SUSS

Monk Craining Centre



Pāli - English Recitations

WE WISH TO GRATEFULLY ACKNOWLEDGE:

The Sangha of Wat Pah Nanachat, Amaravati, and Abhayagiri for allowing the use of material from their respective chanting books, the late Ven. Dr. Saddhātissa and Mr. Maurice Walshe their English translations, as well as, Melanie Ābhassarā Davies for establishing the tonal system for much of the English version.

Ven. Bhikkhu Bodhi for granting permission to use and slightly adapt his translations.

Additional information and differences to WPN Chanting Book (2014) are annotated by Ven. Ariyadhammika in the endnotes.



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Morning Chanting

Dedication of Offerings

[Yo so] bhagavā araham sammāsambuddho To the Blessed One the Lord who fully attained Perfect Enlightenment Svākkhāto yena bhagavatā dhammo To the Teaching which he expounded so well Supatipanno yassa bhagavato savakasangho And to the Blessed One's disciples who have practised well Tam-mayam bhagavantam sadhammam sasangham To these the Buddha the Dhamma and the Sangha Imehi sakkārehi yathārahām āropitehi abhipujayāma We render with offerings our rightful homage Sādhû no bhante bhagavā sucira-parinibbutopi It is well for us that the Blessed One Having attained liberation Pacchimā-janatānukampa-mānasā Still had compassion for later generations Ime sakkāre duggata-paņņākārā-bhūte paţiggaņhātu May these simple offerings be accepted Amhākam dīgharattam hitaya sukhaya For our long-lasting benefit and for the happiness it gives us

[Araham] sammasambuddho bhagava

The Lord the Perfectly Enlightened and Blessed One

Buddham bhagavantam abhivademi

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

[Svākkhato] bhagavatā dhammo

The Teaching so completely explained by him

Dhammam namassāmi

I bow to the Dhamma (Bow)

[Supatipanno] bhagavato savakasangho

The Blessed One's disciples who have practiced well

Sangham namami

I bow to the Sangha (Bow)

Preliminary Homage

[Handa mayam buddhassa bhagavato pubbabhaga-namakaram karomase]

[Now let us pay preliminary homage to the Buddha]

Namo tassa bhagavato arahato sammasambuddhassa

(Three times)

Hômâge to the Blessed Nôble and Perfectly Enlightened One

(Three times)

Homage to the Buddha

[Handa mayam buddhabhitthutim karomase] [Now let us chant in praise of the Buddha]

Yo so tathagato araham sammasambuddho

The Tathāgata is the Pure One the Perfectly Enlightened One

Vijjācaraņa-sampanno

He is impeccable in conduct and understanding

Sugato

The Accomplished One

Lokavidū

The Knower of the Worlds

Anûttaro purisadamma-sarathi

He trains perfectly those who wish to be trained

Satthā deva-manussānam

He is teacher of gods and humans

Buddho bhagavā

He is awake and holy

Yo imam lokam sądevakam sąmārakam sąbrahmakam

In this world with its gods demons and kind spirits

Sassamaṇa-brāhmaṇim pajam sadeva-manussâm sayam

abhiññā sacchikatvā pavedesi

Its seekers and sages celestial and human beings
He has by deep insight revealed the truth

Yo dhammam desêsi ādî-kalyāṇam majjhê-kalyāṇam pariyosaṇa-kalyāṇam

He has pointed out the Dhamma

Beautiful in the beginning

Beautiful in the middle

Beautiful in the end

Sāttham sabyanjanam kevala-paripunnam parisuddham brahmacariyam pakāsesi

He has explained the spiritual life of complete purity

In its essence and conventions

Tam-ahâm bhagavantam abhîpūjayami Tam-ahâm bhagavantam sirasa namami

I chant my praise to the Blêssed One

I bow my head to the Blessed One. (Bow)

Homage to the Dhamma

[Handa mayam dhammābhitthutim karomase] [Now let us chant in praise of the Dhamma]

Yo so svākkhāto bhagavatā dhammo

The Dhamma is well-expounded by the Blessed One

Sândiţţhiko

Apparent here and now

Akāliko

Timeless

Ehipassiko

Encouraging investigation

Opanâyiko

Leading inwards

Paccattam veditabbo viññūhi

To be experienced individually by the wise

Tam-ahâm dhammam abhipujayami

Tam-ahâm dhammam sirasa namami

I chant my praise to this teaching

I bow my head to this truth

(Bow)

Homage to the Sangha

[Handa mayam sanghabhitthutim karomase] [Now let us chant in praise of the Sangha]

Yo so supatipanno bhagavato savakasangho

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

Ujupatipanno bhągavąto savakąsangho

Who have practised directly

Ñāyapatipanno bhagavato savakasangho

Who have practised insightfully

Sāmīcipatipanno bhagavato sāvakasangho

Those who practise with integrity

Yadidam cattari purisayugani attha purisapuggala

That is the four pairs the eight kinds of Noble Beings

Esa bhagavato savakasangho

These are the Blessed One's disciples

Āhuņeyyo

Such ones are worthy of gifts

Pāhuņeyyo

Worthy of hospitality

Dakkhijneyyo

Worthy of offerings

Añjali-karanīyo

Worthy of respect

Anûttaram puññakkhettam lokassa

They give occasion for incomparable goodness to arise in the world

Tam-ahâm sângham abhipujayami

Tam-ahâm sângham sirasa namami

I chant my praise to this Sangha

I bow my head to this Sangha (Bow)

Salutation to the Triple Gem

[Handa mayam ratanattaya-paṇāma-gāthayo ceva samvegaparikitana-paṭhañca bhaṇāmase]

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

Buddho sysyddho karunamahannavo

The Buddha absolutely pure with ocean-like compassion

Yoccanta-suddhabbara-ñaṇa-locano

Possessing the clear sight of wisdom

Lokassa pāpūpakilesa-ghātako

Destroyer of worldly self-corruption

Vandāmi bûddham ahâm-ādarena tam

Devotêdly indeed that Buddha Î revere

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord like a lamp

Yo maggapākāmata-bheda-bhinnako

Illuminating the path and its fruit the Deathless

Lokuttaro yo ca tadattha-dīpano

That island which is beyond the conditioned world 1

Vandāmi dhammam aham-adarena tam

Devotêdly indeed that Dhamma Î revere

Sangho sukhettabhyati-khetta-saññito

The Sangha the most fertile ground for cultivation

Yo ditthasanto sugatanubodhako

Those who have realised peace Awakened after the Accomplished One

Lolappahīno ariyo sumedhaso

Noble and wise all longing abandoned

Vandāmi sangham aham-adarena tam

Devotêdly indeed that Saṅgha Î revere

Iccevam-ekantabhipūja-neyyakam Vatthuttayam vandayatābhisankhatam

This salutation should be made

To that which is worthy

Puññam mayā yam mama sabbupaddavā

Through the power of such good action

Mā hôntu ve tassa pabhāvasiddhiyā

May all obstacles disappear

Idha tathagato loke uppanno araham sammasambuddho

One who knows things as they are has arisen in this world and he is an Arahant a perfectly awakened being

Dhammo ca desito niyyaniko upasamiko parinibbaniko sambodhagami sugatappavedito

Teaching the way leading out of delusion 3

Calming and directing to perfect peace

And leading to Enlightenment

This way he has made known

Mâyantam dhammam sutvā evam jānāma

Having heard the Teaching we know this

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maranampi dukkham

And death is dukkha

Soka-parideva-dukkha-domanassupāyāsapi dukkha
Sorrow lamentation pain grief and despair are dukkha

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha

Yampicchâm na labhati tampi dukkham

Not attaining one's wishes is dukkha

Sankhittena pañcupadanakkhandha dukkha

In brief the five aggregates of clinging are dukkha

Seyyathidam

These are as follows

Rūpūpādānakkhândho

Attachment to the body 5

Vedanūpādānakkhandho

Attachment to feeling

Sâññūpādānakkhândho

Attachment to perception

Sânkhārūpādānakkhandho

Attachment to mental formations

Viññāṇūpādānakkhandho

Attachment to sense-consciousness

Yesâm pariññāya

For the complete understanding of this

Dharamāno so bhagavā

The Blessed One in his lifetime

Evam bahulam savake vineti

Frequently instructed his disciples in just this way

Evam bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati

In addition he further instructed

Rūpam aniccam

The body is impermanent 6

Vedanā aniccā

Feeling is impermanent

Sâññā aniccā

Perception is impermanent

Sânkhārā aniccā

Mental formâtions are impermanent

Viññāṇam aniccam

Sense-consciousness is impermanent

Rūpam anattā

The body is not-self7

Vedanā anattā

Feeling is not-self

Sâññā anâttā

Perception is not-self

Sânkhārā anattā

Mental formations are not-self

Viññāṇam anattā

Sense-consciousness is not-self

Sąbbe sânkhārā aniccā

All conditions are transient

Sabbe dhammā anattā'ti

There is no self in the created or the uncreated

Te mayam otinnamha-jatiya jaramaranena

All of us are affected by birth ageing and death 8

Sôkehi paridevehi dukkhêhi domanassêhi upāyāsehi

By sorrow lamentation pain grief and despair9

Dukkhôtiṇṇā dukkhaparetā

Affected by dukkha and afflicted by dukkha 10

Appevanāmimassa kevalassa dukkhakkhandhassa antakiriyā paññayethā'ti

Let us all aspire to complete freedom from suffering

(The following is chanted only by the monks)

Ciraparinibbutampi tam bhagavantam uddissa arahantam sammasambuddham

Remembering the Blessed One the Noble Lord and Perfectly Enlightened One

Who long ago attained Parinibbāna

Saddhā agārasmā anagāriyam pabbajitā

We have gone forth with faith

From home to homelessness

Tasmím bhagavati brahma-caríyam carāma

And like the Blessed One we practise the Holy Life

Bhikkhūnam sikkhāsājīva-samāpannā

Being fully equipped with the bhikkhus' system of training

Tam no brahma-cariyam imassa kevalassa dukkhakkhandhassa antakiriyaya samvattatu

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

Evening Chanting



Dedication of Offerings & Preliminary Homage

[Yo so] bhagavā araham sammāsambuddho Svākkhato yena bhagavatā dhammo Supatipanno yassa bhagavato savakasangho Tam-mayam bhagavantam sadhammam sasangham Imehi sakkarehi yatharaham aropitehi abhipūjayama Sādhu no bhante bhagavā sucira-parinibbutopi Pacchimā-janatānukampa-mānasā Ime sakkare duggata-pannākara-bhute patigganhatu Amhakam dīgharattam hitaya sukhaya

[Araham] sammasambuddho bhagava Buddham bhagavantam abhivademi

[Svākkhāto] bhagavatā dhammo Dhammam namassāmi

(Bow)

(Bow)

[Supatipanno] bhagavato savakasangho Sangham namami (Bow)

[Handa mayam buddhassa bhagavato pubbabhaga-namakaram karoma se]

Namo tassa bhagavato arahato sammasambuddhassa

(Three times)

To the Blessed One the Lord who fully attained Perfect Enlightenment
To the Teaching which he expounded so well
And to the Blessed One's disciples who have practised well
To these the Buddha the Dhamma and the Sarigha
We render with offerings our rightful homage
It is well for us that the Blessed One
Having attained liberation
Still had compassion for later generations
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us

[The Lord] the Perfectly Enlightened and Blessed One

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

[The Teaching] so completely explained by him

I bow to the Dhamma (Bow)

[The Blessed One's disciples] who have practised well

I bow to the Sangha (Bow)

[Now let us pay preliminary homage to the Buddha]

Hômâge to the Blessed Nôble and Perfectly Enlightened One

(Three times)

Buddhānussati & Buddhābhigīti

[Handa mayam buddhanussatinayam karomase]

Tam khô pana bhạgavantam evam kalyāṇo kittisaddo abbhûggato Itipi so bhagavā arahām sāmmāsāmbuddho Vijjācaraṇa-sāmpanno Sugato lokavidū Anuttaro purisadamma-sārathi Satthā deva-manussānam Buddho bhagavā'ti

[Handa mayam buddhabhigitim karomase]

Buddh'vārahanta-varatādigunābhiyutto
Suddhābhiñāṇa-karuṇāhi samāgatatto
Bodhesi yo sujanatam kamalam va sūro
Vandāmaham tamaraṇam sirasā jinendam
Buddho yo sabbapāṇīnam saraṇam khemamuttamam
Paṭhamānussatiṭṭhānam vandāmi tam sirenaham
Buddhassāhasmi dāso va buddho me sāmikissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāham niyyādemi sarīranjīvitancidam
Vandantoham carissāmi buddhassēva subodhiṭam
Natthi me saraṇam añnam buddho me saraṇam varam
Etena saccavajjena vaḍdheyyam satthu-sāsane
Buddham me vandamānena yam puñnam pasūtam idha
Sabbepi antarāyā me māhēsūm tassa tejasā

(While bowing:)
Kāyena vācāya va cetasa vā
Buddhe kukammam pakatam maya yam
Buddho paṭiggaṇhatu¹¹ accayantam
Kālantare samvaritum va buddhe

Recollection & Supreme Praise of the Buddha

[Now let us chant the recollection of the Buddha]

A good word of the Blessed One's reputation has spread as follows
He the Blessed One is indeed the Pure One
The Perfectly Enlightened One
He is impeccable in conduct and understanding
The Accomplished One
The Knower of the Worlds
He trains perfectly those who wish to be trained
He is teacher of gods and humans
He is awake and holy

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

The Buddha the truly worthy one endowed with such excellent qualities Whose being is composed of purity transcendental wisdom and compassion

Who has enlightened the wise like the sun awakening the lotus I bow my head to that peaceful chief of conquerors The Buddha who is the safe secure refuge of all beings As the first object of recollection I venerate him with bowed head I am indeed the Buddha's servant the Buddha is my Lord and guide The Buddha is sorrow's destroyer who bestows blessings on me To the Buddha I dedicate this body and life And in devotion I will walk the Buddha's path of awakening For me there is no other refuge the Buddha is my excellent refuge By the utterance of this truth may I grow in the Master's way By my devotion to the Buddha and the blessing of this practice By its power may all obstacles be overcome

(While bowing:)
By body speech or mind
For whatever wrong action I have committed towards the Buddha
May my acknowledgement of fault be accepted
That in future there may be restraint regarding the Buddha

Dhammānussati & Dhammābhigīti

[Handa mayam dhammanussatinayam karomase]

Syākkhāto bhagavatā dhammo Sandiṭṭhiţko akaliko ehipassiko Opanayiţko paccattam veditabbo viññūhī'ti

[Handa mayam dhammabhigitim karomase]

Svākkhātatādiguņā-yoga-vasena seyyo Yo maggapāka-pariyatti-vimokkha-bhedo Dhammo kuloka-patanā tada-dhāri-dhārī Vandāmahām tamaharam varadhammametam
Dhammo yo sabbapānīnam saranam khemamuttamam
Dutiyanussatithanam vandāmi tam sirenaham
Dhammassahasmi daso va dhammo me samikissaro
Dhammo dukkhassa ghata ca vidhata ca hitassa me
Dhammassaham niyyademi sarīranjīvitancidam
Vandantoham carissami dhammasseva sudhammatam
Natthi me saranam annam dhammo me saranam varam
Etena saccavajjena vaddheyyam satthu-sasane
Dhammam me vandamanena yam punnam pasutam idha
Sabbepi antaraya me mahesum tassa tejasa

(While bowing:)

Kāyena vācāya va cetasa vā Dhamme kukammam pakatam maya yam Dhammo patigganhatu accayantam Kālantare samvarītum va Dhamme

Recollection & Supreme Praise of the Dhamma

[Now let us chant the recollection of the Dhamma]

The Dhamma is well-expounded by the Blessed One Apparent here and now Timeless Encouraging investigation

Leading inwards
To be experienced individually by the wise

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

It is excellent because it is 'well-expounded'

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

The Dhamma holds those who uphold it from falling into a bad world 12

I revere the excellent teaching that which removes darkness

The Dhamma which is the supreme secure refuge of all beings

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

I am indeed the Dhamma's servant the Dhamma is my Lord and guide

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

To the Dhamma I dedicate this body and life

And in devotion I will walk this excellent way of truth

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

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

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

By its power may all obstacles be overcome

(While bowing:)
By body speech or mind
For whatever wrong action I have committed towards the Dhamma
May my acknowledgement of fault be accepted
That in future there may be restraint regarding the Dhamma

Sanghānussati & Sanghābhigīti

[Handa mayam sanghanussatinayam karomase]

Supatipanno bhagavato savakasangho
Ujupatipanno bhagavato savakasangho
Ñayapatipanno bhagavato savakasangho
Samīcipatipanno bhagavato savakasangho
Yadidam cattari purisayugani attha purisapuggala
Esa bhagavato savakasangho
Ähuneyyo pahuneyyo dakkhineyyo anjali-karaniyo
Anuttaram puññakkhettam lokassa'ti

[Handa mayam sanghabhigitim karoma se]

Sąddhammājo supatipatti-gūṇādiyutto
Yotthabbidho ariyapuggala-sāṅghasettho
Silādidhamma-pavarāsayā-kāyā-citto
Vandāmahām tam-ariyānā-gaṇam susuddham
Sāṅgho yo sabbapāṇīnam saraṇam khemamuttamam
Tatiyānussatithānam vandāmi tam sirenaham
Saṅghassāhasmi dāso va saṅgho me sāmikissaro
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅghassāhām niyyādemi sarīrañjīvitañcidam
Vandantohām carissāmi saṅghassopatipannatam
Natthi me saraṇam aññam saṅgho me saraṇam varam
Etena saccavajjena vaḍdheyyam satthu-sāsane

Saṅghaṁ me vandamānena yaṁ puññaṁ pasutaṁ idha Sabbepi antarāyā me māhesuṁ tassa tejasā

(While bowing:)
Kāyena vācāya va cetasā vā
Sanghe kukammam pakatam mayā yam
Sangho patigganhātu accayantam
Kālantare samvaritum va sanghe

NEXT

Recollection & Supreme Praise of the Sangha

[Now let us chant the recollection of the Sangha]

They are the Blessed One's disciples who have practised well Who have practised directly
Who have practised insightfully Those who practise with integrity
That is the four pairs the eight kinds of Noble Beings
These are the Blessed One's disciples
Such ones are worthy of gifts, worthy of hospitality
Worthy of offerings, worthy of respect
They give occasion for incomparable goodness to arise in the world

[Now let us chant the supreme praise of the Saṅgha]

Born of the Dhâmma thạt Saṅgha which has prâctised well
The field of the Saṅgha formed of eight kinds of Noble Beings
Guided in body and mind by excellent morâlity and virtue
I revere that assembly of Noble Beings perfected in purity
The Saṅgha which is the supreme secure refuge of all beings
As the third object of recollection I venerate it with bowed head
I am indeed the Saṅgha's servant the Saṅgha is my lord and guide
The Saṅgha is sorrow's destroyer and it bestows blessings on me
To the Saṅgha I dedicate this body and life
And in devotion I will walk the well-practised way of the Saṅgha
For me there is no other refuge the Saṅgha is my excellent refuge By the
utterance of this truth may I grow in the Master's way
By my devotion to the Saṅgha, and the blessing of this prâctice
By its power may all obstacles be overcome

(While bowing:)
By body speech or mind
For whatever wrong action I have committed towards the Sangha
May my acknowledgement of fault be accepted
That in future there may be restraint regarding the Sangha

NEXT

Closing Homage

[Araham] sammasambuddho bhagava

The Lord the Perfectly Enlightened and Blessed One

Buddham bhagavantam abhivademi

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

[Svakkhato] bhagavata dhammo

The Teaching so completely explained by him

Dhammam namassami

I bow to the Dhamma (Bow)

[Supatipanno] bhagavato savakasangho

The Blessed One's disciples who have practised well

Sangham namami

I bow to the Sangha

(Bow)

BLESSINGS REFLECTIONS

Patti-dāna-gāthā

Verse on the Sharing of Merits

[Handa mayam sabba-patti-dana-gathayo bhanamase]

Puññass'idāni katassa yan'aññani katani me Tesañ-ca bhagino hontu sattanantappamanaka

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

Ye piyā guṇavantā ca mayham mātā-pitā-dayo Ditthā me cāpy-aditthā vā aññe majjhatta-verino

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

Sąttā tiṭṭhânti lokasmim te bhummā catu-yonikā Pañc'eka-catu-vokārā sâmsarantā bhavābhave

Beings established in the world From the three planes and four grounds of birth With five aggregates or one or four Wand'ring on from realm to realm Ñātaṁ ye patti-dānam-me anumodantu te sayaṁ Ye c'imaṁ nappajānanti devā tesaṁ nivedayuṁ

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

Mâyā dinnāna-puññānam anûmodana-hêtunā Sabbe sattā sadā hôntu averā sukha-jīvino Khemâppadañ-ca pappontu tesāsā sijjhatam subhā

By rejoicing in my sharing
May all beings live at ease
In freedom from hostility
May their good wishes be fulfilled
And may they all reach safety

Verses of Sharing and Aspiration

Reflections on Sharing Blessings

[Handa mayam uddissanadhiţţhana-gathayo bhanamase]

Iminā puññakammena upajjhāyā guņūttarā ācariyūpakārā ca mātāpitā ca ñātakā Suriyo candimā rājā guņavantā narāpi ca Brahma-mārā ca indā ca lokapālā ca devatā Yamô mittā manussā ca majjhattā verikāpi ca Sabbe sattā sukhī hontu puññāni pakatāni me Sukĥañca tividham dentu khippam papetha vomatam Iminā puññakammena iminā uddissena ca Khippāhām sulabhe ceva tanhūpādāna-chêdanam Ye santane hina dhamma yava nibbanato mamam Nassântu sabbâdā yeva yattha jāto bhave bhave Ujûcittam satipaññā sâllekho viriyamhinā Mārā labhantu nokāsam kātunca viriyesu me Buddhādhipavaro natho dhammo natho varuttamo Nāthô paccekabuddho ca sangho nāthottaro mamam Tesottamānubhāvena mārokāsam labhantu mā

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

Through the goodness that arises from my practice May my spiritual teachers and guides of great virtue My mother my father and my relatives The sun and the moon 13 and all virtuous leaders of the world May the highest gods and evil forces Celestial beings guardian spirits of the earth And the Lord of Death May those who are friendly indifferent or hostile May all beings receive the blessings of my life May they soon attain the threefold bliss and realise the Deathless Through the goodness that arises from my practice And through this act of sharing May all desires and attachments quickly cease And all harmful states of mind Until I realise Nibbāna In every kind of birth may I have an upright mind With mindfulness and wisdom austerity and vigour May the forces of delusion 14 not take hold nor weaken my resolve The Buddha is my excellent refuge Unsurpassed is the protection of the Dhamma The Solitary Buddha is my noble guide 15 The Sangha is my suprême support Through the supreme power of all these May darkness and delusion be dispelled 16

Reflections on Universal Well-Being

[Hânda mayam mettāpharaṇam karomase]

Ahâm sukhito hômi

Niddukkho hômi

Avero hômi

Abyāpajjho homi

Anīgho hômi

Sukhî attanam pariharami

Sabbe sattā sukhitā hontu

Sabbe sattā averā hontu

Sabbe sattā abyāpajjhā hontu

Sąbbe sąttā anīghā hontu

Sąbbe sąttā sukhī attānam pariharantu

Sąbbe sąttā sąbbadukkhā pąmuccantu

Sabbe sattā laddha-sâmpattito mā vigacchântu

Sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammapatisaraņā

Yam kammam karissanti

Kalyāṇam vā pāpakam vā

Tassa dāyādā bhavissanti

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

May I abide in well-being
In freedom from affliction
In freedom from hostility
In freedom from ill-will
In freedom from anxiety
And may I maintain well-being in myself

May everyone abide in well-being
In freedom from hostility
In freedom from ill-will
In freedom from anxiety
And may they maintain well-being in themselves

May all beings be released from all suffering

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

attained 17

All beings are the owners of their action and inherit its results

Their future is born from such action companion to such action and its

results will be their home

Whatever action they perform 18

Either skillful or harmful 19

Of such acts they will be the heirs

Suffusion with Divine Abidings

[Handa mayam caturappamañña obhasanam karomase]

Mettā-sahagatena ceţasā ekam disam phariţtvā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam lokam
Mettā-sahagatena cetasā vipulena mahaggatena appamānena
averena abyāpajjhena phariţtvā viharati

Karuṇā-sahagatena cetasā ekam disam pharitvā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam lokam Karuṇā-sahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

Muditā-sahagatena cetasā ekam disam pharitvā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam lokam Muditā-sahagatena cetasā vipulena mahaggatena appamāņena averena abyāpajjhena pharitvā viharati

Upekkhā-sahagatena cetasā ekam disam pharitvā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyam sabbadhi sabbattatāya sabbāvantam lokam Upekkhā-sahagatena cetasā vipulena mahaggatena appamānena averena abyāpajjhena pharitvā viharatī'ti

[Now let us make the Four Boundless Qualities shine forth]

I will abide pervading one quarter with a heart imbued with lovingkindness

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with loving-kindness

Abûndant exâlted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with compassion Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with compassion

Abûndant exâlted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with sympathetic joy 20

Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with sympathetic joy 21

Abûndant exâlted immeasurable without hostility and without ill-will

I will abide pervading one quarter with a heart imbued with equanimity Likewise the second likewise the third likewise the fourth

So above and below around and everywhere and to all as to myself

I will abide pervading the all-encompassing world with a heart imbued with equanimity

Abundant exalted immeasurable without hostility and without ill-will

CONTINUE $\rightarrow \rightarrow \rightarrow$

The Buddha's Words on Loving-Kindness Metta Sutta

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

This is what should be done

By one who is skilled in goodness

And who knows the path of peace

Let them be able and upright

Straightforward and gentle in speech

Humble and not conceited

Contented and easily satisfied

Unburdened with duties and frugal in their ways

Peaceful and calm and wise and skilful

Not proud and demanding in nature

Let them not do the slightest thing

That the wise would later reprove

Wishing in gladness and in safety

May all beings be at ease

Whatever living beings there may be

Whether they are weak or strong omitting none

The great or the mighty medium short or small

The seen and the unseen

Those living near and far away

Those born and to be born

May all beings be at ease

Let none deceive another

Or despise any being in any state

Let none through anger or ill-will

Wish harm upon another

Even as a mother protects with her life

Her child her only child

So with a boundless heart

Should one cherish all living beings

Radiating kindness over the entire world

Spreading upwards to the skies

And downwards to the depths

Outwards and unbounded

Freed from hatred and ill-will

Whether standing or walking

Seated or lying down, free from drowsiness

One should sustain this recollection

This is said to be the sublime abiding

By not holding wrong views 22

The pure-hearted one having clarity of vision

Being freed from all sense-desires

Is not born again into this world

The Highest Blessings

Mangala Sutta

[Now let us chant the verses on the Highest Blessings]

Thus have I heard that the Blessed One Was staying at Savatthi Residing at the Jeta's Grove In Anathapindika's Park

Then in the dark of the night
A radiant deva
Illuminated all Jeta's Grove
She bowed down low before the Blessed One
Then standing to one side she said:

"Devas are concerned for happiness

And ever long for peace

The same is true for humankind

What then are the highest blessings?"

Avoiding those of foolish ways Associating with the wise And honouring those worthy of honour These are the highest blessings Living in places of suitable kinds

With the fruits of past good deeds

And guided by the rightful way

These are the highest blessings

Accomplished in learning and craftsman's skills
With discipline highly trained
And speech that is true and pleasant to hear
These are the highest blessings

Providing for mother and father's support

And cherishing family

And ways of work that harm no being

These are the highest blessings

Generosity and a righteous life

Offering help to relatives and kin

And acting in ways that leave no blame

These are the highest blessings

Steadfast in restraint and shunning evil ways

Avoiding intoxicants that dull the mind

And heedfulness in all things that arise

These are the highest blessings

Respectfulness and being of humble ways

Contentment and gratitude

And hearing the Dhamma frequently taught

These are the highest blessings

Patience and willingness to accept one's faults
Seeing venerated seekers of the truth
And sharing often the words of Dhamma
These are the highest blessings

Ardent and committed 23 to the Holy Life Seeing for oneself the Noble Truths And the realisation of Nibbana These are the highest blessings

Although in contact with the world
Unshaken the mind remains
Beyond all sorrow spotless secure
These are the highest blessings

They who live by following this path
Know victory wherever they go
And every place for them is safe
These are the highest blessings

Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram

Just as rivers full of water Entirely fill up the sea

Evam-eva îto dinnam petanam upakappati

So will what's here been given

Bring blessings to departed spirits

Icchitam patthitam tumham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time

Sąbbe pūrentu sankappa

May all your wishes be fulfilled

Cando panna-rasô yathā

Like on the fifteenth day the moon

Maņi joţi-raso yathā

Or like a bright and shining gem

Sabb'ītiyo vivajjantu

May all misfortunes be avoided

Sabba-rogo vinassatu

May all illness be dispelled

Mā te bhavatv-antarāyo

May you never meet with dangers

Sukhi dīgh'āyuko bhava

May you be happy and live long

Abhivādana-sīlissa niccam vuddhāpacāyino

Cattāro dhammā vaddhanti

āyû vaṇṇo sukham balam

For those who are respectful

Who always honour the elders

Four are the qualities which will increase

Life beauty happiness and strength

Bhavatu sabba-mangalam

May every blessing come to be

Rakkhântu sabba-devâtā

And all good spirits guard you well

Sabba-bûddhānûbhāvena

Through the power of all Buddhas

Sądā sotthi bhavantu te

May you always be at ease

Bhavatu sabba-mangalam

May every blessing come to be

Rakkhântu sąbbą-devâtā

And all good spirits guard you well

Sąbba-dhâmmānûbhāvena

Through the power of all Dhammas

Sądā sotthi bhavantų te

May you always be at ease

Bhavatu sabba-mangalam

May every blessing come to be

Rakkhântu sabba-devâtā

And all good spirits guard you well

Sabba-sanghanubhavena

Through the power of all Sanghas

Sądā sotthi bhavantu te

May you always be at ease

Five Subjects for Frequent Recollection

[Handa mayam abhinha-paccavekkhana-patham bhanamase]

Jarā-dhammomhi jaram anatīto

I am of the nature to age

I have not gone beyond ageing

Byādhi-dhammomhi byādhim anatīto

I am of the nature to sicken

I have not gone beyond sickness

Marana-dhammomhi maranam anatīto

I am of the nature to die

I have not gone beyond dying

Sabbehi me piyehi manapehi nanabhavo vinabhavo

All that is mine beloved and pleasing

Will become otherwise

Will become separated from me

Kammassakomhi kammadayado kammayoni kammabandhû kammapatisarano

Yam kammam karissāmi

Kalyāṇam vā pāpakam vā

Tassa dāyādo bhavissāmi

I am the owner of my kamma

Heir to my kamma

Born of my kamma

Related to my kamma

Abide supported by my kamma

Whatever kamma I shall do Either skillful or harmful Of such acts I will be the heir 24

Evam amhêhi abhinham paccavekkhitabbam Thus we should frequently rêcollect

Reflection on the Thirty-Two Parts

[Handa mayam dvattimsakara-patham bhanamase]

Ayam khô me kāyo uddham pādatālā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino

This which is my body

From the soles of the feet up and down from the crown of the head Is a sealed bag of skin filled with unattractive things

Atthi imasmîm kāye In this body there are

kesā hair of the head

lomā hair of the body

nakhā nails

dantā teeth

taco skin

mamsam flesh

nahārū *sinews*

atthī bones

aṭṭhi̞miñjaṁ bone ma̞rrow

vakkaṁ *kidneys*

hadayam heart

yakanam *liver*

kilomakam *membranes*

pihakam spleen

papphāsam lungs

antaṁ *bowels*

antagunam entrails

udariyam undigested food

karīsam excrement

pittam *bile*

semham plegm

pubo *pus*

lohitam blood

sêdo *sweat*

medo *fat*

assu *tears*

vasā *grease*

khelo spittle

singhāṇikā mucus

lasikā oil of the joints

muttam *urine*

matthalûngan'ti brain 25

Evam-ayam me kāyo uddham pādatālā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino

This then which is my body

From the soles of the feet up and down from the crown of the head Is a sealed bag of skin filled with unattractive things

Sabbe sankhārā aniccā

Reflection on Impermanence

[Hânda mayam aniccānussati-pātham bhaṇāmase]

Sabbe sânkhârā aniccā

All conditioned things are impermanent

Sabbe sankhara dukkha

All conditioned things are dukkha

Sabbe dhammā anattā

Everything is void of self

Addhuvam jīvitam

Life is not for sure

Dhuvam maranam

Death is for sure

Avassam mayā maritabbam

It is înevitable that I'll die

Marana-pariyosanam me jīvitam

Death is the culmination of my life

Jīvitam me anivatam

My life is uncertain

Maranam me niyatam

My death is certain

Vata

Indeed

Ayam kāyo

This body

Aciram

Will soon

Apeta-viññāņo

Be void of consciousness

Chuddho

And cast away

Adhisessati

It will lie

Pathavim

On the ground

Kalingaram iya

Just like a rôtten log

Nigrattham

Completely void of use

Aniccā vata sânkhārā

Truly conditioned things cannot last

Uppāda-vaya-dhammino

Their nature is to rise and fall

Uppajjitvā nirujjĥanti

Having arisen things must cease

Tesâm vūpasamo sukho

Their stilling is true happiness

Khemākhema-saraṇa-gamana-paridīpikā-gāthā Verses on Going to True and False Refuges

[Handa mayam khemakhema-sarana-gamana-paridipika-gathayo bhanamase]

Bahum ve saranam yanti - Pabbatani vanani ca ārāma-rukkha-cetyāni - Manussa bhaya-tajjitā

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

N'etam kho saranam khemam - N'etam saranam-ûtţamam N'etam saranam-āgamma - Sabba-dukkhā pamuccati

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

Yo ca Buddhañ-ca Dhammañ-ca - Sanghañ-ca saraṇam gato Cattari ariya-saccani - Sammappaññaya passati

Whoever goes to refuge
In the Triple Gem
Sees with right discernment
The Four Noble Truths

Dukkham dukkha-samuppādam - Dukkhassa ca atikkamam Ariyañ-c'aṭṭh'angikam maggam - Dukkhūpasama-gāminam

Suffering and it's origin

And that which lies beyond

The Noble Eightfold Path

That leads the way to suff'ring's end

Etam kho saranam khemam - Etam saranam-ûttamam Etam saranam-agamma - Sabba-dukkha pamuccati

Such a refuge is secure
Such a refuge is supreme
Such a refuge truly brings
Complete release from all suffering

Ariya-dhana-gāthā

Verses on the Riches of Noble One

[Handa mayam ariya-dhana-gathayo bhanamase]

Yassą sąddhā Tathāgate - Ącalā supatitthitā Sīlañ-ca yassa kalyāṇam - Ariya-kantam pasāmsitam

One whose faith in the Tathāgata Is unshaken and estāblished well Whose virtue is beautiful The Noble Ones enjoy and praise

Sâṅghe paṣādo yass'atthi - Uju-bhūtañ-ca dâsṣanaṁ Adaliddo-ti taṁ āhu - Amoghaṁ tassa jīvitaṁ

Whose trust is in the Sangha
Who sees things rightly as they are
It is said that not in vain
And undeluded is their life

Tasmā saddhañ-ca sīlañ-ca - Pasādam dhamma-dassanam Anuyuñjetha medhāvī - Saram buddhāna sāsanam

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

Ti-lakkhaņ'ādi-gāthā

Verses on the Three Characteristics

[Handa mayam ti-lakkhan'adi-gathayo bhanamase]

Sąbbe sâńkhārā aniccā-ţi - Yadā paññāyâ passati Atha nibbindati dukkhe - Esa maggo visuddhiyā

"Impermanent are all conditioned things"
When with wisdom this is seen
One feels weary of all dukkha
This is the path to purity

Sąbbe sâńkhārā dukkhā-ţi - Yadā paññāyâ passati Atha nibbindati dukkhe - Esa maggo visuddhiyā

"Unsatisfactory 26 are all conditioned things"
When with wisdom this is seen
One feels weary of all dukkha
This is the path to purity

Sąbbe dhammā anattā-ti - Yadā paññāya passati Atha nibbindati dukkhe - Esa maggo visuddhiyā

"There is no self in anything"
When with wisdom this is seen
One feels weary of all dukkha
This is the path to purity

Appakā te manussesu - Ye janā pāra-gāmino Athāyam itarā pajā - Tīram-evānudhāvati

Few amongst humankind
Are those who go beyond
Yet there are the many folks
Ever wand'ring on this shore

Ye ca kho sammad-akkhāte - Dhamme dhammānuvatţino Te janā pāram-essanti - Maccu-dheyyam sud'ûttaram

Wherever Dhamma is well-taught Those who train in line with it Are the ones who will cross over The realm of death so hard to flee

Kaṇhaṁ dhammaṁ vịppahā̂ya - Sukkaṁ bhāvetha paṇḍito Okā anokam-āgamma - Viveke yattha dūramaṁ Tatrābhiratim-iccheyya - Hitvā kāme akiñcano

Abandoning the darker states
The wise pursue the bright
From the floods dry land they reach
Living withdrawn so hard to do
Such rare delight one should desire
Sense pleasures cast away
Not having anything

PREVIOUS – CONTENT – NEXT 53

Bhāra-sutta-gāthā

Verses on the Burden

[Handa mayam bhara-sutta-gathayo bhanamase]

Bhārā hạve pañcakkhândhā - Bhāra-hāro ca pūggalo Bhār'ādānam dukkham lokê - Bhāra-nikkhêpanam sukham

The five aggregates indeed are burdens
The beast of burden though is man
In this world to take up burdens is dukkha
Putting them down brings happiness

Nikkhipitvā garum bhāram - Aññam bhāram anādiya Samūlam tanham abbuyha - Nicchāto parinibbuto

A heavy burden cast away

Not taking on another load

With craving pulled out from the root

Desires stilled one is released

Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

[Hânda mayam bhadd'eka-ratta-gathayo bhanamase]

Atītam nānvāgameyya - Nappatikankhê anāgatam Yad atītam-pahīnan-tam - Appattan-ça anāgatam

One should not revive the past Nor speculate on what's to come The past is left behind The future is unrealised

Paccuppannañ-ca yo dhammam - Tattha tattha vipassati Asamhiram asankuppam - Tam viddham-anubruhaye

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

Ąjj'eva kiccam-ātappam - Ko jaññā maraṇam suve Na hi no sangaran-tena - Mahā-senena maccunā

Ardently doing one's tạsk today

Tomorrow who knows death mạy come

Facing the mighty hordes of death

Indeed one cannot strike a deal

Evam viharim-atapim - Aho-rattam-atandıtam Tam ve bhadd'eka-ratto-ti - Santo acikkhate muni

To dwell with energy aroused

Day and night, relentlessly 27

That is a "night of shining prosperity"

So it was taught by the Peaceful Sage

Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

[Handa mayam dhamma-garav'adi-gathayo bhanamase]

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

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

Sąbbe sąddhamma-garuno - Viharimsu viharanti ca Atho pi viharissanti - Esa Buddhana dhammata

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

Tasmā þi atta-kāmena - Mahattam-abhikankhatā Saddhammo garû-kātabbo - Şaram Buddhāna sāsanam

Therefore desiring one's own welfare Pursuing greatest aspirations One should revere the True Dhamma Recollecting the Buddha's teaching Na hi dhammo adhammo ca - Ubho sama-vipākino Adhammo nirayam neti - Dhammo pāpeti suggatim

What is true Dhamma and what not
Will never have the same results
While wrong 28 Dhamma leads to hell realms
True Dhamma takes one on a good course

Dhammo have rakkhati dhamma-carim Dhammo sucinno sukham-avahati Esa'nisamso dhamme sucinne

The Dhamma guards who lives in line with it And leads to happiness when practised well This is the blessing of well-practised Dhamma

Ovāda-pātimokkha-gāthā

Verses on the Pātimokkha Exhortation

[Handa mayam ovada-patimokkha gathayo bhanamase]

Sabba-pāpassa akaranam²⁹

Not doing any evil

Kusalassūpasampadā

To be committed to the good

Sacitta-pariyodapanam

To purify one's mind

Etam Buddhāna sasanam

These are the teachings of all Buddhas

Khantī paramam tapo tītikkhā30

Patient endurance is the highest practice burning out defilements

Nibbānam paramam vadanti Buddhā

The Buddhas say Nibbana is supreme

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others

Sąmano hôti pąram vihêthayanto

Whoever troubles others can't be called a monk

Anūpavādo anūpaghāto 31

Not to insult and not to injure

Pāṭimokkhê ca samvaro

To live restrained by training rules

Mattaññutā ca bhattasmim

Knowing one's measure at the meal

Pantañ-ca sayan'āsanam

Retreating to a lonely place

Adhicitte ca ayogo

Devotion to the higher mind

Etam Buddhāna sāsanam

These are the teachings of all Buddhas

Pathama-Buddha-bhāsita-gāthā

Verses of the Buddha's First Exclamation

[Handa mayam pathama-buddha-bhasita-gathayo bhanamase]

Ąneką-jātį-sâmsāram - Sąndhāvissam anibbisam

Gaha-kāram gavesanto - Dukkhā jāti punappunam

For many lifetimes in the round of birth

Wandering on endlessly

For the builder of this house I searched

How painful is repeated birth

Gaha-kāraka ditthô'si - Puna geham na kāhasi

Sabbā te phāsukā bhaggā - Gaha-kūţâm visankhatam

Visankhara-gatam cittam - Tanhanam khayam-ajjhaga

House-builder you've been seen

Another home you will not build

All your rafters have been snapped

Dismantled is your ridge-pole

The non-constructing mind

Has come to craving's end

Pacchima-ovāda-gāthā

Verses on the Buddha's Last Instructions

[Handa mayam pacchima-ovada gathayo bhanamase]

Handa dāni bhikkhave āmanţayāmi vo

Now bhikkhus I decļare to you

Vaya-dhammā sankharā

Change is the nature of conditioned things

Appamādena sampādetha

Perfect yourselves not being negligent

Ayam tathagatassa pacchima vaca

These are the Tathagata's final words

Nibbāna-sutta-pāṭho

Discourse on the Unconditioned

[Handa mayam nibbana-sutta-paṭham bhanamase]

Atthi bhíkkhave ajātam abhūtam akatam asankhatam

There is an Unborn Unoriginated Uncreated and Unformed

No cetam bhíkkhave abhavissa Ajātam abhūtam akatam asankhatam

If there was not this Unborn This Unoriginated This Uncreated this Unformed

Na yidam jātassa bhūtassa katassa sankhatassa nissaraṇam paññāyetha

Freedom from the world of the born
The originated
The created
The formed
Would not be possible

Yąsmā ca kho bhikkhave atthi ajātam abhūtam akatam asankhatam

But since there is an Unborn Unoriginated Uncreated and Unformed

Tąsmā jātasşa bhūtassa katassa sankhatassa nissaraņam paññāyati

Therefore is freedom possible From the world of the born The originated The created and the formed

Ānāpānasati-sutta-pāṭho

The Teaching on Mindfulness of Breathing

[Handa mayam anapanassati-sutta-patham bhanamase]

Ānāpānassati bhikkhave bhavita bahulī-katā

Bhikkhus when mindfulness of breathing is developed and cultivated

Mahapphalā hôti mahā-nisâmsā

It is of great fruit and great benefit

Ānānāpānassati bhikkhave bhāvitā bahulī-katā

When mindfulness of breathing is developed and cultivated

Cattāro satipatthāne paripūreti

It fulfills the Four Foundations of Mindfulness

Cattāro satipatthānā bhāvitā bahulī-katā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhange paripurenti

They fulfill the Seven Factors of Awakening

Sątta-bojjhangā bhāvitā bahulī-katā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttim paripūrenti

They fulfill true knowledge and deliverance

Katham bhāvitā ca bhikkhave ānāpānasşati katham bahulī-katā

And how bhikkhus is mindfulness of brêathing developed and cultivated

Mahapphalā hôti mahā-nisāmsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here bhikkhus a bhikkhu

Arañña-gato va

Gone to the forest

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgārā-gato vā

Or to an empty hut

Nisīdati pallankam ābhujityā

Sits down having crossed his legs

Ujum kāyam panidhāya parimukham satim upatthapetvā

Sets his body erect

Having established mindfulness in front of him

So sato'va assasati sato'va passasati

Ever mindful he breathes in

Mindful he breathes out

Dīgham vā assasanto dīgham assasamī-ti pajānāti

Breathing in long he knows 'I breathe in long'

Dīgham vā passasanto dīgham passasāmī-ti pajānāti

Breathing out long he knows 'I breathe out long'

Rassam vā assasanto rassam assasāmī-ti pajānāti

Breathing in short he knows 'I breathe in short'

Rassam vā passasanto rassam passasāmī-ti pajānāti Breathing out short he knows 'I breathe out short'

Sabbą-kāya-paţisāmvedī assasissāmī-ti sikkhati He trains thus:

'I shall breathe in experiencing the whole body'

Sabba-kāya-paţisâmvedī passasissāmī-ti sikkhati He trains thus:

'I shall breathe out experiencing the whole body'

Passambhayam kāya-sankhāram assasissāmī-ti sikkhati He trains thus:

'I shall breathe in tranquillising the bodily formation'32

Passambhayam kāya-sankhāram passasissāmī-ti sikkhati He trains thus:

'I shall breathe out tranquillising the bodily formation'

Pīti-patisāmvedī assasissāmī-ti siļkkhati

He trains thus:

'I shall breathe in experiencing rapture'

Pīti-patisāmvedī passasissāmī-ti sikkhati He trains thus:

'I shall breathe out experiencing rapture'

Sukņa-patisāmvedī assasissāmī-ti sikkņati

He trains thus:

'I shall breathe in experiencing pleasure'

Sukḥa-patiṣâmvedī passasissāmī-ti sikkhati He trains thus:

'I shall breathe out experiencing pleasure'

Cittą-sankhara-patisamvedī assasissamī-ti sikkhati He trains thus:

'I shall breathe in experiencing the mental formation' 33

Citta-sankhara-patisamvedī passasissamī-ti sikkhati He trains thus:

'I shall breathe out experiencing the mental formation'

Passambhayam citta-sankhāram assasissāmī-ti sikkhati He trains thus:

'I shall breathe in tranquillising the mental formation' 34

Passambhayam citţa-sankharam passasissamī-ti sikkhati He trains thus:

'I shall breathe out tranquillising the mental formation'

Citta-patisamvedī assasissāmī-ti sikkhati He trains thus:

'I shall breathe in experiencing the mind'

Citta-patisamvedī passasissāmī-ti sikkhati He trains thus:

'I shall breathe out experiencing the mind'

Abhippamodayam cittam assasissāmī-ti sikkhati He trains thus:

'I shall breathe in gladdening the mind'

Abhippamodayam cittam passasissamī-ti sikkhati He trains thus:

'I shall breathe out gladdening the mind'

Sąmādaham cittam assasissamī-ti sikkhati

He trains thus:

'I shall breathe in concentrating the mind'

Samādaham cittam passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out concentrating the mind'

Vimocayam cittam assasissamī-ti sikkhati He trains thus:

'I shall breathe in liberating the mind'

Vimocâyam cittam passasissāmī-ti sikkhati He trains thus:

'I shall breathe out liberating the mind'

Aniccānupassī assasissāmī-ti sikkhati He trains thus:

'I shall breathe in contemplating impermanence'

Aniccānupassī passasissāmī-ti sikkhati He trains thus:

'I shall breathe out contemplating impermanence'

Virāgānupassī assasissāmī-ti sikkhati He trains thus:

'I shall breathe in contemplating the fading away of passions'

Virāgānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating the fading away of passions'

Nirodhānupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating cessation'

Nirodhānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating cessation'

Paţinissaggānupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating relinquishment'

Paţinissaggānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating relinquishment'

Evam bhāvītā kho bhīkkhave ānāpānāssati evam bahulī-katā

Bhikkhus that is how mindfulness of breathing is developed and cultivated

Mahapphalā hôti mahā-nisamsā

So that it is of great fruit and great benefit

Ariy'aṭṭhaṅgika-magga-pāṭho

The Teaching on the Noble Eightfold Path

[Handa mayam ariyatthangika-magga-pātham bhanāmase]

Ayam-eva ariyo atth'angiko maggo

This is the Noble Eightfold Path

Seyyathidam

Which is as follows

Sâmmā-diţţhi

Right View

Sâmmā-sânkappo

Right Intention

Sâmmā-vācā

Right Speech

Samma-kammanto

Right Action

Samma-ajīvo

Right Livelihood

Sâmmā-vāyāmo

Right Effort

Sâmmā-sati

Right Mindfulness

Samma-samadhi

Right Concentration

Katamā ca bhikkhave sammā-diţţhi

And what bhikkhus is Right View?

Yam kho bhikkhave dukkhe ñāṇam

Knowledge of suffering

Dukkha-samudaye ñāṇam

Knowledge of the origin of suffering

Dukkha-nirodhe ñāṇam

Knowledge of the cessation of suffering

Dukkha-nirodha-gāminiyā patipadāya ñāṇam

Knowledge of the path

Leading to the cessation of suffering

Ayam vuccati bhikkhave sammā-diţţhi

This bhikkhus is called Right View

Katamo ca bhikkhave sammā-sankappo

And what bhikkhus is Right Intention?

Nekkhamma-sankappo

The intention of renunciation

Abyāpāda-sankappo

The intention of non-ill-will

Ąvihimsā-sânkappo

The intention of non-cruelty

Ayam vuccati bhikkhave sammā-sankappo

This bhikkhus is called Right Intention

Katamā ca bhikkhave sammā-vācā

And what bhikkhus is Right Speech?

Musā-vādā verâmanī

Abstaining from false speech

Pisuņāya vācāya verâmanī

Abstaining from malicious speech

Pharusāya vācāya verâmanī

Abstaining from harsh speech

Sâmphappalāpā verâmaņī.

Abstaining from idle chatter

Ayam vuccati bhikkhave samma-vaca

This bhikkhus is called Right Speech

Katamo ca bhikkhave samma-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā verâmaṇī

Abstaining from killing living beings

Adinnādānā verâmaņī

Abstaining from taking what is not given

Kāmesų-micchacārā veramanī

Abstaining from sexual misconduct

Ayam vuccati bhikkhave samma-kammanto

This bhikkhus is called Right Action

Katamo ca bhikkhave sammā-ājīvo

And what bhikkhus is Right Livelihood?

Idha bhikkhave ariya-savako

Micchā-ājīvam pahāya

Sammā-ājīvena jīvitam kappeti

Here bhikkhus a Noble Disciple

Having abandoned wrong livelihood

Earns his living by right livelihood

Ayam vuccati bhikkhave samma-ajīvo

This bhikkhus is called Right Livelihood

Katamo ca bhikkhave sammā-vāyāmo

And what bhikkhus is Right Effort?

Idha bhikkhave bhikkhu

Anuppannānam pāpakānam akusalānam dhammānam

anuppādāya

Chandam janeti

Vāyamati

Viriyam ārabhati

Cittam pagganhati padahati

Here bhikkhus â bhikkhu awakens zeal

For the non-arising of unarisen

Evil unwholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Uppannānam pāpakānam akusalānam dhammānam pahānāya

Chandam janeti

Vāyamati

Viriyam ārabhati

Cittam pagganhati padahati

He awakens zeal for the abandoning of arisen

Evil unwholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Anuppannānam kusalānam dhammānam uppādāya

Chandam janeti

Vāyamati

Vīriyam ārabhati

Cittam pagganhati padahati

He awakens zeal for the arising of unarisen

Wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Uppannānam kusalānam dhammānam thitiyā

Asammosāya

Bĥiyyobhāvāya

Vepullāya

Bhāvanāya pāripūriyā

Chandam janeti

Vāyamati

Viriyam ārabhati

Cittam pagganhati padahati

He awakens zeal for the continuance

Non-disappearance

Strengthening

Increase and fulfillment by development

Of arisen wholesome states

He puts forth effort

Arouses energy

Exerts his mind

And strives

Ayam vuccati bhikkhave samma-vayamo

This bhikkhus is called Right Effort

Katamā ca bhikkhave sammā-sati

And what bhikkhus is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

Here bhikkhus a bhikkhu abides

Contemplating the body as a body

Ātāpī sampajāno satimā

Ardent fully aware and mindful

Vineyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Vedanāsu vedanānûpassī viĥarati

He abides contemplating feelings as feelings

Ātāpī sampajano satimā

Ardent fully aware and mindful

Vineyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Dhammesu dhammānupassī viĥarati

He abides contemplating dhammas as dhammas 35

Ātāpī sampajāno satimā

Ardent fully aware and mindful

Vineyya loke abhijjhā-domanassam

Having put away

Covetousness and grief for the world

Ayam vuccati bhikkhave sammā-sati

This bhikkhus is called Right Mindfulness

Katamo ca bhikkhave sammā-samādhi

And what bhikkhus is Right Concentration?

Idha bhikkhave bhikkhu

Here bhikkhus a bhikkhu

Vivicc'eva kāmehi

Quite secluded from sensual pleasures

Vivicca akusalehi dhammehi

Secluded from unwholesome states

Sąvitakkam sąvicaram viveką-jam pīti-sukham paṭhamam jhanam

upasampajja viharati

Enters upon and abides in the first Jhana

Accompanied by applied and sustained thought

With rapture and pleasure born of seclusion

Vitakka-vicārānam vūpasamā

With the stilling of applied and sustained thought

Ajjhattam sampasadanam cetaso

Ekodibhāvam

Avitakkam avicāram samādhi-jam pīti-sukham dutiyam jhānam upasampajja viharati

He enters upon and abides in the second Jhana

Accompanied by self-confidence and singleness of mind

Without applied and sustained thought

With rapture and pleasure born of concentration

Pītiyā ca virāgā

With the fading away as well of rapture

Upekkhako ca viharati

He abides in equanimity

Sąto cą sampąjano

Mindful and fully aware

Sukhañ-ca kāyena paţisâmvedeti

Directly experiencing pleasure 36

Yam tam ariyā ācikkhanti

'Upekkhako satimā sukha-vihārī'ti

Tatiyamijhanamupasampajjaviharati

He enters upon and abides in the third Jhāna

On account of which the Noble Ones announce

'He has a pleasant abiding

With equanimity and is mindful'

Sukhassa ca pahānā

With the abandoning of pleasure

Dukkhassa ca pahānā

And the abandoning of pain

Pubb'eva somanassa domanassanam atthangama

With the previous disappearance of joy and grief

Adukkham-asukham upekkhā-sati-pārisuddhim Catuttham jhānam upasampajja viharati

He enters upon and abides in the fourth Jhāna

Accompanied by neither pain nor pleasure

And purity of mindfulness

Due to equanimity

Ayam vuccati bhikkhave samma-samadhi

This bhikkhus is called Right Concentration

Ayam-eva ariyo atth'angiko maggo

This is the Noble Eightfold Path

PREVIOUS - CONTENT - NEXT

Dhamma-cakkappavattana-sutta-pāṭho

Teachings from the Discourse on Setting in Motion the Wheel of Dhamma

[Handa mayam dhamma-cakkappavattana sutta-paṭham bhaṇāmase]

Dve me bhikkhave antā

Bhikkhus there are these two extremes

Pabbajîtena na sevîtabbā

That should not be pursued by one who has gone forth

Yo cāyam kāmesu kāma-sukh'allikānuyogo

That is whatever is tied up to sense pleasures

Within the realm of sensuality

Hīno

Whịch is low

Gammo

Common

Pothujjaniko

The way of the common folks

Anariyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless

Yo cāyam atta-kilamathanuyogo

Then there is whatever is tied up

With self-deprivation

Dukkho

Which is painful

Anariyo

Not the way of the Noble Ones

Anattha-sañhito

And pointless

Ete te bhîkkhave ubho ante anupagamma majjhîmā patipadā tathāgatena abhisambuddhā

Bhikkhus without going to either of these extremes

The Tathagata has ultimately awakened

To a middle way of practice

Cakkhu-karanī

Giving rise to vision

Ñāṇa-karanī

Making for insight

Upasamāya

Leading to calm

Abhiññāya

To heightened knowing

Sâmbodhāya

Awakening

Nibbānāya samvattati

And to Nibbāna

Katamā ca sā bhíkkhave majjhimā paţipadā

And what bhikkhus is that middle way of practice?

Ayam-eva ariyo atthangiko maggo

It is this Noble Eightfold Path

Seyyathidam

Which is as follows

Sâmmā-diţţhi

Right View

Sâmmā-sânkappo

Right Intention

Sâmmā-vācā

Right Speech

Sâmmā-kammanto

Right Action

Sâmmā-ājīvo

Right Livelihood

Sâmmā-vāyāmo

Right Effort

Sâmmā-sati

Right Mindfulness

Samma-samadhi

Right Concentration

Ayam kho sā bhikkņave majjņimā paţipadā tathāgatena abhisambuddhā

This bhikkhus is the middle way of practice

That the Tathagata has ultimately awakened to

Cakkhu-karanī

Giving rise to vision

Ñāṇa-karanī

Making for insight

Upasamāya

Leading to calm

Abhiññāya

To heightened knowing

Sâmbodhāya

Awakening

Nibbānāya samvattati

And to Nibbāna

Idam kho pana bhikkhave dukkham ariya-şaccam This bhikkhus is the Noble Truth of dukkha

Jātipį dukkha

Birth is dukkha

Jarāpi dukkha

Ageing is dukkha

Maranampį dukkham

And death is dukkha

Soka-parideva-dukkha-domanassupāyāsapi dukkha Sorrow lamentation pain grief and despair are dukkha

Appiyehį sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippayogo dukkho

Separation from the liked is dukkha

Yampicchâm na labhati tampi dukkham

Not attaining one's wishes is dukkha

Sankhittena pañcupadanakkhandha dukkha

In brief the five aggregates of clinging are dukkha 37

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam This bhikkhus is the Noble Truth of the cause of dukkha

Yā'yam tanhā

It is this craving

Ponobbhavika

Which leads to rebirth

Nandi-rāga-sahagatā

Accompanied by delight and lust

Tatra-tatrābhinandinī

Delighting now here now there

Seyyathidam

Namely

Kāma-tanhā

Craving for sensuality

Bhava-tanhā

Craving to become

Vibhava-tanhā

Craving not to become

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam

This bhikkhus is the Noble Truth of the cessation of dukkha

Yo tassāy'eva tanhāya asesa-virāga-nirodho

It is the remainderless fading away and cessation Of that very craving

Cāgo

Its relinquishment

Paţinissaggo

Letting go

Mutti

Release

Anālayo

Without any attachment

Idam kho pana bhikkhave dukkha-nirodha-gāminī-patipadā ariyasaccam

This bhikkhus is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Ayam-eva ariyo atth'angiko maggo

It is just this Noble Eightfold Path

Seyyathidam

Which is as follows

Sâmmā-ditthi

Right View

Sâmmā-sânkappo

Right Intention

Sâmmā-vācā

Right Speech

Samma-kammanto

Right Action

Sâmmā-ājīvo

Right Livelihood

Sâmmā-vāyāmo

Right Effort

Sâmmā-sati

Right Mindfulness

Sâmmā-samādhi

Right Concentration

Idam dukkham ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapadi

Ñāṇam udapādi

Paññā udapādi

Vijjā udapādi

Āloko udapādi

Bhikkhus in regard to things unheard of before

Vision arose

Insight arose

Discernment arose

Knowledge arose

Light arose

This is the Noble Truth of dukkha

Tam kho pan'idam dukkham ariya-saccam pariññeyyan-ti

Now this Noble Truth of dukkha

Should be completely understood

Tam kho pan'idam dukkham ariya-saccam pariññatan-ti

Now this Noble Truth of dukkha

Has been completely understood

Idam dukkha-samudayo ariya-saccan-ti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhum udapadi

Ñāṇam udapādi Paññā udapādi Vijjā udapādi Āloko udapādi Bhikkhus in regard to things unheard of before Vision arose Insight arose Discernment arose Knowledge arose Light arose This is the Noble Truth of the cause of dukkha Tam kho pan'idam dukkha-samudayo ariya-saccam pahatabban-ti Now this cause of dukkha Should be abandoned Tam kho pan'idam dukkha-samudayo ariya-saccam pahinan-ti Now this cause of dukkha Has been abandoned Idam dukkha-nirodho ariya-saccan-ti me bhikkhave Pubbe ananussutesu dhammesu Cakkhum udapadi Ñāṇam udapādi Paññā udapādi Vijjā udapādi Āloko udapādi Bhikkhus in regard to things unheard of before Vision arose

Insight arose Discernment arose Knowledge arose Light arose This is the Noble Truth of the cessation of dukkha Tam kho pan'idam dukkha-nirodho ariya-saccam sacchi-katabban-ti Now the cessation of dukkha Should be experienced directly Tam kho pan'idam dukkha-nirodho ariya-saccam sacchikatan-ti Now the cessation of dukkha Has been experienced directly Idam dukkha-nirodha-gāminī-paţipadā ariya-saccan-ti me bhikkḫave Pubbe ananussutesu dhammesu Cakkhum udapadi Ñāṇam udapādi Paññā udapādi Vijjā udapādi Āloko udapādi Bhikkhus in regard to things unheard of before Vision arose Insight arose Discernment arose Knowledge arose Light arose This is the Noble Truth of the way of practice

Leading to the cessation of dukkha

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariya-saccam bhavetabban-ti

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

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariya-saccam bhāvitan-ti

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

Yāva-kīvañ-ca me bhíkkhave imesu catūsu ariya-saccesu Evan-ti-parivattam dvādas'ākāram yathā-bhūtam ñāṇa-dassanam na

suvisuddham ahosi

As long bhijkkhus as my knowledge and understanding

As it actually is

Of these Four Noble Truths

With their three phases and twelve aspects

Was not entirely pure

N'eva tāvāham bhíkkņave sądevāke loke sąmārāke sąbrahmāke Sassamana-brāhmaniyā pajāya sądeva-manussāya

Anûttaram samma-sambodhim abhisambuddho paccaññasim

Did I not claim bhikkhus

In this world of devas

Māra and Brahmā

Amongst mankind with its priests and renunciants

Kings and commoners

An ultimate awakening

To unsurpassed perfect enlightenment

Yąto cą kho me bhíkkhave imesų cątūsu ąriya-sąccesu Evan-ţi-pąrivattam dvādas'ākāram yathā-bhūtam ñāṇa-dassanam suvisuddham ahosi

But when bhikkhus my knowledge and understanding

As it actually is

Of these Four Noble Truths

With their three phases and twelve aspects

Was indeed entirely pure

Athāham bhíkkhave sadevake loke samarake sabrahmake Sassamana-brāhmaniyā pajāya sadeva-manussāya

Anûttaram samma-sambodhim abhisambuddho paccaññasim

Then indeed did I claim bhikkhus

In this world of devas

Māra and Brahmā

Amongst mankind with its priests and renunciants

Kings and commoners

An ultimate awakening, to unsurpassed perfect enlightenment

Ñāṇañ-ca pana me dassanam udapādi

Now knowledge and understanding arose in me

Akuppā me vimutti

My release įs unsĥakeable

Ayam-anţimā jāti

This is my last birth

N'atthidāni punabbhavo-ti

There won't be any further becoming

CONTENT - NEXT

Pațicca-samuppāda-vibhanga³⁸

The Analysis of Dependent Origination

[Handa mayam paţicca samuppāda vibhangam bhanāma se] [Now let us chant the Analysis of Dependent Origination 39]

Avijjā-paccayā sankhārā.

From ignorance as a 40 condition arise 41 formations.

Sankhāra-paccayā viññāṇam.

From formations as a condition arises consciousness.

Viññāṇa-paccayā nāmarūpam.

From consciousness as a condition arises mind-and-body. 42

Nāmarūpa-paccayā saļāyatanam.

From mind-and-body as a condition arises the sixfold-sense-base.

Saļāyatana-paccayā phasso.

From the sixfold-sense-base as a condition arises contact.

Phassa-paccayā vedanā.

From contact as a condition arises feeling.

Vedanā-paccayā tanhā.

From feeling as a condition arises craving.

Tanhā-paccayā upādānam.

From craving as a condition arises clinging.

Upādāna-paccayā bhavo.

From clinging as a condition arises becoming.

Bhava-paccayā jāti.

From becoming as a condition arises birth.

Jāti-paccayā jarāmaraṇaṃ; soka parideva dukkha domanssupāyāsā sambhavanti.

From birth as a condition arise aging-and-death; sorrow, lamentation, pain, displeasure and despair.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

Tattha katamā avijjā?

Therein what is ignorance?

Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññānam, dukkhanirodhagāminiyā patipadāya aññānam.

Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the path leading to the cessation of suffering.

Ayam vuccati avijjā.

This is called 'ignorance'.

Tattha katame avijjā-paccayā sankhārā?

Therein what are 'formations', arising 43 from ignorance as a condition? 44

Puññābhisankhāro, apuññābhisankhāro, āneñjābhisankhāro;

kāyasankhāro, vacīsankhāro, cittasankhāro.

Heightened formation of wholesomeness, heightened formation of unwholesomeness, heightened formation of imperturbability;

the bodily formation, the verbal formation, the mental formation.

Tattha katamo puññābhisankhāro?

Therein what is 'heightened formation of wholesomeness'?

Kusalā cetanā kāmāvacarā, rūpāvacarā; dānamayā, sīlamayā, bhāvanāmayā.

Skillful volition of the sense-sphere, of the form-sphere; connected with giving, connected with virtue, connected with meditation.

Ayam vuccati puññābhisankhāro.

This is called 'heightened formation of wholesomeness'.

Tattha katamo apuññābhisaṅkhāro?

Therein what is 'heightened formation of unwholesomeness'?

Akusalā cetanā kāmāvacarā.

Unskillful volition of the sense-sphere.

Ayam vuccati apuññābhisankhāro.

This is called 'heightened formation of unwholesomeness'.

Tattha katamo āneñjābhisankhāro?

Therein what is 'heightened formation of imperturbability'?

Kusalā cetanā arūpāvacarā.

Skillful volition of the formless-sphere.

Ayam vuccati āneñjābhisankhāro.

This is called 'heightened formation of imperturbability'.

Tattha katamo kāyasankhāro?

Therein what is 'the bodily formation'?

Kāyasañcetanā kāyasaṅkhāro, vacīsañcetanā vacīsaṅkhāro, manosañcetanā cittasaṅkhāro.

Volition associated with the body is the bodily formation, volition associated with speech is the verbal formation, volition associated with the mind is the mental ⁴⁵ formation.

Ime vuccanti avijjā-paccayā sankhārā.

These are called 'formations', arising from ignorance as a condition.

Tattha katamam sankhāra-paccayā viññānam?

Therein what is 'consciousness', arising from formations as a condition?

Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.

Idam vuccati sankhāra-paccayā viññāṇam.

This is called 'consciousness', arising from formations as a condition.

Tattha katamam viññāṇa-paccayā nāmarūpam?

Therein what is 'mind-and-body', arising from consciousness as a condition?

Atthi nāmam, atthi rūpam.

There is the mind, there is the body.

Tattha katamam nāmam?

Therein what is the mind?

Vedanākkhandho, saññākkhandho, sankhārakkhandho.

The aggregate of feeling, the aggregate of perception, the aggregate of volitional ⁴⁶ formations.

Idam vuccati nāmam.

This is called 'the mind'.

Tattha katamam rūpam?

Therein what is the body?

Cattāro mahābhūtā, catunnañca mahābhūtānam upādāya rūpam.

The four great elements and the body dependent on the four great elements.

Idam vuccati rūpam.

This is called 'the body'.

Iti idañca nāmam, idañca rūpam.

Thus is this mind and this body.

Idam vuccati viññāṇa-paccayā nāmarūpam.

This is called 'mind-and-body', arising from consciousness as a condition.

Tattha katamam nāmarūpa-paccayā saļāyatanam?

Therein what is 'the sixfold-sense-base', arising from mind-and-body as a condition?

Cakkhāyatanam, sotāyatanam, ghānāyatanam, jivhāyatanam, kāyāyatanam, manāyatanam.

The eye-base, ear-base, nose-base, tongue-base, body-base, mind-base.

Idam vuccati nāmarūpa-paccayā saļāyatanam.

This is called 'the sixfold-sense-base', arising from mind-and-body as a condition.

Tattha katamo salāyatana-paccayā phasso?

Therein what is 'contact', arising from the sixfold-sense-base as a condition?

Cakkhusamphasso, sotasamphasso, ghānasamphasso jivhāsamphasso, kāyasamphasso, manosamphasso.

Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.

Ayam vuccati saļāyatana-paccayā phasso.

This is called 'contact', arising from the sixfold-sense-base as a condition.

Tattha katamā phassa-paccayā vedanā?

Therein what is 'feeling', arising from contact as a condition?

Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

Feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of mind-contact.

Ayam vuccati phassa-paccayā vedanā.

This is called 'feeling', arising from contact as a condition.

Tattha katamā vedanā-paccayā tanhā?

Therein what is 'craving', arising from feeling as a condition?

Rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, photthabbatanhā, dhammatanhā.

Craving for sights, craving for sounds, craving for odours, craving for flavours, craving for tangibles, craving for mind-objects.

Ayam vuccati vedanā-paccayā tanhā.

This is called 'craving', arising from feeling as a condition.

Tattha katamam tanhā-paccayā upādānam?

Therein what is 'clinging', arising from craving as a condition?

Kāmupādānam, diţţhupādānam, sīlabbatupādānam, attavādupādānam.

Clinging to sensuality, clinging to views, clinging to rules & rituals, clinging to a sense 47 of self.

Idam vuccati tanhā-paccayā upādānam.

This is called 'clinging', arising from craving as a condition.

Tattha katamo upādāna-paccayā bhavo?

Therein what is 'becoming', arising from clinging as a condition?

Bhavo duvidhena – atthi kammabhavo, atthi upapattibhavo.

Becoming is twofold – there is action-becoming, there is rebirthbecoming.

Tattha katamo kammabhavo?

Therein what is action-becoming?

Puññābhisankhāro, apuññābhisankhāro, āneñjābhisankhāro.

Heightened formation of wholesomeness, heightened formation of unwholesomeness, heightened formation of imperturbability.

Ayam vuccati kammabhavo.

This is called 'action-becoming'.

Sabbampi bhavagāmikammam kammabhavo.

All action that leads to becoming in a plane of existence 48 is called 'action-becoming'.

Tattha katamo upapattibhavo?

Therein what is rebirth-becoming?

Kāmabhavo, rūpabhavo, arūpabhavo;

saññābhavo, asaññābhavo, nevasaññānāsaññābhavo; ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.

Sense-sphere becoming, form-sphere becoming, formless-sphere becoming; percipient becoming, non-percipient becoming, neither-percipient-nor-non-percipient becoming; one-component becoming, four-component becoming, five-component becoming.

Ayam vuccati upapattibhavo.

This is called 'rebirth-becoming'.

Iti ayañca kammabhavo, ayañca upapattibhavo.

Thus is this action-becoming and this rebirth-becoming.

Ayam vuccati upādāna-paccayā bhavo.

This is called 'becoming', arising from clinging as a condition.

Tattha katamā bhava-paccayā jāti?

Therein what is 'birth', arising from becoming as a condition?

Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti; sañjāti, okkanti, abhinibbatti, khandhānam pātubhāvo, āyatanānam patilābho.

The birth of various beings among the various classes of beings; their being born, descent, production, appearance of the aggregates, obtaining of the sense-bases.

Ayam vuccati bhava-paccayā jāti.

This is called 'birth', arising from becoming as a condition.

Tattha katamam jāti-paccayā jarāmaranam?

Therein what is 'aging-and-death', arising from birth as a condition?

Atthi jarā, atthi maraṇaṃ.

There is aging, there is death.

Tattha katamā jarā?

Therein what is aging?

Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā; jīranatā, khandiccam, pāliccam, valittacatā, āyuno samhāni, indriyānam paripāko.

The aging of various beings among the various classes of beings; their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, decay of faculties.

Ayam vuccati jarā.

This is called 'aging'.

Tattha katamam maranam?

Therein what is death?

Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti; cavanatā, bhedo, antaradhānam, maccu, maranam, kālakiriyā, khandhānam bhedo, kaļevarassa nikkhepo, jīvitindriyassupacchedo.

The passing away of various beings from the various classes of beings; their perishing, breaking up, disappearance, dying, death, completion of time, breakup of the aggregates, laying down of the carcass, cutting off the life faculty.

Idam vuccati maranam.

This is called 'death'.

Iti ayañca jarā, idañca maraṇaṃ.

Thus is this aging and this death.

Idam vuccati jāti-paccayā jarāmaraņam.

This is called 'aging-and-death', arising from birth as a condition.

Tattha katamo soko?

Therein what is sorrow?

Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa,

diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; soko, socanā, socitattaṃ; antosoko, antoparisoko, cetaso parijjhāyanā, domanassaṃ, sokasallaṃ.

Affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or loss of right view 49; by whatever misfortune one encounters, by whatever painful thing one is affected; the sorrow, sorrowing, sorrowfulness; inner sorrow, extensive inner sorrow, the mind so thorough burning, displeasure, the dart of sorrow.

Ayam vuccati soko.

This is called 'sorrow'.

Tattha katamo paridevo?

Therein what is lamentation?

Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; ādevo paridevo, ādevanā paridevanā, ādevitattaṃ paridevitattaṃ; vācā, palāpo, vippalāpo; lālappo, lālappanā, lālappitattam.

Affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or loss of right view; by whatever misfortune one encounters, by whatever painful thing one is affected; the wail and lament, wailing and lamenting, bewailing and lamentation; sorrowful talk, senseless, confused; sorrowful murmur, sorrowful murmuring, sorrowful murmuration.

Ayam vuccati paridevo.

This is called 'lamentation'.

Tattha katamam dukkham?

Therein what is pain?

Yam kāyikam asātam, kāyikam dukkham; kāyasamphassajam asātam dukkham vedayitam; kāyasamphassajā asātā dukkhā vedanā.

The bodily discomfort, bodily pain; what is felt as uncomfortable, painful, that is born of body-contact; the uncomfortable painful feeling that is born of body-contact.

Idam vuccati dukkham.

This is called 'pain'.

Tattha katamam domanassam?

Therein what is displeasure?

Yam cetasikam asātam, cetasikam dukkham, cetosamphassajam asātam dukkham vedayitam, cetosamphassajā asātā dukkhā vedanā.

The mental discomfort, mental pain; what is felt as uncomfortable, painful, that is born of mind-contact; the uncomfortable painful feeling that is born of mind-contact.

Idam vuccati domanassam.

This is called 'displeasure'.

Tattha katamo upāyāso?

Therein what is despair?

Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; āyāso upāyāso, āyāsitattaṃ upāyāsitattaṃ.

Affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or loss of right view; by whatever misfortune one encounters, by whatever painful thing one is affected; the trouble and despair, tribulation and desperation.

Ayam vuccati upāyāso.

This is called 'despair'.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti:

"Such is the origin of this whole mass of suffering" means this:

Evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.

Such is the combination, composition, collocation, manifestation of this whole mass of suffering.

Tena vuccati evametassa kevalassa dukkhakkhandhassa samudayo hoti"ti.

Therefore it is called "Such is the origin of this whole mass of suffering".

Dhamma-pahamsāna-pātho

The Teaching on Striving According to the Dhamma

[Handa mayam Dhamma-pahamsāna-pāṭham bhaṇāmase]

Evam svākkhāto bhíkkhave mayā dhammo

Bhikkhus the Dhamma has thus been well expounded by me

Uttāno

Elucidated

Vivato

Disclosed

Pakāsito

Revealed

Chinna-pilotiko

And stripped of patchwork

Alam-eva saddhā-pabbajitena kula-puttena viriyam ārabhitum

This is enough for a clansman

Who has gone forth out of faith

To arouse his energy thus

Kāmam tạco ca nahāru ça aṭṭhi ça avasissatu

Willingly let only my skin sinews and bones remain

Sąrīre upasussatu mamsą-lohitam

And let the flesh and blood in this body wither away

Yam tam purisa-thāmena purisa-vīriyena purisa-parakķamena pattabbam

Na tam apāpuņitvā

Viriyassa santhanam bhavissati-ti

As long as whatever is to be attained

By human strength

By human energy

By human effort

Has not been attained

Let not my efforts stand still

Dukkham bhikkhave kusito viharati

Bhikkhus the lazy person dwells in suffering

Vokinno pāpakehi akusalehi dhammehi

Soiled by evil unwholesome states

Mahantañ-ca sadattham parihapeti

And great is the personal good that he neglects

Āraddha-vīriyo ça kho bhikkhave sukham viharati

The energetic person though dwells happily

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from evil 50 unwholesome states

Mahantañ-ca sadattham paripureti

And great is the personal good that he achieves

Na bhikkhave hinena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapêyyam-idam bhikkḥave brahmacariyam

Bhikkhus this Ĥoly Life is like the cream of the milk

Satthā sammukhī-bhūto

The Teacher is present

Tasmā'tiha bhikkhave viriyam ārabhatha

Therefore bhikkhus start to arouse your energy

Appattassa pattiya

For the attainment of the as yet unattained

Anadhigatassa adhigamaya

For the achievement of the as yet unachieved

Asacchikatassa sacchikiriyaya

For the realisation of the as yet unrealised

'Evam no ayam amhākam pabbajjā

Avankatā avannā bhavissati

Thinking in such a way

Our Going Forth will not be barren

Saphalā sa-udrayā.51

But will become fruitful and fertile

Yesâm mayam paribhuñjāma

Cīvara-piņdapāta

Senāsana-gilānappaccaya bhesajja-parikkhāram

Tesam te kārā amhesu

And all our uşe of robes

Almsfood

Lodgings

And medicinal requisites

Given by others for our support

Mahapphala bhavissanti maha-nisamsa'ti

Will reward them with great fruit and great benefit

Evam hi vo bhikkhave sikkhitabbam *Bhikkhus you should train yourselves thus*

Att'attham vā hi bhikkhave sampassamānena

Considering your own good

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence

Par'attham vā hi bhikkhave sampassamānena

Bhikkhus considering the good of others

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence

Ubhaya'ttham vā hi bhikkhave sampassamānena

Bhikkhus considering the good of both

Alam-eva appamādena sampādetun'ti⁵²

It is enough to strive for the goal without negligence

Ten Subjects for Frequent Recollection by One Who Has Gone Forth

[Handa mayam pabbajita-abhinha-paccavekkhana-patham bhanamase]

Dasa ime bhikkhave dhamma

Pabbajitena abhinham paccavekkhitabbā

Katame dasa

Bhikkhus there are ten dhammas which should be reflected upon again and again by one who has gone forth

What are these ten?

'Vevanniyamhi ajjhūpagato' ti

Pabbajitena abhinham paccavekkhitabbam

"I have reached a state of castlessness"53

This should be reflected upon again and again by one who has gone forth

'Parapaţibaddhā me jīvikā' ti

Pabbajitena abhinham paccavekkhitabbam

"My very life is sustained through the gifts of others"

This should be reflected upon again and again by one who has gone forth

'Añño me ākappo karaniyo' ti

Pabbajitena abhinham paccavekkhitabbam

"Now my conduct should be different from before"54

This should be reflected upon again and again by one who has gone forth

'Kaccı nu kho me atta sīlato na upavadatī' ti

Pabbajitena abhinham paccavekkhitabbam

"Does regret over my conduct arise in my mind?"

This should be reflected upon again and again by one who has gone forth

'Kaccı nu kho mam anuvicca viññū şabrahmacarī sīlato na upavadantī' ti

Pabbajitena abhinham paccavekkhitabbam

"Could my spiritual companions find fault with my conduct?"

This should be reflected upon again and again by one who has gone forth

'Sąbbehi me piyehi manapehi nanabhavo vinabhavo' ti

Pabbajitena abhinham paccavekkhitabbam

"All that is mine beloved and pleasing

Will become otherwise

Will become separated from me"

This should be reflected upon again and again by one who has gone forth

'Kammassakomţi kammadayado kammayoni kammabandhû kammapaţisarano

Yam kammam karissami Kalyanam va papakam va Tassa dayado bhavissami' ti Pabbajitena abhinham paccavekkhitabbam

"I am the owner of my kamma

Heir to my kamma

Born of my kamma

Related to my kamma

Abide supported by my kamma

Whatever kamma I shall do

Either skillful or harmful

Of such acts I will be the heir"55

This should be reflected upon again and again by one who has gone forth

'Kathambhūtassa me rattindivā vītipatantī' ti

Pabbajitena abhinham paccavekkhitabbam

"The days and nights are relentlessly passing

How well am I spending my time?"

This should be reflected upon again and again by one who has gone forth

'Kacci nu kho'ham suññagāre abhiramāmī' ti

Pabbajitena abhinham paccavekkhitabbam

"Do I delight in solitude or not?"

This should be reflected upon again and again by one who has gone forth

'Atthi nu kho me uttari-manussa-dhammā alamariya-ñāṇa-dassanaviseso adhigato So'ham pacchime kāle sabrahmacārīhi puṭṭho na manku bhavissāmī' ti

Pabbajitena abhinham paccavekkhitabbam

"Has my practice borne fruit with freedom or insight

So that at the end of my life I need not feel ashamed when questioned by my spiritual companions?"

This should be reflected upon again and again by one who has gone forth

Ime kho bhikkhave dasa dhamma

Pabbajitena abhinham paccavekkhitabba' ti

Bhikkhus these are the ten dhammas which should be reflected 56 upon again and again by one who has gone forth

Tāyana-gāthā The Verses on Protection

[Handa mayam Tāyana-gāthāyo bhaṇāmase]

Chinda sotam parakkamma - Kāme panūda brāhmaṇa Nappahāya muni kāme - Nekattam-upapajjati

Exert yourself and cut the stream
Discard sense pleasures Holy Man
Not letting sensual pleasures go
A sage will not reach unity

Kayirā ce kayirāthenam - Dalham-enam parakkame Sithilo hi paribbājo - Bhiyyo ākirate rajam

Vigorously with all one's strength
It should be done what should be done
A lax monastic life stirs up
The dust of passions all the more

Ąkatam dukkaṭam seyyo - Pacchā tappati dukţaṭam Katañ-ca sukatam seyyo - Yam katvā nānutappati

Better is not to do bad deeds
That afterwards would bring remorse
It's rather good deeds one should do
Which having done one won't regret

Kuso yatha duggahito - Hattham-evanukantati Samaññam dupparamattham - Nirayayupakaddhati

As kusa grass when wrongly grasped Will only cut into one's hand So does the monk's life wrongly led Indeed drag one to hellish states

Yam-kiñci siţhilam kammam - Sânkiliţţhâñ-ca yam vâtam Sânkassaram brahma-cariyam - Na tam hôti mahapphalan-ti

Whatever deed that's slackly done Whatever vow corruptly kept The Holy Life led in doubtful ways All these will never bear great fruits

Reflections on the Four Requisites

[Handa mayam tankhanika-paccavekkhana-patham bhanamase]

Paṭisâṅkhā yoniso cīvaram paṭisêvāmi Yāvadeva sītassa paṭighātāya Uṇhassa paṭighātāya ḍaṁsa-makasa-vātātapa-siriṁsapa-sâmphassānam paṭighātāya Yāvadeva hirikopina-paṭicchādanattham

Wisely reflecting I use the robe

Only to ward off cold to ward off heat to ward off the touch of flies mosquitoes wind burning and creeping things

Only for the sake of modesty

Paţiŝankhā yoniŝo piṇḍapātam paţisevāmi
Neva davāya na madāya na maṇḍanāya na vibhūsanāya
Yāvadeva imassa kāyassa thiţiyā yāpanāya
vihimsūparatiyā brahmacariyānuggahāya
Iti purāṇanca vedanam paṭihankhāmi
navanca vedanam na uppādessāmi
Yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca'ti

Wisely reflecting I use almsfood

Not for fun not for pleasure not for fattening not for beautification

Only for the maintenance and nourishment of this body

For keeping it healthy for helping with the Holy Life

Thinking thus: "I will allay hunger without overeating

So that I may continue to live blamelessly and at ease"

Paṭisaṅkhā yoniso senāsanam paṭisevāmi Yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassanam paṭighātāya Yāvadeva utuparissaya vinodanam paṭisallānārāmattham

Wisely reflecting I use the lodging

Only to ward off cold to ward off heat to ward off the touch of flies mosquitoes wind burning and creeping things

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

Paṭisaṅkhā yoniso gilana-paccaya-bhesajja-parikkhāram paṭisevāmi Yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya Abyāpajjha-paramatāyā ti

Wisely reflecting I use supports for the sick and medicinal requisites

Only to ward off painful feelings that have arisen

For the maximum freedom from disease

Dhātu-paṭikūla-paccavekkhaṇa-pāṭho Reflection on the Repulsiveness of the Four Requisites

[Handa mayam dhatu-paţikula-paccavekkhana-paţham bhanamase]

Yatha paccayam pavatţamanam dhatu-mattam-ev'etam Composed of only elements according to causes and conditions

Yad Îdam cîvaram tad upabhuñjako ça puggalo

Are these robes and so is the person wearing them

Dhātu-mattako

Merely elements

Nissatto

Not a being

Nijjīvo

Without a soul

Suñño

And empty of self

Şabbāni pana imāni cīvarāni ajiguchanīyāni

None of these robes are innately repulsive

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigûcchanīyani jayanti

They become disgusting indeed

Yatha paccayam pavatţamanam dhatu-mattam-ev'etam Composed of only elements according to causes and conditions

Yad Îdam piṇḍapāto tạd upabhuñjako ça puggalo

Is this almsfood and so is the person eating it

Dhātu-mâttako

Merely elements

Nissatto

Not a being

Nijjīvo

Without a soul

Suñño

And empty of self

Şabbo panāyam piṇḍā-pāto ajigucchanīyo

None of this almsfood is innately repulsive

Imam pūti-kāyam patvā

But touching this unclean body

Yatha paccayam pavatţamanam dhatu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad îdam senāsanam tad upabhunjako ca puggalo

Is this dwelling and so is the person using it

Dhātu-mattako

Merely elements

Ativiya jigûcchanīyo jāyati

It becomes disgusting indeed

Nissatto

Not a being

Nîjjīvo

Without a soul

Sûñño

And empty of self

Şabbāni pana imāni senāsanāni ajigūcchanīyāni None of these dwellings are innately repulsive

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigûcchanīyani jayanti

They become disgusting indeed

Yathā paccayam pavatţamanam dhatu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad idam gilana-paccaya-bhesajja-parikkharo tad upabhuñjako
ca puggalo

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

Dhātu-mâttako

Merely elements

Nissatto

Not a being

Nijjīvo

Without a soul

Suñño

And empty of self

Sąbbo panayam gilana-paccaya-bhesajja-parikkharo ajigucchaniyo None of this medicinal requisite is innately repulsive

Imam pūti-kāyam patvā

But touching this unclean body

Ativiya jigûcchanīyo jāyati

It becomes disgusting indeed

PREVIOUS - CONTENT - NEXT

Cardinal Suttas



Dhammacakkappavattana Sutta

[Evam me sutam] ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyam kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo, anatthasañhito; yo cāyam attakilamathānuyogo; dukkho, anariyo, anatthasañhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati?

Ayameva ariyo atthangiko maggo seyyathidam: Sammā-ditthi, sammā-sankappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

Idam kho pana, bhikkhave, dukkham ariyasaccam:

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham, soka- paridevadukkha-domanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam-piccham na labhati tampi dukkham, sankhittena pañcupādānakkhandā dukkhā.

Idam kho pana, bhikkhave, dukkhasamudayo ariyasaccam:

Yāyam taṇhā ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathīdam: kāmataṇhā, bhavataṇhā, vibhavatanhā.

Idam kho pana, bhikkhave, dukkhanirodho ariyasaccam: Yo tassā yeva tanhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

Idam kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam:

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam: Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

[Idam dukkham] ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkham ariyasaccam pariññeyyanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tam kho panidam dukkham ariyasaccam pariññātanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkhasamudayo ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhasamudayo, ariyasaccam pahātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhasamudayo, ariyasaccam pahīnanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhanirodho ariyasaccam sacchikātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā, udapādi āloko udapādi.

Tam kho panidam dukkhanirodho ariyasaccam sacchikatanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[Yāva kīvañca me] bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ na suvisuddhaṁ ahosi, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho paccaññāsiṁ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evantiparivaţţaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ suvisuddham ahosi, athāham, bhikkhave, sadevake loke samārake

sabrahmake sassamanabrāhmaniyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

Ñāṇañca pana me dassanam udapādi, "Akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo" ti.

Idam avoca Bhagavā. Attamanā pañcavaggiyā bhikkhu Bhagavato bhāsitam abhinandum.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato Kondaññassa virajaṁ vītamalaṁ Dhammacakkhuṁ udapādi:

"Yankinci samudayadhammam sabbantam nirodhadhamman" ti.

[Pavattite ca Bhagavatā] Dhammacakke bhummā devā saddamanussāvesum:

"Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye anuttaram Dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin" ti.

Bhummānam devānam saddam sutvā, Cātummahārājikā devā saddamanussāvesum...

Cātummahārājikanam devānam saddam sutvā, Tāvatimsā devā saddamanussāvesum...

Tāvatimsānam devānam saddam sutvā, Yāmā devā saddamanussāvesum...

Yāmānam devānam saddam sutvā, Tusitā devā saddamanussāvesum...

Tusitānam devānam saddam sutvā, Nimmānaratī devā saddamanussavesum...

Nimmānaratīnam devānam saddam sutvā, Paranimmitavasavattī devā saddamanussāvesum...

Paranimmitavasavattīnam devānam saddam sutvā, Brahmakāyikā devā saddamanussāvesum:

"Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye anuttaram Dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin" ti.

Itiha tena khaṇena, tena muhuttena, yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca olāro obhāso loke pāturahosi atikkammeva devānam devānubhāvam.

Atha kho Bhagavā udānam udānesi:

"Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño" ti. Itihidam āyasmato Koṇḍaññassa Aññākoṇḍañño tveva nāmam ahosī ti.

Dhammacakkappavattanasuttam nitthitam

The Discourse on Setting in Motion the Wheel of Dhamma

[Thus have I heard] once when the Blessed One was staying in the deer sanctuary at Isipatana, near Benares, he spoke to the group of five bhikkhus:

"These two extremes, bhikkhus, should not be followed by one who has gone forth: sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable; and self-torture, which is painful, ignoble, and unprofitable.

Bhikkhus, by avoiding these two extremes, the Tathāgata has realised the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.

And what, bhikkhus, is the Middle Way realised by the Tathāgata, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?

It is just this Noble Eightfold Path, namely:

Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

Truly, bhikkhus, this Middle Way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, to Nibbāna.

This, bhikkhus, is the Noble Truth of dukkha:

Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.

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

The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.

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

The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.

This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:

Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

With the thought, 'This is the Noble Truth of dukkha,' there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of dukkha, and this dukkha has to be understood,' there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of dukkha, and this dukkha has been understood,' there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the cause of dukkha,' there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,' there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,' there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the cessation of dukkha,' there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realised,' there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realised,' there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This is the Noble Truth of the way leading to the cessation of dukkha,' there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This Noble Truth of the way leading to the cessation of dukkha has to be developed,' there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, 'This Noble Truth of the way leading to the cessation of dukkha has been developed,' there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

So long, bhikkhus, as my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was not fully clear to me, I did not declare to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realisation of incomparable, perfect enlightenment.

But when, bhikkhus, my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was fully clear to me, I declared to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realisation of incomparable, perfect enlightenment.

Knowledge and vision arose: 'Unshakeable is my deliverance; this is the last birth, there will be no more renewal of being."

Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One.

As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew:

'Everything that has the nature to arise has the nature to cease.'

When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice,

"The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it."

Having heard what the Earthbound devas said, the devas of the Four Great Kings proclaimed with one voice. . .

Having heard what the devas of the Four Great Kings said, the devas of the Thirty-three proclaimed with one voice. . .

Having heard what the devas of the Thirty-three said, the Yāma devas proclaimed with one voice. . .

Having heard what the Yāma devas said, the Devas of Delight proclaimed with one voice. . .

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice. . .

Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice. . .

Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice, "The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it."

Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world, and the tenthousand fold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth.

Then the Blessed One made the utterance,

"Truly, Kondañña has understood, Kondañña has understood!"

Thus it was that the Venerable Koṇḍañña got the name Aññā-Koṇḍañña: "Kondañña Who Understands."

Thus ends the Discourses on Setting in Motion the Wheel of Dhamma

Anatta-lakkhana Sutta

[Evaṁ me sutaṁ] ekaṁ samayaṁ Bhagavā Bārāṇasiyaṁ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi: "Bhikkhavo" ti; "Bhadante" ti te bhikkhū Bhagavato paccassosuṁ. Bhagavā etadavoca.⁵⁷

Rūpam bhikkhave anattā, rūpam̃ca hidam bhikkhave attā abhavissa, nayidam rūpam ābādhāya samvatteyya, labbhetha ca rūpe, "Evam me rūpam hotu, evam me rūpam mā ahosī" ti.

Yasmā ca kho bhikkhave rūpam anattā, tasmā rūpam ābādhāya samvattati, na ca labbhati rūpe, "Evam me rūpam hotu, evam me rūpam mā ahosī" ti.

Vedanā anattā, vedanā ca hidam bhikkhave attā abhavissa, nayidam vedanā ābādhāya samvatteyya, labbhetha ca vedanāya, "Evam me vedanā hotu, evam me vedanā mā ahosī" ti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya samvattati, na ca labbhati vedanāya, "Evam me vedanā hotu, evam me vedanā mā ahosī" ti.

Saññā anattā, saññā ca hidam bhikkhave attā abhavissa, nayidam saññā ābādhāya samvatteyya, labbhetha ca saññāya, "Evam me saññā hotu, evam me saññā mā ahosī" ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā, saññā ābādhāya saṁvattati, na ca labbhati saññāya, "Evaṁ me saññā hotu, evaṁ me saññā mā ahosī" ti.

Sańkhārā anattā, sańkhārā ca hidam bhikkhave attā abhavissamsu, nayidam sańkhārā ābādhāya samvatteyyum, labbhetha ca sańkhāresu, "Evam me sańkhārā hontu, evam me sańkhārā mā ahesun" ti.

Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati saṅkhāresu "Evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun" ti.

Viññāṇam anattā, viññāṇañca hidam bhikkhave attā abhavissa, nayidam viññāṇam ābādhāya samvatteyya, labbhetha ca viññāṇe "Evam me viññāṇam hotu, evam me viññāṇam mā ahosī" ti.

Yasmā ca kho bhikkhave viññāṇam anattā, tasmā viññāṇam ābādhāya samvattati, na ca labbhati viññāṇe, "Evam me viññāṇam hotu, evam me viññāṇam mā ahosī" ti.

[Taṁ kiṁ maññatha bhikkhave] rūpam niccaṁ vā aniccaṁ vāti? Aniccaṁ bhante.

Yam panāniccam, dukkham vā tam sukham vāti? Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam samanupassitum "Etam mama, esohamasmi, eso me attā" ti? No hetam bhante.

Taṁ kiṁ maññatha bhikkhave, vedanā niccā vā aniccā vāti? Aniccā bhante.

Yam panāniccam, dukkham vā tam sukham vāti? Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam samanupassitum "Etam mama, esohamasmi, eso me attā" ti? No hetam bhante.

Tam kim maññatha bhikkhave, saññā niccā vā aniccā vāti? Aniccā bhante.

Yam panāniccam, dukkham vā tam sukham vāti?

Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam samanupassitum "Etam mama, esohamasmi, eso me attā" ti? No hetam bhante.

Tam kim maññatha bhikkhave, sankhārā niccā vā aniccā vāti? Aniccā bhante.

Yam panāniccam, dukkham vā tam sukham vāti? Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam samanupassitum "Etam mama, esohamasmi, eso me attā" ti? No hetam bhante.

Tam kim maññatha bhikkhave, viññāṇam niccam vā aniccam vāti? Aniccam bhante.

Yam panāniccam, dukkham vā tam sukham vāti? Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam samanupassitum "Etam mama, esohamasmi, eso me attā" ti? No hetam bhante.

[Tasmā tiha bhikkhave] yankiñci rūpam atītānāgata-paccuppannam ajjhattam vā bahiddhā vā oļārikam vā sukhumam vā hīnam vā paṇītam vā yandūre santike vā, sabbam rūpam "Netam mama, nesohamasmi, na me so attā" ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oļārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā "Netam mama, nesohamasmi, na me so attā" ti evametam yathābhūtam sammappaññāya datthabbam.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oļārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā "Netam mama, nesohamasmi, na me so attā" ti evametam yathābhūtam sammappaññāya datthabbam.

Ye keci sankhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oļārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbe sankhārā "Netam mama, nesohamasmi, na me so attā" ti evametam yathābhūtam sammappaññāya datthabbam.

Yankiñci viññāṇam atītānāgata-paccuppannam ajjhattam vā bahiddhā vā oļārikam vā sukhumam vā hīnam vā paṇītam vā yandūre santike vā, sabbam viññāṇam "Netam mama, nesohamasmi, na me so attā" ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

[Evam passam bhikkhave] sutvā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, sankhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim "Vimuttam" iti ñāṇam hoti, "Khīṇā jāti, vusitam brahmacariyam, katam karaṇīyam, nāparam itthattāyā" ti pajānātī ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitam abhinandum. Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccimsūti.

Anattalakkhana Suttam niţţhitam

PREVIOUS - CONTENT - NEXT

The Discourse on the Characteristic of Not-Self 58

[Thus have I heard] on one occasion the Blessed One was living at Benares, in the Deer Park at Isipatana. There he addressed the group of five bhikkhus: "Bhikkhus" — "Venerable Sir", they replied. The Blessed One said this: 59

Bhikkhus, the body is not-self. If the body were self, then the body would not lead to affliction, and one could command to the body: "Let my body be thus, let my body not be thus."

But since the body is not-self, it leads to affliction, and none can command to the body: "Let my body be thus, let my body not be thus."

Feeling is not-self. If feeling were self, then feeling would not lead to affliction, and one could command to feeling: "Let my feeling be thus, let my feeling not be thus."

But since feeling is not-self, it leads to affliction, and none can command to feeling: "Let my feeling be thus, let my feeling not be thus."

Perception is not-self. If perception were self, then perception would not lead to affliction, and one could command to perception: "Let my perception be thus, let my perception not be thus."

But since perception is not-self, it leads to affliction, and none can command to perception: "Let my perception be thus, let my perception not be thus."

Volitional formations are not-self. If volitional formations were self, then volitional formations would not lead to affliction, and one could command to volitional formations: "Let my volitional formations be thus, let my volitional formations not be thus."

But since volitional formations are not-self, they lead to affliction, and none can command to volitional formations: "Let my volitional formations be thus, let my volitional formations not be thus."

Consciousness is not-self. If consciousness were self, then consciousness would not lead to affliction, and one could command to consciousness: "Let my consciousness be thus, let my consciousness not be thus."

But since consciousness is not-self, it leads to affliction, and none can command to consciousness: "Let my consciousness be thus, let my consciousness not be thus."

Bhikkhus, what do you think: "Is the body permanent or impermanent?" "Impermanent, venerable Sir."

"Is what is impermanent satisfactory or unsatisfactory?" "Unsatisfactory, venerable Sir."

"Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'
"No, venerable Sir."

Bhikkhus, what do you think: "Is feeling permanent or impermanent?" "Impermanent, venerable Sir."

"Is what is impermanent satisfactory or unsatisfactory?"
"Unsatisfactory, venerable Sir."

"Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?' "No, venerable Sir."

Bhikkhus, what do you think: "Is perception permanent or impermanent?" "Impermanent, venerable Sir."

"Is what is impermanent satisfactory or unsatisfactory?"
"Unsatisfactory, venerable Sir."

"Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?' "No, venerable Sir."

Bhikkhus, what do you think: "Are volitional formations permanent or impermanent?"

"Impermanent, venerable Sir."

"Is what is impermanent satisfactory or unsatisfactory?"
"Unsatisfactory, venerable Sir."

"Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?' "No, venerable Sir."

Bhikkhus, what do you think: "Is consciousness permanent or impermanent?"
"Impermanent, venerable Sir."

"Is what is impermanent satisfactory or unsatisfactory?" – "Unsatisfactory, venerable Sir."

"Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?' "No, venerable Sir."

Therefore, bhikkhus, any kind of body whatsoever; whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near; must be seen with right wisdom as it really is: "This is not mine, this I am not, this is not my self."

Any kind of feeling whatsoever; whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near; must be seen with right wisdom as it really is: "This is not mine, this I am not, this is not my self."

Any kind of perception whatsoever; whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near; must be seen with right wisdom as it really is: "This is not mine, this I am not, this is not my self."

Any kind of volitional formation whatsoever; whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near; must be seen with right wisdom as it really is: "This is not mine, this I am not, this is not my self."

Any kind of consciousness whatsoever; whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near; must be seen with right wisdom as it really is: "This is not mine, this I am not, this is not my self."

Bhikkhus, when a noble disciple ⁶⁰ who has heard the teaching ⁶¹ sees thus, he becomes disenchanted with the body, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with volitional formations, becomes disenchanted with consciousness.

When he is disenchanted passion fades away. With the fading of passion he is liberated. When liberated there is knowledge that he is liberated. He understands: "Birth is exhausted, the holy life is fulfilled, what has to be done is done, there is nothing else to do for the sake of liberation." 62

That is what the Blessed One said. The group of five bhikkhus were glad and they approved of his words. Now during this utterance, the hearts of the group of five bhikkhus were liberated from the taints through the cessation of clinging.

Thus ends the Discourse on the Characteristic of Not-Self

Āditta-Pariyāya Sutta

[Evaṁ me sutaṁ] ekaṁ samayaṁ Bhagavā Gayāyaṁ viharati Gayāsīse saddhiṁ bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:

Sabbam bhikkhave ādittam! Kiñca bhikkhave sabbam ādittam?

Cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto; yampidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraņena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Sotam ādittam, saddā ādittā, sotaviññānam ādittam, sotasamphasso āditto; yampidam sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraņena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Ghānam ādittam, gandhā ādittā, ghānaviññāṇam ādittam, ghānasamphasso āditto; yampidam ghānasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraņena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇam ādittam, jivhāsamphasso āditto; yampidam jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam. Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraņena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṁ ādittaṁ, kāyasamphasso āditto; yampidaṁ kāyasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ādittaṁ.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraņena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṁ ādittaṁ, manosamphasso āditto; yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ādittaṁ.

Kena ādittam?

Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraņena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

[Evam passam bhikkhave] sutvā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññāne pi nibbindati, cakkhusamphassepi nibbindati; yampidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Sotasmim pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati; yampidam sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati. Ghānasmim pi nibbindati, gandhesu pi nibbindati, ghāna- viññāṇe pi nibbindati, ghānasamphassepi nibbindati; yampidam ghānasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāņe pi nibbindati, jivhāsamphassepi nibbindati; yampidam jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, kāya- viññāṇe pi nibbindati, kāyasamphassepi nibbindati; yampidam kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Manasmim pi nibbindati, dhammesu pi nibbindati, mano- viññāṇe pi nibbindati, manosamphasse pi nibbindati; yampidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Nibbindam virajjati, virāgā vimuccati, vimuttasmim 'vimuttam'

Iti ñāṇam hoti, 'Khīṇā jāti, vusitam brahmacariyam, katam karaṇīyam, nāparam itthattāyā' ti pajānātī ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandum. Imasmiñca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsū ti.

Ādittapariyāya Suttam niţţhitam

PREVIOUS - CONTENT - NEXT

The Fire Sermon⁶³

[Thus have I heard] on one occasion the Blessed One was living at Gayā, at Gayā's Head, together with a thousand bhikkhus. There he addressed the bhikkhus:

Bhikkhus, all is burning! And what, bhikkhus, is the all that is burning?

Bhikkhus, the eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from eye-contact as its condition, that too is burning.

Burning with what?

Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death; with sorrows, with lamentations, with pains, with displeasures, with despairs.

The ear is burning, sounds are burning, ear-consciousness is burning, ear-contact is burning; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from ear-contact as its condition, that too is burning.

Burning with what?

Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death; with sorrows, with lamentations, with pains, with displeasures, with despairs.

The nose is burning, odours are burning, nose-consciousness is burning, nose-contact is burning; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from nose-contact as its condition, that too is burning.

Burning with what?

Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death; with sorrows, with lamentations, with pains, with displeasures, with despairs.

The tongue is burning, flavours are burning, tongue-consciousness is burning, tongue-contact is burning; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from tongue-contact as its condition, that too is burning.

Burning with what?

Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death; with sorrows, with lamentations, with pains, with displeasures, with despairs.

The body is burning, tangibles are burning, body-consciousness is burning, body-contact is burning; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from body-contact as its condition, that too is burning.

Burning with what?

Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death; with sorrows, with lamentations, with pains, with displeasures, with despairs.

The mind is burning, mind-objects are burning, mind-consciousness is burning, mind-contact is burning; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from mind-contact as its condition, that too is burning.

Burning with what?

Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death; with sorrows, with lamentations, with pains, with displeasures, with despairs.

Bhikkhus, when a noble disciple who has heard the teaching sees thus, he becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from eye-contact as its condition, with that too he becomes disenchanted.

He becomes disenchanted with the ear, becomes disenchanted with sounds, becomes disenchanted with ear-consciousness, becomes disenchanted with ear-contact; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from ear-contact as its condition, with that too be becomes disenchanted.

- He becomes disenchanted with the nose, becomes disenchanted with odours, becomes disenchanted with nose-consciousness, becomes disenchanted with nose-contact; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from nose-contact as its condition, with that too he becomes disenchanted.
- He becomes disenchanted with the tongue, becomes disenchanted with flavours, becomes disenchanted with tongue-consciousness, becomes disenchanted with tongue-contact; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from tongue-contact as its condition, with that too he becomes disenchanted.
- He becomes disenchanted with the body, becomes disenchanted with tangibles, becomes disenchanted with body-consciousness, becomes disenchanted with body-contact; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from body-contact as its condition, with that too he becomes disenchanted.
- He becomes disenchanted with the mind, becomes disenchanted with mind-objects, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact; and what is felt as pleasant or painful or neither-painful-nor-pleasant, that arises from mind-contact as its condition, with that too he becomes disenchanted.

When he is disenchanted passion fades away. With the fading of passion he is liberated. When liberated there is knowledge that he is liberated.

He understands: "Birth is exhausted, the holy life is fulfilled, what has to be done is done, there is nothing else to do for the sake of liberation."

That is what the Blessed One said. The bhikkhus were glad and they approved of his words. Now during this utterance, the hearts of those thousand bhikkhus were liberated from the taints through the cessation of clinging.

Thus ends the Fire Sermon.

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Paritta Chants

Invitation to the Devas

Pharitvāna mettam samettā bhadantā, Avikkhitta-cittā parittam bhaṇantu. Sagge kāme ca rūpe Giri-sikhara-taṭe c'antalikkhe vimāne, Dīpe raṭṭhe ca game Taru-vana-gahane Geha-vatthumhi khette; Bhummā c'āyantu devā Jala-thala-visame Yakkha-gandhabba-nāgā, Tiṭṭhantā santike yam Muni-vara-vacanam Sādhavo me sunantu.

Buddha-dassana-kālo ayam-bhadantā. Dhammassavana-kālo ayam-bhadantā.⁶⁴ Saṅgha-payirūpāsana-kālo ayam-bhadantā.

Pubba-bhāga-nama-kāra-pāţho

[Handa mayam Buddhassa Bhagavato pubba-bhāga-nama-kāram karomase.]

Namo tassa Bhagavato arahato sammā-sambuddhassa. [3x]

Saraņa-gamana-pāţho

Buddham saraṇam gacchāmi. Dhammam saraṇam gacchāmi. Saṅgham saraṇam gacchāmi.

Dutiyam-pi Buddham saranam gacchāmi. Dutiyam-pi Dhammam saranam gacchāmi. Dutiyam-pi Saṅghaṁ saraṇaṁ gacchāmi. Tatiyam-pi Buddhaṁ saraṇaṁ gacchāmi. Tatiyam-pi Dhammaṁ saraṇaṁ gacchāmi. Tatiyam-pi Saṅghaṁ saraṇaṁ gacchāmi.

Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho, Sāmaṁ va Buddho sugato vimutto; Mārassa pāsā vinimocayanto, Pāpesi khemaṁ janataṁ vineyyaṁ. Buddhaṁ varan-taṁ sirasā namāmi, Lokassa nāthañ-ca vināyakañ-ca; Tan-tejasā te jaya-siddhi hotu, Sabb'antarāyā ca vināsamentu. Dhammo dhajo yo viya tassa satthu,

Dassesi lokassa visuddhi-maggam; Niyyāniko dhamma-dharassa dhārī, Sāt'āvaho santi-karo suciṇṇo. Dhammam varan-tam sirasā namāmi, Mohappadālam upasanta-dāham; Tan-tejasā te jaya-siddhi hotu, Sabb'antarāyā ca vināsamentu.

Saddhamma-senā sugatānugo yo, Lokassa pāpūpakilesa-jetā; Santo sayam santi-niyojako ca, Svākkhāta-dhammam viditam karoti. Sangham varan-tam sirasā namāmi, Buddhānubuddham sama-sīla-diṭṭhim; Tan-tejasā te jaya-siddhi hotu, Sabb'antarāyā ca vināsamentu.

Namo-kāra-atthaka

Namo arahato sammā-Sambuddhassa mahesino; Namo uttama-dhammassa, Svākkhātass'eva ten'idha. Namo mahā-saṅghassāpi, Visuddha-sīla-diṭṭhino; Namo omāty-āraddhassa, Ratanattayassa sādhukam.

Namo omakātītassa, Tassa vatthuttayassa-pi; Namo-kārappabhāvena, Vigacchantu upaddavā.

Namo-kārānubhāvena, Suvatthi hotu sabbadā; Namo-kārassa tejena, Vidhimhi homi tejavā.

Mangala-sutta

Evam-me sutam: Ekam samayam Bhagavā, Sāvatthiyam viharati, Jeta-vane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devata abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā, yena bhagavā ten'upasankami. Upasankamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi. Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

Bahū devā manussā ca, Maṅgalāni acintayuṁ; Ākaṅkhamānā sotthānaṁ, Brūhi maṅgalam-uttamaṁ.

Asevanā ca bālānam, Paṇḍitānañ-ca sevanā; Pūjā ca pūjanīyānam, Etam maṅgalam-uttamam.

Paṭirūpa-desa-vāso ca, Pubbe ca kata-puññatā; Atta-sammā-paṇidhi ca, Etam mangalam-uttamam. Bāhu-saccañ-ca sippañ-ca, Vinayo ca susikkhito; Subhāsitā ca yā vācā, Etam mangalam-uttamam.

Mātā-pitu-upaṭṭhānam, Putta-dārassa saṅgahol Anākulā ca kammantā, Etam maṅgalam-uttamam.

Dānañ-ca dhamma-cariyā ca, Ñātakānañ-ca saṅgaho; Anavajjāni kammāni, Etam maṅgalam-uttamaṁ.

Aratī viratī pāpā, Majja-pānā ca saññamo; Appamādo ca dhammesu, Etam maṅgalam-uttamaṁ.

Gāravo ca nivāto ca, Santuṭṭhī ca kataññutā; Kālena dhammassavanaṁ, Etam maṅgalam-uttamaṁ.

Khantī ca sovacassatā, Samaṇānañ-ca dassanaṁ; Kālena dhamma-sākacchā, Etam maṅgalam-uttamaṁ.

Tapo ca brahma-cariyañ-ca, Ariya-saccāna-dassanam; Nibbāna-sacchikiriyā ca, Etam maṅgalam-uttamaṁ. Phuṭṭhassa loka-dhammehi, Cittaṁ yassa na kampati; Asokaṁ virajaṁ khemaṁ, Etam maṅgalam-uttamaṁ.

Etādisāni katvāna, Sabbattham-aparājitā; Sabbattha sotthim gacchanti, Tan-tesam mangalam-uttaman-ti.

Ratana-sutta

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Sabb'eva bhūtā sumanā bhavantu, Atho pi sakkacca suṇantu bhāsitam.

Tasmā hi bhūtā nisāmetha sabbe, Mettaṁ karotha mānusiyā pajāya. Divā ca ratto ca haranti ye baliṁ, Tasmā hi ne rakkhatha appamattā.

Yan kiñci vittam idha vā huram vā, Saggesu vā yam ratanam paṇītam; Na no samam atthi Tathāgatena, Idam-pi Buddhe ratanam paṇītam; Etena saccena suvatthi hotu.

Khayam virāgam amatam paṇītam, Yad-ajjhagā Sakya-munī samāhitol Na tena dhammena sam'atthi kiñci, Idam-pi Dhamme ratanam paṇītaml Etena saccena suvatthi hotu. Yam buddha-settho parivaṇṇayī suciṁ, Samādhim-ānantarikaññam-āhu; Samādhinā tena samo na vijjati, Idam-pi Dhamme ratanaṁ paṇītaṁ; Etena saccena suvatthi hotu.

Ye puggalā attha satam pasatthā, Cattāri etāni yugāni honti; Te dakkhiņeyyā Sugatassa sāvakā, Etesu dinnāni mahapphalāni; Idam-pi Sanghe ratanam paṇītam, Etena saccena suvatthi hotu.

Ye suppayuttā manasā daļhena, Nikkāmino Gotama-sāsanamhi; Te patti-pattā amatam vigayha, Laddhā mudhā nibbutim bhuñjamānā; Idam-pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.

Yath'inda-khīlo paṭhavim sito siyā, Catubbhi vātebhi asampakampiyo. Tathūpamam sappurisam vadāmi, Yo ariya-saccāni avecca passata. Idam-pi Sangha ratanam paṇītam, Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti, Gambhīra-paññena sudesitāni. Kiñ-cāpi te honti bhusappamattā, Na te bhavam atthamam-ādiyanti. Idam-pi Sanghe ratanam paṇītam, Etena saccena suvatthi hotu. Sahā v'assa dassana-sampadāya, Tay'assu dhamma jahitā bhavanti. Sakkāya-diṭṭhi vicikicchitañ-ca, Sīlabbataṁ vā pi yad-atthi kiñci. Catūh'apāyehi ca vippamutto, Cha cābhiṭhānāni abhabbo kātuṁ. Idam-pi Saṅghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Kiñ-cāpi so kammam karoti pāpakam, Kāyena vācā uda cetasā vā. Abhabbo so tassa paṭicchadāya, Abhabbatā diṭṭha-padassa vuttā. Idam-pi Saṅghe ratanam paṇītam, Etena saccena suvatthi hotu.

Vanappahumbe yathā phussi-t-agge, Gimhāna-māse paṭhamasmim gimhe. Tathūpamam dhamma-varam adesayi, Nibbāna-gāmim paramam hitāya. Idam-pi Buddhe ratanam paṇītam, Etena saccena suvatthi hotu.

Varo varañ-ñū vara-do vara'āharo, Anuttaro dhamma-varaṁ adesayi. Idam-pi Buddhe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Khīṇaṁ purāṇaṁ navaṁ n'atthi sambhavaṁ, Viratta-citt'āyatike bhavasmiṁ; Te khīṇa-bījā avirulhi-chandā, Nibbanti dhīrā yathā'yam padīpo; Idam-pi Saṅghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu. Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Tathāgatam deva-manussa-pūjitam, Buddham namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Tathāgataṁ deva-manussa-pūjitaṁ, Dhammaṁ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Tathāgatam deva-manussa-pūjitam, Sangham namassāma suvatthi hotu.

Karaniya-metta-sutta

Karaṇīya m-attha-kusalena, Yan-taṁ santaṁ padaṁ abhisamecca; Sakko ujū ca suhujū ca, Suvaco c'assa mudu anatimānī,

Santussako ca subharo ca, Appakicco ca sallahuka-vutti; Sant'indriyo ca nipako ca, Appagabbho kulesu ananugiddho.

Na ca khuddam samācare kiñci, Yena viññū pare upavadeyyum; Sukhino vā khemino hontu, Sabbe sattā bhavantu sukhit'attā:

Ye keci pāṇa-bhūt'atthi, Tasā vā thāvarā vā anavasesā; Dīghā vā ye mahantā vā, Majjhimā rassakā anuka-thūlā. Diṭṭḥā vā ye ca adiṭṭḥā, Ye ca dūre vasanti avidūre; Bhūtā vā sambhavesī vā, Sabbe sattā bhavantu sukhit'attā.

Na paro param nikubbetha, Nātimaññetha katthaci nam kiñci; Byārosanā paṭīgha-saññā, Nāññam-aññassa dukkham-iccheyya.

Mātā yathā niyam puttam, āyusā eka-puttam-anurakkhe; Evam pi sabba-bhūtesu, Mānasambhāvaye aparimāṇam.

Mettañ-ca sabba-lokasmim, Mānasam-bhāvaye aparimāṇam; Uddham adho ca tiriyañ-ca, Asambādham averam asapattam.

Tiṭṭhañ-caraṁ nisinno vā, Sayāno vā yāvat'assa vigata-middho; Etaṁ satiṁ adhiṭṭheyya, Brahmam-etaṁ vihāraṁ idham-āhu.

Ditthiñ-ca anupagamma, Sīlavā dassanena sampanno; Kāmesu vineyya gedham, Na hi jātu gabbha-seyyam punar-etī-ti.

Khandha-parittam

Virūpakkhehi me mettam, Mettam Erāpathehi me; Chabyā-puttehi me mettam, Mettam Kanhā-gotamakehi ca; Apādakehi me mettam, Mettam di-pādakehi me; Catuppadehi me mettam, Mettam bahuppadehi me.

Mā maṁ apādako hiṁsi, Mā maṁ hiṁsi di-pādako; Mā maṁ catuppado hiṁsi, Mā maṁ hiṁsi bahuppado.

Sabbe sattā sabbe pāṇā, Sabbe bhūtā ca kevalā; Sabbe bhadrāni passantu, Mā kiñci pāpam-āgamā.

Appamāṇo Buddho, Appamāṇo Dhammo, Appamāṇo Saṅgho, Pamāṇavantāni sirimsapāni; Ahi-vicchikā sata-padī uṇṇā-nābhī sarabhū mūsikā

Katā me rakkhā, katā me parittā, Paṭikkamantu bhūtāni. So'haṁ namo Bhagavato Namo sattannaṁ Sammā-sambuddhānaṁ.

Buddha-Dhamma-Sangha-guṇā

Iti pi so Bhagavā Araham Sammā-sambuddho, Vijjā-caraṇa-sampanno, Sugato loka-vidū, Anuttaro purisa-damma-sārathi Satthā devamanussānam Buddho Bhagavā-ti. Svākkhāto Bhagavatā Dhammo, Sandithiko akāliko ehi-passiko, Opanayiko paccattam veditabbo viññūhī-ti.

Supaṭipanno Bhagavato sāvaka-saṅgho, Uju-paṭipanno Bhagavato sāvaka-saṅgho, Ñāya-paṭipanno Bhagavato sāvaka-saṅgho, Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,

Yad-idam cattāri purisa-yugāni aṭṭha purisa-puggalā; Esa Bhagavato sāvaka-saṅgho, Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo, Anuttaraṁ puññakkhettaṁ lokassā-ti.

Yan kiñci ratanam loke

Yan kiñci ratanam loke Vijjati vividham puthu Ratanam Buddha-samam n'atthi Tasmā sotthī bhavantu te.

Yan kiñci ratanam loke Vijjati vividham puthu Ratanam Dhamma-samam n'atthi Tasmā sotthī bhavantu te.

Yan kiñci ratanam loke Vijjati vividham puthu Ratanam Sangha-samam n'atthi Tasmā sotthī bhayantu te.

Sakkatvā

Sakkatvā Buddha-ratanam, Osatham uttamam varam; Hitam deva-manussānam, Buddha-tejena sotthinā; Nassant'upaddavā sabbe, Dukkhā vūpasamentu te. Sakkatvā Dhamma-ratanam, Osatham uttamam varam; Pariļāhūpasamanam, Dhamma-tejena sotthinā; Nassant'upaddavā sabbe, Bhayā vūpasamentu te.

Sakkatvā Saṅgha-ratanaṁ, Osathaṁ uttamaṁ varaṁ; Āhuneyyaṁ pāhuneyyaṁ, Saṅgha-tejena sotthinā; Nassant'upaddavā sabbe, Rogā vūpasamentu te.

Bojjh'anga-parittam

Bojjh'ango sati-sankhāto, Dhammānam vicayo tathā; Viriyam-pīti-passaddhi, Bojjh'angā ca tathā'pare. Samādh'upekkha-bojjh'angā, Satt'ete sabba-dassinā; Muninā sammad-akkhātā, Bhāvitā bahulī-katā. Samvattanti abhiññāya, Nibbānāya ca bodhiyā; Etena sacca-vajjena, Sotthi te hotu sabbadā.

Ekasmim samaye nātho, Moggallānañ-ca Kassapam; Gilāne dukkhite disvā, Bojjh'aṅge satta desayi. Te ca tam abhinanditvā, Rogā muccimsu taṅ-khaṇe; Etena sacca-vajjena, Sotthi te hotu sabbadā. Ekadā Dhamma-rājā pi, Gelaññenābhipīļito; Cundattherena tañ-ñeva, Bhaṇāpetvāna sādaraṁ; Sammoditvā ca ābādhā, Tamhā vuṭṭhāsi ṭhānaso; Etena sacca-vajjena, Sotthi te hotu sabbadā.

Pahīnā te ca ābādhā, Tiṇṇannam-pi mahesinam; Magg'āhata-kilesā va, Pattānuppatti-dhammatam; Etena sacca-vajjena, Sotthi te hotu sabbadā.

Abhaya-parittam

Yan-dunnimittam avamangalañ-ca, Yo cāmanāpo sakunassa saddo; Pāpaggaho dussupinam akantam, Buddhānubhāvena vināsamentu.

Yan-dunnimittam avamangalañ-ca, Yo cāmanāpo sakunassa saddo; Pāpaggaho dussupinam akantam, Dhammānubhāvena vināsamentu.

Yan-dunnimittam avamangalañ-ca, Yo cāmanāpo sakunassa saddo; Pāpaggaho dussupinam akantam, Sanghānubhāvena vināsamentu.

Devatā-uyyojana-gāthā

Dukkhappattā ca niddukkhā, Bhayappattā ca nibbhayā; Sokappattā ca nissokā, Hontu sabbe pi pānino. Ettāvatā ca amhehi, Sambhatam puñña-sampadam; Sabbe devānumodantu, Sabba-sampatti-siddhiyā.

Dānam dadantu saddhāya, Sīlam rakkhantu sabbadā; Bhāvanābhiratā hontu, Gacchantu devatā-gatā.

[Sabbe Buddhā] balappattā, Paccekānañ-ca yaṁ balaṁ; Arahantānañ-ca tejena, Rakkhaṁ bandhāmi sabbaso.

Jaya-mangala-attha-gāthā

Bāhuṁ sahassam-abhinimmita sāvudhan-taṁ, Grīmekhalaṁ udita-ghora-sasena-māraṁ; Dān'ādi-dhamma-vidhinā jitavā mun'indo, Tan-tejasā bhavatu te jaya-maṅgalāni.

Mārātirekam-abhiyujjhita-sabba-rattim, Ghoram-pan'āḷḷavakam-akkhamathaddhayakkham; Khantī-sudanta-vidhinā jitavā mun'indo, Tan-tejasā bhavatu te jaya-maṅgalāni.

Nāļāgirim gaja-varam atimatta-bhūtam, Dāv'aggi-cakkam-asanīva sudāruṇan-tam; Mett'ambu-seka-vidhinā jitavā mun'indo, Tan-tejasā bhavatu te jaya-mangalāni.

Ukkhitta-khaggam-atihattha-sudāruṇan-taṁ, Dhāvan-ti-yojana-path'aṅguli-mālavantaṁ; Iddhī'bhisaṅkhata-mano jitavā mun'indo, Tan-tejasā bhavatu te jaya-maṅgalāni. Katvāna kaṭṭham-udaraṁ iva gabbhinīyā, Ciñcāya duṭṭha-vacanaṁ jana-kāya majjhe; Santena soma-vidhinā jitavā mun'indo, Tan-tejasā bhavatu te jaya-maṅgalāni.

Saccam vihāya-mati-Saccaka-vāda-ketum, Vādābhiropita-manam ati-andha-bhūtam; Paññā-padīpa-jalito jitavā mun'indo, Tan-tejasā bhavatu te jaya-mangalāni.

Nandopananda-bhujagam vibudham mah'iddhim, Puttena thera-bhujagena damāpayanto; Iddhūpadesa-vidhinā jitavā mun'indo, Tan-tejasā bhavatu te jaya-mangalāni.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham, Brahmam visuddhi-jutim-iddhi-bakābhidhānam; Ñāṇāgadena vidhinā jitavā mun'indo, Tan-tejasā bhavatu te jaya-maṅgalāni.

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā, Yo vācano dina-dine saratem-atandī; Hitvān'aneka-vividhāni c'upaddavāni, Mokkhaṁ sukhaṁ adhigameyya naro sapañño.

Jaya-parittam

Mahā-kāruniko nātho, Hitāya sabba-pāninam; Pūretvā pāramī sabbā, Patto sambodhim-uttamam; Etena sacca-vajjena, Hotu te jaya-mangalam.

Jayanto bodhiyā mule, Sakyānaṁ nandi-vaḍḍhano; Evaṁ tvaṁ vijayo hohi, Jayassu jaya-maṅgale.. Aparājita-pallaṅke, Sīse paṭhavi-pokkhare; Abhiseke sabba-buddhānaṁ, Aggappatto pamodati..

Sunakkhattam sumangalam, Supabhātam suhuṭṭhitam; Sukhaṇo sumuhutto ca, Suyiṭṭham brahma-cārisu.

Padakkhinam kāya-kammam, Vācā-kammam padakkhinam; Padakkhinam mano-kammam, Panīdhi te padakkhine. Padakkhināni katvāna, Labhant'atthe padakkhine.

Bhavatu-sabba-mangalam

Bhavatu sabba-maṅgalaṁ. Rakkhantu sabba-devatā. Sabba-buddhānubhāvena, Sadā sotthi bhavantu me.

Bhavatu sabba-maṅgalaṁ. Rakkhantu sabba-devatā. Sabba-dhammānunbhāvena, Sadā sotthi bhavantu me.

Bhavatu sabba-maṅgalaṁ. Rakkhantu sabba-devatā. Sabba-saṅghānubhāvena, Sadā sotthi bhavantu me.

Funeral Chants

Pubba-bhāga-nama-kāra-pāţho

Namo tassa Bhagavato arahato sammā-sambuddhassa. (3 times)

Dhamma-sanganī-mātikā

[Kusalā dhammā.] Akusalā dhammā. Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā. Dukkhāya vedanāya sampayuttā dhammā. Adukkhamasukhāya vedanāya sampayuttā dhammā.

Vipākā dhammā. Vipāka-dhamma-dhammā. N'eva vipāka na vipāka-dhamma-dhammā.

Upādinn'upādāniyā dhammā. Anupādinn'upādāniyā dhammā. Anupādinnānupādāniyā dhammā.

Saṅkiliṭṭḥa-saṅkilesikā dhammā. Asaṅkiliṭṭḥa-saṅkilesikā dhammā. Asaṅkiliṭṭḥā-saṅkilesikā dhammā.

Savitakka-savicārā dhammā. Avitakka-vicāra-mattā dhammā. Avitakkāvicārā dhammā.

Pīti-saha-gatā dhammā. Sukha-saha-gatā dhammā. Upekkhā-saha-gatā dhamā. Dassanena pahātabbā dhammā. Bhāvanāya pahātabbā dhammā. N'eva dassanena na bhāvanāya pahātabbā dhammā.

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

Ācaya-gāmino dhammā. Apacaya-gāmino dhammā. N'ev'ācaya-gāmino nāpacaya-gāmino dhammā.

Sekkhā dhammā. Asekkhā dhammā. N'eva sekkhā nāsekkhā dhammā.

Parittā dhammā. Mahaggatā dhammā. Appamāṇā dhammā.

Paritt'ārammaṇā dhammā. Mahaggat'ārammaṇā dhammā. Appamāṇ'ārammaṇā dhammā.

Hīnā dhammā. Majjhimā dhammā. Paṇītā dhammā.

Micchatta-niyatā dhammā. Sammatta-niyatā dhammā. Aniyatā dhammā.

Magg'ārammaṇā dhammā. Magga-hetukā dhammā. Maggādhipatino dhammā. Uppannā dhammā. Anuppannā dhammā. Uppādino dhammā.

Atītā dhammā. Anāgatā dhammā. Paccuppannā dhammā.

Atīt'ārammaṇā dhammā. Anāgat'ārammaṇā dhammā. Paccuppann'ārammaṇā dhammā.

Ajjhattā dhammā. Bahiddhā dhammā. Ajjhatta-bahiddhā dhammā.

Ajjhatt'ārammaṇā dhammā. Bahiddh'ārammaṇā dhammā. Ajjhatta-bahiddh'ārammaṇā dhammā.

Sanidassana-sappaṭighā dhammā. Anidassana-sappaṭighā dhammā. Anidassanāppaṭighā dhammā.

Vipassanā-bhūmi-pāţho

[Pañcakkhandhā:]
Rūpakkhandho, vedanākkhandho, saňkhārakkhandho, viññānakkhandho

Dvā-das'āyatanāni:

Cakkhv-āyatanam rūp'āyatanam, Sot'āyatanam sadd'āyatanam, Ghān'āyatanam gandh'āyatanam, Jivh'āyatanam ras'āyatanam, Kāy'āyatanam phoṭṭhabb'āyatanam, Man'āyatanam dhamm'āyatanam

Atthārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu, Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu, Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu, Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu, Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu, Mano-dhātu dhamma-dhātu mano-viññāna-dhātu

Bā-vīsat'indriyāni:

Cakkhu'ndriyam sot'indriyam ghān'indriyam jivh'indriyam kāy'indriyam man'indriyam, Itth'indriyam puris'indriyam jīvit'indriyam, Sukh'indriyam dukkh'indriyam somanass'indriyam domanass'indriyam upekkh'indriyam, Saddh'indriyam viriy'indriyam sat'indriyam samādh'indriyam paññ'indriyam, Anaññātañ-ñassāmīt'indriyam aññ'indriyam aññātāv'indriyam.

Cattāri ariya-saccāni:

Dukkham ariya-saccam, Dukkha-samudayo ariya-saccam, Dukkha-nirodho ariya-saccam, Dukkha-nirodha-gāminī paṭipadā ariya-saccam.

Avijjā-paccayā saṅkhārā,
Saṅkhārapaccayā viññāṇaṁ,
Viññāṇapaccayā nāma-rūpaṁ,
Nāma-rūpapaccayā saḷ-āyatanaṁ,
Saḷāyatana-paccayā phasso,
Phassapaccayā vedanā,
Vedanā-paccayā taṇhā,
Taṇhā-paccayā upādānaṁ,
Upādāna-paccayā bhavo,
Bhava-paccayā jāti,
Jāti-paccayā jarā-maraṇaṁ soka-parideva-dukkhadomanass'upāyāsā sambhavanti.
Evam-etassa kevalassa dukkhak-khandhassa samudayo hoti.

Avijjāya tv-eva asesa-virāga-nirodhā, sankhāra-nirodho, Sankhāra-nirodhā, viññāṇa-nirodho, Viññāṇa-nirodhā, nāma-rūpa-nirodho, Nāma-rūpa-nirodhā, saļ-āyatana-nirodho, Saļ-āyatana-nirodhā, phassa-nirodho, Phassa-nirodhā, vedanā-nirodho, Vedanā-nirodhā, taṇhā-nirodho, Taṇhā-nirodhā, upādāna-nirodho, Upādāna-nirodhā, bhava-nirodho, Bhava-nirodhā, jāti-nirodho, Jāti-nirodhā, jarā-maraṇam soka-parideva-dukkhadomanass'upāyāsā nirujjhanti.

Paţţhāna-mātikā-pāţho

[Hetu-paccayo], ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo, aññam-añña-paccayo, nissaya-paccayo, upanissaya-paccayo, pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo, n'atthi-paccayo, vigata-paccayo, avigata-paccayo,

Pamsu-kūla for the dead [1]

Aniccā vata saṅkhārā Uppāda-vaya-dhammino; Uppajjitvā nirujjhanti, Tesaṁ vūpasamo sukho. [3x]

Adāsi-me ādi gāthā (Tiro-kudda-kandam)

Adāsi me akāsi me, Ñāti-mittā sakhā ca me; Petānam dakkhiṇam dajjā, Pubbe katam-anussaram.

Na hi ruṇṇaṁ vā soko vā, Yā v'aññā paridevanā; Na taṁ petānam-atthāya, Evaṁ tiṭṭhanti ñātayo.

Ayañ-ca kho dakkhinā dinnā, Saṅghamhi supatiṭṭhitā; Dīgha rattaṁ hitāy'assa, Ṭhānaso upakappati.

So ñāti-dhammo ca ayam nidassito, Petāna'pūjā ca kata uļārā; Balañ-ca bhikkhūnam-anuppadinnam, Tumhehi puññam pasutam anappakan-ti.

Ratanattay'ānubhāv'ādi-gāthā

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā Sabba-buddhānubhāvena Sadā sotthi bhavantu me.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā Sabba-dhammānunbhāvena Sadā sotthi bhavantu me.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā Sabba-saṅghānubhāvena Sadā sotthi bhavantu me.

Pamsu-kula for the living

Aciram vat'ayam kāyo, Paṭhavim adhisessati. Chuḍḍho apeta-viññāṇo, Nirattham va kalingaram. [3x]

Pamsu-kula for the dead [2]

Sabbe sattā maranti ca Marimsu ca marissare Tath'evāham marissāmi N'atthi me ettha samsayo.

Anumodanā Chants

Yathā vāri-vahā pūrā

Yathā vāri-vahā pūrā, Paripūrenti sāgaram; Evam-eva ito dinnam, Petānam upakappati

Icchitam patthitam tumham, Khippam-eva samijjhatu; Sabbe pūrentu sankappā, Cando paṇṇa-raso yathā; Maṇi joti-raso yathā.⁶⁵

Sabb'ītiyo vivajjantu,66 Sabba-rogo vinassatu; Mā te bhavatv-antarāyo, Sukhī dīgh'āyuko bhava;

Abhivādana-sīlissa, Niccam vuḍḍhāpacāyino; Cattāro dhammā vaḍḍhanti, Āyu vaṇṇo sukham balam.

Ratanattayānubhāv'ādi-gāthā

Ratanattay'ānubhāvena Ratanattaya-tejasā Dukkha-roga-bhayā-verā Soka sattu c'upaddavā Anekā antarāyā pi 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.

Bhojana-dānānumodanā

Āyu-do bala-do dhīro, Vaṇṇa-do paṭibhāṇa-do; Sukhassa dātā medhāvī, Sukham so adhigacchati. Āyum datvā balam vaṇṇam, Sukhañ-ca paṭibhāna-do; Dīgh'āyu yasavā hoti, Yattha yatthūpapajjatī-ti.

Culla-mangala-cakka-vāļa

Hotu sabbadā.

Sabba-buddh'ānubhāvena sabba-dhamm'ānubhāvena sabba-saṅgh'ānubhāvena Buddha-ratanaṁ dhamma-ratanaṁ saṅgha-ratanaṁ

Tiṇṇaṁ ratanānaṁ ānubhāvena
Catur-āsīti-sahassa-dhammakkhanda'ānubhāvena
Piṭakattay'ānubhāvena
Jina-sāvak'ānubhāvena
Sabbe te rogā
Sabbe te bhayā
Sabbe te antarāyā
Sabbe te upaddavā
Sabbe te dunnimittā
Sabbe te avamaṅgalā vinassantu
Āyuḍḍhako
Dhana-vaḍḍhako
Vaṇṇa-vaḍḍhako
Sukha-vaddhako

Dukkha-roga-bhayā verā, Sokā sattu c'upaddavā; Anekā antarāyā pi, 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.

Aggappasāda-sutta-gāthā

Aggato ve pasannānam, Aggam dhammam vijānatam; Agge Buddhe pasannānam, Dakkhineyye anuttare;

Agge dhamme pasannānam, Virāgūpasame sukhe; Agge saṅghe pasannānam, Puññakkhette anuttare.

Aggasmim dānam dadatam, Aggam puññam pavaḍḍhati; Aggam āyu ca vaṇṇo ca, Yaso kitti sukham balam;

Aggasa dātā medhāvī, Agga-dhamma-samāhito; Deva-bhūto manusso vā, Aggappatto pamodatī-ti.

Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā, Vadaññu vīta-maccharā; Kālena dinnam ariyesu, Uju-bhūtesu tādisu; Vippasanna-manā tassa, Vipulā hoti dakkhiṇā.

Ye tattha anumodanti, Veyyāvaccam karonti vā; Na tena dakkhinā onā, Te pi punññassa bhāgino.

Tasmā dade appaţivāna-citto, Yattha dinnam mahapphalam; Puññāni para-lokasmim, Patiţṭhā honti pāṇinan-ti.

So attha-laddho

So attha-laddho sukhito, Virulho Buddha-sāsane; Arogo sukhito hohi, Saha sabbehi ñātibhi.

Sā attha-laddhā sukhitā, Viruļhā Buddha-sāsane; Arogā sukhitā hohi, Saha sabbehi ñātibhi.

Te attha-laddhā sukhitā, Viruļhā Buddha-sāsane; Arogā sukhitā hotha, Saha sabbehi ñātibhi.

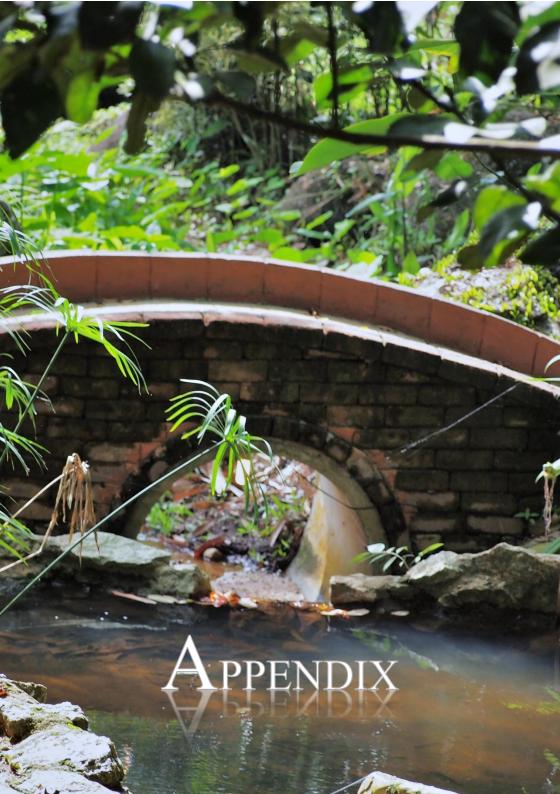
Sharing of Merits with the Departed

Idam me ñātinam hotu sukhitā hontu ñātayo. Idam no ñātinam hotu sukhitā hontu ñātayo. Idam vo ñātinam hotu sukhitā hontu ñātayo.

Sharing of Merits with the Devas

Ettāvatā ca amhehi, Sambhatam puñña-sampadam; Sabbe sattā anumodantu, Sabba sampatti siddhiyā.

CONTENT - NEXT



The Three Refuges & Five/Eight Trainings

Requesting the Three Refuges & Five/Eight Trainings (After bowing three times, with hands joined in añjali, recite as follows)

Aham bhante tisaranena saha pañca/aṭṭha silāni yacāma Dutiyampi aham bhante tisaranena saha pañca/aṭṭha silāni yacāma Tatiyampi aham bhante tisaranena saha pañca/aṭṭha silāni yacāma I, Venerable Sir, request the Three Refuges and the Five/Eight Trainings.⁶⁷ For the second time, I, Venerable Sir, request the Three Refuges and the Five/Eight Trainings.

For the third time, I, Venerable Sir, request the Three Refuges and the Five/Eight Trainings.

Undertaking the Three Refuges

(Repeat after the leader has chanted the first line three times)

Namo tassa bhagavato arahato sammāsambuddhassa [3x] Hômâge to the Blessed, Nôble, and Perfectly Enlightened One [3x]

Buddham saranam gacchāmi Dhammam saranam gacchāmi Sangham saranam gacchāmi To the Buddha I go for refuge To the Dhamma I go for refuge To the Sangha I go for refuge.

Dutiyampi Buddham saranam gacchāmi Dutiyampi Dhammam saranam gacchāmi Dutiyampi Sangham saranam gacchāmi For the second time, to the Buddha I go for refuge For the second time, to the Dhamma I go for refuge For the second time, to the Sangha I go for refuge. Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam gacchāmi
Tatiyampi Sangham saranam gacchāmi
For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Leader: Tisaraṇa-gamanam nitthitam

This completes the going to the Three Refuges.

Response: Āmā bhante

Yes, Venerable Sir.

Undertaking the Five Trainings

(To undertake the trainings, repeat each training after the leader)

1. Pāṇātipātā verâmaṇī sikkhapadam samādiyami.

I undertake the training 68 to refrain from taking the life of any living being.

2. Adinnādānā verâmaņī sikkhāpadam samādiyāmi.

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

3. Kāmesu micchācārā verāmanī sikkhāpadam sāmādiyāmi. I undertake the training to refrain from sexual misconduct.

4. Musāvādā verāmaņī sikkhāpadam sāmādiyāmi.

I undertake the training to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadam samādiyāmi.

I undertake the training to refrain from consuming intoxicating drink and drugs that lead to carelessness.⁶⁹

Leader: Imāni pañca sikkhapadāni

Sīlena sugatim yanti Sīlena bhogasampadā Sīlena nibbutim yanti Tasmā sīlam visodhaye These five Trainings

have virtue as a vehicle for happiness, have virtue as a vehicle for good fortune, have virtue as a vehicle for liberation. Therefore let virtue be purified.⁷⁰

Sādhu, sādhu, sādhu

Response:

(Bow three times)

Undertaking the Eight Trainings

(To undertake the trainings, repeat each precept after the leader)

- Pāṇātipātā verâmaṇī sikkhāpadam sâmādiyāmi.
 I undertake the training to refrain from taking the life of any living being.
- 2. Adinnādānā verāmaṇī sikkhāpadam sāmādiyāmi.

 I undertake the training to refrain from taking that which is not given.
- 3. Abrahmacariyā verâmaṇī sikkhāpadaṁ sâmādiyāmi. I undertake the training to refrain from any intentional sexual activity.
- 4. Musāvādā verāmaņī sikkhāpadam sāmādiyāmi. I undertake the training to refrain from lying.
- 5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadam samādiyāmi.
 - I undertake the training to refrain from consuming intoxicating drink and drugs that 71 lead to carelessness.
- 6. Vikālabhojanā verāmaņī sikkhāpadam sāmādiyāmi. I undertake the training to refrain from eating after noon.⁷²
- Nacca-gīta-vādita-visūkadāssanā mālā-gandha-vilepanadhāraņamaṇḍana-vibhūsanaṭṭhānā verāmaṇī sikkhāpadam sāmādiyāmi.
 I undertake the training to refrain from dancing, singing, music and
 - I undertake the training to refrain from dancing, singing, music and going to entertainments; from perfumes, beautification and adornments.⁷³
- 8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadam sāmādiyāmi. I undertake the training to refrain from lying on a high or luxurious sleeping place.

Leader: Imāni attha sikkhapadani samadiyami

Response: Imāni aṭṭḥa sikkhapadani samadiyami

Imāni aṭṭha sikkhāpadāni samādiyāmi Imāni aṭṭha sikkhāpadāni samādiyāmi

I undertake these Eight Trainings. I undertake these Eight Trainings. I undertake these Eight Trainings.

Leader: Imāni attha sikkhapadāni

Sîlena sugatim yanti Sîlena bhogasâmpadā Sîlena nibbutim yanti Tasmā sîlam visôdhaye

These five Trainings

have virtue as a vehicle for happiness, have virtue as a vehicle for good fortune, have virtue as a vehicle for liberation. Therefore let virtue be purified.⁷⁴

Response: Sādhu, sādhu, sādhu.

(Bow three times)

Endnotes

By Ven. Ariyadhammika

- ¹ Orig: "That which is beyond the conditioned world"
- ² "One who knows things as they are" is an unusual translation for Tathāgata. Also "arisen in" is better than "has come into", otherwise one might think that he has come from somewhere, already being a Tathāgata.
- ³ No mention of "delusion" in the Pāli. It could also refer to samsāra or dukkha.
- ⁴ Orig: "In brief the five focuses of identity are dukkha"
- ⁵ Orig: "Attachment to form"
- ⁶ Orig: "Form is impermanent"
- ⁷ Orig: "Form is not-self"
- 8 Orig: "All of us are bound by birth ageing and death"
- ⁹ In Pāli, these terms are in plural form, however, for the sake recitation they are kept singular.
- ¹⁰ Orig: "Bound by dukkha and obstructed by dukkha"
- ¹¹ Orig: "paṭiggaṇhatu". Since paṭiggaṇhātu is also used later in the text, it should also be the same here; both are grammatically correct.
- ¹² Orig: "The Dhamma holds those who uphold it from falling into delusion
- While the celestial bodies themselves are not regarded as living beings, this passage refers to the similarly named young devas (candimā/sūriyo devaputto) residing there. See also SN 2.9-10.
- ¹⁴ The Pāli speaks about Māra's forces.
- Even though a Paccekabuddha does not/is not able to teach the path to Nibbāna, he can nonetheless give guidance in good conduct and virtue; Functioning as an inspirational role model.
- ¹⁶ "Darkness and delusion" is not a literal translation for Māra.
- ¹⁷ In the original version, this line is followed by "When they act upon intention", which is not found in the Pāli, and is potentially misleading,

- giving the implication that intention alone is not enough to count as kamma.
- Orig: "All actions with intention" This clause is not in the Pāli and is misleading, since it implies the possibility for "non-action" upon intention. In actuality, mental action (manokamma) already constitutes kamma, even if not acted upon physically or verbally.
- ¹⁹ Orig: "Be they skillful or harmful"
- ²⁰ Orig: "a heart imbued with gladness"
- ²¹ Orig: "a heart imbued with gladness"
- Orig: "to fixed views" This refers specifically to "wrong views" and does not include "right view", since even Arahants hold right view (see AN 10.112).
- ²³ Orig: "ardent committed"
- Orig: "For good or for ill, Of that I will be the heir" For the sake of consistency with other passages which were translated differently, that translation has been chosen.
- ²⁵ In the discourses, except for the KN, the brain is not mentioned as a separate organ or body part, making it a list of only 31 body parts.
- ²⁶ Orig: "Dukkha"
- ²⁷ Orig: "Thus for a night of non-decline"
- Orig: "lack of Dhamma"
 This translation is problematic, because a mere "lack of Dhamma" does not lead to rebirth in hell; otherwise all non-Buddhists would be destined to hell. In reality, it is the view and practice of "wrong Dhamma" that leads to hell, which is also substantiated by the Commentary, which defines "adhamma" as the opposite (paṭipakkha) of true Dhamma.
- ²⁹ This line is the beginning of verse 2 of the original Pāli-text. When only Pāli is chanted (without the English translation), one starts with verse 1, followed by verse 2 and 3.
- This line is the beginning of verse 1 of the original Pāli-text.
 When only Pāli is chanted (without the English translation), one starts with verse 1, followed by verse 2 and 3

- ³¹ This line is the beginning of verse 3 of the original Pāli-text. When only Pāli is chanted (without the English translation), one starts with verse 1, followed by verse 2 and 3.
- ³² Orig: "I shall breathe in tranquillising the bodily formations". Kāyasaṅkhāraṁ is singular, not plural.
- ³³ Orig: "I shall breathe in experiencing the mental formations". Cittasaṅkhāraṁ is probably meant to be singular, not plural. This is not clear when looking at compounds, however, considering that the subsequent practice explicitly uses mental formation in singular "cittasaṅkhāraṁ", this suggests that it is probably used in the same way here.
- ³⁴ Orig: "I shall breathe in tranquillising the mental formations". Cittasaṅkhāraṁ is singular, not plural.
- ³⁵ Orig: "He abides contemplating mind-objects as mind-objects". Since "mind-object" is not an ideal translation for "dhamma" in this context, it is preferable to leave "dhamma" untranslated here.
- ³⁶ Orig: "Still feeling pleasure with the body". Firstly, the Pāli doesn't say "still". Secondly, SN 48.40 states that physical pleasure (sukha) has ceased in 3rd Jhāna and mental pleasure (somanassa) has ceased in 4th Jhāna. Therefore kāya here cannot refer to the physical body. The instrumental of kāya (kāyena) is often used in the discourses to refer to "direct" or "personal" experience (see SN 48.53).
- ³⁷ Orig: "In brief the five focuses of identity are dukkha"
- ³⁸ Abh.Vibh. 130f (very similar to SN 12.2)
- ³⁹ Lit.: "the 'Discourse Analysis' from the 'Analysis of Dependent Origination'"

The "Discourse Analysis" is a sub-chapter (Abh.Vibh.130f) from the "Analysis of Dependent Origination", which is part of the 2nd book of the *Abhidhammapiṭaka* called the "*Vibhaṅga"*. Apart from minor variations, there is great similarity between this analysis and the analysis found in S.12.2, as part of the *Suttapiṭaka*.

- ⁴⁰ Here and at other places of the English translation, the term "a condition" is used. The indefinite article "a" indicates, that there could be other conditions as well (e.g. all previous conditions in the sequence are a condition for all subsequent ones), but the directly aforementioned condition is the predominant one *(adhipati-paccaya)* for the subsequent conditioned thing to arise.
- ⁴¹ Here and at other places of the English translation, the term "arises" is inserted, because the term "sambhavati" from "Jāti-paccayā jarāmaraṇaṃ; soka parideva dukkha domanassupāyāsā sambhavanti" applies to all 11 links (12 minus ignorance) and not only to aging-and-death etc.
- ⁴² In the context of dependent origination, the compound "*nāmarūpa*" is translated as "mind-and-body" in order to cover the entirety of what is conventionally called "a being, a person". In other contexts, particularly if used separately, these terms may have other connotations.
- ⁴³ Here and at other places of the English translation, the term "arises" is inserted, because the term "sambhavati" from "Jāti-paccayā jarāmaraṇaṃ; soka parideva dukkha domanassupāyāsā sambhavanti" applies to all 11 links (12 minus ignorance) and not only to aging-and-death etc.
- ⁴⁴ To render as "Therein what is from ignorance as a condition arise formations." would be misleading, because it is not the conditioned relationship between A and B (here: ignorance and formations) that gets elaborated upon in the following lines, but it is only the term B (here: formations), that gets defined. Hence the preferable translation: "Therein what are 'formations', arising from ignorance as a condition?"
- ⁴⁵ Manosañcetanā cittasankhāro is translated here as "volition associated with the mind is the mental formation". Despite of mano and citta having in certain contexts different shades of meaning, both were translated here as "mind". Generally speaking mano refers more to the intellectual, whereas citta covers more the emotional/affective aspects of the mind. A detailed analysis of these terms can be found in Rune E. A. Johansson's "Citta, Mano, Viññāṇa a Psychosemantic Investigation".

- For increased clarity the term sańkhārakkhandho is translated here as "the aggregate of volitional formations", rather than the more literal "the aggregate of formations". That the aggregate of formations refers primarily to volition can be seen from SN 22.57, where sańkhārakkhandha is defined as volition (cetanā) with regards to sights, sounds...mental objects.
- ⁴⁷ The term *vāda* in *attavādupādāna* does here not necessarily refer to "a doctrine" of self, but rather to a persons sense of being someone; the sense of being or having a self. This is not exactly the same as personality view, which is destroyed already at the stage of streamentry.
 - The lingering sense of having a self may continue for a while, despite of having already intellectually and/or experientially understood that there is no self to be found in relation to the five aggregates. For the same reason as conceit ($m\bar{a}na$) is overcome only by the path to Arahantship, despite of having uprooted personality view already at the stage of stream-entry.
- ⁴⁸ The passage "in a plane of existence" is not found in the Pāḷi, but is inserted for the sake of better understandability of this otherwise rather ambiguous phrase.
- ⁴⁹ Ditthi here does not mean just any view, but "right view". The loss of other views would not be particularly unfortunate from a Buddhist perspective, especially the loss of wrong view could be regarded as a great blessing. The right view that is lost in this example is not the right view of a noble disciple, but the right view of a worldling (puthujjana), whose right view is not unshakeable and who may or may not change his view later on throughout the course of the present life or subsequent births.
- ⁵⁰ Orig: omitted "evil" (pāpa) in its translation.
- ⁵¹ Orig: "sa-udarayā", which is an incorrect spelling.
- 52 Orig: "sampādetun"
- 53 Orig: "I am no longer living according to worldly aims and values"
- ⁵⁴ Orig: "I should strive to abandon my former habits"

- 55 Orig: "For good or for ill, Of that I will be the heir"
 For the sake of consistency with other passages which were translated differently, this translation has been chosen.
- ⁵⁶ Orig: "to be reflected"
- ⁵⁷ The following passage is absent in the Thai edition of the Tipiṭaka: "Bhikkhavo" ti; "Bhadante" ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.
- ⁵⁸ The entire original version of the English translation has been replaced.
- ⁵⁹ The following passage is absent in the Thai edition of the Tipiṭaka: "Bhikkhus' 'Venerable Sir', they replied. The Blessed One said this:"
- Ariyasāvaka can be translated as "noble disciple" or "disciple of the noble one" (ariyassa+sāvaka=ariyasāvaka). I have opted for the first option here because the discourse addresses the group of five monks who all were Ariyas already at that time, but it needs to be kept in mind that the term ariyasāvaka does not always refer to individuals who have already attained one of the four paths or fruits. This can be seen from MN 27, where a person is referred to as ariyasāvaka without reference to any form of awakening-attainment. It is only at the end of the discourse that this ariyasāvaka attains awakening.
- ⁶¹ The word "the teaching" is not explicitly expressed in the Pāḷi, but was inserted for comprehension.
- ⁶² Katam karaniyam, nāparam itthattāyā'ti literally means "What has to be done is done. There is nothing else (to so) for the sake of such a (liberated) state." For a discussion of this passage see Bhikkhu Bodhi, Middle Length Discourses, Cūļasaccakasutta, MN 35, footnote 376.
- $^{\rm 63}$ The entire original version of the English translation has been replaced.
- ⁶⁴ When chanted for laypeople, only the 2nd line (Dhammassavana kālo...) is recited, which is repeated three times.
- ⁶⁵ When chanted for laypeople, the first part of this chant, until here, is recited only by the Sanghatthera.
- ⁶⁶ When chanted for laypeople, this line is recited only by the secondmost senior monk. Subsequently the remainder of the Sangha joins in.
- ⁶⁷ Orig: "Precepts". The same applies to the next two lines.
- ⁶⁸ Orig: "precept". The same applies to the next four lines.

- ⁶⁹ Orig: "drugs which lead to carelessness"
- Orig: "These are the Five Precepts; Virtue is the source of happiness, Virtue is the source of true wealth, Virtue is the source of peacefulness. Therefore let virtue be purified."
- 71 Orig: "which"
- ⁷² Orig: "at inappropriate times".
- ⁷³ Orig: "entertainment, beautification, and adornment"
- Orig: "These are the Eight Precepts; Virtue is the source of happiness, Virtue is the source of true wealth, Virtue is the source of peacefulness. Therefore let virtue be purified."