Chanting

Morning & Evening Chanting, Reflections, Formal Requests
Chanting

Morning & Evening Chanting,
Reflections,
Formal Requests
This collection consists of chants for daily devotions, reflections, and special ceremonies, which are used by the Nuns’ Sangha supported by Saranaloka Foundation and their community in the U.S. Most of the chants in this book are based on a form used in Thailand, with accompanying translations into English; others are newly added.

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Daily Chanting
Dedication of Offerings

(Yo so) bhàgavā ñàrahaṃ sàmmàsàmbuddho
To the Blessed and Noble One, who fully attained perfect enlightenment,
Svåkkhâto yena bhàgavatà dhammo
To the Teaching, which he expounded so well,
Supatìpanno yassa bhàgavato sàvakasaṅgho
And to the Blessed One's disciples who have practiced well,
Tammàyaṃ bhàgavantam sàdhammaṃ sañgàgam
To these—the Buddha, the Dhamma, and the Sàngha—
Imehí sakkårehi yathàrahaṃ āropîthehi åbhîpûjayàma
We render with offerings our rightful homage.
Sàdhù no bhante bhàgavà sùcira-parinibbùtopi
It is well for us that the Blessed One, having attained liberation,
Pacchàmà–jànàtanûkampà–mànasà
Still had compassion for later generations.
Ime sakkàre duggàtå–panñàkàrâ–bhûte pañâgànàha
May these simple offerings be accepted
Amhàkaṃ dighàrattaṃ hiñçha ya sùkhàya
For our long-lasting benefit and for the happiness it gives us.
Arahà sàmmàsàmbuddho bhàgavà
The Noble, the Perfectly Enlightened and Blessed One—
Buddham bhàgavantam åbhîvàdemi
I render homage to the Buddha, the Blessed One.
(Bow)

(Svåkkhàto) bhàgavatà dhammo
The Teaching, so completely explained by him—
Dhammaṃ nàmàmi
I bow to the Dhamma.
(Bow)

(Supatìpanno) bhàgavato sàvakasaṅgho
The Blessed One's disciples, who have practiced well—
Sàñgàgam nàmàmi
I bow to the Sàngha.
(Bow)

Preliminary Homage

(Hànda mayaṃ buddhassa bhàgavato pubbhàga–namakàram karomase)
[Now let us pay preliminary homage to the Buddha.]
(Namo tassa) bhàgavato aràhaṭo sàmmàsàmbuddhassa (Three times)
Hòmåge to the Blessed, Noble, and Perfectly Enlightened One. (Three times)
Homage to the Buddha

(Hânda mayaṃ buddhābhijñhutim karomase)
[Now let us chant in praise of the Buddha.]
(Yo so) tathāgato araham sâmâsâmbuddho
The Tathāgata is the Pûre One, the Perfectly Enlightened One.
Vijjācâraṇā-sampanno
He is impeccable in conduct and understanding,
Suğaṭo
The Accomplished One,
Lokâvîdū
The Knower of the Worlds.
Anûttgro purisaṇḍamma-sârathi
He trains perfectly those who wish to be trained.
Satthâ deva-mânussânām
He is Teacher of devas and humans.
Buddho bhâgavā
He is Awake and Holy.
Yo imam lokam sadavakâm samârakam sâbhrâmakâm
In this world with its devas, demons, and kind spirits,
Sassâmañâ-brâhmaṇîm pâjaṃ sadeva-mânussâm sayam âbhiînâ sacchikâtvâ pâvedesi
Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.
Yo dhammaṃ desesi âdi-kalyânaṃ majjhê-kalyânaṃ pariyoṣâna-kalyânaṃ
He has pointed out the Dhâmma: beautiful in the beginning, beautiful in the middle, beautiful in the end.
Sâththâm sâbyañjanaṃ kevala-parîpunnaṃ parîsuddham brahma-cârîyam pâkâsesi
He has explained the Spiritual Life of complete purity in its essence and conventions.
Tamahâm bhâgavantam âbhîpûjayâmi tamahâm bhâgavantam sîrasâ nâmâmi
I chant my praise to the Blessed One, I bow my head to the Blessed One.

(Bow)

Homage to the Dhamma

(Hânda mayaṃ dhammadbhijñhutim karomase)
[Now let us chant in praise of the Dhamma.]
(Yo so) svâkkâto bhâgavâtâ dhammo
The Dhamma is well expounded by the Blessed One,
Sândiṭṭhîko
Apparent here and now,
Âkâlîko
Timeless,
Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Pañcattam vedītabbo viññūhi

To be experienced individually by the wise.

Tamahāṃ dhammaṃ ābhīpūjayāmi tamahāṃ dhammaṃ sīrasā nāmāmi

I chant my praise to this Teaching, I bow my head to this Truth.

(Bow)

Homage to the Sangha

(Hānda mayaṃ saṅghābhīthuttoṃ karomase)

[Now let us chant in praise of the Sangha.]

(Yo so) supaṭipanno bhagavāto sāvakasāŋgho

They are the Blessed One’s disciples, who have practiced well,

Ujupatiṣṭhaṃ bhagavāto sāvakasāŋgho

Who have practiced directly,

Nāyapaṭipanno bhagavāto sāvakasāŋgho

Who have practiced insightfully,

Sāmičipaṭipanno bhagavāto sāvakasāṅgho

Those who practice with integrity—

Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggālā

That is the four pairs, the eight kinds of noble beings—

Esa bhagavāto sāvakasāṅgho

These are the Blessed One’s disciples.

Āhūneyyo

Such ones are worthy of gifts,

Pāhūneyyo

Worthy of hospitality,

Dakkhīneyyo

Worthy of offerings,

Añjali-kaṇāṇīyo

Worthy of respect;

Anuṭṭaram puṇṇakhettaṃ lokassa

They give occasion for incomparable goodness to arise in the world.

Tamahāṃ saṅgham ābhīpūjayāmi tamahāṃ saṅgham sīrasā nāmāmi

I chant my praise to this Sangha, I bow my head to this Sangha.

(Bow)
Salutation to the Triple Gem

(Hânda mayāṃ ratanattaya-pañāma-gāthāyo ceva sāmvega-parikittana-pāthañcā bhañāmase)

[Now let us chant our salutation to the Triple Gem and a passage of encouragement.]

(Buddho syuddho) karunāmahāṇṇavo

The Buddha, absolutely pure, with ocean-like compassion,

Yoccantā-suddhabbaṇī-ñāṇo-loçano

Possessing the clear sight of wisdom,

Lokassā pāpūkīlesa-ghatako

Destroyer of worldly self-corruption—

Vandāmi buddham āhāmādārenā taṃ

Devotedly indeed, that Buddha I revere.

Dhammo pādīpo viya tassā satthino

The Teaching of the Lord, like a lamp,

Yo maggāpākāmatā-bhedā-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo cā tādatthā-dīpano

That which is beyond the conditioned world—

Vandāmi dhammaṃ āhāmādārenā taṃ

Devotedly indeed, that Dhamma I revere.

Sāṅgho sūkhetābhyati-śheta-sāṇīto

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sūgaṭānubodhakāko

Those who have realized Peace, awakened after the Accomplished One,

Lolappāhīno arīyo sūmedhaṣo

Noble and wise, all longing abandoned—

Vandāmi saṅgham āhāmādārenā taṃ

Devotedly indeed, that Sangha I revere.

Iccevam-ekantabhīpūjacāyaṃ

This salutation should be made

Vatthuttayaṃ vandayābhīsaṅkhātaṃ

To that which is worthy.

Puñṇam mayā yaṃ māmā sabbupaddavā

Through the power of such good action,

Mā hontu ve tassā pābhāvasiddhiyā

May all obstacles disappear.

Idha tathāgato loke uppanno araham sāmmāsambuddho

One who knows things as they are has come into this world, and he is an arahant, a perfectly awakened being.

Dhammo cā desīto niyāṇiko upasamiko pañinibbāniko sāmbodhagāmi sūgaṭaṃ appāvedito

Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment—this Way he has made known.
Māyantam dhammaṃ suṭvā evaṃ jānāma
Having heard the Teaching, we know this:
Jātipi dukkhā
Birth is dukkha,
Jarāpi dukkhā
Aging is dukkha,
Māraṇampi dukkham
And death is dukkha;
Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā
Sorrow, lamentation, pain, grief, and despair are dukkha;
Appiyehī sāmpayogo dukkho
Association with the disliked is dukkha;
Piyehī vipayogo dukkho
Separation from the liked is dukkha;
Yampicchāṃ na labhati tampi dukkham
Not attaining one’s wishes is dukkha.
Sānkhittena pañcāpādānakkhāndhā dukkha
In brief, the five focuses of the grasping mind are dukkha.
Seyyathidham
These are as follows:
Rūpāpādānakkhāndho
Identification with the body,
Vedanāpādānakkhāndho
Identification with feeling,
Sāññāpādānakkhāndho
Identification with perception,
Sāṅkhārūpādānakkhāndho
Identification with mental formations,
Viññāṇāpādānakkhāndho
Identification with consciousness.
Yesaṃ paṁśīāna
For the complete understanding of this,
Dhāramāno sō bhāgavā
The Blessed One in his lifetime
Evaṃ bhālam savāke viñeti
Frequently instructed his disciples in just this way.
Evaṃ bhāgā ca panassa bhāgaṇvato savākesu anusāsani bhulā pāvattāti
In addition, he further instructed:
Rūpaṃ aniccam
The body is impermanent,
Vedanā aniccā
Feeling is impermanent,
Sāññā āniccā  
Perception is impermanent,
Sāṅkhārā āniccā  
Mental formations are impermanent,
Viññāṇaṃ āniccā  
Consciousness is impermanent;
Rūpaṃ ānattā  
The body is not-self,
Vedanā ānattā  
Feeling is not-self,
Sāññā ānattā  
Perception is not-self,
Sāṅkhārā ānattā  
Mental formations are not-self,
Viññāṇaṃ ānattā  
Consciousness is not-self;
Sābbe sāṅkhārā āniccā  
All conditions are impermanent,
Sābbe dhammā ānattā ti  
There is no self in the created or the uncreated.
Te māyaṃ  
All of us
Otiṇṇāmha-jātiyā āphericaratena  
Are bound by birth, aging, and death,
Sókehī paridevehi dukkhēhi domanassehi upāyāsehi  
By sorrow, lamentation, pain, grief, and despair,
Dukkhotīṇṇā dukkhapāretā  
Bound by dukkha and obstructed by dukkha.
Appevanāṁmasa kevalassa dukkhakkhāndhaṃsa antaṅkiriyā paññāyethā ti  
Let us all aspire to complete freedom from suffering.

Cīrāparinibbutampi tam bhagavāntaṁ saranāṁ gata  
The Blessed One, who long ago attained Parinibbāna, is our refuge.
Dhāmmanca Sāṅghaṅca  
So too are the Dhamma and the Sāṅgha.
Tassa bhagavato sāsanaṁ yathāsati yathābalaṁ manasikāroma ānupatipajjāma  
Attentively we follow the pathway of that Blessed One, with all of our mindfulness and strength.
Sā sā no pātippatti  
May then the cultivation of this practice
Imassā kevalassa dukkhakkhāndhaṃsa antaṅkiriyāya sāmvaṭṭatu  
Lead us to the end of every kind of suffering.
(An alternative version of the preceding section, chanted only by bhikkunis:)

Círáparíñibbutampí taṃ bhágavántaṃ uddissa ąrahaántaṃ sàmmásàmbuddhaṃ
Remembering the Blessed One, the Noble and Perfectly Enlightened One, who long ago
attained Paríñibbāna,
Saddhā ãgārasmā anagāríyaṃ pabbājitā
We have gone forth with faith from home to homelessness,
Tasmíṃ bhágavatí brahma-cáriyaṃ caráma
And like the Blessed One, we practice the Holy Life,
Bhikkhunínaṃ sikkhāsájiva-samápannā
Being fully equipped with the bhikkhùni system of training.
Taṃ no brahma-cáriyaṃ imassà kevalassà dukkhakkhándhassà antákiríyāya sàmváttatu
May this Holy Life lead us to the end of every kind of suffering.

(After a period of silent meditation, additional reflections may be chanted. Then end with the
“Closing Homage” below.)

Closing Homage

(Àrahaṃ) sàmmásàmbuddho bhágavā
The Noble, the Perfectly Enlightened and Blessed One—
Buddham bhágavantam ābhívādemi
I render homage to the Buddha, the Blessed One.

(Bow)

(Svākkhāto) bhágavatā dhammo
The Teaching, so completely explained by him—
Dhammaṃ namassāmi
I bow to the Dhamma.

(Bow)

(Supaṭïpanno) bhágavato savakasaṅgho
The Blessed One’s disciples, who have practiced well—
Sāṅghaṃ nàmāmi
I bow to the Sàṅgha.

(Bow)
Evening Chanting (Pāli)

Dedication of Offerings

(Yo so) bhāgavā ārahaṃ sāmmāsāmbuddho
Svākkhātō yena bhāgavātā dhammo
Supaññapanno yassa bhāgavatā sāvakasāṅgho
Tammāyāṃ bhāgavantam śādhammaṃ sāsāṅghāṃ
Imēhī sakkārehī yathābhārahaṃ ārōpītehi abhipujīyāma
Sādhū no bhante bhāgavā sūcira-parinibbutoṃ
Pacchīmā-jānātānukampamānasā
Imē sakkāre duggaṭa-pannakāra-bhūte paṭiggaṇhātu
Amhākāṃ digharattam hītya sukhāya
Ārahaṃ sāmmāsāmbuddho bhāgavā
Buddham bhāgavantarāṃ abhīvādemi

(Bow)

Svākkhātō bhāgavātā dhammo
Dhammaṃ namassāmi

(Bow)

Supaññapanno bhāgavatā sāvakasāṅgho
Sāṅghaṃ nāmāmi

(Bow)

Preliminary Homage

(Hānda mayā buddhassā bhāgavato pubbabhāga-namakāraṃ karomase)
[Namo tassa] bhāgavato arahāto sāmmāsāmbuddhassā (Three times)

Recollection of the Buddha

(Hānda mayā buddhānussatīnayam karomase)
[Taṃ kho] pana bhāgavantam evam kalīṇo kītissaddo abbhuggatō
Itipī so bhāgavā ārahaṃ sāmmāsāmbuddho
Vijjācāraṇā-sampanno sūgato lokāvidū
Anūttaro purisaṭṭama-sarathi satthā deva-maṇussānaṃ buddho bhāgavā ti

Supreme Praise of the Buddha

(Hānda mayā buddhābhīgiṭīṃ karomase)
[Buddhāvārahanta] varatādiguṇābhīyutto
Suddhābhījnāṇa-kaṅṇāhi sāmāgaṭatto
Bodhesī yo sujaṇatāṃ kamālaṃ va sūro
Vandāmahāṃ tamarāṇaṃ sīrasā jinendam
Buddho yo sabbāpāṇīnaṃ saraṇaṃ khemaṃuttāmaṃ (Continued on page 16)
Evening Chanting (English)

Dedication of Offerings

(To the Blessed and Noble One), who fully attained perfect enlightenment,
To the Teaching, which he expounded so well,
And to the Blessed One’s disciples who have practiced well,
To these—the Buddha, the Dhamma, and the Sanga—
We render with offerings our rightful homage.
It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.
The Noble, the Perfectly Enlightened and Blessed One—
I render homage to the Buddha, the Blessed One.

(Bow)

(The Teaching,) so completely explained by him—
I bow to the Dhamma.

(Bow)

(The Blessed One’s disciples,) who have practiced well—
I bow to the Sanga.

(Bow)

Preliminary Homage

(Now let us pay preliminary homage to the Buddha.)
[Homage to the Blessed,] Noble, and Perfectly Enlightened One. (Three times)

Recollection of the Buddha

(Now let us chant the recollection of the Buddha.)
[A good word] of the Blessed One’s reputation has spread as follows:
He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One;
He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds;
He trains perfectly those who wish to be trained; he is Teacher of devas and humans; he is Awake and Holy.

Supreme Praise of the Buddha

(Now let us chant the supreme praise of the Buddha.)
[The Buddha,] the truly worthy one, endowed with such excellent qualities,
Whose being is composed of purity, transcendental wisdom, and compassion,
Who has enlightened the wise like the sun awakening the lotus—
I bow my head to that peaceful chief of conquerors.
The Buddha, who is the safe, secure refuge of all beings— (Continued on page 17)
Evening Chanting

(Pàṭhamānussàtiṭṭhānaṃ vandāmì taṃ sīrenāhaṃ)
Buddhassāhgsìmi dāsì (dāso) va buddho me sāmikìssaro
Buddho dukkhasì ghatā ča vídhātā ča hītassā me
Buddhassāhgm niyyādemi sārīrāniyāvītañcičdām
Vandantihām (Vandantoḥām) cārisāmi budhaḥsaṅcaḥ sūbodhiṭām
Natthi me sārāṇaṃ ańñam buddho me sārāṇaṃ varam
Etena saccāvajjena vaṭīheyyamā sāththu-sāsane
Būddhaṃ me vandamānāya (vandamānena) yaṃ puñṇam pāsūtam ādha
Sābberi antarāya me māhēsūm tassā tejasā

(Bowing:)
Kāyena vācāya va cetāsā vā
Būddhe kūkammaṃ pākātam māya yaṃ
Būddho pāṭiggaṇhātu āccāyantaṃ
Kālantaṃ sāmvarituṃ vā būddhe

Recollection of the Dhamma

(Hānda mayāṃ dhammānussatīniyāyam karomase)
[Svākkhātā] bhāgavātā dhammo
Sānditṭhikó akāliko ehīpassiko
Opanayiko paccatam vedītabbo viṇṇūhī ti

Supreme Praise of the Dhamma

(Hānda mayāṃ dhammābhīghitāṃ karomase)
[Svākkhātattā] diguṇa-yoga-vāsenā seyyo
Yo maggapāka-pariyattī-vimokkha-bheda
dhammo kūloka-pañā taṇī-dhāri-dhāri
Vandāmahāṃ tamaḥaraṃ varadhammametaṃ
dhammo yo sabbapāṇināṃ sāraṇaṃ kheμamuttamaṃ
dtīyānussatītiḥāhaṃ vandāmi tāṃ sīrenāhaṃ
dhammassāhgaṃ dasi (dāso) va dhammo me sāmikìssaro
dhāmmo dukkhasā ghatā ča vídhātā ča hītassā me
dhammassāhgm niyyādemi sārīrāniyāvītañcičdām
Vandantihām (vandantoḥām) cārisāmi dhammasaṅcaḥ sūdhammataṃ
Natthi me sārāṇaṃ ańñam dhammo me sārāṇaṃ varam
Etena saccāvajjena vaṭīheyyamā sāththu-sāsane
Dhammaṃ me vandamānāya (vandamānena) yaṃ puñṇam pāsūtam ādha
Sābberi antarāya me māhēsūm tassā tejasā

(Bowing:)
Kāyena vācāya va cetāsā vā
dhamme kūkammaṃ pākātam māya yaṃ
dhammo pāṭiggaṇhātu āccāyantaṃ
Kālantaṃ sāmvarituṃ vā dhamme
As the First Object of Recollection, I venerate him with bowed head. I am indeed the Buddha’s servant, the Buddha is my Lord and Guide. The Buddha is sorrow’s destroyer, who bestows blessings on me. To the Buddha I dedicate this body and life, and in devotion I will walk the Buddha’s path of awakening. For me there is no other refuge, the Buddha is my excellent refuge. By the utterance of this truth, may I grow in the Master’s Way. By my devotion to the Buddha, and the blessing of this practice—by its power, may all obstacles be overcome.

(Bowing:) By body, speech, or mind, for whatever wrong action I have committed towards the Buddha, may my acknowledgement of fault be accepted, that in the future there may be restraint regarding the Buddha.

Recollection of the Dhamma

(Now let us chant the recollection of the Dhamma.) The Dhamma is expounded by the Blessed One, apparent here and now, timeless, encouraging investigation, leading inwards, to be experienced individually by the wise.

Supreme Praise of the Dhamma

(Now let us chant the supreme praise of the Dhamma.) It is excellent because it is expounded, and it can be divided into Path and Fruit, Practice and Liberation. The Dhamma holds those who uphold it from falling into delusion. I revere the excellent teaching, that which removes darkness—the Dhamma, which is the supreme, secure refuge of all beings—as the Second Object of Recollection, I venerate it with bowed head. I am indeed the Dhamma’s servant, the Dhamma is my Lord and Guide. The Dhamma is sorrow’s destroyer, and it bestows blessings on me. To the Dhamma I dedicate this body and life, and in devotion I will walk this excellent way of Truth. For me there is no other refuge, the Dhamma is my excellent refuge. By the utterance of this truth, may I grow in the Master’s Way. By my devotion to the Dhamma, and the blessing of this practice—by its power, may all obstacles be overcome.

(Bowing:) By body, speech, or mind, for whatever wrong action I have committed towards the Dhamma, may my acknowledgement of fault be accepted, that in the future there may be restraint regarding the Dhamma.  

(Continued on page 19)
Recollection of the Sangha

(Hānda mayaṃ saṅghānusāṭṭhānayam karomase)
[Supatipanno] bhāgavaṇo sāvakasāṅgho
Ujupatipanno bhāgavaṇo sāvakasāṅgho
Nāyapatipanno bhāgavaṇo sāvakasāṅgho
Sāmīcīpataipanno bhāgavaṇo sāvakasāṅgho
Yadidaṃ cattāri purisayūgāni aṭṭhā purisāpuggalā
esa bhāgavaṇo sāvakasāṅgho
Āhuneyyo pāhuneyyo dakkhuneyyo aṇjali-kaṇāṇiyo
Anūtṭharam puṇṇakkhettamā lokassā ti

Supreme Praise of the Sangha

(Hānda mayaṃ saṅghābhīṣṭhīṃ karomase)
[Saddhamma] suṭtipattigūṇābhīṣṭhutto
Yoṭṭhabbidho arīyapuggalā-saṅghaseṣṭho
Śīlādjdhamma-pāvaraśayā-kāya-citto
Vandāmahāṃ tamarijāna gaṇāṃ sūsuddhamā
Saṅgho yo sabbapāṇīnāṃ saṇāṇāṃ khemmuttāmaṃ
Ṭāṭiyānussatīṭhīnāṃ vandāmi tam sīrenahāṃ
Saṅghassāhasmi dāsī (dāso) va saṅgho me sāmiṣṣa saro
Saṅgho dukkhassa ghatā ca vidhātā ca hītassa me
Saṅghassāhāṃ niyāyademi saṅraṇāvīvatāncjdāṃ
Vandantihāṃ (Vandantihaṃ) ca rissāmī saṅghasso-paṭipannonatām
Natthi me saṅānāṃ aṇṇāṃ saṅgho me sarāṇāṃ varamā
Etena saccavajjena vaḍḍheyyaṃ sattu-sāsane
Saṅgham me vandamānaya (Vandamānena) yaṃ puṇṇaṃ paṇītāṃ ādhā
Śabbēpi antārāyā me māhesūṃ tassā tejasā

(Bowing;)
Kāyena vācāya va cetāsa vā
Saṅgha kūkamāṃ paṭkataṃ mayā yaṃ
Saṅgho paṭipiggaṇhātu ācāyantām
Kālantare sāmvarituṃ va saṅgha

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, ending with the “Closing Homage” on page 20.)
Recollection of the Sangha

(Now let us chant the recollection of the Sāṅgha.)

[They are the Blessed One’s disciples,] who have practiced well,
Who have practiced directly,
Who have practiced insightfully,
Those who practice with integrity—
That is the four pairs, the eight kinds of noble beings—
These are the Blessed One’s disciples.

Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect;
They give occasion for incomparable goodness to arise in the world.

Supreme Praise of the Sangha

(Now let us chant the supreme praise of the Sāṅgha)

[Born of the Dhamma,] that Sangha which has practiced well,
The field of the Sāṅgha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Sāṅgha, which is the supreme, secure refuge of all beings—
As the Third Object of Recollection, I venerate it with bowed head.
I am indeed the Sāṅgha’s servant, the Sāṅgha is my Lord and Guide.
The Sāṅgha is sorrow’s destroyer and it bestows blessings on me.
To the Sāṅgha I dedicate this body and life,
And in devotion I will walk the well-practiced way of the Sāṅgha.
For me there is no other refuge, the Sāṅgha is my excellent refuge.
By the utterance of this truth, may I grow in the Master’s Way.
By my devotion to the Sāṅgha, and the blessing of this practice—
By its power, may all obstacles be overcome.

(Bowing:)

By body, speech, or mind,
For whatever wrong action I have committed towards the Sāṅgha,
May my acknowledgement of fault be accepted,
That in the future there may be restraint regarding the Sāṅgha.

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, ending with the “Closing Homage” on page 20.)
Closing Homage (Pāli)

(Ārahaṃ) sāmmāsāmbuddho bhāgavā
Buddham bhāgavantaṃ abhīvādemī

(Bow)

(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi

(Bow)

(Supatipanno) bhāgavato sāvakasāṅgho
Sāṅgham namāmi

(Bow)

Closing Homage (English)

(The Noble,) the Perfectly Enlightened and Blessed One—
I render homage to the Buddha, the Blessed One.

(Bow)

(The Teaching,) so completely explained by him—
I bow to the Dhamma.

(Bow)

(The Blessed One’s disciples,) who have practiced well—
I bow to the Sangha.

(Bow)
Recollections
Karanīyamettā Sutta (Pāli)

(Karanīyamattthakusālena)
Yantaṃ santam pādam abhisameccā
Sakko ṭįjū ca sūjū cā
Suvaco cāssā mudu anatīmānī
Santussakco ca subbaro cā
Appākicco cā sallahukāvutto
Santindriyo ca njāko cā
Appāgabbho kūlesu ananūgiddho
Na cā khuddham sāmācāre kiṃci
Yena viṇṇu pāre upavādeyyum
Sūkhino vā khemino hontu
Sābbe sattā bhāvantu sukhītattā
Ye keci pāṇabhūtatthi
Tāsā vā thāvarā vā āṇāvasesā
Dīghā vā ye māhantā vā
Majjhīmā rassakānukāthulā
Diṭṭhā vā ye cā adiṭṭhā
Ye cā duē vasanti āvīdūre
Bhūtā vā sambhāvesi vā
Sābbe sattā bhāvantu sukhītattā
Na pāro pāram nikubbetha
Nāṭimaṇṇethā katthācā naṃ kiṃci
Byāroṣānā paṭighāsaṇṇā
Nāṇāmaṇṇāssā dukkḥāmiccheyyā
Mātā yathā niyam puttaṃ
Āyusā ekāputtamanūrakkhe
Evampī sabbabhūtesu
Māṇaṃbhāvye aparīmāṇaṃ
Mettaṅca sabbālokasmim
Māṇaṃbhāvye aparīmāṇaṃ
Uddhamādho cā tiṇiyaṅca
Āsambādham āveram āspattam
Tiṭṭham caram nisinno vā
Sayano vā yāvātassa vigatāmiddho
Etam satim adhiṭṭheyya
Brahmametaṃ vīhāram ādhāmāhū
diṭṭhiṅca ānupagamma
Silāvā dassaṇena sampanno
Kāmesu viṇeyyā gedham
Na hī jātū gabbhaṣeyyāṃ punaretī ti
The Buddha’s Words on Loving-Kindness (English)

(Now let us chant the Buddha’s words on loving-kindness.)

[This is what should be done]

By one who is skilled in goodness and who knows the path of peace:

Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reproove,
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,
The seen and the unseen,
Those living near and far away,
Those born and to be born,
May all beings be at ease.
Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world,
Spreading upwards to the skies and downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.
Whether standing or walking, seated or lying down,
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
Is not born again into this world.
Caturappamañña-Obhāsanaṃ (Pāli)

(Hānda mayaṃ caturappamañña obhāsanaṃ karomase)

[Mettā-saṅghātana] cetasa ekama disama phārītyā vihārati
Tāthā dutiyaṃ tathā tatiyama tathā catuttathām
Iti uddhamadho tiriyama sabdrdhī sabdattātāya
Sabbavantaṃ lokam mettā-saṅghātana cetasa
Vipulena mahaggatena appamānena āverena abīpajjhena phārītyā vihārati

Karūṇā-saṅghātana cetasa ekama disama phārītyā vihārati
Tāthā dutiyaṃ tathā tatiyama tathā catuttathām
Iti uddhamadho tiriyama sabdrdhī sabdattātāya
Sabbavantaṃ lokam karūṇā-saṅghātana cetasa
Vipulena mahaggatena appamānena āverena abīpajjhena phārītyā vihārati

Mudītā-saṅghātana cetasa ekama disama phārītyā vihārati
Tāthā dutiyaṃ tathā tatiyama tathā catuttathām
Iti uddhamadho tiriyama sabdrdhī sabdattātāya
Sabbavantaṃ lokam mudītā-saṅghātana cetasa
Vipulena mahaggatena appamānena āverena abīpajjhena phārītyā vihārati

Upekkhā-saṅghātana cetasa ekama disama phārītyā vihārati
Tāthā dutiyaṃ tathā tatiyama tathā catuttathām
Iti uddhamadho tiriyama sabdrdhī sabdattātāya
Sabbavantaṃ lokam upekkhā-saṅghātana cetasa
Vipulena mahaggatena appamānena āverena abīpajjhena phārītyā vihārati ti
The Four Boundless Qualities (English)

(Now let us make the Four Boundless Qualities shine forth.)

I will abide pervading one quarter with a mind imbued with loving-kindness,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with loving-kindness:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with compassion,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with compassion:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with gladness,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with gladness:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with equanimity,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with equanimity:
Abundant, exalted, immeasurable, without hostility, and without ill-will.
Mahāmaṅgala Sutta (Pāli)

(Evaṃ me sūtaṃ)
Ekaṃ sāmayaṃ Bhāgavā Sāvatthiyam viharati
Jetavane Anāthapindikassa ārāme
Ātha kho aññatārā devatā abhikkantāya rattiyā
Abhikkantavanāṃ kevalakappam jetavanam obhāsetvā
Yena bhāgavā tenupasaṅkamij
Uposaṅkamitvā bhāgavantam abhivādetvā ekamantaṃ aṭṭhāsi
Ekamantaṃ tiṇī kho sā devatā bhāgavantam gāthāya ajjhābhāsi

Bāhūdevā maṇussā cā
Maṅgālāni acintayum
Ākaṅkhāmānā sothānām
Brūhi maṅgalamuttāmām

(Asevanā cā bālānām)
Paṇḍitaṇāṇcā sevanā
Pūjā cā pūjanīyānām
Etaṃ maṅgalamuttāmām

Paṭiriṃpaṭadesvāso cā
Pubbe cā kāṭapuṇṇatā
Attāsammāpañnidhi ca
Etaṃ maṅgalamuttāmām

Bāhūsaṅcānaṇcā sippaṇcā
Vinayo cā susikkhīto
Subhāṣitā cā yā vacā
Etaṃ maṅgalamuttāmām

Mātāpiṭṭhum paṭṭhānām
Puttaḍaṛassā saṅgāho
Anākulā cā kammantā
eetaṃ maṅgalamuttāmām

Dānaṇcā dhammacariyā cā
Nātakānaṇcā saṅgāho
Anavajjānaṁ kammānī
eetaṃ maṅgalamuttāmām

(Continued on page 28)
The Highest Blessings (English)

(Thus have I heard that the Blessed One)
Was staying at Savāthī,
Residing at the Jeta’s Grove
In Anāthapindikā’s park.
Then in the dark of the night, a radiant deva
Illuminated all Jētā’s Grove.
She bowed down low before the Blessed One
Then standing to one side she said:

“Devas are concerned for happiness
And ever long for peace.
The same is true for humankind.
What then are the highest blessings?”

“Avoiding those of foolish ways,
Associating with the wise,
And honoring those worthy of honor.
These are the highest blessings.

“Living in places of suitable kinds,
With the fruits of past good deeds
And guided by the rightful way.
These are the highest blessings.

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

“Providing for mother and father’s support
And cherishing family,
And ways of work that harm no being.
These are the highest blessings.

“Generosity and a righteous life,
Offering help to relatives and kin,
And acting in ways that leave no blame.
These are the highest blessings.

(Continued on page 29)
Āraṭī vīrāṭī pāpā
Majjāpānā cā saṃñāmo
Appamādo cā dhammesū
Etaṃ maṅgalamuttāmaṃ

Gāravo cā nīvāto cā
Santuṭṭhi cā kātaṅñutā
Kālenā dhammasāvanaṃ
Etaṃ maṅgalamuttāmaṃ

Khantī cā sovaṣassatā
Samaṃśaṅcā cā dāssanaṃ
Kālenā dhammasākacchā
Etaṃ maṅgalamuttāmaṃ

Tapo ca brahmacariyaṅcā
Ariyasaccā cā dāssanaṃ
Nibbānasacchikiriyaṃ cā
Etaṃ maṅgalamuttāmaṃ

Phuṭṭhasā lokādhammehi
Cittam yassa na kampati
Asokaṃ vīrajam khemaṃ
tEtaṃ maṅgalamuttāmaṃ

Etādisāni katvānā
Śabbatthāmapaṇājjitā
Śabbattha sōṭthiṃ gacchanti
tAṃ tesaṃ maṅgalamuttāmaṃ tī
“Steadfast in restraint, and shunning evil ways, 
Avoiding intoxicants that dull the mind, 
And heedfulness in all things that arise.
These are the highest blessings.

“Respectfulness and of humble ways, 
Contentment and gratitude, 
And hearing the Dhamma frequently taught.
These are the highest blessings.

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

“The Holy Life lived with ardent effort, 
Seeing for oneself the Noble Truths 
And the realization of Nibbāna.
These are the highest blessings.

“Although involved in worldly tasks, 
Unshaken the mind remains 
And beyond all sorrow, spotless, secure.
These are the highest blessings.

“They who live by following this path 
Know victory wherever they go, 
And every place for them is safe.
These are the highest blessings.”
Brahmavihāra-Pharaṇam (Pāli)

(Hânda mayam brahmavihāra-pharaṇaṁ karomase)

[Aháṃ sukhito hómi,] niddukkho hómi, ñvero hómi, abyāpajjhho hómi, ñīghho hómi, sukhī ñattānaṁ pārihārāmi

Sábbe sāttā sukhitā hōntu, sábbe sāttā averā hōntu, sábbe sāttā abyāpajjhā hōntu, sábbe sāttā anīghā hōntu, sábbe sāttā sukhī ñattānaṁ pārihārantu

Sábbe sāttā sabbadukkhā pāmuccântu

Sábbe sāttā mā laddha-sāmpattīto vigacchântu

Sábbe sāttā kammassāka kammâdāyādā kammâkammâyoni kammâbandhū kampassâsaraṇā yam kammaṁ karissanti kalīyānaṁ vā pāppaṁ vā tassā dāyādā bhavissânti

Reflections on Universal Well-Being (English)

(Now let us chant the reflections on universal well-being.)

May I abide in well-being, in freedom from affliction, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself.

May everyone abide in well-being, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may they maintain well-being in themselves.

May all beings be released from all suffering.

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

When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their home. All actions with intention, be they skillful or harmful, of such acts they will be the heirs.
**Five Subjects for Frequent Recollection**

(Hānda mayam ābhīnḥa-paccavekkhaṇa-pāṭham bhaṇāmase)

[Jarā-dhammomhi] jaraṃ ānātītā (ānātīto)  
I am of the nature to age, I have not gone beyond aging.

Byādhī-dhammomhi byādhiṃ ānātītā (ānātīto)  
I am of the nature to sicken, I have not gone beyond sickness.

Māraṇa-dhammomhi māraṇaṃ ānātītā (ānātīto)  
I am of the nature to die, I have not gone beyond dying.

Sabbēhi me piyehi manāpehi nānābhāvo viṇābhāvo  
All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammassākāmhi (-komhi) kammādāyādā (-dāyādo) kammayoni kammābandhu kamma-pāṭisāranā (-sārano) yaṃ kammaṃ karissāmi kalīṇaṃ vā pāpakāṃ vā tassā dāyādā (dāyādo) bhavissāmi  
I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Evam amhehi ābhīnham paccavekkhītabbam  
Thus we should frequently recollect.
Uddissanādhiṭṭhāna-Gāthayo (Pāli)

(Hānda mayaṃ uddissanādhiṭṭhāna-gāthāyo bhaṇāmase)

[Iminā puññākammena] ṭpajjhāyā guṇuttārā
Ācariyupākāra ca mātāpīṭhā ca nātākā
Sūriyo candimā rājā guṇavantā nārāpi ca
Brahma-mārā ca ṭndā ca lokāpālā ca devatā
Yāmo mittā mānussā ca majjhattā veriṃkāpi ca
Sābbe sattā sukhī hontu puññāni pākaṭanī me
Sukhaṃca tividham dentu khippaṃ pāpethā vomatam
Iminā puññākammena īminā uddissena ca
Khippāham suḷabhhe ceva tanhūpādānaḥ-chedanam
Ye santāne hīnā dhammā yāvā nibbāṇatō māmām
Nassantu sabbādā yeva yatthā jāto bhāve bhāve
Ujucittam satipaṭṭhā sallakho viṃiyamhiṃnā
Mārā labhantu nokasam katuṃca viṃyesu me
Buddhādhipavāro nātho dhammo nātho vaṭuttamo
Nātho pacekabuddho ca saṅgho nāthottaro māmām
Tesottamāṇyabhāvena mārokasaṃ labantu mā
Reflections on Sharing Blessings (English)

(Now let us chant the verses of sharing and aspiration.)

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

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu sāsanaṃ

May the powerful devas and dragons
Dwelling in the sky and on the earth
Rejoice in this merit
And long protect the Buddha’s teaching.

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu desanaṃ

May the powerful devas and dragons
Dwelling in the sky and on the earth
Rejoice in this merit
And long protect the teaching [of the Dhamma].

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu maṃ paraṃ

May the powerful devas and dragons
Dwelling in the sky and on the earth
Rejoice in this merit
And long protect myself and others.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ
Sabbe devā anumodantu
Sabbasampatti siddhiyā

To the extent that we have collected
Any achievement of merit,
May all devas rejoice in it
For the fulfillment of all success.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ
Sabbe bhūtā anumodantu
Sabbasampatti siddhiyā

To the extent that we have collected
Any achievement of merit,
May all spirits rejoice in it
For the fulfillment of all success.

Ettāvatā ca amhehi
Sambhataṃ puññasampadaṃ
Sabbe sattā anumodantu
Sabbasampatti siddhiyā

To the extent that we have collected
Any achievement of merit,
May all beings rejoice in it
For the fulfillment of all success.

Bhavagg’upādāya avīciheṭṭhato
Ett’antare sattakāy’upapannā
Rūpī arūpī ca asaṅṅā saṅṅino
Dukkhā pamuccantu
Phusantu nibbutiṃ

From the highest realm of existence,
Down to avīci hell as the lowest,
All kinds of beings reborn in between here—
With form, without form, without perception,
with perception—
May they all be freed from suffering;
May all attain peace [nibbāna].

Sādhu sādhu sādhu
Reflection on the Four Requisites

(Hānda mayaṃ taṅkaṇika-paccavekkhāna-pāṭham bhānāmase)

[Paṭisāṅkhā] yoniso cīvāram paṭisēvāmi, yāvadeva sītassā paṭighatāya, unhassa paṭighatāya, daṁsa-maṁsā-vatātapa-sirimsapa-samphassānaṃ paṭighatāya, yāvadeva hirikopina-paṭicchādanatthām

Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

Paṭisāṅkhā yoniso piṇḍāpātaṃ paṭisēvāmi, neva dāvāya, na mādāya, na maṇḍāya, nā viṁśūṣanāya, yāvadeva īmassa kāyassā ṭhiṭtiyā, yāpanāya, viṁśuparātiyā, bramhacarīyānuggahāya, iti purāṇaṅca vedānaṃ paṭihāṅkhāmi, navaṅca vedānaṃ na uppaḍessāmi, yātrā cā me bhavissati ānavajjatā cā phāsuviḥāro cā ti

Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, “I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

Paṭisāṅkhā yoniso senāsanaṃ paṭisēvāmi, yāvadeva sītassā paṭighatāya, unhassa paṭighatāya, daṁsa-maṁsā-vatātapa-sirimsapa-samphassānaṃ paṭighatāya, yāvadeva utupārissaya vinodanaṃ paṭisāllānarāmatthām

Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Paṭisāṅkhā yoniso gīlana-paccaya-bhesajja-paṟikkhāram paṭisēvāmi, yāvadeva uppānanaṃ veyyābdhikānaṃ vedānānaṃ paṭighatāya, ābyāpajjha-ṣṭaramatāyā ti

Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.
Ten Subjects for Frequent Recollection by One Who Has Gone Forth

(Hânda mayaṃ pabbajita-ābhîha-paccâvekkhâna-pâtham bhaṇāmase)

[Daṣa īme dhammā] pabbajîtena ābhîhaṃ paccâvekkhitabbā kātâme dasa

There are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?

Vevaṇṇiyamhi ajjhūpagato ti pabbajîtena ābhîhaṃ paccâvekkhitabbam

“I am no longer living according to worldly aims and values.” This should be reflected upon again and again by one who has gone forth.

Parapatîbaddhā me jīvikā ti pabbajîtena ābhîhaṃ paccâvekkhitabbam

“My very life is sustained through the gifts of others.” This should be reflected upon again and again by one who has gone forth.

Añño me ākappo kâramiyo ti pabbajîtena ābhîhaṃ paccâvekkhitabbam

“I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.

Kacci nū kho me attâ silato na upavadatâ ti pabbajîtena ābhîhaṃ paccâvekkhitabbam

“Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.

Kacci nū kho maṃ ānuvicca viṇṇû sabrahmâcârī silato na upavadantâ ti pabbajîtena ābhîhaṃ paccâvekkhitabbam

“Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.

Sâbbehi me piyehi mânâpehi nânâbhâvo viṇâbhâvo ti pabbajîtena ābhîhaṃ paccâvekkhitabbam

“All that is mine, beloved and pleasing, will become otherwise, will become separated from me.” This should be reflected upon again and again by one who has gone forth.
Kammassakāmhi (-komhi) kammâdâyâda (-dâyâdo) kammâyoni kammâbandhu
kamma-pâtisâranâ (-sârano) yaṃ kammaṃ karissâmi kalâyânaṃ vâ pâpâkaṃ vâ tassa
dâyâda (dâyâdo) bhâvissâmi ti pabbajîtena âbhînham paccâvekkhîtabbaṃ

“I am the owner of my kàmma, heir to my kàmma, born of my kàmma, related to
my kàmma, abide supported by my kàmma; whatever kàmma I shall do, for good
or for ill, of that I will be the heir.” This should be reflected upon again and again
by one who has gone forth.

Kathambhûtassa me rattindîvā vîtpâtantî ti pabbajîtena âbhînham paccâvekkhîtabbaṃ

“The days and nights are relentlessly passing; how well am I spending my time?”
This should be reflected upon again and again by one who has gone forth.

Kacci nû khohaṃ suññâgare abhirâmâmi ti pabbajîtena âbhînham paccâvekkhîtabbaṃ

“So I delight in solitude or not?” This should be reflected upon again and again
by one who has gone forth.

Atthi nû kho me uttari-mañussa-dhammâ alamariyâ-ñâna-dassana-vîseso adhigato
sohaṃ paccîme kâle sâbrahmâcârihi puțîho na maṇku bhâvissâmi ti pabbajîtena
âbhînham paccâvekkhîtabbaṃ

“Has my practice borne fruit with freedom or insight so that at the end of my life
I need not feel confused when questioned by my spiritual companions?” This should be
reflected upon again and again by one who has gone forth.

Ime kho dâsa dhammâ pabbajîtena âbhînham paccâvekkhîtabbâ ti

These are the ten dhammas to be reflected upon again and again by one who has
gone forth.
Reflection on the Thirty-Two Parts

(Hānda mayāṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmase)

[Ayaṃ kho] me kāyo uddham pādaṭṭala adho kesmatthaka tacaṇḍaṇyanto pūro nānappākārassā ṣucino

This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

<table>
<thead>
<tr>
<th>English</th>
<th>Pali</th>
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<tbody>
<tr>
<td>In this body there are:</td>
<td>In this body there are:</td>
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<tr>
<td>hair of the head</td>
<td>kesa</td>
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<tr>
<td>hair of the body</td>
<td>lomā</td>
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<td>nails</td>
<td>nakhā</td>
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<td>teeth</td>
<td>dantā</td>
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<td>skin</td>
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<td>flesh</td>
<td>mammāṃ</td>
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<td>sinews</td>
<td>nahārū</td>
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<td>bones</td>
<td>atthī</td>
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<td>bone marrow</td>
<td>atthhiminjāṃ</td>
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<td>kidneys</td>
<td>vakkām</td>
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<td>heart</td>
<td>hadayaṃ</td>
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<td>liver</td>
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<td>membranes</td>
<td>kilomakaṃ</td>
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<td>spleen</td>
<td>pihakaṃ</td>
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<td>lungs</td>
<td>papphaśaṃ</td>
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<td>bowels</td>
<td>antaṃ</td>
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<td>entrails</td>
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<td>undigested food</td>
<td>udariyaṃ</td>
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<td>excrement</td>
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<td>bile</td>
<td>pittam</td>
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<td>phlegm</td>
<td>semhaṃ</td>
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<td>pus</td>
<td>pubbo</td>
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<td>blood</td>
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<td>sweat</td>
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<td>fat</td>
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<td>tears</td>
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<td>grease</td>
<td>vasā</td>
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<td>spittle</td>
<td>kheļo</td>
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<td>mucus</td>
<td>singhānikā</td>
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<td>oil of the joints</td>
<td>lasikā</td>
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<tr>
<td>urine</td>
<td>muttaṃ</td>
</tr>
<tr>
<td>brain.</td>
<td>matthaḷuṅgan ti</td>
</tr>
</tbody>
</table>
Evaṁ ayaṁ me kāyo uddhaṁ pādaṭāla adho kesatthakā tačapariyanto pūro nānappakārassā aṣucino

This, then, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.
Reflections

Solo Introduction:
Appasannehi nāthassa sāsane sādhusammate
Amanussehi caṇḍehi sadā kibbisakāribhi

Parīsānañca-tassannam-ahiṃsāya ca guttiyā
Yandesesi mahāvīro parittantam bhaṇāma se

(Namo me sabbabuddhānaṃ) uppannānaṃ Mahesinaṃ
Taṇhaṅkaro mahāvīro Medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito Dīpāṅkaro jutindharo
Koṇḍañño janapāmokkho Maṅgalo purisāsabho
Sumano sumano dhiro Revato rativaddhano
Sobhito guṇasampanno Anomadassī januttamo
Padumo lokapajjoto Nārado varasārathī
Padumuttaro sattasāro Sumedho appātipuggalo
Sujāto sabbalokaggo Piyadassī narāsabho
Atthadassī kāruṇiko Dhammadassī tamonudo
Sīdhaththo asamo loke Tisso ca vadataṃ varo
Phusso ca varado Buddhvo Vipassī ca anūpamo
Sikhī sabbahito satthā Vessabhū sukhadāyako
Kakusandho satthavāho Koṇāgamano raṇañjaho
Kassapo sirisamppanno Gotamo sakyapuṅgavo

Ete caṅñe ca sambuddhā anekasatakoṭayo
Sabbe Buddhā asamasamā sabbe Buddhā mahiddhikā
Sabbe dasabalūpetā vesārajjehupāgatā
Sabbe te paṭijānanti āsabhaṅṭhānamuttamaṃ
Sīhanādaṃ nadantete parīsāsu visāradā
Brahmacakkaṃ pavattenti loke appāṭivattiyam
Upetā Buddhadhammehi aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṅūpetā-sītyānubyaṅjanādharā
Byāmappabhāya suppabhā sabbe te muṇikuṇjarā
Buddhā sabbaṅñuno ete sabbe khīṇasavā jinā
Mahappabhā mahātejā mahāpaññā mahabbalā
Mahākāruṇikā dhīrā sabbesānaṃ sukhāvahā
Dīpā nāthā patiṭṭhā ca tāṇā leṇā ca pāṇināṃ
Gatī bandhū mahassāsā saranā ca hitesino
Sadēvakassa lokassa sabbe ete parāyanā

(Continued on page 42)
(Solo Introduction:)
We will now recite the discourse given by the Great Hero [the Buddha]
As a protection for virtue-loving human beings

Against harm from all evil-doing, malevolent nonhumans
Who are displeased with the Buddha’s Teachings.

Homage to all Buddhas, the mighty who have arisen:
Taṅhaṅkara, the great hero, Medhaṅkara, the renowned,
Saranaṅkara, who guarded the world, Dipaṅkara, the light-bearer,
Koṇḍañña, liberator of people, Maṅgala, great leader of people,
Sumana, kindly and wise, Revata, increaser of joy,
Sobhita, perfected in virtues, Anomadassī, greatest of beings,
Paduma, illuminer of the world, Narāda, true charioteer,
Padumuttara, most excellent of beings, Sumedha, the unequalled one,
Sujāta, summit of the world, Piyadassī, great leader of men,
Atthadassī, the compassionate, Dhammadassī, destroyer of darkness,
Siddhattha, unequalled in the world, and Tissa, speaker of Truth,
Phussa, bestower of blessings, Vipassi, the incomparable,
Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness,
Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,
Kassapa, perfect in glory, Gotama, chief of the Sakyans.

These and all self-enlightened Buddhas are also peerless ones,
All the Buddhas together, all of mighty power,
All endowed with the Ten Powers, attained to highest knowledge,
All of these are accorded the supreme place of leadership.
They roar the lion’s roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being,
Shining with fathom-wide haloes, all these elephant-like sages,
All these omniscient Buddhas, conquerors free of corruption,
Of mighty brilliance, mighty power, of mighty wisdom, mighty strength,
Of mighty compassion and wisdom, bearing bliss to all,
Islands, guardians and supports, shelters and caves for all beings,
Resorts, kinsmen and comforters, benevolent givers of refuge,
These are all the final resting place for the world with its deities.
(Continued on page 43)
Reflections

Tesāḥaṃ sirasā pāde vandāmi purisuttame
Vacasā manasā ceva vandāmete Tathāgato
Sayane āsane ṭhāne gamane cāpi sabbadā
dā sukhenā rakkhantā Buddhā santikarā tuvaṃ
tehi tvāṃ rakkhito santo mutto sabbabhayena ca
Sabba-rogavinimutto sabba-santāpavajjito
Sabba-veramatikkanto nibutto ca tuvaṃ bhava

Tesaṃ saccena silena khantimettābalena ca
tepi tumhe1 anurakkhantu ārogyena sukhenā ca
Puratthimasmin disābhāge santi bhūtā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhenā ca
Dakkhinaśasmin disābhāge santi devā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhenā ca
Pacchimaśasmin disābhāge santi nāgā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhenā ca
Uttaraśasmin disābhāge santi yakkhā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhenā ca
Purimadisam Dhataraṭṭho dakkhinena Virūḍhako
Pacchimena Virūpakko Kuvero uttaraṃ disāṃ
Cattāro te mahārājā lokapālā yaśassino
tepi tumhe anurakkhantu ārogyena sukhenā ca
Ākāṣaṭṭhā ca bhumaṭṭhā devā nāgā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhenā ca

Natthi me saraṇaṃ aññaṃ Buddhō me saraṇaṃ varaṃ
Etena saccavajjena hotu te jayamaṅgaloṃ
Natthi me saraṇaṃ aññaṃ Dhammo me saraṇaṃ varaṃ
Etena saccavajjena hotu te jayamaṅgaloṃ
Natthi me saraṇaṃ aññaṃ Saṅgho me saraṇaṃ varaṃ
Etena saccavajjena hotu te jayamaṅgaloṃ

Yaṅkiñcī rataṇaṃ loke vijjati vividhaṃ puthu
Rataṇaṃ Buddhhasamaṃ natthi tasmā sotthi bhavantu te
Yaṅkiñcī rataṇaṃ loke vijjati vividhaṃ puthu
Rataṇaṃ Dhammasamaṃ natthi tasmā sotthi bhavantu te
Yaṅkiñcī rataṇaṃ loke vijjati vividhaṃ puthu
Rataṇaṃ Saṅghasamaṃ natthi tasmā sotthi bhavantu te

(Continued on page 44)

1 When chanting for oneself, use amhe in place of tumhe in each verse.
With my head at their feet I salute these greatest of humans.  
With both speech and thought I venerate those Tathāgatas,  
Whether lying down, seated or standing, or walking anywhere.  
May they ever guard your happiness, the Buddhas, bringers of peace,  
And may you, guarded by them, at peace, freed from all fear,  
Released from all illness, safe from all torments,  
Having transcended hatred, may you realize cessation.

By the power of their truth, their virtue and love,  
May they protect and guard you in health and happiness.  
In the Eastern quarter are beings of great power,  
May they protect and guard you in health and happiness.  
In the Southern quarter are deities of great power,  
May they protect and guard you in health and happiness.  
In the Western quarter are dragons of great power,  
May they protect and guard you in health and happiness.  
In the Northern quarter are spirits of great power,  
May they protect and guard you in health and happiness.  
In the East is Dhataraṭṭha, in the South is Viruḷhaka,  
In the West is Virūpakkha, Kuvera rules the North.  
These Four Mighty Kings, far-famed guardians of the world,  
May they all be your protectors in health and happiness.  
Sky-dwelling and earth-dwelling devas and dragons of great power,  
May they all be your protectors in health and happiness.

For me there is no other refuge, the Buddha is my excellent refuge:  
By this declaration of truth may the blessings of victory be yours.  
For me there is no other refuge, the Dhamma is my excellent refuge:  
By this declaration of truth may the blessings of victory be yours.  
For me there is no other refuge, the Sangha is my excellent refuge:  
By this declaration of truth may the blessings of victory be yours.

Whatever jewel may be found in the world, however splendid,  
There is no jewel equal to the Buddha, therefore may you be blessed.  
Whatever jewel may be found in the world, however splendid,  
There is no jewel equal to the Dhamma, therefore may you be blessed.  
Whatever jewel may be found in the world, however splendid,  
There is no jewel equal to the Sangha, therefore may you be blessed.  
(Continued on page 45)
Sakkatvā Buddharaṭanaṃ osathaṃ uttamaṃ varaṃ
Hitaṃ devamanussānaṃ Buddhatejena sotthinā
Nassantupaddavā sabbe dukkhā vūpasamentu te
Sakkatvā Dhammaratanaṃ osathaṃ uttamaṃ varaṃ
Parilāhūpasamananaṃ Dhammatejena sotthinā
Nassantupaddavā sabbe bhayā vūpasamentu te
Sakkatvā Saṅgharaṭanaṃ osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ Saṅghatejena sotthinā
Nassantupaddavā sabbe rogā vūpasamentu te
Sabbītiyo vivajjantu sabbarogo vinassatu
Mā te bhavat-vantarāyo sukhī dīghāyuko bhava
Abhivādanasilissa niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ balaṃ
Āṭānāṭiya Parittam niṭṭhitam
If you venerate the Buddha jewel, the supreme, excellent protection,
Which benefits devas and humans, then in safety, by the Buddha’s power,
All dangers will be prevented, your sorrows will pass away.
If you venerate the Dhamma jewel, the supreme, excellent protection,
Which calms all fevered states, then in safety, by the Dhamma’s power,
All dangers will be prevented, your fears will pass away.
If you venerate the Sangha jewel, the supreme, excellent protection,
Worthy of gifts and hospitality, then in safety, by the Sangha’s power,
All dangers will be prevented, your sicknesses will pass away.

May all calamities be avoided, may all illness pass away,
May no dangers threaten you, may you be happy and long-lived,
Greeted kindly and welcome everywhere.
May four things accrue to you: long life, beauty, bliss, and strength.

Thus ends the Twenty-Eight Buddhas’ Protection.
(Rattaññūnaṃ bhikkhunīnaṃ) Gotamī jinamātuchā
Ṭhapitā aggaṭṭhānamhi sadā sotthiṁ karotu no¹
Mahā paññānam-aggaṭṭhā Khemātherī ti pākaṭā
Sāvikā Buddhaseṭṭhassa sadā sotthiṁ karotu no
Therī Uppalavaṇṇā ca iddhimantīnam-uttamā
Sāvikā Buddhaseṭṭhassa sadā sotthiṁ karotu no
Vinayaddhārinam-aggā Paṭācārā-ti vissutā
Ṭhapitā aggaṭṭhānamhi sadā sotthiṁ karotu no
Dhammakkathikānaṃ pavarā Dhammadinnā-ti nāmikā
Ṭhapitā aggaṭṭhānamhi sadā sotthiṁ karotu no
Jhāyikānaṃ bhikkhunīnaṃ Nandā Therī ti nāma sā
Aggaṭṭhānāthitā āhu sadā sotthiṁ karotu no
Āraddhaviriyānaṃ aggā Soṇā Therī ti nāmikā
Ṭhapitā tattha ṭhānamhi sadā sotthiṁ karotu no
Dibbacakkūkam-aggā Sakulā iti vissutā
Visuddhanayanā sā pi sadā sotthiṁ karotu no
Kuṇḍalakesī Bhikkhunī khippābhiññānam-uttamā
Ṭhapitā yeva ṭhānamhi sadā sotthiṁ karotu no
Therī Bhaddā Kapilāni pubbajītinam-anussari
Tāsaṃ yeva bhikkhunīnaṃ sadā sotthiṁ karotu no
Therī tu Bhaddā Kaccānā mahābhiññānam-uttamā
Jinena sukhadukkhaṃ sā sadā sotthiṁ karotu no
Lūkhacīvaradhārināṃ aggā Kisā pi Gotamī
Ṭhapitā aggaṭṭhānamhi sadā sotthiṁ karotu no
Sigālamātā Bhikkhunī saddhādhimuttānam-uttamā
Karotu no¹ mahāsantim ārogyaṅ-ca sukhaṃ sadā
Aññā bhikkhuniyo sabbā nānāgaṇadharā bahū
Pālentu no sabbabhayā sokarogaṅdisambhavā
Sotapannādayo sekkhā saddhāpaññaśilādikā
Bhāgaso kilesadahanā sadā sotthiṁ karotu no

¹ When chanting for another, use vo (“you”) in place of no (“us”) in each verse.
Recollection of the Foremost Arahant Bhikkhunis (English)

(Among bhikkhunis) of long standing is Gotamī, maternal aunt of the Buddha. Attained to the supreme state, may the power of her qualities always be a blessing to us.

As foremost in great wisdom, Khemā Therī is renowned. Disciple of the excellent Buddha, may the power of her qualities always be a blessing to us.

Uppalavaṇṇā Therī is the highest of those with psychic powers. Disciple of the excellent Buddha, may the power of her qualities always be a blessing to us.

As the foremost among vinaya experts, Paṭācārā is famous. Attained to the supreme state, may the power of her qualities always be a blessing to us.

As the most excellent of Dhamma teachers, Dhammadinnā is named. Attained to the supreme state, may the power of her qualities always be a blessing to us.

Among nuns who cultivate meditation, Nandā Therī is named. Established in the supreme state, may the power of her qualities always be a blessing to us.

As the foremost of energetic ones, Soṇā Therī is named. Established in that state, may the power of her qualities always be a blessing to us.

As the foremost of those with the divine eye, Sakulā is famous. With seeing well purified, may the power of her qualities always be a blessing to us.

Kuṇḍalakesī Bhikkhunī is the most excellent of those with quick intuition. Established in this very state, may the power of her qualities always be a blessing to us.

Bhaddā Kapilānī is the foremost of those remembering previous births. May the power of her qualities always be a blessing to us.

Bhaddā Kaccānā Therī is the greatest of those with higher knowledges. Having conquered pleasure and pain, may the power of her qualities always be a blessing to us.

Kisā Gotamī is the foremost of those wearing coarse robes. Attained to the supreme state, may the power of her qualities always be a blessing to us.

Sigālamātā Bhikkhunī is the highest of those resolved on faith. May the power of her qualities always bestow great peace, health, and happiness on us.

May these and all the other qualities of the bhikkhunis dispel all fear, sorrow, and illness. Those who are stream-enterers and all others in training, endowed with faith, wisdom, and virtue, with impurities partially burnt away, may the power of their qualities always be a blessing to us.
Dhammacakkappavattana Sutta (Pāli)

(Solo Introduction:)
Anuttaram abhisambodhim sambujhitvā Tathāgato
Pathamaṃ yaṃ adesesi Dhammacakkam anuttaram

Sammadeva pavattento loke appativattiyaṃ
Yatthākkhātā ubho antā paṭipatti ca majjhimā

Catūsvariya accesu visuddham nāṇadassanaṃ
Desitaṃ dhammarājena sammāsambodhikittanaṃ

Nāmena vissutam suttam Dhammacakkappavattanaṃ
Veyyākaṇṭapāthena saṅgītantam bhaṇāma se

(Evaṃ me sutaṃ) ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi

Dve me bhikkhave antā pabbajitena na sevitabbā yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasañhito yo cāyaṃ attakilam-athānuyogo dukkho anariyo anatthasañhito

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipada Tathāgatena abhisambuddhā cakkhukaraṇi nāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya saṃvattati
Katamā ca sā bhikkhave majjhimā paṭipada Tathāgatena abhisambuddhā cakkhukaraṇi nāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya saṃvattati
Ayaṃ kho sā bhikkhave majjhimā paṭipada Tathāgatena abhisambuddhā cakkhukaraṇi nāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya saṃvattati
Idam kho panā bhikkhave dukkhā Ariyasaccam jātipi dukkhā jarāpi dukkhā maraṇampi dukkhā soka-parideva-dukkha–domanassupāyāsāpi dukkhā apīyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ saṅkhittena pañcupādānakkhandā dukkhā
Idam kho panā bhikkhave dukkhasamudayo Ariyasaccam yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra tatrābhīnandinī seyyathidaṃ kāmatāhā bhavatāhā vibhavatāhā
(Continued on page 50)
Discourse on Setting in Motion the Wheel of Dhamma
(English)

(Solo Introduction:)
This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.

Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world.

Disclosed here are two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision pointed out by the Lord of Dhamma.

Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as “The Turning of the Wheel of the Dhamma.”

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

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

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

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

“It is just this Noble Eightfold Path, namely:
“Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

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

“This, bhikkhus, is the Noble Truth of dukkha: birth is dukkha, aging is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.

“This, bhikkhus, is the Noble Truth of the cause of dukkha: the craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there, namely, craving for sense pleasure, craving for existence, and craving for annihilation.
(Continued on page 51)
Idaṃ kho pana bhikkhave dukkhanirodho ariyasaccam yo tassā yeva taṇhāya
asesavirāganirodho cāgo paṭinissaggo mutti anālayo
Idaṃ kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ ayameva
ariyo aṭṭhaṅgiko maggo seyyathiddam sammā-diṭṭhi sammā-saṅkappo sammā-vācā
sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi

(Idaṃ dukkhaṃ) ariyasaccaṃ me bhikkhave pubbe ananussutesu dhammesu
cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi vijjā udapādi āloko udapādi
Taṃ kho panidam dukkham ariyasaccam pariṇāmyanti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi
vijjā udapādi āloko udapādi
Taṃ kho panidam dukkham ariyasaccam pariṇātanti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi
vijjā udapādi āloko udapādi

Idaṃ dukkhasamudayo ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu
cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi vijjā udapādi āloko udapādi
Taṃ kho panidam dukkhasamudayo ariyasaccam pahātabbanti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi
vijjā udapādi āloko udapādi
Taṃ kho panidam dukkhasamudayo ariyasaccam pahinanti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi
vijjā udapādi āloko udapādi

Idaṃ dukkhanirodho ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu
cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi vijjā udapādi āloko udapādi
Taṃ kho panidam dukkhanirodho ariyasaccam sacchikātabbanti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi
vijjā udapādi āloko udapādi
Taṃ kho panidam dukkhanirodho ariyasaccam sacchikatanti me bhikkhave
pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi pañña udapādi
vijjā udapādi āloko udapādi

(Continued on page 52)
“This, bhikkhus, is the Noble Truth of the cessation of dukkha: the complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.

“This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha: only this Noble Eightfold Path, namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

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

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

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

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

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

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

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

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

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

(Continued on page 53)
Idam dukkhanirodhagamini patipada Ariyasaccanti me bhikkhave pubbe ananussutesu dhhammesu cakkhu udapadi naṇaṃ udapadi pañña udapadi vijjā udapadi āloko udapadi

Tāṃ kho panidāṃ dukkhanirodhagamini patipadā Ariyasaccam bhāvetabbanti me bhikkhave pubbe ananussutesu dhhammesu cakkhu udapadi naṇaṃ udapadi pañña udapadi vijjā udapadi āloko udapadi

(Yāva kīvañca me) bhikkhave imesu catūsu Ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ naṇadassanaṃ na suvisuddham ahosi neva tāvāham bhikkhave sadevake loke samārake sabrahmake sassaṃañabhārmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīṃ

Yato ca kho me bhikkhave imesu catūsu Ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ naṇadassanaṃ suvisuddham ahosi athāham bhikkhave sadevake loke samārake sabrahmake sassaṃañabhārmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīṃ

Naṇaṃca pana me dassanaṃ udapadi akuppā me vimutti ayamanantimā jāti natthidāni punabharvo ti

Idam avoca Bhagavā attamanā pañcavaggigī bhikkhū Bhāgavato bhāsitaṃ abhinanduṃ

Imasmiṃca pana veyyākaranāsmin bhānāmāne ayasmato Koṇḍañṇassa virajaṃ vītamalaṃ Dhammacakkhu udapadi yaṅkinci samudayadhammanā sabbantaṃ nirodhadhahman ti

(Pavattite ca Bhagavatā) Dhammacakke bhummā devā saddamanussāvesuṃ etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appatīvatīyāṃ samaṇenā vā brāhmaṇenā vā devenā vā mārena vā brahmunā vā kenaci vā lokasmiṃ ti

Bhummanāṃ devanaṃ saddaṃ sutvā Cātummahārājikā devā saddamanussāvesuṃ . . .

Cātummahārājikānaṃ devanaṃ saddaṃ sutvā Tāvatiṃśā devā saddamanussāvesuṃ . . .

Tāvatiṃśanāṃ devanaṃ saddaṃ sutvā Yāmā deva saddamanussāvesuṃ . . .

Yāmānaṃ devanaṃ saddaṃ sutvā Tusita deva saddamanussāvesuṃ . . .

Tusitānaṃ devanaṃ saddaṃ sutvā Nimmānaraṭi deva saddamanussāvesuṃ . . .

Nimmānaratīnaṃ devanaṃ saddaṃ sutvā Paranimmitavasavatti deva saddamanussāvesuṃ . . .

(Continued on page 54)
“With the thought, ‘This is the Noble Truth of the way leading to the cessation of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light concerning things unknown before.

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

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

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

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

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

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

As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew: “Everything that has the nature to arise has the nature to cease.”

When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice, “The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.”

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

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

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

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

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

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

(Continued on page 55)
Paranimmitavasavattināṃ devānaṃ saddaṃ sutvā Brahmakāyikā devā saddamanussāvesuṃ etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkam pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin ti

Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi ayaṅca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi appamāṇo ca oḷāro obhāso loke pāturahosi atikkammeva devānaṃ devānubhāvaṃ

Atha kho Bhagavā udānaṃ udānesi aṅgāsi vata bho Koṇḍañṇo aṅgāsi vata bho Koṇḍañṇo ti

Itihidam āyasmato Koṇḍañṇassā Aṅgākoṇḍañṇo tveva nāmaṃ ahosi ti

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

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

Then the Blessed One made the utterance, “Truly, Koṇḍañña has understood, Koṇḍañña has understood!”

Thus it was that the Venerable Koṇḍañña got the name Aññakoṇḍañña: “Koṇḍañña Who Understands.”

Thus ends the Discourse on Setting in Motion the Wheel of Dhamma.
(Solo Introduction:)
Yantaṃ sattehi dukkhena ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññāṇaṃ sammadeva vimocanaṃ

Sambuddho tam pakāsesi diṭṭhasaccāna yoginaṃ
Uttariṇ paṭivedhāya bhāvetum ūṇamuttamaṃ

Yantesaṃ diṭṭhadhammānam ūṇenupaparikkhatam
Sabbāsavehi cittāni vimuccīṃsu asesato

Tathā ūṇānussārena sāsanaṃ kātumīcchatam
Sādhūnaṃ atthasiddhatthaṃ taṃ suttantaṃ bhaṇāma se

(Evaṃ me sutaṃ) ekam samayam Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye tatra
kho Bhagavā pañcavaggyi bhikkhū āmantesi

Rūpaṃ bhikkhave anattā rūpaṃca hidam bhikkhave attā abhavissa nayidaṃ rūpaṃ ābādhāya
saṃvatteyya labbhetha ca rūpe evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahosī ti yasmā ca kho bhikkhave rūpaṃ anattā tasmā rūpaṃ ābādhāya saṃvatteyyuṃ na ca labbhati
rūpe evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahosī ti

Vedanā anattā vedanā ca hidam bhikkhave attā abhavissa nayidaṃ vedanā ābādhāya
saṃvatteyya labbhetha ca vedanāya evaṃ me vedanā hotu evaṃ me vedanā mā ahosī ti yasmā ca kho bhikkhave vedanā anattā tasmā vedanā ābādhāya saṃvatteyyuṃ na ca labbhati
vedanāya evaṃ me vedanā hotu evaṃ me vedanā mā ahosī ti

Saññā anattā saññā ca hidam bhikkhave attā abhavissa nayidaṃ saññā ābādhāya
saṃvatteyya labbhetha ca saññāya evaṃ me saññā hotu evaṃ me saññā mā ahosī ti yasmā ca kho bhikkhave saññā anattā tasmā saññā ābādhāya saṃvatteyyuṃ na ca labbhati saññāya
evaṃ me saññā hotu evaṃ me saññā mā ahosī ti

Saṅkhārā anattā saṅkhārā ca hidam bhikkhave attā abhavissuṃ nayidaṃ saṅkhārā ābādhāya
saṃvatteyyuṃ labbhetha ca saṅkhāresu evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā ahesun ti yasmā ca kho bhikkhave saṅkhārā anattā tasmā saṅkhārā ābādhāya
saṃvatteyyuṃ na ca labbhati saṅkhāresu evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā
ahesun ti

Viññāṇaṃ anattā viññāṇaṃca hidam bhikkhave attā abhavissa nayidaṃviññāṇam
ābādhāya saṃvatteyya labbhetha ca viññāṇe evaṃ me viññāṇam hotu evaṃ me viññāṇam
mā ahosī ti yasmā ca kho bhikkhave viññāṇam anattā tasmā viññāṇam ābādhāya
saṃvatteyyuṃ na ca labbhati viññāṇe evaṃ me viññāṇam hotu evaṃ me viññāṇam mā ahosī ti

(Continued on page 58)
Discourse on the Characteristic of Not-Self (English)

(Solo Introduction:)
All beings should take pains to understand the characteristic of anattā, not-self, which provides matchless deliverance from self-belief and self-perception,

As taught by the supreme Buddha. This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension;

It is for the development of perfect understanding of these phenomena, and for the investigation of all defiled mind-moments.

The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this sutta.

Thus have I heard: At one time the Blessed One was dwelling at Benares in the deer park. There he addressed the group of five bhikkhus:

“Form, bhikkhus, is not-self. If, bhikkhus, form were self, then form would not lead to affliction, and one might be able to say in regard to form, ‘Let my form be thus, let my form not be thus.’ But since, bhikkhus, form is not-self, form therefore leads to affliction, and one is not able to say in regard to form, ‘Let my form be thus, let my form not be thus.’

“Feeling is not-self. If, bhikkhus, feeling were self, feeling would not lead to affliction, and one might be able to say in regard to feeling, ‘Let my feeling be thus, let my feeling not be thus.’ But since, bhikkhus, feeling is not-self, feeling therefore leads to affliction, and one is not able to say in regard to feeling, ‘Let my feeling be thus, let my feeling not be thus.’

“Perception is not-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, ‘Let my perception be thus, let my perception not be thus.’ But since, bhikkhus, perception is not-self, perception therefore leads to affliction, and one is not able to say in regard to perception, ‘Let my perception be thus, let my perception not be thus.’

“Mental formations are not-self. If, bhikkhus, mental formations were self, mental formations would not lead to affliction, and one might be able to say in regard to mental formations, ‘Let my mental formations be thus, let my mental formations not be thus.’ But since, bhikkhus, mental formations are not-self, mental formations therefore lead to affliction, and one is not able to say in regard to mental formations, ‘Let my mental formations be thus, let my mental formations not be thus.’

“Consciousness is not-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’ But since, bhikkhus, consciousness is not-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’

(Continued on page 59)
(Taṃ kiṃ maññatha bhikkhave) rūpam niccaṃ vā aniccaṃ vāti
   Aniccaṃ bhante
   Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti
   Dukkhaṃ bhante
   Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassitum
etaṃ mama esohamasmi eso me attā ti
   No hetāṃ bhante
   Taṃ kiṃ maññatha bhikkhave vedanā niccā vā aniccā vāti
   Aniccā bhante
   Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti
   Dukkhaṃ bhante
   Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassitum
etaṃ mama esohamasmi eso me attā ti
   No hetāṃ bhante
   Taṃ kiṃ maññatha bhikkhave saññā niccā vā aniccā vāti
   Aniccā bhante
   Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti
   Dukkhaṃ bhante
   Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassitum
etaṃ mama esohamasmi eso me attā ti
   No hetāṃ bhante
   Taṃ kiṃ maññatha bhikkhave sañkhāraṇa niccā vā aniccā vāti
   Aniccā bhante
   Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti
   Dukkhaṃ bhante
   Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassitum
etaṃ mama esohamasmi eso me attā ti
   No hetāṃ bhante
   Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccā vā aniccā vāti
   Aniccaṃ bhante
   Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti
   Dukkhaṃ bhante
   Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ kallaṃ nu taṃ samanupassitum
etaṃ mama esohamasmi eso me attā ti
   No hetāṃ bhante

(Continued on page 60)
“What do you think about this, bhikkhus? Is form permanent or impermanent?”
“Impermanent, Lord.”
“But is that which is impermanent painful or pleasurable?”
“Painful, Lord.”
“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”
“It is not, Lord.”
“What do you think about this, bhikkhus? Is feeling permanent or impermanent?”
“Impermanent, Lord.”
“But is that which is impermanent painful or pleasurable?”
“Painful, Lord.”
“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”
“It is not, Lord.”
“What do you think about this, bhikkhus? Is perception permanent or impermanent?”
“Impermanent, Lord.”
“But is that which is impermanent painful or pleasurable?”
“Painful, Lord.”
“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”
“It is not, Lord.”
“What do you think about this, bhikkhus? Are mental formations permanent or impermanent?”
“Impermanent, Lord.”
“But is that which is impermanent painful or pleasurable?”
“Painful, Lord.”
“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”
“It is not, Lord.”
“What do you think about this, bhikkhus? Is consciousness permanent or impermanent?”
“Impermanent, Lord.”
“But is that which is impermanent painful or pleasurable?”
“Painful, Lord.”
“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”
“It is not, Lord.”
(Continued on page 61)
(Tasmā tiha bhikkhave) yañkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yandūre santike vā sabbaṃ rūpaṃ netaṃ mama neso hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārika vā sukhumā vā hīna vā pañītā vā yā dūre santike vā sabba vedaṇa netaṃ mama neso hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārika vā sukhumā vā hīna vā pañītā vā ye dūre santike vā sabbe saṅkhārā netaṃ mama neso hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Yañkiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yandūre santike vā sabba viññāṇaṃ netaṃ mama neso hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako rūpasmim pi nibbindati vedanāya pi nibbindati saññāya pi nibbindati saṅkhāresu pi nibbindati viññāṇasmim pi nibbindati nibbindaṃ virajjati virāgā vimuccati vimuttasmim vimuttam iti ūnāṃ hoti khaṇā jāti vusitaṃ brahmacariyaṃ kato karoṇiyaṃ nāparaṃ itthattāyā ti pajānāti ti

Idamavoca Bhagavā attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ imasmiṃca pana veyākaraṇasmiṃ bhaṇṇamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vinuccīṃsūti

Anattalakkhaṇa Suttaṃ niṭṭhitaṃ
“Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Seeing in this way, bhikkhus, the wise noble disciple becomes disenchant ed with form, becomes disenchant ed with feeling, becomes disenchant ed with perception, becomes disenchant ed with mental formations, becomes disenchant ed with consciousness. Becoming disenchant ed, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: ‘It is liberated,’ and they know: ‘Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.’”

Thus spoke the Blessed One. Delighted, the group of five bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.

Thus ends the Discourse on the Characteristic of Not-Self.
(Solo Introduction):
Veneyyadamanopāye sabbaso pāramiṃ gato
Amoghavacano Buddhho abhiññāyānusāsako

Ciṇṇānurūpato cāpi dhammena vinayaṃ pajaṃ
Ciṇṇāgrippāricariyānaṃ sambojjhārahayoginaṃ

Yamādittapariyāyaṃ desayanto manoharam
Te sotāro vimocesi asekkhāya vimuttiyā

Tathevoparikkhāya viññūṇaṃ sotamicchatam
Dukkhatālakkanopāyaṃ tam suttantaṃ bhanāma se

(Evaṃ me sutaṃ) ekam samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ
bhikkhusahassena tatra kho Bhagavā bhikkhū āmantesi

Sabbam bhikkhave ādittam kiṅca bhikkhave sabbam ādittam
Cakkhuṃ bhikkhave ādittam rūpā ādittā cakkhuviññānaṃ ādittam cakkhusamphasso
ādittto yampidam cakkhusamphassapaccaya uppaṭṭhaṇa sukham vā dukkham vā adulkkhasukham vā tam pi ādittam kena ādittam ādittam ṛgagginā dosagginā
mohagginā ādittam jātiyā jarāmaraññena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi

Sotam ādittam sadda ādittā sotaviññānaṃ ādittam sotassaṃphasso ādittto yampidam
sotassamphassapaccaya uppaṭṭhaṇa sukham vā dukkham vā adulkkhasukham vā tam pi ādittam kena ādittam ādittam ṛgagginā dosagginā mohagginā ādittam jātiyā
jarāmaraññena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi

Ghānaṃ ādittam gandhā ādittā ghānaviññānaṃ ādittam ghānasamphasso ādittto
yampidam ghānasamphassapaccaya uppaṭṭhaṇa sukham vā dukkham vā adulkkhasukham vā tam pi ādittam kena ādittam ādittam ṛgagginā dosagginā
mohagginā ādittam jātiyā jarāmaraññena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi

Jivhā ādittā rasā ādittā jivhāviññānaṃ ādittam jivhāsamphasso ādittto yampidam
jivhāsamphassapaccaya uppaṭṭhaṇa sukham vā dukkham vā adulkhama-sukham vā tam pi ādittam kena ādittam ādittam ṛgagginā dosagginā mohagginā ādittam jātiyā
jarāmaraññena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi

Kāyo ādittto phoṭṭhabbā ādittā kāyaviññānaṃ ādittam kāyasamphasso ādittto yampidam
kāyasamphassapaccaya uppaṭṭhaṇa sukham vā dukkham vā adulkkhasukham vā tam pi ādittam kena ādittam ādittam ṛgagginā dosagginā mohagginā ādittam jātiyā
jarāmaraññena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi

(Continued on page 64)
Fire Sermon (English)

(Solo Introduction:)
With his skill in training the trainable,
The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,

He who expounds to the people the Dhamma and Vinaya that is fitting and worthy,
Teaching with this wonderful parable about fire, meditators of the highest skill,

He has liberated those who listen with the liberation that is utterly complete,
Through true investigation, with wisdom and attention.

Let us now recite this sutta which describes the characteristics of dukkha.

Thus have I heard: At one time the Blessed One was staying near Gayā at Gayā Head
together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?
“The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye
contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful,
or neutral, that too is burning. With what is it burning? I declare that it is burning with
the fires of passion, hatred, and delusion; it is burning with birth, aging, and death, with
sorrow, lamentation, pain, grief, and despair.

“The ear is burning, sounds are burning, ear consciousness is burning, ear contact is
burning, the feeling that arises from ear contact, whether it is pleasant, painful, or neutral,
that too is burning. With what is it burning? I declare that it is burning with the fires of
passion, hatred, and delusion; it is burning with birth, aging, and death, with sorrow,
lamentation, pain, grief, and despair.

“The nose is burning, odors are burning, nose consciousness is burning, nose contact
is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral,
that too is burning. With what is it burning? I declare that it is burning with the fires of
passion, hatred, and delusion; it is burning with birth, aging, and death, with sorrow,
lamentation, pain, grief, and despair.

“The tongue is burning, tastes are burning, tongue consciousness is burning, tongue
contact is burning, the feeling that arises from tongue contact, whether it is pleasant, painful,
or neutral, that too is burning. With what is it burning? I declare that it is burning with
the fires of passion, hatred, and delusion; it is burning with birth, aging, and death, with sorrow,
lamentation, pain, grief, and despair.

“The body is burning, tangible objects are burning, body consciousness is burning,
body contact is burning, the feeling that arises from body contact, whether it is pleasant,
painful, or neutral, that too is burning. With what is it burning? I declare that it is burning
with the fires of passion, hatred, and delusion; it is burning with birth, aging, and death,
with sorrow, lamentation, pain, grief, and despair.

(Continued on page 65)
Mano aditto dhammā adittā manoviññāṇaṃ adittā manosamphasso aditto yampidaṃ manosamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tām pi aditto kena adittā adittām rāgagginā dosagginā mohagginā adittām jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanasahi upāyāsehi adittanti vadāmi

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako cakkhusmiṃ pi nibbindati rūpesu pi nibbindati cakkhuviññāne pi nibbindati cakkhusamphassepi nibbindati yampidaṃ cakkhusamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tāsmin pi nibbindati

Sotasmiṃ pi nibbindati saddesu pi nibbindati sotaviññāne pi nibbindati sotasamphassespi nibbindati yampidaṃ sotasamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tāsmin pi nibbindati

Ghānasmiṃ pi nibbindati gandhesu pi nibbindati ghānaviññāne pi nibbindati ghānasamphassespi nibbindati yampidaṃ ghānasamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tāsmin pi nibbindati

Jivhāya pi nibbindati rasesu pi nibbindati jivhāviññāne pi nibbindati jivhāsamphassespi nibbindati yampidaṃ jivhāsamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tāsmin pi nibbindati

Kāyasmiṃ pi nibbindati phoṭṭhabbesu pi nibbindati kāyaviññāne pi nibbindati kāyasamphassespi nibbindati yampidaṃ kāyasamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tāsmin pi nibbindati

Manasmiṃ pi nibbindati dhammesu pi nibbindati manoviññāne pi nibbindati manosamphassepi nibbindati yampidaṃ manosamphassapaccayā uppaṇjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tāsmin pi nibbindati

Nibbindaṃ virajjati virāgā vimuccati vimuttasmiṃ vimuttam iti ṇaṇaṃ hoti khīṇā jāti vusitaṃ brahmacariyaṃ karaṇaṃ karaṇiyaṃ nāparaṃ itthattāyā ti pajānātīti

Idamavoca Bhagavā attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandunām imasmiṃca pana veyyākaraṇasmiṃ bhaṇṇamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuṣcintṣūti

Ādittapariyāya Suttaṃ niṣṭhitaṃ
“The mind is burning, mental states are burning, mind consciousness is burning, mind contact is burning, the feeling that arises through mind contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, aging, and death, with sorrow, lamentation, pain, grief, and despair.

“Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye and disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the nose, disenchanted with odors, disenchanted with nose consciousness, disenchanted with nose contact, and the feeling that arises from nose contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the tongue, disenchanted with tastes, disenchanted with tongue consciousness, disenchanted with tongue contact, and the feeling that arises from tongue contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the body, disenchanted with tangible objects, disenchanted with body consciousness, disenchanted with body contact, and the feeling that arises from body contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the mind, disenchanted with mental states, disenchanted with mind consciousness, disenchanted with mind contact, and the feeling that arises from mind contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: ‘It is liberated,’ and they know: ‘Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.’”

Thus spoke the Blessed One; delighted, the bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment.

Thus ends the Fire Sermon.
Namaḥ Sarvajñāya

Āryāvalokiteśvaro bodhisattvo gambhirayāṁ prajñāpāramitāyāṁ caryāṁ caramāṇo vyavalokayati sma pañca-skandhāḥ, tāṁśca svabhāvaśūnyān paśyati sma.

Iha Śāriputra rūpaṁ śūnyatā, śūnyataiva rūpaṁ rūpānna prthak śūnyatā, śūnyatāyā na prthag rūpaṁ yadrūpaṁ sā śūnyatā, yā śūnyatā tadrūpaṁ; evameva vedanā-ṣaṁjñā-ṣaṁskāra-vijñānāni.

Iha Śāriputra sarva-dharmāḥ śūnyatālakṣaṇā anutpānā aniruddhā amalā avimalā anūnā aparipūṛṇā.

Tasmāc chāriputra śūnyatāyāṁ na rūpaṁ, na vedanā, na saṁjñā, na saṁskārāḥ, na vijñānāni, na cakṣuḥ-śrotra-ghrāṇa-jīhvā-kāya-manāṃsi, na rūpa-śabda-gandha-rasa-spraṭavya-dharmāḥ; na cakṣur-dhāturyāvanna manovijñānadhātuḥ; nāvidyā nāvidyākṣayo yāvanna jarāmaranaṁ na jarāmaranakṣayo na duḥkha-samudaya-nirdharmāṁga na jñānam na prāptivam.

Tasmāc chāriputra apraptivād bodhisattvasya prajñāpāramitām āśritya viharatvarāṇā. Cittāvaranā-nāstitvādatraśto viparyāśatikrānto niṣṭhanirvāṇaḥ.

Tryadhva-vyavasthitāḥ sarva-buddhāḥ prajñāpāramitām āśritya anuttarāḥ samyaksambodhim abhisaṃbuddhāḥ.

Tasmājñātavyāṃ prajñāpāramitā mahāmantraḥ mahāvidyāmantraḥ ’nuttaramantraḥ ’samasamamantraḥ sarvaduḥkha-praśamanāḥ satyamamithyatvāt.

Prajñāpāramitāyāmukto mantraḥ tadyathā:

Gate gate pāragate pārasaṃgate bodhi svāhā.

Iti prajñāpāramitāḥṛdayasūtraṃ samāptam.
Heart of Prajñā Pāramitā Sutra (English)

Homage to the All Knowing One.

When Bodhisattva Avalokiteshvara was practicing the profound Prajñā Pāramitā, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness.

Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure; and they neither increase nor diminish.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes up to and including no field of mind consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, and no Way, and no understanding and no attaining.

Because nothing is attained, the Bodhisattva through reliance on Prajñā Pāramitā is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain unsurpassed complete enlightenment through reliance on Prajñā Pāramitā.

Therefore know that Prajñā Pāramitā is a Great Spiritual Mantra, a Great Bright Mantra, a Supreme Mantra, an Unequalled Mantra. It can remove all suffering: it is genuine and not false.

That is why the Mantra of Prajñā Pāramitā was spoken. Recite it like this:

Gate gate pāragate pārasaṅgate bodhi svāhā!

Thus ends the Heart of Prajñā Pāramitā Sutra.

(This Mahayāna Buddhist sutra has been added to show the perspective of the emptiness of all conditioned phenomena. The preceding suttas show the way to realize enlightenment, while this sutra speaks from the perspective of the already enlightened mind.)
Formal Requests
Requesting a Dhamma Talk

(After bowing three times, with hands joined in añjali, recite the Pāli:)
Brahmā cā lokādhīpaṭī sahampati
Kātañjālī anādhivāraṃ ayācatha
Santīda sāttāpparajakkha-jātikā
Desetī dhammaṃ añukampimam pājām

(Bow three times again)

The Brahma Sahampati, Lord of the world,
With palms joined in reverence, requested a favor:
“Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.”

Acknowledging the Teaching

(At the completion of a Dhamma talk, with hands joined in añjali, recite the Pāli:)
(One person:)
Hānda mayaṃ dhammakathāya sādhukāram dadāmase
Now let us express our approval of this Dhamma Teaching.

(All respond:)
Sādhu sādhu sādhu anūmodāmi
It is well, I appreciate it.
Requesting Paritta Chanting

(After bowing three times, with hands joined in añjali, recite the Pāli:)
Vipatti-(paṭibāhâya sabbā-sampatti-siddhiyã
Sabbadukkha-vināsâya
Paritthaṃ brûtha maṅgalaṃ

Vipatti-(paṭibāhâya sabbā-sampatti-siddhiyã
Sabbahaya-vināsâya
Paritthaṃ brûtha maṅgalaṃ

Vipatti-(paṭibāhâya sabbā-sampatti-siddhiyã
Sabbaroaga-vināsâya
Paritthaṃ brûtha maṅgalaṃ

(Bow three times again)

For warding off misfortune, for the arising of good fortunes,
For the dispelling of all dukkha,
May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortunes,
For the dispelling of all fear,
May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortunes,
For the dispelling of all sickness,
May you chant a blessing and protection.

(Bow three times again)
Requesting the Three Refuges and Five Precepts

(After bowing three times, with hands joined in añjali, recite the Pāli:)

Mayaṃiative tisaranena saha pañca silāni yācāma1
Dutiyampi mayaṃ ayye tisaranena saha pañca silāni yācāma
Tatiyampi mayaṃ ayye tisaranena saha pañca silāni yācāma
We, Venerable Sister, request the Three Refuges and the Five Precepts.
For the second time, we, Venerable Sister, request the Three Refuges and the Five Precepts.
For the third time, we, Venerable Sister, request the Three Refuges and the Five Precepts.

Taking the Three Refuges

(Repeat, after the leader has chanted three times:)

Namo tassa bhāgavato arahato sammāsāmbuddhassā
Namo tassa bhāgavato arahato sammāsāmbuddhassā
Namo tassa bhāgavato arahato sammāsāmbuddhassā
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddham saraṇam gacchāmi
Dhammaṃ saraṇam gacchāmi
Sāṅghaṃ saraṇam gacchāmi
To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

Dutiyampi Būddhaṃ saraṇam gacchāmi
Dutiyampi Dhammam saraṇam gacchāmi
Dutiyampi Sāṅgham saraṇam gacchāmi
For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

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1 When requesting for oneself alone, use aham (“I”); when requesting as part of or on behalf of a group, use mayam (“we”).
2 When requesting from a monk, use bhante (“Venerable Sir”) in place of ayye. When requesting from a lay person, use mitta (“friend”) in place of ayye.
3 When requesting for oneself alone, use yācāmi; when requesting as part of or on behalf of a group, use yācāma.
Tatiyampi Būddhaṃ sāraṇaṃ gacchāmi
Tatiyampi Dhāmmanaṃ sāraṇaṃ gacchāmi
Tatiyampi Sāṅghaṃ sāraṇaṃ gacchāmi
For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

(Leader:) Tissa-rana-gamanaṃ niṭṭhitam
This completes taking the Three Refuges.

(Response:) Āma āyye/bhante/mitta
Yes, Venerable Sister/Sir/Friend.

Taking the Five Precepts
(To undertake the precepts, repeat each precept after the leader:)
1. Paṇātipātā verāmaṇi sikkhāpadam sāmādhyāmi
   I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇi sikkhāpadam sāmādhyāmi
   I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā verāmaṇi sikkhāpadam sāmādhyāmi
   I undertake the precept to refrain from sexual misconduct.
4. Musāvādā verāmaṇi sikkhāpadam sāmādhyāmi
   I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamāḍṭhānā verāmaṇi sikkhāpadam sāmādhyāmi
   I undertake the precept to refrain from consuming intoxicating drink and drugs
   which lead to carelessness.

(Leader:) Imāni pañca sikkhāpadāni
Sīlena sugatīṃ yanti
Sīlena bhogasampadā
Sīlena nibbutīṃ yanti
Tasmā sīlam visodhayē
These are the Five Precepts;
Virtue is the source of happiness,
Virtue is the source of true wealth,
Virtue is the source of peacefulness.
Therefore let virtue be purified.

(Response:) Sādhu sādhu sādhu
(Bow three times)
Requesting the Three Refuges and Eight Precepts

(After bowing three times, with hands joined in añjali, recite the Pāli):

Mâyà¹ àyye² tisaraṇena sàha aṭṭha sīlāni yācāma³
Dutiyampi mayàm àyye tisaraṇena sàha aṭṭha sīlāni yācāma
Tatiyampi mayàm àyye tisaraṇena sàha aṭṭha sīlāni yācāma

We, Venerable Sister, request the Three Refuges and the Eight Precepts.
For the second time, we, Venerable Sister, request the Three Refuges and the Eight Precepts.
For the third time, we, Venerable Sister, request the Three Refuges and the Eight Precepts.

Taking the Three Refuges

(Repeat, after the leader has chanted three times:)

Namo tassa bhāgavato arahàto sàmmāsàmbuddhàssa
Namo tassa bhāgavato arahàto sàmmāsàmbuddhàssa
Namo tassa bhāgavato arahàto sàmmāsàmbuddhàssa

Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhàṃ saraṇàm gacchàmi
Dhammàṃ saraṇàm gacchàmi
Sàṅghàṃ saraṇàm gacchàmi

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

Dutiyampi Buddhàṃ saraṇàm gacchàmi
Dutiyampi Dhammaṃ saraṇàm gacchàmi
Dutiyampi Sàṅghàṃ saraṇàm gacchàmi

For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

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¹ When requesting for oneself alone, use aham (“I”); when requesting as part of or on behalf of a group, use mayam (“we”).
² When requesting from a monk, use bhante (“Venerable Sir”) in place of ayye. When requesting from a lay person, use mitta (“friend”) in place of ayye.
³ When requesting for oneself alone, use yacami; when requesting as part of or on behalf of a group, use yacama.
Tatiyampi Buddha
saraṇaṃ gacchāmi
Tatiyampi Dhāmmaṃ
saraṇaṃ gacchāmi
Tatiyampi Sāṅghaṃ
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 Sangha I go for refuge.

(Leader:) Tisaraṇa-gamanam niṭṭhitaṃ
This completes taking the Three Refuges.

(Response:) Āma āyye/bhante/mitta
Yes, Venerable Sister/Sir/Friend.

Taking the Eight Precepts

(To undertake the precepts, repeat each precept after the leader:)

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from any kind of sexual activity.

4. Musāvādā verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from false and harmful speech.

5. Surāmeraya-majja-pamādaṭṭhāna verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from consuming intoxicating drink and drugs
   which lead to carelessness.

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from eating at inappropriate times.

   vibhūsaṃaṭṭhāna verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from entertainment, beautification, and adornment.

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sammādiyāmi
   I undertake the precept to refrain from lying on a high or luxurious sleeping place.

(Leader:) Imāni aṭṭha sikkhāpadaṇi sammādiyāmi

(Response:) Imāni aṭṭha sikkhāpadaṇi sammādiyāmi (Three times)
   I undertake these Eight Precepts.

(Continued on the next page)
(Leader:) Imāni sikkhāpadāni
Silena sugatīṃ yanti
Silena bhogasāmpadā
Silena nibbutīṃ yanti
Tasmā silam visūdhaye
These are the Eight Precepts;
Virtue is the source of happiness,
Virtue is the source of true wealth,
Virtue is the source of peacefulness.
Therefore let virtue be purified.

(Response:) Sādhu sādhu sādhu
(Bow three times)
Appendix
Pāli Phonetics and Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (Sanskrit, Sinhalese, Burmese, Thai, Roman). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications:

Vowels

Vowels are of two types:

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>a as in about</td>
<td>ā as in father</td>
</tr>
<tr>
<td>i as in hit</td>
<td>ī as in machine</td>
</tr>
<tr>
<td>u as in put</td>
<td>ū as in rule</td>
</tr>
<tr>
<td>e as in grey</td>
<td>o as in more</td>
</tr>
</tbody>
</table>

Exceptions: e and o change to short sounds in syllables ending in consonants. They are then pronounced as in get and ox.

Consonants

Consonants are mostly as one would expect, with a few additional rules:

- c as in ancient (like ch, but unaspirated)
- m, ŋ as in sang
- ṇ as in canyon
- v rather softer, near w

bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with h, i.e., lh, mh, ŋh, and vh, do count as two consonants. For example:

- th as in tongue (never pronounced as in the)
- ph as palate (never pronounced as in photo)

ḍ, ḍh, ḷ, ṇ, ṭ, ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.
Syllables

Full-length syllables contain long vowels (ā, ī, ū, e, o) or end with m. Or, having ended in a consonant, they are followed by a syllable beginning with a consonant (e.g., magga, honći, Budha).

Remember that bh, dh, etc., count as single consonants. (Therefore amhaćaṃ, but sadhammaṃ, not sadhammaṃ.)

Half-length syllables end in short vowels.

Punctuation and Tonal Marks

(Round brackets) indicate words chanted only by the leader; words in [square brackets] are chanted only by the responder.

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

The triangular tonal marks indicate changes in pitch.

- High tone, e.g., nōble
- Low tone, e.g., blessed

Chanting Technique

Once the system of Pāli pronunciation and rhythm has been grasped, it is possible to chant a text from sight.

BUD • DHO  SU • SUD • DHO  KA • RU • ÑĀ  MA • HAÑ • ÑA • VO
1 1 1/2 1 1 1/2 1/2 1 1/2 1 1/2 1

If you find it difficult to understand the practice of chanting (or even if you find it easy), the general rule of thumb is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo, and speed. All voices should blend together as one.

Añjali

Chanting and formal requests are done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly over the heart with the fingers aligned and pointing upwards.
Glossary

anattā
Literally, “not-self.” Impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

anicca
Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

arahaṃ/arahant
Literally, “worthy one.” A term applied to enlightened beings.

ariyapuggalā
Noble beings. They include lay women, lay men, nuns, and monks. There are eight kinds: those who (1) are on the path to or (2) have realized the fruition of the four stages of enlightenment: stream-entry, once-return, non-return, and arahantship.

bhagavā
Literally, “fortunate.” When used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

bhikkhu
A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of virtue, renunciation, and simplicity.

bhikkhunī
A Buddhist nun who lives as an alms mendicant, abiding by 311 training precepts that define a life of virtue, renunciation, and simplicity.

Bodhisatta (Sanskrit: Bodhisattva)
Someone who has determined to realize Buddhahood and is cultivating the paramitas toward that final goal.

brahmā
Celestial being in one of the higher spiritual realms.

Buddha
An Awakened One; one who knows things as they are, which is the highest potential in every human being. One of many buddhas, the historical Buddha (Siddhatta Gotama) lived and taught between 563 and 483 B.C.

deva
A celestial being; less refined than a brahmā, as a deva is still in a sensual realm, albeit a very refined one.
Dhamma (Sanskrit: Dharma)
The Teaching of the Buddha as contained in the scriptures. Also, the Truth towards which that Teaching points; the law of nature, the way things are.

dhammas (Sanskrit: dharmas)
Things, literally ”everything.” Includes material objects, qualities, practices, acts, and relationships.

dukkha
Literally, “hard to bear.” Covering the whole range, from intense suffering to a slight sense of unsatisfactoriness. One of the three characteristics of conditioned phenomena.

four pairs, eight kinds of noble beings
(See “ariyapuggalā.”)

Gate gate pāragate pārasaṃgate bodhi svāhā (Sanskrit)
Literally, “Gone, gone, gone beyond, gone fully beyond, enlightenment. So be it!”

kamma (Sanskrit: karma)
Action through body, speech, or mind, arising from wholesome or unwholesome intention.

Māra
Literally, “killer of goodness.” Māra can be described both as a personification of evil forces, having a literal existence, and as a primarily psychological force—a metaphor for various processes of doubt, temptation, and fear that obstruct spiritual practice.

Nibbāna (Sanskrit: Nirvāna)
Literally, “cooled.” The state of liberation from all suffering and defilements, the ultimate goal of the Buddhist Path.

Paccekabuddha
Solitary Buddha. Someone enlightened by his or her own efforts, without relying on a teacher, but who does not have a following of disciples.

pañcupādānakkhandhā
The five aggregates, physical and mental, that is: rūpa, vedanā, saññā, saṅkhārā, viññāṇa. Attachment to any of these as “This is mine, I am this or this is my self” is upādāna—clinging or grasping, resulting in dukkha.

paramīta
Perfection.

parittā
Verses of blessing and protection.
**prajñā (Pali: pañña)**
Wisdom.

**puñña**
The accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

**rūpa**
Form or matter.

**sādhu**
An interjection meaning “it is good.”

**Saṅgha**
Literally, “an assembly.” In the suttas, saṅgha refers to the four pairs, the eight kinds of noble beings (see “ariyapuggalā”). Often used to refer to ordained monastics, regardless of insight. Current popular use of the word includes lay women, lay men, nuns, and monks who gather together to practice the Buddha's teachings.

**saṅkhārā**
Volitional formations or constructions, including the cause, the result, and the process of forming or constructing.

**saññā**
Perception, the mental function of recognition.

**skandhas (Pali: khandhas)**
Literally, “heap” or “aggregate.” (See “pañcupādānakkhandhā.”)

**Tathāgata**
Literally, “thus gone” or “thus come.” One who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. An epithet the Buddha applied to himself.

**threelfold bliss**
Mundane bliss, celestial bliss, and Nibbānic bliss.

**vedanā**
Feeling; physical and mental feelings, either pleasant, unpleasant, or neutral.

**viññāṇa**
Consciousness; bare cognition or awareness, which arises in dependence on the six sense bases (eye, ear, nose, tongue, body, and mind) and their sense objects. Functions in conjunction with the aggregates of vedana, sañña, and saṅkāra.