



A Chanting Guide

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PĀLI PASSAGES WITH ENGLISH TRANSLATIONS
DRAWN FROM THE PĀLI CANON

*The Dhammayut Order
in the United States of America*

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Pronunciation

Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

Vowels

Pāli has two sorts of vowels: long—ā, e, ī, o, ū, & ay; and short—a, i, & u. Unlike long and short vowels in English, however, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus ā & a are both pronounced like the a in father, simply that the sound ā is held for approximately twice as long as the sound a. The same principle holds for ī & i, and for ū & u. Thus, when chanting Pāli, the vowels are pronounced as follows:

a as in father
o as in go
e as in they
u as in glue
i as in machine
ay as in Aye!

Consonants

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c as in ancient
p unaspirated, as in spot

k unaspirated, as in skin
ph as in upholstery
kh as in backhand
t unaspirated, as in stop
m̐ & **n̐** as ng
th as in Thomas
ñ as in cañon
v as w

Certain two-lettered notations—bh, dh, ḍh, gh, jh—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce bh as a throaty ph, dh as a throaty th, and gh as a throaty kh.

Pāli also contains retroflex consonants, indicated with a dot under the letter: ḍ, ḍh, ḷ, ṇ, ṭ, ṭh. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Scanning

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

contain a long vowel (ā, e, ī, o, ū, ay); or
end with m̐; or
end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṇ-gho).

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as ḷh & mh—count as double.)

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

Van - dā - ma - haṃ ta - ma - ra - ṇaṃ si - ra - sā ji - nen - daṃ

...with the bolded syllables receiving a full-length beat, and the others only a half-length.

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pāli—to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, *dhammam-etarī* would scan as *dham-ma-me-tarī*, and *tam-araṇaṃ* as *ta-ma-ra-ṇaṃ*.

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

Chanting Styles

The two most prominent Thai chanting styles are Magadha (*Makhot*) and Saṃyoga (*Saṃyok*). The above scanning rules apply to both styles, although Magadha pauses at commas, periods, and the ends of lines, whereas Saṃyoga does not. As for pronunciation, Saṃyoga has no retroflex consonants; it uses rising tones in syllables where Magadha uses falling tones; and it pronounces:

b & **bh** as an aspirated p (as in pin)

d & **dh** as an aspirated t (as in tin)

g & **gh** as an aspirated k (as in kin)

j & **jh** as ch

ñ as y

Morning Chanting

Araham̐ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̐ bhagavantam̐ abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̐ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅgham̐ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam̐ bhagavantam̐ saraṇam̐ 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 mayam̐ bhagavato dhammam̐ rocema.

and in whose Dhamma we delight.

Imehi sakkārehi taṃ 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 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.*

Praise for the Buddha

(LEADER)

Handa mayam buddhābhithutiṃ karomase:

Now let us give high praise to the Awakened One:

(ALL)

[Yo so tathāgato] araham 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-manussānam
buddho bhagavā;

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

Yo imam lokam sadevakam samārakam sabrahmakam,

Sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam
abhiññā sacchikatvā pavedesi.

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

Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam
pariyosāna-kalyāṇam;

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

Sāttham sabyañjanam kevala-paripuṇṇam parisuddham
brahma-cariyam pakāsesi:

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

Tam-aham bhagavantam abhipūjayāmi,

Tam-aham bhagavantam 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 mayam dhammābhithutim karomase:

Now let us give high praise to the Dhamma:

(ALL)

[Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

Sanditṭhiko akāliko ehipassiko,

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

Opanayiko paccattam veditabbo viññūhi:

pertinent, to be seen by the observant for themselves:

Tam-aham dhammam abhipūjayāmi,

Tam-aham dhammam 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 puñṇakkhettaṃ lokassa:

the incomparable field of merit for the world:

Tam-aham saṅgham abhipūjayāmi,

Tam-aham 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 c'eva 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,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātaḥ:
Vandāmi buddham aham-ādarena tam.

*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-bhedabhinnaḥ,
Lokuttaro yo ca tad-attha-dīpano:
Vandāmi dhammam aham-ādarena tam.

*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.*

Saṅho sukhettābhyatikhetta-saṇṇito,

Yo diṭṭha-santo sugatānubodhako,
Lolappahīno 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.*

Icevama-ekant'abhipūjaneyyakam,
Vatthuttayam vandayatābhisañkhatam,
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 loka 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
sambodhagāmī 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.*

Mayana-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 yaṃ-
p'iccham na labhati taṃ-pi dukkham.

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

Saṅkhittena pañc'upādānak_{kh}andhā dukk_hā,

In short, the five clinging-aggregates are stressful,

Seyyathīdam:

namely:

Rūpūpādānak_{kh}andho,

the form clinging-aggregate,

Vedanūpādānak_{kh}andho,

the feeling clinging-aggregate,

Saññūpādānak_{kh}andho,

the perception clinging-aggregate,

Saṅkhārūpādānak_{kh}andho,

the fabrication clinging-aggregate,

Viññāṇūpādānak_{kh}andho.

the consciousness clinging-aggregate.

Ye_sam pariññāya, Dharamāno so bhagavā,

Evam bahulam sāvake vineti,

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

Evam bhāgā ca panassa bhagavato sāvakesu anusāsanī,

Bahulam pavattati:

many times did he emphasize this part of his admonition:

“Rūpam 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,

Saṇṇā 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,

Otiṇṇāṃha jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi,

Dukkh'otiṇṇā dukkha-paretā,

All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),

"Appeva nāṃ'imassa kevalassa dukkhakhandhassa antakiriyā 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,

Tasmim bhagavati brahma-cariyaṃ carāma,

we practice that Blessed One's holy life,

(Bhikkhūnam sikkhā-sājīva-samāpannā.)*

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

* NOVICES OMIT THIS PHRASE.

Taṃ no brahma-cariyaṃ,

Imassa kevalassa dukkhakhandhassa antakiriya

saṃvattatu.

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

* (OTHERS)

Cira-parinibbutam-pi taṃ bhagavantam saraṇam 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-balam
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 dukkhakhandhassa antakiriya

saṃvattatu.

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,

simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Daṃsa-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 vihimsuparatiyā
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 vedanam paṭihaṅkhāmi navañ-ca vedanam 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 sītassa paṭighātāya,

simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Daṁsa-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 uppannānam veyyābādhikānam vedanānam
paṭighātāya,

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Evening Chanting

Araham̐ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̐ bhagavantam̐ abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̐ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

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

Saṅgham̐ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

Dedication

(LEADER)

Yam-amha kho mayam̐ bhagavantam̐ saraṇam̐ 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 mayam̐ bhagavato dhammam̐ rocema.

and in whose Dhamma we delight.

Imehi sakkārehi taṃ 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.

Handadāni mayantaṃ bhagavantam vācāya abhigāyitum
pubba-bhāga-namakāraṇ-c'eva buddhānussati-nayaṇ-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 bhagavantam] evaṃ kalyāṇo kitti-saddo
abbhuggato,

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

Itipi so bhagavā araham sammā-sambuddho,

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

Vijjā-carāṇa-sampanno sugato lokavidū,

consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānam
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:

Suddhābhiñāṇa-karuṇāhi samāgatatto,

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

Bodhesi yo sujanataṃ kamalam va sūro,

He awakens good people as the sun does the lotus.

Vandām'aham tam-araṇaṃ sirasā jinendaṃ.

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

Buddho yo sabba-pāṇīnaṃ

Saraṇaṃ khemam-uttamaṃ.

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

Paṭhamānussatiṭṭhānaṃ

Vandāmi taṃ sirena'ham,

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.

Buddhassāham niyyāдеми

Sarīrañjivitañ-c'idaṃ.

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

Vandanto'ham (Vandantī'ham) carissāmi

Buddhasseva subodhitam.

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

N'atthi me saraṇam aññam,

Buddho me saraṇam varam:

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

Etena sacca-vajjena,

Vaḍḍheyyam satthu-sāsane.

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

Buddham me vandamānena (vandamānāya)

Yam puññam pasutam idha,

Sabbe'pi antarāyā me,

Māhesum 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 kukammam pakatam mayā yam,

Buddho paṭiggaṇhatu accayantam,

Kāl'antare samvaritum 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 mayam dhammānussati-nayam 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,

Sanditṭhiko akāliko ehipassiko,

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

Opanayiko paccattam veditabbo viññūhīti.

pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

(LEADER)

Handa mayam dhammābhigītim 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-dhārī.

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

Vandām'aham tama-haram vara-dhammam-etam.

I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇīnam

Saraṇam khemam-uttamam.

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

Dutiyānussatitṭhānam

Vandāmi tam sirena'ham,

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

Dhammasssāhasmi 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.

Dhammassāham niyyādemī

Sarīrañjīvitañ-c'idaṃ.

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

Vandanto'ham (Vandantī'ham) carissāmi

Dhammasseva sudhammataṃ.

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

N'atthi me saraṇaṃ aññaṃ,

Dhammo me saraṇaṃ varaṃ:

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.

Dhammaṃ me vandamānena (vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe'pi antarāyā me,

Māhesum 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 & 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,

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,

Anuttaraṃ puñṇakkhettaṃ lokassāti.

the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

(LEADER)

Handa mayam saṅghābhigītīm 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,

Yotthābbidho ariya-puggala-saṅgha-settho,

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

Sīlādidhamma-pavarāsaya-kāya-citto:

Guided in body & mind by such principles as virtue:

Vandām'aḥam tam-ariyāna-gaṇam susuddham.

I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇīnam

Saraṇam khemam-uttamam.

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

Tatīyānussatitṭhānam

Vandāmi tam sirena'ham,

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 niyyādemi

Sarīrañjīvitañ-c'idam.

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

Vandanto'ham (Vandantī'ham) carissāmi

Saṅghasso paṭipannatam.

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

N'atthi me saraṇam aññaṃ,

Saṅgho me saraṇam varaṃ:

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

Etena sacca-vajjena,

Vaḍḍheyyaṃ satthu-sāsane.

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

Saṅgham me vandamānena (vandamānāya)

Yaṃ puññaṃ 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 atīta-paccavekkhaṇa-pāṭham bhaṇāmase:

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

(ALL)

[Ajja mayā] apaccavekkhitvā yaṃ cīvaram paribhuttam,

Whatever robe I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

was simply to counteract the cold,

Uṇhassa paṭighātāya,

to counteract the heat,

Daṃsa-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 vihimsuparatiyā
brahma-cariyānuggahāya,

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

Iti purāṇaṇ-ca vedanam paṭihan̄khāmi navaṇ-ca vedanam 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,

Taṃ 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 uppannānam veyyābādhikānam vedanānam
paṭighātāya,

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

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Reflections

Contemplation of the Body

(LEADER)

Handa mayam kāyagatā-sati-bhāvanā-pāṭham bhaṇāmase:

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

(ALL)

Ayam kho me kāyo,

This body of mine,

Uddham pādatalā,

from the soles of the feet on up,

Adho kesa-matthakā,

from the crown of the head on down,

Taca-pariyanto,

surrounded by skin,

Pūro nānappakārassa asucino,

filled with all sorts of unclean things.

Atthi imasmim kāye:

In this body there is:

Kesā Hair of the head,

Lomā Hair of the body,

Nakhā Nails,

Dantā *Teeth,*
Taco *Skin,*
Mam̐sam̐ *Flesh,*
Nhārū *Tendons,*
Atthī *Bones,*
Atthimiñjam̐ *Bone marrow,*
Vakkam̐ *Spleen,*
Hadayam̐ *Heart,*
Yakanam̐ *Liver,*
Kilomakam̐ *Membranes,*
Pihakam̐ *Kidneys,*
Papphāsam̐ *Lungs,*
Antam̐ *Large intestines,*
Antagūnam̐ *Small intestines,*
Udariyam̐ *Gorge,*
Karīsam̐ *Feces,*
Matthake matthaluṅgam̐ *Brain,*
Pittam̐ *Gall,*
Semham̐ *Phlegm,*
Pubbo *Lymph,*
Lohitam̐ *Blood,*
Sedo *Sweat,*
Medo *Fat,*
Assu *Tears,*
Vasā *Oil,*

Khelo *Saliva,*
Singhāṇikā *Mucus,*
Lasikā *Oil in the joints,*
Muttam *Urine.*

Evam-ayaṃ me kāyo:

Such is this body of mine:

Uddham pādatalā,

from the soles of the feet on up,

Adho kesa-matthakā,

from the crown of the head on down,

Taca-pariyanto,

surrounded by skin,

Pūro nānappakārassa asucino.

filled with all sorts of unclean things.

Five Subjects for Frequent Recollection

(LEADER)

Handa mayam abhiṇha-paccavekkhaṇa-pātham bhaṇāmase:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaram anatīto.

I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhim anatīto.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam anatīto.

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.

Yaṁ kammaṁ karissāmi kalyāṇam vā pāpakam vā tassa dāyādo bhavissāmi.

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

Evam amhehi abhiṇham paccavekkhitabbam.

We should often reflect on this.

The Verses on Friends

Aññadatthu haro mitto

One who makes friends only to cheat them,

Yo ca mitto vacī-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 paṭibhayaṃ 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,

Atthakkhāyī 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 puttāṃ va orasāṃ.

as a mother her child.

The Verses on Respect

Satthu-garu dhamma-garu,

One with respect for the Buddha & Dhamma,

Saṅhe 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 parihānāya,

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 sabba_{so} dukkham Asesam uparujjhati,

and where it totally stops, without trace,

Tañ-ca maggam na jānanti,

who don't understand the path,

Dukkūpasama-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 Asesaṃ uparujjhati,
 and where it totally stops, without trace,
Taṇ-ca maggaṃ pajānanti,
 who understand the path,
Dukkhūpasama-gāmināṃ:
 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-

bhedā 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.

Jīvit'indriy'upaccheda-

saṅkhāta-maraṇaṃ siyā,

Sabbesaṃ pīdha pāṇīnaṃ

Taṇhi 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 abhiñham 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 karaṇīyoti.

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-cārī sīlato na upavadantīti?

Can my observant fellows in the holy life, on close examination, fault me with regard to the precepts?

6) Sabbhehi 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 bhavissāmīti.

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-bhūtaṣṣa me rattin-divā vītipatantīti?

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

9) Kacci nu kho'haṃ suññāgāre abhiraṃamīti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā, alam-ariya-nāṇa-dassana-viseso adhigato, so'haṃ pacchime kāle sabrahma-cārīhi puṭṭho, na maṅku bhavissāmīti?

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. Upanīyati loko.

The world is swept away.

Addhuvo.

It does not endure.

2. Atāṇo loko.

The world offers no shelter.

Anabhissaro.

There is no one in charge.

3. Assako loko.

The world has nothing of its own.

Sabbam paḥāya gamanīyam.

One has to pass on, leaving everything behind.

4. Ūno loko,

The world is insufficient,

Atitto,

insatiable,

Taṇhā dāso.

a slave to craving.

Ovāda-pāṭimokkha Gāthā

Khantī paramam tapo tītikkhā.

Nibbānam paramam vadanti buddhā.

Na hi pabbajito parūpaghātī;

Samaṇo hoti param viheṭhayanto.

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 akaraṇam,

Kusalassūpasampadā,

Sacitta-pariyodapanam:

Etam buddhāna-sāsanam.

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 samvarō

Mattaññutā ca bhattasmim

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 sukhito 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.

Anīgho homi

May I be free from trouble.

Sukhī attānaṃ 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 abyāpajhā hontu.

May all living beings be free from oppression.

Sabbe sattā anīghā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhī attānaṃ pariharantu.

May all living beings look after themselves with ease.

(KARUṆĀ – 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-yonī
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 mayhaṃ

Sabbe bhāgī 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,

Sotthī 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,

Sotthī 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-saṅghanubhāvena

Through the power of all the Saṅgha,

Sotthī 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

Sattānantāppamāṇakā.

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

Diṭṭhā me cāpyadiṭṭhā 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 tiṭṭhanti lokasmim

Te-bhumkā 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'imaṃ 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.

Devatā dipattidāna Gāthā

DEDICATION OF MERIT TO THE DEVAS & OTHERS

(LEADER)

Handa mayam pattidāna-gāthāyo bhaṇāmase:

Now let us recite the verse for dedicating merit:

(ALL)

Yā devatā santi vihāra-vāsinī

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 desā 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

Samseda-jātā athav'opapātikā

Niyyānikam dhamma-varam paṭicca te

Sabbe'pi dukkhassa karontu saṅkhayam.

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 ciraṃ sataṃ dhammo

Dhammaddharā ca puggalā.

Saṅgho hotu samaggova

Atthāya ca hitāya ca.

Amhe rakkhatu saddhammo

Sabbe'pi dhammacārino.

Vuḍḍhiṃ 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.*

Uddissanādhittāna Gāthā

VERSES FOR DEDICATING MERIT

Iminā puñña-kammena

Upajjhāyā guṇ'uttarā

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

Ācariyūpakārā ca

Mātā pitā ca ñātakā piyā mamaṃ

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

Taṇh'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-cittaṃ sati-paṇṇā

Sallekkho viriyamhinā

May I have an upright mind, mindfulness, discernment, strictness, persistence,

Mārā labhantu n'okāsām

Kātuṇ-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'okāsām labhantu mā.

Through their superior power, may Māras get no opportunity.

* * *

-

Akāsaṭṭhā ca bhummaṭṭhā

Deva-nāgā mahiddhikā

Puññan-taṃ anumodantu

Cīraṃ rakkhantu buddha-sāsanam

*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 sammā-
sambuddhassa. (three times)

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

(LEADER)

Handa mayam saraṇa-gamana-pāṭham bhaṇāmase:

(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.

Tatiyam-pi buddham 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.

(LEADER)

Handa mayam sacca-kiriya gāthāyo bhaṇāmase:

(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 saraṇaṃ-uttamaṃ,

N'etaṃ saraṇaṃ-āgamaṃ,

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,

Cattāri 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:*

Dukkhaṃ dukkha-samuppādaṃ,

Dukkassa ca atikkamaṃ,
Ariyañ-c'atthāṅgikaṃ maggaṃ,
Dukkūpasama-gāmināṃ.

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

Etāṃ kho saraṇaṃ khemaṃ

Etāṃ saraṇaṃ-uttamaṃ,

Etāṃ saraṇaṃ-āgamaṃ,

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.*

Discourses

Dhamma-cakkappavattana Sutta

THE DISCOURSE ON SETTING THE WHEEL OF DHAMMA IN MOTION

[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 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 cāyaṃ kāmesu kāma-sukhallikānuyogo,

Hīno gammo pothujjaniko anariyo anatta-sañhito,

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

Yo cāyaṃ 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-karaṇī ñāṇa-karaṇī 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-karaṇī ñāṇa-karaṇī 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,
Seyyathīdaṃ, 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.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena
abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī 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 dukkhaṃ jarā-pi dukkhaṃ maraṇam-pi dukkhaṃ,

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

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhaṃ,

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 pañc'upādānakkhandhā dukkhaṃ.

In short, the five clinging-aggregates are stressful.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ:

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

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra
tatrābhinandinī,

Seyyathīdaṃ,

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-saccaṃ:

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

Yo tassā yeva taṇhāya asesā-virāga-nirodho 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-saccaṃ:

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathīdaṃ, 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,

Cakk^hum^h u^hapādi ñāṇa^hm u^hapādi paññā^h u^hapādi vijjā^h u^hapādi
āloko^h u^hapādi.

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.'

Ta^hm kho pa^hn'ida^hm dukk^hha^hm ariya-sacca^hm pariññā^htanti me
bhikkhave,

Pubbe ananussutesu dhammesu,

Cakk^hum^h u^hapādi ñāṇa^hm u^hapādi paññā^h u^hapādi vijjā^h u^hapādi
āloko^h u^hapādi.

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.'

Ida^hm dukkha-samudayo ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakk^hum^h u^hapādi ñāṇa^hm u^hapādi paññā^h u^hapādi vijjā^h u^hapādi
āloko^h u^hapādi.

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.'

Ta^hm kho pa^hn'ida^hm dukkha-samudayo ariya-sacca^hm
pahā^htabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakk^hum^h u^hapādi ñāṇa^hm u^hapādi paññā^h u^hapādi vijjā^h u^hapādi
āloko^h u^hapādi.

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.'

Ta^hm kho pa^hn'ida^hm dukkha-samudayo ariya-sacca^hm pahī^hnanti
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 origination of stress has been abandoned.'

Idaṃ dukkha-nirodho 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 cessation of stress.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikātabbanti 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 cessation of stress is to be realized.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti
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 cessation of stress has been realized.'

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me
bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum^u 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-gāminī-paṭipadā ariya-
saccaṃ bhāvetabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum^u 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.'

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-
saccaṃ bhāvanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum^u 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.'

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu,

Evaṃ-ti-parivaṭṭaṃ dvādaśākāraṃ yathābhūtaṃ ñāṇa-
dassanaṃ na suvisuddhaṃ aḥosi,

N'eva tāvāhaṃ bhikkhave sadevake loke samārake
sabrahmaṇe,

Sassamaṇa-brāhmaṇiṇi 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, & Brahmas, with its contemplatives & brahmins, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭam dvādaśākāram yathābhūtam ñāṇa-
dassanam suvisuddham ahosi,
Athāham bhikkhave sadevake loke samārake sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaram sammā-sambodhim 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.

Ñāṇañ-ca pana me dassanam 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.

Imasmiñ-ca pana veyyā-karaṇasmiṃ bhaññamāne,
Āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhamma-cakkhū
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,
Bhum mā devā saddamanussāvesuṃ,

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 lokaśminti.”

“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 brāhmaṇ 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,

Nimmānaratī 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 brāhmaṇ or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Itiha tena khaṇena tena muhuttaṇa,

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 loka pāturahosi,

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, ahosīti.

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,] Ekam samayaṃ Bhagavā,
Bārāṇasīyaṃ 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 evaṃ me rūpaṃ mā ahosīti.

“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 evaṃ me rūpaṃ mā ahosīti.

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 evaṃ 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 saṁvattati,

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'idaṁ bhikkhave attā abhavissa,

Nayidaṁ saññā ābādhāya saṁvatteyya,

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 saṁvattati,

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'idaṁ bhikkhave attā abhavissamsu,

Nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ,

Labbhetha ca saṅkhāresu,

Evam me saṅkhārā hontu evam me saṅkhārā mā ahesuntī.

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 saṁvattanti,

Na ca labbhati saṅkhāresu,

Evam me saṅkhārā hontu evam me saṅkhārā mā aheṣunti

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'idaṁ bhikkhave attā abhavissa,

Nayidaṁ viññāṇam ābādhāya saṁvatteyya,

Labbhetha ca viññāṇe,

Evam me viññāṇam hotu evam me viññāṇam mā aḥosīti.

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 viññāṇam ābādhāya saṁvattati,

Na ca labbhati viññāṇe,

Evam me viññāṇam hotu evam me viññāṇam mā aḥosīti.

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.'

Taṁ kiṁ maññatha bhikkhave rūpaṁ niccaṁ vā aniccaṁ vāti."

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

"Aniccaṁ bhante."

"Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vāti."

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

"Dukkhaṁ bhante."

"Stressful, lord."

“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam 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.”

“Tam 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 tam sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam 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.”

“Tam 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 tam sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam 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.”

“Tam kiṃ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti.”

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

“Aniccā bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā tam sukham vāti.”

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

“Dukkham bhante.”

“Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam 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.”

“Tam kiṃ maññatha bhikkhave viññāṇam niccam vā aniccam
vāti.”

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

“Aniccam bhante.”

“Inconstant, lord.”

“Yam-panāniccam dukkham vā tam sukham vāti.”

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

“Dukkham bhante.”

"Stressful, lord."

"Yam-panāniccam dukkham vipariṇāma-dhammaṃ,

Kallam nu taṃ samanupassitum,

Etam 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'etam bhante."

"No, lord."

"Tasmātiha bhikkhave yaṇ-kiñci rūpaṃ atītānāgata-
paccuppannaṃ, Ajjhataṃ vā bahiddhā vā,

Oḷārikaṃ vā sukhumāṃ vā, Hīnaṃ vā paṇītaṃ vā, Yaṇ-dūre
santike vā, Sabbam 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'etam mama neso'ham-asmi na m'eso attāti,

Evam-etam yathābhūtaṃ sammappaññāya daṭṭhabbam.

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 atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,

Hīnā vā paṇītā 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'etam mama neso'ham-asmi na m'eso attāti,

Evam-etam yathābhūtaṃ sammappaññāya daṭṭhabbam.

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 atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,

Hīnā vā paṇītā 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 atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,

Hīnā vā paṇītā 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.'

Yaṇ-kiñci viññāṇaṃ atītānāgata-paccuppannaṃ,

Ajjhattaṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumaṃ vā,

Hīnaṃ vā paṇītaṃ vā, Yaṇ-dūre santike vā,

Sabbaṃ 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.

Nibbindaṃ virajjati,

Virāgā vimuccati,

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

Vimuttasmim vimuttam-iti ñāṇaṃ hoti,

'Khīṇā jāti,

Vusitaṃ brahma-cariyaṃ,

Kataṃ karaṇīyaṃ,

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,

Attamaṇā pañca-vaggiyā bhikkkhū Bhagavato bhāsitaṃ
abhinandun.

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

Imasmiṇ-ca pana veyyā-karaṇasmim bhaññaṃāne,

Pañca-vaggiyānaṃ bhikkkhūnaṃ 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 samayam Bhagavā,
Gayāyam viharati gayāsīse,
Saddhim 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.

Sotam ādittam,

Saddā ādittā,

Sota-viññāṇam ādittam,

Sota-samphasso āditto,

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

Yam-p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam. Kena ādittam?

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?

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.

Ghānam ādittam,

Gandhā ādittā,

Ghāna-viññāṇam ādittam,

Ghāna-samphasso āditto,

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

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam. Kena ādittam?

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?

Ādittam rāg'agginā dos'agginā moh'agginā,

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Adittam̐ 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-viññāṇam̐ ādittam̐,

Jivhā-samphasso āditto,

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

Yam-p'idaṁ jivhā-samphassa-paccayā uppajjati vedayitam̐,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam̐. Kena ādittam̐?

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?

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.

Kāyo āditto,

Phoṭṭhabbā ādittā,

Kāya-viññāṇam̐ ādittam̐,

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'idaṁ kāya-samphassa-paccayā uppajjati vedayitam̐,

Sukham vā dukkham vā adukkham-asukham vā,

Tam-pi ādittam. Kena ādittam?

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?

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.

Mano āditto,

Dhammā ādittā,

Mano-viññāṇam ādittam,

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 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 intellect— 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.

Evam passam bhikkhave sutavā ariya-sāvako,

Cakkhusmiṃ-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,

Sukham vā dukkham vā adukkham-asukham 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.

Sotasmim-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,

Sukham vā dukkham vā adukkham-asukham 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,

Sukham vā dukkham vā adukkham-asukham 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.

Jivhā-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,

Sukham vā dukkham vā adukkham-asukham 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,

Sukham vā dukkham vā adukkham-asukham 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,
Sukham vā dukkham vā adukkham-asukham vā,
Tasmim-pi nibbindati.

And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Nibbindaṃ virajjati, Virāgā vimuccati,

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

Vimuttasmim vimuttam-iti ñāṇaṃ hoti,

'Khīṇā jāti,

Vusitaṃ brahma-cariyaṃ,

Kataṃ karaṇīyaṃ,

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,

Attamaṇā te bhikkhū Bhagavato bhāsitāṃ abhinandumaṃ.

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

Imasmiṇ-ca pana veyyā-karaṇasmim bhaññaṃāne,

Tassa bhikkhu-sahassassa anupādāya,

Āsavehi cittāni vimuccimsūti.

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.] Ekaṃ samayaṃ Bhagavā, Sakkesu viharati Kapilavatthusmim Mahāvane, mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi sabbeheva 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 sabbeheva arahantehi.

Dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantam dassanāya bhikkhu-saṅghañ-ca. Yannūna mayam-pi yena Bhagavā ten’upasaṅkameyyāma, upasaṅkamitvā 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 seyyathāpi nāma balavā puriso sammiñjitam vā bāhaṃ pasāreyya, pasāritam vā bāhaṃ sammiñjeyya, evam-eva suddhāvāsesu devesu antarahitā Bhagavato purato pāturaṃsu. Atha kho tā devatā Bhagavantam abhivādetvā ekam-antam atthaṃsu. Ekam-

antam̐ ṭhitā kho ekā devatā Bhagavato santike imam̐ gātham̐
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 pavanasmim̐
Deva-kāyā samāgatā
Āgatamha imam̐ dhamma-samayam̐
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 imam̐ gātham̐
abhāsi.

“Tatra bhikkhavo samādahamsu
Cittam̐ attano ujukam-akamsu
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 imam̐ gātham̐
abhāsi.

“Chetvā khīlam chetvā palīgham̐
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 paripūressantīti."

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 atītam-addhānaṃ arahanto
Sammā-sambuddhā, tesaṃ-pi Bhagavantānaṃ eta-
paramāyeva devatā sannipatitā ahesuṃ, seyyathāpi mayham
etarahi.

Ye'pi te bhikkhave bhavissanti anāgatam-addhānaṃ arahanto
Sammā-sambuddhā, tesaṃ-pi Bhagavantānaṃ eta-
paramāyeva devatā sannipatitā bhavissanti, seyyathāpi
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-kāyānam nāmāni.

Desissāmi bhikkhave deva-kāyānam nāmāni. Tam suṇātha
sādhukam manasikarotha bhāsissāmīti."

"Evam-bhante" ti kho te bhikkhū Bhagavato paccassosum.
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 sīhāva sallīnā

Loma-haṃsābhisambhuno

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 sāsanam
Tesam-pāturahu ñāṇam
Amanussāna dassanam
Appeke satam-addakkhum
Sahassam atha sattarim
Sataṁ eke sahaṁsānam
Amanussānam-addaṣum
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 vo ham 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

Bhumma Kāpilavatthavā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnam samitim vanam.

*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 abhikkāmum

Bhikkhūnam samitim vanam.

*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 abhikkāmum

Bhikkhūnam samitim vanam.

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

Icc'ete solāsa-sahassā

Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnaṃ samitiṃ vanam.

*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 abhikkāmum

Bhikkhūnaṃ samitiṃ vanam.

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

Kumbhīro Rājagahiko

Vepullassa nivesanam

Bhiyyo naṃ sata-sahassam

Yakkhānaṃ payirupāsati

Kumbhīro Rājagahiko

So-p'āga samitiṃ vanam.

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

Purimañ-ca disam rājā

Dhatarattho pasāsati
Gandhabbānaṃ ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhūnaṃ samitiṃ vanaṃ.

*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.*

Dakkhiṇāṇ-ca disāṃ rājā
Virūḷho tappasāsati
Kumbhaṇḍānaṃ ādhipati
Mahārājā yasassi so
Puttāpi tassa bahavo
Inda-nāmā mahabbalā
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhūnaṃ samitiṃ vanaṃ.

*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 disañ rājā

Virūpakkho pasāsatī

Nāgānaṃ ādhipatī

Mahārājā yasassi so

Puttāpi tassa bahavo

Inda-nāmā mahabbalā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnaṃ samitīm vanaṃ.

*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 disañ rājā

Kuvero tappasāsatī

Yakkhānaṃ ādhipatī

Mahārājā yasassi so

Puttāpi tassa bahavo

Inda-nāmā mahabbalā

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnaṃ samitīm vanaṃ.

*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-disaṃ Dhatarattho

Dakkhiṇena Virūḷhako

Pacchimena Virūpakkho

Kuvero uttaraṃ disaṃ

Cattāro te mahārājā

Samantā caturō disā

Daddallamānā atthamsu

Vane Kāpilavatthave

*Dhatarattha from the Eastern Direction, Virūḷhaka from the South,
Virūpakkha 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 sathā

Māyā Kuṭeṇḍu Veṭeṇḍu

Viṭū ca Viṭuṭo saha

Candano Kāma-settho ca

Kinnughaṇḍu Nighaṇḍu ca

Panādo Opamañño ca

Deva-sūto ca Mātali

Cittaseno ca gandhabbo

Naḷo rājā Janosabho

Āgū Pañcasikho c'eva

Timbarū Suriyavacchasā

Ete c'āññe ca rājāno

Gandhabbā saha rājubhi

Modamānā abhikkāmum

Bhikkhūnam samitiṃ vanam.

*Their deceitful vassals have also come—deceptive, treacherous—
Māyā, Kuṭeṇḍu, Veṭeṇḍu, Viṭu with Viṭuṭa,
Candana, the Chief of Sensuality, Kinnughaṇḍu, Nighaṇḍu,
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

Erāvaṇṇo 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'nāmam

Abhayantadā nāga-rājānamāsi

Supaṇṇato khemam-akāsi Buddho
Saṇhāhi vācāhi upavhayantā
Nāgā Supaṇṇā saraṇam-akaṃsu Buddham

*They who swoop down swiftly on nāga kings,
divine, twice-born, winged, their eyesight pure:
(Garuḍas) came from the sky to the midst of the forest.
Citra & Supaṇṇa are their names.
But the Buddha, giving safety to the nāga kings,
made them secure from Supaṇṇa.
Addressing one another with affectionate words,
the nāgas & Supaṇṇas made the Buddha their refuge.*

Jitā vajira-hatthena

Samuddam asurā sitā

Bhātaro Vāsavassete

Iddhimanto yasassino

Kālakañjā mahābhismā

Asurā Dānaveghasā

Vepacitti Sucitti ca

Pahārādo Namucī saha

Satañ-ca Bali-puttānam

Sabbe Veroca-nāmakā

Sannayhitvā balim senam

Rāhu-bhaddam-upāgamum

Samayo'dāni bhaddante

Bhikkhūnam samitim vanam.

*"Defeated by Indra of the thunderbolt hand,
Asuras dwelling in the ocean,
Vāsava's brothers—powerful, prestigious—
Greatly terrifying Kālakañjas, the Dānaveghasa asuras,
Vepacitti & Sucitti, Pahārāda, with Namucī,*

*and Bali's hundred sons, all named Veroca,
arrayed with powerful armies have approached their honored Rāhu
[and said]: 'Now is the occasion, sir, of the monk's forest meeting.'*

Āpo ca devā Paṭhavī ca

Tejo Vāyo tad-āgamum

Varuṇā Vāruṇā devā

Somo ca Yasasā saha

Mettā-Karūṇā-kāyikā

Āgū devā yasassino

Daśete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmum

Bhikkhūnam 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 Sahalī ca

Asamā ca duve Yamā

Candassūpanisā devā

Candam-āgū purakkhitā

Suriyassūpanisā devā

Suriyam-āgū purakkhitā

Nakkhattāni purakkhitvā

-

Agū mandavalāhakā
Vasūnam Vāsavo settho
Sakkopāga purindado
Das'ete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum
Bhikkhūnam samitiṃ vanam.

*Veṇḍu (Viṣṇu) & Sahalī, 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.*

Athāgū 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 abhikkāmuṃ

Bhikkhūnam 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

Athāgū Harayo devā

Ye ca Lohitavāsino

Pāragā Mahāpāragā

Āgū devā yasassino

Daṣ'ete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmuṃ

Bhikkhūnam 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 vanaṃ.

*White devas, ruddy-green devas, dawn-devas
have come with the Veghanas headed by devas totally in white.
The Vicakkhaṇas have come.
Sadāmatta, 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.*

Khemiyā Tusitā Yāmā

Kaṭṭhakā ca yasassino

Lambitakā Lāmasetthā

Jotināmā ca āsavā
Nimmānaratino āgū
Ath'āgū Paranimmitā
Das'ete dasadhā kāyā
Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto
Vaṇṇavanto yasassino
Modamānā abhikkāmum

Bhikkhūnaṃ samitiṃ vanaṃ.

*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.*

Satth'ete deva-nikāyā
Sabbe nānatta-vaṇṇino
Nāmanvayena āgañchum
Ye c'āññe sadiṣā saha
'Pavuttha-jātim-akkhīlaṃ
Ogha-tiṇṇam-anāsavaṃ
Dakkhem'oghataraṃ nāgaṃ
Candaṃ 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
Bhismā-kāyo yasassi so
Das'ettha issarā āgū
Pacceka-vasavattino
Tesaṇ-ca majjhato āgā
Hārito parivārito."

*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
S'inde deve sabrahmake
Māra-senā abhikkāmi
Passa kaṇhassa mandiyam
'Etha gaṇhatha bandhatha
Rāgena bandhamatthu vo
Samantā parivāretha
Mā vo muñcittha koci nam.'

Iti tattha mahāseno

Kaṇha-senaṃ apesayi

Pāṇinā talam-āhacca

Saraṃ katvāna bheravaṃ

Yathā pāvussako megho

Thanayanto savijjuko.

Tadā so paccudāvatti

Saṅkuddho asayaṃ-vase.

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.

Taṇ-ca sabbam abhiññāya

Vavakkhitvāna cakkhumā

Tato āmantayi Satthā

Sāvake sāsane rate

'Māra-senā abhikkantā

Te vijānātha bhikkhavo.'

Te ca ātappam-akarum

Sutvā Buddhassa sāsanam.

Vītarāgehi pakkāmun
Nesam lomam-pi iñjayum.
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 sutam,] Ekaṃ samayaṃ Bhagavā,

Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.” “Bhadante ti” te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca.

I have heard that on one occasion the Blessed One was staying near Sāvatthī 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 sādhuṃ kaṃ manasi-karotha
bhāsisāmi.”

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

“Evam-bhante” ti 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?”

Seyyathīdam, Sammā-ditṭhi 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-ditṭhi?

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-diṭṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo
avihiṃsā-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,
pisuṇāya 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 pāṇātipātā 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 paḥāya,

Sammā-ājīvena jīvikam kappeti.

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

Ayaṃ 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 viriyaṃ 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 paḥānāya,
chandaṃ janeti vāyamati viriyaṃ 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 viriyaṃ 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, tṭhiyā asammosāya
bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandaṃ
janeti vāyamati viriyaṃ ārabhati cittaṃ 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.

Ayaṃ 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.

Ayaṃ 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-vitakkaṃ sa-vicāraṃ 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-vicārānaṃ vūpasamā, ajjhataṃ sampasādanam cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ, 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-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 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-asukham
upekkhā-sati-pārisuddhiṃ, catuttham jhānam 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.

Ayam 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.

Atṭh'āṅika-magga Gāthā

VERSES ON THE EIGHTFOLD PATH

Maggān'atṭh'āṅiko setṭho

Saccānaṃ caturo padā.

Virāgo setṭho dhammānaṃ

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'atṭh'āñño

Dassanassa visuddhiyā.

Etañ-hi tumhe paṭipajjatha

Mārassenappamohanam.

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

Dukkhass'antaṃ karissatha.

Akkhāto vo mayā maggo

Aññāya salla-satthanaṃ.

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 kiccaṃ ātappaṃ

Akkhātāro Tathāgatā.

Paṭipannā pamokkhanti

Jhāyino Māra-bandhana.

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 ayaṃ maggo sammadakkhāto,
sattānaṃ visuddhiyā, soka-paridevānaṃ samatikkamāya,
dukkha-domanassānaṃ atthaṅgamāya, ñāyassa adhigamāya,
nibbānassa sacchikiriyaṃ, 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 domanassāṃ, vedanāsu
vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke
abhijjhā-domanassāṃ, citte cittānupassī viharati, ātāpī
sampajāno satimā vineyya loke abhijjhā-domanassāṃ,
dhammesu dhammānupassī viharati, ātāpī sampajāno satimā
vineyya loke abhijjhā-domanassāṃ.

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] Kathaṇ-ca bhikkhu kāye kāyānupassī viharati? Idha
bhikkhu ajjhataṃ 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. Evaṃ 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] Kathaṇ-ca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata-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. Evaṃ 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] Kathaṇ-ca bhikkhu citte cittānupassī viharati? Idha bhikkhu ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata-bahiddhā vā citte cittānupassī viharati, samudaya-dhammānupassī vā cittasmiṃ viharati, vaya-dhammānupassī vā cittasmiṃ viharati, samudaya-vaya-dhammānupassī vā cittasmiṃ viharati. "Atthi cittanti" vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya

paṭissati-mattāya, anissito ca viharati na ca kiñci loke
upādiyati. Evaṃ kho bhikkhu citte cittānupassī viharati.

And how does a monk remain focused on the mind 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] Kathaṇ-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. Evaṃ kho bhikkhu dhammesu dhammānupassī
viharati.

And how does a monk remain focused on the mental qualities in & of themselves? 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 sacchikiriyāya, 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 establishing of mindfulness.

Ekāyanam jāti-khay'anta-dassī

Maggaṃ 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,] Ekaṃ samayaṃ Bhagavā, Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.” “Bhadante ti” 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 appaṭikutthā 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 santuttho hoti itaritarena cīvarena, itaritara-cīvarena-santutthiya ca vaṇṇavādī, na ca cīvarena-hetu anesanam appaṭirūpaṃ āpajjati. Aladdhā ca cīvaraṃ na paritassati. Laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno ādīnava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-cīvarena-santutthiya, n’ev’attānukkaṇseti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse thito.

“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 param bhikkhave bhikkhu santuttho hoti itaritarena piṇḍapātena, itaritara-piṇḍapāta- santutthiyā ca vaṇṇavādī, na ca piṇḍapāta-hetu anesanam appaṭirūpaṃ āpajjati. Aladdhā ca piṇḍapātaṃ na paritassati. Laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādīnava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara- piṇḍapāta-santutthiyā, n'ev'attānukkaṇseti no param 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 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 param bhikkhave bhikkhu santuttho hoti itaritarena senāsanena, itaritara-senāsana-santutthiyā ca vaṇṇavādī, na ca senāsana-hetu anesanam appaṭirūpaṃ āpajjati. Aladdhā ca senāsanam na paritassati. Laddhā ca senāsanam agadhito amucchito anajjhāpanno ādīnava-dassāvī nissaraṇa-pañño paribhuñjati. Tāya ca pana itaritara-senāsana-santutthiyā, n'ev'attānukkaṇseti no param 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 param 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'attānukkaṇseti no param vambheti, yo hi tattha dakkho analaso sampajāno patissato. Ayam vuccati bhikkhave bhikkhu porāṇe aggañṇe ariyavaṃse t̥hito.

"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, aggañṇā rattañṇā vaṃsañṇā porāṇā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkiyanti na saṅkiyissanti appaṭikutthā 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 aratim sahati na tam arati sahati, pacchimāya ce'pi disāya viharati, sv'eva aratim sahati na tam arati sahati, uttarāya ce'pi disāya viharati, sv'eva aratim sahati na tam arati sahati, dakkhiṇāya ce'pi disāya viharati, sv'eva aratim sahati na tam arati sahati. Tam kissa hetu? Arati-rati-saho hi bhikkhave dhīro ti."

"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 dhīram

Nāratī dhīra saṃhati.

Dhīro ca aratī sahati

Dhīro hi aratim-saho.

Sabba-kamma-vihāyinam

Panuṇṇaṃ ko nivāraye.
N'ekkham jambonadasseva
Ko taṃ ninditum-arahati.
Devāpi nam pasamsanti
Brahmunāpi 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 sutam,] Ekaṃ samayaṃ Bhagavā, Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo ti.” “Bhadante ti” te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca: “Chayime bhikkhave dhammā sārāṇīyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṃvattanti. Katame cha?

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: “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, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-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, sabrahmacārīsu āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-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, sabrahmacārīsu āvi c’eva raho ca. Ayam-

pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya
avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[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
sabrahmacārīhi sādhāraṇa-bhogī. Ayam-pi dhammo sārāṇīyo
piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-
bhāvāya saṁvattati.

[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 viññūpasatthāni
aparāmatthāni samādhi-saṁvattanikāni. Tathārūpesu sīlesu
sīla-sāmaññagato viharati, sabrahmacārīhi āvi c’eva raho ca.
Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo,
saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[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,
sabrahmacārīhi āvi c’eva raho ca. Ayam-pi dhammo sārāṇīyo
piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-
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 sārāṇīyā piya-karaṇā garu-
karaṇā, saṅgaḥāya avivādāya sāmaggiyā ekī-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 sutam,] Ekaṃ samayaṃ Bhagavā, Rājagahe viharati, Gijjhakūṭe pabbate. Tatra kho Bhagavā bhikkhū āmantesi, “Satta vo bhikkhave aparihāniye dhamme desessāmi. Taṃ suṇātha sādhukam manasi-karotha bhāsissāmīti.”

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 bhante” ti 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] Yāvakīvañ-ca bhikkhave bhikkhū, abhiṇha-sannipātā bhavissanti sannipāta-bahulā, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni.

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

[2] Yāvakīvañ-ca bhikkhave bhikkhū, samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅgha-karaṇīyāni karissanti, vuḍḍhiyeva bhikkhave bhikkhūnam 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 samucchin^{ti}dissanti, yathā-paññattesu sikkhāpadesu samādāya vattissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā 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 pāṭikaṅkhā 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 vasam gacchissanti, vuḍḍhiyeva bhikkhave bhikkhūnam pāṭikaṅkhā 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 bhikkhūnam 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 upatthāpessanti, 'Kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum, āgatā ca pesalā sabrahmacārī phāsum vihareyyunti,' vuḍḍhiyeva bhikkhave bhikkhūnam 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 bhikkhūnam 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
bhāsitam, 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, Vesālīyaṃ 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'upaṣaṅkami. Upaṣaṅkamitvā 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 ṭhitā kho Mahāpajāpati Gotamī Bhagavantam etad-avoca: “Sādhu me bhante Bhagavā saṅkhittena dhammaṃ desetu, yam-ahaṃ Bhagavato dhammaṃ sutvā, ekā vūpakatṭhā appamattā ātāpinī 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 tvaṃ Gotami dhamme jāneyyāsi, ‘Ime dhammā sarāgāya saṃvattanti no virāgāya.

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

Samyogāya saṃvattanti no viṣamyogāya.

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;

San̄gaṇikāya saṁvattanti no pavivekāya.

to entanglement, not to seclusion;

Kosajjāya saṁvattanti no viriyārambhāya.

to laziness, not to activated persistence;

Dubbharatāya saṁvattanti no subharatāyāti.'

to being burdensome, not to being unburdensome':

Ekam̄sena Gotami dhāreyyāsi, 'N'eso dhammo n'eso vinayo
n'etaṁ 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 tvaṁ Gotami dhamme jāneyyāsi, 'Ime dhammā
virāgāya saṁvattanti no sarāgāya.

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

Visaṁyogāya saṁvattanti no saṁyogāya.

to being unfettered, not to being fettered;

Apacayāya saṁvattanti no ācayāya.

to shedding, not to accumulation;

Appicchatāya saṁvattanti no mahicchatāya.

to modesty, not to overweening ambition;

Santutṭhiyā saṁvattanti no asantutṭhiyā.

to contentment, not to discontent;

Pavivekāya saṁvattanti no saṇḅgaṇikāya.

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':

Ekam̄sena 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 bhāsitam, 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,] Ekaṃ samayaṃ Bhagavā, Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme.

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”

There he addressed the monks: “Monks.”

“Bhadante ti” te bhikkhū Bhagavato paccassosum.

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

Bhagavā etad-avoca:

The Blessed One said,

“Bhūta-pubbaṃ bhikkhave devāsura-saṅgāmo samupabyūho ahosi. Atha kho bhikkhave Sakko devānam'indo deve Tāvatimse āmantesi: “Sace mārisā devānam saṅgāma-gatānam uppajjeyya bhayaṃ vā chambhitattam vā loma-haṃso vā, mam'eva tasmim samaye dhajaggaṃ ullokeyyātha. Mamañ-hi vo dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattam vā loma-haṃso vā, so pahiyyissati.

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 dhajaggaṃ ullokeyyātha, atha Pajāpatissa deva-rājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattam vā loma-haṃso vā, so pahiyyissati.

“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 dhajaggaṃ ullokeyyātha, atha Varuṇassa deva-rājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo deva-rājassa dhajaggaṃ ullokayataṃ, yam-bhavissati bhayaṃ vā chambhitattam vā loma-hamso 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 chambhitattam vā loma-hamso vā, so pahiyissatīti.”

“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 chambhitattam vā loma-hamso vā, so pahiyethāpi no’pi pahiyetha. Taṃ kissa hetu? Sakko hi bhikkhave devānam-into avīta-rāgo avīta-dosso 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 araṇṇa-gatānaṃ vā rukkha-mūla-gatānaṃ vā suññāgāra-gatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattam vā loma-hamso vā, mam’eva tasmiṃ samaye anussareyyātha, ‘Itipi so Bhagavā araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi

satthā deva-manussānam buddho Bhagavāti.’ Mamam hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattam vā loma-hamso vā, so pahiyyissati.

“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 mam anussareyyātha, atha Dhammam anussareyyātha, ‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhīti.’ Dhammam hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattam vā loma-hamso vā, so pahiyyissati.

“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 Dhammam anussareyyātha, atha Saṅgham 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, anuttaram puññakkhettaṃ lokassāti.’ Saṅgham hi vo bhikkhave anussarataṃ, yam-bhavissati bhayaṃ vā chambhitattam vā loma-hamso vā, so pahiyyissati.

“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.

Tam kissa hetu? Tathāgato hi bhikkhave araham sammā-sambuddho, vīta-rāgo vīta-doso vīta-moho, abhīru acchambhī

anuttarāsī 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, athāparam 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-jettham narāsabham

Atha dhammaṃ sareyyātha

Niyyānikaṃ sudesitaṃ.

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

No ce dhammaṃ sareyyātha

Niyyānikaṃ sudesitaṃ

Atha saṅghaṃ sareyyātha

Puññakkhettaṃ anuttaraṃ.

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

Evam-buddham sarantānaṃ

Dhammaṃ saṅghañ-ca bhikkhavo

Bhayaṃ vā chambhitattaṃ vā

Loma-hamso na hessatīti."

*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 samayam Bhagavā, Sāvatthiyam 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-antam niṣīdi. Ekam-antam nisinno kho āyasmā Ānando Bhagavantam etad-avoca, “Āyasmā bhante Girimānando, ābādhiko hoti dukkhito bālha-gilāno. Sādhu bhante Bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu, anukampam 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 tvam 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 ādīnava-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. Ayaṃ 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 uddhaṃ pādatalā, adho kesa-matthakā, taca-pariyantaṃ, pūraṃ nānappakārassa asucino paccavekkhati: 'Atthi imasmiṃ kāye, kesā lomā nakhā dantā taco, maṃsaṃ nhārū atthi atthi-miñjaṃ, vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ, antaṃ antagaṇaṃ udariyaṃ karisaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā khelo siṅghāṇikā lasikā muttanti.' Iti imasmiṃ 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 ādīnava-saññā? Idh’Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti paṭisañcikkhati: ‘Bahu-duk^{kh}o kho ayam kāyo bahu-ādīnavo. Iti ima^smim kāye, vividhā ābādhā uppajjanti, seyyathīdam: cak^{kh}u-rogo, sota-rogo, ghāna-rogo, jiv^hā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, danta-rogo, kā^{so} sāso pinā^{so}, ḍa^{ho} jaro kucchi-rogo, muc^{ch}ā pak^{kh}andikā sulā visūcika, kuttham gaṇḍo kilā^{so}, soso apamāro, dandu kaṇḍu kacchu, rakhasā vitacchikā, lohitaṃ pittaṃ madhume^{ho}, aṃsā piḷakā bhagandalā, pitta-samutthhānā ābādhā, semha-samutthhānā ābādhā, vāta-samutthhānā ābādhā, sannipātika ābādhā, utupariṇāmajā ābādhā, visama-pari^hārajā ābādhā, opakkamikā ābādhā, kamma-vipākajā ābādhā, sītaṃ uṇ^{ham}, jighac^{ch}ā pipāsā, uccāro passāvoti.’ Iti ima^smim kāye, ādīnavānupassī viharati. Ayam vuccat’Ānanda ādīnava-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 pa^hāna-saññā? Idh’Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivā^{seti}, pajahati vinodeti, byantī-karoti anabhāvaṃ gameti. Uppannaṃ byāpāda-vitakkaṃ nādhivā^{seti}, pajahati vinodeti, byantī-karoti

anabhāvaṃ gameti. Uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti,
pajahati vinodeti, byantī-karoti anabhāvaṃ gameti.

Uppann'uppanne pāpake akusale dhamme nādhivāseti,
pajahati vinodeti, byantī-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
arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, iti
paṭisañcikkhati: 'Etaṃ saṇtaṃ etaṃ paṇītaṃ, yad'idaṃ sabba-
saṅkhāra-samatho, sabbūpadhi-paṭinissaggo, taṇhakkhayo
virāgo nibbānanti.' Ayam 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 saṇtaṃ etaṃ paṇītaṃ, yad'idaṃ sabba-
saṅkhāra-samatho, sabbūpadhi-paṭinissaggo, taṇhakkhayo
nirodho nibbānanti.' Ayam 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
adhitthānābhinivesānusayā, te pajahanto viramati na
upādiyanto. Ayam 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,
niśīdati 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.

Dīgham vā assasanto 'dīgham assasāmīti' pajānāti; dīgham vā
passasanto 'dīgham passasāmīti' pajānāti.

Rassam vā assasanto 'rassam assasāmīti' pajānāti; rassam vā
passasanto rassam passasāmīti' pajānāti.

'Sabba-kāya-paṭisamvedī assasissāmīti' sikkhati; 'sabba-kāya-
paṭisamvedī passasissāmīti' sikkhati.

'Passambhayam kāya-saṅkhāram assasissāmīti' sikkhati;
'passambhayam kāya-saṅkhāram passasissāmīti' 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 assasissā^umīti' sikkhati; 'pīti-paṭisaṃvedī passasissā^umīti' sikkhati.

'Sukha-paṭisaṃvedī assasissā^umīti' sikkhati; 'sukha-paṭisaṃvedī passasissā^umīti' sikkhati.

'Citta-saṅkhāra-paṭisaṃvedī assasissā^umīti' sikkhati; 'citta-saṅkhāra-paṭisaṃvedī passasissā^umīti' sikkhati.

'Passambhayaṃ citta-saṅkhāraṃ assasissā^umīti' sikkhati;
'passambhayaṃ citta-saṅkhāraṃ passasissā^umīti' 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 assasissā^umīti' sikkhati; 'citta-paṭisaṃvedī passasissā^umīti' sikkhati.

'Abhippamodayaṃ cittaṃ assasissā^umīti' sikkhati;
'abhippamodayaṃ cittaṃ passasissā^umīti' sikkhati.

'Samādahaṃ cittaṃ assasissā^umīti' sikkhati; 'samādahaṃ cittaṃ passasissā^umīti' sikkhati.

'Vimocayaṃ cittaṃ assasissā^umīti' sikkhati; 'vimocayaṃ cittaṃ passasissā^umīti' 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 assasissā^umīti' sikkhati; 'aniccānupassī passasissā^umīti' sikkhati.

'Virāgānupassī assasissā^umīti' sikkhati; 'virāgānupassī passasissā^umīti' 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, Ananda, is called mindfulness of in-&-out breathing.

Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamtivā imā dasa saññā bhāseyyāsi, thānaṃ kho paṇ’etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā, so ābādho thānaso paṭipassambheyyāti.”

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. Upasaṅkamtivā 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 thānaso paṭipassambhi. Vuṭṭhahi cāyasmā Girimānando tamhā ābādhā. Tathā pahīno ca paṇ’āyasmato Girimānandassa, so ābādho ahoṣīti.

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,] Ekaṃ samayaṃ Bhagavā, Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme.

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

Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.”

There he addressed the monks, saying, “Monks.”

“Bhadante ti” 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 sā 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.’

Tam 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 sā 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, paññāpeti 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 sā 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.’

Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti, paññāpeti 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.

Dhamma Synopses

Ovāda-pāṭimokkh'ādi Pāṭha

PASSAGE ON THE OVĀDA-PĀṬIMOKKHA, ETC.

Udiṭṭham kho tena Bhagavatā jānatā passatā arahatā sammā-
sambuddhena, Ovāda-pāṭimokkham 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:

Khantī paramam tapo tītikkhā.

Nibbānam paramam vadanti buddhā.

Na hi pabbajito parūpaghātī;

Samaṇo hoti param 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 akaraṇam

Kusalassūpasampadā

Sacitta-pariyodapanam:

Etam buddhāna-sāsanam.

*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 bhattacham

Pantañ-ca sayan'āsanam.

Adhicitte ca āyogo:

Etam 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, sīlam sammadakkhātā
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 sīlam sammadakkhātā Bhagavatā?

And how has the Blessed One rightly declared virtue?

Heṭṭhimena-pi pariyāyena, sīlam sammadakkhātā
Bhagavatā. Uparimena-pi pariyāyena, sīlam sammadakkhātā
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, sīlam sammadakkhātā
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-pamādatṭhānā paṭivirato
hotīti.” Evam kho heṭṭhimena pariyāyena, sīlam
sammadakkhātā 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 sammadakkhātāṃ 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.” Evaṃ kho uparimena pariyāyena, sīlaṃ sammadakkhātāṃ 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 vossaggārammaṇaṃ karitvā, labhati samādhim labhati cittass’ekaggatanti.” Evaṃ 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.

Kathañ-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, ajjhataṃ sampasādanam cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ, samādhijam-pīti-sukham dutiyaṃ jhānaṃ 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, sukhañ-ca kāyena paṭisamvedeti, yaṇ-taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyaṃ jhānaṃ 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 pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānaṃ atthaṅamā, adukkham- asukhaṃ upekkhā-sati-pārisuddhiṃ, catutthaṃ jhānaṃ upasampajja viharatīti.” Evaṃ kho uparimena pariyāyena, samādhi sammadakkhātō 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.

Kathañ-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.

Kathañ-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 dukkhaṃti’ yathā-bhūtaṃ pajānāti, ‘Ayaṃ dukkha-samudayoti’ yathā-bhūtaṃ pajānāti, ‘Ayaṃ dukkha-nirodhoti’ yathā-bhūtaṃ pajānāti, ‘Ayaṃ dukkha-nirodha-gāminī 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-paribhāvitaṃ cittaṃ sammadeva āsavehi vimuccati,
seyyathāidaṃ: 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.

Bhāsita kho pana Bhagavatā parinibbāna-samaye ayaṃ pacchima-vācā, “Handa-dāni bhikkhave āmantayāmi vo, vaya-dhammā saṅkhārā, appamādena sampādethāti.”

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 paṇānaṃ pada-jātāni, sabbāni tāni hatthi-pade

samodhānaṃ gacchanti, hatthi-padaṃ tesaṃ aggaṃ-
akkhāyati, yadidaṃ mahantattena, evameva kho bhikkhave ye
keci kusalā dhammā, sabbe te appamāda-mūlakā appamāda-
samosaraṇā, appamādo tesaṃ aggaṃ-akkhāyatīti.”

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 sampadessāmaṃti.”
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.

Dhamma-gārav'ādi Gāthā

VERSES ON RESPECT FOR THE DHAMMA, ETC.

Ye ca atītā sambuddhā
Ye ca buddhā anāgatā
Yo c'etarahi sambuddho
Bahunnam soka-nāsano.

Buddhas of the past, Buddhas yet to come, and he who is the Buddha now—grief-dispellers for many (beings)—

Sabbe saddhamma-garuno
Viharimsu vihāti ca
Athāpi viharissanti
Esā buddhāna dhammatā.

all have dwelled, are dwelling, and will dwell revering the True Dhamma: That is the nature of Buddhas.

Tasmā hi atta-kāmena
Mahattam-abhikaṅkhatā
Saddhammo garu-kātabbo
Saram buddhāna sāsanam.

Therefore, through love of yourself, desiring greatness, you should revere the True Dhamma, remembering the Buddhas' message,

Duddadam dadamānānam
Dukkaram kamma-kubbataṃ
Asanto nānukubbanti
Sataṃ dhammo duranvayo.
Tasmā satañ-ca asatañ-ca

Nānā hoti ito gati
Asanto nirayaṃ yanti

Santo sagga-parāyanā.

*Those giving what is hard to give, the doers of action hard to do:
The untrue don't follow them, the Dhamma of those true ones that's hard to follow.
Thus for the true and untrue, the destination coming from that is different:
The untrue go to hell; the true, to heaven.*

Na hi dhammo adhammo ca

Ubho sama-vipākino.

Adhammo nirayaṃ neti

Dhammo pāpeti suggaṭṭiṃ.

*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.

Eśānisaṃso dhamme suciṇṇe:

Na duggaṭṭiṃ gacchati dhamma-cārī.

*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

Sīla-gandho anuttaro.

Sandalwood, tagara, lotus, & jasmine: among these scents, the scent of virtue is unsurpassed.

Appa-matto ayam gandho

Yvāyaṃ tagara-candani

Yo ca sīlavataṃ gandho

Vāti devesu uttamo.

Next to nothing, this scent—sandalwood, tagara—while the scent of virtuous conduct wafts to the devas, supreme.

Tesaṃ sampanna-sīlānaṃ

Appamāda-vihāriṇaṃ

Sammadaññā vimuttānaṃ

Māro maggaṃ na vindati.

Those consummate in virtue, dwelling in heedfulness, released through right knowing: Māra can't follow their tracks.

Yathā saṅkāra-dhāna^smiṃ

Ujjhita^smiṃ mahā-pa^the

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.

Merit for the Deceased

Paṭicca Samuppāda

DEPENDENT CO-ARISING

Avijjā-paccayā saṅkhārā.

With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇaṃ.

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 upādānaṃ.

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 jarā-maraṇaṃ 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 dukkhak^hhandhassa, 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 jarā-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 vesse_usato ñatvā,

Appamādamhi paṇḍitāti.

Knowing this distinction, the wise are established in heedfulness.

The Three Inspired Verses

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkha 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 kaṅkha vapayanti sabbā,
Yato khayam paccayānaṃ 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-senaṃ,
Sūrova obhāsayam-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

Dukkhā 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

Taṇhānam 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 hatthīnaṃ bhūmi

Na rathānaṃ na pattiya.

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
Buddhe Dhamme ca Saṅghe ca
Dhīro saddhamṃ nivesaye.

*So a wise person,
envisioning his own benefit,
enlightened, secures conviction
in the Buddha, Dhamma, & Saṅgha.*

Yo dhammacārī kāyena
Vācāya uda cetasā
Idh'eva nam paṣaṃsanti
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 kalyāṇam

Ariya-kantaṃ paṣaṃsitam

*One whose conviction in the Tathāgata
is unshakable, well-established,
whose virtue is admirable,
praised, cherished by the Noble Ones,*

Saṅghe paṣādo yassatthi

Ujubhūtañ-ca dassanam

Adaḷiddoti taṃ āhu

Amoghan-tassa jīvitam.

*who has faith in the Saṅgha, & vision made straight:
“Not poor,” they say of him. Not in vain his life.*

Tasmā saddhañ-ca sīlañ-ca

Paṣādam dhamma-dassanam

Anuyuñjetha medhāvī

Saram buddhāna-sāsananti

*So conviction & virtue, faith, & dhamma-vision
should be cultivated by the intelligent,
remembering the Buddhas’ teachings.*

An Auspicious Day

Atītaṃ nānvāgameyya

Nappaṭikaṅkhe anāgataṃ

Yad'atītaṃ-paḥīnantaṃ

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^{sa}m^{hi}raṃ a^{sa}ṅkappaṃ

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

Mahāsenena maccunā

*Doing your duty ardently today, for—who knows?—tomorrow: death.
There is no bargaining with Death & his mighty horde.*

Evam vi^{hi}ārim-ātāpim

A^{ho}-rattam-atanditaṃ

Taṃ ve bhaddeka-ratto'ti

Santo ācikkhate munīti.

*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

Tīram-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.*

Kaṇham dhammaṃ vippahāya
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-kleshi 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 loka 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.*

Bhārādānaṃ dukkham loke

Bhāra-nikkhepanaṃ sukham.

*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 taṇham 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.

Upādinna'upādāniyā dhammā Anupādinna'upādāniyā dhammā Anupādinna'nupādāniyā dhammā.

Clung-to clingable phenomena, unclung-to clingable phenomena, unclung-to unclingable phenomena.

Sankiliṭṭha-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 pahātabbā dhammā Bhāvanāya pahātabbā dhammā
N'eva-dassanena-na-bhāvanāya pahātabbā dhammā.

Phenomena to be abandoned through seeing, phenomena to be abandoned through developing, phenomena to be abandoned neither through seeing nor through developing.

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

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.

Hīnā dhammā Majjhimā dhammā Paṇītā 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
Maggādhīpatino 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.

Atītā dhammā Anāgatā dhammā Paccuppannā dhammā.

Past phenomena, future phenomena, present phenomena.

Atītārammaṇā dhammā Anāgatārammaṇā dhammā
Paccuppannārammaṇā dhammā.

Past mind-object phenomena, future mind-object phenomena, present mind-object phenomena.

Ajjhattā dhammā Bahiddhā dhammā Ajjhata-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, Ahāra-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. Mahā Kassapa and Ven. Upāli at the First Council, briefly reported in Cullavagga XI, in which Ven. Mahā Kassapa questions Ven. Upāli about the origins of the Paṭimokkha rules. After treating the origins of the first pārājika 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 pārājikam kattha paññattanti?”

“Where was the first pārājika 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 Vesālī.”

“Kam ārabbhāti?”

“Whom did it concern?”

“Sudinnam Kalantaputtam ārabbhāti.”

“It concerned Sudinna the Kalanta-son.”

“Kismim vatthusmim?”

“With regard to what incident?”

“Sudinno Kalantaputto purāṇa-dutiyikāya methunam
dhammam 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 brāhmaṇ 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 bhavantam Gotamam evam kalyāṇo kitti-saddo abbhuggato, 'Itipi so bhagavā araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi satthā deva-manussānam 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 imam lokam sadevakam samārakam sabrahmakam, sassamaṇa-brāhmaṇim pajam sadeva manussam sayam abhiññā sacchikatvā pavedeti.

He makes known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, this generation with its contemplatives & brāhmaṇs, its rulers & common people.

So dhammam deseti ādi-kalyāṇam majjhe-kalyāṇam pariyoṣāna-kalyāṇam, sāttham sabyañjanam kevala-paripuṇṇam parisuddham brahma-cariyam 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."

Sādhū kho pana tathārūpānam arahatam dassanam hotīti."

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 saddhim 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, saddhim antevāsinā Brahmadata māvarena.

And Suppiya the wanderer was traveling on the highway between Rājagaha and Nālanda with his apprentice, Brahmadata the young brāhman.

Tatra sudam Suppiyo paribbājako, aneka-pariyāyena, Buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati. Suppiyassa pana paribbājakassa antevāsī Brahmadata māvavo, aneka-pariyāyena, Buddhassa vaṇṇam bhāsati, dhammassa vaṇṇam bhāsati, saṅghassa vaṇṇam 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, Brahmadata 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, Bhagavantam 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?

Yasmim samaye kāmāvacaram kusalam cittam uppannam hoti,
somanassa-sahagataṃ ñāṇa-sampayuttam, rūpārammaṇam vā
saddārammaṇam vā, gandhārammaṇam vā raśārammaṇam vā,
phoṭṭhabbārammaṇam vā dhammārammaṇam vā, yaṃ yaṃ vā
paṇ'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,

tasmim samaye phasso hoti avikkhepo hoti, ye vā pana tasmim
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, vedanākkhandho,
saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

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 atītānāgata-paccuppannam, ajjhattam vā
bahiddhā vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā,

yaṃ dūre vā santike vā, tad'ekajjhaṃ abhisaññūhitvā
abhisañkhipitvā: 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 sampayuttaṃ asaṅgahitaṃ.

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 puggalānaṃ puggala-paññatti?

To what extent is there the individual-designation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-
dhammo, parihāna-dhammo aperihāna-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'evam vattabbe.”

“No, it's not to be said that way.”

“Ājānāhi niggaham.* 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.

Mahāpatthāna

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,

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.

Blessings

An Invitation to the Devas

TO BE USED WHEN CHANTING IN THE MAGADHA STYLE:

Samantā cakkavāḷesu

Atr'āgacchantu devatā.

Saddhammaṃ muni-rājassa

Suṇantu sagga-mokkhadaṃ.

*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,

Dīpe 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 cāyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

Tiṭṭhantā santike yaṃ:

Muni-vara-vacanaṃ 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 SĀMYOGA 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,

Dīpe ratṭhe ca gāme

Taruvana-gahane geha-vatthumhi khetto,

Bhummā c'āyantu devā

Jala-thala-visame yakkha-gandhabba-nāgā,

Titṭhantā santike yaṃ:

Muni-vara-vacanāṃ 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-malāpakattho
Sāmaṃ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṃ 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
Dasseṣi lokassa visuddhi-maggaṃ
Niyyaniko dhamma-dharassa dhārī
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

Mohappadālam upasanta-dāham.

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 sayam santi-niyojako ca

Svākkhāta-dhammam viditam 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.*

Saṅgham varantam sirasā namāmi

Buddhānubuddham sama-sīla-ditthim.

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 aṭṭhavāsaṇ-ca

Dvādaśaṇ-ca sahaṣṣake

Pañca-sata-sahaṣṣāni

Namāmi siraśā ahaṁ.

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

Tesaṁ dhammaṇ-ca saṅghaṇ-ca

Ādarena namāmi haṁ.

Namakārānubhāvena

Hantvā sabbe upaddave

Anekā antarāyāpi

Vinassantu aśesato.

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-paññāsaṇ-ca

Catuvīsati sahaṣṣake

Dasa-sata-sahaṣṣāni

Namāmi siraśā ahaṁ.

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

Tesaṁ dhammaṇ-ca saṅghaṇ-ca

Ādarena namāmi haṁ.

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

Aṭṭhacattālīsa saḥassake

Vīsati-sata-saḥassāni

Namāmi sirasā ahaṃ.

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

Tesaṃ dhammañ-ca saṅghañ-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.*

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-diṭṭhino.

And homage to the Great Saṅgha, pure in virtue & view.

Namo omātyāraddhassa

Ratanattayassa sādhukam.

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassa

Tassa vatthuttayassapi.

And homage to those three objects that have left base things behind.

Namo-kārappabhāvena

Vigacchantu upaddavā.

By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena

Suvatthi hotu sabbadā.

By the potency of this homage, may there always be well-being.

Namo-kārassa tejena

Vidhimhi homi, tejavā.

By the majesty of this homage, may I be successful in this ceremony.

Maṅgala Sutta

THE DISCOURSE ON BLESSINGS

[Evam-me sutam,] Ekam samayaṃ Bhagavā,

Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme.

I have heard that at one time the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.

Atha kho aññatarā devatā, abhikkantāya rattiyaṃ 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
atthāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antam tthitā 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-panidhi ca

Etam-maṅgalam-uttamaṃ.

*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-uttamaṃ.

*Broad knowledge, skill, discipline well-mastered,
words well-spoken: This is the highest blessing.*

Mātā-pitu-upatthānaṃ

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 saññamo

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

Santutṭhī 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, being easy to instruct, 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 kampati

Asokaṃ virajaṃ khemam

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-aparājītā

Sabbattha sotthim gacchanti

Tan-tesam 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

Yaṇ-kiñci vittaṃ idha vā huraṃ vā

Saggesu vā yaṃ ratanaṃ paṇītaṃ

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 paṇītaṃ

Etena saccena suvatthi hotu.

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

Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yad-ajjhagā Sakyamunī samāhito

Na tena dhammena sam'atthi kiñci.

*The exquisite deathless—dispassion, ending—
discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.*

Idam-pi dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

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

Yam-buddha-se~~tt~~tho parivaṇṇayā sucim

Samādhim-ānantarik'āññaṃ-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 paṇītam

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 sāvaka

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 paṇītam

Etena saccena suvatthi hotu.

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

Ye suppayuttā manasā dalhena

Nikkāmino gotama-sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutiṃ 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 paṇītam

Etena saccena suvatthi hotu.

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

Khīṇam purāṇam navam n'atthi sambhavam

Viratta-cittāyatike bhavasmim

Te khīṇa-bījā avirulhi-chandā
Nibbanti dhīrā yathā'yam-padīpo.

*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 paṇītam
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

yantaṃ santaṃ padaṃ 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 anatimānī,

Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,

Santtussako 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 khuddaṃ samācare kiñci

yena viññū pare upavadeyyuṃ.

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

Sukhino vā khemino hontu

sabbe sattā bhavantu sukhittā.

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

Ye keci pāṇa-bhūtatthi

ta^{sā} vā thāvarā vā anavase^{sā},

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

Dīghā vā ye ma^{hantā} vā

majjhimā rassakā aṇuka-thūlā,

long, large, middling, short, subtle, blatant,

Ditṭhā vā ye ca adiṭhā

ye ca dūre vasanti avidūre,

seen & unseen, living near & far,

Bhūtā vā sambhavesī 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 paṭīgha-saññā

nāññam-aññassa dukkham-iccheyya.

or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttam

āyusaṇka-puttam-anurakkhe,

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

Evam-pi sabba-bhūtesu

māna-sambhāvaye aparimāṇam.

even so should one cultivate the heart limitlessly with regard to all beings.

Mettañ-ca sabba-lokasmim

māna-sambhāvaye aparimāṇam,

With goodwill for the entire cosmos, cultivate the heart limitlessly:

Uddham adho ca tiriyañ-ca

asambādham averam asapattam.

above, below, & all around, unobstructed, without enmity or hate.

Tiṭthañ-caram nisinno vā

sayāno vā yāvatassa vigata-middho,

Whether standing, walking, sitting, or lying down, as long as one's drowsiness is gone,

Etam satim adhiṭtheyya

brahmam-etam vihāram idham-āhu.

one should be resolved on this mindfulness.

This is called a sublime abiding here.

Ditthhiñ-ca anupagamma

sīlavā dassanena sampanno,

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

Kāmesu vineyya gedham,

Na hi jātu gabbha-seyyam punaretīti.

having subdued desire for sensual pleasures,

one never again will lie in the womb.

Khandha Paritta

THE GROUP PROTECTION

Virūpakk^uhehi me mettam

Mettam Erāpat^uhehi me

Chabyā-puttehi me mettam

Mettam Kaṇhā-Gotamakehi ca

I have goodwill for the Virupakkhas, the Erapathas, goodwill for the Chabya descendants, & the Black Gotamakas.

Apāda^ukehi me mettam

Mettam di-pāda^ukehi me

Catuppadehi me mettam

Mettam bahuppadehi me

I have goodwill for footless beings, two-footed beings, goodwill for four-footed, & many-footed beings.

Mā maṃ apāda^uko hiṃsi

Mā maṃ hiṃsi di-pāda^uko

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.*

* Appamāṇo Buddhho, Appamāṇo Dhammo, Appamāṇo
Saṅgho.

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

Pamāṇa-vantāni sirim-sapāni,

Ahi vicchikā sata-padī 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'ham 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

Saccaṃ 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 pak^{khā} apattanā

Santi pādā avañcanā

Mātā pitā ca nik^{khantā}

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 may^{ham}

Mahāpajjalito sikhī
Vajjesi soḷasa karīsāni
Udakaṃ patvā yathā sikhī
Saccena me samo n'atthi
Esā me sacca-pāramīti.

*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 araham 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-manussānam
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 paccattam 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 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—

Ahuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaraṃ puñṇakkhettaṃ lokassāti.
the incomparable field of merit for the world.

Āṭānāṭiya Paritta

HOMAGE TO THE SEVEN PAST BUDDHAS

Vipassissa namatthu

Cakkhumantassa sirīmato

Sikhissa-pi namatthu

Sabba-bhūtānukampino

Homage to Vipassī, possessed of vision & splendor.

Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu

Nhātakassa tapassino

Namatthu Kakusandhasa

Māra-senappamaddino

Homage to Vesabhū, cleansed, austere.

Homage to Kakusandha, crusher of Māra's host.

Konāgamanassa namatthu

Brāhmaṇassa vusīmato

Kassapassa namatthu

Vippamuttassa sabbadhi

Homage to Konāgamana, the Brahman who lived the life perfected.

Homage to Kassapa, everywhere released.

Aṅgīrasassa namatthu

Sakya-puttassa sirīmato

Yo imaṃ dhammam-adesesi

Sabba-dukkhāpanūdanam.

*Homage to Aṅgīrasa, splendid son of the Sakyans,
who taught this Dhamma—the dispelling of all stress.*

Ye cāpi nibbutā loke

Yathābhūtaṃ vipassisum

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:*

Hitam deva-manussānam

Yam namassanti Gotamam

Vijjā-caraṇa-sampannam

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-sampannam

Buddham vandāma Gotamanti

We revere the Buddha Gotama, consummate in knowledge & conduct.

Angulimāla Paritta

VEN. ANGULIMALA'S PROTECTION

Yato'ham bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvita 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
Viriyaṃ-pīti-passaddhi-
Bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā
Satt'ete Sabba-dassina
Munina 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.

Ekasmim samaye Nātho

Moggallānañ-ca Kassapaṃ

Gilāne dukkhite disvā

Bojjhaṅge satta desayi

Te ca taṃ abhinanditvā

Rogā muccim̐su 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 vutthāsi thānaso.

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 immediately rose up from that disease.

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

Pahīnā te ca ābādhā

Tiṇṇannam-pi mahesinam
Maggāhata-kilesa 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

Bāhum saḥassam-abhinimmita-sāvudhantam
Grīmekhalaṃ uḍita-ghora-saena-māraṃ
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.
[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'āḷavaka-makkham-athaddha-yakkham
Khantī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Even more frightful than Māra making war all night was Āḷavaka, 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.*

Nāḷāgirim gaja-varam atimattabhūtam
Dāvaggi-cakkam-asaṇḍa sudāruṇantam
Mett'ambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*Nāḷāgiri, the excellent elephant, when maddened, was very horrific,
like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.*

Ukkhitta-khaggam-atihattha sudāruṇantaṃ
Dhāvan-ti-yojana-path'āṅgulimālavantam
Iddhībhisañkhata-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 kaṭṭham-udaram iva gabbhinīyā
Ciñcāya duṭṭha-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.*

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

*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-bhujagam vibudham mahiddhim
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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 sudatṭha-hattham
Brahmam visuddhi-jutim-iddhi-bakābhidhānam
Ñāṇāgadena vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgal'aggam.

*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-atṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān'aneka-vividhāni c'upaddavāni
Mokkham sukham adhigameyya naro sapañño.

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

Sīse 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.*

Sunakkhattam̐ sumaṅgalam̐

Supabhātam̐ suhuṭṭhitam̐

Sukhaṇo sumuhutto ca

Suyitṭṭham̐ brahmacārisu

Padakkhiṇam̐ kāya-kammam̐

Vācā-kammam̐ padakkhiṇam̐

Padakkhiṇam̐ mano-kammam̐

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna

Labhantatṭhe, 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 avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

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 avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

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-ratanam

Osatham uttamam varam

Āhuneyyam pāhuneyyam

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 niddukkhā

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

Sambhataṃ puñña-sampadaṃ

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.

Dānaṃ dadantu saddhāya

Sīlaṃ rakkhantu sabbadā

Bhāvanābhiraṭā 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-maṅgalam

Rakkhantu sabba-devatā

May there be every blessing. May all the devas protect you.

Sabba-buddhānubhāvena

Sadā sotthī bhavantu te.

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

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

May there be every blessing. May all the devas protect you.

Sabba-dhammānubhāvena

Sadā sotthī bhavantu te.

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

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

May there be every blessing. May all the devas protect you.

Sabba-saṅghānubhāvena

Sadā sotthī bhavantu te.

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

Formal Requests

Taking the Five Precepts

THE REQUEST:

Mayaṃ bhante, ti-saraṇena saha pañca sīlāni 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 veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādatthānā veramaṇī sikkhā-padam
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 sīlam visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)

Taking the Eight Precepts

THE REQUEST:

Mayaṃ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Eight Precepts.

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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.

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyam-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.

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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-pamādatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī 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-vibhūsanatthānā veramaṇī sikkhā-padam
samādiyāmi.

*I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing
garlands, beautifying myself with perfumes & cosmetics.*

Uccāsayana-mahāsayanā veramaṇī sikkhā-padam 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)

Svāk~~kh~~hāto 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 maṃ 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 yācāma.

Venerable Sir, I request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayam bhante...

Venerable Sir, a second time...

Tatiam-pi mayam 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.

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.

Tatiam-pi buddham saraṇam gacchāmi.

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

Tatiam-pi dhammam saraṇam gacchāmi.

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

Tatīyam-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-pamādatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī 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-vibhūsanatṭhānā veramaṇī 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 veramaṇī 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 lokādhīpatī sahampatī

Kat'añjalī andhivaram ayācatha:

Santīdha 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-paṭibāhāya

Sabba-sampatti-siddhiyā,

Sabba-**dukkha**-vināsāya

Parittam brūtha maṅgalam.

Vipatti-paṭibāhāya

Sabba-sampatti-siddhiyā,

Sabba-**bhaya**-vināsāya

Parittam brūtha maṅgalam.

Vipatti-paṭibāhāya

Sabba-sampatti-siddhiyā,

Sabba-**roga**-vināsāya

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 kataṃ,
Sabbam aparādhāṃ 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 kataṃ,
Sabbam aparādhāṃ 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:

Ahaṃ khamāmi, tumhehi-pi me khamitabbāṃ.

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 kataṃ,
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, tayāpi 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 *sīlavantānaṃ* 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, dīgha-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, dīgha-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 *sīlavantānaṃ* 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: Ayaṃ paṭhama-bhāgo therassa pāpuṇāti. Avasesā bhāgā amhākaṃ pāpuṇantu. Bhikkhū ca (sāmaṇerā ca gahaṭthā 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 mayam 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:

Imam bhante, saparivāraṃ, kaṭhina-cīvara-dussam, saṅghassa,
oṇojayāma. Sādhu no bhante, saṅgho, imam, saparivāraṃ,
kaṭhina-cīvara-dussam, paṭiggaṇhātu, paṭiggahetvā ca, iminā
dussena, kaṭhinam 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,
sīlavantānaṃ, 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:

Imān bhante, Buddha-pūjāya, vassa-gataṃ, padīpaṃ,
saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imān vassa-
gataṃ, padīpaṃ, paṭiggaṇhātu, amhākaṃ, dīgha-rattam,
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,
sīlavantānaṃ, 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.*

Homage

Visākha 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-
sambbuddhassa. (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-sambbodhiṃ 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, in this generation with its contemplatives & brāhmans, its rulers & common people.

Nissaṇṣayaṃ kho so Bhagavā, araham̐ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānaṃ 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 paccattaṃ 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, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni attha 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 Bhagavantam̐ uddissa katā patitthāpitā, yāvadeva dassanena, taṃ Bhagavantam̐

anussaritvā, pasāda-samvega-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 patitthāpito, yāvadeva dassanena, taṃ Bhagavantam anussaritvā, pasāda-samvega-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 viśākha-puṇṇamī-kālam, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṃ patvā, imaṃ thānaṃ 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 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-gharam [thūpaṃ] tikkhattum 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.

Sādhū no bhante Bhagavā, sucira-parinibbuto-pi, ñātabbehi guṇehi atītārammaṇatāya 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-
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, araham sammā-sambuddho. Sattesu
kāruṇṇam paṭicca, karuṇāyako hiteṣi, 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.

Tasmiñ-ca kho samaye, pañca-vaggiyānaṃ bhikkhūnaṃ pamukho, āyasmā Aññā-Koṇḍañño, Bhagavato dhammaṃ sutvā, virajaṃ vītamalaṃ dhamma-cakkhuṃ paṭilabhitvā, “Yaṅ-kiñci samudaya-dhammaṃ sabban-taṃ 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, loka 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 loka paṭhamam uppannam ahosi. Buddha-ratanam dhamma-ratanam saṅgha-ratananti, tiratanam sampunṇam 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, imaṃ āsālha-puṇṇamī-kālam, tassa Bhagavato dhamma-cakkappavattana-kāla-sammatañ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-sammatañ-ca, ratanattaya-sampuraṇa-kāla-sammatañ-ca patvā, imaṃ thānam sampattā,

Now, on this full-moon day of Asāḷha—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 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 atīt’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 sukhāya.

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-puṇṇamī 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 khīṇāsavānaṃ, sabbe te ehi-bhikkhukā, sabbe’pi te anāmantitāva, Bhagavato santikaṃ 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.

Ayaṃ amhākaṃ Bhagavato, ekoyeva sāvaka-sannipāto ahosi,
cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni, sabbesaṃ-yeva
khīṇāsavānaṃ.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all with effluents ended.

Mayaṃ dāni, imaṃ māgha-puṇṇamī-nakkhatta-samayaṃ,
takkālasadisāṃ sampattā, sucira-parinibbutam-pi taṃ
Bhagavantam samanussaramānā, imasmiṃ 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 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, sasāvaka-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 amhehi gahite sakkāre paṭiggaṇhātu, amhākam dīgha-
rattam hitāya sukhāya.

*May he accept the offerings we hold, for the sake of our long-
term welfare & happiness.*

Veneration

Ukāsa. Dvārattayena kataṃ,

sabbaṃ apāradhaṃ 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 cetiyaṃ, sabbaṃ sabbattha thāne,

supatiṭṭhitaṃ sārīraṅka-dhātuṃ,

mahā-bodhiṃ buddha-rūpaṃ, sakkāratthāṃ.

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.

Ahaṃ vandāmi dhātuyo. Ahaṃ vandāmi sabbaso,

Icetaṃ ratanattayaṃ, ahaṃ 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-bhogavaho.

Homage to the Buddha brings great majesty; homage to the Dhamma, great discernment; homage to the Saṅgha, great wealth.

Buddhaṃ Dhammaṃ Saṅghaṃ,

jīvitaṃ yāva-nibbānaṃ saraṇaṃ gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching unbinding.

Parisuddho ahaṃ 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.

Kataṃ puñña-phalaṃ mayhāṃ,

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.

After the Pāṭimokkha

Sīluddesa-pāṭha

THE VIRTUE SUMMARY

(LEADER) Handa mayam sīluddesa-pāṭham bhaṇāmaṣe:

[Bhāsitam-idam] 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 ti^hamhehi sikkhitabbam: “Sampanna-sīlā viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma sikkhāpadesūti.” Evañ-hi no sikkhitabbam.

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

(LEADER) Handa mayam Tāyana-gāthāyo bhaṇāmaṣe:

[Chinda sotam] parakkamma

Kāme panūda brāhmaṇa

Nappahāya muni kāme

N'ekattam-upapajjati.

Having striven, brāhmaṇ, cut the stream. Dispel sensual passions.

*Without abandoning sensual passions, a sage
encounters no oneness of mind.*

Kayirā ce kayirāthenam

Daḷhamenam parakkame

Sithilo hi paribbājo

Bhiyyo ākirate rajam.

Akatam dukkaṭam seyyo

Pacchā tappati dukkaṭam.

Katañ-ca sukataṃ seyyo

Yaṃ 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 dupparāmatṭham

Nirayāyūpakaddhati.

Yaṃ-kiñci sithilaṃ kammaṃ

Saṅkiliṭṭhañ-ca yaṃ vataṃ

Saṅkassaraṃ brahma-cariyaṃ

Na taṃ 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 dīgh'āyuko bhava.
Abhivādana-sīlissa

Niccaṃ vuddhāpacāyino
Cattāro dhammā vadḍhanti
Āyu vaṇṇo sukhaṃ, 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,
Four qualities increase:
long life, beauty, happiness, strength.*

NOTE: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning "Sabbītiyo..." three times before going on to the lines beginning "Abhivādana-sīlissa...." On some occasions, the leader will omit his solo part and will lead the entire group in chanting the following verses as a prelude to the passage beginning, "Sabbītiyo...."

Sabba-roga-vinimutto
Sabba-santāpa-vajjito
Sabba-veram-atikkanto
Nibbuto ca tuvaṃ bhava.

*May you be: freed from all disease, safe from all torment,
beyond all animosity, & unbound.*

II.

Aggato ve pasannānaṃ
Aggaṃ dhammaṃ vijānataṃ
Agge buddhe pasannānaṃ
Dakkhiṇeyye anuttare
Agge dhamme pasannānaṃ
Virāgūpasame sukhe
Agge saṅghe pasannānaṃ
Puññakkhette anuttare
Aggasmiṃ dānaṃ dadataṃ
Aggaṃ puññaṃ pavaḍḍhati
Aggaṃ āyu ca vaṇṇo ca
Yaso kitti sukhaṃ balam.
Aggassa dātā medhāvī
Agga-dhamma-samāhito
Deva-bhūto manusso vā
Aggappatto pamodatīti.

*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), *Anguttara Nikāya* 4:34.

III.

Āyudo balado dhīro
Vaṇṇado paṭibhāṇado
Sukhassa dātā medhāvī
Sukham so adhigacchati.
Āyum datvā balaṃ vaṇṇaṃ
Sukhañ-ca paṭibhāṇado
Dīghāyu yasavā hoti
Yattha yatthūpapajjati.

*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
Saggam uccākulīnatam
Ratiyo patthayānena
Uḷārā aparāparā
Appamādam pasamsanti
Puñña-kiriyāsu paṇḍitā
Appamatto ubho atthe
Adhiggaṇhāti paṇḍito
Ditthe dhamme ca yo attho
Yo c'attho samparāyiko
Atthābhisamayā dhīro
Paṇḍito'ti pavuccatīti.

*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 *Itṭha 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 bhaṭṭā bhaccā
Vitiṇṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā
Atho pañca balī katā
Upaṭṭhitā sīlavanto
Saññatā brahmacārino
Yadattham bhogam-iccheyya
Paṇḍito gharam-āvasam
So me attho anuppatto
Katam ananutāpiyam
Etaṁ anussaram macco
Ariya-dhamme ṭhito naro
Idh'eva nam 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 yathāraham.
Ete kho saṅgahā loke
Rathassāṇī va yāyato.
Ete ca saṅgahā nāssu
Na mātā putta-kāraṇā
Labhetha mānaṃ pūjaṃ vā
Pitā vā putta-kāraṇā.
Yasmā ca saṅgahā 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 vīta-maccharā
Kālena dinnam ariyesu
Uju-bhūtesu tādisu
Vippasanna-manā tassa
Vipulā hoti dakkhiṇā
Ye tattha anumodanti
Veyyāvaccam karonti vā
Na tena dakkhiṇā onā
Te'pi puññassa bhāgino
Tasmā dade appaṭivāna-citto
Yattha dinnam mahapphalam
Puññāni para-lokasmim
Patitthā honti pāṇinanti.

*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*.

VIII.

Ratanattayānubhāvena
Ratanattaya-tejasā
Dukkha-roga-bhayā verā
Sokā sattū c'upaddavā
Anekā antarāyāpi
Vinassantu asesato
Jaya-siddhi dhanam lābham
Sotthi bhāgyam sukham balam
Siri āyu ca vaṇṇo ca
Bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca
Jīva-siddhī 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.

Dukkha-roga-bhayā verā

Sokā sattu c'upaddavā

Anekā antarāyāpi

Vinassantu ca tejasā

Jaya-siddhi dhanam lābham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca

Bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca

Jīva-siddhī bhavantu te.

Bhavatu sabba-maṅgalam

Rakkhantu sabba-devatā

Sabba-buddhānubhāvena

Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī, bhavantu te.

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the power of the Triple Gem—the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha—the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples:

May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.

May suffering, disease, danger, animosity,

sorrow, adversity, misfortune

—obstacles without number—

vanish through (the Triple Gem's) majesty.

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.

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.

X.

So attha-laddho sukhito
Viruḥo buddha-sāsane
Arogo sukhito hohi
Saha sabbehi ñātibhi.
Sā attha-laddhā sukhitā
Viruḥā buddha-sāsane
Arogā sukhitā hohi
Saha sabbehi ñātibhi.
Te attha-laddhā sukhitā
Viruḥā buddha-sāsane
Arogā sukhitā hotha
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.

Yasmim̐ padese kappeti
Vāsam̐ paṇḍita-jātiyo
Sīlavant'ettha bhojetvā
Saññate brahma-cārino
Yā tattha devatā āsum̐
Tāsam̐ dakkhiṇam-ādise.
Tā pūjitā pūjayanti
Mānitā mānayanti nam̐.
Tato nam̐ anukampanti
Mātā puttam̐ va orasam̐.
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 sotthī bhavantu te.
Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-dhammānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalam
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī, 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

Sītaṃ uṇhaṃ paṭihanti
Tato vāḷamigāni ca
Sirimsape ca makase
Sisire cāpi vuṭṭhiyo.
Tato vātātapo ghorō
Sañjāto paṭihaññati.
Len'athañ-ca sukh'athañ-ca
Jhāyituñ-ca vipassituṃ
Vihāra-dānaṃ saṅghassa
Aggaṃ buddhehi vaṇṇitaṃ.
Tasmā hi paṇḍito poso
Sampassam attham-attano
Vihāre kārāye ramme
Vāsāyettha bahussute.
Tesaṃ annañ-ca pānañ-ca
Vatthasenāsanāni ca
Dadeyya ujubhūtesu
Vippasannena cetasā.
Te tassa dhammaṃ desenti
Sabba-dukkhāpanūdanaṃ
Yaṃ so dhammam-idh'aññāya

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 ward 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
Iṇassa vā pamokkhāya
Dubbhikke āpadāsu vā.
Etad-atthāya lokasmiṃ
Nidhi nāma nidhīyati.

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 sabbadāyeve
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 San̄ghe vā
Puggale atithīsu vā
Mātari pitari vāpi
Atho jetthamhi bhātari
Eso nidhi sunihito
Ajeyyo anugāmiyo.

Pahāya gamanīyesu
Etam ādāya gacchati.

Asādhāraṇam-aññesaṁ
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-manussānam

Sabba-kāma-dado nidhi.

Yam yam 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

Susanthānam surūpatā

Ādhipaccam 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-pāramī

Pacceka-bodhi buddha-bhūmi

Sabbam-etena labbhati.

*Acumen, emancipations, the perfection of discipleship,
private awakening, buddhahood: That is all gained by this.*

Evam mahatthikā esā

Yadidaṃ puñña-sampadā

Tasmā dhīrā pasāṃsanti

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 sakam gharam.

Pahūte anna-pānamhi

Khajja-bhojje upaṭṭhite

Na tesam koci sarati

Sattānam 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.*

Evam dadanti ñātīnam

Ye honti anukampakā

Sucim paṇītam kālena

Kappiyam pāna-bhojanam

Idam vo ñātīnam 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

Sakkaccaṃ anumodare
Ciraṃ jīvantu no ñātī
Yesaṃ 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
Vaṇijjā tādisī n'atthi
Hiraññaena kayākayaṃ.

Ito dinnena yāpenti
Petā kāla-katā tahim.

*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 vutthaṃ
Yathā ninnaṃ pavattati
Evam-eva ito dinnam
Petānaṃ upakappati.

Yathā vārivahā pūrā
Paripūrenti sāgaram
Evam-eva ito dinnam
Petānaṃ 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 sakkhā ca me
Petānaṃ dakkhiṇaṃ dajjā
Pubbe katam-anussaraṃ.
Na hi ruṇṇaṃ vā soko vā
Yā vaññā paridevanā
Na taṃ petānaṃ-atthāya
Evaṃ 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
Dīgha-rattaṃ 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 ayaṃ nidassito
Petāna-pūjā ca katā ulārā.
Balañ-ca bhikkhūnaṃ-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-lakkhaṇānubhāvena

*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,*

asītyānubyañjanānubhāvena

through the power of his 80 minor characteristics,

aṭṭh'uttara-sata-maṅgalānubhāvena

through the power of his 108 blessings,

chabbaṇṇa-raṁsiyānubhāvena ketumālānubhāvena

*through the power of his sixfold radiance,
through the power of the aura surrounding his head,*

dasa-pāramitānubhāvena

dasa-upapāramitānubhāvena

dasa-paramattha-pāramitānubhāvena

*through the power of his ten perfections, ten higher perfections,
& ten ultimate perfections,*

sīla-samādhi-paññānubhāvena

through the power of his virtue, concentration, & discernment,

buddhānubhāvena dhammānubhāvena

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-dhammakkhandh'ānubhāvena

through the power of the 84,000 divisions of his Dhamma,

nava-lokuttara-dhamm'ānubhāvena

through the power of his nine transcendent Dhammas,

aṭṭhaṅika-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-upekkh'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 tuyhaṃ samijjhantu

may all obstructions be destroyed, may all your resolves succeed,

dīghayutā tuyhaṃ hotu sata-vassa-jīvena

samaṅgiko hotu sabbadā.

may you live long, always attaining 100 years.

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā

ārakkhakā 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.*

* * *

Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antalikkhe

Sabbe va bhūtā sumanā bhavantu

Atho'pi sakkacca suṇantu bhāsitam.

Subhāsitam kiñci-pi vo bhaṇemu

Puñṇe sat'uppādakaram apāpaṃ

Dhammūpadesaṃ anukāraṇam

Tasmā hi bhūtāni samentu sabbe.

Mettaṃ karoṭṭha mānusiya pajāya

Bhūtesu bālhaṃ kata-bhattikāya

Divā ca ratto ca haranti ye balim

Paccopakāraṃ abhikaṅkhamānā.

Te kho manussā tanukānubhāvā

Bhūtā visesena mahiddhikā ca

-

Adissamānā manujehi ñātā
Tasmā hi ne rakkhatha appamattā.

*Whatever spirits have gathered here,
—on the earth, in the sky—
may you all be happy
& listen intently to what I say.
I will tell you something well-spoken,
not evil, engendering mindfulness in merit,
instructing Dhamma to those who comply,
so may all spirits be attentive.
Show good will to the human race
who have firmly shown loyalty to the spirits.
Day & night they give offerings,
strongly desiring your help in return.
Those human beings have little power
while spirits are of great might
in their own special ways
recognized & specified by human beings
so, being heedful, protect them.*

Jinapañjara Gāthā

THE VICTOR'S CAGE

Jay'āsan'āgatā Buddhā

Jetvā Māraṃ savāhanam

Catu-saccāsabham rasam

Ye piviṃsu narāsabhā

The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Māra together with his mount:

Taṇhaṅkar'ādayo Buddhā

Aṭṭha-vīsati nāyakā

Sabbe patiṭṭhitā mayham

Matthake te munissarā.

These Buddhas—28 leaders, sovereign sages beginning with Taṇhaṅkara—are all established on the crown of my head.

Sīse patiṭṭhito mayham

Buddho dhammo dvilocane

Saṅgho patiṭṭhito mayham

Ure sabba-guṇākaro.

The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha—the mine of all virtues—is established in my chest.

Hadaye me Anuruddho

Sāriputto ca dakkhiṇe

Koṇḍañño piṭṭhi-bhāgasmim

Moggallāno ca vāmake.

Anuruddha is in my heart, and Sāriputta on my right. Koṇḍañña is behind me, and Moggallāna on my left.

Dakkhiṇe savane mayham

Āsum Ānanda-Rāhulo

Kassapo ca Mahānāmo

Ubh'āsum vāma-sotake.

Ānanda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.

Kesato piṭṭhi-bhāgasmim

[Kesante piṭṭhi-bhāgasmim]

Suriyo-va pabhaṅkaro

Nisinno siri-sampanno

Sobhito muni-puṅgavo.

Sobhita, the noble sage, sits in consummate glory, shining like the sun behind a hair on my head [all over the hair at the back of my head].

Kumāra-kassapo thero

Mahesī citta-vādako

So mayham vadane niccam

Patitthāsi guṇākaro.

Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue— is constantly in my mouth.

Puṇṇo Aṅgulimālo ca

Upālī Nanda-Sīvalī

Therā pañca ime jātā

Nalāṭe tilakā mama.

These five elders—Puṇṇa, Aṅgulimāla, Upālī, Nanda, & Sīvalī—have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahātherā

Vijitā jina-sāvaka

Etesīti mahātherā

Jitavanto jin'orasā

Jalantā sīla-tejena

Aṅgam-aṅgesu saṅṭhitā.

The rest of the 80 great elders—victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue—are established in the various parts of my body.

Ratanam purato āsi

Dakkhiṇe Metta-suttakam.

Dhajaggam pacchato āsi

Vāme Aṅgulimālakam.

Khandha-Mora-parittaṇca

Ātānāṭiya-suttakam

Ākāse chadanam āsi

Sesā pākāra-saṅṭhitā.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left. The Khandha & Mora Parittas and the Ātānāṭiya Sutta are a roof in space. The remaining suttas are established as a rampart.

Jinā nānā-varasaṃyuttā

[Jināṇābala-saṃyuttā]

Sattappākāra-laṅkatā

Vāta-pitt'ādi-saṅjātā

Bāhir'ajjhatt'upaddavā

Asesā vinayam yantu

Ananta-jina-tejasā.

Excellently bound in many ways by the Victor,

[Bound by the Victor's authority & strength],

seven ramparts arrayed against them, may all misfortunes within & without—caused by such things as wind or bile—be destroyed without trace through the unending Victor's majesty.

Vasato me sakiccena

Sadā Sambuddha-pañjare

Jina-pañjara-majjhamhi

Viharantaṃ mahhitale
Sadā pārentu maṃ sabbe
Te maha-purisasabhā.

As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Icevamanto sugutto surakkho.
Jinānubhāvena jit'upaddavo.
Dhammānubhāvena jitārisaṅgho.
Saṅghānubhāvena jit'antarāyo.
Saddhammānubhāva-pālito
carāmi jina-pañjare-ti.

*Thus am I utterly well-sheltered, well-protected.
Through the power of the Victor, misfortunes are vanquished.
Through the power of the Dhamma, the enemy horde is vanquished.
Through the power of the Saṅgha, dangers are vanquished.
Guarded by the power of the True Dhamma,
I go about in the Victor's Cage.*

Meditation

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*

Whoever—monk, nun, lay male follower, or female lay follower—keeps practicing the Dhamma in accordance with the Dhamma, who keeps practicing masterfully, who live in accordance with the Dhamma: That is the person who worships, honors, respects, venerates, and pays homage to the Tathāgata with the highest homage. So you should train yourselves: ‘We will keep practicing the Dhamma in accordance with the Dhamma, we will keep practicing masterfully, we will live in accordance with the Dhamma.’ That is how you should train yourselves.

*—MahāParinibbāna
Sutta,
[Dīgha Nikāya 16](#)*

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