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# IBSC CHANTING BOOK



Mahachulalongkornrajavidyalaya University

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### **In this book:**

Lord Buddha's teachings have been preserved for 2600 years through oral transmission by means of recitation. Since the Dhamma were not recorded in writing, disciples assembled regularly to recite together in concord. Variation in individual memories were not allowed to obscure the Buddha's words. While chanting, Practitioners and followers contemplate the Dhamma with peaceful minds, free from other tasks. Chanting also requires deep concentration. It is part of daily Dhamma Practice. Thus, both monastic and laity followers routinely assemble to chant the words of the Buddha together in group recitation

Buddhist Scholars of IBSC are extremely delighted to edit and compile this Pāḷi Chanting Booklet in Romanized version for both monastic and laity communities from many cultures and languages of the IBSC, MCU, Thailand.

The Pāḷi Chanting Booklet permits international communities of both IBSC and Peace Studies program of MCU to take part in the recitation and to contemplate during the annual meditation retreat. We are expecting that this Pāḷi Chanting Booklet may assist all the participants to follow up the Pāḷi chanting appropriately.

We would like to extend our humble gratitude to both IBSC and Peace Studies family for their diligent efforts and consistent support to spread the wisdom of the Dhamma. May Lord Buddha bless you all and all of your meritorious wholesome deeds.

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# Foreword

It is a great honor to have this opportunity to present a Romanized version of Buddhist Chanting Booklet for the sake of all of you. This chanting booklet is intended for students to recite Pāli chants during the annual meditation retreat. In addition, everyone is welcome to receive this gift of the Dhamma represented in Roman fonts. The International Buddhist Studies College (IBSC) is the international institute of MCU. At IBSC, we pride ourselves on a varied and healthy international community, both is lectureship and the student body.

IBSC represents as the Centre of Buddhist Studies for all major schools of Buddhism representing more than 25 countries. These students and lecturers are fluent in many languages and used to read many different texts for research purposes. Therefore, this booklet is so important, especially it contains Pāli chants in Roman script so that the international community may read these Tipitaka Teachings and pay homage to the Triple Gem while reading a familiar script. We absolutely wish that



this booklet reaches far and wide and can be read by international Buddhists all over the world so that we all may spread the Great Teachings of the Buddha as the wisdoms for the world.

Needless to say, I enthusiastically appreciate Phra Weerasak Suwannawong (Ajahn Tah), Phramaha Dhanadhip Mahadharmarakhito and Ven. Neminda for thier dedication and hard work, volunteering mind (In Thai, it is mostly saying *chit-asa*) and taking the responsibility of compiling, editing, proofreading and heartfelt contribution on the IBSC Chanting Book II. May the Buddha bless them for his highly meritorious efforts.

May the Triple Gems bless you all with true peace, happiness and good health.



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# Contents

	Page
Foreword	(VII)
<b>Part 1 Morning Chanting</b>	<b>1</b>
<b>Jula Ratanattaya Vandana</b>	<b>2</b>
Paying Homage to the Triple Gem	
<b>Pubbabhāga–Namakāra</b>	<b>3</b>
Preliminary Homage to the Buddha	
<b>Buddhābhithuti</b>	<b>3</b>
Homage to the Buddha	
<b>Dhammābhithuti</b>	<b>5</b>
Homage to the Dhamma	
<b>Saṅghābhithuti</b>	<b>6</b>
Homage to the Sangha	
<b>Ratanattayappanāma Gāthā</b>	<b>8</b>
Salutation to the Triple Gem	
<b>Samvega–Parikittana–Pātha</b>	<b>10</b>
Expression of Spiritual Urgency	
<b>Pattidāna Gāthā</b>	<b>15</b>
Dedicating Merit to All Beings	

	Page
<b>Part 2 Evening Chanting</b>	<b>19</b>
<b>Jula Ratanattaya Vandana</b>	<b>20</b>
Paying Homage to the Triple Gem	
<b>Pubbabhāga–Namakāra</b>	<b>21</b>
Preliminary Homage to the Buddha	
<b>Buddhānussati</b>	<b>21</b>
Recollection of the Buddha	
<b>Buddhābhigīti</b>	<b>22</b>
Homage to the Buddha	
<b>Dhammānussati</b>	<b>25</b>
Recollection of the Dhamma	
<b>Dhammābhigīti</b>	<b>26</b>
Homage to the Dhamma	
<b>Saṅghānussati</b>	<b>29</b>
The Virtues of the Sangha	
<b>Saṅghābhithuti</b>	<b>30</b>
Homage to the Sangha	
<b>Uddissanādhitthanāna Gāthā</b>	<b>33</b>
Dedicating Merit to All Beings and Personal Aspirations	

	<b>Page</b>
<b>Part 3 Reflections &amp; Recollections</b>	<b>37</b>
<b>Ovāda Pātimokkha Gāthā</b>	<b>38</b>
Exhortation on Monastic Discipline	
<b>Bhāra Sutta Gāthā</b>	<b>40</b>
Burden of the Khandhas	
<b>Pacchima-Buddho-Vāda Pāthā</b>	<b>41</b>
Final Words of the Buddha	
<b>Bicāranā-Sankhārā</b>	<b>42</b>
Examining Conditioned Phenomena	
<b>Pañca Abhinaha-Pacca-Vekkhana</b>	<b>44</b>
Five Subjects For Recollection	
<b>Mettā Brahma Vihāra</b>	<b>46</b>
Sending Loving-Kindness to All Beings	
<b>Dasapāramī gāthā</b>	<b>47</b>
Verses on The Ten Perfections	
<b>Part 4 Blessing and Discourses</b>	<b>55</b>
<b>Atragacchantu Devatā</b>	<b>56</b>
Invitation of the Devas	
<b>Pubba-Bhāga-Nama-Kāra</b>	<b>57</b>
Preliminary Homage to the Buddha	

	<b>Page</b>
<b>Sarana Gamana Pātha</b>	<b>58</b>
Refuge in the Triple Gem	
<b>Namakarasiiddhigatha</b>	<b>59</b>
Verses on Success	
<b>Namokāratthakagatha</b>	<b>61</b>
Eight Verses of Homage	
<b>Mangalasutta</b>	<b>62</b>
The Discourse on Blessing	
<b>Rattanasutta</b>	<b>65</b>
Discourse on Precious Jewels	
<b>Karaniyametta Suttaṃ</b>	<b>67</b>
Loving-Kindness To Be Performed	
<b>Khandhaparitta-gāthā</b>	<b>71</b>
A Mound of Protection	
<b>Mora-parittaṃ</b>	<b>73</b>
The Peacock's Protective Verses	
<b>Vattaka-parittaṃ</b>	<b>75</b>
The Quail's Protection	
<b>Atanatiya-paritta</b>	<b>76</b>
The Atanata Protection	
<b>Aṃulimala-paritta</b>	<b>78</b>
Asservation of Truth	

	<b>Page</b>
<b>Bojjhaṃaparitta</b>	<b>79</b>
The Enlightenment-Factors' Protection	
<b>Abhayaparitta</b>	<b>81</b>
The Fearlessness Protection	
<b>Jaya-paritta</b>	<b>82</b>
The Victory Protection	
<b>Devata-uyyojana Gatha</b>	<b>84</b>
Beseeching the Devas	
<b>Part 5 Blessing on Anomathana</b>	<b>85</b>
<b>Anumodanā-rambha Gāthā</b>	<b>86</b>
Blessings for Generosity	
<b>Sāmañña-numodanā Gāthā</b>	<b>87</b>
Blessings for the Chaste Life	
<b>Bhojana-dānānumodanā-gāthā</b>	<b>88</b>
Joyous Praise of Giving	
<b>Sabba-roga Vinimutto</b>	<b>89</b>
Blessing for Good Health	
<b>Sumangala Gāthā</b>	<b>89</b>
Auspicious Verses of the Greatest Blessings	
<b>Tirokudda-kandapacchima-bhāga</b>	<b>90</b>
Blessing for the Deceased	

	Page
<b>Part 6 Monk Section</b>	<b>93</b>
Āpattidesanāṃ	94
Confession of offences	
<b>Part 7 Burmese Chanting</b>	<b>99</b>
Okāsa	100
Kan Taw	
<b>Part 8 Pali Phonetics and Pronunciation</b>	<b>103</b>
Glossary of Pali Terms	106



# **Part 1**



## **Morning Chanting**



## **Jula Ratanattaya Vandana**

### Paying Homage to the Triple Gem

#### **Arahaṃ sammā-sambuddho bhagavā**

*To the fully self-enlightened one who has extinguished all defilements.*

#### **Buddhaṃ bhagavantaṃ abhivādemi**

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

[BOW DOWN]

#### **Savākhāto bhagavatā dhammo**

*To the teachings so perfectly explained by the Blessed One.*

#### **Dhammaṃ namasāmi**

*I pay homage to the Dhamma.*

[BOW DOWN]

#### **Supaṭipanno bhagavato sāvaka-saṅgho**

*To disciples of the Blessed One who have practiced well.*

#### **Saṅghaṃ namāmi**

*I pay respect to the Sangha.*

[BOW DOWN]

## **Pubbabhāga–Namakāra**

### Preliminary Homage to the Buddha

[Handa mayam buddhassa bhagavato  
pubbabhāga–namakāraṃ karoma se]  
[Now let us chant the preliminary  
homage to the Buddha]

*Repeat 3 times:*

**Namo tassa bhagavato/arahato/sammā–sambuddhassa**  
*Homage to the Blessed One, who is free from defilements,  
The Rightly Self–Awakened One.*

## **Buddhābhithuti**

### Homage to the Buddha

[Handa mayam buddhābhithutim karoma se]  
[Now let us chant in praise of the Buddha]

**Yo so tathāgato araham sammā–sambuddho**  
*The Tathagata is the Pure One, Perfectly Self–Enlightened.*

**Vijjācaraṇa–sampanno**  
*Possessed of impeccable wisdom and conduct.*

**Sugato***Who has proceeded by the good way.***Lokavidū***Knower of the worlds.***Anuttaro purisadhamma-sārathi***Unsurpassed trainer of those who can be trained.***Satthā deva-manussānaṃ***Teacher of Devas (celestial beings) and humans.***Buddho bhagavā***The Awakened One, the Blessed One.***Yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrah-  
makaṃ***In this world with its devas, Maras and Brahmas.***Sassamana-brāhmaṇiṃ pajāṃ sadeva-manussaṃ  
sayāṃ abhiññā sacchikatavā pavedesi***In this generation with its ascetics, brahmins, celestial and human beings. He has realized and made known the ultimate Truth.***Yo dhammaṃ desesi ādi-kalayāṇaṃ***He has pointed out the Dhamma, that is beautiful in the beginning.***Majjhe-kalayāṇaṃ***Beautiful in the middle.*

## **Pariyosāna—kalayāṇaṃ**

*And beautiful in the end.*

**Sātthaṃ sabayañjanaṃ kevala—paripuṇṇaṃ pari-  
suddhaṃ brahmacariyaṃ pakāsesi**

*He has explained the spiritual life of complete purity in its  
essence and conventions.*

## **Tamahaṃ bhagavantaṃ abhipūjayāmi**

*To the Blessed One I pay the highest respect.*

## **Tamahaṃ bhagavantaṃ sirasā namāmi**

*I bow my head to the Blessed One.*

[BOW DOWN]

## **Dhammābhithuti**

Homage to the Dhamma

[Handa mayaṃ dhammābhithutiṃ karoma se]

[Now let us chant in praise of the Dhamma]

## **Yo so savākkhāto bhagavatā dhammo**

*The Dhamma well expounded by the Blessed One.*

## **Sandiṭṭhiko / akāliko / ehipassiko**

*Visible here and now, timeless, inviting to come and see.*

## **Opanayiko paccattaṃ veditabbo vinññūhi**

*Leading onwards, to be experienced individually by the wise.*

## **Tamahaṃ dhammaṃ abhipūjayāmi**

*To this Dhamma I pay the highest respect.*

## **Tamahaṃ dhammaṃ sirasā namāmi**

*I bow my head down to this Dhamma.*

[BOW DOWN]

## **Saṅghābhithuti**

Homage to the Sangha

[Handa mayaṃ saṅghābhithutiṃ karoma se]

[Now let us chant in praise of the Sangha]

## **Yo so supaṭipanno bhagavato sāvakasaṅgho**

*They are the Blessed One's disciples who have practiced well.*

## **Ujupaṭipanno bhagavato sāvakasaṅgho**

*Who have practiced upright.*

**Ñāyapaṭipanno bhagavato sāvakaśaṅho**

*Who have practiced in a right manner.*

**Sāmīcipaṭipanno bhagavato sāvakaśaṅho**

*Who have practiced in an proper manner.*

**Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā**

*That is the four pairs, the eight kinds of noble beings.*

**Esa bhagavato sāvakaśaṅho**

*These are the Blessed One's disciples.*

**Āhuneyyo/pāhuneyyo/dakkhiṇeyyo/añjali-karaṇīyo**

*Worthy of gifts, worthy of hospitality, worthy of offerings,  
worthy of respect.*

**Anuttaraṃ puñṇakkhettaṃ lokassa**

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

**Tamahaṃ saṅghaṃ abhipūjayāmi**

*To this Sangha I pay the highest respect.*

**Tamahaṃ saṅghaṃ sirasā namāmi**

*I bow my head down to the Sangha.*

[BOW DOWN]

## Ratanattayappanāma Gāthā

Salutation to the Triple Gem

[Handa mayam ratanattaya–panāma–gāthāyo ceva  
samvega–parikittana–pāthañca bhanāmase]  
[Now let us salute the Triple Gems and chant  
for spiritual urgency]

**Buddho susuddho karuṇā–mahaṇṇavo**

*The Buddha, absolutely pure, with ocean–like compassion.*

**Yoccanta–suddhabbara–ñāṇa–locano**

*Possessing the clear sight of wisdom.*

**Lokassa pāpūpakilesa–ghātako**

*Destroyer of worldly self–corruption.*

**Vandāmi buddhaṃ ahamādarena taṃ**

*Devotedly indeed this Buddha I revere.*

**Dhammo padīpo viya tassa satthuno**

*His teachings shine as brightly as a lamp*

**Yo magga–pākāmata–bheda–bhinnako**

*Illuminating the Path and its Fruit: the Deathless.*

**Lokuttaro yo ca tadattha–dīpano**

*That is beyond the conditioned world.*

**Vandami dhammaṃ ahamādarena taṃ**

*Devotedly indeed this Dhamma I revere.*

**Saṅgho sukhettābhayaṭi-khetta-saññito**

*The Sangha, the most fertile ground for cultivation.*

**Yo diṭṭhasanto sugatānubodhako**

*Those who have realized true peace following the Accomplished One.*

**Lolappahīno ariyo sumedhaso**

*Having abandoned all longing, they become Noble and Wise.*

**Vandāmi saṅghaṃ ahamādarena taṃ**

*Devotedly indeed this Sangha I revere.*

**Icevamaṃ ekantabhipūja-neyyakamaṃ**

**Vatthuttayaṃ vandayatābhisaṅkhatamaṃ**

**Puññaṃ mayā yaṃ mama sabbupaddavā**

**Mā hontu ve tassa pabhāva-siddhiyā**

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



## **Samvega-Parikittana-Pāṭha**

Expression of Spiritual Urgency

**Idha tathāgato loka uppanno araham sammāsambuddho**

*The Tathagata has arisen in this world, free from defilements, perfectly self-enlightened.*

**Dhammo ca desito niyyāniko upasamiko parinibbāniko**

*He has expounded the Dhamma that is leading out of suffering, calming, tending toward final enlightenment.*

**Sambodhagāmī sugatappavedito**

*The Sugata has proclaimed this way to Knowledge.*

**Mayantaṃ dhammaṃ sutavā evaṃ jānāma**

*Having heard the Dhamma we now know thus.*

**Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ**

*Birth is dukkha, ageing is dukkha, dying is dukkha.*

**Soka-pari-deva-dukkha-domanas-supāyāsāpi dukkhā**

*Sorrow, lamentation, pain, grief and despair are dukkha.*

**Appiyehi sampayogo dukkho piyehi vippayogo dukkho**

*Meeting with the disliked is dukkha, separation from the liked is dukkha.*

**Yampicchaṃ na labhati tampi dukkhaṃ**

*Not attaining one's wishes is dukkha.*

**Saṅkhittena pañcupādānakkhandhā dukkhā**

*In brief, the five focuses of the clinging mind are dukkha.*

**Seyyathidaṃ**

*And these are as follows.*

**Rūpūpādānakkhandho**

*Identification with the body.*

**Vedanūpādānakkhandho**

*Identification with feeling.*

**Saññūpādānakkhandho**

*Identification with perception (memory).*

**Saṅkhārūpādānakkhandho**

*Identification with volitional mental formations.*

**Viññāṇūpādānakkhandho**

*Identification with consciousness.*

**Yesaṃ pariññāya**

*For the complete understanding of these.*

**Dharamāno so bhagavā**

*The Blessed One in his lifetime.*

**Evaṃ bahulaṃ sāvake vineti**

*Frequently instructed his disciples in just this way.*

**Evaṃ bhāgā ca paṇassa bhagavato sāvakesu anusāsani**

*And this part of his admonition did he emphasize.*

**Bahulā pavattati**

*Many times.*

**Rūpaṃ aniccaṃ**

*The body is impermanent.*

**Vedanā aniccā**

*Feeling is impermanent.*

**Saññā aniccā**

*Perception (memory) is impermanent.*

**Sankhārā aniccā**

*Volitional mental formations are impermanent.*

**Viññanaṃ aniccaṃ**

*Consciousness is impermanent.*

**Rūpaṃ anattā**

*The body is not self.*

**Vedanā anattā**

*Feeling is not self.*

**Saññā anattā**

*Perception (memory) is not self.*

**Saṅkhārā anattā**

*Volitional mental formations are not self.*

### **Viññānaṃ anattā**

*Consciousness is not self.*

### **Sabbe saṅkhārā aniccā**

*All conditioned things are inconstant.*

### **Sabbe dhammā anattāti**

*All phenomena are not-self.*

### **Te (WOMEN: Tā) mayaṃ otiṇṇāmaha jātiyā jarā-maraṇena**

*All of us are bound by birth, ageing and death.*

### **Sokehi paridevehi dukkhehi domanassehi upāyāsehi**

*By sorrow, lamentation, pain, grief and despair.*

### **Dukkhotiṇṇā dukkhaparetā**

*Bound by dukkha and obstructed by dukkha (consider).*

### **Appeva nānimassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti**

*“O, may the end of this entire mass of suffering and stress be known!”. Chanted only by monks, nuns and novices.*

### **Cira-parinibbutampi taṃ bhagavantam uddissa arahantaṃ sammāsambuddhaṃ**

*Remembering the Blessed One, the Noble One, the perfectly self-enlightened one, who long ago attained Parinibbāna.*

**Saddhā agārasmā anagāriyaṃ pabbajitā**

*With faith we have gone forth from home to homelessness.*

**Tasmiṃ bhagavati brahmacariyaṃ carāma**

*And following the Blessed One we practice the holy life.*

**Bhikkhūnaṃ sikkhāsājīva-samāpannā**

*Being equipped with the bhikkhus' system of training.*

**Taṃ no brahmacariyaṃ imassa kevalassa dukkha-  
kkhandhassa antakiriyāya saṃvattatu**

*May this holy life lead us to the end of this whole mass of suffering. Chanted only by laypeople.*

**Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ  
gatā**

*The Blessed One, who long ago attained Parinibbāna, is our refuge.*

**Dhammañca Saṅghañca**

*So too are the Dhamma and the Sangha.*

**Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ  
manasikaroma anupaṭipajjāma**

*Attentively we follow the pathway of the Blessed One, with all of our mindfulness and strength.*

**Sā sā no paṭipatti**

*May the cultivation of this practice.*

**Imassa kevalassa dukkha–khandhassa antakiriyāya  
saṃvattatu**

*Lead us to the end of this whole mass of suffering.*

## **Pattidāna Gāthā**

**Dedicating Merit to All Beings**

[Handa mayam pattidānagāthāyo bhaṇāma se]  
[Now let us recite the verse for dedicating merit]

**Yā devatā santi vihāravāsini**

*May the devas dwelling in the temple.*

**Thūpe ghare bodhighare tahiṃ tahiṃ**

*In the stupa, the buildings, the Bodhi–tree, here and there.*

**Tā dhammadānena bhavantu pūjitā**

*Be honored with the gift of Dhamma.*

**Sotthiṃ karontedha vihāramaṇḍale**

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

**Therā ca majjhā navakā ca bhikkhavo**

*May elder, intermediate and new monks.*

**Sārāmikā dānapatī upāsakā**

*Temple attendants, donors, lay followers.*

**Gāmā ca desā nigamā ca issarā**

*Towns, cities and principalities.*

**Sappāṇabhūtā sukhitā bhavantu te**

*With their beings & spirits be happy.*

**Jalābujā yepi ca aṇḍasambhavā**

*Whether born from a womb, from an egg.*

**Samśedajātā athavopapātikā**

*From slime, or spontaneously arising.*

**Niyyānikam dhammavaram paṭicca te**

*May they all, in dependence on the foremost Dhamma for leading out.*

**Sabbepi dukkhassa karontu saṅkhayaṃ**

*Make an end to suffering & stress.*

**Thātu ciraṃ satam dhammo dhammaddharā ca puggalā**

*May the Dhamma stand firm for long, along with those individuals who maintain it.*

**Saṅgho hotu samaggo va atthāya ca hitāya ca**

*May the Sangha live in harmony, for our welfare and benefit.*

**Amhe rakkhātu saddhammo sabbepi dhammacārino**

*May the true Dhamma protect us, together with all who practice the Dhamma.*

**Vuḍḍhiṃ sampāpuṇeyyāma dhamme ariyappavedite**

*May we flourish in the Dhamma taught by the Noble Ones.*

**Pasannā hontu sabbepi pāṇino buddhasāsane**

*May every being have faith in the Teachings of the Buddha.*

**Sammā dhāraṃ pavecchanto kāle devo pavassatu**

*May the rains fall in season.*

**Vuḍḍhibhāvāya sattānaṃ samiddhaṃ netu medaniṃ**

*May the earth bear fruit abundantly and bring prosperity to all.*

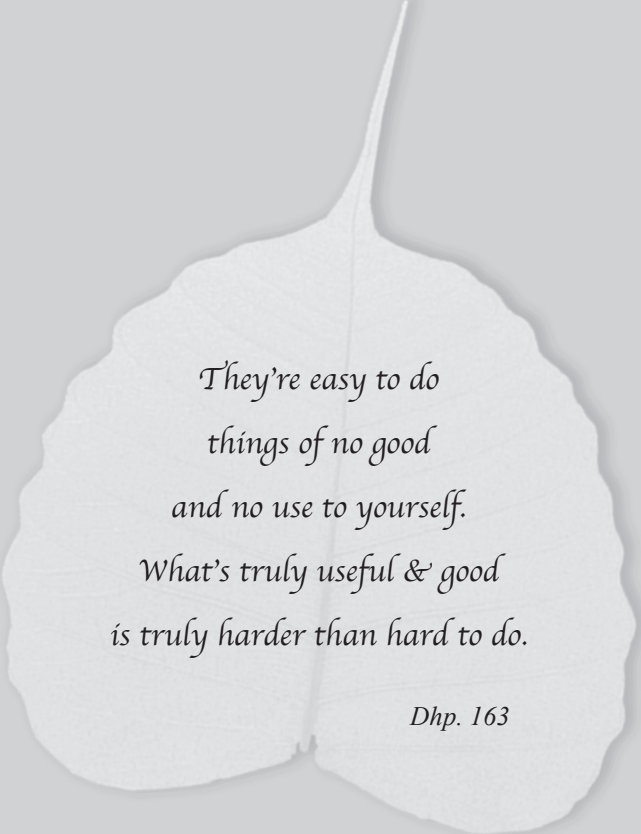
**Mātā pitā ca atrajaṃ niccaṃ rakkhanti puttakaṃ**

*As mother and father always protect their child.*

**Evaṃ dhammena rājāno pajaṃ rakkhantu sabbadā**

*Thus, in accordance with the Dhamma, may the King always protect their subjects.*

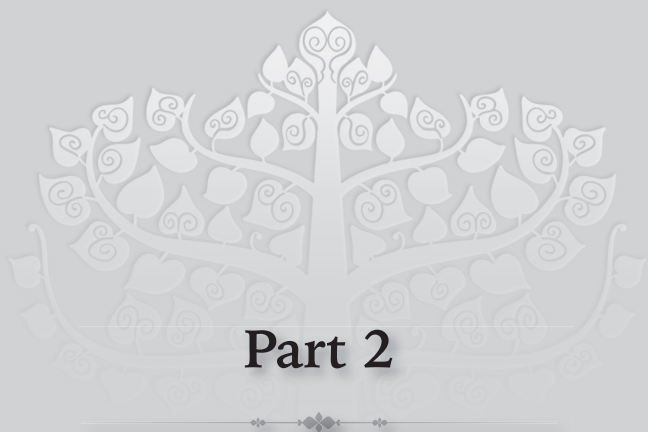




*They're easy to do  
things of no good  
and no use to yourself.*

*What's truly useful & good  
is truly harder than hard to do.*

*Dhp. 163*



## **Part 2**

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# **Evening Chanting**

## Jula Ratanattaya Vandana

### Paying Homage to the Triple Gem

[Handa mayam saṅghābhithutiṃ karoma se]  
[Now let us chant in praise of the Sangha]

#### **Arahaṃ sammā–sambuddho bhagavā**

*To the fully self–enlightened one who has extinguished  
all defilements.*

#### **Buddhaṃ bhagavantaṃ abhivādemi**

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

[BOW DOWN]

#### **Savākhāto bhagavatā dhammo**

*To the teachings so perfectly explained by the Blessed One.*

#### **Dhammaṃ namasāmi**

*I pay homage to the Dhamma.*

[BOW DOWN]

#### **Supaṭipanno bhagavato sāvaka–saṅgho**

*To disciples of the Blessed One who have practiced well.*

#### **Saṅghaṃ namāmi**

*I pay respect to the Sangha.*

[BOW DOWN]

## **Pubbabhāga–Namakāra**

### Preliminary Homage to the Buddha

[Handa mayaṃ buddhassa bhagavato  
pubbabhāga–namakāraṃ karoma se]

[Now let us chant the preliminary homage to the Buddha]

*Repeat 3 times:*

**Namo tassa bhagavato/arahato/sammā–sambuddhassa**

*Homage to the Blessed One, who is free from defilements.  
The Rightly Self–Awakened One.*

## **Buddhānussati**

### Recollection of the Buddha

[Handa mayaṃ Buddhā–nussatinayaṃ karoma se]

[Now let us chant the recollection of the Buddha]

**Taṃ kho pana bhagavantam evaṃ kalayāṇo kitti-  
saddo abbhuggato**

*Thus far and wide has the fame of the Blessed one spread.*

### **Itipi so bhagavā arahaṃ sammā-sambuddho**

*The Blessed One is truly free from defilements, perfectly self-enlightened.*

### **Vijjācaraṇasampanno sugato lokavidū**

*Possessed of impeccable wisdom and conduct, proceeded by the good way, knower of the worlds.*

### **Anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti**

*Unexcelled trainer of those who can be trained, teacher of Devas and humans, the Fully Awakened One, the Blessed One.*

## **Buddhābhigīti**

### **Homage to the Buddha**

[Handa mayaṃ buddhābhigītiṃ karoma se]

[Now let us chant in praise of the Buddha]

### **Buddha-vārahanta-varatādiguṇābhiyutto**

*The Buddha, the truly worthy one endowed with excellent qualities.*

### **Suddhābhiñāṇa-karuṇāhi samāgatatto**

*Whose being is composed of purity, transcendental wisdom and compassion.*

**Bodhesi yo sujanataṃ kamalaṃva sūro**

*Who has enlightened the wise like the sun awakens a lotus.*

**Vandāmaḥaṃ tamaraṇaṃ sirasā jinendaṃ**

*I revere with my head that Peaceful One, the Supreme Conqueror.*

**Buddho yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ**

*The Buddha who is the secure, the supreme refuge for all beings.*

**Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sirenahaṃ**

*As the first object of recollection: I venerate the Blessed One with bowed head.*

**Buddhassāhasami dāso (\*dāsī) va Buddho me sāmi-kissaro**

*I am the Buddha's servant, the Buddha is my master and guide.*

**Buddho dukkhassa ghātā ca vidhātā ca hitassa me**

*The Buddha is the destroyer of dukkha and a provider of welfare for me.*

**Buddhassāhaṃ niyyādemi sarīraṇ–jīvitañcidaṃ**

*To the Buddha I dedicate this body and life.*

**Vandantohaṃ (\*vandantihaṃ) carissāmi buddhas-seva subodhitam**

*In devotion I will walk the Buddha's excellent path of awakening.*

**Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ**

*For me there is no other refuge, the Buddha is my most excellent refuge.*

**Etena saccavajjena vaḍḍheyyaṃ satthu sāsane**

*By the utterance of this truth may I develop in the master's way.*

**Buddhaṃ me vandamānena (\*vandamānāya) yaṃ puññaṃ pasutaṃ idha**

*By my devotion to the Buddha and through the merits thus obtained.*

**Sabbepi antarāyā me mahesuṃ tassa tejasā**

*May all damers & obstacles be overcome through their power.*

[BOW DOWN AND RECITE]

**Kāyena vācāya va cetasā vā**

*By body, by speech or by mind.*

**Buddhe kukammaṃ pakataṃ mayā yaṃ**

*Whatever wrong actions I have committed towards the Buddha.*

**Buddho paṭiggaṇhatu accayaṇtaṃ**

*May the Buddha accept my acknowledgement of faults.*

**Kālantare saṃvarituṃ va buddhe**

*For the sake of later restraint towards the Buddha.*

**Dhammānussati****Recollection of the Dhamma**

[Handa mayaṃ dhammānussatinayaṃ karoma se]

[Now let us chant the recollection of the Dhamma]

**Savākkhāto bhagavatā dhammo**

*The Dhamma well expounded by the Blessed One.*

**Sandiṭṭhiko / akāliko / ehipassiko**

*Is directly visible, timeless, inviting to come and see.*

**Opanayiko paccattaṃ veditabbo viññūhīti**

*Leading forward, experienced directly by the wise.*



## Dhammābhigīti

### Homage to the Dhamma

[Handa mayaṃ dhammābhigītiṃ karoma se]

[Now let us chant in praise of the Dhamma]

#### Savākkhātātādiguṇa–yogavasena seyyo

*Superior, through having such virtues as being well–expounded.*

#### Yo magga–pāka–pariyatti–vimokkha–bhedo

*Divided into path and fruition, study & liberation.*

#### Dhammo kulokapatanā tadadhāridhārī

*The Dhamma protects those who hold to it from falling into miserable worlds.*

#### Vandāmahaṃ tamaharaṃ varadhammametaṃ

*I revere that foremost Dhamma, the destroyer of darkness.*

#### Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ

*The Dhamma is the secure, the highest refuge for all beings.*

#### Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ

*The second object for recollection: I revere it with my head.*

**Dhammassāhasami dāso (\*dāsī ) va dhammo me  
sāmikissaro**

*I am the Dhamma's servant, the Dhamma is my master  
and guide.*

**Dhammo dukkhassa ghātā ca vidhātā ca hitassa me**

*The Dhamma is the destroyer of dukkha and a provider  
of welfare for me.*

**Dhammassāhaṃ niyyādemi sarīrañ-jīvitañ-cidaṃ**

*To the Dhamma I dedicate this body and life.*

**Vandantohaṃ (\*vandantihaṃ) carissāmi dhammas-  
seva sudhammataṃ**

*I will walk with reverence for the Dhamma's genuine truth.*

**Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ  
varaṃ**

*For me there is no other refuge; the Dhamma is my  
foremost refuge.*

**Etena saccavajjena vaḍḍheyyaṃ satthusāsane**

*By the utterance of this truth may I develop in the  
Teacher's way.*

**Dhammaṃ me vandamānena (\*vandamānāya) yaṃ  
puññaṃ pasutaṃ idha**

*By my devotion to the Dhamma and through the merits  
thus obtained.*

**Sabbepi antarāyā me māhesuṃ tassa tejasā**

*May all dangers & obstacles be overcome through their power.*

[BOW DOWN AND RECITE]

**Kāyena vācāya va cetasā vā**

*By body, by speech or by mind.*

**Dhamme kukammaṃ pakataṃ mayā yaṃ**

*Whatever wrong actions I have committed towards the Dhamma.*

**Dhammo paṭiggaṇhatu accayantam**

*May the Dhamma accept my acknowledgement of faults.*

**Kālantare saṃvarituṃ va dhamme**

*For the sake of later restraint towards the Dhamma.*

## Saṅghānussati

### The Virtues of the Sangha

[Handa mayam saṅghānussatinayam karoma se]

[Now let us chant the recollection of the Sangha]

#### **Yo so supaṭipanno bhagavato sāvakasaṅgho**

*They are the Blessed One's disciples who have practiced well.*

#### **Ujupaṭipanno bhagavato sāvakasaṅgho**

*Who have practiced upright.*

#### **Ñāyapaṭipanno bhagavato sāvakasaṅgho**

*Who have practiced in a right manner.*

#### **Sāmīcipaṭipanno bhagavato sāvakasaṅgho**

*Who have practiced in an proper manner.*

#### **Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā**

*That is the four pairs, the eight kinds of noble beings.*

#### **Esa bhagavato sāvakasaṅgho**

*These are the Blessed One's disciples.*

#### **Āhuneyyo/pāhuneyyo/dakkhiṇeyyo/añjali-karaṇīyo**

*Worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect.*

## **Anuttaraṃ puññakkhettaṃ lokassa**

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

## **Saṅghābhithuti**

Homage to the Sangha

[Handa mayaṃ saṅghābhigītiṃ karoma se]

[Now let us chant in praise of the Sangha]

## **Saddhammaḥ supaṭipatti-guṇādiyutto**

*Born of the true Dhamma, endowed with such virtues as good practice.*

## **Yoṭṭhabbidho ariya-puggala-saṅgha-seṭṭho**

*The supreme Sangha formed of the eight types of noble ones.*

## **Sīlādidhamma-pavarāsaya-kāyacitto**

*Guided in body & mind by such principles as virtue.*

## **Vandāmaḥaṃ tamariyānagaṇaṃ susuddhaṃ**

*I revere that group of Noble Ones well-purified.*

## **Saṅgho yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ**

*The Sangha which is the secure, the highest refuge for all beings.*

**Tatīyānussatiṭṭhānaṃ vandāmi taṃ sirenaḥaṃ**

*The third object for recollection: I revere it with my head.*

**Saṅghassāhasmi dāso (\*dāsī) va saṅgho me sāmikis-saro**

*I am the Sangha's servant, the Sangha is my master and guide.*

**Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me**

*The Sangha is the destroyer of dukkha and a provider of welfare for me.*

**Saṅghassāhaṃ niyyādemi sarīraṇ–jīvitaṇ–cidaṃ**

*To the Sangha I dedicate this body & this life.*

**Vandantohaṃ (\*tihaṃ) carissāmi saṅghasso–paṭi-pannatam**

*I will walk with reverence for the Sangha's genuine practice.*

**Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ**

*For me there is no other refuge: the Sangha is my foremost refuge.*

**Etena saccavajjena vaḍḍheyyaṃ satthusāsane**

*By the utterance of this truth may I develop in the master's way.*

**Saṅghaṃ me vandamānena (\*mānāya) yaṃ puññaṃ  
pasutaṃ idha**

*By my devotion to the Sangha and through the merits thus  
obtained.*

**Sabbepi antarāyā me māhesuṃ tassa tejasā**

*May all obstacles cease to be through its power.*

[BOW DOWN AND RECITE]

**Kāyena vācāya va cetasā vā**

*By body, by speech or by mind.*

**Saṅghe kukammaṃ pakataṃ mayā yaṃ**

*Whatever wrong actions I have committed towards the  
Sangha.*

**Saṅgho paṭiggaṇhatu accayantam**

*May the Sangha accept my acknowledgement of faults.*

**Kālantare saṃvarituṃ va saṅghe**

*For the sake of later restraint towards the Sangha.*

## Uddissanādhitthanāna Gāthā

Dedicating Merit to All Beings and  
Personal Aspirations

[Handa mayam uddisanādhitthāna—gāthāyo bhaṇāmasa]  
[Now let us recite the verse of dedication and determination]

**Iminā puñṇakammena upajjhāyā guṇuttarā**

*By this act of merit, may my highly virtuous preceptors.*

**Ācariyūpakārā ca mātāpitā ca ñātakā**

*Teachers, benefactors, mother, father and relatives.*

**Suriyo candimā rājā guṇavantā narāpi ca**

*The gods of the sun & moon, virtuous people.*

**Brahmamārā ca indā ca lokapālā ca devatā**

*Brahmas, Māras, Indras, Devas, beings who are protecting the cosmos.*

**Yamo mittā manussā ca majjhattā verikāpi ca**

*Yama, human beings friendly, neutral and hostile.*

**Sabbe sattā sukhī hontu puñṇāni pakatāni me**

*May every being enjoy happiness. May the meritorious deeds done by me.*



**Sukhaṃ ca tividhaṃ dentu khippaṃ pāpetha vomataṃ**

*Give threefold happiness. May you all quickly attain Nibbana.*

**Iminā puññakammena iminā uddisena ca**

*Through this act of merit, through this dedication.*

**Khippāhaṃ sulabhe ceva taṇhupādāna—chedanaṃ**

*May I be quickly and easily cutting through craving & clinging.*

**Ye santāne hinā dhammā yāva nibbānato mamaṃ**

*As long as I am on the way to Liberation, may any low qualities in my character.*

**Nassantu sabbadā yeva yattha jāto bhava bhava**

*Be entirely destroyed, wherever I am born in one state after another.*

**Ujucittaṃ satipaññā sallekho viriyamhinā**

*May I have an upright mind, mindfulness, discernment, strictness, persistence.*

**Mārā labhantu nokāsaṃ kātuñca viriyesu me**

*Through my effort, may Māra have no chance to do anything to me.*

**Buddhādhipavaro nātho dhammo nātho varuttamo**

*The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay.*

**Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ**

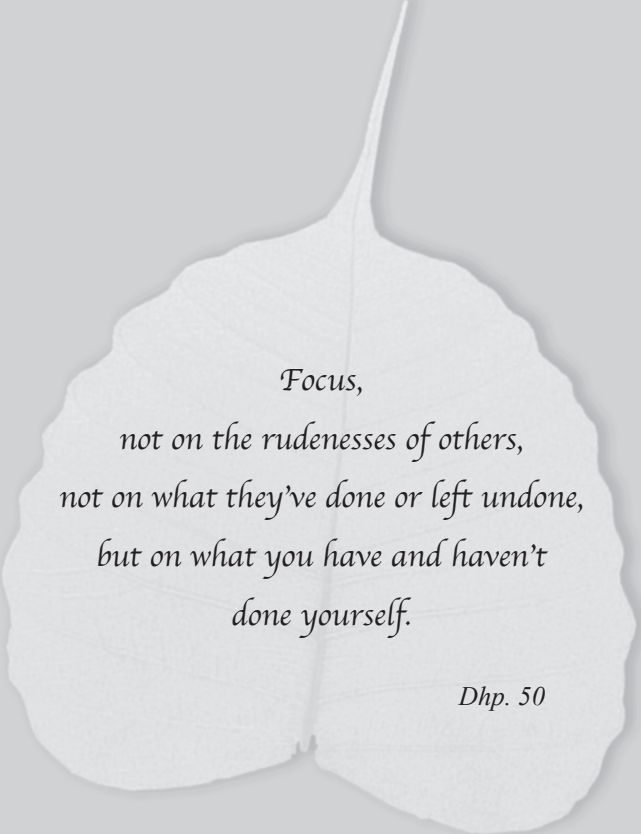
*Private Buddhas are my mainstay, the Sangha is my superior mainstay.*

**Tesottamānubhāvena mārokāsaṃ labhantu mā**

*Through their power, may Māra get no opportunity.*

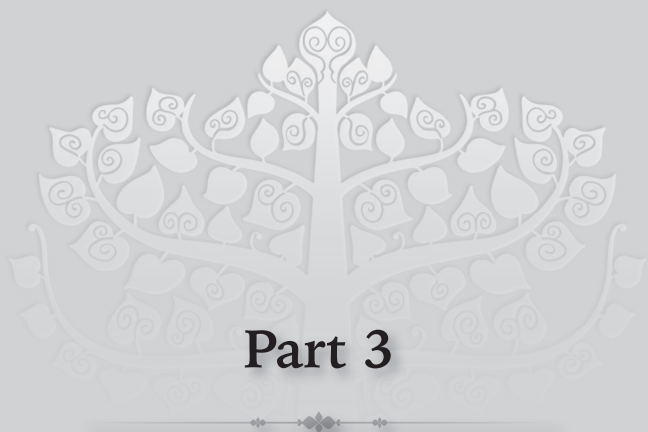
**Dasa puññānubhāvena mārokāsaṃ labhantu mā**

*Through this ten-fold merit, May obstacles cease to be manifested even through my final birth as a human, may the Evil One have no chance.*



*Focus,  
not on the rudenesses of others,  
not on what they've done or left undone,  
but on what you have and haven't  
done yourself.*

*Dhp. 50*



## **Part 3**

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# **Reflections & Recollections**

## Ovāda Pātimokkha Gāthā

### Exhortation on Monastic Discipline

[Handa mayang ovāda-pātimokkha gāthāyo bhānāma se]

#### **Sabba-pāpassa akaranang**

*Not doing any evil.*

#### **Kusala-sūpa-sampadā**

*Doing good.*

#### **Sacitta-pariyodapanang**

*Purifying one's heart.*

#### **Etang Buddhāna sāsanaṅg**

*These three things are what all Buddhas have taught.*

#### **Khantī paramang tapo tī-tik-khā**

*Patience and endurance burn out our defilements  
competely.*

#### **Nibbānaṅg paramang vadanti Buddhā**

*Enlightened Ones certify that the Nibbana is the highest  
Dhamma.*

#### **Na hi pabba-jito parū-paghā-tī**

*Those who harm other living beings do not lead a moral  
life.*

**Samano hoti parang vihe-tha-yanto**

*And those who deliberately make others' lives difficult are not true seekers of the way.*

**Anū-pavādo anū-paghāto**

*Neither speaking nor doing evil.*

**Pātimokkhe ca sangvaro**

*Being restrained in behavior by following the rules of Patimokkha.*

**Mattaññ-yutā ca bhat-tasming**

*Being careful in eating (not over-eating).*

**Pan-tañca sayanā sanang**

*Sleeping and meditating in a tranquil location.*

**Adhi-citte ca āyogo**

*Striving to train one's mind.*

**Etang Buddhāna sāsanang**

*Thus have all Buddhas taught.*

## Bhāra Sutta Gāthā

### Burden of the Khandhas

[Handa mayang bhāra sutta gāthāyo bhānama se]

#### **Bhārā have pañcak-khandā**

*The Five Khandhas are a heavy burden.*

#### **Bhāra-hāro ca puggalo**

*Which we carry around everywhere.*

#### **Bhārā-dānang dukkhang loke**

*And this very act of carrying is the suffering in the world.*

#### **Bhāra-nikkhe-panang sukhang**

*The throwing down of this burden is happiness.*

#### **Nikkhi-pitvā garung bhārang**

*The Noble Ones have already discarded their burdens.*

#### **Aññang bhārang anā-diya**

*And will not pick up any new burdens.*

#### **Samūlang tanhang ab-bul-ha**

*May we be able to destroy Craving.*

#### **Nicchāto pari-nibbu-toti**

*Become free of wishes and extinguish the clinging that keeps us close to them.*

## Pacchima-Buddho-Vāda Pāthā

### Final Words of the Buddha

[Handa mayang pacchima-  
Buddho-vāda-pathāṅg bhānama se]

#### Handa-dāni bhikkhave āman-tayāmivo:

*Oh monks! This is the last occasion that I will caution you thus.*

#### Vaya-dhammā sankhārā

*That all conditioned things are subject to deterioration - this is the Law of Nature.*

#### Appamā-dena sampā-detha

*And each one of you must not become careless - strive to be vigilant.*

#### Ayang Tathāgatassa pachimā vācā

*For this is the final utterance of the Tathagata.*



## Bicāranā-Sankhārā

### Examining Conditioned Phenomena

#### [Sabbe sankhārā aniccā]

*All conditioned things – of the body and mind – are impermanent: they come into existence then pass away.*

#### Sabbe sankhārā dukkhā

*All conditioned things – physical and mental – are the basis for suffering (to arise) because they are born, age, get sick and die.*

#### Sabbe dhammā anattā

*All dhammas are Non-Self [they are not me, not mine, not myself, they do not belong to me].*

#### Adhuvang jīvitang

*Life is not long-lasting.*

#### Dhuvang maranang

*Death is always inevitable.*

#### Avassang mayā maritab-bang

*So death is our only real refuge.*

#### Marana-pariyo sānang me jīvitang

*Death is the ultimate finish of our life.*

**Jīvitang me aniyatang***Life is impermanent.***Maranang me niyatang***Death is certain.***Vata***Kindly take pity.***Ayang kayo***On this body.***Acirang***For it does not last long.***Apeta-viññāno***[The body] has no consciousness.***Chud-do***When we discard it.***Adhi-ses-sati***[Lifeless] the body lies.***Pathaving***Upon the earth.***Kaling-garang iva***Like a rotten log.***Nirat-thang***Worthless.*

## Pañca Abhinaha-Pacca-Vekkhana

### Five Subjects For Recollection

#### [Jarā-dhammomhi]

*Becoming old and decrepit is the norm.*

#### Jarang anatīto

*Avoiding old age and decay is impossible.*

#### Bayādhi-dhammomhi

*Suffering of the body is normal.*

#### Bayādhing anatīto

*Avoiding suffering of the body is impossible.*

#### Marana-dhammomhi

*To die is the way of Nature.*

#### Maranang anatīto

*Avoiding death is impossible.*

#### Sabbehi me piyehi manā-pehi nānā-bhāvo vinā-bhāvo

*All those things that are dear and precious to me will  
'become other' and I will be seperated from them.*

#### Kammassa-komhi

*I am the owner of my kamma.*

**Kamma-dāyādo***Heir of my kamma.***Kamma-yoni***Born of my kamma.***Kamma-bandhu***Related to my kamma.***Kamma-pati-sarano***Abide dependent on my kamma.***Yang kammang karis-sāmi***Whatever kamma I make.***Kalyā-nang vā pāpakang vā***Whether good or evil.***Tassa dāyādo bhavis-sāmi***I will inherit the karmic fruit of that action.***Evang am-heh abhinhang paccavek-khi-tabbang***Thus we should contemplate frequently.*

## Mettā Brahma Vihāra

### Sending Loving-Kindness to All Beings

#### [Sabbe sattā]

*All beings. To all beings who are our companions in suffering: we are born, age, endure pain and die together. We dedicate this merit to all our fellow beings who suffer together.*

#### Averā

*No Anger. Free of enmity. Let all beings be happy. Let the results of bad karma be ameliorated and no longer oppress us.*

#### Arogā

*May all beings be happy and well. May they be free from bodily and mental suffering.*

#### Abhayā-pajjhā

*No fear. Let us be harmless and do no harm or injury to one another. May we enjoy continuous happiness. May we all be free from unhappy confrontations and malicious conduct.*

#### Anīghā

*Let all be free from mental and physical suffering. So may we live happily henceforth. Abolish pains of the body and mind.*

## **Sukhī attā-nang, pari-ha-ran-tu**

*May all beings be able to enjoy and sustain supreme happiness. Let us be happy in body and spirit. Let all beings escape from suffering.*

## **Dasapāramī gāthā**

### **Verses on The Ten Perfections**

#### **Dāna pāramī sampanno**

*Endowed with the perfection of generous, giving.*

#### **Dāna upapāramī sampanno**

*Endowed with the higher perfection of giving.*

#### **Dāna paramatthapāramī sampanno**

*Endowed with the ultimate perfection of giving.*

#### **Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno**

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

#### **Itipi so bhagavā**

*So indeed is the Blessed One.*

### **Sīla pāramī sampanno**

*Endowed with the perfection of virtuous, well discipline.*

### **Sīla upapāramī sampanno**

*Endowed with the higher perfection of virtuous, well discipline.*

### **Sīla paramatthapāramī sampanno**

*Endowed with the ultimate perfection of virtuous, well discipline.*

### **Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno**

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

### **Itipi so bhagavā**

*So indeed is the Blessed One.*

### **Nekkhamma pāramī sampanno**

*Endowed with the perfection of renunciation, selfless.*

### **Nekkhamma upapāramī sampanno**

*Endowed with the higher perfection of renunciation, selfless.*

### **Nekkhamma paramatthapāramī sampanno**

*Endowed with the ultimate perfection of renunciation, selfless.*

**Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno**

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

**Itipi so bhagavā**

*So indeed is the Blessed One.*

**Paññā pāramī sampanno**

*Endowed with the perfection of wisdom, insight.*

**Paññā upapāramī sampanno**

*Endowed with the higher perfection of wisdom, insight.*

**Paññā paramatthapāramī sampanno**

*Endowed with the ultimate perfection of wisdom, insight*

**Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno**

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

**Itipi so bhagavā**

*So indeed is the Blessed One.*

**Viriya pāramī sampanno**

*Endowed with the perfection of energetic, diligence.*

**Viriya upapāramī sampanno**

*Endowed with the higher perfection of energetic, diligence.*



### **Viriya paramatthapāramī sampanno**

*Endowed with the ultimate perfection of energetic, diligence.*

### **Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno**

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

### **Itipi so bhagavā**

*So indeed is the Blessed One.*

### **Khanti pāramī sampanno**

*Endowed with the perfection of patience, tolerance.*

### **Khanti upapāramī sampanno**

*Endowed with the higher perfection of patience, tolerance.*

### **Khanti paramatthapāramī sampanno**

*Endowed with the ultimate perfection of patience, tolerance.*

### **Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno**

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

### **Itipi so bhagavā**

*So indeed is the Blessed One.*

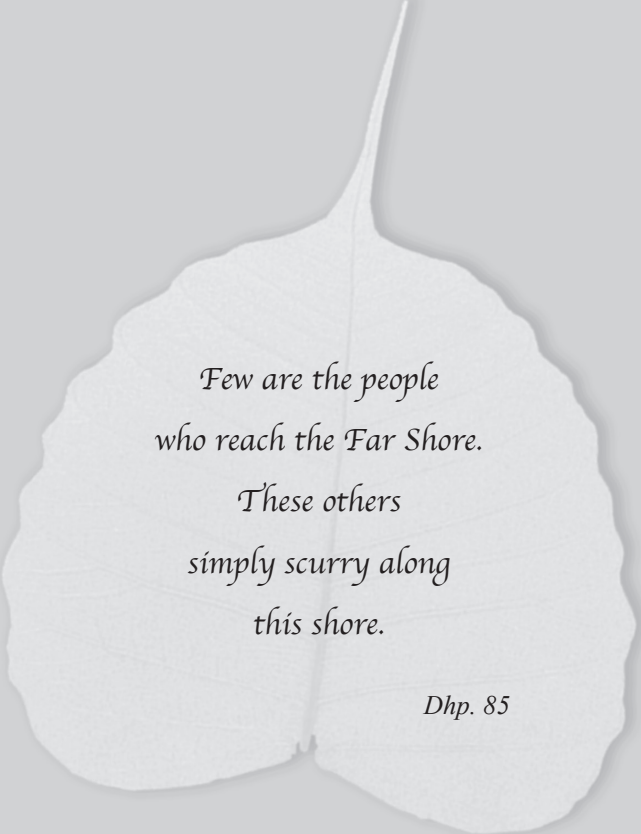
### **Sacca pāramī sampanno**

*Endowed with the perfection of truthful, honest.*

**Sacca upapāramī sampanno***Endowed with the higher perfection of truthful, honest.***Sacca paramatthapāramī sampanno***Endowed with the ultimate perfection of truthful, honest.***Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno***Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.***Itipi so bhagavā***So indeed is the Blessed One.***Adhiṭṭhāna pāramī sampanno***Endowed with the perfection of determination.***Adhiṭṭhāna upapāramī sampanno***Endowed with the higher perfection of determination.***Adhiṭṭhāna paramatthapāramī sampanno***Endowed with the ultimate perfection of determination.***Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno***Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.***Itipi so bhagavā***So indeed is the Blessed One.*

**Mettā pāramī sampanno***Endowed with the perfection of loving-kindness.***Mettā upapāramī sampanno***Endowed with the higher perfection of loving-kindness.***Mettā paramatthapāramī sampanno***Endowed with the ultimate perfection of loving-kindness.***Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno***Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.***Itipi so bhagavā***So indeed is the Blessed One.***Upekkhā pāramī sampanno***Endowed with the perfection of equanimity.***Upekkhā upapāramī sampanno***Endowed with the higher perfection of equanimity.***Upekkhā paramatthapāramī sampanno***Endowed with the ultimate perfection of equanimity.***Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno***Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.*

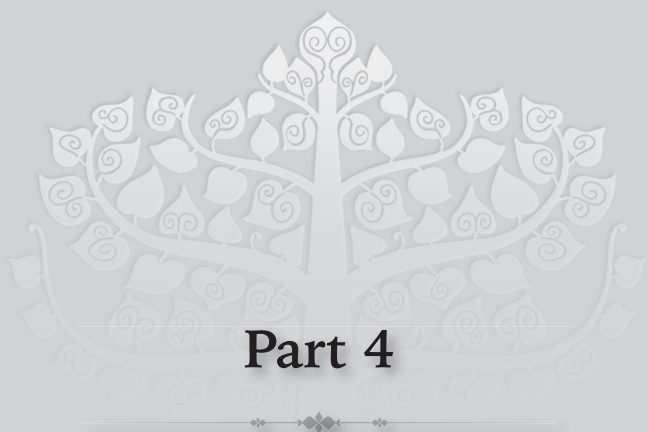
**Itipi so bhagavā***So indeed is the Blessed One.***Dasa pāramī sampanno***Endowed with the ten perfection***Dasa upapāramī sampanno***Endowed with the ten higher perfection.***Dasa paramatthapāramī sampanno***Endowed with the ten ultimate perfection***Mettā maitrī karuṇā mudītā upekkhā pāramī sampanno***Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity.***Itipi so bhagavā***So indeed is the Blessed One.***Buddhaṃ saraṇaṃ gacchāmi***To the Buddha I go for refuge.***Dhammaṃ saraṇaṃ gacchāmi***To the Dhamma I go for refuge.***Saṅghaṃ saraṇaṃ gacchāmi***To the Sangha I go for refuge.***Namāmihaṃ***I bow in respect to them.*



*Few are the people  
who reach the Far Shore.*

*These others  
simply scurry along  
this shore.*

*Dhp. 85*



## **Part 4**

# **Blessing and Discourses**

## Atragacchantu Devatā

Invitation of the Devas

Sarajjam sasenam sabandhum narindam  
parittānubhāvo sadā rakkhatūti

Pharitavana mettam sametta bhadanta  
avikkhittacitta parittam bhanantu

Sagge kame ca rupe girisikharatate  
cantalikkhe vimane

Dipe ratthe ca game taruvanagahane  
gehavatthumhi khette

bhumma cayantu deva jalathalavisame  
yakkhagandhabbanaga

titthanta santike yam munivaravacanam  
sadhavo me sunantu

Dhammassavanakalo ayambhadanta

Dhammassavanakalo ayambhadanta

Dhammassavanakalo ayambhadanta

*From all around the galaxies, may the devas come here.  
May they listen to the True Dhamma of the King of Sages,  
leading to heaven and emancipation.*

*Those in the heavens of sensuality and form, on peaks  
and mountain precipices, in palaces floating in the sky,  
in islands, Countries and towns. In groves of trees and  
Thickets, around homesites and fields. And the earth-devas,  
spirits, heavenly minstrels and nagas. In water, on land,  
in badlands and nearby: May they come and listen with  
approval. As I recite the word of the excellent Sage.*

*Venerable Sirs. This is the time to listen to the Dhamma.  
Venerable sirs. This is the time to listen to the Dhamma.  
Venerable sirs. This is the time to listen to the Dhamma.*

## **Pubba-Bhāga-Nama-Kāra**

### Preliminary Homage to the Buddha

*Repeat 3 times:*

**Namo tassa Bhagavato Arahato Sammā sambud-  
dhassa**

*Homage to the Blessed One, who is far from defilements  
and Perfectly Self-Enlightened.*



## Sarana Gamana Pātha

### Refuge in the Triple Gem

**Buddhaṃ saraṇaṃ gacchāmi**

*I take the Buddha as my Refuge.*

**Dhammaṃ saraṇaṃ gacchāmi**

*I take the Dhamma as my Refuge.*

**Saṃhaṃ saraṇaṃ gacchāmi**

*I take the Sangha as my Refuge.*

**Dutiyampi Buddhaṃ saraṇaṃ gacchāmi**

*For the second time I take the Buddha as my Refuge.*

**Dutiyampi Dhammaṃ saraṇaṃ gacchāmi**

*For the second time I take the Dhamma as my Refuge.*

**Dutiyampi Saṃhaṃ saraṇaṃ gacchāmi**

*For the second time I take the Sangha as my Refuge.*

**Tati-yampi Buddhaṃ saraṇaṃ gacchāmi**

*For the third time I take the Buddha as my Refuge.*

**Tati-yampi Dhammaṃ saraṇaṃ gacchāmi**

*For the third time I take the Dhamma as my Refuge.*

**Tati-yampi Saṃhaṃ saraṇaṃ gacchāmi**

*For the third time I take the Sangha as my Refuge.*

## Namakarasiddhigatha

### Verses on Success

**Yo cakkhumā mohamalāpakattho samaṃ va buddho  
sugato vimutto mārassa pasa vinimo cayanto pāpesi  
khemaṃ janataṃ vineyyaṃ**

*The Blessed One possessed the eye of wisdom without blemishes, free from delusion. He had realized the Dhamma by himself to become the Buddha.*

**Buddhaṃ varantaṃ sirasā namami lokassa nāthanca  
vināyakanca tantejasā te jayasiddhi hotu sabban-  
tarāyā ca vināsamentu**

*With bowed head I revere the excelled Blessed One who is a Refuge and leader of the world. By his power may all beings have a successful victory and may all dangers be destroyed.*

**Dhammo dhajo yo viya tassa satthu dassesi lokassa  
visuddhimaggaṃ niyyāniko dhammadharassa dhāri  
sātāvaho santikaro sucinno**

*That Dhamma, like a banner of the great teacher, illustrates the path of pureness for the world, In turbulent times it supports those who observe the Dhamma through virtuous conduct, leads to happiness that is derived from tranquility.*

**Dhammaṃ varantaṃ sirasā namāmi mohappadālaṃ  
upasantadāhaṃ tantejasā te jayasiddhi hotu sabban-  
tarāyā ca vināsamentu**

*With bowed head I revere this most excellent Dhamma that  
de-roys delusion and dampens fevers. By its power may  
all beings have a successful victory and may all dangers  
be destroyed.*

**Saddhammasenā sugatānugo yo lokassa pāpupakile-  
sajetā santo sayamaṃ santiniyo-jako ca svākkhātad-  
hammaṃ viditaṃ karoti**

*That Saṃha, soldiers of the noble teachings, disciples of  
the Teacher who has gone by the good way who met the  
kilesas, the world's deceivers and won inner peace, who  
lead others to that same peace, who make known the path  
to follow.*

**Sanghaṃ varantaṃ sirasā namami buddhānubud-  
dhaṃ samasiladitthiṃ tantejasā te jayasiddhi hotu  
sabbantarāyā ca vināsamentu**

*With bowed head I revere the most excellent Saṃha who  
have awakened after the Buddha through purity and right  
view. By their power may all beings have a successful  
victory and may all dangers be destroyed.*

## Namokāratthakagatha

### Eight Verses of Homage

#### **Namo arahato sammāsambuddhassa mahesino**

*Homage to the perfectly self-enlightened one, seeker of the highest peace.*

#### **Namo uttamadhammassa svākkhātasseva tenidha**

*Homage to the noble Dhamma that the Blessed One perfectly realized.*

#### **Namo mahāsaṃhassāpi visuddhasiladitthino**

*Homage to the Ariyas, the Saṃha who dwell in purity and right view.*

#### **Namo omātyāraddhassa ratanattayassa sādhuḥkaṃ**

*Homage to these Three Objects that have passed forth from the depraved.*

#### **Namo omakātitassa tassa vatthuttayassapi**

*Homage to the Triple Gem overpassing vileness.*

#### **Namo kārapabhāvena vigacchantu upaddavā**

*May all dangers disappear by the power of performing this veneration.*

#### **Namo kāranubhāvena suvatthi hotu sabbadā**

*By the power of this homage may well-being reign forever.*

**Namo kārassa tejena vidhimhi homi tejava**

*By the might of performing this veneration may I be empowered with its protection.*

## **Mangalasutta**

### **The Discourse on Blessing**

**Asevanā ca bālānaṃ paṇḍitā nañca sevānā pūjā ca  
puja nīyānaṃ etaṃ maṅgala muttamaṃ**

*Not consorting with fools, consorting with the wise, paying homage to those who deserve homage. This is the highest blessing.*

**Patirūpa desavāso ca pubbe ca katapuññyatā atta  
sammā paṇidhi ca etaṃ maṅgala muttamaṃ**

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

**Bāhu saccañca sippañca vinayo ca susik khito subhā  
sitā ca yā vācā etaṃ maṅgala muttamaṃ**

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

**Mātā pitu upat thānaṃ putta dārassa saṃaho  
anākulā ca kammantā etaṃ maṅgala muttamaṃ**

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

**Dā nañca dhamma cariyā ca yataka nañca saṃaho  
anavajjāni kammāni etaṃ maṅgala muttamaṃ**

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

**Āratī viratī pāpā majja pānā ca saññyamo appāmodo  
ca dhammesu etaṃ maṅgala muttamaṃ**

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

**Gāravo ca nivāto ca san-thutti ca katañ ñyutā kālena  
dhammas savanaṃ etaṃ maṅgala muttamaṃ**

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

**Khantī ca sova cassatā samanā nañca dassanaṃ  
kālena dhamma sākacchā etaṃ maṅgala muttamaṃ**

*Patience, composure, seeing contemplatives, discussing the Dhamma on timely occasions. This is the highest blessing.*

**Tapo ca brahma-cariyañca ariya-saccāna dassanaṃ  
nibbana sacchi kiriyā ca etaṃ maṅgala muttamaṃ**

*Usterity, celibacy, seeing the Noble Truths, realizing Un-  
binding. This is the highest blessing.*

**Put-thassa loka-dhammehi cittaṃ yassa na kampati  
asokaṃ virajaṃ khemaṃ etaṃ maṅgala muttamaṃ**

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

**Etā disāni katvāna sabbattha maparājitā sabbattha  
sotthiṃ gacchanti tante saṃ maṅgala muttamanti**

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

## Rattanasutta

### Discourse on Precious Jewels

**Yamkinci vittam idha va huraṃ va saggesu va yaṃ  
ratanam paṇitaṃ na no samam atthi tathagatena  
idampi buddhe ratanam paṇitaṃ etena saccena  
suvatthi hotu**

*Among all treasures in the world or beyond nothing is equal to the Accomplished One, the Buddha. The Buddha is a Precious jewel. By this truth may there be happiness.*

**Khayaṃ viragaṃ amataṃ paṇitaṃ yadajjhaga  
sakyamuni samahito na tena dhammena samatthi  
kinci idampi dhamme ratanaṃ paṇitaṃ etena sac-  
cena suvatthi hotu**

*Praise the Buddha for realizing the Dhamma, the cessation of defilements, free from passion, deathless and supreme. This precious jewel is the Dhamma. By this truth may there be happiness.*

**Yambuddhasettho parivannayi suciṃ samadhi-  
manantarikanyamahu samadhina tena samo na  
vijjati idampi dhamme ratanaṃ paṇitaṃ etena  
saccena suvatthi hotu**



*The Buddha Phraised pure concentration that gives result if Practiced with discipline. There is nothiṃ equal to that concentration. This precious jewel is the Dhamma. By this truth may there be happiness.*

**Ye puggala attha satam pasattha cattari etani yugani  
honti te dakkhineyya sugatassa savaka etesu dinnani  
mahapphalani idampi samhe ratanam panitam etena  
saccena suvatthi hotu**

*The eight individuals Phraised for virtue constitute four pairs, they are the disciples of the Buddha and are worthy of offeriṃs. Gifts given to them yield rich results. This precious jewel is the Sangha. By this truth may there be happiness.*

**Ye suppayutta manasa dalhena nikkamino gotamasa  
sanamhi tepattipatta amatam vigayha laddha mud-  
ha nibbutiṃ bhun jamana idampi samhe ratanam  
panitam etena saccena suvatthi hotu**

*Immersing themselves in the dispensation of the Gotama Buddha with steadfast mind they eliminated passion and attained en-lightenment. Overcoming death, they enjoy effortless peace. This precious jewel is the Saṃha. By this truth may there be happiness.*

**Khinam puranam navam natthi sambhavam viratta  
citta yatike bhavasmim te khinabija avirulhi chan-  
da nibbanti dhira yathayampadipo idampi samhe  
ratanam panitam etena saccena suvatthi hotu**

*The past karma of those who follow the Dhamma is exhausted, there is no arising of fresh karma, their minds are not attached to future births, they have extinguished the seed of becoming. The flame of the lamp doesn't grow; it just fades away. This precious jewel is the Sangha. By this truth may there be happiness.*

## **Karaniyametta Suttam**

**Loving-Kindness To Be Performed**

**Karanīyamatthakusalena yantaṃ santaṃ padaṃ  
abhi-samecca**

*This is to be done by one skilled in aims who wants to break through to the state of peace.*

**Sakko ujū ca suhujū ca suvaco cassa mudu anatiṃānī**

*Be capable, upright and straightforward, easy to instruct, gentle and not conceited.*

**Santussako ca subharo ca appakicco ca sallahukavutti**

*Content and easy to support, with few duties, living lightly.*

**Santindriyo ca nipako ca appagabbho kulesu ananugiddho**

*With peaceful faculties, masterful, modest and no greed for supporters.*

**Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ**

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

**Sukhino vā khemino hotu sabbe sattā bhavantu sukhitattā**

*Happy and secure, may all beings be happy at heart.*

**Ye keci pānabhūtatthi tasā vā thāvarā vā anavasesā**

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

**Dīghā vā ye mahantā vā majjhimā rassakā anukathulā**

*Long, large, middling, short, subtle, blatant.*

**Ditthā vā ye ca aditthā ye ca dūre vasanti avidūre**

*Seen and unseen, living near and far.*

**Bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā**

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

**Na paro paraṃ nikubbetha nātimaññetha katthaci  
naṃ kiñci**

*Let no one deceive another or despise anyone anywhere.*

**Byārosanā patighasaññā nāññamaññassa dukkha-  
miccheyya**

*Or through anger or irritation wish for another to suffer.*

**Mātā yathā niyaṃ puttāṃ āyusā ekaputta-man-  
urakkhe**

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

**Evampi sabbabhutesu mānasambhāvaye aparimānaṃ**  
*Even so should one cultivate a limitless heart with regard  
to all beings.*

**Mettañca sabbalokasmiṃ mānasam-bhāvaye  
aparimānaṃ**  
*With goodwill for the entire cosmos, cultivate a limitless  
heart.*

**Uddhaṃ adho ca tiriyañca asambādhaṃ averaṃ  
asapattaṃ**  
*Above, below and all around, unobstructed, without enmity  
or hate.*

**Titthañca-raṃ nisinno vā sayāno vā yāvatassa vigat-  
amiddho**

*Whether standing, walking, sitting, or lying down, as long  
as one's drowsiness is gone.*

**Etaṃ satiṃ adhittheyya brahmametaṃ vihāraṃ  
idhamāhu**

*One should be resolved on this mindfulness. This is called  
a sublime abiding here and now.*

**Ditthiñca anupagamma sīlavā dassanena sampanno**

*Not taken with views, but virtuous and consummate in  
vision.*

**Kāmesu vineyya gedhaṃ na hi jātu gabbhaseyyaṃ  
punareṭṭi**

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

## Khandhaparitta-gāthā

A Mound of Protection

**Virūpakkhehi me mettaṃ mettaṃ erāpathehi me**

*I have goodwill for the Virupakkhas, the Erapathas.*

**Chabyā-puttehi me mettaṃ mettaṃ kanhā-gota-makehi ca**

*The Chabya descendants and the Black Gotamakas.*

**Apāda- kehi me mettaṃ mettaṃ dipādakehi me**

*I have goodwill for footless beings, goodwill for two-footed beings.*

**Catuppadehi me mettaṃ mettaṃ bahuppadehi me**

*Goodwill for four-footed beings, goodwill for many-footed beings.*

**Mā maṃ apādako hiṃsi mā maṃ hiṃsi dipādako**

*May footless beings and two-footed beings do me no harm.*

**Mā maṃ catuppako hiṃsi mā maṃ hiṃsi bahuppako**

*May four-footed beings and many-footed beings do me no harm.*

**Sabbe sattā sabbe pānā sabbe bhūtā ca kevalā**

*May all creatures, all breathing things.*

**Sabbe bhadrāni passantu mā kiñci pāpamāgamā**

*All beings, each and every one, meet with good fortune.  
May none of them come to any evil.*

**Appamāno buddho appamāno dhammo appamāno  
saṃho**

*Limitless is the Buddha, limitless the Dhamma, limitless  
the Sangha.*

**Pamānavantāni sirim sapāni ahi vicchikā satapadī  
unnānābhī**

*There is a limit to creeping things, snakes, scorpions,  
centipedes, spiders.*

**Sarabū mūsikā katā me rakkhā katā me parittā  
patikkamantu**

*Lizards and rats. I have made this protection. I have made  
this spell.*

**Bhūtāni sohaṃ namo bhagavato namo sattannaṃ  
sammāsambuddhānaṃ**

*May the beings depart. I pay homage to the Blessed One,  
homage to the seven Rightly Self-awakened Ones.*

## Mora-parittam

### The Peacock's Protective Verses

**Udetayañcakkhumā ekarājā harissavanno pathavip-  
pabhāso tam tam namassāmī**

*The One King, rising, with Vision, golden-hued, illumining  
the Earth I pay homage to you.*

**Harissavannaṃ pathavippabhāsaṃ tayajja guttā  
viharemu divasaṃ**

*Golden-hued, illumining the Earth. Guarded today by you,  
may I live through the day.*

**Ye brāhmanā vedagu sabbadhamme te me namo te  
ca maṃ pālayantu**

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

**Namatthu buddhānaṃ namatthu bodhiyā namo  
vimuttānaṃ namo vimuttiyā**

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

**Imaṃ so parittam katvā moro carati esanā**

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



**Ape-tayañcakkhumā ekarājā harissavanno pathavip-  
pabhāso taṃ taṃ namassāmi**

*The One King, setting, with Vision, golden-hued, illumining  
the Earth, I pay homage to you.*

**Harissavannaṃ pathavippabhāsaṃ tayajja guttā  
viharemu rattiṃ**

*Golden-hued, illumining the Earth. Guarded today by you,  
may I live through the night.*

**Ye brāhmaṇā vedagu sabbadhamme te me namo te  
ca maṃ pālayantu**

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

**Namatthu buddhānaṃ namatthu bodhiyā namo  
vimuttānaṃ namo vimuttiyā**

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

**Imaṃ so parittaṃ katvā moro vāsamakappayīti**

*Having made this protection, the peacock arranges his nest.*

## **Vattaka-parittam**

### **The Quail's Protection**

**Atthi loke sīlaguno saccam soceyyanuuddayā**

*There is in this world the quality of virtue, truth, purity, tenderness.*

**Tena saccena kāhāmi saccakiriyamanuttaram**

*In accordance with this truth I will make an unsurpassed vow of truth.*

**Āvajjitvā dhammabalam saritvā pubbake jine**

*Sensing the strength of the Dhamma, calling to mind the victors of the past.*

**Saccabalamavassāya sacca-kiriyamakā- saham**

*In dependence on the strength of truth, I made an unsurpassed vow of truth.*

**Santi pakkhā apattanā santi pādā avañcanā**

*Here are wings with no feathers. Here are feet that can't walk.*

**Mātā pitā ca nikkhantā jātaveda patikkama**

*My mother and father have left me. Fire, go back.*

**Saha sacce kate may-ham mahāpajjalito sikhī**

*When I made my vow with truth, the great crested flames.*

**Vajjesi sollasa karīsāni udakaṃ patvā yathā sikhī**

*Avoided the sixteen acres around me as if they had come to a body of water.*

**Saccena me samo natthi esā me saccapāramīti**

*My truth has no equal, Such is my perfection of truth.*

## **Atanatiya-paritta**

### **The Atanata Protection**

**Vipassissa namatthu cakkhumantassa sirimato**

*Homage to Vipassi, possessed of vision and splendor.*

**Sikhissapi namatthu sabbabhutanukampino**

*Homage to Sikhi, sympathetic to all beings.*

**Vessabhussa namatthu nahatakassa tapassino**

*Homage to Vesabhò, cleansed, austere.*

**Namatthu kakusandhassa marasenappamaddino**

*Homage to Kakusandha, crusher of Māra's host.*

**Konagamanassa namatthu brahmanassa vusimato**

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

**Kassapassa namatthu vippamuttassa sabbadhi**

*Homage to Kassapa, everywhere released.*

**Angirasassa namatthu sakyaputtassa sirimato yo  
imaṃ**

*Homage to Angirasa, splendid son of the Sakyans.*

**Dhammamadesesi sabbadukkhapanudanaṃ**

*Who taught this Dhamma, the dispelling of all stress.*

**Ye capi nibbuta loke yathabhutaṃ vipassisuṃ**

*Those unbound in the world, who have seen things as they  
have come to be.*

**Te jana apisuna mahanta vitasarada**

*Great Ones of gentle speech, thoroughly mature.*

**Hitam devamanussanam yaṃ namassanti gotamaṃ**

*Even they pay homage to Gotama, the benefit of human  
and heavenly beings.*

**Vijjacaranasampannam mahantaṃ vitasaradam**

*Consummate in knowledge and conduct, the Great One,  
thoroughly mature.*

**Vijjacaranasampannam buddham vandama gota-  
manti**

*We revere the Buddha Gotama, consummate in knowledge  
and conduct.*

## Amulimala-paritta

Asservation of Truth

**Yatohaṃ bhagini ariyaya jatiya jato nabhijanami  
sanicca panaṃ jivita voropeta tena saccena sotthi te  
hotu sotthi gabbhassa**

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

**Yatohaṃ bhagini ariyaya jatiya jato nabhijanami  
sanicca panaṃ jivita voropeta tena saccena sotthi te  
hotu sotthi gabbhassa**

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

**Yatohaṃ bhagini ariyaya jatiya jato nabhijanami  
sanicca panaṃ jivita voropeta tena saccena sotthi te  
hotu sotthi gabbhassa**

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

## Bojjhamaparitta

### The Enlightenment-Factors' Protection

**Bojjhaṃo satisankhato dhammanam vicayo tatha viriyam-pitipassaddhi bojjhaṃa ca tathapare samadhupekkha bojjhaṃa sattete sabbadassina munina sammadakkhata bhavita bahulikata samvattanti abhinyaya nibbanaya ca bodhiya etena sacca-vajjena sotthi te hotu sabbada**

*The 7 factors of enlightenment are namely: mindfulness, investigation of Dhamma, effort, zest, tranquility, concentration and equanimity. When Practiced repeatedly penetration of truth, cessation of suffering and knowledge of the Path will be realized. By the utterance of this truth, may there always be happiness for you.*

**Ekasmiṃ samaye natho moggallanam ca kassapam gilane dukkhite disva bojjhaṃe satta desayi te ca tam abhi-nanditva roga muccimsu tamkhane etena sacca-vajjena sotthi te hotu sabbada**

*Once the Lord saw Moggallana and Kassapa when they were sick, so he preached the 7 factors of enlightenment. Having listened to his sermon they were freed from disease. By uttering this truth, may there always be happiness for you.*

**Ekada dhammarajapi gelanye-nabhipilito cundat-  
therena tanyeva bhanapetvana sadaram sammoditva  
ca abadha tamha vutthasi thanaso etena saccavajjena  
sotthi te hotu sabbada**

*Once when the King of Dhamma was oppressed by disease  
he had the venerable Cunda recite this discourse respect-  
fully. Listening to the sermon he was immediately cured. By  
uttering this truth, may there always be happiness for you.*

**Pahina te ca abadha tinnannampi mahesinam  
maggahatakilesava pattanuppa-ttidhammatam etena  
saccavajjena sotthi te hotu sabbada**

*The eradicated diseases of the three great sages never  
occurred again, like the mental defilements healed by the  
path. By uttering this truth, may there always be happiness  
for you.*

## Abhayaparitta

### The Fearlessness Protection

**Yandunnimittam avamaṇalam ca yo camanapo  
sakunassa saddo papaggaho dussupinam akantam  
buddhanubhavana vinasamentu**

*Negative images and misfortune, the distraught sounds of  
a bird, evil planets, unsettling bad dreams; by the power  
of the Buddha may all these dangers be destroyed.*

**Yandunnimittam avamaṇalam ca yo camanapo  
sakunassa saddo papaggaho dussupinam akantam  
dhammanubhavana vinasamentu**

*Negative images and misfortune, the distraught sounds of  
a bird, malevolent planets, unsettling bad dreams; by the  
power of the Dhamma may all these dangers be destroyed.*

**Yandunnimittam avamaṇalam ca yo camanapo  
sakunassa saddo papaggaho dussupinam akantam  
saṃghanubhavana vinasamentu**

*Negative images and misfortune, the distraught sounds of  
a bird, evil planets unsettling bad dreams; by the power of  
the Sangha may all these dangers be destroyed.*



## Jaya-paritta

### The Victory Protection

**Sakkatva Buddha ratanaṃ osathaṃ uttamaṃ varaṃ  
hitam deva manussanaṃ buddha tejena sotthina  
nassantupaddava sabbe dukkha vupasamentu te**

*Having revered the Buddha treasure, truly the best of  
medicines, welfare of gods and men, by the Buddha's  
might may you be safe, may all distress be destroyed and  
all suffering cease.*

**Sakkatva dhamma ratanaṃ osathaṃ uttamaṃ varaṃ  
parilahupa samanaṃ dhamma tejena sotthina nas-  
santupaddava sabbe bhaya vupasamentu te**

*Having revered the Dhamma treasure, truly the best of  
medicines, calmer of fevered passions, by the Dhamma's  
might may you be safe, may all distress be destroyed and  
all suffering cease.*

**Sakkatva saṃha ratanaṃ osathaṃ uttamaṃ varaṃ  
ahuneyyaṃ pahuneyyaṃ saṃha tejena sotthina  
nassantupaddava sabbe roga vupasamentu te**

*Having revered the Sangha treasure, truly the best of  
medicines, worthy of gifts and hospitality, by the Sangha's  
might may you be safe, may all distress be destroyed and  
all suffering cease.*

**Natthi me saranam anyam buddho me saranam  
varam etena sacca vajjena hotu te jayamamalam**

*For me there is no other refuge than the Buddha.*

**Natthi me saranam anyam dhammo me saranam  
varam etena sacca vajjena hotu te jayamamalam**

*For me there is no other refuge than the Dhamma.*

**Natthi me saranam anyam samho me saranam varam  
etena sacca vajjena hotu te jayamamalam**

*For me there is no other refuge than the Sangha.*

**Yankinci ratanam loke vijjati vividham puthu ratanam  
buddha samam natthi tasma sotthi bhavantu te**

*Whatever treasure there is in the world, no treasure is equal  
to the Buddha; may you be safe.*

**Yankinci ratanam loke vijjati vividham puthu ratanam  
dhamma samam natthi tasma sotthi bhavantu te**

*Whatever treasure there is in the world, no treasure is equal  
to the Dhamma; may you be safe.*

**Yankinci ratanam loke vijjati vividham puthu ratanam  
samha samam natthi tasma sotthi bhavantu te**

*Whatever treasure there is in the world, no treasure is equal  
to the Sangha; may you be safe.*

## Devata-uyyojana Gatha

Beseeching the Devas

**Dukkhattappa ca niddukkha bhayappatta ca nibbhaya  
sokappatta ca nissoka hontu sabbepi panino**

*May all beings who already experience dukkha be freed  
from dukkha, who experience danger be freed from danger;  
who experience sorrow be freed from sorrow.*

**Etta vata ca amhehi sambhatam punya sampadam  
sabbe devanumodantu sabbasampattisiddhiya**

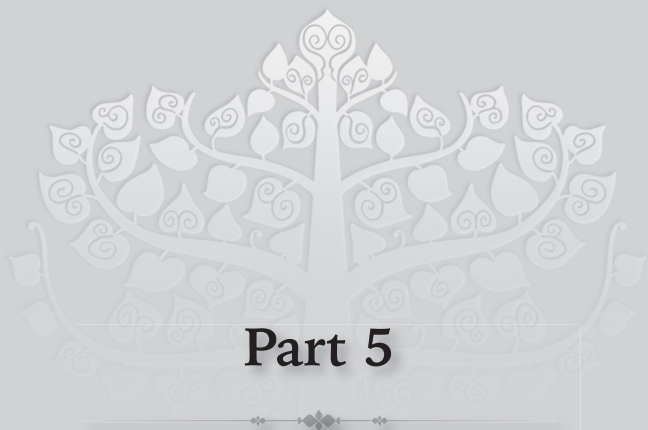
*May all the Devas exclaim 'Anumodana' for the merit  
we have accumulated and for success in all endeavors.*

**Danam dadantu saddhaya silam rakkhantu sabbada  
bhavanabhirata hontu gacchantu devata gata**

*May all people offer alms with faith, may they maintain  
the precepts, always take pleasure in meditating and may  
they proceed onto the Deva realms.*

**Sabbe buddha balappatta paccekanaam ca yam balam  
arahantanam ca tejena rakkham bandhami sabbaso**

*By all of the accumulated powers of the Buddhas, the  
Paccekabuddhas and by the might of all the Arahants, may  
a band of protection be placed around all beings.*



## **Part 5**

# **Blessing on Anomathana**

## **Anumodanā-rambha Gāthā**

Blessings for Generosity

**Yathā vārivahā pūrā paripūrenti sāgaram**

*Just as rivers full of water fill the oceans full.*

**Evameva ito dinnaṃ petānaṃ upakappati**

*Even so does the donation here given bring benefit to the departed ones.*

**Ichchitaṃ patthitaṃ tumhaṃ**

*Whatever you wished or wanted.*

**Khippa-meva samijjhatu**

*may it be quickly fulfilled.*

**Sabbe pūrentu saṅkappā**

*May all your wishes be fulfilled.*

**Cando pannaraso yathā**

*As the moon on the fifteenth [full moon] day.*

**Mani jotiraso yathā**

*Or as if you had the wish-fulfilling gem.*

## **Sāmañña-numodanā Gāthā**

Blessings for the Chaste Life

**Sabbītiyo vivajjantu**

*May all distress be averted.*

**Sabba-rogo vinassatu**

*May every disease be destroyed.*

**Mā te bhavatvantarāyo**

*May there be no dangers for you.*

**Sukhī dīgh'āyuko bhava**

*May you enjoy a long and happy life.*

**Abhivādana-sīlissa niccang vuddhāpacāyino**

**Cattāro dhammā vaḍḍhanti Āyu vanno sukhaṃ  
palaṃ**

*For whoever is respectful and honors the elders, four  
qualities increase: Long life, beauty, happiness and  
strength.*

## Bhojana-dānānumodanā-gāthā

Joyous Praise of Giving

### Āyudo balado dhīro

*The Wise One bestows blessings of long-life, strength.*

### Vaññado patibhānado

*Good complexion and understanding.*

### Sukhassa dātā medhāvī

*When a person endowed with wisdom bestows happiness.*

### Sukhaṃ so adhigacchati

*The intended recipient surely receives happiness.*

### Āyuṃ datvā balaṃ vannaṃ sukhañ-ca patibhānado

*A person who bestows the blessings of long-life, strength, beauty, happiness and understanding on others, through donations.*

### Dīghāyu yasavā hoti yattha yatthūpapajjatīti

*Shall also be long-lived and enjoy a good reputation in this and future lives.*

## Sabba-roga Vinimutto

(Blessing for Good Health)

**Sabba roga vinimutto sabba santapa vajjito**

**Sabba veramatikkanto nibbuta catuvam bhava**

*May you be freed from all disease, safe from all torment,  
beyond all animosity and unbound.*

## Sumangala Gāthā

Auspicious Verses of the Greatest Blessings

**Bhavatu sabba mangalam**

*May all blessings be yours.*

**Rakkhantu sabba devatā**

*May all the devas guard you well.*

**Sabba Buddhanubhāvena**

*By the power of all the Buddhas*

**Sabba Dhammānubhāvena**

*By the power of all the Dhammas*



## **Sabba Sanghanubhāvena**

*By the power of all members of the Sanghas.*

## **Sadā sotthī bhavantu te**

*May you be forever safe and well.*

## **Tirokudda-kandapacchima-bhāga**

Blessing for the Deceased

## **Adāsi-me, akāsi-me ñāti-mittā sakhā ca me petānaṃ dakkhinaṃ dajjā pubbe kata-manussaraṃ**

*He gave to me, he worked for me, he was my kin, my friend,  
my intimate companion” so people reflect as they make  
donations in the name of the departed ones.*

## **Na hi ruññaṃ vā soko vā yā vaññā paridevanā**

*No weeping nor sorrowing nor any kind of mourning aids*

## **Na taṃ petānaṃ-atthāya**

*Those departed ones whose kin remain acting thus.*

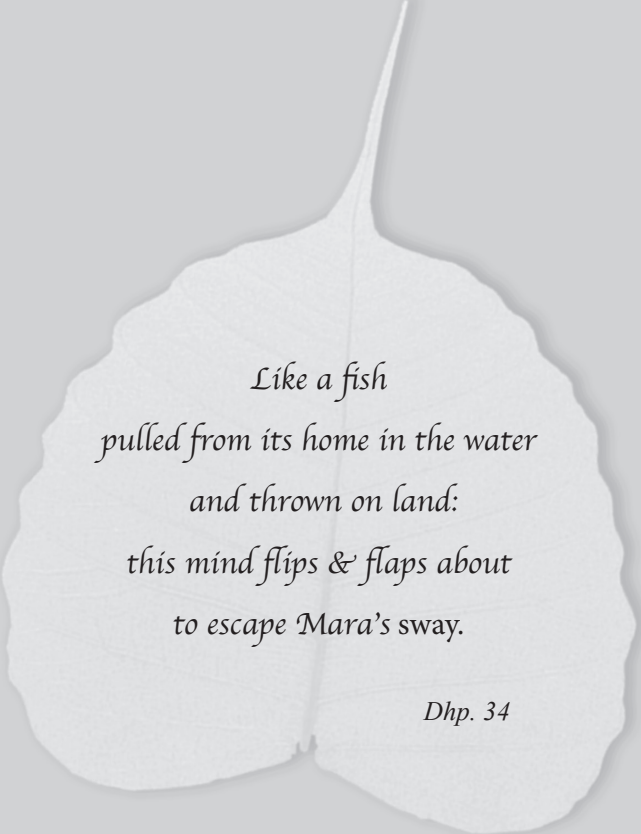
## **Evam tiṭṭhanti ñā-tayo**

*Everyone must accept this.*

## **Ayañca kho dakkhinā dinnā**

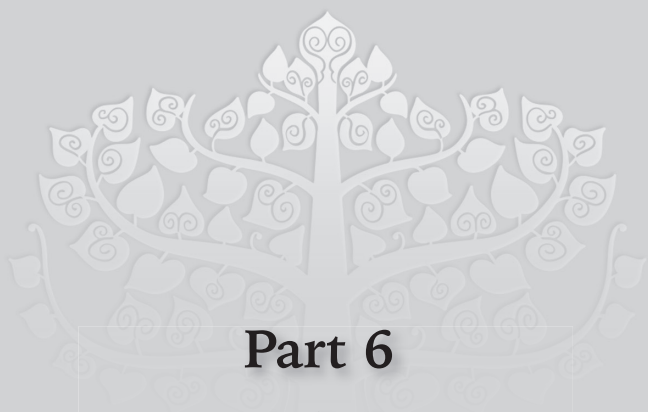
*But in making this offering for the deceased.*

**Sanghamhi supa-ti-thitā***You have provided wellness for the Sangha***Dīghā-rattaṃ hitāyassa thānaso upakappati***Thus it can serve those departed ones immediately as well as far into the future.***So ñāti-dhammo ca ayaṃ nidassito petanā pūjā ca katā ulārā***This Dhamma for relatives has thus shown how the highest honor is bestowed on departed ones.***Balañ-ca bhikkhū-nama-nuppadinnaṃ***How the bhikkhus can be given strength as well.***Tumhehi puññaṃ pasutaṃ anappakanti***And how great merit may be gained by you.*



*Like a fish  
pulled from its home in the water  
and thrown on land:  
this mind flips & flaps about  
to escape Mara's sway.*

*Dhp. 34*



## **Part 6**



## **Monk Section**

## Āpattidesanam

Confession of offences

### ◆ Junior Monk to Senior Monk ◆

#### Junior Monk:

**Sappata Āpattiyo Āroceṃī**

**Sappata Āpattiyo Āroceṃī**

**Sappata Āpattiyo Āroceṃī**

*May I request the opportunity to confess all transgressions.*

**Sappa Garulahukā Āpattiyo Āroceṃī**

**Sappa Garulahukā Āpattiyo Āroceṃī**

**Sappa Garulahukā Āpattiyo Āroceṃī**

*May I request the opportunity to confess my transgressions both serious and slight.*

**Ahaṃ Bhante Sambahulā Nānāvattthukāyo Āpattiyo**

**Āpajjīm Tā Tumhamūle Paṭidesemī**

*Venerable sir, May I request the opportunity to confess my transgressions in your presence.*

**Senior Monk:**

**Passasī Āvuso Tā Āpattiyo**

*Venerable Brother, can't you see your transgressions?*

**Junior Monk:**

**Ukāsa Āma Bhante Passamī**

*Venerable sir, please give me the opportunity for I cannot see them.*

**Senior Monk:**

**Āyatim Āvuso Saṁvareyyāsī**

*Venerable Brother, you should be restrained henceforth.*

**Junior Monk:**

**Sādhū Suṭṭhu Bhante Saṁvarissamī**

**Dutiyampi, Sādhū Suṭṭhu Bhante Saṁvarissamī**

**Tatīyampi, Sādhū Suṭṭhu Bhante Saṁvarissamī**

*Venerable sir, henceforth I shall be restrained.*

**Na Punevaṁ Karissāmi**

*I will never again wrongly done by doing.*

**Na Punevaṁ Bhāsissāmi**

*I will never again wrongly done by speech.*

## Na Punevaṃ Cintayissāmi

*I will never again wrongly done by the intention again.*

### ◆ Senior Monk to Junior Monk ◆

#### Senior Monk:

Sappata Āpattiyo Āroceṃī

Sappata Āpattiyo Āroceṃī

Sappata Āpattiyo Āroceṃī

*May I request the opportunity to confess all transgressions.*

Sappa Garulahukā Āpattiyo Āroceṃī

Sappa Garulahukā Āpattiyo Āroceṃī

Sappa Garulahukā Āpattiyo Āroceṃī

*May I request the opportunity to confess my transgressions  
both serious and slight.*

Ahaṃ Āvuso Sambahulā Nānāvattukāyo Āpattiyo

Āpajjīṃ Tā Tumhamūle Paṭidesemī

*Venerable Brother, May I request the opportunity to confess  
my transgressions in your presence.*

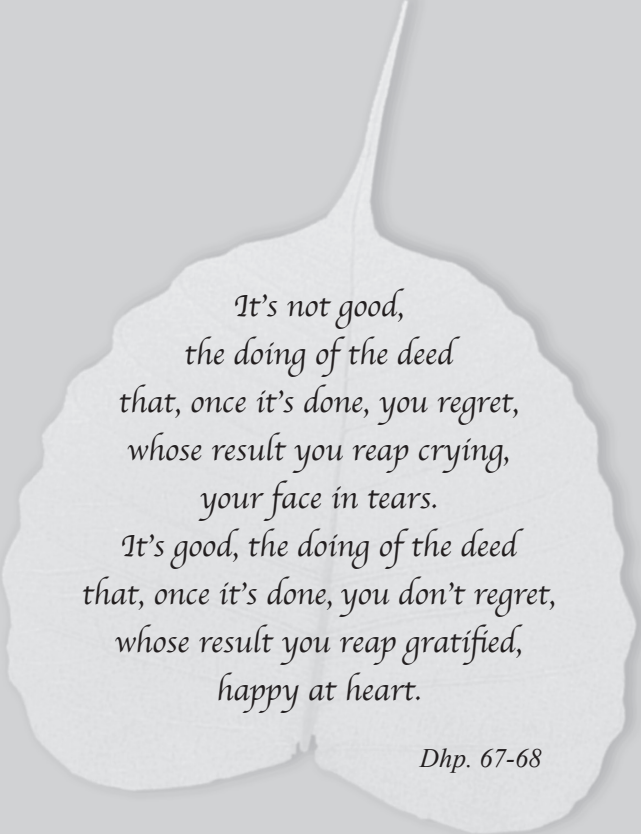
#### Junior Monk:

Ukāsa Passatha Bhante Tā Āpattiyo

*Venerable Sir, can't you see your transgressions?*

**Senior Monk:****Āma Āvuso Passamī***Venerable Brother, please give me the opportunity for I cannot see them.***Junior Monk:****Āyatim Bhante Saṁvareyyātha***Venerable Sir, you should be restrained henceforth.***Senior Monk:****Sādhū Suṭṭhu Āvuso Saṁvarissamī****Dutiyampi, Sādhū Suṭṭhu Āvuso Saṁvarissamī****Tatiyampi, Sādhū Suṭṭhu Āvuso Saṁvarissamī***Venerable Brother, henceforth I shall be restrained.***Na Punevaṁ Karissāmi***I will never again wrongly done by doing.***Na Punevaṁ Bhāssissāmi***I will never again wrongly done by speech.***Na Punevaṁ Cintayissāmi***I will never again wrongly done by the intention again.*

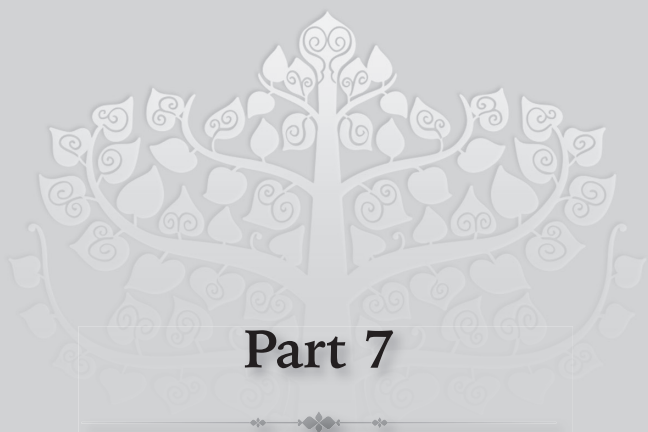




*It's not good,  
the doing of the deed  
that, once it's done, you regret,  
whose result you reap crying,  
your face in tears.*

*It's good, the doing of the deed  
that, once it's done, you don't regret,  
whose result you reap gratified,  
happy at heart.*

*Dhp. 67-68*



# **Part 7**



## **Burmese Chanting**

## Okāsa

Kan Taw

Okāsa, Okāsa, Okāsa, Kāyakam, Vacīcam,  
Manokam, Tī Hūso, A Pyuit Khat Thein, Pa Pyaut,  
Nhein Ywel, A That Shay Swar, A Nā Mel Yel, Yan  
Bhey Kim Kyaung, Kaung Mhu Min Ga Lā, Phyt  
Pā Say Chin, A Kyoe Nhā, Pha Yā Yatanā, Ta Yā  
Yatanā, Saṃghā Yatanā, Tī Hūso, Yatanā Myat Thone  
Pā (Sayā Samā) Toe Ko, Ayo Athey, Lat Sone Mone  
Ywel, Shi Khoe Pū Zaw, Phū Mhyaw Man Shyaw,  
Kan Taw Pā Ei, A Shin Pha Yā.

*\*(If there someone present to recite admonish words, stop here,  
if not continue recite to wish oneself).*

Kan Taw Ya Saw, Kaung Mhu Kam, Cetanā  
Toe Kyaung, Apāl Lay Pā, Kap Sone Pā, Yat Pyit  
Shit Pā, Yan Su Myoe Ngā Pā, Vipatti Tayā Lay Pā,  
Byasana Tayā Ngā Pā, Anā Myoe Koe Sel Chaut Pā,  
Micchā diṭṭhi Chaut Sawl Neal Pā, Toe Mha, A Khā  
Khat Thein, Kin Luat Ngein Thee Thā, Phyt Ywel,  
Mag Ta Yā, Pho Ta Yā, Nibbam Ta Yā Taw Mhyat  
Ko, Ya Pā Loe Ei, A Shin Pha Yā.

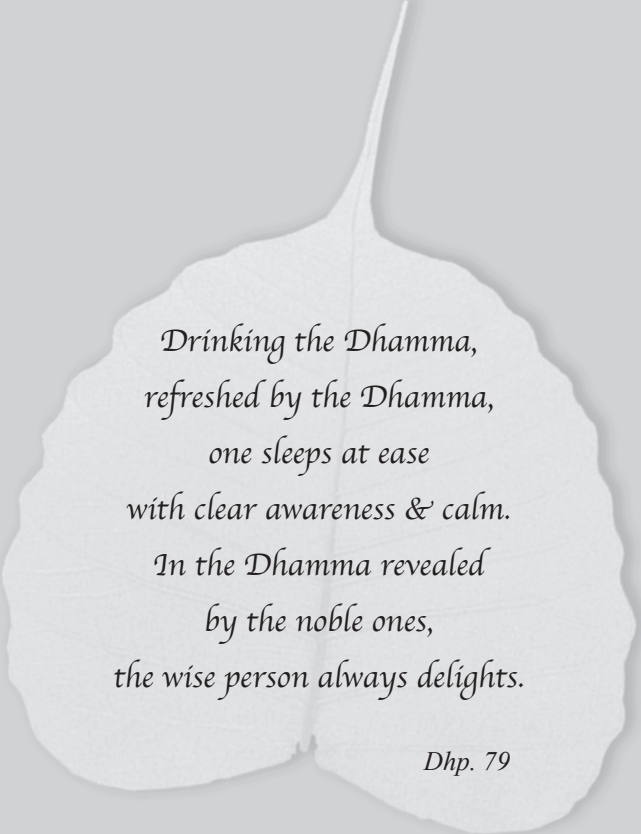
## ◆ กะด้อค้าน ◆

อ้อกาตะ อ้อกาตะ อ้อกาตะ กายะกังวะซีกัง มะนั  
อังกดีสูตอ อะปัดคัตเตง ปะเปี้ยว เญ้งยุ่ย อะแต๊ดเฉส  
ว่า อะหนาแมะเย่ หย่านเบ็กินเจ้าง์ เก้าง์มู มิงกะลา  
พิตปาเซซึน อะโจ้หง่า พะย้ายะตะนา ตะย้ายะตะนา  
ตังฆายะตะนาดีสูตอ ยะตะนาเมียดตังป่า สะยาตะมา  
ได้โก่ อะโยอะเต แล็ดส่งโม้ยุ่ย ซิไค้ปฺซอ พู้เมียวหม่าน  
เช่าะ กะด้อ ปาอี๋ อะซึนพะย้า (\*)

กะค้อยะตอ เก้าง์มูกังเซตะนาได้เจ้า อะแปเล่ป่า  
กัตตัง ป่า ยัดปัดซิดป่า หย่านตูมัวง้าป่า วิปัตติตะย้าเล่ป่า  
เปียดตะนะ ตะย้าง้าป่า อะหนามัวโก้แชะเช่าป่า  
เม็ชซ่าเด็กฐิเช่าแชะหนะ ป่าโด้มะ อะคาคัตเตง กึน  
ลุดเญ้งตีต่าพิตยุ่ย แม็ตตะย้า โพล์ ตะย้า นิบบาน  
ตะย้าดอเมียดโก่ หลิ่นเมียนสว่า ยะปาโลอี๋ อะซึนพะย้า

(\*) หมายเหตุ กรณีสวดไหว้พระก่อนถวายทาน หรือก่อนรับศีล ให้สวด  
เฉพาะท่อนแรกเท่านั้น เมื่อพระอาจารย์ให้พรแล้ว ให้รับว่า «สยาดอ  
พะย้า เบ้แด่ซุนิดน์ ปั้งยะปาโลอี๋ อะซึนพะย้า»

(แปล-พรที่ท่านสยาดอให้ ขอจงบังเกิดผลสำเร็จแก่ข้าพเจ้า  
ทุกประการ ด้วยเถิด)



*Drinking the Dhamma,  
refreshed by the Dhamma,  
one sleeps at ease  
with clear awareness & calm.*

*In the Dhamma revealed  
by the noble ones,  
the wise person always delights.*

*Dhp. 79*



## **Part 8**



# **Pali Phonetics and Pronunciation**

## ◆ Pronunciaton ◆

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Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, so every country that has adopted Theravada Buddhism has used its own script to transcribe it. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications.

In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant and consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

## ◆ The Thai language ◆

With 26 vowels and 5 tones cannot be adequately represented by Roman letters, but we have done our best to approximate the sounds.

### **In this book:**

“V” is always pronounced as “W”. The letter written as “C” is almost always pronounced “J”: “citta” is pronounced “jitta”. “D” is usually pronounced “T”: “Dhammang” is spoken “Thammang”.

The Pali figure “ñ” has generally been changed to “y”: Thus, in most cases “Ñana” has been changed to “Yana”; “saññā” is pronounced “sanya”. Regretfully, other Pali diacritical marks have been omitted

Other than the bar over a long vowel sound; e.g. “ā” is pronounced “aa”. The very common word-ending Pali figure noted as ṃ or Ṙ has been changed to “ng” for the ease of newcomers. So “Buddham” e.g. has been changed to “Buddhang”.



### In this book:

The first line of each section is **Pali**.

The second line is the **English** translation.

## ◆ Glossary of Pali Terms ◆

**Anattā** Literally, ‘not-self,’ i.e. 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.

**Añjali** A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

**Arahant/Arahant** Literally, ‘worthy one’ — a term applied to all enlightened beings. As an epithet of the Buddha alone, ‘Lord’ is used.

**Ariyapuggalā** ‘Noble Beings’ or ‘Noble Disciples’ — there are eight kinds: those who are working on or who have achieved the four different stages of realization.

**Bhagavā** Bountiful, with good fortune — 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 renunciation and simplicity.

**Brahmā** Celestial being; a god in one of the higher spiritual realms.

**Buddha** The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

**Deva** A celestial being. Less refined than a brahma; 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; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding, when written as '*dhamma*', i.e. with lower case 'd', this refers to an 'item' or 'thing'.

**Dukkha** Literally, 'hard to bear' — dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.

**Factors of Awakening (bojjhaṅga)** 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

**Foundations of Mindfulness (satipaṭṭhāna)** Mindfulness of 1. *kaya* (body), 2. *vedana* (feelings), 3. *citta* (mind), 4. *dhamma* (mind-objects).

**Grounds of Birth (yoni)** The four modes of generation by which beings take birth: womb-born, egg-born, moisture-born and spontaneously born.

**Holy Life (brahmacariya)** Literally: The Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

**jhāna** Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.

**Kamma** (Sanskrit: karma) Action, deed; actions created by habitual impulse, intention, volition.

**Khandhā** The five aggregates, physical or 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 *upadana* — clinging or grasping.

**Māra** Personification of evil forces. During the Buddha’s struggle for enlightenment, Mara manifested frightening and enticing forms to try to turn him back from his goal.

**Nibbāna** (Sanskrit: Nirvana) Literally, ‘coolness’ — the state of liberation from all suffering and defilements, the goal of the Buddhist path.

**Paccekabuddha** Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

**Paritta** Verses chanted particularly for blessing and protection.

**Parinibbāna** The Buddha's final passing away, i.e. final entering Nibbana.

**Peaceful Sage (muni)** An epithet of the Buddha.

**Planes of Birth (bhūmi)** The three planes where rebirth takes place: *kāmāvacara-bhūmi*: the sensuous plane; *rūpāvacara-bhūmi*: form plane; *arūpāvacara-bhūmi*: formless plane.

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

**Rūpa** Form or matter. The physical elements that make up the body, i.e. earth, water, fire and air (solidity, cohesion, temperature and vibration).

**Saṅgha** The community of those who practice the Buddha's Way. More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The 'four pairs, the eight kinds of noble beings' are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream-entry, once-return, non-return and arahant ship.

**Saṅkhārā** Formations, constructions, all conditioned things, or volitional impulses, that is all mental states apart from feeling and perception that colour one's thoughts and make them either good, bad or neutral.

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

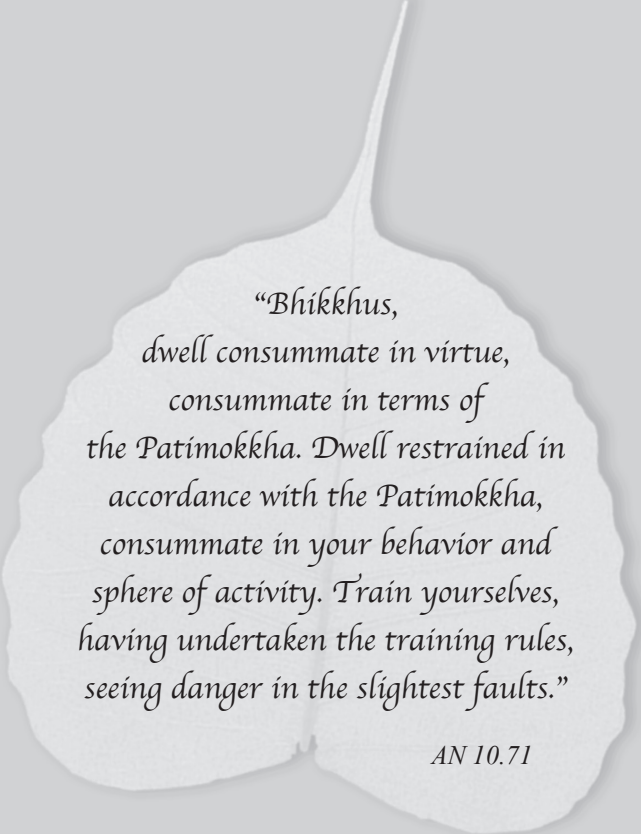
**Tathāgata** 'Thus gone' or 'Thus come' — one who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

**Threefold bliss** Mundane bliss, celestial bliss and Nibbanic bliss.

**Triple Gem** Buddha, Dhamma and Sangha.

**Vedanā** Feeling — physical and mental feelings that may be either pleasant, unpleasant or neutral.

**Viññāṇa** Sense consciousness — the process whereby there is seeing, hearing, smelling, tasting, touching and thinking



*“Bhikkhus,  
dwell consummate in virtue,  
consummate in terms of  
the Patimokkha. Dwell restrained in  
accordance with the Patimokkha,  
consummate in your behavior and  
sphere of activity. Train yourselves,  
having undertaken the training rules,  
seeing danger in the slightest faults.”*

*AN 10.71*

*Sanantā yanti kusubbhā  
tuṇhī yanti mahodadhī  
Small streams flow noisily;  
vast bodies of water flow calmly.  
Yadūnakamītaṁ sanatī yaṁ  
pūraṁ santameva taṁ*

*What is lacking is loud; what is full is silent.  
Aḍḍhakumbhūpamo bālo rahado pūrova paṇḍito  
A fool is like a half-full waterpot;  
a wise man is like a full body of water.*

*[01.11] (25/389)*



*Alaso gihī kāmabhogī na sādhu  
Asaññato pabbajito na sādhu  
Rājā na sādhu anisammakārī  
Yo paṇḍīto kodhano taṃ na sādhu*


*It is not good for a householder, a secular, to be lazy.*

*It is not good for a monk not to be self-restrained.*

*It is not good for a sovereign to  
act without forethought.*

*It is not good for a wise man to be given to anger.*

*[01.07] (27/2175)*



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