

CHANTING BOOK

of

Wat Pradhātu

Srī Chomtong Voravihāra

Pāli Passages with English Translation

Chanting Book of Wat Phra Dhātu Srī Chomtong Voravihāra

Pāli Passages with English Translation

Compiled, partly translated & edited

by

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Chomtong (Thailand),

1st edition, September 2003

2nd edition (Version 2.0), corrected & slightly expanded, October 2003¹

Version 2.1: Götzenhain (Germany), December 2003

Version 2.2 (slightly improved): Götzenhain (Germany), February 2004

¹ Thanks for the donations from Jonathan Preboy (100 Baht), Maggy (400 Baht), and Pra Noah Yuttadhammo (80 Baht).

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Preface

On the auspicious occasion of the eightieth birthday of our great teacher PHRA RAACHA PHROM **AJAAN THONG** (Sirimaṅgalo) I express my joy by publishing this Chanting Book, which contains most of the texts chanted at Wat Phra Dhātu Srī Chomtong Voravihāra with English translation.

This book is mainly a compilation of different sources (see 'Abbreviations & Literature'), which I occasionally tried to improve a bit. When I was not able to find an English translation for the Pāli, I attempted to produce one myself to get an idea of the content. Though I tried my best, some of them might need some corrections and improvements in the future.

The reader won't find many explanations of names and technical terms. For this purpose I suggest to make use of the Dictionary of Pali Proper Names (BPPN) and the Buddhist Dictionary (BudDic).

Thanks to Phra Noah (Yuttadhammo) who initiated this Chanting Book, collected many of the internet resources and allowed me to regularly use the computer in his Kutī. He also translated the Thai-Version of the '*Invitation To Teach Dhamma*' and together with Phra Dhammapālo (Norawee) – thanks also to him – the Thai passages of the '*Paying Respect To The Buddha With A Flower Bouquet...*' [76]. Furthermore he corrected some of my English. Thank you also to Mr. Prajuab Lakruji (formally Phra Prajuab) who transcribed and translated the Thai passages of '*Offering Merit*' [9] into English.

Contrary to Pāli there exists no international standard for transcribing Thai with Roman letters. So Mr. Prajuab Lakruji and Phra Noah used somewhat different transcriptions, which I again changed a bit for the purpose of homogenization and economization. Now the Thai transcription makes use of the pronunciation rules for the Pāli. Thereby three new letters for vowels are added (see 'Appendix, Pronunciation Rules For Pāli & Thai'). To distinguish Thai passages from Pāli, Thai words are written with CAPITALS.

As everything in this world this book isn't perfect. So I apologize for any shortcomings and would welcome criticism & corrections for future improvements.

May all beings be happy and peaceful!

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Chanting

[1] *Paying Respect To Buddha's Relic At Wat Phra Dhātu Srī Chomtong Voravihāra*

Namo buddhāya;
 Namāmi tiloka-molī loha-kūṭe patiṭṭhitam
 Pūjitaṃ sabbalokehi kittimantaṃ manoharam

Ahaṃ vandāmi sabbadā
 Aṅgavahaye pure ramme ¹kovilāragga-pabbate
 Sahi-hema-gūhā² gabbhe dakkhiṇa-molī-dhātuyo;

Ahaṃ vandāmi sabbadā.

Homage to the Buddha.
I pay homage to (the Dakkhiṇamolī³ relic, a piece of bone of the right side of) the crown of (his) head (revered) in the three worlds, placed in a metallic spire, honored, & renowned by all peoples, & charming.

I (will) always revere it.
Near the beautiful town Aṅgavahaya, on the mountaintop, where the tree Bauhinia variegata (grows)⁴, is enshrined within a golden cavern the Dakkhiṇamolī relic.

I (will) always revere it.

[1] *Paying Respect To Luang-Pho Phet Buddha Image*

Kāyena vācāya va cetassa vā
 vajiraṃ nāma paṭimaṃ iddhi-pāṭihāriyakaram
 buddha-rūpaṃ ahaṃ vandāmi sabbaso;
 sadā sotthī bhavantu me.

By body, by speech, & by mind
I (will) always revere the image named diamond⁵,
the Buddha statue, working wonders of psychic power.
May I be blessed forevermore.

¹ **kovilāra** *Bauhinia variegata*; a tree in the devaloka ... (PED)

² **gūhā** *f* a hiding place, a cave, cavern ... (PED)

³ **dakkhiṇa** *Adj* right; **moli** *m n* crest, crown of the head (cf. cPED, PED)

⁴ In the 'Chronicle' (p. 54) the part Ṛon the mountaintop, where the tree *Bauhinia variegata* (grows)Ṛ is translated as Ṛon the summit of Doi [= mountain] ChomtongṚ.

⁵ ṚIn naming this Lord Buddha image after the most valuable of precious stones, the Thai people express the faithful veneration and high respect they hold for the image the call "Luang Poh Petch."Ṛ (Chronicle, p. 239)

Morning Chanting

[2] Paying Respect To The Triple Gem

Yo so bhagavā arahaṃ sammā-sambuddho

svākkhāto yena bhagavatā dhammo
 supaṭipanno yassa bhagavato sāvaka-saṅgho.
 tam ayaṃ bhagavantam sa-dhammam sa-saṅgham
 imehi sakkārehi yathāraham āropitehi abhipūjayāma.
 sādhu no bhante bhagavā sucira-parinibbuto pi, pacchimā-
 janatānukampa-mānasā, ime sakkāre duggata-paṇṇākāra-
 bhūte paṭigaṇhātu,
 amhākaṃ dīgha-rattam hitāya sukhāya.

Arahaṃ sammā-sambuddho bhagavā;
 buddham bhagavantam abhivādemi.

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;
 dhammam namassāmi.

(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;
 saṅgham namāmi.

(PROSTRATE 1 TIME)

He truly is the Blessed One, The Accomplished One, the Perfectly Enlightened (Buddha).

Well-Proclaimed is the Holy Teaching of the Blessed One.

Perfectly Practiced are the Holy Disciples of the Blessed One.

*To the Blessed One, to the Dhamma and to the Saṅgha,
 with these properly presented offerings, we pay homage.*

*May the Blessed One, even through he has long since entered Total Nibbāna,
 please accept these meager offerings with a heart of sympathy for later
 generations,
 for our long-term welfare & happiness.*

Blessed is He, the Accomplished One, the Perfectly Enlightened One.

To the Buddha, the Blessed One, I pay homage.

Well-Proclaimed is the Teaching of the Blessed One.

To the Dhamma I pay Homage.

Perfectly Practiced are the Disciples of the Blessed One.

I bow low to the Saṅgha.

[2] Pubbabhāga-Namakāra-Pāṭha *Preliminary Passage In Homage (To The Buddha)*

(LEADER:)

Handa mayam buddhassa bhagavato pubbabhāga-
namakāram karomase.

Now let us chant the preliminary (passage in) homage to the Blessed One.

(ALL:)

Namo tassa bhagavato arahato sammā- sambuddhassa;
namo tassa bhagavato arahato sammā- sambuddhassa;
namo tassa bhagavato arahato sammā- sambuddhassa.

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

[3] Buddhābhithutiṃ *Praise For Buddha*

(LEADER:)

Handa mayam buddhābhithutiṃ karomase.

Now let us give high praise to the Awakened One:

(ALL:)

[Yo so tathāgato] araham sammā-sambuddho,
vijjā-caraṇa-sampanno sugato lokavidū,

*He who has attained the truth, the Worthy One, Perfectly Self-awakened,
consummate in knowledge & conduct, one who has gone the good way,
knower of the cosmos,
unexcelled trainer of those who can be taught, teacher of human & divine
beings; awakened; blessed;
who made known – having realized it through direct knowledge – this world
with its devas, māras, & brahmas, its generations with their contemplatives &
priests, their rulers & common people;
who explained the Dhamma fine in the beginning, fine in the middle, fine in
the end;
who expounded the holy life both in its particulars & in its essence, entirely
complete, surpassingly pure:
I worship most highly that Blessed One,
To that Blessed One I bow my head down.*

anuttaro purisa-damma-sārathi satthā deva-manussānaṃ
buddho bhagavā;
yo imam lokam sa-devakam sa-māarakam sa-brahmakam,
sa-ssamaṇa-brāhmaṇiṃ pajam sadeva-manussam sayam
abhiññā sacchikatvā pavesesi
yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam
pariyosāna-kalyāṇam
sātham sa-byañjanaṃ kevala-paripuṇṇam parisuddham
brahma-cariyam pakāsesi:
tam aham bhagavantam abhipūjayāmi,
tam aham bhagavantam sirasā namāmi.

(PROSTRATE 1 TIME)

[3] Dhammābhithutiṃ Praise For Buddha's Teaching

(LEADER:)

Handa mayaṃ dhammābhithutiṃ karomase.

Now let us give high praise to the Dhamma:

(ALL:)

[Yo so svākkhāto] bhagavatā dhammo,
 sandiṭṭhiko akāliko ehipassiko,
 opanayiko paccattaṃ veditabbo viññūhi,
 tam ahaṃ dhammaṃ abhipūjayāmi,
 tam ahaṃ dhammaṃ sirasā namāmi.

*The Dhamma well-expounded by the Blessed One,
 to be seen here & now, timeless, inviting all to come & see,
 leading inward, to be seen by the wise for themselves:
 I worship most highly that Dhamma,
 To that Dhamma I bow my head down.*

(PROSTRATE 1 TIME)

[3] Saṅghābhithutiṃ Praise For The Saṅgha

(LEADER:)

Handa mayaṃ saṅghābhithutiṃ karomase.

Now let us give high praise to the Saṅgha:

(ALL:)

[Yo so supaṭipanno] bhagavato sāvaka-saṅgho,
 uju-paṭipanno bhagavato sāvaka-saṅgho,
 ñāya-paṭipanno bhagavato sāvaka-saṅgho,
 sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
 yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā;
 esa bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo
 dakkhiṇeyyo añjali-karaṇīyo,
 anuttaraṃ puññakkhettaṃ lokassa;
 tam ahaṃ saṅghaṃ abhipūjayāmi,
 tam ahaṃ [4] saṅghaṃ sirasā namāmi.

*The Saṅgha of the Blessed One's disciples who have practiced well,
 the Saṅgha of the Blessed One's disciples who have practiced
 straightforwardly,
 the Saṅgha of the Blessed One's disciples who have practiced methodically,
 the Saṅgha of the Blessed One's disciples who have practiced masterfully,
 i.e., the four pairs – the eight types – of Noble Ones:
 That is the Saṅgha of the Blessed One's disciples – worthy of gifts, worthy of
 hospitality, worthy of offerings, worthy of respect,
 the incomparable field of merit for the world:
 I worship most highly that Saṅgha,
 To that Saṅgha I bow my head down.*

(PROSTRATE 1 TIME)

[4] Salutation to the Triple Gem & Passage Expressing A Sense Of Urgency

(LEADER:)

Handa mayam ratana-ttaya-ppañāma-gāthāyo c' eva
saṃvega-vatthu-paridīpaka-pāṭhañ ca bhañāmase.

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

[4] Ratanattayappañāma-gāthā *Salutation To The Triple Gem*

(ALL:)

Buddho susuddho karuṇā-mahañṇavo,
Yo 'ccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddham aham ādarena taṃ.

*The Buddha, well-purified, with ocean-like compassion,
Possessed of the eye of knowledge completely purified,
Destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion.*

Dhammo padīpo viya tassa sathuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dīpano:
Vandāmi dhammam aham ādarena taṃ.

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

Saṅgho sukhetābhyatikhetta-saññīto,
Yo ditṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅgham aham ādarena taṃ.

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

Icc evam ekant' abhipūjaneyyakam,
Vatthuttayam vandayatābhisaṅkhatam,
Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

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

[5] **Samvega-parikittana-pāṭha** *Passage Expressing A Sense Of Urgency*

Idha tathāgato loke uppanno araham sammā-sambuddho,

Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugata-ppavedito.

Mayan taṃ dhammaṃ sutvā evaṃ jānāma:

Jāti pi dukkhā jarā pi dukkhā maraṇam pi dukkhaṃ,
soka-parideva-dukkha-domanassupāyāsā pi dukkhā,
Appiyehi sampayogo dukkho piyehi vippayogo dukkho
yam p' icchaṃ na labhati tam pi dukkhaṃ.

Saṅkhittena pañc-upādāna-kkhandhā dukkhā,
seyyathīdam:

Rūpupādāna-kkhandho,
vedanupādāna-kkhandho,
saññupādāna-kkhandho,
saṅkhārūpādāna-kkhandho,
viññāṇupādāna-kkhandho.

Yesaṃ pariññāya, dharamāno so bhagavā, evaṃ bahulaṃ
sāvake vineti; evaṃ bhāgā ca pan' assa bhagavato
sāvakesu anusāsani, bahulaṃ pavattati:

"Rūpaṃ aniccaṃ,
vedanā aniccā,
saññā aniccā,
saṅkhārā aniccā,
viññāṇaṃ aniccaṃ,
rūpaṃ anattā,
vedanā anattā,
saññā anattā,
saṅkhārā anattā,

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

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

Having heard the Dhamma, we know this:

*Birth is stressful, aging is stressful, death is stressful,
Sorrow, lamentation, pain, distress, & despair are stressful,
Association with things disliked is stressful, separation from things liked is
stressful, not getting what one wants is stressful.*

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

*Form as a clinging-aggregate,
feeling as a clinging-aggregate,
perception as a clinging-aggregate,
mental processes as a clinging-aggregate,
consciousness as a clinging-aggregate.*

*So that they might fully understand this, the Blessed One, while still alive,
often instructed his listeners in this way; many times did he emphasize this
part of his admonition:*

*"Form is inconstant,
feeling is inconstant,
perception is inconstant,
mental processes are inconstant,
consciousness is inconstant,
form is not-self,
feeling is not-self,
perception is not-self,
mental processes are not-self,*

viññāṇaṃ anattā,
 sabbe saṅkhārā aniccā,
 sabbe dhammā anattā ti."
 Te¹ mayaṃ, otiṇṇāṃha jātiyā jarā-maraṇena, sokehi
 paridevehi dukkhehi domanassehi upāyāsehi, dukkh'
 otiṇṇā dukkha-paretā,
 "App eva nāṃ' imassa kevalassa dukkha-kkhandhassa
 antakiriyā paññāyethāti!"

(ONLY MONKS & NOVICES:)

Cira-parinibbutam pi taṃ bhagavantam uddissa arahantaṃ
 sammā-sambuddhaṃ, saddhā agārasmā anagāriyaṃ
 pabbajitā.
 Tasmaṃ bhagavati brahmacariyaṃ carāma
 (bhikkhūnaṃ sikkhā-sājīva-samāpannā).²
 Taṃ no brahmacariyaṃ imassa kevalassa dukkha-
 kkhandhassa antakiriyāya saṃvattatū ti.

(OTHERS:)

Cira-parinibbutam pi taṃ bhagavantam saraṇaṃ gatā,
 dhammañ ca bhikkhu-saṅghaṃ ca,
 Tassa bhagavato sāsanaṃ [6] yathā-sati yathā-balaṃ
 manasikaroma, anupaṭipajjāma,
 sā sā no paṭipatti, imassa kevalassa dukkha-kkhandhassa
 antakiriyāya saṃvattatū ti.

*consciousness is not-self;
 all processes are inconstant,
 all phenomena are not-self."*

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

"O, that the end of this entire mass of suffering & stress might be known!"

*Though the total Liberation of the Blessed One, the Worthy One, the Perfectly
 Self-awakened One, was long ago, we have gone forth in faith from home to
 homelessness in dedication to him.*

We practice that Blessed One's holy life

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

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

*Though the total Liberation of the Blessed One, the Worthy One, the Perfectly
 Self-awakened One, was long ago, we have gone for refuge in him, in the
 Dhamma, & in the Bhikkhu Saṅgha,*

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

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

¹ WOMEN: Tā

² NOVICES omitt this line.

[6] Tañ-khaṇika-paccavekkhaṇa-vidhī *Reflection at the Moment (of Using the Requisites)*

(LEADER:)

Handa mayam tañkhaṇika-paccavekkhaṇa-pāṭham
bhaṇāmase:

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

(ALL:)

Paṭisaṅkhā yoniso cīvaram paṭisevāmi,
yāvad eva sītassa paṭighātāya,
uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
paṭighātāya, yāvad eva hiri-kopina-paṭicchādan' - attham.

*Considering it thoughtfully, I use the robe,
simply to counteract the cold,
to counteract the heat,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Simply for the purpose of covering the parts of the body that cause shame.*

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,
neva davāya na madāya na maṇḍanāya na vibhūsanāya,

*Considering it thoughtfully, I use alms food,
not playfully, nor for intoxication, nor for putting on bulk, nor for
beautification,*

yāvad eva imassa kāyassa ṭhitiyā yāpanāya
vihimsuparatiyā brahmacariyānuggahāya,
iti purāṇaṇ ca vedanam paṭihaṅkhāmi, navaṇ ca vedanam
na uppādessāmi;
yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti.

*but simply for the survival & continuance of this body, for ending its
afflictions, for the support of the holy life,
(thinking,) thus will I destroy old feelings (of hunger) and not create new
feelings (from overeating).
I will maintain myself, be blameless, & live in comfort.*

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,
yāvad eva sītassa paṭighātāya,
uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
paṭighātāya,
yāvad eva utu-parissaya-vinodanam paṭisallānārām' -
attham.

*Considering it thoughtfully, I use the lodging,
simply to counteract the cold,
to counteract the heat,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;*

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

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram
paṭisevāmi,

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

yāvad eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ
paṭighātāya,
abyāpajjha-paramatāyā ti.

*simply to counteract any pains of illness that have arisen,
and for maximum freedom from disease.*

[6] Dhātu-paṭikūla-paccavekkhaṇa-vidhī *Reflection On The Elements And Loathsomeness*¹

(LEADER:)

Handha mayamaṃ dhātu-paṭikūla-paccavekkhaṇa-pāthamaṃ
bhaṇāmaṃse

*Now let us recite the passage for reflection on the elements and loathsomeness
(of using the requisites):*

(ALL:)

Yathā-paccayaṃ pavattamānaṃ dhātu-mattamaṃ ev' etaṃ
yad idaṃ cīvaraṃ, tad upabhuñjako ca puggalo
dhātumattako nissatto nijjīvo suñño; sabbāni [7] pana
imāni cīvarāni ajigucchaniyāni imaṃ pūti-kāyamaṃ patvā
ativiya jigucchaniyāni jāyanti.

*Dependent upon and existing through its causes merely by the combination of
various elements are both this robe and the person who uses it; only elements,
not a being, not possessing a permanent life principle, being void of self or
soul. All these robes are not yet loathsome but having touched this putrid
body, become exceedingly loathsome.*

Yathā-paccayaṃ pavattamānaṃ dhātu-mattamaṃ ev' etaṃ
yad idaṃ piṇḍapāto, tad upabhuñjako ca puggalo
dhātumattako nissatto nijjīvo suñño; sabbo pan' āyamaṃ
piṇḍapāto ajigucchaniyo imaṃ pūti-kāyamaṃ patvā ativiya
jigucchaniyo jāyati.

*Dependent upon and existing through its causes merely by the combination of
various elements are both this alms food and the person who uses it; only
elements, not a being, not possessing a permanent life principle, being void of
self or soul. All this alms food is not yet loathsome but having touched this
putrid body, becomes exceedingly loathsome.*

Yathā-paccayaṃ pavattamānaṃ dhātu-mattamaṃ ev' etaṃ
yad idaṃ senāsanaṃ, tad upabhuñjako ca puggalo
dhātumattako nissatto nijjīvo suñño; sabbāni pana imāni
senāsanaṃni ajigucchaniyāni imaṃ pūti-kāyamaṃ patvā
ativiya jigucchaniyāni jāyanti.

*Dependent upon and existing through its causes merely by the combination of
various elements are both this lodging and the person who uses it; only
elements, not a being, not possessing a permanent life principle, being void of
self or soul. All this lodgings are not yet loathsome but having touched this
putrid body, become exceedingly loathsome.*

Yathā-paccayaṃ pavattamānaṃ dhātu-mattamaṃ ev' etaṃ

Dependent upon and existing through its causes merely by the combination of

¹ Pūjā p. 34 ff.

yad idaṃ gilāna-paccaya-bhesajja-parikkhāro, tad upabhuñjako ca puggalo dhātumattako nissatto nijjīvo suñño; sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo imaṃ pūti-kāyaṃ patvā ativiya jigucchanīyo jāyati.

various elements are both this medicinal requisites for curing the sick and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All these medicinal requisites for curing the sick are not yet loathsome but having touched this putrid body, become exceedingly loathsome.

[7] Devatā-pattidāna-gāthā *Offering Merit To The Devas*

(LEADER:)

Handa mayaṃ pattidāna-gāthāyo bhanāmase:

Let us recite the verse for dedicating merit:

(ALL:)

Ya devatā santi vihāra-vāsinī
thūpe ghare bodhi-ghare tahiṃ tahiṃ
tā dhamma-dānena bhavantu pūjitā
sotthiṃ karontedha vihāra-maṇḍale.

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

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

therā ca majjhā navakā ca bhikkhavo
sārāmikā dānapatī upāsakā
gāmā ca desa nigamā ca issarā
sappāṇa-bhūtā sukhitā bhavantu te.

*Elder, intermediate, and new monks,
temple attendants, donors, lay followers;
towns, cities, and principalities:
may all sentient beings be happy.*

Jalābu-jā ye pi ca aṇḍa-sambhavā
[8] saṃseda-jātā atha v' opapātikā
niyyānikā dhamma-varam paṭicca te
sabbe pi dhukkhasa karontu saṅkhayaṃ.

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

āhātu ciraṃ sataṃ dhammo dhamma-ddharā ca
puggalā
saṅgho hotu samaggo va atthāya ca hitāya ca
amhe rakkhatu saddhammo sabbe pi dhamma-
cārino

*May the Dhamma stand firm for long, along with those individuals
who maintain it.
May the Saṅgha live in harmony, for our welfare and benefit.
May the true Dhamma protect us, together with all who practice
the Dhamma.*

| | | | |
|-------------------------|-----------------------------|---|--|
| vuddhiṃ sampāpuṇeyyāma | dhamme ariya- ppavedite. | <i>May we flourish in the Dhamma</i> | <i>taught by the Noble Ones.</i> |
| Pasannā hontu sabbe pi | pāṇino buddha-sāsane | <i>May all beings have faith</i> | <i>in the Buddha's teaching.</i> |
| sammā dhāraṃ paveccanto | kāle devo pavassatu | <i>May rain fall in season,</i> | <i>in moderate streams.</i> |
| vuddhi-bhāvāya sattānaṃ | samidham netu medhaniṃ | <i>May it lead the prosperous earth</i> | <i>to the flourishing of living beings.</i> |
| mātā pitā ca atrajaṃ | niccaṃ rakkhanti puttakaṃ | <i>Just as mother and father always</i> | <i>protect their own children,</i> |
| evaṃ dhammena rājāno | pajaṃ rakkhantu sabbadā. | <i>In the same way may the government</i> | <i>always protect its citizens with righteousness.</i> |

Usually the Morning Chanting continues now on page 46 with the [22] **Pubbabhāga-Namakāra-Pāṭha** *The Preliminary Passage In Homage (To The Buddha)*, and the [22] **Saraṇa-Gamana-Pāṭha** *Going to the Three Refuges*. Next follows a chant, the Thai page of which has been announced before the Morning Chanting started and then [66] "*Sukho buddhānam uppādo ...*" (p. 107). Thereafter might follow a Dhamma-talk and a short meditation period (10 min. walking, 10 min. sitting). Then the Morning Chanting continues as follows.

[8] KAAM GRUAT NAAM BĀP PÜN MÜANG *Offering Merit (Northern Thai Style)*¹

| | |
|--|--|
| Idaṃ dāna-kammaṃ nibbāna-paccayo hotu, no niccaṃ; | <i>May this action (kamma) of giving be for us continuously a condition for Nibbāna.</i> |
| idaṃ sīla-kammaṃ nibbāna-paccayo hotu, no niccaṃ; | <i>May this action (kamma) of virtue be for us continuously a condition for Nibbāna.</i> |
| idaṃ bhāvanā-kammaṃ nibbāna-paccayo hotu, no niccaṃ. | <i>May this action (kamma) of meditation be for us continuously a condition for Nibbāna.</i> |
| Yaṃ kiñci kusalaṃ kattabbaṃ kammaṃ sabbehi katehi kataṃ puññaṃ no anumodantu, suṇantu bhonto ye devā asamiṃ ² ṭhāne adhigatā dīghāyukā sadā hontu sabba- sattānaṃ sukhī attānaṃ pariharantu; | <i>Whatever wholesome action (kamma) will be done (by us), may they (the following beings) rejoice in the merit produced by all (these) deeds; listen, Lords! May the devas who stay at this place always have a long life, and live happily for themselves and (the benefit) of all beings.</i> |

¹ This chant is not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

² asamiṃ = asmin

mātā-pitā sukhitā hontu dukkhā pamuñcantu;
 sabbe ñātikā sukhitā hontu dukkhā pamuñcantu;
 sabbe añātikā sukhitā hontu dukkhā pamuñcantu;

*May (my) mother & father be happy and liberated from all suffering.
 May all (my) relatives be happy and liberated from all suffering.
 May all (who are) not (my) relatives be happy and liberated from all suffering.*

[9] sabbe pisā sabbe yakkhā sabbe petā sukhitā hontu dukkhā pamuñcantu;
 sabbe nakkhattā sukhitā hontu dukkhā pamuñcantu;
 sabbe devā sukhitā hontu dukkhā pamuñcantu;
 sabbe ācariyūpajjhāyā sukhitā hontu dukkhā pamuñcantu;
 sabba-sampattīnaṃ samijjhantu vo.

*May all goblins, all demons and all ghosts be happy and liberated from all suffering.
 May all (beings of the) stars be happy and liberated from all suffering.
 May all devas be happy and liberated from all suffering.
 May all teachers & preceptors be happy and liberated from all suffering.
 May all (their) good fortune prosper.*

(PROSTRATE 1 TIME)

[9] *Offering Merit By SOMDET PHRAPHUT AJAAN (AAJ AASABHA Mahāthera)*¹

Idaṃ no puñña-bhāgaṃ rājādīnaṃ c' eva issarānaṃ mātā-pitū-ādīnaṃ
 ca piya-janānaṃ sabba-sattānaṃ ca niyyādema.

*This, our share of merit, we dedicate to the king etc., the rulers,
 mother & father etc., to beloved people, and all beings.*

KHA PHRA PHUTTHA JAO THANG PUANG KHONOM THAVAI SUAN
 GUSON DĀ ITSARACHON KHON PHU YAI THANG LAAI MI ONG PHRA
 MAHAAGASAT PHUU PEN PRAMUK KHONG CHAAT, ONG SOMDET
 PHRA SANG KHARAAT PHUU PEN PRAMUK KHONG SATSANAA LĀ
 KHANA RATHA BAAN PHUU BORIIHAAN PRADET PEN TON,
 KHO PHĀ SUAN KUSON NII HAI KĀ PIYACHON KHON DII RAK THANG
 LAI MII BITAA MAANTAA PUU YAA TAA YAI LĀ KHRUU UPATCHA
 AJAAN THANG LAI PEN TON,
 KHO PHĀ SUAN KUSON NII HAI KĀ SAPA SAT THANG LAI THUK CHAAT
 CHAN VANA THUK SATSANAA THUK PHAASAA THII YUU THUA THUK -
 MUM HĀNG LOOK.

*May all of us offer all the merits to the free and senior people,
 who include the king, who is the leader of the nation, the royal
 patriarch, who is the leader of the religion, and the cabinet, who
 runs the country.*

*May we offer all merits to lovable people who include mother and
 father, grandmothers and grandfathers, as well as all teachers and
 preceptors.*

*May we offer all merits to all creatures in all countries, levels,
 castes, religions, and languages everywhere in the world.*

¹ This chant is usually omitted for the *Evening Chanting*. This one and the next two chants (WAN DAA LUANG & WAN DAA NOI) are not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

Sabbe sattā puñña-bhāgino hontu.

May all beings share in our merit.

KHO HAI SABA SAT THANG LAI JONG PEN PHUU MII SUAN HĀNG BUN
KUSON RUAM KAP KHAABHA JAO THUK TON THUK KHON THÖÖN.

May all creatures share the merits with us all.

[9] WAN DAA LUANG *Asking For Forgiveness From The Triple Gems And All Devas*

(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi buddhaṃ sabbhaṃ me dosaṃ khamatha me bhante;
vandāmi dhammaṃ sabbhaṃ me dosaṃ khamatha me bhante;
vandāmi saṅghaṃ sabbhaṃ me dosaṃ khamatha me bhante.

*I revere the Buddha. Forgive me all my faults, Venerable Sir.
I revere the Dhamma. Forgive me all my faults, Venerable Sir.
I revere the Saṅgha. Forgive me all my faults, Venerable Sir.*

Vandāmi gurūpajjhāyācariye sabbhaṃ me dosaṃ khamatha
me bhante;

*I revere (my spiritual) teachers, preceptor & teacher. Forgive me all my
faults, Venerable Sir.*

[10] vandāmi kamma-tṭhānaṃ sabbhaṃ me dosaṃ khamatha
me bhante;

I revere the meditation-object. Forgive me all my faults, Venerable Sir.

vandāmi ārāme baddha-sīmāyaṃ sabbhaṃ me dosaṃ
khamatha me bhante;

*I revere the consecration ground in the monastery. Forgive me all my faults,
Venerable Sir.*

vandāmi cetiyaṃ sabbhaṃ sabba-tṭhānesu patitṭhitā sarīra-
dhātu mahā-bhodhiṃ buddha-rūpaṃ sakkataṃ¹ sadā nāga-
loke deva-loke brahma-loke jambu-dīpe laṅkā-dīpe sarīra-
dhātuyo kesā-dhātuyo arahanta-dhātuyo cetiyaṃ gandha-
kuṭiṃ catur-āsiti-sahassa-dhamma-kkhandhe sabbesaṃ
pāda-cetiyaṃ ahaṃ vandāmi sabbaso. (PROSTRATE 3 TIMES)

*I revere every stupa [chedi], established in every place, (every) relic of the
(Buddha's) body, (every) great Bodhi tree, (every) Buddha image, always
honored in the Nāga world, Deva world & Brahma world, in India & Sri
Lanka; bodily relics, hair relics & relics of Arahats, the stupa [chedi], the
perfumed room (occupied by the Buddha statue), the 84 000 chapters on
Dhamma and every footprint-shrine², I revere them always.*

¹ Inspired by a similar passage in the CGI (Veneration) I read *sakkataṃ* [pp. of *sakkaroti*] 'honored' instead of *sakalaṃ* 'all, whole, entire', which makes more sense here.

² A holy or miraculous footprint left on the ground by a holy man, especially the Buddha (cf. PED)

[10] WAN DAA NOI *Asking For Forgiveness From The Abbot*

(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi bhante; sabbam aparādham khamatha me bhante;
 mayā kataṃ puññaṃ sāminā anumoditabbam; sāminā
 kataṃ puññaṃ mayham dātabbam; sādhu sādhu
 anumodāmi.

*I revere you, Venerable Sir. May you forgive me all my guilt, Venerable Sir.
 May the master rejoice in the merit I have done.
 May the master transmit the merit to me, he has done.
 Well! Well! I rejoice in it.*

(ABBOT:)

Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ.

Four (may) qualities increase: long life, beauty, happiness, strength.

(RESPOND:) Sādhu!, sādhu!, sādhu!

Well (said)! Well (said)! Well (said)!

(PROSTRATE 3 TIMES)

Evening Chanting**[10] *Paying Respect To The Triple Gem***

Yo so bhagavā arahaṃ sammā-sambuddho

He truly is the Blessed One, The Accomplished One, the Perfectly Enlightened (Buddha).

svākkhāto yena bhagavatā dhammo
 supaṭipanno yassa bhagavato sāvaka-saṅgho.
 tam ayaṃ bhagavantam sa-dhammam sa-saṅgham
 imehi sakkārehi yathāraham āropitehi abhipūjayāma.
 sādhu no bhante bhagavā sucira-parinibbuto pi, pacchimā-
 janatānukampa-mānasā, ime sakkāre duggata-paṇṇākāra-
 bhūte paṭigaṇhātu,
 amhākaṃ dīgha-rattam hitāya sukhāya.

*Well-Proclaimed is the Holy Teaching of the Blessed One.
 Perfectly Practiced are the Holy Disciples of the Blessed One.
 To the Blessed One, to the Dhamma and to the Saṅgha,
 with these properly presented offerings, we pay homage.
 May the Blessed One, even though he has long since entered Total Nibbāna,
 please accept these meager offerings with a heart of sympathy for later
 generations,
 for our long-term welfare & happiness.*

Arahaṃ sammā-sambuddho bhagavā;

Blessed is He, the Accomplished One, the Perfectly Enlightened One.

buddhaṃ bhagavantaṃ abhivādehi.

(PROSTRATE 1 TIME)

To the Buddha, the Blessed One, I pay homage.

Svākkhāto bhagavatā dhammo;
dhammaṃ namassāmi.

(PROSTRATE 1 TIME)

*Well-Proclaimed is the Teaching of the Blessed One.
To the Dhamma I pay Homage.*

Supaṭipanno bhagavato sāvaka-saṅgho;
saṅghaṃ namāmi.

(PROSTRATE 1 TIME)

*Perfectly Practiced are the Disciples of the Blessed One.
I bow low to the Saṅgha.*

(LEADER:)

Handa mayaṃ buddhassa bhagavato pubbabhāga-namākāraṃ c' eva buddhānussati-nayaṃ ca karomase.

[11] Pubbabhāga-Namakāra-Pāṭha

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

Preliminary Passage In Homage (to the Buddha)

(ALL:)

Namo tassa bhagavato arahato sammā- sambuddhassa;
namo tassa bhagavato arahato sammā- sambuddhassa;
namo tassa bhagavato arahato sammā- sambuddhassa.

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

[11] Buddhānussati A Guide To The Recollection Of The Buddha

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

Iti pi so bhagavā arahaṃ sammā-sambuddho
vijjā-caraṇa-sampanno sugato lokavidū

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

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

*He is a Blessed One, a Worthy One, a Perfectly Self-awakened One,
consummate in knowledge & conduct, one who has gone the good way,
knower of the cosmos,
unexcelled trainer of those who can be taught, teacher of human & divine
beings; awakened; blessed.*

[11] Buddhābhigītiṃ Verses In Celebration Of The Buddha

(LEADER:)

Handa mayam buddhābhigītiṃ karomase.

Now let us chant in celebration of the Buddha:

(ALL:)

[Buddhavārahanta]-varatādiguṇābhiyutto,
Suddhābhiñña-karuṇāhi samāgatatto,*The Buddha, endowed with such virtues as highest worthiness:
In him, purity, supreme knowledge, & compassion converge.*

Bodhesi yo sujanatam kamalam va sūro,
Vandam'aham tam-aramam sirasa jinendam.
Buddho yo sabbapananam saramam khemam-
uttamam
Pathamānussatiṭṭhānam vandāmi tam sirenaham,
Buddhassāhasmi dāso¹ va buddho me sāmikissaro.
Buddho dukkhassa ghātā ca vidhātā ca hitassa me.
[12] Buddhassāham niyyādemī sarīraṇ jīvitaṇ c'idaṃ.
Vandanto 'ham² carissāmi buddhass' eva
subodhitam.
N' atthi me saramam aññam, buddho me saramam
varam;
Etena sacca-vajjena vaddheyam satthu-sāsane.
Buddham me vandamānena³ yam puñnam pasutam
idha,
Sabbe pi antarāyā me māhesum tassa tejasā.

*He awakens good people like the sun does the lotus.
I revere with my head that Peaceful One, the Conqueror Supreme.
The Buddha who for all beings is the secure, the highest refuge,
The first theme for recollection: I revere him with my head.
I am the Buddha's servant, the Buddha is my sovereign master,
The Buddha is a destroyer of suffering & a provider of welfare for me.
To the Buddha I dedicate this body & this life of mine.
I will fare with reverence for the Buddha's genuine Awakening.
I have no other refuge, the Buddha is my foremost refuge;
By the speaking of this truth, may I grow in the Teacher's instruction.
Through the power of the merit here produced by my reverence for the
Buddha,
May all my obstructions cease to be.*

¹ WOMEN: dāsī² WOMEN: Vandantī'ham³ WOMEN; vandamānāya

(BOW DOWN AND SAY:)

Kāyena vācāya va cetasā vā,
Buddhe kukammaṃ pakataṃ mayā yaṃ,
Buddho paṭiggaṇhatu accayaṃtaṃ,
Kālantare saṃvaritaṃ va buddhe.

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

[12] Dhammānussati *A Guide To The Recollection Of The Dhamma*

(LEADER:)

Handa mayaṃ dhammānussati-nayaṃ karomase.

Now let us recite the guide to the recollection of the Dhamma.

(ALL:)

[Svākkhāto] bhagavatā dhammo,
sandiṭṭhiko akāliko ehipassiko,
opānāyiko paccattaṃ veditaṃ viññūhīti.

*The Dhamma is well-expounded by the Blessed One,
to be seen here & now, timeless, inviting all to come & see,
leading inward, to be seen by the wise for themselves.*

[12] Dhammābhigītiṃ *Verses In Celebration Of The Dhamma*

(LEADER:)

Handa mayaṃ dhammābhigītiṃ karomase.

Now let us chant in celebration of the Dhamma.

(ALL:)

[Svākkhātātā]diguṇa-yogavasena seyyo,
Yo magga-pāka-pariyatti-vimokkha-bhedo,
Dhammo kuloka-patanā tad-adhāri-dhārī.
Vandāmaṃ ahaṃ tama-haraṃ vara-dhammam etaṃ.
Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-
uttamaṃ

*Superior, through having such virtues as being well-expounded,
Divided into Path & Fruit, study & emancipation,
The Dhamma protects those who hold to it from falling into miserable
worlds. I revere that foremost Dhamma, the destroyer of darkness.
The Dhamma that for all beings is the secure, the highest refuge,*

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenaḥaṃ
Dhammassāhasmi dāso¹ va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me.
Dhammassāhaṃ niyyādemi sarīraṃ jīvitaṃ c' idaṃ.
Vandanto'haṃ² carissāmi dhammass' eva su-
dhammataṃ.

*The second theme for recollection: I revere it with my head.
I am the Dhamma's servant, the Dhamma is my sovereign master,
The Dhamma is a destroyer of suffering & a provider of welfare for me.
To the Dhamma I dedicate this body & this life of mine.
I will fare with reverence for the Dhamma's genuine rightness.*

[13] N' atthi me saraṇaṃ aññaṃ, dhammo me
saraṇaṃ varam
Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane.
Dhammaṃ me vandamānena³ yaṃ puññaṃ
pasutaṃ idha,
Sabbe pi antarāyā me māhesuṃ tassa tejasā.

I have no other refuge, the Dhamma is my foremost refuge:

*By the speaking of this truth, may I grow in the Teacher's instruction.
Through the power of the merit here produced by my reverence for the
Dhamma,
May all my obstructions cease to be.*

(BOW DOWN AND SAY):

Kāyena vācāya va cetasā vā,
Dhamme kukammaṃ pakataṃ mayā yaṃ,
Dhammo paṭiggaṇhatu accayantaṃ,
Kālantare saṃvarituṃ va dhamme.

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

[13] Saṅghānussati *A Guide To The Recollection Of The Saṅgha*

(LEADER:)

Handa mayaṃ saṅghānussati-nayaṃ karomase.

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

¹ WOMEN: dāsī
² WOMEN: Vandantī'haṃ
³ WOMEN: vandamānāya

(ALL:)

[Supaṭipanno] bhagavato sāvaka-saṅgho,
 uju-paṭipanno bhagavato sāvaka-saṅgho,
 ñāya-paṭipanno bhagavato sāvaka-saṅgho,
 sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā,
 esa bhagavato sāvaka-saṅgho
 āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
 anuttaraṃ puñña-kkhettaṃ lokassā ti.

*The Saṅgha of the Blessed One's disciples who have practiced well,
 the Saṅgha of the Blessed One's disciples who have practiced
 straightforwardly, the Saṅgha of the Blessed One's disciples who have
 practiced methodically, the Saṅgha of the Blessed One's disciples who have
 practiced masterfully,
 i.e., the four pairs – the eight types – of Noble Ones:
 That is the Saṅgha of the Blessed One's disciples – worthy of gifts,
 worthy of hospitality, worthy of offerings, worthy of respect,
 the incomparable field of merit for the world.*

[13] Saṅghābhigītiṃ *Verses In Celebration Of The Saṅgha*

(LEADER:)

Handa mayaṃ saṅghābhigītiṃ karomase.

Now let us chant in celebration of the Saṅgha:

(ALL:)

[Saddhammajō] supaṭipatti-guṇādiyutto,
 Yoṭṭhābbidho ariya-puggala-saṅgha-seṭṭho,
 Sīlādidhamma-pavarāsaya-kāya-citto:
 Vandāmi' ahaṃ tam ariyāna-gaṇaṃ susuddhaṃ.
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ
 uttamaṃ.
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ sirena 'haṃ,
 Saṅghassāhasmi dāso¹ va saṅgho me sāmikissaro.
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.
 [14] Saṅghassāhaṃ niyyādemī sarīraṇ jīvitaṇ c' idaṃ
 Vandanto 'haṃ¹ carissāmi saṅghassopatiṭṭhānaṃ.

*Born of the true Dhamma, endowed with such virtues as good practice,
 The supreme Saṅgha formed of the eight types of Noble Ones,
 Guided in body & mind by such principles as morality:
 I revere that group of Noble Ones well-purified.
 The Saṅgha that for all beings is the secure, the highest refuge,
 The third theme for recollection: I revere it with my head.
 I am the Saṅgha's servant, the Saṅgha is my sovereign master,
 The Saṅgha is a destroyer of suffering & a provider of welfare for me.
 To the Saṅgha I dedicate this body & this life of mine.
 I will fare with reverence for the Saṅgha's good practice.*

¹ WOMEN: dāsī

N' atthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ
varam;

Etena sacca-vajjena vaddheyyaṃ satthu-sāsane.
Saṅghaṃ me vandamānena² yaṃ puññaṃ pasutaṃ
idha,

Sabbe pi antarāyā me māhesuṃ tassa tejasā.

(BOW DOWN AND SAY:)

Kāyena vācāya va cetasā vā,
Saṅghe kukammaṃ pakataṃ mayā yaṃ,
Saṅgho paṭiggaṇhatu accayaṇtaṃ,
Kālantare saṃvaritum va saṅghe.

(YOU CAN SIT NOW IN A RESPECTFUL SIDEWARD SITTING POSITION.)

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

*By the speaking of this truth, may I grow in the Teacher's instruction.
Through the power of the merit here produced by my reverence for the
Saṅgha,*

May all my obstructions cease to be.

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

[14] Atīta-paccavekkhaṇa-vidhī *Reflection After Using (The Requisites)*

(LEADER:)

Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṃse.

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

(ALL:)

[Ajja mayā] apaccavekkhitvā yaṃ cīvaraṃ paribhuttaṃ,
taṃ yāvad eva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ
paṭighātāya, yāvad eva hiri-kopina-paṭicchādan' atthaṃ.

*Whatever robe I used today without consideration, was simply to counteract
the cold, to counteract the heat,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
simply for the purpose of covering the parts of the body that cause shame.*

¹ WOMEN: Vandantī'haṃ

² WOMEN: vandamānāya

Ajja mayā apaccavekkhitvā yo piṇḍapatto paribhutto, so neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahmacariyānuggahāya, iti [15] purāṇañ ca vedanaṃ paṭihaṅkhāmi navañ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti.

Ajja mayā apaccavekkhitvā yaṃ senāsanāṃ paribhuttaṃ, taṃ yāvad eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvad eva utuparissaya-vinodanaṃ paṭisallānārāṃ'atthaṃ.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto, so yāvad eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjha-paramatāyāti.

Whatever alms food I used today without consideration, was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, (thinking,) thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.

Whatever lodging I used today without consideration, was simply to counteract the cold, to counteract the heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Whatever medicinal requisite for curing the sick I used today without consideration, was simply to counteract any pains of illness that had arisen, and for maximum freedom from disease.

[15] Uddisanādhiṭṭhāna-gāthā *Offering Merit*¹

(LEADER:)

Handa mayāṃ uddisanādhiṭṭhāna-gāthāyo bhanāmase

(ALL:)

Iminā puñña-kammena upajjhāyā guṇuttarā
 ācāriyūpakārā ca mātā-pitā ca nātakā
 suriyo candimā rājā guṇavantā narā pi ca
 brahma-mārā ca indā ca lokapālā ca devatā

Let us now recite the verse of dedication & determination.

By this act of merit, may my highly virtuous preceptors, teachers, benefactors, mother, father, & relatives, the gods of the sun & moon, virtuous people, Brahmas, Māras, & Indras, devas who are protectors of the cosmos,

¹ BBC p. 61 f.

yamo mittā manussā ca majjhattā verikā¹ pi ca
 sabbe sattā sukhī hontu puññāni pakatāni me
 sukhaṃ ca tividhaṃ dentu khippaṃ pāpetha vo matam
 iminā puñña-kammaena iminā uddisena ca
 khippāhaṃ sulabhe c' eva taṇh'-upādāna-chedanam
 ye santāne hinā dhammā yāva nibbānato mamaṃ
 nassantu sabbadā yeva yattha jāto bhava bhava
 uju-cittaṃ sati-paññā sallekho viriyamhinā

mārā labhantu n' okāsaṃ kātuñ ca viriyesu me [16]
 buddhādi-pavaro nātho dhammo nātho varuttamo
 nātho pacceka-buddho ca saṅgho nāthottaro mamaṃ
 tesottamānubhāvena mār' okasaṃ labhantu mā.

*Yama, human beings friendly, neutral, & hostile:
 may all beings be happy. May the meritorious deeds done by me
 give threefold happiness.² May you all quickly attain your wish.
 Through this act of merit, through this dedication,
 may I be quickly & easily cutting through craving & clinging.
 As long as I am on the way to Liberation, may any low qualities in my
 character be entirely destroyed, wherever I am born in one state after
 another. May I have an upright mind, mindfulness, discernment, strictness,
 persistence.*

*Through my effort, may Māra have no chance to do anything to me.
 The Buddha is my foremost mainstay, the Dhamma my excellent, high
 mainstay; private Buddhas are my mainstay, the Saṅgha my superior
 mainstay. Through their power, may Māra get no opportunity.*

[16] Buddha-maṅgala-gāthā *The Auspicious Awakened Ones*

(LEADER:)

Handa mayaṃ sarabhaññaena buddha-maṅgala-gāthāyo
 bhanāmasa.

*Let us recite, in the Sārabhañña mode, the verse of the auspicious awakened
 ones.*

(ALL:)

Sambuddho dipadaṃ seṭṭho nisinno c' eva majjhime
 koṇḍañño pubba-bhāge ca āganeyye³ ca kassapo
 sārīputto ca dakkhiṇe haratiye⁴ upālī ca
 pacchime pi ca ānando bāyabbe ca gavampati
 moggallāno ca uttare īsāne pi ca rāhulo;

*The Buddha, foremost of two-footed beings, is seated in the middle
 Koṇḍañño to the east, Kassapa to the southeast,
 Sārīputta to the south, Upālī to the southwest,
 Ānanda to the west, Gavampati to the northwest,
 Moggallāna to the north, Rāhulā to the northeast.*

¹ BBC: *verakā*

² *threefold happiness*: in this life, in future lives & liberation (BBC S. 61)

³ CGI: *āgneyye*

⁴ BBC: *haratiyā*

ime kho maṅgalā buddhā sabbe idha patiṭṭhitā
vanditā te ca amhehi sakkārehi ca pūjitā
etesaṃ anubhāvena sabba-sotthī bhavantu no.

Icc evam accanta-namassa-neyyaṃ
namassamāno ratana-ttayaṃ yaṃ
puññābhisandaṃ vipulaṃ alatthaṃ
tassānubhāvena hat' antarāyo.

*These auspicious awakened ones are all established here,
venerated by us, honored with offerings.
By their power may all prosperity be ours.*

*In paying homage thus to the Triple Gem,
worthy of the highest homage,
a vast amount of merit is accumulated:
By its power, may danger be destroyed.*

Usually the Evening Chanting continues now on page 45 f. [21 f.] with an *Invitation To The Devas* (which is chanted by one monk only), the [22] **Pubbabhāga-Namakāra-Pāṭha** *The Preliminary Passage In Homage (To The Buddha)*, and the [22] **Saraṇa-Gamana-Pāṭha** *Going to the Three Refuges* (p. 46).

Next follows a chant, the Thai page of which has been announced before the Evening Chanting started, and then optionally [66] *"Sukho buddhānam uppādo ..."* (p. 107) or, especially on Buddha Days (WAN PHRA), the [59] **Dukkha-ppattādi-gāthā ...** (p. 97) and the [39] **Sumaṅgala-gāthā** (p. 66 f.).

Then there might follow a Dhamma-talk and a short meditation period (10 min. walking, 10 min. sitting). Thereafter the Evening Chanting will end with [8] **KAAM GRUAD NAAM ...**, [9] **WAN DAA LUANG ...**, and [10] **WAN DAA NOI ...** (p. 22 ff.).

On Buddha Days (WAN PHRA) laypeople and nuns take the **Eight Precepts** (p. 36: "Arahaṃ sammā-sambuddho" ...; p. 37 ff. [18 f.]), usually before the Dhamma-talk, and thereafter there will be the [76] *Paying Respect To The Buddha With A Flower Bouquet, Incense & Candles ...* (p. 110 ff.).

[16] Dasa-Dhamma-Sutta Ten (Recommended) Conducts (For Monks)

(LEADER:)

Handa mayaṃ dasa-dhamma-suttaṃ bhanāmaṣe.

Now let us recite the discourse on the ten (recommended) conducts (for monks).

(ALL:)

1. Vevaṇṇiyamhi ajjhūpagato.
2. Parapaṭibaddhā me jīvikā ti.
3. [17] Añño me ākappo karaṇīyo ti.
4. Kacci nu kho me attā sīlato na upavadatī ti?
5. Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadantī ti?
6. Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo ti.
7. Kammasako 'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī ti.
8. Katham-bhūtaṃ me rattin-divā vītipatantī ti?
9. Kacci nu kho 'haṃ suññāgāre abhiramāmī ti?
10. Atthi nu kho me uttari-manussa-dhammā, alam-ariya-nāṇa-dassana-viseso adhigato, so 'haṃ pacchime kāle sabrahma-cārīhi puṭṭho, na maṅku bhavissāmī ti?

*I have left the social order.**My life needs the support of others.**I must change the way I behave.**Can I fault myself with regard to the precepts?**Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to the precepts?**I will grow different, separate from all that is dear & appealing to me.**I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.**What am I becoming as the days & the nights fly past?**Is there an empty dwelling in which I delight?**Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?*

Ime kho¹ dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā.

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

¹ Orig. inserts *bhikkhave*

Special Chanting for Nuns & Laypeople at the Evening before the 'Buddhist Holy Day' (WAN GOON or Kesoropaṇa-divasa)

[20] Ratana-ttaya-kāra-pāṭha (Brief) Salutation Of The Triple Gem

(FIRST PROSTRATE 3 TIMES, THEN ALL SAY:)

Iminā sakkārena buddhaṃ abhipūjāyami
Iminā sakkārena dhammaṃ abhipūjayāmi
Iminā sakkārena saṅghaṃ abhipūjayāmi

*With these offerings, I pay respect to the Buddha.
With these offerings, I pay respect to the Dhamma.
With these offerings, I pay respect to the Saṅgha.*

Arahaṃ sammā-sambuddho bhagavā;
buddhaṃ bhagavantaṃ abhivādemī.

*Blessed is He, the Accomplished One, the Perfectly Enlightened One.
To the Buddha, the Blessed One, I pay homage.*

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;
dhammaṃ namassāmi.

*Well-Proclaimed is the Teaching of the Blessed One.
To the Dhamma I pay Homage.*

(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;
saṅghaṃ namāmi.

*Perfectly Practiced are the Disciples of the Blessed One.
I bow low to the Saṅgha.*

(PROSTRATE 1 TIME)

[20] Pubbahāga-Namakāra-Pāṭha Preliminary Passage in Homage (to the Buddha)

(LEADER:)

Handa mayāṃ buddhassa bhagavato pubbahāga-
namakāraṃ karomase.

Now let us chant the preliminary (passage in) homage to the Blessed One.

(ALL:)

Namo tassa bhagavato arahato sammā- sambuddhassa. (3 *Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.*
TIMES)

Taking The Eight Precepts

[18] Ārāḍhanā-tisaraṇa-aṭṭha-sīla *Requesting the Three Refuges and the Eight Precepts*

Mayaṃ bhante ti-saraṇena saha aṭṭha-sīlāni yācāma.
Dutiyam pi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni
yācāma.
Tatīyam pi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni
yācāma.

*Venerable Sir, we request the Three Refuges together with the Eight Precepts.
Venerable Sir, a second time we request the Three Refuges together with the
Eight Precepts.
Venerable Sir, a third time we request the Three Refuges together with the
Eight Precepts.*

[18] Pubbabhāga-Namakāra-Pāṭha *Preliminary Passage in Homage (to the Buddha)*

(REPEAT AFTER THE LEADER:)

Namo tassa bhagavato arahato sammā-sambuddhassa. (3 *Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.*
TIMES)

[18] Saraṇa-Gamana-Pāṭha *Going to the Three Refuges*

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Saṅgha I go for refuge.
For the second time to the Buddha I go for refuge.*

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi
 Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi
 Tatiyam pi buddhaṃ saraṇaṃ gacchāmi
 Tatiyam pi dhammaṃ saraṇaṃ gacchāmi
 Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi

(LEADER:) Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

(ALL:) Āma bhante.

For the second time to the Dhamma I go for refuge.

For the second time to the Saṅgha I go for refuge.

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 Saṅgha I go for refuge.

This completes going to the three refuges.

Yes, Venerable Sir.

[19] Aṭṭha-Sīla *Eight Precepts*

(REPEAT AFTER THE LEADER:)

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
3. Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.
4. Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.
5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
6. Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.
7. Nacca-gīta-vādita-visūka-dassana-mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
8. Uccāsāyana-mahāsāyana veramaṇī sikkhā-padaṃ samādiyāmi.

(LEADER:)

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake the rule of training to refrain from killing living beings.

I undertake the rule of training to refrain from stealing.

I undertake the rule of training to refrain from uncelibacy.

I undertake the rule of training to refrain from false speech (lying).

I undertake the rule of training to refrain from intoxicating liquors that lead to carelessness.

I undertake the rule of training to refrain from eating at the wrong time.³⁰

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

I undertake the rule of training to refrain from high & luxurious seats & beds.

I undertake these eight rules of training.

³⁰ *Eating at the wrong time* means eating solid food after noon & before dawn.

(RESPOND 3 TIMES:)

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight rules of training.

(THE LEADER THEN CONCLUDES WITH THE FOLLOWING:)

Imāni aṭṭha-sikkhā-padāni.

Sīlena sugatiṃ yanti.

Sīlena bhoga-sampadā.

Sīlena nibbutiṃ yanti.

Tasmā sīlaṃ visodhaye.

*These are the eight training rules.**Through virtue they go to a good destination.**Through virtue is wealth attained.**Through virtue they go to Liberation.**Therefore we should purify our virtue.*

(RESPOND:) Sādhu!, sādhu!, sādhu!

Well (said)! Well (said)! Well (said)!

(PROSTRATE THREE TIMES)

[19] Ārāadhanā-dhamma-desanā Invitation To Teach Dhamma

Brahmā ca lokādhipatī sahampati
 kat' añjalī andhivaraṃ ayācatha:
 santīdha sattāpparajakkha-jātikā
 desetu dhammaṃ anukampimaṃ pajamaṃ.

*The Brahma Sahampati, Lord of the World,
 With hands palm-to-palm before his heart, requested a blessing:
 There are beings here with only a little dust in their eyes.
 Please teach the Dhamma out of compassion for them.*

[–] Invitation To Teach Dhamma In Thai

THAO SAHAMBADII PHROM PHEN BOROM NAI PHROMA
 THONG RIT THI SAKDAA GWAA BORISAT THUK MUU
 PHROM

*Lord Sahampati Brahma, the highest of the Brahmas,
 holding power and might more than the assembly of all Brahmas together,*

NOM HAT NAMASAKAAN PRADISATHAAN NA THII SOM

bowed down with hands in homage and set himself respectfully in a suitable place.

GUAN LĀO JŪNG BANG KOM CHULII BAAT PHRA SAA-
 SADAA

*Having thus paid proper homage, with hands palm-to-palm, he spoke in verse
 to the Venerable Teacher (Buddha):*

KO PHON AN PRASÖÖD WORALÖÖD MAHOLAAN

“We ask a blessing, a precious thing an exceptional, magnificent boon!”

| | | |
|---------------------------|-----------------------------------|--|
| PUANG SAT NAI LOGA | KILET NOI KO YANG MII | <i>Of all beings in the world, there still are those with few defilements!</i> |
| KO ONG PHRA JOM PRAAT | SU THAM MAAT AN RUJII | <i>May He, the Holy Unrivaled Sage, having attained the precious truth, a beautiful thing,</i> |
| PROD PUANG PRACAA NII | THAAN JONG PROD SÄ- DÄÄNG THAM | <i>please, for all of these people, Venerable Sir, may you please make known the truth!</i> |
| NIMON THAAN JAO KHA | PHUU PRIICAA ON LÖD LAAM | <i>I invite you, Venerable Lord, Sir, Knower of such an exceedingly magnificent thing,</i> |
| PROD SÄDÄÄNG PHRA SATTHAM | DESANAA PRA WAATHII | <i>please make known the beneficial truth, this ancient teaching,</i> |
| PHÜA HAI SAAMRET PHON GÄ | PUANG CON BADAA NII | <i>in order to give the fruits of success to each and every one of these</i> |
| SOP SUK GESAM SRII | SOM DANG JETANA THÖN | <i>beings - beauty, happiness, harmony and splendor! Please fulfill their good intentions! We respectfully make this invitation.</i> |
| ARAD DANANG GALOMA. | | |

[-] Asking Forgiveness To The Triple Gem

(LEADING NUN:)

Handa mayaṃ sādhu-kāraṃ karomase.

Let us give our approval.

(ALL:)

Sadhu! sadhu! sadhu!

Well (said)! Well (said)! Well (said)!

Ahaṃ buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gatā
(FEMALE) / saraṇaṃ gato (MALE);

I have gone to the Buddha, Dhamma, and Saṅgha for refuge.

upāsikattaṃ (FEMALE) / upāsakattaṃ (MALE) desesiṃ
bhikkhu-saṅghassa sammukhā.

I have now made known my status of Lay Disciple in front of the Community of Monks.

Etaṃ me saraṇaṃ khemaṃ, etaṃ saraṇaṃ uttamaṃ
etaṃ saraṇaṃ āgamma sabba-dukkhā pamuccaye.

This is my safe refuge; this is the highest refuge.

Yathā-balaṃ careyyāhaṃ sammā-sambuddha-sāsaṇaṃ

Through this act of taking refuge, may all suffering cease!

May I fare according to my strength in the dispensation of the Perfectly Enlightened Buddha.

dukkha-nissaraṇass' eva bhāginissaṃ (FEMALE) / bhāgī
assam (MALE) anāgate.

May I one day share in the escape from suffering.

Kāyena vācāya va cetasā vā
 buddhe kukammaṃ pakataṃ mayā yaṃ
 buddho paṭigghañhātu accayaṃtaṃ
 kālantare saṃvarituṃ va buddhe

(PROSTRATE)

*Whether by body, speech or mind
 Whatever wrong actions I have performed against the Buddha
 May the Buddha forgive me for all wrong doing
 That I may develop restraint regarding the Buddha*

Kāyena vācāya va cetasā vā
 dhamme kukammaṃ pakataṃ mayā yaṃ
 dhammo paṭigghañhātu accayaṃtaṃ
 kālantare saṃvarituṃ va dhamme

(PROSTRATE)

*Whether by body, speech or mind
 Whatever wrong actions I have performed against the Dhamma
 May the Dhamma forgive me for all wrong doing
 That I may develop restraint regarding the Dhamma*

Kāyena vācāya va cetasā vā
 saṅghe kukammaṃ pakataṃ mayā yaṃ
 saṅgho paṭigghañhātu accayaṃtaṃ
 kālantare saṃvarituṃ va saṅghe

(PROSTRATE)

*Whether by body, speech or mind
 Whatever wrong actions I have performed against the Saṅgha
 May the Saṅgha forgive me for all wrong doing
 That I may develop restraint regarding the Saṅgha*

Formal Requests

[18] *Ārādhana-sīla Requesting The (Five) Precepts*

[18] *Ārādhana-tisaraṇa-pañca-sīla Requesting The Three Refuges And The Five Precepts*

(ALL:)³¹

Mayaṃ bhante ti-saraṇena saha pañca-sīlāni yācāma.
Dutiyam pi mayaṃ bhante ...
Tatīyam pi mayaṃ bhante ...

*Venerable Sir, we request the Three Refuges & the Five Precepts.
Venerable Sir, a second time we request ...
Venerable Sir, a third time we request ...*

[18] *Pubbabhāga-Namakāra-Pāṭha Preliminary Passage In Homage (To The Buddha)*

(REPEAT AFTER THE LEADER:)

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

Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.

[18] *Saraṇa-Gamana-Pāṭha Going To The Three Refuges*

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
Dutiyam pi buddhaṃ saraṇaṃ gacchāmi
Dutiyam pi dhammaṃ saraṇaṃ gacchāmi
Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge
To the Dhamma I go for refuge
To the Saṅgha I go for refuge
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 Saṅgha I go for refuge.*

³¹ If the request is made by one person, change **mayam** (we) to **ahaṃ** (I), and **yajāma** (we request) to **yajāmi** (I request). To request for eight precepts, change **pañca** (five) to **aṭṭha** (eight).

Tatīyam pi buddhaṃ saraṇaṃ gacchāmi
 Tatīyam pi dhammaṃ saraṇaṃ gacchāmi
 Tatīyam pi saṅghaṃ saraṇaṃ 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 Saṅgha I go for refuge.*

(LEADER:) Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.
 (ALL:) Āma bhante.

*This ends the going to the three refuges.
 Yes, Venerable Sir.*

[19] Pañca-Sīla (*Receiving*) *The Five Precepts*

(THE LEADER THEN RECITES THE PRECEPTS LINE BY LINE, WITH THE LAY PEOPLE RECITING THEM LINE BY LINE AFTER HIM:)

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi
2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi
3. Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.
4. Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi
5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi

*I undertake the rule of training to refrain from killing living beings.
 I undertake the rule of training to refrain from stealing.
 I undertake the rule of training to refrain from sexual misconduct.
 I undertake the rule of training to refrain from false speech (= lying).
 I undertake the rule of training to refrain from intoxicating liquors that lead to carelessness.*

(THE LEADER THEN CONCLUDES WITH THE FOLLOWING:)

Imāni pañca-sikkhā-padāni.
 Sīlena sugatiṃ yanti.
 Sīlena bhoga-sampadā.
 Sīlena nibbutiṃ yanti.
 Tasmā sīlaṃ visodhaye.

*These are the five training rules.
 Through virtue they go to a good destination.
 Through virtue is wealth attained.
 Through virtue they go to Liberation.
 Therefore we should purify our virtue.*

(RESPOND:)

Sādhu!, sādhu!, sādhu!

Well (said)! Well (said)! Well (said)!

(PROSTRATE 3 TIMES)

[19] **Ārāḍhanā-uposatha-sīla** *Requesting The Precepts On Uposatha Days*³²

Mayaṃ bhante ti-saraṇena saha aṭṭhaṅga-samannāgataṃ
uposathaṃ yācāma.

Dutiyam pi mayaṃ bhante ti-saraṇena saha aṭṭhaṅga-
samannāgataṃ uposathaṃ yācāma.

Tatīyam pi mayaṃ bhante ti-saraṇena saha aṭṭhaṅga-
samannāgataṃ uposathaṃ yācāma.

*We, Venerable Sir, request together with the Three Refuges the Eight
(Precepts) for the Uposatha Day.*

Venerable Sir, a second time...

Venerable Sir, a third time...

[20] Imaṃ aṭṭhaṅga-samannāgataṃ buddha-paññattaṃ
uposathaṃ imaṃ ca rattiṃ imaṃ ca divasaṃ sammad eva
abhirakkhituṃ samādiyāmi.

*I undertake the Eight (Precepts) of the Uposatha Day, declared by the
Buddha, (with the intention) to perfectly keep them during the day and night.*

Imāni aṭṭha sikkhā-padāni uposatha-sīla-vasena sādhukaṃ
katvā appamādena rakkhitabbāni.

*These eight rules of training should be kept carefully due to the influence the
Precepts of the Uposatha Day have, if carried out well.*

[21] **Ārāḍhanā Paritta** *Requesting Blessings*

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-**dukkha**-vināsāya parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-**bhaya**-vināsāya parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-**roga**-vināsāya parittaṃ brūtha maṅgalaṃ.

*For warding off misfortune, for the achievement of all good fortune,
For the dispelling of all **pain**, may you chant a blessing & protection.*

*For warding off misfortune, for the achievement of all good fortune,
For the dispelling of all **danger**, may you chant a blessing & protection.*

*For warding off misfortune, for the achievement of all good fortune,
For the dispelling of all **illness**, may you chant a blessing & protection.*

³² This request is not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

[21] Invitation To The Devas 1³³

(MONK:)

(Sarajjaṃ sasenaṃ sabandhuṃ narindaṃ
parittānubhāvo sadā rakkhatūti)
Pharitvāna mettaṃ sa-metta bhadhantā
avikkhitta-citta parittaṃ bhaṇantu.

Sagge kāme ca rūpe
giri-sikharataṭṭe c'antalikkhe vimāne
dīpe raṭṭhe ca gāme
taruvana-gahane geha-vatthumhi khetto
bhumma cāyantu devā
jala-thala-visame yakkha-gandhabba-nāgā
[22] tiṭṭhantā santike yaṃ
muni-vara-vacanaṃ sādhamo me suṇantu.
Dhamma-ssavana-kālo ayam bhadhantā;
dhamma-ssavana-kālo ayam bhadhantā;
dhamma-ssavana-kālo ayam bhadhantā.

*The King – together with his kingdom, his army, and his relatives – may
always be protected by the power of the blessing.*

*Kind, venerable sirs: having spread thoughts of good will,
listen to the chant with undistracted mind.*

*Those in the heavens of sensuality & form,
On peaks & mountain precipices, in palaces floating in the sky,
In islands, countries, & towns,
In groves of trees & thickets, around home sites & fields.
And the earth-devas, spirits, heavenly minstrels, & nāgas
In water, on land, in badlands, & nearby:
May they come & listen with approval
As I recite the word of the excellent sage.
This is the time to listen to the Dhamma, Venerable Sirs.
This is the time to listen to the Dhamma, Venerable Sirs.
This is the time to listen to the Dhamma, Venerable Sirs.*

[22] Invitation To The Devas 2 (Samantā Cakkavāḷesu ... From All Round The World-Systems)³⁴

Samantā cakka-vāḷesu atrāgacchantu devatā
sad-dhammaṃ muni-rājassa suṇantu sagga-mokkhadaṃ.

*From all round the world-systems may the devas come here –
the True Dhamma of the King of Munis they may here, leading to heaven and
liberation.*

(AND THEN CONTINUE AS ABOVE IN 'Invitation to the Devas 1':)

Sagge kāme ca rūpe ...

*Those in the heavens of sensuality & form, ...*³³ Cf. CG, BBC p. 74; PCT p. 7³⁴ This is an alternative 'Invitation to the Devas' (CG, PCT p. 7).

[22] Pabbabhāga-Namakāra-Pāṭha *Preliminary Passage In Homage (To The Buddha)*

(ALL:)

Namo tassa bhagavato arahato sammā-sambuddhassa.

Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.

(3 TIMES)

[22] Saraṇa-Gamana-Pāṭha *Going To The Three Refuges*

Buddhaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge

Dhammaṃ saraṇaṃ gacchāmi

To the Dhamma I go for refuge

Saṅghaṃ saraṇaṃ gacchāmi

To the Saṅgha I go for refuge

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

For the second time to the Buddha I go for refuge.

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi

For the second time to the Dhamma I go for refuge.

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

For the second time to the Saṅgha I go for refuge.

Tatiyam pi buddhaṃ saraṇaṃ gacchāmi

For the third time to the Buddha I go for refuge.

Tatiyam pi dhammaṃ saraṇaṃ gacchāmi

For the third time to the Dhamma I go for refuge.

Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi

For the third time to the Saṅgha I go for refuge.

Parittas – Protective Blessings

[23] *Namakāra-siddhi-gāthā The Verses On Success Through Homage*³⁵

Yo cakkhumā moha-malāpakatṭho
 sāmaṃ va buddho sugato vimutto
 mārassa pāsā vinimocayanto
 pāpesi khemaṃ janataṃ vineyyaṃ.
 Buddhaṃ varantaṃ 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-maggaṃ
 niyyāniko dhamma-dharassa dhārī
 sātāvaho santikaro suciṇṇo.
 Dhammaṃ varantaṃ sirasā namāmi
 mohappadālaṃ upasanta-dāhaṃ.
 tan-tejasā te jaya-siddhi hotu
 sabb'antarāyā ca vināsamentu.
 Sad-dhamma-senā sugatānugo yo
 lokassa pāpūpakilesa-jetā
 santo sayamaṃ santi-niyojako ca
 svākkhāta-dhammaṃ viditaṃ karoti.
 Saṅghaṃ varantaṃ sirasā namāmi
 buddhānubuddhaṃ sama-sīla-diṭṭhiṃ.
 tan-tejasā te jaya-siddhi hotu
 sabb'antarāyā ca vināsamentu.

*The One with Vision, with the stain of delusion removed,
 Self-awakened, Well-Gone, & Released,
 Freed from the snares of Mortal Temptation,
 He leads humanity from evil to security.
 I pay homage with my head to that excellent Buddha,
 The Protector & Mentor for the world,
 By the power of this, may you have triumph & success,
 And may all your dangers be destroyed.
 The Teacher's Dhamma, like a banner,
 Shows the path of purity to the world.
 Leading out, upholding those who uphold it
 Rightly accomplished, it brings pleasure, makes peace.
 I pay homage with my head to that excellent Dhamma,
 Which pierces delusion and makes fever grow calm.
 By the power of this, may you have triumph & success,
 And may all your dangers be destroyed.
 The True Dhamma's army, following the One Well-Gone,
 Is victor over the evils & corruptions of the world.
 Self-calmed, it is calming & without fetter,
 And makes the well-taught Dhamma be known.
 I pay homage with my head to that excellent Saṅgha,
 Awakened after the Awakened, harmonious in virtue & view.
 By the power of this, may you have triumph & success,
 And may all your dangers be destroyed.*

³⁵ BBC p. 13 f.; PCT p. 8 f.

[24] Sambuddhe The Buddhas³⁶

Sambuddhe aṭṭhavīsaṅ ca dvādasaṅ ca saḥassake
 pañca-sata-saḥassāni namāmi sirasā ahaṃ;
 tesam dhammaṅ ca saṅghaṅ ca ādarena namāmi 'haṃ.
 nama-kārānubhavana hantvā sabbe upaddave
 anekā antarāyā pi vinassantu asesato.

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

*I pay devoted homage to their Dhamma & Saṅgha.
 Through the power of this homage, having demolished all misfortunes,
 may countless dangers be destroyed without trace.*

Sambuddhe pañca-paññāsaṅ ca catuvīsati saḥassake
 dasa-sata-saḥassāni namāmi sirasā ahaṃ;
 tesam dhammaṅ ca saṅghaṅ ca ādarena namāmi 'haṃ;
 nama-kārānubhavana hantvā sabbe upaddave
 anekā antarāyā pi vinassantu asesato.

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

*I pay devoted homage to their Dhamma & Saṅgha.
 Through the power of this homage, having demolished all misfortunes
 may countless dangers be destroyed without trace.*

sambuddhe navuttara-sate aṭṭhacattālīsa saḥassake
 vīsati-sata-saḥassāni namāmi sirasā ahaṃ;
 tesam dhammaṅ ca saṅghaṅ ca ādarena namāmi 'haṃ;
 nama-kārānubhavana hantvā sabbe upaddave
 anekā antarāyā pi vinassantu asesato.

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

*I pay devoted homage to their Dhamma & Saṅgha.
 Through the power of this homage, having demolished all misfortunes,
 May countless dangers be destroyed without trace.*

[24] Namokāra-aṭṭhaka The Homage Octet³⁷

Namo arahato sammā-sambuddhassa mahesino
 namo uttama-dhammassa svākkhātass'eva ten' idha
 namo mahā-saṅghassā pi visuddha-sīla-dhiṭṭhino
 namo omātyāraddhassa ratanattayassa sādhu-kaṃ
 namo omakātītassa tassa vatthu-ttayassa pi
 [25] namo-kārappabhāvena viggacchantu upaddavā

*Homage to the Great Seer, the Worthy One, Perfectly Self-awakened;
 Homage to the highest Dhamma, well-taught by him here;
 And homage to the Great Saṅgha, pure in virtue & view.
 Homage to the Triple Gem beginning auspiciously with AUñ;
 And homage to those three objects that have left base things behind.
 By the potency of this homage, may misfortunes disappear;*

³⁶ cf. BBC p. 76;

³⁷ cf. CG; BBC p. 49

namo-kārānubhāvena
namo-kārassa tejena

suvatthi hotu sabbadā;
vidhimhi homi tejavā.

*By the potency of this homage, may there always be well-being;
By the power this homage, may success in this ceremony be mine.*

[25] Maṅgala-sutta *The Discourse on Good Fortune*³⁸

[Evaṃ me sutamaṃ.] Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten' upasaṅkami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamtvā Bhagavantamaṃ abhivādetvā ekam antamaṃ aṭṭhāsi. Ekaṃ antamaṃ ṭhitā kho sā devatā Bhagavantamaṃ gāthāya ajjhabhāsi:

On approaching, having bowed down to the Blessed One, she stood to one side. As she was standing there, she addressed a verse to the Blessed One:

“Bahū devā manussā ca maṅgalāni acintayumaṃ
Ākaṅkhamānā soṭṭhānaṃ brūhi maṅgalaṃ uttamaṃ.”

*Many devas & humans beings give thought to good fortune,
Desiring well-being. Tell, then, the highest good fortune."*

* “Asevanā ca bālānaṃ paṇḍitānañ ca sevanā
Pūjā ca pūjanīyānaṃ etamaṃ maṅgalaṃ uttamaṃ.

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

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā
Atta-sammā-panidhi ca etamaṃ maṅgalaṃ uttamaṃ.

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

Bāhu-saccañca sippañca vinayo ca susikkhito
Subhāsītā ca yā vācā etamaṃ maṅgalaṃ uttamaṃ.

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

Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho
Anākulā ca kammantā etamaṃ maṅgalaṃ uttamaṃ.

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

Dānañ ca dhamma-cariyā ca nātakānañ ca saṅgaho
Anavajjāni kammāni etamaṃ maṅgalaṃ uttamaṃ.

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

³⁸ cf. CG; BBC p. 15 ff.; PCT p. 11 ff.

* Sometimes the chanting starts here.

Āratī viratī pāpā majja-pānā ca saññamo
Appamādo ca dhammesu etam maṅgalam uttamaṃ.

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

Gāravo ca nivāto ca santuṭṭhī ca kataññutā [26]
Kālena dhammassavanaṃ etam maṅgalam uttamaṃ.

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

Khantī ca sovacassatā samañānañ ca dassanaṃ
Kālena dhamma-sākacchā etam maṅgalam uttamaṃ.

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

Tapo ca brahma-cariyañ ca ariya-saccāna-dassanaṃ
Nibbāna-sacchi-kiriyā ca etam maṅgalam uttamaṃ.

*Austerity, celibacy, seeing the Noble Truths,
Realizing Liberation: This is the highest good fortune.*

Phuṭṭhassa loka-dhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ etam maṅgalam uttamaṃ.

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

Etādisāni katvāna sabbattham aparājita
Sabbattha sotthiṃ gacchanti tan tesaṃ maṅgalam
uttaman ti.”

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

Maṅgala-suttaṃ niṭṭhitaṃ.

The Maṅgala-sutta ends here.

[26] BODKHAT-ratana-sutta

Rājato vā corato vā manussato vā amanussato vā aggito vā
udakato vā pisācato vā khāṇukato vā kaṇṭakato vā
nakkhattato vā janapada-rogato vā asaddhammato vā
asandiṭṭhito vā asappurisato vā caṇḍa-hatthi-assa-miga-
goṇa-kukkura-ahi-vicchika-mani-sappa-dīpi-accha-taraccha-
sukara-mahisa-yakkha-rakkhasādīhi nānā-bhayato vā nānā-
rogato vā nānā-upaddavato vā ārakkhaṃ gaṇhantu.

*May they find protection from kings, thieves, human and non-human beings,
from fire and water, from goblins, from stumps and
thorns, from stars, from diseases of the country,
from wrong doctrines, from enemies and unrighteous men,
from fierce elephants, horses, deer, bulls, dogs, serpents, scorpions, green
snakes, leopards, bears, hyenas, pigs, & buffaloes,
from spirits, ogres and so on from different (kinds of) dangers, diseases, and*

Paṇidhānato paṭṭhāya tathāgatassa dasa pāramiyo dasa
 upapāramiyo dasa paramattha-pāramiyo ... pañca mahā-
 pariccāge ... tisso cariyā pacchima-bhave
 gabbhāvakkantiṃ³⁹ jātiṃ abhinikkhamanaṃ padhāna-
 cariyaṃ bodhi-pallaṅke māra-vijayaṃ sabbaññuta-ñāṇa-
 paṭivedhaṃ ... nava-lokuttara-dhamme ti sabbe pi me
 buddhagūṇe āvajjitvā⁴⁰ vesāliya⁴¹ tīsu pākārañtesu ti-
 yāma-rattiṃ⁴² parittaṃ karonto⁴³ āyassamā ānanda-tthero
 viya kāruñña-cittaṃ upaṭṭhapetvā

[27] Koṭi-sata-sahassesucakkavālesu devatā
 yassāṇaṃ paṭiggaṇhanti yañ ca vesāliyaṃ pure
 rogāmanussa-dubbhikkha- sambhūtaṃ ti-vidham
 bhayaṃ
 khippam antaradhāpesi parittaṃ tam bhaṇāmahe.

misfortunes.

*Beginning with the time of his aspiration (to become a Buddha) the
 Tathāgata considered (his) ten perfections, ten higher perfections, & ten
 ultimate perfections, ... (his) five great charities ... three conducts, & former
 lives, (his) conception, birth, renunciation, meditation practice, sitting
 cross-legged under the Bo tree (to get enlightened), (his) victory over Māra,
 realization of omniscient knowledge, & the nine supermundane dhammas,
 all these qualities of a Buddha. Then in Vesāli, at the third watch of the
 night, after having established a compassionate mind, he made a protective
 charm with regard to the three different ramparts, & likewise did the
 Venerable Ānanda Thera.:*

*"Whatever deities there are in the 100 000 Koṭis⁴⁴ of solar systems,
 They receive this command: The threefold terror in the town Vesāli,
 which has arisen from diseases, demons, & famine*

may quickly disappear. This protective charm we speak."

[27] Cha-ratana-paritta-gāthā⁴⁵ *The Six Protective Verses from the Discourse on Treasures*⁴⁶

Yañ kiñci vittaṃ idha vā huramaṃ vā
 Saggesu vā yaṃ ratanaṃ paṇitaṃ
 Na no samaṃ atthi tathāgatena.

*Whatever wealth in this world or the next,
 Whatever exquisite treasure in the heavens,
 Is not, for us, equal to the Tathāgata.*

³⁹ VRI: *gabbhavokkantiṃ*

⁴⁰ VRI: *āvajjetvā*

⁴¹ VRI inserts *nagaraṃ pavisitvā tiyāmarattiṃ* instead of *vesāliya*;

⁴² VRI without *tiyāmarattiṃ*

⁴³ So far this paragraph is similar to the Dhammapada-aṭṭhakathā iii.441 (21. Pakiṇṇakavaggo, 1. Attanopubbakammavatthu). Cf. Dhp(Na) p. 232 'Story'.

⁴⁴ **koṭi** f 1. top, summit, point, end; 2. 10 million (cPED)

⁴⁵ Excerpt of the Ratana-sutta (Khuddakapāṭha; Suttanipāta);

⁴⁶ Cf. CGI; PCT p. 13 ff.;

Idam pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā sakayamunī⁴⁷ samāhito
Na tena dhammena sam’atthi kiñci.
Idam pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

Yam buddha-seṭṭho parivaṇṇayī suciṃ
Samādhim ānatarikaññaṃ āhu
Samādhinā tena samo na vijjati.
Idam pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
[28] Etesu dinnāni mahapphalāni.
Idam pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

Ye suppayuttā manasā daḷhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā.
Idam pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

...

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

*The exquisite Deathless – dispassion, ending –
Discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.*

*What the excellent Awakened One extolled as pure
And called the concentration of unmediated knowing:
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.*

*The eight persons – the four pairs –
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

*Those who, devoted, firm-minded,
Apply themselves to Gotama’s message,
On attaining their goal, plunge into the Deathless,
Freely enjoying the Liberation they’ve gained.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.*

⁴⁷ CGI, VRI: *sakayamunī*

Khīṇaṃ purāṇaṃ navaṃ n' atthi sambhavaṃ
 Viratta-cittāyatike bhavasmiṃ
 Te khīṇa-bijā avirulhi-chandā
 Nibbanti dhīrā yathā'yam-padīpo.
 Idam pi saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
 bhummāni vā yāni va antalikkhe;
 thatāgataṃ devamanussapūjitaṃ,
 buddhaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
 bhummāni vā yāni va antalikkhe;
 tathāgataṃ devamanussapūjitaṃ,
 dhammaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
 bhummāni vā yāni va antalikkhe;
 [29] tathāgataṃ devamanussapūjitaṃ,
 saṅghaṃ namassāma suvatthi hotu.

*Ended the old, there is no new taking birth.
 Dispassioned their minds toward further becoming,
 They, with no seed, no desire for growth,
 The wise, they go out like this flame.
 This, too, is an exquisite treasure in the Saṅgha.
 By this truth may there be well-being.*

*Whatever (non-human) beings are assembled here,
 terrestrial or celestial,
 come let us salute the Buddha, the Tathāgata (the perfect One), honored by
 gods and men. May there be happiness.*

*Whatever beings are assembled here
 terrestrial or celestial,
 come let us salute the perfect Dhamma,
 honored by gods and men. May there be happiness.*

*Whatever beings are assembled here
 terrestrial or celestial,
 come let us salute the perfect Saṅgha,
 honored by gods and men. May there be happiness.*

[29] Karaṇīya-metta-sutta *The Discourse on Lovingkindness*⁴⁸

Karaṇīyam attha-kusalena
 yan taṃ santaṃ padaṃ abhisamecca,
 Sakko ujū ca suhujū ca
 suvaco c' assa mudu anatimānī,

*This is to be done by one skilled in aims
 Who wants to break through to the state of peace:
 Be capable, upright, & straightforward,
 Easy to instruct, gentle, & not conceited,*

⁴⁸ Cf. BCI; PCT p. 15 f.

Santussako ca subharo ca
 appakicco ca sallahuka-vutti,
 Santindriyo ca nipako ca
 appagabbho kulesu ananugiddho.

Na ca khuddaṃ samācare kiñci
 yena viññū pare upavadeyyuṃ.
 Sukhino vā khemino hontu
 sabbe sattā bhavantu sukhittā.

Ye keci pāṇa-bhūtatti
 tasā vā thāvarā vā anavasesā,
 Dīghā vā ye mahantā vā
 majjhimā rassakā aṇuka-thūlā,

Diṭṭhā vā ye ca adiṭṭhā
 ye ca dūre vasanti avidūre,
 Bhūtā vā sambhavesī vā
 sabbe sattā bhavantu sukhittā.

Na paro paraṃ nikubbetha
 nātimaññetha katthaci naṃ kiñci,
 Byārosanā paṭigha-saññā
 nāññam aññassa dukkham iccheyya.

Mātā yathā niyaṃ puttaṃ
 āyusā eka-puttam anurakkhe,
 Evam pi sabba-bhūtesu
 mānasam bhāvaye aparimāṇaṃ.

Mettañ ca sabba-lokasmiṃ
 mānasam bhāvaye aparimāṇaṃ,
 Uddhaṃ adho ca tiriyañ ca
 asambādhaṃ averaṃ asapattaṃ.

*Content & easy to support,
 with few duties, living lightly,
 With peaceful faculties, masterful,
 modest, & no greed for supporters.*

*Do not do the slightest thing
 that the wise would later censure.
 (Think:) Happy & secure,
 may all beings be happy at heart.*

*Whatever beings there may be,
 weak or strong, without exception,
 Long, large,
 middling, short, subtle, blatant,*

*Seen or unseen,
 near or far,
 Born or seeking birth:
 May all beings be happy at heart.*

*Let no one deceive another
 or despise anyone anywhere,
 Or through anger or resistance
 wish for another to suffer.*

*As a mother would risk her life
 to protect her child, her only child,
 Even so should one cultivate
 a limitless heart with regard to all beings.*

*With good will for the entire cosmos,
 cultivate a limitless heart:
 Above, below, & all around,
 unobstructed, without enmity or hate.*

Tiṭṭhañ caraṃ nisinno vā
 sayāno vā yāva tassa vigata-middho,
 Etaṃ satiṃ adhiṭṭheyya
 brahmam etaṃ vihāraṃ idham āhu.

Diṭṭhiñ ca anupagamma
 sīlavā dassanena sampanno,
 Kāmesu vineyya gedhaṃ
 na hi jātu gabbha-seyyaṃ punar etī ti.

Karaṇīya-metta-suttaṃ niṭṭhitam.

*Whether standing, walking, sitting, or lying down,
 as long as one is alert,
 One should be resolved on this mindfulness.
 This is called a sublime abiding here & now.*

*Not taken with views,
 but virtuous & consummate in vision,
 Having subdued desire for sensual pleasures,
 One never again will lie in the womb.*

The Karaṇīya-metta-sutta ends here.

[30] Khandha-paritta-gāthā *The Group Protection*⁴⁹

Virūpakkhehi me mettaṃ mettaṃ Erāpathehi me
 chabyāputtehi me mettaṃ mettaṃ kaṇhā-gotamakehi ca

Apātakehi me mettaṃ mettaṃ di-pātakehi me
 Catuppadehi me mettaṃ mettaṃ bahuppadehi me

Mā maṃ apādako hiṃsi mā maṃ hiṃsi di-pādako
 Mā maṃ catuppado hiṃsi mā maṃ hiṃsi bahuppado

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
 Sabbe bhadraṇi passantu mā kiñci pāpam āgamā

Appamāṇo Buddho appamāṇo dhammo appamāṇo saṅgho

Pamāṇa-vantāni siriṃ-sapāni,
 Ahi vicchikā sata-padī
 uṇṇānābhī sarabū mūsikā,

*I have good will for the Virupakkhas, the Erapathas,
 the Chabya descendants, & the Black Gotamakas.*

*I have good will for footless beings, two-footed,
 four-footed, & many-footed beings.*

*May footless beings, two-footed beings,
 four-footed beings, & many-footed beings do me no harm.*

*May all creatures, all breathing things, all beings – each & every one –
 meet with good fortune. May none of them come to any evil.*

The Buddha, Dhamma, & Saṅgha are limitless.

*There is a limit to creeping things –
 snakes, scorpions, centipedes,
 spiders, lizards, & rats.*

⁴⁹ Cf. BCI; BBC p. 83; PCT p. 17 f.

Katā me rakkhā,
 Katā me parittā,
 Paṭikkamantu bhūtāni.

So 'haṃ namo Bhagavato,
 Namō sattannaṃ Sammā-sambuddhānaṃ.

*I have made this protection,
 I have made this spell.
 May the beings depart.*

*I pay homage to the Blessed One,
 homage to the seven Perfectly Self-awakened Ones.*

[30] Vaṭṭaka-paritta *The Baby Quail's Protection*⁵⁰

Atthi loke sīla-guṇo saccam soceyy' anuddayā
 Tena saccena kāhāmi sacca-kiriyaṃ-anuttaram
 Āvajjitvā dhamma-balaṃ saritvā pubbake jine
 Sacca-balaṃ-avassāya sacca-kiriyaṃ-akāsa'haṃ
 Santi pakkhā apattanā santi pādā avañcanā
 Mātā pitā ca nikkhantā jāta-veda paṭikkama [31]
 Saha sacce kate mayhaṃ mahāpajjalito sikhī
 Vajjesi soḷasa karīsāni udakaṃ patvā yathā sikhī
 Saccena me samo n' atthi esā me saccapāramī ti.

*There is in this world the quality of virtue, truth, purity, tenderness.
 In accordance with this truth I will make an unsurpassed vow of truth.
 Sensing the strength of the Dhamma, calling to mind the victors of the past,
 In dependence on the strength of truth, I made an unsurpassed vow of truth:
 Here are wings with no feathers, here are feet that can't walk.
 My mother & father have left me. Fire, go back!
 When I made my vow with truth, the great crested flames
 Avoided the sixteen acres around me as if they had come to a body of water. My truth
 has no equal: Such is my perfection of truth.*

[31] Mora-paritta *The Peacock's Protection*⁵¹

Udetayañ cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavi-ppabhāso
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavi-ppabhāsaṃ
 Tayajja guttā viharemu divasaṃ.

*The One King, rising, with Vision,
 Golden-hued, illumining the Earth:
 I pay homage to you, golden-hued, illumining the Earth.
 Guarded today by you, may I live through the day.*

⁵⁰ Cf. BCI; BBC p. 83; PCT p. 18 f.

⁵¹ Cf. BCI;

Ye brāhmaṇā vedagu sabba-dhamme
 Te me namo te ca maṃ pālayantu.
 Namatthu buddhānaṃ namatthu bodhiyā.
 Namo vimuttānaṃ namo vimuttiyā.
 Imaṃ so parittaṃ katvā moro carati esanā.

Apetayañ cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavippabhāso
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavi-ppabhāsaṃ
 Tayajja guttā viharemu rattiṃ

Ye brāhmaṇā vedagu sabba-dhamme
 Te me namo te ca maṃ pālayantu.
 Namatthu buddhānaṃ namatthu bodhiyā
 Namo vimuttānaṃ namo vimuttiyā
 Imaṃ so parittaṃ katvā moro vāsamakappayīti.

*Those Brahmans who are knowers of all truths,
 I pay homage to them; may they keep watch over me.
 Homage to the Awakened Ones. Homage to Awakening.
 Homage to the Released Ones. Homage to Release.
 Having made this protection, the peacock sets out in search for food.*

*The One King, setting, with Vision,
 Golden-hued, illumining the Earth:
 I pay homage to you, golden-hued, illumining the Earth.
 Guarded today by you, may I live through the night.*

*Those Brahmans who are knowers of all truths,
 I pay homage to them; may they keep watch over me.
 Homage to the Awakened Ones, Homage to Awakening.
 Homage to the Released Ones, Homage to Release.
 Having made this protection, the peacock arranges his nest.*

[32] Āṭānāṭiya-paritta *Homage to the Seven Past Buddhas*⁵²

| | | |
|-------------------------|-------------------------|--|
| Vipassissa namatthu | cakkhumantassa sirīmato | <i>Homage to Vipassī, possessed of vision & splendor.</i> |
| Sikhissa pi namatthu | sabba-bhūtānukampino | <i>Homage to Sikhī, sympathetic to all beings.</i> |
| Vessabhussa namatthu | nhātakassa tapassino | <i>Homage to Vesabhū, cleansed, austere.</i> |
| Namatthu Kakusandhassa | māra-senappamaddino | <i>Homage to Kakusandha, crusher of Mara's host.</i> |
| Konāgamanassa namatthu | Brāhmaṇassa vusīmato | <i>Homage to Konāgamana, the Brahman who lived the life perfected.</i> |
| Kassapassa namatthu | vippamuttassa sabbadhi | <i>Homage to Kassapa, entirely released.</i> |
| Āṅgīrasassa namatthu | Sakya-puttassa sirīmato | <i>Homage to Āṅgīrasa, splendid son of the Sakyans,</i> |
| Yo imaṃ dhammam adesesi | sabba-dukkhāpanūdanaṃ. | <i>who taught this Dhamma – the dispelling of all stress.</i> |

⁵² Cf. BCI; PCT p. 22

| | | |
|--|--|---|
| Ye cāpi nibbutā loke Te janā apisuṇā | yathābhūtaṃ vipassisūṃ mahantā vītasāradā | <i>Those unbound in the world, who have seen things as they are, Great Ones of gentle speech, thoroughly mature,</i> |
| Hitāṃ deva-manussānaṃ Vijjā-caraṇa-sampannaṃ | yaṃ namassanti Gotamaṃ mahantaṃ vītasāradaṃ | <i>Even they pay homage to Gotama, the benefit of human & heavenly beings, Consummate in knowledge & conduct, the Great One, thoroughly mature.</i> |
| (Vijjācaraṇa-sampannaṃ uddhaṃ vandāma Gotamaṃ ti) | | <i>(We revere the Buddha Gotama, consummate in knowledge & conduct.)</i> |

[32] *Āṅgulimāla-paritta* *(Venerable) Āṅgulimāla's Protection*

Yato 'haṃ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.

(REPEAT 3 TIMES)

*Sister, since being born in the Noble Birth,
I am not aware that I have intentionally deprived a being of life.
By this truth may you be well, and so may the child in your womb.*

[33] *Bojjhaṅga-paritta* *The Factor-of-Awakening Protection*⁵³

Bojjhaṅgo sati-saṅkhāto dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi- bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā satt' ete sabba-dassinā
Muninā sammadakkhātā bhāvitā bahulīkatā
Saṃvattanti abhiññāya nibbānāya ca bodhiyā
Etena sacca-vajjena sotthi te hotu sabbadā.

Ekasmiṃ samaye nātho Moggallānaṃ ca Kassapaṃ
Gilāne dukkhite disvā bojjhaṅge satta desayi
Te ca taṃ abhinanditvā rogā muccimṣu taṃkhaṇe

*The factors for Awakening include mindfulness, investigation of qualities, persistence, rapture, & serenity factors for Awakening, plus Concentration & equanimity factors for Awakening. These seven, which the All-seeing Sage has perfectly taught, when developed & matured bring about heightened knowledge, Liberation, & Awakening.
By the saying of this truth, may you always be well.*

At one time, our Protector seeing that Moggallana & Kassapa Were sick & in pain, taught them the seven factors for Awakening. They, delighting in that, were instantly freed from their illness.

⁵³ Cf. BCI; PCT 20 f.

| | | |
|-------------------------|-------------------------|--|
| Etena sacca-vajjena | sotthi te hotu sabbadā. | <i>By the saying of this truth, may you always be well.</i> |
| Ekadā dhamma-rājā pi | gelaññenābhipīlito | <i>Once, when the Dhamma King was afflicted with fever,</i> |
| Cunda-ttherena taññ eva | bhaṇāpetvāna sādaraṃ | <i>He had the Elder Cunda recite that very teaching with devotion.</i> |
| Sammoditvā ca ābādhā | tamhā vuṭṭhāsi ṭhānaso | <i>And as he approved, he rose up from that disease.</i> |
| Etena sacca-vajjena | sotthi te hotu sabbadā. | <i>By the saying of this truth, may you always be well.</i> |
| Pahīnā te ca ābādhā | tiṇṇannam pi mahesinaṃ | <i>Those diseases were abandoned by the three great seers,</i> |
| Maggāhata-kilesā va | pattānuppatti-dhammataṃ | <i>Just as defilements are demolished by the Path</i> |
| | | <i>In accordance with step-by-step attainment.</i> |
| Etena sacca-vajjena | sotthi te hotu sabbadā. | <i>By the saying of this truth, may you always be well.</i> |

[34] Abhaya-paritta *The Danger-free Protection*

| | |
|---|---|
| Yan dunnimittaṃ avamaṅgalañ ca Yo cāmanāpo sakuṇassa saddo Pāpaggaho dussupinaṃ akantaṃ Buddhānubhāvena vināsamentu. | <i>Whatever unlucky portents & ill omens, And whatever distressing bird calls, Evil planets, upsetting nightmares: By the Buddha's power may they be destroyed.</i> |
| Yan dunnimittaṃ avamaṅgalañ ca Yo cāmanāpo sakuṇassa saddo Pāpaggaho dussupinaṃ akantaṃ Dhammānubhāvena vināsamentu. | <i>Whatever unlucky portents & ill omens, And whatever distressing bird calls, Evil planets, upsetting nightmares: By the Dhamma's power may they be destroyed.</i> |
| Yan dunnimittaṃ avamaṅgalañ ca Yo cāmanāpo sakuṇassa saddo Pāpaggaho dussupinaṃ akantaṃ Saṅghānubhāvena vināsamentu. | <i>Whatever unlucky portents & ill omens, And whatever distressing bird calls, Evil planets, upsetting nightmares: By the Saṅgha's power may they be destroyed.</i> |

[34] "Sakkatvā buddha-ratanam ..." *"Having revered the jewel of the Buddha ..."*⁵⁴

Sakkatvā buddha-ratanam
 Osatham uttamaṃ varaṃ
 Hitam deva-manussānam
 Buddha-tejena sotthinā
 Nassant' upaddavā sabbe
 Dukkhā vūpasamentu te.

*Having revered the jewel of the Buddha,
 The highest, most excellent medicine,
 The welfare of human & heavenly beings:
 Through the Buddha's might & safety
 May all obstacles vanish,
 May your sufferings grow totally calm.*

Sakkatvā dhamma-ratanam
 Osatham uttamaṃ varaṃ
 Pariḷāhūpasamanaṃ
 Dhamma-tejena sotthinā
 Nassant' upaddavā sabbe
 Bhayā vūpasamentu te.

*Having revered the jewel of the Dhamma,
 The highest, most excellent medicine,
 The stiller of feverish passion:
 Through the Dhamma's might & safety
 May all obstacles vanish,
 May your fears grow totally calm.*

Sakkatvā saṅgha-ratanam
 Osatham uttamaṃ varaṃ
 Āhuneyyaṃ pāhuneyyaṃ
 Saṅgha-tejena sotthinā
 Nassant' upaddavā sabbe
 Rogā vūpasamentu te.

*Having revered the jewel of the Saṅgha,
 The highest, most excellent medicine,
 Worthy of gifts, worthy of hospitality:
 Through the Saṅgha's might & safety
 May all obstacles vanish,
 May your diseases grow totally calm.*

[35] N' atthi me saraṇam aññaṃ
 Buddhō me saraṇam varaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ.

*I have no other refuge,
 The Buddha is my foremost refuge.
 Through the speaking of this truth,
 May you have a victory blessing.*

N' atthi me saraṇam aññaṃ
 Dhammo me saraṇam varaṃ

*I have no other refuge,
 The Dhamma is my foremost refuge.*

⁵⁴ Cf. BCI (for the first six verses only; the last three verses are from a different source)

Etena sacca-vajjena
Hotu te jaya-maṅgalaṃ.

N' atthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ vamaṃ
Etena sacca-vajjena
Hotu te jaya-maṅgalaṃ.

Yaṃ kiñci ratanaṃ loke
Vijjati vividhaṃ puthu
Ratanaṃ buddha-samaṃ natthi
Tasmā sotthi bhavantu te.

Yaṃ kiñci ratanaṃ loke
Vijjati vividhaṃ puthu
Ratanaṃ dhamma-samaṃ natthi
Tasmā sotthi bhavantu te.

Yaṃ kiñci ratanaṃ loke
Vijjati vividhaṃ puthu
Ratanaṃ saṅgha-samaṃ natthi
Tasmā sotthi bhavantu te.

*Through the speaking of this truth,
May you have a victory blessing.*

*I have no other refuge,
The Saṅgha is my foremost refuge.
Through the speaking of this truth,
May you have a victory blessing.*

*Whatever kind of jewel in the world
there is found by a human being,
A jewel comparable to the Buddha does not exist;
therefore may you be blessed.*

*Whatever kind of jewel in the world
there is found by a human being,
A jewel comparable to the Dhamma does not exist;
therefore may you be blessed.*

*Whatever kind of jewel in the world
there is found by a human being,
A jewel comparable to the Saṅgha does not exist;
therefore may you be blessed.*

[35] Maha-maṅgala-cakkavāla *The Great Sphere Of Blessings*⁵⁵

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇā-
parimita-puññādhikarassa sabbantarāya-nivāraṇa-
samatthassa bhagavato arahato sammā-sambuddhassa
dvattiṃsa-mahā-purisa- lakkhaṇānubhavena

*Through the power of the 32 marks of the Great Man belonging to the
Blessed One, the Worthy One, the Perfectly Self-awakened One, who through
his accumulation of merit is endowed with glory, steadfastness of intent,
majesty, victorious power, great might, countless great virtues, who resolves
all dangers & obstacles,*

⁵⁵ Cf. BBC p. 27 ff.

asītyānubyañjanānubhavana
 atṭhuttara-sata-maṅgalānubhavana
 chabbaṇṇa-raṃsiyānubhāvena ketumālānubhāvena

 dasa-pāramitānubhāvena dasa-upapāramitānubhāvena dasa-
 paramattha-pāramitānubhāvena
 sīla-samādhi-paññānubhāvena
 buddhānubhāvena dhammānubhāvena saṅghānubhāvena
 tejānubhāvena iddhānubhāvena balānubhāvena
 ñeyya-dhammānubhāvena
 caturāsīti-sahassa-dhamma-kkhandhānubhāvena
 nava-lokuttara-dhammānubhāvena
 atṭhaṅgika-maggānubhāvena
 atṭha-samāpattiyānubhāvena
 chaḷabhiññānubhāvena catu-sacca-ñāṇānubhāvena

 dasa-bala-ñāṇānubhāvena sabbaññuta-ñāṇānubhāvena

 mettā-karuṇā-muditā-upekkhānubhāvena
 sabba-[36]-parittānubhāvena ratana-ttaya-saraṇānubhāvena

 tuyhaṃ sabba-roga-sok’upaddava-dukkha-
 domanass’upāyāsā vinassantu
 sabba-antarāyā pi vinassantu
 sabba-saṅkappā tuyhaṃ samijjhantu
 dīghāyutā tuyhaṃ hotu sata-vassa-jīvena samaṅgiko hotu
 sabbadā.
 ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā
 devatā sadā tumhe anurakkhantu.

*through the power of his 80 minor characteristics,
 through the power of his 108 blessings
 through the power of his six-fold radiance, through the power of the aura
 surrounding his head,
 through the power of his ten perfections, ten higher perfections, & ten
 ultimate perfections,
 through the power of his virtue, concentration, & discernment;
 through the power of the Buddha, Dhamma, & Saṅgha,
 through the power of his majesty, might, & strength,
 through the power of the Dhammas that can be known,
 through the power of the 84,000 divisions of the Dhamma,
 through the power of the nine transcendent Dhammas,
 through the power of the eightfold path,
 through the power of the eight meditative attainments,
 through the power of the six cognitive skills; through the power of his
 knowledge of the four noble truths,
 through the power of his knowledge of the ten strength, through the power of
 his omniscience,
 through the power of his good will, compassion, appreciation, & equanimity,
 through the power of all protective chants, through the power of refuge in the
 triple gem,
 may all your diseases, griefs, misfortunes, pains, distresses, & despairs be
 destroyed,
 may all obstructions be destroyed,
 may all your resolves succeed,
 may you live long, always attaining 100 years.*

*May the protective devas of the sky, mountains, forests, the Ganges River, &
 the great ocean always protect you.*

[36] "Nakkhattayakkha ..." *Power Of Protection*⁵⁶

Nakkhatta-yakkha-bhūtānaṃ pāpa-ggaha-nivāraṇā
parittassānubhāvena hantvā tesam upaddave;
(THREE TIMES)

By the power of this protection may no misfortunes result through stars, demons, (evil) spirits, and evil planets. May your troubles come to nothing.

[36] Dhajagga-paritta *The Top-of-the-Banner-Staff Protection*⁵⁷

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

Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One..

Iti pi so bhagavā araham sammā-sambuddho
vijjā-caraṇa-sampanno sugato lokavidū

He is a Blessed One, a Worthy One, a Perfectly Self-awakened One, consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

anuttaro purisa-damma-sārathi satthā deva-manussānaṃ
buddho bhagavā ti.

unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.

Svākkhāto bhagavatā dhammo
sanditthiko akāliko ehipassiko
opanayiko paccattaṃ veditabbo viññūhī ti.

The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting all to come & see, leading inward, to be seen by the wise for themselves.

Supaṭipanno bhagavato sāvaka-saṅgho,
uju-paṭipanno bhagavato sāvaka-saṅgho,
ñāya-paṭipanno bhagavato sāvaka-saṅgho,
sāmīci-paṭipanno [37] bhagavato sāvaka-saṅgho,

The Saṅgha of the Blessed One's disciples who have practiced well, the Saṅgha of the Blessed One's disciples who have practiced straightforwardly, the Saṅgha of the Blessed One's disciples who have practiced methodically, the Saṅgha of the Blessed One's disciples who have practiced masterfully,

yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs – the eight types – of Noble Ones:

⁵⁶ PBC p. 80

⁵⁷ Cf. BCI

esa bhagavato sāvaka-saṅgho –
 āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
 anuttaraṃ puñña-kkhettaṃ lokassā ti.

*That is the Saṅgha of the Blessed One's disciples –
 worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
 the incomparable field of merit for the world.*

[37] Buddha-jaya-maṅgala-gāthā The Verses Of The Buddha's Auspicious Victories⁵⁸

Bāhuṃ sahasam-abhinimmita-sāvudhantaṃ
 Grīmekhalaṃ udita-ghora-sasena-māraṃ
 Dānādi-dhamma-vidhinā jitavā munindo

*Creating a form with 1,000 arms, each equipped with a weapon, Mara, on the
 elephant Girimekhala, uttered a frightening roar together with his troops. The
 Lord of Sages defeated him by means of such qualities as generosity:
 By the power of this, may you have victory blessings.*

Tan-tejasā bhavatu te jaya-maṅgalāni.⁵⁹

Mārātirekam-abhiyujjhita-sabba-rattiṃ
 Ghorampan'ālavaka-makkham-athaddha-yakkham
 Khantī-sudanta-vidhinā jitavā munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.

*Even more frightful than Mara making war all night
 Was Ālavaka, the arrogant unstable ogre.
 The Lord of Sages defeated him by means of well-trained endurance:
 By the power of this, may you have victory blessings.*

Nāḷāgiriṃ gaja-varaṃ atimattabhūtaṃ
 Dāvaggi-cakkam-asaṇīva sudāruṇantaṃ
 Mett'ambuseka-vidhinā jitavā munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.

*Nāḷāgiri, the excellent elephant, when maddened,
 Was very horrific, like a forest fire, a flaming discus, a lightning bolt.
 The Lord of Sages defeated him by sprinkling the water of good will:
 By the power of this, may you have victory blessings.*

Ukkhitta-khaggam-atihattha sudāruṇantaṃ
 Dhāvan-ti-yojana-path'aṅguli-mālavantaṃ
 Iddhībhisaṅkhata-mano jitavā munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.

*Very horrific, with a sword upraised in his expert hand,
 Garlanded-with-Fingers ran three leagues along the path.
 The Lord of Sages defeated him with mind-fashioned marvels:
 By the power of this, may you have victory blessings.*

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā

Having made a wooden belly to appear pregnant,

⁵⁸ Cf. BCI; BBC p. 22 ff.; PCT p. 26 ff.

⁵⁹ Or: Tan-tejasā bhavatu te jaya-maṅgalaggaṃ *By the power of this, may you have the highest victory blessing.* (BCI)

Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Saccaṃ vihāya mati-saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andhabhūtaṃ
[38] Paññā-padīpa-jalito jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena therā-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Duggāha-ditṭhi-bhujagena sudatṭha-hatthaṃ
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ
Ñāṇāgadena vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Etā pi buddha-jaya-maṅgala-atṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān' aneka-vividhāni c' upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

*Ciñca made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means:
By the power of this, may you have victory blessings.*

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

*Nandopananda was a serpent with great power but wrong views.
The Lord of Sages defeated him by means of a display of marvels,
sending his son (Moggallana), the serpent-elder, to tame him:
By the power of this, may you have victory blessings.*

*His hands bound tight by the serpent of wrongly held views,
Baka, the Brahma, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the power of this, may you have victory blessings.*

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

[38] Jaya-paritta *The Victory Protection*⁶⁰

Mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā patto sambodhim uttamaṃ
Etena sacca-vajjena hotu te jaya-maṅgalaṃ
Jayanto bodhiyā mūle sakyānaṃ nandi-vaḍḍhano

*Our protector (the Buddha), with great compassion, for the welfare of all
beings, Having fulfilled all the perfections, attained the highest self-awake-
ning. Through the speaking of this truth, may you have a victory blessing.
Victorious at the foot of the Bodhi tree, was he who increased the Sakyans'*

⁶⁰ Cf. CGI; PC p. 23 ff.

Evam tvam vijayo hohi jayassu jaya-maṅgale;
 Aparājita-pallaṅke sīse paṭhavi-pokkhare
 Abhiseke sabba-buddhānaṃ aggappatto pamodati.

Sunakkhattaṃ sumaṅgalaṃ supabhātaṃ suhuṭṭhitaṃ
 Sukhaṇo sumuhutto ca suyitthaṃ brahmacārisu
 [39] Padakkhiṇaṃ kāya-kammaṃ
 vācākammaṃ padakkhiṇaṃ
 Padakkhiṇaṃ mano-kammaṃ paṇidhī te padakkhiṇā
 Padakkhiṇāni katvāna labhant' atthe padakkhiṇe.⁶¹

So atthaladdho sukhito viruḷho buddhasāsane
 arogo sukhito hohi saha sabbehi nātibhi;
 sā atthaladdhā sukhitā viruḷhā buddhasāsane
 arogā sukhitā hohi saha sabbehi nātibhi
 te atthaladdhā sukhitā viruḷhā buddhasāsane
 arogā sukhitā hotha saha sabbehi nātibhi.

delight.

*May you have the same sort of victory, may you win victory blessings.
 In the undefeated cross-legged sitting posture with (his) head (like) the lotus
 above the ground, and consecrated by all the Buddhas, he rejoiced in the
 utmost attainment.*

*A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice,
 a lucky instant, a lucky moment, a lucky offering:
 (i.e.) a rightful bodily act,*

*a rightful verbal act, a rightful mental act,
 your rightful intentions with regard to those who lead the chaste life.
 Doing these rightful things, your rightful aims are achieved.*

*May he gain benefits and happiness and grow in Buddha's religion,
 without disease and happy may he be together with all his relatives.
 May she gain benefits and happiness and grow in Buddha's religion,
 without disease and happy may she be together with all her relatives.
 May they gain benefits and happiness and grow in Buddha's religion,
 without disease and happy may they be together with all their relatives.*

[39] Sumaṅgala-gāthā Verses Of Excellent Blessing

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā
 Sabba-**buddhā**nubhāvena sadā sothī bhavantu te.

*May there be every blessing. May all heavenly beings protect you.
 Through the power of all the Buddhas, may you always be well.*

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā
 Sabba-**dhammā**nubhāvena sadā sothī bhavantu te.

*May there be every blessing. May all heavenly beings protect you.
 Through the power of all the Dhammas, may you always be well.*

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā
 Sabba-**saṅghā**nubhāvena sadā sothī bhavantu te.

*May there be every blessing. May all heavenly beings protect you.
 Through the power of all the Saṅghas, may you always be well.*

⁶¹ This chant might optionally end here.

Discourses

[39] Dhajagga-sutta⁶² *The Discourse on the Crest of Banners*⁶³

Evam me sutam. Ekaṃ samayaṃ bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārame.

Thus have I heard. At one time the Exalted One was staying at Sāvattī in Prince Jeta's Grove, in the park of Anāthapiṇḍika.

Tatra kho bhagavā bhikkhū āmantesi: "Bhikkhavo" ti "Bhadante" ti te bhikkhū bhagavato paccassosum. Bhagavā etad avoca:

Then the Exalted One spoke thus to the Bhikkhus: "O Bhikkhus." Those Bhikkhus replied to the Exalted One: "Lord." The Exalted One then said:

"Bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyuḷaho⁶⁴ ahosi. [40] Atha kho, bhikkhave, sakko devānam indo deve tāvatimse āmantesi:

"Long ago, Bhikkhus, a battle was raging between the gods and the titans. Then Sakka, ruler of the gods, addressed the thirty-three gods, saying:

'Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mam' eva tasmim samaye dhajaggaṃ ullokeyyātha. Mamañ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

'If in you, dear sirs, when you have gone into battle, fear, panic and goose-flesh should arise, look up at the crest of my banner. If you do so, any fear, panic and goose-flesh that may arise will be overcome.

No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa deva-rājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

If you do not look up to the crest of my banner, look at the crest of the banner of Pajāpati, king of gods. If you do so, any fear, panic and goose-flesh that may arise will be overcome.

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa deva-rājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ

If you do not look up to the crest of the banner of Pajāpati, king of the gods, look at the crest of the banner of Varuṇa, king of gods. If you do so, any fear, panic and goose-flesh that may arise will be overcome.

⁶² SN i 218 ff.

⁶³ Cf. Pūjā p. 109 ff.

⁶⁴ VRI: *samupabyuḷho*; Pūjā: *samupabyuḷho*. **samupabbūḷha** Adj in full swing; crowded (cPED);

bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,
so pahīyissati.

No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha,
atha īsānassa deva-rājassa dhajaggaṃ ullokeyyātha.
rāsānassa hi vo devarājassa dhajaggaṃ ullokayatamaṃ yaṃ
bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,
so pahīyissatī' ti.

Taṃ kho pana, bhikkhave, sakkassa vā devānam indassa
dhajaggaṃ ullokayatamaṃ, pajāpatissa vā devarājassa
dhajaggaṃ ullokayatamaṃ, varuṇassa vā devarājassa
dhajaggaṃ ullokayatamaṃ, īsānassa vā devarājassa
dhajaggaṃ ullokayatamaṃ yaṃ bhavissati bhayaṃ vā
chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi no pi
pahīyetha⁶⁵.

Taṃ kissa hetu? Sakko hi, bhikkhave, devānam indo
avītarāgo avītadoso avītamoho bhīru chambhī utrāsī
palāyīti.

Ahañ ca kho, bhikkhave, evaṃ vadāmi: 'sace tumhākaṃ,
bhikkhave, araññagatānaṃ vā rukkhamaṃlagatānaṃ vā
suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā
chambhitattaṃ vā lomahaṃso vā, mam eva tasmim
samaye anussareyyātha:

[41] 'Iti pi so bhagavā arahamaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā' ti.

*If you do not look up to the crest of the banner of Varuṇa, king of the gods,
look at the crest of the banner of rāsāna, king of gods. If you do so, any fear,
panic and goose-flesh that may arise will be overcome.'*

*Now, Bhikkhus, in them that look up to the crest of one or the other of these
four banners, any fear, panic and goose-flesh that you may have may be
overcome, or again it may be not.*

*And why is this so? Because Sakka, the ruler of the gods, is not purged of
passions, hatred and ignorance; is timid, given to panic and to fright and
running away.*

*But I say thus unto you, Bhikkhus: If you when you have gone into forests, to
the roots of trees, to empty places, and fear, panic and goose-flesh should
befall you, you in that hour only call me to mind and think:*

*He is a Blessed One, a Worthy One, a Perfectly Self-awakened One,
consummate in knowledge & conduct, one who has gone the good way,
knower of the cosmos, unexcelled trainer of those who can be taught, teacher
of human & divine beings; awakened; blessed.*

⁶⁵ VRI fn: no pahīyetha (ka.); CCB: no pi pahiyetha

Mamañ hi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati. No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

'Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhī' ti.

Dhammañ hi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati. No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

'Suppaṭipanno bhagavato sāvakaśaṅho ujuppaṭipanno bhagavato sāvakaśaṅho ñāyappaṭipanno bhagavato sāvakaśaṅho sāmīcippaṭipanno bhagavato sāvakaśaṅho, yad idaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaśaṅho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā' ti.

Saṅghañ hi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati.

Taṃ kissa hetu? Tathāgato hi, bhikkhave, araham sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī' ti.

Idam avoca bhagavā. Idaṃ vatvāna sugato athāparam etad avoca satthā:

For if you call me to mind, Bhikkhus, any fear, panic and goose-flesh that you may have will be overcome. And if you won't call me to mind, then recollect the Dhamma:

The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting all to come & see, leading inward, to be seen by the wise for themselves.

For if you will recollect the Dhamma, Bhikkhus, any fear, panic and goose-flesh that you may have will be overcome. And if you won't recollect the Dhamma, then recollect the Saṅgha:

The Saṅgha of the Blessed One's disciples who have practiced well, the Saṅgha of the Blessed One's disciples who have practiced straightforwardly, the Saṅgha of the Blessed One's disciples who have practiced methodically, the Saṅgha of the Blessed One's disciples who have practiced masterfully, i.e., the four pairs – the eight types – of Noble Ones: That is the Saṅgha of the Blessed One's disciples – worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.

For if you will recollect the Saṅgha, Bhikkhus, any fear, panic and goose-flesh that you may have will be overcome.

And why is this so? Because the Thatāgata, Bhikkhus, is an Arahāt, perfectly enlightened, purged of passion, hatred and ignorance; is without timidity, panic or fright and is not running away.

Thus said the Exalted One, and the Blessed One and Master spoke yet again:

abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya saṃvattati.

Ayam eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: Sammā-
diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto
sammā-ājīvo sammā-vāyāmo sammā-sati sammā-
samādhi.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena
abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya
abhiññāya sambodhāya nibbānāya saṃvattati.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ: Jāti pi
dukkhā jarā pi dukkhā maraṇam pi dukkhaṃ, soka-
parideva-dukkha-domanassupāyāsāpi dukkhā, appiyehi
sampayogo dukkho piyehi vippayogo dukkho yam p'
icchaṃ na labhati tam pi dukkhaṃ, saṅkhittena
pañcupādānakkhandhā dukkhā.

[43] Idaṃ kho pana bhikkhave dukkha-samudayo ariya-
saccaṃ, yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā bhava-
taṇhā vibhava-taṇhā.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ,
yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo
paṭinissaggo mutti anālayo.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-
paṭipadā ariya-saccaṃ: ayam eva ariyo aṭṭhaṅgiko maggo,
seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo, sammā-
vācā sammā-kammanto sammā-ājīvo, sammā-vāyāmo
sammā-sati sammā-samādhi.

Idaṃ dukkhaṃ ariya-saccan ti me bhikkhave pubbe
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ

*producing knowledge – leads to calm, to direct knowledge, to self-awakening,
to Unbinding?*

*Precisely this Noble Eightfold Path: right view, right resolve, right speech,
right action, right livelihood, right effort, right mindfulness, right
concentration.*

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

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

*Birth is stressful, aging is stressful, death is stressful, sorrow, lamentation,
pain, distress, & despair are stressful,
association with things disliked is stressful, separation from things liked is
stressful, not getting what one wants is stressful,
in short, the five clinging-aggregates are stressful.*

*And this, monks, is the noble truth of the origination of stress: the craving that
makes for further becoming – accompanied by passion & delight, relishing
now here & now there – i.e., craving for sensual pleasure, craving for
becoming, craving for no-becoming.*

*And this, monks, is the noble truth of the cessation of stress: the remainderless
fading & cessation, renunciation, relinquishment, release, & letting go of that
very craving.*

*And this, monks, is the noble truth of the way of practice leading to the
cessation of stress: precisely this Noble Eightfold Path – right view, right
resolve, right speech, right action, right livelihood, right effort, right
mindfulness, right concentration.*

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

udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkhaṃ ariya-saccaṃ pariññātan ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idaṃ dukkha-samudayo ariya-saccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkha-samudayo ariya-saccaṃ pahātabban ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkha-samudayo ariya-saccaṃ pahīnan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

[44] Idaṃ dukkha-nirodho ariya-saccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabban ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkha-nirodho ariya-saccaṃ

truth of stress.'

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

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

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

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

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

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

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

Vision arose, insight arose, discernment arose, knowledge arose, illumination

sacchikatan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabban ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Taṃ kho pan' idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvitan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Yāvakīvañ ca me bhikkhave – imesu catūsu ariya-saccesu evan ti-parivaṭṭaṃ davādasākāraṃ⁶⁹ yathābhūtaṃ – ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n' eva tāvāhaṃ bhikkhave sa-devake loke sa-mārake sa-brahmake, sa-ssamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave – imesu catūsu ariya-saccesu evan ti-parivaṭṭaṃ davādasākāraṃ yathābhūtaṃ – ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ bhikkhave sa-devake loke sa-mārake sa-brahmake sa-ssamaṇa-[45]-brāhmaṇiyā pajāya sa-deva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

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

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

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

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

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

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

⁶⁹ CGI & VRI always: *dvādasākāraṃ*

Ñāṇaṅ ca pana me dassanaṃ udapādi: akuppā me vimutti,
ayam antimā jāti, n' atthi dāni punabbhavo" ti.

Idam avoca Bhagavā; attamanā pañca-vaggiyā bhikkhū
Bhagavato bhāsitaṃ abhinanduṃ. Imasmiñ ca pana
veyyā-karaṇasmim bhaññamāne āyasmato Koṇḍañña
virajaṃ vītamalaṃ dhamma-cakkuṃ udapādi: Yaṅkiñci
samudaya-dhammaṃ sabban-taṃ nirodha-dhamman ti.

Pavattite ca Bhagavatā dhamma-cakke, bhummā devā
saddam anussāvesuṃ:

"Etam Bhagavatā Bārāṇasiyaṃ Isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ, appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmin ti."

Bhummānaṃ devānaṃ saddaṃ sutvā, cātummahārājikā
devā saddam anussāvesuṃ.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā
devā saddam anussāvesuṃ.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā
saddam anussāvesuṃ.

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddam
anussāvesuṃ.

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā
saddam anussāvesuṃ.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmita-
vasavattī devā saddam anussāvesuṃ.

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,
Brahma-kāyikā devā saddam anussāvesuṃ.

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

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."

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

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

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

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

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

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

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

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

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

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Brahmapārisajjā devā saddam anussāvesuṃ.

The Brahmapārisajjā deities took up the cry.

Brahmapārisajjānaṃ devānaṃ saddaṃ sutvā, [46]
Brahmaparohitā devā saddam anussāvesuṃ.

On hearing the cry of the Brahmapārisajjā deities, the Brahmaparohitā deities took up the cry.

Brahmaparohitānaṃ devānaṃ saddaṃ sutvā, Mahābrahmā devā saddam anussāvesuṃ.

On hearing the cry of the Brahmaparohitā deities, the Mahābrahmā deities took up the cry.

Mahābrahmānaṃ devānaṃ saddaṃ sutvā, Parittābhā devā saddam anussāvesuṃ.

On hearing the cry of the Mahābrahmā deities, the Parittābhā deities took up the cry.

Parittābhānaṃ devānaṃ saddaṃ sutvā, Appamāṇābhā devā saddam anussāvesuṃ.

On hearing the cry of the Parittābhā deities, the Appamāṇābhā deities took up the cry.

Appamāṇābhānaṃ devānaṃ saddaṃ sutvā, Ābassarā devā saddam anussāvesuṃ.

On hearing the cry of the Appamāṇābhā deities, the Ābassarā deities took up the cry.

Ābassarānaṃ devānaṃ saddaṃ sutvā, Parittasubhā devā saddam anussāvesuṃ.

On hearing the cry of the Ābassarā deities, the Parittasubhā deities took up the cry.

Parittasubhānaṃ devānaṃ saddaṃ sutvā, Appamāṇasubhā devā saddam anussāvesuṃ.

On hearing the cry of the Parittasubhā deities, the Appamāṇasubhā deities took up the cry.

Appamāṇasubhānaṃ devānaṃ saddaṃ sutvā,
Subhakiṇhakā devā saddam anussāvesuṃ.

On hearing the cry of the Appamāṇasubhā deities, the Subhakiṇhakā deities took up the cry.

Subhakiṇhakānaṃ devānaṃ saddaṃ sutvā, (Asaññisattā devā saddam anussāvesuṃ.

On hearing the cry of the Subhakiṇhakā deities, (the Asaññisattā deities took up the cry.

Asaññisattānaṃ devānaṃ saddaṃ sutvā,) Vehapphalā devā saddam anussāvesuṃ.

On hearing the cry of the Asaññisattā deities,) the Vehapphalā deities took up the cry.

Vehapphalānaṃ devānaṃ saddaṃ sutvā, Avihā devā saddam anussāvesuṃ.

On hearing the cry of the Vehapphalā deities, the Avihā deities took up the cry.

⁷⁰ The text starting from here down to the next stars is not part of the original *sutta* (CGI, VRI) and is sometimes omitted during chanting.

Avihānaṃ devānaṃ saddaṃ sutvā, Atappā devā saddam
anussāvesuṃ.

On hearing the cry of the Avihā deities, the Atappā deities took up the cry.

Atappānaṃ devānaṃ saddaṃ sutvā, Sudassā devā saddam
anussāvesuṃ.

On hearing the cry of the Atappā deities, the Sudassā deities took up the cry.

Sudassānaṃ devānaṃ saddaṃ sutvā, Sudassī devā
saddam anussāvesuṃ.

On hearing the cry of the Sudassā deities, the Sudassī deities took up the cry.

Sudassīnaṃ devānaṃ saddaṃ sutvā, Akaniṭṭhakā devā
saddam anussāvesuṃ:

*On hearing the cry of the Sudassī deities, the Akaniṭṭhakā deities took up the
cry:*

"Etam Bhagavatā Bārāṇasiyaṃ Isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ, appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā mārena [47] vā
brahmunā vā kenaci vā lokasmin ti."

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

Iti ha tena khaṇena tena muhuttana yāva brahma-lokā
saddo abbhuggacchi. Ayañ ca dasa-sahassī loka-dhātu,
saṅkampi sampakampi sampavedhi; appamāṇo ca oḷāro
obhāso loke pāturahosi atikkammeva devānaṃ
devānubhāvaṃ.

*So in that moment, that instant, the cry shot right up to the Brahma world.
And this ten-thousandfold cosmos shivered & quivered & quaked, while a
great, measureless radiance appeared in the cosmos, surpassing the
effulgence of the deities.*

Atha kho Bhagavā udānaṃ udānesi: "Aññāsi vata bho
Koṇḍañño, aññāsi vata bho Koṇḍañño ti."

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

Iti h' idaṃ āyasmato Koṇḍaññassa Añña-koṇḍañño tv eva
nāmaṃ ahoṣī ti.

*And that is how Venerable Kondañña acquired the name Añña-Kondañña
(Kondañña who knows).*

[47] Anatta-lakkhaṇa-sutta
The Discourse on the Not-self Characteristic

Evam me sutam. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

"Rūpaṃ bhikkhave anattā. Rūpañ ca h' idaṃ bhikkhave attā abhaviṣṣa, na y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī ti.

Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe: Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti.

Vedanā anattā. Vedanā ca h' idaṃ bhikkhave attā abhaviṣṣa, na y-idaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati. Na ca labbhati vedanāya: Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣī ti.

Saññā anattā. Saññā ca h' idaṃ bhikkhave attā abhaviṣṣa, na y-idaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya: Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti. Yasmā ca kho bhikkhave saññā anattā [48] tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya: Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.

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

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

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

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

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

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

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

Sañkhārā anattā. Sañkhārā ca h' idaṃ bhikkhave attā abhavissaṃsu, na y-idaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca sañkhāresu: Evaṃ me sañkhārā hontu evaṃ me sañkhārā mā ahesun ti. Yasmā ca kho bhikkhave sañkhārā anattā, tasmā sañkhārā ābādhāya saṃvattanti. Na ca labbhati sañkhāresu: Evaṃ me sañkhārā hontu evaṃ me sañkhārā mā ahesun ti.

Viññāṇaṃ anattā. Viññāṇaṃ ca h' idaṃ bhikkhave attā abhaviṣṣa, na y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe: Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣīti.

Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣīti.

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā ti."

"Aniccaṃ bhante."

"Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti."

"Dukkhaṃ bhante."

"Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso 'ham asmi eso me attā ti."

"No h' etaṃ bhante."

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

"Aniccā bhante."

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

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

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

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

How do you construe thus, monks – Is the body constant or inconstant?"

"Inconstant, lord."

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

"Stressful, lord."

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

"No, lord."

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

"Inconstant, lord."

"Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

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

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso 'ham
asmi eso me attā ti."

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

"No h' etaṃ bhante."

"No, lord."

"Taṃ kiṃ maññatha bhikkhave saññā niccā vā aniccā vā
ti."

"How do you construe thus, monks – Is perception constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti."

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

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso 'ham
asmi eso me attā ti."

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

"No h' etaṃ bhante."

"No, lord."

"Taṃ kiṃ maññatha bhikkhave saṅkhārā niccā vā aniccā
vā ti."

*"How do you construe thus, monks – Are mental processes constant or
inconstant?"*

"Aniccā bhante."

"Inconstant, lord."

"Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti."

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

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam panāniccaṃ [49] dukkhaṃ vipariṇāma-dhammaṃ,
kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso 'ham
asmi eso me attā ti."

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

"No h' etaṃ bhante."

"No, lord."

"Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccaṃ vā

"How do you construe thus, monks – Is consciousness constant or

aniccam vā ti."

"Aniccam bhante."

"Yam panāniccam dukkham vā taṃ sukham vā ti."

"Dukkham bhante."

"Yam panāniccam dukkham vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso 'ham asmi eso me attā ti."

"No h' etaṃ bhante."

"Tasmāt iha bhikkhave yaṅ kiñci rūpaṃ atītānāgata-paccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṅ dūre santike vā, sabbam rūpaṃ n' etaṃ mama n' eso 'ham asmi na me so attā ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā, ajjhata vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇīta vā, yā dūre santike vā, sabbā vedanā, n' etaṃ mama n' eso 'ham asmi na me so attā ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā, ajjhata vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇīta vā, yā dūre santike vā, sabbā saññā, n' etaṃ mama n' eso 'ham asmi na me so attā ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā, ajjhata vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇīta vā, yā dūre santike vā, sabbe saṅkhārā, n' etaṃ mama n' eso 'ham asmi na me so attā ti. Evam etaṃ yathābhūtaṃ

inconstant?"

"Inconstant, lord."

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

"Stressful, lord."

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

"No, lord."

"Thus, monks, any body whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body – is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Any feeling whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling – is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Any perception whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception – is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Any mental processes whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all mental processes – are to be seen as they actually are with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

sammappaññāya daṭṭhabbaṃ.

Yaṅ kiñci viññāṇaṃ atītānāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbhaṃ viññāṇaṃ, n' etaṃ mama n' eso 'ham asmi na me so attā ti,
Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

[50] Evaṃ passaṃ bhikkhave sutavā ariya-sāvako, rūpasmiṃ pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmiṃ pi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti."

Idam avoca Bhagavā, attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ.

Imasmiṃ ca pana veyyā-karaṇasmiṃ bhaññamāne, pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya, āsavehi cittāni vimuccisū ti.

Any consciousness whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness – is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with mental processes, & disenchanted with consciousness. Disenchanted, he becomes dispassionate; through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'

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

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

[50] Dhamma-niyāma-sutta
*The Discourse on the Orderliness of the Dhamma*⁷¹

Evam me sutam. Ekaṃ samayaṃ Bhagavā
 Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.
 Tatra kho Bhagavā bhikkhū āmantesi: "bhikkhavo" ti.
 "Bhadante" ti te bhikkhū Bhagavato paccassosum.
 Bhagavā etad avoca:

"Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
 Tathāgatānaṃ, t̥hitā 'va sā dhātu dhamma-t̥thitatā
 dhamma-niyāmatā: Sabbe saṅkhārā aniccā ti.

Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambuj-
 jhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti,
 vivarati vibhajati uttānī-karoti: Sabbe saṅkhārā aniccā ti.

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
 Tathāgatānaṃ, t̥hitā 'va sā dhātu dhamma-t̥thitatā
 dhamma-niyāmatā: Sabbe saṅkhārā dukkhā ti.

Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambuj-
 jhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti,
 vivarati vibhajati uttānī-karoti: Sabbe saṅkhārā dukkhā ti.

[51] Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
 Tathāgatānaṃ, t̥hitā 'va sā dhātu dhamma-t̥thitatā
 dhamma-niyāmatā: Sabbe dhammā anattā ti.

Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambuj-

Thus have I. At one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. There he addressed the monks, saying "ñonks." "Yes, lord," the monks responded to him. The Blessed One said:

"Whether or not there is the arising of Tathāgatas, this property stands – this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are inconstant.

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

Whether or not there is the arising of Tathāgatas, this property stands – this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are stressful.

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

Whether or not there is the arising of Tathāgatas, this property stands – this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are non-self.

The Tathāgata directly awakens to that, breaks through to that. Directly

⁷¹ Cf. BCI; PCT 40 ff.

jhitvā abhisamētvā ācikkhati deseti, paññāpeti paṭṭhappeti,
vivarati vibhajati uttānī-karoti: Sabbe dhammā anattā ti."

*awakening & breaking through to that, he declares it, teaches it, describes it,
sets it forth. He reveals it, explains it, & makes it plain: All phenomena are
not-self."*

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato
bhāsitaṃ abhinandun ti.

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

Gāthās etc. – Verses (& Dependent Origination)

[51] Uṇhassa vijaya-gāthā⁷² *Verses On The Victory Over Heat*

Atthi uṇhassa⁷³ vijayo dhammo loke anuttaro
 sabba-satta-hitatthāya taṃ tavaṃ gaṇhāhi deva te
 parivajje rāja-daṇḍe amanussehi pāvake
 bayagghe nāge viṣe bhūte akāla-maraṇena vā
 sabba-samā maraṇā mutto ṭhapetvā kāla-māritaṃ

*The unsurpassed dhamma in the world is the victory over heat
 (and) for the benefit & welfare of all beings. Grasp it for you, oh deity!
 Avoid royal punishment, the fires of non-human beings, tigers,
 Nāgas, poisons and (evil) spirits having died not at the right time.
 Liberated from death, being the same for all, except death at the proper time
 (when one's life span is up).*

tass' eva ānubhāvena hotu devo sukhī sadā
 suddha-sīlaṃ samādāya dhammaṃ sucariṃ care
 tass' eva ānubhāvena hotu devo sukhī sadā
 likkhitaṃ cintitaṃ pūjama dhāraṇaṃ vācanaṃ garuṃ

*By this power may the deity always be happy.
 Having taken the pure precepts, may he lead a right & and good live.
 By this power may the deity always be happy.
 The Recitation, which has been written, thought about, honored &
 maintained, is profound.*

paresaṃ desanaṃ sutvā tassa āyu pavaḍḍhatī ti.

Having heard (this) teaching from others, one's life span increases.

[51] "Bhesajjaṃ" ... "Medicine" ...

Bhesajjaṃ devamanussānaṃ kaṭukaṃ tittikaṃ rasaṃ
 ambilaṃ lavanañ c' eva sabba-bayādhi vinassantu;
 eka davi⁷⁴ ti catu pañca cha sattādinamaṃ thatā [52]

*Medicine for deities and humans is of bitter & sharp taste,
 or sour & salty; may all diseases disappear.
 One, two, three, four, five, six, seven and so on*

⁷² This and the following chant ("Bhesajjaṃ" ...) are not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).
⁷³ CCB: *uṇhissa* (not found in cPED, PED) is probably a misprint, as it was not found in the dictionaries and as the next chant ends: *Atthi uṇhassa vijayo nitthito*.

Gen. sg. from uṇha Adj. hot; n. heat (cPED). The literal translation of uṇhassa vijayo is 'victory of heat'. Another possibility, which seems to make even less sense:

⁷⁴ **uṇhisa** [Sk. uṇīḥa] turban (PED)

davi = dvi (two)

yāva dukkhā vinassantu jīvi-dānaṃ dadantu te
jīvi-dānaṃ dadantassa āyu vaṇṇaṃ sukhaṃ balaṃ

jīvi-dānānubhāvena hotu devo sukhī sadā
jīvi-dānaṃ ca yo datvā osathaṃ uttamaṃ varaṃ
sarīraṃ dukkhaṃ nāseti bhesajjaṃ dānaṃ uttamaṃ
tasmā kareyya kalayānaṃ niccayaṃ samparāyanaṃ
puññāni para-lokasmim patitṭhā honti pāṇinaṃ
iminā jīvi-dānena tumhākaṃ kiṃ bhavissati
dhīghāyukā sadā hontu sukhitā hontu sabbadā
yo so dadāti sakkaccaṃ sīlavantesu tādisu
nānā dānaṃ varaṃ datvā jīvi-dānaṃ maha-pphalaṃ
evaṃ mahiddhikā esā yad idaṃ puñña-sampadā
tasmā dhīrā pasamsanti paṇḍitā kata-puññatan ti.

Atthi uṇhassa vijayo niṭṭhito.

*Until (all) sufferings disappear; may they give you the gift of live.
Gifted with the gift of life (may you have) a long life, beauty, happiness and
strength.
By the power of the gift of live may the deity always be happy.
Who has given the gift of live, (will have) an utmost excellent dwelling-place
And destroy bodily suffering. Giving is the best medicine.
Therefore one should accumulate good for future existences.
Merits in the other world are support for the living beings.
What will be (the effect) for you by this gift of life?
They may be always of long life (and) always happy.
Who gives respectfully regarding such virtuous qualities,
having given different excellent gifts, (his) gift of life bears great fruit.
So it is very powerful, the attainment of merit.
Therefore the wise men praise merits that have been done.*

(The verses On) 'The Victory Over Heat' end here.

[52] Pabbatopama-gāthā *The Mountain*⁷⁵

Yathā pi selā vipulā nabhaṃ āhacca pabbatā
Samantā anupariyeyyaṃ nippothenā catuddisā
Evaṃ jarā ca maccu ca adhivattanti pāṇino
Khattiye brāhmaṇe vesse sudde caṇḍāla-pukkuse
Na kiñci parivajjeti sabbam-evābhimaddati
Na tattha hatthīnaṃ bhūmi na rathānaṃ na pattiyā
Na cāpi manta-yuddhena sakkā jetuṃ dhanena vā
Tasmā hi paṇḍito poso sampassaṃ attham-attano
Buddhe dhamme ca saṅghe ca dhīro saddhaṃ

*Like gigantic boulders, mountains reaching to the sky
Moving in from all sides, crushing the four directions,
In the same way, aging & death roll over living beings: Noble
warriors, priests, merchants, workers, outcastes, & scavengers.
They spare nothing, they trample everything.
Here elephants can hold no ground nor can chariots or infantry.
Nor can a battle of spells or wealth win out.
So a wise person, seeing his own good,
Secures firm conviction In the Buddha, Dhamma, & Saṅgha.*

⁷⁵ Cf. BCI; PCT p. 39 f.

nivesaye [53]

Yo dhammacārī kāyena
Idh' eva naṃ pasamsati

vācāya uda cetasā
pecca sagge pamodati.

*He who practices the Dhamma in thought, word, & deed,
Receives praise here on earth and after death rejoices in heaven.*

[53] Ariya-dhana-gāthā *Noble Wealth*⁷⁶

Yassa saddhā tathāgate
Sīlañ ca yassa kalyāṇaṃ

acalā supatiṭṭhitā,
ariya-kantaṃ pasamsitaṃ

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

Saṅghe pasādo yassatthi
Adaḷiddoti taṃ āhu

ujubhūtañ ca dassanaṃ
amoghan tassa jīvitaṃ

*Who has faith in the Saṅgha, straightforwardness, vision:
"He is not poor," they say. His life has not been in vain.*

Tasmā saddhañ ca sīlañ ca pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī saraṃ buddhāna-sāsanaṃ ti

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

[53] Tilakkhaṇādi-gāthā *Compounded Things*

Sabbe saṅkhārā aniccā ti
Atha nibbindati dukkhe:

yadā paññāya passati,
esa maggo visuddhiyā.

*All processes are inconstant: When one sees this with discernment,
One grows disenchanted with stress – This is the path to purity.*

Sabbe saṅkhārā dukkhā ti
Atha nibbindati dukkhe:

yadā paññāya passati,
esa maggo visuddhiyā.

*All processes are stressful: When one sees this with discernment,
One grows disenchanted with stress – This is the path to purity.*

Sabbe dhammā anattā ti
Atha nibbindati dukkhe:

yadā paññāya passati,
esa maggo visuddhiyā.

*All phenomena are not-self: When one sees this with discernment,
One grows disenchanted with stress – This is the path to purity.*

Appakā te manussesu
Athāyaṃ itarā pajā

ye janā pāra-gāmino
tīram evānudhāvati.

*Few are the human beings who go to the Further Shore,
These others simply scurry around on this shore.*

Ye ca kho sammadakkhāte

dhamme dhammānu-

But those who practice the Dhamma in line with the well-taught Dhamma,

⁷⁶ Cf. BCI; PCT 40

| | | |
|-------------------------|---------------------------|--|
| | vattino | <i>They will cross over Death's realm, so hard to transcend.</i> |
| Te janā pāramessanti | maccu-dheyyaṃ suduttaraṃ. | |
| Kaṇhaṃ dhammaṃ vipphāya | sukkaṃ bhāvettha | <i>Abandoning dark practices, the wise person should develop the bright,</i> |
| | paṇḍito | |
| Okā anokam-āgamma | viveke yattha dūramaṃ. | <i>Having gone from home to no-home in seclusion, so hard to relish.</i> |
| Tatrābhiratim iccheyya | hitvā kāme akiñcano. [54] | <i>There he should wish for delight, having discarded sensuality, he who has</i> |
| Pariyodapeyya attānaṃ | citta-klesehi paṇḍito. | <i>nothing. He should cleanse himself, the wise one, of mental defilement.</i> |
| Yesaṃ sambodhiyaṅgesu | sammā cittaṃ subhāvitaṃ | <i>Whose minds are well-developed in the factors for Awakening,</i> |
| Ādāna-paṭinissagge | anupādāya ye ratā, | <i>Who delight in non-clinging, relinquishing grasping,</i> |
| Khīṇ'āsavā jutimanto | te loke parinibbutā ti. | <i>Glorious, free of effluent: they are unbound in the world.</i> |

[54] Paṭicca-samuppāda-pāṭha *Dependent Origination*

| | |
|--|--|
| Avijjā-paccayā saṅkhārā, | <i>With ignorance as a condition there are processes.</i> |
| Saṅkhāra-paccayā viññāṇaṃ, | <i>With processes as a condition there is (sensory) consciousness.</i> |
| Viññāṇa-paccayā nāma-rūpaṃ, | <i>With (sensory) consciousness as a condition there are name & form.</i> |
| Nāma-rūpa-paccayā saḷāyatanaṃ, | <i>With name & form as a condition there are the six sense media.</i> |
| Saḷāyatana-paccayā phasso, | <i>With the six sense media as a condition there is contact.</i> |
| Phassa-paccayā vedanā, | <i>With contact as a condition there is feeling.</i> |
| Vedanā-paccayā taṇhā, | <i>With feeling as a condition there is craving.</i> |
| Taṇhā-paccayā upādānaṃ, | <i>With craving as a condition there is clinging.</i> |
| Upādāna-paccayā bhavo, | <i>With clinging as a condition there is becoming.</i> |
| Bhava-paccayā jāti, | <i>With becoming as a condition there is birth.</i> |
| Jāti-paccayā jara-maraṇaṃ soka-parideva-dukkha- | <i>With birth as a condition, then aging & death, sorrow, lamentation, pain,</i> |
| domanassupāyāsā sambhavanti. | <i>distress, & despair come into play.</i> |
| Evam etassa kevalassa dukkha-kkhandhassa samudayo | <i>Thus is the origination of this entire mass of suffering & stress.</i> |
| hoti. | |
| Avijjāya tv eva asesa-virāga-nirodhā saṅkhāra-nirodho, | <i>Now from the remainderless fading & cessation of that very ignorance there is</i> |
| | <i>the cessation of processes.</i> |

Sañkhāra-nirodhā viññāṇa-nirodho,
Viññāṇa-nirodhā nāma-rūpa-nirodho,

Nāma-rūpa-nirodhā saḷāyatana-nirodho,
Saḷāyatana-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 jara-maraṇaṃ soka-parideva-dukkha-
domanassupāyāsā nirujjhanti. Evam etassa kevalassa
dukkhakkhandhassa nirodho hoti.

From the cessation of processes there is the cessation of (sensory) consciousness. From the cessation of (sensory) consciousness there is the cessation of name & form.

From the cessation of name & form there is the cessation of the six sense media. From the cessation of the six sense media there is the cessation of contact.

From the cessation of contact there is the cessation of feeling.

From the cessation of feeling there is the cessation of craving.

From the cessation of craving there is the cessation of clinging.

From the cessation of clinging there is the cessation of becoming.

From the cessation of becoming there is the cessation of birth.

From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of suffering & stress.

[54] **Buddha-udāna-gāthā** *The Buddha Inspired Verses*⁷⁷

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetu-dhammaṃ.

*As phenomena grow clear
To the Brahman, ardent, absorbed,
His doubts all vanish
When he discerns what has a cause.*

[55] Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato khayamaṃ paccayānaṃ avedi.

*As phenomena grow clear
To the Brahman, ardent, absorbed,
His doubts all vanish
When he penetrates the end of conditions.*

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,

*As phenomena grow clear
To the Brahman, ardent, absorbed,*

⁷⁷ Cf. BCI; PCT 43

Vidhūpayam̐ tiṭṭhati māra-senam̐,
Sūrova obhāsayam-antalikkhanti.

*He stands, routing the troops of Mara,
Like the sun that illumines the sky.*

[55] Bhaddekaratta-gāthā *An Auspicious Day*⁷⁸

Atītam̐ nānvāgameyya na ppaṭikaṅkhe anāgataṃ
Yad'atītam̐ pahīnantam̐ appattañ ca anāgataṃ

*He would not range after the past, nor wonder about the future.
What is past has been left behind, the future is as yet unreached.*

Paccuppannañ ca yo dhammam̐ tatha tatha vipas sati
Asaṃhiraṃ asaṅkappaṃ tam̐ viddhā manubrūhaye

*Whatever phenomenon is present, he clearly sees right there, right there.
Unvanquished, unshaken, that is how he develops the mind.*

Ajj' eva kiccam̐ ātappaṃ ko jaññā maraṇam̐ suve
Na hi no saṅgarantena mahāsenena maccunā

*Doing his duty ardently, today, for – who knows? – tomorrow death may
come. There is no bargaining with Death & his mighty horde.*

Evam̐ vihārim̐ ātāpim̐ aho-rattam̐ atanditam̐
Tam̐ ve bhaddeka-ratto ti santo ācikkhate munī ti.

*Whoever lives thus ardently, relentlessly both day & night,
has truly had an auspicious day: So says the Peaceful Sage.*

⁷⁸ Cf. BCI; PCT p. 44; SP p. 39

Abhidhamma

[55] Dhammasaṅgīṇī-mātikā *Matrix of the Dhammasaṅgī*⁷⁹

(1. Tikamātikā - Triads)

Kusalā dhammā, akusalā dhammā, abyākatā dhammā;
 sukhāya vedanāya sampayuttā dhammā, dukkhāya
 vedanāya sampayuttā dhammā, adukkhamasukhāya
 vedanāya sampayuttā dhammā;
 vipākā dhammā, vipākadhammadhammā, neva-vipāka-na-
 vipākadhammadhammā;
 upādinupādāniyā⁸⁰ dhammā, anupādinupādāniyā
 dhammā, anupādinānu-[56]-pādāniyā⁸¹ dhammā;
 saṃkiliṭṭha-saṃkilesikā dhammā, asaṃkiliṭṭha-
 saṃkilesikā dhammā, asaṃkiliṭṭhāsaṃkilesikā⁸² dhammā;
 savitakka-savicārā dhammā, avitakka-vicāramattā
 dhammā, avitakkāvicārā⁸³ dhammā;
 pīti-sahagatā dhammā, sukha-sahagatā dhammā, upekkhā-
 sahatā dhammā;
 dassanena pahātabbā dhammā, bhāvanāya pahātabbā
 dhammā, neva dassanena na bhāvanāya pahātabbā
 dhammā;
 dassanena pahātabba-hetukā dhammā, bhāvanāya

*Dhammas – wholesome, unwholesome [and] undetermined;
 dhammas – associated with pleasant feeling, associated with unpleasant
 feeling, associated with neither pleasant or unpleasant feeling;*

*dhammas – which are (kamma) resultants, subject to resultant dhammas,
 which are neither resultant dhammas nor subject to resultant dhammas;
 dhammas – kammically acquired and subject to clinging, not kammically
 acquired but subject to clinging, neither kammically acquired nor subject to
 clinging;*

*dhammas – defiled and subject to defilements, undefiled but subject to
 defilements, neither defiled nor subject to defilements;*

*dhammas – with initial and sustained application, without initial application,
 but with sustained application, with neither initial nor sustained application;*

*dhammas – accompanied by rapture, accompanied by happiness,
 accompanied by equanimity;*

*dhammas – to be abandoned by insight, to be abandoned by (mental)
 development, to be abandoned neither by insight nor (mental) development;*

dhammas – having roots to be abandoned by insight, having roots to be

⁷⁹ PCT p. 47 - 49

⁸⁰ Other Editions: *upādinupādāniyā*

⁸¹ Other Editions: *anupādinna-anupādāniyā*

⁸² Other Editions: *asaṃkiliṭṭha-asaṃkilesikā*

⁸³ Other Editions: *avitakka-avicārā*

pahātabba-hetukā dhammā, neva dassanena na bhāvanāya
 pahātabba-hetukā dhammā;
 ācayagāmino dhammā, apacayagāmino dhammā,
 nevācayagāmino nāpacayagāmino⁸⁴ dhammā.
 sekkhā dhammā, asekkhā dhammā, nevasekkhānāsekkhā⁸⁵
 dhammā.

parittā dhammā, mahaggatā dhammā, appamāṇā dhammā;
 parittārammaṇā dhammā, mahaggatārammaṇā dhammā,
 appamāṇārammaṇā dhammā;
 hīnā dhammā, majjhimā dhammā, paṇītā dhammā;
 micchattaniyatā dhammā, sammattaniyatā dhammā,
 aniyatā dhammā;
 maggārammaṇā dhammā, magga-hetukā dhammā,
 maggādhipatino dhammā;
 uppannā dhammā, anuppannā dhammā, uppādinō
 dhammā;
 atītā dhammā, anāgatā dhammā, paccuppannā dhammā;
 atītārammaṇā dhammā, anāgatārammaṇā dhammā,
 paccuppannārammaṇā dhammā;
 ajjhattā dhammā, bahiddhā dhammā, ajjhatta-bahiddhā
 dhammā;
 ajjhattārammaṇā dhammā, bahiddhārammaṇā dhammā,
 ajjhatta-bahiddhārammaṇā dhammā.
 sanidassana-sappaṭighā dhammā, anidassana-sappaṭighā
 dhammā, anidassanāppaṭighā⁸⁶ dhammā.

abandoned by (mental) development, having roots to be abandoned neither by insight nor (mental) development;
dhammas – leading to accumulation (of kamma), leading to decrease, leading neither to accumulation nor to decrease;
dhammas – of one in the (Noble) training, of one who has completed the (Noble) training, of one neither in the (Noble) training nor one who has completed the (Noble) training;
dhammas – limited, exalted, immeasurable;
dhammas – having limited objects, having exalted objects, having immeasurable objects;
dhammas – inferior, medium, superior;
dhammas – certain with wrong (result), certain with right (result), uncertain (as to result);
dhammas – with the path as object, with the path as root, with the path as predominant factor;
dhammas – that have arisen, that have not arisen, that are bound to arise;
dhammas – past, future, present;
dhammas – with a past object, with a future object, with a present object;
dhammas – internal, external, internal and external;
dhammas – with internal objects, with external objects, with internal and external objects;
dhammas – manifest and reactive, non-manifest and reactive, manifest and reactive;

⁸⁴ Other Editions: *nevācayagāmināpacayagāmino*

⁸⁵ So the Thai and Sinhalese Edition; other Editions: *nevasekkhānāsekkhā*

⁸⁶ Other Editions: *anidassana-appaṭighā*

[57] **Mahāpaṭṭhāna-mātika-pāṭha** *Passage On The Matrix Of The Paṭṭhāna*⁸⁷

Hetupaccayo, ārammaṇapaccayo,
adhipatipaccayo, anantarapaccayo,
samanantarapaccayo, saha-jātapaccayo,
aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo,
pacchājātapaccayo, āsevanapaccayo,
kamma-paccayo, vipāka-paccayo,
āhārapaccayo, indriya-paccayo,
jhāna-paccayo, magga-paccayo,
sampayutta-paccayo, vippayutta-paccayo,
atthi-paccayo, natthi-paccayo,
viga-ta-paccayo, aviga-ta-paccayo ti.

*Root-condition, object-condition,
predominance-condition, proximity-condition,
contiguity-condition, conascence-condition,
mutuality-condition, support-condition,
decisive-support-condition, pre-nascence-condition,
post-nascence-condition, frequency-condition,
kamma-condition, resultant-condition,
nutriment-condition, faculty-condition,
absorption-condition, path-condition,
association-condition, dissociation-condition,
presence-condition, absence-condition,
disappearance-condition, non-disappearance-condition.*

[57] **Dhammasaṅgiṇī** *Enumeration Of Phenomena*⁸⁸

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Dhammas are wholesome, unwholesome [or] undetermined.

Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ
kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ ñāṇa-
sampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā
gandhārammaṇaṃ vā rasārammaṇaṃ vā
phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ
vā panārabba, tasmīṃ samaye phasso hoti, ...

*Which dhammas are wholesome? When wholesome consciousness –
pertaining to the sense-sphere accompanied by joy and associated with
knowledge – arises with any object such as visible object, sound, odor,
taste, body-impression and mental object, then, at this time, there is contact,
...*

... avikkhepo hoti; ye vā pana tasmīṃ samaye aññe pi atthi
paṭicca-samuppannā arūpino dhammā – ime dhammā
kusalā.

*... calmness and whatever other conditioned originated immaterial
dhammas there might exist at that time, they are [all] wholesome dhammas.*

⁸⁷ Cf. PCT p. 52 f.

⁸⁸ Cf. Pūjā p. 236 (modified to a great extent)

[57] Vibhaṅga *Classification (of Phenomena)*⁸⁹

Pañca-kkhandhā rūpakkhandho, vedanākkhandho,
saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

The five aggregates are: the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental formations, the aggregate of consciousness.

Tattha katamo rūpakkhandho?

Therein what is the aggregate of matter?

Yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre santike vā, tad ekajjhaṃ abhisaññūhitvā
abhisāṅhipitvā – ayaṃ vuccati rūpakkhandho.

Whatever matter is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate, taking these together collectively and briefly, this is called the aggregate of matter.

[58] Dhātukathā *Discussion of Elements*⁹⁰

Saṅgaho asaṅgaho
Saṅgahitena asaṅgahitaṃ
asaṅgahitena saṅgahitaṃ
Saṅgahitena saṅgahitaṃ
asaṅgahitena asaṅgahitaṃ
sampayogo vippayogo
sampayuttana vippayuttaṃ
...
vippayuttana sampayuttaṃ asaṅgahitaṃ.

*combination and non- combination,
not combined with (something) combined,
combined with (something) not combined,
combined with (something) combined,
not combined with (something) not combined,
association and dissociation,
dissociated from (something) associated,
...
associated (and) not combined with (something) dissociated.*

⁸⁹ Or: "The Book Of Treatises", cf. Pūjā p. 236

⁹⁰ Cf. Pūjā p. 236 ff. (modified)

[58] Puggala-paññati *Description Of Persons*⁹¹

Cha paññattiyo: khandhapaññatti, āyatanapaññatti, dhātu-
paññatti, saccapaññatti, indriyapaññatti, puggalapaññattīti.

*(There are) six concepts: the concept of aggregates, the concept of (sense-
)bases, the concept of elements, the concept of truths, the concept of faculties,
(and) the concept of persons.*

...

Kittāvatā puggalānaṃ puggalapaññatti?
samayavimutto, asamayavimutto,

In what ways is there the concept of persons?

*(There is the concept of persons) emancipated in season, not emancipated in
season,*

kuppadhammo, akuppadhammo,
parihānadhammo, aparihānadhammo,
cetanābhabbo, anurakkhaṇābhabbo,
puthujjano, gotrabhū,
bhayūparato, abhayūparato,
bhabbāgamano, abhabbāgamano,
niyato, aniyato,
paṭipannako, phaleṭhito, ...
arahā, arahattāya⁹² paṭipanno.

*of perturbable nature, of imperturbable nature,
liable to fall away, not liable to fall away,
competent in will, competent in protecting (themselves),
wordlings, changing the lineage,
restrained through fear, not restrained through fear,
capable of arriving, incapable of arriving,
with determined destiny, with undetermined destiny,
(path-)attainers, established in fruition, ...
Arahants, (and persons) practicing for Arahantship.*

[58] Kathāvatthu *Points Of Controversy*⁹³

Puggalo upalabbhati saccikaṭṭha-paramatthenāti⁹⁴?

(Thera:.) Can there be found any person in the real, absolute sense?

Āmantā.

(Heretic:.) Yes.

Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati
saccikaṭṭha-paramatthenā ti?

*(Thera:.) Can the person be found in the real, absolute sense, in the same
way as a real, absolute fact is found?*

⁹¹ Cf. Pūjā p. 238 (modified)

⁹² Other editions: arahattaphalasacchikiriya

⁹³ Cf. Pūjā p. 238 ff.

⁹⁴ VRI fn: saccikaṭṭhaparamatṭhenāti (syā. pī. ka. sī.); saccikatthaparamatthenāti (Chomtong)

Na h' evaṃ vattabbe.

(Heretic:) No, that cannot be said.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati
saccikaṭṭha-paramatthena, tena vata re vattabbe: "...

(Thera:) If the person can be found in the real and absolute sense then you should also say ...

'yo saccikaṭṭho paramattho, tato so puggalo upalabbhati
saccikaṭṭhaparamatthenā"ti micchā.

that the person can be found in the real, absolute sense, in the same way as a real absolute fact is found. Thus, you are wrong (in affirming the first while denying the second).

[59] Yamaka *(The Book Of) Pairs*⁹⁵

Ye keci kusalā dhammā, sabbe te kusalamūlā? ye vā pana
kusalamūlā, sabbe te dhammā kusalā?

Have all wholesome phenomena wholesome roots? And are all phenomena with wholesome roots wholesome phenomena?

Ye keci kusalā dhammā, sabbe te kusalamūlena eka-
mūlā? ye vā pana kusalamūlena ekamūlā, sabbe te
dhammā kusalā?

Are all wholesome phenomena because of their wholesome root of one root? And are all phenomena, which have because of their wholesome root one root, wholesome?

[59] Paṭṭhāna *(Matrix Of The Book On) Origination*⁹⁶

Hetupaccayo, ārammaṇapaccayo,
adhipatipaccayo, anantarapaccayo,
samanantarapaccayo, sahaṅgāpaccayo,
aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo,
pacchājātapaccayo, āsevanapaccayo,
kammaṇapaccayo, vipākapaccayo,

*Root condition, object condition,
predominance condition, proximity condition,
contiguity condition, conascence condition,
mutuality condition, support condition,
decisive support condition, prenascent condition,
postnascent condition, repetition condition,
kamma condition, result condition,*

⁹⁵ Cf. Pūjā p. 240 f. (modified)

⁹⁶ Cf. PCT p. 52 f.; CMABh p. 303 – 324; Pūjā p. 240 f.

āhārapaccayo, indriyapaccayo,
jhānapaccayo, maggapaccayo,
sampayuttapaccayo, vippayuttapaccayo,
atthipaccayo, natthipaccayo,
vigatapaccayo, avigatapaccayo ti.

*nutriment condition, faculty condition,
absorption condition, path condition,
association condition, dissociation condition,
presence condition, absence condition,
disappearance condition, non-disappearance condition.*

Miscellaneous Verses I

[59] *Dukkha-ppattādi-gāthā or Devatā-uyyojana-gāthā*⁹⁷ *Verses on 'Having Got Suffering and so on'*

Dukkha-ppattā ca niddukkhā
bhaya-ppattā ca nibbhayā
soka-ppattā ca nissokā
hontu sabbe pi pāṇino.
Ettāvatā ca amhehi
sambhatam puñña-sampadam
sabbe devānumodantu
sabba-sampatti-siddhiya
dānam dadantu saddhāya
sīlam rakkhantu sabbadā,
bhāvanābhiratā hontu
gacchantu devatā-gatā.
Sabbe buddhā bala-ppattā
paccekānañ ca yam balam,
arahantānañ ca tejena
rakkham bandhāmi sabbaso.

*Having got suffering, may they not suffer,
having got fear, may they not suffer,
having got grief, may they not grieve,
(thus) all beings may they be.
To the extent that by us
puñña has been attained and collected,
may all devas rejoice in (and share) it
for the attainment of all fortune.
By faith should gifts be given,
virtue should always be protected,
delightful should meditation be,
(thus) go to the state of a devatā.
By all Buddhas attained to power
and the power of the Solitary Ones
and by the might of the Arahants
I bind (this thread) in every way for protection.*

⁹⁷ Cf. PCT p. 25 f.

[60] Paṃsukūlatāya (Compounded Things)⁹⁸

Aniccā vata saṅkhārā uppāda-vaya-dhammino
Uppajjitvā nirujjhanti tesam vūpasamo sukho.

Inconstant are compounded things. Their nature: to arise & pass away. They disband as they are arising. Their total stilling is bliss.

[60] Paṃsukūla-gāthā Verses (for Recitation while taking) Paṃsukūla (Robes)

Aciraṃ vata yaṃ kāyo paṭhaviṃ adhisessati
chuḍḍo apeta-viññāṇo niratṭhaṃ va kaliṅgaram.

*Not long, alas – and it will lie this body here, upon the earth!
Rejected, void of consciousness and useless as a rotten log.*

[60] Tiro-kuḍḍa-kaṇḍha-pacchima-bhāga (Adāsi-me-ādi-gāthā Verses on 'He Gave to Me', etc.)⁹⁹

Adāsi me akāsi me ñāti-mittā sakhā ca me
Petānaṃ dakkhiṇaṃ dajjā pubbe katam-anussaram

"He gave to me, he acted on my behalf, and he was my relative, companion, friend." Offerings should be given for the dead when one reflects (thus) on what was done in the past.

Na hi ruṇṇaṃ vā soko vā yā vaññā paridevanā
Na taṃ petānam-atthāya evaṃ tiṭṭhanti ñātayo
*Ayañ ca kho dakkhiṇā dinnā saṅghamhi supatiṭṭhitā
Dīgha-rattaṃ hitāyassa ṭhānaso upakappati

*For no weeping or sorrowing or any kind of lamentation
benefit the dead whose relatives keep acting in that way.
But when this offering is given, well-placed in the Saṅgha,
It works for their long-term benefit and they profit immediately.*

So ñāti-dhammo ca ayaṃ nidassito.
Petāna-pūjā ca katā uḷārā
Balañ ca bhikkhūnam anuppadinnaṃ
Tumhehi puññaṃ pasutaṃ anappakanti.

*In this way the proper duty to relatives has been shown
And great honor has been done to the dead
And the monks have been given strength:
You've acquired merit that's not small.*

⁹⁸ Cf. BCI; PCT p. 53

⁹⁹ These verses are the concluding part of the Tirokuḍḍa- or Tirokuṭṭa-sutta (Discourse on Those Outside the Wall), Khuddakapāṭha p. 6 (PTS). They are often chanted on occasions when donors dedicate merit to the dead. A common practice is for the leader to begin chanting at the asterisk, omitting the first four lines. (Cf. BCI; PCT 53 f.)

[60] **Aṭṭhavīsati-buddha-paritta** ("Namo me" ...) *The Protective Blessing Of The 28 Buddhas*¹⁰⁰

Namo me sabba-buddhānaṃ davattiṃsā vara-lakkhaṇo
 taṇhaṅkaro mahāvīro medhaṅkaro mahāyaso
 saraṇaṅkaro loka-hito dīpaṅkaro jutindharo [61]
 koṇḍañño janapāmokkho maṅgalo purisāsabho
 sumano sumano dhīro revato rati-vaddhano
 sobhito guṇa-sampanno anomadassī januttamo
 padumo loka-pajjoto nārado vara-sārathi
 pudumuttaro satta-sāro sumedho agga-puggalo
 sujāto sabba-lokaggo piyadassī narāsabho
 atthadassī kāruṇiko dhammadassī tamonudo
 siddhattho asamo loke tisso ca vadataṃ varo
 pusso ca varado buddho vipassī ca anūpamo
 sikhī sabba-hito satthā vessabhū sukha-dāyako
 kakusandho satthāvāho konāgamano raṇaṅjaho

kassapo siri-sampanno gotamo sakayapuṅgavo.
 Aṭṭhavīsati saṅkhātā ime buddhā mahiddhikā
 karuṇā-guṇa-sampannā sabba-lokābhipūjitā

ete dasa-balā buddhā uttamā agga-puggalā

te pi saṅgha-guṇā āsumā pī ti ye amatam padaṃ
 ete buddhā atītā ca maṅgalā honti sabbadā
 aṭṭhavīsati 'me buddhe aham vandāmi sabbadā
 tesam nāṇena sīlena khantī-mettā-balena ca
 te pi no anurakkhantu ārogayena sukkena ca
 aṭṭhavīsati 'me buddhe yo naro saraṇam gato

*My homage to all Buddhas, provided with the 32 best marks:
 Taṇhaṅkara, the great hero, Medhaṅkara, who has great fame,
 Saraṇaṅkara, who benefits the world, the resplendent Dīpaṅkara,
 Koṇḍañña, the leader of people, Maṅgala, the bull-like human being,
 Sumana, the glad wise, Revata, enhancing love,
 Sobhita, endowed with good qualities, Anomadassī, the best of men,
 Paduma, the light of the world, Nārada, the best charioteer,
 Padumuttara, the most excellent of living beings, Sumedha, the best of
 men, Sujāta, the peak of the whole world, Piyadassī, the bull-like man,
 Atthadassī, the compassionate one, Dhammadassī, the dispeller of
 darkness, Siddhattha, unequaled in the world, Tissa, the most eloquent
 speaker, P(h)ussa, the wish-fulfilling Buddha, Vipassī, who is without
 comparison, Sikhī, the teacher with all advantages, Vessabhū, the giver of
 happiness, Kakusandha, the caravan leader, Konāgamana, who avoided the
 disturbance of passions,
 Kassapa endowed with luck, Gotama, the bull of the Sākyans,
 These 28 enumerated Buddhas are very powerful.
 Endowed with the quality of compassion (they are) venerated by the whole
 world.
 These Buddhas, provided with the 10 powers, are the highest peaks of
 mankind.
 Furthermore they had a Saṅgha following the path to the deathless;
 And these past Buddhas are always a blessing;
 I will always venerate these 28 Buddhas;
 By the power of their knowledge, virtue, patience, and loving-kindness they
 may care for us, with health and happiness.
 The person, who has gone for refuge to these 28 Buddhas,*

¹⁰⁰ This chant is not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

kappāni sata-sahassāni duggatiṃ so na gacchati.
Aṭṭhavīsati-buddha-parittaṃ.

*will not go to a bad destiny for 100 000 eons.
(So far) 'The Protective Blessing Of The 28 Buddhas'*

Anumodanā – Thanksgiving & Transferring of Merit

[62] Anumodanā-vidhī ("Yathā vārivahā pūrā ...") *Means Of Blessing*¹⁰¹

(LEADER:)

Yathā vārivahā pūrā paripūrenti sāgaram
Evam eva ito dinnam petānam upakappati
Icchitam patthitam tumham khippam eva samijjhatu
Sabbe pūrentu saṅkappā cando paṇṇaraso yathā
maṇi jotiraso yathā.

*Just as rivers full of water fill the ocean full,
Even so does that here given benefit the dead (the hungry shades).
May whatever you wish or want quickly come to be. May all your
aspirations **COME** to fulfillment, as the moon on the fifteenth (full moon)
day or as a radiant, bright gem.*

(ALL:)

Sabbītiyo vivajjantu sabba-rogo vinassatu
Mā te bhavativ antarāyo sukhī dīghāyuko bhava¹⁰²
Abhivādana-sīlissa niccam vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ.

*May all distresses be averted, may every disease be destroyed,
May there be no dangers for you, may you be happy & live long.
For one of respectful nature who constantly honors the worthy,
Four qualities increase: long life, beauty, happiness, strength.*

[62] Culla-maṅgala-cakka-vāla *The Lesser Sphere Of Blessings*¹⁰³

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-
saṅghānubhāvena buddha-ratanam dhamma-ratanam

*Through the power of all the Buddhas, the power of all the Dhamma, the
power of all the Saṅgha, the power of the Triple Gem – the gem of the*

¹⁰¹ Cf. BCI; PCT p. 31

¹⁰² These stanzas are chanted as part of almost every *anumodanā*. On special occasions the two lines beginning "Sabbītiyo..." are repeated three times before going on to the lines beginning "Abhivādana-sīlissa ...".

¹⁰³ Cf. BCI; PCT p. 32 f.

saṅgha-ratanam tiṇṇam ratanānam ānubhāvena caturāsīti-
sahassa-dhamma-kkhandhānubhāvena piṭaka-tyānubhāvena
jina-sāvakanubhāvena:

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te
upaddavā sabbe te dunnimittā sabbe te avamaṅgalā
vinassantu.

*Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-
vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako
hotu sabbadā. [63]

Dukkha-roga-bhayā verā sokā sattū c'upaddavā
Anekā antarāyā pi vinassantu ca tejasā
Jaya-siddhi dhanam lābham sotthi bhāgyam sukham
balaṃ

Siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā
Sata-vassā ca āyū ca jīva-siddhī bhavantu te.

*Buddha, the gem of the Dhamma, the gem of the Saṅgha – the power of the
84,000 Dhamma aggregates, the power of the Tripitaka, the power of the
Victor's disciples:*

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

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

*May suffering, disease, danger, animosity, sorrow, adversity, misfortune
– obstacles without number – vanish through their radiant energy.
Triumph, success, wealth, & gain, safety, luck, happiness,
strength,*

*Glory, long life, & beauty, fortune, increase, & status, A lifespan of 100
years, and success in your livelihood: May they be yours.*

[63] Ratana-ttayānubhavādi-gāthā Verses on the Power of the Triple Gem¹⁰⁴

Ratana-ttayānubhāvena ratana-ttaya-tejasā
Dukkha-roga-bhayā verā sokā sattū c'upaddavā
Anekā antarāyā pi vinassantu asesato
Jaya-siddhi dhanam lābham sotthi bhāgyam sukham
balaṃ

Siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā
Sata-vassā ca āyū ca jīva-siddhī bhavantu te.

*Through the power & through the radiant energy of the (Triple) Gem,
May suffering, disease, danger, animosity, sorrow, adversity, misfortune
– obstacles without number – vanish without a trace.
Triumph, success, wealth, & gain, safety, luck, happiness,
strength,*

*Glory, long life, & beauty, fortune, increase, & status, A lifespan of 100
years, and success in your livelihood: May they be yours.*

* A common practice is to begin chanting at the asterisk, omitting the first lines.
¹⁰⁴ Cf. BCI; PCT p. 34

[63] **Keṇiyānumodana-gāthā** *Verses Of Benediction In The Keṇiyāsutta*¹⁰⁵

Aggihuttaṃ mukhā yaññā
sāvitti chandaso mukhaṃ

Rājā mukhaṃ manussānaṃ
nadīnaṃ sāgaro mukhaṃ

Nakkhattānaṃ mukhaṃ cando
ādicco tapataṃ mukhaṃ

Puññaṃ ākaṅkhamānānaṃ
saṅgho ve yajataṃ mukhaṃ.

Bhaṇissāma mayaṃ gāthā
kāladānappadīpikā

Etā suṇantu sakkaccaṃ
dāyakā puññaakāmino.

*Just as fire is the center of sacrificial rites
and Savitric metre the height of Chandas prosody,*

*and the monarch the head of his people,
and the ocean the mother of all waters,*

*and the moon the brightest among the stars in the sky,
and the sun the greatest to emit heat rays,*

*So is the Saṅgha to the Dayaka, from whom
is derived Puñña for Dāna done.*

*Therefore we hereby say these verses
Telling of merits befitting time and place;*

*Asking all Dayakas seeking Puñña
on these verses to put their mind.*

[64] **Kāla-dāna-sutta-gāthā** *Verses Of Benediction On Timely Offering*¹⁰⁶

Kāle dadanti sapaññā vadaññū vīta-maccharā
Kālena dinnam ariyesu uju-bhūtesu tādisu
Vippsanna-manā tassa vipulā hoti dakkhiṇā
Ye tattha anumodanti veyyāvaccam karonti vā
Na tena dakkhiṇā onā te pi puññassa bhāgino
Tasmā dade appaṭivāna-citto yattha dinnam maha-
pphalam
Puññāni para-lokasmim patitṭhā honti paṇinan ti.

*Those with discernment, responsive, free from stinginess, give in the proper
season. Having given in the proper season with hearts inspired by the Noble
Ones – straightened, such – their offering bears an abundance. Those who
rejoice in that gift, or give assistance, they too have a share of the merit, and
the offering is not depleted by that. Therefore, with an unhesitant mind, one
should give where the gift bears great fruit.
Merit is what establishes living beings in the next life.*

¹⁰⁵ Pūjā p. 218 f.

¹⁰⁶ Cf. BCI; CG; Pūjā 214 f. These verses are from the *Kāla-dāna-sutta* (Discourse on Seasonable Gifts), Aṅguttara-Nikāya V.36. They are occasionally chanted when large groups of people organize a donation for a special occasion, such as a *kathina*. (cf. BBC, CG)

[64] Aggappasāda-sutta-gāthā *The Verses from the Discourse on the Supreme (Objects of) Faith*¹⁰⁷

| | |
|--|--|
| Aggato ve pasannānaṃ Aggaṃ dhammaṃ vijānataṃ Agge buddhe pasannānaṃ Dakkhiṇeyye anuttare Agge dhamme pasannānaṃ Virāgūpasame sukhe Agge saṅghe pasannānaṃ Puññakkhette anuttare Aggasmim dānaṃ dadataṃ Aggaṃ puññaṃ pavaddhati Aggaṃ āyu ca vaṇṇo ca Yaso kitti sukhaṃ balaṃ Aggassa dātā medhāvī Agga-dhamma-samāhito Deva-bhūto manusso vā Aggappatto pamodatīti. | For one with confidence, realizing the supreme Dhamma to be supreme, With confidence in the supreme Buddha, unsurpassed in deserving offerings, With confidence in the supreme Dhamma, the happiness of dispassion & calm, With confidence in the supreme Saṅgha, unsurpassed as a field of merit, Having given gifts to the supreme, one develops supreme merit, Supreme long life & beauty, status, honor, happiness, strength. Having given to the supreme, the intelligent person, firm in the supreme Dhamma, Whether becoming a deva or a human being, rejoices, having attained the supreme. |
|--|--|

[64] Bhojana-dānānumodana-gāthā *Verses (of the Discourse) on Rejoicing in the Gift of Food*¹⁰⁸

| | | |
|---|--|--|
| Āyudo balado dhīro Sukhassa dātā medhāvī Āyuṃ datvā balaṃ vaṇṇaṃ Dīghāyu yasavā hoti | vaṇṇado paṭibhāṇado sukhaṃ so adhigacchati sukhañ ca paṭibhāṇado yattha yatthūpapajjati ti. | The enlightened person, having given life, strength, beauty, quick-wittedness — The intelligent person, a giver of happiness, attains happiness himself. Having given life, strength, beauty, happiness, & quick-wittedness, He has long life & status wherever he arises. |
|---|--|--|

¹⁰⁷ Cf. BCI; PCT 32. These verses are from the Aggappasāda-sutta (Discourse on Faith in the Supreme), Anguttara-Nikāya v 32. (BCI)

¹⁰⁸ These verses are from the Bhojana-dānānumodana-sutta (Discourse on Rejoicing in the Gift of Food), Anguttara-Nikāya v 37. (BCI)

[65] Devatādissa-dakkhiṇānumodana-gāthā Verses for Sharing of Merit with Devas¹⁰⁹

Yasmim padese kappeti
sīlavant' ettha bhojetvā
yā tattha devatā āsum
tā pūjitā pūjayanti
Tato naṃ anukampanti
devatānukampito poso

vasaṃ paṇḍita-jātiyo
saññate brahma-cārino
tāsaṃ dakkhiṇam-ādise
mānitā mānayanti naṃ.
mātā puttāṃ va orasaṃ
sadā bhadrāni passati.

*In whatever place a wise person makes his dwelling,
He should feed the virtuous leaders of the holy life.
Whatever deities there are who report this offering,
They will pay him respect and honor for this.
As a result, they will feel sympathy for him, as a mother for her son.
A person with whom the deities sympathize always sees things go
auspiciously.*

[65] Ādiya-sutta-gāthā Discourse on Edibles¹¹⁰

Bhuttā bhogā bhaṭā bhaccā
Vitiṇṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā
Atho pañca balī katā
Upaṭṭhitā sīlavanto
Saññatā brahmacārino
Yadatthaṃ bhogam-iccheyya
Paṇḍito gharam-āvasaṃ
So me attho anupatto
Kataṃ ananutāpiyaṃ
Etaṃ anussaraṃ macco
Ariya-dhamme ṭhito naro
Idh' eva naṃ pasamsanti
Pecca sagge pamodatī ti.

*"My wealth has been enjoyed, my dependents supported,
protected from calamities by me.
I have given lofty offerings,
and performed the five oblations.
I have provided for the virtuous,
the restrained, leaders of the holy life.
For whatever aim a wise householder
would desire wealth,
That aim I have attained.
I have done what will not lead to future distress."
When this is recollected by a mortal,
a person established in the Dhamma of the Noble Ones,
He is praised in this life
and, after death, rejoices in heaven.*

¹⁰⁹ These verses are from the Mahāparinibbāna-Sutta (Great Discourse on the Passing [of the Buddha]), the 16th discourse of the Dīgha-Nikāya (DN ii 88 f., PTS). They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a house-warming. Cf. CGI; Maurice Walshe (Transl.), The Long Discourses of the Buddha, BPS 1996, p. 238.

¹¹⁰ These verses are from the Ādiya-sutta (Discourse on Edibles), Anguttara-Nikāya V.41. The "five oblations" are gifts given to one's relatives, guests, the dead, kings (taxes paid to the government), and devas. This selection is often chanted when donors are making a donation dedicated to a relative or friend who has long been dead. (CGI)

[65] Vihāradāna-gāthā¹¹¹ *Verses on the Gift of a Dwelling-place*¹¹²

Sītaṃ uṇhaṃ paṭihanti¹¹³ tato vālamigāni ca;
 sarimsape¹¹⁴ ca makase sisire cāpi vuṭṭhiyo.
 Tato vātātapo ghorō¹¹⁵ sañjāto¹¹⁶ paṭihaññati.
 leṇatthañ ca sukhatthañ ca jhāyituñ ca vipassitūṃ.
 Vihāradānaṃ saṅghassa aggaṃ buddhehi¹¹⁷
 vaṇṇitaṃ; [66]
 tasmā hi paṇḍito poso sampassaṃ attham attano.
 Vihāre kāraye ramme vāsayettha bahu-ssute;
 Tesam annañ ca pānañ ca vattha-senāsanāni ca;
 dadeyya uju-bhūtesu vippasannena cetasā.
 Te tassa dhammaṃ desenti sabbadukkhāpanūdanaṃ
 yaṃ so dhammaṃ idhaññāya parinibbātayanāsavo¹¹⁸ ti.

*They ward off cold and heat and beasts of prey from there
 And creeping things and gnats and rains in the wet season.
 When the dreaded hot wind arises, that is warded off.
 To meditate and obtain insight in a refuge and at ease: –
 A dwelling-place is praised by the Awakened One as chief gift to an
 Order.
 Therefore a wise man, looking to his own wealth, should have charming
 dwelling-places built so that those who have heard much can stay therein.
 To these food and drink, raiment and lodgings
 he should give, to the upright, with mind purified.
 (Then) these teach him dhamma dispelling every ill;
 He, knowing that dhamma, here attains nibbāna, cankerless.*

¹¹¹ Vinayaṭṭakā ii 146 ff., PTS

¹¹² I. B. Horner (trans.) *The Book of Discipline*. 6 vols., PTS, 1970-86.

¹¹³ VRI fn: *paṭihanati* (ka.)

¹¹⁴ VRI: *sarīsape*

¹¹⁵ VRI: *ghore*

¹¹⁶ VRI fn: *vātātape ghore, sañjāte* (ka. saddanīti)

¹¹⁷ VRI: *buddhena*; VRI fn: *buddhehi* (syā.)

¹¹⁸ VRI: *parinibbāti anāsavo*

Miscellaneous Verses II

[66] *Khemākhema-saraṇa-gamana-paridīpikā-gāthā*¹¹⁹ *Secure & Unsecure Refuge*

Bahuṃ ve saraṇaṃ yanti
pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni
manussā bhaya-tajjitā.

N' etaṃ kho saraṇaṃ khemaṃ
n' etaṃ saraṇaṃ uttamaṃ,
N' etaṃ saraṇaṃ āgamma,
sabba-dukkhā pamuccati.

Yo ca buddhañ ca dhammañ ca
saṅghañ ca saraṇaṃ gato,
Cāttāri ariya-saccāni
samma-ppaññāya passati:

Dukkhaṃ dukkha-samuppādaṃ
dukkhassa ca atikkamaṃ
Ariyañ c' aṭṭhaṅgikaṃ maggaṃ
dukkhūpasama-gāmiṇaṃ.
Etaṃ kho saraṇaṃ khemaṃ
etaṃ saraṇaṃ uttamaṃ,
Etaṃ saraṇaṃ āgamma,
sabba-dukkhā pamuccatī ti.

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

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

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

*Stress, the cause of stress,
the transcending of stress,
And the Noble Eightfold Path,
the way to the stilling of stress.
That is the secure refuge,
that is the highest refuge,
That is the refuge, having gone to which,
one gains release from all suffering.*

¹¹⁹ Cf. BCI; SP p. 35

[66] “Sukho” ...¹²⁰ ”Happy” ...

Sukho buddhānam uppādo,
sukhā saddhamma-desanā;
Sukhā saṅghassa sāmaggī,
samaggānaṃ tapo sukho.

Khattiyō seṭṭho jane tasmim
ye gotta-paṭisārino;
vijjā-carāṇa-sampanno
so seṭṭho deva-mānuse.

[67] Divā tapati ādicco
rattim ābhāti candimā;
Sannaddho khattiyō tapati
jhāyī tapati brāhmaṇo.
Atha sabbam ahorattaṃ¹²¹
buddho tapati tejasā.

Ārogaya¹²²-paramā lābhā,
santuṭṭhī¹²³ paramaṃ dhanam;
Vissāsā paramā nāti¹²⁴
nibbānaṃ paramaṃ¹²⁵ sukham.

*Happy is the birth of Buddhas.
Happy is the teaching of the sublime Dhamma.
Happy is the unity of the Saṅgha.
Happy is the radiance of the united ones.*

*The Khattiya's best among those
who value clan;
He with knowledge and conduct
is best of gods and men.*

*The sun is radiant by day;
the moon shines by night.
Armoured radiates the warrior king.
Meditating the Brāhmaṇa radiates.
But all day and night
the Buddha radiates in glory.*

*Health is the highest gain.
Contentment is the greatest wealth.
The trusty¹²⁶ are the best kinsmen.
Nibbāna is the highest bliss.*

¹²⁰ These verses are a compilation of Dhp 194, Dīgha- Nikāya i 99 (Ambaṭṭhasutta), Dhp 387, and Dhp 204.

¹²¹ VRI: sabbamahorattim; VRI fn: sabbamahorattam (?);

¹²² CGI, VRI: arogyā

¹²³ VRI: santuṭṭhi; Dhp(Na): santuṭṭhī; **santuṭṭhi** f satisfaction, contentment, joy (cPED)

¹²⁴ VRI: vissāsaparamā nāti; VRI fn: vissāsaparamo nāti (ka. sī.), vissāsaparamā nāti (sī. aṭṭha.), vissāsā paramā nāti (ka.). **nāti** m kinsman (cPED)

¹²⁵ VRI: nibbāṇaparamam (ka. sī.)

¹²⁶ 'Whether related or not' (Dhp (Na))

[67] "Buddho maṅgala-sambhūto" ... *"The Buddha has arisen due to good fortune" ...*¹²⁷

Buddho maṅgala-sambhūto
sambuddho dīpa-d-uttamo
buddha-maṅgalam āgamma
sabba-**dukkhā** pamuñcare.

*The Buddha has arisen due to good fortune,
he is fully awakened, a perfect lamp & island.
Thanks to the blessing of the Buddha
one may get liberated from all suffering.*

Dhammo maṅgala-sambhūto
gambhīro dudasso aṇuṃ
dhamma-maṅgalam āgamma
sabba-**bhayā** pamuñcare.

*The Dhamma has arisen due to good fortune,
it is deep, difficult to see, & subtle.
Thanks to the blessing of the Dhamma
one may get liberated from all suffering.*

Saṅgho maṅgala-sambhūto
(vara-)dakkhiṇeyyo anuttaro
saṅgha-maṅgalam āgamma
sabba-**rogā** pamuñcare.

*The Saṅgha has arisen due to good fortune,
it is incomparable, worthy of (best) offerings.
Thanks to the blessing of the Saṅgha
one may get liberated from all suffering.*

[67] **Jaya-pañjara-paṇṇarasa-gāthā** *The Victor's Cage*¹²⁸

Putta-kāmo labhe puttaṃ dhana-kāmo labhe dhanaṃ
atthi kāye kāya-ñāya devānaṃ piyataṃ sutvā.

*One wishing a son, may they obtain a son; one wishing wealth, may they
obtain wealth. Having heard about the pleasantness of heavenly beings,
regarding the body, there is (a way to It), the right conduct with regards to
the body.*

*Jayāsanāgatā buddhā jetvā māraṃ savāhanaṃ
catu-sajjāsabhaṃ rasam ye pivīṃsu narāsabhā

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

taṇhaṅkarādhayo buddhā aṭṭha-vīsati nāyakā
sabbe patiṭṭhitā mayhaṃ matthake te munissarā

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

¹²⁷ This chant is not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

¹²⁸ Cf. BBC, Jinapañjara Gāthā, p. 17 ff. There the first two lines are missing.

* A common practice is to begin chanting at the asterisk, omitting the first two lines.

[68]

sīse patitṭhito mayhaṃ buddho dhammo dvilocane
saṅgho patitṭhito mayhaṃ ure sabba-guṇākaro

hadaye me anuruddho sārīputto ca dhakkhiṇe
koṇḍañño piṭṭhi-bhāgasmim moggallāno ca vāmake

dakkhiṇe savane mayhaṃ āsum ānanda-rāhulo
kassapo ca mahānāmo ubhāsum vāma-sotake

kesato¹²⁹ piṭṭhi-bhāgasmim suriyo va pabhaṅkaro
nisinno siri-sampanno sobhito muni-puṅgavo

kumāra-kassapo thero mahesī citta-vādako
so mayhaṃ vadane niccaṃpatitṭhāsi guṇākaro

puṇṇo aṅgulimālo ca upālī nanda-sīvalī
therā pañca ime jāta nalāṭe tilakā mama

sesāsīti mahāthera vijitā jina-sāvakā
etesīti mahātherā jītavanto jinorasā
jalantā sīla-tejena aṅgamaṅgesu saṅghitā

ratanam purato āsi dakkhiṇe metta-suttakaṃ
dhajaggaṃ pacchato āsi vāme aṅgulimālakaṃ

khandha-mora-parittaṃ ca āṭānāṭiya-suttakaṃ
ākāse chadanaṃ āsi sesā pākāra-saṅghitā

jinā nānā vara-saṃyuttā¹³⁰ satta-ppākāra¹³¹-laṅkatā
vāta-pitt'ādi-saṅgatā bāhir'ajjhatt'upaddavā

asesā vinayaṃ yantu ananta-jina-tejasā

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

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

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

*Sobhita, the noble sage, sits in full glory, shining like the sun all over the hair
at the back of my head.*

*The great sage, the mine of virtue, Elder Kumārakassapa, the brilliant
speaker, is constantly in my mouth.*

*Five elders – Puṇṇa, Aṅgulimāla, Upālī, Nanda & Sīvalī – have arisen as
auspicious marks at the middle of my forehead.*

*The rest of the 80 great leaders – victors, disciples of the victorious Buddha,
sons of the victorious Buddha, shining with the majesty of moral virtue – are
established in the various parts of my body.*

*The Ratana-Sutta is in front of me, the Metta-Sutta to my right. The Dhajagga-
Sutta is behind me, the Aṅgulimāla-Paritta to my left. The Khandha & Mora-
Parittas & the Āṭānāṭiya-Sutta are a roof in space above me. The remaining
Suttas are established as a fortress wall around me.*

*Bound by the power of the Victors' realm, seven fortress walls arrayed
against them, may all misfortunes within & without – caused by such things
as wind or bile – be destroyed without remainder through the majesty of the
unending Victor.*

¹²⁹ BBC: *kesante*

¹³⁰ BBC: *jinānābala-saṃyuttā*

¹³¹ BBC: *pākāra*

Nekkhamma-pāramī-sampanno nekkhamma-upapāramī-sampanno nekkhamma-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of renunciation, endowed with the higher perfection of renunciation, endowed with the ultimate perfection of renunciation, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Paññā-pāramī-sampanno paññā-upapāramī-sampanno paññā-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of wisdom, endowed with the higher perfection of wisdom, endowed with the ultimate perfection of wisdom, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Viriya-pāramī-sampanno viriya-upapāramī-sampanno viriya-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of energy, endowed with the higher perfection of energy, endowed with the ultimate perfection of energy, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Khanti-pāramī-sampanno khanti-upapāramī-sampanno khanti-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of patience, endowed with the higher perfection of patience, endowed with the ultimate perfection of patience, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Sacca-pāramī-sampanno sacca-upapāramī-sampanno sacca-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of truthfulness, endowed with the higher perfection of truthfulness, endowed with the ultimate perfection of truthfulness, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Adhiṭṭhāna-pāramī-sampanno adhiṭṭhāna-upapāramī-sampanno adhiṭṭhāna-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of resolution, endowed with the higher perfection of resolution, endowed with the ultimate perfection of resolution, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Mettā-pāramī-sampanno mettā-upapāramī-sampanno mettā-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of loving kindness, endowed with the higher perfection of loving kindness, endowed with the ultimate perfection of loving kindness, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Upekkhā-pāramī-sampanno upekkhā-upapāramī-
sampanno upekkhā-paramattha-pāramī-sampanno mettā-
maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so
bhagavā.

*Endowed with the perfection of equanimity, endowed with the higher
perfection of equanimity, endowed with the ultimate perfection of equanimity,
endowed with the perfection of loving kindness & friendliness, sympathetic
joy, compassion and equanimity, so indeed is the Blessed One.*

Dasa-pāramī-sampanno dasa-upapāramī-sampanno dasa-
paramattha-pāramī-sampanno mettā-maitrī-karuṇā-
muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the ten perfections, endowed with the ten higher perfections,
endowed with the ten ultimate perfections, endowed with the perfection of
loving kindness & friendliness, sympathetic joy, compassion and equanimity,
so indeed is the Blessed One.*

***Paying Respect To The Buddha With A Flower Bouquet, Incents & Candles On Buddhist Holy Days
(WAN PHRA Or Uposatha Day)***

[76] *Paying Respect To The Buddha With Offerings*

¹³³Iminā sakkārena buddhaṃ abhipūjāyami
Iminā sakkārena dhammaṃ abhipūjāyāmi
Iminā sakkārena saṅghaṃ abhipūjāyāmi

*With these offerings, I pay respect to the Buddha.
With these offerings, I pay respect to the Dhamma.
With these offerings, I pay respect to the Saṅgha.*

Yam amha kho mayaṃ bhagavantaṃ saranaṃ gatā
LAO PEN PHUU TŪNG SŪNG PHRA PHUUMI PHRA PHAAK
JAAO PHRA ONG DAI WAA PEN SARANA.

*We have gone to the Blessed One for refuge.
We are those who have gone to the Blessed One who is (our) refuge.*

Yo no bhagavā satthā
PHRA PHUUMI PHRA PHAAK JAAO PHRA ONG DAI PEN
SAASADAA KONG RAO.

*The Blessed One is our teacher.
The Blessed One who is our supreme teacher*

Yassa ca mayaṃ bhagavato dhammaṃ rocema.
LĀ RAO CHOOP JAI THAM KONG PHRA PHUUMI PHRA
PHAAK JAAO PHRA ONG DAI.

*We delight in the Dhamma of the Blessed One.
And we delight in the Dhamma of He who is the Blessed One.*

Imehi sakkārehi taṃ bhagavantaṃ sa-dhammaṃ sa-
saṅghaṃ abhipūjāyāma.
RAO THANG JAI BUJAA SŪNG PHRA PHUUMI PHRA
PHAAK JAAO PHRA ONG NAN, PHROM THANG PHRA
THAM, PHROM THANG PHRA SONG, DUAY KHŪNG
SAKKAARA THANG LAI LAO NII.

*With these offerings we pay homage to the Blessed One, as well as his
Dhamma and Saṅgha.
We pay homage to the Blessed One, as well as the Dhamma and the Saṅgha,
with these, our arranged offerings.*

¹³³ The first three lines are usually omitted.

Arahaṃ sammā-sambuddho bhagavā;
buddhaṃ bhagavantam abhivādehi.

(PROSTRATE 1 TIME)

*Blessed is He, the Accomplished One, the Perfectly Enlightened One.
To the Buddha, the Blessed One, I pay homage.*

Svākkhāto bhagavatā dhammo;
dhammaṃ namassāmi.

(PROSTRATE 1 TIME)

*Well-Proclaimed is the Teaching of the Blessed One.
To the Dhamma I pay Homage.*

Supaṭipanno bhagavato sāvaka-saṅgho;
saṅghaṃ namāmi.

(PROSTRATE 1 TIME)

*Perfectly Practiced are the Disciples of the Blessed One.
I bow low to the Saṅgha.*

[2] Pubbabhāga-Namakāra-Pāṭha Preliminary Passage In Homage (To The Buddha)

(LEADER:)

Handa mayaṃ buddhassa bhagavato pubbabhāga-
namakāraṃ karomase.

(ALL:)

Namo tassa bhagavato arahato sammā- sambuddhassa. (3
TIMES)

Now let us chant the preliminary (passage in) homage to the Blessed One.

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

[11] Buddhānussati – The Recollection Of The Buddha

(LEADER:)

Handa mayaṃ buddhānussati-nayaṃ karomase.

Now let us recite the guide to the recollection of the Buddha.

Iti pi so bhagavā araḥaṃ sammā-sambuddho
vijjā-caraṇa-sampanno sugato lokavidū

anuttaro purisa-damma-sārathi satthā deva-manussānaṃ

*He is a Blessed One, a Worthy One, a Perfectly Self-awakened One,
consummate in knowledge & conduct, one who has gone the good way,
knower of the cosmos,
unexcelled trainer of those who can be taught, teacher of human & divine*

buddho bhagavā ti.

beings; awakened; blessed.

(BOW DOWN AND SAY:)

Kāyena vācāya va cetasā vā,
Buddhe kukammaṃ pakataṃ mayā yaṃ,
Buddho paṭiggaṇhatu accayantaṃ,
Kālantare saṃvaritum va buddhe.

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

[12] Dhammānussati – The Recollection Of The Dhamma

(LEADER:)

Handa mayaṃ dhammānussati-nayaṃ karomase.

Now let us recite the guide to the recollection of the Dhamma.

(ALL:)

[Svākkhāto] bhagavatā dhammo,
sanditṭhiko akāliko ehipassiko,
opanayiko paccattaṃ veditabbo viññūhī ti.

*The Dhamma is well-expounded by the Blessed One,
to be seen here & now, timeless, inviting all to come & see,
leading inward, to be seen by the wise for themselves.*

(BOW DOWN AND SAY):

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

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

[13] Saṅghānussati – A Guide To The Recollection Of The Saṅgha

(LEADER:)

Handa mayaṃ saṅghānussati-nayaṃ karomase.

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

(ALL:)

[Supaṭipanno] bhagavato sāvaka-saṅgho,

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

uju-paṭipanno bhagavato sāvaka-saṅgho,
ñāya-paṭipanno bhagavato sāvaka-saṅgho,
sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā,
esa bhagavato sāvaka-saṅgho
āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
anuttaraṃ puñña-kkhettaṃ lokassā ti.

(BOW DOWN AND SAY:)

Kāyena vācāya va cetasā vā,
Saṅghe kukammaṃ pakataṃ mayā yaṃ,
Saṅgho paṭiggaṇhatu accayaṃtaṃ,
Kālantare saṃvaritaṃ va saṅghe.

*the Saṅgha of the Blessed One's disciples who have practiced
straightforwardly, the Saṅgha of the Blessed One's disciples who have
practiced methodically, the Saṅgha of the Blessed One's disciples who have
practiced masterfully,
i.e., the four pairs – the eight types – of Noble Ones:
That is the Saṅgha of the Blessed One's disciples – worthy of gifts,
worthy of hospitality, worthy of offerings, worthy of respect,
the incomparable field of merit for the world.*

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

Now starts the circling around the CHEDI and VIHAAN with the Flower Bouquet, Incense & Candles and the offering of these things.
Thereafter follows a short sitting meditation (about 10 min.) and then this special Evening Chanting will end as usual with **[8] KAAM GRUAD
NAAM ...**, **[9] WAN DAA LUANG ...**, and **[10] WAN DAA NOI ...** (p. 22 ff.).

Special Chants for Monks

[87] *Before Reciting the Pāṭimokkha*

[87] *Confession*¹³⁴

If a junior monk confesses to a senior monk

| | | |
|----------------|---|---|
| (JUNIOR MONK:) | Ahaṃ bhante sambahulā nānā-vatthukāyo āpattiyo āpanno tā paṭidesemi. | <i>I, venerable sir, having many times fallen into offences with different bases, those do I confess.</i> |
| (SENIOR MONK:) | Passasi āvuso? | <i>Do you see, venerable friend?</i> |
| (JUNIOR MONK:) | Āma bhante passāmi. [88] | <i>Yes, venerable sir, I see.</i> |
| (SENIOR MONK:) | Āyatiṃ āvuso saṃvareyyāsi. | <i>In future, venerable friend, you should be restrained.</i> |
| (JUNIOR MONK:) | Sādhu suṭṭhu bhante saṃvarissāmi. (3 times) | <i>It is well indeed, venerable sir, I shall be restrained.</i> |

If a senior monk confesses to a junior monk

| | | |
|----------------|--|--|
| (SENIOR MONK:) | Ahaṃ āvuso sambahulā nānā-vatthukāyo āpattiyo āpanno tā paṭidesemi. | <i>I, venerable friend, having many times fallen into offences with different bases, those do I confess.</i> |
| (JUNIOR MONK:) | Passatha bhante? | <i>Do you see, venerable sir?</i> |
| (SENIOR MONK:) | Āma āvuso passāmi. | <i>Yes, venerable friend, I see.</i> |
| (JUNIOR MONK:) | Āyatiṃ bhante saṃvareyyātha. | <i>In future, venerable sir, you should be restrained.</i> |
| (SENIOR MONK:) | Sādhu suṭṭhu āvuso saṃvarissāmi. (3 times) | <i>It is well indeed, venerable friend, I shall be restrained.</i> |

¹³⁴ Cf. OP p. 43

THEN EITHER:

[2] **Paying Respect To The Triple Gem** (p. 12)

[2] **Pubbabhāga-Namakāra-Pāṭha** *Preliminary Passage In Homage (To The Buddha)* (p. 18)

OR:

[20] **Iminā sakkārena ...** (*Brief Worshipping Of The Triple Gem*) (p. 36)

[11] **Pubbabhāga-namakāra-Pāṭha** *Preliminary Passage In Homage (To The Buddha)* (p. 114)

[11] **Buddhānussati** *A Guide To The Recollection Of The Buddha* (p. 114)

[12] **Dhammānussati** *A Guide To The Recollection Of The Dhamma* (p. 115)

[13] **Saṅghānussati** *A Guide To The Recollection Of The Saṅgha* (p. 115)

[-] *After Reciting the Pāṭimokkha*¹³⁵

[-] **Sacca-kiriya gāthā** *Verses on Asseverations of Truth*

(LEADER):

Handa mayaṃ sacca-kiriya gāthāyo bhaṇāmaṃse:

Now let us recite the Verses on Asseverations of Truth.

(ALL):

[N' atthi me saraṇaṃ aṇṇaṃ]

I have no other refuge,

Buddho me saraṇaṃ varaṃ

The Buddha is my foremost refuge.

Etena sacca-vajjena

Through the speaking of this truth,

Sotthi me hotu sabbadā.

may I be blessed always.

N' atthi me saraṇaṃ aṇṇaṃ

I have no other refuge,

Dhammo me saraṇaṃ varaṃ

The Dhamma is my foremost refuge.

Etena sacca-vajjena

Through the speaking of this truth,

¹³⁵ CGI; cf. Pāṭimokkha p.138 ff.

Sotthi me hotu sabbadā.
 N' atthi me saraṇaṃ aṅṅaṃ
 Saṅgho me saraṇaṃ varaṃ
 Etena sacca-vajjena
 Sotthi me hotu sabbadā.

may I be blessed always.
I have no other refuge,
The Saṅgha is my foremost refuge.
Through the speaking of this truth,
may I be blessed always.

[-] **Sīluddesa-pāṭha Exhortation on Moral Conduct**¹³⁶

[Bhāsitaṃ idaṃ] tena Bhagavatā jānatā passatā arahatā
 sammā-sambuddhena:
 "Sampanna-sīlā bhikkhave viharatha sampanna-
 pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharatha
 ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-
 dassāvī samādāya sikkhatha sikkhāpadesūti."

Tasmā tih' amhehi sikkhitabbaṃ:
 "Sampanna-sīlā viharissāma sampanna-pāṭimokkhā.
 Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-
 sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya
 sikkhissāma sikkhāpadesūti." Evañhi no sikkhitabbaṃ.

This has been said by the Lord, One-who-knows, One-who-sees, the Arahant,
the Perfect Buddha, enlightened by himself:
"Be perfect in moral conduct, o bhikkhus. Be perfect in the Pāṭimokkha.
Dwell restrained in accordance with the restraint of the Pāṭimokkha. Be
perfect in conduct and resort, seeing danger even in the slightest faults. Train
yourselves by undertaking rightly the rules of training. "

Therefore we should train ourselves: "We will be perfect in moral conduct!
We will be perfect in the Pāṭimokkha. We will dwell restrained in
accordance with the restraint of the Pāṭimokkha. We will be perfect in
conduct and resort, seeing danger even in the slightest faults! We will train
yourselves by undertaking rightly the rules of training!" Thus indeed we
should train ourselves.

[-] **Tāyana-gāthā Verses on Protection**¹³⁷

[Chinda-sotaṃ] parakkamma
 Kāme panūda brāhmaṇa
 Nappahāya muni kāme
 N' ekattam upapajjati.

Strive and cut the stream (of craving),
Discard desires of sense, religious man!
Without abandoning desires of sense
The sage's mind one-pointed never can arise.

¹³⁶ Pāṭimokkha p. 138 f. (compare CGI)

¹³⁷ Pāṭimokkha p. 142 f. (SN i 48; compare CGI)

Kayirā ce kayirāthenaṃ
 Daḷhamenaṃ parakkame
 Sithilo hi paribbājo
 Bhiyyo ākirate rajaṃ.
 Akataṃ dukkaṭaṃ seyyo
 Pacchā tappati dukkaṭaṃ
 Katañ ca sukataṃ seyyo
 Yaṃ katvā nānutappati.

Kuso yathā duggahito
 Hattham evānukantati
 Sāmaññaṃ dupparāmatthaṃ
 Nirayāyūpakaḍḍhati.
 Yañ kiñci sithilaṃ kammaṃ
 Saṅkiliṭṭhañ ca yaṃ vataṃ
 Saṅkassaraṃ brahmacariyaṃ
 Na taṃ hoti, mahapphalan ti.

*Vigorously and with all one's strength
 Should be done what should be done;
 A lax monastic life stirs up
 The dust of passion all the more.
 An evil deed is better left undone
 Since following on the evil comes remorse;
 Whereas, a deed of weal is better done
 Which being done leads never to remorse.*

*As Kusa-grass when wrongly grasped
 Doth cut the hand;
 So, recluses' life when wrongly used
 Drags one to hell.
 Any deed that's loosely done,
 Any vow corruptly kept,
 The holy life led dubiously –
 None of these will bear great fruit.*

[29] **Karaṇīya-Metta-Sutta** *The Discourse on Lovingkindness*

[9] **WAN DAA LUANG** *Asking For Forgiveness From The Triple Gems And All Devas*

[90] **Vassāvāsa** *Rains-Residence*¹³⁸

Imasmim āvāse imaṃ temāsaṃ vassaṃ upemi.

(3 TIMES)

I (shall) stay for the rains in this monastery for three months.

¹³⁸ Cf. OP 46

[90] Khamāpana-kamma Asking for Forgiveness¹³⁹

(BHIKKHU WHO IS / BHIKKHUS WHO ARE ASKING FOR FORGIVENESS:)

Ācāriye¹⁴⁰ pamādena d(a)vāra-ttayena kataṃ sabbaṃ aparādhaṃ *Forgive me / us, Venerable Teacher, for all wrong-doing done carelessly to the Venerable One by way of the three doors (of mind, speech and body).*
 khamatha me / no bhante.
 [91]

(THERA:)

Ahaṃ te / vo khamāmi, tayā / tumhehi pi me khamitabbaṃ. *I forgive you; you should forgive me.*

(BHIKKHU WHO IS / BHIKKHUS WHO ARE ASKING FOR FORGIVENESS:)

Khamāmi / Khamāma bhante. *I / We forgive (you), Venerable Sir.*

[92] KHAAM-LAA-Sikkhā Disrobing¹⁴¹

Sikkhaṃ paccakkhāmi; ajjatagge gihī¹⁴² ti maṃ saṅgho *I give up the training; from today onwards the Saṅgha may hold me to be a layman.*
 dhāretu.

Dutiyam pi: Sikkhaṃ paccakkhāmi; ajjatagge gihī ti maṃ *For a second time: I give up the training; from today onwards the Saṅgha may hold me to be a layman.*
 saṅgho dhāretu.

Tatīyam pi: Sikkhaṃ paccakkhāmi; ajjatagge gihī ti maṃ *For a third time: I give up the training; from today onwards the Saṅgha may hold me to be a layman.*
 saṅgho dhāretu.

¹³⁹ Cf. OP 47 f.

¹⁴⁰ Ācāriye may be replaced by other more appropriate words, for instance *There, Mahāthere, or Āyasmante* (a general word of respect for bhikkhus senior to oneself).

¹⁴¹ Cf. OP 85

¹⁴² **gihī** m layman; one who leads a domestic life (cPED). If the disrobing ceremony for a *bhikkhu* is stepwise, then before becoming a layman, one first becomes a *sāmaṇera*. In this case one has to replace 'gihī ti' by 'sāmaṇero ti'.

Appendix

Pronunciation Rules For Pāli & Thai

Pāli is the original language of the Theravada Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, and so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand Pāli has picked up some of the characteristics of the Thai language. As Thai is a tonal language with five different tones, Pāli syllables got built-in tones. Furthermore consonant clusters are sometimes difficult to pronounce for Thais. They tend to insert the vowel 'a' between consonants, occasionally even in the written Pāli (e.g., *davi* instead of *dvi* [=two]). In these cases sometimes the spelling of the CGI or VRI is given, as otherwise the word couldn't be found in the Pāli dictionary.

Vowels

Pāli (& **THAI**) have two sorts of vowels, *short* – **a, i, u** (A, I, U, E, O, Ä, Ö, Ü); and *long* – **ā, ī, ū, e, o** (AA, II, UU, EE, OO, ÄÄ, ÖÖ, ÜÜ). Unlike long and short vowels in English, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus *a* (A) & *ā* (AA) are both pronounced like the *a* in father, simply that the sound *ā* (AA) is held for approximately twice as long as the sound *a* (A). The same principle holds for the other vowels. Thus, when chanting Pāli (or THAI), the vowels are approximately pronounced as follows:

a as in sun / father

u as in put / glue

i as in bill / machine

e as in hen / they

o as in hot / go

ä as in Ma'am

ö as in word, girl, fern

ü as in ugh!

Consonants

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

c as in ancient

kh as in Korea (with the puff off air)

ñ as in cañon

p unaspirated, as in spot

t unaspirated, as in stop

v as w

k unaspirated, as in skin

m̐ & ṅ̐ as ng

ph as in pie (with the puff off air)

th as in Thomas (with the puff off air)

Certain two-lettered notations – **bh, dh, ḍh, gh, jh** – denote an aspirated, voiced sound, somewhat in the throat, that we do not have in English

and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce *bh* as a throaty *ph*, *dh* as a throaty *th*, and *gh* as a throaty *kh*.

Pāli also contains retroflex consonants, indicated with a dot under the letter: **ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**. These have no English or Thai equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone, but it is o.k., if one pronounces them as the equivalent letters without a dot.

Scanning

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

Full-length syllables:

contain a long vowel (ā, ī, ū, e, o);

or end with ṃ;

or end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho, id-dhi).

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

Half-length syllables end in a short vowel.

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

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

1 1 1/2 1 1/2 1/2 1/2 1 1/2 1/2 1 1/2 1 1

In this book many of the long compound words have been broken down with hyphens into their component words to make them easier to read and – for anyone studying Pāli – to understand. In rare cases this creates a problem in scanning, as the hyphen between component words is not necessary identical with the separation of syllables, for instance, *pañca-kkhandhā* would scan as *pañ-cak-khan-dhā*. The same holds true for separated words, for instance, *dhammam etaṃ* would scan as *dham-ma-me-taṃ*.; and *tam araṇaṃ* as *ta-ma-ra-ṇaṃ*.

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

Major Thai Buddhist Festivals

| | | | |
|----------------------|--|--|---|
| Māgha-Pūjā | (Ovādapāṭimokkha ¹⁴³) | Full Moon Day of February | 15 th day of 3 rd moon ¹⁴⁴ |
| SONGKRAN | (Water Festival) | Full Moon Day of April | 15 th day of 5 th moon |
| Visākha-Pūjā | (Gotama's birth, enlightenment, & death) | Full Moon Day of May | 15 th day of 6 th moon |
| Āsāḷha-Pūjā | (First sermon) | Full Moon Day of July | 15 th day of 8 th moon |
| KAO PANSANSA | (Entering 'Rains-residence') | The day after the Full Moon of July ¹⁴⁵ | 16 th day of 8 th moon |
| WAN RUP PRET | (Inviting the Spirits) | The day after the Full Moon of September | 16 th day of 10 th moon |
| WAN SONG PRET | (Sending Off the Spirits) | | 30 th day of 10 th moon |
| OK PANSANSA | (End of 'Rains-residence') | The day after the Full Moon of October | 16 th day of 11 th moon |
| Kāṭhina | (Presentation of the Kathin Robe) | Any chosen day of the last month of the rainy season, i.e. from the day after the Full Moon of October until the Full Moon Day of November (16 th day of 11 th moon till the 15 th day of 12 th moon). | |
| LOY KRATHONG | (Floating of Lotuses) | Full Moon Day of November | 15 th day of 12 th moon |

¹⁴³ The Buddha gave the Pāṭimokkha Exhortation (= ovāda-pāṭimokkha) to 1250 Arahants (Cf. BBC p. 157 ff., 170 f.; Dhp (Na) 183-185).

¹⁴⁴ The 3rd moon according to the Thai calendar, which is the 1st moon of the Chinese calendar.

¹⁴⁵ Occasionally there are two full moon days in July, and in this case the 'Rains-residence' is scheduled to begin on the day after the second full moon day of that month.

*The Various Uses of Paritta*¹⁴⁶

| | |
|--------------------------------------|--|
| [25] Maṅgala-suttaṃ | <i>for general blessing</i> |
| [27] Ratana-suttaṃ | <i>for protection against famine, plague, evil spirits and pestilence</i> |
| [29] Karaṇīya-Metta-Suttaṃ | <i>for protection against spirits</i> |
| [30] Khandhaparitta-gāthā | <i>for protection against snakes, reptiles, scorpions, centipedes, spiders, lizards and rats</i> |
| [30] Vaṭṭaka-parittaṃ | <i>for protection against fire</i> |
| [31] Mora-parittaṃ | <i>for safety of family and home</i> |
| [32] Āṭānāṭiya-parittaṃ | <i>for protection against demons</i> |
| [32] Aṅgulimāla-parittaṃ | <i>for easy childbirth</i> |
| [32] Bojjhaṅga-parittaṃ | <i>for quick recovery from illness</i> |
| [34] Abhaya-parittaṃ | <i>for protection against unlucky signs, inauspiciousness, evil planets and bad dreams</i> |
| [36] Dajjagga-paritta | <i>for overcoming fear, panic and goose flesh</i> |
| [37] Buddha-jaya-maṅgala-gāthā | <i>for success</i> |
| [38] Jaya-parittaṃ | <i>for good fortune</i> |
| [55-59] Passages from the Abhidhamma | <i>for improvement of eye, ear, tongue, nose, mind, psychic life and body & funerals</i> |
| [59] Dukkha-pattādi-gāthā | <i>for avoiding suffering</i> |

¹⁴⁶ Pūjā p. 300

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Yo so tathāgato, 13

Abbreviations & Literature

Pages of quoted Pāli scriptures refer to the pages or verse numbers of the PTS edition.

Adj Adjective

BBC A Book of Buddhist Chants, Palelai Buddhist Temple, Singapore 1998

BPS Buddhist Publication Society, Kandy (Sri Lanka)

BudDic Nyanatiloka, **Buddhist Dictionary**; Manual of Buddhist Terms and Doctrines. Third revised and enlarged edition by Nyanaponika. German edition: **Buddhistisches Wörterbuch**. Kurzgefasstes Handbuch der buddhistischen Lehren und Begriffe in alphabetischer Anordnung. Herausgegeben von Nyanaponika. Beyerlein & Steinschulte, Herrnschrot; 280 Seiten; ISBN 3-931095-09-6; http://www.palikanon.com/wtb/wtb_idx.html

CCB Chomtong Chanting Book (Pāli in Thai script)

cf. confer

Abbreviations & Literature

| | |
|------------|--|
| CG | A Chanting Guide – Pali Passages with English Translations. The Dhammayut Order in the United States of America c/o The Buddhist Temple of America, 5615 Howard Avenue, Ontario, CA 91762 USA, 1994. |
| CGI | A Chanting Guide. http://www.accesstoinight.org/lib/misc/chanting/index.html (This internet resource contains most of the text of BBC and CG and some other chants, not contained in BBC or CG.) |
| Chronicle | The Chronicle Of The Most Exalted Phra Dakkhinamolī Relic Of The Perfectly Enlightened Buddha At Wat Phradhātu Srī Chomtong Voravīhāra, Chomtong, Chiangmai 50160, Thailand; translated from the Thai Language & with notes by Kathryn Johnston Chindaporn, 2543 B.E. (2000) |
| CMAbh | Bhikkhu Bodhi (Ed.), A Comprehensive Manual of Abhidhamma, BPS, Kandy 1999 |
| cPED | A. P. Buddhadatta Mahāthera, Concise Pali-English Dictionary, Motilal Banarsidass, Delhi 1994 |
| Dhp(Na) | Dhammapada, transl. by Narada (The numbers refer to the verses.) |
| DPPN | G. P. Malalasekera, Dictionary of Pali Proper Names , 2 Bde., London 1937 – 1938, Neuaufgabe 1974 http://www.palikanon.com/english/pali_names/dic_idx.html |
| f | Feminine |
| f./ff. | following page / pages |
| fn | Footnote |
| m | Masculine |
| n | Neuter |
| OP | Vajirañāṇavarorasa, Ordination Procedure, Mahāmakutaṛājavidyālaya, Bangkok 1989 |
| Pāṭimokkha | Ñāṇamolī Thera (Transl.), The Pāṭimokkha, Mahāmakutaṛājavidyālaya, Bangkok 1992 |
| PBC | Pali Buddhist Chanting with English & Mandarin Pronunciation, Palelai Buddhist Temple, 49 Bedok Walk, Singapore 1646, 1994 |
| PCT | Pāli Chanting with Translations, Mahāmakutaṛājavidyālaya Press, Nakronpathom 2001 |
| PED | The Pali Text Society's Pali-English Dictionary; http://dsal.uchicago.edu/dictionaries/pali/ |
| PTS | Pali Text Society, London |
| Pūjā | Pāṅjā, Thai Traditional Way. Dhammasanti Island Printers, Penang (Malaysia) 1989 |
| SN | Saṃyutta-Nikāya |
| SP | Bhikkhu Siricando & Pasadiko (Transl.), Gesänge und Sprüche zur Verehrung und Andacht im Dhamma, Kloster Suan Mokkhabalārāma |
| VRI | CD-ROM of <i>Vipassana Research Institute</i> , Igatpuri, India |