKHAM VA ADUKKHAM-ASUKHAM VA,  
TASMIM PI NIBBINDATI.**

And whatever there is that arises in dependence on contact at the intellect,  
experienced as pleasure, pain, or neither-pleasure-nor-pain:  
With that, too, he grows disenchanted.

**NIBBINDAM VIRAJJATI,  
VIRAGA VIMUCCATI,**

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

**ADITTA-PARIYAYA SUTTA**  
**(Continued)**

**VIMUTTASMIM VIMUTTAM-ITI ÑANAM HOTI,  
KHINA JATI,  
VUSITAM BRAHMA-CARIYAM,  
KATAM KARANIYAM,  
NAPARAM ITTHATTAYATI PAJANATITI."**

With release, there is the knowledge, 'Released.'  
He discerns that, 'Birth is ended, the holy life fulfilled, the task done.  
There is nothing further for the sake of this world.'

**IDAM-AVOCA BHAGAVA,  
ATTAMANA TE BHIKKHU BHAGAVATO BHASITAM ABHINANDUM.**

That is what the Blessed One said.  
Gratified, the monks delighted at his words.

**IMASMIÑCA PANA VEYYA-KARANASMIM BHAÑÑAMANE,  
TASSA BHIKKHU-SAHASSASSA ANUPADAYA,  
ASAVEHI CITTANI VIMUCCIMSUTI.**

And while this explanation was being given, the hearts of the 1,000 monks,  
through lack of clinging, were released from the mental effluents.

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**PATICCASAMUPPADAPATHA**  
PASSAGES ON THE LAW OF DEPENDENT ORIGINATION

**AVIJJA PACCAYA SANKHARA**

Dependent on ignorance arise conditioning activities

**SANKHARA PACCAYA VINNANAM**

Dependent on conditioning activities arises consciousness

**VINNANA PACCAYA NAMARUPAM**

Dependent on consciousness arise mind and matter

**NAMARUPA PACCAYA SALAYATANAM**

Dependent on mind and matter arise the six sense spheres

**SALAYATANA PACCAYA PHASSO**

Dependent on the six sense spheres arises contact

**PHASSO PACCAYA VEDANA**

Dependent on contact arises feeling

**VEDANA PACCAYA TANHA**

Dependent on feeling arises craving

**TANHA PACCAYA UPADANAM**

Dependent on craving arises clinging

**UPADANA PACCAYA BHAVO**

Dependent on grasping arises becoming

**BHAVA PACCAYA JATI**

Dependent on becoming arises birth

**JATI PACCAYA JARA MARANAM**

Dependent on birth arises decay, death,

**SOKA DEVA DUKKHA DOMANASSU PAYASA SAMBHAVANTI**

Sorrow, lamentation, pain, grief and despair

**EVAMETASSA KEVALASSA DUKKHAKHANDHASSA SAMUDAYO HOTI**

Thus is the arising of this whole mass of suffering.

**AVIJJA YATVEVA ASESU VIRAGA NIHRODHA SANKHARA NIRODHO**

With the cessation of ignorance, conditioning activities cease

**SANKHARA NIRODHA VINNANA NIRODHO**

With the cessation of conditioning activities, consciousness ceases

**VINNANA NIRODHA NAMARUPA NIRODHO**

With the cessation of consciousness, mind and matter ceases

**NAMARUPA NIRODHA SALAYATANA NIRODHO**

With the cessation of mind and matter, the six sense spheres cease

**SALAYATANA NIRODHA PHASSA NIRODHO**

With the cessation of the six sense spheres, contact ceases

**PHASSA NIRODHA VEDANA NIRODHO**

With the cessation of contact, feeling ceases

**VEDANA NIRODHA TANHA NIRODHO**

With the cessation of feelings, craving ceases

**TANHA NIRODHA UPADANA NIRODHO**

With the cessation of craving, clinging ceases

**UPADANA NIRODHA BHAVA NIRODHO**

With the cessation of clinging, becoming ceases

**BHAVA NIRODHA JATI NIRODHO**

With the cessation of becoming, birth ceases

**JATI NIRODHA JARA MARANAM**

With the cessation of birth, decay, death

**SOKA PARI DEVA DUKKHA DOMANASSUPAYASA NIRUJJHANTI**

Sorrow, lamentation, pain, grief and despair ceases

**EVAMETASSA KEVALASSA DUKKHAKHANDHASSA NIRODHO HOTI**

Thus is the cessation of this whole mass of suffering.

**TASSA PARAMI**  
**TEN PERFECTIONS**

**DANA PARAMI SAMPANNO**

The ordinary Perfection of Charity

**DANA UPA PARAMI SAMPANNO**

The superior Perfection of Charity

**DANA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Charity.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**SILA PARAMI SAMPANNO**

The ordinary Perfection of Morality

**SILA UPA PARAMI SAMPANNO**

The superior Perfection of Morality

**SILA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Morality.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One.

**NEKKHAMMA PARAMI SAMPANNO**

The ordinary Perfection of Renunciation

**NEKKHAMMA UPA PARAMI SAMPANNO**

The superior Perfection of Renunciation

**NEKKHAMMA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Renunciation.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**PANYA PARAMI SAMPANNO**

The ordinary Perfection of Wisdom

**PANYA UPA PARAMI SAMPANNO**

The superior Perfection of Wisdom

**PANYA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Wisdom.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**TASSA PARAMI  
(Continued)**

**VIRIYA PARAMI SAMPANNO**

The ordinary Perfection of Energy

**VIRIYA UPA PARAMI SAMPANNO**

The superior Perfection of Energy

**VIRIYA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Energy.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**KHANTI PARAMI SAMPANNO**

The ordinary Perfection of Patience

**KHANTI UPA PARAMI SAMPANNO**

The superior Perfection of Patience

**KHANTI PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Patience.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**SACCA PARAMI SAMPANNO**

The ordinary Perfection of Truthfulness

**SACCA UPA PARAMI SAMPANNO**

The superior Perfection of Truthfulness

**SACCA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Truthfulness.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**ADHITTHANA PARAMI SAMPANNO**

The ordinary Perfection of Resolution

**ADHITTHANA UPA PARAMI SAMPANNO**

The superior Perfection of Resolution

**ADHITTHANA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Resolution.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**TASSA PARAMI  
(Continued)**

**METTA PARAMI SAMPANNO**

The ordinary Perfection of Loving Kindness

**METTA UPA PARAMI SAMPANNO**

The superior perfection of Loving Kindness

**METTA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Loving Kindness.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**UPEKKHAPARAMI SAMPANNO**

The ordinary Perfection of Equanimity

**UPEKKHA UPA PARAMI SAMPANNO**

The superior Perfection of Equanimity

**UPEKKHA PARAMATTA PARAMI SAMPANNO**

The supreme Perfection of Equanimity

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Compassion, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exhaulted One

**TASSA PARAMI SAMPANNO**

The ten ordinary Perfections

**TASSA UPA PARAMI SAMPANNO**

The ten superior Perfections

**TASSA UPA PARAMI SAMPANNO**

The ten Supreme Perfections.

**METTA MEYTRI KARUNA MUDITA UPEKKHA SAMPANNO**

Loving Kindness, Friendship, Sympathetic Joy, Equanimity

**ITI PI SO BHAGAVA**

He is indeed the Exalted One

**BUDDHAM SARANAM GACCHAMI**

I go to the Buddha for refuge

**DHAMMAM SARANAM GACCHAMI**

I go to the Dhamma for refuge

**SANGHAM SARANAM GACCHAMI**

I go to the Sangha for refuge

**ITI PI SO BHAGAVA**

He is indeed the Exalted One

**DUKKHAPPATTA CA NIDDUKKHA**  
FIXATION OF PROTECTIONS

**DUKKHAPPATTA CA NIDDUKKHA**  
**BHAYAPPATTA CA NIBBHAYA**  
**SOKAPPATTA CA NISSOKA**  
**HONTU SABBE PI PANINO.**

May all beings:  
Who have fallen into suffering be without suffering,  
Who have fallen into danger be without danger,  
Who have fallen into sorrow be without sorrow.

**ETTAVATA CA AMHEHI**  
**SAMBHATAM PUÑÑA-SAMPADAM**  
**SABBE DEVANUMODANTU**  
**SABBA-SAMPATTI-SIDDHIYA.**

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

**DANAM DADANTU SADDHAYA**  
**SILAM RAKKHANTU SABBADA**  
**BHAVANABHIRATA HONTU**  
**GACCHANTU DEVATAGATA.**

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

**SABBE BUDDHA BALAPPATTA**  
**PACCEKANAÑCA YAM BALAM**  
**ARAHANTANAÑCA TEJENA**  
**RAKKHAM BANDHAMI SABBASO.**

From the strength attained by all the Buddhas,  
The strength of the Private Buddhas,  
By the power of the Arahants,  
I bind this protection all around.

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## **BLESSINGS - "SABBA-BUDDHANUBHAVENA"**

**SABBA-BUDDHANUBHAVENA  
SABBA-DHAMMANUBHAVENA  
SABBA-SANGHANUBHAVENA  
BUDDHA-RATANAM  
DHAMMA-RATANAM  
SANGHA-RATANAM  
TINNAM RATANANAM  
ANUBHAVENA CATURASITISAHASSA  
DHAMMAKKHANDHANUBHAVENA  
PITAKATYANUBHAVENA  
JINASAVAKANUBHAVENA:**

Through the power of all the Buddhas, the power of all the Dhamma,  
the power of all the Sangha, the power of the Triple Gem,  
the gem of the Buddha, the gem of the Dhamma, the gem of the Sangha,  
the power of the 84,000 Dhamma aggregates, the power of the Tripitaka,  
the power of the Victor's disciples:

**SABBE TE ROGA SABBE TE BHAYA  
SABBE TE ANTARAYA SABBE TE  
UPADDAVA SABBE TE DUNNIMITTA  
SABBE TE AVAMANGALA VINASSANTU.**

May all your diseases, all your fears, all your obstacles, all your dangers,  
all your bad visions, all your bad omens be destroyed.

**AYU-VADDHA KO DHANA-VADDHA KO SIRI-VADDHA KO  
YASA-VADDHA KO BALA-VADDHA KO VANNA-VADDHA KO  
SUKHA-VADDHA KO HOTU SABBADA.**

May there always be an increase of long life,  
wealth, glory, status, strength, beauty, and happiness.

**DUKKHA-ROGA-BHAYA VERA  
SOKA SATTU C'UPADDAVA  
ANEKA ANTARAYAPI  
VINASSANTU CA TEJASA  
JAYA-SIDDHI DHANAM LABHAM  
SOTTHI BHAGYAM SUKHAM BALAM  
SIRI AYU CA VANNO CA  
BHOGAM VUDDHI CA YASAVA  
SATA-VASSA CA AYU CA  
JIVA-SIDDHI BHAVANTU TE.**

May suffering, disease, danger, animosity,  
Sorrow, adversity, misfortune - obstacles without number -  
Vanish through (the Triple Gem's) radiant energy.  
Triumph, success, wealth, and gain,  
Safety, luck, happiness, strength,  
Glory, long life, and beauty,  
Fortune, increase, and status,  
A lifespan of 100 years,  
And success in your livelihood:  
May they be yours.

**BLESSINGS - "SABBA-BUDDHANUBHAVENA"  
(Continued)**

**BHAVATU SABBA-MANGALAM  
RAKKHANTU SABBA-DEVATA  
SABBA-BUDDHANUBHAVENA  
SADA SOTTHI BHAVANTU TE.**

May there be every good blessing,  
May the devas protect you,  
Through the power of all the Buddhas,  
May you always be well.

**BHAVATU SABBA-MANGALAM  
RAKKHANTU SABBA-DEVATA  
SABBA-DHAMMANUBHAVENA  
SADA SOTTHI BHAVANTU TE.**

May there be every good blessing,  
May the devas protect you,  
Through the power of all the Dhamma,  
May you always be well.

**BHAVATU SABBA-MANGALAM  
RAKKHANTU SABBA-DEVATA  
SABBA-SANGHANUBHAVENA  
SADA SOTTHI BHAVANTU TE.**

May there be every good blessing,  
May the devas protect you,  
Through the power of all the Sangha,  
May you always be well.

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**RADIATION OF METTA  
METTANUSATI**

**SABBE SATTA AVERA SUKHA-JIVINO  
KATAM PUNNA – PHALAM MAYHAM  
SABBE BHAGI BHAVANTU TE**

May all beings be well, happy and peaceful;  
Free from enmity and suffering.  
Whatever merits we have done,  
May these merits be shared by all.

**SADHU! SADHU!! SADHU!!!**

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