

Wat Lao Buddhovadach

ວັດລາວ ພຸທໂທວະດັບ



*Chanting Guide.
Pāli - English.
With Translations.*

Translations by:

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tertiary checks

- *Pāli-English Dictionary by T.W. Rhys Davids & William Stede*
- *Pali Dictionary v.1.0 – Android App by Chandana Dematapitiya*
 based off of *Dictionary by A.P. Buddhadatta Mahathera*

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Morning Chanting

Invitation of The Devas

- [LEADER] Pharitvāna mettar̄ samettā bhadantā
- Avikkhitta-cittā parittam bhanantu.
 - *Having spread goodwill, benevolent venerable ones,*
 - *listen to protection with unscattered minds.*
- [LEADER] Samantā cakkavālesu Atr'āgacchantu devatā.
- Saddhammar̄ muni-rājassa Suṇantu sagga-mokkhadām.
 - *From all around the galaxies, may the Devas come here.*
 - *May they listen to the True Dhamma of the King of Sages, which leads to heaven & emancipation.*
- Sagge kāme ca rūpe Giri-sikharataṭe c'antalikkhe vimāne,
- Dīpe ratṭhe ca gāme Taruvana-gahane geha-vatthumhi khette,
 - *Those in the heavens of sensuality & form on peaks & mountain precipices,*
 - *in palaces floating in the sky, in islands, countries, towns, groves of trees, in thickets around homesites & fields.*
- Bhummā cāyantu devā Jala-thala-visame yakkha-gandhabba-nāgā,
- Tiṭṭhantā santike yar̄: Muni-vara-vacanām sādhavo me sunantu.
 - *And the earth-devas, spirits, gandhabbas, & nāgas in water, on land, in badlands, & nearby:*
 - *May they come & listen with approval, as I recite the word of the excellent sage.*
- Dhammassavana-kālo ayam-bhadantā (**three times**)
 - *This is the time to listen to the Dhamma, venerable sirs.*

Preliminary Homage

- Yo so bhagavā arahām samāsambuddho.
 - *To the Blessed One, The Lord who fully attained perfect enlightenment*
- Svākkhato yena bhagavatā dhammo.
 - *To the Teachings which he expounded so well*
- Supatipano yassa bhagavāto savagha saṅgho.
 - *To the Blessed One's disciples who have practiced well*
- Tammayār̄ bhagavatām saddhammar̄ sasaṅgham̄,
 - *My darkness clears by The Blessed One, The True Dhamma, and the Saṅgha of Disciples*
- Imehi sakkārehi yatthā rahām āropitehi abhipūjayāma. Sādu no bhante bhagavā sucira-parinibutopi, Pacchimā janatā nukam pamānasā.
 - *With these offerings we worship most highly The Blessed One, The True Dhamma & The Saṅgha of Disciples.*
- Ime sakkāre duggata-paṇṇākāra-bhūte paṭīgganhātu.
 - *May these simple offerings be received and accepted*
- Amhākām dīgha-rattām hitāya sukhāya.
 - *For our long-lasting benefit and for the happiness it gives us.*
- Arahām sammā sambuddho bhagavā, Buddham bhagavantām abhivādemi. (**Bow Down**)
 - *To the Blessed One, Worthy One, Perfectly Enlightened One, I render homage to the Buddha. [BOW DOWN]*
- Svākkhato bhagavatā dhammo, Dhammām namassāmī. (**Bow Down**)
 - *The teachings so completely expounded by Him, I bow my head to the Dhamma [BOW DOWN]*
- Supatipano bhagavāto savagha saṅgho, Saṅghām namāmī. (**Bow Down**)
 - *The Blessed One's Disciples who have practiced well, I bow my head to the Saṅgha [BOW DOWN]*

Homage to the Triple Gem

- [LEADER] Handa mayām buddhassa bhagavato pubba-bhāga-namakārām karomase:
 - Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:(ALL)
- (ALL) [Namo tassa] bhagavato, arahato, sammā-sambuddhassa. (**three times**)
 - *Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*

Praise for the Buddha

- [LEADER] Handa mayām buddhābhīthutīm karomase:
 - Now let us give high praise to the Awakened One:

- (ALL) [Yo so tathāgato] arahāṁ sammā-sambuddho,
 - *He who has attained the Truth, the Worthy One, Rightly Self-awakened,*
- Vījjā-caraṇa-sampanno sugato lokavidū,
 - *consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,*
- Anuttaro purisa-damma-sārathi satthā deva-manussānāṁ buddho bhagavā;
 - *unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed;*
- Yo imāṁ lokāṁ sadevakāṁ samārakāṁ sabrahmakāṁ, Sāsamaṇa-brāhmaṇīṁ pajāṁ sadeva-manussāṁ sayāṁ abhiññā sacchikatvā pavedesi.
 - *who made known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, this generation with its contemplatives & brāhmans, its rulers & common people;*
- Yo dhammarāṁ desesi ādi-kalyāṇāṁ majjhe-kalyāṇāṁ pariyośāna-kalyāṇāṁ;
 - *who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;*
- Sātthāṁ sabyañjanāṁ kevala-paripūṇāṁ parisuddhāṁ brahma-cariyāṁ pakāsesi:
 - *who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:*
- Tam-ahāṁ bhagavantāṁ abhipūjayāmi. Tam-ahāṁ bhagavantāṁ sirasā namāmi.
 - *I worship most highly that Blessed One. To that Blessed One I bow my head down. (Bow Down)*

Praise for the Dhamma

- (LEADER) *Handa mayāṁ dhammābhīthutīṁ karomase:*
 - *Now let us give high praise to the Dhamma:*
- (ALL) [Yo so svākkhāto] bhagavatā dhammo,
 - *The Dhamma well-expounded by the Blessed One,*
- Sandīṭhiko, akāliko, ehipassiko,
 - *to be seen here & now, timeless, inviting all to come & see,*
- Opanayiko, paccattāṁ veditabbo viññūhi:
 - *pertinent, to be seen by the observant for themselves:*
- Tam-ahāṁ dhammarāṁ abhipūjayāmi. Tam-ahāṁ dhammarāṁ sirasā namāmi.
 - *I worship most highly that Dhamma. To that Dhamma I bow my head down. (BOW DOWN)*

Praise for the Saṅgha

- (LEADER) *Handa mayāṁ saṅghābhīthutīṁ karomase:*
 - *Now let us give high praise to the Saṅgha:*
- (ALL) [Yo so supaṭipanno] bhagavato sāvaka-saṅgho,
 - *The Saṅgha of the Blessed One's disciples who have practiced well,*
- Uju-paṭipanno bhagavato sāvaka-saṅgho,
 - *the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,*
- Āñaya-paṭipanno bhagavato sāvaka-saṅgho,
 - *the Saṅgha of the Blessed One's disciples who have practiced methodically,*
- Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
 - *the Saṅgha of the Blessed One's disciples who have practiced masterfully,*
- Yadidārāṁ cattāri purisa-yugāni aṭṭha purisa-puggalā:
 - *i.e., the four pairs—the eight types—of noble ones:*
- Esa bhagavato sāvaka-saṅgho—
 - *That is the Saṅgha of the Blessed One's disciples—*
- Āhuneyyo pāhuneyyo dakkhineyyo añjali-karaṇīyo,
 - *worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,*
- Anuttaram puññak khettām lokassa:
 - *the incomparable field of merit for the world:*
- Tam-ahāṁ saṅghāṁ abhipūjayāmi. Tam-ahāṁ saṅghāṁ sirasā namāmi.
 - *I worship most highly that Saṅgha. To that Saṅgha I bow my head down. (BOW DOWN)*

Salutation to the Triple Gem & The Topics for Chastened Dispassion

- (LEADER) *Handa mayāṁ ratanat tayap pañāma-gāthāyo c'eva saṁvega-vatthu-paridīpaka-pāṭhañ-ca bhanāmase:*
 - *Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:*

- (ALL) [Buddho susuddho] karuṇā-mahaṇṇavo,
- Yoccanta-suddhabbarā-ñāṇa-locano,
- Lokassa pāpū pakilesa-ghātako:
- Vandāmi buddhamā aham-ādarena tarā.

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

- Dhammo padīpo viya tassa satthuno,
- Yo magga-pākāmata-bheda bhinnako,
- Lokuttaro yo ca tad-attha-dīpano:
- Vandāmi dhammamā aham-ādarena tarā.

 - *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 sukhettā bhyatikhetta-saññito,
- Yo ditṭha-santo sugatā nubodhako,
- Lolappahīno ariyo sumedhaso:
- Vandāmi saṅghamā aham-ādarena tarā.

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

- Iccevam-ekant'a bhipūjaney yakamā,
- Vatthuttayamā vanda yatā bhisaṅkhatamā,
- Puññamā mayā yamā mama sabbupaddavā,
- Mā hontu ve tassa pabhāva-siddhiyā.

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

* * *

- Idha tathāgato loke uppanno arahamā sammā-sambuddho,

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

- Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito. Mayan-tam dhammamā sutvā evamā jānāma:

 - *and Dhamma is explained, leading out (of saṁsāra), calming, tending toward total unbinding, going to self-awakening, declared by one who has gone the good way. Having heard the Dhamma, we know this:*

- Jāti-pi dukkhā. jarā-pi dukkhā. maranam-pi dukkhamā.

 - *Birth is stressful. Aging is stressful, Death is stressful.*

- Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

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

- Appiyehi sampayogo dukkho. Piyehi vippayogo dukkho. Yam-p'icchamā na labhati tam-pi dukkhamā.
- Saṅkhittena pañc'u pādā nakkhandhā dukkhā,

 - *Association with things disliked is stressful. Separation from things liked is stressful. Not getting what one wants is stressful.*

- Seyyathīdamā:

 - *Namely:*

- Rūpū pādānak khandho. Vedanū pādānak khandho. Saññū pādānak khandho. Saṅkhārū pādānak khandho. Viññāṇū pādānak khandho.

 - *Form is an aggregate for clinging. Feeling ... Perception ... Mental volition ... Consciousness is an aggregate for clinging.*

- Yesamā pariññāya, Dharamāno so bhagavā. Evarā bahularām sāvake vineti;

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

- Evarā bhāgā ca panassa bhagavato sāvakesu anusāsanī, Bahularām pavattati:

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

- “Rūpamā aniccamā. Vedanā anicca. Saññā anicca. Saṅkhārā anicca. Viññāṇamā aniccamā.

- “Form is inconstant. Feeling ... Perception ... Mental volition ... Consciousness is inconstant.
- Rūpāñā anattā. Vedanā anattā. Saññā anattā. Sañkhārā anattā. Viññānāñā anattā.
 - Form is not-self. Feeling ... Perception ... Mental volition ... Consciousness is not-self.
- Sabbe sañkhārā anicca. Sabbe dhammā anattāti.”
 - All mental volitions are inconstant. All phenomena are not-self.
- Te mayāñā, Otiññāñā jātiyā jarā-marañena, Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
- Dukkh’otiññā dukkha-pareñā,
 - All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),
- “Appeva nām’imassa kevalassa dukkhak khandhassa antakiriyā paññā yethāti!”
 - “O, that the end of this entire mass of suffering & stress might be known!”
- (MONKS & NOVICES) Cira-parinibbutam-pi tam bhagavantāñā uddissa arahantāñā sammā-sambuddhāñā,
- Saddhā agārasmā anagāriyāñā pabbajitā,
 - Having gone forth in faith from home to homelessness in dedication to the Blessed One, the Worthy One, the Rightly Self-awakened One, and even though He has gone to Parinibbāna long ago,
- Tasmiñā bhagavati brahma-cariyāñā carāma,
 - we practice that Blessed One’s holy life,
- (Bhikkhūñāñā sikkhā-sājīva-samāpannā.)*
 - fully endowed with the bhikkhus’ training & livelihood.
- Tam no brahma-cariyāñā, Imassa kevalassa dukkhakkhandhassa antakiriyāya sañvattattu.
 - May this holy life of ours bring about the end of this entire mass of suffering & stress.

* (OTHERS - Unordained 5 and/or 8 precepts devotees)

Cira-parinibbutam-pi tam bhagavantāñā saranañā gatā, Dhammañ-ca bhikkhu-saṅghañ-ca,

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanāñā yathā-sati yathā-balañā manasi karoma, Anupaññā pājjāma.

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

Sā sā no pañipatti, Imassa kevalassa dukkhak khandhassa antakiriyāya sañvattattu.

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

Reflection at the Moment of Using the Requisites

(LEADER) Handa mayāñā tañkhanika-pacca vekkhañā-pāñham bhañāmase:

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

- (ALL) [Pañisañkhā yoniso] cīvarañā pañisevāmi,

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa pañighātāya. Uñhassa pañighātāya.

simply to counteract the cold & to counteract the heat,

Đāñsa-makasa-vātātapa-sirirñsapa-samphas sānañā pañighātāya.

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

Yāvadeva hirikopina-pañicchādan’atthā.

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

- Pañisañkhā yoniso piñḍapātañā pañisevāmi.

Considering it thoughtfully, I use alms food.

N’eva davāya. na madāya. na mañḍanāya. na vibhūsanāya.

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

Yāvadeva imassa kāyassa thitiyā yāpanāya vihirñ suparatiyā brahma-cariyāñuggahāya.

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

Iti purāñ-ca vedanāñā pañihāñkhāmi. navañ-ca vedanāñā na uppā dessāmi.

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

Yātrā ca me bhavissati anavajjatañā ca phāsu-vihāro cāti.

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

- Paṭisaṅkhā yoniso senāsanam paṭisevāmi. Yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya.
Considering it thoughtfully, I use the lodgings simply to counteract the cold & to counteract the heat,
Dāmsa-makasa-vātātapa-sirim̄sapa-samphas sānam paṭighātāya.
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Yāvadeva utuparissaya-vinodanam paṭisallā nārā m'attham.
simply as protection from the inclemencies of weather and for the enjoyment of seclusion.
- Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram paṭisevāmi.
Considering them thoughtfully, I use medicinal requisites for curing the sick,
Yāvadeva uppānnānam veyyābādhikānam vedanānam paṭighātāya,
simply to counteract any pains of illness that have arisen,
Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.

Evening Chanting

Invitation of The Devas

- [LEADER] Pharitvāna mettar̄ samettā bhadantā
- Avikkhitta-cittā parittam bhanantu.
 - *Having spread goodwill, benevolent venerable ones,*
 - *listen to protection with unscattered minds.*
- [LEADER] Samantā cakkavālesu Atr'āgacchantu devatā.
- Saddhammar̄ muni-rājassa Suṇantu sagga-mokkhadām.
 - *From all around the galaxies, may the Devas come here.*
 - *May they listen to the True Dhamma of the King of Sages, which leads to heaven & emancipation.*
- Sagge kāme ca rūpe Giri-sikharataṭe c'antalikkhe vimāne,
- Dīpe ratṭhe ca gāme Taruvana-gahane geha-vatthumhi khette,
 - *Those in the heavens of sensuality & form on peaks & mountain precipices,*
 - *in palaces floating in the sky, in islands, countries, towns, groves of trees, in thickets around homesites & fields.*
- Bhummā cāyantu devā Jala-thala-visame yakkha-gandhabba-nāgā,
- Tiṭṭhantā santike yam: Muni-vara-vacanām sādhavo me sunantu.
 - *And the earth-devas, spirits, gandhabbas, & nāgas in water, on land, in badlands, & nearby:*
 - *May they come & listen with approval, as I recite the word of the excellent sage.*
- Dhammassavana-kālo ayam-bhadantā (**three times**)
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Preliminary Homage

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 - *To the Blessed One, The Lord who fully attained perfect enlightenment*
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 - *To the Teachings which he expounded so well*
- Supatipano yassa bhagavāto savagha saṅgho.
 - *To the Blessed One's disciples who have practiced well*
- Tammayam bhagavatām sadhammar̄ sasaṅgham,
 - *My darkness clears by The Blessed One, The True Dhamma, and the Saṅgha of Disciples*
- Imehi sakkārehi yatthā raham āropitehi abhipūjayāma. Sādu no bhante bhagavā sucira-parinibutopi, Pacchimā janatā nukam pamānasā.
 - *With these offerings we worship most highly The Blessed One, The True Dhamma & The Saṅgha of Disciples.*
- Ime sakkāre duggata-paṇṇākāra-bhūte paṭīggaṇhātu.
 - *May these simple offerings be received and accepted*
- Amhākām dīgha-rattam hitāya sukhāya.
 - *For our long-lasting benefit and for the happiness it gives us.*
- Arahām sammā sambuddho bhagavā, Buddham bhagavantām abhivādemi. (**Bow Down**)
 - *To the Blessed One, Worthy One, Perfectly Enlightened One, I render homage to the Buddha. [BOW DOWN]*
- Svākkhato bhagavatā dhammo, Dhammaṁ namassāmi. (**Bow Down**)
 - *The teachings so completely expounded by Him, I bow my head to the Dhamma [BOW DOWN]*
- Supatipano bhagavāto savagha saṅgho, Saṅgham namāmi. (**Bow Down**)
 - *The Blessed One's Disciples who have practiced well, I bow my head to the Saṅgha [BOW DOWN]*

A Guide to the Recollection of the Buddha

- [Tām kho pana bhagavantām] evam kalyāṇo kitti-saddo abbhuggato,
 - *This fine report of the Blessed One's reputation has spread far & wide:*
- Itipi so bhagavā arahām sammā-sambuddho,
 - *He is a Blessed One, a Worthy One, a Rightly Self-awakened One,*
- Vījā-caraṇa-sampanno sugato lokavidū,
 - *consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,*
- Anuttaro purisa-damma-sārathi satthā deva-manussānām buddho bhagavāti.
 - *unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed.*
- [Buddh'vārahanta]-varatādiguṇābhiyutto,

- *The Buddha, endowed with such virtues as highest worthiness:*
- *Suddhābhiññā-karuṇāhi samāgatatto,*
 - *In him, purity, supreme knowledge, & compassion converge.*
- *Bodhesi yo sujanatarām kamalaṁ va sūro,*
 - *He awakens good people as the sun does the lotus.*
- *Vandām’ahām tam-aranām sirasā jinendām.*
 - *I revere with my head that Peaceful One, the Conqueror Supreme.*
- *Buddho yo sabba-pāññām, Saranām khemam-uttamām.*
 - *The Buddha who for all beings is the secure, the highest refuge.*
- *Paññamānussatiññām: Vandāmi tam sirenā’harām,*
 - *The first theme for recollection: I revere him with my head.*
- *Buddhassāhasmi dāso va; Buddho me sāmikissaro.*
 - *I am the Buddha's servant; the Buddha is my sovereign master.*
- *Buddho dukkhassa ghātā ca Vidyātā ca hitassa me.*
 - *The Buddha is a destroyer of suffering & a provider of welfare for me.*
- *Buddhassāharām niyyādemi Sarīrañjīvitañ-c’idām.*
 - *To the Buddha I dedicate this body & this life of mine.*
- *Vandanto’harām carissāmi Buddhasseva subodhitām.*
 - *I will fare with reverence for the Buddha's genuine Awakening.*
- *N’atthi me sarañārām aññārām; Buddho me sarañārām varām:*
 - *I have no other refuge; the Buddha is my foremost refuge:*
- *Etena sacca-vajjena, Vaddhheyārām sattu-sāsane.*
 - *By the speaking of this truth, may I grow in the Teacher's instruction.*
- *Buddham me vandamānena Yam puññām pasutām idha, Sabbe’pi antarāyā me, Māhesum tassa tejasā.*
 - *Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.*
- (BOW DOWN & SAY)
 - *Kāyena vācāya va cetasā vā,*
 - *Buddhe kukammarām pakataṁ mayā yam,*
 - *Buddho paññigānhatu accayantam,*
 - *Kāl’antare sāmvaritum va buddhe.*
 - Whatever bad kamma I have done to the Buddha by body, by speech, or by mind, may the Buddha accept my admission of it, so that in the future I may show restraint toward the Buddha.*

A Guide to the Recollection of the Dhamma

- *[Svākkhāto] bhagavatā dhammo,*
 - *The Dhamma is well-expounded by the Blessed One,*
- *Sandiññiko akāliko ehipassiko,*
 - *to be seen here & now, timeless, inviting all to come & see,*
- *Opanayiko paccattām veditabbo viññūhīti.*
 - *pertinent, to be seen by the observant for themselves.*

Verses in Celebration of the Dhamma

- *[Svākkhātatā] diguṇa-yogavasena seyyo,*
 - *Superior, through having such virtues as being well-expounded,*
- *Yo magga-pāka-pariyatti-vimokkha-bhedo,*
 - *Divided into Path & Fruit, study & emancipation,*
- *Dhammo kuloka-patañā tadadhāri-dhārī.*
 - *The Dhamma protects those who hold to it from falling into miserable worlds.*
- *Vandām’ahām tama-haram vara-dhammam-etaṁ.*
 - *I revere that foremost Dhamma, the destroyer of darkness.*
- *Dhammo yo sabba-pāññām Saranām khemam-uttamām.*
 - *The Dhamma that for all beings is the secure, the highest refuge,*
- *Dutiyānussatiññām Vandāmi tam sirenā’harām,*

- The second theme for recollection: I revere it with my head.
- Dhammassāhasmi dāso va; Dhammo me sāmikissaro.
 - I am the Dhamma's servant; the Dhamma is my sovereign master.
- Dhammo dukkhassa ghātā ca Vidhātā ca hitassa me.
 - The Dhamma is a destroyer of suffering & a provider of welfare for me.
- Dhammassāharāni niyyādemi Sarīrañjīvitañ-c'idañ.
 - To the Dhamma I dedicate this body & this life of mine.
- Vandanto'ham carissāmi Dhammasseva sudhammatām.
 - I will fare with reverence for the Dhamma's genuine rightness.
- N'atthi me sarañam aññam; Dhammo me sarañam varam:
 - I have no other refuge; the Dhamma is my foremost refuge.
- Etena sacca-vajjena, Vaḍḍheyyañ satthu-sāsane.
 - By the speaking of this truth, may I grow in the Teacher's instruction.
- Dhammarāni me vandamānena Yāñ puññam pasutāñ idha, Sabbe'pi antarāyā me, Māhesum tassa tejasā.
 - Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.
- (BOW DOWN & SAY)
 - Kāyena vācāya va cetasā vā,
 - Dhamme kukammarāni pakatāñ mayā yāñ,
 - Dhammo paṭiggañhatu accayantāñ,
 - Kāl'antare saṁvaritūñ va dhamme.

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

A Guide to the Recollection of the Saṅgha

- [Supaṭipanno] bhagavato sāvaka-saṅgho,
 - The Saṅgha of the Blessed One's disciples who have practiced well,
- Uju-paṭipanno bhagavato sāvaka-saṅgho,
 - the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,
- Nāya-paṭipanno bhagavato sāvaka-saṅgho,
 - the Saṅgha of the Blessed One's disciples who have practiced methodically,
- Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
 - the Saṅgha of the Blessed One's disciples who have practiced masterfully,
- Yadidāñ cattāri purisa-yugāni aṭṭha purisa-puggalā:
 - i.e., the four pairs—the eight types—of noble ones:
- Esa bhagavato sāvaka-saṅgho—
 - That is the Saṅgha of the Blessed One's disciples—
- Āhuneyyo pāhuneyyo dakkhineyyo añjali-karaṇīyo,
 - worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
- Anuttaram puññakkhettāñ lokassāti.
 - the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

- [Saddhammajo] supaṭipatti-guṇādiyutto,
 - Born of the true Dhamma, endowed with such virtues as good practice,
- Yoṭṭhābbidho ariya-puggala-saṅgha-settho,
 - The supreme Saṅgha formed of the eight types of Noble Ones,
- Sīlādīdhamma-pavarāsaya-kāya-citto:
 - Guided in body & mind by such principles as virtue:
- Vandām'ahāñ tam-ariyāna-gaṇāñ susuddhāñ.
 - I revere that group of Noble Ones well-purified.
- Saṅgho yo sabba-pāññāñ, Sarāñam khemam-uttamāñ.

- *The Saṅgha that for all beings is the secure, the highest refuge,*
- *Tatiyānussatiṭṭhāna: Vandāmi tam sirena’ham,*
 - *The third theme for recollection: I revere it with my head.*
- *Saṅghassāhasmi dāso va, Saṅgho me sāmikissaro.*
 - *I am the Saṅgha's servant, the Saṅgha is my sovereign master,*
- *Saṅgho dukkhassa ghātā ca Vidyātā ca hitassa me.*
 - *The Saṅgha is a destroyer of suffering & a provider of welfare for me.*
- *Saṅghassāham niyyādemi Sarīrañjīvitañ-c’idam.*
 - *To the Saṅgha I dedicate this body & this life of mine.*
- *Vandanto’ham carissāmi Saṅghassopatiṭipannataṁ.*
 - *I will fare with reverence for the Saṅgha's genuine practice.*
- *N’atthi me saraṇam aññam; Saṅgho me saraṇam varam:*
 - *I have no other refuge; the Saṅgha is my foremost refuge:*
- *Etena saccā-vajjena, Vaddhelyam sattu-sāsane.*
 - *By the speaking of this truth, may I grow in the Teacher's instruction.*
- *Saṅgham me vandamānena Yam puññam pasutam idha, Sabbe’pi antarāyā me, Māhesum tassa tejasā.*
 - *Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.*
- (BOW DOWN & SAY)
- *Kāyena vācāya va cetasā vā,*
- *Saṅghe kukammam pakataṁ mayā yam,*
- *Saṅgho paṭiggañhatu accayantam,*
- *Kāl’antare samvaritum va saṅghe.*

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

Reflection after Using the Requisites

[Aja mayā] apaccavekkhitvā yam cīvaraṁ paribhuttam, Tam yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya.

Whatever robe I used today without consideration, was simply to counteract the cold & to counteract the heat.

Đamṣa-makasa-vātātapa-sirimṣapa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan’attham.

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

Aja mayā apaccavekkhitvā yo piṇḍapāto paribhutto,
Whatever alms food I used today without consideration,

So n’eva davāya na madāya na maṇḍanāya na vibhūsanāya,
was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimsuparatiyā brahma-cariyānuggahāya,
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
Iti purāṇañ-ca vedanam paṭihañkhami navañ-ca vedanam na uppādēssāmi,
(thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjata ca phāsu-vihāro cāti.
I will maintain myself, be blameless, & live in comfort.

Aja mayā apaccavekkhitvā yam senāsanam paribhuttam, Tam yāvadeva sītassa paṭighātāya,
Uṇhassa paṭighātāya,

Whatever lodging I used today without consideration, was simply to counteract the cold & to counteract the heat,
Đamṣa-makasa-vātātapa-sirimṣapa-samphassānam paṭighātāya,
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam paṭisallānārām’attham.
simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Ajja mayā apaccavekkhītvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto,
Whatever medicinal requisite for curing the sick I used today without consideration,
So yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya,
was simply to counteract any pains of illness that had arisen,
Abyāpajjha-paramatāyāti.
and for maximum freedom from disease.

Five Subjects for Frequent Recollection

- Handa mayaṁ abhiñha-paccavekkhana-pātham bhañāmase:
 - *Let us now recite the passage for frequent recollection:*
- Jarā-dhammomhi jaram anatīto.
 - *I am subject to aging. Aging is unavoidable.*
- Byādhi-dhammomhi byādhim anatīto.
 - *I am subject to illness. Illness is unavoidable.*
- Marana-dhammomhi maraṇam anatīto.
 - *I am subject to death. Death is unavoidable.*
- Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.
 - *I will grow different, separate from all that is dear & appealing to me.*
- Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yam kammam karissāmi kalyāṇam vā pāpakam vā tassa dāyādo bhavissāmi.
 - *I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.*
- Evam amhehi abhiñham paccavekkhitabbam.
 - *We should often reflect on this.*

Ten Subjects for Frequent Recollection

- Handa mayaṁ abhiñha-paccavekkhana-pātham bhañāmase:
 - *Let us now recite the passage for frequent recollection:*

Dasa ime bhikkhave dhammā, Pabbajitena abhiñham paccavekkhitabbā, Katame dasa?
Those gone forth should frequently reflect on these ten things. Which ten?

- 1) Vevāṇīyamhi ajjhūpagatoti.
I have left the social order.
- 2) Parapaṭibaddhā me jīvikāti.
My life needs the support of others.
- 3) Añño me ākappo karaṇīyoti.
I must change the way I behave.
- 4) Kacci nu kho me attā sīlato na upavadatīti?
Can I fault myself with regard to the precepts?
- 5) Kacci nu kho maraṁ anuvicca viññū sabrahma-cārī sīlato na upavadantīti?
Can my servant fellows in the holy life, on close examination, fault me with regard to the precepts?
- 6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.
I will grow different, separate from all that is dear & appealing to me.
- 7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yam kammam karissāmi kalyāṇam vā pāpakam vā tassa dāyādo bhavissāmīti.
I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.
- 8) Katham-bhūtassa me rattin-divā vītipatantīti?
What am I becoming as the days & the nights fly past?
- 9) Kacci nu kho'ham suññāgāre abhiramāmīti?
Is there an empty dwelling in which I delight?
- 10) Atthi nu kho me uttari-manussa-dhammā, alam-ariya-ñāṇa-dassana-viseso adhigato, so'ham pacchime kāle sabrahma-cārīhi puṭṭho, na maṇku bhavissāmīti?
Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbāti.
These are the ten things on which those gone forth should frequently reflect.

The Four Dhamma Summaries

1. Upanīyati loko. Addhuvo.
The world is swept away. It does not endure.
2. Atāṇo loko. Anabhissaro.

The world offers no shelter. There is no one in charge.

3. Assako loko. Sabbam pahāya gamanīyam.

The world has nothing of its own. One has to pass on, leaving everything behind.

4. Ūno loko, Atitto, Taṇhā dāso.

The world is insufficient, insatiable, a slave to craving.

The Verses on the Noble Truths

Ye dukkham nappajānanti, Atho dukkhassa sambhavam

Those who don't discern suffering, suffering's cause,

Yattha ca sabbaso dukkham, Asesam uparujjhati,
and where it totally stops, without trace,

Tañ-ca maggarā na jānanti, Dukkhūpasama-gāminam:

who don't understand the path, the way to the stilling of suffering:

Ceto-vimutti-hīnā te, Atho paññā-vimuttiyā.

They are far from release of awareness, and release of discernment.

Abhabbā te anta-kiriyāya, Te ve jāti-jarūpagā.

Incapable of making an end, they'll return to birth & aging again.

Ye ca dukkham pajānanti, Atho dukkhassa sambhavam,

While those who do discern suffering, suffering's cause,

Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops, without trace,

Tañ-ca maggarā pajānanti, Dukkhūpasama-gāminam:

who understand the path, the way to the stilling of suffering:

Ceto-vimutti-sampannā, Atho paññā-vimuttiyā.

They are consummate in release of awareness, and in release of discernment.

Bhabbā te anta-kiriyāya, Na te jāti-jarūpagāti.

Capable of making an end, they won't return to birth & aging, ever again.

The Three Universal Characteristics

“Sabbe saṅkhārā aniccāti” Yadā paññāya passati, Atha nibbindati dukkhe: Esa maggo visuddhiyā.

“All fabrications are inconstant.” When you see this with discernment, one grows disenchanted with stress: This is the path to purity.

“Sabbe saṅkhārā dukkhāti” Yadā paññāya passati, Atha nibbindati dukkhe: Esa maggo visuddhiyā.

“All fabrications are stressful.” When you see this with discernment, One grows disenchanted with stress: This is the path to purity.

“Sabbe dharmā anattāti” Yadā paññāya passati, Atha nibbindati dukkhe: Esa maggo visuddhiyā.

“All phenomena are not-self.” When you see this with discernment, one grows disenchanted with stress: This is the path to purity.

Appakā te manussesu Ye janā pāra-gāmino.

Athāyam itarā pajā Tīram-evānudhāvati.

Few are the human beings who go to the Further Shore.

These others simply scurry along this shore.

Ye ca kho sammadakkhāte, Dhamme dharmānuvattino,

Te janā pāramessanti Maccudheyyam suduttaram.

*But those who practice the Dhamma, in line with the well-taught Dhamma,
will cross over Death's realm, so hard to transcend.*

Kaṇham dhammarām vippahāya Sukkam bhāvetha paññito,

Okā anokam-āgamma, Viveke yattha dūramam.

*Abandoning dark practices, the wise person should develop the bright,
having gone from home to no-home in seclusion, so hard to relish.*

Tatrābhiratim-iccheyya, Hitvā kāme akiñcano.

Pariyodapeyya attānām, Citta-klesehi, paññito.

There he should wish for delight, discarding sensuality, owning nothing.

He should cleanse himself, wise, of mental defilements.

Yesam sambodhiyaṅgesu Sammā cittam subhāvitam

Ādāna-paṭinissagge Anupādāya ye ratā,

Khīṇ'āsavā jutimanto: Te loke parinibbutā'ti.

*Whose minds are well developed in the factors for Awakening,
who, relinquishing grasping, delight in non-clinging,
resplendent, effluents ended : They, in the world, are unbound.*

Aniccā vata saṅkhārā! Uppāda-vaya-dhammino. Uppajjivtā nirujjhanti. Tesam vūpasamo sukho.

Sabbe sattā maranti ca Mariñsu ca marissare. Tath'evāham marissāmi: N'atthi me: ettha saṅsayo.

How inconstant are fabrications! Their nature: to arise & pass away. They disband as they are arising. Their total stilling is bliss. All living beings are dying, have died, and will die. In the same way, I will die: This, I have no doubt.

Dependent Origination

Avijjā-paccayā saṅkhārā. Saṅkhāra-paccayā viññāṇam.

With ignorance as a condition there are mental volitions, With mental volitions as a condition there is (sensory) consciousness.

Viññāṇa-paccayā nāma-rūpam. Nāma-rūpa-paccayā saṅyatanam.

With (sensory) consciousness as a condition there are name & form, with name & form as a condition there are the six sense media.

Saṅyatana-paccayā phasso. Phassa-paccayā vedanā.

With the six sense media as a condition there is contact, with contact as a condition there is feeling.

Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānam.

With feeling as a condition there is craving, with craving as a condition there is clinging.

Upādāna-paccayā bhavo. Bhava-paccayā jāti.

With clinging as a condition there is becoming, with becoming as a condition there is birth.

Jāti-paccayā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā sambhavanti.

With birth as a condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Evam-etassa kevalassa dukkhakkhandhassa, samudayo hoti.

Thus is the origination of this entire mass of suffering & stress.

Avijjāyatveva asesa-virāga-nirodhā saṅkhāra-nirodho. Saṅkhāra-nirodhā viññāṇa-nirodho.

Now from the remainder-less fading & cessation of that very ignorance there is the cessation of fabrications, from the cessation of fabrications there is the cessation of (sensory) consciousness.

Viññāṇa-nirodhā nāma-rūpa-nirodho. Nāma-rūpa-nirodhā saṅyatana-nirodho.

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.

Saṅyatana-nirodhā phassa-nirodho. Phassa-nirodhā vedanā-nirodho.

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.

Vedanā-nirodhā taṇhā-nirodho. Taṇhā-nirodhā upādāna-nirodho,

From the cessation of feeling there is the cessation of craving, from the cessation of craving there is the cessation of clinging.

Upādāna-nirodhā bhava-nirodho. Bhava-nirodhā jāti-nirodho.

From the cessation of clinging there is the cessation of becoming, from the cessation of becoming there is the cessation of birth.

Jāti-nirodhā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all stop.

Evam-etassa kevalassa dukkhakkhandhassa, nirodho hoti.

Thus is the cessation of this entire mass of suffering & stress.

SUTTAS

1ST DISCOURSE -

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutam,] Ekam samayam Bhagavā,
Bārāṇasiyam viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying near Vārāṇasi in the Game Refuge at Isipatana.

There he addressed the group of five monks:

“Dve’mē bhikkhave antā pabbajitena na sevitabbā,

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

Yo cāyam kāmesu kāma-sukhallikānuyogo, Hīno gammo pothujjaniko anariyo anattha-sañhito,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyam atta-kilamathānuyogo, Dukkho anariyo anattha-sañhito.
and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma, Majjhimā paṭipadā Tathāgatena abhisambuddhā, Cakkhu-
karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

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

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

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

Ayam-eva ariyo aṭṭhaṅgiko maggo, Seyyathīdām: Sammā-ditṭhi sammā-saṅkappo, Sammā-vācā
sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.

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

Ayam kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

*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.*

Idam kho pana bhikkhave dukkham ariya-saccam:

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

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

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

Soka-parideva-dukkha-domanass’upāyāsāpi dukkhā,

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

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p’iccham na labhati tam-pi dukkham,

*association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one
wants is stressful,*

Saṅkhittena pañc’upādānakkhandhā dukkhā.

In short, the five clinging-aggregates are stressful.

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam:

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

Yāyam taṇhā ponobbhavikā—nandi-rāga-sahagatā tatra tatrābhinandinī—,

Seyyathīdām: Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

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

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam:

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

Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo,

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

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

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

Ayam-eva ariyo atthaṅgiko maggo, Seyyathīdām: Sammā-ditṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.

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

Idam dukkhaṁ ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan’idam dukkhaṁ ariya-saccam pariññeyyanti me bhikkhave,

Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan’idam dukkhaṁ ariya-saccam pariññatanti me bhikkhave,

Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Idam dukkha-samudayo ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan’idam dukkha-samudayo ariya-saccam pahātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan’idam dukkha-samudayo ariya-saccam pahīnanti me bhikkhave,

Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Idam dukkha-nirodho ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan’idam dukkha-nirodho ariya-saccam sacchikātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan’idam dukkha-nirodho ariya-saccam sacchikatanti me bhikkhave,

Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘**This noble truth of the cessation of stress has been realized.**’*

Idam dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhūm udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvetabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhurā udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvitanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhurā udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtarām ñāṇa-dassanām na suvisuddharām ahosi, N'eva tāvāharām bhikkhave sadevake loke samārake sabrahmake, Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, Anuttaram sammā-sambodhīm abhisambuddho paccaññāsim.

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

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtarām ñāṇa-dassanām suvisuddharām ahosi, Athāharām bhikkhave sadevake loke samārake sabrahmake, Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, Anuttaram sammā-sambodhīm abhisambuddho paccaññāsim.

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

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

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

Idam-avoca Bhagavā. Attamanā pañca-vaggyā bhikkhū Bhagavato bhāsitām abhinandūm.

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

Imasmiñ-ca pana veyyā-karaṇasmīm bhaññamāne, Āyasmato Koṇḍaññassa virajam vītamalam dhamma-cakkhurā udapādi,

And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye: Yañ-kiñci samudaya-dhammarām sabban-taṁ nirodha-dhammanti.

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

Pavattite ca Bhagavatā dhamma-cakke, Bhummā devā saddamanussāvesum:

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

"Etam-Bhagavatā Bārāṇasiyām isipatane migadāye anuttaram dhamma-cakkaram pavattitām, Appaṭivattiyām samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti."

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

LIST OF THE 22 PLANES OF HEAVENS IN THE COSMOS

Bhummānaṁ devānaṁ saddāṁ sutvā, Cātummahārājikā devā saddamanus sāvesurā.

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

Cātummahārājikānaṁ devānaṁ saddāṁ sutvā, Tāvatiṁsā devā saddamanus sāvesurā.

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

Tāvatiṁsānaṁ devānaṁ saddāṁ sutvā, Yāmā devā saddamanussāvesurā.

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

Yāmānam devānam saddamā sutvā, **Tusitā** devā saddamanussāvesum.

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

Tusitānam devānam saddamā sutvā, **Nimmānarati** devā saddamanussāvesum.

On hearing the cry of the Tusita devas, the Nimmānarati devas took up the cry.

Nimmānarati devānam saddamā sutvā, **Paranimmita-vasavattī** devā saddamanus sāvesum.

On hearing the cry of the Nimmānarati devas, the Paranimmita-vasavattī devas took up the cry.

Paranimmita-vasavattī devānam saddamā sutvā, **Brahma pārisajja** devā saddamanus sāvesum,

On hearing the cry of the Paranimmita-vasavattī devas, the Brahma pārisajja devas took up the cry.

Brahma pārisajjanam devānam saddamā sutvā, **Brahma purorita** devā saddamanus sāvesum,

On hearing the cry of the Brahma pārisajja devas, the Brahma purorita devas took up the cry.

Brahma puroritanam devānam saddamā sutvā, **Mahā brahmā** devā saddamanus sāvesum,

On hearing the cry of the Brahma purorita devas, the Mahā brahmā devas took up the cry.

Mahā brahmānam devānam saddamā sutvā, **Parittābha** devā saddamanus sāvesum,

On hearing the cry of the Mahā brahmā devas, the Parittābha devas took up the cry.

Parittābhanam devānam saddamā sutvā **Appamābha** devā saddamanus sāvesum,

On hearing the cry of the Parittābha devas, the Appamābha devas took up the cry.

Appamābhanam devānam saddamā sutvā **Ā bhassara** devā saddamanussāvesum,

On hearing the cry of the Appamābha devas, the Ābhassara devas took up the cry.

Ā bhassaranam devānam saddamā sutvā, **Paritta subha** devā saddamanus sāvesum,

On hearing the cry of the Ābhassara devas, the Paritta subha devas took up the cry.

Paritta subhanam devānam saddamā sutvā, **Appamā subha** devā saddamanus sāvesum,

On hearing the cry of the Paritta subha devas, the Appamā subha devas took up the cry.

Appamā subhanam devānam saddamā sutvā, **Subha kinna** devā saddamanus sāvesum,

On hearing the cry of the Appamā subha devas, the Subha kinna devas took up the cry.

Subha kinnanam devānam saddamā sutvā, **Vehapphala** devā saddamanus sāvesum,

On hearing the cry of the Subha kinna devas, the Vehapphala devas took up the cry.

Vehapphalanam devānam saddamā sutvā, **Asaññāsattā** devā saddamanus sāvesum,

On hearing the cry of the Vehapphala devas, the Asaññāsattā devas took up the cry.

Asaññāsattānam devānam saddamā sutvā, **Aviha** devā saddamanus sāvesum,

On hearing the cry of the Asaññāsattā devas, the Aviha devas took up the cry.

Avihanam devānam saddamā sutvā, **Atappa** devā saddamanus sāvesum,

On hearing the cry of the Aviha devas, the Atappa devas took up the cry.

Atappanam devānam saddamā sutvā, **Sudassa** devā saddamanus sāvesum,

On hearing the cry of the Atappa devas, the Sudassa devas took up the cry.

Sudassanam devānam saddamā sutvā, **Sudassi** devā saddamanus sāvesum,

On hearing the cry of the Sudassa devas, the Sudassi devas took up the cry.

Sudassinaram devānam saddamā sutvā, **Akiniṭṭhā** devā saddamanus sāvesum,

On hearing the cry of the Sudassi devas, the Akiniṭṭhā devas took up the cry.

“Etam-Bhagavatā Bārāṇasiyam isipatane migadāye anuttaram dhamma-cakkaram pavattitam,

Appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.”

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

Iti ha tena khaṇena tena muhuttena, Yāva brahma-lokā saddo abbhuggacchi.

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

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

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

Appamāṇo ca olāro obhāso loke pātūrahosi, Atikkammeva devānam devānubhāvam.

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

Atha kho Bhagavā udānam udānesi, “Aññāsi vata bho Koṇḍañño, Aññāsi vata bho Koṇḍaññoti?”

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

Iti h’idam āyasmato Koṇḍaññassa, Añña-koṇḍañño’tveva nāmarā, ahosīti.

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

Dhamma-cakkappavattana Suttamti!

This is The Discourse on Setting the Wheel of Dhamma in Motion!

Anatta-lakkhaṇa Sutta
The Discourse on the Not-self Characteristic

2ND DISCOURSE

[Evam-me sutam,] Ekam samayam Bhagavā, Bārāṇasiyam viharati isipatane migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūparām bhikkhave anattā. Rūpañ-ca h’idam bhikkhave attā abhavissa, Nayidam rūparām ābādhāya saṁvatteyya, Labbhetha ca rūpe, Evam me rūparām hotu evam me rūparām mā ahosīti.

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

Yasmā ca kho bhikkhave rūparām anattā, Tasmā rūparām ābādhāya saṁvattati, Na ca labbhati rūpe, Evam me rūparām hotu evam me rūparām mā ahosīti.

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

Vedanā anattā. Vedanā ca h’idam bhikkhave attā abhavissa, Nayidam vedanā ābādhāya saṁvatteyya, Labbhetha ca vedanāya, Evam me vedanā hotu evam me vedanā mā ahosīti.

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

Yasmā ca kho bhikkhave vedanā anattā, Tasmā vedanā ābādhāya saṁvattati, Na ca labbhati vedanāya, Evam me vedanā hotu evam me vedanā mā ahosīti.

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

Saññā anattā. Saññā ca h’idam bhikkhave attā abhavissa, Nayidam saññā ābādhāya saṁvatteyya, Labbhetha ca saññāya, Evam me saññā hotu evam me saññā mā ahosīti.

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

Yasmā ca kho bhikkhave saññā anattā, Tasmā saññā ābādhāya saṁvattati, Na ca labbhati saññāya, Evam me saññā hotu evam me saññā mā ahosīti.

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

Saṅkhārā anattā. Saṅkhārā ca h’idam bhikkhave attā abhavissaṁsu, Nayidam saṅkhārā ābādhāya saṁvatteyyum, Labbhetha ca saṅkhāresu, Evam me saṅkhārā hontu evam me saṅkhārā mā ahesunti.

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

Yasmā ca kho bhikkhave saṅkhārā anattā, Tasmā saṅkhārā ābādhāya saṁvattanti, Na ca labbhati saṅkhāresu, Evam me saṅkhārā hontu evam me saṅkhārā mā ahesunti

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

Viññāṇam anattā. Viññāṇa-ca h’idam bhikkhave attā abhavissa, Nayidam viññāṇam ābādhāya saṁvatteyya, Labbhetha ca viññāne, Evam me viññāṇam hotu evam me viññāṇam mā ahosīti.

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

Yasmā ca kho bhikkhave viññāṇam anattā, Tasmā viññāṇam ābādhāya saṁvattati, Na ca labbhati viññāne, Evam me viññāṇam hotu evam me viññāṇam mā ahosīti.

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

Tam kiṁ maññatha bhikkhave rūparām niccam vā aniccam vāti?” “Aniccam bhante.”

How do you construe thus, monks—Is form constant or inconstant? “Inconstant, lord.”

“Yam-panāniccam dukkham vā tam sukham vāti?” “Dukkham bhante.”

“And is that which is inconstant easeful or stressful?” “Stressful, lord.”

“Yam-panāniccam dukkham vipariṇāma-dhammam, Kallam nu tam samanupassitum,

Etam mama eso'ham-asmi eso me attati?" "No h'etam bhante."

"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."

"Tam kim maññatha bhikkhave vedanā niccā vā aniccā vāti?" "Aniccā bhante."

"How do you construe thus, monks—Is feeling constant or inconstant?" "Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā tam sukhaṁ vāti?" "Dukkhaṁ bhante."

"And is that which is inconstant easeful or stressful?" "Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, Kallam nu tam samanupassitum,

Etam mama eso'ham-asmi eso me attati?" "No h'etam bhante."

"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."

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

"How do you construe thus, monks—Is perception constant or inconstant?" "Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā tam sukhaṁ vāti?" "Dukkhaṁ bhante."

"And is that which is inconstant easeful or stressful?" "Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, Kallam nu tam samanupassitum,

Etam mama eso'ham-asmi eso me attati?" "No h'etam bhante."

"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."

"Tam kim maññatha bhikkhave sañkhārā niccā vā aniccā vāti?" "Aniccā bhante."

"How do you construe thus, monks—Are fabrications constant or inconstant?" "Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā tam sukhaṁ vāti?" "Dukkhaṁ bhante."

"And is that which is inconstant easeful or stressful?" "Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, Kallam nu tam samanupassitum,

Etam mama eso'ham-asmi eso me attati?" "No h'etam bhante."

"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."

"Tam kim maññatha bhikkhave viññāṇaṁ niccaṁ vā aniccaṁ vāti?" "Aniccaṁ bhante."

"How do you construe thus, monks—Is consciousness constant or inconstant?" "Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā tam sukhaṁ vāti?" "Dukkhaṁ bhante."

"And is that which is inconstant easeful or stressful?" "Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, Kallam nu tam samanupassitum,

Etam mama eso'ham-asmi eso me attati?" "No h'etam bhante."

"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."

"Tasmātiha bhikkhave yañ-kiñci rūpaṁ atītānāgata-paccuppannam, Ajjhattam vā bahiddhā vā,

Olārikaṁ vā sukhumārā vā, Hīnarā vā pañītarā vā, Yan-dūre santike vā, Sabbārā rūparā—

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

N'etam mama neso'ham-asmi na m'eso attati, Evam-etam yathābhūtaṁ sammappaññāya

daṭṭhabbam.

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

Yā kāci vedanā atītānāgata-paccuppannā, Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,

Hīnā vā pañītā vā, Yā dūre santike vā, Sabbā vedanā—

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

N'etam mama neso'ham-asmi na m'eso attati, Evam-etam yathābhūtaṁ sammappaññāya

daṭṭhabbam.

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

Yā kāci saññā atītānāgata-paccuppannā, Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,

Hīnā vā pañītā vā, Yā dūre santike vā, Sabbā saññā—

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

N'etam mama neso'ham-asmi na m'eso attati,

Evam-etam yathābhūtaṁ sammappaññāya daṭṭhabbam.

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

Ye keci sañkhārā atītānāgata-paccuppannā, Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā, Hīnā vā pañitā vā, Ye dūre santike vā, Sabbe sañkhārā,

Any fabrications whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: All fabrications—

N'etārā mama neso'ham-asmi na m'eso attāti, Evam-etārā yathābhūtarā sammappaññāya daṭṭhabbarā.

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

Yañ-kiñci viññāṇām atītānāgata-paccuppannām, Ajjhattām vā bahiddhā vā, Olārikām vā sukhumām vā, Hīnām vā pañitām vā, Yan-dūre santike vā, Sabbarā viññāṇām,

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

N'etārā mama neso'ham-asmi na m'eso attāti,

Evam-etārā yathābhūtarā sammappaññāya daṭṭhabbarā.

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

Evarā passarā bhikkhave sutavā ariya-sāvako, Rūpasmiñ-pi nibbindati, Vedanāya-pi nibbindati, Saññāya-pi nibbindati, Sañkhāresu-pi nibbindati, Viññāṇasmiñ-pi nibbindati.

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

Nibbindam virajjati, Virāgā vimuccati, Vimuttasmiñ vimuttam-iti ñāṇām hoti, 'Khīnā jāti, Vusitām brahma-cariyām, Katarām karaṇīyām, Nāparām itthattāyātī' pajānātītī."

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 this world.'

Idam-avoca Bhagavā, Attamanā pañca-vaggyā bhikkhū Bhagavato bhāsitarā abhinandūm.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words. Imasmiñ-ca pana veyyā-karaṇasmiñ bhaññamāne, Pañca-vaggyānam bhikkhūnām anupādāya, Āsavehi cittāni vimuccimśūti.

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

Āditta-pariyāya Sutta

The Fire Discourse

[Evam-me sutarā] Ekārā samayarā Bhagavā, Gayāyārā viharati gayāsīse, Saddhīrām bhikkhu-sahassena, Tatra kho Bhagavā bhikkhū āmantesi.

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

"Sabbarā bhikkhave ādittārā. Kiñ-ca bhikkhave sabbarā ādittārā. Cakkhumā bhikkhave ādittārā, Rūpā ādittā, Cakkhu-viññāṇām ādittārā, Cakkhu-samphasso āditto,

"Monks, All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

Yam-p'idārā cakkhu-samphassa-paccayā uppajjati vedayitārā, Sukharām vā dukkharām vā adukkham-asukharām vā, Tam-pi ādittārā. Kena ādittām?

And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

Sotārā ādittārā, Saddā ādittā, Sota-viññāṇārā ādittārā, Sota-samphasso āditto,

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

Yam-p'idārā sota-samphassa-paccayā uppajjati vedayitārā, Sukharām vā dukkharām vā adukkham-asukharām vā, Tam-pi ādittārā. Kena ādittām?

And whatever there is that arises in dependence on contact at the ear—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

Ghānam ādittam, Gandhā ādittā, Ghāna-viññānam ādittam, Ghāna-samphasso āditto,

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

Yam-p'idam ghāna-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

Jivhā ādittā, Rasā ādittā, Jivhā-viññānam ādittam, Jivhā-samphasso āditto,

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

Yam-p'idam jivhā-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the tongue—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

Kāyo āditto, Photthabbā ādittā, Kāya-viññānam ādittam, Kāya-samphasso āditto,

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

Yam-p'idam kāya-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the body—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

Mano āditto, Dhammā ādittā, Mano-viññānam ādittam, Mano-samphasso āditto,

The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame.

Yam-p'idam mano-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tam-pi ādittam. Kena ādittam?

And whatever there is that arises in dependence on contact at the intellect—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame. Aflame with what?

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

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

Evam passam bhikkhave sutavā ariya-sāvako, Cakkhusmim-pi nibbindati, Rūpesu-pi nibbindati, Cakkhu-viññāne'pi nibbindati, Cakkhu-samphasse'pi nibbindati,

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

Yam-p'idam cakkhu-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tasmim-pi nibbindati.

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

Sotasmim-pi nibbindati, Saddesu-pi nibbindati, Sota-viññāne'pi nibbindati, Sota-samphasse'pi nibbindati,

He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yam-p'idam sota-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tasmim-pi nibbindati.

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

Ghānasmim-pi nibbindati, Gandhesu-pi nibbindati, Ghāna-viññāne'pi nibbindati, Ghāna-samphasse'pi nibbindati,

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

Yam-p'idam ghāna-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tasmim-pi nibbindati.

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

Jivhāya-pi nibbindati, Rasesu-pi nibbindati, Jivhā-viññāne'pi nibbindati, Jivhā-samphasse'pi nibbindati,

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

Yam-p'idam jivhā-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tasmim-pi nibbindati.

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

Kāyasmim-pi nibbindati, Photthabbesu-pi nibbindati, Kāya-viññāne'pi nibbindati, Kāya-samphasse'pi nibbindati,

He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yam-p'idam kāya-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tasmim-pi nibbindati.

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

Manasmim-pi nibbindati, Dhammesu-pi nibbindati, Mano-viññāne'pi nibbindati, Mano-samphasse'pi nibbindati,

He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.

Yam-p'idam mano-samphassa-paccayā uppajjati vedayitam, Sukham vā dukkham vā adukkham-asukham vā, Tasmim-pi nibbindati.

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

Nibbindam virajjati, Virāgā vimuccati, Vimuttasmim vimuttam-iti ñānam hoti, 'Khīnā jāti, Vusitam brahma-cariyam, Kataṁ karaṇīyam, Nāparam itthattāyāti' pajānātīti."

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 this world.'"

Idam-avoca Bhagavā, Attamanā te bhikkhū Bhagavato bhāsitam abhinandum.

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

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

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

Magga-vibhaṅga Sutta

An Analysis of the Path

[Evaṁ-me sutāṁ,] Ekāṁ samayāṁ Bhagavā, Sāvatthiyāṁ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.” “Bhadante ti” te bhikkhū Bhagavato paccassosuṁ. Bhagavā etad-avoca.

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said, “Ariyāṁ vo bhikkhave aṭṭhaṅgikāṁ maggaṁ desissāmi vibhajissāmi. Tam suṇātha sādhukāṁ manasi-karotha bhāsissāmīti.

“Monks, I will teach & analyse for you the noble eightfold path. Listen & pay close attention. I will speak.” “Evaṁ-bhante” ti kho te bhikkhū Bhagavato paccassosuṁ.

“As you say, lord,” the monks responded to him.

Bhagavā etad-avoca. “Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?

The Blessed One said, “Now what, monks, is the noble eightfold path?

Seyyathīdam: Sammā-ditṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.

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

Katamā ca bhikkhave sammā-ditṭhi?

And what, monks, is right view?

Yāṁ kho bhikkhave dukkhe nānāṁ dukkha-samudaye nānāṁ dukkha-nirodhe nānāṁ dukkha-nirodha-gāminiyā paṭipadāya nānāṁ: Ayāṁ vuccati bhikkhave sammā-ditṭhi.

Knowledge in terms of stress, in terms of the origination of stress, in terms of the cessation of stress, in terms of the way of practice leading to the cessation of stress: This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo. Abyāpāda-saṅkappo. Avihimsā-saṅkappo: Ayāṁ vuccati bhikkhave sammā-saṅkappo.

Being resolved on renunciation. Being resolved on freedom from ill-will. Being resolved on harmlessness: This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

Yā kho bhikkhave musāvādā veramaṇī. Pisūṇāya vācāya veramaṇī. Pharusāya vācāya veramaṇī. Samphappalāpā veramaṇī: Ayāṁ vuccati bhikkhave sammā-vācā.

Abstaining from lying. Abstaining from divisive speech. Abstaining from harsh speech. Abstaining from idle chatter: This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave pāṇātipātā veramaṇī. Adinnādānā veramaṇī. Abrahma-cariyā veramaṇī: Ayāṁ vuccati bhikkhave sammā-kammanto.

Abstaining from taking life. Abstaining from stealing. Abstaining from sexual intercourse: This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvāṁ pahāya, Sammā-ājīvena jīvikaṁ kappeti: Ayāṁ vuccati bhikkhave sammā-ājīvo.

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

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānāṁ pāpakānāṁ akusalānāṁ dhammānāṁ anuppādāya, chandāṁ janeti vāyamati viriyāṁ ārabhati cittāṁ paggañhāti padahati.

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

Uppannānāṁ pāpakānāṁ akusalānāṁ dhammānāṁ pahānāya, chandāṁ janeti vāyamati viriyāṁ ārabhati cittāṁ paggañhāti padahati.

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

Anuppanānam kusalānam dhammānam uppādāya, chandam janeti vāyamati viriyam ārabhati cittam paggañhāti padahati.

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

Uppanānam kusalānam dhammānam, ṭhitiyā asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandam janeti vāyamati viriyam ārabhati cittam paggañhāti padahati: Ayam vuccati bhikkhave sammā-vāyāmo.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

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

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

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

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

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

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

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam: Ayam vuccati bhikkhave sammā-sati.

He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world: This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

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

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

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

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

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

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

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānam atthañgamā, adukkham-asukham upekkhā-sati-pārisuddhiṁ, catuttham jhānam upasampajja viharati: Ayam vuccati bhikkhave sammā-samādhīti."

With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain: This, monks, is called right concentration."

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ, abhinandunti.

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

Satipatthāna Pāṭha

Passage on the Establishing of Mindfulness

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayam maggo sammadakkhāto, sattānam visuddhiyā, soka-paridevānam samatikkamāya, dukha-domanassānam

atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidam cattāro satipatthānā. Katame cattāro?

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

Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā domanassam, vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassam, cite cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam, dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

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

[1] Kathañ-ca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu aijhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, aijhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya dhammānupassī vā kāyasmīm viharati, vaya-dhammānupassī vā kāyasmīm viharati, samudaya-vaya-dhammānupassī vā kāyasmīm viharati. “Atthi kāyoti” vā panassa sati paccupatthitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evarū kho bhikkhu kāye kāyānupassī viharati.

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

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

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

[3] Kathañ-ca bhikkhu citte cittānupassī viharati? Idha bhikkhu aijhattam vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, aijhatta-bahiddhā vā citte cittānupassī viharati, samudaya-dhammānupassī vā cittasmīm viharati, vaya-dhammānupassī vā cittasmīm viharati, samudaya-vaya-dhammānupassī vā cittasmīm viharati. “Atthi cittanti” vā panassa sati paccupatthitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evarū kho bhikkhu citte cittānupassī viharati.

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

[4] Kathañ-ca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu aijhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, aijhatta-bahiddhā vā dhammesu dhammānupassī viharati, samudaya- dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati. “Atthi dhammāti” vā panassa sati paccupatthitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya,

anissito ca viharati na ca kiñci loke upādiyati. Evam kho bhikkhu dhammesu dhammānupassī viharati.

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

Ayam kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayam maggo sammadakkhāto, sattānam visuddhiyā, soka-paridevānam samatikkamāya, dukkha-domanassānam atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidam cattāro satipatṭhānā.

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

Ekāyanam jāti-khay'anta-dassī Maggam pajānāti hitānukampī.

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

Etena maggena tarīmsu pubbe Tarissare c'eva taranti c'oghami.

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

PARITTAS

Namo-kāra-āṭṭhakam The Homage Octet

Namo Arahato Sammā- Sambuddhassa mahesino.

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo Uttama-dhammassa Svākkhātasseva tenidha.

Homage to the highest Dhamma, well-taught by him here.

Namo Mahā-saṅghassāpi Visuddha-sīla-ditṭhino.

Homage to the Great Saṅgha, pure in virtue & view.

Namo omātyāraddhassa Ratanattayassa sādhukam.

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassa Tassa vatthuttayassapi.

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

Namo-kārappabhāvena Vigacchantu upaddavā.

By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena Suvatthi hotu sabbadā.

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

Namo-kārassa tejena Vidhimhi homi, tejavā.

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

Maṅgala Sutta The Discourse on Blessings

[Evam-me sutarṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme.

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

Atha kho aññatarā devatā, abhikkantāya rattiyā abhikkanta-vanṇā kevala-kappam Jetavanam obhāsetvā, yena Bhagavā ten'upasaṅkami.

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

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam āṭṭhāsi.

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

Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya aijhabhāsi.

As she was standing there, she addressed the Blessed One with a verse.

“Bahū devā manussā ca Maṅgalāni acintayam
Ākaṅkhamānā sotthānam. Brūhi maṅgalam-uttamam.

“Many devas & humans beings give thought to blessing, desiring well-being. Tell, then, the highest blessing.”

* “Asevanā ca bālānam Pañditānañ-ca sevanā

Pūjā ca pūjanīyānam: Etam-maṅgalam-uttamam.

[The Buddha:] “Not consorting with fools, consorting with the wise,
paying homage to those who deserve homage: This is the highest blessing.

Paṭirūpa-desa-vāso ca Pubbe ca kata-puññatā

Atta-sammā-panidhi ca: Etam-maṅgalam-uttamam.

Living in a civilized country, having made merit in the past, directing oneself rightly: This is the highest blessing.

Bāhu-saccañ-ca sippañ-ca Vinayo ca susikkhito

Subhāsitā ca yā vācā: Etam-maṅgalam-uttamam.

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

Mātā-pitu-upaṭṭhānam Putta-dārassa saṅgaho

Anākulā ca kammantā: Etam-maṅgalam-uttamam.

Support for one's parents, assistance to one's wife & children, jobs that not left unfinished: This is the highest blessing.

Dānañ-ca dhamma-cariyā ca Ñātakānañ-ca saṅgaho

Anavajjāni kammāni: Etam-maṅgalam-uttamam.

Generosity, living by the Dhamma, assistance to one's relatives, deeds that are blameless: This is the highest blessing.

Āratī viratī pāpā Majja-pānā ca saññamo
Appamādo ca dhammesu: Etam-maṅgalam-uttamam.

*Avoiding, abstaining from evil; refraining from intoxicants,
being heedful with regard to qualities of the mind: This is the highest blessing.*

Gāravo ca nivāto ca Santuṭṭhī ca kataññutā

Kālena dhammassavanam: Etam-maṅgalam-uttamam.

Respect, humility, contentment, gratitude, hearing the Dhamma on timely occasions: This is the highest blessing.

Khantī ca sovacassatā Samanānañ-ca dassanam

Kālena dhamma-sākacchā: Etam-maṅgalam-uttamam.

*Patience, being easy to instruct, seeing contemplatives,
discussing the Dhamma on timely occasions: This is the highest blessing.*

Tapo ca brahma-cariyañ-ca Ariya-saccāna-dassanam

Nibbāna-sacchi-kiriyā ca: Etam-maṅgalam-uttamam.

Austerity, celibacy, seeing the Noble Truths, realizing unbinding: This is the highest blessing.

Phuṭṭhassa loka-dhammehi Cittam yassa na kampati

Asokam virajam khemam: Etam-maṅgalam-uttamam.

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

Etādisāni katvāna Sabbatham-aparājītā

Sabbattha sotthim gacchanti: Tan-tesam maṅgalam-uttamanti.”

Everywhere undefeated when doing these things, people go everywhere in well-being: This is their highest blessing.”

Rattana Sutta

Triple Gem Protection Discourse

Panidhānato pathāya tathāgatassa dasa pāramiyo,

dasa upapāramiyo, dasa paramattha pāramiyoti samattimsa pāramiyo,

With an aspiration to be in the wilderness, becoming “The One Thus Gone”, endowed with the 10 Perfections, the 10 Higher Perfections, the 10 Ultimate Perfections — coming to completion of the Perfections

pañca mahāpariccāge, lokathacariyam ñātatthacariyam buddhatthacariyanti tisso cariyāyo
pacchimabhave gabbhavokkantim jātim abhinikkhamanam

Together with the five great renunciation practices, eight worldly noble conducts and attaining them; He is the Buddha with the “32 Marks of a Great Man.” Although developing in the womb, His birth deviated from the normal route.

padhānacariyam bodhipallanke māravijayam sabbaññutaññānappativedham
dhammacakkappavattanam

Going forth with renunciation, with foremost nobility, sitting crossed-leg under the Bodhi tree, He defeated Māra the God of Death and Temptation. Attaining Omniscience, He pierced through Ignorance (Cause of All Suffering) and set in motion the Dhamma Wheel of Existence

naya lokuttaradhammeti sabbepi-me, buddhagune āvajjetvā

vesāliyā tisu pākārantaresu tiyāma rattim

The Method of Transcendence (8-fold Path) was expounded for us to possess the Blessed One’s good qualities, through insight and meditation. The walled-city of Vesāli was protected throughout the night

parittam karonto āyasmā ānandatthero viya kāruññacittam upatthapetva.

by Ven. Ananda’s compassionate thoughts towards the misguided Ghosts and Demons.

Kotisata sahassesu, cakka vālesu devatā; yassā-nam patigganhanti, yañca vesāliya pure.

With utmost mindfulness, leading 1000 wheels of chariots of the Heavenly Beings, ____ receiving ____ to have Vesāli to be the way it was before. (at peace)

Rogā manussa dubbhikkha, sambhūtam tividham bhayam; khippa-mantaradhāpesi, Parittam tam bhanāma he.

(Human) Disease, Famine, & Fear arose as the Triple-Threat. But quick incantation of Protection was done along the city walls to slice through This Pestilence. Calling out by name to here...

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Sabbe va bhūtā sumanā bhavantu, Atho pi sakkacca suñantu bhāsitam. Tasmā hi bhūtā nisāmetha sabbe, Mettam karotha mānusiyā pajāya. Divā ca ratto ca haranti ye balim Tasmā hi ne rakkhatha appamattā.

Whatever Beings are here assembled, Whether terrestrial or celestial, May all these Beings be happy, And listen closely to my words. Pay attention, All of You Beings: Show kindness to the humans who bring you offerings throughout the day and night. Therefore guard them diligently.

Yam kiñci vittam idhā vā huram vā, Saggesu vā yam ratanam pañtam; Na no samam atthi Tathāgatena, Idam pi Buddhe ratanam pañtam; Etena saccena suvatthi hotu.

Whatever wealth in this world or the next, Whatever exquisite treasure in the heavens, Is not for us, equal to the Tathagata. This too is an exquisite treasure in the Buddha: By this truth may there be well-being.

Khayam virāgam amatam pañtam, Yad-ajjhagā Sakya-munī samāhito; Na tena dhammena samaththi kiñci, Idam pi Dhamme ratanam pañtam; Etena saccena suvatthi hotu.

The exquisite deathless – Dispassion and 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.

Yam Buddha-settho parivanṇayī sucirī, Samādhi mānatarikañ-ñā m-āhu; Samādhi nā tena samo na vijjati, Idam pi Dhamme ratanam pañtam; Etena saccena suvatthi hotu.

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.

Ye puggalā attha satam pasañthā, Cattāri etāni yugāni honti; Te dakkhi neyyā Sugatassa sāvaka, Etesu dinnāni mahapphalāni; Idam pi Sanghe ratanam pañtam; Etena saccena suvatthi hotu.

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 Sangha: By this truth may there be well-being.

Ye suppayuttā manasā dalhena, Nikkāmino Gotama-sāsanamhi; Te patti-pattā amatam vigayha, Laddhā mudhā nibbutir bhūñjamānā; Idam pi Sanghe ratanam pañtam; Etena saccena suvatthi hotu.

Those who are devoted, firm-minded, & Apply themselves to Guatama's message, Upon attaining their goal, plunge into The Deathless, Freely enjoying The Liberation they've gained. This too is an exquisite treasure in the Sangha: By this truth may there be well-being.

Yathinda-khīlo paṭha vim sito siyā, Catubbhi vātebhi asampakampiyo. Tathūpamam sappurisam vadāmi, Yo ariya-saccāni avecca passati. Idam pi Sanghe ratanam pañtam; Etena saccena suvatthi hotu.

As a post firmly grounded in the earth cannot be shaken by the four winds, So is the superior person, I say, who definitely sees the Noble Truths. This too is an exquisite treasure in the Sangha: By this truth may there be well-being.

Ye ariya-saccāni vibhāvayanti, Gambhīra-paññena sudesitāni. Kiñ-cāpi te honti bhusappamattā, Na te bhavam atthamam-ādiyanti. Idam pi Sanghe ratanam pañtam; Etena saccena suvatthi hotu.

Those who comprehend the noble truths, well-taught by Him of deep wisdom, even if they were slightly negligent, would not take an eighth existence (Stream Enterer). This too is an exquisite treasure in the Sangha: By this truth may there be well-being.

Sahā vassa dassana-sampadāya, Tayassu dhammā jahitā bhavanti. Sakkāya-ditthi vici kicchi tañ-ca, Sīlabbatam vā pi ya datthi kiñci. Catū hapāyehi ca vippamutto, Cha cābhi thānāni abhabbo kātum. Idam pi Sanghe ratanam pañtam; Etena saccena suvatthi hotu.

For one who has attained to vision, Three states are at once abandoned: (1. Greed. 2. Anger. & 3. Delusion.) Freed from the four states of misery, He cannot do six kinds of evil deeds. This too is an exquisite treasure in the Sangha: By this truth may there be well-being.

Kiñ-cāpi so kammañ karoti pāpakanā, Kāyena vācā uda cetasā vā. Abhabbo so tassa paṭicchadāya, Abhabbatā dittha-padassa vuttā. Idam pi Sanghe ratanam pañtam; Etena saccena suvatthi hotu.

Though one might do some evil deed—Through body, speech, or mind—One cannot hide it; such is impossible for one who has seen The Path. This too is an exquisite treasure in the Sangha; By this truth may there be well-being.

Vanappagumbe yathā phussi-tagge, Gimhāna-māse pañhamasmīn gimhe. Tathūpamam Dhamma-varam adesayī, Nibbāna-gāmīm paramam hitāya. Idam pi Buddhe ratanam pañtam; Etena saccena suvatthi hotu.

Like Woodland Groves blossoming in the first heat of summer, is the sublime Dhamma that He taught leading to Nibbana, the highest good. This too is an exquisite treasure in the Buddha: By this truth may there be well-being.

Varo varāñ-ñū vara-do varāharo, Anuttaro Dhamma-varam adesayī. Idam pi Buddhe ratanam pañtam; Etena saccena suvatthi hotu.

The Supreme, knower, giver, and bringer of the sublime, taught the sublime Dhamma. This too is an exquisite treasure in the Buddha: By this truth may there be well-being.

Khīṇam purāṇam navam natthi sambhavarā, Viratta-cittāyatike bhavasmīm; Te khīṇa-bijā aviruṇhi-chandā, Nibbanti dhīrā yathāyam padīpo; Idam pi Sanghe ratanam pañītarām; Etena saccena suvatthi hotu.

Their past is extinct with no new arising. Their minds not drawn to future births. Their old seeds destroyed, their desires grow no more. The wise go out just like this lamp. This too is an exquisite treasure in the Sangha: By this truth may there be well-being.

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Tathāgatām deva-manussa-pūjitarām, Buddham namassāma suvatthi hotu.

Whatever Beings are here assembled, whether terrestrial or celestial, we salute the perfect Buddha, revered by gods and humans. May there be well-being!

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Tathāgatām deva-manussa-pūjitarām, Dhammarām namassāma suvatthi hotu.

Whatever Beings are here assembled, whether terrestrial or celestial, we salute the perfect Dhamma, revered by gods and humans. May there be well-being!

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe. Tathāgatām deva-manussa-pūjitarām, Saṅghām namassāma suvatthi hotu.

Whatever Beings are here assembled, whether terrestrial or celestial, we salute the perfect Saṅgha, revered by gods and humans. May there be well-being!

Karaṇīya Mettā Sutta *The Discourse on Goodwill*

Karaṇīyam-attha-kusalena yantām santām padām abhisamecca,

This is to be done by one skilled in aims appreciating the state of peace:

Sakko ujū ca suhujū ca suvaco c'assa mudu anatimānī,

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

Santussako ca subharo ca appakicco ca sallahuka-vutti,

content & easy to support, with few duties, living lightly,

Santindriyo ca nipako ca appagabbho kulesu ananugiddho.

with peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddām samācare kiñci yena viññū pare upavadeyyum.

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

Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā.

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

Ye keci pāṇa-bhūtātthi tasā vā thāvarā vā anavasesā,

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

Dīghā vā ye mahantā vā majjhimā rassakā aṇuka-thūlā,

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

Diṭṭhā vā ye ca adiṭṭhā ye ca dūre vasanti avidūre,

seen & unseen, living near & far,

Bhūtā vā sambhavesī vā: sabbe sattā bhavantu sukhitattā.

born & seeking birth: May all beings be happy at heart.

Na paro parām nikubbetha nātimaññetha katthaci nam kiñci,

Let no one deceive another or despise anyone anywhere,

Byārosanā paṭīgha-saññā nāññam-aññassa dukkham-iccheyya.

or through anger or irritation wish for another to suffer.

Mātā yathā niyam puttām āyusā eka-puttam-anurakkhe,

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

Evaṁ-pi sabba-bhūtesu māna-sambhāvaye aparimāṇarām.

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

Mettañ-ca sabba-lokasmīrā māna-sambhāvaye aparimāṇarām,

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

Uddham adho ca tiriyañ-ca asambādham averām asapattarām.

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

Tiṭṭhañ-caram nisinno vā sayāno vā yāvatassa vigata-middho,

Whether standing, walking, sitting, or lying down, as long as one is alert,

Etām satim adhittheyya brahmam-etaṁ vihāram idham-āhu.

one should be resolved on this mindfulness — This is called a sublime abiding here.

Ditthiñ-ca anupagamma sīlavā dassanena sampanno,

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

Kāmesu vineyya gedham, Na hi jātu gabbha-seyyam punaretīti.

having subdued desire for sensual pleasures, one never again will lie in the womb.

Khandha Paritta *The Group Protection*

Virūpakkhehi me mettarā mettam Erāpathehi me Chabyā-puttehi me mettarā mettam

Kaṇhā-Gotamakehi ca

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

Apādakehi me mettarā Mettarā di-pādakehi me Catuppadehi me mettarā Mettarā bahuppadehi me

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

Mā marā apādako hīmisi. Mā marā hīmisi di-pādako. Mā marā catuppado hīmisi. Mā marā hīmisi bahuppado.

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

Sabbe sattā sabbe pāṇā. Sabbe bhūtā ca kevalā. Sabbe bhadrāni passantu. Mā kiñci pāpam'āgamā.

May all creatures, all breathing things, all beings meet with good fortune. May none of them come to any evil.

* Appamāṇo Buddho, Appamāṇo Dhammo, Appamāṇo Saṅgho.

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

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

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

Katā me rakkhā, Katā me parittā. Paṭikkamantu bhūtāni. So'haṁ namo Bhagavato,

Namo sattannam Sammā-sambuddhānam.

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

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

Mora Paritta *The Peacock's Protection*

Udetayañ-cakkhumā eka-rājā Harissa-vanṇo paṭhavippabhāso. Tam tam namassāmi Harissa-vanṇam paṭhavippabhāsam. Tay'ajja guttā viharemu divasam.

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

Ye brāhmaṇā vedagu sabba-dhamme Te me namo te ca marā pālayantu.

Namatthu buddhānam namatthu bodhiyā. Namo vimuttānam namo vimuttiyā.

Those Brahmans who are knowers of all truths, I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones. Homage to Awakening. Homage to the Released Ones. Homage to Release.

Imām so parittam katvā Moro carati esanā.

Having made this protection, the peacock sets out in search for food.

Apetayañ-cakkhumā eka-rājā Harissa-vanṇo paṭhavippabhāso. Tam tam namassāmi Harissa-vanṇam paṭhavippabhāsam. Tay'ajja guttā viharemu rattim.

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

Ye brāhmaṇā vedagu sabba-dhamme Te me namo te ca marā pālayantu.

Namatthu buddhānam namatthu bodhiyā. Namo vimuttānam namo vimuttiyā.

Those Brahmans who are knowers of all truths, I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones, Homage to Awakening. Homage to the Released Ones, Homage to Release.

Imām so parittam katvā, Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.

Abhaya Paritta
The Danger-free Protection

Sakkatvā buddha-ratanam Osatham uttamam varam 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 majesty & safety, may all obstacles vanish. May your sufferings grow totally calm.

Sakkatvā dhamma-ratanam Osatham uttamam varam Parijāhūpasamanam
Dhamma-tejena sotthinā Nassant'upaddavā sabbe Bhaya vūpasamentu te.

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

Sakkatvā saṅgha-ratanam Osatham uttamam varam Āhuneyyam pāhuneyyam
Saṅgha-tejena sotthinā Nassant'upaddavā sabbe Rogā vūpasamentu te.

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

Jinapañjara Gāthā
The Victor's Cage

Jayāsanāgatā Buddhā Jetvā Māram savāhanam Catu-saccāsabham rasam Ye piviñsu narāsabha
The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Māra together with his mount:

Taṇhañkarādayo Buddhā Aṭṭha-vīsatī nāyakā Sabbe patitthitā mayham Matthake te munissarā.

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

Sīse patitthito mayham Buddho dhammo dvilocane Saṅgho patitthito mayham Ure sabba-guṇākaro.
The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha—the mine of all virtues—is established in my chest.

Hadaye me Anuruddho Sāriputto ca dakkhiṇe Koṇḍañño piṭṭhi-bhāgasmiṁ Moggallāno ca vāmake.
Anuruddha is in my heart, and Sāriputta on my right. Koṇḍañña is behind me, and Moggallāna on my left.

Dakkhiṇe savane mayham Āsum Ānanda-Rāhulo Kassapo ca Mahānāmo Ubh'āsum vāma-sotake.
Ānanda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.

Kesato (Kesante) piṭṭhi-bhāgasmiṁ Suriyo-va pabhañkaro Nisinno siri-sampanno Sobhito muni-puñgavo.

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

Kumāra-kassapo thero Mahesī citta-vādako So mayham vadane niccam Patiṭṭhāsi guṇākaro.
Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue—is constantly in my mouth.

Puṇṇo Aṅgulimālo ca Upālī Nanda-Sīvalī Therā pañca ime jātā Nalāte tilakā mama.
These five elders—Puṇṇa, Aṅgulimāla, Upālī, Nanda, & Sīvalī—have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahātherā Vījitā jina-sāvakā Etesīti mahātherā Jitavanto jin'orasā Jalantā sīla-tejena
Aṅgam-aṅgesu sañthitā.

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

Ratanam purato āsi Dakkhiṇe Metta-suttakam. Dhajaggarā pacchato āsi Vāme Aṅgulimālakam.

Khandha-Mora-parittañca Āṭānāṭiya-suttakam Ākāse chadanaṁ āsi Sesā pākāra-sañthitā.

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

Jinā nānā-varasamnyuttā [Jināñabala-samnyuttā] Sattappākāra-lañkatā Vāta-pitt'ādi-sañjātā
Bāhir'ajjhatt'upaddavā Asesā vinayam yantu Ananta-jina-tejasā.

Excellently bound in many ways by the Victor, [Bound by the Victor's authority & strength], seven ramparts arrayed against them, may all misfortunes within & without—caused by such things as wind or bile—be destroyed without trace through the unending Victor's majesty.

Vasato me sakiccena Sadā Sambuddha-pañjare Jina-pañjara-majjhāmhi Viharantam mahītale
Sadā pālentu mām sabbe Te mahā-purisāsabhā.

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

Icevamanto sugutto surakkho. Jinānubhāvena jit'upaddavo. Dhammānubhāvena jitārisaṅgo.

Saṅghānubhāvena jit'antarāyo. Saddhammānubhāva-pālito carāmi jina-pañjare-ti.

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

Dasa Pāramī Parritta *Chant of the Ten Perfections*

1. Dāna* pāramī sampanno. Dāna upapāramī sampanno. Dāna paramattha pāramī sampanno
Endowed with the perfection of giving. Endowed with the higher perfection of giving. Endowed with the ultimate perfection of giving.

Mettā maitrī karu.nā muditā upekkā pāramī sampanno: Itipi so bhagavā

Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity: So indeed is the Blessed One.

***2. Sīla = virtue. 3. Nekkhamma = renunciation. 4. Paññā = wisdom. 5. Viriya = energy.**
6. Khanti = patience. 7. Sācca = truthfulness. 8. Adhitthāna = resolution. 9 Mettā = loving-kindness. 10. Upekkā = equanimity.

Dasa Pāramī = ten perfections.

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

I go to the Buddha for refuge. I go to the Dhamma for refuge. I go to the Sangha for refuge.

Buddham Dhammam Saṅgham Namā miham

Buddha, Dhamma, and sangha, nature are all within us

Devatāyuyyojana Gāthā *Verses Ushering the Devas Back Home*

Dukkhappattā ca niddukkhā Bhayappattā ca nibbhayā Sokappattā ca nissokā Hontu sabbe'pi pāṇino.
May all beings: who have fallen into suffering be without suffering, who have fallen into danger be without danger, who have fallen into sorrow be without sorrow.

Ettāvatā ca amhehi Sambhataṁ puñña-sampadāṁ Sabbe devānumodantu Sabba-sampatti-siddhiyā.
For the sake of all attainment & success, may all heavenly beings rejoice in the extent to which we have gathered a consummation of merit.

Dānam dadantu saddhāya Sīlaṁ rakkhantu sabbadā Bhāvanābhīratā hontu Gacchantu devatāgatā.
May they give gifts with conviction, may they always maintain virtue. May they delight in meditation. May they go to a heavenly destination.

Sabbe Buddhā balappattā Paccekānañ-ca yam balaṁ. Arahantānañ-ca tejena Rakkham bandhāmi sabbaso.

From the strength attained by all the Buddhas, the strength of the Private Buddhas, by the majesty of the arahants, I bind this protection all around.

Maṅgala-cakkavāla *Universal Blessing*

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena.

buddha-ratanam dhamma-ratanam saṅgha-ratanam tiṇam ratanānam ānubhāvena

caturāśītisahassa-dhammakkhandhānubhāvena piṭakatyānubhāvena jinasāvakānubhāvena:

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

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.

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

Āyu-vaddhako dhana-vaddhako siri-vaddhako yasa-vaddhako bala-vaddhako vanṇa-vaddhako sukha-vaddhako hotu sabbadā.

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

Dukkha-roga-bhayā verā Sokā sattu c'upaddavā Anekā antarāyāpi Vinassantu

May suffering, disease, danger, animosity, sorrow, adversity, misfortune, obstacles without number vanish

Ca tejasā Jaya-siddhi dhanam lābhām Sotthi bhāgyam sukham balaṁ Siri āyu ca vanṇo ca

Bhogam vuḍḍhī ca yasavā Sata-vassā ca āyū ca Jīva-siddhī bhavantu te.

Through (the Triple Gem's) majesty. Triumph, success, wealth, & gain, safety, luck, happiness, strength, glory, long life, & beauty, fortune, increase, & status, a lifespan of 100 years, and success in your livelihood:

May they be yours.

Bhavatu sabba-maṅgalaṁ, Rakkhantu sabba-devatā

Sabba-buddhānubhāvena Sabba-dhammānubhāvena Sabba-saṅghānubhāvena

Sadā sotthī bhavantu te.

May there be every good blessing, may all the devas protect you. Through the power of all the Buddhas Dhammas & Saṅghas, may you always be well.

NEW Veneration

Ukāsa. Dvārattayena katarā, sabbam apāradham khamatu me bhante.

I ask your leave. I ask you to forgive me for whatever wrong I have done with the three doors.

Vandāmi bhante cetiyam, sabbam sabbattha ṭhāne, supatiṭṭhitam sārīraṅka-dhātum, mahā-bodhim buddha-rūpam, sakkārattham.

I revere every stupa established in every place, every relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration.

Aham vandāmi dhātuyo. Aham vandāmi sabbaso, Iccetam ratanattayam, aham vandāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

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

Buddham Dhammarām Saṅghām, jīvitam yāva-nibbānam saraṇam gacchāmi.

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

Parisuddho aham bhante, parisuddhoti mām, Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu Averā sukha-jīvino. Katam puññaphalam mayham, Sabbe bhāgī bhavantu te.

May all living beings always live happily, free from animosity. May all share in the blessings springing from the good I have done.

DEDICATION OF MERITS

Sabba-patti-dāna Gāthā Verses for Dedication of Merit (SHORT VERSION)

Puññass'idāni katassa Yān'aññāni katāni me Tesañ-ca bhāgino hontu Sattānantāppamāṇakā.
May all beings—without limit, without end—have a share in the merit just now made, and in any other merit I have made.

Ye piyā guṇavantā ca Mayham mātā-pitādayo Dīṭṭhā me cāpyadīṭṭhā vā Aññe majjhatta-verino;
Those who are dear & kind to me—beginning with my mother & father—whom I have seen or never seen; and others, neutral or hostile;

Sattā tiṭṭhanti lokasmīm Te-bhummā catu-yonikā Pañc'eka-catuvokārā Saṁsarantā bhavābhavate:
beings established in the cosmos—the three realms, the four modes of birth, with five, one, or four aggregates—wandering on from realm to realm:

Ñātam ye pattidānam-me Anumodantu te sayam Ye c'imam nappajānanti Devā tesam nivedayuram.
If they know of my dedication of merit, may they themselves rejoice, and if they do not know, may the devas inform them.

Mayā dinnāna-puññānam Anumodana-hetunā Sabbe sattā sadā hontu Averā sukha-jīvino.
By reason of their rejoicing in my gift of merit, may all beings always live happily, free from animosity.

Khemappadañ-ca pappontu Tesāsā sijjhataṁ subhā.
May they attain the Serene State, and their beautiful hopes be fulfilled.

Uddissanādhiṭṭhāna Gāthā Verses for Dedicating Merit (LONG VERSION)

Iminā puñña-kammena Upajjhāyā guṇ-uttarā Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamaṁ
By this act of merit, may my highly virtuous preceptors; teachers, benefactors, mother, father, & (my dear) relatives;

Suriyo candimā rājā Guṇavantā narā-pi ca Brahma-Mārā ca Indā ca Loka-pālā ca devatā
the sun, the moon, the king; virtuous people; Brahma, Māras, & Indras; devas who are protectors of the cosmos;

Yamo mittā manussā ca Majjhattā verikā-pi ca: Sabbe sattā sukhi hontu
Yama; human beings friendly, neutral, & hostile: May all beings be happy.

Puññāni pakatāni me Sukham ca tividham dentu Khippam pāpetha vo matam.
May the meritorious deeds done by me give threefold happiness (in this life, in future lives, & Liberation). May you all quickly attain your wish.

Iminā puñña-kammena Iminā uddisena ca Khippāham sulabhe c'eva Taṇh'upādāna-chedanam.
Through this act of merit, through this dedication, may I quickly & easily reach the cutting through of craving & clinging.

Ye santāne hinā dhammā Yāva nibbānato mamaṁ Nassantu sabbadā yeva Yattha jāto bhave bhave.
As long as I am on the way to unbinding, may any low qualities in my character be entirely destroyed, wherever I am born in one state of becoming after another.

Uju-cittam sati-paññā Sallekkho viriyamhinā Mārā labhantu n'okāsām Kātuñ-ca viriyeshu me.
May I have an upright mind, mindfulness, discernment, strictness, persistence, and through my efforts, may Māras have no chance to do anything to me.

Buddh'ādi-pavaro nātho Dhammo nātho var'uttamo, Nātho pacceka-buddho ca Sañgho nāthottaro mamaṁ.
The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay, a Private Buddha is my mainstay, the Sañgha my superior mainstay.

Tesottamānubhāvena Mār'okāsām labhantu mā.
Through their superior power, may Māras get no opportunity.

Devatādipattidāna Gāthā Dedication of Merit to the Devas & Others

Yā devatā santi vihāra-vāsinī. Thūpe ghare bodhi-ghare tahiṁ tahiṁ Tā dhamma-dānena bhavantu pūjītā Sotthiṁ karonthe'dha vihāra-mandale.

May the devas dwelling in the temple, the stupa, the buildings, the Bodhi-tree enclosure, here & there, be honored with the gift of Dhamma. May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo Sārāmikā dānapatī upāsakā. Gāmā ca desā nigamā ca issarā Sappāṇa-bhūtā sukhitā bhavantu te.

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

Jalābujaṁ ye'pi ca anda-sambhavā Saṁseda-jātā athav'opapātikā Niyyānikāṁ dhamma-varaṁ paṭicca te Sabbe'pi dukkhassa karontu sañkhayaṁ.

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

Thātu ciram satam dhammo Dhammaddharā ca puggalā. Saṅgho hotu samaggova Atthāya ca hitāya ca.

May the Dhamma stand firm for long, along with those individuals who maintain it. May the Saṅgha live in harmony, for our welfare & benefit.

Amhe rakkhatu saddhammo Sabbe'pi dhammacārino. Vuḍḍhiṁ sampāpuṇeyyāma, Dhamme ariyappavedite.

May the true Dhamma protect us, together with all who practice the Dhamma. May we flourish in the Dhamma taught by the noble ones.

Ākāsaṭṭhā ca bhummāṭṭhā Deva-nāgā mahiddhikā.

Puññan-tam anumodantu. Cīram rakkhantu buddha-sāsanam.

May devas & nagas of great power, standing in space and on land.

Rejoice in this merit we've made together. May they long protect the Buddha's teachings.

NEW Veneration

Ukāsa. Dvārattayena katarā, sabbam apāradham khamatu me bhante.

I ask your leave. I ask you to forgive me for whatever wrong I have done with the three doors.

Vandāmi bhante cetiyam, sabbam sabbattha ṭhāne, supatitthitam sārīraṇka-dhātum, mahā-bodhim buddha-rūpam, sakkārattham.

I revere every stupa established in every place, every relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration.

Aham vandāmi dhātuyo. Aham vandāmi sabbaso, Iccetam ratanattayaṁ, aham vandāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

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

Buddham Dhammam Saṅgham, jīvitam yāva-nibbānam saraṇam gacchāmi.

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

Parisuddho aham bhante, parisuddhoti mām, Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu Averā sukha-jīvino. Katarā puññaphalam mayham, Sabbe bhāgī bhavantu te.

May all living beings always live happily, free from animosity. May all share in the blessings springing from the good I have done.

ANUMODĀNA, CEREMONIAL CHANTS & PERCEPTS, VENERATION

(LEADER)

Yathā vārivahā pūrā Paripūrenti sāgararām.

Just as rivers full of water fill the ocean full,

Evan-eva ito dinnarām Petānarām upakappati.

even so does that here given benefit the dead (the hungry ghosts).

Icchitarām patthitarām tumharām Khippameva samijjhātu Sabbe pūrentu saṅkappā,

May whatever you wish or want quickly come to be, may all your aspirations be fulfilled,

Cando paññaraso yathā Maṇi jotiraso yathā.

as complete as the full moon on the 15th day, or as a radiant, bright gem.

(ALL)

Sabbītiyo vivajjantu Sabba-rogo vinassatu.

May all distresses be averted, may every disease be destroyed.

Mā te bhavatvantarāyo Sukhī dīgh'āyuko bhava.

May there be no dangers for you. May you be happy & live long.

Abhivādāna-sīlissa Niccarām vuḍḍhāpacāyino Cattāro dhammā vadḍhanti

For one of respectful nature who constantly honors the worthy, four qualities increase:

Āyu vaṇṇo sukharām, balaṁ.

long life, beauty, happiness, strength.

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

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

Āyudo balado dhīro, Vaṇṇado paṭibhāṇado — Sukhassa dātā medhāvī — Sukharām so adhigacchati.

The enlightened person, having given life, strength, beauty, quick-wittedness — the intelligent person, a giver of happiness — attains happiness himself.

Āyūm datvā balaṁ vaṇṇām Sukhañ-ca paṭibhāṇado Dīghāyu yasavā hoti Yattha yatthūpapajjatīti.

Having given life, strength, beauty, happiness, & quick-wittedness —he gains long life & status wherever he is born.

***"Adāsi me akāsi me Ŋāti-mittā sakhā ca me." Petānam dakkhiṇām dajjā Pubbe katam-anussaram.

"He gave to me, she acted on my behalf, they were my relatives, companions, friends"

Offerings should be given for the dead when one reflects thus on (good) things done in the past.

Na hi runṇām vā soko vā Yā vaññā paridevanā Na tam petānam-atthāya — Evarā titthanti Ŋātayo.

For no weeping, nor sorrow, nor lamentation benefits the dead — whose relatives persist in that way.

Ayañ-ca kho dakkhiṇā dinnā Saṅghamhi suppatitthitā, Dīgha-rattarām hitāyassa Ṭhānaso upakappati.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately.

So Ŋāti-dhammo ca ayām nidassito, Petāna-pūjā ca katā ulārā.

In this way, the proper duty to relatives has been shown, great honor has been done to the dead.

Balañ-ca bhikkhūnam-anuppadinnām: Tumhehi puññām pasutām anappakanti.

Monks have been given strength: The merit you've acquired isn't small.

*** (LAY PEOPLE TRANSFER MERIT)

Idam me natinam hotu, Sukhita hontu natayo.

May this merit accrue to all my relatives. May they be happy.

Idam sabba devanam hotu, Sukhita hontu sabbe deva.

May this merit accrue to all Heavenly beings, May they be happy.

Idam sabba petanām hotu, Sukhita hontu sabbe petā.

May this merit accrue to all hungry ghosts. May they be happy.

REQUESTING FOR: LEFT-OVER FOOD, TEACHINGS, & LEAVE (FORMAL (OLD & NEW) & INFORMAL)

LEFT OVERS

- [LAY PEOPLE] Namo tassa bhagavato, arahato, sammā-sambuddhassa. (**three times**)
 - *Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*
- Sesam mañgalam yācama. Dutiyampi sesam mañgalam yācama. Tatiyampi sesam mañgalam yācama.
 - *We ask for remaining blessed foods for our benefit. For the 2nd time, We ask for remaining blessed foods for our benefit. For the 3rd time, We ask for remaining blessed foods for our benefit.*
- [MONK] Sadhu! Bojanā pāsanam. Yattha sokam Pāli sundūt. Āyu vano sukham, balaṁ.
 - *Wellness! From the meal that fed us and gave us strength. As it's still considered pure and also for your health. May it give you long life, beauty, happiness, strength.*

TEACHINGS

- Brahmā ca lokādhipatī sahampati Kat'añjalī andhivaram ayācatha:
- Santīda sattāpparajakkha-jātikā. Desetu dhammam anukampimam pajam.
 - *The Brahmā Sahampati, Lord of the World, with hands palm-to-palm before his heart, requested a blessing:*
 - *There are beings here with only a little dust in their eyes. Please teach the Dhamma out of compassion for them.*

LEAVE (*OLD) FORMAL & INFORMAL

*(OLD) Requesting Forgiveness from the Stupa and the Buddha's Relics (FORMAL Salutation)

Ukasa vandāmi bhante cetiyam sabbam, Sabbattha thāne supatīthitam
Venerable, I revere to all stupas, That are well-established in every place,
Saririkādhatu mahābodhi, Buddha rupam sakalam sada
All relics of the Buddha's body, any great Bodhi tree. All Buddha images are an object of veneration,
Kayasā vacasā manasā, C'eva vandā mete tathāgate,
By the acts of myself, my speech, and my mind, I respect the Awakened One,
Sayane asāne thāne, Gamane cāpi sabbadā.
While sleeping, sitting, standing, Even while walking at all times.
(Bow Once)

*(OLD) Requesting Forgiveness from the Venerable (INFORMAL Salutation)

Ukasa vandāmi bhante, Sabbam aparadham Khamatha me bhante.
Venerable, I pay homage to you, May you forgive me for any wrongs I have done,
Maya karam puññam, Sāmina anumoditabbaram,
By the merit I have done, may I share with O'venerable one.
Sāmina karam puññam, Mayham dātabbaram,
By the merit you have done, may you share with me,
Sadhu Sadhu Sadhu anumodami.
Wellness! Wellness! Wellness! I shall rejoice in it.
(Bow thrice)

