

## Morning Chanting

Araham sammā-sambuddho bhagavā.

*The Blessed One is Worthy & Rightly Self-awakened.*

Buddham bhagavantam abhivādemī.

*I bow down before the Awakened, Blessed One.*

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

*The Dhamma is well-expounded by the Blessed One.*

Dhammam namassāmi.

*I pay homage to the Dhamma.*

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

*The Saṅgha of the Blessed One's disciples has practiced well.*

Saṅgham namāmi.

*I pay respect to the Saṅgha.*

(BOW DOWN)

DEDICATION (by leader)

Yam-amha khō mayam bhagavantam saraṇam gatā,

*We have gone for refuge to the Blessed One,*

(uddissa pabbajitā,) yo no bhagavā satthā

*(have gone forth on account of) the Blessed One who is our Teacher*

yassa ca mayam bhagavato dhammam rocema.

*and in whose Dhamma we delight.*

Imehi sakkārehi tam bhagavantam sasaddhammam  
sasāvaka-saṅgham abhipūjayāma.

*With these offerings we worship most highly that Blessed One together with  
the True Dhamma & the Saṅgha of his disciples.*

Handa mayam̐ buddhassa bhagavato pubba-bhāga-  
namakāram̐ karomase:

*Now let us chant the preliminary passage in homage to the Awakened One,  
the Blessed One:*

(ALL)

[Namo tassa] bhagavato arahato sammā-  
sambuddhassa. (THREE TIMES)

*Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*

### *Praise for the Buddha*

(LEADER)

Handa mayam̐ buddhābhithutim̐ karomase:

*Now let us give high praise to the Awakened One:*

(ALL) [Yo so tathāgato] araham̐ sammā-sambuddho,

*He who has attained the Truth, the Worthy One, Rightly Self-awakened,*

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone the good way,*

*knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā deva-  
manussānam̐ buddho bhagavā;

*unexcelled trainer of those who can be tamed, teacher of devas & human  
beings; awakened; blessed;*

Yo imam̐ lokam̐ sadevakam̐ samārakam̐  
sabrahmakam̐,

Sassamaṇa-brāhmaṇim̐ pajam̐ sadeva-manussam̐  
sayam̐ abhiññā sacchikatvā pavedesi.

*who made known—having realized it through direct knowledge—this world  
with its devas, māras, & brahmās, its generations with their contemplatives  
& brāhmans, their rulers & common people;*

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-  
kalyāṇaṃ pariyosāna-kalyāṇaṃ;

*who explained the Dhamma fine in the beginning, fine in the middle,  
fine in the end;*

Sāttham sabyañjanaṃ kevala-paripuṇṇaṃ  
parisuddhaṃ brahma-cariyaṃ pakāsesi:

*who expounded the holy life both in its particulars & in its essence, entirely  
complete, surpassingly pure:*

Tam-ahaṃ bhagavantaṃ abhipūjayāmi,  
Tam-ahaṃ bhagavantaṃ sirasā namāmi.

*I worship most highly that Blessed One,  
to that Blessed One I bow my head down.*

(BOW DOWN)

### *Praise for the Dhamma*

(LEADER)

Handa mayaṃ dhammābhithutiṃ karomase:

*Now let us give high praise to the Dhamma:*

(ALL) [Yo so svākkhāto] bhagavatā dhammo,

*The Dhamma well-expounded by the Blessed One,*

Sandiṭṭhiko akāliko ehipassiko,

*to be seen here & now, timeless, inviting all to come & see,*

Opanayiko paccattaṃ veditabbo viññūhi:

*pertinent, to be seen by the observant for themselves:*

Tam-ahaṃ dhammaṃ abhipūjayāmi,

Tam-ahaṃ dhammaṃ sirasā namāmi.

*I worship most highly that Dhamma,  
to that Dhamma I bow my head down.*

(BOW DOWN)

## *Praise for the Saṅgha*

(LEADER)

**Handa mayam saṅghābhithutim karomase:**

*Now let us give high praise to the Saṅgha:*

(ALL) [Yo so supaṭipanno] bhagavato sāvaka-saṅgho,

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

**Uju-paṭipanno bhagavato sāvaka-saṅgho,**

*the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,*

**Ñāya-paṭipanno bhagavato sāvaka-saṅgho,**

*the Saṅgha of the Blessed One's disciples who have practiced methodically,*

**Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,**

*the Saṅgha of the Blessed One's disciples who have practiced masterfully,*

**Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:**

*i.e., the four pairs—the eight types—of noble ones:*

**Esa bhagavato sāvaka-saṅgho—**

*That is the Saṅgha of the Blessed One's disciples—*

**Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,**

*worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,*

**Anuttaram puññakkhettaṃ lokassa:**

*the incomparable field of merit for the world:*

**Tam-ahaṃ saṅgham abhipūjayāmi,**

**Tam-ahaṃ saṅgham sirasā namāmi.**

*I worship most highly that Saṅgha,  
to that Saṅgha I bow my head down.*

(BOW DOWN)

*Salutation to the Triple Gem*  
&  
*The Topics for Chastened Dispassion*

(LEADER)

Handa mayam ratanattayappaṇāma-gāthāyo ceva  
saṁvega-vatthu-paridīpaka-pāṭhañ-ca bhaṇāmase:

*Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:*

(ALL)

[Buddho susuddho] karuṇā-mahaṇṇavo,

Yocanta-suddhabbara-ñāṇa-locano,

Lokassa pāpūpakilesa-ghātako:

Vandāmi buddham aham-ādarena taṃ.

*The Buddha, well-purified, with ocean-like compassion,  
possessed of the eye of knowledge completely purified,  
destroyer of the evils & corruptions of the world:*

*I revere that Buddha with devotion.*

Dhammo padīpo viya tassa satthuno,

Yo magga-pākāmata-bhedabhinnako,

Lokuttaro yo ca tad-attha-dipano:

Vandāmi dhammam aham-ādarena taṃ.

*The Teacher's Dhamma, like a lamp,  
divided into Path, Fruition, & the Deathless,  
both transcendent (itself) & showing the way to that goal:*

*I revere that Dhamma with devotion.*

Saṅgho sukhettābhyatikhetta-saññito,

Yo diṭṭha-santo sugatānubodhako,

Lolappahino ariyo sumedhaso:

Vandāmi saṅghaṃ aham-ādarena taṃ.

*The Saṅgha, called a field better than the best,  
who have seen peace, awakening after the one gone the good way,  
who have abandoned heedlessness—the noble ones, the wise:  
I revere that Saṅgha with devotion.*

Icevam-ekant'abhipūjaneyyakam,  
Vatthuttayam vandayatābhisankhatam,  
Puññaṃ mayā yaṃ mama sabbupaddavā,  
Mā hontu ve tassa pabhāva-siddhiyā.

*By the power of the merit I have made  
in giving reverence to the Triple Gem  
worthy of only the highest homage,  
may all my obstructions cease to be.*

\* \* \*

Idha tathāgato loke uppanno araham sammā-  
sambuddho,

*Here, One attained to the Truth, Worthy & Rightly Self-awakened, has  
appeared in the world,*

Dhammo ca desito niyyāniko upasamiko  
parinibbāniko sambodhagāmi sugatappavedito.

*and Dhamma is explained, leading out (of saṃsāra), calming, tending  
toward total Unbinding, going to self-awakening, declared by one who has  
gone the good way.*

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

*Having heard the Dhamma, we know this:*

Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkham,

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

Soka-parideva-dukkha-domanass' upāyāsāpi  
dukkhā,

*sorrow, lamentation, pain, distress, & despair are stressful,*

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p'icchaṃ na labhati tam-pi dukkhaṃ.  
*association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful.*

Saṅkhittena pañcupādānakkhandhā dukkhā,

*In short, the five clinging-aggregates are stressful,*

Seyyathidaṃ:

*namely:*

Rūpūpādānakkhandho,

*the form clinging-aggregate,*

Vedanūpādānakkhandho,

*the feeling clinging-aggregate,*

Saññūpādānakkhandho,

*the perception clinging-aggregate,*

Saṅkhārūpādānakkhandho,

*the fabrication clinging-aggregate,*

Viññāṇūpādānakkhandho.

*the consciousness clinging-aggregate.*

Yesam̐ pariññāya, Dharamāno so bhagavā,

Evam̐ bahulam̐ sāvake vineti,

*So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way;*

Evam̐ bhāgā ca panassa bhagavato sāvakesu  
 anusāsani, Bahulam̐ pavattati:

*many times did he emphasize this part of his admonition:*

“Rūpaṃ aniccaṃ,

“Form is inconstant,

Vedanā aniccā, *Feeling is inconstant,*  
 Saññā aniccā, *Perception is inconstant,*  
 Saṅkhārā aniccā, *Fabrications are inconstant,*  
 Viññāṇaṃ aniccaṃ, *Consciousness is inconstant,*  
 Rūpaṃ anattā, *Form is not-self,*  
 Vedanā anattā, *Feeling is not-self,*  
 Saññā anattā, *Perception is not-self,*  
 Saṅkhārā anattā, *Fabrications are not-self,*  
 Viññāṇaṃ anattā, *Consciousness is not-self,*  
 Sabbe saṅkhārā aniccā, *All fabrications are inconstant,*  
 Sabbe dhammā anattāti.” *All phenomena are not-self.”*  
 Te (WOMEN: Tā ) mayam,  
 Otiṇṇāma jātīyā jarā-maraṇena,  
 Sokehi paridevehi dukkhehi domanassehi upāyāsehi,  
 Dukkhotiṇṇā dukkha-paretā,  
*All of us, beset by birth, aging, & death, by sorrows, lamentations, pains,*  
*distresses, & despairs, beset by stress, overcome with stress, (consider),*  
 “Appeva nām’imassa kevalassa  
 dukkhakkhandhassa antakiriya paññāyethāti!”  
*“O, that the end of this entire mass of suffering & stress might be known!”*

\* (MONKS & NOVICES)

Cira-parinibbutam-pi taṃ bhagavantam uddissa  
 arahantaṃ sammā-sambuddham,  
 Saddhā agārasmā anagāriyaṃ pabbajitā,  
*Having gone forth in faith from home to homelessness in dedication to the*  
*Blessed One, the Worthy One, the Rightly Self-awakened One, even though*  
*he was long ago totally unbound,*

Tasmim̐ bhagavati brahma-cariyam̐ carāma,

*we practice that Blessed One's holy life,*

(Bhikkhūnam̐ sikkhā-sājīva-samāpannā.)\*

*(fully endowed with the bhikkhus' training & livelihood.)*

\* NOVICES OMIT THIS PHRASE.

Tam̐ no brahma-cariyam̐,

Imassa kevalassa dukkhakkhandhassa antakiriyāya  
samvattatu.

*May this holy life of ours bring about the end of this entire mass of suffering  
& stress.*

\* (OTHERS)

Cira-parinibbutam-pi tam̐ bhagavantam̐ saraṇam̐ gatā,

Dhammañ-ca bhikkhu-saṅhañ-ca,

*Having gone for refuge in the Blessed One, the Worthy One, the Rightly  
Self-awakened One—even though he was long ago totally unbound—*

*as well as in the Dhamma & in the Bhikkhu Saṅgha,*

Tassa bhagavato sāsanaṃ yathā-sati yathā-balam̐  
manasikaroma,

Anupaṭipajjāma.

*we attend to the instruction of the Blessed One, as far as our mindfulness  
& strength will allow, and we practice accordingly.*

Sā sā no paṭipatti,

Imassa kevalassa dukkhakkhandhassa antakiriyāya  
samvattatu.

*May this practice of ours bring about the end of this entire mass of suffering  
& stress.*

*Reflection at the Moment of Using the Requisites*

(LEADER)

Handa mayam taṅkhaṇika-paccavekkhaṇa-pāṭham  
bhaṇāmase:

*Now let us recite the passage for reflection at the moment (of using the requisites):*

(ALL)

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

*Considering it thoughtfully, I use the robe,*

Yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya,

*simply to counteract the cold, to counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam  
paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;*

Yāvadeva hirikopina-paṭicchādan'attham.

*simply for the purpose of covering the parts of the body that cause shame.*

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

*Considering it thoughtfully, I use alms food,*

N'eva davāya na madāya na maṇḍanāya na  
vibhūsanāya,

*not playfully, nor for intoxication, nor for putting on bulk, nor for  
beautification,*

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya

vihiṃsuparatiyā brahma-cariyānuggahāya,

*but simply for the survival & continuance of this body, for ending its  
afflictions, for the support of the holy life,*

Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca  
vedanaṃ na uppādessāmi,

*(thinking,) "Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating)."*

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro  
cāti.

*I will maintain myself, be blameless, & live in comfort.*

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

*Considering it thoughtfully, I use the lodging,*

Yāvadeva sitassa paṭighātāya, Uṇhassa paṭighātāya,

*simply to counteract the cold, to counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam  
paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;*

Yāvadeva utuparissaya-vinodanam

paṭisallānārām'attham.

*simply as protection from the inclemencies of weather and for the enjoyment of seclusion.*

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-  
parikkhāram paṭisevāmi,

*Considering them thoughtfully, I use medicinal requisites for curing the sick,*

Yāvadeva uppannam veyyābādhikānam  
vedanānam paṭighātāya,

*simply to counteract any pains of illness that have arisen,*

Abyāpajjha-paramatāyāti.

*and for maximum freedom from disease.*

## Evening Chanting

Arahāṃ sammā-sambuddho bhagavā.

*The Blessed One is Worthy & Rightly Self-awakened.*

Buddhāṃ bhagavantāṃ abhivādemi.

*I bow down before the Awakened, Blessed One.*

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

*The Dhamma is well-expounded by the Blessed One.*

Dhammāṃ namassāmi.

*I pay homage to the Dhamma.*

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

*The Saṅgha of the Blessed One's disciples has practiced well.*

Saṅghāṃ namāmi.

*I pay respect to the Saṅgha.*

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayāṃ bhagavantāṃ saraṇāṃ gatā,

*We have gone for refuge to the Blessed One,*

(uddissa pabbajitā) yo no bhagavā satthā

*(have gone forth on account of) the Blessed One who is our Teacher*

yassa ca mayāṃ bhagavato dhammāṃ rocema.

*and in whose Dhamma we delight.*

Imehi sakkārehi taṃ bhagavantāṃ sasaddhammāṃ  
sasāvaka-saṅghāṃ abhipūjayāma.

*With these offerings we worship most highly that Blessed One together with  
the True Dhamma & the Saṅgha of his disciples.*

Handadāni mayantaṃ bhagavantaṃ vācāya  
 abhigāyituṃ pubba-bhāga-namakārañ-c'eva  
 buddhānussati-nayañ-ca karomase:

*Now let us chant the preliminary passage in homage to the Blessed One,  
 together with the guide to the recollection of the Buddha:*

(ALL)

[Namo tassa] bhagavato arahato sammā-  
sambuddhassa. (THREE TIMES)

*Homage to the Blessed One, the Worthy One, the Rightly Self-awakened  
 One.*

### *A Guide to the Recollection of the Buddha*

[Taṃ kho pana bhagavantaṃ] evaṃ kalyāṇo kitti-  
 saddo abbhuggato,

*This fine report of the Blessed One's reputation has spread far & wide:*

Itipi so bhagavā araham̐ sammā-sambuddho,

*He is a Blessed One, a Worthy One, a Rightly Self-awakened One,*

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone the good way,*

*knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā deva-  
 manussānaṃ buddho bhagavāti.

*unexcelled trainer of those who can be tamed, teacher of devas & human  
 beings; awakened; blessed.*

## *Verses in Celebration of the Buddha*

(LEADER)

Handa mayam buddhābhigītiṃ karomase:

*Now let us chant in celebration of the Buddha:*

(ALL)

[Buddh'vārahanta]-varatādiguṇābhiyutto,

*The Buddha, endowed with such virtues as highest worthiness:*

Suddhābhiñña-karuṇāhi samāgatatto,

*In him, purity, supreme knowledge, & compassion converge.*

Bodhesi yo sujanatam kamalam va sūro,

*He awakens good people as the sun does the lotus.*

Vandām'aham tam-araṇam siraṣā jinendam.

*I revere with my head that Peaceful One, the Conqueror Supreme.*

Buddho yo sabba-pāṇinam

Saraṇam khemam-uttamam.

*The Buddha who for all beings is the secure, the highest refuge,*

Paṭhamānussatiṭṭhānam

Vandāmi tam sirenaham,

*The first theme for recollection: I revere him with my head.*

Buddhassāhasmi dāso (WOMEN: dāsī) va

Buddho me sāmikissaro.

*I am the Buddha's servant; the Buddha is my sovereign master.*

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me.

*The Buddha is a destroyer of suffering & a provider of welfare for me.*

Buddhassāham̐ niyyādemi  
Sarirañjivitañ-c'idam̐.

*To the Buddha I dedicate this body & this life of mine.*

Vandanto'ham̐ (Vandanti'ham̐) carissāmi  
Buddhasseva subodhitam̐.

*I will fare with reverence for the Buddha's genuine Awakening.*

N'atthi me saraṇam̐ aññam̐,  
Buddho me saraṇam̐ varam̐:

*I have no other refuge; the Buddha is my foremost refuge:*

Etena sacca-vajjena,  
Vaddheyyam̐ satthu-sāsane.

*By the speaking of this truth, may I grow in the Teacher's instruction.*

Buddham̐ me vandamānena (vandamānāya)  
Yam̐ puññam̐ pasutam̐ idha,  
Sabbe-pi antarāyā me,  
Māhesum̐ tassa tejasā.

*Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.*

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,  
Buddhe kukammaṃ pakatam̐ mayā yam̐,  
Buddho paṭiggaṇhatu accayantam̐,  
Kāl'antare sam̐varitum̐ va buddhe.

*Whatever bad kamma I have done to the Buddha  
by body, by speech, or by mind,*

*may the Buddha accept my admission of it,  
so that in the future I may show restraint toward the Buddha.*

## *A Guide to the Recollection of the Dhamma*

(LEADER)

Handa mayam̐ dhammānussati-nayam̐ karomase:

*Now let us recite the guide to the recollection of the Dhamma:*

(ALL)

[Svākkhāto] bhagavatā dhammo,

*The Dhamma is well-expounded by the Blessed One,*

Sandiṭṭhiko akāliko ehipassiko,

*to be seen here & now, timeless, inviting all to come & see,*

Opanayiko paccattam̐ veditabbo viññūhīti.

*pertinent, to be seen by the observant for themselves.*

## *Verses in Celebration of the Dhamma*

(LEADER)

Handa mayam̐ dhammābhigītim̐ karomase:

*Now let us chant in celebration of the Dhamma:*

(ALL)

[Svākkhātātā]diguṇa-yogavasena seyyo,

*Superior, through having such virtues as being well-expounded,*

Yo magga-pāka-pariyatti-vimokkha-bhedo,

*Divided into Path & Fruit, study & emancipation,*

Dhammo kuloka-patanā tadadhāri-dhāri.

*The Dhamma protects those who hold to it from falling into miserable worlds.*

Vandām'aham̐ tama-haram̐ vara-dhammam-etam̐.

*I revere that foremost Dhamma, the destroyer of darkness.*

Dhammo yo sabba-pāṇinam̐

Saraṇam̐ khemam-uttamam̐.

*The Dhamma that for all beings is the secure, the highest refuge,*

Dutiyānussatiṭṭhānam

Vandāmi taṃ sirenahaṃ,

*The second theme for recollection: I revere it with my head.*

Dhammassāhasmi dāso (dāsī) va

Dhammo me sāmikissaro.

*I am the Dhamma's servant; the Dhamma is my sovereign master.*

Dhammo dukkhassa ghātā ca

Vidhātā ca hitassa me.

*The Dhamma is a destroyer of suffering & a provider of welfare for me.*

Dhammassāhaṃ niyyādemi

Sarirañjivitañ-c'idam.

*To the Dhamma I dedicate this body & this life of mine.*

Vandanto'haṃ (Vandanti'haṃ) carissāmi

Dhammasseva sudhammatam.

*I will fare with reverence for the Dhamma's genuine rightness.*

N'atthi me saraṇaṃ aññaṃ,

Dhammo me saraṇaṃ varam:

*I have no other refuge; the Dhamma is my foremost refuge:*

Etena sacca-vajjena,

Vaḍḍheyyaṃ satthu-sāsane.

*By the speaking of this truth, may I grow in the Teacher's instruction.*

Dhammam me vandamānena (vandamānāya)

Yaṃ puññaṃ pasutam idha,

Sabbe-pi antarāyā me,

Māhesuṃ tassa tejasā.

*Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.*

(BOW DOWN &amp; SAY)

Kāyena vācāya va cetasā vā,  
 Dhamme kukammaṃ pakataṃ mayā yaṃ,  
 Dhammo paṭiggaṇhatu accayantaṃ,  
 Kāl'antare saṃvaritum va dhamme.

*Whatever bad kamma I have done to the Dhamma  
 by body, by speech, or by mind,  
 may the Dhamma accept my admission of it,  
 so that in the future I may show restraint toward the Dhamma.*

### *A Guide to the Recollection of the Saṅgha*

(LEADER)

Handa mayam saṅghānussati-nayam karomase:

*Now let us recite the guide to the recollection of the Saṅgha:*

(ALL)

[Supaṭipanno] bhagavato sāvaka-saṅgho,

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

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced  
 straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced methodically,*

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced masterfully,*

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

*i.e., the four pairs—the eight types—of noble ones:*

Esa bhagavato sāvaka-saṅgho—

*That is the Saṅgha of the Blessed One's disciples—*

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,

*worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,*

**Anuttaram puññakkhettaṃ lokassāti.**

*the incomparable field of merit for the world.*

### *Verses in Celebration of the Saṅgha*

(LEADER)

**Handa mayam saṅghābhigitim karomase:**

*Now let us chant in celebration of the Saṅgha:*

(ALL)

**[Saddhammajo] supaṭipatti-guṇādiyutto,**

*Born of the true Dhamma, endowed with such virtues as good practice,*

**Yoṭṭhābbidho ariya-puggala-saṅgha-seṭṭho,**

*The supreme Saṅgha formed of the eight types of Noble Ones,*

**Silādiddhamma-pavarāsaya-kāya-citto:**

*Guided in body & mind by such principles as virtue:*

**Vandāma'ahaṃ tam-ariyāna-gaṇam susuddham.**

*I revere that group of Noble Ones well-purified.*

**Saṅgho yo sabba-pāṇinaṃ**

**Saraṇam khemam-uttamaṃ.**

*The Saṅgha that for all beings is the secure, the highest refuge,*

**Tatīyānussatiṭṭhānaṃ**

**Vandāmi tam sarenaḥam,**

*The third theme for recollection: I revere it with my head.*

**Saṅghassāhasmi dāso (dāsī) va**

**Saṅgho me sāmikissaro.**

*I am the Saṅgha's servant, the Saṅgha is my sovereign master,*

**Saṅgho dukkhassa ghātā ca**

**Vidhātā ca hitassa me.**

*The Saṅgha is a destroyer of suffering & a provider of welfare for me.*

Saṅghassāham niyyādemī  
Sarīrañjivitañ-c'idam.

*To the Saṅgha I dedicate this body & this life of mine.*

Vandanto'ham (Vandanti'ham) carissāmi  
Saṅghassopatipannataṃ.

*I will fare with reverence for the Saṅgha's genuine practice.*

N'atthi me saraṇaṃ añaṇaṃ,  
Saṅgho me saraṇaṃ varaṃ:

*I have no other refuge; the Saṅgha is my foremost refuge:*

Etena sacca-vajjena,  
Vadḍheyyaṃ satthu-sāsane.

*By the speaking of this truth, may I grow in the Teacher's instruction.*

Saṅghaṃ me vandamānena (vandamānāya)  
Yaṃ puñaṇaṃ pasutaṃ idha,  
Sabbe-pi antarāyā me,  
Māhesuṃ tassa tejasā.

*Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.*

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,  
Saṅghe kukammaṃ pakataṃ mayā yaṃ,  
Saṅgho paṭiggaṇhatu accayantaṃ,  
Kāl'antare saṃvaritum va saṅghe.

*Whatever bad kamma I have done to the Saṅgha  
by body, by speech, or by mind,  
may the Saṅgha accept my admission of it,  
so that in the future I may show restraint toward the Saṅgha.*

## *Reflection after Using the Requisites*

(LEADER)

Handa mayam atita-paccavekkhaṇa-pāṭham bhaṇā-  
mase:

*Now let us recite the passage for reflection on the past (use of the requisites):*

(ALL)

[Ajja mayā] apaccavekkhitvā yaṃ cīvaram paribhuttaṃ,

*Whatever robe I used today without consideration,*

Tam yāvadeva sītassa paṭighātāya,

*was simply to counteract the cold,*

Uṇhassa paṭighātāya, *to counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam  
paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;*

Yāvadeva hirikopina-paṭicchādan'attham.

*simply for the purpose of covering the parts of the body that cause shame.*

Ajja mayā apaccavekkhitvā yo piṇḍapāto  
paribhutto,

*Whatever alms food I used today without consideration,*

So n'eva davāya na madāya na maṇḍanāya na  
vibhūsanāya,

*was not used playfully, nor for intoxication, nor for putting on bulk, nor  
for beautification,*

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya

vihiṃsuparatiyā brahma-cariyānuggahāya,

*but simply for the survival & continuance of this body, for ending its  
afflictions, for the support of the holy life,*

Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca  
vedanaṃ na uppādessāmi,

*(thinking,) Thus will I destroy old feelings (of hunger) and not create new  
feelings (from overeating).*

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro  
cāti.

*I will maintain myself, be blameless, & live in comfort.*

Ajja mayā apaccavekkhitvā yaṃ senāsanam  
paribhuttam,

*Whatever lodging I used today without consideration,*

Tam yāvadeva sītassa paṭighātāya,

*was simply to counteract the cold,*

Uṇhassa paṭighātāya, *to counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam  
paṭighātāya,

*to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;*

Yāvadeva utuparissaya-vinodanam

paṭisallānārām'attham.

*simply for protection from the inclemencies of weather and for the  
enjoyment of seclusion.*

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

*Whatever medicinal requisite for curing the sick I used today without  
consideration,*

So yāvadeva uppannam veyyābādhikānam  
vedanānam paṭighātāya,

*was simply to counteract any pains of illness that had arisen,*

Abyāpajjha-paramatāyāti.

*and for maximum freedom from disease.*

## *Contemplation of the Body*

(LEADER)

Handa mayam̐ kāyagatā-sati-bhāvanā-pāṭham̐  
bhaṇāmase:

*Let us now recite the passage on mindfulness immersed in the body.*

(ALL)

Ayaṃ <u>kho</u> me kāyo,	<i>This body of mine,</i>
Uddham̐ pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>

Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino,	
	<i>filled with all sorts of unclean things.</i>

Atthi <u>imasmiṃ</u> kāye:	<i>In this body there is:</i>
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Kesā	<i>Hair of the head,</i>
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Lomā	<i>Hair of the body,</i>
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Nakhā	<i>Nails,</i>
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Dantā	<i>Teeth,</i>
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Taco	<i>Skin,</i>
------	--------------

Mamsam̐	<i>Flesh,</i>
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Nhārū	<i>Tendons,</i>
-------	-----------------

Aṭṭhī	<i>Bones,</i>
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Aṭṭhimiñjam̐	<i>Bone marrow,</i>
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Vakkam̐	<i>Spleen,</i>
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Hadayaṃ	<i>Heart,</i>
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Yakanam̐	<i>Liver,</i>
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Kilomakam̐	<i>Membranes,</i>
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Pihakam̐	<i>Kidneys,</i>
Papphāsam̐	<i>Lungs,</i>
Antam̐	<i>Large intestines,</i>
Antagūṇam̐	<i>Small intestines,</i>
Udariyam̐	<i>Gorge,</i>
Karīsam̐	<i>Feces,</i>
Matthake matthaluṅgam̐	<i>Brain,</i>
Pittam̐	<i>Gall,</i>
<u>Semham̐</u>	<i>Phlegm,</i>
Pubbo	<i>Lymph,</i>
Lohitam̐	<i>Blood,</i>
Sedo	<i>Sweat,</i>
Medo	<i>Fat,</i>
Assu	<i>Tears,</i>
Vasā	<i>Oil,</i>
<u>Khelo</u>	<i>Saliva,</i>
<u>Siṅghāṇikā</u>	<i>Mucus,</i>
Lasikā	<i>Oil in the joints,</i>
Muttam̐	<i>Urine.</i>
Evam-ayam̐ me kāyo:	<i>Such is this body of mine:</i>
Uddham̐ pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>
Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino.	
	<i>filled with all sorts of unclean things.</i>

## *Five Subjects for Frequent Recollection*

(LEADER)

Handa mayam̐ abhiṅha-paccavekkhaṇa-pātham̐  
bhaṇāmase:

*Let us now recite the passage for frequent recollection:*

(ALL)

Jarā-dhammomhi jaram̐ anatito.

*I am subject to aging. Aging is unavoidable.*

Byādhi-dhammomhi byādhiṃ anatito.

*I am subject to illness. Illness is unavoidable.*

Maraṇa-dhammomhi maraṇam̐ anatito.

*I am subject to death. Death is unavoidable.*

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

*I will grow different, separate from all that is dear &  
appealing to me.*

Kammassakomhi kamma-dāyādo kamma-yoni  
kamma-bandhu kamma-paṭisaraṇo.

*I am the owner of my actions, heir to my actions, born  
of my actions, related through my actions, and live  
dependent on my actions.*

Yam̐ kammaṃ karissāmi kalyāṇam̐ vā pāpakam̐  
vā tassa dāyādo bhavissāmi.

*Whatever I do, for good or for evil, to that will I fall  
heir.*

Evam̐ amhehi abhiṅham̐ paccavekkhitabbam̐.

*We should often reflect on this.*

## *The Verses on Friends*

Aññadatthu haro mitto

*One who makes friends only to cheat them,*

Yo ca mitto vaci-paramo,

*one who is good only in word,*

Anupiyañ-ca yo āhu,

*one who flatters & cajoles,*

Apāyesu ca yo sakhā:

*and a companion in ruinous fun:*

Ete amitte cattāro Iti viññāya paṇḍito

*These four the wise know as non-friends.*

Ārakā parivajjeyya *Avoid them from afar,*

Maggam paṭibhayam yathā. *like a dangerous road.*

Upakāro ca yo mitto, *A friend who is helpful,*

Sukha-dukkho ca yo sakhā,

*one who shares in your sorrows & joys,*

Atthakkhāyi ca yo mitto,

*one who points you to worthwhile things,*

Yo ca mittānukampako:

*one sympathetic to friends:*

Ete-pi mitte cattāro Iti viññāya paṇḍito.

*These four the wise know as true friends.*

Sakkaccaṃ payirupāseyya,

*Attend to them earnestly,*

Mātā puttam va orasam. *as a mother her child.*

## *The Verses on Respect*

Satthu-garu dhamma-garu,  
*One with respect for the Buddha & Dhamma,*  
 Saṅghe ca tibba-gāravo,  
*and strong respect for the Saṅgha,*  
 Samādhi-garu ātāpī,  
*one who is ardent with respect for concentration,*  
 Sikkhāya tibba-gāravo,  
*and strong respect for the Training,*  
 Appamāda-garu bhikkhu,  
*one who sees danger and respects being heedful,*  
 Paṭisanthāra-gāravo:  
*and shows respect in welcoming guests:*  
 Abhabbo pariḥānāya,  
*A person like this cannot decline,*  
 Nibbānass'eva santike.  
*stands right in the presence of Nibbāna.*

## *The Verses on the Noble Truths*

Ye dukkham nappajānanti  
*Those who don't discern suffering,*  
 Atho dukkhassa sambhavam suffering's cause,  
 Yattha ca sabbaso dukkham Asesam uparujjhati,  
*and where it totally stops, without trace,*  
 Tañ-ca maggam na jānanti,  
*who don't understand the path,*

Dukkhūpasama-gāminam

*the way to the stilling of suffering:*

Ceto-vimutti-hīnā te

*They are far from release of awareness,*

Atho paññā-vimuttiyā.

*and release of discernment.*

Abhabbā te anta-kiriyāya

*Incapable of making an end,*

Te ve jāti-jarūpagā.

*they'll return to birth & aging again.*

Ye ca dukkham pajānanti

*While those who do discern suffering,*

Atho dukkhassa sambhavam, suffering's cause,

Yattha ca sabbaso dukkham Asesam uparujjhati,

*and where it totally stops, without trace,*

Tañ-ca maggam pajānanti, who understand the path,

Dukkhūpasama-gāminam:

*the way to the stilling of suffering:*

Ceto-vimutti-sampannā

*They are consummate in release of awareness,*

Atho paññā-vimuttiyā.

*and in release of discernment.*

Bhabbā te anta-kiriyāya

*Capable of making an end,*

Na te jāti-jarūpagāti.

*they won't return to birth & aging, ever again.*

## *The Guardian Meditations*

Buddhānussati mettā ca  
 Asubhaṃ maraṇassati,  
 Iccimā catur'ārakkhā  
 Kātabbā ca vipassanā

*These four meditations—recollection of the Buddha, goodwill, the foulness of the body, and mindfulness of death—are guardians & means of insight that should be done.*

Visuddha-dhamma-santāno  
 Anuttarāya bodhiyā  
 Yogato ca pabodhā ca  
 Buddho Buddho'ti ñāyate.

*Endowed with pure qualities through his unexcelled Awakening, and from training others to awaken, he is known as the Awakened/Awakening One.*

Narānara-tiracchāna-  
 bhedaṃ sattā sukhesino,  
 Sabbe pi sukhino hontu  
 Sukhitattā ca khemino.

*All living beings—human, non-human, & animal—who are searching for happiness: May they all be happy and, through their happiness, secure.*

Kesa-lomādi-chavānaṃ  
 Ayam'eva samussayo  
 Kāyo sabbo pi jeguccho  
 Vaṇṇādito paṭikkulo.

*This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.*

Jivit'indriy'upaccheda-  
 saṅkhāta-maraṇam siyā,  
 Sabbesam pīdha pāṇinam  
 Tañ-hi dhuvam na jīvitam.

*Death, the destruction of the faculty of life, will come to all beings. That is certain, but life is not.*

## *Ten Reflections*

Dasa ime bhikkhave dhammā,  
 Pabbajitena abhiṅham paccavekkhitabbā,  
*Those gone forth should frequently reflect on these ten things.*

Katame dasa?  
*Which ten?*

- 1) Vevaṇṇiyamhi ajjhūpagatoti.  
*I have left the social order.*
- 2) Parapaṭibaddhā me jīvikāti.  
*My life needs the support of others.*
- 3) Añño me ākappo karaṇiyoti.  
*I must change the way I behave.*
- 4) Kacci nu kho me attā sīlato na upavadatīti?  
*Can I fault myself with regard to the precepts?*
- 5) Kacci nu kho maṃ anuvicca viññū sabrahma-cāri sīlato na upavadantīti?  
*Can my observant fellows in the holy life, on close examination, fault me with regard to the precepts?*

6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.

*I will grow different, separate from all that is dear & appealing to me.*

7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmi.

*I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.*

8) Katham-bhūtassa me rattin-divā vitipatantiti?

*What am I becoming as the days & the nights fly past?*

9) Kacci nu kho'haṃ suññāgāre abhiraṃamāmi?

*Is there an empty dwelling in which I delight?*

10) Atthi nu kho me uttari-manussa-dhammā, Alam-ariya-ñāṇa-dassana-viseso adhigato, So'haṃ pacchime kāle sabrahma-cārihi puṭṭho, Na maṅku bhavissāmi?

*Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?*

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbāti.

*These are the ten things on which those gone forth should frequently reflect.*

## *The Four Dhamma Summaries*

- |                            |   |
|----------------------------|---|
| 1. Upaniyati loko.         | <i>The world is swept away.</i>                           |
| Addhuvo.                   | <i>It does not endure.</i>                                |
| 2. Atāṇo loko.             | <i>The world offers no shelter.</i>                       |
| Anabhissaro.               | <i>There is no one in charge.</i>                         |
| 3. Assako loko.            | <i>The world has nothing of its own.</i>                  |
| Sabbam̐ pahāya gamaniyam̐. | <i>One has to pass on,<br/>leaving everything behind.</i> |
| 4. Ūno loko,               | <i>The world is insufficient,</i>                         |
| Atitto,                    | <i>insatiable,</i>  |
| Taṅhā dāso.                | <i>a slave to craving.</i>                                |

## *Ovāda-pāṭimokkha Gāthā*

Khantī paramam̐ tapo titikkhā.  
 Nibbānam̐ paramam̐ vadanti buddhā.  
 Na hi pabbajito parūpaghāti;  
 Samaṇo hoti param̐ viheṭṭhayanto.  
*Patient forbearance is the highest austerity.  
 Unbinding is highest: That's what the Buddhas say.  
 He is no monk who harms another;  
 nor a contemplative, he who oppresses another.*

Sabba-pāpassa akaraṇam̐,  
 Kusalassūpasampadā,  
 Sacitta-pariyodapanam̐:  
 Etam̐ buddhāna-sāsanam̐.

*The non-doing of all evil,  
the performance of what is skillful,  
the cleansing of one's own mind:*

*This is the Buddhas' teaching.*

Anūpavādo anūpaghāto

Pāṭimokkhe ca saṁvarō

Mattaññutā ca bhattasmiṁ

Pantañ-ca sayan'āsanam.

Adhicitte ca āyogo:

Etam buddhāna-sāsananti.

*Not reviling, not injuring,*

*restraint in line with the monastic code,*

*moderation in food,*

*dwelling in seclusion,*

*devotion to the heightened mind:*

*This is the Buddhas' teaching.*

## *The Sublime Attitudes*

(METTĀ – GOODWILL)

Aham sukrito homi—*May I be happy.*

Niddukkho homi—*May I be free from stress & pain.*

Avero homi—*May I be free from animosity.*

Abyāpajho homi—*May I be free from oppression.*

Anigho homi—*May I be free from trouble.*

Sukhi attānam pariharāmi—*May I look after myself  
with ease.*

Sabbe sattā sukhitā hontu.

*May all living beings be happy.*

Sabbe sattā averā hontu.

*May all living beings be free from animosity.*

Sabbe sattā abyāpajjhā hontu.

*May all living beings be free from oppression.*

Sabbe sattā anīghā hontu.

*May all living beings be free from trouble.*

Sabbe sattā sukhi attānaṃ pariharantu.

*May all living beings look after themselves with ease.*

(KARUṄĀ – COMPASSION)

Sabbe sattā sabba-dukkhā pamuccantu.

*May all living beings be freed from all stress & pain.*

(MUDITĀ – EMPATHETIC JOY)

Sabbe sattā laddha-sampattito mā vigacchantu.

*May all living beings not be deprived of the good fortune they have attained.*

(UPEKKHĀ – EQUANIMITY)

Sabbe sattā kammassakā kamma-dāyādā kamma-yoni kamma-bandhū kamma-paṭisaraṇā.

*All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.*

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

*Whatever they do, for good or for evil, to that will they fall heir.*

\* \* \*

[Sabbe sattā sadā hontu]

Averā sukha-jīvino.

*May all beings live happily,  
always free from animosity.*Kataṃ puñña-phalaṃ mayham

Sabbe bhāgi bhavantu te.

*May all share in the blessings  
springing from the good I have done.*

\* \* \*

[Hotu sabbam sumaṅgalam]*May there be every good blessing.*Rakkhantu sabba-devatā*May all the devas protect you.*

Sabba-buddhānubhāvena

*Through the power of all the Buddhas,*Sotthi hontu nirantaram*may you forever be well.*Hotu sabbam sumaṅgalam*May there be every good blessing.*Rakkhantu sabba-devatā*May all the devas protect you.*

Sabba-dhammānubhāvena

*Through the power of all the Dhamma,*Sotthi hontu nirantaram*may you forever be well.*Hotu sabbam sumaṅgalam

*May there be every good blessing.*

Rakkhantu sabba-devatā

*May all the devas protect you.*

Sabba-saṅghānubhāvena

*Through the power of all the Saṅgha,*

Sotthi hontu nirantaram

*may you forever be well.*

## Sabba-patti-dāna Gāthā

*Verses for Dedication of Merit*

Puññass'idāni katassa

Yān'aññāni katāni me

Tesañ-ca bhāgino hontu

Sattānantāppamāṇaka.

*May all beings—without limit, without end—have a share*

*in the merit just now made, and in any other merit I have made.*

Ye piyā guṇavantā ca

Mayham mātā-pitādayo

Ditthā me cāpyaditthā vā

Aññe majjhata-verino;

*Those who are dear & kind to me—beginning with my mother & father—  
whom I have seen or never seen; and others, neutral or hostile;*

Sattā titthanti lokasmim

Te-bhum mā catu-yonikā

Pañc'eka-catuvokārā

Samsarantā bhavābhavā:

*beings established in the cosmos—the three realms, the four modes of  
birth,*

*with five, one, or four aggregates—wandering on from realm to realm:*

Ñātāṃ ye pattidānam-me

Anumodantu te sayāṃ

Ye c'imāṃ nappajānanti

Devā tesāṃ nivedayum.

*If they know of my dedication of merit, may they themselves rejoice,  
and if they do not know, may the devas inform them.*

Mayā dinnāna-puññānaṃ

Anumodana-hetunā

Sabbe sattā sadā hontu Averā sukha-jīvino.

*By reason of their rejoicing in my gift of merit,  
may all beings always live happily, free from animosity.*

Khemappadañ-ca pappontu Tesāsā sijjhatam subhā.

*May they attain the Serene State, and their beautiful hopes be fulfilled.*

## *Devatādīpattidāna Gāthā*

*Dedication of Merit to the Devas & Others*

(LEADER)

Handa mayam pattidāna-gāthāyo bhaṇāmaṣe:

*Now let us recite the verse for dedicating merit:*

(ALL)

Yā devatā santi vihāra-vāsini

Thūpe ghare bodhi-ghare tahim tahim

Tā dhamma-dānena bhavantu pūjitā

Sotthim karonthe'dha vihāra-maṇḍale.

*May the devas dwelling in the temple,  
the stupa, the buildings, the Bodhi-tree enclosure, here & there,  
be honored with the gift of Dhamma.*

*May they bring about well-being here in the monastery.*

Therā ca majjhā navakā ca bhikkhavo

Sārāmikā dānapatī upāsakā

Gāmā ca deṣā nigamā ca issarā

Sappāṇa-bhūtā sukhitā bhavantu te.

*May elder, intermediate, & new monks,  
temple attendants, donors, lay followers;  
towns, cities, & principalities,  
with their beings & spirits be happy.*

Jalābujā ye-pi ca aṇḍa-sambhavā  
 Saṁseda-jātā athav'opapātikā  
 Niyyānikaṁ dhamma-varaṁ paṭicca te  
 Sabbe-pi dukkhassa karontu saṅkhayaṁ.

*Whether born from a womb, from an egg,  
 from slime, or spontaneously arising:  
 May they, in dependence on the foremost Dhamma for leading out,  
 all make an end to suffering & stress.*

Thātu ciraṁ sataṁ dhammo

Dhammaddharā ca puggalā.

Saṅgho hotu samaggova Atthāya ca hitāya ca.  
 Amhe rakkhatu saddhammo

Sabbe-pi dhammacārino.

Vuddhim sampāpuṇeyyāma,

Dhamme ariyappavedite.

*May the Dhamma stand firm for long,  
 along with those individuals who maintain it.  
 May the Saṅgha live in harmony, for our welfare & benefit.  
 May the true Dhamma protect us,  
 together with all who practice the Dhamma.  
 May we flourish in the Dhamma taught by the noble ones.*

## Uddissanādhiṭṭhāna Gāthā

*Verses for Dedicating Merit*

Iminā puñña-kammaṇa Upajjhāyā guṇ'uttarā

*By this act of merit, may my highly virtuous preceptors;*

Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamaṁ

*teachers, benefactors, mother, father, & (my dear) relatives;*

Suriyo candimā rājā            Guṇavantā narā-pi ca  
*the sun, the moon, the king; virtuous people;*

Brahma-Mārā ca Indā ca    Loka-pālā ca devatā  
*Brahmas, Māras, & Indras; devas who are protectors of the cosmos;*

Yamo mittā manussā ca    Majjhattā verikā-pi ca:  
*Yama; human beings friendly, neutral, & hostile:*

Sabbe sattā sukhī hontu    Puññāni pakatāni me  
 Sukham ca tividham dentu

Khippam pāpetha vo matam.

*May all beings be happy. May the meritorious deeds done by me  
 give threefold happiness (in this life, in future lives, & Liberation).  
 May you all quickly attain your wish.*

Iminā puñña-kammena    Iminā uddisena ca  
*Through this act of merit, through this dedication,*

Khippāham sulabhe c'eva    Taṅh'upādāna-chedanam.  
*may I quickly & easily reach the cutting through of craving & clinging.*

Ye santāne hinā dhammā    Yāva nibbānato mamaṃ  
 Nassantu sabbadā yeva    Yattha jāto bhava bhava.

*As long as I am on the way to Unbinding,  
 may any low qualities in my character be entirely destroyed,  
 wherever I am born in one state of becoming after another.*

Uju-cittam sati-paññā        Sallekkho viriyamhinā  
*May I have an upright mind, mindfulness, discernment,  
 strictness, persistence,*

Mārā labhantu n'okāsām    Kātuñ-ca viriyesu me.  
*and through my efforts, may Māras have no chance to do anything to me.*

Buddh'ādi-pavaro nātho

Dhammo nātho var'uttamo,

Nātho pacceka-buddho ca

Saṅgho nāthottaro mamaṃ.

*The Buddha is my foremost mainstay,  
the Dhamma my excellent, high mainstay,  
a Private Buddha is my mainstay,  
the Saṅgha my superior mainstay.*

Tesottamānubhāvena Mār'okāsaṃ labhantu mā.

*Through their superior power, may Māras get no opportunity.*

\* \* \*

Ākāsaṭṭhā ca bhummaṭṭhā Deva-nāgā mahiddhikā  
Puññan-taṃ anumodantu

Ciraṃ rakkhantu buddha-sāsaṇaṃ

*May devas & nagas of great power, standing in space and on land  
rejoice in this merit. May they long protect the Buddha's teachings.*

## Refuge

(LEADER) Handa mayam buddhassa bhagavato  
pubba-bhāga-nama-kāram karomase:

*Now let us chant the preliminary passage in homage to the Awakened One,  
the Blessed One:*

(ALL) [Namo tassa] bhagavato arahato samma-  
sambuddhassa. (THREE TIMES)

*Homage to the Blessed One, the Worthy One,  
the Rightly Self-awakened One.*

(LEADER) Handa mayam saraṇa-gamana-pāṭham  
bhaṇāmasa:

(ALL)

Buddham saraṇam gacchāmi.

*I go to the Buddha for refuge.*

Dhammam saraṇam gacchāmi.

*I go to the Dhamma for refuge.*

Saṅgham saraṇam gacchāmi.

*I go to the Saṅgha for refuge.*

Dutiyam-pi buddham saraṇam gacchāmi.

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

Dutiyam-pi dhammam saraṇam gacchāmi.

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

Dutiyam-pi saṅgham saraṇam gacchāmi.

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

Tatīyam-pi buddham saraṇam gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

(LEADER) Handa mayam sacca-kiriyā gāthāyo  
bhaṇāmaṣe:

(ALL)

N'atthi me saraṇaṃ aññaṃ

Buddho me saraṇaṃ varam

Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

*I have no other refuge,*

*The Buddha is my foremost refuge.*

*Through the speaking of this truth, may they [I] be blessed always.*

N'atthi me saraṇaṃ aññaṃ

Dhammo me saraṇaṃ varam

Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

*I have no other refuge,*

*The Dhamma is my foremost refuge.*

*Through the speaking of this truth, may they [I] be blessed always.*

N'atthi me saraṇaṃ aññaṃ

Saṅgho me saraṇaṃ varam

Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

*I have no other refuge,*

*The Saṅgha is my foremost refuge.*

*Through the speaking of this truth, may they [I] be blessed always.*

Mahā-kāruṇiko nātho Atthāya sabba-pāṇinaṃ  
 Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.  
 Etena sacca-vajjena Mā hontu sabbupaddavā.

*(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 all troubles cease to be.*

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṃ  
 Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.  
 Etena sacca-vajjena Mā hontu sabbupaddavā.

*(The Buddha), our protector, with great compassion,  
 for the benefit of all beings,  
 having fulfilled all the perfections,  
 attained the highest self-awakening.*

*Through the power of this truth, may all troubles cease to be.*

Mahā-kāruṇiko nātho Sukhāya sabba-pāṇinaṃ  
 Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.  
 Etena sacca-vajjena Mā hontu sabbupaddavā.

*(The Buddha), our protector, with great compassion,  
 for the happiness of all beings,  
 having fulfilled all the perfections,  
 attained the highest self-awakening.*

*Through the power of this truth, may all troubles cease to be.*

\* \* \*

Bahum ve saraṇaṃ yanti Pabbatāni vanāni ca,  
 Ārāma-rukkha-cetyāni Manussā bhaya-tajjitā.

*Many are those who go for refuge to mountains, forests,  
 parks, trees, & shrines: People threatened with danger.*

N'etaṃ kho saraṇaṃ khemam

N'etaṃ saraṇam-uttamaṃ,

N'etaṃ saraṇam-āgamma,

Sabba-dukkhā pamuccati.

*That is not the secure refuge, that is not the highest refuge,  
that is not the refuge, having gone to which,  
one gains release from all suffering & stress.*

Yo ca buddhañ-ca dhammañ-ca

Saṅghañ-ca saraṇaṃ gato,

Cāttāri ariya-saccāni Sammappaññāya passati:

*But a person who, having gone to the Buddha,  
Dhamma, & Saṅgha for refuge,  
sees the four noble truths with right discernment:*

Dukkham dukkha-samuppādam,

Dukkassa ca atikkamaṃ,

Ariyañ-c'atṭhaṅgikaṃ maggaṃ,

Dukkūpasama-gāminam.

*Stress, the cause of stress, the transcending of stress,  
and the Noble Eightfold Path, the way to the stilling of stress.*

Etaṃ kho saraṇaṃ khemam

Etaṃ saraṇam-uttamaṃ,

Etaṃ saraṇam-āgamma,

Sabba-dukkhā pamuccati.

*That is the secure refuge, that is the highest refuge,  
that is the refuge, having gone to which,  
one gains release from all suffering.*

## *Dhamma-cakkappavattana Sutta*

*The Discourse on Setting the Wheel of Dhamma in Motion*

[Evam-me sutam,] Ekam samayam Bhagava,

Bāraṇasiyam viharati isipatane migadāye.

Tatra kho Bhagava pañca-vaggiye bhikkhū āmantesi.

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

“Dve’me bhikkhave antā pabbajitena na sevitabbā,

*“These two extremes are not to be indulged in by one who has gone forth—*

Yo cāyam kāmesu kāma-sukhallikānuyogo,

Hino gammo pothujjaniko anariyo anatta-sañhito,

*that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;*

Yo cāyam atta-kilamathānuyogo,

Dukkho anariyo anatta-sañhito.

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

Ete te bhikkhave ubho ante anupagamma,

Majjhimā paṭipadā Tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya

sambodhāya nibbānāya saṃvattati.

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

Katamā ca sā bhikkhave majjhimā paṭipadā

Tathāgatena abhisambuddhā,

Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya  
sambodhāya nibbānāya samvattati.

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,  
Seyyathidaṃ, Sammā-ditṭhi sammā-saṅkappo,  
Sammā-vācā sammā-kammanto sammā-ājivo,  
Sammā-vāyāmo sammā-sati sammā-samādhi.

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

Ayaṃ kho sā bhikkhave majjhimā paṭipadā  
Tathāgatena abhisambuddhā,  
Cakkhu-karaṇi ñāṇa-karaṇi upasamāya abhiññāya  
sambodhāya nibbānāya samvattati.

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

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

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

Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkhaṃ,  
*Birth is stressful, aging is stressful, death is stressful,*

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,  
*sorrow, lamentation, pain, distress, & despair are stressful,*

Appiyehi sampayogo dukkho piyehi vippayogo  
dukkho yam-p'icchaṃ na labhati tam-pi dukkhaṃ,  
*association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful,*

Saṅkhittena pañcupādānakkhandhā dukkhā.

*In short, the five clinging-aggregates are stressful.*

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccam:

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

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā  
tatra tatrābhinandini,

Seyyathidaṃ,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

*in other words, the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.*

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccam:

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

Yo tassā yeva taṇhāya asesavirāganirodho cāgo  
paṭinissaggo mutti anālayo,

*the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.*

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-  
paṭipadā ariya-saccam:

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathidaṃ, Sammā-ditṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

*precisely this noble eightfold path—right view, right resolve, right speech,*

*right action, right livelihood, right effort, right mindfulness, right concentration.*

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,  
Pubbe ananussutesu dhammesu,  
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

*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.'*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ  
pariññeyyanti me bhikkhave,  
Pubbe ananussutesu dhammesu,  
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

*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.'*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ  
pariññātanti me bhikkhave,  
Pubbe ananussutesu dhammesu,  
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

*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.'*

Idaṃ dukkha-samudayo ariya-saccanti me  
bhikkhave, Pubbe ananussutesu dhammesu,  
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi

vijjā udapādi āloko udapādi.

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

Tam kho pan'idam dukkha-samudayo ariya-saccam  
pahātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

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

Tam kho pan'idam dukkha-samudayo ariya-saccam  
pahinanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

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

Idam dukkha-nirodho ariya-saccanti me bhikkhave,  
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

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

Tam kho pan'idam dukkha-nirodho ariya-saccam  
sacchikātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,  
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

*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 realized.'*

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ  
sacchikatanti me bhikkhave,

Pubbe ananussutesu dhammesu,  
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

*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 realized.'*

Idaṃ dukkha-nirodha-gāmini-paṭipadā ariya-saccanti  
me bhikkhave, Pubbe ananussutesu dhammesu,  
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

*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.'*

Taṃ kho pan'idaṃ dukkha-nirodha-gāmini-paṭipadā  
ariya-saccaṃ bhāvetabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,  
Cakkhum̐ udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi.

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

Tam kho pan'idaṃ dukkha-nirodha-gāmini-paṭipadā  
 ariya-saccaṃ bhāvitanti me bhikkhave,  
 Pubbe ananussutesu dhammesu,  
 Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi  
 vijjā udapādi āloko udapādi.

*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.'*

Yāvakiṇaṃ-ca me bhikkhave imesu catūsu ariya-  
 saccesu,  
 Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ  
 ñāṇa-dassanaṃ na suvisuddhaṃ aḥosi,  
 N'eva tāvāhaṃ bhikkhave sadevake loke samārake  
 sabrahmake,  
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,  
 Anuttaraṃ sammā-sambodhiṃ abhisambuddho  
 paccaññāsim.

*And, monks, as long as this—my three-round, twelve-permutation  
 knowledge & vision concerning these four noble truths as they have come to  
 be—was not pure, I did not claim to have directly awakened to the right self-  
 awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with  
 its contemplatives & brāhmins, its royalty & common people.*

Yato ca kho me bhikkhave imesu catūsu ariya-  
 saccesu,  
 Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ  
 ñāṇa-dassanaṃ suvisuddhaṃ aḥosi,  
 Athāhaṃ bhikkhave sadevake loke samārake  
 sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,  
Anuttaraṃ sammā-sambodhiṃ abhisambuddho  
paccaññāsim.

*But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & commonfolk.*

Ñāṇaṅ-ca pana me dassanaṃ udapādi,  
'Akuppā me vimutti, Ayam-antimā jāti,  
N'atthidāni punabbhavoti.'"

*The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'*"

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū Bhagavato  
bhāsitaṃ abhinandum.

*That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words.*

Imasmiṅ-ca pana veyyā-karaṇasmim̐ bhaññamāne,  
Āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhamma-  
cak<sup>h</sup>hum̐ udapādi,

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

Yaṅ-kiñci samudaya-dhammaṃ sabban-taṃ nirodha-  
dhammanti.

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

Pavattite ca Bhagavatā dhamma-cakke,  
Bhummā devā saddamanussāvesum̐,

*Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:*

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye  
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,  
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena  
vā mārena vā brahmunā vā kenaci vā lokasminti.”

*“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”*

Bhummānaṃ devānaṃ saddaṃ sutvā,  
Cātummahārājikā devā saddamanussāvesuṃ.

*On hearing the earth devas’ cry, the devas of the Heaven of the Four Kings took up the cry.*

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,  
Tāvatiṃsā devā saddamanussāvesuṃ.

*On hearing the cry of the devas of the Heaven of the Four Kings, the devas of the Heaven of the Thirty-three took up the cry.*

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,  
Yāmā devā saddamanussāvesuṃ.

*On hearing the cry of the devas of the Heaven of the Thirty-three, the Yama devas took up the cry.*

Yāmānaṃ devānaṃ saddaṃ sutvā,  
Tusitā devā saddamanussāvesuṃ.

*On hearing the cry of the Yama devas, the Tusita devas took up the cry.*

Tusitānaṃ devānaṃ saddaṃ sutvā,  
Nimmānarati devā saddamanussāvesuṃ.

*On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.*

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,  
Paranimmita-vasavattī devā saddamanussāvesuṃ.

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

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,  
Brahma-kāyikā devā saddamanussāvesuṃ,

*On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā's retinue took up the cry:*

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye  
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,  
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena  
vā mārena vā brahmunā vā kenaci vā lokasminti.”

*“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”*

Itiha tena khaṇena tena muhuttana,  
Yāva brahma-lokā saddo abbhuggacchi.

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

Ayañ-ca dasa-sahassī loka-dhātu,  
Saṅkampi sampakampi sampavedhi,

*And this ten-thousandfold cosmos shivered & quivered & quaked,*

Appamaṇo ca oḷāro obhāso loke pāturaḥosi,  
Atikkammeva devānaṃ devānubhāvaṃ.

*while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.*

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,  
Aññāsi vata bho Koṇḍaññoti.”

*Then the Blessed One exclaimed: “So you really know, Koṇḍañña? So you really know?”*

Iti h’idaṃ āyasmato Koṇḍaññassa,  
Añña-koṇḍañño’tveva nāmaṃ, ahositi.

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

## *Anatta-lakkhaṇa Sutta*

*The Discourse on the Not-self Characteristic*

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,  
Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūpaṃ bhikkhave anattā.

Rūpañ-ca h’idaṃ bhikkhave attā abhavissa,

Nayidaṃ rūpaṃ ābādhāya saṃvatteyya,

Labbhetha ca rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā ahositi.

*“Form, monks, is not-self. If form were self, this form would not lend itself to dis-ease, and it would be possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’*

Yasmā ca kho bhikkhave rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā ahositi.

*But precisely because form is not-self, form lends itself to dis-ease, and it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’*

Vedanā anattā.

Vedanā ca h'idaṃ bhikkhave attā abhavissa,

Nayidaṃ vedanā ābādhāya saṃvatteyya,

Labbhetha ca vedanāya,

Evam me vedanā hotu evam me vedanā mā ahosīti.

*Feeling is not-self. If feeling were self, this feeling would not lend itself to dis-ease, and it would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'*

Yasmā ca kho bhikkhave vedanā anattā,

Tasmā vedanā ābādhāya saṃvattati,

Na ca labbhati vedanāya,

Evam me vedanā hotu evam me vedanā mā ahosīti.

*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.'*

Saññā anattā.

Saññā ca h'idaṃ bhikkhave attā abhavissa,

Nayidaṃ saññā ābādhāya saṃvatteyya,

Labbhetha ca saññāya,

Evam me saññā hotu evam me saññā mā ahosīti.

*Perception is not-self. If perception were self, this perception would not lend itself to dis-ease, and it would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'*

Yasmā ca kho bhikkhave saññā anattā,

Tasmā saññā ābādhāya saṃvattati,

Na ca labbhati saññāya,

Evam me saññā hotu evam me saññā mā ahosīti.

*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.'*

Saṅkhārā anattā.

Saṅkhārā ca h'idaṃ bhikkhave attā abhavissamsu,

Nayidaṃ saṅkhārā ābādhāya saṃvatteyyum,

Labbhetha ca saṅkhāresu,

Evam me saṅkhārā hontu evam me saṅkhārā mā

ahesunti.

*Fabrications are not-self. If fabrications were self, these fabrications would not lend themselves to dis-ease, and it would be possible (to say) with regard to fabrication, 'Let my fabrications be thus. Let my fabrications not be thus.'*

Yasmā ca kho bhikkhave saṅkhārā anattā,

Tasmā saṅkhārā ābādhāya saṃvattanti,

Na ca labbhati saṅkhāresu,

Evam me saṅkhārā hontu evam me saṅkhārā mā

ahesunti

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

Viññāṇam anattā.

Viññāṇaṅ-ca h'idaṃ bhikkhave attā abhavissa,

Nayidaṃ viññāṇam ābādhāya saṃvatteyya,

Labbhetha ca viññāṇe,

Evam me viññāṇam hotu evam me viññāṇam mā

ahosīti.

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

Yasmā ca kho bhikkhave viññāṇam anattā,

Tasmā viññāṇaṃ ābādhāya saṃvattati,  
 Na ca labbhati viññāṇe,  
 Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā  
 ahosīti.

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

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā  
 aniccaṃ vāti."

*How do you construe thus, monks—Is form constant or inconstant?"*

"Aniccaṃ bhante."

*"Inconstant, lord."*

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

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

"Dukkhaṃ bhante."

*"Stressful, lord."*

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,  
 Kallaṃ nu taṃ samanupassituṃ,  
 Etaṃ mama eso'ham-asmi eso me attāti."

*"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 h'etaṃ bhante."

*"No, lord."*

"Taṃ kiṃ maññatha bhikkhave vedanā niccā vā  
 aniccā vāti."

*"How do you construe thus, monks—Is feeling constant or inconstant?"*

"Aniccā bhante."

*"Inconstant, lord."*

“Yam-panāniccam dukkham vā taṃ sukham vāti.”

*“And is that which is inconstant easeful or stressful?”*

“Dukkham bhante.”

*“Stressful, lord.”*

“Yam-panāniccam dukkham vipariṇāma-dhammam,  
Kallam nu taṃ samanupassitum,  
Etaṃ mama eso’ham-asmi eso me attāti.””

*“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 h’etaṃ bhante.

*“No, lord.”*

“Taṃ kiṃ maññatha bhikkhave saññā niccā vā aniccā  
vāti.”

*“How do you construe thus, monks—Is perception constant or inconstant?”*

“Aniccā bhante.”

*“Inconstant, lord.”*

“Yam-panāniccam dukkham vā taṃ sukham vāti.”

*“And is that which is inconstant easeful or stressful?”*

“Dukkham bhante.”

*“Stressful, lord.”*

“Yam-panāniccam dukkham vipariṇāma-dhammam,  
Kallam nu taṃ samanupassitum,  
Etaṃ mama eso’ham-asmi eso me attāti.”

*“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 h’etaṃ bhante.”

*“No, lord.”*

“Taṃ kiṃ maññaṭha bhikkhave saṅkhārā niccā vā aniccā vāti.”

*“How do you construe thus, monks—Are fabrications constant or inconstant?”*

“Aniccā bhante.”

*“Inconstant, lord.”*

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

*“And is that which is inconstant easeful or stressful?”*

“Dukkhaṃ bhante.”

*“Stressful, lord.”*

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, Etaṃ mama eso’ham-asmi eso me attāti.”

*“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 h’etaṃ bhante.”

*“No, lord.”*

“Taṃ kiṃ maññaṭha bhikkhave viññaṇaṃ niccaṃ vā aniccaṃ vāti.”

*“How do you construe thus, monks—Is consciousness constant or inconstant?”*

“Aniccaṃ bhante.”

*“Inconstant, lord.”*

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

*“And is that which is inconstant easeful or stressful?”*

“Dukkhaṃ bhante.”

*“Stressful, lord.”*

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,

Kallaṃ nu taṃ samanupassituṃ,  
Etaṃ mama eso'ham-asmi eso me attāti."

*"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 h'etaṃ bhante."

*"No, lord."*

"Tasmātiha bhikkhave yaṅ-kiñci rūpaṃ atitānāgata-  
paccuppannaṃ, Ajjhattaṃ vā bahiddhā vā,  
Oḷārikaṃ vā sukhumāṃ vā, Hinaṃ vā paṇitaṃ vā,  
Yaṅ-dūre santike vā, Sabbaṃ rūpaṃ,

*"Thus, monks, any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form —*

N'etaṃ mama neso'ham-asmi na m'eso attāti,  
Evam-etaṃ yathābhūtaṃ sammappaññāya  
daṭṭhabbaṃ.

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

Yā kāci vedanā atitānāgata-paccuppannā,  
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,  
Hinā vā paṇitā vā, Yā dūre santike vā, Sabbā vedanā,

*Any feeling whatsoever—past, future, or present; internal or external;  
blatant or subtle; common or sublime; far or near: Every feeling—*

N'etaṃ mama neso'ham-asmi na m'eso attāti,  
Evam-etaṃ yathābhūtaṃ sammappaññāya  
daṭṭhabbaṃ.

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

Yā kāci saññā atitānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,  
 Hīnā vā paṇitā vā, Yā dūre santike vā, Sabbā saññā,  
*Any perception whatsoever—past, future, or present; internal or external;  
 blatant or subtle; common or sublime; far or near: Every perception—*  
 N’etaṃ mama neso’ham-asmi na m’eso attāti,  
 Evam-etaṃ yathābhūtaṃ sammappaññāya  
 daṭṭhabbaṃ.

*is to be seen as it has come to be with right discernment as: ‘This is not  
 mine. This is not my self. This is not what I am.’*

Ye keci saṅkhārā atitānāgata-paccuppannā,  
 Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,  
 Hīnā vā paṇitā vā, Ye dūre santike vā, Sabbe saṅkhārā,  
*Any fabrications whatsoever—past, future, or present; internal or external;  
 blatant or subtle; common or sublime; far or near: All fabrications—*  
 N’etaṃ mama neso’ham-asmi na m’eso attāti,  
 Evam-etaṃ yathābhūtaṃ sammappaññāya  
 daṭṭhabbaṃ.

*are to be seen as they have come to be with right discernment as: ‘This is not  
 mine. This is not my self. This is not what I am.’*

Yaṅ-kiñci viññāṇaṃ atitānāgata-paccuppannaṃ,  
 Ajjhattaṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumāṃ vā,  
 Hīnaṃ vā paṇitaṃ vā, Yaṅ-dūre santike vā,  
 Sabbā viññāṇaṃ,  
*Any consciousness whatsoever—past, future, or present; internal or external;  
 blatant or subtle; common or sublime; far or near: Every consciousness—*  
 N’etaṃ mama neso’ham-asmi na m’eso attāti,  
 Evam-etaṃ yathābhūtaṃ sammappaññāya  
 daṭṭhabbaṃ.

*is to be seen as has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'*

Evam passam bhikkhave sutavā ariya-sāvako,  
Rūpasmim-pi nibbindati, Vedanāya-pi nibbindati,  
Saññāya-pi nibbindati, Saṅkhāresu-pi nibbindati,  
Viññāṇasmim-pi nibbindati.

*Seeing thus, the instructed noble disciple grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, & disenchanted with consciousness.*

Nibbindam virajjati, Virāgā vimuccati,

*Disenchanted, he becomes dispassionate. Through dispassion, he is released.*

Vimuttasmim vimuttam-iti ñāṇam hoti,  
'Khīṇā jāti, Vusitam brahma-cariyam,  
Kataṃ karaṇiyam,  
Nāparam itthattāyāti' pajānātīti."

*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 this world.'"*

Idam-avoca Bhagavā,

Attamanā pañca-vaggiyā bhikkhū Bhagavato  
bhāsitaṃ abhinandum.

*That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words.*

Imasmiñ-ca pana veyyā-karaṇasmim bhaññamāne,  
Pañca-vaggiyānam bhikkhūnam anupādāya,  
Āsavehi cittāni vimuccimsūti.

*And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from effluents.*

## Āditta-pariyāya Sutta

### The Fire Discourse

[Evam-me sutam,] Ekam samayaṃ Bhagavā,  
 Gayāyaṃ viharati gayāsise,  
 Saddhiṃ bhikkhu-sahassena,  
 Tatra kho Bhagavā bhikkhū āmantesi.

*I have heard that on one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks. There he addressed the monks:*

“Sabbam bhikkhave ādittam.

Kiñ-ca bhikkhave sabbam ādittam.

Cakkhum bhikkhave ādittam, Rūpā ādittā,

Cakkhu-viññāṇam ādittam,

Cakkhu-samphasso āditto,

*“Monks, 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.*

Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati  
 vedayitam, Sukham vā dukkham vā adukkham-  
 asukham vā, Tam-pi ādittam. Kena ādittam?

*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. Aflame with what?*

Ādittam rāg’agginā dos’agginā moh’agginā,

Ādittam jātiyā jarā-maraṇena, Sokehi paridevehi

dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*

*Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.*

Sotam̐ ādittam̐, Saddā ādittā,

Sota-viññāṇam̐ ādittam̐, Sota-samphasso āditto,

*The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame.*

*Contact at the ear is aflame.*

Yam-p'idaṁ sota-samphassa-paccayā uppajjati  
vedayitaṁ, Sukham̐ vā dukkham̐ vā adukkham-  
asukham̐ vā, Tam-pi ādittam̐. Kena ādittam̐?

*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. Aflame with what?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā,  
Ādittam̐ jātiyā jarā-maraṇena, Sokehi paridevehi  
dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations,  
pains, distresses, & despairs.*

Ghānam̐ ādittam̐, Gandhā ādittā,

Ghāna-viññāṇam̐ ādittam̐, Ghāna-samphasso āditto,

*The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame.*

*Contact at the nose is aflame.*

Yam-p'idaṁ ghāna-samphassa-paccayā uppajjati  
vedayitaṁ, Sukham̐ vā dukkham̐ vā adukkham-  
asukham̐ vā, Tam-pi ādittam̐. Kena ādittam̐?

*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. Aflame with what?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā,  
Ādittam̐ jātiyā jarā-maraṇena, Sokehi paridevehi  
dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations,  
pains, distresses, & despairs.*

Jivhā ādittā, Rasā ādittā,

Jivhā-viññāṇaṃ ādittāṃ, Jivhā-samphasso āditto,

*The tongue is aflame. Flavors are aflame. Consciousness at the tongue is  
aflame. Contact at the tongue is aflame.*

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati  
vedayitaṃ, Sukham vā dukkham vā adukkham-  
asukham vā, Tam-pi ādittāṃ. Kena ādittāṃ?

*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. Aflame with what?*

Ādittāṃ rāg'agginā dos'agginā moh'agginā,

Ādittāṃ jātiyā jarā-maraṇena, Sokehi paridevehi

dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations,  
pains, distresses, & despairs.*

Kāyo āditto, Phoṭṭhabbā ādittā,

Kāya-viññāṇaṃ ādittāṃ, Kāya-samphasso āditto,

*The body is aflame. Tactile sensations are aflame. Consciousness at the  
body is aflame. Contact at the body is aflame.*

Yam-p'idaṃ kāya-samphassa-paccayā uppajjati  
vedayitaṃ, Sukham vā dukkham vā adukkham-  
asukham vā, Tam-pi ādittāṃ. Kena ādittāṃ?

*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. Aflame with what?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā,  
 Ādittam̐ jātiyā jarā-maraṇena, Sokehi paridevehi  
 dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
 Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations,  
 pains, distresses, & despairs.*

Mano āditto, Dhammā ādittā,

Mano-viññāṇam̐ ādittam̐, Mano-samphasso āditto,  
*The intellect is aflame. Ideas are aflame. Consciousness at the intellect is  
 aflame. Contact at the intellect is aflame.*

Yam-p'idaṃ mano-samphassa-paccayā uppajjati  
 vedayitam̐, Sukham̐ vā dukkham̐ vā adukkham-  
 asukham̐ vā, Tam-pi ādittam̐. Kena ādittam̐?

*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. Aflame with what?*

Ādittam̐ rāg'agginā dos'agginā moh'agginā,  
 Ādittam̐ jātiyā jarā-maraṇena, Sokehi paridevehi  
 dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.  
 Aflame, I tell you, with birth, aging & death, with sorrows, lamentations,  
 pains, distresses, & despairs.*

Evam̐ passam̐ bhikkhave sutavā ariya-sāvako,

Cakkhusmim̐-pi nibbindati, Rūpesu-pi nibbindati,

Cakkhu-viññāṇe-pi nibbindati,

Cakkhu-samphasse-pi nibbindati,

*Seeing thus, the instructed Noble disciple grows disenchanted with the eye,  
 disenchanted with forms, disenchanted with consciousness at the eye,  
 disenchanted with contact at the eye.*

Yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati  
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-  
asukhaṃ vā, 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.*

Sotasim-pi nibbindati, Saddesu-pi nibbindati,  
Sota-viññāṇe-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.*

Yam-p'idaṃ sota-samphassa-paccayā uppajjati  
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-  
asukhaṃ vā, 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.*

Ghānasmim-pi nibbindati, Gandhesu-pi nibbindati,  
Ghāna-viññāṇe-pi nibbindati,  
Ghāna-samphasse-pi nibbindati,

*He grows disenchanted with the nose, disenchanted with aromas,  
disenchanted with consciousness at the nose, disenchanted with contact at  
the nose.*

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati  
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-  
asukhaṃ vā, 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.*

Jivhāya-pi nibbindati, Rasesu-pi nibbindati,

Jivhā-viññāṇe-pi nibbindati,

Jivhā-samphasse-pi nibbindati,

*He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.*

Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati

vedayitaṃ, Sukhamṃ vā dukhamṃ vā adukham-

asukhamṃ vā, 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.*

Kāyasmim-pi nibbindati, Phoṭṭhabbesu-pi nibbindati,

Kāya-viññāṇe-pi nibbindati,

Kāya-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.*

Yam-p'idaṃ kāya-samphassa-paccayā uppajjati

vedayitaṃ, Sukhamṃ vā dukhamṃ vā adukham-

asukhamṃ vā, 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-viññāṇe-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.*

Yam-p'idaṃ mano-samphassa-paccayā uppajjati  
vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-  
asukhaṃ vā, Tasmiṃ-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.*

Nibbindaṃ virajjati, Virāgā vimuccati,

*Disenchanted, he becomes dispassionate. Through dispassion, he is released.*

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti, 'Khīṇā jāti,  
Vusitaṃ brahma-cariyaṃ, Kataṃ karaṇiyaṃ,  
Nāparaṃ itthattāyāti' pajānātīti."

*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 this world.'"*

Idam-avoca Bhagavā, Attamanā te bhikkhū  
Bhagavato bhāsitaṃ abhinandun.

*That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.*

Imasmiñ-ca pana veyyā-karaṇasmim bhaññamāne,  
Tassa bhikkhu-sahassassa anupādāya,  
Āsavehi cittāni vimuccimṣūti.

*And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from effluents.*

## *Mahā-samaya Sutta*

### *The Great Meeting*

[Evam-me sutam.] Ekam samayaṃ Bhagavā,  
Sakkesu viharati Kapilavatthusmim Mahāvane,  
mahatā bhikkhu-saṅghena saddhim pañca-mattehi  
bhikkhu-satehi sabbeh'eva arahantehi. Dasahi ca  
loka-dhātūhi devatā yebhuyyena sannipatitā honti  
Bhagavantam dassanāya bhikkhu-saṅghañ-ca.

*I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of approximately five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Saṅgha.*

Atha kho catunnam suddhāvāsa-kāyikānam  
devānam etad-ahosi, “Ayaṃ kho Bhagavā Sakkesu  
viharati Kapilavatthusmim Mahāvane,  
mahatā bhikkhu-saṅghena saddhim pañca-mattehi  
bhikkhu-satehi sabbeh'eva arahantehi.  
Dasahi ca loka-dhātūhi devatā yebhuyyena  
sannipatitā honti Bhagavantam dassanāya bhikkhu-  
saṅghañ-ca. Yannūna mayam-pi yena Bhagavā  
ten'upasaṅkameyyāma, upasaṅkamtivā Bhagavato  
santike pacceka-gāthā bhāseyyāmāti.”

*Then the thought occurred to four devatās of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of about five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-*

*systems have gathered in order to see the Blessed One & the Bhikkhu Saṅgha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."*

Atha kho tā devatā seyyathā-pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva suddhāvāsesu devesu antarahitā Bhagavato purato pāturaḥaṃsu.  
Atha kho tā devatā Bhagavantam abhivādetvā ekam-antaṃ aṭṭhaṃsu. Ekam-antaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ gātham abhāsi.

*Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatās disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, one devatā recited this verse in the Blessed One's presence:*

“Mahā-samayo pavanasmim Deva-kāyā samāgatā  
Āgatamha imaṃ dhamma-samayaṃ  
Dakkhitāyeva aparājita-saṅghanti.”

*“A great meeting in the woods:  
The deva hosts have assembled.  
We have come to this Dhamma meeting  
to see the unvanquished Saṅgha.”*

Atha kho aparā devatā Bhagavato santike imaṃ gātham abhāsi.

“Tatra bhikkhavo samādahaṃsu  
Cittam attano ujukam-akaṃsu  
Sārathī va nettāni gahetvā  
Indriyāni rakkhanti paṇḍitāti.”

*Then another devatā recited this verse in the Blessed One's presence:*

*“There the bhikkhus are concentrated,  
have straightened their own minds.  
Like a charioteer holding the reins,  
the wise ones guard their faculties.”*

Atha kho aparā devatā Bhagavato santike imam  
gātham abhāsi.

“Chetvā khīlam chetvā paligham  
Inda-khīlam-ohaccam-anejā,  
Te caranti suddhā vimalā  
Cakkhumatā sudantā susu-nāgāti.”

*Then another devatā recited this verse in the Blessed One’s presence:*

*“Having cut through barrenness, cut the cross-bar,  
having uprooted Indra’s pillar, unstirred,  
they wander about pure, unstained,  
young nāgas well tamed by the One with Vision.*

Atha kho aparā devatā Bhagavato santike imam  
gātham abhāsi.

“Ye keci Buddhāṃ saraṇaṃ gatāse  
Na te gamissanti apāya-bhūmim.  
Pahāya mānusaṃ dehaṃ  
Deva-kāyaṃ paripūressantiti.”

*Then another devatā recited this verse in the Blessed One’s presence:*

*“Those who have gone to the Buddha for refuge  
will not go to the plane of woe.  
On discarding the human body,  
they will fill the hosts of the devas.”*

Atha kho Bhagavā bhikkhū āmantesi,  
“Yebhuyyena bhikkhave dasasu loka-dhātūsu devatā  
sannipatitā honti Tathāgatam dassanāya bhikkhu-  
saṅghañ-ca.

Ye-pi te bhikkhave ahesuṃ atitam-addhānaṃ  
 arahanto Sammā-sambuddhā,  
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā  
 sannipatitā ahesuṃ, seyyathā-pi mayham etarahi.

Ye-pi te bhikkhave bhavissanti anāgatam-addhānaṃ  
 arahanto Sammā-sambuddhā,  
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā  
 sannipatitā bhavissanti, seyyathā-pi mayham etarahi.

*Then the Blessed One addressed the monks: "Monks, most of the devatās from ten world-systems have gathered in order to see the Tathāgata & the Bhikkhu Saṅgha. Those who, in the past, were Pure Ones, Rightly Self-awakened, at most had their devatā-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the present."*

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni.  
 Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni.  
 Desissāmi bhikkhave deva-kāyānaṃ nāmāni. Taṃ  
 suṇātha sādhukaṃ manasikarotha bhāsisāmiti."

"Evam-bhanteti" kho te bhikkhū Bhagavato  
 paccassosuṃ. Bhagavā etad-avoca.

*"I will tell you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen & pay close attention. I will speak."*

*"As you say, lord," the monks replied. The Blessed One said:*

"Silokam-anukassāmi	Yattha bhumma tadassitā
Ye sitā giri-gabbharam	Pahitattā samāhitā
Puthū sihāva sallinā	Loma-hamsābhisambhuno
Odāta-manasā suddhā	Vippasannam-anāvilā

*I recite a verse of tribute.*

*Those who live where spirits dwell,  
who live in mountain caves, resolute, concentrated,  
many, like hidden lions, who have overcome horripilation,  
white-hearted, pure, serene, & undisturbed:*

Bhiyyo pañca-sate ñatvā	Vane Kāpilavatthave
Tato āmantayi Satthā	Sāvake sāsane rate
‘Deva-kāyā abhikkantā	Te vijānātha bhikkhavo.’
Te ca ātappam-akarum	Sutvā Buddhassa sāsanaṃ
Tesam-pāturahu ñāṇaṃ	Amanussāna dassanaṃ
Appeke satam-addakkhum	
	Sahassaṃ atha sattariṃ
Sataṃ eke sahasānaṃ	Amanussānam-addasum
Appekenantam-addakkhum	
	Disā sabbā phuṭā ahum

*Knowing that more than 500 of them  
had come to the forest of Kapilavastu,  
the Teacher then said to them, disciples delighting in his instruction,  
“The deva hosts have approached. Detect them, monks!”  
Listening to the Awakened One’s instruction,  
they made an ardent effort.  
Knowledge appeared to them, vision of non-human beings.  
Some saw 100, some 1,000, some 70,000,  
some had vision of 100,000 non-human beings.  
Some gained vision of innumerable devas filling every direction.*

Tañ-ca sabbam abhiññāya	Vavakkhitvāna cakkhumā
Tato āmantayi Satthā	Sāvake sāsane rate
‘Deva-kāyā abhikkantā	Te vijānātha bhikkhavo
Ye voḥam kittayissāmi	Girāhi anupubbaso.’

*Realizing all this, the One-with-Vision felt moved to speak.  
The Teacher then said to them,  
disciples delighting in his instruction,  
“The deva hosts have approached. Detect them, monks,  
as I describe their glories, one by one.*

Satta-sahassā va yakkhā      Bhum mā Kāpilavatthavā  
Iddhimanto jutimanto      Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ  
Bhikkhūnaṃ samitiṃ vanāṃ.

*7,000 yakkhas inhabiting the land of Kāpilavastu,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks’ forest meeting.*

Cha-sahassā hemavatā      Yakkhā nānatta-vaṇṇino  
Iddhimanto jutimanto      Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ  
Bhikkhūnaṃ samitiṃ vanāṃ.

*6,000 yakkhas from the Himālayas, of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks’ forest meeting.*

Sātāgirā ti-sahassā      Yakkhā nānatta-vaṇṇino  
Iddhimanto jutimanto      Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ  
Bhikkhūnaṃ samitiṃ vanāṃ.

*From Mount Sāta 3,000 yakkhas of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks’ forest meeting.*

Icc'ete soḷasa-sahassā      Yakkhā nānatta-vaṇṇino  
 Iddhimanto jutimanto      Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ  
    Bhikkhūnaṃ samitiṃ vanāṃ.

*These 16,000 yakkhas of varied hue  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks' forest meeting.*

Vessāmittā pañca-satā      Yakkhā nānatta-vaṇṇino  
 Iddhimanto jutimanto      Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ  
    Bhikkhūnaṃ samitiṃ vanāṃ.

*500 yakkhas from Vessāmitta, of varied hue,  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks' forest meeting.*

Kumbhīro Rājagahiko      Vepullassa nivesanaṃ  
 Bhiyyo naṃ sata-sahassaṃ      Yakkhānaṃ payirupāsati  
 Kumbhīro Rājagahiko      So-p'āga samitiṃ vanāṃ.

*Kumbhira from Rājagaha, who dwells on Mount Vepulla,  
 attended to by more than 100,000 yakkhas—  
 Kumbhira from Rājagaha: He, too, has come to the forest meeting.*

Purimañ-ca disaṃ rājā      Dhatarattho pasāsati  
 Gandhabbānaṃ ādhipati      Mahārājā yasassi so  
 Puttā-pi tassa bahavo      Inda-nāmā mahabbalā  
 Iddhimanto jutimanto      Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

*And Dhataratṭha, who rules as king of the Eastern Direction,  
as lord of the gandhabbas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Dakkhinañ-ca disaṃ rājā Virūḷho tappasāsati  
Kumbhaṇḍānaṃ āhipati Mahārājā yasassi so  
Puttā-pi tassa bahavo Inda-nāmā mahabbalā  
Iddhimanto jutimanto Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

*And Virūḷha, who rules as king of the Southern Direction,  
as lord of the kumbaṇḍas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Pacchimañ-ca disaṃ rājā Virūpakkho pasāsati  
Nāgānaṃ āhipati Mahārājā yasassi so  
Puttā-pi tassa bahavo Inda-nāmā mahabbalā  
Iddhimanto jutimanto Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

*And Virūpakkha, who rules as king of the Western Direction,  
as lord of the nāgas: A glorious, great king is he,*

*and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Uttarañ-ca <u>disaṃ</u> rājā	Kuvero tappasāsati
Yakkhānam ādhipati	Mahārājā yasassi so
Puttā-pi tassa bahavo	Inda-nāmā mahabbalā
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnam samitiṃ vanam.

*And Kuvera, who rules as king of the Northern Direction,  
as lord of the yakkhas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Purima- <u>disaṃ</u> Dhatarattho	Dakkhiṇena Virūlhako
Pacchimena Virūpakkho	Kuvero uttaram <u>disaṃ</u>
Cattāro te mahārājā	Samantā caturō disā
Daddallamānā aṭṭham <u>su</u>	Vane Kāpilavatthave

*Dhatarattha from the Eastern Direction, Virūlhaka from the South,  
Virūpakha from the West, Kuvera from the Northern Direction:  
These four Great Kings encompassing the four directions,  
resplendent, stand in the Kāpilavastu forest.*

Tesaṃ māyāvino dāsā	Āgū vañcanikā saṭhā
Māyā Kuṭeṇḍu Veṭeṇḍu	Viṭū ca Viṭuṭo saha
Candano Kāma-seṭṭho ca	
	Kinnughanḍu Nighanḍu ca

Panādo Opamañño ca      Deva-sūto ca Mātali  
 Cittaseno ca gandhabbo      Naḷo rājā Janosabho  
 Āgū Pañcasikho c'eva      Timbarū Suriyavacchasā  
 Ete c'aññe ca rājāno      Gandhabbā saha rājubhi  
 Modamānā abhikkāmum

Bhikkhūnaṃ samitiṃ vanam.

*Their deceitful vassals have also come—deceptive, treacherous—  
 Māyā, Kuṭṭeṇḍu, Veṭṭeṇḍu, Viṭu with Viṭuta,  
 Candana, the Chief of Sensuality, Kinnughanḍu, Nighanḍu,  
 Panāda, the Mimic, Mātali, the deva's charioteer,  
 Cittasena the gandhabba, King Naḷa, the Bull of the People,  
 Pañcasikha has come with Timbaru & Suriyavacchasā.  
 These & other kings, gandhabbas with their kings,  
 rejoicing, have approached the monks' forest meeting.*

Ath'āgū Nābhasā nāgā      Vesālā saha Tacchakā  
 Kambal'Assatarā āgū      Pāyāgā saha ñātibhi  
 Yāmunā Dhataratṭhā ca      Āgū nāgā yasassino  
 Eravaṇṇo mahānāgo      So-p'āga samitiṃ vanam.

*Then there have also come nāgas from Lake Nābhasa,  
 Vesālī & Tacchaka.  
 Kambalas, Assataras, Payāgas, & their kin.  
 And from the River Yāmuna comes the prestigious nāga, Dhataratṭha.  
 The great nāga Eravaṇṇa: He, too, has come to the forest meeting.*

Ye nāga-rāje sahasā haranti  
 Dibbā dijā pakkhi visuddha-cakkhū  
 Vehāyasā te vana-majjha-pattā  
 Citrā Supaṇṇā iti tesa'nāmaṃ



Āpo ca devā Paṭhavi ca	Tejo Vāyo tad-āgamum
Varuṇā Vāruṇā devā	<u>Somo</u> ca Yasasā saha
<u>Mettā-Karuṇā-kāyikā</u>	Āgū devā yasassino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnaṃ samitiṃ vanam.

*Devas of water, earth, fire, & wind have come here.  
Varuṇas, Vāruṇas, Soma together with Yasa,  
the prestigious devas of the hosts of goodwill & compassion have come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Veṇḍū ca devā Sahali ca	Asamā ca duve Yamā
Candassūpanisā devā	Candam-āgū purakkhitā
Suriyassūpanisā devā	Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā	Āgū mandavalāhakā
<u>Vasūnaṃ Vāsavo seṭṭho</u>	Sakkop'āga purindado
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnaṃ samitiṃ vanam.

*Veṇḍu (Viṣṇu) & Sahali, Asama & the Yama twins,  
the devas dependent on the moon, surrounding the moon have come.  
The devas dependent on the sun, surrounding the sun have come.  
Devas surrounding the zodiac stars  
and the sprites of the clouds have come.*

*Sakka, chief of the Vasus, the ancient donor, has come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Ath'āgū Sahabhū devā	Jalam-aggi-sikhāriva
Ariṭṭhakā ca Rojā ca	Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca	Accutā ca Anejakā
Sūleyya-Rucirā āgū	Āgū Vāsavanesino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmum	

Bhikkhūnaṃ samitiṃ vanam.

*Then come the Sahabhu devas, blazing like crests of fire-flame.  
The Ariṭṭakas, Rojas, cornflower blue.  
Varuṇas & Sahadhammas, Accutas & Anejakas,  
Sūleyyas & Ruciras, and Vasavanesis have come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Samānā Mahāsamānā	Mānusā Mānusuttamā
Khiḍḍā-padūsikā āgū	Āgū Mano-padūsikā
Ath'āgū Harayo devā	Ye ca Lohitavāsino
Pāragā Mahāpāragā	Āgū devā yasassino
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmum	

Bhikkhūnaṃ samitiṃ vanam.

*Samānas, Great Samānas, Mānusas, Super Mānusas,  
the devas corrupted by fun have come,  
as well as devas corrupted by mind.  
Then come green-gold devas and those wearing red.  
Pāragas, Great Pāragas, prestigious devas have come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Sukkā Karumhā Aruṇā	Āgū Veghanasā saha
Odātagayhā pāmokkhā	Āgū devā Vicakkhaṇā
Sadāmattā Hāragajā	Missakā ca yasassino
Thanayaṃ āgā Pajunno	Yo disā abhivassati
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	
	Bhikkhūnaṃ samitiṃ vanāṃ.

*White devas, ruddy-green devas, dawn-devas  
have come with the Veghanas headed by devas totally in white.  
The Vicakkhaṇas have come.  
Sadāmatṭa, Hāragajas, & the prestigious multi-colored,  
Pajunna, the thunderer, who brings rain to the lands:  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Khemiya Tusitā Yāmā	Katṭhakā ca yasassino
Lambitakā Lāmasettḥā	Jotināmā ca āsavā
Nimmānaratino āgū	Ath'āgū Paranimmitā
Das'ete dasadhā kāyā	Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto      Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ  
    Bhikkhūnaṃ samitiṃ vanam.

*The Khemiyas, Tusitas, & Yāmas, the prestigious Kaṭṭhakas,  
 Lambitakas & Lāma chiefs, the Jotināmas & Āsavas,  
 the Nimmānaratis have come, as have the Paranimmitas.  
 These ten ten-fold hosts, all of varied hue,  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks' forest meeting.*

Saṭṭh'ete deva-nikāyā      Sabbe nānatta-vaṇṇino  
 Nāmanvayena āgañchum      Ye c'aññe sadisā saha  
 'Pavuttha-jātim-akkhilaṃ      Ogha-tiṇṇam-anāsavam  
 Dakkhem'oghataram nāgam  
    Candam va asitātitaṃ.'

*These 60 deva groups, all of varied hue, have come arranged in order,  
 together with others in like manner [thinking:]  
 'We'll see the one who has transcended birth, who has no bounds,  
 who has crossed over the flood, fermentation-free,  
 the Mighty One, crossing over the flood,  
 like the moon emerging from the dark fortnight.'*

Subrahmā Paramatto ca      Puttā iddhimato saha  
 Sanaṅkumāro Tisso ca      So-p'āga samitiṃ vanam.  
 Sahassa-brahma-lokānam      Mahā-brahmābhitiṭṭhati  
 Upapanno jutimanto      Bhisma-kāyo yasassi so  
 Das'ettha issarā āgū      Pacceka-vasavattino  
 Tesañ-ca majjhato āgā      Hārīto parivārīto."

*Subrahmā & Paramatta, together with sons of the Powerful One,  
Sanaṅkumāra & Tissa: They too have come to the forest meeting.  
Great Brahmā, who stands over 1,000 Brahmā worlds,  
who arose there spontaneously, effulgent:  
Prestigious is he, with a terrifying body.  
Ten brahmā sovereigns, each the lord of his own realm, have come—  
and in their midst has come Harita surrounded by his retinue.”*

Te ca sabbe abhikkante	<u>S</u> 'inde deve sabrahmake
Māra- <u>senā</u> abhikkāmi	Passa kaṇhassa mandiyaṃ
‘Etha gaṇhatha bandhatha	Rāgena bandhamatthu vo
Samantā parivāretha	Mā vo muñcittha koci naṃ.’
Iti tattha mahāseno	Kaṇha- <u>senam</u> apesayi
Pāṇinā talam-āhacca	Saram katvāna bheravam
Yathā pāvussako megho	Thanayanto savijjuko
Tadā <u>so</u> paccudāvatti	<u>Saṅkuddho</u> asayaṃ- <u>vase</u>

*When all these devas with Indras & Brahmās had come,  
Māra’s army came as well.  
Now look at the Dark One’s foolishness!  
[He said:] ‘Come seize them! Bind them!  
Tie them down with passion!  
Surround them on every side!  
Don’t let anyone at all escape!’  
Thus the great warlord urged on his dark army,  
slapping the ground with his hand,  
making a horrendous din,  
as when a storm cloud bursts with thunder,  
lightning, & torrents of rain.  
But then he withdrew—enraged,  
with none under his sway.*

Tañ-ca sabbam̐ abhiññāya Vavakkhitvāna cakkhumā  
 Tato āmantayi Satthā Sāvake sāsane rate  
 ‘Māra-senā abhikkantā Te vijānātha bhikkhavo.’  
 Te ca ātappam-akarum̐ Sutvā Buddhassa sāsanaṃ  
 Vitarāgehi pakkāmuṃ Nesam̐ lomam-pi iñjayum̐  
 Sabbe vijita-saṅgāmā Bhayātītā yasassino  
 Modanti saha bhūtehi, Sāvakā te janesutāti.”

*Realizing all this,  
 the One-with-Vision felt moved to speak.  
 The Teacher then said to them,  
 disciples delighting in his instruction,  
 ‘Māra’s army has approached. Detect them, monks!’  
 Listening to the Awakened One’s instruction,  
 they made an ardent effort.  
 The army retreated from those without passion,  
 without raising even a hair on their bodies.  
 Having all won the battle—prestigious, past fear—  
 they rejoice with all beings:  
 disciples outstanding among the human race.”*

## *Magga-vibhaṅga Sutta*

*An Analysis of the Path*

[Evam-me sutam̐,] Ekam̐ samayaṃ Bhagavā,  
 Sāvattthiyam̐ viharati, Jetavane Anāthapiṇḍikassa,  
 ārāme. Tatra kho Bhagavā bhikkhū āmantesi  
 “Bhikkhavo’ti.” “Bhadanteti” te bhikkhū Bhagavato  
 paccassosum̐. Bhagavā etad-avoca.

*I have heard that on one occasion the Blessed One was staying near Sāvattthī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks:*

*"Monks." "Yes, lord," the monks responded to him. The Blessed One said,*

**"Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ  
desissāmi vibhajissāmi. Taṃ suṇātha sādhuḥkaṃ  
manasi-karotha bhāsissāmiṃti.**

*"Monks, I will teach & analyse for you the noble eightfold path. Listen & pay close attention. I will speak."*

**Evam-bhanteti kho te bhikkhū Bhagavato  
paccassosum.**

*"As you say, lord," the monks responded to him.*

**Bhagavā etad-avoca.**

*The Blessed One said,*

**"Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?"**

*"Now what, monks, is the noble eightfold path?"*

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

*Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

**Katamā ca bhikkhave sammā-diṭṭhi?**

*And what, monks, is right view?*

**Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-  
samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-  
nirodha-gāminiyā paṭipadāya ñāṇaṃ.**

*Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:*

Ayaṃ vuccati bhikkhave sammā-ditṭhi.

*This, monks, is called right view.*

Katamo ca bhikkhave sammā-saṅkappo?

*And what, monks, is right resolve?*

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo avihimsā-saṅkappo.

*Being resolved on renunciation, on freedom from ill will, on harmlessness:*

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

*This, monks, is called right resolve.*

Katamā ca bhikkhave sammā-vācā?

*And what is right speech?*

Yā kho bhikkhave musāvādā veramaṇī, piṣuṇāya  
vācāya veramaṇī, pharusāya vācāya veramaṇī,  
samphappalāpā veramaṇī.

*Abstaining from lying, abstaining from divisive speech, abstaining from  
harsh speech, abstaining from idle chatter:*

Ayaṃ vuccati bhikkhave sammā-vācā.

*This, monks, is called right speech.*

Katamo ca bhikkhave sammā-kammanto?

*And what, monks, is right action?*

Yā kho bhikkhave paṇātipātā veramaṇī, adinnādānā  
veramaṇī, abrahma-cariyā veramaṇī.

*Abstaining from taking life, abstaining from stealing, abstaining from  
sexual intercourse.*

Ayaṃ vuccati bhikkhave sammā-kammanto.

*This, monks, is called right action.*

Katamo ca bhikkhave sammā-ājīvo?

*And what, monks, is right livelihood?*

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya,  
Sammā-ājīvena jīvikam kappeti.

*There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.*

Ayam vuccati bhikkhave sammā-ājīvo.

*This, monks, is called right livelihood.*

Katamo ca bhikkhave sammā-vāyāmo?

*And what, monks, is right effort?*

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ  
akusalānaṃ dhammānaṃ anuppādāya, chandaṃ  
janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti  
padahati.

*There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.*

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
pahānāya, chandaṃ janeti vāyamati viriyam ārabhati  
cittaṃ paggaṇhāti padahati.

*He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen.*

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

*He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.*

Uppannānaṃ kusalānaṃ dhammānaṃ, thitiyā  
asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya

pāripūriyā, chandam janeti vāyamati viriyam ārabhati  
cittam paggaṇhāti padahati.

*He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.*

Ayam vuccati bhikkhave sammā-vāyāmo.

*This, monks, is called right effort.*

Katamā ca bhikkhave sammā-sati?

*And what, monks, is right mindfulness?*

Idha bhikkhave bhikkhu kāye kāyānupassī viharati,  
ātāpī sampajāno satimā vineyya loke abhijjhā-  
domanassam.

*There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.*

Vedanāsu vedanānupassī viharati, ātāpī sampajāno  
satimā vineyya loke abhijjhā-domanassam.

*He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.*

Citte cittānupassī viharati, ātāpī sampajāno satimā  
vineyya loke abhijjhā-domanassam.

*He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.*

Dhammesu dhammānupassī viharati, ātāpī  
sampajāno satimā vineyya loke abhijjhā-  
domanassam.

*He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.*

Ayam vuccati bhikkhave sammā-sati.

*This, monks, is called right mindfulness.*

Katamo ca bhikkhave sammā-samādhi?

*And what, monks, is right concentration?*

Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca  
akusalehi dhammehi, sa-vitakkam sa-vicāram  
vivekajam-pīti-sukham paṭhamam jhānam  
upasampajja viharati.

*There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.*

Vitakka-vicārānam vūpasamā, ajjhattam  
sampasādanam cetaso ekodi-bhāvam avitakkam  
avicāram, samādhijam-pīti-sukham dutiyam jhānam  
upasampajja viharati.

*With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.*

Pītiyā ca virāgā, upekkhako ca viharati sato ca  
sampajāno, sukhañ-ca kāyena paṭisaṃvedeti,  
yan-tam ariyā ācikkhanti upekkhako satimā sukha-  
vihārīti, tatiyam jhānam upasampajja viharati.

*With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'*

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va  
somanassa-domanassānam atthaṅgamā, adukkham-

asukham̐ upekkhā-sati-pārisuddhim̐, catuttham̐  
jhānam̐ upasampajja viharati.

*With the the abandoning of pleasure & pain—as with the earlier  
disappearance of joys & distresses—he enters & remains in the fourth jhana:  
purity of equanimity & mindfulness, neither pleasure nor pain.*

Ayam̐ vuccati bhikkhave sammā-samādhīti.”

*This, monks, is called right concentration.”*

Idam-avoca Bhagavā. Attamanā te bhikkhū  
Bhagavato bhāsitaṃ, abhinanduntī.

*That is what the Blessed One said. Gratified, the monks delighted in his  
words.*

## *Atth’añjika-magga Gāthā*

*Verses on the Eightfold Path*

Maggān’atth’añjiko seṭṭho Saccānam̐ caturo padā.

Virāgo seṭṭho dhammānam̐

Dipa-dānañ-ca cakkhumā.

*Of paths, the eightfold is best. Of truths, the four sayings.*

*Of qualities, dispassion. Of two-footed beings, the one with the eyes to see.*

Es’eva maggo n’atth’añño Dassanassa visuddhiyā.

Etañ-hi tumhe paṭipajjatha Mārassenappamohanam̐.

*Just this is the path—there is no other—to purify vision.*

*Follow it, and that will be for the bewilderment of Māra’s army.*

Etañ-hi tumhe paṭipannā

Dukkhas’antam̐ karissatha.

Akkhāto vo mayā maggo

Aññāya salla-satthanam̐.

*Following it, you put an end to suffering & stress.  
I have taught you this path having known—for your knowing—  
the extraction of arrows.*

Tumhehi kiccam̐ ātappam̐

Akkhātāro Tathāgatā.

Paṭipannā pamokkhanti

Jhāyino Māra-bandhanā.

*It's for you to strive ardently. Tathāgatas simply point out the way.  
Those who practice, absorbed in jhāna: From Māra's bonds they'll be freed.*

## *Satipaṭṭhāna Pāṭha*

*Passage on the Establishing of Mindfulness*

Atthi kho tena Bhagavatā jānatā passatā arahatā  
sammā-sambuddhena, ekāyano ayam maggo  
sammadakkhāto, sattānam̐ visuddhiyā,  
soka-paridevānam̐ samatikkamāya, dukkha-  
domanassānam̐ atthāṅgamāya, ñāyassa adhigamāya,  
nibbānassa sacchikiriyāya, yadidaṃ cattāro  
satipaṭṭhānā. Katame cattāro?

*There is this direct path—rightly declared by the Blessed One, the One who  
Knows, the One who Sees, the Worthy One, Rightly Self-awakened—for the  
purification of beings, for the overcoming of sorrow & lamentation, for the  
disappearance of pain & distress, for the attainment of the right method, &  
for the realization of unbinding—in other words, the four establishings of  
mindfulness. Which four?*

Idha bhikkhu kāye kāyānupassī viharati, ātāpī  
sampajāno satimā vineyya loke abhijjhā-domanassam̐,  
vedanāsu vedanānupassī viharati, ātāpī sampajāno

satimā, vineyya loke abhijjhā-domanassam, citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam, dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

*There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.*

[1] Kathañ-ca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati. “Atthi kāyoti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati.

Evam kho bhikkhu kāye kāyānupassī viharati.

*And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.*

[2] Kathañ-ca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhattam̐ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatta-bahiddhā vā vedanāsu vedanānupassī viharati, samudaya-dhammānupassī vā vedanāsu viharati, vaya-dhammānupassī vā vedanāsu viharati, samudaya-vaya-dhammānupassī vā vedanāsu viharati. “Atthi vedanāti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati.

Evam̐ kho bhikkhu vedanāsu vedanānupassī viharati.

*And how does a monk remain focused on feelings in & of themselves? A monk remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.*

[3] Kathañ-ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu ajjhattam̐ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatta-bahiddhā vā citte cittānupassī viharati, samudaya-dhammānupassī vā cittasmim̐ viharati, vaya-dhammānupassī vā cittasmim̐ viharati, samudaya-vaya-dhammānupassī vā cittasmim̐ viharati. “Atthi cittanti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva

ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati.

Evam̐ kho bhikkhu citte cittānupassī viharati.

*And how does a monk remain focused on the body in & of itself? A monk remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.*

[4] Kathaṅ-ca bhikkhu dhammesu dhammānupassī

viharati? Idha bhikkhu ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu

dhammānupassī viharati, ajjhata-bahiddhā vā

dhammesu dhammānupassī viharati, samudaya-

dhammānupassī vā dhammesu viharati, vaya-

dhammānupassī vā dhammesu viharati, samudaya-

vaya-dhammānupassī vā dhammesu viharati.

“Atthi dhammāti” vā panassa sati paccupaṭṭhitā hoti.

Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam̐ kho bhikkhu dhammesu dhammānupassī viharati.

*And how does a monk remain focused on the body in & of itself? A monk remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the*

*phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves.*

Ayaṃ kho tena Bhagavatā jānatā passatā arahatā  
sammā-sambuddhena, ekāyano ayaṃ maggo  
sammadakkhāto, sattānaṃ visuddhiyā, soka-  
 paridevānaṃ samatikkamāya, dukkha-domanassānaṃ  
 atthaṅgamāya, ñāyassa adhigamāya, nibbānassa  
 sacchikiriyaṃ, yadidaṃ cattāro satipaṭṭhānā.

*There is this direct path—rightly declared by the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness.*

Ekāyanaṃ jāti-khaya'anta-dassī

Maggam pajānāti hitānukampī.

*He who sees the destruction of birth,  
 compassionate for welfare, discerns the direct path.*

Etena maggena tarimsu pubbe

Tarissare c'eva taranti c'oghanti.

*By this path they have crossed over before;  
 they will cross over; they are crossing over: the flood.*

## *Ariyavaṃsika Sutta*

*Traditions of the Noble Ones*

[Evam-me sutam,] Ekam samayam Bhagavā,  
Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa,  
ārāme. Tatra kho Bhagavā bhikkhū āmantesi  
“Bhikkhavo’ti.” “Bhadanteti” te bhikkhū Bhagavato  
paccassosum. Bhagavā etad-avoca.

*I have heard that on one occasion the Blessed One was staying near Sāvattthī  
at Jeta’s Grove, Anāthapiṇḍika’s park. There he addressed the monks:*

*“Monks.” “Yes, lord,” the monks responded to him. The Blessed One said,  
Cattāro’me bhikkhave ariyavaṃsā, aggaññā rattaññā  
vaṃsaññā porāṇā asaṅkiṇṇā asaṅkiṇṇapubbā, na  
saṅkiyanti na saṅkiyissanti appaṭikuṭṭhā samaṇehi  
brāhmaṇehi viññūhi. Katame cattāro?*

*“These four traditions of the noble ones—original, long-standing,  
traditional, ancient, unadulterated, unadulterated from the beginning—are  
not open to suspicion, will never be open to suspicion, and are unfaulted by  
knowledgeable contemplatives & brahmans. Which four?*

Idha bhikkhave bhikkhu santuṭṭho hoti itaritarena  
civarena, itaritara-civara-santuṭṭhiyā ca vaṇṇavādi,  
na ca civara-hetu anesanam appaṭirūpaṃ āpajjati.  
Aladdhā ca civaram na paritassati. Laddhā ca  
civaram agadhito amucchito anajjhāpanno ādinava-  
dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana  
itaritara-civara-santuṭṭhiyā, n’ev’attānukkaṅseti no  
param vambheti, yo hi tattha dakkho analaso

sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse t̥hito.

*“There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn’t, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn’t agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.*

Puna ca param̃ bhikkhave bhikkhu santut̥tho hoti itaritarena piṇḍapātena, itaritara-piṇḍapāta-santut̥thiyā ca vaṇṇavādī, na ca piṇḍapāta-hetu anesanaṃ appaṭirūpaṃ āpajjati. Aladdhā ca piṇḍapātaṃ na paritassati. Laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādinava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-piṇḍapāta-santut̥thiyā, n’ev’attānukkaṅseti no param̃ vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse t̥hito.

*“And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn’t, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn’t agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.*

Puna ca param̐ bhikkhave bhikkhu santuṭṭho hoti itaritarena senāsanena, itaritara-senāsana-santuṭṭhiyā ca vaṇṇavādi, na ca senāsana-hetu anesanaṃ appaṭirūpaṃ āpajjati. Aladdhā ca senāsanaṃ na paritassati. Laddhā ca senāsanaṃ agadhito amucchito anajjhāpanno ādinava-dassāvi nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-senāsana-santuṭṭhiyā, n'ev'attānukkaṅseti no param̐ vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

*“And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.*

Puna ca param̐ bhikkhave bhikkhu bhāvanā-rāmo hoti bhāvanā-rato, pahānā-rāmo hoti pahānā-rato. Tāya ca pana bhāvanā-rāmatāya bhāvanā-ratiyā, pahānā-rāmatāya pahānā-ratiyā, n'ev'attānukkaṅseti no param̐ vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

*“And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning,*

*exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.*

Ime kho bhikkhave cattāro ariyavaṃsā, aggaññā  
rattaññā vaṃsaññā porāṇā aṣaṅkiṇṇā  
aṣaṅkiṇṇapubbā, na saṅkiyanti na saṅkiyissanti  
appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

*“These are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans.*

Imehi ca pana bhikkhave catūhi ariyavaṃsehi  
samannāgato bhikkhu, puratthimāya ce’pi disāya  
viharati, sv’eva aratiṃ sahati na taṃ arati sahati,  
pacchimāya ce’pi disāya viharati, sv’eva aratiṃ sahati  
na taṃ arati sahati, uttarāya ce’pi disāya viharati,  
sv’eva aratiṃ sahati na taṃ arati sahati, dakkhiṇāya  
ce’pi disāya viharati, sv’eva aratiṃ sahati na taṃ arati  
sahati. Taṃ kissa hetu? Arati-rati-saho hi bhikkhave  
dhiroti.

*“And further, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west... the north... the south, he conquers displeasure and is not conquered by displeasure. Why is that? Because the enlightened one endures both delight & displeasure.”*

Idam-avoca Bhagavā. Idam vatvāna sugato,  
athāparam etad-avoca Satthā.

*This is what the Blessed One said. Having said this, he said further:*

Nāratī sahatī dhīraṃ                      Nāratī dhīra saṃhatī.  
Dhīro ca aratī sahati                      Dhīro hi aratiṃ-saho.

Sabba-kamma-vihāyinaṃ Panuṇṇaṃ ko nivāraye.  
N'ekkhaṃ jambonadasseva

Ko taṃ ninditum-arahati.

Devā-pi nam pasamsanti Brahmunā-pi pasamsitoti.

*Displeasure doesn't conquer the enlightened one.*

*Displeasure doesn't suppress the enlightened one.*

*The enlightened one conquers displeasure  
because the enlightened one endures it.*

*Having cast away all deeds:*

*Who could obstruct him?*

*Like an ornament of finest gold:*

*Who is fit to find fault with him?*

*Even the devas praise him.*

*Even by Brahmā he's praised.*

## *Sārāṇīya-dhamma Sutta*

### *Conditions for Amiability*

[Evam-me sutāṃ,] Ekaṃ samayaṃ Bhagavā,  
Sāvattīyaṃ viharati, Jetavane Anāthapiṇḍikassa,  
ārāme. Tatra kho Bhagavā bhikkhū āmantesi,  
“Bhikkhavo” ti. “Bhadante” te bhikkhū Bhagavato  
paccassosum. Bhagavā etad-avoca: “Chayime  
bhikkhave dhammā sārāṇīyā piya-karaṇā garu-  
karaṇā, saṅghāya avivādāya sāmaggīyā eki-bhāvāya  
saṃvattanti. Katame cha?”

*I have heard that on one occasion the Blessed One was staying near Sāvattī  
at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks,  
“Monks!” “Yes, lord,” the monks responded to him. The Blessed One said:*

*“Monks, these six conditions are conducive to amiability, engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?”*

“Idha bhikkhave bhikkhuno, mettaṃ kāya-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā eki-bhāvāya saṃvattati.

[1] *“There is the case where a monk is set on bodily acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

“Puna c’aparam bhikkhave bhikkhuno, mettaṃ vacī-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā eki-bhāvāya saṃvattati.

[2] *“And further, the monk is set on verbal acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

“Puna c’aparam bhikkhave bhikkhuno, mettaṃ mano-kammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā eki-bhāvāya saṃvattati.

[3] *“And further, the monk is set on mental acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a*

*condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

“Puna c’aparam bhikkhave bhikkhu, ye te lābhā dhammikā dhamma-laddhā, antamaso patta-pariyāpanna-mattam-pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, sīlavantehi sabrahmacārihi sādhāraṇa-bhogī. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṃvattati.

[4] *“And further, whatever righteous gains the monk may obtain in a righteous way—even if only as much as the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

“Puna c’aparam bhikkhave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni akammāsāni, bhujissāni viññūpasatṭhāni aparāmaṭṭhāni samadhi-saṃvattanikāni. Tathārūpesu sīlesu sīla-sāmaññagato viharati, sabrahmacārihi āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṃvattati.

[5] *“And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration—the monk dwells with such virtues on a par with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders*

*feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.*

“Puna c’aparam bhikkhave bhikkhu, yāyam diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā-dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi-sāmaññagato viharati, sabrahmacārihi āvi c’eva raho ca. Ayam-pi dhammo sārāṇiyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā eki-bhāvāya saṁvattati.

[6] “And further—with reference to a view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with such a view on a par with those of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“Ime kho bhikkhave cha dhammā sārāṇiyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggiyā eki-bhāvāya saṁvattantīti.”

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.”

Idam-avoca Bhagavā. Attamanā te bhikkhū  
Bhagavato bhāsitaṃ, abhinanduntī.

*That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.*

## *Bhikkhu-aparihāniya-dhamma Sutta*

*The Causes of Non-decline for Monks*

[Evaṃ me sutāṃ,] Ekaṃ samayaṃ Bhagavā, Rājagahe viharati, Gijjhakūṭe pabbate. Tatra kho Bhagavā bhikkhū āmantesi, “Satta vo bhikkhave aparihāniye dhamme desessāmi. Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi.”

*I have heard that on one occasion the Blessed One was staying in Rājagaha, on Vulture Peak Mountain. There he addressed the monks: “Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak.”*

“Evaṃ bhanteti” kho te bhikkhū Bhagavato paccassosum.

*“As you say, lord,” the monks responded to the Blessed One.*

Bhagavā etad-avoca, “Katame ca bhikkhave satta aparihāniyā dhammā?

*The Blessed One said: “And which seven are the conditions that lead to no decline?”*

[1] Yāvakivañ-ca bhikkhave bhikkhū, abhiṇṇa-sannipātā bhavissanti sannipāta-bahulā, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

*“As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.*

[2] Yāvakivañ-ca bhikkhave bhikkhū, samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅgha-karaṇiyāni karissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

*“As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.*

[3] Yāvakīvañ-ca bhikkhave bhikkhū, apaññattam na paññāpessanti, paññattam na samucchindissanti, yathā-paññattesu sikkhāpadesu samādāya vattissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikañkhā no parihāni.

*“As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.*

[4] Yāvakīvañ-ca bhikkhave bhikkhū, ye te bhikkhū therā rattaññū cira-pabbajitā, saṅgha-pitaro saṅgha-pariṇāyakā, te sakkarissanti garu-karissanti mānessanti pūjessanti, tesañ-ca sotabbam maññissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikañkhā no parihāni.

*“As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.*

[5] Yāvakīvañ-ca bhikkhave bhikkhū, uppannāya taṇhāya ponobhavikāya na vasaṃ gacchissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikañkhā no parihāni.

*“As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.*

[6] Yāvakīvañ-ca bhikkhave bhikkhū, āraññakesu

senāsanesu sāpekkhā bhavissanti, vuḍḍhiyeva  
bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

*“As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.”*

[7] Yāvakīvañ-ca bhikkhave bhikkhū, paccattaññeva  
satim upaṭṭhāpessanti, ‘Kinti anāgatā ca pesalā  
sabrahmacārī āgaccheyyūṃ, āgatā ca pesalā  
sabrahmacārī phāsum vihareyyunti,’ vuḍḍhiyeva  
bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

*“As long as the monks each keep firmly in mind: ‘If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,’ their growth can be expected, not their decline.”*

Yāvakīvañ-ca bhikkhave ime satta aparihāniyā  
dhammā bhikkhūsu ṭhassanti, imesu ca sattasu  
aparihāniyesu dhammesu bhikkhū sandississanti,  
vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no  
parihānīti.”

*“As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks’ growth can be expected, not their decline.”*

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato  
bhāsitaṃ, abhinanduntī.

*That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.*

## Gotamī Sutta

*The Discourse to Gotamī*

[Evam-me sutam,] Ekam samayaṃ Bhagavā,  
Vesāliyaṃ viharati, Mahā-vane kūṭāgārasālāyaṃ,  
*I have heard that at one time the Blessed One was staying at Vesālī, in the  
Peaked Roof Hall in the Great Forest.*

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā  
ten'upasaṅkami. Upasaṅkamitvā Bhagavantam  
abhivādetvā ekam-antaṃ aṭṭhāsi.

*Then Mahāpajāpati Gotamī approached the Blessed One and, on  
approaching, having bowed down to him, stood to one side.*

Ekam-antaṃ thitā kho Mahāpajāpati Gotamī  
Bhagavantam etad-avoca: “Sādhu me bhante  
Bhagavā saṅkhittena dhammaṃ desetu, yam-ahaṃ  
Bhagavato dhammaṃ sutvā, ekā vūpakaṭṭhā  
appamattā ātāpini pahitattā vihareyyanti.”

*As she was standing to one side, she said to the Blessed One: “It would be  
good, Venerable Sir, if the Blessed One would teach me the Dhamma in brief  
such that, having heard the Dhamma from the Blessed One, I might dwell  
alone, secluded, heedful, ardent, & resolute.”*

“Ye kho tvam Gotamī dhamme jāneyyāsi,  
'Ime dhammā sarāgāya saṃvattanti no virāgāya.

*“Gotamī, the qualities of which you may know, “These qualities lead to  
passion, not to dispassion;*

Samyogāya saṃvattanti no visamyogāya.

*to being fettered, not to being unfettered;*

Ācayāya saṃvattanti no apacayāya.

*to accumulation, not to shedding;*

Mahicchatāya saṃvattanti no appicchatāya.

*to overweening ambition, not to modesty;*

Asantutṭhiyā saṃvattanti no santutṭhiyā.

*to discontent, not to contentment;*

Saṅgaṇikāya saṃvattanti no pavivekāya.

*to entanglement, not to seclusion;*

Kosajjāya saṃvattanti no viriyārambhāya.

*to laziness, not to activated persistence;*

Dubbharatāya saṃvattanti no subharatāyāti.’

*to being burdensome, not to being unburdensome’:*

Ekamsena Gotami dhāreyyāsi, ‘N’eso dhammo n’eso vinayo n’etaṃ Satthu-sāsananti.’ *You may categorically hold, ‘This is not the Dhamma, this is not the Vinaya, this is not the Teacher’s instruction.’*

Ye ca kho tvaṃ Gotami dhamme jāneyyāsi,

‘Ime dhammā virāgāya saṃvattanti no sarāgāya.

*As for the qualities of which you may know, ‘These qualities lead to dispassion, not to passion;*

Visamyogāya saṃvattanti no samyogāya.

*to being unfettered, not to being fettered;*

Apacayāya saṃvattanti no ācayāya.

*to shedding, not to accumulation;*

Appicchatāya saṃvattanti no mahicchatāya.

*to modesty, not to overweening ambition;*

Santutṭhiyā saṃvattanti no asantutṭhiyā.

*to contentment, not to discontent;*

Pavivekāya saṃvattanti no saṅgaṇikāya.

*to seclusion, not to entanglement;*

Viriyārambhāya saṁvattanti no kosajjāya.

*to activated persistence, not to laziness;*

Subharatāya saṁvattanti no dubbharatāyāti.’

*to being unburdensome, not to being burdensome’:*

Ekamsena Gotami dhāreyyāsi, ‘Eso dhammo eso  
vinayo etaṁ Satthu-sāsananti.’” You may categorically hold,  
‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’”

Idam-avoca Bhagavā. Attamanā Mahāpajāpati

Gotamī Bhagavato bhāsitaṁ, abhinandīti.

*That is what the Blessed One said. Gratified, Mahāpajāpati Gotamī  
delighted in the Blessed One’s words.*

## *Dhajagga Sutta*

*The Top of the Standard*

[Evam-me sutam,] Ekam samayaṁ Bhagavā,  
Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa,  
ārāme.

*I have heard that at one time the Blessed One was staying in Sāvattthi at  
Jeta’s Grove, Anāthapiṇḍika’s park.*

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavoti.”

*There he addressed the monks: “Monks.”*

“Bhadanteti” te bhikkhū Bhagavato paccassosum.

*“Yes, lord,” the monks responded to him.*

Bhagavā etad-avoca:

*The Blessed One said,*

“Bhūta-pubbaṁ bhikkhave devāsura-saṅgāmo

samupabyū<sup>l</sup>ho a<sup>h</sup>osi. Atha kho bhikkhave Sakko devānam'indo deve Tāvati<sup>m</sup>se āmantesi: “Sace mārisā devāna<sup>m</sup> sa<sup>n</sup>gāma-gatāna<sup>m</sup> uppajjeyya bhaya<sup>m</sup> vā chambhitatta<sup>m</sup> vā loma-ha<sup>m</sup>so vā, mam'eva tas<sup>m</sup>im<sup>i</sup> samaye dhajagga<sup>m</sup> ullokeyyātha. Mamañ-hi vo dhajagga<sup>m</sup> ullokayata<sup>m</sup>, yam-bhavissati bhaya<sup>m</sup> vā chambhitatta<sup>m</sup> vā loma-ha<sup>m</sup>so vā, so pahiyissati.

*The Blessed One said: “Once, monks, the devas & asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the devas of the Thirty-three: ‘If, dear sirs, when the devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.*

No ce me dhajagga<sup>m</sup> ullokeyyātha, atha Pajāpatissa deva-rājassa dhajagga<sup>m</sup> ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajagga<sup>m</sup> ullokayata<sup>m</sup>, yam-bhavissati bhaya<sup>m</sup> vā chambhitatta<sup>m</sup> vā loma-ha<sup>m</sup>so vā, so pahiyissati.

*“If you don't look up at the top of my standard, then you should look up at the top of the standard of Pajāpati the deva-king. For when you look up at the top of the standard of Pajāpati the deva-king, any fear, terror, or horripilation you may have will be abandoned.*

No ce Pajāpatissa deva-rājassa dhajagga<sup>m</sup> ullokeyyātha, atha Varuṇassa deva-rājassa dhajagga<sup>m</sup> ullokeyyātha. Varuṇassa hi vo deva-rājassa dhajagga<sup>m</sup> ullokayata<sup>m</sup>, yam-bhavissati bhaya<sup>m</sup> vā chambhitatta<sup>m</sup> vā loma-ha<sup>m</sup>so vā, so pahiyissati.

*“If you don't look up at the top of the standard of Pajāpati the deva-king, then you should look up at the top of the standard of Varuṇa the deva-king.*

*For when you look up at the top of the standard of Varuṇa the deva-king, any fear, terror, or horripilation you may have will be abandoned.*

No ce Varuṇassa deva-rājassa dhajaggaṃ ullokeyyātha, atha Īsānassa deva-rājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyyissatīti.”

*“If you don’t look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of Īsāna the deva-king. For when you look up at the top of the standard of Īsāna the deva-king, any fear, terror, or horripilation you may have will be abandoned.*

Taṃ kho pana bhikkhave Sakkassa vā devānam-indassa dhajaggaṃ ullokayataṃ, Pajāpatissa vā deva-rājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā deva-rājassa dhajaggaṃ ullokayataṃ, Īsānassa vā deva-rājassa dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyyethā-pi no-pi pahiyyetha. Taṃ kissa hetu? Sakko hi bhikkhave devānam-into avīta-rāgo avīta-doso avīta-moho, bhīru chambhī utrāsī palāyīti.

*“Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajāpati the deva-king; in those who look up at the top of the standard of Varuṇa, the deva-king; or in those who look up at the top of the standard of Īsāna, the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of the devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, quick to flee.*

Ahañ-ca kho bhikkhave evaṃ vadāmi: “Sace tumhākaṃ bhikkhave arañña-gatānaṃ vā rukkhamaṃḍala-gatānaṃ vā suññāgāra-gatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, mam’eva tasmiṃ samaye anussareyyātha, ‘Itipi so Bhagavā arahamaṃ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho Bhagavāti.’ Mamaṃ hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

*“But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: ‘Indeed, the Blessed One is worthy & rightly Self-awakened, consummate in clear-knowing & conduct, Well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.’ For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.*

No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha, ‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattaṃ veditabbo viññūhiti.’ Dhammaṃ hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahiyissati.

*“If you don’t recollect me, then you should recollect the Dhamma thus: ‘The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for*

*themselves.’ For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.*

No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha, ‘Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā: Esa Bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ lokassaṭi.’ Saṅghaṃ hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattaṃ vā loma-hamso vā, so paḥiyyissati.

*“If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i.e., the four pairs, the eight-types (of noble ones): That is the Saṅgha of the Blessed One’s disciples—worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.’ For when you recollect the Saṅgha, monks, any fear, terror, or horripilation you may have will be abandoned.*

Taṃ kissa hetu? Tathāgato hi bhikkhave arahaṃ sammā-sambuddho, vīta-rāgo vīta-doso vīta-moho, abhīru acchambhī anuttarāsi apalāyīti.”

*“Why is that? Because the Tathāgata, worthy & rightly Self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee.”*

Idam-avoca Bhagavā. Idam vatvāna sugato, athāparaṃ etad-avoca Satthā:

*This is what the Blessed One said. Having said this, the One Well-gone, the Teacher, further said this:*

“Araññe rukkha-mūle vā

Suññāgāreva bhikkhavo

Anussaretha sambuddham

Bhayaṃ tumhāka no siyā.

*“In wilderness, monks, at the foot of a tree, or in an empty dwelling, recollect the Buddha: You will have no fear.*

No ce buddham sareyyātha

Loka-jetṭham narāsabham

Atha dhammam sareyyātha

Niyyānikam sudesitam.

*If you don’t recall the Buddha—best in the world, the bull of men—then recollect the Dhamma, pertinent, well taught.*

No ce dhammam sareyyātha

Niyyānikam sudesitam

Atha saṅgham sareyyātha

Puññakkhettam anuttaram.

*If you don’t recall the Dhamma—pertinent, well taught—then recollect the Saṅgha, the field of merit unexcelled.*

Evam-buddham sarantānam

Dhammam saṅghañ-ca bhikkhavo

Bhayaṃ vā chambhitattam vā

Loma-hamso na hessatiti.”

*For those who have thus recalled the Buddha, Dhamma, & Saṅgha, monks, there will be no terror, horripilation, or fear.”*

## *Girimānanda Sutta*

*To Girimānanda*

[Evam-me sutam.] Ekam samayaṃ Bhagavā,  
Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa  
ārāme. Tena kho pana samayena āyasmā  
Girimānando, ābādhiko hoti dukkhito bālha-gilāno.

*On one occasion the Blessed One was staying near Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Girimānanda was diseased, in pain, severely ill.*

Atha kho āyasmā Ānando yena Bhagavā  
tenupasaṅkami. Upasaṅkamtivā Bhagavantam  
abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno  
kho āyasmā Ānando Bhagavantam etad-avoca,  
“Āyasmā bhante Girimānando, ābādhiko hoti dukkhito  
bālha-gilāno. Sādhu bhante Bhagavā yen'āyasmā  
Girimānando ten'upasaṅkamatu, anukampaṃ  
upādāyāti.”

*Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, “Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him.”*

“Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno  
upasaṅkamtivā, dasa saññā bhāseyyāsi, ṭhānam kho  
pan'etaṃ vijjati, yaṃ Girimānandassa bhikkhuno  
dasa saññā sutvā, so ābādhō ṭhānaso

paṭipassambheyya. Katamā dasa?

*“Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it’s possible that when he hears the ten perceptions his disease may be allayed. Which ten?”*

Anicca-saññā anatta-saññā, asubha-saññā ādinava-saññā, pahāna-saññā virāga-saññā, nirodha-saññā sabba-loke anabhirata-saññā, sabba-saṅkhāresu anicchā-saññā ānāpāna-sati.

*The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.*

[1] Katamā c’Ānanda anicca-saññā? Idh’Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti paṭisañcikkhati: ‘Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccanti.’ Iti imesu pañcasu upādānakkhandhesu, aniccānupassī viharati. Ayam vuccat’Ānanda anicca-saññā.

*And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: ‘Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.’ Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.*

[2] Katamā c’Ānanda anatta-saññā? Idh’Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti paṭisañcikkhati: ‘Cakkhum

anattā rūpaṃ anattā. Sotaṃ anattā saddā anattā. Ghānaṃ anattā gandhā anattā. Jivhā anattā rasā anattā. Kāyo anattā phoṭṭhabbā anattā. Mano anattā dhammā anattāti.’ Iti imesu chasu ajjhattika-bāhiresu āyatanesu, anattānupassī viharati. Ayaṃ vuccat’Ānanda anatta-saññā.

*And what is the perception of not-self? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: ‘The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.’ Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.*

[3] Katamā c’Ānanda asubha-saññā? Idh’Ānanda bhikkhu imam-eva kāyaṃ uddham pādatalā, adho kesa-matthakā, taca-pariyantaṃ, pūraṃ nānappakārassa asucino paccavekkhati: ‘Atthi imasmim̐ kāye, kesā lomā nakhā dantā taco, maṃsam̐ nhārū aṭṭhī aṭṭhi-miñjaṃ, vakkam̐ hadayaṃ yakanam̐ kilomakam̐ pihakam̐ papphāsam̐, antam̐ antaguṇam̐ udariyam̐ karisaṃ, pittaṃ semham̐ pubbo lohitaṃ sedo medo, assu vasā khelo siṅghāṇikā lasikā muttanti.’ Iti imasmim̐ kāye, asubhānupassī viharati. Ayaṃ vuccat’Ānanda asubha-saññā.

*And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: ‘There is in this body: hair of the head, hair of the body,*

nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.’ Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] Katamā c’Ānanda ādinava-saññā? Idh’Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti paṭisañcikkhati: ‘Bahu-dukkho kho ayam kāyo bahu-ādinavo. Iti imasmim kāye, vividhā ābādhā uppajjanti, seyyathidaṃ: cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, śisa-rogo, kaṇṇa-rogo, mukha-rogo, danta-rogo, kāso sāso pināso, ḍaho jaro kucchi-rogo, mucchā pakkhandikā sulā visūcikā, kuṭṭham gaṇḍo kilāso, soso apamāro, dandu kaṇḍu kacchu, rakhasā vitacchikā, lohitaṃ pittaṃ madhumeho, aṃsā piḷakā bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāmajā ābādhā, visama-parihārajā ābādhā, opakkamikā ābādhā, kamma-vipākajā ābādhā, sitaṃ uṇham, jighacchā pipāsā, uccāro passāvoti.’ Iti imasmim kāye, ādinavānupassī viharati. Ayam vuccat’Ānanda ādinava-saññā.

*And what is the perception of drawbacks? There is the case where a monk—having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: ‘This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever,*

*aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.' Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.*

[5] Katamā c'Ānanda pahāna-saññā? Idh'Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti, pajahati vinodeti, byanti-karoti anabhāvaṃ gameti. Uppannaṃ byāpāda-vitakkaṃ nādhivāseti, pajahati vinodeti, byanti-karoti anabhāvaṃ gameti. Uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti, pajahati vinodeti, byanti-karoti anabhāvaṃ gameti. Uppann'uppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti, byanti-karoti anabhāvaṃ gameti. Ayam vuccat'Ānanda pahāna-saññā.

*And what is the perception of abandoning? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.*

[6] Katamā c'Ānanda virāga-saññā? Idh'Ānanda bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti paṭisañcikkhati: 'Etaṃ santaṃ

etaṃ paṇītaṃ, yad'idaṃ sabba-saṅkhāra-samatho,  
sabbūpadhi-paṭinissaggo, taṇhakkhayo virāgo  
nibbānanti.' Ayaṃ vuccat'Ānanda virāga-saññā.

*And what is the perception of dispassion? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, unbinding.' This is called the perception of dispassion.*

[7] Katamā c'Ānanda nirodha-saññā? Idh'Ānanda  
bhikkhu arañña-gato vā rukkha-mūla-gato vā  
suññāgāra-gato vā, iti paṭisañcikkhati: 'Etaṃ santaṃ  
etaṃ paṇītaṃ, yad'idaṃ sabba-saṅkhāra-samatho,  
sabbūpadhi-paṭinissaggo, taṇhakkhayo nirodho  
nibbānanti.' Ayaṃ vuccat'Ānanda nirodha-saññā.

*And what is the perception of cessation? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, cessation, unbinding.' This is called the perception of cessation.*

[8] Katamā c'Ānanda sabba-loke anabhirata-saññā?  
Idh'Ānanda bhikkhu, ye loke upāyupādānā, cetaso  
adhiṭṭhānābhinivesānusayā, te pajahanto viramati  
na upādiyanto. Ayaṃ vuccat'Ānanda sabba-loke  
anabhirata-saññā.

*And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.*

[9] Katamā c'Ānanda sabba-saṅkhāresu anicchā-saññā? Idh'Ānanda bhikkhu sabba-saṅkhārehi aṭṭiyati harāyati jigucchati. Ayam vuccat'Ānanda sabba-saṅkhāresu anicchā-saññā.

*And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.*

[10] Katamā c'Ānanda ānāpāna-sati? Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā, so sato'va assasati sato passasati.

*And what is mindfulness of in-&-out breathing? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.*

Digham vā assasanto 'digham assasāmiti' pajānāti;  
 digham vā passasanto 'digham passasāmiti' pajānāti.  
 Rassam vā assasanto 'rassam assasāmiti' pajānāti;  
 rassam vā passasanto rassam passasāmiti' pajānāti.  
 'Sabba-kāya-paṭisaṃvedī assasissāmiti' sikkhati;  
 'sabba-kāya-paṭisaṃvedī passasissāmiti' sikkhati.  
 'Passambhayam kāya-saṅkhāram assasissāmiti'  
 sikkhati; 'passambhayam kāya-saṅkhāram  
 passasissāmiti' sikkhati.

*Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he*

*discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'*

Pīti-paṭisaṃvedī assasissāmiti' sikkhati;

'piti-paṭisaṃvedī passasissāmiti' sikkhati.

'Sukha-paṭisaṃvedī assasissāmiti' sikkhati;

'sukha-paṭisaṃvedī passasissāmiti' sikkhati.

'Citta-saṅkhāra-paṭisaṃvedī assasissāmiti' sikkhati;

'citta-saṅkhāra-paṭisaṃvedī passasissāmiti' sikkhati.

'Passambhayam citta-saṅkhāram assasissāmiti'

sikkhati; 'passambhayam citta-saṅkhāram

passasissāmiti' sikkhati.

*He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'*

'Citta-paṭisaṃvedī assasissāmiti' sikkhati;

'citta-paṭisaṃvedī passasissāmiti' sikkhati.

'Abhippamodayam cittam assasissāmiti' sikkhati;

'abhippamodayam cittam passasissāmiti' sikkhati.

'Samādaham cittam assasissāmiti' sikkhati;

'samādaham cittam passasissāmiti' sikkhati.

'Vimocayam cittam assasissāmiti' sikkhati;

'vimocayam cittam passasissāmiti' sikkhati.

*He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind. He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'*

*'Aniccānupassī assasissāmīti' sikkhati; 'aniccānupassī passasissāmīti' sikkhati. 'Virāgānupassī assasissāmīti' sikkhati; 'virāgānupassī passasissāmīti' sikkhati.*

*'Nirodhānupassī assasissāmīti' sikkhati;*

*'nirodhānupassī passasissāmīti' sikkhati.*

*'Paṭinissaggānupassī assasissāmīti' sikkhati;*

*'paṭinissaggānupassī passasissāmīti' sikkhati.*

*Ayaṃ vuccat'Ānanda ānāpāna-sati.*

*He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' He trains himself, 'I will breathe in focusing on dispassion [lit: fading].' He trains himself, 'I will breathe out focusing on dispassion.' He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'*

*This, Ānanda, is called mindfulness of in-&-out breathing.*

*Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamtivā imā dasa saññā bhāseyyāsi, ṭhānaṃ kho pan'etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā, so ābādho ṭhānaso paṭipassambheyāti."*

*Now, Ānanda, if you go to the monk Girimānanda and tell him these ten perceptions, it's possible that when he hears these ten perceptions his disease*

*may be allayed."*

Atha kho āyasmā Ānando, Bhagavato santike imā dasa saññā uggahetvā, yen'āyasmā Girimānando ten'upasaṅkami. Upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi.

*Then Ven. Ānanda, having learned these ten perceptions in the Blessed One's presence, went to Ven. Girimānanda and told them to him.*

Atha kho āyasmato Girimānandassa imā dasa saññā sutvā, so ābādho ṭhānaso paṭipassambhi. Vuṭṭhahi c'āyasmā Girimānando tamhā ābādhā. Tathā pahino ca pan'āyasmato Girimānandassa, so ābādho ahosīti.

*As Ven. Girimānanda heard these ten perceptions, his disease was allayed. And Ven. Girimānanda recovered from his disease. That was how Ven. Girimānanda's disease was abandoned.*

## *Dhamma-niyāma Sutta*

*The Orderliness of the Dhamma*

[Evam-me sutam,] Ekam samayaṃ Bhagavā,  
Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa,  
ārāme.

*I have heard that on one occasion the Blessed One was staying near Sāvattthi at Jeta's Grove, Anāthapiṇḍika's park.*

Tatra kho Bhagavā bhikkhū āmantesi "Bhikkhavo'ti."

*There he addressed the monks, saying, "Monks."*

"Bhadanteti" te bhikkhū Bhagavato paccassosum.

*"Yes, lord," the monks responded to him.*

Bhagavā etad-avoca.

*The Blessed One said,*

“Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā  
Tathāgatānaṃ, t̥hitāva s̄a dhātu dhammaṭṭhitatā  
dhamma-niyāmatā: ‘Sabbe saṅkhārā aniccāti.’

*“Whether or not there is the arising of Tathāgatas, this property stands—  
this steadfastness of the Dhamma, this orderliness of the Dhamma:*

*‘All fabrications are inconstant.’*

Taṃ Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,  
paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:  
‘Sabbe saṅkhārā aniccāti.’

*The Tathāgata directly awakens to that, breaks through to that. Directly  
awakening & breaking through to that, he declares it, teaches it, describes it,  
sets it forth. He reveals it, explains it, makes it plain:*

*‘All fabrications are inconstant.’*

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā  
Tathāgatānaṃ, t̥hitāva s̄a dhātu dhammaṭṭhitatā  
dhamma-niyāmatā: ‘Sabbe saṅkhārā dukkhāti.’

*Whether or not there is the arising of Tathāgatas, this property stands—  
this steadfastness of the Dhamma, this orderliness of the Dhamma:*

*‘All fabrications are stressful.’*

Taṃ Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,  
paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:  
‘Sabbe saṅkhārā dukkhāti.’

*The Tathāgata directly awakens to that, breaks through to that. Directly  
awakening & breaking through to that, he declares it, teaches it, describes it,  
sets it forth. He reveals it, explains it, makes it plain:*

*‘All fabrications are stressful.’*

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā  
Tathāgatānaṃ, t̥hitāva s̄a dhātu dhammaṭṭhitatā

dhamma-niyāmatā: ‘Sabbe dhammā anattāti.’

*Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma:*

*‘All phenomena are not-self.*

Tam Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,

paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:

‘Sabbe dhammā anattāti.’”

*The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ‘*

*All phenomena are not-self.’”*

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ,

abhinanduntī.

*That is what the Blessed One said. Gratified, the monks delighted in his words.*

## *Mokkh’upāya Gāthā*

*Verses on the Strategy for Liberation*

Sabba-vatth’uttamaṃ ñatvā

Buddha-Dhamma-gaṇattayaṃ

Jeguccha-kāya-maccānaṃ

Mokkh’upāyaṃ vadāmi’haṃ.

*Knowing the highest of all objects—the threefold group of Buddha, Dhamma, [and Saṅgha]—disgusted with the body of mortals, I describe the strategy for liberation.*

Pāṭimokkhaṃ pūretabbaṃ

Atho indriya-saṃvaro

Ājivassa atho suddhi            Atho paccaya-nissitaṃ.

*The Pāṭimokkha is to be followed to completion, along with restraint of the senses, purity of livelihood, and one's dependence on requisites.*

Cātu-pārisuddhi-sīlaṃ        Kātabbaṃ va sunimmalaṃ  
Karaṇākaraṇeh'eva        Bhikkhunā mokkham-esinā.

*The four habits of purity should be done thoroughly without blemish—in terms of what should and shouldn't be done—by a monk seeking liberation.*

Buddhānussati mettā ca        Asubhaṃ maraṇassati  
Iccimā catur'ārakkhā        Kātabbā ca vipassanā.

*These four meditations—recollection of the Buddha, goodwill, the foulness of the body, & mindfulness of death—are guardians & means of insight that should be done.*

Visuddha-dhamma-santāno        Anuttarāya bodhiyā  
Yogato ca pabodhā ca        'Buddho Buddhoti' ñāyate.

*Endowed with pure qualities through his unexcelled Awakening, and from training others to awaken, he is known as the Awakened/Awakening One.*

Narānara-tiracchāna-        bhedaṃ sattā sukhesino  
Sabbe-pi sukhino hontu        Sukhitattā ca khemino.

*All living beings—human, non-human, & animal—who are searching for happiness: May they all be happy and, through their happiness, secure.*

Kesa-lom'ādi-chavānaṃ        Ayam'eva samussayo  
Kāyo sabbo-pi jeguccho        Vaṇṇ'ādito paṭikkulo.

*This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting and, in terms of its colors, etc., unclean.*

Jīvit'indriy'upaccheda-        saṅkhāta-maraṇaṃ siyā  
Sabbesaṃ p'idha pāṇinaṃ Tañ-hi dhuvam na jivitaṃ.

*Death, the destruction of the faculty of life, will come to all beings. That is certain, but life is not.*

Avijj'ādihi sambhūtā Rūpañ-ca vedanā tathā  
 Atho saññā ca saṅkhārā Viññāṇañ-cāti pañc'ime.  
 Uppajjanti nirujjhanti Evaṃ hutvā abhāvato  
 Ete dhammā aniccā'tha Tāva-kālika-tādito.

*These five—form, feeling, perception, fabrications, & consciousness—are brought into being by factors beginning with ignorance. They arise. They cease. Having been like this, from not having existed, these phenomena are thus inconstant in terms of how far they are subject to time, etc.*

Punappunam pīlitattā Uppādena vayena ca  
 Te dukkhā'va aniccā ye Atha santattatādito.

*Oppression, again & again, from arising & falling away: Whatever is inconstant is thus simply stressful, in terms of its continuity, etc.*

Vase avattanāyeva Atta-vipakkha-bhāvato  
Suññatt'assāmikattā ca 'Te anattāti' ñāyare.

*Being out of one's control, with the status of an enemy—because of their emptiness & ownerlessness, they should be known: "They are not-self."*

Evaṃ sante ca te dhammā Nibbinditabba-bhāvato  
 Daḍḍha-geha-samāy'eva Alam mokkham gavesitum.

*Being thus, these phenomena merit disenchantment,  
 like coming across a burning house: That's enough to search for liberation.*

Pañcakkhandham-imaṃ dukkham  
 Taṇhā samudayo bhava

Tassā nirodho nibbānam Maggo aṭṭh'aṅgik'āriyo.

*These five (clinging-) aggregates are stressful. Craving is the origination of becoming. Its cessation is unbinding. The path is noble, with eight factors.*

Ettakānam-pi pāṭhānam Attham ñatvā yathāraham  
 Paṭipajjetha medhāvī Pattum saṅkhāra-nibbutinti.

*Knowing just this many verses, and one's own well-being, as is appropriate,  
 the wise person should practice to reach the unbinding of fabrications.*

## *Ovāda-pāṭimokkh'ādi Pāṭha*

*Passage on the Ovāda-pāṭimokkha, etc.*

Udiṭṭhā kho tena Bhagavatā jānatā passatā arahatā  
sammā-sambuddhena, Ovāda-pāṭimokkham̐ tihi  
gāthāhi,

*This was said by the Blessed One, the One who Knows, the One who Sees,  
the Worthy One, Rightly Self-awakened, in the three verses of the Ovāda-  
pāṭimokkha:*

Khanti paramam̐ tapo titikkhā.

Nibbānam̐ paramam̐ vadanti buddhā.

Na hi pabbajito parūpaghāti;

Samaṇo hoti param̐ viheṭṭhayanto.

*Patient forbearance is the highest austerity.*

*Unbinding is highest: that's what the Buddhas say.*

*He is no monk who harms another;*

*nor a contemplative, he who oppresses another.*

Sabba-pāpassa akaraṇam̐ Kusalassūpasampadā

Sacitta-pariyodapanam̐: Etaṃ buddhāna-sāsanam̐.

*The non-doing of all evil, the performance of what is skillful,  
the cleansing of one's own mind: This is the Buddhas' teaching.*

Anūpavādo anūpaghāto Pāṭimokkhe ca saṃvaro

Mattaññutā ca bhattasmim̐ Pantañ-ca sayan'āsanam̐.

Adhicitte ca āyogo: Etaṃ buddhāna-sāsanan-ti.

*Not reviling, not injuring,*

*restraint in line with the monastic code,*

*moderation in food, dwelling in seclusion,*

*devotion to the heightened mind: This is the Buddhas' teaching.*

Aneka-pariyāyena kho pana tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, sīlaṃ sammadakkhātaṃ samādhi sammadakkhāto paññā sammadakkhātā.

*In many ways the Blessed One, the One who Knows, the One who Sees, the Worthy One, Rightly Self-awakened, has rightly declared virtue, rightly declared concentration, rightly declared discernment.*

Kathañ-ca sīlaṃ sammadakkhātaṃ Bhagavatā?

*And how has the Blessed One rightly declared virtue?*

Heṭṭhimena-pi pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā. Uparimena-pi pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā.

*The Blessed One has rightly declared virtue with a basic explanation, and the Blessed One has rightly declared virtue with a higher explanation.*

Kathañ-ca heṭṭhimena pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā?

*And how has the Blessed One rightly declared virtue with a basic explanation?*

“Idha ariya-sāvako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu-micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surā-meraya-majja-pamādaṭṭhānā paṭivirato hotiti.” Evam kho heṭṭhimena pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā.

*“There is the case where a disciple of the noble ones abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from distilled & fermented drinks that cause heedlessness.” In this way the Blessed One has rightly declared virtue with a basic explanation.*

**Kathañ-ca uparimena pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā?**

*And how has the Blessed One rightly declared virtue with a higher explanation?*

“Idha, bhikkhu sīlavā hoti, pāṭimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno, aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhāpadesūti.” Evam kho uparimena pariyāyena, sīlaṃ sammadakkhātaṃ Bhagavatā.

*“There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.” In this way the Blessed One has rightly declared virtue with a higher explanation.*

**Kathañ-ca samādhi sammadakkhāto Bhagavatā?**

*And how has the Blessed One rightly declared concentration?*

**Heṭṭhimena-pi pariyāyena, samādhi sammadakkhāto Bhagavatā. Uparimena-pi pariyāyena, samādhi sammadakkhāto Bhagavatā.**

*The Blessed One has rightly declared concentration with a basic explanation, and the Blessed One has rightly declared concentration with a higher explanation.*

**Kathañ-ca heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā?**

*And how has the Blessed One rightly declared concentration with a basic explanation?*

“Idha ariya-sāvako vossagg’ārammaṇaṃ karitvā, labhati samadhiṃ labhati cittass’ekaggatanti.” Evam

kho heṭṭhimena pariyāyena, samādhi sammadakkhāto Bhagavatā.

*“There is the case where a disciple of the noble ones, having made relinquishment his preoccupation, gains concentration and unification of awareness.” In this way the Blessed One has rightly declared concentration with a basic explanation.*

Kathaṅ-ca uparimena pariyāyena, samādhi sammadakkhāto Bhagavatā?

*And how has the Blessed One rightly declared concentration with a higher explanation?*

“Idha bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi, sa-vitakkaṃ sa-vicāraṃ vivekajam-pīti-sukhaṃ paṭhamam jhānam upasampajja viharati.

*“There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.*

Vitakka-vicārānaṃ vūpasamā, ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ, samādhijam-pīti-sukhaṃ dutiyam jhānam upasampajja viharati.

*“With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.*

Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhaṅ-ca kāyena paṭisaṃvedeti, yan-taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyam jhānam upasampajja viharati.

*“With the fading of rapture, he remains equanimous, mindful, & alert, and*

senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’

Sukhassa ca paḥānā dukkhassa ca paḥānā, pubbe va somanassa-domanassānaṃ atthaṅgamā, adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ, catutthaṃ jhānaṃ upasampajja viharatīti.” Evaṃ kho uparimena pariyāyena, samādhi sammadakkhāto Bhagavatā.

“With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.” In this way the Blessed One has rightly declared concentration with a higher explanation.

Kathaṅ-ca paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment?

Heṭṭhimena-pi pariyāyena, paññā sammadakkhātā Bhagavatā. Uparimena-pi pariyāyena, paññā sammadakkhātā Bhagavatā.

The Blessed One has rightly declared discernment with a basic explanation, and the Blessed One has rightly declared discernment with a higher explanation.

Kathaṅ-ca heṭṭhimena pariyāyena, paññā sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared discernment with a basic explanation?

“Idha ariya-sāvako paññavā hoti, uday’attha-gāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhaya-gāminiyāti.” Evaṃ kho heṭṭhimena

pariyāyena, paññā sammadakkhātā Bhagavatā.

*“There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of stress.” In this way the Blessed One has rightly declared discernment with a basic explanation.*

Kathañ-ca uparimena pariyāyena, paññā sammadakkhātā Bhagavatā?

*And how has the Blessed One rightly declared discernment with a higher explanation?*

“Idha bhikkhu ‘Idaṃ dukkhanti’ yathā-bhūtaṃ pajānāti, ‘Ayaṃ dukkha-samudayoti’ yathā-bhūtaṃ pajānāti, ‘Ayaṃ dukkha-nirodhoti’ yathā-bhūtaṃ pajānāti, ‘Ayaṃ dukkha-nirodha-gāmini paṭipadāti’ yathā-bhūtaṃ pajānātīti.” Evaṃ kho uparimena pariyāyena, paññā sammadakkhātā Bhagavatā.

*“There is the case where a monk discerns, as it has come to be, that ‘This is stress.’... ‘This is the origination of stress.’... ‘This is the cessation of stress.’... ‘This is the way leading to the cessation of stress.’” In this way the Blessed One has rightly declared discernment with a higher explanation.*

Sīla-paribhāvito samādhi mahapphalo hoti mahānisamsa. Samādhi-paribhāvitā paññā mahapphalā hoti mahānisamsā. Paññā-paribhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ: kām’āsavā, bhav’āsavā, avijj’āsavā.

*Concentration nurtured with virtue is of great fruit, great reward.*

*Discernment nurtured with concentration is of great fruit, great reward.*

*The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance.*

Bhāsītā kho pana Bhagavatā parinibbāna-samaye  
 ayam̐ pacchima-vācā, “Handa-dāni bhikkhave  
 āmantayāmi vo, vaya-dhammā saṅkhārā,  
 appamādena sampādehāti.”

*This final statement was spoken by the Blessed One at the time of his total unbinding, “Now, then, monks, I exhort you: All fabrications are subject to ending & decay. Reach consummation through heedfulness.”*

Bhāsitañ’c’idaṃ Bhagavatā, “Seyyathāpi bhikkhave  
 yāni kānici jaṅgalānaṃ pāṇānaṃ pada-jātāni, sabbāni  
 tāni hatthi-pade samodhānaṃ gacchanti,  
 hatthi-padaṃ tesaṃ aggam-akkhāyati, yadidaṃ  
 mahantattena, evameva kho bhikkhave ye keci kusalā  
 dhammā, sabbe te appamāda-mūlakā appamāda-  
 samosaraṇā, appamādo tesaṃ aggam-akkhāyatiti.”

*This was also spoken by the Blessed One, “Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant’s footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.”*

Tasmā tih’amhehi sikkhitabbaṃ, “Tibb’āpekkhā  
 bhavissāma, adhisīla-sikkhā-samādāne, adhicitta-  
 sikkhā-samādāne, adhipaññā-sikkhā-samādāne,  
 appamādena sampadessāmāti.” Evañ-hi no  
 sikkhitabbaṃ.

*Therefore we should train ourselves: “We will have keen regard for training in heightened virtue, training in heightened mind, & training in heightened discernment. We will attain consummation through heedfulness.” That’s how we should train ourselves.*



Adhammo nirayaṃ neti      Dhammo pāpeti suggatiṃ.

*For Dhamma and non- don't bear equal results.*

*Non-Dhamma leads you to hell; Dhamma, to a good destination.*

Dhammo have rakkhati dhamma-cāriṃ.

Dhammo suciṇṇo sukham-āvahāti.

Es'ānisaṃso dhamme suciṇṇe:

Na duggatiṃ gacchati dhamma-cāri.

*The Dhamma protects those who live by the Dhamma.*

*The Dhamma well-practiced brings bliss.*

*This—the reward when the Dhamma's well-practiced:*

*one who lives by the Dhamma doesn't go to a bad destination.*

Na puppha-gandho paṭivātam-eti

Na candanaṃ tagara-mallikā vā.

Satañ-ca gandho paṭivātam-eti

Sabbā disā sappuriso pavāyati.

*No flower's scent goes against the wind—not sandalwood, jasmine, tagara.*

*But the scent of the good does go against the wind.*

*The person of integrity wafts a scent in every direction.*

Candanaṃ tagaraṃ vāpi

Uppalaṃ atha vassikī

Etesaṃ gandha-jātānaṃ

Sila-gandho anuttaro.

*Sandalwood, tagara, lotus, & jasmine:*

*among these scents, the scent of virtue is unsurpassed.*

Appa-matto ayaṃ gandho

Yvāyaṃ tagara-candani

Yo ca silavataṃ gandho

Vāti devesu uttamo.

*Next to nothing, this scent—sandalwood, tagara—*

*while the scent of virtuous conduct wafts to the devas, supreme.*

Tesaṃ sampanna-silānaṃ

Appamāda-vihāriṇaṃ

Sammadañña vimuttānaṃ

Māro maggaṃ na vindati.

*Those consummate in virtue, dwelling in heedfulness,  
released through right knowing: Māra can't follow their tracks.*

Yathā saṅkāra-dhānasmim Ujjhitasmim mahā-pathe

Padumaṃ tattha jāyetha Suci-gandhaṃ manoramam:

*As in a pile of rubbish cast by the side of a highway  
a lotus might grow, clean-smelling, pleasing the heart,*

Evam saṅkāra-bhūtesu Andha-bhūte puthujjane

Atirocati paññāya Sammā-sambuddha-sāvako.

*so in the midst of the rubbish-like, people run-of-the-mill & blind, there  
dazzles with discernment the disciple of the Rightly Self-Awakened One.*

## *Paṭicca Samuppāda*

*Dependent Co-arising*

Avijjā-paccayā saṅkhāra.

*With ignorance as a condition there are fabrications.*

Saṅkhāra-paccayā viññāṇam.

*With fabrications as a condition there is (sensory) consciousness.*

Viññāṇa-paccayā nāma-rūpaṃ.

*With (sensory) consciousness as a condition there are name & form.*

Nāma-rūpa-paccayā saḷāyatanaṃ.

*With name & form as a condition there are the six sense media.*

Saḷāyatana-paccayā phassa.

Phassa-paccayā vedanā.

*With the six sense media as a condition there is contact.*

*With contact as a condition there is feeling.*

Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānam.

*With feeling as a condition there is craving.*

*With craving as a condition there is clinging.*

Upādāna-paccayā bhavo. Bhava-paccayā jāti.

*With clinging as a condition there is becoming.*

*With becoming as a condition there is birth.*

Jāti-paccayā jara-maraṇam soka-parideva-dukkha-  
domanass'upāyāsā sambhavanti.

*With birth as a condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.*

Evam-etassa kevalassa dukkhakkhandhassa,  
samudayo hoti.

*Thus is the origination of this entire mass of suffering & stress.*

Avijjāyatveva asesa-virāga-nirodhā saṅkhāra-  
nirodho.

*Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.*

Saṅkhāra-nirodhā viññāṇa-nirodho. *From the stopping of fabrications there is the stopping of (sensory) consciousness.*

Viññāṇa-nirodhā nāma-rūpa-nirodho. *From the stopping of (sensory) consciousness there is the stopping of name & form.*

Nāma-rūpa-nirodhā saḷāyatana-nirodho.

*From the stopping of name & form there is the stopping of the six sense media.*

Saḷāyatana-nirodhā phassa-nirodho.

*From the stopping of the six sense media there is the stopping of contact.*

Phassa-nirodhā vedanā-nirodho.

*From the stopping of contact there is the stopping of feeling.*

Vedanā-nirodhā taṇhā-nirodho.

*From the stopping of feeling there is the stopping of craving.*

Taṇhā-nirodhā upādāna-nirodho,

*From the stopping of craving there is the stopping of clinging.*

Upādāna-nirodhā bhava-nirodho.

*From the stopping of clinging there is the stopping of becoming.*

Bhava-nirodhā jāti-nirodho.

*From the stopping of becoming there is the stopping of birth.*

Jāti-nirodhā jara-maraṇaṃ soka-parideva-dukkha-  
domanass'upāyāsā nirujjhanti. *From the stopping of birth,*

*then aging & death, sorrow, lamentation, pain, distress, & despair all stop.*

Evam-etassa kevalassa dukkhakkhandhassa,  
nirodho hoti.

*Thus is the stopping of this entire mass of suffering & stress.*

## *Heedfulness*

Appamādo amataṃ padaṃ Pamādo maccuno padaṃ.

*Heedfulness, the path to the Deathless. Heedlessness, the path to death.*

Appammattā ne miyyanti Ye pamattā yathā matā.

*The heedful do not die. The heedless, as if already dead.*

Etaṃ vesesato ñatvā, Appamādamhi paṇḍitāti.

*Knowing this distinction, the wise are established in heedfulness.*

## *The Three Inspired Verses*

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

Athassa kaṅkhā vapayanti sabbā,

Yato pajānāti sahetu-dhammaṃ.

*As phenomena grow clear  
to the Brāhman, ardent, in jhāna,  
his doubts all vanish  
when he discerns what has a cause.*

Yadā have pātubhavanti dhammā,  
Ātāpino jhāyato brāhmaṇassa,  
Athassa kaṅkhā vapayanti sabbā,  
Yato khayam paccayānam avedi.

*As phenomena grow clear  
to the Brāhman, ardent, in jhāna,  
his doubts all vanish  
when he penetrates the end of conditions.*

Yadā have pātubhavanti dhammā,  
Ātāpino jhāyato brāhmaṇassa,  
Vidhūpayam tiṭṭhati Māra-senam,  
Sūrova obhāsayaṃ-antalikkhanti.

*As phenomena grow clear  
to the Brāhman, ardent, in jhāna,  
he stands, routing Māra's army,  
as the sun,*

*illuminating the sky.*

## *The House Builder*

Aneka-jāti-saṅsāram                      Sandhāvissam anibbisam,  
Gahakāram gavesanto                      Dukkā jāti punappunam,

*Through the round of many births I roamed  
without reward, without rest, seeking the house builder.  
Painful is birth again & again.*

Gahakāraka diṭṭho'si      Puna-geham na kāhasi.

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

Sabbā te phāsukā bhaggā      Gahakūṭam visaṅkhatam  
Visaṅkhāra-gatam cittam      Taṅhānam khayam-ajjhagā

*All your rafters are broken, the ridgepole dismantled,  
immersed in dismantling, the mind has attained the end of craving.*

## The Mountain

Yathāpi selā vipulā      Nabham āhacca pabbatā  
Samantā anupariyeyyum      Nippothentā catuddisā

*Like massive boulders,  
mountains pressing against the sky  
moving in from all sides,  
crushing the four directions,*

Evam jarā ca maccu ca      Adhivattanti pāṇino  
Khattiye brāhmaṇe vesse      Sudde caṇḍāla-pukkuse.

*In the same way, aging & death  
roll over living beings:  
noble warriors, brāhmans, merchants,  
workers, outcastes, & scavengers.*

Na kiñci parivajjeti      Sabbam-evābhimaddati.  
Na tattha hatthinam bhūmi      Na rathānam na pattiyā.  
Na cāpi manta-yuddhena      Sakkā jetum dhanena vā.

*They spare nothing.  
They trample everything.  
Here elephants can hold no ground  
nor can chariots or infantry.  
nor can a battle of spells  
or wealth win out.*

Tasmā hi paṇḍito poso      Sampassam attham-attano  
 Buddhē Dhamme ca Saṅghe ca  
 Dhiro saddham̃ nivesaye.

*So a wise person,  
 envisioning his own benefit,  
 enlightened, secures conviction  
 in the Buddha, Dhamma, & Saṅgha.*

Yo dhammacārī kāyena      Vācāya uda cetaṣā  
 Idh'eva nam̃ pasamsanti      Pecca sagge pamodati.

*He who practices the Dhamma  
 in thought, word, & deed,  
 is praised here  
 and, after death, rejoices in heaven.*

## Noble Wealth

Yassa saddhā Tathāgate      Acalā supatiṭṭhitā  
Sīlañ-ca yassa kalyāṇam̃      Ariya-kantam̃ pasamsitam̃

*One whose conviction in the Tathāgata  
 is unshakable, well-established,  
 whose virtue is admirable,  
 praised, cherished by the Noble Ones,*

Saṅghe pasādo yassatthi      Ujubhūtañ-ca dassanam̃  
 Adaliddoti tam̃ āhu      Amoghan-tassa jīvitam̃.

*who has faith in the Saṅgha, straightforwardness, vision:  
 "Not poor," they say of him. Not in vain his life.*

Tasmā saddhañ-ca sīlañ-ca  
 Paṣādam̃ dhamma-dassanam̃

Anuyuñjetha medhāvi      Saram̃ buddhāna-sāsananti

*So conviction & virtue, faith, & dhamma-vision*

*should be cultivated by the intelligent,  
remembering the Buddhas' teachings.*

## *An Auspicious Day*

Atitaṃ nānvāgameyya      Nappaṭikaṅkhe anāgataṃ

Yad'atitam-pahīnantaṃ      Appattañ-ca anāgataṃ

*You shouldn't chase after the past, or place expectations on the future.*

*What is past is left behind. The future is as yet unreached.*

Paccuppannañ-ca yo dhammaṃ

Tattha tattha vipassati

A<sup>u</sup>sam<sup>h</sup>iraṃ a<sup>s</sup>aṅk<sup>u</sup>ppaṃ      Taṃ viddhā manubrūhaye

*Whatever phenomenon is present, you clearly see right there, right there.*

*Unvanquished, unshaken, that's you you develop the mind.*

Ajjeva kiccaṃ-ātappaṃ      Ko jaññā maraṇaṃ suve

Na hi no saṅgarantena      Ma<sup>h</sup>āse<sup>n</sup>ena maccunā

*Doing your duty ardently today, for—who knows?—tomorrow: death.*

*There is no bargaining with Death & his mighty horde.*

Evaṃ vi<sup>h</sup>āri<sup>m</sup>-ā<sup>t</sup>āpi<sup>m</sup>      A<sup>h</sup>o-rattam-atanditaṃ

Taṃ ve bhaddeka-ratto'ti      Sa<sup>n</sup>to ācikkhate muniti.

*Whoever lives thus ardently, relentlessly both day & night,*

*has truly had an auspicious day: So says the Peaceful Sage.*

## The Three Characteristics

“Sabbe saṅkhārā aniccāti” Yadā paññāya passati,  
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

*“All fabrications are inconstant.” When you see this with discernment,  
you grow disenchanted with stress: This is the path to purity.*

“Sabbe saṅkhārā dukkhāti” Yadā paññāya passati,  
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

*“All fabrications are stressful.” When you see this with discernment,  
you grow disenchanted with stress: This is the path to purity.*

“Sabbe dhammā anattāti” Yadā paññāya passati,  
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

*“All phenomena are not-self.” When you see this with discernment,  
you grow disenchanted with stress: This is the path to purity.*

Appakā te manussesu Ye janā pāra-gāmino  
Athāyaṃ itarā pajā Tiram-evānudhāvati.

*Few are the human beings who go to the Further Shore.  
These others simply scurry along this shore.*

Ye ca kho sammadakkhāte

Dhamme dhammānuvattino

Te janā pāramessanti Maccudheyyaṃ suduttaraṃ.

*But those who practice the Dhamma  
in line with the well-taught Dhamma,  
will cross over Death’s realm, so hard to transcend.*

Kaṇhaṃ dhammaṃ vipphāya

Sukkaṃ bhāvētha paṇḍito,

Okā anokam-āgamma Viveke yattha dūramaṃ.

*Abandoning dark practices, the wise person should develop the bright,  
having gone from home to no-home in seclusion, so hard to relish.*

Tatrābhiratim-iccheyya      Hitvā kāme akiñcano.  
 Pariyodapeyya attānaṃ      Citta-klesehi paṇḍito.

*There he should wish for delight,  
 discarding sensuality—he who has nothing.*

*He should cleanse himself, wise, of mental defilements.*

Yesaṃ sambodhiyaṅgesu      Sammā cittaṃ subhāvitaṃ  
 Ādāna-paṭinissagge      Anupādāya ye ratā,  
Khīṇ'āsavā jutimanto      Te loke parinibbutā'ti.

*Whose minds are well developed in the factors for Awakening,  
 who, relinquishing grasping, delight in non-clinging,  
 resplendent, effluents ended : They, in the world, are unbound.*

\* \* \*

Aniccā vata saṅkhārā      Uppāda-vaya-dhammino.  
 Uppajjitvā nirujjhanti      Tesaṃ vūpasamo sukho.  
 Sabbe sattā maranti ca      Mariṇsu ca marissare.  
 Tath'evāhaṃ marissāmi      N'atthi me ettha saṅsayo.

*How inconstant are fabrications! Their nature: to arise & pass away.*

*They disband as they are arising. Their total stilling is bliss.*

*All living beings are dying, have died, and will die.*

*In the same way, I will die: I have no doubt about this.*

## *Bhāra-sutta Gāthā*

*Verses from the Discourses on the Burden*

Bhārā have pañcakkhandhā      Bhāra-hāro ca puggalo.

*Burdens indeed are the five aggregates,  
 and the carrier of the burden is the person.*

Bhār'ādānaṃ dukkhaṃ loke

Bhāra-nikkhepanaṃ sukhaṃ.

*Taking up the burden in the world is stressful.*

*Casting off the burden is bliss.*

Nikkhipitvā garuṃ bhāraṃ Aññaṃ bhāraṃ anādiya.

*Having cast off the heavy burden and not taking on another,*

Samūlaṃ taṇhaṃ abbuyha Nicchāto parinibbutoti.

*pulling up craving, along with its root,*

*one is free from hunger, totally unbound.*

## *Dhammasaṅgaṇī Mātikā Pāṭha*

*The List from the Dhamma Groupings*

Kusalā dhammā Akusalā dhammā

Abyākatā dhammā.

*Skillful phenomena, unskillful phenomena, undeclared phenomena.*

Sukhāya vedanāya sampayuttā dhammā Dukkāya

vedanāya sampayuttā dhammā Adukkham-

asukhāya vedanāya sampayuttā dhammā.

*Phenomena conjoined with pleasant feeling, phenomena conjoined with painful feeling, phenomena conjoined with neither painful nor pleasant feeling.*

Vipākā dhammā Vipāka-dhamma-dhammā

N'eva-vipāka-na-vipāka-dhamma-dhammā.

*Phenomena that are kammic results, phenomena that have kammic results, phenomena that neither are nor have kammic results.*

Upādinn'upādāniyā dhammā

Anupādinn'upādāniyā dhammā

Anupādinnānupādāniyā dhammā.

*Clung-to clingable phenomena, unclung-to clingable phenomena, unclung-to unclingable phenomena.*

Saṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭhāsaṅkilesikā dhammā.

*Defiled defiling phenomena, undefiled defiling phenomena, undefiled undefiling phenomena.*

Sa-vitakka-sa-vicārā dhammā Avitakka-vicāra-mattā  
dhammā Avitakkāvicārā dhammā.

*Phenomena accompanied by directed thought & evaluation, phenomena unaccompanied by directed thought but with a modicum of evaluation, phenomena unaccompanied by directed thought or evaluation.*

Pīti-sahagatā dhammā Sukha-sahagatā dhammā  
Upekkhā-sahagatā dhammā.

*Phenomena accompanied with rapture, phenomena accompanied with pleasure, phenomena accompanied with equanimity.*

Dassanena paḥātabbā dhammā Bhāvanāya  
paḥātabbā dhammā N'eva-dassanena-na-  
bhāvanāya paḥātabbā dhammā.

*Phenomena to be abandoned through seeing, phenomena to be abandoned through developing, phenomena to be abandoned neither through seeing nor through developing.*

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

*Phenomena connected to a cause that is to be abandoned through seeing, phenomena connected to a cause that is to be abandoned through developing, phenomena connected to a cause that is to be abandoned neither through seeing nor through developing.*

Ācayagāmino dhammā Apacayagāmino dhammā  
N'evācayagāmino nāpacayagāmino dhammā.

*Phenomena leading to accumulation, phenomena leading to diminution,  
phenomena leading neither to accumulation nor to diminution.*

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

*Phenomena of one in training, phenomena of one beyond training,  
phenomena neither of one in training nor of one beyond training.*

**Parittā dhammā Mahaggatā dhammā  
Appamāṇā dhammā.**

*Limited phenomena, expanded phenomena, immeasurable phenomena.*

**Parittārammaṇā dhammā Mahaggatārammaṇā  
dhammā Appamāṇārammaṇā dhammā.**

*Limited mind-object phenomena, expanded mind-object phenomena,  
immeasurable mind-object phenomena.*

**Hinā dhammā Majjhimā dhammā Paṇitā dhammā.**

*Lowly phenomena, middling phenomena, exquisite phenomena.*

**Micchattaniyatā dhammā Sammattaniyatā dhammā  
Aniyatā dhammā.**

*Phenomena of certain wrongness, phenomena of certain rightness, uncertain  
phenomena.*

**Maggārammaṇā dhammā Magga-hetukā dhammā  
Maggādhipatino dhammā.**

*Path mind-object phenomena, path-causing phenomena, path-dominant  
phenomena.*

**Uppannā dhammā Anuppannā dhammā  
Uppādino dhammā.**

*Arisen phenomena, unarisen phenomena, phenomena bound to arise.*

**Atitā dhammā Anāgatā dhammā  
Paccuppannā dhammā.**

*Past phenomena, future phenomena, present phenomena.*

Atitārammaṇā dhammā Anāgatārammaṇā dhammā  
Paccuppannārammaṇā dhammā.

*Past mind-object phenomena, future mind-object phenomena, present mind-object phenomena.*

Ajjhattā dhammā Bahiddhā dhammā  
Ajjhatta-bahiddhā dhammā.

*Internal phenomena, external phenomena, internal-&-external phenomena.*

Ajjhattārammaṇā dhammā Bahiddhārammaṇā  
dhammā Ajjhata-bahiddhārammaṇā dhammā.

*Internal mind-object phenomena, external mind-object phenomena, internal-&-external mind-object phenomena.*

Sanidassana-sappaṭighā dhammā  
Anidassana-sappaṭighā dhammā  
Anidassanāppaṭighā dhammā.

*Phenomena with surface & offering resistance, phenomena without surface but offering resistance, phenomena without surface offering no resistance.*

[Hetu-paccayo], Ārammaṇa-paccayo,

*Root-cause condition, support condition,*

Adhipati-paccayo, Anantara-paccayo,

*dominant condition, immediate condition,*

Sam'anantara-paccayo, Saha-jāta-paccayo,

*quite-immediate condition, born-simultaneously condition,*

Aññamañña-paccayo, Nissaya-paccayo,

*reciprocal condition, dependence condition,*

Upanissaya-paccayo, Pure-jāta-paccayo,

*immediate-dependence condition, born-before condition,*

Pacchā-jāta-paccayo, Āsevana-paccayo,

*born-after condition, habit condition,*

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,

*action condition, result condition, nutriment condition,*

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,

*faculty condition, jhāna condition, path condition,*

Sampayutta-paccayo, Vippayutta-paccayo

*conjoined-with condition, disjoined-from condition,*

Atthi-paccayo, N'atthi-paccayo,

*condition when existing, condition when not existing,*

Vigata-paccayo, Avigata-paccayo.

*condition when without, condition when not without.*

## The Council Chant

This chant, which apparently was composed as an abbreviated reenactment of the First Council, is frequently recited at ceremonies connected with making merit for the dead. The first part begins with an expanded version of the conversation between Ven. MahāKassapa and Ven. Upāli at the First Council, briefly reported in Cullavagga XI, in which Ven. MahāKassapa questions Ven. Upāli about the origins of the Pātimokkha rules. After treating the origins of the first pārajika rule, the chant then quotes the first passage of the entire Vinaya Piṭaka. The second part quotes the first passage in the Suttanta Piṭaka, the beginning of the *Brahmajāla Sutta* (DN 1). The last part quotes the first passage from each of the seven books of the Abhidhamma Piṭaka, giving an elided version of the beginning of the *Dhātu-kathā* (Discussion of Properties).

In the following transcription, the underlined syllables are those that are highlighted in the two main styles of chanting in Thailand. In the Magadha style, these syllables are pronounced with a falling tone; in the Saṃyoga style, with a rising tone.

### *Vinaya*

#### DISCIPLINE

[“Yantena Bhagavatā] jānatā passatā arahatā Sammā-  
sambuddhena, paṭhamam pārajikam kattha  
paññattanti?”

“Where was the first pārajika rule formulated by the Blessed One—the One who knows, the One who sees, the Worthy One, Rightly Self-awakened?”

“Vesāliyam paññattanti.”

“It was formulated in Vesāli.”

“Kam ārabbhāti?”

“Whom did it concern?”

“Sudinnaṃ Kalantaputtaṃ ārabbhāti.”

*“It concerned Sudinna the Kalanta-son.”*

“Kismim vatthusmim?”

*“With regard to what incident?”*

“Sudinno Kalantaputto purāṇa-dutiyikāya methunaṃ dhammaṃ paṭisevati. Tasmim vatthusminti.”

*“Sudinna the Kalanta-son engaged in sexual intercourse with his former wife: with regard to that incident.”*

Tena samayena Buddho Bhagavā verañjāyaṃ viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.

*“On that occasion the Awakened One, the Blessed One, was staying in Verañjā at the foot of Naḷeru’s nimba tree with a large community of monks, approximately 500 monks.*

Assosi kho verañjo brāhmaṇo, “Samaṇo khalu bho Gotamo sakyaputto sakyakulā pabbajito, verañjāyaṃ viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi.

*A brāhman of Verañjā heard, “They say that Gotama the contemplative—a son of the Sakyans who has gone forth from a Sakyan family—is staying in Verañjā at the foot of Naḷeru’s nimba tree with a large community of monks, approximately 500 monks.*

Taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato, ‘Itipi so bhagavā araham̐ sammā-sambuddho, vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavāti.

*Now this fine report of the honorable Gotama's reputation has spread far & wide: "He is a Blessed One, a Worthy One, a Rightly Self-awakened One, consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos, unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.*

So imaṃ lokaṃ sadevakaṃ samāraḥkaṃ sabrahmaḥkaṃ, sassamaṇa-brāhmaṇiṃ pajamaṃ sadeva- manussaṃ sayamaṃ abhiññā sacchikatvā pavedeti.

*He makes known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.*

So dhammaṃ deseti ādi-kalyāṇaṃ majjhe- kalyāṇaṃ pariyosāna-kalyāṇaṃ, sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahma-cariyaṃ pakāseti':

*He explains the Dhamma fine in the beginning, fine in the middle, fine in the end; he expounds the holy life both in its particulars & in its essence, entirely complete, surpassingly pure."*

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotiti."

*It is good to see a Worthy One of that sort."*

## *Sutta*

### DISCOURSES

[Evam-me sutam,] ekam samayaṃ Bhagavā, antarā ca Rājagahaṃ antarā ca Nālandaṃ addhāna-magga-paṭipanno hoti, mahatā bhikkhu-saṅghena saddhiṃ pañca-mattehi bhikkhu-satehi.

*I have heard that on one occasion the Blessed One was traveling on the highway between Rājagaha and Nālanda with a large Saṅgha of monks, approximately 500 monks.*

Suppiyo-pi kho paribbājako, antarā ca Rājagahaṃ  
antarā ca Nālandaṃ addhāna-magga-paṭipanno hoti,  
saddhiṃ antevāsinā Brahmaddattena māṇavena.

*And Suppiya the wanderer was traveling on the highway between Rājagaha and Nālanda with his apprentice, Brahmaddatta the young brāhman.*

Tatra sudam̐ Suppiyo paribbājako, aneka-pariyāyena,  
Buddhassa avaṇṇam̐ bhāsati, dhammassa avaṇṇam̐  
bhāsati, saṅghassa avaṇṇam̐ bhāsati. Suppiyassa pana  
paribbājakassa antevāsī Brahmaddatto māṇavo, aneka-  
pariyāyena, Buddhassa vaṇṇam̐ bhāsati, dhammassa  
vaṇṇam̐ bhāsati, saṅghassa vaṇṇam̐ bhāsati.

*Along the way, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmaddatta the young brāhman, spoke in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha.*

Itiha te ubho ācariy' antevāsī aññam-aññassa uju-  
vipaccanika-vācā, Bhagavantam̐ piṭṭhito piṭṭhito  
anubandhā honti bhikkhu-saṅghassa.

*Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the Saṅgha of monks.*

## *Abhidhamma*

### HIGHER DHAMMA

#### *Dhamma-saṅgaṇī*

#### CLASSIFICATION OF QUALITIES

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.

*Skillful qualities, unskillful qualities, neutral qualities.*

Katame dhammā kusalā?

*Which qualities are skillful?*

Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagatam ñāṇa-sampayuttam, rūpārammaṇam vā saddārammaṇam vā, gandhārammaṇam vā rasārammaṇam vā, phoṭṭhabbārammaṇam vā dhammārammaṇam vā, yaṃ yaṃ vā pan'ārabbha,

*On whatever occasion a skillful mind-state on the level of sensuality has arisen, accompanied by pleasure, associated with knowledge, based on a form, a sound, an aroma, a flavor, a tactile sensation, or an idea, or whatever the instigation,*

tasmiṃ samaye phasso hoti avikkhepo hoti, ye vā pana tasmiṃ samaye aññe-pi atthi paṭicca-samuppannā, arūpino dhammā: ime dhammā kusalā.

*and on that occasion the contact is not scattered; and whatever other formless, dependently-arisen qualities there are on that occasion: These qualities are skillful.*

*Vibhaṅga*

## ANALYSIS

[Pañcakkhandhā,] rūpakkhandho, vedanākhandho,  
saññākhandho, saṅkhārakhandho,  
viññāṇakhandho.

*Five aggregates: form-aggregate, feeling-aggregate, perception-aggregate, fabrication-aggregate, consciousness-aggregate.*

Tatha katamo rūpakkhandho?

*With regard to that, which is the form-aggregate?*

Yaṅ-kiñci rūpaṃ atitānāgata-paccuppannaṃ,  
ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā,  
hīnaṃ vā paṇitaṃ vā, yaṃ dūre vā santike vā,  
tad'ekajjhaṃ abhisaññūhitvā abhisāṅkhipitvā:  
Ayaṃ vuccati rūpakkhandho.

*Any form that is past, future, or present; internal or external, blatant or subtle, common or sublime, far or near: That, heaped & gathered into one, is called the form-aggregate.*

*Dhātu-kathā*

## DISCUSSION OF PROPERTIES

[Saṅgaho asaṅgaho,] saṅgahitena asaṅgahitaṃ,  
asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ,  
asaṅgahitena asaṅgahitaṃ.

*Classified, unclassified, unclassified with the classified, classified with the unclassified, classified with the classified, unclassified with the unclassified,*

Sampayogo vippayogo, sampayuttena vippayuttaṃ,

vippayuttena sampayuttam asaṅgahitam.

*Association, disassociation, disassociated with the associated, unclassified as associated with the disassociated.*

*Puggala-paññatti*

DESIGNATION OF INDIVIDUALS

[Cha paññattiyo:] khandha-paññatti, āyatana-paññatti, dhātu-paññatti, sacca-paññatti, indriya-paññatti, puggala-paññatti.

*Six designations: aggregate-designation, sense media-designation, property-designation, truth-designation, faculty-designation, individual-designation.*

Kittāvatā puggalānam puggala-paññatti?

*To what extent is there the individual-designation of individuals?*

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, pariḥāna-dhammo apariḥāna-dhammo, cetanā-bhabbo anurakkhanā-bhabbo,

*Released dependent on occasion, released not dependent on occasion, subject to provocation, not subject to provocation, subject to decline, not subject to decline, capable through intention, capable through maintaining,*

puthujjano gotrabhū, bhayūparato abhayūparato,

bhabb'āgamano abhabb'āgamano, niyato aniyato,

paṭipannako phale ṭhito, arahā arahattāya paṭipanno.

*run-of-the-mill, having changed lineage [to becoming noble], having given up fear, not having given up fear, capable of coming, incapable of coming, certain, uncertain, practicing, standing in the fruit [of the path], Worthy, practicing for worthiness.*

*Kathā-vatthu*

## DEBATE TOPICS

[“Puggalo upalabbhati,] sacchikattha-paramatthenāti?”

*“Is the individual delineated as a real and ultimate fact?”*

“Āmantā.”

*“Affirmative.”*

“Yo sacchikattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti?”

*“Is the individual delineated as a real and ultimate fact in the same way that a real fact [is delineated]?”*

“Na h’evaṃ vattabbe.”

*“No, it’s not to be said that way.”*

“Ājānāhi niggahaṃ.\* Hañci puggalo upalabbhati, sacchikattha-paramatthena, tena vata re vattabbe:

Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti. Micchā.”

*“Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real and ultimate fact in the same way that a real fact [is delineated]. So you’re wrong.”*

\* The Royal Thai Chanting Book has no period here, and places a comma after “hañci.”

*Yamaka*

## PAIRS

[Ye keci kusalā dhammā,] sabbe te kusala-mūlā. Ye vā pana kusala-mūlā, sabbe te dhammā kusalā.

*All skillful qualities are skillful-rooted. All things are skillful-rooted are skillful qualities.*

Ye keci kusalā dhammā, sabbe te kusala-mūlena eka-mūlā. Ye vā pana kusala-mūlena eka-mūlā, sabbe te dhammā kusalā.

*All skillful qualities are single-rooted with a skillful root. All things single-rooted with a skillful root are skillful qualities.*

*Mahāpaṭṭhāna*

## GREAT CAUSAL PRINCIPLES

[Hetu-paccayo,] Ārammaṇa-paccayo,

*Root-cause condition, support condition,*

Adhipati-paccayo, Anantara-paccayo,

*dominant condition, immediate condition,*

Samanantara-paccayo, Saha-jāta-paccayo,

*quite-immediate condition, born-simultaneously condition,*

Aññaamañña-paccayo, Nissaya-paccayo,

*reciprocal condition, dependence condition,*

Upanissaya-paccayo, Pure-jāta-paccayo,

*immediate-dependence condition, born-before condition,*

Pacchā-jāta-paccayo, Āsevana-paccayo,

*born-after condition, habit condition,*

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,

*action condition, result condition, nutriment condition,*

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,

*faculty condition, jhāna condition, path condition,*

Sampayutta-paccayo, Vippayutta-paccayo,

*conjoined-with condition, disjoined-from condition,*

Atthi-paccayo, N'atthi-paccayo,

*condition when existing, condition when not existing,*

Vigata-paccayo, Avigata-paccayo.

*condition when without, condition when not without.*

## *An Invitation to the Devas*

TO BE USED WHEN CHANTING IN THE MAGADHA STYLE:

Samantā cakkavāḷesu Atr'āgacchantu devatā.

Saddhammaṃ muni-rājassa

Suṇantu sagga-mokkhadam.

*From all around the galaxies, may the devas come here.*

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

Sagge kāme ca rūpe

Giri-sikharataṭṭe c'antalikkhe vimāne,

Dipe ratṭhe ca gāme

Taruvana-gahane geha-vatthumhi khette,

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

Bhummā c'āyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

Tiṭṭhantā santike yaṃ:

Muni-vara-vacanam sādhavo me suṇantu.

*And the earth-devas, spirits, gandhabbas, & nāgas  
in water, on land, in badlands, & standing nearby:  
May they come & listen with approval  
as I recite the word of the excellent sage.*

Buddha-dassana-kālo ayam-bhadantā.

Dhammassavana-kālo ayam-bhadantā.

Saṅgha-payirupāsana-kālo ayam-bhadantā.

*This is the time to see to the Buddha, venerable ones.*

*This is the time to listen to the Dhamma, venerable ones.*

*This is the time to attend to the Saṅgha, venerable ones.*

TO BE USED WHEN CHANTING IN THE SAṂYOGA STYLE:

Pharitvāna mettaṃ samettā bhadantā

Avikkhitta-cittā parittaṃ bhaṇantu.

*Having spread goodwill, benevolent venerable ones,*

*listen to protection with unscattered minds.*

Sagge kāme ca rūpe

Giri-sikharataṭṭhe c'antalikkhe vimāne,

Dipe raṭṭhe ca gāme

Taruvana-gahane geḥa-vatthumhi khetṭe,

Bhummā c'āyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

Titṭhantā santike yaṃ:

Muni-vara-vacanaṃ sādhavo me suṇantu.

Buddha-dassana-kālo ayam-bhadantā.

Dhammassavana-kālo ayam-bhadantā.

Saṅgha-payirupāsana-kālo ayam-bhadantā.\*

*\* When chanting outside of a monastery, instead of chanting all three of these last lines, simply repeat, "Dhammassavana-kālo ayam-bhadantā" three times. This is custom is observed regardless of which style of chanting is used.*

## *Namakāra-siddhi Gāthā*

*Verses on Success through Homage*

Yo cakkhumā moha-malāpakatṭho

Sāmaṃ va buddho sugato vimutto

Mārassa pāsā vinimocayanto

Pāpesi khemam janataṃ vineyyaṃ.

*The One with Vision, with the stain of delusion removed,  
Self-awakened, Well-Gone, & Released.*

*Releasing them from the Māra's snare,  
he leads humanity from evils to security.*

Buddhaṃ varantaṃ sirasā namāmi

Lokassa nāthañ-ca vināyakañ-ca.

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Buddha,  
the Protector & Mentor for the world.*

*By the majesty of this, may you have triumph & success,  
and may all your dangers be destroyed.*

Dhammo dhajo yo viya tassa satthu

Dassesi lokassa visuddhi-maggaṃ

Niyyāniko dhamma-dharassa dhāri

Sātāvaho santikaro suciṇṇo.

*The Teacher's Dhamma, like a banner,  
shows the path of purity to the world.*

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

Dhammaṃ varantaṃ sirasā namāmi

Mohappadālaṃ upasanta-dāhaṃ.

Tan-tejasā te jaya-siddhi hotu

Sabb'antarāyā ca vināsamentu.

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

*By the majesty of this, may you have triumph & success,  
and may all your dangers be destroyed.*

Saddhamma-senā sugatānugo yo  
 Lokassa pāpūpakilesa-jetā  
Santo sayam̐ santi-niyojako ca  
 Svākkhāta-dhammaṃ veditaṃ karoti.

*The True Dhamma's army, following the One Well-Gone,  
 is victor over the evils & corruptions of the world.  
 Self-calmed, it is calming & unfettering,  
 and makes the well-taught Dhamma be known.*

Saṅghaṃ varantaṃ sirasā namāmi  
 Buddhānubuddhaṃ sama-sīla-ditṭhiṃ.  
 Tan-tejasā te jaya-siddhi hotu  
 Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Saṅgha,  
 awakened following the Awakened One, harmonious in virtue & view.  
 By the majesty of this, may you have triumph & success,  
 and may all your dangers be destroyed.*

## Sambuddhe

*The Buddhas*

Sambuddhe aṭṭhaviṣaṅga-ca Dvādaśaṅga-ca saḥassake  
 Pañca-sata-saḥassāni Namāmi sirasā ahaṃ.

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

Tesaṃ dhammaṅga-ca saṅghaṅga-ca  
 Ādarena namāmi haṃ.  
 Namakārānubhāvena Hantvā sabbe upaddave  
 Anekā antarāyāpi Vinassantu asesato.

*I pay devoted homage to their Dhamma & Saṅgha.  
Through the power of this homage,  
having demolished all misfortunes,  
may countless dangers be destroyed without trace.*

Sambuddhe pañca-paññāsañ-ca

Catuvīsati saḥassake

Dasa-sata-saḥassāni

Namāmi sirasā aḥam̐.

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

Tesaṃ dhammañ-ca saṅghañ-ca

Ādarena namāmi'ham̐.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu asesato.

*I pay devoted homage to their Dhamma & Saṅgha.  
Through the power of this homage,  
having demolished all misfortunes,  
may countless dangers be destroyed without trace.*

Sambuddhe navuttarasate Aṭṭhacattāḷisa saḥassake

Viśati-sata-saḥassāni

Namāmi sirasā aḥam̐.

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

Tesaṃ dhammañ-ca saṅghañ-ca

Ādarena namāmi'ham̐.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu, asesato.

*I pay devoted homage to their Dhamma & Saṅgha.  
Through the power of this homage,  
having demolished all misfortunes,  
may countless dangers be destroyed without trace.*

## *Namo-kāra-aṭṭhakam*

*The Homage Octet*

Namo Arahato Sammā- Sambuddhassa mahesino.

*Homage to the Great Seer, the Worthy One, Rightly Self-awakened.*

Namo Uttama-dhammassa Svākkhātasseva tenidha.

*Homage to the highest Dhamma, well-taught by him here.*

Namo Mahā-saṅghassāpi Visuddha-sīla-ditṭhino.

*And homage to the Great Saṅgha, pure in virtue & view.*

Namo omātyāraddhassa Ratanattayassa sādhu<sup>h</sup>kaṁ.

*Homage to the Triple Gem beginning auspiciously with AUM.*

Namo omakātitassa Tassa vatthuttayassapi.

*And homage to those three objects that have left base things behind.*

Namo-kārappabhāvena Vigacchantu upaddavā.

*By the potency of this homage, may misfortunes disappear.*

Namo-kārānubhāvena Suvatthi hotu sabbadā.

*By the potency of this homage, may there always be well-being.*

Namo-kārassa tejena Vidhimhi homi, tejavā.

*By the majesty of this homage, may I be successful in this ceremony.*

## *Maṅgala Sutta*

*The Discourse on Blessings*

[Evam-me sutam,] Ekam samayaṁ Bhagavā,  
Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassa,  
ārāme.

*I have heard that at one time the Blessed One was staying near Sāvattthi at Jeta's Grove, Anāthapiṇḍika's park.*

Atha kho aññatarā devatā, abhikkantāya rattiya  
abhikkanta-vaṇṇā kevala-kappaṃ Jetavanam  
obhāsetvā, yena Bhagavā ten'upasaṅkami.

*Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.*

Upasaṅkamtivā Bhagavantam abhivādetvā ekam-  
antam aṭṭhāsi.

*On approaching, having bowed down to the Blessed One, she stood to one side.*

Ekam-antam ṭhitā kho sā devatā Bhagavantam  
gāthāya ajjhabhāsi.

*As she was standing there, she addressed the Blessed One with a verse.*

“Bahū devā manussā ca maṅgalāni acintayum  
Ākaṅkhamānā sotthānam brūhi maṅgalam-uttamam.

*“Many devas & humans beings give thought to blessing,  
Desiring well-being. Tell, then, the highest blessing.”*

\* “Asevanā ca bālānam paṇḍitānañ-ca sevanā  
Pūjā ca pūjanīyānam etam-maṅgalam-uttamam.

*[The Buddha:] “Not consorting with fools, consorting with the wise,  
paying homage to those who deserve homage: This is the highest blessing.*

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā  
Atta-sammā-paṇidhi ca etam-maṅgalam-uttamam.

*Living in a civilized country, having made merit in the past,  
directing oneself rightly: This is the highest blessing.*

Bāhu-saccañ-ca sippañ-ca vinayo ca susikkhito  
Subhāsītā ca yā vācā etam-maṅgalam-uttamam.

*Broad knowledge, skill, discipline well-mastered,  
words well-spoken: This is the highest blessing.*

Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho  
Anākulā ca kammantā etam-maṅgalam-uttamaṃ.

*Support for one's parents, assistance to one's wife & children,  
jobs that are not left unfinished: This is the highest blessing.*

Dānañ-ca dhamma-cariyā ca ñātakānañ-ca saṅgaho  
Anavajjāni kammāni etam-maṅgalam-uttamaṃ.

*Generosity, living by the Dhamma, assistance to one's relatives,  
deeds that are blameless: This is the highest blessing.*

Āratī viratī pāpā majja-pānā ca saññaṃ  
Appamādo ca dhammesu etam-maṅgalam-uttamaṃ.

*Avoiding, abstaining from evil; refraining from intoxicants,  
being heedful with regard to qualities of the mind:  
This is the highest blessing.*

Gāravo ca nivāto ca santuṭṭhī ca kataññutā  
Kālena dhammassavanaṃ etam-maṅgalam-uttamaṃ.

*Respect, humility, contentment, gratitude,  
hearing the Dhamma on timely occasions: This is the highest blessing.*

Khantī ca sovacassatā samaṇānañ-ca dassanaṃ  
Kālena dhamma-sākacchā etam-maṅgalam-uttamaṃ.

*Patience, composure, seeing contemplatives,  
discussing the Dhamma on timely occasions: This is the highest blessing.*

Tapo ca brahma-cariyañ-ca ariya-saccāna-dassanaṃ  
Nibbāna-sacchi-kiriyā ca etam-maṅgalam-uttamaṃ.

*Austerity, celibacy, seeing the Noble Truths,  
realizing Unbinding: This is the highest blessing.*

Phuṭṭhassa loka-dhammehi cittaṃ yassa na kampaṭṭi  
Asokaṃ virajaṃ khemaṃ etam-maṅgalam-uttamaṃ.

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

Etādisāni katvāna sabbattham-aparājitā

Sabbattha sotthim̐ gacchanti

tan-tesam̐ maṅgalam-uttamanti.”

*Everywhere undefeated when doing these things,  
people go everywhere in well-being: This is their highest blessing.”*

## *Cha Ratana Paritta Gāthā*

*The Six Protective Verses from the Discourse on Treasures*

Yaṅ-kiñci vittaṃ idha vā huraṃ vā  
Saggesu vā yaṃ ratanaṃ paṇitaṃ  
Na no samaṃ atthi Tathāgatena.

*Whatever wealth in this world or the next,  
whatever exquisite treasure in the heavens,  
is not, for us, equal to the Tathāgata.*

Idam-pi Buddhē ratanaṃ paṇitaṃ  
Etena saccena suvatthi hotu.

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

Khayaṃ virāgaṃ amataṃ paṇitaṃ  
Yad-ajjhagā Sakyamuni samāhito  
Na tena dhammena sam’atthi kiñci.

*The exquisite deathless—dispassion, ending—  
discovered by the Sakyān Sage while in concentration:  
There is nothing equal to that Dhamma.*

Idam-pi dhamme ratanaṃ paṇitaṃ  
Etena saccena suvatthi hotu.

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

Yam-buddha-seṭṭho parivaṇṇayī sucim  
 Samādhim-ānantarik'aññam-āhu  
 Samādhinā tena samo na vijjati.

*What the excellent Awakened One extolled as pure  
 and called the concentration of unmediated knowing:  
 No equal to that concentration can be found.*

Idam-pi dhamme ratanam paṇitam  
 Etena saccena suvatthi hotu.

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

Ye puggalā aṭṭha satam pasatthā  
 Cattāri etāni yugāni honti  
 Te dakkhiṇeyyā sugatassa sāvakā  
 Etesu dinnāni mahapphalāni.

*The eight persons—the four pairs—  
 praised by those at peace:  
 They, disciples of the One Well-Gone, deserve offerings.  
 What is given to them bears great fruit.*

Idam-pi saṅghe ratanam paṇitam  
 Etena saccena suvatthi hotu.

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

Ye suppayuttā manasā dalhena  
 Nikkāmino gotama-sāsanamhi  
 Te pattipattā amataṃ vigayha  
 Laddhā mudhā nibbutim bhuñjamānā.

*Those who, devoted, firm-minded,  
 apply themselves to Gotama's message,  
 on attaining their goal, plunge into the deathless,  
 freely enjoying the Unbinding they've gained.*

Idam-pi saṅghe ratanam paṇitam  
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.*

*By this truth may there be well-being.*

Khīnam purāṇam navam n'atthi sambhavam  
Viratta-cittāyatike bhavasmim  
Te khīna-bijā avirulhi-chandā  
Nibbanti dhirā yathā'yam-padipo.

*Ended the old, there is no new taking birth.*

*Dispassioned their minds toward further becoming,  
they—with no seed, no desire for growth,  
enlightened—go out like this flame.*

Idam-pi saṅghe ratanam paṇitam  
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Saṅgha.*

*By this truth may there be well-being.*

## *Karaṇīya Mettā Sutta*

*The Discourse on Goodwill*

Karaṇīyam-attha-kusalena  
yantam santam padam abhisamecca,

*This is to be done by one skilled in aims  
appreciating the state of peace:*

Sakko ujū ca suhujū ca  
suvaco c'assa mudu anatimāni,

*Be capable, upright, & straightforward,  
easy to instruct, gentle, & not conceited,*

Santussako ca subharo ca  
appakicco ca sallahuka-vutti,

*content & easy to support, with few duties, living lightly,*

Santindriyo ca nipako ca

appagabbho kulesu ananugiddho.

*with peaceful faculties, masterful, modest, & no greed for supporters.*

Na ca khuddam samācare kiñci

yena viññū pare upavadeyyum.

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

Sukhino vā khemino hontu

sabbe sattā bhavantu sukhitattā.

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

Ye keci pāṇa-bhūtatthi

tasā vā thāvarā vā anavasesā,

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

Dighā vā ye mahantā vā

majjhimā rassakā aṇuka-thūlā,

*long, large, middling, short, subtle, blatant,*

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,

*seen & unseen, living near & far,*

Bhūtā vā sambhavesi vā

sabbe sattā bhavantu sukhitattā.

*born & seeking birth: May all beings be happy at heart.*

Na paro param nikubbetha

nātimaññetha katthaci nam kiñci,

*Let no one deceive another or despise anyone anywhere,*

Byārosanā paṭigha-saññā

nāññam-aññassa dukkham-iccheyya.

*or through anger or irritation wish for another to suffer.*

Mātā yathā niyaṃ puttāṃ

āyusā eka-puttam-anurakkhe,

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

Evam-pi sabba-bhūtesu

māna-sambhāvaye aparimāṇaṃ.

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

Mettañ-ca sabba-lokasmiṃ

māna-sambhāvaye aparimāṇaṃ,

*With goodwill for the entire cosmos, cultivate a limitless heart:*

Uddhaṃ adho ca tiriyañ-ca

asambādham averaṃ asapattaṃ.

*above, below, & all around, unobstructed, without enmity or hate.*

Tiṭṭhañ-caram nisinno vā

sayāno vā yāvatassa vigata-middho,

*Whether standing, walking, sitting, or lying down,*

*as long as one's drowsiness is gone,*

Etāṃ satim adhiṭṭheyya

brahmam-etaṃ vihāraṃ idham-āhu.

*one should be resolved on this mindfulness.*

*This is called a sublime abiding here & now.*

Diṭṭhiñ-ca anupagamma

sīlavā dassanena sampanno,

*Not taken with views, but virtuous & consummate in vision,*

Kāmesu vineyya gedhaṃ,

Na hi jātu gabbha-seyyaṃ punaretiti.

*having subdued desire for sensual pleasures,*

*one never again will lie in the womb.*

## *Khandha Paritta*

### *The Group Protection*

Virūpakk~~he~~hi me mettā Mettā Erāpat~~he~~hi me  
Chabyā-puttehi me mettā

Mettā Kaṇhā-Gotamakehi ca

*I have goodwill for the Virupakkhas, the Erapathas,  
goodwill for the Chabya descendants, & the Black Gotamakas.*

Apā~~da~~kehi me mettā Mettā di-pā~~da~~kehi me  
Catuppadehi me mettā

Mettā bahuppadehi me

*I have goodwill for footless beings, two-footed beings,  
goodwill for four-footed, & many-footed beings.*

Mā maṃ apā~~da~~ko hiṃsi

Mā maṃ hiṃsi di-pā~~da~~ko

Mā maṃ catuppado hiṃsi

Mā maṃ hiṃsi bahuppado

*May footless beings, two-footed beings do me no harm.*

*May four-footed beings & many-footed beings do me no harm.*

Sabbe sattā sabbe pāṇā Sabbe bhūtā ca kevalā  
Sabbe bhadraṇi passantu

Mā kiñci pāpam'āgamā.

*May all creatures, all breathing things, all beings—each & every one—meet  
with good fortune. May none of them come to any evil.*

\* Appamaṇo Buddho, Appamaṇo Dhammo,  
Appamaṇo Saṅgho.

*Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.*

Pamāṇa-vantāni sirim̐-sapāni,

Ahi vicchikā sata-paḍi uṇṇānābhī sarabū mūsikā.

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

Katā me rakkhā, Katā me parittā.

Paṭikkamantu bhūtāni.      So'ham̐ namo Bhagavato,

Namo sattannaṃ                      Sammā-sambuddhānaṃ.

*I have made this protection, I have made this spell. May the beings depart.*

*I pay homage to the Blessed One,*

*homage to the seven Rightly Self-awakened Ones.*

## *Mora Paritta*

*The Peacock's Protection*

Udetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

Harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu divasaṃ.

*The One King, rising, with Vision, golden-hued, illumining the Earth:*

*I pay homage to you, golden-hued, illumining the Earth.*

*Guarded today by you, may I live through the day.*

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ namo vimuttiyā.

*Those Brahmans who are knowers of all truths,*

*I pay homage to them; may they keep watch over me.*

*Homage to the Awakened Ones. Homage to Awakening.*

*Homage to the Released Ones. Homage to Release.*

Imaṃ so parittaṃ katvā Moro carati esanā.

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

Apetayañ-cakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

Harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tay'ajja guttā viharemu rattim

*The One King, setting, with Vision, golden-hued, illumining the Earth:*

*I pay homage to you, golden-hued, illumining the Earth.*

*Guarded today by you, may I live through the night.*

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

*Those Brahmans who are knowers of all truths,*

*I pay homage to them; may they keep watch over me.*

*Homage to the Awakened Ones, Homage to Awakening.*

*Homage to the Released Ones, Homage to Release.*

Imaṃ so parittaṃ katvā Moro vāsamakappayīti.

*Having made this protection, the peacock arranges his nest.*

## Vaṭṭaka Paritta

### The Baby Quail's Protection

Atthi loke sīla-guṇo                      Saccam soceyy'anuddayā  
Tena saccena kāhāmi                      Sacca-kiriyam-anuttaram

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

*In accordance with this truth I will make  
an unsurpassed vow of truth.*

Āvajjitvā dhamma-balam                      Saritvā pubbake jine  
Sacca-balam-avassāya                      Sacca-kiriyam-akāsa'ham

*Sensing the strength of the Dhamma,  
calling to mind the victors of the past,  
in dependence on the strength of truth,  
I made an unsurpassed vow of truth:*

Santi pakkhā apattanā                      Santi pādā avañcanā  
Mātā pitā ca nikkhantā                      Jāta-veda paṭikkama

*Here are wings with no feathers;  
here are feet that can't walk.*

*My mother & father have left me.*

*Fire, go back!*

Saha sacce kate mayham                      Mahāpajjalito sikhī  
Vajjesi soḷasa karisāni                      Udakam patvā yathā sikhī  
Saccena me samo n'atthi                      Esā me sacca-pāramiti.

*When I made my vow with truth,  
the great crested flames  
avoided the sixteen acres around me  
as if they had come to a body of water.*

*My truth has no equal:*

*Such is my perfection of truth.*

## *Dhajagga Paritta*

### *The Top-of-the-Banner-Staff Protection*

Itipi so bhagavā arahaṃ sammā-sambuddho,

*He is a Blessed One, a Worthy One, a Rightly Self-awakened One,*

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone the good way,*

*knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā deva-  
manussānaṃ buddho bhagavāti.

*unexcelled trainer of those who can be taught, teacher of devas & human  
beings; awakened; blessed.*

Svākkhāto bhagavatā dhammo,

*The Dhamma is well-expounded by the Blessed One,*

Sandiṭṭhiko akāliko ehipassiko,

*to be seen here & now, timeless, inviting all to come & see,*

Opanayiko paccattaṃ veditabbo viññūhīti.

*pertinent, to be seen by the observant for themselves.*

Supaṭipanno bhagavato sāvaka-saṅgho,

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

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced straightfor-  
wardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced methodically,*

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced masterfully,*

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

*i.e., the four pairs—the eight types—of noble ones:*

Esa bhagavato sāvaka-saṅgho—

*That is the Saṅgha of the Blessed One's disciples—*

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,

*worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,*

Anuttaraṃ puññakkhettaṃ lokassaṭi.

*the incomparable field of merit for the world.*

## Āṭānāṭiya Paritta

*Homage to the Seven Past Buddhas*

Vipassissa namatthu Cakkhumantassa sirimato

Sikhissa-pi namatthu Sabba-bhūtānukampino

*Homage to Vipassī, possessed of vision & splendor.*

*Homage to Sikhī, sympathetic to all beings.*

Vessabhussa namatthu Nhātakassa tapassino

Namatthu Kakusandhassa

Māra-senappamaddino

*Homage to Vesabhū, cleansed, austere.*

*Homage to Kakusandha, crusher of Māra's host.*

Konāgamanassa namatthu

Brāhmaṇassa vuṣimato

Kassapassa namatthu

Vippamuttassa sabbadhi

*Homage to Konāgamana, the Brahman who lived the life perfected.*

*Homage to Kassapa, everywhere released.*

Aṅgirasassa namatthu

Sakya-puttassa sirimato

Yo imaṃ dhammam-adesesi

Sabba-dukkhāpanūdanaṃ.

*Homage to Aṅgīrasa, splendid son of the Sakyans,  
who taught this Dhamma—the dispelling of all stress.*

Ye cāpi nibbutā loke                      Yathābhūtaṃ vipassisuṃ  
Te janā apisuṇā                              Mahantā vītasāradā

*Those unbound in the world, who have seen things as they have come to be,  
Great Ones of gentle speech, thoroughly mature:*

Hitam̐ deva-manussānam̐    Yam̐ namassanti Gotamam̐  
Vijjā-caraṇa-sampannam̐    Mahantaṃ vītasāradaṃ

*Even they pay homage to Gotama, the benefit of human & heavenly beings,  
consummate in knowledge & conduct, the Great One, thoroughly mature.*

Vijjā-caraṇa-sampannam̐

Buddham̐ vandāma Gotamanti

*We revere the Buddha Gotama, consummate in knowledge & conduct.*

## *Aṅgulimāla Paritta*

*Ven. Angulimala's Protection*

Yato'ham̐ bhagini ariyāya jātiyā jāto,  
Nābhijānāmi sañcicca paṇam̐ jīvitā voropetā.  
Tena saccena sotthi te hotu sotthi gabbhassa.

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

## Bojjhaṅga Paritta

*The Factor-for-Awakening Protection*

Bojjhaṅgo sati-saṅkhāto      Dhammānaṃ vicayo tathā  
 Viriyam-pīti-passaddhi-      Bojjhaṅgā ca tathāpare  
 Samādh'upekkha-bojjhaṅgā

Satt'ete Sabba-dassinā

Muninā sammadakkhātā      Bhāvitā bahulikātā  
Samvattanti abhiññāya      Nibbānāya ca bodhiyā.  
 Etena sacca-vajjena      Sotthi te hotu sabbadā.

*The factors for Awakening include mindfulness, analysis of qualities, persistence, rapture, & calm factors for Awakening, plus concentration & equanimity factors for Awakening.*

*These seven, which the All-seeing Sage  
 has rightly taught, when developed & matured,  
 bring about heightened knowledge, Unbinding, & Awakening.*

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

Ekasmim̐ samaye Nātho      Moggallānañ-ca Kassapaṃ  
 Gilāne dukkhite disvā      Bojjhaṅge satta desayi  
 Te ca taṃ abhinanditvā      Rogā muccimsu taṃkhaṇe.  
 Etena sacca-vajjena      Sotthi te hotu sabbadā.

*At one time, our Protector—seeing that Moggallāna & Kassapa  
 were sick & in pain—taught them the seven factors for Awakening.  
 They, delighting in that, were instantly freed from their illness.*

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

Ekadā Dhamma-rājā-pi      Gelaññenābhipīlito  
 Cundattherena taññeva      Bhaṇāpetvāna sādaraṃ

Sammoditvā ca ābādhā      Tamhā vuṭṭhāsi ṭhānaso.  
Etena sacca-vajjena      Sotthi te hotu sabbadā.

*Once, when the Dhamma King was afflicted with fever,  
he had the Elder Cunda recite that very teaching with devotion.  
and as he approved, he rose up from that disease.*

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

Pahīnā te ca ābādhā      Tiṇṇannam-pi mahesinam  
Maggāhata-kilesā va      Pattānuppattidhammatam.  
Etena sacca-vajjena      Sotthi te hotu sabbadā.

*Those diseases were abandoned by the three great seers,  
just as defilements are demolished by the Path  
in accordance with step-by-step attainment.*

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

## *Buddha-jaya-maṅgala Gāthā*

*The Verses of the Buddha's Victory Blessings*

Bāhum̐ sahasam-abhinimmita-sāvudhantam̐  
Grimekhalam̐ uditā-ghora-sasena-māram̐  
Dānādi-dhamma-vidhinā jitavā munindo  
Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.  
[Tan-tejasā bhavatu te jaya-maṅgalāni.]

*Creating a form with 1,000 arms, each equipped with a weapon,  
Māra, 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 majesty of this, may you have the highest victory blessing.*

*[By the majesty of this, may you have victory blessings.]*

Mārātirekam-abhiyujjhita-sabba-rattim  
 Ghorampan'ālavaka-makkham-athaddha-yakkham  
Khanti-sudanta-vidhinā jitavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

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

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

*By the majesty of this, may you have the highest victory blessing.*

Nālāgirim gaja-varam atimattabhūtam  
 Dāvaggi-cakkam-asanīva sudāruṇantam  
Mett'ambuseka-vidhinā jitavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

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

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

*By the majesty of this, may you have the highest victory blessing.*

Ukkhitta-khaggam-atihattha sudāruṇantam  
 Dhāvan-ti-yojana-path'aṅgulimālavantam  
 Iddhibhisañkhata-mano jitavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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 majesty of this, may you have the highest victory blessing.*

Katvāna katṭham-udaram iva gabbhiniyā  
 Ciñcāya dutṭha-vacanam jana-kāya-majjhe  
Santena soma-vidhinā jitavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Having made a wooden belly to appear pregnant,*

*Ciñcā made a lewd accusation in the midst of the gathering.*

*The Lord of Sages defeated her with peaceful, gracious means:*

*By the majesty of this, may you have the highest victory blessing.*

Saccam̐ vihāya mati-saccaka-vāda-ketuṃ

Vādābhiropita-manam̐ ati-andhabhūtam̐

Paññā-padīpa-jalito jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

*Saccaka, whose provocative views had abandoned the truth,*

*his mind delighting in argument, had become thoroughly blind.*

*The Lord of Sages defeated him with the light of discernment:*

*By the majesty of this, may you have the highest victory blessing.*

Nandopananda-bhujagam̐ vibudham̐ mahiddhim̐

Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

*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 (Moggallāna), the serpent-elder, to tame him:*

*By the majesty of this, may you have the highest victory blessing.*

Duggāha-diṭṭhi-bhujagena sudatṭṭha-hatṭham

Brahmam̐ visuddhi-jutim-iddhi-bakābhidhānam̐

Ñāṇāgadena vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgal'aggam̐.

*His hands bound tight by the serpent of wrongly held views,*

*Baka, the Brahmā, thought himself pure in his radiance & power.*

*The Lord of Sages defeated him by means of his words of knowledge:*

*By the majesty of this, may you have the highest victory blessing.*

Etāpi buddha-jaya-maṅgala-aṭṭha-gāṭhā

Yo vācano dinadine sarate matandī

Hitvān'aneka-vividhāni c'upaddavāni

Mokkham̐ sukham̐ adhigameyya naro sapañño.

*These eight verses of the Buddha's victory blessings:*

*Whatever person of discernment  
recites or recalls them day after day without lapsing,  
destroying all kinds of obstacles,  
will attain emancipation & happiness.*

## *Jaya Paritta*

### *The Victory Protection*

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

*(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 bodhiyā mūle**      **Sakyānam nandi-vaḍḍhano**  
**Evam tvam vijayo hohi**      **Jayassu jaya-maṅgale**

*Victorious at the foot of the Bodhi tree,  
was he who increased the Sakyans' delight.*

*May you have the same sort of victory.  
May you win victory blessings.*

**Aparājita-pallaṅke**      **Sise paṭhavi-pokkhare**  
**Abhiseke sabba-buddhānam**      **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 sumaṅgalam**      **Supabhātam suhuṭṭhitam**

Sukhaṇo sumuhutto ca Suyiṭṭhaṃ brahmacārisu  
Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe

*A lucky star it is, a lucky blessing,  
a lucky dawn, a lucky sacrifice,  
a lucky instant, a lucky moment,  
a lucky offering: i.e., a rightful bodily act  
a rightful verbal act, a rightful mental act,  
your rightful intentions  
with regard to those who lead the holy life.  
Doing these rightful things,  
your rightful aims are achieved.*

## *Abhaya Paritta*

*The Danger-free Protection*

Yan-dunnimittam avamaṅgalaṅ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Buddhānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,  
and whatever distressing bird calls,  
evil planets, upsetting nightmares:*

*By the Buddha's power may they be destroyed.*

Yan-dunnimittam avamaṅgalaṅ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Dhammānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,  
and whatever distressing bird calls,  
evil planets, upsetting nightmares:*

*By the Dhamma's power may they be destroyed.*

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Saṅghānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,  
and whatever distressing bird calls,  
evil planets, upsetting nightmares:*

*By the Saṅgha's power may they be destroyed.*

\* \* \*

Sakkatvā buddha-ratanam Osatham uttamam varam

Hitam deva-manussanam Buddha-tejena sotthinā

Nassant'upaddavā sabbe Dukkhā vūpasamentu te.

*Having revered the jewel of the Buddha,  
the highest, most excellent medicine,  
the welfare of human & heavenly beings:  
Through the Buddha's majesty & safety,  
may all obstacles vanish.*

*May your sufferings grow totally calm.*

Sakkatvā dhamma-ratanam Osatham uttamam varam

Parilāhūpasamanam Dhamma-tejena sotthinā

Nassant'upaddavā sabbe Bhayā vūpasamentu te.

*Having revered the jewel of the Dhamma,  
the highest, most excellent medicine,  
the stiller of feverish passion:*

*Through the Dhamma's majesty & safety,  
may all obstacles vanish.*

*May your fears grow totally calm.*

Sakkatvā saṅgha-ratanam̐      Osatham̐ uttamam̐ varam̐  
 Āhuneyyam̐ pāhuneyyam̐      Saṅgha-tejena sotthinā  
 Nassant'upaddavā sabbe      Rogā vūpasamentu te.

*Having revered the jewel of the Saṅgha,  
the highest, most excellent medicine,  
worthy of gifts, worthy of hospitality:  
Through the Saṅgha's majesty & safety,  
may all obstacles vanish.*

*May your diseases grow totally calm.*

## *Devatāyuyyojana Gāthā*

*Verses Ushering the Devas Back Home*

Dukkhappattā ca niddukkkhā

Bhayappattā ca nibbhayā

Sokappattā ca nissokā

Hontu sabbe-pi pāṇino.

*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.*

Ettāvatā ca amhehi

Sambhatam puñña-sampadam̐

Sabbe devānumodantu

Sabba-sampatti-siddhiyā.

*For the sake of all attainment & success, may all heavenly beings rejoice  
in the extent to which we have gathered a consummation of merit.*

Dānam̐ dadantu saddhāya

Silam̐ rakkhantu sabbadā

Bhāvanābhiratā hontu

Gacchantu devatāgatā.

*May they give gifts with conviction, may they always maintain virtue.*

*May they delight in meditation. May they go to a heavenly destination.*

Sabbe Buddhā balappattā Paccekānañ-ca yaṃ balaṃ  
Arahantānañ-ca tejena Rakkhaṃ bandhāmi sabbaso.

*From the strength attained by all the Buddhas,*

*the strength of the Private Buddhas,*

*by the majesty of the arahants,*

*I bind this protection all around.*

\* \* \*

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā

*May there be every blessing. May all the devas protect you.*

Sabba-buddhānubhāvena Sadā sotthi bhavantu te.

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

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā

*May there be every blessing. May all the devas protect you.*

Sabba-dhammānubhāvena Sadā sotthi bhavantu te.

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

Bhavatu sabba-maṅgalaṃ Rakkhantu sabba-devatā

*May there be every blessing. May all the devas protect you.*

Sabba-saṅghānubhāvena Sadā sotthi bhavantu te.

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

## *Taking the Five Precepts*

THE REQUEST: *Mayaṃ bhante, ti-saraṇena saha pañca silāni yācāma.*

*Venerable Sir, we request the Three Refuges & the Five Precepts.*

*Dutiyam-pi mayaṃ bhante...*

*Venerable Sir, a second time...*

*Tatiyam-pi mayaṃ bhante...*

*Venerable Sir, a third time...*

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato  
sammā-sambuddhassa.

(THREE TIMES)

*Homage to the Blessed One, the Worthy One,  
the Rightly Self-awakened One.*

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

*Buddhaṃ saraṇaṃ gacchāmi.*

*I go to the Buddha for refuge.*

*Dhammaṃ saraṇaṃ gacchāmi.*

*I go to the Dhamma for refuge.*

*Saṅghaṃ saraṇaṃ gacchāmi.*

*I go to the Saṅgha for refuge.*

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

*This ends the going for refuge.*

The lay people respond: Āma bhante.

*Yes, Venerable Sir.*

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from taking life.*

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from stealing.*

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from sexual misconduct.*

**Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi.**

*I undertake the training rule to refrain from telling lies.*

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

*I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.*

The monk then concludes with the following:

**Imāni pañca sikkhā-padāni:**

*These are the five training rules.*

**Sīlena sugatim yanti.**

*Through virtue they go to a good destination.*

**Sīlena bhoga-sampadā.**

*Through virtue is wealth attained.*

**Sīlena nibbutim yanti.**

*Through virtue they go to Unbinding.*

**Tasmā sīlaṃ visodhaye.**

*Therefore we should purify our virtue.*

(BOW THREE TIMES)

## *Taking the Eight Precepts*

THE REQUEST: Mayam bhante, ti-saraṇena saha  
aṭṭha sīlāni yācāma.

*Venerable Sir, we request the Three Refuges & the Eight Precepts.*

Dutiyam-pi mayam bhante...

*Venerable Sir, a second time...*

Tatiyam-pi mayam bhante...

*Venerable Sir, a third time...*

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato  
sammā-sambuddhassa.

(THREE TIMES)

*Homage to the Blessed One, the Worthy One,  
the Rightly Self-awakened One.*

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saraṇam gacchāmi.

*I go to the Buddha for refuge.*

Dhammam saraṇam gacchāmi.

*I go to the Dhamma for refuge.*

Saṅgham saraṇam gacchāmi.

*I go to the Saṅgha for refuge.*

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

*This ends the going for refuge.*

The lay people respond: Āma bhante.

*Yes, Venerable Sir.*

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from taking life.*

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from stealing.*

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from sexual intercourse.*

Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from telling lies.*

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

*I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.*

Vikāla-bhojanā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from eating after noon & before dawn.*

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanāṭṭhānā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.*

Uccāsayana-mahāsayanā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from high & luxurious seats & beds.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

(BOW THREE TIMES)

## *Ordination for an Eight-Precept Nun*

Araham sammā-sambuddho bhagavā.

*The Blessed One is Worthy & Rightly Self-awakened.*

Buddham bhagavantam abhivādemi.

*I bow down before the Awakened, Blessed One.*

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

*The Dhamma is well-expounded by the Blessed One.*

Dhammam namassāmi.

*I pay homage to the Dhamma.*

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

*The Saṅgha of the Blessed One's disciples has practiced well.*

Saṅgham namāmi.

*I pay respect to the Saṅgha.*

(BOW DOWN)

Namo tassa bhagavato arahato

sammā-sambuddhassa.

(THREE TIMES)

*Homage to the Blessed One, the Worthy One,  
the Rightly Self-awakened One.*

Esāham bhante, sucira-parinibbutam-pi, tam  
bhagavantam saraṇam gacchāmi, dhammañ-ca  
bhikkhu-saṅghañ-ca. Pabbajjam mam saṅgho dhāretu,  
ajjatagge pānupetaṃ saraṇam gataṃ.

*Venerable sir, I take refuge in the Blessed One—even though he long ago was totally unbound—together with the Dhamma & the Bhikkhu Saṅgha. May the Saṅgha regard me as one gone forth, having attained refuge from this day forward.*

**Ahaṃ bhante, ti-saraṇena saha aṭṭha sīlāni yācāmi.**

*Venerable Sir, I request the Three Refuges & the Eight Precepts.*

**Dutiyam-pi ahaṃ bhante...**

*Venerable Sir, a second time...*

**Tatiyam-pi ahaṃ bhante...**

*Venerable Sir, a third time...*

The monk then recites the following passage three times, after which the nun repeats it three times:

**Namo tassa bhagavato arahato  
sammā-sambuddhassa.**

(THREE TIMES)

*Homage to the Blessed One, the Worthy One,  
the Rightly Self-awakened One.*

The monk then recites the following passages line by line, with the nun reciting line by line after him.

**Buddhaṃ saraṇaṃ gacchāmi.**

*I go to the Buddha for refuge.*

**Dhammaṃ saraṇaṃ gacchāmi.**

*I go to the Dhamma for refuge.*

**Saṅghaṃ saraṇaṃ gacchāmi.**

*I go to the Saṅgha for refuge.*

**Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.**

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

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

The monk then says: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

*This ends the going for refuge.*

The nun responds: Āma bhante.

*Yes, Venerable Sir.*

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from taking life.*

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from stealing.*

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from sexual intercourse.*

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from telling lies.*

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

*I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.*

Vikāla-bhojanā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from eating after noon & before dawn.*

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanāṭṭhānā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.*

Uccāsayana-mahāsayanā veramaṇi sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from high & luxurious seats & beds.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

Imāni aṭṭhasikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight precepts.*

(BOW THREE TIMES)

## Requesting a Discourse

Brahmā ca lokādhipatī sahampati  
 Kat'añjali andhivaram ayācatha:  
 Santidha sattāpparajakkha-jātikā  
 Desetu dhammam anukampimam pajam.

*The Brahmā Sahampati, Lord of the World,  
 with hands palm-to-palm before his heart, requested a blessing:  
 There are beings here with only a little dust in their eyes.  
 Please teach the Dhamma out of compassion for them.*

## Requesting Blessings

Vipatti-paṭibā <u>hāya</u>	Sabba-sa <u>mpatti</u> -siddhiyā,
Sabba- <b>dukkha</b> -vinā <u>sāya</u>	Parittam brūtha maṅgalam.
Vipatti-paṭibā <u>hāya</u>	Sabba-sa <u>mpatti</u> -siddhiyā,
Sabba- <b>bhaya</b> -vinā <u>sāya</u>	Parittam brūtha maṅgalam.
Vipatti-paṭibā <u>hāya</u>	Sabba-sa <u>mpatti</u> -siddhiyā,
Sabba- <b>roga</b> -vinā <u>sāya</u>	Parittam brūtha maṅgalam.

*For warding off misfortune, for the achievement of all good fortune,  
 for the dispelling of all **pain**, may you chant a blessing & protection.*

*For warding off misfortune, for the achievement of all good fortune,  
 for the dispelling of all **danger**, may you chant a blessing & protection.*

*For warding off misfortune, for the achievement of all good fortune,  
 for the dispelling of all **illness**, may you chant a blessing & protection.*

## Requesting Forgiveness

*(From the Triple Gem)*

Repeat **Namo...** three times.

Ratanattaye pamādena, dvārattayena katam,  
Sabbam aparādham khamatu no bhante.

*May the Triple Gem forgive us for any wrong we have done to it out of heedlessness in thought, word, or deed.*

*(From a Senior Monk)*

Repeat **Namo...** three times.

[Mahāthere]\* pamādena, dvārattayena katam,  
Sabbam aparādham khamatu no bhante.

(THREE TIMES.)

*Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed.*

Bow down & stay there while the monk says:

Aham khamāmi, tumhehi-pi me khamitabbam.

*I forgive you; may you all also forgive me.*

Respond:

**Khamāma bhante.**

*We forgive you, Venerable Sir.*

The monk will then recite a blessing, after which all say:

Sādhu bhante.

*Very good, Venerable Sir.*

(BOW THREE TIMES)

\* *Mahāthere* is used for very senior & highly respected monks.  
 Change it to *There* for somewhat less senior monks,  
*Upajjhāye* for one's preceptor,  
*Ācariye* for one's teacher, and  
*Āyasmante* for monks in general.

*(When one person is asking forgiveness)*

Repeat **Namo...** three times.

[Mahāthere]\* pamādena, dvārattayena katam,  
 Sabbam aparādham khamatha me bhante.

(THREE TIMES.)

*Venerable Sir, may you forgive me for any wrong I have done you out of  
 heedlessness in thought, word, or deed.*

Bow down & stay there while the monk says:

Aham khamāmi, tayā-pi me khamitabbam.

*I forgive you; may you also forgive me.*

Respond:

Khamāmi bhante.

*I forgive you, Venerable Sir.*

The monk will then recite a blessing, after which you say:

Sādhu bhante.

*Very good, Venerable Sir.*

(BOW THREE TIMES)

## Formal Offerings

### Food

To four or more monks. Repeat **Namo...** three times, then:

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

*Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.*

To two or three monks. Repeat **Namo...** three times, then:

Imāni [Etāni] mayam bhante, bhattāni, saparivārāni, sīlavantānaṃ, oṇojayāma. Sādhu no bhante, sīlavanto, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

*Venerable sirs, we present these [those] foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.*

For one monk, change *sīlantānaṃ* to *sīlavato*, and *sīlavanto* to *sīlavā*.

### *General Items (after noon)*

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayam bhante, saṅgha-dānāni, bhikkhu-  
saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-  
saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu,  
amhākaṃ, diḡha-rattaṃ, hitāya, sukhāya.

*Venerable sirs, we present these Saṅgha gifts of ours to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these, our Saṅgha gifts, for our long-term welfare & happiness.*

To three monks or less. Repeat **Namo...** three times, then:

Imāni mayam bhante, saṅgha-dānāni, sīlavantānaṃ,  
oṇojayāma. Sādhu no bhante, sīlavanto, imāni  
saṅgha-dānāni, paṭiggaṇhātu, amhākaṃ, diḡha-  
rattaṃ, hitāya, sukhāya.

*Venerable sirs, we present these Saṅgha gifts of ours to the virtuous ones. May the virtuous ones accept these, our Saṅgha gifts, for our long-term welfare & happiness.*

For one monk, change *sīlantānaṃ* to *sīlavato*, and *sīlavanto* to *sīlavā*.

### “Forest Cloth”

To four or more monks. Repeat **Namo...** three times, then:

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

*Venerable sirs, we present these cast-off cloths of ours,  
together with their accompanying articles, to the  
Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept  
these cast-off cloths of ours, together with their  
accompanying articles, for our long-term welfare &  
happiness.*

To two or three monks. Repeat **Namo...** three times, then:

Imāni mayam bhante, paṇsukūla-cīvarāni,  
saparivārāni, sīlavantānaṃ, oṇojayāma. Sādhu no  
bhante, sīlavanto, imāni, paṇsukūla-cīvarāni,  
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ,  
hitāya, sukhāya.

*Venerable sirs, we present these cast-off cloths of ours,  
together with their accompanying articles, to the  
virtuous ones. May the virtuous ones accept these  
cast-off cloths of ours, together with their  
accompanying articles, for our long-term welfare &  
happiness.*

## *Declaration for a Gift to the Bhikkhu Saṅgha*

(TO BE MADE BY ONE OF THE MONKS)

Repeat **Namo...** three times, then: Yagghe bhante saṅgho jāneyya: Ayam paṭhama-bhāgo therassa pāpuṇāti. Avasesā bhāgā amhākaṃ pāpuṇantu. Bhikkhū ca (sāmaṇerā ca gahaṭṭhā ca)\* yathā-sukhaṃ paribhuñjantu.

*Venerable sirs, may the Saṅgha please pay attention: The first share [of this gift] goes to the senior monk. May the remaining shares be ours. May the monks, (novices, & lay people)\* [living here] use these things as they please.*

\* Omit or include the references to novices & lay people as is appropriate.

## *Lodgings*

Repeat **Namo...** three times, then:

Imāni mayaṃ bhante, senāsanāni, āgatānāgatassa, cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

*Venerable sirs, we present these lodgings of ours to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours for our long-term welfare & happiness.*

## *Kaṭhina Cloth*

Repeat **Namo...** three times, then:

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

*Venerable sirs, we present this kaṭhina-robe cloth,  
 together with its accompanying articles, to the  
 Saṅgha. May the Saṅgha please accept this kaṭhina-  
 robe cloth of ours, together with its accompanying  
 articles, and having accepted it, spread the kaṭhina  
 with this cloth for our long-term welfare & happiness.*

## *Rains Bathing Cloth*

To four or more monks. Repeat **Namo...** three times, then:

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

*Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.*

To three monks or less. Repeat **Namo...** three times, then:

Imāni mayam bhante, vassāvāsika-cīvarāni,  
saparivārāni, sīlavantaṇam, oṇojayāma. Sādhu no  
bhante, sīlavanto, imāni, vassāvāsika-cīvarāni,  
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattam,  
hitāya, sukhāya.

*Venerable sirs, we present these Rains bathing cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.*

### *Rains-residence Candle*

To four or more monks. Repeat **Namo...** three times, then:

Imāṃ bhante, Buddha-pūjāya, vassa-gataṃ,  
padīpaṃ, saṅghassa, oṇojayāma. Sādhu no bhante,  
saṅgho, imāṃ vassa-gataṃ, padīpaṃ, paṭiggaṇhātu,  
amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

*Venerable sirs, we present this Rains-residence candle,  
for homage to the Buddha, to the Saṅgha. May the  
Saṅgha accept this Rains-residence candle, for our  
long-term welfare & happiness.*

To three monks or less. Repeat **Namo...** three times, then:

Imāṃ bhante, Buddha-pūjāya, vassa-gataṃ,  
padīpaṃ, sīlavantaṃ, oṇojayāma. Sādhu no  
bhante, sīlavanto, imāṃ vassa-gataṃ, padīpaṃ,  
paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya,  
sukhāya.

*Venerable sirs, we present this Rains-residence candle,  
for homage to the Buddha, to the virtuous ones. May  
the virtuous ones accept this Rains-residence candle,  
for our long-term welfare & happiness.*

## *Visākha Pūjā*

(LEADER) Handa mayam buddhassa bhagavato  
pubba-bhāga-namakāram karomase:

*Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:*

(ALL)

[Namo tassa] bhagavato arahato sammā-  
sambuddhassa. (THREE TIMES.)

*Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*

Yam-amha kho mayam, Bhagavantam saraṇam gatā,  
yo no Bhagavā satthā, yassa ca mayam Bhagavato  
dhammam rocema:

*The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:*

Ahosi kho so Bhagavā, majjhimesu janapadesu  
ariyakesu manussesu uppanno, khattiyo jātiyā,  
gotamo gottena.

*was born in the Middle Country, the Ariyaka race, the noble warrior class, & the Gotama lineage.*

Sakya-putto Sakya-kulā pabbajito, sadevake loke  
samārake sabrahmake, sassamaṇa-brāhmaṇiyā  
pajāya sadeva-manussāya, anuttaram sammā-  
sambodhim abhisambuddho.

*A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Māras, & Brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.*

Nissaṅsayam̐ kho so Bhagavā, araham̐ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānam̐ buddho bhagavā.

*There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, teacher for human & divine beings; awakened & blessed.*

Svākkhāto kho pana tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattam̐ veditabbo viññūhi.

*And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be realized by the observant for themselves.*

Supaṭipanno kho panassa Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmici-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā.

*And that the Community of the Blessed One's disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.*

Ayaṃ kho pana paṭimā, taṃ Bhagavantam uddissa katā paṭiṭṭhāpitā, yāvadeva dassanena, taṃ Bhagavantam anussarivā, pasāda-saṃvega-paṭilābhāya.

*This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.*

[Ayaṃ kho pana thūpo, taṃ Bhagavantam uddissa kato paṭiṭṭhāpito, yāvadeva dassanena, taṃ Bhagavantam anussarivā, pasāda-saṃvega-paṭilābhāya.

*This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dismay.]*

Mayaṃ kho etarahi, imaṃ visākha-puṇṇamī-kālam, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṃ patvā, imaṃ thānam sampattā.

*Now, on this full-moon day of Visākha—recognized as the date of the Blessed One's birth, Awakening, & Total Unbinding—we have gathered together in this place.*

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyam sakkār'ūpadhānam karitvā,

*We take these offerings—candles, incense, & so forth—and*

*make our bodies a vessel for them.*

Tassa Bhagavato yathā-bhucce guṇe anussarantā,  
 imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattuṃ  
 padakkhiṇaṃ karissāma, yathā-gahitehi sakkārehi  
 pūjaṃ kurumānā.

*Reflecting on the Blessed One's virtues as they actually are,  
 we will circumambulate this image-shelter [stupa] three  
 times, paying homage to him with the offerings we hold.*

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi,  
 ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno,  
*Even though the Blessed One was long ago totally  
 unbound, he is still discernable through our remembrance  
 of his perceivable virtues.*

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ  
 dīgha-rattaṃ hitāya sukhāya.

*May he accept the offerings we hold, for the sake of our  
 long-term welfare & happiness.*

## *Āsālha Pūjā*

(LEADER) Handa mayam buddhassa bhagavato  
 pubba-bhāga-namakāraṃ karomase:

*Now let us chant the preliminary passage in homage to the Awakened  
 One, the Blessed One:*

(ALL)

[Namo tassa] bhagavato arahato sammā-  
sambuddhassa. (THREE TIMES.)

*Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*

Yam-amha kho mayam, Bhagavantam saraṇam gatā,  
yo no Bhagavā satthā, yassa ca mayam Bhagavato  
dhammam rocema:

*The Blessed One to whom we have gone for refuge, who is  
our Teacher, & in whose Dhamma we delight:*

Ahosi kho so Bhagavā, araham sammā-sambuddho.  
Sattesu kāruṇṇam paṭicca, karuṇāyako hitesī,  
anukampam upādāya, āsālha-puṇṇamiyam,  
Bārāṇasiyam isipatane migadāye, pañca-vaggiyānam  
bhikkhūnam, anuttaram dhamma-cakkaṃ paṭhamam  
pavattetvā, cattāri ariya-saccāni pakāsesi.

*is a Worthy One, Rightly Self-awakened. Through his  
compassion & sympathy for living beings, compassionately  
desiring their welfare, he first set the unexcelled Wheel of  
Dhamma in motion on the full moon night of the month of  
Āsālha, in the Deer Refuge at the Meeting Place of the  
Seers near Vārāṇasi, and proclaimed the four noble truths  
to the Group of Five Monks.*

Tasmiṇ-ca kho samaye, pañca-vaggiyānam  
bhikkhūnam pamukho, āyasmā Aññā-Koṇḍañño,  
Bhagavato dhammam sutvā, virajam vitamalam  
dhamma-cakkaṃ paṭilabhitvā, “Yaṅ-kiñci  
samudaya-dhammam sabbam-tam nirodha-  
dhammanti.”

*At that time, the leader of the Group of Five Monks—  
Venerable Aññā-Koṇḍañña —having listened to the Blessed  
One’s teaching, gained the dustless, stainless Dhamma eye:  
“Whatever is subject to origination is all subject to  
cessation.”*

Bhagavantam upasampadam yācitvā, Bhagavato-yeva  
santike, ehi-bhikkhu-upasampadam paṭilabhitvā,  
Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho, loke  
paṭhamam uppanno ahosi.

*Having asked for ordination, he gained the Come-Bhikkhu  
ordination in the Blessed One’s very presence, and so  
became the world’s first noble disciple in the Blessed One’s  
Dhamma & discipline.*

Tasmiñ-cāpi kho samaye, saṅgha-ratanam loke  
paṭhamam uppannam ahosi. Buddha-ratanam  
dhamma-ratanam saṅgha-ratananti, tiratanam  
sampunnam ahosi.

*And at the time the Gem of the Saṅgha first appeared in  
the world, making the Triple Gem—the Gem of the  
Buddha, the Gem of the Dhamma, & the Gem of the  
Saṅgha—complete.*

Mayam kho etarahi, imam āsāḷha-punnamī-kālam,  
tassa Bhagavato dhamma-cakkappavattana-kāla-  
sammatañ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-  
sammatañ-ca, ratanattaya-sampuraṇa-kāla-  
sammatañ-ca patvā, imam thānam sampattā,

*Now, on this full-moon day of Āsālha—recognized as the date of the Blessed One’s setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.*

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṃ sakkār’ūpadhānaṃ karitvā,  
*We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.*

Tassa Bhagavato yathā-bhucce guṇe anussarantā,  
imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattum  
pada-kkhiṇaṃ karissāma, yathā-gahitehi sakkārehi  
pūjaṃ kurumānā.

*Reflecting on the Blessed One’s virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.*

Sādhu no bhante Bhagavā, sucira-parinibbuto-pi,  
ñātabbehi guṇehi atit’ārammaṇatāya paññāyamāno,  
*Even though the Blessed One long ago was totally unbound, he is still discernable through the remembrance of his perceivable virtues.*

Ime amhehi gahite sakkāre, paṭiggaṇhātu, amhākaṃ  
dīgha-rattaṃ hitāya sukḥāya.

*May he accept the offerings we hold, for the sake of our long-term welfare & happiness.*

## *Māgha Pūjā*

(LEADER) Handa mayam buddhassa bhagavato  
pubba-bhāga-namakāram karomase:

*Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:*

(ALL)

[Namo tassa] bhagavato arahato sammā-  
sambuddhassa. (THREE TIMES)

*Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*

Ajjāyam māgha-puṇṇami sampattā, māgha-  
nakkhattena puṇṇa-cando yutto, yattha Tathāgato  
araham sammā-sambuddho, cāturaṅgike sāvaka-  
sannipāte, ovāda-pāṭimokkham uddisi.

*Today is the full moon day in the month of Māgha, the date on which the Tathāgata—the Worthy One, Rightly Self-awakened—held the four-factored meeting of his disciples and gave the Pāṭimokkha Exhortation.*

Tadā hi aḍḍha-terasāni bhikkhu-satāni,  
sabbesam-yeva khīṇāsavānam, sabbe te ehi-  
bhikkhukā, sabbepi te anāmantitāva, Bhagavato  
santikam āgatā, Veḷuvane kalandaka-nivāpe, māgha-  
puṇṇamiyam vaḍḍhamānakacchāyāya.

*At that time, 1,250 monks—all entirely free of defilements, all recipients of the Come-Bhikkhu ordination, all unnotified of the meeting—came to the Blessed One’s presence in the Squirrels’ Feeding Ground in the Bamboo Forest in the late afternoon of the full moon day in Māgha.*

Tasmiñ-ca sannipāte,

Bhagavā visuddh’uttam’uposatham akāsi,  
ovāda-pāṭimokkham uddisi.

*And in that meeting, the Blessed One led an utterly pure full-moon observance and gave the Pāṭimokkha Exhortation.*

Ayam amhākam Bhagavato, ekoyeva sāvaka-sannipāto ahosi, cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni, sabbesam-yeva khīṇāsavaṇam.

*This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all with effluents ended.*

Mayan’dāni, imam māgha-puṇṇamī-nakkhatta-samayam, takkālasadisam sampattā, sucira-parinibbutam-pi tam Bhagavantam samanussaramānā, imasmim tassa Bhagavato sakkhi-bhūte cetiye,

*Now, on this same date—the full-moon day in Māgha—remembering the Blessed One, even though he long ago was totally unbound, we have come to this memorial to him.*

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano  
kāyaṃ sakkār'ūpadhānaṃ karitvā,

*We take these offerings—candles, incense, & so forth—and  
make our bodies a vessel for them.*

Tassa Bhagavato yathā-bhucce guṇe anussarantā,  
imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattuṃ  
pada<sup>ḍ</sup>akkhiṇaṃ karissāma, yathā-gahitehi sakkārehi  
pūjaṃ kurumānā.

*Reflecting on the Blessed One's virtues as they actually are,  
we will circumambulate this image shelter [stupa] three  
times, paying homage to him with the offerings we hold.*

Sādhu no bhante Bhagavā, sa<sup>ḍ</sup>āvaka-saṅgho, sucira-  
parinibbutopi, guṇehi dharamāno,

*Even though the Blessed One, together with that  
Community of his Noble Disciples, long ago was totally  
unbound, he is remembered through his virtues.*

Ime am<sup>ḥ</sup>ehi gahite sakkāre paṭiggaṇhātu, am<sup>ḥ</sup>ākam  
dīgha-rattaṃ hitāya suk<sup>ḥ</sup>āya.

*May he accept the offerings we hold, for the sake of our  
long-term welfare & happiness.*

## Veneration

Ukāsa. Dvārattayena katam,  
sabbam apāradham khamatu no (me) bhante.

*We (I) ask your leave. We (I) ask you to forgive us (me) for whatever wrong we (I) have done with the three doors (of body, speech, & mind).*

Vandāmi bhante cetiyam, sabbam sabbattha thāne,  
supatiṭṭhitam sāriraṅka-dhātuṃ,  
mahā-bodhiṃ buddha-rūpaṃ, sakkārattham.

*I revere every stupa established in every place, every relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration*

Aham vandāmi dhātuyo. Aham vandāmi sabbaso,  
Icetaṃ ratanattayaṃ, aham vandāmi sabbadā.

*I revere the relics. I revere them everywhere. I always revere the Triple Gem.*

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā  
mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

*Homage to the Buddha brings great majesty; homage to the Dhamma, great discernment; homage to the Saṅgha, great wealth.*

Buddham Dhammam Saṅgham,  
jīvitam yāva-nibbānam saraṇam gacchāmi.

*I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching Unbinding.*

Parisuddho aham bhante, parisuddhoti maṃ,  
Buddho Dhammo Saṅgho dhāretu.

*I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.*

Sabbe sattā sadā hontu      Averā sukha-jīvino.

*May all living beings always live happily, free from animosity.*

Katam̐ puñña-phalam̐ mayham̐,

Sabbe bhāgī bhavantu te.

*May all share in the blessings springing from the good I have done.*

## *The Buddha's Last Words*

Āmantayāmi vo bhikkhave,

Paṭivedayāmi vo bhikkhave:

*I address you, monks,*

*I inform you, monks:*

Khaya-vaya-dhammā saṅkhārā,

Appamādena sampādethāti.

*Fabrications are subject to passing away.*

*Become consummate*

*through heedfulness.*

## *Sīluddesa-pāṭha*

### *The Virtue Summary*

(LEADER) Handa mayam̐ sīluddesa-pāṭham̐ bhaṇāmasē:

[Bhāsitam-idaṃ] tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena: “Sampanna-sīlā bhikkhave viharatha sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha sikkhāpadesūti.”

Tasmā tih’amhehi sikkhitabbaṃ: “Sampanna-sīlā viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma sikkhāpadesūti.” Evañ-hi no sikkhitabbaṃ.

*This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, monks, and consummate in the Patimokkha. Live restrained with the restraint of the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.”*

*Therefore we should train ourselves: “We will live consummate in virtue, consummate in the Patimokkha. We will live restrained with the restraint of the Patimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.” That’s how we should train ourselves.*

## *Tāyana-gāthā*

*The Verse to Tāyana*

[Chinda sotam] parakkamma

Kāme panūda brāhmaṇa

Nappahāya muni kāme      N'ekattam-upapajjati

*Having striven, brāhman, cut the stream. Dispel sensual passions.*  
*Without abandoning sensual passions, a sage*  
*encounters no oneness of mind.*

Kayirā ce kayirāthenam      Daḥhamenam parakkame

Sithilo hi paribbājo      Bhiyyo ākirate rajam

Akatam dukkaṭam seyyo      Pacchā tappati dukkaṭam

Katañ-ca sukataṃ seyyo      Yam katvā nānutappati

*If something's to be done, then work at it firmly,*  
*for a slack going-forth kicks up all the more dust.*  
*It's better to leave a misdeed undone. A misdeed burns you afterward.*  
*Better that a good deed be done that, when done, you don't regret.*

Kuso yathā duggahito      Hattham'evānukantati

Sāmaññaṃ dupparāmaṭṭham

Nirayāyūpakaḍḍhati

Yañ-kiñci sithilam kammaṃ

Saṅkiliṭṭhañ-ca yaṃ vataṃ

Saṅkassaram brahma-cariyam

Na tam hoti, mahapphalanti.

*Just as sharp-bladed grass, if wrongly held,*  
*wounds the very hand that holds it—*  
*the contemplative life, if wrongly grasped, drags you down to hell.*  
*Any slack act, or defiled observance, or fraudulent holy life*  
*bears no great fruit.*

## Anumodanā

(LEADER)

Yathā vārivahā pūrā	Paripūrenti sāgaram
Evam-eva ito dinnam	Petānam upakappati.
Icchitam patthitam tumham	
	Khippameva samijjhatu
Sabbe pūrentu saṅkappā,	Cando paṇṇaraso yathā
	Maṇi jotiraso yathā.

*Just as rivers full of water  
fill the ocean full,  
even so does that here given  
benefit the dead (the hungry ghosts).  
May whatever you wish or want quickly come to be,  
may all your aspirations be fulfilled,  
as the moon on the fifteenth (full moon) day,  
or as a radiant, bright gem.*

(ALL)

Sabbītiyo vivajjantu	Sabba-rogo vinassatu
Mā te bhavatvantarāyo	Sukhī digh'āyuko bhava.
Abhivādana-silissa	Niccaṃ vuddhāpacāyino
Cattāro dhammā vaḍḍhanti	
	Āyu vaṇṇo sukham, balaṃ.

*May all distresses be averted.  
may every disease be destroyed.  
May there be no dangers for you.  
May you be happy & live long.  
For one of respectful nature who  
constantly honors the worthy,*



*With confidence,  
 realizing the supreme Dhamma to be supreme,  
 confidence in the supreme Buddha,  
 unsurpassed in deserving offerings,  
 confidence in the supreme Dhamma,  
 the bliss of stilling, dispassion,  
 confidence in the supreme Saṅgha,  
 unsurpassed as a field of merit,  
 having given gifts to the supreme,  
 one develops supreme merit,  
 supreme long life & beauty,  
 status, honor, bliss, & strength.  
 Having given to the supreme,  
 the wise person, firm in the supreme Dhamma,  
 whether becoming a deva or a human being,  
 rejoices, having attained the supreme.*

NOTE: These verses are from the *Aggappasāda Sutta* (Discourse on Faith in the Supreme), Aṅguttara Nikāya 4:34.

### III

Āyudo balado dhīro	Vaṇṇado paṭibhāṇado
Sukhassa dātā medhāvi	Sukhaṃ so adhigacchati
Āyuraṃ datvā balaṃ vaṇṇaṃ	
	Sukhañ-ca paṭibhāṇado
Dighāyu yasavā hoti	Yattha yatthūpapajjatīti.

*The enlightened person, having given life, strength,  
 beauty, quick-wittedness—  
 the intelligent person, a giver of happiness—  
 attains happiness himself.*

*Having given life, strength, beauty,  
happiness, & quick-wittedness,  
he has long life & status wherever he arises.*

NOTE: These verses are from the *Bhojanā-dānānumodanā Sutta* (Discourse on Rejoicing in the Gift of Food), *Aṅguttara Nikāya* 5:37.

#### IV

*Āyum vaṇṇam yasam kittim*

	<i>Saggam uccākulinatam</i>
<i>Ratiyo patthayānena</i>	<i>Uḷārā aparāparā</i>
<i>Appamādam pasamsanti</i>	<i>Puñña-kiriyāsu paṇḍitā</i>
<i>Appamatto ubho atthe</i>	<i>Adhiggaṇhāti paṇḍito</i>
<i>Diṭṭhe dhamme ca yo attho</i>	<i>Yo c'attho samparāyiko</i>
<i>Atthābhisamayā dhīro</i>	<i>Paṇḍito'ti pavuccatiti.</i>

*Long life, beauty, status, honor,  
heaven, high birth:  
To those who delight in aspiring for these things  
in great measure, continuously,  
the wise praise heedfulness  
in the making of merit.  
The wise person, heedful,  
acquires a two-fold welfare:  
welfare in this life & welfare in the next.  
By breaking through to his welfare  
he is called "enlightened, wise."*

NOTE: These verses are from the *Iṭṭha Sutta* (Discourse on What is Welcome), *Aṅguttara Nikāya* 5:43. They are rarely chanted, and are included here for the sake of completeness.

## V

Bhuttā bhogā bhaṭā bhaccā      Vitiṇṇā āpadāsu me  
 Uddhaggā dakkhiṇā dinnā      Atho pañca balī katā  
 Upaṭṭhitā sīlavanto      Saññatā brahmacārino  
 Yadattham̐ bhogam-iccheyya  
    Paṇḍito gharam-āvasam̐  
 So me attho anuppatto      Kataṃ ananutāpiyam̐  
 Etaṃ anussaram̐ macco      Ariya-dhamme ṭhito naro  
 Idh'eva nam̐ pasamsanti      Pecca sagge pamodatīti.

*“My wealth has been enjoyed,  
 my dependents supported, protected from calamities by me.  
 I have given lofty offerings,  
    and performed the five oblations.  
 I have provided for the virtuous,  
    the restrained, followers of the holy life.  
 For whatever aim a wise householder  
    would desire wealth, that aim have I attained.  
 I have done what will not lead to future distress.”  
 When this is recollected by a mortal,  
    a person established in the Dhamma of the noble ones,  
 he is praised here and, after death, rejoices in heaven.*

NOTE: These verses are from the *Adiya Sutta* (Discourse on Benefits to be Obtained), *Aṅguttara Nikāya* 5:41. The “five oblations” are gifts/offerings given to one’s relatives, guests, the dead, kings (taxes paid to the government), and devas. This passage is often chanted when donors are dedicating a donation to a relative or friend long deceased.

## VI

Dānañ-ca peyya-vajjañ-ca	Attha-cariyā ca yā idha
Samānattatā ca dhammesu	Tattha tattha yathārahamaṃ
Ete <u>kho saṅgahā</u> loke	Rathassāṇi va yāyato
Ete ca <u>saṅgahā</u> nāssu	Na mātā putta-kāraṇā
Labhetha mānaṃ pūjaṃ vā	Pitā vā putta-kāraṇā
Yasmā ca <u>saṅgahā</u> ete	Samavekkhanti paṇḍitā
Tasmā mahattaṃ papponti	Pāsaṃsā ca bhavanti teti.

*Giving, kind words, beneficial action,  
and consistency in the face of events,  
in line with what's appropriate in each case, each case.  
These bonds of fellowship (function) in the world  
like the linchpin in a moving cart.  
Now, if these bonds of fellowship were lacking,  
a mother would not receive  
the honor & respect owed by her child,  
nor would a father receive what his child owes him.  
But because the wise show regard for these bonds of fellowship,  
they achieve greatness and are praised.*

NOTE: These verses are from the *Saṅgaha-vatthu Sutta* (Discourse on the Bonds of Fellowship), *Aṅguttara Nikāya* 4:32.

## VII

Kāle dadanti sapaññā	Vadaññū vita-maccharā
Kālena dinnam ariyesu	Uju-bhūtesu tādisu
Vippasanna-manā tassa	Vipulā <u>hoti</u> dakkhiṇā

Ye tattha anumodanti      Veyyāvaccam karonti vā  
 Na tena dakkhiṇā onā      Tepi puññassa bhāgino  
 Tasmā dade appaṭivāna-citto  
    Yattha dinnam mahapphalaṃ  
 Puññāni para-lokasmiṃ      Patitṭhā honti paṇinanti.

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

*Having given in the proper season  
 with hearts inspired by the noble ones—straightened, Such—  
 their offering bears an abundance.*

*Those who rejoice in that gift, or give assistance,  
 they too have a share of the merit,  
 and the offering is not depleted by that.*

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

NOTE: These verses are from the *Kāla-dāna Sutta* (Discourse on Seasonable Gifts), *Aṅguttara Nikāya* 5:36. They are often chanted when large groups of people organize a donation for a special occasion, such as a *kaṭhina*.

## VII

Ratanattayānubhāvena      Ratanattaya-tejasā  
 Dukkha-roga-bhayā verā      Sokā sattū c'upaddavā  
 Anekā antarāyāpi      Vinassantu asesato  
 Jaya-siddhi dhanam lābham  
    Sotthi bhāgyam sukham balaṃ  
 Siri āyu ca vaṇṇo ca      Bhogam vuḍḍhi ca yasavā  
 Sata-vassā ca āyū ca      Jiva-siddhi bhavantu te.

*Through the power of the Triple Gem,  
 through the majesty of the Triple Gem,  
 May suffering, disease, danger, animosity,  
 sorrow, adversity, misfortune  
 —obstacles without number—  
 vanish without a trace.*

*Triumph, success, wealth, & gain, safety, luck, happiness, strength,  
 glory, long life, & beauty, fortune, increase, & status,  
 a lifespan of 100 years, and success in your livelihood:  
 May they be yours.*

NOTE: This passage is frequently chanted when a gift is being dedicated to the Saṅgha as a whole (*Saṅgha-dāna*). The same is true of the following passage, which is one of the few passages that Dhammayut monks will chant in Saṅyoga style.

## IX

Sabba-buddhānubhāvena sabba-dhammānubhāvena  
 sabba-saṅghānubhāvena buddha-ratanam dhamma-  
 ratanam saṅgha-ratanam tiṇṇam ratanānam  
 ānubhāvena caturāsītisahassa-  
 dhammakkhandhānubhāvena piṭakatyānubhāvena  
 jinasāvakanubhāvena:

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe  
 te upaddavā sabbe te dunnimittā sabbe te  
 avamaṅgalā vinassantu.

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako  
 yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako  
 sukha-vaḍḍhako hotu sabbadā.



*Through the power of all the Buddhas (Dhamma, Saṅgha)  
may you always be well.*

## X

<u>So</u> attha-laddho sukhito	<u>Viruḷho</u> buddha-sāsane
Arogo sukhito <u>hohi</u>	Saha sabbehi ñātibhi.
<u>Sā</u> attha-laddhā sukhitā	<u>Viruḷhā</u> buddha-sāsane
Arogā sukhitā <u>hohi</u>	Saha sabbehi ñātibhi.
Te attha-laddhā sukhitā	<u>Viruḷhā</u> buddha-sāsane
Arogā sukhitā <u>hotha</u>	Saha sabbehi ñātibhi.

*May he gain his aims, be happy,  
and flourish in the Buddha's teachings.  
May you, together with all your relatives,  
be happy and free from disease.  
May she gain her aims, be happy....  
May they gain their aims, be happy....*

NOTE: The above verses are frequently chanted after an ordination, or when a lay person has undertaken the practice of the eight precepts or has taken the five precepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning "So attha-laddho..." three times. If one woman, chant only the two lines beginning "Sā attha-laddhā..." three times. If more than one person, chant only the two lines beginning "Te attha-laddhā..." three times.

## XI

<u>Yasmim</u> padese kappeti	<u>Vāsam</u> paṇḍita-jātiyo
<u>Silavant'</u> ettha bhojetvā	<u>Saññate</u> brahma-cārino
<u>Yā</u> tattha devatā <u>āsum</u>	<u>Tāsam</u> dakkhiṇam-ādise

Tā pūjitā pūjayanti                      Mānitā mānayanti nam  
 Tato nam anukampanti                    Mātā puttam va orasam  
 Devatā'nukampito poso                Sadā bhadrāni passati.

*In whatever place a wise person makes his dwelling,  
 —there providing food for the virtuous,  
 the restrained, leaders of the holy life—  
 he should dedicate that offering to the devas there.  
 They, receiving honor, will honor him;  
 being respected, will show him respect.  
 As a result, they will feel sympathy for him,  
 like that of a mother for her child, her son.  
 A person with whom the devas sympathize  
 always meets with auspicious things.*

NOTE: These verses are from the *Mahā-Parinibbāna Suttanta* (Great Discourse on the Total Unbinding), *Dīgha Nikāya* 16. They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a housewarming.

## XII

Bhavatu sabba-maṅgalam    Rakkhantu sabba-devatā  
 Sabba-buddhānubhāvena    Sadā sotthi bhavantu te.  
 Bhavatu sabba-maṅgalam    Rakkhantu sabba-devatā  
 Sabba-dhammānubhāvena    Sadā sotthi bhavantu te.  
 Bhavatu sabba-maṅgalam    Rakkhantu sabba-devatā  
 Sabba-saṅghānubhāvena    Sadā sotthi, bhavantu te.

*May there be every good blessing,  
 may all the devas protect you,  
 Through the power of all the Buddhas (Dhamma, Saṅgha)  
 may you always be well.*

## Vihāra-dāna Gāthā

Verses on Giving a Dwelling

Sitam unham paṭihanti                      Tato vālamigāni ca  
 Sirimsape ca makase                      Sisire cāpi vuṭṭhiyo.  
 Tato vātātapo ghorō                      Sañjāto paṭihaññati  
 Len'atthañ-ca sukh'atthañ-ca              Jhāyituñ-ca vipassitum.  
 Vihāra-dānaṃ saṅghassa

Aggaṃ buddhehi vaṇṇitaṃ

Tasmā hi paṇḍito poso

Sampassaṃ attham-attano.

Vihāre kāraye ramme                      Vāsayettha bahussute  
 Tesam annañ-ca pānañ-ca                      Vatthasenāsanāni ca  
 Dadeyya ujubhūtesu                      Vippassannena cetasā.  
 Te tassa dhammaṃ desenti

Sabba-dukkhāpanūdanam.

Yam so dhammam-idhaññāya

Parinibbātyanāsavoti.

*They ward off from there  
 cold & heat & beasts & prey  
 & creeping things & mosquitoes & showers in the cold season.  
 When the terrifying hot wind has arisen,  
     it's warded off from there.  
 For the sake of shelter, for the sake of ease  
 to do jhāna and to see insightfully,  
 the gift of a dwelling is praised as foremost  
     by the awakened ones.*

*So a wise person, envisioning his own benefit,  
 should have delightful dwellings built  
 so that the learned may stay there.  
 He should, with an awareness clear & bright,  
 give them—those who've become straightforward—  
 food & drink, clothing & accouterments.  
 They will teach him the Dhamma dispelling all stress  
 so that he—knowing the Dhamma right there—  
 totally unbinds, effluent-free.*

NOTE: These verses from Cullavagga VI.1.5 are chanted when a donor has made a gift of a dwelling for the Saṅgha.

## *Nidhi-kaṇḍa-sutta Gāthā*

*Verses from the Discourse on the Reserve Fund*

Nidhiṃ nidheti puriso	Gambhīre udakantike.
Atthe kicce samuppanne	Atthāya me bhavissati.
Rājato vā duruttassa	Corato pīlitassa vā
Ṇassa vā pamokkhāya	Dubbhikkhe āpadāsu vā
Etad-atthāya lokasmim	Nidhi nāma nidhiyati.

*A person stashes a fund away, deep underground, at the water line:*

*“When a need or duty arises, this will provide for my needs,  
 for my release if I’m denounced by the king, molested by thieves,  
 in case of debt, famine, or accidents.”*

*With aims like this in the world a reserve fund is stashed away.*

Tāvassunihito santo	Gambhīre udakantike
Na sabbo sabbadāyeva	Tassa taṃ upakappati.
Nidhi vā thānā cavati	Saññā vāssa vimuyhati
Nāgā vā apanāmenti	Yakkhā vāpi haranti naṃ

Appiyā vāpi dāyādā            Uddharanti apassato.  
Yadā puññakkhayo hoti      Sabbam-etam vinassati.

*But no matter how well it's stored, deep underground, at the water line,  
it won't all always serve one's need.*

*The fund gets shifted from its place, or one's memory gets confused;  
or—unseen—nāgas make off with it, spirits steal it,  
or hateful heirs run off with it.*

*When one's merit's ended, it's totally destroyed.*

Yassa dānena sīlena            Saññamena damena ca  
Nidhī sunihito hoti            Itthiyā purisassa vā  
Cetiyamhi ca Saṅghe vā        Puggale atithisu vā  
Mātari pitari vāpi                Atho jetṭhamhi bhātari  
Eso nidhi sunihito                Ajeyyo anugāmiyo.  
Pahāya gamaniyesu                Etam ādāya gacchati.  
Asādhāraṇam-aññesaṃ        Acorāharaṇo nidhi.

*But when a man or woman has laid aside a well-stored fund of generosity,  
virtue, restraint, & self-control, with regard to a shrine, the Saṅgha,  
a fine individual, guests, mother, father, or elder sibling:*

*That's a well-stored fund. It can't be wrested away. It follows you along.  
When, having left this world, for wherever you must go, you take it with you.  
This fund is not held in common with others, & cannot be stolen by thieves.*

Kayirātha dhīro puññāni      Yo nidhi anugāmiko.  
Esa deva-manussānaṃ          Sabba-kāma-dado nidhi.  
Yaṃ yaṃ devābhipatthenti      Sabbam-etena labbhati.

*So, enlightened, you should make merit, the fund that will follow you along.*

*This is the fund that gives all they want to beings human, divine.*

*Whatever devas aspire to, that is all gained by this.*

Suvaṇṇatā susaratā            Susaṅṭhānaṃ surūpatā  
Ādhipaccaṃ parivāro            Sabbam-etena labbhati.

*A fine complexion, fine voice, a body well-built, well-formed,  
lordship, a following: That is all gained by this.*

Padesa-rajjam issariyam Cakkavatti-sukham piyam

Deva-rajjam-pi dibbesu Sabbam-etena labbhati.

*Earthly kingship, supremacy, the bliss of an emperor,  
kingship over devas in the heavens: That is all gained by this.*

Mānussikā ca sampatti Deva-loke ca yā rati

Yā ca nibbāna-sampatti Sabbam-etena labbhati.

*The attainment of the human state, any delight in heaven,  
the attainment of unbinding: That is all gained by this.*

Mitta-sampadam-āgamma Yoniso ca payuñjato

Vijjā vimutti vasī-bhāvo Sabbam-etena labbhati.

*Excellent friends, appropriate application,  
mastery of clear knowing & release: That is all gained by this.*

Paṭisambhidā vimokkhā ca Yā ca sāvaka-pārami

Pacceka-bodhi buddha-bhūmi

Sabbam-etena labbhati.

*Acumen, emancipations, the perfection of discipleship,  
private awakening, buddhahood: That is all gained by this.*

Evam mahatthikā eṣā Yadidaṃ puñña-sampadā

Tasmā dhirā pasamsanti Paṇḍitā kata-puññatanti.

*So powerful this, the accomplishment of merit.*

*Thus the wise, the enlightened, praise the fund of merit already made.*

## *Tiro-kuḍḍa-kaṇḍa-sutta Gāthā*

*Hungry Shades Outside the Walls*

Tiro-kuḍḍesu tiṭṭhanti	Sandhi-siṅghāṭakesu ca.
Dvāra-bāhāsu tiṭṭhanti	Āgantvāna sakam̐ gharam̐.
Pahūte anna-pānamhi	Khajja-bhojje upaṭṭhite
Na tesam̐ koci sarati	Sattānam̐ kamma-paccayā.

*Outside the walls they stand, & at crossroads. At door posts they stand, returning to their old homes. But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings.*

Evaṃ dadanti ñātinam̐	Ye honti anukampakā
Sucim̐ paṇitam̐ kālena	Kappiyam̐ pāna-bhojanam̐
Idam̐ vo ñātinam̐ hotu	Sukhitā hontu ñātayo.

*Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean — [thinking:]*

*“May this be for our relatives. May our relatives be happy!”*

Te ca tattha samāgantvā	Ñāti-petā samāgatā
Pahūte anna-pānamhi	Sakkaccam̐ anumodare
Ciram̐ jīvantu no ñāti	Yesam̐ hetu labhāmase.
Amhākañ-ca katā pūjā	Dāyakā ca anipphalā.

*And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink:*

*“May our relatives live long because of whom we have gained [this gift].*

*We have been honored, and the donors are not without reward!”*

Na hi tattha kasi atthi	Gorakkh’ettha na vijjati
Vañijjā tādisi n’atthi	Hiraññaena kayākayam̐.
Ito dinnena yāpenti	Petā kāla-katā tahim̐.

*For there [in their realm] there’s no farming, no herding of cattle, no commerce, no trading with money. They live on what is given here,*

*hungry shades whose time here is done.*

Uṇṇate udakaṃ vutṭham̐ Yathā ninnam̐ pavattati

Evam-eva ito dinnam̐ Petānam̐ upakappati.

Yathā vārivahā pūrā Paripūrenti sāgaram̐

Evam-eva ito dinnam̐ Petānam̐ upakappati.

*As water raining on a hill flows down to the valley, even so does what is given here benefit the dead. As rivers full of water fill the ocean full, even so does what is given here benefit the dead.*

\*Adāsi me akāsi me Ñāti-mittā sakḥā ca me

Petānam̐ dakkhiṇam̐ dajjā Pubbe katam-anussaram̐.

Na hi ruṇṇam̐ vā soko vā Yā vaññā paridevanā

Na tam̐ petānam-atthāya Evam̐ tiṭṭhanti ñātayo.

*“He gave to me, she acted on my behalf, they were my relatives, companions, friends”: Offerings should be given for the dead when one reflects thus on things done in the past. For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way.*

\*\*Ayañ-ca kho dakkhiṇā dinnā

Saṅghamhi suppatiṭṭhitā

Digha-rattam̐ hitāyassa Thānaso upakappati.

*But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately.*

So ñāti-dhammo ca ayam̐ nidassito

Petāna-pūjā ca katā ulārā.

Balañ-ca bhikkhūnam-anuppadinnaṃ

Tumhehi puññaṃ pasutaṃ anappakanti.

*In this way, the proper duty to relatives has been shown, great honor has been done to the dead, and monks have been given strength: The merit you’ve acquired isn’t small.*

## *Mahā-maṅgala-cakkavāḷa*

*The Great Universe of Blessings*

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-  
mahāguṇāparimita-puññādhikārassa  
sabbantarāya-nivāraṇa-samatthassa  
bhagavato arahato sammā-sambuddhassa  
dvattimsa-mahāpurisa-lakkhaṇ'ānubhāvena

*Through the power of the 32 marks of the Great Man belonging to the Blessed One, the Worthy One, the Rightly Self-awakened One, who through his accumulation of merit is endowed with glory, steadfastness of intent, majesty, victorious power, great might, countless great virtues, who settles all dangers & obstacles,*

asītyānubyañjan'ānubhāvena

*through the power of his 80 minor characteristics,*

aṭṭh'uttara-sata-maṅgal'ānubhāvena

*through the power of his 108 blessings,*

chabbaṇṇa-raṃsiy'ānubhāvena ketumāl'ānubhāvena

*through the power of his sixfold radiance,*

*through the power of the aura surrounding his head,*

dasa-pāramit'ānubhāvena

dasa-upapāramit'ānubhāvena

dasa-paramattha-pāramit'ānubhāvena

*through the power of his ten perfections, ten higher perfections,  
& ten ultimate perfections,*

sīla-samādhi-paññ'ānubhāvena

*through the power of his virtue, concentration, & discernment,*

buddh'ānubhāvena dhamm'ānubhāvena  
saṅgh'ānubhāvena

*through the power of the Buddha, Dhamma, & Saṅgha,*

tej'ānubhāvena iddh'ānubhāvena bal'ānubhāvena

*through the power of his majesty, might, & strength,*

ñeyya-dhamm'ānubhāvena

*through the power of his Dhammas that can be known,*

caturāsīti-sahassa-dhammak<sub>kh</sub>andh'ānubhāvena

*through the power of the 84,000 divisions of his Dhamma,*

nava-lokuttara-dhamm'ānubhāvena

*through the power of his nine transcendent Dhammas,*

aṭṭhaṅgika-magg'ānubhāvena

*through the power of his eightfold path,*

aṭṭha-samāpattiy'ānubhāvena

*through the power of his eight meditative attainments,*

chaḷabhiññ'ānubhāvena catu-sacca-ñāṇ'ānubhāvena

*through the power of his six cognitive skills,*

*through the power of his knowledge of the four noble truths,*

dasa-bala-ñāṇ'ānubhāvena

*through the power of his knowledge of the ten strengths,*

sabbaññuta-ñāṇ'ānubhāvena

*through the power of his omniscience,*

mettā-karuṇā-muditā-upek<sub>kh</sub>'ānubhāvena

*through the power of his goodwill, compassion, empathetic joy, & equanimity,*

sabba-paritt'ānubhāvena

*through the power of all protective chants,*

ratanattaya-saraṇ'ānubhāvena

*through the power of refuge in the Triple Gem:*

Tuyham sabba-roga-sok'upaddava-dukkha-  
domanass-upāyāsā vinassantu

*May all your diseases, griefs, misfortunes, pains, distresses, & despairs  
be destroyed,*

sabba-antarāyāpi vinassantu

sabba-saṅkappā tuyham samijjhantu

*may all obstructions be destroyed, may all your resolves succeed,*

dīghayutā tuyham hotu sata-vassa-jīvena  
samaṅgiko hotu sabbadā.

*may you live long, always attaining 100 years.*

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā  
ārakkhā devatā sadā tumhe,  
anurakkhantu.

*May the protective devas of the sky, the mountains, the forests, the land,  
the River Ganges, & the great ocean always protect you.*

## *Breath Meditation: Seven Steps*

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking *bud-* with the in-breath, and *dho* with the out. Keep the meditation syllable as long as the breath.
2. Be clearly aware of each in-&-out breath.
3. Observe the breath as it goes in & out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your

left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect & flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath: a. in long & out long, b. in long & out short, c. in short & out long, d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are: a. the tip of the nose, b. the middle of the head, c. the palate, d. the base of the throat, e. the breastbone (the tip of the sternum), f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

— *Phra Ajaan Lee Dhammadharo*