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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.

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
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.

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**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 GAJVA 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

(HANDBA 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 samanas 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)
(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 Y0 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 GHO 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

Here One attained to Truth appears in the world,

One far from defilements, Perfectly Enlightened by himself,

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

Calming, tending towards Final Nibbana,

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

We, having heard this Dhamma, know thus:

Birth is dukkha,

Decay is dukkha,

Death is dukkha,

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

Association with the disliked is dukkha,

Separation from the liked is dukkha,

Not getting what one wants is dukkha,

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

Which are as follows:

The attachment to the body,

The attachment to feeling,

The attachment to memory,

The attachment to volitions,

The attachment to consciousness;

For full knowledge of which,

While the Exalted One was still alive,

He has frequently instructed disciples in this way.
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.
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-BHII 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).

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.
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 TAM 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.
DHAMMANUSSATI
RECOLLECTION OF THE DHAMMA

(HANDA MAYAM DHAMMANUSSATINAYAM KAROMASE)
(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.
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 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 ben 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.
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.
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.
REFLECTIONS
AND
RECOLLECTIONS
In this body there are:

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

I-TI  such indeed!
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!
OVADA PATIMOKKHA VERSES
VERSES ON THE DISCIPLINARY CODE

(HANDA MAYAM OVADAPATIMOKKHAGA THAY0 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 TĘ CA A-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.
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.
ABHINHAPACCAVEKKHANA
PASSAGE FOR FREQUENT RECOLLECTION

(HANDA MAYAM ABHINHAPACCAVEK KHANAGATHAYO BHANAMASE)
(Now let us recite the Passage for Frequent Recollection)

JA RA DHAM MOM-HI
JA RAM A-N A 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-N A 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-N A 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.
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.
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.
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;
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.
VERSES ON A SINGLE NIGHT

(HANDA MAYAM BHADDEKARATTAGATHAY 0 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."
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.
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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MAHA KARUNIKA NATHOTIADIGATHA
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!
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
DUKKHAAM 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.

SABBAAM TE PHAASUKAA BHAGGAA
GAHAKUUTAM VISANKHATAM
VISANKHAARA-GATAM CITTAM
TANHAANAM KHAYAM-AJHAGAA
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!!!)

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.
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 PATIHANKAMI
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.

弟子衆等敬請受領
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

(Repeat) 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 form 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 YA 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.
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

ARJARIVE 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.
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 SADHADO 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.

DHAMMASSAVANNA-KALO AYAM-BHADANTA.
DHAMMASSAVANNA-KALO AYAM-BHADANTA.
DHAMMASSAVANNA-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,
VIJJÂ-CARANA SAMPANNO SUGATO LOKAVIDû
Endowed with knowledge and virtue, well-gone, Knower of the worlds,
ANUTTARO PURISA-DAMMA-SÀRATHI
An Incomparable Charioteer for the training of persons.
SATTHÂ DEVÂ-MANUSSÂNAM
Teacher of gods and men
BUDDHO BHAGAVÂ-TI
Enlightened and Happy.

HOMAGE TO THE DHAMMA

SVÂKKHÂTO BHAGAVATÂ DHAMMMO
The Dhamma of the Blessed One is perfectly expounded;
SANDITTHIKO AKÂLIKO
To be seen here and now; timeless;
EHI-PASSIKO OPANÂYIKO
Leading inwards (Nibbana); Inviting one to come and see;
PACCATTAM VEDITABBO VIÑNUHI TI
To be known by the wise, each for himself/herself.

HOMAGE TO THE SANGHA

SUPATI-PANNO BHAGAVATO SÀVAKA SANGHO
The Sangha of the Blessed One's disciples has entered the good way;
UJU PATI-PANNO BHAGAVATO SÀVAKA SANGHO
The Sangha of the Blessed One's disciples has entered the straight way;
ÑÂYA-PATIPANNO BHAGAVATO SÀVAKA SANGHO
The Sangha of the Blessed One's disciples has entered the true way;
SÂMÎCI-PATIPANNO BHAGAVATO SÀVAKA SANGHO
The Sangha of the Blessed One's disciples has entered the proper way;
YADIDAM CATTÂRI PURISA YUGÂNI ATTHA-PURISA-PUGGALÂ
That is to say: the Four Pairs of Men, the Eight Types of Persons;
ESA BHAGAVATO SÀVAKA SANGHO
They are the Sangha of the Blessed One's disciples
ÂHU-NEYYO PÂHU-NEYYO
Are fit for gifts, fit for hospitality,
DAKKHI-NEYYO ÂNJALIKARANÎYO
Fit for offerings, and fit for reverential salutation,
ANUTTARAM PUÑNAKKHETTAM LOKASSÀTI.
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 SAHA SAKE PANCASATASAHA SANNANI
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,

CATUVISATI SAHA SAKE DASA SATASAHA SANNANI
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 NAVUTTARASETE
I pay homage to all the Enlightened Ones, all one hundred and nine of them,

ATTHACATTALISASAHA SASHAKE VISATISA TASAHA SANNANI
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 OMATYARAADDHA SSSA
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
SU VATTHI 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.
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.
GARAVO CA NIVATO CA
SANTUTTHI CA KATANAÑUTA
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-CARIYANCA
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.
YĀNĪDHA BHŪTĀNI SAMĀ-GATĀNI
Whatever beings are here assembled,
BHMMA NIVĀ YĀNI VA ANTALIKKHĀ
Whether terrestrial or celestial,
SABBE VA BHŪTĀ SUMANĀ BHAVANTU
May every being be happy!
ATHOPI SAKKACCA SUNANTU BHĀSITAM
Moreover, may they attentively listen to my words.

TASMĀHI BHŪTĀ NISĀMETHA SABBE
Accordingly give good heed, all ye beings!
METTAM KARŌTHA MĀNUSIYA PAJĀYA
Show your love to humans who,
DIVĀ CA RATTŌ, CA HARANTI YE BALIM
Day and night, bring offerings to you,
TASMĀHI NĒ RAKKHATHA APPAMATTĀ
Wherefore guard them zealously.

YANKINCI VITTAM IDHĀVĀ HURAM VA
Whatsoever treasure there be - either here or in the world beyond,
SAGGĒSU VĀYAM RATANAM PANĪTAM
Or whatsoever precious jewel in the heavens -
NANO-SAMAM ATTHI TATHĀGATENA
Yet there is none is comparable to the Accomplished One.
IDAMPI BUDDHĒ RATANAM PANĪTAM
Truly, in the Buddha is this precious jewel found.
ETENA SACCENA SUVATTHI HOTU
By this truth, may there be happiness.

KHAYAM VIRĀGAM AMATAM PANITAM
That cessation, Passion free, Immortality Supreme,
YADAJJHAGĀ SAKYAMUNĪ SAMĀHITO
Through concentration, the tranquil sage of the Sakyas realised:
NATENA DHAMMENA SAMATTHI KINCI
There is nought comparable with that Dhamma.
IDAMPI DHAMME RATANAM PANĪTAM
Truly, in the Dhamma is this precious jewel.
ETENA SACCENA SUVATTHI HOTU
By this truth, may there be happiness!

YAM BUDDHA SETTHO PARIVĀNAYĪ SUCIM
That sanctity praised by the Buddha Supreme,
SAMĀDHI MĀNANTARI KĀṆṆA MĀHŪ
Is described as 'concentration without interruption'.
SAMĀDHINĀ TENA SAMO NA VIJJATĪ
There is nought like that concentration.
IDAMPI DHAMME RATANAM PANĪTAM
Truly, in the Dhamma is this precious jewel.
ETENA SACCENA SUVATTHI HOTU
By this Truth, may there be happiness!
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!

YE 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 SANGHÊ 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 HOHTI BHUSAPPA MATTÂ
Although they may be mightily neglectful
NA TE BHAVÂM ATTHAMÂM ÂDIYANTI
They can never undergo an eighth birth
IDAMPI SANGHÊ RATANAM PANÎTAM
Truly, in the Sangha is this precious jewel.
ETENA SACCENA SUVATTHI HÔTU.
By this Truth, may there be happiness!
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 CÂBHII THÂNÂNI ABHABBO KÂTUM
And is incapable of committing the six heinous crimes.
IDAMPI SANGHÊ RATANAM PANITAM
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 VARAŊŇŰ 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!
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!
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 VIñNU PARE UPAVEDEYYUM.
   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 PANĀ-BHUTATTTHI
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 SAMBAVESI 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-SAñÑA
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.
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 SIRIMSA PANI,  
There is a limit to creeping things,

AHI VICCHIKA SATAPADI UNNAANABHI, 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 SAMMASAMBUDHANAM.  
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)

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.

SAMMODITV A 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 TINNANNAMI 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.
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.]

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.

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.

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.

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.
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 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.

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.

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 SABBHA-PANINAM
PURETVAM PARAMI SABBHA
PATTO SAMBODHI-UPTAMAM
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 SABBHA-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
SUZHANO 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

BHADANTETI 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 PAPAKAM 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
TUVA TAM CITTAM SAMADHIYATI,  
He achieves concentration fast
MU KhAVANNO VIPPASIDATI,  
His facial complexion is healthy
ASAMMULHO KALAM KAROTI,  
He will not cause death through bewilderment
UTTARIM APPATIVIJJHANTO,  
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
CETO VIMUTTIYA  
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 EKA DASANISAMSA PATIKANKHATI  
will gain these eleven benefits

IDAMAVOCA BHAGAYA  
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
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 ŃANA-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 ŃANA-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-EV A 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 ŃANA-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’ICCHHAM 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 PONOBBAVIKA NANDI-RAGA-SAHAGATA TATRA
TATRABHINANDINI,
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 ASESARAGA-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 ANANUSUTESU DHAMMESU,
CAKKHUM UDAPADI ŠANAM UDAPADI PAÑNA 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.'

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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.'

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.'

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.'

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.'

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.'
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.'

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.'

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.'

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.'

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 SAEVEKE LOKE SAMARAKE
SABRAHMAKE,
SASSAMANA-BRAHMANIYA PAJAYA SADEVA-MANUSSAYA,
ANUTTARAM SAMMA-SAMBODHIM ABHISAMBUDDHO PACCÁÑÑASIM.

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 ČATUSU ARIYA-SACCESU,
EVAN-TI-PARIVATTAM DVADAS'AKARAM YATHABHUTAM ÑANA-
DASSANAM NA SUVISUDDHAM AHOSI,
ATHAHAM BHIKKHAVE SAEVEKE LOKE SAMARAKE SABRAHMAKE,
SASSAMANA-BRAHMANIYA PAJAYA SADEVA-MANUSSAYA,
ANUTTARAM SAMMA-SAMBODHIM ABHISAMBUDDHO PACCÁÑÑASIM

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 PAÑÇA-VAGGIYA BHIKKHU BHAGAVATO BHASITAM
ABHINANDUM.

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

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

And while this explanation was being given, there arose to Ven. Kondafi-fi 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:
"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,
TAVATIMSA 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-VASAVATI DEVA SADDAMANUSSAVESUM.

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

PARANIMMITA-VASAVATTINAM DEVANAM SADDAM SUTVA,
BHRAHMA-PARISAJJA DEVA SADDAMANUSSAVESUM,

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

BHRAHMA-PARISAJJANAM DEVANAM SADDAM SUTVA,
BHRAHMA-PUROHITA DEVA SADDAMANUSSAVESUM,

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

BHRAHMA-PUROHITANAM DEVANAM SADDAM SUTVA, MAHA-
BHRAHMA DEVA SADDAMANUSSAVESUM,

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

MAHA-BHRAHMANAM 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:
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 Appamanabha 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:

ASANNISATANAM 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:
"ETAM-BHAGAVATA BARANASIYAM ISIPATANE MIGADAYE
ANUTTARAM DHAMMA-CAKKAM PAVATTITAM,
APPATIVATTIYAM SAMANENA VA BRAHMANENA VA
MARENA VA BRAHMUNA VA KENACI VA LOKASMINI."

"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 SAMPKAMPI SAMPAMEDHI,
And this ten-thousandfold cosmos shivered and quivered and quaked,
APPAMANO CA OLARO OBHASO LOKE PATURAHOSI,
ATIKKAMMEV A DEV ANAM DEVANUBHA VAM.
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.
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.'
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.'

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.'

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.'

What do you think, monks - Is the body constant or inconstant?
'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 MAṆṆATHA 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 MAṆṆATHA BHIKKHAVE SAṆṆA 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."
"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 NICCA 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-ASMIEL NA MESO ATTATI,
EVAM-ETAM YATHABBHUTAM SAMMAPPĀṆṆAYA 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,
SABBĪ 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-ASMIEL NA MESO ATTATI,
EVAM-ETAM YATHABBHUTAM SAMMAPPĀṆṆAYA 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 SAṆṆĀ ATITANAGATA-PACCUPPANNA,
AJJHATTA VA BAHIDDHA VA,
OLARIKA VA SUKHUMA VA,
HINA VA PANITA VA,
YA DURE SANTIKE VA,
SABBHA SAṆṆĀ,
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-ASMIEL NA MESO ATTATI,
EVAM-ETAM YATHABBHUTAM SAMMAPPĀṆṆAYA 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,
SABBBE 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-ASMIEL NA MESO ATTATI,
EVAM-ETAM YATHABBHUTAM SAMMAPPĀṆṆAYA 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.'
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,
VIÑÑANASKMIM 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 ĄNANAM 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 VIMUCCIMSWT.
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.
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 BIHKHAVE ADITTAM,
KI\nCA BIHKHAVE SABBAM ADITTAM.
CAKKHUM BIHKHAVE ADITTAM,
RUPA ADITTA,
CAKKHU-VI\n\nANAM 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 ADITTA.

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-VI\n\nANAM 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 ADITTA.

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 V ADAMI.
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 UPPIJATI VEDAYITAM,
SUHKHAM VA DUHKHAM VA ADUHKHAM-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 V ADAMI.
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 UPPIJATI VEDAYITAM,
SUHKHAM VA DUHKHAM VA ADUHKHAM-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 ADITTM.
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 ADITTM.
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.

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 ADITTM.
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 ADITTM.
Aflame with what?
ADITTA-PARIYAYA SUTTA (Continued)

ADITTAM RAG'AGGINA DOS'AGGINA MOH'AGGINA,
ADITTAM JATIYA JARA-MARANENA,
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPAYASEHI
ADITTANTI V ADAMI.
   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.

EV AM PASSAM BHIKKHAVE SUTAVA ARIYA-SAVAKO,
CAKKHUSMIM PI NIBBINDATI,
RUPESU PI NIBBINDATI,
CAKKHU-VIŅṆANE 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,
SUHKHAM 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-VIŅṆANE 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,
SUHKHAM 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-VIŅṆANE 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,
SUHKHAM 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 ŠANAM 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.

IMASMIŅCA PANA VEYYA-KARANASMIM BHAŅÑAMANE, 
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.
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 DEVAYA DUKKHA DOMANASSU PAYASA SAMBHAVANTI
Sorrow, lamentation, pain, grief and despair

EVAMETASSA KEVALASSA DUKKHA DUKKHAKHANDHASSA SAMUDAYO HOTI
Thus is the arising of this whole mass of suffering.

AVIJJA YATVEVA ASESA VIRAGA NIHRODHA SANKHARA NIRODHO
With the cessation of ignorance, conditioning activities cease

SANKHARA NIRODHA VINNANAM NIRODHO
With the cessation of conditioning activities, consciousness ceases

VINNANA NIRODHA NAMARUPA NIRODHO
With the cessation of consciousness, mind and matter ceases

NAMARUPA NIRODHA SALAYATANAM NIRODHO
With the cessation of mind and matter, the six sense spheres cease

SALAYATANA NIRODHA PHASSO NIRODHO
With the cessation of the six sense spheres, contact ceases

PHASSO NIRODHA VEDANA NIRODHO
With the cessation of contact, feeling ceases

VEDANA NIRODHA TANHA NIRODHO
With the cessation of feelings, craving ceases

TANHA NIRODHA UPADANAM NIRODHO
With the cessation of craving, clinging ceases

UPADANA NIRODHA BHAVO 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 DUKKHA DUKKHAKHANDHASSA NIRODHO HOTI
Thus is the cessation of this whole mass of suffering.

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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.
BLESSINGS - "SABBA-BUDDHANUBHAVENA"

SABBA-BUDDHANUBHAVENA
SABBA-DHAMMANUBHAVENA
SABBA-SANGHANUBHAVENA
BUDDHA-RATANAM
DHAMMA-RATANAM
SANGHA-RATANAM
TINNAM RATANANAM
ANUBHAVENA CATURASITISAHASSA
DHAMMAKKHANDHANUBHAVENA
PITAKATYANUBHAVENA
JINASAYAKANUBHAVENA:
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-VADDHAKO DHANA-VADDHAKO SIRI-VADDHAKO
YASA-VADDHAKO BALA-VADDHAKO VANNA-VADDHAKO
SUHKA-VADDHAKO 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 SABBAMANGALAM
RAKKHANTU SABBADEVATA
SABBABUDDHANUBHAVENA
SADASOTTHIBHAVANTUTE.
May there be every good blessing,
May the devas protect you,
Through the power of all the Buddhas,
May you always be well.

BHAVATU SABBAMANGALAM
RAKKHANTU SABBADEVATA
SABBADHAMMANUBHAVENA
SADASOTTHIBHAVANTUTE.
May there be every good blessing,
May the devas protect you,
Through the power of all the Dhamma,
May you always be well.

BHAVATU SABBAMANGALAM
RAKKHANTU SABBADEVATA
SABBASANGHANUBHAVENA
SADASOTTHIBHAVANTUTE.
May there be every good blessing,
May the devas protect you,
Through the power of all the Sangha,
May you always be well.

RADIATION OF METTA
METTANUSATI

SABBE SATTA AVERA SUKHA-JIVINO
KATAM PUNNA – PHALAM MAYHAM
SABBE BHAGI BHAVANTUTE

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!!!