

Wat Lao Buddhovach

ວັດລາວ ພຸທໂທວາຈ



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

Translations by:

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tertlary checks

- *Pālī-English Dictionary by T.W. Rhys Davids & William Stede*
- *Pali Dictionary v.1.0 – Androld 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 mettāṃ samettā bhadantā
- Avikkhitta-cittā parittāṃ bhaṇantu.
 - *Having spread goodwill, benevolent venerable ones,*
 - *listen to **protection** with unscattered minds.*
- [LEADER] Samantā cakkavāḷesu Atr'āgacchantu devatā.
- Saddhammaṃ muni-rājassa Suṇantu sagga-mokkhadaṃ.
 - *From all around the galaxies, may the Devas come here.*
 - *May they **listen to the True Dhamma** of the King of Sages, which leads to heaven & emancipation.*
- Sagge kāme ca rūpe Giri-sikharataṭṭhe c'antalikkhe vimāne,
- Dīpe raṭṭhe ca gāme Taruvana-gahane geha-vatthumhi khetṭe,
 - *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.*
- Bhumma c'āyantu devā Jala-thala-visame yakkha-gandhabba-nāgā,
- Tiṭṭhantā santike yaṃ: Muni-vara-vacanaṃ sādhave me suṇantu.
 - *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 araham 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*
- Tammayaṃ bhagavataṃ sadhammaṃ sasaṅghaṃ,
 - *My darkness clears by The Blessed One, The True Dhamma, and the Saṅgha of Disciples*
- Imehi sakkārehi yatthā rahaṃ āropitehi abhipūjayāma. Sādhu no bhante bhagavā sucira-parinibutoṃ, 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 paṭiggaṇhātu.
 - *May these simple offerings be received and accepted*
- Amhākaṃ dīgha-rattaṃ hitāya sukhāya.
 - *For our long-lasting benefit and for the happiness it gives us.*
- Arahāṃ sammā sambuddho bhagavā, Buddhaṃ bhagavantaṃ abhivādemī. **(Bow Down)**
 - *To the Blessed One, Worthy One, Perfectly Enlightened One, I render homage to the Buddha. [BOW DOWN]*
- Svākkhato bhagavatā dhammo, Dhammaṃ namassāmi. **(Bow Down)**
 - *The teachings so completely expounded by Him, I bow my head to the Dhamma [BOW DOWN]*
- Supatipano bhagavāto savagha saṅgho, Saṅghaṃ namāmi. **(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 mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ 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 mayaṃ buddhābhithutīm karomase:*
 - *Now let us give high praise to the Awakened One:*

- (ALL) [Yo so tathāgato] araham sammā-sambuddho,
- *He who has attained the Truth, the Worthy One, Rightly Self-awakened,*
- Vijjā-caraṇa-sampanno sugato lokavidū,
- *consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,*
- Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā;
- *unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed;*
- Yo imam lokam sadevakaṃ samāraṇaṃ sabrahmaṇaṃ, Sassamaṇa-brāhmaṇiṃ pajam sadeva-manussaṃ sayam abhiññā sacchikatvā pavedesi.
- *who made known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, this generation with its contemplatives & brāhmans, its rulers & common people;*
- Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam pariyosāna-kalyāṇam;
- *who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;*
- Sāttam sabyañjanaṃ kevala-paripuṇṇam parisuddham brahma-cariyam pakāsesi:
- *who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:*
- Tam-aham bhagavantaṃ abhipūjayāmi. Tam-aham bhagavantaṃ sirasā namāmi.
- *I worship most highly that Blessed One. To that Blessed One I bow my head down. (Bow Down)*

Praise for the Dhamma

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

Praise for the Saṅgha

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

Salutation to the Triple Gem & The Topics for Chastened Dispassion

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

- (ALL) [Buddho susuddho] karuṇā-mahaṇṇavo,
- Yocanta-suddhabbara-ñāṇa-locano,
- Lokassa pāpū pakilesa-ghātaḥ:
- Vandāmi buddhaṃ aham-ādarena taṃ.
 - *The Buddha, well-purified, with ocean-like compassion,*
 - *possessed of the eye of knowledge completely purified,*
 - *destroyer of the evils & corruptions of the world:*
 - *I revere that Buddha with devotion.*
- Dhammo padīpo viya tassa satthuno,
- Yo magga-pākāmata-bheda bhinnako,
- Lokuttaro yo ca tad-attha-dīpano:
- Vandāmi dhammaṃ aham-ādarena taṃ.
 - *The Teacher's Dhamma, like a lamp,*
 - *divided into Path, Fruition, & the Deathless,*
 - *both transcendent (itself) & showing the way to that goal:*
 - *I revere that Dhamma with devotion.*
- Saṅgho sukhettā bhyatikhetta-saññito,
- Yo diṭṭha-santo sugatā nubodhako,
- Lolappahīno ariyo sumedhaso:
- Vandāmi saṅghaṃ aham-ādarena taṃ.
 - *The Saṅgha, called a field better than the best,*
 - *who have seen peace, awakening after the one gone the good way,*
 - *who have abandoned heedlessness—the noble ones, the wise:*
 - *I revere that Saṅgha with devotion.*
- Iccevaṃ-ekant'a bhipūjaney yakaṃ,
- Vatthuttayaṃ vanda yatā bhisaṅkhataṃ,
- Puññaṃ mayā yaṃ mama sabbupaddavā,
- Mā hontu ve tassa pabhāva-siddhiyā.
 - *By the power of the merit I have made*
 - *in giving reverence to the Triple Gem*
 - *worthy of only the highest homage,*
 - *may all my obstructions cease to be.*

* * *

- Idha tathāgato loka uppanno arahāṃ 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-taṃ dhammaṃ sutvā evaṃ jānāma:
 - *and Dhamma is explained, leading out (of saṃsāra), calming, tending toward total unbinding, going to self-awakening, declared by one who has gone the good way. Having heard the Dhamma, we know this:*
- Jāti-pi dukkhā. jarā-pi dukkhā. maraṇam-pi dukkhaṃ.
 - *Birth is stressful. Aging is stressful, Death is stressful.*
- Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,
 - *sorrow, lamentation, pain, distress, & despair are stressful,*
- Appiyehi sampayogo dukkho. Piyehe vippayogo dukkho. Yam-p'icchaṃ na labhati tam-pi dukkhaṃ.
- 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.*
- Seyyathīdaṃ:
 - *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.*
- Yesaṃ pariññāya, Dharamāno so bhagavā. Evaṃ bahulaṃ sāvake vineti;
 - *So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way;*
- Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani, Bahulaṃ pavattati:
 - *many times did he emphasize this part of his admonition:*
- "Rūpaṃ aniccaṃ. Vedanā aniccā. Saññā aniccā. Saṅkhārā aniccā. Viññāṇaṃ aniccaṃ.

- “Form is inconstant. Feeling ... Perception ... Mental volition ... Consciousness is inconstant.
- Rūpaṃ anattā. Vedanā anattā. Saññā anattā. Saṅkhārā anattā. Viññāṇaṃ anattā.
- Form is not-self. Feeling ... Perception ... Mental volition ... Consciousness is not-self.
- Sabbe saṅkhārā aniccā. Sabbe dhammā anattāti.”
- All mental volitions are inconstant. All phenomena are not-self.
- Te mayaṃ, Otiṇṇāṃha jātiyā jarā-maraṇena, Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
- Dukkha’otiṇṇā dukkha-paretā,
- All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),
- “Appeva nāma’imassa kevalassa dukkhak khandhassa antakiriya paññā yethāti!”
- “O, that the end of this entire mass of suffering & stress might be known!”
- (MONKS & NOVICES) Cira-parinibbutam-pi taṃ bhagavantam uddissa arahantaṃ sammā-sambuddhaṃ,
- Saddhā agārasmā anagāriyaṃ pabbajitā,
- Having gone forth in faith from home to homelessness in dedication to the Blessed One, the Worthy One, the Rightly Self-awakened One, and even though He has gone to Parinibbāna long ago,
- Tasmim bhagavati brahma-cariyaṃ carāma,
- we practice that Blessed One’s holy life,
- (Bhikkhūnaṃ sikkhā-sāṅgīva-samāpannā.)*
- fully endowed with the bhikkhus’ training & livelihood.
- Taṃ no brahma-cariyaṃ, Imassa kevalassa dukkhakkhandhassa antakiriyaṃ saṃvattatu.
- 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 taṃ bhagavantam saraṇaṃ gatā, Dhammañ-ca bhikkhu-saṅghaṃ-ca,
Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—as well as in the Dhamma & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ manasi karoma, Anupaṭi pajjāma.
we attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice accordingly.

Sā sā no paṭipatti, Imassa kevalassa dukkhak khandhassa antakiriyaṃ saṃvattatu.
May this practice of ours bring about the end of this entire mass of suffering & stress.

Reflection at the Moment of Using the Requisites

(LEADER) Handa mayaṃ taṅkhaṇika-pacca vekkhāṇa-pāṭhaṃ bhaṇāmaṃse:
Now let us recite the passage for reflection at the moment (of using the requisites):

- (ALL) [Paṭisaṅkhā yoniso] cīvaraṃ paṭisevāmi,
Considering it thoughtfully, I use the robe,
- Yāvadeva sītassa paṭighātāya. Uṇhassa paṭighātāya.
simply to counteract the cold & to counteract the heat,
- Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphas sānaṃ paṭighātāya.
to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
- Yāvadeva hirikopina-paṭicchādan’atthaṃ.
simply for the purpose of covering the parts of the body that cause shame.
- Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi.
Considering it thoughtfully, I use alms food.
- N’eva davāya. na madāya. na maṇḍanāya. na vibhūsanāya.
not playfully. nor for intoxication. nor for putting on bulk. nor for beautification.
- Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃ supariyā brahma-cariyānuggahāya.
but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
- Iti purāṇaṃ-ca vedanaṃ paṭihaṅkhāmi. navaṇ-ca vedanaṃ na uppādessāmi.
(thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”
- Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.
I will maintain myself, be blameless, & live in comfort.

- Paṭisaṅkhā yoniso senāsanam paṭisevāmi. Yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya.
Considering it thoughtfully, I use the lodgings simply to counteract the cold & to counteract the heat,
Ḍaṁsa-makasa-vātātapa-sirīmsapa-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 uppannānam 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 mettāṃ samettā bhadantā
- Avikkhitta-cittā parittāṃ bhaṇantu.
 - *Having spread goodwill, benevolent venerable ones,*
 - *listen to **protection** with unscattered minds.*
- [LEADER] Samantā cakkavāḷesu Atr'āgacchantu devatā.
- Saddhammaṃ muni-rājassa Suṇantu sagga-mokkhadaṃ.
 - *From all around the galaxies, may the Devas come here.*
 - *May they **listen to the True Dhamma** of the King of Sages, which leads to heaven & emancipation.*
- Sagge kāme ca rūpe Giri-sikharataṭṭhe c'antalikkhe vimāne,
- Dīpe raṭṭhe ca gāme Taruvana-gahane geha-vatthumhi khetṭe,
 - *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.*
- Bhumma c'āyantu devā Jala-thala-visame yakkha-gandhabba-nāgā,
- Tiṭṭhantā santike yaṃ: Muni-vara-vacanaṃ sādhave me suṇantu.
 - *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 araham 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*
- Tammayaṃ bhagavataṃ sadhammaṃ sasaṅghaṃ,
 - *My darkness clears by The Blessed One, The True Dhamma, and the Saṅgha of Disciples*
- Imehi sakkārehi yatthā rahaṃ āropitehi abhipūjayāma. Sādhu no bhante bhagavā sucira-parinibuto, 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 paṭiggaṇhātu.
 - *May these simple offerings be received and accepted*
- Amhākaṃ dīgha-rattaṃ hitāya sukhāya.
 - *For our long-lasting benefit and for the happiness it gives us.*
- Arahāṃ sammā sambuddho bhagavā, Buddhaṃ bhagavantam abhivādemi. **(Bow Down)**
 - *To the Blessed One, Worthy One, Perfectly Enlightened One, I render homage to the Buddha. [BOW DOWN]*
- Svākkhato bhagavatā dhammo, Dhammaṃ namassāmi. **(Bow Down)**
 - *The teachings so completely expounded by Him, I bow my head to the Dhamma [BOW DOWN]*
- Supatipano bhagavāto savagha saṅgho, Saṅghaṃ 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

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

- *The Buddha, endowed with such virtues as highest worthiness:*
- **Suddhābhiñña-karuṇāhi samāgatatto,**
 - *In him, purity, supreme knowledge, & compassion converge.*
- **Bodhesi yo sujanataṃ kamalaṃ va sūro,**
 - *He awakens good people as the sun does the lotus.*
- **Vandāma'haṃ tam-araṇaṃ sirasā jinendaṃ.**
 - *I revere with my head that Peaceful One, the Conqueror Supreme.*
- **Buddho yo sabba-pāṇīnaṃ, Saraṇaṃ khemam-uttamaṃ.**
 - *The Buddha who for all beings is the secure, the highest refuge.*
- **Paṭhamānussatiṭṭhānaṃ: Vandāmi taṃ sirena'haṃ,**
 - *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 Vidhātā ca hitassa me.**
 - *The Buddha is a destroyer of suffering & a provider of welfare for me.*
- **Buddhassāhaṃ niyyādemī Sarīrañjīvitaṃ-c'idaṃ.**
 - *To the Buddha I dedicate this body & this life of mine.*
- **Vandanto'haṃ carissāmi Buddhasseva subodhitaṃ.**
 - *I will fare with reverence for the Buddha's genuine Awakening.*
- **N'atthi me saraṇaṃ aññaṃ; Buddho me saraṇaṃ varaṃ:**
 - *I have no other refuge; the Buddha is my foremost refuge:*
- **Etena sacca-vajjena, Vaḍḍheyyaṃ satthu-sāsane.**
 - *By the speaking of this truth, may I grow in the Teacher's instruction.*
- **Buddhaṃ me vandamānena Yaṃ puññaṃ pasutaṃ idha, Sabbe'pi antarāyā me, Māhesurā tassa tejasā.**
 - *Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.*
- **(BOW DOWN & SAY)**
- **Kāyena vācāya va cetasā vā,**
- **Buddhe kukammaṃ pakataṃ mayā yaṃ,**
- **Buddho paṭiggaṇhatu accayantaṃ,**
- **Kāl'antare saṃvaritum va buddhe.**
 - *Whatever bad kamma I have done to the Buddha by body, by speech, or by mind, may the Buddha accept my admission of it, so that in the future I may show restraint toward the Buddha.*

A Guide to the Recollection of the Dhamma

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

Verses in Celebration of the Dhamma

- **[Svākkhātātā] diguṇa-yogavasena seyyo,**
 - *Superior, through having such virtues as being well-expounded,*
- **Yo magga-pāka-pariyatti-vimokkha-bhedo,**
 - *Divided into Path & Fruit, study & emancipation,*
- **Dhammo kuloka-patanā tadadhāri-dhārī.**
 - *The Dhamma protects those who hold to it from falling into miserable worlds.*
- **Vandāma'haṃ tama-haraṃ vara-dhammam-etaṃ.**
 - *I revere that foremost Dhamma, the destroyer of darkness.*
- **Dhammo yo sabba-pāṇīnaṃ Saraṇaṃ khemam-uttamaṃ.**
 - *The Dhamma that for all beings is the secure, the highest refuge,*
- **Dutiyaṇussatiṭṭhānaṃ Vandāmi taṃ sirena'haṃ,**

- *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.*
- Dhammassāhaṃ niyyādemi Sarīrañjīvitaṇ-c'idam.
 - *To the Dhamma I dedicate this body & this life of mine.*
- Vandanto'haṃ carissāmi Dhammasseva sudhammataṃ.
 - *I will fare with reverence for the Dhamma's genuine rightness.*
- N'atthi me saraṇaṃ aññaṃ; Dhammo me saraṇaṃ varaṃ:
 - *I have no other refuge; the Dhamma is my foremost refuge:*
- Etena sacca-vajjena, Vaḍḍheyyaṃ satthu-sāsane.
 - *By the speaking of this truth, may I grow in the Teacher's instruction.*
- Dhammaṃ me vandamānena Yaṃ puññaṃ pasutaṃ idha, Sabbe'pi antarāyā me, Māhesuṃ tassa tejasā.
 - *Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.*
- (BOW DOWN & SAY)
- Kāyena vācāya va cetasā vā,
- Dhamme kukammaṃ pakataṃ mayā yaṃ,
- Dhammo paṭiggaṇhatu accayantaṃ,
- Kāl'antare saṃvaritum va dhamme.

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

A Guide to the Recollection of the Saṅgha

- [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,*
- Āyā-paṭipanno bhagavato sāvaka-saṅgho,
 - *the Saṅgha of the Blessed One's disciples who have practiced methodically,*
- Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
 - *the Saṅgha of the Blessed One's disciples who have practiced masterfully,*
- Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:
 - *i.e., the four pairs—the eight types—of noble ones:*
- Esa bhagavato sāvaka-saṅgho—
 - *That is the Saṅgha of the Blessed One's disciples—*
- Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
 - *worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,*
- Anuttaraṃ puñña-khettam 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-seṭṭho,
 - *The supreme Saṅgha formed of the eight types of Noble Ones,*
- Sīlādidhamma-pavarāsaya-kāya-citto:
 - *Guided in body & mind by such principles as virtue:*
- Vandāma'haṃ tam-ariyāna-gaṇaṃ susuddhaṃ.
 - *I revere that group of Noble Ones well-purified.*
- Saṅgho yo sabba-paṇīnaṃ, Saraṇaṃ khemam-uttamaṃ.

- *The Saṅgha that for all beings is the secure, the highest refuge,*
- Tatiyānussatitṭhāna: Vandāmi taṃ sirena'haṃ,
- *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 Vidhātā ca hitassa me.
- *The Saṅgha is a destroyer of suffering & a provider of welfare for me.*
- Saṅghassāhaṃ niyyādemī Saṃsāraṃ jīvitaṃ-c'idaṃ.
- *To the Saṅgha I dedicate this body & this life of mine.*
- Vandanto'haṃ carissāmi Saṅghassopāṭipannataṃ.
- *I will fare with reverence for the Saṅgha's genuine practice.*
- N'atthi me saraṇaṃ aññaṃ; Saṅgho me saraṇaṃ varaṃ:
- *I have no other refuge; the Saṅgha is my foremost refuge:*
- Etena sacca-vajjena, Vaddheyyaṃ satthu-sāsane.
- *By the speaking of this truth, may I grow in the Teacher's instruction.*
- Saṅghaṃ me vandamānena Yaṃ puññaṃ pasutaṃ idha, Sabbe'pi antarāyā me, Māhesuṃ tassa tejasā.
- *Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.*
- (BOW DOWN & SAY)
- Kāyena vācāya va cetasā vā,
- Saṅghe kukammaṃ pakataṃ mayā yaṃ,
- Saṅgho paṭiggaṇhatu accayantaṃ,
- Kāl'antare saṃvaritum va saṅghe.
*Whatever bad kamma I have done to the Saṅgha
by body, by speech, or by mind,
may the Saṅgha accept my admission of it,
so that in the future I may show restraint toward the Saṅgha.*

Reflection after Using the Requisites

[Ajja mayā] apaccavekkhitvā yaṃ cīvaraṃ paribhuttaṃ, Taṃ yāvadeva sītassa paṭighātāya, Uṇhassa paṭighātāya.

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

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

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

Yāvadeva hirikopina-paṭicchādan'atthaṃ.

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

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto,

Whatever alms food I used today without consideration,

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

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

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahma-cariyānuggahāya,

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

Iti purāṇaṃ-ca vedanaṃ paṭihaṅkhāmi navaṃ-ca vedanaṃ na uppādessāmi,

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

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

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

Ajja mayā apaccavekkhitvā yaṃ senāsanaṃ paribhuttaṃ, Taṃ yāvadeva sītassa paṭighātāya,

Uṇhassa paṭighātāya,

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

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

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

Yāvadeva utuparissaya-vinodanaṃ paṭisallānārāmaṃ atthaṃ.

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

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

Reflections of Dhamma

Five Subjects for Frequent Recollection

- Handa mayaṃ abhiñha-paccavekkhaṇa-pāthaṃ bhaṇāmaṣe:
 - *Let us now recite the passage for frequent recollection:*
- Jarā-dhammomhi jaraṃ anātīto.
 - *I am subject to aging. Aging is unavoidable.*
- Byādhi-dhammomhi byādhiṃ anātīto.
 - *I am subject to illness. Illness is unavoidable.*
- Maraṇa-dhammomhi maraṇaṃ anātīto.
 - *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. Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmi.
 - *I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.*
- Evaṃ amhehi abhiñhaṃ paccavekkhitabbam.
 - *We should often reflect on this.*

Ten Subjects for Frequent Recollection

- Handa mayaṃ abhiñha-paccavekkhaṇa-pāthaṃ bhaṇāmaṣe:
 - *Let us now recite the passage for frequent recollection:*
- Dasa ime bhikkhave dhammā, Pabbajitena abhiñhaṃ paccavekkhitabbā, Katame dasa?
Those gone forth should frequently reflect on these ten things. Which ten?

- 1) Vevaṇṇiyamhi ajjhūpagatoti.
I have left the social order.
 - 2) Parapaṭibaddhā me jīvikāti.
My life needs the support of others.
 - 3) Añño me ākappo karaṇīyoti.
I must change the way I behave.
 - 4) Kacci nu kho me attā sīlato na upavadaṭṭīti?
Can I fault myself with regard to the precepts?
 - 5) Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadantīti?
Can my observant fellows in the holy life, on close examination, fault me with regard to the precepts?
 - 6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.
I will grow different, separate from all that is dear & appealing to me.
 - 7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo 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'haṃ suññāgāre abhiraṃamīti?
Is there an empty dwelling in which I delight?
 - 10) Atthi nu kho me uttari-manussa-dhammā, alam-ariya-ñāṇa-dassana-viseso adhigato, so'haṃ pacchime kāle sabrahma-cārīhi puṭṭho, na maṅku bhavissāmīti?
Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?
- Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ 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,

Taṇ-ca maggam na jānanti, Dukkūpasama-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,

Taṇ-ca maggam pajānanti, Dukkūpasama-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 dhammā 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.

Athāyaṁ itarā pajā Tīram-evānudhāvati.

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

These others simply scurry along this shore.

Ye ca kho sammadakkhāte, Dhamme dhammānuvattino,

Te janā pāramessanti 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 dhammam vippahāya Sukkam bhāvētha paṇḍito,

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 attānam, Citta-klesehi, paṇḍito.

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. Uppajjitvā nirujjhanti. Tesam vūpasamo sukho.

Sabbe sattā maranti ca Mariṇsu ca marissare. Tath'evāhaṃ marissāmi: N'atthi me: ettha saṅsayo.

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

Dependent Origination

Avijjā-paccayā saṅkhārā. Saṅkhāra-paccayā viññāṇaṃ.

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

Viññāṇa-paccayā nāma-rūpaṃ. Nāma-rūpa-paccayā saḷāyatanaṃ.

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

Saḷāyatana-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 upādānaṃ.

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

Upādāna-paccayā bhavo. Bhava-paccayā jāti.

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

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

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

Evam-etassa kevalassa dukkhakkhandhassa, samudayo hoti.

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

Avijjāyatveva asesavirāga-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 saḷāyatana-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.*

Saḷāyatana-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-maraṇaṃ 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,] Ekaṃ samayaṃ Bhagavā,

Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

There he addressed the group of five monks:

“Dve’me bhikkhave antā pabbajitena na sevitabbā,

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

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo, Hīno gammo pothujjaniko anariyo anatta-saṅgho,

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

Yo cāyaṃ atta-kilamathānuyogo, Dukkho anariyo anatta-saṅgho.

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

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

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

Katamā ca sā bhikkhave majjhima paṭipadā Tathāgatena abhisambuddhā,

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo, Seyyathidaṃ: Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhī.

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

Ayaṃ kho sā bhikkhave majjhima paṭipadā Tathāgatena abhisambuddhā,

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

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

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

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

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

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

Soka-parideva-dukkha-domanass’upāyāsāpi dukkhā,

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

Appiyeḥi sampayogo dukkho piyeḥi vippayogo dukkho yam-p’icchaṃ na labhati tam-pi dukkhā,

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.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ:

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

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

Seyyathidaṃ: Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

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

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ:

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

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

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

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo, Seyyathīdaṃ: Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhī.
precisely this noble eightfold path, namely: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

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

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

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

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

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

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

Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahīnanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

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

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

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvitanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

Yāvakiṇṇa-ca me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, N'eva tāvāhaṃ bhikkhave sadevake loke samāraṇe sabrahmaṇe, Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya, Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

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

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, Athāhaṃ bhikkhave sadevake loke samāraṇe sabrahmaṇe, Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya, Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

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

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

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

Idam-avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun.

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

Imasmiṇ-ca pana veyyā-karaṇasmim bhaññaṃāne, Āyasmato Koṇḍaññaṃ virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādi,

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

Yaṇ-kiñci samudaya-dhammaṃ sabbaṇ-ṭaṃ nirodha-dhammanti.

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

Pavattite ca Bhagavatā dhamma-cakke, Bhumma devā saddamanussāvesuṃ:

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

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

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

LIST OF THE 22 PLANES OF HEAVENS IN THE COSMOS

Bhummaṇaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanus sāvesuṃ.

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvātimsā devā saddamanus sāvesuṃ.

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.

Tāvātimsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanus sāvesuṃ.

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

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ.

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

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā saddamanussāvesuṃ.

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

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmita-vasavattī devā saddamanus sāvesuṃ.

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

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā, Brahma pārisajja devā saddamanus sāvesuṃ,

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

Brahma pārisajjanaṃ devānaṃ saddaṃ sutvā, Brahma purorita devā saddamanus sāvesuṃ,

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

Brahma puroritanaṃ devānaṃ saddaṃ sutvā, Mahā brahmā devā saddamanus sāvesuṃ,

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

Mahā brahmānaṃ devānaṃ saddaṃ sutvā, Parittābha devā saddamanus sāvesuṃ,

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

Parittābhanāṃ devānaṃ saddaṃ sutvā Appamābha devā saddamanus sāvesuṃ,

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

Appamābhanāṃ devānaṃ saddaṃ sutvā Ā bhassara devā saddamanussāvesuṃ,

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

Ā bhassaranaṃ devānaṃ saddaṃ sutvā, Paritta subha devā saddamanus sāvesuṃ,

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

Paritta subhanāṃ devānaṃ saddaṃ sutvā, Appamā subha devā saddamanus sāvesuṃ,

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

Appamā subhanāṃ devānaṃ saddaṃ sutvā, Subha kinna devā saddamanus sāvesuṃ,

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

Subha kinnanaṃ devānaṃ saddaṃ sutvā, Vehapphala devā saddamanus sāvesuṃ,

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

Vehapphalanaṃ devānaṃ saddaṃ sutvā, Asaññāsattā devā saddamanus sāvesuṃ,

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

Asaññāsattānaṃ devānaṃ saddaṃ sutvā, Aviha devā saddamanus sāvesuṃ,

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

Avihanaṃ devānaṃ saddaṃ sutvā, Atappa devā saddamanus sāvesuṃ,

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

Atappanaṃ devānaṃ saddaṃ sutvā, Sudassa devā saddamanus sāvesuṃ,

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

Sudassanaṃ devānaṃ saddaṃ sutvā, Sudassi devā saddamanus sāvesuṃ,

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

Sudassinaṃ devānaṃ saddaṃ sutvā, Akiniṭṭhā devā saddamanus sāvesuṃ,

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

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

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

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

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

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

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

Appamāṇo ca oḷāro obhāso loke pāturahosi, Atikkammeva devānaṃ devānubhāvaṃ.

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

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

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

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

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

Dhamma-cakkappavattana Suttaṃti!

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,] Ekaṃ samayaṃ Bhagavā, Bārāṇasīyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

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

“Rūpaṃ bhikkhave anattā. Rūpaṃ-ca h’idaṃ bhikkhave attā abhaviṣṣa, Nayidaṃ rūpaṃ ābādhāya saṃvatteyya, Labbhetha ca rūpe, Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti.

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

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

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

Vedanā anattā. Vedanā ca h’idaṃ bhikkhave attā abhaviṣṣa, Nayidaṃ vedanā ābādhāya saṃvatteyya, Labbhetha ca vedanāya, Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.

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

Yasmā ca kho bhikkhave vedanā anattā, Tasmā vedanā ābādhāya saṃvattati, Na ca labbhati vedanāya, Evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti.

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

Saññā anattā. Saññā ca h’idaṃ bhikkhave attā abhaviṣṣa, Nayidaṃ saññā ābādhāya saṃvatteyya, Labbhetha ca saññāya, Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.

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

Yasmā ca kho bhikkhave saññā anattā, Tasmā saññā ābādhāya saṃvattati, Na ca labbhati saññāya, Evaṃ me saññā hotu evaṃ me saññā mā ahoṣīti.

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

Saṅkhārā anattā. Saṅkhārā ca h’idaṃ bhikkhave attā abhaviṣṣaṃsu, Nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, Labbhetha ca saṅkhāresu, Evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā ahesunti.

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

Yasmā ca kho bhikkhave saṅkhārā anattā, Tasmā saṅkhārā ābādhāya saṃvattanti, Na ca labbhati saṅkhāresu, Evaṃ me saṅkhārā hontu evaṃ 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.’

Viññāṇaṃ anattā. Viññāṇaṃ-ca h’idaṃ bhikkhave attā abhaviṣṣa, Nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, Labbhetha ca viññāṇe, Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣīti.

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

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

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vāti?” “Aniccaṃ bhante.”

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

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?” “Dukkhaṃ bhante.”

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

“Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ,

Etaṃ mama eso'ham-asmi eso me attāti?" "No h'etaṃ 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."

"Taṃ kiṃ maññatha bhikkhave vedanā niccā vā aniccā vāti?" "Aniccā bhante."

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

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?" "Dukkhaṃ bhante."

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

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ,

Etaṃ mama eso'ham-asmi eso me attāti?" "No h'etaṃ 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."

"Taṃ kiṃ maññatha bhikkhave saññā niccā vā aniccā vāti?" "Aniccā bhante."

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

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?" "Dukkhaṃ bhante."

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

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ,

Etaṃ mama eso'ham-asmi eso me attāti?" "No h'etaṃ 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."

"Taṃ kiṃ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti?" "Aniccā bhante."

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

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?" "Dukkhaṃ bhante."

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

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ,

Etaṃ mama eso'ham-asmi eso me attāti?" "No h'etaṃ 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."

"Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccaṃ vā aniccaṃ vāti?" "Aniccaṃ bhante."

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

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti?" "Dukkhaṃ bhante."

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

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ,

Etaṃ mama eso'ham-asmi eso me attāti?" "No h'etaṃ 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 yaṅ-kiñci rūpaṃ atītānāgata-paccuppannaṃ, Ajjhataṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumaṃ vā, Hīnaṃ vā paṇītaṃ vā, Yaṅ-dūre santike vā, Sabbā rūpaṃ—

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

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

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

Yā kāci vedanā atītānāgata-paccuppannā, Ajjhataṃ vā bahiddhā vā, Oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā vedanā—

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

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

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

Yā kāci saññā atītānāgata-paccuppannā, Ajjhataṃ vā bahiddhā vā, Oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā saññā—

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

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

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

Ye keci saṅkhārā atītānāgata-paccuppannā, Ajjhataṃ vā bahiddhā vā, Olārikā vā sukhumā vā,
Hīnā vā paṇitā vā, Ye dūre santike vā, Sabbe saṅkhārā,

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

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

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

Yaṇ-kiñci viññāṇaṃ atītānāgata-paccuppannaṃ, Ajjhataṃ vā bahiddhā vā, Olārikaṃ vā sukhumaṃ
vā, Hīnaṃ vā paṇitaṃ vā, Yaṇ-dūre santike vā, Sabbaṃ viññāṇaṃ,

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

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

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

Evam passāṃ bhikkhave sutavā ariya-sāvako, Rūpasmiṃ-pi nibbindati, Vedanāya-pi nibbindati,
Saññāya-pi nibbindati, Saṅkhāresu-pi nibbindati, Viññāṇasmiṃ-pi nibbindati.

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

Nibbindaṃ virajjati, Virāgā vimuccati, Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti, 'Khīṇā jāti, Vusitaṃ
brahma-cariyaṃ, Kataṃ karaṇīyaṃ, Nāparaṃ 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 pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandunṃ.

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

Imasmiñ-ca pana veyyā-karaṇasmiṃ bhaññaṃāne, Pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya,
Āsavehi cittāni vimuccimāsūti.

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 sutāṃ,] Ekaṃ samayaṃ Bhagavā, Gayāyaṃ viharati gayāsīse, Saddhiṃ bhikkhu-
sahassena, Tatra kho Bhagavā bhikkhū āmantesi.

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

"Sabbāṃ bhikkhave ādittaṃ. Kiñ-ca bhikkhave sabbāṃ ādittaṃ. Cakkhuṃ bhikkhave ādittaṃ,
Rūpā ādittā, Cakkhu-viññāṇaṃ ādittaṃ, Cakkhu-samphasso āditto,

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

Yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tam-pi ādittaṃ. Kena ādittaṃ?

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?

Ādittaṃ rāg'agginā dos'agginā moh'agginā, Ādittaṃ 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.

Sotaṃ ādittaṃ, Saddā ādittā, Sota-viññāṇaṃ ādittaṃ, Sota-samphasso āditto,

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

Yam-p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-
asukhaṃ vā, Tam-pi ādittaṃ. Kena ādittaṃ?

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

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

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

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

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

Yam-p’idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ 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-viññāṇam 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’idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ 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, Phoṭṭhabbā ādittā, Kāya-viññāṇam 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’idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tam-pi ādittam. Kena ādittam?

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

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

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

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

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

Yam-p’idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ 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-viññāṇe-pi nibbindati, Cakkhu-samphasse-pi nibbindati,

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

Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim-pi nibbindati.

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

Sotasmim̐-pi nibbindati, Saddesu-pi nibbindati, Sota-viññāṇe'pi nibbindati, Sota-samphasse'pi nibbindati,

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

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

Ghānasmim̐-pi nibbindati, Gandhesu-pi nibbindati, Ghāna-viññāṇe'pi nibbindati, Ghāna-samphasse'pi nibbindati,

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

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

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

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

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

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

Kāyasmim̐-pi nibbindati, Phoṭṭhabbesu-pi nibbindati, Kāya-viññāṇe'pi nibbindati, Kāya-samphasse'pi nibbindati,

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

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

Manasmim̐-pi nibbindati, Dhammesu-pi nibbindati, Mano-viññāṇe'pi nibbindati, Mano-samphasse'pi nibbindati,

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

Yam-p'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ, Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim̐-pi nibbindati.

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

Nibbindaṃ virajjati, Virāgā vimuccati, Vimuttasmim̐ vimuttam-iti ñāṇaṃ hoti, 'Khīṇā jāti, Vusitaṃ brahma-cariyaṃ, Kataṃ karaṇīyaṃ, Nāparaṃ 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 bhāsitaṃ abhinandun̐.

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

Imasmim̐-ca pana veyyā-karaṇasmim̐ bhaññamāṇe, Tassa bhikkhu-sahassassa anupādāya, Āsavehi cittāni vimuccim̐sūti.

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*

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā, Sāvattṭhiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo ti.” “Bhadante ti” te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad-avoca.

I have heard that on one occasion the Blessed One was staying near Sāvattṭhī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks: “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said, “Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ desissāmi vibhajissāmi. Taṃ suṇātha sādhucaṃ manasi-karotha bhāsisāmi.”

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

“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-diṭṭhi 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-diṭṭhi?

And what, monks, is right view?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ: Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

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: Ayaṃ 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. Pisunāya vācāya veramaṇī. Pharusāya vācāya veramaṇī. Samphappalāpā veramaṇī: Ayaṃ 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: Ayaṃ 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-ājīvaṃ pahāya, Sammā-ājīvena jīvikaṃ kappeti: Ayaṃ 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 anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

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

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

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

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

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

Uppannānaṃ kusalānaṃ dhammānaṃ, tṭhiyā asammosaṃ bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: Ayaṃ 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-domanassaṃ.

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-domanassaṃ.

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-domanassaṃ.

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-domanassaṃ:

Ayaṃ 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 vivicc'eva kāmehi vivicca akusalehi dhammehi, sa-vitakkaṃ sa-vicāraṃ vivekajam-pīti-sukhaṃ paṭhamam jhānaṃ upasampajja viharati.

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

Vitakka-vicārānaṃ vūpasamā, ajjhattam sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ, samādhijam-pīti-sukhaṃ dutiyam jhānaṃ upasampajja viharati.

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

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

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

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānaṃ atthaṅgamā, adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ, catuttham jhānaṃ upasampajja viharati: Ayaṃ 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 bhāsitaṃ, abhinandunti.

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

Satipaṭṭhāna Pāṭha

Passage on the Establishing of Mindfulness

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano ayaṃ maggo sammadakkhāto, sattānaṃ visuddhiyā, soka-paridevānaṃ samatikkamāya, dukkha-domanassānaṃ

atthaṅgamāya, ñāyassa adhiḡamāya, nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā.
Katame cattāro?

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

Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā domanassaṁ, vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhā-domanassaṁ, cittaṇupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṁ, dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṁ.

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] Kathaṅ-ca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu ajjhataṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya dhammānupassī vā kāyasmim viharati, vāya-dhammānupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī vā kāyasmim viharati. “Atthi kāyoti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṁ 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] Kathaṅ-ca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhataṁ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata-bahiddhā vā vedanāsu vedanānupassī viharati, samudaya- dhammānupassī vā vedanāsu viharati, vāya-dhammānupassī vā vedanāsu viharati, samudaya-vāya-dhammānupassī vā vedanāsu viharati. “Atthi vedanāti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṁ 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] Kathaṅ-ca bhikkhu citte cittaṇupassī viharati? Idha bhikkhu ajjhataṁ vā citte cittaṇupassī viharati, bahiddhā vā citte cittaṇupassī viharati, ajjhata-bahiddhā vā citte cittaṇupassī viharati, samudaya-dhammānupassī vā cittasmim viharati, vāya-dhammānupassī vā cittasmim viharati, samudaya-vāya-dhammānupassī vā cittasmim viharati. “Atthi cittanti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṁ kho bhikkhu citte cittaṇupassī 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] Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhataṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati, samudaya- dhammānupassī vā dhammesu viharati, vāya-dhammānupassī vā dhammesu viharati, samudaya-vāya-dhammānupassī vā dhammesu viharati. “Atthi dhammāti” vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇa-mattāya paṭissati-mattāya,

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

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

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

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

Ekāyanaṃ jāti-khay'anta-dassī Maggaṃ pajānāti hitānukampī.

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

Etena maggena tarimsu pubbe Tarissare c'eva taranti c'oghanti.

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

PARITTAS

Namo-kāra-aṭṭhakaṃ The Homage Octet

Namo Arahato Sammā- Sambuddhassa mahesino.
Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo Uttama-dhammassa Svākkhātasseeva 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 sādhuṃkaṃ.
Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakāṭitassa Tassa vatthuttayassapi.
And homage to those three objects that have left base things behind.

Namo-kārappabhāvena Vigacchantu upaddavā.
By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena Suvatthi hotu sabbadā.
By the potency of this homage, may there always be well-being.

Namo-kārassa tejena Vidhimhi homi, tejavā.
By the majesty of this homage, may I be successful in this ceremony.

Maṅgala Sutta The Discourse on Blessings

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā, Sāvattiyāṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme.
I have heard that at one time the Blessed One was staying near Sāvattī at Jeta's Grove, Anāthapiṇḍika's park.

Atha kho aññatarā devatā, abhikkantāya rattiyaṃ abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten'upasaṅkami.
Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamitvā Bhagavantāṃ abhivādetvā ekaṃ-antaṃ aṭṭhāsi.
On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antaṃ ṭhitā kho sā devatā Bhagavantāṃ gāthāya ajjhabhāsi.
As she was standing there, she addressed the Blessed One with a verse.

“Bahū devā manussā ca Maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ. Brūhi maṅgalam-uttamaṃ.
“Many devas & humans beings give thought to blessing, desiring well-being. Tell, then, the highest blessing.”

* “Asevanā ca bālānaṃ Paṇḍitānaṃ-ca sevanā
Pūjā ca pūjanīyānaṃ: Etam-maṅgalam-uttamaṃ.
[The Buddha:] “Not consorting with fools, consorting with the wise, paying homage to those who deserve homage: This is the highest blessing.

Paṭirūpa-desa-vāso ca Pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca: Etam-maṅgalam-uttamaṃ.
Living in a civilized country, having made merit in the past, directing oneself rightly: This is the highest blessing.

Bāhu-saccaṃ-ca sippaṃ-ca Vinayo ca susikkhito
Subhāsita ca yā vācā: Etam-maṅgalam-uttamaṃ.
Broad knowledge, skill, discipline well-mastered, words well-spoken: This is the highest blessing.

Mātā-pitu-upaṭṭhānaṃ Putta-dārassa saṅgaho
Anākulā ca kammantā: Etam-maṅgalam-uttamaṃ.
Support for one's parents, assistance to one's wife & children, jobs that not left unfinished: This is the highest blessing.

Dānaṃ-ca dhamma-cariyā ca Ñātakānaṃ-ca saṅgaho
Anavajjāni kammāni: Etam-maṅgalam-uttamaṃ.
Generosity, living by the Dhamma, assistance to one's relatives, deeds that are blameless: This is the highest blessing.

Āratī viratī pāpā Majja-pānā ca saññamo
Appamādo ca dhammesu: Etam-maṅgalam-uttamaṁ.
*Avoiding, abstaining from evil; refraining from intoxicants,
being heedful with regard to qualities of the mind: This is the highest blessing.*

Gāraṇaṁ ca nivāto ca Santuṭṭhī ca kataññutā
Kālena dhammassavanaṁ: Etam-maṅgalam-uttamaṁ.
Respect, humility, contentment, gratitude, hearing the Dhamma on timely occasions: This is the highest blessing.

Khantī ca sovacassatā Samaññaṇaṁ-ca dassanaṁ
Kālena dhamma-sācchā: Etam-maṅgalam-uttamaṁ.
*Patience, being easy to instruct, seeing contemplatives,
discussing the Dhamma on timely occasions: This is the highest blessing.*

Tapo ca brahma-cariyaṇaṁ-ca Ariya-saccāna-dassanaṁ
Nibbāna-sacchi-kiriyaṁ ca: Etam-maṅgalam-uttamaṁ.
Austerity, celibacy, seeing the Noble Truths, realizing unbinding: This is the highest blessing.

Phuṭṭhassa loka-dhammehi Cittaṁ yassa na kampati
Asokaṁ virajaṁ khemaṁ: Etam-maṅgalam-uttamaṁ.
*A mind that, when touched by the ways of the world,
is unshaken, sorrowless, dustless, secure: This is the highest blessing.*

Etādisāni katvāna Sabbattham-aparājitaṁ
Sabbattha sotthiṁ gacchanti: Tan-tesaṁ 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 patthāya 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, lokatthacariyaṁ ṇātatthacariyaṁ buddhatthacariyaṁ tisso cariyāyo
pacchimabhavagabbhavokkantim jātim abhinikkhamanaṁ
*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.*

padhānacariyaṁ bodhipallanke māravijayaṁ sabbaññutaññānappativedhaṁ
dhammacakkappavattanaṁ,
*Going forth with renunciation, with foremost nobility, sitting crossed-leg under the Bodhi tree, He defeated Mārā
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
vesāliyaṁ tisu pākāraṇtaresu 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 Vesālī was protected throughout the night*

parittaṁ karonto āyasmā ānandatthero viya kāruṇṇacittaṁ upatthapetva.
by Ven. Ananda’s compassionate thoughts towards the misguided Ghosts and Demons.

Koṭṭisāsa sahasseṣu, cakkā vālesu devatā; yassā-nam patiggaṇhanti, yañca vesāliya pure.
*With utmost mindfulness, leading 1000 wheels of chariots of the Heavenly Beings, _____ receiving _____ to have
Vesālī to be the way it was before. (at peace)*

Rogā manussa dubbhikkha, sambhūtaṁ tividhaṁ bhayaṁ; khippa-mantaradhāpesi, Parittaṁ 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, Bhummaṇi vā yāni va antalikkhe. Sabbe va bhūtā sumanā bhavantu,
Atha pi sakkacca suṇantu bhāsitaṁ. Tasmā hi bhūtā nisāmetha sabbe, Mettaṁ karotha mānusiya
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.

Yaṃ kiñci vittaṃ idhā vā hurāṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ; Na no samaṃ atthi Tathāgatena, Idam pi Buddhē ratanaṃ paṇītaṃ; 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.

Khayaṃ virāgaṃ amataṃ paṇītaṃ, Yad-ajjhagā Sakya-munī samāhito; Na tena dhammena samatthi kiñci, Idam pi Dhamme ratanaṃ paṇītaṃ; 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.

Yaṃ Buddha-seṭṭho parivaṇṇayī suciṃ, Samādhi mānantarikañ-ñā m-āhu; Samādhi nā tena samo na vijjati, Idam pi Dhamme ratanaṃ paṇītaṃ; 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 aṭṭha sataṃ pasatṭhā, Cattāri etāni yugāni honti; Te dakkhi ñeyyā Sugatassa sāvaka, Etesu dinnāni mahapphalāni; Idam pi Sanghe ratanaṃ paṇītaṃ; 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 daḥhena, Nikkāmino Gotama-sāsanamhi; Te patti-pattā amataṃ vigayha, Laddhā mudhā nibbutiṃ bhuñjamānā; Idam pi Sanghe ratanaṃ paṇītaṃ; 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 viṃ sito siyā, Catubbhi vātebhi asampakampiyo. Tathūpamaṃ sappurisaṃ vadāmi, Yo ariya-saccāni avecca passati. Idam pi Sanghe ratanaṃ paṇītaṃ; 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 bhavaṃ aṭṭhamā-ādiyanti. Idam pi Sanghe ratanaṃ paṇītaṃ; 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-diṭṭhi vici kicchi tañ-ca, Sīlabbataṃ vā pi ya datthi kiñci. Catū hapāyehi ca vippamutto, Cha cābhi ṭhānāni abhabbo kātuṃ. Idam pi Sanghe ratanaṃ paṇītaṃ; 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 kammaṃ karoti pāpakaṃ, Kāyena vācā uda cetasā vā. Abhabbo so tassa paṭicchadāya, Abhabbatā diṭṭha-padassa vuttā. Idam pi Sanghe ratanaṃ paṇītaṃ; 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 paṭhamasmiṃ gimhe. Tathūpamaṃ Dhamma-varaṃ adesayī, Nibbāna-gāmiṃ paramaṃ hitāya. Idam pi Buddhē ratanaṃ paṇītaṃ; 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 varañ-ñū vara-do varāharo, Anuttaro Dhamma-varaṃ adesayī. Idam pi Buddhē ratanaṃ paṇītaṃ; 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.

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ, Viratta-cittāyatike bhavasmim; Te khīṇa-bījā aviruḍhi-chandā, Nibbanti dhīrā yathāyaṃ padīpo; Idam pi Sanghe ratanaṃ paṇītaṃ; 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, Bhummaṇi vā yāni va antalikkhe. Tathāgataṃ deva-manussa-pūjitaṃ, Buddhaṃ 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, Bhummaṇi vā yāni va antalikkhe. Tathāgataṃ deva-manussa-pūjitaṃ, Dhammaṃ 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, Bhummaṇi vā yāni va antalikkhe. Tathāgataṃ deva-manussa-pūjitaṃ, Saṅghaṃ 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 yantaṃ santaṃ padaṃ abhisamecca,
This is to be done by one skilled in aims appreciating the state of peace:

Sakko ujū ca suhujū ca suvaco c'assa mudu anatimānī,
Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,

Santussako ca subhara ca appakicco ca sallahuka-vutti,
content & easy to support, with few duties, living lightly,

Santindriyo ca nipako ca appagabbho kulesu ananugiddho.
with peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ.
Do not do the slightest thing that the wise would later censure.

Sukhino vā khemino hontu sabbe sattā bhavantu sukhittā.
Think: Happy & secure, may all beings be happy at heart.

Ye keci pāṇa-bhūtatti 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 sukhittā.
born & seeking birth: May all beings be happy at heart.

Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kiñci,
Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā nāññam-aññassa dukkham-iccheyya.
or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttaṃ āyusā eka-puttam-anurakkhe,
As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu māna-sambhāvaye aparimāṇaṃ.
even so should one cultivate the heart limitlessly with regard to all beings.

Mettañ-ca sabba-lokasmim māna-sambhāvaye aparimāṇaṃ,
With goodwill for the entire cosmos, cultivate the heart limitlessly:

Uddhaṃ adho ca tiriyaṃ-ca asambādhaṃ averaṃ asapattaṃ.
above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhaṇ-caraṃ nisinno vā sayāno vā yāvatassa vigata-middho,
Whether standing, walking, sitting, or lying down, as long as one is alert,

Etam̐ satim̐ adhiṭṭheyya brahmam-etam̐ vihāram idham-āhu.
one should be resolved on this mindfulness — This is called a sublime abiding here.
Diṭṭhiñ-ca anupagamma sīlavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,
Kāmesu vineyya gedham̐, Na hi jātu gabbha-seyyam̐ punaretīti.
having subdued desire for sensual pleasures, one never again will lie in the womb.

Khandha Paritta *The Group Protection*

Virūpakkhehi me mettam̐ mettam̐ Erāpathehi me Chabyā-puttehi me mettam̐ mettam̐
Kaṇhā-Gotamakehi ca
I have goodwill for the Virupakkhas, the Erapathas, goodwill for the Chabya descendants, & the Black Gotamakas.
Apādakehi me mettam̐ Mettam̐ di-pādakehi me Catuppadehi me mettam̐ Mettam̐ bahuppadehi me
I have goodwill for footless beings, two-footed beings, goodwill for four-footed, & many-footed beings.
Mā maṁ apādako hiṁsi. Mā maṁ hiṁsi di-pādako. Mā maṁ catuppado hiṁsi. Mā maṁ hiṁsi 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 pāpam̐ 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 sirim̐-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’ham̐ namo Bhagavato,
Namo sattannam̐ Sammā-sambuddhānam̐.
I have made this protection, I have made this spell. May the beings depart.
I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.

Mora Paritta *The Peacock’s Protection*

Udetayañ-cakkhumā eka-rājā Harissa-vaṇṇo paṭhavippabhāso. Tam̐ tam̐ namassāmi Harissa-vaṇṇam̐ paṭhavippabhāsam̐. Tay’ajja guttā viharemu divasam̐.
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 maṁ pālayantu.
Namatthu buddhānam̐ namatthu bodhiyā. Namo vimuttānam̐ 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.
Imam̐ so parittam̐ katvā Moro carati esanā.
Having made this protection, the peacock sets out in search for food.

Apetayañ-cakkhumā eka-rājā Harissa-vaṇṇo paṭhavippabhāso. Tam̐ tam̐ namassāmi Harissa-vaṇṇam̐ paṭhavippabhāsam̐. Tay’ajja guttā viharemu rattim̐.
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 maṁ pālayantu.
Namatthu buddhānam̐ namatthu bodhiyā. Namo vimuttānam̐ 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.
Imam̐ so parittam̐ katvā, Moro vāsamakappayīti.
Having made this protection, the peacock arranges his nest.

Abhaya Paritta
The Danger-free Protection

Sakkatvā buddha-ratanam Osatham uttaram varam Hitam deva-manussanam
Buddha-tejena sotthinā Nassant’upaddavā sabbe Dukkha 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 uttaram varam Pariāhūpasamanam
Dhamma-tejena sotthinā Nassant’upaddavā sabbe Bhayā vūpasamentu te.

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

Sakkatvā saṅgha-ratanam Osatham uttaram 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

Jay’āsan’āgatā Buddhā Jetvā Māram savāhanam Catu-saccāsabham rasam Ye piviṃsu narāsabhā
The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Māra together with his mount:

Taṇhaṅkar’ādayo Buddhā Aṭṭha-vīsati nāyakā Sabbe patiṭṭhitā mayham Matthake te munissarā.
These Buddhas—28 leaders, sovereign sages beginning with Taṇhaṅkara—are all established on the crown of my head.

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

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

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

Kesato (Kesante) piṭṭhi-bhāgasmim Suriyo-va pabhaṅkaro Nisinno siri-sampanno Sobhito muni-
puṅgavo.

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

Kumāra-kassapo thero Mahesī citta-vādako So mayham vadane niccam 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 Nalāṭe tilakā mama.
These five elders—Puṇṇa, Aṅgulimāla, Upālī, Nanda, & Sīvalī—have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahātherā Vijitā jina-sāvaka Etesīti mahātherā Jitavanto jin’orasā Jalantā sīla-tejena
Aṅgam-aṅgesu saṇṭhitā.

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 Dakkhine Metta-suttakam. Dhajaggaṃ pacchato āsi Vāme Aṅgulimālakam.
Khandha-Mora-parittaṅca Āṭānāṭiya-suttakam Ākāse chadanam āsi Sesā pākāra-saṇṭhitā.

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-varasamyuttā [Jināṇābala-samyuttā] Sattappākāra-laṅkatā Vāta-pitt’ādi-sañjātā
Bāhir’ajjhataṭṭh’upaddavā Asesā vinayam yantu Ananta-jina-tejasā.

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

Vasato me sakiccena Sadā Sambuddha-pañjare Jina-pañjara-majjhamhi Viharantaṃ mahītale
Sadā pārentu maṃ 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 jitārisaṅgho.
Saṅghānubhāvena jit'antarāyo. Saddhammānubhāva-pālito carāmi jina-pañjare-ti.

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

Dasa Pāramī Paritta *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 mairī 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.

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi.

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

Buddhaṃ Dhammaṃ Saṅghaṃ Namā mihama

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 Sambhataṃ puñña-sampadaṃ Sabbe devānumodantu Sabba-sampatti-siddhiyā.

For the sake of all attainment & success, may all heavenly beings rejoice in the extent to which we have gathered a consummation of merit.

Dānaṃ dadantu saddhāya Sīlaṃ rakkhantu sabbadā Bhāvanābhiraṭā hontu Gacchantu devatāgatā.

May they give gifts with conviction, may they always maintain virtue. May they delight in meditation.

May they go to a heavenly destination.

Sabbe Buddhā balappattā Paccekānañ-ca yaṃ balaṃ. Arahantānañ-ca tejena Rakkhaṃ bandhāmi sabbaso.

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

Maṅgala-cakkavāḷa *Universal Blessing*

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena.

buddha-ratanāṃ dhamma-ratanāṃ saṅgha-ratanāṃ tiṇṇaṃ ratanānaṃ ānubhāvena

caturāsītisahassa-dhammakkhandaṃ anubhāvena 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-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.

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

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

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

Ca tejasā Jaya-siddhi dhanam lābham Sotthi bhāgyam sukham balam Siri āyu ca vaṇṇo ca

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

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-maṅgalam, 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 kataṃ, sabbaṃ 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, sabbaṃ sabbattha ṭhāne, supatiṭṭhitam sārīraṅka-dhātum, mahā-bodhim buddha-rūpaṃ, sakkārattham.

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

Aham vandāmi dhātuyo. Aham vandāmi sabbaso, lccetaṃ 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 Dhammam Saṅgham, jīvitam yāva-nibbānam saraṇam gacchāmi.

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

Parisuddho aham bhante, parisuddhoti maṃ, Buddhō Dhammo Saṅgho dhāretu.

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

Sabbe sattā sadā hontu Averā sukha-jīvino. Kataṃ 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 Mayhaṃ mātā-pitādayo Diṭṭhā me cāpyadiṭṭhā vā Aññe majjhata-verino;

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

Sattā tiṭṭhanti lokasmim Te-bhumma catu-yonikā Pañc'eka-catuvokārā Saṃsaranā bhavābhavā:

beings established in the cosmos—the three realms, the four modes of birth, with five, one, or four aggregates—wandering on from realm to realm:

Ñātaṃ ye pattidānam-me Anumodantu te sayāṃ Ye c'imaṃ nappajānanti Devā tesaṃ nivedayaṃ.

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

Mayā dinnāna-puññānaṃ Anumodana-hetunā Sabbe sattā sadā hontu Averā sukha-jīvino.

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

Khemappadañ-ca pappontu Tesāsā sijjhataṃ subhā.

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

Uddissanādhittāna Gāthā

Verses for Dedicating Merit (LONG VERSION)

Iminā puñña-kammena Upajjhāyā guṇ'uttarā Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamaṃ

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; Brahmas, Māras, & Indras; devas who are protectors of the cosmos;

Yamo mittā manussā ca Majjhata verikā-pi ca: Sabbe sattā sukhī hontu

Yama; human beings friendly, neutral, & hostile: May all beings be happy.

Puññāni pakatāni me Sukhaṃ ca tividhaṃ dentu Khippaṃ pāpetha vo mataṃ.

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 Khippāhaṃ sulabhe c'eva Taṇh'upādāna-chedanaṃ.

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 mamaṃ Nassantu sabbadā yeva Yattha jāto bhavē bhavē.

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

Uju-cittaṃ sati-pañña Sallekkho viriyamhinā Mārā labhantu n'okāsāṃ Kātuñ-ca viriyesu 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 Saṅgho nāthottaro mamaṃ.

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

Tesottamānubhāvena Mār'okāsāṃ 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 tahiṃ tahiṃ Tā dhamma-dānena bhavantu pūjitā Sotthiṃ karonthe'dha vihāra-maṇḍale.

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

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

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

Jalābujā ye'pi ca aṇḍa-sambhavā Saṃseda-jātā athav'opapātikā Niyyānikāṃ dhamma-varaṃ paṭicca te Sabbe'pi dukkhassa karontu saṅkhayaṃ.

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.

Ṭhātu ciraṃ sataṃ 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. Vuḍḍhiṃ 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 bhummaṭṭhā Deva-nāgā mahiddhikā.

Puññaṇ-taṃ anumodantu. Cīraṃ rakkhantu buddha-sāsanaṃ.

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 kataṃ, sabbaṃ apāradhaṃ 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 cetiyaṃ, sabbaṃ sabbattha ṭhāne, supatiṭṭhitaṃ sārīraṅka-dhātum, mahā-bodhiṃ buddha-rūpaṃ, sakkāratthaṃ.

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

Ahaṃ vandāmi dhātuyo. Ahaṃ vandāmi sabbaso, Iccetaṃ ratanattayaṃ, ahaṃ vandāmi sabbadā.

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

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

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

Buddhaṃ Dhammaṃ Saṅghaṃ, jīvitaṃ yāva-nibbānaṃ saraṇaṃ gacchāmi.

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

Parisuddho ahaṃ bhante, parisuddhoti maṃ, Buddho Dhammo Saṅgho dhāretu.

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

Sabbe sattā sadā hontu Averā sukha-jīvino. Kataṃ puññaphalaṃ mayhaṃ, 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 & PERECEPTS, VENERATION

(LEADER)

Yathā vārivahā pūrā Paripūrenti sāgaram.

Just as rivers full of water fill the ocean full,

Evam-eva ito dinnam Petānam upakappati.

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

Ichchitam patthitam tumham Khippameva samijjhatu Sabbe pūrentu saṅkappā,

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

Cando paṇṇaraso yathā Maṇi jotiraso yathā.

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

(ALL)

Sabbātiyo 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.

Abhivādana-sīlissa Niccam vuḍḍhāpacāyino Cattāro dhammā vaḍḍhanti

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

Āyu vaṇṇo sukham, balaṃ.

long life, beauty, happiness, strength.

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

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

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

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

Āyuraṃ datvā balaṃ vaṇṇaṃ 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 Ñāti-mittā sakhā ca me.” Petānam dakkhiṇam 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 ruṇṇaṃ vā soko vā Yā vaññā paridevanā Na taṃ petānam-atthāya — Evaṃ tiṭṭhanti ñātayo.

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

Ayañ-ca kho dakkhiṇā dinnā Saṅghamhi suppatitṭhitā, Dīgha-rattaṃ hitāyassa Thānaso upakappati.

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

So ñāti-dhammo ca ayaṃ nidassito, Petāna-pūjā ca katā ulārā.

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

Balañ-ca bhikkhūnam-anuppadinnaṃ: Tumhehi puññaṃ pasutaṃ 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 petanam 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] Namō tassa bhagavato, arahato, sammā-sambuddhassa. **(three times)**
 - *Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.*
- Sesaṃ maṅgalaṃ yācama. Dutiyampi sesaṃ maṅgalaṃ yācama. Tatiyampi sesaṃ maṅgalaṃ 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 pāsanaṃ. Yaṭṭha sokaṃ Pāli sundūt. Āyu vaṇṇo sukhaṃ, balaṃ.
 - *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 andhivaraṃ ayācatha:
- Santīdha sattāpparajakkha-jātikā. Desetu dhammaṃ anukampimaṃ pajaṃ.
 - *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 sabbaṃ, Sabbatṭha thāne supaṭiṭhitaṃ
Venerable, I revere to all stupas, That are well-established in every place,
Saririkādhātu mahābodhi, Buddha rupaṃ sakalaṃ 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, Sabbaṃ aparadhaṃ Khamatha me bhante.
Venerable, I pay homage to you, May you forgive me for any wrongs I have done,
Maya kataṃ puññaṃ, Sāmina anumoditabbaṃ,
By the merit I have done, may I share with O'venerable one.
Sāmina kataṃ puññaṃ, Mayhaṃ dātabbaṃ,
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)

