

# **CHANTING BOOK**

of

**Wat Pradhātu**

**Srī Chomtong Voravihāra**

Pāli Passages with English Translation

**Chanting Book of Wat Phra Dhātu Srī Chomtong Voravihāra**

Pāli Passages with English Translation

Compiled, partly translated & edited

by

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Chomtong (Thailand),

1st edition, September 2003

2nd edition (Version 2.0), corrected & slightly expanded, October 2003<sup>1</sup>

Version 2.1: Götzenhain (Germany), December 2003

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

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

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## Preface

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

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

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

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

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

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

May all beings be happy and peaceful!

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## Chanting

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

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

Ahaṃ vandāmi sabbadā  
 Aṅgavahaye pure ramme      <sup>1</sup>kovilāragga-pabbate  
 Sahi-hema-gūhā<sup>2</sup> gabbhe      dakkhiṇa-molī-dhātuyo;

Ahaṃ vandāmi sabbadā.

*Homage to the Buddha.*  
*I pay homage to (the Dakkhiṇamolī<sup>3</sup> relic, a piece of bone of the right side of) the crown of (his) head (revered) in the three worlds, placed in a metallic spire, honored, & renowned by all peoples, & charming.*

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

*I (will) always revere it.*

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

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

*By body, by speech, & by mind*  
*I (will) always revere the image named diamond<sup>5</sup>,*  
*the Buddha statue, working wonders of psychic power.*  
*May I be blessed forevermore.*

<sup>1</sup> **kovilāra** *Bauhinia variegata*; a tree in the devaloka ... (PED)

<sup>2</sup> **gūhā** *f* a hiding place, a cave, cavern ... (PED)

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

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

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

## *Morning Chanting*

### [2] Paying Respect To The Triple Gem

Yo so bhagavā arahaṃ sammā-sambuddho

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

Arahaṃ sammā-sambuddho bhagavā;  
 buddham bhagavantam abhivādemi.

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;  
 dhammam namassāmi.

(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;  
 saṅgham namāmi.

(PROSTRATE 1 TIME)

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

*Well-Proclaimed is the Holy Teaching of the Blessed One.  
 Perfectly Practiced are the Holy Disciples of the Blessed One.  
 To the Blessed One, to the Dhamma and to the Saṅgha,  
 with these properly presented offerings, we pay homage.*

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

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

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

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

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

(LEADER:)

Handa mayam buddhassa bhagavato pubbabhāga-  
namakāram karomase.

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

(ALL:)

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

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

## [3] Buddhābhithutiṃ *Praise For Buddha*

(LEADER:)

Handa mayam buddhābhithutiṃ karomase.

*Now let us give high praise to the Awakened One:*

(ALL:)

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

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

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

(PROSTRATE 1 TIME)

**[3] Dhammābhithutiṃ Praise For Buddha's Teaching**

(LEADER:)

Handa mayaṃ dhammābhithutiṃ karomase.

*Now let us give high praise to the Dhamma:*

(ALL:)

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

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

(PROSTRATE 1 TIME)

**[3] Saṅghābhithutiṃ Praise For The Saṅgha**

(LEADER:)

Handa mayaṃ saṅghābhithutiṃ karomase.

*Now let us give high praise to the Saṅgha:*

(ALL:)

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

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

(PROSTRATE 1 TIME)

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

(LEADER:)

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

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

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

(ALL:)

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

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

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

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

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

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

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

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

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

Idha tathāgato loke uppanno araham sammā-sambuddho,

Dhammo ca desito niyyāniko upasamiko parinibbāniko  
sambodhagāmī sugata-ppavedito.

Mayan taṃ dhammaṃ sutvā evaṃ jānāma:

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

Saṅkhittena pañc-upādāna-kkhandhā dukkhā,  
seyyathīdaṃ:

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

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

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

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

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

*Having heard the Dhamma, we know this:*

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

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

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

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

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



viññāṇaṃ anattā,  
 sabbe saṅkhārā aniccā,  
 sabbe dhammā anattā ti."  
 Te<sup>1</sup> mayaṃ, otiṇṇāma jātiyā jarā-maraṇena, sokehi  
 paridevehi dukkhehi domanassehi upāyāsehi, dukkh'  
 otiṇṇā dukkha-paretā,  
 "App eva nāma' imassa kevalassa dukkha-kkhandhassa  
 antakiriya paññāyethāti!"

(ONLY MONKS & NOVICES:)

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

(OTHERS:)

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

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

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

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

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

*We practice that Blessed One's holy life*

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

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

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

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

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

<sup>1</sup> WOMEN: Tā

<sup>2</sup> NOVICES omit this line.

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

(LEADER:)

Handa mayam taṅkhaṇika-paccavekkhaṇa-pāṭham  
bhaṇāmase:

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

(ALL:)

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

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

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

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

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

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

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

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

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

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram  
paṭisevāmi,

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

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

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

## [6] Dhātu-paṭikūla-paccavekkhaṇa-vidhī *Reflection On The Elements And Loathsomeness*<sup>1</sup>

(LEADER:)

Handha mayamaṃ dhātu-paṭikūla-paccavekkhaṇa-pāthamaṃ  
bhaṇāmaṃse

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

(ALL:)

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

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

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

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

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

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

Yathā-paccayaṃ pavattamānaṃ dhātu-mattamaṃ ev' etaṃ

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

<sup>1</sup> Pūjā p. 34 ff.

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

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

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

(LEADER:)

Handa mayaṃ pattidāna-gāthāyo bhanāmase:

*Let us recite the verse for dedicating merit:*

(ALL:)

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

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

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

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

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

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

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

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

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

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

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

### [8] KAAM GRUAT NAAM BĀP PÜN MÜANG *Offering Merit (Northern Thai Style)*<sup>1</sup>

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

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

<sup>2</sup> asamiṃ = asmin

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

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

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

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

(PROSTRATE 1 TIME)

### [9] *Offering Merit By SOMDET PHRAPHUT AJAAN (AAJ AASABHA Mahāthera)*<sup>1</sup>

Idaṃ no puñña-bhāgaṃ rājādīnañ c' eva issarānaṃ mātā-pitu-ādīnañ  
 ca piya-janānaṃ sabba-sattānañ ca niyyādema.

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

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

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

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

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

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

Sabbe sattā puñña-bhāgino hontu.

*May all beings share in our merit.*

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

*May all creatures share the merits with us all.*

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

(SIT ON YOUR HEELS AND SAY TOGETHER:)

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

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

Vandāmi gurūpajjhāyācariye sabbhaṃ me dosaṃ khamatha  
me bhante;

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

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

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

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

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

vandāmi cetiyaṃ sabbhaṃ sabba-tṭhānesu patitṭhitā sarīra-  
dhātu mahā-bhodhiṃ buddha-rūpaṃ sakkataṃ<sup>1</sup> sadā nāga-  
loke deva-loke brahma-loke jambu-dīpe laṅkā-dīpe sarīra-  
dhātuyo kesā-dhātuyo arahanta-dhātuyo cetiyaṃ gandha-  
kuṭiṃ catur-āsiti-sahassa-dhamma-kkhandhe sabbesaṃ  
pāda-cetiyaṃ ahaṃ vandāmi sabbaso. (PROSTRATE 3 TIMES)

*I revere every stupa [chedi], established in every place, (every) relic of the  
(Buddha's) body, (every) great Bodhi tree, (every) Buddha image, always  
honored in the Nāga world, Deva world & Brahma world, in India & Sri  
Lanka; bodily relics, hair relics & relics of Arahats, the stupa [chedi], the  
perfumed room (occupied by the Buddha statue), the 84 000 chapters on  
Dhamma and every footprint-shrine<sup>2</sup>, I revere them always.*

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

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

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

(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi bhante; sabbam aparādham khamatha me bhante;  
 mayā kataṃ puññaṃ sāminā anumoditabbaṃ; sāminā  
 kataṃ puññaṃ mayham dātabbaṃ; sādhu sādhu  
 anumodāmi.

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

(ABBOT:)

Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ balaṃ.

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

(RESPOND:) Sādhu!, sādhu!, sādhu!

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

(PROSTRATE 3 TIMES)

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

Yo so bhagavā arahaṃ sammā-sambuddho

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

svākkhāto yena bhagavatā dhammo  
 supaṭipanno yassa bhagavato sāvaka-saṅgho.  
 tam ayaṃ bhagavantaṃ sa-dhammaṃ sa-saṅghaṃ  
 imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.  
 sādhu no bhante bhagavā sucira-parinibbuto pi, pacchimā-  
 janatānukampa-mānasā, ime sakkāre duggata-paṇṇākāra-  
 bhūte paṭigaṇhātu,  
 amhākaṃ dīgha-rattaṃ hitāya sukhāya.

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

Arahaṃ sammā-sambuddho bhagavā;

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



buddhaṃ bhagavantaṃ abhivādehi.

(PROSTRATE 1 TIME)

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

Svākkhāto bhagavatā dhammo;  
dhammaṃ namassāmi.

(PROSTRATE 1 TIME)

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

Supaṭipanno bhagavato sāvaka-saṅgho;  
saṅghaṃ namāmi.

(PROSTRATE 1 TIME)

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

(LEADER:)

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

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

**[11] Pubbabhāga-Namakāra-Pāṭha**

***Preliminary Passage In Homage (to the Buddha)***

(ALL:)

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

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

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

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

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

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

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

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

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

**[11] Buddhābhigītiṃ Verses In Celebration Of The Buddha**

(LEADER:)

Handa mayam buddhābhigītiṃ karomase.

*Now let us chant in celebration of the Buddha:*

(ALL:)

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

Bodhesi yo sujanatam kamalam va sūro,  
Vandam'aham tam-aramam sirasa jinendam.  
Buddho yo sabbapananam saramam khemam-  
uttamam  
Pathamānussatiṭṭhānam vandāmi tam sirenaham,  
Buddhassāhasmi dāso<sup>1</sup> va buddho me sāmikissaro.  
Buddho dukkhassa ghātā ca vidhātā ca hitassa me.  
[12] Buddhassāham niyyādemī sarīraṇ jīvitaṇ c'idaṃ.  
Vandanto 'ham<sup>2</sup> carissāmi buddhass'eva  
subodhitam.  
N' atthi me saramam aññam, buddho me saramam  
varam;  
Etena sacca-vajjena vaddheyam satthu-sāsane.  
Buddham me vandamānena<sup>3</sup> yam puñnam pasutam  
idha,  
Sabbe pi antarāyā me māhesum tassa tejasā.

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

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<sup>1</sup> WOMEN: dāsī<sup>2</sup> WOMEN: Vandantī'ham<sup>3</sup> WOMEN: vandamānāya

(BOW DOWN AND SAY:)

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

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

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

(LEADER:)

Handa mayaṃ dhammānussati-nayaṃ karomase.

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

(ALL:)

[Svākkhāto] bhagavatā dhammo,  
sandiṭṭhiko akāliko ehipassiko,  
opānayaiko paccattaṃ veditabbo viññūhīti.

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

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

(LEADER:)

Handa mayaṃ dhammābhigītiṃ karomase.

*Now let us chant in celebration of the Dhamma.*

(ALL:)

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

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

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenaḥaṃ  
Dhammassāhasmi dāso<sup>1</sup> va dhammo me sāmikissaro  
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me.  
Dhammassāhaṃ niyyādemi sarīraṃ jīvitaṃ c’ idaṃ.  
Vandanto’haṃ<sup>2</sup> carissāmi dhammass’ eva su-  
dhammataṃ.

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

[13] N’ atthi me saraṇaṃ aññaṃ, dhammo me  
saraṇaṃ varam  
Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane.  
Dhammaṃ me vandamānena<sup>3</sup> yaṃ puññaṃ  
pasutaṃ idha,  
Sabbe pi antarāyā me māhesuṃ tassa tejasā.

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

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

(BOW DOWN AND SAY):

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

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

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

(LEADER:)

Handa mayaṃ saṅghānussati-nayaṃ karomase.

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

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<sup>1</sup> WOMEN: dāsī  
<sup>2</sup> WOMEN: Vandantī’haṃ  
<sup>3</sup> WOMEN: vandamānāya

(ALL:)

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

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

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

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

(LEADER:)

Handa mayaṃ saṅghābhigītiṃ karomase.

*Now let us chant in celebration of the Saṅgha:*

(ALL:)

[Saddhammajō] supaṭipatti-guṇādiyutto,  
 Yoṭṭhābbidho ariya-puggala-saṅgha-seṭṭho,  
 Sīlādidhamma-pavarāsaya-kāya-citto:  
 Vandāmi' ahaṃ tam ariyāna-gaṇaṃ susuddhaṃ.  
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ  
 uttamaṃ.  
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ sirena 'haṃ,  
 Saṅghassāhasmi dāso<sup>1</sup> va saṅgho me sāmikissaro.  
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.  
 [14] Saṅghassāhaṃ niyyādemī sarīraṇ jīvitaṇ c' idaṃ  
 Vandanto 'haṃ<sup>1</sup> carissāmi saṅghassopatiṭṭhānaṃ.

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

<sup>1</sup> WOMEN: dāsī

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

Etena sacca-vajjena vaddheyyaṃ satthu-sāsane.  
Saṅghaṃ me vandamānena<sup>2</sup> yaṃ puññaṃ pasutaṃ  
idha,

Sabbe pi antarāyā me māhesuṃ tassa tejasā.

(BOW DOWN AND SAY:)

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

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

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

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

*May all my obstructions cease to be.*

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

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

(LEADER:)

Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṃse.

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

(ALL:)

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

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

<sup>1</sup> WOMEN: Vandantī'haṃ

<sup>2</sup> WOMEN: vandamānāya

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

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

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

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

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

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

### [15] Uddisanādhiṭṭhāna-gāthā *Offering Merit*<sup>1</sup>

(LEADER:)

Handa mayam uddisanādhiṭṭhāna-gāthāyo bhanāmase

(ALL:)

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

*Let us now recite the verse of dedication & determination.*

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

<sup>1</sup> BBC p. 61 f.

yamo mittā manussā ca majjhataṅka verikā<sup>1</sup> pi ca  
 sabbe sattā sukhī hontu puññāni pakatāni me  
 sukhaṃ ca tividhaṃ dentu khippaṃ pāpetha vo matam  
 iminā puñña-kammaena iminā uddisena ca  
 khippāhaṃ sulabhe c' eva taṅh'-upādāna-chedanam  
 ye santāne hinā dhammā yāva nibbānato mamaṃ  
 nassantu sabbadā yeva yattha jāto bhava bhava  
 uju-cittaṃ sati-paññā sallekha viriyamhinā

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

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

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

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

(LEADER:)

Handa mayaṃ sarabhaññaena buddha-maṅgala-gāthāyo  
 bhanāmasa.

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

(ALL:)

Sambuddho dipadaṃ seṭṭho nisinna c' eva majjhime  
 koṇḍañño pubba-bhāge ca āganeyye<sup>3</sup> ca kassapa  
 sārīputto ca dakkhiṇe haratiye<sup>4</sup> upālī ca  
 pacchime pi ca ānando bāyabbe ca gavampati  
 moggallāno ca uttare īsāne pi ca rāhulo;

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

<sup>1</sup> BBC: verakā

<sup>2</sup> threefold happiness: in this life, in future lives & liberation (BBC S. 61)

<sup>3</sup> CGI: āganeyye

<sup>4</sup> BBC: haratiyā



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

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

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

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

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

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

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

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

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

(LEADER:)

Handa mayaṃ dasa-dhamma-suttaṃ bhanāmaṃse.

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

(ALL:)

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

*I have left the social order.*

*My life needs the support of others.*

*I must change the way I behave.*

*Can I fault myself with regard to the precepts?*

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

*I will grow different, separate from all that is dear & appealing to me.*

*I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.*

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

*Is there an empty dwelling in which I delight?*

*Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?*

Ime kho<sup>1</sup> dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā.

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

<sup>1</sup> Orig. inserts *bhikkhave*

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

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

(FIRST PROSTRATE 3 TIMES, THEN ALL SAY:)

Iminā sakkārena buddhaṃ abhipūjāyāmi  
Iminā sakkārena dhammaṃ abhipūjayāmi  
Iminā sakkārena saṅghaṃ abhipūjayāmi

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

Arahaṃ sammā-sambuddho bhagavā;  
buddhaṃ bhagavantaṃ abhivādemī.

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

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;  
dhammaṃ namassāmi.

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

(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;  
saṅghaṃ namāmi.

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

(PROSTRATE 1 TIME)

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

(LEADER:)

Handa mayāṃ buddhassa bhagavato pubbahāga-  
namakāraṃ karomase.

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

(ALL:)

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

### Taking The Eight Precepts

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

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

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

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

(REPEAT AFTER THE LEADER:)

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

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

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

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

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

(LEADER:) Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

(ALL:) Āma bhante.

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

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

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

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

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

*This completes going to the three refuges.*

*Yes, Venerable Sir.*

### [19] Aṭṭha-Sīla *Eight Precepts*

(REPEAT AFTER THE LEADER:)

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

(LEADER:)

Imāni aṭṭha sikkhā-padāni samādiyāmi.

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

*I undertake the rule of training to refrain from stealing.*

*I undertake the rule of training to refrain from uncelibacy.*

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

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

*I undertake the rule of training to refrain from eating at the wrong time.<sup>30</sup>*

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

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

*I undertake these eight rules of training.*

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

(RESPOND 3 TIMES:)

Imāni aṭṭha sikkhā-padāni samādiyāmi.

*I undertake these eight rules of training.*

(THE LEADER THEN CONCLUDES WITH THE FOLLOWING:)

Imāni aṭṭha-sikkhā-padāni.

Sīlena sugatiṃ yanti.

Sīlena bhoga-sampadā.

Sīlena nibbutiṃ yanti.

Tasmā sīlaṃ visodhaye.

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

(RESPOND:) Sādhu!, sādhu!, sādhu!

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

(PROSTRATE THREE TIMES)

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

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

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

**[–] Invitation To Teach Dhamma In Thai**

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

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

NOM HAT NAMASAKAAN PRADISATHAAN NA THII SOM

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

GUAN LĀO JŪNG BANG KOM CHULII BAAT PHRA SAA-  
 SADAA

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

KO PHON AN PRASÖÖD WORALÖÖD MAHOLAAN

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

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

### [-] Asking Forgiveness To The Triple Gem

(LEADING NUN:)

Handa mayaṃ sādhu-kāraṃ karomase.

Let us give our approval.

(ALL:)

Sadhu! sadhu! sadhu!

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

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

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

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

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

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

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

Yathā-balaṃ careyyāhaṃ sammā-sambuddha-sāsaṇaṃ

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

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

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

*May I one day share in the escape from suffering.*

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

(PROSTRATE)

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

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

(PROSTRATE)

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

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

(PROSTRATE)

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



## *Formal Requests*

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

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

(ALL:)<sup>31</sup>

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

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

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

(REPEAT AFTER THE LEADER:)

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

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

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

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

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

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

Tatīyam pi buddhaṃ saraṇaṃ gacchāmi  
 Tatīyam pi dhammaṃ saraṇaṃ gacchāmi  
 Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi.

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

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

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

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

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

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

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

(THE LEADER THEN CONCLUDES WITH THE FOLLOWING:)

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

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

(RESPOND:)

Sādhu!, sādhu!, sādhu!

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

(PROSTRATE 3 TIMES)

[19] **Ārāḍhanā-uposatha-sīla** *Requesting The Precepts On Uposatha Days*<sup>32</sup>

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

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

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

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

*Venerable Sir, a second time...*

*Venerable Sir, a third time...*

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

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

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

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

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

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

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

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

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

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

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

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

**[21] Invitation To The Devas 1<sup>33</sup>**

(MONK:)

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

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

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

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

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

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

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

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

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

Sagge kāme ca rūpe ...

*Those in the heavens of sensuality & form, ...*<sup>33</sup> Cf. CG, BBC p. 74; PCT p. 7<sup>34</sup> This is an alternative 'Invitation to the Devas' (CG, PCT p. 7).

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

(ALL:)

Namo tassa bhagavato arahato sammā-sambuddhassa.

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

(3 TIMES)

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

Buddhaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge*

Dhammaṃ saraṇaṃ gacchāmi

*To the Dhamma I go for refuge*

Saṅghaṃ saraṇaṃ gacchāmi

*To the Saṅgha I go for refuge*

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

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

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi

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

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

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

Tatīyam pi buddhaṃ saraṇaṃ gacchāmi

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

Tatīyam pi dhammaṃ saraṇaṃ gacchāmi

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

Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi

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

## *Parittas – Protective Blessings*

### [23] Namakāra-siddhi-gāthā *The Verses On Success Through Homage*<sup>35</sup>

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

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

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<sup>35</sup> BBC p. 13 f.; PCT p. 8 f.

**[24] Sambuddhe The Buddhas<sup>36</sup>**

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

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

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

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

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

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

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

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

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

**[24] Namokāra-aṭṭhaka The Homage Octet<sup>37</sup>**

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

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

<sup>36</sup> cf. BBC p. 76;

<sup>37</sup> cf. CG; BBC p. 49

namo-kārānubhāvena  
namo-kārassa tejena

suvatthi hotu sabbadā;  
vidhimhi homi tejavā.

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

### [25] Maṅgala-sutta *The Discourse on Good Fortune*<sup>38</sup>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>38</sup> cf. CG; BBC p. 15 ff.; PCT p. 11 ff.

\* Sometimes the chanting starts here.



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

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

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

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

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

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

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

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

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

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

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

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

Maṅgala-suttaṃ niṭṭhitaṃ.

*The Maṅgala-sutta ends here.*

## [26] BODKHAT-ratana-sutta

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

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

Pañidhānato paṭṭhāya tathāgatassa dasa pāramiyo dasa  
 upapāramiyo dasa paramattha-pāramiyo ... pañca mahā-  
 pariccāge ... tisso cariyā pacchima-bhave  
 gabbhāvakkantiṃ<sup>39</sup> jātiṃ abhinikkhamanaṃ padhāna-  
 cariyaṃ bodhi-pallaṅke māra-vijayaṃ sabbaññuta-ñāṇa-  
 paṭivedhaṃ ... nava-lokuttara-dhamme ti sabbe pi me  
 buddhagūṇe āvajjitvā<sup>40</sup> vesāliya<sup>41</sup> tīsu pākārañtesu ti-  
 yāma-rattiṃ<sup>42</sup> parittaṃ karonto<sup>43</sup> āyassamā ānanda-tthero  
 viya kāruñña-cittaṃ upaṭṭhapetvā

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

*misfortunes.*

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

*"Whatever deities there are in the 100 000 Koṭis<sup>44</sup> of solar systems,  
 They receive this command: The threefold terror in the town Vesāli,  
 which has arisen from diseases, demons, & famine*

*may quickly disappear. This protective charm we speak."*

### [27] Cha-ratana-paritta-gāthā<sup>45</sup> *The Six Protective Verses from the Discourse on Treasures*<sup>46</sup>

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

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

<sup>39</sup> VRI: *gabbhavokkantiṃ*

<sup>40</sup> VRI: *āvajjetvā*

<sup>41</sup> VRI inserts *nagaraṃ pavisitvā tiyāmarattiṃ* instead of *vesāliya*;

<sup>42</sup> VRI without *tiyāmarattiṃ*

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

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

<sup>45</sup> Excerpt of the Ratana-sutta (Khuddakapāṭha; Suttanipāta);

<sup>46</sup> Cf. CGI; PCT p. 13 ff.;

Idam pi buddhe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ  
Yad ajjhagā sakayamunī<sup>47</sup> samāhito  
Na tena dhammena sam’atthi kiñci.  
Idam pi dhamme ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.

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

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

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

...

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

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

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

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

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

<sup>47</sup> CGI, VRI: *sakayamunī*

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

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

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

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

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

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

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

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

### [29] Karaṇīya-metta-sutta *The Discourse on Lovingkindness*<sup>48</sup>

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

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

<sup>48</sup> Cf. BCI; PCT p. 15 f.

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

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

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

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

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

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

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

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

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

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

*Seen or unseen,  
 near or far,*

*Born or seeking birth:  
 May all beings be happy at heart.*

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

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

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

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

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

Karaṇīya-metta-suttaṃ niṭṭhitam.

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

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

*The Karaṇīya-metta-sutta ends here.*

### [30] Khandha-paritta-gāthā *The Group Protection*<sup>49</sup>

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

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

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

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

Appamāṇo Buddho appamāṇo dhammo appamāṇo saṅgho

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

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

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

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

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

*The Buddha, Dhamma, & Saṅgha are limitless.*

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

<sup>49</sup> Cf. BCI; BBC p. 83; PCT p. 17 f.

Katā me rakkhā,  
Katā me parittā,  
Paṭikkamantu bhūtāni.

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

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

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

### [30] Vaṭṭaka-paritta *The Baby Quail's Protection*<sup>50</sup>

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

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

### [31] Mora-paritta *The Peacock's Protection*<sup>51</sup>

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

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

<sup>50</sup> Cf. BCI; BBC p. 83; PCT p. 18 f.

<sup>51</sup> Cf. BCI;

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

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

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

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

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

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

### [32] Āṭānāṭiya-paritta *Homage to the Seven Past Buddhas*<sup>52</sup>

Vipassissa namatthu	cakkhumantassa sirīmato	
Sikhissa pi namatthu	sabba-bhūtānukampino	
Vessabhussa namatthu	nhātakassa tapassino	
Namatthu Kakusandhassa	māra-senappamaddino	
Konāgamanassa namatthu	Brāhmaṇassa vusīmato	
Kassapassa namatthu	vippamuttassa sabbadhi	
Āṅgīrasassa namatthu	Sakya-puttassa sirīmato	
Yo imaṃ dhammam adesesi	sabba-dukkhāpanūdanaṃ.	

*Homage to Vipassī, possessed of vision & splendor.  
 Homage to Sikhī, sympathetic to all beings.*

*Homage to Vesabhū, cleansed, austere.  
 Homage to Kakusandha, crusher of Mara's host.*

*Homage to Konāgamana, the Brahman who lived the life perfected.  
 Homage to Kassapa, entirely released.*

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

<sup>52</sup> Cf. BCI; PCT p. 22



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

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

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

(REPEAT 3 TIMES)

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

### [33] *Bojjhaṅga-paritta* *The Factor-of-Awakening Protection*<sup>53</sup>

Bojjhaṅgo sati-saṅkhāto dhammānaṃ vicayo tathā  
Viriyaṃ-pīti-passaddhi- bojjhaṅgā ca tathāpare  
Samādh'upekkha-bojjhaṅgā satt' ete sabba-dassinā  
Muninā sammadakkhātā bhāvitā bahulīkatā  
Saṃvattanti abhiññāya nibbānāya ca bodhiyā  
Etena sacca-vajjena sotthi te hotu sabbadā.  
Ekasmiṃ samaye nātho Moggallānaṃ ca Kassapaṃ  
Gilāne dukkhite disvā bojjhaṅge satta desayi  
Te ca taṃ abhinanditvā rogā muccimsu taṃkhaṇe

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

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

<sup>53</sup> Cf. BCI; PCT 20 f.

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

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

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

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

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

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

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

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

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

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

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

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

N' atthi me saraṇam aññaṃ  
 Dhammo me saraṇam varaṃ

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

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

Etena sacca-vajjena  
Hotu te jaya-maṅgalaṃ.

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

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

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

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

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

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

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

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

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

### [35] Maha-maṅgala-cakkavāla *The Great Sphere Of Blessings*<sup>55</sup>

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

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

<sup>55</sup> Cf. BBC p. 27 ff.

asītyānubyañjanānubhavana  
 atṭhuttara-sata-maṅgalānubhavana  
 chabbaṇṇa-raṃsiyānubhavana ketumālānubhavana  
  
 dasa-pāramitānubhāvena dasa-upapāramitānubhāvena dasa-  
 paramattha-pāramitānubhāvena  
 sīla-samādhi-paññānubhāvena  
 buddhānubhāvena dhammānubhāvena saṅghānubhāvena  
 tejānubhāvena iddhānubhāvena balānubhāvena  
 ñeyya-dhammānubhāvena  
 caturāsīti-sahassa-dhamma-kkhandhānubhāvena  
 nava-lokuttara-dhammānubhāvena  
 atṭhaṅgika-maggānubhāvena  
 atṭha-samāpattiyānubhāvena  
 chaḷabhiññānubhāvena catu-sacca-ñāṇānubhāvena  
  
 dasa-bala-ñāṇānubhāvena sabbaññuta-ñāṇānubhāvena  
  
 mettā-karuṇā-muditā-upekkhānubhāvena  
 sabba-[36]-parittānubhāvena ratana-ttaya-saraṇānubhāvena  
  
 tuyhaṃ sabba-roga-sok’upaddava-dukkha-  
 domanass’upāyāsā vinassantu  
 sabba-antarāyā pi vinassantu  
 sabba-saṅkappā tuyhaṃ samijjhantu  
 dīghāyutā tuyhaṃ hotu sata-vassa-jīvena samaṅgiko hotu  
 sabbadā.  
 ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā  
 devatā sadā tumhe anurakkhantu.

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

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

**[36] "Nakkhattayakkha ..." *Power Of Protection*<sup>56</sup>**

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

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

**[36] Dhajagga-paritta *The Top-of-the-Banner-Staff Protection*<sup>57</sup>**

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

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

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

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

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

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

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

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

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

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

yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

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

<sup>56</sup> PBC p. 80

<sup>57</sup> Cf. BCI

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

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

**[37] Buddha-jaya-maṅgala-gāthā The Verses Of The Buddha's Auspicious Victories<sup>58</sup>**

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

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

Tan-tejasā bhavatu te jaya-maṅgalāni.<sup>59</sup>

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

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

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

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

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

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

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā

*Having made a wooden belly to appear pregnant,*

<sup>58</sup> Cf. BCI; BBC p. 22 ff.; PCT p. 26 ff.

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

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

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

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

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

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

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

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

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

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

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

### [38] Jaya-paritta *The Victory Protection*<sup>60</sup>

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

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

<sup>60</sup> Cf. CGI; PC p. 23 ff.



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

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

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

*delight.*

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

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

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

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

### [39] Sumaṅgala-gāthā Verses Of Excellent Blessing

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

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

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

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

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

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

<sup>61</sup> This chant might optionally end here.

## *Discourses*

### [39] Dhajagga-sutta<sup>62</sup> *The Discourse on the Crest of Banners*<sup>63</sup>

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

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

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

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

"Bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samupabyuḥho<sup>64</sup> ahosi. [40] Atha kho, bhikkhave, sakko devānam indo deve tāvatimse āmantesi:

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

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

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

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

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

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

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

<sup>62</sup> SN i 218 ff.

<sup>63</sup> Cf. Pūjā p. 109 ff.

<sup>64</sup> VRI: *samupabyuḥho*; Pūjā: *samupabyuḥho*. **samupabbūḥha** Adj in full swing; crowded (cPED);

bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,  
so pahīyissati.

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

Taṃ kho pana, bhikkhave, sakkassa vā devānam indassa  
dhajaggaṃ ullokayatamaṃ, pajāpatissa vā devarājassa  
dhajaggaṃ ullokayatamaṃ, varuṇassa vā devarājassa  
dhajaggaṃ ullokayatamaṃ, īsānassa vā devarājassa  
dhajaggaṃ ullokayatamaṃ yaṃ bhavissati bhayaṃ vā  
chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi no pi  
pahīyetha<sup>65</sup>.

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

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

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

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

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

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

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

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

<sup>65</sup> VRI fn: *no pahīyetha* (ka.); CCB: *no pi pahiyetha*

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

udapādi paññā udapādi vijjā udapādi āloko udapādi.

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

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

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

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

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

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

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

Taṃ kho pan' idaṃ dukkha-nirodho ariya-saccaṃ

*truth of stress.'*

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

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

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

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

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

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

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

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

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

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

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

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

Yāvakīvañ ca me bhikkhave – imesu catūsu ariya-saccesu  
evan ti-parivaṭṭaṃ davādasākāraṃ<sup>69</sup> yathābhūtaṃ – ñāṇa-  
dassanaṃ na suvisuddhaṃ ahoṣi, n' eva tāvāhaṃ  
bhikkhave sa-devake loke sa-mārake sa-brahmake, sa-  
ssamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ  
sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

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

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

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

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

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

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

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

<sup>69</sup> CGI & VRI always: *dvādasākāraṃ*



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

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

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

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

Bhummānaṃ devānaṃ saddaṃ sutvā, cātummahārājikā  
devā saddam anussāvesuṃ.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā  
devā saddam anussāvesuṃ.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā  
saddam anussāvesuṃ.

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddam  
anussāvesuṃ.

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā  
saddam anussāvesuṃ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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Brahmapārisajjā devā saddam anussāvesuṃ.

*The Brahmapārisajjā deities took up the cry.*

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

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

Brahmaparohitānaṃ devānaṃ saddaṃ sutvā, Mahābrahmā devā saddam anussāvesuṃ.

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

Mahābrahmānaṃ devānaṃ saddaṃ sutvā, Parittābhā devā saddam anussāvesuṃ.

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

Parittābhānaṃ devānaṃ saddaṃ sutvā, Appamāṇābhā devā saddam anussāvesuṃ.

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

Appamāṇābhānaṃ devānaṃ saddaṃ sutvā, Ābassarā devā saddam anussāvesuṃ.

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

Ābassarānaṃ devānaṃ saddaṃ sutvā, Parittasubhā devā saddam anussāvesuṃ.

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

Parittasubhānaṃ devānaṃ saddaṃ sutvā, Appamāṇasubhā devā saddam anussāvesuṃ.

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

Appamāṇasubhānaṃ devānaṃ saddaṃ sutvā,  
Subhakiṇhakā devā saddam anussāvesuṃ.

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

Subhakiṇhakānaṃ devānaṃ saddaṃ sutvā, (Asaññisattā devā saddam anussāvesuṃ.

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

Asaññisattānaṃ devānaṃ saddaṃ sutvā,) Vehapphalā devā saddam anussāvesuṃ.

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

Vehapphalānaṃ devānaṃ saddaṃ sutvā, Avihā devā saddam anussāvesuṃ.

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

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

Avihānaṃ devānaṃ saddaṃ sutvā, Atappā devā saddam  
anussāvesuṃ.

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

Atappānaṃ devānaṃ saddaṃ sutvā, Sudassā devā saddam  
anussāvesuṃ.

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

Sudassānaṃ devānaṃ saddaṃ sutvā, Sudassī devā  
saddam anussāvesuṃ.

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

Sudassīnaṃ devānaṃ saddaṃ sutvā, Akaniṭṭhakā devā  
saddam anussāvesuṃ:

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

\*\*\*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Aniccaṃ bhante."

"Yam paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti."

"Dukkhaṃ bhante."

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

"No h' etaṃ bhante."

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

"Aniccā bhante."

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

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

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

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

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

*"Inconstant, lord."*

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

*"Stressful, lord."*

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

*"No, lord."*

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

*"Inconstant, lord."*

"Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

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

"Dukkhaṃ bhante."

*"Stressful, lord."*

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

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

"No h' etaṃ bhante."

*"No, lord."*

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

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

"Aniccā bhante."

*"Inconstant, lord."*

"Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti."

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

"Dukkhaṃ bhante."

*"Stressful, lord."*

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

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

"No h' etaṃ bhante."

*"No, lord."*

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

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

"Aniccā bhante."

*"Inconstant, lord."*

"Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti."

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

"Dukkhaṃ bhante."

*"Stressful, lord."*

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

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

"No h' etaṃ bhante."

*"No, lord."*

"Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccaṃ vā

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

aniccam vā ti."

"Aniccam bhante."

"Yam panāniccam dukkham vā taṃ sukham vā ti."

"Dukkham bhante."

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

"No h' etaṃ bhante."

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

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

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

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

*inconstant?"*

*"Inconstant, lord."*

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

*"Stressful, lord."*

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

*"No, lord."*

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

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

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

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

sammappaññāya daṭṭhabbaṃ.

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

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

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

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

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

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

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

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



**[50] Dhamma-niyāma-sutta**  
*The Discourse on the Orderliness of the Dhamma*<sup>71</sup>

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

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

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

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

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

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

Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambuj-

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

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

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

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

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

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

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

<sup>71</sup> Cf. BCI; PCT 40 ff.

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

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

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

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

## *Gāthās etc. – Verses (& Dependent Origination)*

### [51] Uṇhassa vijaya-gāthā<sup>72</sup> *Verses On The Victory Over Heat*

Atthi uṇhassa<sup>73</sup> vijayo      dhammo loke anuttaro  
 sabba-satta-hitatthāya taṃ tavaṃ gaṇhāhi deva te  
 parivajje rāja-daṇḍe      amanussehi pāvake  
 bayagghe nāge viṣe bhūte      akāla-maraṇena vā  
 sabba-samā maraṇā mutto      ṭhapetvā kāla-māritaṃ

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

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

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

paresaṃ desanaṃ sutvā      tassa āyu pavaḍḍhatī ti.

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

### [51] "Bhesajjaṃ" ... "Medicine" ...

Bhesajjaṃ devamanussānaṃ kaṭukaṃ tittikaṃ rasaṃ  
 ambilaṃ lavanañ c' eva      sabba-bayādhi vinassantu;  
 eka davi<sup>74</sup> ti catu pañca      cha sattādināṃ thatā [52]

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

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

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

<sup>74</sup> **uṇhisa** [Sk. uṇīḥa] turban (PED)

davi = dvi (two)

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

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

Atthi uṇhassa vijayo niṭṭhito.

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

### [52] Pabbatopama-gāthā *The Mountain*<sup>75</sup>

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

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

<sup>75</sup> Cf. BCI; PCT p. 39 f.

nivesaye [53]

Yo dhammacārī kāyena  
Idh' eva naṃ pasamsati

vācāya uda cetasā  
pecca sagge pamodati.

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

### [53] Ariya-dhana-gāthā Noble Wealth<sup>76</sup>

Yassa saddhā tathāgate  
Sīlañ ca yassa kalyāṇaṃ

acalā supatiṭṭhitā,  
ariya-kantaṃ pasamsitaṃ

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

Saṅghe pasādo yassatthi  
Adaḷiddoti taṃ āhu

ujubhūtañ ca dassanaṃ  
amoghan tassa jīvitaṃ

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

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

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

### [53] Tilakkhaṇādi-gāthā Compounded Things

Sabbe saṅkhārā aniccā ti  
Atha nibbindati dukkhe:

yadā paññāya passati,  
esa maggo visuddhiyā.

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

Sabbe saṅkhārā dukkhā ti  
Atha nibbindati dukkhe:

yadā paññāya passati,  
esa maggo visuddhiyā.

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

Sabbe dhammā anattā ti  
Atha nibbindati dukkhe:

yadā paññāya passati,  
esa maggo visuddhiyā.

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

Appakā te manussesu  
Athāyaṃ itarā pajā

ye janā pāra-gāmino  
tīram evānudhāvati.

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

Ye ca kho sammadakkhāte

dhamme dhammānu-

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

<sup>76</sup> Cf. BCI; PCT 40

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

#### [54] Paṭicca-samuppāda-pāṭha *Dependent Origination*

Avijjā-paccayā saṅkhārā,	<i>With ignorance as a condition there are processes.</i>
Saṅkhāra-paccayā viññāṇaṃ,	<i>With processes as a condition there is (sensory) consciousness.</i>
Viññāṇa-paccayā nāma-rūpaṃ,	<i>With (sensory) consciousness as a condition there are name &amp; form.</i>
Nāma-rūpa-paccayā saḷāyatanaṃ,	<i>With name &amp; form as a condition there are the six sense media.</i>
Saḷāyatana-paccayā phasso,	<i>With the six sense media as a condition there is contact.</i>
Phassa-paccayā vedanā,	<i>With contact as a condition there is feeling.</i>
Vedanā-paccayā taṇhā,	<i>With feeling as a condition there is craving.</i>
Taṇhā-paccayā upādānaṃ,	<i>With craving as a condition there is clinging.</i>
Upādāna-paccayā bhavo,	<i>With clinging as a condition there is becoming.</i>
Bhava-paccayā jāti,	<i>With becoming as a condition there is birth.</i>
Jāti-paccayā jara-maraṇaṃ soka-parideva-dukkha-	<i>With birth as a condition, then aging &amp; death, sorrow, lamentation, pain,</i>
domanassupāyāsā sambhavanti.	<i>distress, &amp; despair come into play.</i>
Evam etassa kevalassa dukkha-kkhandhassa samudayo	<i>Thus is the origination of this entire mass of suffering &amp; stress.</i>
hoti.	
Avijjāya tv eva asesavirāga-nirodhā saṅkhāra-nirodho,	<i>Now from the remainderless fading &amp; cessation of that very ignorance there is</i>
	<i>the cessation of processes.</i>

Sañkhāra-nirodhā viññāṇa-nirodho,  
Viññāṇa-nirodhā nāma-rūpa-nirodho,

Nāma-rūpa-nirodhā saḷāyatana-nirodho,  
Saḷāyatana-nirodhā phassa-nirodho,

Phassa-nirodhā vedanā-nirodho,  
Vedanā-nirodhā taṇhā-nirodho,  
Taṇhā-nirodhā upādāna-nirodho,  
Upādāna-nirodhā bhava-nirodho,  
Bhava-nirodhā jāti-nirodho,  
Jāti-nirodhā jara-maraṇaṃ soka-parideva-dukkha-  
domanassupāyāsā nirujjhanti. Evam etassa kevalassa  
dukkhakkhandhassa nirodho hoti.

*From the cessation of processes there is the cessation of (sensory) consciousness. From the cessation of (sensory) consciousness there is the cessation of name & form.*

*From the cessation of name & form there is the cessation of the six sense media. From the cessation of the six sense media there is the cessation of contact.*

*From the cessation of contact there is the cessation of feeling.*

*From the cessation of feeling there is the cessation of craving.*

*From the cessation of craving there is the cessation of clinging.*

*From the cessation of clinging there is the cessation of becoming.*

*From the cessation of becoming there is the cessation of birth.*

*From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of suffering & stress.*

### [54] Buddha-udāna-gāthā *The Buddha Inspired Verses*<sup>77</sup>

Yadā have pātubhavanti dhammā,  
Ātāpino jhāyato brāhmaṇassa,  
Athassa kaṅkhā vapayanti sabbā,  
Yato pajānāti sahetu-dhammaṃ.

*As phenomena grow clear  
To the Brahman, ardent, absorbed,  
His doubts all vanish  
When he discerns what has a cause.*

[55] Yadā have pātubhavanti dhammā,  
Ātāpino jhāyato brāhmaṇassa,  
Athassa kaṅkhā vapayanti sabbā,  
Yato khayamaṃ paccayānaṃ avedi.

*As phenomena grow clear  
To the Brahman, ardent, absorbed,  
His doubts all vanish  
When he penetrates the end of conditions.*

Yadā have pātubhavanti dhammā,  
Ātāpino jhāyato brāhmaṇassa,

*As phenomena grow clear  
To the Brahman, ardent, absorbed,*

<sup>77</sup> Cf. BCI; PCT 43

Vidhūpayam̐ tiṭṭhati māra-senam̐,  
Sūrova obhāsayam-antalikkhanti.

*He stands, routing the troops of Mara,  
Like the sun that illumines the sky.*

**[55] Bhaddekaratta-gāthā *An Auspicious Day*<sup>78</sup>**

Atītam̐ nānvāgameyya      na ppaṭikaṅkhe anāgataṃ  
Yad'atītam̐ pahīnantam̐      appattañ ca anāgataṃ

*He would not range after the past, nor wonder about the future.  
What is past has been left behind, the future is as yet unreached.*

Paccuppannañ ca yo dhammam̐      tatha tatha vipas sati  
Asaṃhiraṃ asaṅkappaṃ      tam̐ viddhā manubrūhaye

*Whatever phenomenon is present, he clearly sees right there, right there.  
Unvanquished, unshaken, that is how he develops the mind.*

Ajj' eva kiccam̐ ātappaṃ      ko jaññā maraṇam̐ suve  
Na hi no saṅgarantena      mahāsenena maccunā

*Doing his duty ardently, today, for – who knows? – tomorrow death may  
come. There is no bargaining with Death & his mighty horde.*

Evaṃ vihārim̐ ātāpiṃ      aho-rattam̐ atanditaṃ  
Tam̐ ve bhaddeka-ratto ti      santo ācikkhate munī ti.

*Whoever lives thus ardently, relentlessly both day & night,  
has truly had an auspicious day: So says the Peaceful Sage.*

<sup>78</sup> Cf. BCI; PCT p. 44; SP p. 39



## *Abhidhamma*

### [55] Dhammasaṅgīnī-mātikā *Matrix of the Dhammasaṅgī*<sup>79</sup>

(1. Tikamātikā - Triads)

Kusalā dhammā, akusalā dhammā, abyākatā dhammā;  
 sukhāya vedanāya sampayuttā dhammā, dukkhāya  
 vedanāya sampayuttā dhammā, adukkhamasukhāya  
 vedanāya sampayuttā dhammā;  
 vipākā dhammā, vipākadhammadhammā, neva-vipāka-na-  
 vipākadhammadhammā;  
 upādinupādāniyā<sup>80</sup> dhammā, anupādinupādāniyā  
 dhammā, anupādinānu-[56]-pādāniyā<sup>81</sup> dhammā;  
 saṃkiliṭṭha-saṃkilesikā dhammā, asaṃkiliṭṭha-  
 saṃkilesikā dhammā, asaṃkiliṭṭhāsaṃkilesikā<sup>82</sup> dhammā;  
 savitakka-savicārā dhammā, avitakka-vicāramattā  
 dhammā, avitakkāvicārā<sup>83</sup> dhammā;  
 pīti-sahagatā dhammā, sukha-sahagatā dhammā, upekkhā-  
 sahatā dhammā;  
 dassanena pahātabbā dhammā, bhāvanāya pahātabbā  
 dhammā, neva dassanena na bhāvanāya pahātabbā  
 dhammā;  
 dassanena pahātabba-hetukā dhammā, bhāvanāya

*Dhammas – wholesome, unwholesome [and] undetermined;*  
*dhammas – associated with pleasant feeling, associated with unpleasant*  
*feeling, associated with neither pleasant or unpleasant feeling;*  
*dhammas – which are (kamma) resultants, subject to resultant dhammas,*  
*which are neither resultant dhammas nor subject to resultant dhammas;*  
*dhammas – kammically acquired and subject to clinging, not kammically*  
*acquired but subject to clinging, neither kammically acquired nor subject to*  
*clinging;*  
*dhammas – defiled and subject to defilements, undefiled but subject to*  
*defilements, neither defiled nor subject to defilements;*  
*dhammas – with initial and sustained application, without initial application,*  
*but with sustained application, with neither initial nor sustained application;*  
*dhammas – accompanied by rapture, accompanied by happiness,*  
*accompanied by equanimity;*  
*dhammas – to be abandoned by insight, to be abandoned by (mental)*  
*development, to be abandoned neither by insight nor (mental) development;*  
*dhammas – having roots to be abandoned by insight, having roots to be*

<sup>79</sup> PCT p. 47 - 49

<sup>80</sup> Other Editions: *upādinupādāniyā*

<sup>81</sup> Other Editions: *anupādinna-anupādāniyā*

<sup>82</sup> Other Editions: *asaṃkiliṭṭha-asaṃkilesikā*

<sup>83</sup> Other Editions: *avitakka-avicārā*

pahātabba-hetukā dhammā, neva dassanena na bhāvanāya  
 pahātabba-hetukā dhammā;  
 ācayagāmino dhammā, apacayagāmino dhammā,  
 nevācayagāmino nāpacayagāmino<sup>84</sup> dhammā.  
 sekkhā dhammā, asekkhā dhammā, nevasekkhānāsekkhā<sup>85</sup>  
 dhammā.

parittā dhammā, mahaggatā dhammā, appamāṇā dhammā;  
 parittārammaṇā dhammā, mahaggatārammaṇā dhammā,  
 appamāṇārammaṇā dhammā;  
 hīnā dhammā, majjhimā dhammā, paṇītā dhammā;  
 micchattaniyatā dhammā, sammattaniyatā dhammā,  
 aniyatā dhammā;  
 maggārammaṇā dhammā, magga-hetukā dhammā,  
 maggādhipatino dhammā;  
 uppannā dhammā, anuppannā dhammā, uppādinō  
 dhammā;  
 atītā dhammā, anāgatā dhammā, paccuppannā dhammā;  
 atītārammaṇā dhammā, anāgatārammaṇā dhammā,  
 paccuppannārammaṇā dhammā;  
 ajjhattā dhammā, bahiddhā dhammā, ajjhatta-bahiddhā  
 dhammā;  
 ajjhattārammaṇā dhammā, bahiddhārammaṇā dhammā,  
 ajjhatta-bahiddhārammaṇā dhammā.  
 sanidassana-sappaṭighā dhammā, anidassana-sappaṭighā  
 dhammā, anidassanāppaṭighā<sup>86</sup> dhammā.

*abandoned by (mental) development, having roots to be abandoned neither by insight nor (mental) development;*  
*dhammas – leading to accumulation (of kamma), leading to decrease, leading neither to accumulation nor to decrease;*  
*dhammas – of one in the (Noble) training, of one who has completed the (Noble) training, of one neither in the (Noble) training nor one who has completed the (Noble) training;*  
*dhammas – limited, exalted, immeasurable;*  
*dhammas – having limited objects, having exalted objects, having immeasurable objects;*  
*dhammas – inferior, medium, superior;*  
*dhammas – certain with wrong (result), certain with right (result), uncertain (as to result);*  
*dhammas – with the path as object, with the path as root, with the path as predominant factor;*  
*dhammas – that have arisen, that have not arisen, that are bound to arise;*  
*dhammas – past, future, present;*  
*dhammas – with a past object, with a future object, with a present object;*  
*dhammas – internal, external, internal and external;*  
*dhammas – with internal objects, with external objects, with internal and external objects;*  
*dhammas – manifest and reactive, non-manifest and reactive, manifest and reactive;*

<sup>84</sup> Other Editions: *nevācayagāmināpacayagāmino*

<sup>85</sup> So the Thai and Sinhalese Edition; other Editions: *nevasekkhānāsekkhā*

<sup>86</sup> Other Editions: *anidassana-appaṭighā*

[57] **Mahāpaṭṭhāna-mātika-pāṭha** *Passage On The Matrix Of The Paṭṭhāna*<sup>87</sup>

Hetupaccayo, ārammaṇapaccayo,  
adhipatipaccayo, anantarapaccayo,  
samanantarapaccayo, saha-jātapaccayo,  
añña-mañña-paccayo, nissayapaccayo,  
upanissayapaccayo, purejātapaccayo,  
pacchājātapaccayo, āsevanapaccayo,  
kamma-paccayo, vipāka-paccayo,  
āhāra-paccayo, indriya-paccayo,  
jhaṇa-paccayo, magga-paccayo,  
sampayutta-paccayo, vippayutta-paccayo,  
atthi-paccayo, natthi-paccayo,  
viga-paccayo, aviga-paccayo ti.

*Root-condition, object-condition,  
predominance-condition, proximity-condition,  
contiguity-condition, conascence-condition,  
mutuality-condition, support-condition,  
decisive-support-condition, pre-nascence-condition,  
post-nascence-condition, frequency-condition,  
kamma-condition, resultant-condition,  
nutriment-condition, faculty-condition,  
absorption-condition, path-condition,  
association-condition, dissociation-condition,  
presence-condition, absence-condition,  
disappearance-condition, non-disappearance-condition.*

[57] **Dhammasaṅgiṇī** *Enumeration Of Phenomena*<sup>88</sup>

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

*Dhammas are wholesome, unwholesome [or] undetermined.*

Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ  
kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ ñāṇa-  
sampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā  
gandhārammaṇaṃ vā rasārammaṇaṃ vā  
phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ  
vā panārabba, tasmīṃ samaye phasso hoti, ...

*Which dhammas are wholesome? When wholesome consciousness –  
pertaining to the sense-sphere accompanied by joy and associated with  
knowledge – arises with any object such as visible object, sound, odor,  
taste, body-impression and mental object, then, at this time, there is contact,  
...*

... avikkhepo hoti; ye vā pana tasmīṃ samaye aññe pi atthi  
paṭicca-samuppannā arūpino dhammā – ime dhammā  
kusalā.

*... calmness and whatever other conditioned originated immaterial  
dhammas there might exist at that time, they are [all] wholesome dhammas.*

<sup>87</sup> Cf. PCT p. 52 f.

<sup>88</sup> Cf. Pūjā p. 236 (modified to a great extent)

**[57] Vibhaṅga *Classification (of Phenomena)*<sup>89</sup>**

Pañca-kkhandhā rūpakkhandho, vedanākkhandho,  
saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

*The five aggregates are: the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental formations, the aggregate of consciousness.*

Tattha katamo rūpakkhandho?

*Therein what is the aggregate of matter?*

Yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā  
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ  
vā yaṃ dūre santike vā, tad ekajjhaṃ abhisaññūhitvā  
abhisāṅhipitvā – ayaṃ vuccati rūpakkhandho.

*Whatever matter is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate, taking these together collectively and briefly, this is called the aggregate of matter.*

**[58] Dhātukathā *Discussion of Elements*<sup>90</sup>**

Saṅgaho asaṅgaho  
Saṅgahitena asaṅgahitaṃ  
asaṅgahitena saṅgahitaṃ  
Saṅgahitena saṅgahitaṃ  
asaṅgahitena asaṅgahitaṃ  
sampayogo vippayogo  
sampayuttana vippayuttaṃ  
...  
vippayuttana sampayuttaṃ asaṅgahitaṃ.

*combination and non- combination,  
not combined with (something) combined,  
combined with (something) not combined,  
combined with (something) combined,  
not combined with (something) not combined,  
association and dissociation,  
dissociated from (something) associated,  
...  
associated (and) not combined with (something) dissociated.*

<sup>89</sup> Or: "The Book Of Treatises", cf. Pūjā p. 236

<sup>90</sup> Cf. Pūjā p. 236 ff. (modified)

### [58] Puggala-paññati *Description Of Persons*<sup>91</sup>

Cha paññattiyo: khandhapaññatti, āyatanapaññatti, dhātu-  
paññatti, saccapaññatti, indriyapaññatti, puggalapaññattīti.

*(There are) six concepts: the concept of aggregates, the concept of (sense-  
)bases, the concept of elements, the concept of truths, the concept of faculties,  
(and) the concept of persons.*

...

Kittāvatā puggalānaṃ puggalapaññatti?  
samayavimutto, asamayavimutto,

*In what ways is there the concept of persons?  
(There is the concept of persons) emancipated in season, not emancipated in  
season,*

kuppadhammo, akuppadhammo,  
parihānadhammo, aparihānadhammo,  
cetanābhabbo, anurakkhaṇābhabbo,  
puthujjano, gotrabhū,  
bhayūparato, abhayūparato,  
bhabbāgamano, abhabbāgamano,  
niyato, aniyato,  
paṭipannako, phaleṭhito, ...  
arahā, arahattāya<sup>92</sup> paṭipanno.

*of perturbable nature, of imperturbable nature,  
liable to fall away, not liable to fall away,  
competent in will, competent in protecting (themselves),  
wordlings, changing the lineage,  
restrained through fear, not restrained through fear,  
capable of arriving, incapable of arriving,  
with determined destiny, with undetermined destiny,  
(path-)attainers, established in fruition, ...  
Arahants, (and persons) practicing for Arahantship.*

### [58] Kathāvatthu *Points Of Controversy*<sup>93</sup>

Puggalo upalabbhati saccikaṭṭha-paramatthenāti<sup>94</sup>?

*(Thera:.) Can there be found any person in the real, absolute sense?*

Āmantā.

*(Heretic:.) Yes.*

Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati  
saccikaṭṭha-paramatthenā ti?

*(Thera:.) Can the person be found in the real, absolute sense, in the same  
way as a real, absolute fact is found?*

<sup>91</sup> Cf. Pūjā p. 238 (modified)

<sup>92</sup> Other editions: arahattaphalasacchikiriya

<sup>93</sup> Cf. Pūjā p. 238 ff.

<sup>94</sup> VRI fn: saccikaṭṭhaparamatṭhenāti (syā. pī. ka. sī.); saccikatthaparamatthenāti (Chomtong)

Na h' evaṃ vattaḃbe.

*(Heretic:) No, that cannot be said.*

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati  
saccikaṭṭha-paramatthena, tena vata re vattaḃbe: "...

*(Thera:) If the person can be found in the real and absolute sense then you should also say ...*

'yo saccikaṭṭho paramattho, tato so puggalo upalabbhati  
saccikaṭṭhaparamatthenā"ti micchā.

*that the person can be found in the real, absolute sense, in the same way as a real absolute fact is found. Thus, you are wrong (in affirming the first while denying the second).*

### [59] Yamaka *(The Book Of) Pairs*<sup>95</sup>

Ye keci kusalā dhammā, sabbe te kusalamūlā? ye vā pana  
kusalamūlā, sabbe te dhammā kusalā?

*Have all wholesome phenomena wholesome roots? And are all phenomena with wholesome roots wholesome phenomena?*

Ye keci kusalā dhammā, sabbe te kusalamūlena eka-  
mūlā? ye vā pana kusalamūlena ekamūlā, sabbe te  
dhammā kusalā?

*Are all wholesome phenomena because of their wholesome root of one root? And are all phenomena, which have because of their wholesome root one root, wholesome?*

### [59] Paṭṭhāna *(Matrix Of The Book On) Origination*<sup>96</sup>

Hetupaccayo, ārammaṇapaccayo,  
adhipatipaccayo, anantarapaccayo,  
samanantarapaccayo, sahaḃjātapaccayo,  
aññaamaññaḃpaccayo, nissayapaccayo,  
upanissayapaccayo, purejātapaccayo,  
pacchājātapaccayo, āsevanapaccayo,  
kammaḃpaccayo, vipākaḃpaccayo,

*Root condition, object condition,  
predominance condition, proximity condition,  
contiguity condition, conascence condition,  
mutuality condition, support condition,  
decisive support condition, prenascence condition,  
postnascence condition, repetition condition,  
kamma condition, result condition,*

<sup>95</sup> Cf. Pūjā p. 240 f. (modified)

<sup>96</sup> Cf. PCT p. 52 f.; CMABh p. 303 – 324; Pūjā p. 240 f.

āhārapaccayo, indriyapaccayo,  
jhānapaccayo, maggapaccayo,  
sampayuttapaccayo, vippayuttapaccayo,  
atthipaccayo, natthipaccayo,  
vigatapaccayo, avigatapaccayo ti.

*nutriment condition, faculty condition,  
absorption condition, path condition,  
association condition, dissociation condition,  
presence condition, absence condition,  
disappearance condition, non-disappearance condition.*

## *Miscellaneous Verses I*

### [59] *Dukkha-ppattādi-gāthā or Devatā-uyyojana-gāthā*<sup>97</sup> *Verses on 'Having Got Suffering and so on'*

Dukkha-ppattā ca niddukkhā  
bhaya-ppattā ca nibbhayā  
soka-ppattā ca nissokā  
hontu sabbe pi pāṇino.  
Ettāvatā ca amhehi  
sambhatam puñña-sampadam  
sabbe devānumodantu  
sabba-sampatti-siddhiya  
dānam dadantu saddhāya  
sīlam rakkhantu sabbadā,  
bhāvanābhiratā hontu  
gacchantu devatā-gatā.  
Sabbe buddhā bala-ppattā  
paccekānañ ca yaṃ balaṃ,  
arahantānañ ca tejena  
rakkham bandhāmi sabbaso.

*Having got suffering, may they not suffer,  
having got fear, may they not suffer,  
having got grief, may they not grieve,  
(thus) all beings may they be.  
To the extent that by us  
puñña has been attained and collected,  
may all devas rejoice in (and share) it  
for the attainment of all fortune.  
By faith should gifts be given,  
virtue should always be protected,  
delightful should meditation be,  
(thus) go to the state of a devatā.  
By all Buddhas attained to power  
and the power of the Solitary Ones  
and by the might of the Arahants  
I bind (this thread) in every way for protection.*

<sup>97</sup> Cf. PCT p. 25 f.

**[60] Paṃsukūlatāya (Compounded Things)<sup>98</sup>**

Aniccā vata saṅkhārā uppāda-vaya-dhammino  
Uppajjitvā nirujjhanti tesam vūpasamo sukho.

*Inconstant are compounded things. Their nature: to arise & pass away. They disband as they are arising. Their total stilling is bliss.*

**[60] Paṃsukūla-gāthā Verses (for Recitation while taking) Paṃsukūla (Robes)**

Aciraṃ vata yaṃ kāyo paṭhaviṃ adhisessati  
chuḍḍo apeta-viññāṇo niratṭhaṃ va kaliṅgaram.

*Not long, alas – and it will lie this body here, upon the earth!  
Rejected, void of consciousness and useless as a rotten log.*

**[60] Tiro-kuḍḍa-kaṇḍha-pacchima-bhāga (Adāsi-me-ādi-gāthā Verses on 'He Gave to Me', etc.)<sup>99</sup>**

Adāsi me akāsi me ñāti-mittā sakhā ca me  
Petānaṃ dakkhiṇaṃ dajjā pubbe katam-anussaram

*"He gave to me, he acted on my behalf, and he was my relative, companion, friend." Offerings should be given for the dead when one reflects (thus) on what was done in the past.*

Na hi ruṇṇaṃ vā soko vā yā vaññā paridevanā  
Na taṃ petānam-atthāya evaṃ tiṭṭhanti ñātayo  
\*Ayañ ca kho dakkhiṇā dinnā saṅghamhi supatiṭṭhitā  
Dīgha-rattaṃ hitāyassa ṭhānaso upakappati

*For no weeping or sorrowing or any kind of lamentation  
benefit the dead whose relatives keep acting in that way.  
But when this offering is given, well-placed in the Saṅgha,  
It works for their long-term benefit and they profit immediately.*

So ñāti-dhammo ca ayaṃ nidassito.  
Petāna-pūjā ca katā uḷārā  
Balañ ca bhikkhūnam anuppadinnaṃ  
Tumhehi puññaṃ pasutaṃ anappakanti.

*In this way the proper duty to relatives has been shown  
And great honor has been done to the dead  
And the monks have been given strength:  
You've acquired merit that's not small.*

<sup>98</sup> Cf. BCI; PCT p. 53

<sup>99</sup> These verses are the concluding part of the Tirokuḍḍa- or Tirokuṭṭa-sutta (Discourse on Those Outside the Wall), Khuddakapāṭha p. 6 (PTS). They are often chanted on occasions when donors dedicate merit to the dead. A common practice is for the leader to begin chanting at the asterisk, omitting the first four lines. (Cf. BCI; PCT 53 f.)



[60] **Aṭṭhavīsati-buddha-paritta** ("Namo me" ...) *The Protective Blessing Of The 28 Buddhas*<sup>100</sup>

Namo me sabba-buddhānaṃ davattiṃsā vara-lakkhaṇo  
 taṇhaṅkaro mahāvīro medhaṅkaro mahāyaso  
 saraṇaṅkaro loka-hito dīpaṅkaro jutindharo [61]  
 koṇḍañño janapāmokkho maṅgalo purisāsabho  
 sumano sumano dhīro revato rati-vaddhano  
 sobhito guṇa-sampanno anomadassī januttamo  
 padumo loka-pajjoto nārado vara-sārathi  
 pudumuttaro satta-sāro sumedho agga-puggalo  
 sujāto sabba-lokaggo piyadassī narāsabho  
 atthadassī kāruṇiko dhammadassī tamonudo  
 siddhattho asamo loke tisso ca vadatam varo  
 pusso ca varado buddho vipassī ca anūpamo  
 sikhī sabba-hito satthā vessabhū sukha-dāyako  
 kakusandho satthāvāho konāgamano raṇaṅjaho

kassapo siri-sampanno gotamo sakayapuṅgavo.  
 Aṭṭhavīsati saṅkhātā ime buddhā mahiddhikā  
 karuṇā-guṇa-sampannā sabba-lokābhipūjitā

ete dasa-balā buddhā uttamā agga-puggalā

te pi saṅgha-guṇā āsum pi ti ye amatam padaṃ  
 ete buddhā atītā ca maṅgalā honti sabbadā  
 aṭṭhavīsati 'me buddhe aham vandāmi sabbadā  
 tesam nāṇena sīlena khantī-mettā-balena ca  
 te pi no anurakkhantu ārogayena sukkena ca  
 aṭṭhavīsati 'me buddhe yo naro saraṇam gato

*My homage to all Buddhas, provided with the 32 best marks:  
 Taṇhaṅkara, the great hero, Medhaṅkara, who has great fame,  
 Saraṇaṅkara, who benefits the world, the resplendent Dīpaṅkara,  
 Koṇḍañña, the leader of people, Maṅgala, the bull-like human being,  
 Sumana, the glad wise, Revata, enhancing love,  
 Sobhita, endowed with good qualities, Anomadassī, the best of men,  
 Paduma, the light of the world, Nārada, the best charioteer,  
 Padumuttara, the most excellent of living beings, Sumedha, the best of  
 men, Sujāta, the peak of the whole world, Piyadassī, the bull-like man,  
 Atthadassī, the compassionate one, Dhammadassī, the dispeller of  
 darkness, Siddhattha, unequaled in the world, Tissa, the most eloquent  
 speaker, P(h)ussa, the wish-fulfilling Buddha, Vipassī, who is without  
 comparison, Sikhī, the teacher with all advantages, Vessabhū, the giver of  
 happiness, Kakusandha, the caravan leader, Konāgamana, who avoided the  
 disturbance of passions,  
 Kassapa endowed with luck, Gotama, the bull of the Sākyans,  
 These 28 enumerated Buddhas are very powerful.  
 Endowed with the quality of compassion (they are) venerated by the whole  
 world.  
 These Buddhas, provided with the 10 powers, are the highest peaks of  
 mankind.  
 Furthermore they had a Saṅgha following the path to the deathless;  
 And these past Buddhas are always a blessing;  
 I will always venerate these 28 Buddhas;  
 By the power of their knowledge, virtue, patience, and loving-kindness they  
 may care for us, with health and happiness.  
 The person, who has gone for refuge to these 28 Buddhas,*

<sup>100</sup> This chant is not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

kappāni sata-sahassāni duggatiṃ so na gacchati.  
Aṭṭhavīsati-buddha-parittaṃ.

*will not go to a bad destiny for 100 000 eons.  
(So far) 'The Protective Blessing Of The 28 Buddhas'*

## ***Anumodanā – Thanksgiving & Transferring of Merit***

### **[62] Anumodanā-vidhī ("Yathā vārivahā pūrā ...") *Means Of Blessing*<sup>101</sup>**

(LEADER:)

Yathā vārivahā pūrā paripūrenti sāgaram  
Evam eva ito dinnam petānam upakappati  
Icchitam patthitam tumham khippam eva samijjhatu  
Sabbe pūrentu saṅkappā cando paṇṇaraso yathā  
maṇi jotiraso yathā.

*Just as rivers full of water fill the ocean full,  
Even so does that here given benefit the dead (the hungry shades).  
May whatever you wish or want quickly come to be. May all your  
aspirations come to fulfillment, as the moon on the fifteenth (full moon)  
day or as a radiant, bright gem.*

(ALL:)

Sabbītiyo vivajjantu sabba-rogo vinassatu  
Mā te bhavatu antarāyo sukhī dīghāyuko bhava<sup>102</sup>  
Abhivādana-sīlissa niccam vuḍḍhāpacāyino  
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ.

*May all distresses be averted, may every disease be destroyed,  
May there be no dangers for you, may you be happy & live long.  
For one of respectful nature who constantly honors the worthy,  
Four qualities increase: long life, beauty, happiness, strength.*

### **[62] Culla-maṅgala-cakka-vāla *The Lesser Sphere Of Blessings*<sup>103</sup>**

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-  
saṅghānubhāvena buddha-ratanam dhamma-ratanam

*Through the power of all the Buddhas, the power of all the Dhamma, the  
power of all the Saṅgha, the power of the Triple Gem – the gem of the*

<sup>101</sup> Cf. BCI; PCT p. 31

<sup>102</sup> These stanzas are chanted as part of almost every *anumodanā*. On special occasions the two lines beginning "Sabbītiyo..." are repeated three times before going on to the lines beginning "Abhivādana-sīlissa ...".

<sup>103</sup> Cf. BCI; PCT p. 32 f.

saṅgha-ratanam tiṇṇam ratanānam ānubhāvena caturāsīti-  
sahassa-dhamma-kkhandhānubhāvena piṭaka-tyānubhāvena  
jina-sāvakanubhāvena:

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

\*Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-  
vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako  
hotu sabbadā. [63]

Dukkha-roga-bhayā verā sokā sattu c'upaddavā  
Anekā antarāyā pi vinassantu ca tejasā  
Jaya-siddhi dhanam lābham sotthi bhāgyam sukham  
balaṃ

Siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā  
Sata-vassā ca āyū ca jīva-siddhī bhavantu te.

*Buddha, the gem of the Dhamma, the gem of the Saṅgha – the power of the  
84,000 Dhamma aggregates, the power of the Tripitaka, the power of the  
Victor's disciples:*

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

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

*May suffering, disease, danger, animosity, sorrow, adversity, misfortune  
– obstacles without number – vanish through their radiant energy.  
Triumph, success, wealth, & gain, safety, luck, happiness,  
strength,*

*Glory, long life, & beauty, fortune, increase, & status, A lifespan of 100  
years, and success in your livelihood: May they be yours.*

### [63] Ratana-ttayānubhavādi-gāthā Verses on the Power of the Triple Gem<sup>104</sup>

Ratana-ttayānubhāvena ratana-ttaya-tejasā  
Dukkha-roga-bhayā verā sokā sattu c'upaddavā  
Anekā antarāyā pi vinassantu asesato  
Jaya-siddhi dhanam lābham sotthi bhāgyam sukham  
balaṃ

Siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā  
Sata-vassā ca āyū ca jīva-siddhī bhavantu te.

*Through the power & through the radiant energy of the (Triple) Gem,  
May suffering, disease, danger, animosity, sorrow, adversity, misfortune  
– obstacles without number – vanish without a trace.  
Triumph, success, wealth, & gain, safety, luck, happiness,  
strength,*

*Glory, long life, & beauty, fortune, increase, & status, A lifespan of 100  
years, and success in your livelihood: May they be yours.*

\* A common practice is to begin chanting at the asterisk, omitting the first lines.  
<sup>104</sup> Cf. BCI; PCT p. 34

[63] **Keṇiyānumodana-gāthā** *Verses Of Benediction In The Keṇiyāsutta*<sup>105</sup>

Aggihuttaṃ mukhā yaññā  
sāvitti chandaso mukhaṃ

Rājā mukhaṃ manussānaṃ  
nadīnaṃ sāgaro mukhaṃ

Nakkhattānaṃ mukhaṃ cando  
ādicco tapataṃ mukhaṃ

Puññaṃ ākaṅkhamānānaṃ  
saṅgho ve yajataṃ mukhaṃ.

Bhaṇissāma mayaṃ gāthā  
kāladānappadīpikā

Etā suṇantu sakkaccaṃ  
dāyakā puññaakāmino.

*Just as fire is the center of sacrificial rites  
and Savitric metre the height of Chandas prosody,*

*and the monarch the head of his people,  
and the ocean the mother of all waters,*

*and the moon the brightest among the stars in the sky,  
and the sun the greatest to emit heat rays,*

*So is the Saṅgha to the Dayaka, from whom  
is derived Puñña for Dāna done.*

*Therefore we hereby say these verses  
Telling of merits befitting time and place;*

*Asking all Dayakas seeking Puñña  
on these verses to put their mind.*

[64] **Kāla-dāna-sutta-gāthā** *Verses Of Benediction On Timely Offering*<sup>106</sup>

Kāle dadanti sapaññā      vadaññū vīta-maccharā  
Kālena dinnam ariyesu      uju-bhūtesu tādisu  
Vippsanna-manā tassa      vipulā hoti dakkhiṇā  
Ye tattha anumodanti      veyyāvaccam karonti vā  
Na tena dakkhiṇā onā      te pi puññassa bhāgino  
Tasmā dade appaṭivāna-citto      yattha dinnam maha-  
pphalam  
Puññāni para-lokasmim      patitṭhā honti paṇinan ti.

*Those with discernment, responsive, free from stinginess, give in the proper  
season. Having given in the proper season with hearts inspired by the Noble  
Ones – straightened, such – their offering bears an abundance. Those who  
rejoice in that gift, or give assistance, they too have a share of the merit, and  
the offering is not depleted by that. Therefore, with an unhesitant mind, one  
should give where the gift bears great fruit.  
Merit is what establishes living beings in the next life.*

<sup>105</sup> Pūjā p. 218 f.

<sup>106</sup> Cf. BCI; CG; Pūjā 214 f. These verses are from the *Kāla-dāna-sutta* (Discourse on Seasonable Gifts), Aṅguttara-Nikāya V.36. They are occasionally chanted when large groups of people organize a donation for a special occasion, such as a *kathina*. (cf. BBC, CG)

**[64] Aggappasāda-sutta-gāthā** *The Verses from the Discourse on the Supreme (Objects of) Faith*<sup>107</sup>

Aggato ve pasannānaṃ Aggaṃ dhammaṃ vijānataṃ Agge buddhe pasannānaṃ Dakkhiṇeyye anuttare Agge dhamme pasannānaṃ Virāgūpasame sukhe Agge saṅghe pasannānaṃ Puññakkhette anuttare Aggasmim dānaṃ dadataṃ Aggaṃ puññaṃ pavaddhati Aggaṃ āyu ca vaṇṇo ca Yaso kitti sukhaṃ balaṃ Aggassa dātā medhāvī Agga-dhamma-samāhito Deva-bhūto manusso vā Aggappatto pamodatīti.	For one with confidence, realizing the supreme Dhamma to be supreme, With confidence in the supreme Buddha, unsurpassed in deserving offerings, With confidence in the supreme Dhamma, the happiness of dispassion & calm, With confidence in the supreme Saṅgha, unsurpassed as a field of merit, Having given gifts to the supreme, one develops supreme merit, Supreme long life & beauty, status, honor, happiness, strength. Having given to the supreme, the intelligent person, firm in the supreme Dhamma, Whether becoming a deva or a human being, rejoices, having attained the supreme.
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**[64] Bhojana-dānānumodana-gāthā** *Verses (of the Discourse) on Rejoicing in the Gift of Food*<sup>108</sup>

Āyudo balado dhīro Sukhassa dātā medhāvī Āyuṃ datvā balaṃ vaṇṇaṃ Dīghāyu yasavā hoti	vaṇṇado paṭibhāṇado sukhaṃ so adhigacchati sukhañ ca paṭibhāṇado yattha yatthūpapajjati ti.	The enlightened person, having given life, strength, beauty, quick-wittedness — The intelligent person, a giver of happiness, attains happiness himself. Having given life, strength, beauty, happiness, & quick-wittedness, He has long life & status wherever he arises.
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<sup>107</sup> Cf. BCI; PCT 32. These verses are from the Aggappasāda-sutta (Discourse on Faith in the Supreme), Anguttara-Nikāya v 32. (BCI)

<sup>108</sup> These verses are from the Bhojana-dānānumodana-sutta (Discourse on Rejoicing in the Gift of Food), Anguttara-Nikāya v 37. (BCI)

**[65] Devatādissa-dakkhiṇānumodana-gāthā Verses for Sharing of Merit with Devas<sup>109</sup>**

Yasmim padese kappeti  
sīlavant' ettha bhojetvā  
yā tattha devatā āsum  
tā pūjitā pūjayanti  
Tato naṃ anukampanti  
devatānukampito poso

vasaṃ paṇḍita-jātiyo  
saññate brahma-cārino  
tāsaṃ dakkhiṇam-ādise  
mānitā mānayanti naṃ.  
mātā puttāṃ va orasaṃ  
sadā bhadrāni passati.

*In whatever place a wise person makes his dwelling,  
He should feed the virtuous leaders of the holy life.  
Whatever deities there are who report this offering,  
They will pay him respect and honor for this.  
As a result, they will feel sympathy for him, as a mother for her son.  
A person with whom the deities sympathize always sees things go  
auspiciously.*

**[65] Ādiya-sutta-gāthā Discourse on Edibles<sup>110</sup>**

Bhuttā bhogā bhaṭṭā bhaccā  
Vitiṇṇā āpadāsu me  
Uddhaggā dakkhiṇā dinnā  
Atho pañca balī katā  
Upaṭṭhitā sīlavanto  
Saññatā brahmacārino  
Yadatthaṃ bhogam-iccheyya  
Paṇḍito gharam-āvasaṃ  
So me attho anupatto  
Kataṃ ananutāpiyaṃ  
Etaṃ anussaraṃ macco  
Ariya-dhamme ṭhito naro  
Idh' eva naṃ pasamsanti  
Pecca sagge pamodatī ti.

*"My wealth has been enjoyed, my dependents supported,  
protected from calamities by me.  
I have given lofty offerings,  
and performed the five oblations.  
I have provided for the virtuous,  
the restrained, leaders of the holy life.  
For whatever aim a wise householder  
would desire wealth,  
That aim I have attained.  
I have done what will not lead to future distress."  
When this is recollected by a mortal,  
a person established in the Dhamma of the Noble Ones,  
He is praised in this life  
and, after death, rejoices in heaven.*

<sup>109</sup> These verses are from the Mahāparinibbāna-Sutta (Great Discourse on the Passing [of the Buddha]), the 16th discourse of the Dīgha-Nikāya (DN ii 88 f., PTS). They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a house-warming. Cf. CGI; Maurice Walshe (Transl.), *The Long Discourses of the Buddha*, BPS 1996, p. 238.

<sup>110</sup> These verses are from the Ādiya-sutta (Discourse on Edibles), Anguttara-Nikāya V.41. The "five oblations" are gifts given to one's relatives, guests, the dead, kings (taxes paid to the government), and devas. This selection is often chanted when donors are making a donation dedicated to a relative or friend who has long been dead. (CGI)

[65] Vihāradāna-gāthā<sup>111</sup> *Verses on the Gift of a Dwelling-place*<sup>112</sup>

Sītaṃ uṇhaṃ paṭihanti<sup>113</sup> tato vālamigāni ca;  
 sarimsape<sup>114</sup> ca makase sisire cāpi vuṭṭhiyo.  
 Tato vātātapo ghorō<sup>115</sup> sañjāto<sup>116</sup> paṭihaññati.  
 leṇatthañ ca sukhatthañ ca jhāyituñ ca vipassitūṃ.  
 Vihāradānaṃ saṅghassa aggaṃ buddhehi<sup>117</sup>  
 vaṇṇitaṃ; [66]  
 tasmā hi paṇḍito poso sampassaṃ attham attano.  
 Vihāre kāraye ramme vāsayettha bahu-ssute;  
 Tesam annañ ca pānañ ca vattha-senāsanāni ca;  
 dadeyya uju-bhūtesu vippasannena cetasā.  
 Te tassa dhammaṃ desenti sabbadukkhāpanūdanaṃ  
 yaṃ so dhammaṃ idhaññāya parinibbātayanāsavo<sup>118</sup> ti.

*They ward off cold and heat and beasts of prey from there  
 And creeping things and gnats and rains in the wet season.  
 When the dreaded hot wind arises, that is warded off.  
 To meditate and obtain insight in a refuge and at ease: –  
 A dwelling-place is praised by the Awakened One as chief gift to an  
 Order.  
 Therefore a wise man, looking to his own wealth, should have charming  
 dwelling-places built so that those who have heard much can stay therein.  
 To these food and drink, raiment and lodgings  
 he should give, to the upright, with mind purified.  
 (Then) these teach him dhamma dispelling every ill;  
 He, knowing that dhamma, here attains nibbāna, cankerless.*

<sup>111</sup> Vinayaṭṭakā ii 146 ff., PTS

<sup>112</sup> I. B. Horner (trans.) *The Book of Discipline*. 6 vols., PTS, 1970-86.

<sup>113</sup> VRI fn: *paṭihanati* (ka.)

<sup>114</sup> VRI: *sarīsape*

<sup>115</sup> VRI: *ghore*

<sup>116</sup> VRI fn: *vātātape ghore, sañjāte* (ka. *saddanīti*)

<sup>117</sup> VRI: *buddhena*; VRI fn: *buddhehi* (syā.)

<sup>118</sup> VRI: *parinibbāti anāsavo*

## *Miscellaneous Verses II*

### [66] *Khemākhema-saraṇa-gamana-paridīpikā-gāthā*<sup>119</sup> *Secure & Unsecure Refuge*

Bahuṃ ve saraṇaṃ yanti  
pabbatāni vanāni ca,  
Ārāma-rukkha-cetyāni  
manussā bhaya-tajjitā.

N' etaṃ kho saraṇaṃ khemaṃ  
n' etaṃ saraṇaṃ uttamaṃ,  
N' etaṃ saraṇaṃ āgamma,  
sabba-dukkhā pamuccati.

Yo ca buddhañ ca dhammañ ca  
saṅghañ ca saraṇaṃ gato,  
Cāttāri ariya-saccāni  
samma-ppaññāya passati:

Dukkhaṃ dukkha-samuppādaṃ  
dukkhassa ca atikkamaṃ  
Ariyañ c' aṭṭhaṅgikaṃ maggaṃ  
dukkhūpasama-gāmiṇaṃ.  
Etaṃ kho saraṇaṃ khemaṃ  
etaṃ saraṇaṃ uttamaṃ,  
Etaṃ saraṇaṃ āgamma,  
sabba-dukkhā pamuccatī ti.

*Many are those who go for refuge  
to mountains, forests,  
Parks, trees, & shrines:  
People threatened with danger.*

*That is not the secure refuge,  
that is not the highest refuge,  
that is not the refuge, having gone to which,  
one gains release from all suffering.*

*But a person who, having gone to the Buddha, Dhamma,  
& Saṅgha for refuge,  
sees the four Noble Truths  
with right discernment:*

*Stress, the cause of stress,  
the transcending of stress,  
And the Noble Eightfold Path,  
the way to the stilling of stress.  
That is the secure refuge,  
that is the highest refuge,  
That is the refuge, having gone to which,  
one gains release from all suffering.*

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<sup>119</sup> Cf. BCI; SP p. 35



[66] “Sukho” ...<sup>120</sup> ”Happy” ...

Sukho buddhānam uppādo,  
sukhā saddhamma-desanā;  
Sukhā saṅghassa sāmaggī,  
samaggānaṃ tapo sukho.

Khattiyō seṭṭho jane tasmim  
ye gotta-paṭisārino;  
vijjā-carāṇa-sampanno  
so seṭṭho deva-mānuse.

[67] Divā tapati ādicco  
rattim ābhāti candimā;  
Sannaddho khattiyō tapati  
jhāyī tapati brāhmaṇo.  
Atha sabbam ahorattam<sup>121</sup>  
buddho tapati tejasā.

Ārogaya<sup>122</sup>-paramā lābhā,  
santuṭṭhī<sup>123</sup> paramam dhanam;  
Vissāsā paramā nāti<sup>124</sup>  
nibbānam paramam<sup>125</sup> sukham.

*Happy is the birth of Buddhas.  
Happy is the teaching of the sublime Dhamma.  
Happy is the unity of the Saṅgha.  
Happy is the radiance of the united ones.*

*The Khattiya's best among those  
who value clan;  
He with knowledge and conduct  
is best of gods and men.*

*The sun is radiant by day;  
the moon shines by night.  
Armoured radiates the warrior king.  
Meditating the Brāhmaṇa radiates.  
But all day and night  
the Buddha radiates in glory.*

*Health is the highest gain.  
Contentment is the greatest wealth.  
The trusty<sup>126</sup> are the best kinsmen.  
Nibbāna is the highest bliss.*

<sup>120</sup> These verses are a compilation of Dhp 194, Dīgha- Nikāya i 99 (Ambaṭṭhasutta), Dhp 387, and Dhp 204.

<sup>121</sup> VRI: sabbamahorattim; VRI fn: sabbamahorattam (?);

<sup>122</sup> CGI, VRI: arogyā

<sup>123</sup> VRI: santuṭṭhi; Dhp(Na): santuṭṭhī; **santuṭṭhi** f satisfaction, contentment, joy (cPED)

<sup>124</sup> VRI: vissāsaparamā nāti; VRI fn: vissāsaparamo nāti (ka. sī.), vissāsaparamā nāti (sī. aṭṭha.), vissāsā paramā nāti (ka.). **nāti** m kinsman (cPED)

<sup>125</sup> VRI: nibbāṇaparamam (ka. sī.)

<sup>126</sup> 'Whether related or not' (Dhp (Na))

[67] "Buddho maṅgala-sambhūto" ... *"The Buddha has arisen due to good fortune" ...*<sup>127</sup>

Buddho maṅgala-sambhūto  
sambuddho dīpa-d-uttamo  
buddha-maṅgalam āgamma  
sabba-**dukkhā** pamuñcare.

*The Buddha has arisen due to good fortune,  
he is fully awakened, a perfect lamp & island.  
Thanks to the blessing of the Buddha  
one may get liberated from all suffering.*

Dhammo maṅgala-sambhūto  
gambhīro dudasso aṇuṃ  
dhamma-maṅgalam āgamma  
sabba-**bhayā** pamuñcare.

*The Dhamma has arisen due to good fortune,  
it is deep, difficult to see, & subtle.  
Thanks to the blessing of the Dhamma  
one may get liberated from all suffering.*

Saṅgho maṅgala-sambhūto  
(vara-)dakkhiṇeyyo anuttaro  
saṅgha-maṅgalam āgamma  
sabba-**rogā** pamuñcare.

*The Saṅgha has arisen due to good fortune,  
it is incomparable, worthy of (best) offerings.  
Thanks to the blessing of the Saṅgha  
one may get liberated from all suffering.*

[67] **Jaya-pañjara-paṇṇarasa-gāthā** *The Victor's Cage*<sup>128</sup>

Putta-kāmo labhe puttaṃ dhana-kāmo labhe dhanaṃ  
atthi kāye kāya-ñāya devānaṃ piyataṃ sutvā.

*One wishing a son, may they obtain a son; one wishing wealth, may they  
obtain wealth. Having heard about the pleasantness of heavenly beings,  
regarding the body, there is (a way to It), the right conduct with regards to  
the body.*

\*Jayāsanāgatā buddhā jetvā māraṃ savāhanaṃ  
catu-sajjāsabhaṃ rasaṃ ye pivīṃsu narāsabhā

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

taṇhaṅkarādhayo buddhā aṭṭha-vīsati nāyakā  
sabbe patiṭṭhitā mayhaṃ matthake te munissarā

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

<sup>127</sup> This chant is not included on the CD-Rom of the VRI, nor in any of the consulted Chanting Books (BBC, CG, CGI, PBC, Pūja, SP).

<sup>128</sup> Cf. BBC, Jinapañjara Gāthā, p. 17 ff. There the first two lines are missing.

\* A common practice is to begin chanting at the asterisk, omitting the first two lines.

[68]

sīse patitṭhito mayhaṃ buddho dhammo dvilocane  
saṅgho patitṭhito mayhaṃ ure sabba-guṇākaro

hadaye me anuruddho sārīputto ca dhakkhiṇe  
koṇḍañño piṭṭhi-bhāgasmim moggallāno ca vāmake

dakkhiṇe savane mayhaṃ āsum ānanda-rāhulo  
kassapo ca mahānāmo ubhāsum vāma-sotake

kesato<sup>129</sup> piṭṭhi-bhāgasmim suriyo va pabhaṅkaro  
nisinno siri-sampanno sobhito muni-puṅgavo

kumāra-kassapo thero mahesī citta-vādako  
so mayhaṃ vadane niccaṃpatitṭhāsi guṇākaro

puṇṇo aṅgulimālo ca upālī nanda-sīvalī  
therā pañca ime jāta nalāṭe tilakā mama

sesāsīti mahāthera vijitā jina-sāvakā  
etesīti mahātherā jītavanto jinorasā  
jalantā sīla-tejena aṅgamaṅgesu saṅghitā

ratanam purato āsi dakkhiṇe metta-suttakaṃ  
dhajaggaṃ pacchato āsi vāme aṅgulimālakam  
khandha-mora-parittaṅ ca āṭānāṭiya-suttakaṃ  
ākāse chadanaṃ āsi sesā pākāra-saṅghitā  
jinā nānā vara-saṃyuttā<sup>130</sup> satta-ppākāra<sup>131</sup>-laṅkatā  
vāta-pitt'ādi-saṅgatā bāhir'ajjhataṃ upaddava  
asesā vinayaṃ yantu ananta-jina-tejasā

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

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

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

*Sobhita, the noble sage, sits in full glory, shining like the sun all over the hair  
at the back of my head.*

*The great sage, the mine of virtue, Elder Kumārakassapa, the brilliant  
speaker, is constantly in my mouth.*

*Five elders – Puṇṇa, Aṅgulimāla, Upālī, Nanda & Sīvalī – have arisen as  
auspicious marks at the middle of my forehead.*

*The rest of the 80 great leaders – victors, disciples of the victorious Buddha,  
sons of the victorious Buddha, shining with the majesty of moral virtue – are  
established in the various parts of my body.*

*The Ratana-Sutta is in front of me, the Metta-Sutta to my right. The Dhajagga-  
Sutta is behind me, the Aṅgulimāla-Paritta to my left. The Khandha & Mora-  
Parittas & the Āṭānāṭiya-Sutta are a roof in space above me. The remaining  
Suttas are established as a fortress wall around me.*

*Bound by the power of the Victors' realm, seven fortress walls arrayed  
against them, may all misfortunes within & without – caused by such things  
as wind or bile – be destroyed without remainder through the majesty of the  
unending Victor.*

<sup>129</sup> BBC: *kesante*

<sup>130</sup> BBC: *jinānābala-saṃyuttā*

<sup>131</sup> BBC: *pākāra*



Nekkhamma-pāramī-sampanno nekkhamma-upapāramī-sampanno nekkhamma-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of renunciation, endowed with the higher perfection of renunciation, endowed with the ultimate perfection of renunciation, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Paññā-pāramī-sampanno paññā-upapāramī-sampanno paññā-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of wisdom, endowed with the higher perfection of wisdom, endowed with the ultimate perfection of wisdom, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Viriya-pāramī-sampanno viriya-upapāramī-sampanno viriya-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of energy, endowed with the higher perfection of energy, endowed with the ultimate perfection of energy, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Khanti-pāramī-sampanno khanti-upapāramī-sampanno khanti-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of patience, endowed with the higher perfection of patience, endowed with the ultimate perfection of patience, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Sacca-pāramī-sampanno sacca-upapāramī-sampanno sacca-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of truthfulness, endowed with the higher perfection of truthfulness, endowed with the ultimate perfection of truthfulness, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Adhiṭṭhāna-pāramī-sampanno adhiṭṭhāna-upapāramī-sampanno adhiṭṭhāna-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of resolution, endowed with the higher perfection of resolution, endowed with the ultimate perfection of resolution, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Mettā-pāramī-sampanno mettā-upapāramī-sampanno mettā-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the perfection of loving kindness, endowed with the higher perfection of loving kindness, endowed with the ultimate perfection of loving kindness, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.*

Upekkhā-pāramī-sampanno upekkhā-upapāramī-  
sampanno upekkhā-paramattha-pāramī-sampanno mettā-  
maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so  
bhagavā.

*Endowed with the perfection of equanimity, endowed with the higher  
perfection of equanimity, endowed with the ultimate perfection of equanimity,  
endowed with the perfection of loving kindness & friendliness, sympathetic  
joy, compassion and equanimity, so indeed is the Blessed One.*

Dasa-pāramī-sampanno dasa-upapāramī-sampanno dasa-  
paramattha-pāramī-sampanno mettā-maitrī-karuṇā-  
muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

*Endowed with the ten perfections, endowed with the ten higher perfections,  
endowed with the ten ultimate perfections, endowed with the perfection of  
loving kindness & friendliness, sympathetic joy, compassion and equanimity,  
so indeed is the Blessed One.*

***Paying Respect To The Buddha With A Flower Bouquet, Incents & Candles On Buddhist Holy Days  
(WAN PHRA Or Uposatha Day)***

**[76] *Paying Respect To The Buddha With Offerings***

<sup>133</sup>Iminā sakkārena buddhaṃ abhipūjāyami  
Iminā sakkārena dhammaṃ abhipūjāyāmi  
Iminā sakkārena saṅghaṃ abhipūjāyāmi

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

Yam amha kho mayaṃ bhagavantaṃ saranaṃ gatā  
LAO PEN PHUU TŪNG SŪNG PHRA PHUUMI PHRA PHAAK  
JAAO PHRA ONG DAI WAA PEN SARANA.

*We have gone to the Blessed One for refuge.  
We are those who have gone to the Blessed One who is (our) refuge.*

Yo no bhagavā satthā  
PHRA PHUUMI PHRA PHAAK JAAO PHRA ONG DAI PEN  
SAASADAA KONG RAO.

*The Blessed One is our teacher.  
The Blessed One who is our supreme teacher*

Yassa ca mayaṃ bhagavato dhammaṃ rocema.  
LĀ RAO CHOOP JAI THAM KONG PHRA PHUUMI PHRA  
PHAAK JAAO PHRA ONG DAI.

*We delight in the Dhamma of the Blessed One.  
And we delight in the Dhamma of He who is the Blessed One.*

Imehi sakkārehi taṃ bhagavantaṃ sa-dhammaṃ sa-  
saṅghaṃ abhipūjāyāma.  
RAO THANG JAI BUJAA SŪNG PHRA PHUUMI PHRA  
PHAAK JAAO PHRA ONG NAN, PHROM THANG PHRA  
THAM, PHROM THANG PHRA SONG, DUAY KHŪNG  
SAKKAARA THANG LAI LAO NII.

*With these offerings we pay homage to the Blessed One, as well as his  
Dhamma and Saṅgha.  
We pay homage to the Blessed One, as well as the Dhamma and the Saṅgha,  
with these, our arranged offerings.*

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<sup>133</sup> The first three lines are usually omitted.

Arahaṃ sammā-sambuddho bhagavā;  
buddhaṃ bhagavantam abhivādehi.

(PROSTRATE 1 TIME)

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

Svākkhāto bhagavatā dhammo;  
dhammaṃ namassāmi.

(PROSTRATE 1 TIME)

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

Supaṭipanno bhagavato sāvaka-saṅgho;  
saṅghaṃ namāmi.

(PROSTRATE 1 TIME)

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

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

(LEADER:)

Handa mayaṃ buddhassa bhagavato pubbabhāga-  
namakāraṃ karomase.

(ALL:)

Namo tassa bhagavato arahato sammā- sambuddhassa. ( 3  
TIMES)

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

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

**[11] Buddhānussati – The Recollection Of The Buddha**

(LEADER:)

Handa mayaṃ buddhānussati-nayaṃ karomase.

*Now let us recite the guide to the recollection of the Buddha.*

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

anuttaro purisa-damma-sārathi satthā deva-manussānaṃ

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



buddho bhagavā ti.

*beings; awakened; blessed.*

(BOW DOWN AND SAY:)

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

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

### [12] Dhammānussati – The Recollection Of The Dhamma

(LEADER:)

Handa mayaṃ dhammānussati-nayaṃ karomase.

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

(ALL:)

[Svākkhāto] bhagavatā dhammo,  
sanditṭhiko akāliko ehipassiko,  
opanayiko paccattaṃ veditabbo viññūhī ti.

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

(BOW DOWN AND SAY):

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

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

### [13] Saṅghānussati – A Guide To The Recollection Of The Saṅgha

(LEADER:)

Handa mayaṃ saṅghānussati-nayaṃ karomase.

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

(ALL:)

[Supaṭipanno] bhagavato sāvaka-saṅgho,

*The Saṅgha of the Blessed One's disciples who have practiced well,*

uju-paṭipanno bhagavato sāvaka-saṅgho,  
ñāya-paṭipanno bhagavato sāvaka-saṅgho,  
sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

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

(BOW DOWN AND SAY:)

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

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

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

Now starts the circling around the CHEDI and VIHAAN with the Flower Bouquet, Incense & Candles and the offering of these things.  
Thereafter follows a short sitting meditation (about 10 min.) and then this special Evening Chanting will end as usual with **[8] KAAM GRUAD  
NAAM ...**, **[9] WAN DAA LUANG ...**, and **[10] WAN DAA NOI ...** (p. 22 ff.).

## *Special Chants for Monks*

### [87] *Before Reciting the Pāṭimokkha*

#### [87] *Confession*<sup>134</sup>

##### **If a junior monk confesses to a senior monk**

(JUNIOR MONK:)	Ahaṃ bhante sambahulā nānā-vatthukāyo āpattiyo āpanno tā paṭidesemi.	<i>I, venerable sir, having many times fallen into offences with different bases, those do I confess.</i>
(SENIOR MONK:)	Passasi āvuso?	<i>Do you see, venerable friend?</i>
(JUNIOR MONK:)	Āma bhante passāmi. [88]	<i>Yes, venerable sir, I see.</i>
(SENIOR MONK:)	Āyatiṃ āvuso saṃvareyyāsi.	<i>In future, venerable friend, you should be restrained.</i>
(JUNIOR MONK:)	Sādhu suṭṭhu bhante saṃvarissāmi. (3 times)	<i>It is well indeed, venerable sir, I shall be restrained.</i>

##### **If a senior monk confesses to a junior monk**

(SENIOR MONK:)	Ahaṃ āvuso sambahulā nānā-vatthukāyo āpattiyo āpanno tā paṭidesemi.	<i>I, venerable friend, having many times fallen into offences with different bases, those do I confess.</i>
(JUNIOR MONK:)	Passatha bhante?	<i>Do you see, venerable sir?</i>
(SENIOR MONK:)	Āma āvuso passāmi.	<i>Yes, venerable friend, I see.</i>
(JUNIOR MONK:)	Āyatiṃ bhante saṃvareyyātha.	<i>In future, venerable sir, you should be restrained.</i>
(SENIOR MONK:)	Sādhu suṭṭhu āvuso saṃvarissāmi. (3 times)	<i>It is well indeed, venerable friend, I shall be restrained.</i>

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<sup>134</sup> Cf. OP p. 43

THEN EITHER:

[2] **Paying Respect To The Triple Gem** (p. 12)

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

OR:

[20] **Iminā sakkārena ...** *(Brief Worshipping Of The Triple Gem)* (p. 36)

[11] **Pubbabhāga-namakāra-Pāṭha** *Preliminary Passage In Homage (To The Buddha)* (p. 114)

[11] **Buddhānussati** *A Guide To The Recollection Of The Buddha* (p. 114)

[12] **Dhammānussati** *A Guide To The Recollection Of The Dhamma* (p. 115)

[13] **Saṅghānussati** *A Guide To The Recollection Of The Saṅgha* (p. 115)

[-] *After Reciting the Pāṭimokkha*<sup>135</sup>

[-] **Sacca-kiriya gāthā** *Verses on Asseverations of Truth*

(LEADER):

Handa mayaṃ sacca-kiriya gāthāyo bhaṇāmaṃse:

*Now let us recite the Verses on Asseverations of Truth.*

(ALL):

[N' atthi me saraṇaṃ aṇṇaṃ]

*I have no other refuge,*

Buddho me saraṇaṃ varaṃ

*The Buddha is my foremost refuge.*

Etena sacca-vajjena

*Through the speaking of this truth,*

Sotthi me hotu sabbadā.

*may I be blessed always.*

N' atthi me saraṇaṃ aṇṇaṃ

*I have no other refuge,*

Dhammo me saraṇaṃ varaṃ

*The Dhamma is my foremost refuge.*

Etena sacca-vajjena

*Through the speaking of this truth,*

<sup>135</sup> CGI; cf. Pāṭimokkha p.138 ff.

Sotthi me hotu sabbadā.  
 N' atthi me saraṇaṃ aṅṅaṃ  
 Saṅgho me saraṇaṃ varaṃ  
 Etena sacca-vajjena  
 Sotthi me hotu sabbadā.

*may I be blessed always.*  
*I have no other refuge,*  
*The Saṅgha is my foremost refuge.*  
*Through the speaking of this truth,*  
*may I be blessed always.*

[-] **Sīluddesa-pāṭha Exhortation on Moral Conduct**<sup>136</sup>

[Bhāsitam idaṃ] tena Bhagavatā jānatā passatā arahatā  
 sammā-sambuddhena:  
 "Sampanna-sīlā bhikkhave viharatha sampanna-  
 pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharatha  
 ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-  
 dassāvī samādāya sikkhatha sikkhāpadesūti."

Tasmā tih' amhehi sikkhitabbaṃ:  
 "Sampanna-sīlā viharissāma sampanna-pāṭimokkhā.  
 Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-  
 sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya  
 sikkhissāma sikkhāpadesūti." Evañhi no sikkhitabbaṃ.

*This has been said by the Lord, One-who-knows, One-who-sees, the Arahant,*  
*the Perfect Buddha, enlightened by himself:*  
*"Be perfect in moral conduct, o bhikkhus. Be perfect in the Pāṭimokkha.*  
*Dwell restrained in accordance with the restraint of the Pāṭimokkha. Be*  
*perfect in conduct and resort, seeing danger even in the slightest faults. Train*  
*yourselves by undertaking rightly the rules of training. "*

*Therefore we should train ourselves: "We will be perfect in moral conduct!*  
*We will be perfect in the Pāṭimokkha. We will dwell restrained in*  
*accordance with the restraint of the Pāṭimokkha. We will be perfect in*  
*conduct and resort, seeing danger even in the slightest faults! We will train*  
*yourselves by undertaking rightly the rules of training!" Thus indeed we*  
*should train ourselves.*

[-] **Tāyana-gāthā Verses on Protection**<sup>137</sup>

[Chinda-sotaṃ] parakkamma  
 Kāme panūda brāhmaṇa  
 Nappahāya muni kāme  
 N' ekattam upapajjati.

*Strive and cut the stream (of craving),*  
*Discard desires of sense, religious man!*  
*Without abandoning desires of sense*  
*The sage's mind one-pointed never can arise.*

<sup>136</sup> Pāṭimokkha p. 138 f. (compare CGI)

<sup>137</sup> Pāṭimokkha p. 142 f. (SN i 48; compare CGI)

Kayirā ce kayirāthenaṃ  
 Daḷhamenaṃ parakkame  
 Sithilo hi paribbājo  
 Bhiyyo ākirate rajaṃ.  
 Akataṃ dukkaṭaṃ seyyo  
 Pacchā tappati dukkaṭaṃ  
 Katañ ca sukataṃ seyyo  
 Yaṃ katvā nānutappati.

Kuso yathā duggahito  
 Hattham evānukantati  
 Sāmaññaṃ dupparāmatthaṃ  
 Nirayāyūpakaḍḍhati.  
 Yañ kiñci sithilaṃ kammaṃ  
 Saṅkiliṭṭhañ ca yaṃ vataṃ  
 Saṅkassaraṃ brahmacariyaṃ  
 Na taṃ hoti, mahapphalan ti.

*Vigorously and with all one's strength  
 Should be done what should be done;  
 A lax monastic life stirs up  
 The dust of passion all the more.  
 An evil deed is better left undone  
 Since following on the evil comes remorse;  
 Whereas, a deed of weal is better done  
 Which being done leads never to remorse.*

*As Kusa-grass when wrongly grasped  
 Doth cut the hand;  
 So, recluses' life when wrongly used  
 Drags one to hell.  
 Any deed that's loosely done,  
 Any vow corruptly kept,  
 The holy life led dubiously –  
 None of these will bear great fruit.*

[29] **Karaṇīya-Metta-Sutta** *The Discourse on Lovingkindness*

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

[90] **Vassāvāsa** *Rains-Residence*<sup>138</sup>

Imasmim āvāse imaṃ temāsaṃ vassaṃ upemi.

(3 TIMES)

*I (shall) stay for the rains in this monastery for three months.*

<sup>138</sup> Cf. OP 46

**[90] Khamāpana-kamma Asking for Forgiveness<sup>139</sup>**

(BHIKKHU WHO IS / BHIKKHUS WHO ARE ASKING FOR FORGIVENESS:)

Ācāriye<sup>140</sup> pamādena d(a)vāra-ttayena kataṃ sabbaṃ aparādhaṃ *Forgive me / us, Venerable Teacher, for all wrong-doing done carelessly to the Venerable One by way of the three doors (of mind, speech and body).*  
 khamatha me / no bhante.  
 [91]

(THERA:)

Ahaṃ te / vo khamāmi, tayā / tumhehi pi me khamitabbaṃ. *I forgive you; you should forgive me.*

(BHIKKHU WHO IS / BHIKKHUS WHO ARE ASKING FOR FORGIVENESS:)

Khamāmi / Khamāma bhante. *I / We forgive (you), Venerable Sir.*

**[92] KHAAM-LAA-Sikkhā Disrobing<sup>141</sup>**

Sikkhaṃ paccakkhāmi; ajjatagge gihī<sup>142</sup> ti maṃ saṅgho *I give up the training; from today onwards the Saṅgha may hold me to be a layman.*  
 dhāretu.

Dutiyam pi: Sikkhaṃ paccakkhāmi; ajjatagge gihī ti maṃ *For a second time: I give up the training; from today onwards the Saṅgha may hold me to be a layman.*  
 saṅgho dhāretu.

Tatīyam pi: Sikkhaṃ paccakkhāmi; ajjatagge gihī ti maṃ *For a third time: I give up the training; from today onwards the Saṅgha may hold me to be a layman.*  
 saṅgho dhāretu.

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<sup>139</sup> Cf. OP 47 f.

<sup>140</sup> Ācāriye may be replaced by other more appropriate words, for instance *There, Mahāthere, or Āyasmante* (a general word of respect for bhikkhus senior to oneself).

<sup>141</sup> Cf. OP 85

<sup>142</sup> **gihī** m layman; one who leads a domestic life (cPED). If the disrobing ceremony for a *bhikkhu* is stepwise, then before becoming a layman, one first becomes a *sāmaṇera*. In this case one has to replace 'gihī ti' by 'sāmaṇero ti'.

## Appendix

### *Pronunciation Rules For Pāli & Thai*

Pāli is the original language of the Theravada Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, and so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand Pāli has picked up some of the characteristics of the Thai language. As Thai is a tonal language with five different tones, Pāli syllables got built-in tones. Furthermore consonant clusters are sometimes difficult to pronounce for Thais. They tend to insert the vowel 'a' between consonants, occasionally even in the written Pāli (e.g., *davi* instead of *dvi* [=two]). In these cases sometimes the spelling of the CGI or VRI is given, as otherwise the word couldn't be found in the Pāli dictionary.

#### Vowels

**Pāli** (& **THAI**) have two sorts of vowels, *short* – **a, i, u** (A, I, U, E, O, Ä, Ö, Ü); and *long* – **ā, ī, ū, e, o** (AA, II, UU, EE, OO, ÄÄ, ÖÖ, ÜÜ). Unlike long and short vowels in English, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus *a* (A) & *ā* (AA) are both pronounced like the *a* in father, simply that the sound *ā* (AA) is held for approximately twice as long as the sound *a* (A). The same principle holds for the other vowels. Thus, when chanting Pāli (or THAI), the vowels are approximately pronounced as follows:

**a** as in sun / father

**u** as in put / glue

**i** as in bill / machine

**e** as in hen / they

**o** as in hot / go

**ä** as in Ma'am

**ö** as in word, girl, fern

**ü** as in ugh!

#### Consonants

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

**c** as in ancient

**kh** as in Korea (with the puff off air)

**ñ** as in cañon

**p** unaspirated, as in spot

**t** unaspirated, as in stop

**v** as w

**k** unaspirated, as in skin

**m̐ & ṅ̐** as ng

**ph** as in pie (with the puff off air)

**th** as in Thomas (with the puff off air)

Certain two-lettered notations – **bh, dh, ḍh, gh, jh** – denote an aspirated, voiced sound, somewhat in the throat, that we do not have in English



and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce *bh* as a throaty *ph*, *dh* as a throaty *th*, and *gh* as a throaty *kh*.

Pāli also contains retroflex consonants, indicated with a dot under the letter: **ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**. These have no English or Thai equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone, but it is o.k., if one pronounces them as the equivalent letters without a dot.

### Scanning

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

#### Full-length syllables:

contain a long vowel (ā, ī, ū, e, o);

or end with ṃ;

or end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho, id-dhi).

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

Half-length syllables end in a short vowel.

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

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

1    1    1/2    1    1/2    1/2    1/2    1    1/2    1/2    1    1/2    1    1

In this book many of the long compound words have been broken down with hyphens into their component words to make them easier to read and – for anyone studying Pāli – to understand. In rare cases this creates a problem in scanning, as the hyphen between component words is not necessary identical with the separation of syllables, for instance, *pañca-kkhandhā* would scan as *pañ-cak-khan-dhā*. The same holds true for separated words, for instance, *dhammam etaṃ* would scan as *dham-ma-me-taṃ.*; and *tam araṇaṃ* as *ta-ma-ra-ṇaṃ*.

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

## *Major Thai Buddhist Festivals*

<b>Māgha-Pūjā</b>	(Ovādapāṭimokkha <sup>143</sup> )	Full Moon Day of February	15 <sup>th</sup> day of 3 <sup>rd</sup> moon <sup>144</sup>
<b>SONGKRAN</b>	(Water Festival)	Full Moon Day of April	15 <sup>th</sup> day of 5 <sup>th</sup> moon
<b>Visākha-Pūjā</b>	(Gotama's birth, enlightenment, & death)	Full Moon Day of May	15 <sup>th</sup> day of 6 <sup>th</sup> moon
<b>Āsāḷha-Pūjā</b>	(First sermon)	Full Moon Day of July	15 <sup>th</sup> day of 8 <sup>th</sup> moon
<b>KAO PANSANSA</b>	(Entering 'Rains-residence')	The day after the Full Moon of July <sup>145</sup>	16 <sup>th</sup> day of 8 <sup>th</sup> moon
<b>WAN RUP PRET</b>	(Inviting the Spirits)	The day after the Full Moon of September	16 <sup>th</sup> day of 10 <sup>th</sup> moon
<b>WAN SONG PRET</b>	(Sending Off the Spirits)		30 <sup>th</sup> day of 10 <sup>th</sup> moon
<b>OK PANSANSA</b>	(End of 'Rains-residence')	The day after the Full Moon of October	16 <sup>th</sup> day of 11 <sup>th</sup> moon
<b>Kāṭhina</b>	(Presentation of the Kathin Robe)	Any chosen day of the last month of the rainy season, i.e. from the day after the Full Moon of October until the Full Moon Day of November (16 <sup>th</sup> day of 11 <sup>th</sup> moon till the 15 <sup>th</sup> day of 12 <sup>th</sup> moon).	
<b>LOY KRATHONG</b>	(Floating of Lotuses)	Full Moon Day of November	15 <sup>th</sup> day of 12 <sup>th</sup> moon

<sup>143</sup> The Buddha gave the Pāṭimokkha Exhortation (= ovāda-pāṭimokkha) to 1250 Arahants (Cf. BBC p. 157 ff., 170 f.; Dhp (Na) 183-185).

<sup>144</sup> The 3rd moon according to the Thai calendar, which is the 1st moon of the Chinese calendar.

<sup>145</sup> Occasionally there are two full moon days in July, and in this case the 'Rains-residence' is scheduled to begin on the day after the second full moon day of that month.

## *The Various Uses of Paritta*<sup>146</sup>

[25] Maṅgala-suttaṃ	<i>for general blessing</i>
[27] Ratana-suttaṃ	<i>for protection against famine, plague, evil spirits and pestilence</i>
[29] Karaṇīya-Metta-Suttaṃ	<i>for protection against spirits</i>
[30] Khandhaparitta-gāthā	<i>for protection against snakes, reptiles, scorpions, centipedes, spiders, lizards and rats</i>
[30] Vaṭṭaka-parittaṃ	<i>for protection against fire</i>
[31] Mora-parittaṃ	<i>for safety of family and home</i>
[32] Āṭānāṭiya-parittaṃ	<i>for protection against demons</i>
[32] Aṅgulimāla-parittaṃ	<i>for easy childbirth</i>
[32] Bojjhaṅga-parittaṃ	<i>for quick recovery from illness</i>
[34] Abhaya-parittaṃ	<i>for protection against unlucky signs, inauspiciousness, evil planets and bad dreams</i>
[36] Dajjagga-paritta	<i>for overcoming fear, panic and goose flesh</i>
[37] Buddha-jaya-maṅgala-gāthā	<i>for success</i>
[38] Jaya-parittaṃ	<i>for good fortune</i>
[55-59] Passages from the Abhidhamma	<i>for improvement of eye, ear, tongue, nose, mind, psychic life and body &amp; funerals</i>
[59] Dukkha-pattādi-gāthā	<i>for avoiding suffering</i>

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<sup>146</sup> Pūjā p. 300

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## *Abbreviations & Literature*

Pages of quoted Pāli scriptures refer to the pages or verse numbers of the PTS edition.

Adj Adjective

BBC A Book of Buddhist Chants, Palelai Buddhist Temple, Singapore 1998

BPS Buddhist Publication Society, Kandy (Sri Lanka)

BudDic Nyanatiloka, **Buddhist Dictionary**; Manual of Buddhist Terms and Doctrines. Third revised and enlarged edition by Nyanaponika. German edition: **Buddhistisches Wörterbuch**. Kurzgefasstes Handbuch der buddhistischen Lehren und Begriffe in alphabetischer Anordnung. Herausgegeben von Nyanaponika. Beyerlein & Steinschulte, Herrnschrot; 280 Seiten; ISBN 3-931095-09-6; [http://www.palikanon.com/wtb/wtb\\_idx.html](http://www.palikanon.com/wtb/wtb_idx.html)

CCB Chomtong Chanting Book (Pāli in Thai script)

cf. confer

## Abbreviations & Literature

CG	A Chanting Guide – Pali Passages with English Translations. The Dhammayut Order in the United States of America c/o The Buddhist Temple of America, 5615 Howard Avenue, Ontario, CA 91762 USA, 1994.
CGI	A Chanting Guide. <a href="http://www.accesstoinight.org/lib/misc/chanting/index.html">http://www.accesstoinight.org/lib/misc/chanting/index.html</a> (This internet resource contains most of the text of BBC and CG and some other chants, not contained in BBC or CG.)
Chronicle	The Chronicle Of The Most Exalted Phra Dakkhinamolī Relic Of The Perfectly Enlightened Buddha At Wat Phradhātu Srī Chomtong Voravīhāra, Chomtong, Chiangmai 50160, Thailand; translated from the Thai Language & with notes by Kathryn Johnston Chindaporn, 2543 B.E. (2000)
CMAbh	Bhikkhu Bodhi (Ed.), A Comprehensive Manual of Abhidhamma, BPS, Kandy 1999
cPED	A. P. Buddhadatta Mahāthera, Concise Pali-English Dictionary, Motilal Banarsidass, Delhi 1994
Dhp(Na)	Dhammapada, transl. by Narada (The numbers refer to the verses.)
DPPN	G. P. Malalasekera, <b>Dictionary of Pali Proper Names</b> , 2 Bde., London 1937 – 1938, Neuaufgabe 1974 <a href="http://www.palikanon.com/english/pali_names/dic_idx.html">http://www.palikanon.com/english/pali_names/dic_idx.html</a>
f	Feminine
f./ff.	following page / pages
fn	Footnote
m	Masculine
n	Neuter
OP	Vajirañāṇavarorasa, Ordination Procedure, Mahāmakutaṛājavidyālaya, Bangkok 1989
Pāṭimokkha	Ñāṇamolī Thera (Transl.), The Pāṭimokkha, Mahāmakutaṛājavidyālaya, Bangkok 1992
PBC	Pali Buddhist Chanting with English & Mandarin Pronunciation, Palelai Buddhist Temple, 49 Bedok Walk, Singapore 1646, 1994
PCT	Pāli Chanting with Translations, Mahāmakutaṛājavidyālaya Press, Nakronpathom 2001
PED	The Pali Text Society's Pali-English Dictionary; <a href="http://dsal.uchicago.edu/dictionaries/pali/">http://dsal.uchicago.edu/dictionaries/pali/</a>
PTS	Pali Text Society, London
Pūjā	Pāṅjā, Thai Traditional Way. Dhammasanti Island Printers, Penang (Malaysia) 1989
SN	Saṃyutta-Nikāya
SP	Bhikkhu Siricando & Pasadiko (Transl.), Gesänge und Sprüche zur Verehrung und Andacht im Dhamma, Kloster Suan Mokkhabalārāma
VRI	CD-ROM of <i>Vipassana Research Institute</i> , Igatpuri, India