



BUDDHIST  
CHANTING

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PALI - ENGLISH



# BUDDHIST CHANTING

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## PĀLI—ENGLISH

FOR THE FOURFOLD  
COMMUNITY OF BUDDHISTS

### WAT MARP JAN

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# Benefits of Chanting in Pāli and English:

## Chanting, especially in Pāli and English:

1. Allows us to absorb the flavor of the Dhamma and its meaning, provided we contemplate while chanting.
2. Helps the mind become peaceful.
3. Is a skillful way to put the mind in a wholesome state.
4. Is especially useful to prepare the mind before practicing meditation.
5. If done loudly, allows one who happens to hear the chanting, and lend their heart to it, to receive benefit as well.
6. If done regularly, counts as a way of cultivating virtue, concentration, and wisdom; through chanting one approaches the Three Jewels.
7. Maintains the traditions and culture passed down to us from our ancestors that have been of real benefit to them, and that will likely be of benefit to future generations.



# Guide to Pāli Pronunciation

Pāli is the original scriptural language of Theravāda Buddhism. It has no written script of its own, and so every country that has adopted Theravāda Buddhism has used its own script to transcribe it. Thus the Roman lettering used in this book is pronounced just as one would expect, with the following clarifications:

**Vowels** are of two types:

1. Short

2. Long

**a** as in about

**ā** as in father

**e** as in grey

**i** as in hit

**ī** as in machine

**o** as in go

**u** as in put

**ū** as in rule

It takes about twice as much time to pronounce a long vowel as to pronounce a short one.

**Consonants** have a few additional rules:

**c** as in ancient (like ch but unaspirated)

**ṅ** and **ṃ** as ng in sang

**ṅ** as ny in canyon

**v** as w

**th** rather like th in ‘Thomas’; not as in English ‘the’.

**ph** rather like ph in ‘upholstery’. not as in English ‘photo’.

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

These two-lettered notations denote an aspirated sound not found in English. They are sounded by adding more air and ‘effort’ to the unaspirated consonants. It

should be noted that these two-lettered notations count as single consonants, while other combinations containing h—such as ḷh and mh—count as double. Therefore Am-hā-kaṃ, but sa-dham-maṃ, not sad-ham-maṃ.

**ḍ, ḍh, ḷ, ṇ, ṭ, ṭh**

These retroflex consonants have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

**Pāli poetry** employs meters consisting of various patterns of full-length syllables alternating with half-length syllables. **Full-length syllables** contain a long vowel (ā, ī, ū, e, o); **or** end with ṃ; **or** having ended in a consonant, are followed by a syllable beginning with a consonant (e.g. mag-ga, hon-ti, Bud-dha). **Half-length syllables** end in a short vowel. Full-length syllables take twice the time of half-length syllables—rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

The Pāli language contains many long compound words. In this book some of these words have been broken down with hyphens into their component words in order to make them easier to read and understand. Another mark, the apostrophe, is used in romanized Pāli to mark the place of a dropped vowel. These marks do not indicate

a pause or change in pronunciation; the words can simply be read out loud as though they were absent. For example, the word eh'āvuso (from ehi + āvuso), meaning, “Come, friend,” reads as e-hā-vu-so and not eh! (pause) ā-vu-so.

It should be noted that when a hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, dhammam-etaṃ would read as dham-ma-me-taṃ; and tam-araṇaṃ as ta-ma-ra-ṇaṃ.

The **triangular tonal marks** follow the standardized Western Forest Sangha version of the English translations. They indicate changes in pitch. Longer marks indicate a lengthening of the syllable.

high tone	n <sup>^</sup> oble
low tone	blessed <sub>↓</sub>
long low tone	h <sub>—</sub> omage
long mid tone	the <sub>—</sub> se

If all these rules seem daunting, the best course is simply to listen carefully to what the leader and the group are chanting, and to follow as closely as possible their tempo, rhythm, and pitch. All voices, ideally, should blend together as one.

# FOREWORD

Chanting in Pāli, the original language of the Buddhist scriptures, is an important practice in the Thai Forest Tradition. Therefore, Ajahn Anan Akiñcano, abbot of Wat Marp Jan, wished to have a Pāli-English chanting book printed for the benefit of English speakers interested in taking up this aspect of Buddhist practice.

When done with mindfulness, chanting can be a method of meditation. Ajahn Mahā Boowa Ñāṇasampanno once wrote, “In the days of Venerable Ajahn Sao and Venerable Ajahn Mun they very much liked chanting and each time they would go on for a long time. While chanting, the *citta* [mind] is not involved in anything else and one is happily absorbed in the aspects of Dhamma which one is chanting until the *citta* becomes calm and peaceful.”

We rejoice in the goodness of all those who helped make the publication of this book possible. May you meet with success in your practice of chanting and grow in the Dhamma.



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**Mano-pubbaṅgamā dhammā  
Mano-seṭṭhā mano-mayā  
Manasā ce pasannena  
Bhāsati vā karoti vā  
Tato naṃ sukhamanveti  
Chāyā va anupāyini.**

Mind is the forerunner of all things,  
Mind is chief, mind-made are they;  
If you speak or act with a pure mind,  
Then happiness follows you  
Even as the shadow that never leaves.

—Dhammapada 2

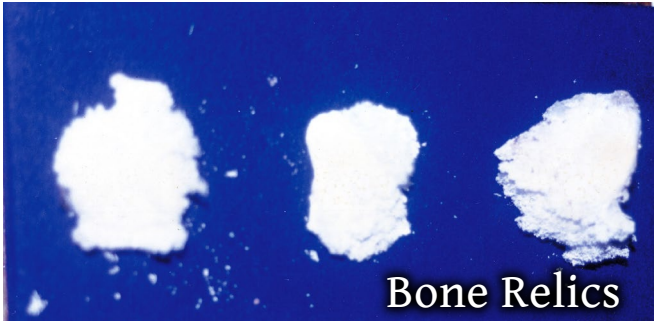




Buddha Sheltered by Nāga  
After the Dhammacakka Buddha, Sarnath  
Installed in the Uposatha Hall of Wat Marp Jan  
Āsālha Pūjā 2544 B.E. (2001 C.E.)



Venerable Bodhiñāṇa Thera  
(Ajahn Chah Subhaddo)  
Founding Abbot, Wat Nong Pah Pong



Bone Relics



Hair Relics



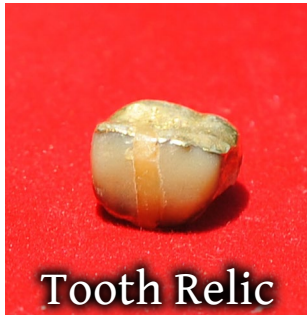
Bone Relics



Other Relics



Other Relics



Tooth Relic



Other Relics



Hair Relics



Hair Relics

The Relics of Ajahn Chah Subhaddo



Ajahn Anan Akiñcano  
Abbot, Wat Marp Jan

Uposatha hall at Wat Marp Jan resembling a boat, symbol of Rayong province, as well as a vehicle crossing the flood of saṃsāra.







The Chedi Enshrining the Relics of the  
Venerable Ajahn Chah  
Wat Nong Pa Pong,  
Ubon Ratchathani, Thailand

# Dedication of Offerings

**Yo so bhagavā arahaṃ sammāsambuddho.**

To the Blessed One, the Lord, who fully attained  
perfect enlightenment,

**Svākkhāto yena bhagavatā dhammo.**

To the Teaching which he expounded so well,  
**Supaṭipanno yassa bhagavato sāvaka-saṅgho.**

And to the Blessed One's disciples, who have  
practised well,

**Tammayaṃ bhagavantam sadhammam  
sasaṅgham, | \* imehi sakkārehi yathārahaṃ  
āropitehi abhipūjayāma.**

To these—the Buddha, the Dhamma and the  
Saṅgha—

| We render with offerings our rightful homage.

**Sādhu no bhante bhagavā sucira-parinibbutopi**

It is well for us that the Blessed One, having  
attained liberation,

**Pacchimā janatānukampamānasā**

Still had compassion for later generations.

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\* A broken bar ( | ) indicates a line break when chanting in the style of the standardized Forest Sangha version. When chanting in the Wat Marp Jan style, the | can be disregarded.

# Sayings from the Dhammapada, Jātakas, and other sources.

**Ime sakkāre duggata-pañṇākāra-bhūte  
paṭiggaṇhātu**

May these simple offerings be accepted  
**Amhākaṃ dīgha-rattaṃ hitāya sukhāya.**  
For our long-lasting benefit and for the  
happiness it gives us.



**(Arahaṃ) sammāsambuddho bhagavā,**

The Lord, the Perfectly Enlightened and Blessed  
One—

**Buddhaṃ bhagavantaṃ abhivādemī.**

I render homage to the Buddha, the Blessed  
One. (Bow)

**(Svākkhāto) bhagavatā dhammo,**

The Teaching so completely explained by him—

**Dhammaṃ namassāmi.**

I bow to the Dhamma. (Bow)

**(Supaṭipanno) bhagavato sāvaka-saṅgho,**

The Blessed One's disciples who have practised  
well—

**Saṅghaṃ namāmi.**

I bow to the Saṅgha. (Bow)

# Preliminary Homage

(Handa mayam buddhassa bhagavato  
pubbabhāga-namakāram karoma se.)

[Now let us pay preliminary homage to the Buddha.]

**Namo tassa bhagavato » \***

Homage to the Blessed, »

**Arahato »**

Noble, »

**Sammāsambuddhassa.**

**[3x]**

And Perfectly Enlightened One.




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\* A double arrow (») indicates a continuation when chanting in the style of the standardized Forest Sangha version. When chanting in the Wat Marp Jan style, the » can be disregarded.

**Morning Chanting: go to page 4.**

**Evening Chanting: go to page 31.**

# MORNING CHANTING

## Homage to the Buddha

(Handa mayam buddhābhithutim karoma se.)

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

**Yo so tathāgato »**

The Tathāgata »

**Arahaṃ »**

Is the Pure One, »

**Sammāsambuddho,**

The Perfectly Enlightened One;

**Vijācaraṇa-sampanno**

He is impeccable in conduct and  
understanding

**Sugato**

The Accomplished One

**Lokavidū,**

The Knower of the Worlds;

**Anuttaro purisadamma-sārathi**

He trains perfectly those who wish to be  
trained

**Satthā deva-manussānaṃ**

He is Teacher of gods and humans

**Buddho »**

He is Awake »

**Bhagavā.**

And Holy.

**Yo imaṃ lokam sadevakam samārakam  
sabrahmakam, | sassamaṇa-brāhmaṇim  
pajam sadeva-manussam sayam abhiññā  
sacchikatvā pavedesi.**

In this world with its gods, demons and  
kind spirits, | its seekers and sages, celestial  
and human beings, he has by deep insight  
revealed the Truth.

**Yo dhammam desesi »**

He has pointed out the Dhamma: »

**Ādi-kalyāṇam »**

Beautiful in the beginning, »

**Majjhe-kalyāṇam »**

Beautiful in the middle, »

**Pariyosāna-kalyāṇam,**

Beautiful in the end.

**Sāttam sabyañjanam kevala-paripunnam  
parisuddham brahma-cariyam pakāsesi.**

He has explained the Spiritual Life  
of complete purity in its essence and  
conventions.

**Tamahaṃ bhagavantam abhipūjayāmi »**

I chant my praise to the Blessed One, »

**Tamahaṃ bhagavantam sirasā namāmi.**

I bow my head to the Blessed One.

(Bow)



# Homage to the Dhamma

(Handa mayaṃ dhammābhithutiṃ karoma se.)

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

**Yo so svākkhāto bhagavatā dhammo,**

The Dhamma is well-expounded by the Blessed  
One,

**Sandiṭṭhiko**

Apparent here and now,

**Akāliko**

Timeless,

**Ehipassiko,**

Encouraging investigation,

**Opanayiko**

Leading inwards,

**Paccattaṃ veditabbo viññūhi.**

To be experienced individually by the wise.

**Tamaḥaṃ dhammaṃ abhipūjayāmi »**

I chant my praise to this Teaching, »

**Tamaḥaṃ dhammaṃ sirasā namāmi.**

I bow my head to this Truth.

(Bow)



## Homage to the Sangha

(Handa mayam saṅghābhithutiṃ karoma se.)

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

**Yo so supaṭipanno bhagavato sāvaka-saṅho,**

They are the Blessed One's discip̄les, who have  
practised well,

**Ujupaṭipanno bhagavato sāvaka-saṅho,**

Who have practised directly,

**Ñāyapaṭipanno bhagavato sāvaka-saṅho,**

Who have practised insightfully,

**Sāmīcipaṭipanno bhagavato sāvaka-saṅho,**

Those who practise with integrity—

**Yadidaṃ »**

That is »

**Cattāri purisayugāni aṭṭha purisapuggalā,**

The four pairs\*, the eight kinds of noble beings—

**Esa bhagavato sāvaka-saṅho,**

These are the Blessed One's discip̄les.

**Āhuneyyo**

Such ones are worthy of gifts,

---

(\*) The four pairs: Path of Stream-Entry—Fruit of Stream-Entry; Path of Once-Return—Fruit of Once-Return; Path of Non-Return—Fruit of Non-Return; Path of Arahantship—Fruit of Arahantship.

**Pāhuneyyo**

Worthy of hōspitā<sup>^</sup>lity,

**Dakkhiṇeyyo**

Worthy of o<sup>^</sup>fferings,

**Añjali-karaṇīyo,**

Worthy o<sup>^</sup>f respect;

**Anuttaraṃ puññakkhettaṃ lokassa.**

They give o<sup>^</sup>ccasion for i<sup>^</sup>n<sup>^</sup>comparable  
g<sup>^</sup>oodness to arise i<sup>^</sup>n the world.

**Tamaḥaṃ saṅghaṃ abhipūjayāmi »**

I chant my praise to this Sā<sup>^</sup>ng<sup>^</sup>ha, »

**Tamaḥaṃ saṅghaṃ sirasā namāmi.**

I bow my head to thi<sup>^</sup>s Sā<sup>^</sup>ng<sup>^</sup>ha.

(Bow)



# Salutation of the Triple Gem

(Handa mayam ratanattayappaṇāma-  
gāthāyo ceva saṃvega-parikittana-  
pāṭhañca bhaṇāma se.)

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

**Buddho susuddho karuṇāmahaṇṇavo**

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

**Yocanta-suddhabbara-ñāṇa-locano**

Possessing the clear sight of wisdom,

**Lokassa pāpūpakilesa-ghātako**

Destroyer of worldly self-corruption

**Vandāmi buddham ahamādarena taṃ.**

Devotedly indeed, that Buddha I revere.

**Dhammo padīpo viya tassa satthuno**

The Teaching of the Lord, like a lamp,

**Yo maggapākāmata-bheda-bhinnako**

Illuminating the Path and its Fruit: the  
Deathless,

**Lokuttaro yo ca tadattha-dīpano**

That which is beyond the conditioned world -

**Vandāmi dhammam ahamādarena taṃ.**

Devotedly indeed, that Dhamma I revere.

**Saṅho sukhattābhyati-khetta-saññito**

The Saṅha, the most fertile ground for  
cultivation,

**Yo diṭṭhasanto sugatānubodhako**

Those who have realised peace, awakened  
after the Accomplished One,

**Lolappahīno ariyo sumedhaso**

Noble and wise, all longing abandoned—

**Vandāmi saṅhaṃ ahamādarena taṃ.**

Devotedly indeed, that Saṅha I revere.

**Icevam-ekantabhipūja-neyyakam,**

**vatthuttayaṃ vandayatābhisankhatam,**

! Puññaṃ mayā yaṃ mama sabbupaddavā

**mā hontu ve tassa pabhāvasiddhiyā.**

This salutation should be made to that which  
is worthy. !

Through the power of such good action, may  
all obstacles disappear.



## (A Passage to Arouse Urgency)

**Idha tathāgato loke uppanno »**

One who knows things as they are has come  
into this world; »

**Arahamaṃ sammāsambuddho,**

And he is an Arahant, a perfectly Awakened  
being.

**Dhammo ca desito niyyāniko »**

Purifying the way leading out of delusion, »

**Upasamiko parinibbāniko »**

Calming and directing to perfect peace, »

**Sambodhagāmī sugatappavedito.**

And leading to enlightenment—this Way he  
has made known.

**Mayantaṃ dhammaṃ sutvā evaṃ jānāma,**

Having heard the Teaching, we know this:

**Jātipi dukkhā**

Birth is dukkha

**Jarāpi dukkhā**

Ageing is dukkha

**Maraṇampi dukkhaṃ,**

And death is dukkha;

**Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,**

Sorrow, lamentation, pain, grief and despair are dukkha;

**Appiyehi sampayogo dukkho**

Association with the disliked is dukkha;

**Piyehi vippayogo dukkho**

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 identity are dukkha.

**Seyyathīdaṃ.**

These are as follows:

**Rūpūpādānakkhandho,**

Attachment to form,

**Vedanūpādānakkhandho,**

Attachment to feeling,

**Saññūpādānakkhandho,**

Attachment to perception,

**Saṅkhārūpādānakkhandho,**

Attachment to mental formations,

**Viññāṇūpādānakkhandho,**

Attachment to sense-consciousness.

**Yesam pariññāya,**

For the complete understanding of this,

**Dharamāno so bhagavā »**

The Blessed One, in his lifetime »

**Evaṃ bahulaṃ sāvake vineti.**

Frequently instructed his disciples in just this way.

**Evaṃ bhāgā ca panassa bhagavato sāvakesu  
anusāsani, bahulā pavattati.**

In addition, he further instructed:

**Rūpaṃ aniccaṃ,**

Form is impermanent,

**Vedanā aniccā,**

Feeling is impermanent,

**Saññā aniccā,**

Perception is impermanent,

**Saṅkhārā aniccā,**

Mental formations are impermanent,

**Viññāṇaṃ aniccaṃ,**

Sense-consciousness is impermanent;

**Rūpaṃ anattā,**

Form is not-self,

**Vedanā anattā,**

Feeling is not-self,

**Saññā anattā,**

Perception is not-self,

**Saṅkhārā anattā,**

Mental formations are not-self,

**Viññāṇaṃ anattā,**

Sense-consciousness is not-self;

**Sabbe saṅkhārā aniccā.**

All conditions are transient,

**Sabbe dhammā anattā'ti.**

There is no self in the created or the uncreated.

**Te (Tā\*) mayam otiṇṇāma »**

All of us »

**Jātiyā »**

Are bound by birth, »

**Jarā-maraṇena,**

Ageing and death,

**Sokehi paridevehi dukkhehi domanassehi**

**upāyāsehi,**

By sorrow, lamentation, pain, grief and despair,

**Dukkhotiṇṇā »**

Bound by dukkha »

**Dukkhaparetā,**

And obstructed by dukkha.

---

\*Women chant the word in brackets instead



**Appevanānimassa kevalassa  
dukkhakkhandhassa antakiriya  
paññāyethā'ti.**

Let us all aspire to complete freedom from suffering.

**(Chanted only by monastics:)**

**Ciraparinibbutampi taṃ bhagavantaṃ uddissa  
arahantaṃ sammā-sambuddhaṃ,**

Remembering the Blessed One, the Noble Lord  
and Perfectly Enlightened One, who long ago  
attained Parinibbāna.

**Saddhā agārasmā anagāriyaṃ pabbajitā,**

We have gone forth with faith from home to  
homelessness,

**Tasmiṃ bhagavati brahmacariyaṃ carāma,**

And like the Blessed One, we practise the Holy  
Life,

**Bhikkhūnaṃ (sāmaṇeraṇaṃ) sikkhā-  
sājīvasamāpannā.**

Being fully equipped with the bhikkhus'  
(novices') system of training.

**Taṃ no brahma-cariyaṃ, imassa kevalassa  
dukkhakkhandhassa antakiriyaṃ saṃvattatu.**

May this Holy Life lead us to the end of this whole mass of suffering.

(Chanted by laypeople:)

**Ciraparinibbutampi taṃ bhagavantaṃ saraṇaṃ  
gatā,**

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

**Dhammaṅca saṅghaṅca,**

So too are the Dhamma and the Saṅgha.

**Tassa bhagavato sāsanaṃ, yathāsati yathābalaṃ  
manasikaroma, anupaṭipajjāma,**

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

**Sā sā no paṭipatti,**

May then the cultivation of this practice

**Imassa kevalassa dukkhakkhandhassa  
antakiriyaṃ saṃvattatu.**

Lead us to the end of every kind of suffering.

(end of Morning Chanting)



# Taṅkhaṇīkapaccavekkhaṇa- pāṭha

(Handa mayamaṃ taṅkhaṇīkapaccavekkhaṇa-  
pāṭhaṃ bhaṇāma se.)

**Paṭisaṅkhā yoniso cīvaram paṭisevāmi, »**

Wisely reflecting, I use the robe: »

**Yāvadeva sītassa paṭighātāya, »**

Only to ward off cold, »

**Uṇhassa paṭighātāya, »**

To ward off heat, »

**Daṃsa-makasa-vātātapa-siriṃsapa-  
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes,  
wind, burning and creeping things, »

**Yāvadeva hirikopina-paṭicchādanattham.**

Only for the sake of modesty.

**Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, »**

Wisely reflecting, I use almsfood: »

**Neva davāya »**

Not for fun, »

**Na madāya »**

Not for pleasure, »

**Na maṇḍanāya »**

Not for fattening, »

**Na vibhūsanāya, »**

Not for beautificâtion, »

**Yāvadeva imassa kāyassa ṭhitiyā »**

Only for the maintenance and nōurishment of  
this body, »

**Yāpanāya »**

For keeping it healthy, »

**Vihimsuparatiyā »**

For helping »

**Brahmacariyānuggahāya, »**

With the Hōly Life; »

**Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi »**

Thinking thus, ‘I will allay hūnger »

**Navaṅca vedanaṃ na uppādessāmi, »**

Without overeating, »

**Yātrā ca me bhavissati anavajjatā ca  
phāsuvihāro cā’ti.**

So that I may continue to live blâmelessly and  
at ease.’

**Paṭisaṅkhā yoniso senāsanam paṭisevāmi, »**

Wisely reflêcting, I use the lodgng: »

**Yāvadeva sītassa paṭighātāya, »**

Only to ward off cold, »

**Uṇhassa paṭighātāya, »**

To ward off heat, »

**Ḍaṃsa-makasa-vātātapa-siriṃsapa-  
saphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes,  
wind, burning and creeping things, »

**Yāvadeva utuparissaya-vinodanaṃ  
paṭisallānārāmattham.**

Only to remove the danger from weather, and  
for living in seclusion.

**Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja  
parikkhāraṃ paṭisevāmi, »**

Wisely reflecting, I use supports for the sick  
and medicinal requisites: »

**Yāvadeva uppannānaṃ veyyābādhikānaṃ  
vedanānaṃ paṭighātāya, »**

Only to ward off painful feelings that have  
arisen, »

**Abyāpajjha-paramatāyā'ti.**

For the maximum freedom from disease.





# Dhātu-paccavekkhaṇa-pāṭha

Reflection on the Off-Putting

Qualities of Requisites

[Handa mayam dhātu-paccavekkhaṇa-pāṭham bhaṇāma se.]

**Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ**

Composed of only elements according to causes and conditions

**Yadidaṃ cīvaraṃ. Tadupabhuñjako ca puggalo**

Are these robes and so is the person wearing them;

**Dhātu-mattako**

Merely elements,

**Nissatto**

Not a being,

**Nijjīvo**

Without a soul

**Suñño.**

And empty of self.

**Sabbāni pana imāni cīvarāni ajigucchaniyāni,**

None of these robes are innately repulsive



**Imaṃ pūti-kāyaṃ patvā**

But touching this unclean body

**Ativiya jigucchanīyāni jāyanti.**

They become disgusting indeed.

**Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-  
ev'etaṃ**

Composed of only elements according to causes  
and conditions

**Yadidaṃ piṇḍapāto. Tadupabhuñjako ca  
puggalo**

Is this almsfood and so is the person eating it

**Dhātu-mattako**

Merely elements,

**Nissatto**

Not a being,

**Nijjīvo**

Without a soul

**Suñño.**

And empty of self.

**Sabbo paṇāyaṃ piṇḍapāto ajigucchanīyo,**

None of this almsfood is innately repulsive

**Imaṃ pūti-kāyaṃ patvā**

But touching this unclean body

**Ativiya jigucchanīyo jāyati.**

It becomes disgusting indeed.

**Yathā-paccayaṃ pavattamānaṃ dhātu-  
mattam-ev'etaṃ**

Composed of only elements according to  
causes and conditions

**Yadidaṃ senāsaṇaṃ. Tadupabhuñjako ca  
puggalo**

Is this dwelling and so is the person using it;

**Dhātu-mattako**

Merely elements,

**Nissatto**

Not a being,

**Nijjīvo**

Without a soul

**Suñño.**

And empty of self.

**Sabbāni pana imāni senāsanāni**

**ajigucchanīyāni,**

None of these dwellings are innately  
repulsive

**Imaṃ pūti-kāyaṃ patvā**

But touching this unclean body

**Ativiya jigucchanīyāni jāyanti.**

They become disgusting indeed.

**Yathā-paccayaṃ pavattamānaṃ dhātu-  
mattam-ev'etaṃ**

Composed of only elements according to  
causes and conditions

**Yadidaṃ gilāna-paccaya-bhesajja-  
parikkhāro. Tadupabhuñjako ca puggalo**

Is this medicinal requisite and so is the  
person that takes it;

**Dhātu-mattako**

Merely elements,

**Nissatto**

Not a being,

**Nijjīvo**

Without a soul

**Suñño.**

And empty of self.

**Sabbo panāyaṃ gilāna-paccaya-bhesajja-  
parikkhāro ajigucchanīyo,**

None of this medicinal requisite is innately  
repulsive

**Imaṃ pūti-kāyaṃ patvā**

But touching this unclean body

**Ativiya jigucchanīyo jāyati.**

It becomes disgusting indeed.

# Sabbapatti-dāna-gāthā

Verses on the Sharing of Merits  
(Handa mayam sabbapatti-dāna-gāthāyo  
bhaṇāma se.)

**Puññass'idāni katassa yān'aññāni katāni me,  
tesañ-ca bhāgino hontu sattānantāppamāṇakā.**

May whatever living beings,  
Without measure without end  
Partake of all the merit  
From the good deeds I have done:

**Ye piyā guṇavantā ca mayham mātā-pitā-dayo,  
diṭṭhā me cāpy-adiṭṭhā vā aññe majjhatta-verino.**

Those loved and full of goodness,  
My mother and my father dear,  
Beings seen by me and those unseen,  
Those neutral and averse,

**Sattā tiṭṭhanti lokasmiṃ te bhummā catu-yonikā,  
pañc'eka-catu-vokārā saṃsarantā bhavābhave.**

Beings established in the world,  
From the three planes and four grounds of birth,  
With five aggregates or one or four,  
Wand'ring on from realm to realm,

**Ñātaṃ ye patti-dānam-me anumodantu te sayam,  
ye c'imam nappajānanti devā tesam nivedayum.**

Those who know my act of dedication,  
May they all rejoice in it  
And as for those yet unaware,  
May the devas let them know.

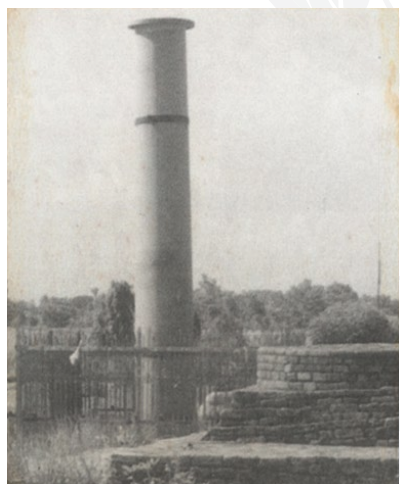
**Mayā dinnāna puññānam anumodana-hetunā,  
sabbe sattā sadā hontu averā sukha-jīvino,  
khemappadañ-ca pappontu tesāsā sijjhatam subhā.**

By rejoicing in my sharing  
May all beings live at ease,  
In freedom from hostility,  
May their good wishes be fulfilled  
And may they all reach safety.





Mahā-Bodhi Tree  
Place of the Buddha's Enlightenment  
Bodh Gaya, India



Old Photographs of the Four Buddhist Holy Sites

# EVENING CHANTING\*

(Begin by chanting the same Dedication of Offerings and Preliminary Homage as in Morning Chanting on page 1.)

## Recollection of the Buddha

(Handa mayam buddhānussatinayaṃ karoma se.)

[Now let us chant the recollection of the Buddha.]

**Taṃ kho pana bhagavantam evaṃ kalyāṇo  
kittisaddo abbhuggato,**

A good word of the Blessed One's reputation  
has spread as follows:

**Itipi so bhagavā »**

He, the Blessed One, »

**Araham »**

Is indeed the Pure One, »

**Sammāsambuddho,**

The Perfectly Enlightened One;

**Vijjācaraṇa-sampanno**

He is impeccable in conduct and  
understanding,

**Sugato**

The Accomplished One,

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\* If chanting in the standardized Forest Sangha version, either chant only the Pali or English in full.



**Lokavidū,**

The Knower of the Worlds;

**Anuttaro purisadamma-sārathi**

He trains perfectly those who wish to be trained;

**Satthā deva-manussānaṃ**

He is Teacher of gods and humans;

**Buddho »**

He is Awake »

**Bhagavā'ti.**

And Holy.



# Supreme Praise of the Buddha

(Handa mayam buddhābhigītiṃ karoma se.)

[Now let us chant the supreme praise of the Buddha.]

## Buddh'vārahanta-varatādiguṇābhiyutto

The Buddha, the truly worthy one, endowed  
with such excellent qualities,

## Suddhābhiñña-karuṇāhi samāgatatto

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

## Bodhesi yo sujanataṃ kamalaṃ va sūro

Who has enlightened the wise like the sun  
awakening the lotus—

## Vandāmaṃ tamaraṇaṃ sirasā jinendaṃ.

I bow my head to that peaceful chief of  
conquerors.

## Buddho yo sabbapāṇīnaṃ saraṇaṃ

## khemamuttamaṃ

The Buddha, who is the safe, secure refuge of  
all beings—

## Paṭhamānussatiṭṭhānaṃ vandāmi taṃ

## sirenaṃ

As the first object of recollection, I venerate  
him with bowed head.

**Buddhassāhasmi dāso (dāsī\*) va, buddho me  
sāmikissaro**

I am indeed the Buddha's servant, the Buddha  
is my Lord and Guide.

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

The Buddha is sorrow's destroyer, who  
bestows blessings on me.

**Buddhassāhaṃ niyyādemī  
sarīrañjīvitañcidam**

To the Buddha I dedicate this body and life,  
**Vandantoḥam (vandantīham\*) carissāmi,  
buddhasseva subodhitam**

And in devotion I will walk the Buddha's Path  
of Awakening.

**Natthi me saraṇam aññaṃ, buddho me  
saraṇam varaṃ**

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

**Etena saccavajjena, vadḍheyyaṃ satthu  
sāsane**

By the utterance of this truth may I grow in  
the Master's Way.

---

\*Women chant the word in brackets instead

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

By my devotion to the Buddha, and the  
blessing of this practice—

**Sabbepi antarāyā me, māhesuṃ tassa tejasā.**

By its power, may all obstacles be overcome.

*(Chant while in the bowing posture)*

**Kāyena vācāya va cetasā vā**

By body, speech or mind,

**Buddhe kukammaṃ pakataṃ mayā yaṃ,**

For whatever wrong action I have committed  
towards the Buddha,

**Buddho paṭiggaṇhatu accayantam**

May my acknowledgement of fault be  
accepted,

**Kālantare saṃvarituṃ va buddhe.**

That in future there may be restraint  
regarding the Buddha.

---

\*Women chant the word in brackets instead

# Recollection of the Dhamma

(Handa mayam dhammānussatinayaṃ karoma se.)

[Now let us chant the recollection of the Dhamma.]

**Svākkhāto bhagavatā dhammo,**

The Dhamma is well-expounded by the

Blessed One,

**Sandiṭṭhiko,**

Apparent here and now,

**Akāliko,**

Timeless,

**Ehipassiko,**

Encouraging investigation,

**Opanayiko,**

Leading inwards,

**Paccattaṃ veditabbo viññūhī'ti.**

To be experienced individually by the wise.





Ānanda Bodhi Tree, planted by Venerable  
Ānanda to recollect the Buddha.  
Jetavana Mahāvihāra, India



Māyādevī Mahāvihāra  
Birthplace of Prince Siddhattha  
Lumbini, Nepal

# Supreme Praise of the Dhamma

**(Handa mayaṃ dhammābhigītiṃ karoma se.)**

[Now let us chant the supreme praise of the Dhamma.]

**Svākkhātātādiguṇa-yoga-vasena seyyo**

It is excellent because it is 'well-expounded',

**Yo maggapāka-pariyatti-vimokkha-bhedo**

And it can be divided into Path and Fruit,  
Learning and Liberation.

**Dhammo kuloka-patanā tada-dhāri-dhārī**

The Dhamma holds those who uphold it from  
falling into delusion.

**Vandāmaṃ tamaharaṃ**

**varadhammametaṃ.**

I revere the excellent Teaching, that which  
removes darkness—

**Dhammo yo sabbapāṇīnaṃ saraṇaṃ**

**khemamuttamaṃ**

The Dhamma, which is the supreme, secure  
refuge of all beings—

**Dutiyānussatiṭṭhānaṃ vandāmi taṃ**

**sirenaṃ**

As the second object of recollection, I  
venerate it with bowed head.



**Dhammassāhasmi dāso (dāsī\*) va, dhammo  
me sāmikissaro**

I am indeed the Dhamma's servant, the  
Dhamma is my Lord and Guide.

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

The Dhamma is sorrow's destroyer and it  
bestows blessings on me.

**Dhammassāhaṃ niyyādemī  
sarīrañjīvitañcidaṃ**

To the Dhamma I dedicate this body and life  
**Vandantoḥaṃ (vandtīhaṃ\*) carissāmi,  
dhammasseva sudhammataṃ**

And in devotion I will walk this excellent way  
of Truth.

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

For me there is no other refuge, the Dhamma  
is my excellent refuge.

**Etena saccavajjena, vadḍheyyaṃ satthu  
sāsane**

By the utterance of this truth may I grow in  
the Master's Way.

---

\*Women chant the word in brackets instead

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

By my devotion to the Dhamma, and the  
blessing of this practice—

**Sabbepi antarāyā me, māhesuṃ tassa tejasā.**

By its power, may all obstacles be overcome.

*(Chant while in the bowing posture)*

**Kāyena vācāya va cetasā vā**

By body, speech or mind,

**Dhamme kukammaṃ pakataṃ mayā yaṃ,**

For whatever wrong action I have committed  
towards the Dhamma,

**Dhammo paṭiggaṇhatu accayantam**

May my acknowledgement of fault be accepted,

**Kālantare saṃvaritum va dhamme.**

That in future there may be restraint  
regarding the Dhamma.




---

\*Women chant the word in brackets instead

## Recollection of the Sangha

(Handa mayam saṅghānussatinayaṃ karoma se.)

[Now let us chant the recollection of the Saṅgha.]

**Supaṭipanno bhagavato sāvaka-saṅgho,**

They are the Blessed One's disciples who have practised well,

**Ujupaṭipanno bhagavato sāvaka-saṅgho,**

Who have practised directly,

**Ñāyapaṭipanno bhagavato sāvaka-saṅgho,**

Who have practised insightfully,

**Sāmīcipaṭipanno bhagavato sāvaka-saṅgho,**

Those who practise with integrity—

**Yadidaṃ »**

That is »

**Cattāri purisayugāni aṭṭha purisapuggalā,**

The four pairs, the eight kinds of noble beings—

**Esa bhagavato sāvaka-saṅgho,**

These are the Blessed One's disciples.

**Āhuneyyo**

Such ones are worthy of gifts,

**Pāhuneyyo**

Worthy of hospitality,

**Dakkhineyyo**

Worthy of offerings,

**Añjali-karaṇīyo,**

Worthy of respect;

**Anuttaraṃ puññakkhettaṃ lokassā'ti.**

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



# Supreme Praise of the Sangha

(Handa mayam saṅghābhigītiṃ karoma se.)

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

## Saddhammajō supāṭipattiguṇādiyutto

Born of the Dhāmma, that Sangha which has  
practised well,

## Yoṭṭhabbidho ariyapuggala-saṅghaseṭṭho

The field of the Sangha formed of eight kinds  
of noble beings,

## Sīlādiddhamma-pavarāsaya-kāya-citto

Guided in body and mind by excellent  
morality and virtue.

## Vandāmaḥam tamariyāna gaṇam susuddham.

I revere that assembly of noble beings  
perfected in purity.

## Saṅgho yo sabbapāṇiṇam saraṇam khemamuttamam

The Sangha, which is the supreme, secure  
refuge of all beings—

## Tatiyānussatiṭṭhānam vandāmi taṃ sirenaḥam

As the third object of recollection, I venerate  
it with bowed head.

**Saṅghassāhasmi dāso (dāsī\*) va, saṅho me  
sāmikissaro**

I am indeed the Sangha's servant, the Sangha  
is my Lord and Guide.

**Saṅho dukkhassa ghātā ca vidhātā ca  
hitassa me**

The Sangha is sorrow's destroyer and it  
bestows blessings on me.

**Saṅghassāhaṃ niyyādemi  
sarīrañjīvitañcidaṃ**

To the Sangha I dedicate this body and life,  
**Vandantoḥaṃ (vandantīhaṃ\*) carissāmi,  
saṅghasso-paṭipannataṃ**

And in devotion I will walk the well-practised  
way of the Sangha.

**Natthi me saraṇaṃ aññaṃ, saṅho me  
saraṇaṃ varaṃ**

For me there is no other refuge, the Sangha is  
my excellent refuge.

**Etena saccavajjena, vadḍheyyaṃ satthu  
sāsane**

By the utterance of this truth may I grow in  
the Master's Way.

---

\*Women chant the word in brackets instead

**Saṅghaṃ me vandamānena (vandamānāya\*),  
yaṃ puññaṃ pasutaṃ idha**

By my devotion to the Saṅgha, and the blessing  
of this practice—

**Sabbepi antarāyā me, māhesuṃ tassa tejasā.**

By its power, may all obstacles be overcome.

*(Chant while in the bowing posture)*

**Kāyena vācāya va cetasā vā**

By body, speech or mind,

**Saṅghe kukammaṃ pakataṃ mayā yaṃ,**

For whatever wrong action I have committed  
towards the Saṅgha,

**Saṅgho paṭiggaṇhatu accayantaṃ**

May my acknowledgement of fault be accepted,

**Kālantare saṃvarituṃ va saṅghe.**

That in future there may be restraint regarding  
the Saṅgha.

(end of Evening Chanting)




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\*Women chant the word in brackets instead

# Atītapaccavekkhaṇa-pāṭha

Reflection After Using the Requisites  
(Handa mayam atītapaccavekkhaṇa-  
pāṭham bhaṇāma se.)

**Ajja mayā apaccavekkhitvā yaṃ cīvaram  
paribhuttaṃ, »**

Whatever robe I used today without wisely  
reflecting, »

**Tam yāvadeva sītassa paṭighātāya, »**

Was only to ward off cold, »

**Uṇhassa paṭighātāya, »**

To ward off heat, »

**Daṃsa-makasa-vātātapa-siriṃsapa-  
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes,  
wind, burning and creeping things, »

**Yāvadeva hirikopina-paṭicchādanattham.**

Only for the sake of modesty.

**Ajja mayā apaccavekkhitvā yo piṇḍapāto  
paribhutto, »**

Whatever alms food I used today without  
wisely reflecting, »

**So neva davāya »**

Was not for fun, »



**Na madāya »**

Not for pleasure, »

**Na maṇḍanāya »**

Not for fattening, »

**Na vibhūsanāya, »**

Not for beautificâtion, »

**Yāvadeva imassa kāyassa ṭhitiyā »**

Only for the maintenance and nourishment of  
this body, »

**Yāpanāya »**

For keeping it healthy, »

**Vihimsuparatiyā »**

For helping »

**Brahmacariyānuggahāya, »**

With the Hôly Life; »

**Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi »**

Thinking thus, 'I will allay hûnger »

**Navaṅca vedanaṃ na uppādessāmi, »**

Without overeating, »

**Yātrā ca me bhavissati anavajjatā ca  
phāsuvihāro cā'ti.**

So that I may continue to live blâmelessly and  
at ease.'

**Ajja mayā apaccavekkhitvā yaṃ senāsanam  
paribhuttam, »**

Whatever lodging I used today without wisely  
reflecting »

**Taṃ yāvadeva sītassa paṭighātāya, »**

Was only to ward off cold, »

**Uṇhassa paṭighātāya, »**

To ward off heat, »

**Daṃsa-makasa-vātātapa-siriṃsapa-  
samphassānaṃ paṭighātāya, »**

To ward off the touch of flies, mosquitoes, wind,  
burning and creeping things, »

**Yāvadeva utuparissaya-vinodanaṃ  
paṭisallānārāmatthaṃ.**

Only to remove the danger from weather, and  
for living in seclusion.

**Ajja mayā apaccavekkhitvā yo gilāna-paccaya-  
bhesajja-parikkhāro paribhutto, »**

Whatever supports for the sick and medicinal  
requisites I used today without wisely  
reflecting, »

**So yāvadeva uppanānaṃ veyyābādhikānaṃ  
vedanānaṃ paṭighātāya, »**

Was only to ward off painful feelings that have  
arisen, »

**Abyāpajjha-paramatāyā'ti.**

For the maximum freedom from disease.



# Pabbajita-abhiṇha- paccavekkhaṇa-pāṭha

Ten Subjects for Frequent Recollection by One who  
has Gone Forth

(Handa mayam pabbajita-abhiṇha-paccavekkhaṇa-  
pāṭham bhaṇāma se.)

**Dasa ime bhikkhave dhammā »**

Bhikkhus, there are ten dhammas »

**Pabbajitena abhiṇham paccavekkhitabbā. »**

Which should be reflected upon again and  
again by one who has gone forth. »

**Katame dasa?**

What are these ten?

**Vevaṇṇiyamhi ajjhūpagato'ti, pabbajitena  
abhiṇham paccavekkhitabbam.**

'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.

**Parapaṭibaddhā me jīvikā'ti, pabbajitena  
abhiṇham paccavekkhitabbam.**

'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 karaṇīyo'ti, pabbajitena  
abhiṇhaṃ paccavekkhitabbaṃ.**

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

**Kacci nu kho me attā sīlato na upavadatī'ti,  
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

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

**Kacci nu kho maṃ anuvicca viññū,  
sabrahmacārī sīlato na upavadantī'ti,  
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

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

**Sabbehi me piyehi manāpehi, nānābhāvo  
vinābhāvo'ti, pabbajitena abhiṇhaṃ  
paccavekkhitabbaṃ.**

'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.

**Kammassakomhi kammadāyādo, kammayoni  
kammabandhu kammapaṭisaraṇo, yaṃ  
kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ  
vā, tassa dāyādo bhavissāmī'ti, pabbajitena  
abhiṇhaṃ paccavekkhitabbaṃ.**

'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.' This should be reflected upon again and again by one who has gone forth.

**Kathambhūtassa me rattindivā vītipatantī'ti,  
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

'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 nu khoṃ suññāgāre abhiraṃāmi'ti,  
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.**

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

**Atthi nu kho me uttari-manussa-dhammā,  
alamariya-ñāṇa-dassana-viseso adhigato,  
sohaṃ pacchime kāle sabrahmacārīhi, puṭṭho  
na mañku bhavissāmī'ti, pabbajitena abhiñhaṃ  
paccavekkhitabbaṃ.**

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

**Ime kho bhikkhave dasa dhammā »**

Bhikkhus, these are the ten dhammas »

**Pabbajitena abhiñhaṃ paccavekkhitabbā**

To be reflected upon again and again by one who has gone forth.

**§ Iti.**

§ And so it is.




---

§ indicates the lines are not chanted when chanting in the standardized Forest Sangha version.

# Uddissanādhiṭṭhāna-gāthā

Verses of Sharing and Aspiration

(Handa mayam uddissanādhiṭṭhāna-gāthāyo  
bhaṇāma se.)

[Now let us chant the verses of sharing and aspiration.]

**Iminā puññakammena »**

Through the goodness that arises from my  
practice,

**Upajjhāyā guṇuttarā**

May my spiritual teachers »

**Ācariyūpakārā ca »**

And guides of great virtue,

**Mātāpitā ca ñātakā**

My mother, my father, and my relatives,

**Suriyo candimā rājā »**

The Sun and the Moon, »

**Guṇavantā narāpi ca**

And all virtuous leaders of the world,

**Brahma-mārā ca indā ca »**

May the highest gods and evil forces;

**Lokapālā ca devatā**

Celestial beings, guardian spirits of the Earth, »



**Yamo mittā manussā ca »**

And the Lord of Death; |

May those who are friendly, »

**Majjhattā verikāpi ca**

Indifferent or hostile;

**Sabbe sattā sukhī hontu**

**Puññāni pakatāni me**

May all beings receive the blessings of my  
life.

**Sukhaṃ ca tividhaṃ dentu »**

May they soon attain the threefold bliss »

**Khippaṃ pāpetha vomataṃ**

And realise the Deathless.

**Iminā puññakammaena »**

Through the goodness that arises from my  
practice,

**Iminā uddisena ca**

And through this act of sharing,

**Khippāhaṃ sulabhe ceva**

**Taṇhupādāna-chedanaṃ**

May all desires and attachments quickly cease

**Ye santāne hinā dhammā »**

And all harmful states of mind.

**Yāva nibbānato mamaṃ**

Until I realise Nibbāna,

**Nassantu sabbadā yeva**

**Yattha jāto bhava bhava**

In every kind of birth, may I have an upright  
mind,

**Ujucittaṃ sati-paññā »**

With mindfulness and wisdom, »

**Sallekho viriyamhinā**

Austerity and vigour.

**Mārā labhantu nokāsaṃ »**

May the forces of delusion not take hold »

**Kātuñca viriyesu me**

Nor weaken my resolve.

**Buddhādipavaro nātho »**

The Buddha is my excellent refuge,

**Dhammo nātho varuttamo**

Unsurpassed is the protection of the

Dhamma,

**Nātho paccekabuddho ca »**

The Solitary Buddha is my noble guide,

**Saṅgho nāthottaro mamaṃ**

The Sangha is my supreme support.

**Tesottamānubhāvena »**

Through the supreme power of all these,  
**Mārokāsaṃ labhantu mā**

May darkness and delusion be dispelled.

**§ Dasapuññānubhāvena »**

§ By the power of the ten merits\*,

**§ Mārokāsaṃ labhantu mā.**

§ May Māra gain no opening.




---

§ indicates the lines are not chanted when chanting in the standardized Forest Sangha version.

(\*) Puññakiriya-vatthu: Bases of meritorious action

1. Dānamaya: meritorious action based in generosity; merit acquired by giving
2. Sīlamaya: by observing the precepts or moral behaviour
3. Bhāvanāmayā: by mental development or meditation
4. Apacāyanamaya: by humility or reverence
5. Veyyāvaccamaya: by rendering services
6. Pattidānamaya: by sharing or giving out merit
7. Pattānumodanāmayā: by rejoicing in others' merit
8. Dhammassavanamaya: by listening to the Doctrine or right teaching
9. Dhammadesanāmayā: by teaching the Doctrine or showing truth
10. Diṭṭhujukamma: by straightening one's views or forming correct views

# Reflections on Universal Well-Being

(Handa mayam mettāpharaṇam karoma se.)

[Now let us chant the reflections on universal well-being.]

**Ahaṃ sukhito homi, »**

May I abide in well-being, »

**Niddukkho homi, »**

In freedom from affliction, »

**Avero homi, »**

In freedom from hostility, »

**Abyāpajjho homi, »**

In freedom from ill-will, »

**Anīgho homi, »**

In freedom from anxiety, »

**Sukhī attānaṃ pariharāmi.**

And may I maintain well-being in myself.

**Sabbe sattā sukhitā hontu, »**

May everyone abide in well-being, »

**Sabbe sattā averā hontu, »**

In freedom from hostility, »

**Sabbe sattā abyāpajjhā hontu, »**

In freedom from ill-will, »

**Sabbe sattā anīghā hontu, »**

In freedom from anxiety, »

**Sabbe sattā sukhī attānaṃ pariharantu.**

And may they maintain well-being in themselves.

**Sabbe sattā sabbadukkhā pamuñcantu.**

May all beings be released from all suffering,

**Sabbe sattā laddha-sampattito mā**

**vigacchantu.**

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

**Sabbe sattā kammassakā kammaḍāyādā**

**kamayonī kammabandhū kammaḍāyāsaraṇā.**

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.

**Yaṃ kammaṃ karissanti, kalyāṇaṃ vā**

**pāpakaṃ vā, tassa ḍāyādā bhavissanti.**

All actions with intentions, be they skilful or harmful—of such acts they will be the heirs.



# Dvattiṃsākāra-pāṭha

Reflection on the Thirty-Two Parts  
(Handa mayam dvattiṃsākāra-pāṭham  
bhaṇāma se.)

**Ayam kho me kāyo »**

This, which is my body, »

**Uddham pādatalā »**

From the soles of the feet up, »

**Adho kesamatthakā »**

And down from the crown of the head, »

**Taca-pariyanto »**

Is a sealed bag of skin »

**Pūro nānappakārassa asucino**

Filled with unattractive things.

**Atthi imasmim kāye**

In this body there are:

<b>Kesā</b>	Hair of the head
<b>Lomā</b>	Hair of the body
<b>Nakhā</b>	Nails
<b>Dantā</b>	Teeth
<b>Taco</b>	Skin
<b>Mamsam</b>	Flesh
<b>Nahārū</b>	Sinews
<b>Aṭṭhī</b>	Bones

<b>Aṭṭhimiñjaṃ</b>	Bone marrow
<b>Vakkaṃ</b>	Kidneys
<b>Hadayaṃ</b>	Heart
<b>Yakanaṃ</b>	Liver
<b>Kilomakaṃ</b>	Membranes
<b>Pihakaṃ</b>	Spleen
<b>Papphāsaṃ</b>	Lungs
<b>Antaṃ</b>	Bowels
<b>Antaḡaṇaṃ</b>	Entrails
<b>Udariyaṃ</b>	Undigested food
<b>Karīsaṃ</b>	Excrement
<b>Pittaṃ</b>	Bile
<b>Semhaṃ</b>	Phlegm
<b>Pubbo</b>	Pus
<b>Lohitaṃ</b>	Blood
<b>Sedo</b>	Sweat
<b>Medo</b>	Fat
<b>Assu</b>	Tears
<b>Vasā</b>	Grease
<b>Kheḷo</b>	Spittle
<b>Siṅghāṇikā</b>	Mucus
<b>Lasikā</b>	Oil of the joints
<b>Muttaṃ</b>	Urine
<b>Matthake</b>	Brain
<b>matthaluṅgaṃ</b>	







**Evamayam me kāyo »**

This, then, which is my body, »

**Uddham pādatalā »**

From the soles of the feet up, »

**Adho kesamatthakā »**

And down from the crown of the head, »

**Tacapariyanto »**

Is a sealed bag of skin »

**Pūro nānappakārassa asucino.**

Filled with unattractive things.



# Abhiṅha-paccavekkhaṇa-pāṭha

Five Subjects for Frequent Recollection  
(Handa mayam abhiṅha-paccavekkhaṇa-  
pāṭham bhaṇāma se.)

**Jarā-dhammomhi jaram anatīto (anatītā\*),**

I am of the nature to age; I have not gone  
beyond ageing.

**Byādhi-dhammomhi byādhim anatīto  
(anatītā\*),**

I am of the nature to sicken; I have not gone  
beyond sickness.

**Maraṇa-dhammomhi maraṇam anatīto  
(anatītā\*),**

I am of the nature to die; I have not gone  
beyond dying.

**Sabbehi me piyehi manāpehi nānābhāvo  
vinābhāvo,**

All that is mine, beloved and pleasing, will  
become otherwise, will become separated  
from me.

---

\*Women chant the word in brackets instead

**Kammassakomhi (kammassakāmhi\*)  
 kammadāyādo (kammadāyādā\*) kammayoni  
 kammabandhu kammaṭṭisaraṇo  
 (kammaṭṭisaraṇā\*) »**

I am the owner of my kamma, heir to my  
 kamma, born of my kamma, related to my  
 kamma, abide supported by my kamma. »

**Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā  
 pāpakaṃ vā, tassa dāyādo (dāyādā\*)  
 bhavissāmi,**

Whatever kamma I shall do, for good or for  
 ill, of that I will be the heir.

**Evam amhehi abhiṇham paccavekkhitabbam.  
 Thus we should frequently recollect.**




---

\*Women chant the word in brackets instead

## Reflection on Impermanence

**Sabbe saṅkhārā aniccā**

All conditioned things are impermanent;

**Sabbe saṅkhārā dukkhā**

All conditioned things are dukkha.

**Sabbe dhammā anattā**

Everything is void of self.

**Adhvaṃ jīvitam**

Life is not for sure;

**Dhvaṃ maraṇam**

Death is for sure;

**Avassam mayā maritabham**

It is inevitable that I'll die;

**Maraṇa-pariyosānam me jīvitam**

Death is the culmination of my life.

**Jīvitam me aniyatam**

My life is uncertain;

**Maraṇam me niyatam**

My death is certain.

**Vata**

Indeed,

**Ayam kāyo**

This body

**Aciraṃ**

Will soon

**Apeta-viññāṇo**

Be void of cōnsciousness

**Chuḍḍo**

And cast away.

**Adhisessati**

It will lie

**Paṭhaviṃ**

On the ground

**Kaliṅgaram iva**

Just like a rōtten log,

**Nirattham**

Completely void of use.

**Aniccā vata saṅkhārā**

Truly, cōnditioned things cannot last,

**Uppāda-vaya-dhammino**

Their nature is to rise and fall,

**Uppajjitvā nirujjhanti**

Having arisen things must cease,

**Tesaṃ vūpasamo sukho.**

Their stilling is true happiness.





Mahābodhi Vihāra  
Place of the Buddha's Enlightenment  
Bodh Gaya, India





Vajrāsana at the Mahā-Bodhi Tree  
The Buddha's Enlightenment Seat  
Bodhi Gaya, India

# Sāmaṇerasikkhā

## The Novices' Training

**Anuññāsi kho bhagavā,**

Permitted by the Blessed One

**Sāmaṇerānaṃ dasa sikkhāpadāni**

Are the ten rules of training for novices,

**Tesu ca sāmaṇerehi sikkhituṃ:**

And by these, novices are to train themselves:

**Pāṇātipātā veramaṇī,**

Refraining from killing living beings;

**Adinnādānā veramaṇī,**

Refraining from taking what is not given;

**Abrahmacariyā veramaṇī,**

Refraining from unchaste conduct;

**Musā-vādā veramaṇī,**

Refraining from false speech;

**Surā-meraya-majja-pamādaṭṭhānā veramaṇī,**

Refraining from intoxicating liquors and  
drugs that lead to carelessness;

**Vikāla-bhojanā veramaṇī,**

Refraining from eating at the wrong time;

**Nacca-gīta-vādita-visūkadassanā veramaṇī,**  
 Refraining from dancing, singing, music, and  
 watching shows;

**Mālā-gandha-vilepana-dhāraṇa-maṇḍana-  
 vibhūsaṇaṭṭhānā veramaṇī,**  
 Refraining from wearing garlands, perfumes,  
 and beautifying with cosmetics;

**Uccāsayana-mahāsayanā veramaṇī,**  
 Refraining from high and luxurious seats and  
 beds.

**Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī.**  
 Refraining from accepting gold and silver  
 (money).

**Anuññāsi kho bhagavā,**  
 Permitted by the Blessed One

**Dasahi aṅgehi samannāgataṃ sāmaṇeraṃ  
 nāsetuṃ.**

Is the expulsion of a novice who has done any  
 of these ten things.

**Katamehi dasahi?**

What ten?

**Pāṇātipātī hoti,**

He is a killer of living creatures;

**Adinnādāyī hoti,**

He is a taker of what is not given;

**Abrahmacārī hoti,**

He is a practicer of unchastity;

**Musā-vādī hoti,**

He is a speaker of falsity;

**Majjapāyī hoti,**

He is a drinker of intoxicants;

**Buddhassa avaṇṇaṃ bhāsati,**

He speaks in dispraise of the Buddha;

**Dhammassa avaṇṇaṃ bhāsati,**

He speaks in dispraise of the Dhamma;

**Saṅghassa avaṇṇaṃ bhāsati,**

He speaks in dispraise of the Saṅgha;

**Micchādiṭṭhiko hoti,**

He holds wrong views;

**Bhikkhunīdūsako hoti.**

He is a molester of bhikkhunis.

**Anuññāsi kho bhagavā,**

Permitted by the Blessed One

**Imehi dasahi aṅgehi samannāgataṃ**

**sāmaṇeraṃ nāsetun'ti.**

Is the expulsion of a novice who has done any of these ten things.

**Anuññāsi kho bhagavā,**

Permitted by the Blessed One

**Pañcahi aṅgehi samannāgatassa sāmaṇerassa  
daṇḍakammaṃ kātuṃ.**

Is punishment for a novice who has done any  
of these five things.

**Katamehi pañcahi?**

What five?

**Bhikkhūnaṃ alābhāya parisakkati,**

He endeavors for the non-gain of bhikkhus;

**Bhikkhūnaṃ anattthāya parisakkati,**

He endeavors for the non-benefit of bhikkhus;

**Bhikkhūnaṃ anāvāsāya parisakkati,**

He endeavors for the non-dwelling of  
bhikkhus;

**Bhikkhū akkosati paribhāsati,**

He insults and abuses bhikkhus;

**Bhikkhū bhikkhūhi bhedeti.**

He divides bhikkhus against bhikkhus.

**Anuññāsi kho bhagavā,**

Permitted by the Blessed One

**Imehi pañcahi aṅgehi samannāgatassa  
sāmaṇerassa daṇḍakammaṃ kātun'ti.**

Is punishment for a novice who has done any  
of these five things.



# Khemākhema-saraṇa-dīpikāgāthā

Verses on going to True and False Refuges

[Handa mayaṃ khemākhema-saraṇa-  
dīpikāgāthāyo bhaṇāma se.]

**Bahuṃ ve saraṇaṃ yanti**

**Pabbatāni vanāni ca**

**Ārāma-rukkha-cetyāni**

**Manussā bhaya-tajjitā**

To many refuges they go—

To mountain slopes and forest glades,

To parkland shrines and sacred sites—

People overcome by fear.

**N'etaṃ kho saraṇaṃ khemaṃ**

**N'etaṃ saraṇaṃ-uttamaṃ**

**N'etaṃ saraṇaṃ-āgamma**

**Sabba-dukkhā pamuccati.**

Such a refuge is not secure,

Such a refuge is not supreme,

Such a refuge does not bring

Complete release from suffering.

**Yo ca Buddhañca Dhammañca**

**Saṅghañca saraṇaṃ gato**

**Cattāri ariya-saccāni**

**Sammappaññāya passati**

Whoever goes to refuge

In the Triple Gem

Sees with right discernment

The Four Noble Truths:

**Dukkhaṃ dukkha-samuppādaṃ**

**Dukkhassa ca atikkamaṃ**

**Ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ**

**Dukkhūpasama-gāmiṇaṃ**

Suffering and its origin

And that which lies beyond—

The Noble Eightfold Path

That leads the way to suffering's end.

**Etaṃ kho saraṇaṃ khemaṃ**

**Etaṃ saraṇaṃ-uttamaṃ**

**Etaṃ saraṇaṃ-āgamma**

**Sabba-dukkhā pamucca'ti.**

Such a refuge is secure

Such a refuge is supreme

Such a refuge truly brings

Complete release from all suffering.



# Ariya-dhana-gāthā

Verses on the Riches of a Noble One

[Handa mayaṃ ariya-dhana-gāthāyo bhaṇāma se.]

**Yassa saddhā Tathāgate Acalā supatiṭṭhitā »**

One whose faith in the Tathāgata  
Is unshaken and established well, »

**Sīlañca yassa kalyāṇaṃ**

**Ariya-kantaṃ pasamsitaṃ**

Whose virtue is beautiful,  
The Noble Ones enjoy and praise;

**Saṅghe pasādo yass'atthi**

**Uju-bhūtañca dassanaṃ »**

Whose trust is in the Saṅgha,  
Who sees things rightly as they are, »

**Adaliddo'ti taṃ āhu Amoghantassa jīvitam**

It is said that not in vain  
And undeluded is their life.

**Tasmā saddhañca sīlañca**

**Pasādaṃ dhamma-dassanaṃ**

**Anuyuñjetha medhāvī**

**Saraṃ buddhāna sāsanaṃ.**

To virtue and to faith,  
To trust, to seeing truth,  
To these the wise devote themselves  
The Buddhā's teaching in their mind.

# Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

[Handa mayam ti-lakkhaṇ'ādi-gāthāyo bhaṇāma se.]

**Sabbe saṅkhārā aniccā'ti**

**Yadā paññāya passati »**

“Impermanent are all conditioned things.”—

When with wisdom this is seen »

**Atha nibbindati dukkhe Esa maggo visuddhiyā**

One feels weary of all dukkha;

This is the path to purity.

**Sabbe saṅkhārā dukkhā'ti**

**Yadā paññāya passati »**

“Dukkha are all conditioned things.”—

When with wisdom this is seen »

**Atha nibbindati dukkhe Esa maggo visuddhiyā**

One feels weary of all dukkha;

This is the path to purity.

**Sabbe dhammā anattā'ti**

**Yadā paññāya passati »**

“There is no self in anything.”—

When with wisdom this is seen »

**Atha nibbindati dukkhe**

**Esa maggo visuddhiyā**

One feels weary of all dukkha;

This is the path to purity.

**Appakā te manussesu Ye janā pāragāmino »**

Few amongst humankind  
Are those who go beyond »

**Athāyaṃ itarā pajā Tīramevānudhāvati**

Yet there are the many folks  
Ever wand'ring on this shore.

**Ye ca kho sammadakkhāte**

**Dhamme dhammānuvattino »**

Wherever Dhamma is well-taught,  
Those who train in line with it »

**Te janā pāramessanti**

**Maccu-dheyyaṃ sud'uttaraṃ.**

Are the ones who will cross over  
The realm of death so hard to flee.

**Kaṇhaṃ dhammaṃ vippahāya**

**Sukkaṃ bhāvetha paṇḍito »**

Abandoning the darker states,  
The wise pursue the bright; »

**Okā anokamāgamma Viveke yattha dūramaṃ**

**Tatrābhiratimiccheyya Hitvā kāme akiñcano**

From the floods dry land they reach  
Living withdrawn so hard to do.  
Such rare delight one should desire,  
Sense pleasures cast away,  
Not having anything.

# Bhāra-sutta-gāthā

Verses on the Burden

[Handa mayam bhāra-sutta-gāthāyo bhaṇāma se.]

**Bhārā have pañcakkhandhā »**

The five aggregates indeed are burdens, »

**Bhāra-hāro ca puggalo »**

The beast of burden though is man. »

**Bhār'ādānaṃ dukkhaṃ loke »**

In this world to take up burdens is dukkha. »

**Bhāra-nikkhepanaṃ sukhaṃ**

Putting them down brings happiness.

**Nikkhipitvā garuṃ bhāraṃ »**

A heavy burden cast away. »

**Aññaṃ bhāraṃ anādiya »**

Not taking on another load, »

**Samūlaṃ taṇhaṃ abbuyha »**

With craving pulled out from the root, »

**Nicchāto parinibbuto.**

Desires stilled one is released.

## Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity  
[Handa mayam bhadd'eka-ratta-gāthāyo  
bhaṇāma se.]

**Atītaṃ nānvāgameyya**

**Nappaṭikaṅkhe anāgataṃ »**

One should not revive the past  
Nor speculate on what's to come; »

**Yadatītam-pahīnan-taṃ**

**Appattañca anāgataṃ**

The past is left behind,  
The future is un-realised.

**Paccuppannañca yo dhammaṃ**

**Tattha tattha vipassati,**

**Asaṃhiraṃ asaṅkappaṃ**

**Taṃ viddhā manubrūhaye**

In every presently arisen state  
There just there one clearly sees;  
Unmoved unagitated,  
Such insight is one's strength.

**Ajj'eva kiccaṃātappaṃ**

**Ko jaññā maraṇaṃ suve »**

Ardently doing one's task today,  
Tomorrow who knows death may come; »

**Na hi no saṅgarantena**

**Mahā-senena maccunā**

Facing the mighty hordes of death,

Indeed one cannot strike a deal.

**Evaṃ vihārimātāpiṃ**

**Aho-rattam-atanditaṃ,**

**Taṃ ve bhadd'eka-ratto'ti**

**Santo ācikkhate muni.**

To dwell with energy aroused

Thus for a night of non-decline

“That is a night of shining prosperity”

So it was taught by the Peaceful Sage.



# Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

[Handa mayaṃ dhamma-gārav'ādi-gāthāyo  
bhaṇāma se.]

**Ye ca atītā Sambuddhā**

**Ye ca Buddhā anāgatā**

**Yo c'etarahi Sambuddho**

**Bahunnaṃ soka-nāsano**

All the Buddhas of the past,  
All the Buddhas yet to come,  
The Buddha of this current age—  
Dispellers of much sorrow.

**Sabbe saddhamma-garuno**

**Viharīṃsu vihāti ca**

**Athāpi viharissanti**

**Esā Buddhāna dhammatā**

Those having lived or living now,  
Those living in the future,  
All do revere the True Dhamma—  
That is the nature of all Buddhas.

**Tasmā hi atta-kāmena**

**Mahattamabhikaṅkhatā**

**Saddhammo garu-kātabbo**

**Saraṃ Buddhāna sāsanaṃ.**

Therefore dēsiring one's own welfare,  
 Pursuing greatest aspirations,  
 One should revere the True Dhamma,  
 Recollecting the Buddha's teaching.

**Na hi dhammo adhammo ca**

**Ubho sama-vipākinō »**

What is true Dhamma and what not  
 Will never have the same results, »

**Adhammo nirayaṃ neti**

**Dhammo pāpeti suggaṭiṃ.**

While lack of Dhamma leads to hell-realms  
 True Dhammā takes one on a good course.

**Dhammo have rakkhati dhamma-cāriṃ »**

The Dhamma guards who lives in line with it »

**Dhammo suciṇṇo sukhamāvahāti »**

And leads to happiness when practised well— »

**Esānisamso dhamme suciṇṇe**

This is the blessing of well-practised Dhamma.





## Paṭhama-buddha- bhāsita-gāthā

Verses on the Buddha's First Exclamation  
[Handa mayam paṭhama-buddha-bhāsita-  
gāthāyo bhaṇāma se.]

**Aneka-jāti-saṃsāram**

**Sandhāvissam anibbisam »**

For many lifetimes in the round of birth,  
Wandering on endlessly, »

**Gaha-kāram gavesanto**

**Dukkhā jāti punappunam**

For the builder of this house I searched—  
How painful is repeated birth

**Gaha-kāraka ditṭho'si**

**Puna geham na kāhasi »**

House-builder you've been seen,  
Another home you will not build, »

**Sabbā te phāsukā bhaggā**

**Gaha-kūṭam visaṅkhatam »**

All your rafters have been snapped,  
Dismantled is your ridge-pole; »

**Visaṅkhāra-gatam cittam**

**Taṇhānam khayam-ajjhagā.**

The non-constructing mind  
Has come to craving's end.



The Buddha's Parinibbāna  
In the Mahāparinibbāna Vihāra  
at the Sāl Tree Grove  
Kusinārā, India



Makūṭabandhana Stupa  
Site of the Buddha's Cremation  
Kusinārā, India



**Mahāparinibbāna Vihāra**  
**Site of the Buddha's Entry into Final Nibbāna**  
**The Sāl Tree Grove, Kusinārā, India**

# Pacchima-buddhovāda-pāṭha

The Last Words of the Buddha

[Handa mayam pacchima-buddhovāda-  
pāṭham bhaṇāma se.]

Handadāni bhikkhave āmantayāmi vo,

Now, bhikkhus, I declare to you,

Vaya-dhammā saṅkhārā,

Change is the nature of conditioned things;

Appamādena sampādetha.

Perfect yourselves, not being negligent:

Ayam tathāgatassa pacchimā vācā.

These are the Tathāgata's final words.



# Ovāda-pāṭimokkha-gāthā

Verses on the Patimokkha Exhortation

[Handa mayam ovāda-pāṭimokkhagāthāyo  
bhaṇāma se.]

**Sabba-pāpassa akaraṇam**

Not doing any evil;

**Kusalassūpasampadā**

To be committed to the good;

**Sacitta-pariyodapanam**

To purify one's mind:

**Etam buddhāna sāsanaṃ**

These are the teachings of all Buddhas.

**Khantī paramam tapo tītikkhā**

Patient endurance is the highest practice,  
burning out defilements;

**Nibbānam paramam vadanti buddhā**

The Buddhas say Nibbāna is supreme.

**Na hi pabbajito parūpaghātī**

Not a renunciant is one who injures others;

**Samaṇo hoti param viheṭṭhayanto.**

Whoever troubles others can't be called a  
monk.

**Anūpavādo anūpaghāto**

Not to insult and not to injure;



Image of the Buddha Teaching  
the Ovāda-pāṭimokkha  
Veluvāna Mahāvihāra  
Rajghir, India



The Buddha's First Discourse, Sarnath, India

**Pāṭimokkhe ca saṃvaro**

To live restrained by training rules;

**Mattaññutā ca bhattasmim**

Knowing one's measure at the meal;

**Pantañca sayanāsanam**

Retreating to a lonely place;

**Adhicitte ca āyogo**

Devotion to the higher mind:

**Etam buddhāna sāsanaṃ.**

These are the teachings of all Buddhas.





# Dhamma-cakkappavattana- sutta-pāṭha

Teachings from the Discourse that Set the  
Wheel of Dhamma in Motion

[Handa mayaṃ dhamma-cakkappavattana  
sutta-pāṭhaṃ bhaṇāma se.]

**Dve me bhikkhave antā**

Bhikkhus, there are these two extremes  
**Pabbajitena na sevitabbā,**

That should not be pursued by one who has  
gone forth:

**Yo cāyaṃ kāmesu kāma-sukh'allikānuyogo,**

That is, whatever is tied up to sense  
pleasures, within the realm of sensuality,

**Hīno**

Which is low,

**Gaṃṃo**

Common,

**Pothujjaniko**

The way of the common folks,

**Anariyo**

Not the way of the Noble Ones,

**Anattha-sañhito,**

And pointless;

**Yo cāyaṃ atta-kilamathānuyogo,**

Then there is whatever is tied up  
with self-deprivation,

**Dukkho**

Which is painful,

**Anariyo**

Not the way of the Noble Ones,

**Anattha-saṅhito.**

And pointless.

**Ete te bhikkhave ubho ante anupagamma,  
majjhimā paṭipadā »**

Bhikkhus, without going to either of these  
extremes, »

**Tathāgatena abhisambuddhā,**

The Tathāgata has ultimately awakened  
to a middle way of practice,

**Cakkhu-karaṇī**

Giving rise to vision,

**Ñāṇa-karaṇī**

Making for insight,

**Upasamāya**

Leading to calm,

**Abhiññāya**

To heightened knowing,

**Sambodhāya**

Awakening

**Nibbānāya saṃvattati.**

And to Nibbāna.

**Katamā ca sā bhikkhave majjhimā  
paṭipadā?...**And what, bhikkhus, is that middle way of  
practice?**Ayam-eva ariyo aṭṭhaṅgiko maggo.**

It is this Noble Eightfold Path,

**Seyyathīdam.**

Which is as follows:

**Sammā-diṭṭhi**

Right View,

**Sammā-saṅkappo,**

Right Intention,

**Sammā-vācā**

Right Speech,

**Sammā-kammanto**

Right Action,

**Sammā-ājīvo,**

Right Livelihood,

**Sammā-vāyāmo**

Right Effort,

**Sammā-sati**

Right Mîndfulness,

**Sammā-samādhî.**

Right Concentration.

**Ayaṃ kho sā bhikkhave majjhimā paṭipadā**

This, bhikkhus, is the middle way of practice

**Tathāgatena abhisambuddhā,**

That the Tathāgata has ultimately awakened  
to,

**Cakkhu-karaṇī**

Giving rise to vision,

**Ñāṇa-karaṇī**

Making for insight,

**Upasamāya**

Leading to calm,

**Abhiññāya**

To heightened knowing,

**Sambodhāya**

Awakening

**Nibbānāya saṃvattati.**

And to Nibbāna.

**Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccam.**

This, bhikkhus, is the Noble Truth of dukkha:

**Jātipi dukkhā**

Birth is dukkha,

**Jarāpi dukkhā**

Ageing is dukkha,

**Maraṇampi dukkhaṃ,**

And death is dukkha.

**Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,**

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

**Appiyehi sampayogo dukkho**

Association with the disliked is dukkha,

**Piyehi vippayogo dukkho**

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 identity are dukkha.

**Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ.**

This, bhikkhus, is the Noble Truth of the cause of dukkha:

**Yā'yam taṇhā**

It is this craving

**Ponobbhavikā**

Which leads to rebirth,

**Nandi-rāga-sahagatā**

Accompanied by delight and lust,

**Tatra-tatrābhinandinī.**

Delighting now here, now there.

**Seyyathidaṃ.**

Namely:

**Kāma-taṇhā**

Craving for sensuality,

**Bhava-taṇhā**

Craving to become,

**Vibhava-taṇhā.**

Craving not to become.

**Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ.**

This, bhikkhus, is the Noble Truth of the cessation of dukkha:

**Yo tassāy'eva taṇhāya asesavirāganirodho**

It is the remainderless fading away and cessation of that very craving,

**Cāgo**

Its relinquishment,

**Paṭinissaggo**

Letting go,

**Mutti**

Release,

**Anālayo.**

Without any attachment.

**Idaṃ kho pana bhikkhave dukkha-nirodha-  
gāminī-paṭipadā ariya-saccaṃ.**

This, bhikkhus, is the Noble Truth of the way of practice leading to the cessation of dukkha:

**Ayam-eva ariyo aṭṭh'āṅgiko maggo.**

It is just this Noble Eightfold Path.

**Seyyathīdaṃ.**

Which is as follows:

**Sammā-diṭṭhi**

Right View,

**Sammā-saṅkappo,**

Right Intention,

**Sammā-vācā**

Right Speech,

**Sammā-kammanto**

Right Action,  
**Sammā-ājīvo,**

Right Livelihood,  
**Sammā-vāyāmo**

Right Effort,  
**Sammā-sati**

Right Mindfulness,  
**Sammā-samādhi.**

Right Concentration.

**Idaṃ dukkhaṃ ariya-saccan'ti me  
 bhikkhave, pubbe ananussutesu dhammesu,  
 cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā  
 udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-  
 of before, vision arose, insight arose,  
 discernment arose, knowledge arose, light  
 arose: this is the Noble Truth of dukkha.

**Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ  
 pariññeyyan'ti...**

...Now, this Noble Truth of dukkha should be  
 completely understood.

**Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ  
 pariññātan'ti...**

...Now, this Noble Truth of dukkha has been



completely understood...

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

Bhikkhus, in regard to things unheard-  
of before, vision arose, insight arose,  
discernment arose, knowledge arose, light  
arose:

This is the Noble Truth of the cause of  
dukkha.

**Taṃ kho pan'idaṃ dukkha-samudayo ariya-  
saccam pahātabban'ti...**

...Now this cause of dukkha should be  
abandoned;

**Taṃ kho pan'idaṃ dukkha-samudayo ariya-  
saccam pahānan'ti...**

...Now this cause of dukkha has been  
abandoned...

**Idaṃ dukkha-nirodho ariya-saccan'ti me  
bhikkhave, pubbe ananussutesu dhammesu,  
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā**

**udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-of before, vision arose, insight arose, discernment arose, knowledge arose, light arose:

This is the Noble Truth of the cessation of dukkha.

**Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccam sacchikātabban'ti...**

...Now the cessation of dukkha should be experienced directly;

**Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccam sacchikatan'ti...**

...Now the cessation of dukkha has been experienced directly...

**Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

Bhikkhus, in regard to things unheard-of before, vision arose, insight arose, discernment arose, knowledge arose, light arose:

This is the Noble Truth of the way of practice

leading to the ċessation of dukkha;

**Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-  
paṭipadā ariya-saccaṃ bhāvetabban'ti...**

...Now this way of practice leading to the  
ċessation of dukkha should be developed.

**Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-  
paṭipadā ariya-saccaṃ bhāvitan'ti...**

...Now this way of practice leading to the  
ċessation of dukkha has been developed...

**Yāva-kīvañca me bhikkhave imesu  
catūsu ariya-saccesu, evan-ti-parivaṭṭaṃ  
dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-  
dassanaṃ na suvisuddhaṃ ahoṣi.**

As long, bhikkhus, as my knowledge and  
understanding, as it actually is, of these Four  
Noble Truths, with their three phases and  
twelve aspects, was not entirely pure,

**N'eva tāvāhaṃ bhikkhave sadevake  
loke samāraṃke sabrahmake, sassamaṇa-  
brāhmaṇiyā pajāya sadeva-manussāya,  
anuttaraṃ sammā-sambodhiṃ**

**abhisambuddho paccaññāsīṃ.**

Did I not claim, bhikkhus, in this world of devas, Māra, and Brahmā, amongst mankind with its priests and renunciants, kings and commoners, an ultimate awakening to unsurpassed perfect enlightenment.

**Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi.**

But when, bhikkhus, my knowledge and understanding as it actually is of these Four Noble Truths, With their three phases and twelve aspects, was indeed entirely pure, Athāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsīṃ.

Then indeed did I claim, bhikkhus, in this world of devas, Māra, and Brahmā, amongst mankind with its priests and renunciants, kings and commoners, an ultimate awakening to unsurpassed

perfect enlightenment.

**Ñāṇaṅ-ca pana me dassanaṃ udapādi,**

Now knowledge and understanding arose in me:

**Akuppā me vimutti,**

My release is unshakeable,

**Ayam-antimā jāti,**

This is my last birth,

**N'atthidāni punabbhavo-ti.**

There won't be any further becoming.





**Dharmekka Stupa**  
Site of the Buddha's First Teaching:  
The "Dhamma-cakkappavattana Sutta"  
Sarnath, India

धर्म मठ की संरक्षण के  
लिए परम धन्यवाद प्रार्थना है।  
SARNATH MUSEUM, VARANASI, INDIA



Phra Buddha Metta  
Inside the Mahā-Bodhi Stupa  
Bodh Gaya, India

# Ariyaṭṭhaṅgika-magga-pāṭha

An Exposition of the Noble Eightfold Path

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham  
bhaṇāma se.]

**Ayameva ariyo aṭṭh'āṅgiko maggo.**

This is the Noble Eightfold Path,  
**Seyyathīdam.**

Which is as follows:

**Sammā-ditṭhi**

Right View,

**Sammā-saṅkappo,**

Right Intention,

**Sammā-vācā**

Right Speech,

**Sammā-kammanto**

Right Action.

**Sammā-ājīvo,**

Right Livelihood,

**Sammā-vāyāmo**

Right Effort,

**Sammā-sati**

Right Mindfulness,

**Sammā-samādhi.**

Right Concentration.



**Katamā ca bhikkhave sammā-diṭṭhi.**

And what, bhikkhus, is Right View?

**Yaṃ kho bhikkhave dukkhe ñāṇaṃ**

Knowledge of suffering;

**Dukkha-samudaye ñāṇaṃ**

Knowledge of the origin of suffering;

**Dukkha-nirodhe ñāṇaṃ**

Knowledge of the cessation of suffering;

**Dukkha-nirodha-gāminiyā paṭipadāya**

**ñāṇaṃ.**

Knowledge of the path leading to the  
cessation of suffering.

**Ayaṃ vuccati bhikkhave sammā-diṭṭhi.**

This, bhikkhus, is called Right View.

**Katamo ca bhikkhave sammā-saṅkappo.**

And what, bhikkhus, is Right Intention?

**Nekkhamma-saṅkappo**

The intention of renunciation;

**Abyāpāda-saṅkappo**

The intention of non-ill-will;

**Avihimsā-saṅkappo.**

The intention of non-cruelty.

**Ayaṃ vuccati bhikkhave sammā-saṅkappo.**

This, bhikkhus, is called Right Intention.

**Katamā ca bhikkhave sammā-vācā.**

And what, bhikkhus, is Right Speech?

**Musā-vādā veramaṇī,**

Abstaining from false speech;

**Pisuṇāya vācāya veramaṇī,**

Abstaining from malicious speech;

**Pharusāya vācāya veramaṇī,**

Abstaining from harsh speech;

**Samphappalāpā veramaṇī.**

Abstaining from idle chatter.

**Ayaṃ vuccati bhikkhave sammā-vācā.**

This, bhikkhus, is called Right Speech.

**Katamo ca bhikkhave sammā-kammanto.**

And what, bhikkhus, is Right Action?

**Pāṇātipātā veramaṇī,**

Abstaining from killing living beings;

**Adinnādānā veramaṇī,**

Abstaining from taking what is not given;

**Kāmesu-micchācārā veramaṇī.**

Abstaining from sexual misconduct.

**Ayaṃ vuccati bhikkhave sammā-kammanto.**

This, bhikkhus, is called Right Action.

**Katamo ca bhikkhave sammā-ājīvo.**

And what, bhikkhus, is Right Livelihood?

**Idha bhikkhave ariya-sāvako**

Here, bhikkhus, a Noble Disciple

**Micchā-ājīvaṃ pahāya,**

Having abandoned wrong livelihood,

**Sammā-ājīvena jīvikam kappeti.**

Earns his living by right livelihood.

**Ayaṃ vuccati bhikkhave sammā-ājīvo.**

This, bhikkhus, is called Right Livelihood.

**Katamo ca bhikkhave sammā-vāyāmo.**

And what, bhikkhus, is Right Effort?

**Idha bhikkhave bhikkhu »**

Here, bhikkhus, a bhikkhu »

**Anuppannānaṃ pāpakānaṃ**

**akusalānaṃ dhammānaṃ anuppādāya,**

**chandaṃ janeti, vāyamati, viriyaṃ ārabhati,**

**cittaṃ paggaṇhāti padahati.**

Awakens zeal for the non-arising of unarisen, evil, unwholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

**Uppannānaṃ pāpakānaṃ akusalānaṃ**

**dhammānaṃ pahānāya, chandaṃ janeti,**

**vāyamati, viriyaṃ ārabhati,**

**cittaṃ paggaṇhāti padahati.**

He awakens zeal for the abandoning of arisen, evil unwholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

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

He awakens zeal for the arising of unarisen, wholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

**Uppannānaṃ kusalānaṃ dhammānaṃ,  
ṭhitiyā, asammosāya, bhiiyobhāvāya,  
vepullāya bhāvanāya pāripūriyā, chandaṃ  
janeti, vāyamati, viriyaṃ ārabhati,  
cittaṃ paggaṇhāti padahati.**

He awakens zeal for the continuance, non-disappearance, strengthening, increase and fulfilment by development of arisen, wholesome states; he puts forth effort, arouses energy, exerts his mind and strives.

**Ayaṃ vuccati bhikkhave sammā-vāyāmo.**

This, bhikkhus, is called Right Effort.

**Katamā ca bhikkhave sammā-sati.**

And what, bhikkhus, is Right Mindfulness?

**Idha bhikkhave bhikkhu »**

Here, bhikkhus, a bhikkhu »

**Kāye kāyānupassī viharati.**

Abides contemplating the body as a body.

**Ātāpī sampajāno satimā, |****Vineyya loke abhijjhā-domanassam.**

Ardent, fully aware, and mindful, |

having put away covetousness and grief for  
the world;

**Vedanāsu vedanānupassī viharati.**

He abides contemplating feelings as feelings.

**Ātāpī sampajāno satimā, |****Vineyya loke abhijjhā-domanassam.**

Ardent, fully aware, and mindful, |

having put away covetousness and grief for  
the world;

**Citte cittānupassī viharati.**

He abides contemplating mind as mind.

**Ātāpī sampajāno satimā, |****Vineyya loke abhijjhā-domanassam.**

Ardent, fully aware, and mindful, |

having put away covetousness and grief for  
the world.

**Dhammesu dhammānupassī viharati.**

He abides contemplating mind-objects as

mind-objects.

**Ātāpī sampajāno satimā, |**

**Vineyya loke abhijjhā-domanassaṃ.**

Ardent, fully aware, and mindful, |

having put away covetousness and grief for the world.

**Ayaṃ vuccati bhikkhave sammā-sati.**

This, bhikkhus, is called Right Mindfulness.

**Katamo ca bhikkhave sammā-samādhi.**

And what, bhikkhus, is Right Concentration?

**Idha bhikkhave bhikkhu**

Here, bhikkhus, a bhikkhu

**Vivicceva kāmehi**

Quite secluded from sensual pleasures,

**Vivicca akusalehi dhammehi,**

Secluded from unwholesome states,

**Savitakkaṃ savicāraṃ viveka-jampīti-sukhaṃ**

**paṭhamaṃ jhānaṃ upasampajja viharati.**

Enters upon and abides in the first jhāna, accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

**Vitakka-vicārānaṃ vūpasamā,**

With the stilling of applied and sustained thought,

**Ajjhattam sampasādanam cetaso,  
ekodibhāvam avitakkaṃ avicāram,  
samādhi-jampīti-sukhaṃ dutiyaṃ jhānaṃ  
upasampajja viharati.**

He enters upon and abides in the second  
jhāna,  
accompanied by self-confidence and  
singleness of mind, without applied and  
sustained thought, with rapture and pleasure  
born of concentration.

**Pītiyā ca virāgā**

With the fading away as well of rapture  
**Upekkhako ca viharati, | sato ca sampajāno,**  
He abides in equanimity, |  
mindful and fully aware,

**Sukhañca kāyena paṭisaṃvedeti.**

Still feeling pleasure with the body,  
**Yantaṃ ariyā ācikkhanti, upekkhako satimā  
sukha-vihārī'ti. »**

He enters upon and abides »

**Tatiyaṃ jhānaṃ upasampajja viharati.**

In the third jhāna, on account of which the  
Noble Ones announce, 'He has a pleasant  
abiding, with equanimity and is mindful.'

**Sukhassa ca pahānā**

With the abāndoning of pleasure

**Dukkassa ca pahānā,**

And the abāndoning of pain,

**Pubbeva somanassa domanassānaṃ  
atthaṅgamā,**

With the previous disāppearance of joy and  
grief,

**Adukkham-asukhaṃ upekkhā-sati-  
pārisuddhiṃ, catutthaṃ jhānaṃ  
upasampajja viharati.**

He enters upon and abides in the fourth  
jhāna,  
accompanied by neither-pain nor-pleasure,  
and purity of mindfulness due to equanimity.

**Ayaṃ vuccati bhikkhave sammā-samādhi.**

This, bhikkhus, is called Right Concentration.

**\* (Ayaṃ-eva ariyo aṭṭh'āṅgiko maggo**

This is the Noble Eightfold Path )

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*\* In the standardised Forest Sangha version only.*





# Ānāpānasati-sutta-pāṭha

The Teaching on Mindfulness of Breathing  
[Handa mayam ānāpānasati-sutta-pāṭham  
bhaṇāma se.]

**Ānāpānasati bhikkhave bhāvitā bahulī-katā**

Bhikkhus, when mindfulness of breathing is  
developed and cultivated

**Mahapphalā hoti mahā-nisaṃsā.**

It is of great fruit and great benefit.

**Ānāpānasati bhikkhave bhāvitā bahulī-katā**

When mindfulness of breathing is developed  
and cultivated

**Cattāro satipaṭṭhāne paripūrenti,**

It fulfills the Four Foundations of Mindfulness.

**Cattāro satipaṭṭhānā bhāvitā bahulī-katā**

When the Four Foundations of Mindfulness are  
developed and cultivated

**Satta bojjaṅge paripūrenti,**

They fulfill the Seven Factors of Awakening.

**Satta bojjaṅgā bhāvitā bahulī-katā**

When the Seven Factors of Awakening are  
developed and cultivated

**Vijjā vimuttiṃ paripūrenti.**

They fulfill true knowledge and deliverance.

**Katham bhāvitā ca bhikkhave ānāpānasati,  
katham bahulī-katā**

And how, bhikkhus, is mindfulness of  
breathing developed and cultivated

**Mahapphalā hoti mahā-nisaṃsā.**

So that it is of great fruit and great benefit?

**Idha bhikkhave bhikkhu**

Here, bhikkhus, a bhikkhu

**Arañña-gato vā**

Gone to the forest,

**Rukkha-mūla-gato vā**

To the foot of a tree,

**Suññāgāra-gato vā,**

Or to an empty hut,

**Nisīdati pallaṅkaṃ ābhujitvā**

Sits down having crossed his legs,

**Ujūṃ kāyaṃ pañidhāya parimukhaṃ satim  
upaṭṭhapetvā.**

Sets his body erect having established  
mindfulness in front of him.

**So sato-va assasati, sato passasati.**

Ever mindful he breathes in; mindful he  
breathes out.

**Dīghaṃ vā assasanto, dīghaṃ assasāmī'ti  
pajānāti,**

Breathing in long, he knows 'I breathe in long.'

**Dīghaṃ vā passasanto, dīghaṃ passasāmī'ti  
pajānāti,**

Breathing out long, he knows 'I breathe out long.'

**Rassaṃ vā assasanto, rassaṃ assasāmī'ti  
pajānāti,**

Breathing in short, he knows 'I breathe in short.'

**Rassaṃ vā passasanto, rassaṃ passasāmī'ti  
pajānāti,**

Breathing out short, he knows 'I breathe out short.'

**Sabba-kāya-paṭisaṃvedī assasissāmī'ti  
sikkhati,**

He trains thus, 'I shall breathe in experiencing the whole body.'

**Sabba-kāya-paṭisaṃvedī passasissāmī'ti  
sikkhati,**

He trains thus, 'I shall breathe out experiencing the whole body.'

**Passambhayam kāya-saṅkhāram  
 assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
 tranquillising the bodily formations.'

**Passambhayam kāya-saṅkhāram  
 passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
 tranquillising the bodily formations.'

**Pīti-paṭisaṃvedī assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
 experiencing rapture.'

**Pīti-paṭisaṃvedī passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
 experiencing rapture.'

**Sukha-paṭisaṃvedī assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
 experiencing pleasure.'

**Sukha-paṭisaṃvedī passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
 experiencing pleasure.'

**Citta-saṅkhāra-paṭisaṃvedī assasissāmī'ti  
 sikkhati,**

He trains thus, 'I shall breathe in  
 experiencing the mental formations.'

**Citta-saṅkhāra-ṭṭisaṃvedī passasissāmī'ti  
sikkhati,**

He trains thus, 'I shall breathe out  
experiencing the mental formations.'

**Passambhayaṃ citta-saṅkhāraṃ  
assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
tranquillising the mental formations.'

**Passambhayaṃ citta-saṅkhāraṃ  
passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
tranquillising the mental formations.'

**Citta-ṭṭisaṃvedī assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
experiencing the mind.'

**Citta-ṭṭisaṃvedī passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
experiencing the mind.'

**Abhippamodayaṃ cittaṃ assasissāmī'ti  
sikkhati,**

He trains thus, 'I shall breathe in gladdening  
the mind.'

**Abhippamodayaṃ cittaṃ passasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe out gladdening the mind.'

**Samādahaṃ cittaṃ assasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe in concentrating the mind.'

**Samādahaṃ cittaṃ passasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe out concentrating the mind.'

**Vimocayaṃ cittaṃ assasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe in liberating the mind.'

**Vimocayaṃ cittaṃ passasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe out liberating the mind.'

**Aniccānupassī assasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe in contemplating impermanence.'

**Aniccānupassī passasissāmi'ti sikkhati,**

He trains thus, 'I shall breathe out contemplating impermanence.'

**Virāgānupassī assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
contemplating the fading away of passions.'

**Virāgānupassī passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
contemplating the fading away of passions.'

**Nirodhānupassī assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
contemplating cessation.'

**Nirodhānupassī passasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe out  
contemplating cessation.'

**Paṭinissaggānupassī assasissāmī'ti sikkhati,**

He trains thus, 'I shall breathe in  
contemplating relinquishment.'

**Paṭinissaggānupassī passasissāmī'ti sikkhati.**

He trains thus, 'I shall breathe out  
contemplating relinquishment.'

**Evaṃ bhāvitā kho bhikkhave ānāpānasati,**

**evaṃ bahulī-katā**

Bhikkhus, that is how mindfulness of  
breathing is developed and cultivated



**Mahapphalā hoti mahā-nisaṃsā**

So that it is of great fruit and great benefit.

§ Iti.

§ Thus was it said.



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§ Not chanted in the standardised Forest Sangha version.



## Animisa Stupa

Where the Buddha Savored the Bliss of Liberation  
The Second Week after his Enlightenment  
Situated Northeast of the Mahā-Bodhi Stupa



Gāngasiri Cave  
Site of the Bodhisatta's Practice of Austerities  
During the Six Years prior to his  
Enlightenment as the Buddha  
Bodh Gaya, India

# Dhamma-pahaṃsana-pāṭha

A Teaching on Striving According to  
Dhamma

[Handa mayam Dhamma-pahaṃsana-  
samādapanādi-vacana-  
pāṭham bhaṇāma se.]

**Evam svākkhāto bhikkhave mayā dhammo**

Bhikkhus, the Dhamma has thus been well  
expounded by me,

**Uttāno**

Elucidated,

**Vivaṭo**

Disclosed,

**Pakāsito**

Revealed,

**Chinna-pilotiko.**

And stripped of patchwork.

**§ Evam svākkhāte kho bhikkhave mayā  
dhamme,**

§ When, bhikkhus, the Dhamma has thus  
been well expounded by me,

---

§ Not chanted in the standardised Forest Sangha version.

*One should hurry to put forth effort today*

**Alameva »**

This is enough »

**Saddhā-pabbajitena kula-puttena viriyam  
ārabhitum**

For a clansman who has gone forth out of  
faith to arouse his energy thus:

**Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu,**  
‘Willingly let only my skin, sinews and bones  
remain,

**Sarīre upasussatu maṃsa-lohitam,**

And let the flesh and blood in this body  
wither away,

**Yantaṃ purisa-thāmena purisa-viriyena  
purisa-parakkamena pattabbam, »**

As long as whatever is to be attained  
by human strength, by human energy, by  
human effort »

**Na taṃ apāpuṇitvā purisassa viriyassa  
saṅṭhānam bhavissatī’ti.**

Has not been attained, let not my efforts  
stand still.’

**Dukkham bhikkhave kusīto viharati,**

Bhikkhus, the lazy person dwells in suffering,

**Vokiṇṇo pāpakehi akusalehi dhammehi,**

Soiled by evil, unwholesome states,

**Mahantañca sadattham parihāpeti.**

And great is the personal good that he neglects.

**Āraddha-viriyo ca kho bhikkhave sukham viharati,**

The energetic person though dwells happily,  
**Pavivitto pāpakehi akusalehi dhammehi,**

Well withdrawn from unwholesome states,  
**Mahantañca sadattham paripūreti.**

And great is the personal good that he achieves.

**Na bhikkhave hīnena aggassa patti hoti.**

Bhikkhus, it is not by lower means that the supreme is attained;

**Aggena ca kho aggassa patti hoti.**

But, bhikkhus, it is by the supreme that the supreme is attained.

**Maṇḍapeyyam-idaṃ bhikkhave brahmacariyam,**

Bhikkhus, this holy life is like the cream of the milk;

**Satthā sammukhī-bhūto.**

The Teacher is present.

**Tasmā'tiha bhikkhave viriyaṃ ārabhatha,**  
Therefore, bhikkhus, start to arouse your  
energy

**Appattassa pattiyaṃ**

For the attainment of the as yet unattained,

**Anadhigatassa adhigamāya**

For the achievement of the as yet unachieved,

**Asacchikatassa sacchikiriyāya.**

For the realization of the as yet unrealized.

**Evam no ayaṃ amhākaṃ pabbajjā »**

Thinking, in such a way: 'Our Going Forth »

**Avaṅkatā avañjhā bhavissati**

Will not be barren,

**Saphalā sa-udarayā.**

But will become fruitful and fertile;

**Yesam mayam paribhuñjāma cīvara-  
piṇḍapāta-senāsana-gilāna-paccaya-  
bhesajja-parikkhāram. »**

And all our use of robes, almsfood, lodgings  
and medicinal requisites, »

**Tesam te kārā amhesu**

Given by others for our support,

**Mahapphalā bhavissanti mahā-nisaṃsā'ti.**

Will reward them with great fruit and great  
benefit.'

**Evam hi vo bhikkhave sikkhitabbam.**

Bhikkhus, you should train yourselves thus:

**Att'attham vā hi bhikkhave sampassamānena**

Considering your own good,

**Alameva appamādena sampādetum;**

It is enough to strive for the goal without negligence;

**Par'attham vā hi bhikkhave**

**sampassamānena**

Bhikkhus, considering the good of others,

**Alameva appamādena sampādetum;**

It is enough to strive for the goal without negligence;

**Ubhaya'ttham vā hi bhikkhave**

**sampassamānena**

Bhikkhus, considering the good of both,

**Alameva appamādena sampādetun'ti.**

It is enough to strive for the goal without negligence.



# Paṭiccasamuppāda- dhamma-pāṭha

Teaching on Dependent Origination  
(Idappaccayatā)

(Handa mayam paṭiccasamuppāda-dhammesu  
idappaccayatādi-dhamma-pāṭham bhaṇāma se.)

**Katamo ca bhikkhave paṭiccasamuppādo?**

What, bhikkhus, is dependent origination?

**1. Jāti-paccayā bhikkhave jarā-maraṇam.**

With birth as condition, bhikkhus, there is old  
age and death.

(\* Uppādā vā bhikkhave tathāgatānaṃ,  
Anuppādā vā tathāgatānaṃ,

(\* Whether, bhikkhus, Tathāgatas arise or do  
not arise,

**Ṭhitāva sā dhātu**

There yet remains that element,

**Dhammaṭṭhitatā**

Steadfastness of Dhamma,

---

*Note: When chanting, use the parts of section 1 marked with (\* ... \*) and (\*\* ... \*\*) to substitute (\* ... \*) and (\*\* ... \*\*) in sections 2 through 10. Section 11 is written out in full.*

**Dhammaniyāmatā,**

Orderliness of Dhamma:

**Idappaccayatā.**

Specific conditionality—that with this as a condition that arises.

**Taṃ tathāgato abhisambujjhati abhisameti,**

The Tathāgata directly awakens to that,  
breaks through to that.

**Abhisambujjhitvā abhisametvā**

Directly awakening and breaking through to  
that,

**Ācikkhati deseti,**

He declares it, teaches it,

**Paññapeti paṭṭhapeti,**

Describes it, sets it forth.

**Vivarati vibhajati**

He reveals it, explains it,

**Uttānī-karoti: \*)**

And makes it plain: \*)

**Passathāti cāha, jāti-paccayā bhikkhave jarā-  
maraṇaṃ.**

“See,” he says, “with birth as condition,  
bhikkhus, there is old age and death.”

**(\*\* Iti kho bhikkhave**

(\*\* So, bhikkhus, that herein

**Yātatra tathatā**

Which is suchness—being the way it is,

**Avittathatā**

Non-deviation from suchness,

**Anaññathatā**

Not-otherness,

**Idappaccayatā.**

Specific conditionality—that with this as a condition that arises:

**Ayaṃ vuccati bhikkhave paṭiccasamuppādo. (\*\*)**

That, bhikkhus, is called dependent origination. (\*\*)

**2. Bhava-paccayā bhikkave jāti.**

With becoming as condition, bhikkhus, there is birth.

**(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)**

(\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, bhava-paccayā bhikkave jāti.**

“See,” he says, “with becoming as condition, bhikkhus, there is birth.”

**(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)**  
 (\*\* So, bhikkhus, that herein [...] is called  
 dependent origination. \*\*)

### 3. Upādāna-paccayā bhikkave bhavo.

With clinging as condition, bhikkhus, there is becoming.

**(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)**  
 (\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, upādāna-paccayā bhikkave bhavo.**

“See,” he says, “with clinging as condition, bhikkhus, there is becoming.”

**(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)**  
 (\*\* So, bhikkhus, that herein [...] is called  
 dependent origination. \*\*)

### 4. Taṇhā-paccayā bhikkave upādānaṃ.

With craving as condition, bhikkhus, there is clinging.

**(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)**  
 (\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, taṇhā-paccayā bhikkave  
upādānaṃ.**

“See,” he says, “with craving as condition,  
bhikkhus, there is clinging.”

**(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)**

(\*\* So, bhikkhus, that herein [...] is called  
dependent origination. \*\*)

**5. Vedanā-paccayā bhikkave taṇhā.**

With feeling as condition, bhikkhus, there is  
craving.

**(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)**

(\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, vedanā-paccayā bhikkave  
taṇhā.**

“See,” he says, “with feeling as condition,  
bhikkhus, there is craving.”

**(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)**

(\*\* So, bhikkhus, that herein [...] is called  
dependent origination. \*\*)

**6. Phassa-paccayā bhikkave vedanā.**

With contact as condition, bhikkhus, there is  
feeling.

(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)

(\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, phassa-paccayā bhikkave vedanā.**

“See,” he says, “with contact as condition, bhikkhus, there is feeling.”

(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)

(\*\* So, bhikkhus, that herein [...] is called dependent origination. \*\*)

**7. Saḷāyatana-paccayā bhikkave phasso.**

With the six sense media as condition, bhikkhus, there is contact.

(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)

(\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, saḷāyatana-paccayā bhikkave phasso.**

“See,” he says, “with the six sense media as condition, bhikkhus, there is contact.”

(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)

(\*\* So, bhikkhus, that herein [...] is called dependent origination. \*\*)

### 8. Nāma-rūpa-paccayā bhikkave saḷāyatanam.

With name and form as condition, bhikkhus,  
there are the six sense media.

(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)

(\* Whether, bhikkhus [...] And makes it plain: \*)

Passathāti cāha, nāma-rūpa-paccayā bhikkave  
saḷāyatanam.

“See,” he says, “with name and form as  
condition, bhikkhus, there are the six sense  
media.”

(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)

(\*\* So, bhikkhus, that herein [...] is called  
dependent origination. \*\*)

### 9. Viññāṇa-paccayā bhikkave nāma-rūpam.

With consciousness as condition, bhikkhus, there  
are name and form.

(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)

(\* Whether, bhikkhus [...] And makes it plain: \*)

Passathāti cāha, viññāṇa-paccayā bhikkave  
nāma-rūpam.

“See,” he says, “with consciousness as condition,  
bhikkhus, there are name and form.”

**(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)**

(\*\* So, bhikkhus, that herein [...] is called dependent origination. \*\*)

### **10. Saṅkhāra-paccayā bhikkave viññāṇaṃ.**

With karmic formations as condition, bhikkhus, there is consciousness.

**(\* Uppādā vā bhikkhave [...] Uttānī-karoti: \*)**

(\* Whether, bhikkhus [...] And makes it plain: \*)

**Passathāti cāha, saṅkhāra-paccayā bhikkave viññāṇaṃ.**

“See,” he says, “With karmic formations as condition, bhikkhus, there is consciousness.”

**(\*\* Iti kho bhikkhave [...] paṭiccasamuppādo. \*\*)**

(\*\* So, bhikkhus, that herein [...] is called dependent origination. \*\*)

### **11. Avijjā-paccayā bhikkave saṅkhārā.**

With ignorance as condition, bhikkhus, there are karmic formations.

**Uppādā vā bhikkhave tathāgatānaṃ,**

**Anuppādā vā tathāgatānaṃ,**

Whether, bhikkhus, Tathāgatas arise or do not arise,



**Ṭhitā va sā dhātu**

There yet remains that element,

**Dhammaṭṭhitatā**

Steadfastness of Dhamma,

**Dhammaniyāmatā,**

Orderliness of Dhamma:

**Idappaccayatā.**

Specific conditionality—that with this as a condition that arises.

**Taṃ tathāgato abhisambujjhati abhisameti,**

The Tathāgata directly awakens to that,  
breaks through to that.

**Abhisambujjhitvā abhisametvā**

Directly awakening and breaking through to that,

**Ācikkhati deseti,**

He declares it, teaches it,

**Paññapeti paṭṭhapeti,**

Describes it, sets it forth.

**Vivarati vibhajati**

He reveals it, explains it,

**Uttānī-karoti:**

And makes it plain:

**Passathāti cāha, avijjā-paccayā bhikkhave  
saṅkhārā.**

“See,” he says, “With ignorance as condition,  
bhikkhus, there are karmic formations.”

**Iti kho bhikkhave**

So, bhikkhus, that herein

**Yātra tathatā**

Which is suchness—being the way it is,

**Avittathatā**

Non-deviation from suchness,

**Anaññathatā**

Not-otherness,

**Idappaccayatā.**

Specific conditionality—that with this as a  
condition that arises:

**Ayaṃ vuccati bhikkhave paṭiccasamuppādo**

That, bhikkhus, is called dependent  
origination.

**Iti.**

Thus it is.

# Anumodanārambha-gāthā

Rejoicing in Merit

**Yathā vārivahā pūrā**

**Paripūrenti sāgaram**

Just as rivers full of water  
Entirely fill up the sea

**Evameva ito dinnam**

**Petānam upakappati**

So will what's here been given  
Bring blessings to departed spirits.

**Icchitam patthitam tumham**

May all your hopes and all your longings

**Khippameva samijjhatu**

Come true in no long time.

**Sabbe pūrentu saṅkappā**

May all your wishes be fulfilled

**Cando paṇṇaraso yathā**

Like on the fifteenth day the moon

**Maṇi jotiraso yathā.**

Or like a bright and shining gem.



# Sāmaññānumodanā-gāthā

**Sabbītiyo vivajjantu**

May all misfortunes be avoided,

**Sabba-rogo vinassatu**

May all illness be dispelled,

**Mā te bhavatvantarāyo**

May you never meet with dangers,

**Sukhī dīghāyuko bhava**

May you be happy and live long.

**Abhivādana-sīlissa**

**Niccaṃ vuḍḍhāpacāyino**

**Cattāro dhammā vaḍḍhanti**

**Āyu vaṇṇo sukhaṃ balaṃ.**

For those who are respectful,

Who always honour the elders,

Four are the qualities which will increase:

Life, beauty, happiness, and strength.



# Bhavatu Sabba-maṅgalaṃ

**Bhavatu sabba-maṅgalaṃ**

May every blessing come to be

**Rakkhantu sabba-devatā**

And all good spirits guard you well.

**Sabba-buddhānubhāvena**

Through the power of all Buddhas,

**Sabba-dhammānubhāvena**

Through the power of all Dhammas,

**Sabba-saṅghānubhāvena**

Through the power of all Saṅghas,

**Sadā sotthī bhavantu te.**

May you always be at ease.



# Requesting the Three Refuges and the Five Precepts

**Mayaṃ bhante ti-saraṇena saha pañca sīlāni  
yācāma.**

We, Venerable Sir, request the Three Refuges  
and the Five Precepts.

**Dutiyampi mayaṃ bhante ti-saraṇena saha  
pañca sīlāni yācāma.**

For the second time, we, Venerable Sir, request  
the Three Refuges and the Five Precepts.

**Tatīyampi mayaṃ bhante ti-saraṇena saha  
pañca sīlāni yācāma.**

For the third time, we, Venerable Sir, request  
the Three Refuges and the Five Precepts.

**Namo tassa bhagavato arahato sammā-  
sambuddhassa. (3x)**

Homage to the Blessed, Noble, and Perfectly  
Enlightened 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 Saṅgha I go for refuge.

**Dutiyampi buddhaṃ saraṇaṃ gacchāmi.**

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

**Dutiyampi dhammaṃ saraṇaṃ gacchāmi.**

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

**Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.**

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

**Tatīyampi buddhaṃ saraṇaṃ gacchāmi.**

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

**Tatīyampi dhammaṃ saraṇaṃ gacchāmi.**

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

**Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.**

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

*[The bhikkhu will chant:]*

**Tisaraṇa-gamaṇaṃ niṭṭhithaṃ**

This completes the going to the Three Refuges.

*[Response by the Laypeople:]*

**Āma bhante**

Yes, Venerable Sir.

**Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from taking the life of any living creature.

**Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from taking that which is not given.

**Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from sexual misconduct.

**Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from lying.

**Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

*[The bhikkhu giving the precepts will conclude:]*

**Imāni pañca sikkhā-padāni:**

These are the five precepts:

**Sīlena sugatiṃ yanti,**

Virtue is the source of happiness,

**Sīlena bhoga-sampadā,**

Virtue is the source of true wealth,

**Sīlena nibbutiṃ yanti,**

Virtue is the source of peacefulness,

**Tasmā sīlaṃ visodhaye.**

Therefore let virtue be purified.



## Requesting the Three Refuges and the Eight Precepts

Mayaṃ bhante ti-saraṇena saha, aṭṭha sīlāni  
yācāma [or] aṭṭhaṅgasamannāgatam uposatham  
yācāma.

We, Venerable Sir, request the Three Refuges  
together with the Eight Precepts [or] the eight-  
fold uposatha sīla.

Dutiyampi mayaṃ bhante ti-saraṇena  
saha, aṭṭha sīlāni yācāma [or]  
aṭṭhaṅgasamannāgatam uposatham yācāma.

For the second time, we, Venerable Sir, request  
the Three Refuges together with the Eight  
Precepts [or] the eight-fold uposatha sīla.

Tatīyampi mayaṃ bhante ti-saraṇena  
saha, aṭṭha sīlāni yācāma [or]  
aṭṭhaṅgasamannāgatam uposatham yācāma.

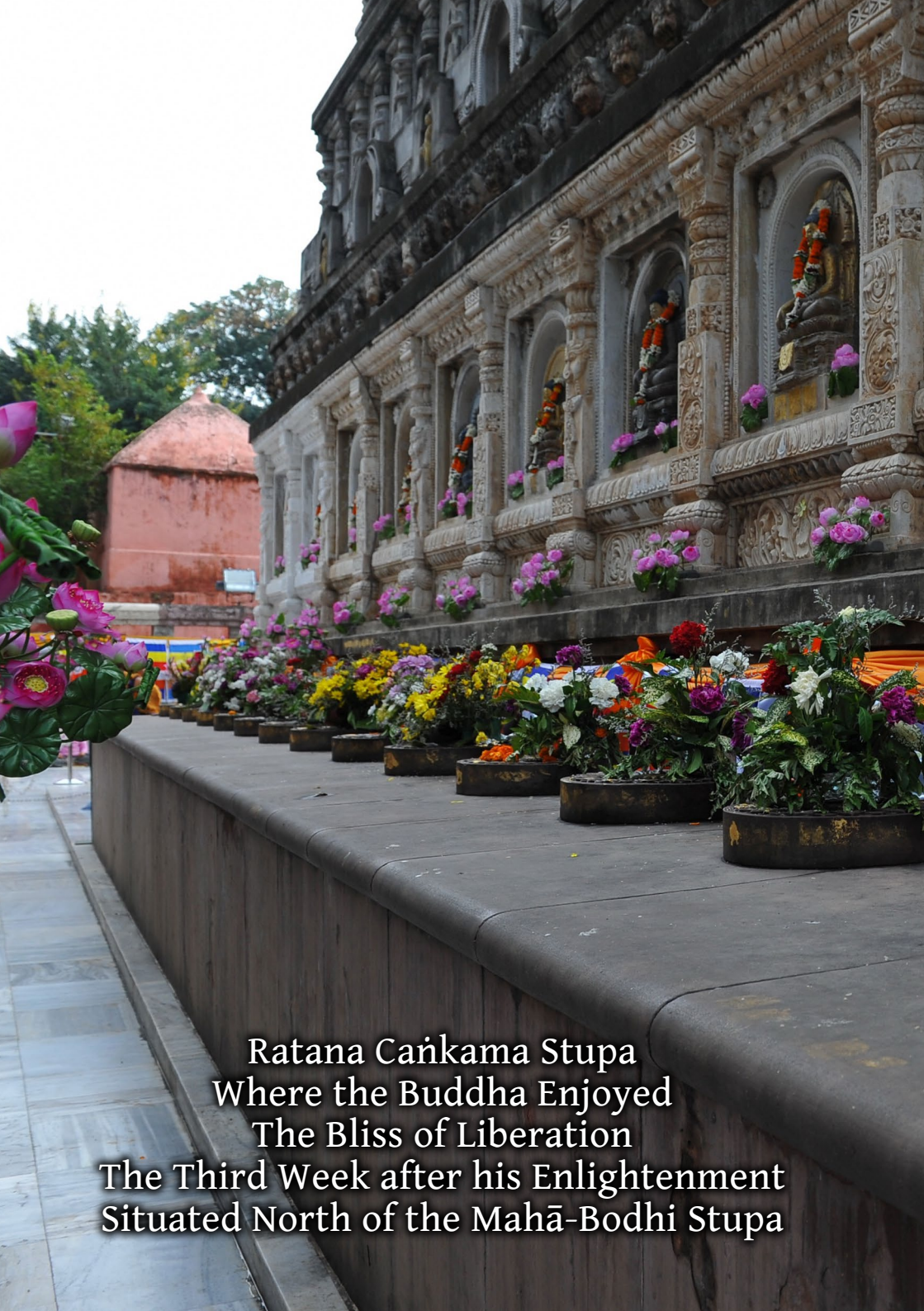
For the third time, we, Venerable Sir, request  
the Three Refuges together with the Eight  
Precepts [or] the eight-fold uposatha sīla.

**Namo tassa bhagavato arahato sammā-**  
**sambuddhassa. (3x)**

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



The Great Bodhisattva Avalokiteśvara  
With Lotus in the Palm of the Hand  
Inside the Bodhisattva Mahāvihāra  
Wat Marp Jan



**Ratana Caṅkama Stupa**  
Where the Buddha Enjoyed  
The Bliss of Liberation  
The Third Week after his Enlightenment  
Situated North of the Mahā-Bodhi Stupa

**Buddhaṃ saraṇaṃ gacchāmi.**

To the Buddha I go for refuge.

**Dhammaṃ saraṇaṃ gacchāmi.**

To the Dhamma I go for refuge.

**Saṅghaṃ saraṇaṃ gacchāmi.**

To the Saṅgha I go for refuge.

**Dutiyampi buddhaṃ saraṇaṃ gacchāmi.**

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

**Dutiyampi dhammaṃ saraṇaṃ gacchāmi.**

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

**Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.**

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

**Tatīyampi buddhaṃ saraṇaṃ gacchāmi.**

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

**Tatīyampi dhammaṃ saraṇaṃ gacchāmi.**

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

**Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.**

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

*[The bhikkhu will chant:]*

**Tisarāṇa-gamaṇaṃ niṭṭhitaṃ**

This completes the going to the Three Refuges.

*[Response by the Laypeople:]*

**Āma bhante**

Yes, Venerable Sir.

**Pāṇātipātā veramaṇī sikkhā-padaṃ  
samādiyāmi.**

I undertake the precept to refrain from taking  
the life of any living creature.

**Adinnādānā veramaṇī sikkhā-padaṃ  
samādiyāmi.**

I undertake the precept to refrain from taking  
that which is not given.

**Abrahmacariyā veramaṇī sikkhā-padaṃ  
samādiyāmi.**

I undertake the precept to refrain from any  
intentional sexual activity.

**Musā-vādā veramaṇī sikkhā-padaṃ  
samādiyāmi.**

I undertake the precept to refrain from lying.

**Surā-meraya-majja-pamādaṭṭhānā veramaṇī  
sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from  
consuming intoxicating drink and drugs which  
lead to carelessness.

**Vikāla-bhojanā veramaṇī sikkhā-padaṃ  
samādiyāmi.**

I undertake the precept to refrain from eating  
at inappropriate times.

**Nacca-gīta-vādita-visūkadassana-mālā-gandha-  
vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā  
veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake the precept to refrain from  
entertainment, beautification, and adornment.

**Uccāsayana-mahāsayanā veramaṇī sikkhā-  
padaṃ samādiyāmi.**

I undertake the precept to refrain from lying on  
a high or luxurious sleeping place.

**Imāni aṭṭha sikkhā-padāni samādiyāmi. (3x)**

I undertake these Eight Precepts.

(This concludes the ceremony of taking the  
Three Refuges and the Eight Precepts)



## Offering Saṅgha Dāna

Imāni mayam bhante, bhattāni, saparivārāni,  
bhikkhu-saṅghassa, oṇojayāma.

Sādhu no bhante, bhikkhu-saṅgho, imāni,  
bhattāni, saparivārāni, paṭiggaṇhātu,  
amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these foods of ours, together with these accompanying articles to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these foods, together with these accompanying articles, for the long-term welfare and happiness of ourselves, our parents, our relatives living and deceased, beings we have harmed in the past, and all beings.




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*Note*—if offering food for someone who has died:

Change bhattāni to mataka-bhattāni

Change amhākaṃ to amhākañceva mātā-pitū-ādīnañca ñātakānam  
kālakatānam

Change these foods of ours/ these foods to this food offering for the  
deceased.

## Offering Forest Cloth

Imāni mayam bhante, paṃsukūla-  
cīvarāni, saparivārāni, bhikkhu-saṅghassa,  
oṇojayāma. Sādhu no bhante, bhikkhu-  
saṅgho, imāni, paṃsukūla-cīvarāni,  
saparivārāni, paṭiggaṇhātu, amhākaṃ,  
dīgha-rattaṃ, hitāya, sukhāya.

We present these cast-off cloths of ours,  
together with these accompanying articles to  
the Bhikkhu Sangha. May the Bhikkhu  
Sangha accept these cast-off cloths, together  
with these accompanying articles, for our  
long-term welfare and happiness.

## Asking for Forgiveness

**(Asker)** Sanghe<sup>1</sup> / Ācariye<sup>2</sup> / (Mahā)there<sup>3</sup>  
pamādena, dvārattayena kataṃ,  
sabbaṃ aparādhaṃ khamatu<sup>1</sup>/  
khamatha<sup>2,3</sup> me<sup>4</sup>/no<sup>5</sup> bhante. (3x)

**(Receiver)** Ahaṃ khamāmi, tayāpi<sup>4</sup>/tumhehipi<sup>5</sup>  
me khamitabbaṃ.

**(Asker)** Khamāmi<sup>4</sup>/Khamāma<sup>5</sup> bhante.

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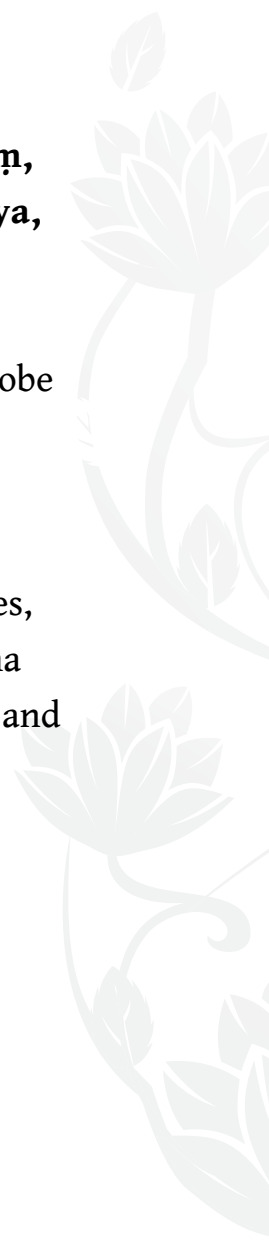
1. Use with Sangha , 2. Use with an Ajahn , 3. Use with a Thera or Mahā-thera  
4. For an individual person/monk , 5. For more than one person/monk



## Offering Kaṭhina Cloth

Imaṃ bhante, sapaṛivāraṃ, kaṭhina-cīvara-  
dussaṃ, saṅghassa, oṇojayāma. Sādhu  
no bhante, saṅgho, imaṃ, sapaṛivāraṃ,  
kaṭhina-cīvara-dussaṃ, paṭiggaṇhātu,  
paṭiggahetvā ca, iminā dussena, kaṭhinaṃ,  
attharatu, amhākaṃ, dīgha-rattaṃ, hitāya,  
sukhāya.

Venerable Sirs, we present this kaṭhina-robe  
cloth, together with these accompanying  
articles, to the Sangha. May the Sangha  
please accept this kaṭhina-robe cloth,  
together with these accompanying articles,  
and having accepted it, spread the kaṭhina  
with this cloth for our long-term welfare and  
happiness.



## Requesting a Dhamma Discourse

**Brahmā ca lokādhipatī sahampati  
 Kat'añjalī andhivaram ayācatha:  
 Santīdha sattāpparajakkha-jātikā  
 Desetu dhammaṃ anukampimaṃ pajam.**

The Brahma god Sahampati, Lord of the World, with palms joined in reverence, requested a favour: 'Beings are here with but little dust in their eyes, pray, teach the Dhamma out of compassion for them.'

## Taking Leave of the Bhikkhus

*[Laypeople:]* Handadāni, mayam  
**bhante, āpucchāma, bahukiccā mayam,  
 bahukaraṇīyā.**

We ask to take leave of you, Venerable Sirs, for we have many tasks and duties to which we must attend.

*[Senior Monk:]* Yassadāni tumhe kālam  
**maññatha.**

You know the appropriate time.

*[Laypeople:]* Sādhu bhante.

It is well, Venerable Sirs.

## Requesting Paritta Chanting

Vipatti-paṭibāhāya Sabba-sampatti-siddhiyā,  
Sabba-dukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya Sabba-sampatti-siddhiyā,  
Sabba-bhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya Sabba-sampatti-siddhiyā,  
Sabba-roga-vināsāya

Parittaṃ brūtha maṅgalaṃ.

For warding off misfortune, for the arising of  
good fortune,

For the dispelling of all dukkha,

May you chant a blessing and protection.

For warding off misfortune, for the arising of  
good fortune,

For the dispelling of all fear,

May you chant a blessing and protection.

For warding off misfortune, for the arising of  
good fortune,

For the dispelling of all sickness,

May you chant a blessing and protection.

# An Invitation to the Devas

BEGINNING FOR ROYAL CEREMONIES:

**Sarajjaṃ sasenaṃ sabandhuṃ narindaṃ,  
Parittānubhāvo sadā rakkhatū'ti.**

May the power of the Parittas protect the king,  
His treasures, his relatives, and his advisors at  
all times.

BEGINNING FOR CŪḶARĀJAPARITTAṀ (7 CHRONICLES):

**Pharivāna mettāṃ samettā bhadantā,  
Avikkhitta-cittā parittaṃ bhaṇantu.**

*(Continue at the \*, page 164)*

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

BEGINNING FOR MAHĀRĀJAPARITTAṀ (12 CHRONICLES):

**Samantā cakkavāḷesu  
Atrāgacchantu devatā**

From all universes may the devas come here.

**Saddhammaṃ muni-rājassa  
Suṇantu sagga-mokkhaḍaṃ.**

May they listen to the True Dhamma of the King  
of Sages, leading to heaven and emancipation.

**\* Sagge kāme ca rūpe**

**Giri-sikharataṭṭe cantalikkhe vimāne**

Those in the heavens of sensuality and form,  
on peaks and mountain precipices, in palaces  
floating in the sky,

**Dīpe raṭṭhe ca gāme**

**Taruvana-gahane geha-vatthumhi khette,**

In islands, countries, and towns,  
In groves of trees and thickets, around  
homesites and fields.

**Bhummā cāyantu devā**

**Jala-thala-visame yakkha-gandhabba-nāgā,**

And the earth-devas, spirits,  
heavenly minstrels, and nagas,  
In water, on land, in badlands and nearby:

**Tiṭṭhantā santike yaṃ**

**Muni-vara-vacanaṃ sādhave me suṇantu.**

May they come and listen with approval.  
As I recite the word of the excellent sage.

**Dhammassavana-kālo ayam-bhadantā.**

**(Repeat 3 times.)**

This is the time to listen to the Dhamma,  
Venerable Sirs.



# PARITTA CHANTING

## Great Homage

**Namo tassa bhagavato arahato sammā-sambuddhassa. (3x)**

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

## Going to the Triple Refuge

**Buddhaṃ saraṇaṃ gacchāmi.**

To the Buddha I go for refuge.

**Dhammaṃ saraṇaṃ gacchāmi.**

To the Dhamma I go for refuge.

**Saṅghaṃ saraṇaṃ gacchāmi.**

To the Saṅgha I go for refuge.

(repeat 2 more times:

Second time add **Dutiyampi...** before each line

Third time chant **Tatīyampi...** before each line)

# Sambuddhe

## The Fully Enlightened Buddhas

**Sambuddhe aṭṭhavāsaṅca**

**Dvādasaṅca saḥassake**

**Pañca-sata-saḥassāni Namāmi sirasā ahaṃ**

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

**Tesaṃ dhammaṅca saṅghaṅca**

**Ādarena namāmihaṃ**

I pay devoted homage to their Dhamma and  
Sangha.

**Namakārānubhāvena**

**Hantvā sabbe upaddave**

**Anekā antarāyāpi Vinassantu asesato.**

Through the power of this homage, having  
demolished all misfortunes, may countless  
dangers be destroyed without trace.

**Sambuddhe pañca-paññāsaṅca**

**Catuvīsati-saḥassake**

**Dasa-sata-saḥassāni Namāmi sirasā ahaṃ**

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

**Tesaṃ dhammañca saṅghañca**

**Ādarena namāmihaṃ**

I pay devoted homage to their Dhamma and Sangha.

**Namakārānubhāvena**

**Hantvā sabbe upaddave**

**Anekā antarāyāpi Vinassantu asesato.**

Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

**Sambuddhe navuttarasate**

**Aṭṭhacattālīsa-sahassake**

**Vīsati-sata-sahassāni Namāmi sirasā ahaṃ**

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

**Tesaṃ dhammañca saṅghañca**

**Ādarena namāmihaṃ**

I pay devoted homage to their Dhamma & Sangha.

**Namakārānubhāvena**

**Hantvā sabbe upaddave**

**Anekā antarāyāpi Vinassantu asesato.**

Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.



# Namakāra-siddhi-gāthā

Verses on Success through Homage

**Yo cakkhumā moha-malāpakaṭṭho**

**Sāmaṃ va buddho sugato vimutto**

The One with vision,

with the stain of delusion removed,

Self-Awakened, Well-Gone, and Released,

**Mārassa pāsā vinimocayanto**

**Pāpesi khemaṃ janataṃ vineyyaṃ.**

Freed from the snares of mortal temptation,

He leads humanity from evil to security.

**Buddhaṃ varantaṃ sirasā namāmi**

**Lokassa nāthañca vināyakañca**

I pay homage with my head

to that excellent Buddha,

The Protector And Mentor for the world.

**Tan-tejasā te jaya-siddhi hotu**

**Sabb'antarāyā ca vināsamentu.**

By the power of this,

may you have triumph and success,

And may all your dangers be destroyed.

**Dhammo dhajo yo viya tassa satthu**

**Dassesī lokassa visuddhi-maggaṃ**

The Teacher's Dhamma, like a banner,

Shows the path of purity to the world.

**Niyyāniko dhamma-dharassa dhārī**  
**Sātāvaho santikaro suciṇṇo.**

Leading out, upholding those who uphold it,  
 Rightly accomplished, it brings  
 pleasure, makes peace.

**Dhammaṃ varantaṃ sirasā namāmi**  
**Mohappadālaṃ upasanta-dāhaṃ**

I pay homage with my head  
 to that excellent Dhamma,  
 Which pierces delusion and  
 makes fever grow calm.

**Tan-tejasā te jaya-siddhi hotu**  
**Sabb'antarāyā ca vināsamentu.**

By the power of this,  
 may you have triumph and success,  
 And may all your dangers be destroyed.

**Saddhamma-senā sugatānugo yo**  
**Lokassa pāpūpakilesa-jetā**

The True Dhamma's army,  
 following the One Well-Gone,  
 Is victor over the evils and  
 corruptions of the world.

**Santo sayamaṃ santi-niyojako ca  
Svākkhāta-dhammaṃ viditaṃ karoti.**

Self-calmed, it is calming and without fetter,  
And makes the well-taught Dhamma be known.

**Saṅghaṃ varantaṃ sirasā namāmi  
Buddhānubuddhaṃ sama-sīla-ditṭhiṃ**

I pay homage with my head  
to that excellent Saṅgha,  
Awakened after the Awakened,  
harmonious in virtue and view.

**Tan-tejasā te jaya-siddhi hotu  
Sabb'antarāyā ca vināsamentu.**

By the power of this,  
may you have triumph and success,  
And may all your dangers be destroyed.



# Namo-kār-aṭṭhaka-gāthā

## The Homage Octet

**Namo arahato sammā-**

**Sambuddhassa mahesino**

Homage to the Great Seer,

The Worthy One, Perfectly Self-awakened.

**Namo uttama-dhammassa**

**Svākkhātasseva tenidha**

Homage to the highest Dhamma,

Well-taught by him here.

**Namo mahā-saṅghassāpi**

**Visuddha-sīla-diṭṭhino**

And homage to the Great Saṅgha,

Pure in virtue and view.

**Namo omātyāraddhassa**

**Ratanattayassa sādhukaṃ**

Homage to the Triple Gem

Beginning auspiciously with AUM.

**Namo omakātītassa**

**Tassa vatthuttayassapi**

And homage to those three objects

That have left base things behind.

**Namo-kārappabhāvena**

**Vigacchantu upaddavā**

By the potency of this homage,

May misfortunes disappear.

**Namo-kārānubhāvena**

**Suvatthi hotu sabbadā**

By the potency of this homage,

May there always be well-being.

**Namo-kārassa tejena**

**Vidhimhi homi tejavā.**

By the power of this homage,

May success in this ceremony be mine.



# Maṅgala-sutta

## The Discourse on Blessings

**Asevanā ca bālānaṃ**

**Paṇḍitānañca sevanā**

Av<sub>↓</sub>oiding those of fool<sub>↓</sub>ish ways,

Ass<sub>↓</sub>ociating with the<sub>↓</sub> wise,

**Pūjā ca pūjanīyānaṃ**

**Etam-maṅgalam-uttamaṃ.**

And hon<sub>↓</sub>ouring those w<sub>↑</sub>orthy of hon<sub>↓</sub>our:

These are the h<sub>↑</sub>ighest bless<sub>↓</sub>ings.

**Paṭirūpa-desa-vāso ca**

**Pubbe ca kata-puññatā**

Living in places of suitable kinds,

With the fruits of past good deeds

**Atta-sammā-pañidhi ca**

**Etam-maṅgalam-uttamaṃ.**

And guided by the r<sub>↑</sub>ightful way:

These are the h<sub>↑</sub>ighest bless<sub>↓</sub>ings.

**Bāhu-saccañca sippañca**

**Vinayo ca susikkhito**

Accom<sub>↓</sub>plished in le<sub>↓</sub>arning and cra<sub>↓</sub>ftsman's skills,

With disci<sub>↓</sub>pline, highly trained,

**Subhāsītā ca yā vācā**

**Etam-maṅgalam-uttamaṃ.**

And speech that is true and pleasant to hear:  
 These are the highest blessings.

**Mātā-pitu-upaṭṭhānaṃ**

**Putta-dārassa saṅgho**

Providing for mother and father's support  
 And cherishing family,

**Anākulā ca kammantā**

**Etam-maṅgalam-uttamaṃ.**

And ways of work that harm no being:  
 These are the highest blessings.

**Dānañca dhamma-cariyā ca**

**Ñātakānañca saṅgho**

Generosity and a righteous life,  
 Offering help to relatives and kin,

**Anavajjāni kammāni**

**Etam-maṅgalam-uttamaṃ.**

And acting in ways that leave no blame:  
 These are the highest blessings.

**Āratī viratī pāpā**

**Majja-pānā ca saññamo**

Steadfast in restraint, and shunning evil ways,  
 Avoiding intoxicants that dull the mind,

**Appamādo ca dhammesu**

**Etam-maṅgalam-uttamaṃ.**

And heedfulness in all things that arise:

These are the highest blessings.

**Gāravo ca nivāto ca**

**Santuṭṭhī ca kataññutā**

Respectfulness and being of humble ways,  
Contentment and gratitude,

**Kālena dhammassavanam**

**Etam-maṅgalam-uttamam.**

And hearing the Dhamma frequently taught:  
These are the highest blessings.

**Khantī ca sovacassatā**

**Samaṇānañca dassanam**

Patience and willingness to accept one's faults,  
Seeing venerated seekers of the truth,

**Kālena dhamma-sācakchā**

**Etam-maṅgalam-uttamam.**

And sharing often the words of Dhamma:  
These are the highest blessings.

**Tapo ca brahma-cariyañca**

**Ariya-saccāna dassanam**

Ardent, committed to the Holy Life,  
Seeing for oneself the Noble Truths,

**Nibbāna-sacchi-kiriyā ca**

**Etam-maṅgalam-uttamam.**

And the realization of Nibbāna:  
These are the highest blessings.



**Phuṭṭhassa loka-dhammehi****Cittam yassa na kampati**

Although in contact with the world,  
Unshaken the mind remains,

**Asokaṃ virajaṃ khemaṃ****Etam-maṅgalam-uttamaṃ.**

Beyond all sorrow, spotless, secure:  
These are the highest blessings.

**Etādisāni katvāna****Sabbattham-aparājitā**

They who live by following this path  
Know victory wherever they go,

**Sabbattha sotthiṃ gacchanti****Tan-tesaṃ maṅgalam-uttaman'ti.**

And every place for them is safe:  
These are their highest blessings.

**Ratana-sutta**

Six Protective Verses from the Discourse on  
Treasures

**Yaṅkiñci vittaṃ idha vā huraṃ vā****Saggesu vā yaṃ ratanaṃ paṇītaṃ**

Whatever wealth in this world or the next,  
whatever exquisite treasure in the heavens,

**Na no samaṃ atthi tathāgatena**

**Idam-pi buddhe ratanaṃ paṇītaṃ**

Is not, for us, equal to the Tathāgata. This, too,  
is an exquisite treasure in the Buddha

**Etena saccena suvatthi hotu.**

By this truth may there be well-being.

**Khayaṃ virāgaṃ amataṃ paṇītaṃ**

**Yad-ajjhagā sakyamunī samāhito**

The exquisite Deathless—dispassion, ending—  
discovered by the Sakyan Sage while in  
concentration:

**Na tena dhammena sam-atthi kiñci**

**Idam-pi dhamme ratanaṃ paṇītaṃ**

There is nothing equal to that Dhamma. This,  
too, is an exquisite treasure in the Dhamma,

**Etena saccena suvatthi hotu.**

By this truth may there be well-being.

**Yam-buddha-seṭṭho parivaṇṇayī sucim**

**Samādhim-ānantarik-aññaṃ-āhu**

What the excellent Awakened One extolled  
as pure and called the concentration of  
unmediated knowing:

**Samādhinā tena samo na vijjati**

**Idam-pi dhamme ratanaṃ paṇītaṃ**

No equal to that concentration can be found.

This, too, is an exquisite treasure in the  
Dhamma.

**Etena saccena suvatthi hotu.**

By this truth may there be well-being.

**Ye puggalā aṭṭha satamaṃ pasatthā**

**Cattāri etāni yugāni honti**

The eight persons—the four pairs—praised by  
those at peace:

**Te dakkhiṇeyyā sugatassa sāvakā**

**Etesu dinnāni mahapphalāni**

They, disciples of the One Well-Gone, deserve  
offerings. What is given to them bears  
great fruit.

**Idam-pi saṅghe ratanaṃ paṇītaṃ**

**Etena saccena suvatthi hotu.**

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

**Ye suppayuttā manasā dalhena**

**Nikkāmino gotama-sāsanamhi**

Those who, devoted, firm-minded, apply  
themselves to Gotama's message,

**Te pattipattā amataṃ vigayha**

**Laddhā mudhā nibbutiṃ bhuñjamānā**

On attaining their goal, plunge into the  
Deathless, freely enjoying the Liberation  
they've gained.

**Idam-pi saṅghe ratanaṃ paṇītaṃ**

**Etena saccena suvatthi hotu.**

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

**Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ**

**Viratta-cittāyatike bhavasmim**

Ended the old, there is no new taking birth.  
Dispassioned their minds toward further  
becoming,

**Te khīṇa-bijā aviruḷhi-chandā**

**Nibbanti dhīrā yathāyam-padīpo**

They, with no seed, no desire for growth, the  
wise, they go out like this flame.

**Idam-pi saṅghe ratanaṃ paṇītaṃ**

**Etena saccena suvatthi hotu.**

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

## Karaṇīya-metta-sutta

### The Buddha's Words on Lovingkindness

[Now let us chant the Buddha's words on loving-kindness.]

**Karaṇīyam-attha-kusalena**

**Yantaṃ santaṃ padaṃ abhisamecca**

**Sakko ujū ca suhujū ca**

**Suvaco cassa mudu anatimānī**

[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,

**Santussako ca subharo ca**

**Appakicco ca sallahuka-vutti**

**Santindriyo ca nipako ca**

**Appagabbho kulesu ananugiddho**

Contented and easily satisfied,  
Unburdened with duties and frugal in their  
ways.

Peaceful and calm, and wise and skilful,  
Not proud and demanding in nature.

**Na ca khuddaṃ samācare kiñci  
Yena viññū pare upavadeyyuṃ  
Sukhino vā khemino hontu  
Sabbe sattā bhavantu sukhitattā**

Let them not do the slightest thing  
That the wise would later reprove,  
Wishing: In gladness and in safety,  
May all beings be at ease.

**Ye keci pāṇa-bhūtatti  
Tasā vā thāvarā vā anavasesā  
Dīghā vā ye mahantā vā  
Majjhimā rassakā aṇuka-thūlā**

Whatever living beings there may be,  
Whether they are weak or strong, omitting  
none,  
The great or the mighty, medium, short or  
small,

**Diṭṭhā vā ye ca adiṭṭhā  
Ye ca dūre vasanti avidūre  
Bhūtā vā sambhavesī vā  
Sabbe sattā bhavantu sukhitattā.**

The seen and the unseen,  
Those living near and far away,  
Those born and to be born,  
May all beings be at ease.

**Na paro param̐ nikubbetha  
Nātimaññetha katthaci nam̐ kiñci  
Byārosanā paṭīgha-saññā  
Nāññam-aññassa dukkham-iccheyya.**

Let none deceive another,  
Or despise any being in any state.  
Let none through anger or ill-will  
Wish harm upon another.

**Mātā yathā niyaṃ puttam̐  
Āyusā eka-puttam-anurakkhe,  
Evam-pi sabba-bhūtesu  
Māna-sambhāvaye aparimāṇam̐.**

Even as a mother protects with her life  
Her child, her only child,  
So with a boundless heart  
Should one cherish all living beings;

**Mettañca sabba-lokasmim̐  
Māna-sambhāvaye aparimāṇam̐  
Uddham̐ adho ca tiriyañca  
Asambādham̐ averam̐ asapattam̐.**

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.

**Tiṭṭhañ-caraṃ nisinno vā  
 Sayāno vā yāvatassa vigatam-iddho  
 Etaṃ satiṃ adhiṭṭheyya  
 Brahmam-etaṃ vihāraṃ idham-āhu.**

Whether standing or walking, seated,  
 Or lying down - free from drowsiness -  
 One should sustain this recollection.  
 This is said to be the sublime abiding.

**Diṭṭhiñca anupagamma sīlavā  
 Dassanena sampanno,  
 Kāmesu vineyya gedhaṃ  
 Na hi jātu gabbha-seyyaṃ punaretī'ti.**

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.





# Khandha-paritta

## The Group Protection

**Virūpakkhehi me mettam**

I have good will for the Virupakkhas,

**Mettam erāpathehi me**

The Erapathas,

**Chabyā-puttehi me mettam**

The Chabya descendants,

**Mettam kaṇhā-gotamakehi ca**

And the Black Gotamakas.

**Apādakehi me mettam**

I have good will for footless beings,

**Mettam dipādakehi me**

Two-footed,

**Catuppadehi me mettam**

Four-footed,

**Mettam bahuppadehi me**

And many-footed beings.

**Mā maṃ apādako hiṃsi**

May footless beings,

**Mā maṃ hiṃsi dipādako**

Two-footed beings,

**Mā maṃ catuppado hiṃsi**

Four-footed beings,

**Mā maṃ hiṃsi bahuppado**

And many-footed beings do me no harm.

**Sabbe sattā sabbe pāṇā**

May all creatures, all breathing things,

**Sabbe bhūtā ca kevalā**

All beings—each and every one—

**Sabbe bhadrāni passantu**

Meet with good fortune.

**Mā kiñci pāpamāgamā**

May none of them come to any evil.

**Appamāṇo Buddho**

The Buddha is limitless,

**Appamāṇo Dhammo**

The Dhamma is limitless,

**Appamāṇo Saṅgho**

The Sangha is limitless.

**Pamāṇa-vantāni sirim-sapāni ahi vicchikā**

**Satapadī uṇṇānābhī sarabū mūsikā**

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

**Katā me rakkhā katā me parittā**

I have made this protection,

I have made this spell.

**Paṭikkamantu bhūtāni**

May the beings depart.

**So'haṃ namo bhagavato**

I pay homage to the Blessed One,

**Namo sattannaṃ sammā-sambuddhānaṃ.**

Homage to the seven

Perfectly Self-awakened Ones.



# Vaṭṭaka-paritta

## The Baby Quail's Protection

**Atthi loke sīla-guṇo**

**Saccaṃ soceyy-anuddayā**

**Tena saccena kāhāmi**

**Sacca-kiriyam-anuttaraṃ**

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

In accordance with this truth, I will make  
An unsurpassed vow of truth.

**Āvajjitvā dhamma-balaṃ**

**Saritvā pubbake jine**

**Sacca-balam-avassāya**

**Sacca-kiriyam-akāsa'haṃ**

Sensing the strength of the Dhamma,  
Calling to mind the victors of the past,  
In dependence on the strength of truth,  
I made an unsurpassed vow of truth:

**Santi pakkhā apattanā**

**Santi pādā avañcanā**

**Mātā pitā ca nikkhantā**

**Jāta-veda paṭikkama**

Here are wings with no feathers,  
Here are feet that can't walk.  
My mother and father have left me.  
Fire, go back!

**Saha sacce kate mayhaṃ**  
**Mahāpajjalito sikhī**  
**Vajjesi soḷasa karīsāni**  
**Udakaṃ patvā yathā sikhī**  
**Saccena me samo n’atthi**  
**Esā me sacca-pāramī’ti.**

When I made my vow with truth,  
 The great crested flames  
 Avoided the sixteen acres around me  
 As if they had come to a body of water.  
 My truth has no equal:  
 Such is my perfection of truth.

## **Mora-paritta**

**The Peacock’s Protection**

**Udetayañ-cakkhumā eka-rājā**  
**Harissa-vaṇṇo paṭhavippabhāso**  
**Taṃ taṃ namassāmi harissa-vaṇṇaṃ**  
**paṭhavippabhāsaṃ**  
**Tayajja guttā viharemu divasaṃ**

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

**Ye brāhmaṇā vedagu sabba-dhamme  
Te me namo te ca maṃ pālayantu.  
Namatthu buddhānaṃ namatthu bodhiyā  
Namo vimuttānaṃ namo vimuttiyā**

Those Brahmans who are knowers of all truths,  
I pay homage to them;  
May they keep watch over me.  
Homage to the Awakened Ones.  
Homage to Awakening.  
Homage to the Released Ones.  
Homage to Release.

**Imaṃ so parittaṃ katvā Moro carati esanā.**

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

**Apetayañ-cakkhumā eka-rājā  
Harissa-vaṇṇo paṭhavippabhāso  
Taṃ taṃ namassāmi harissa-vaṇṇaṃ  
paṭhavippabhāsaṃ**

**Tayajja guttā viharemu rattim**

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

**Ye brāhmaṇā vedagu sabba-dhamme  
 Te me namo te ca maṃ pālayantu  
 Namatthu buddhānaṃ namatthu bodhiyā  
 Namō vimuttānaṃ namo vimuttiyā**

Those Brahmans who are knowers of all truths,

I pay homage to them;

May they keep watch over me.

Homage to the Awakened Ones.

Homage to Awakening.

Homage to the Released Ones.

Homage to Release.

**Imaṃ so parittaṃ katvā**

**Moro vāsamakappayī'ti.**

Having made this protection,

The peacock arranges his nest.



# Āṭānāṭiya-paritta

## Homage to the Seven Past Buddhas

**Vipassissa namatthu**

**Cakkhumantassa sirīmato**

Homage to Vipassī,  
Possessed of vision and splendor.

**Sikhissapi namatthu**

**Sabba-bhūtānukampino**

Homage to Sikhī, sympathetic to all beings.

**Vessabhussa namatthu**

**Nhātakassa tapassino**

Homage to Vesabhū, cleansed, austere.

**Namatthu Kakusandhassa**

**Māra-senappamaddino**

Homage to Kakusandha, crusher of Mara's host.

**Konāgamanassa namatthu**

**Brāhmaṇassa vusīmato**

Homage to Konāgamana,  
The brahman who lived the life perfected.

**Kassapassa namatthu**

**Vippamuttassa sabbadhi**

Homage to Kassapa, entirely released.

**Āṅgīrasassa namatthu**

**Sakya-puttassa sirīmato**



Homage to Aṅgīrasa, splendid son of the Sakyans,  
**Yo imaṃ dhammam-adesesi**  
**Sabba-dukkhāpanūdanam**  
 Who taught this Dhamma—  
 The dispelling of all stress.  
**Ye cāpi nibbutā loke**  
**Yathā-bhūtaṃ vipassisum**  
 Those unbound in the world,  
 Who have seen things as they are,  
**Te janā apisuṇā**  
**Mahantā vītasāradā**  
 Great Ones of gentle speech, thoroughly mature,  
**Hitam deva-manussānam**  
**Yaṃ namassanti Gotamaṃ**  
 Even they pay homage to Gotama,  
 The benefit of human and heavenly beings,  
**Vijjā-caraṇa-sampannam**  
**Mahantaṃ vītasāradaṃ**  
 Consummate in knowledge and conduct,  
 The Great One, thoroughly mature.  
**Vijjā-caraṇa-sampannam**  
**Buddham vandāma Gotaman'ti.**  
 We revere the Buddha Gotama,  
 Consummate in knowledge and conduct.

# Āṅgulimāla-paritta

Ven. Āṅgulimāla's Protection

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

**[3x]**

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.



# Bojjhaṅga-paritta

## The Factor-of-Awakening Protection

**Bojjhaṅgo sati-saṅkhāto**

**Dhammānaṃ vicayo tathā**

The factors for Awakening include mindfulness,  
Investigation of qualities,

**Viriyaṃ-pīti-passaddhi-**

**Bojjhaṅgā ca tathāpare**

Persistence, rapture, and serenity factors of  
Awakening, plus

**Samādh'upekkha-bojjhaṅgā**

**Satt'ete sabba-dassinā**

Concentration and equanimity factors of  
Awakening. These seven, which the All-seeing

**Muninā sammadakkhātā**

**Bhāvitā bahulikatā**

Sage has perfectly taught,  
When developed and matured,

**Samvattanti abhiññāya**

**Nibbānāya ca bodhiyā**

Bring about heightened knowledge,  
Liberation, and Awakening.

**Etena sacca-vajjena Sothi te hotu sabbadā.**

By the saying of this truth,  
May you always be well.

**Ekasmiṃ samaye nātho**

**Moggallānañca kassapaṃ**

At one time, our Protector—seeing that  
Moggallana and Kassapa

**Gilāne dukkhite disvā**

**Bojjhaṅge satta desayi**

Were sick and in pain—  
Taught them the seven factors of Awakening.

**Te ca taṃ abhinanditvā**

**Rogā mucciṃsu taṃkhaṇe**

They, delighting in that,  
Were instantly freed from their illness.

**Etena sacca-vajjena Sotthi te hotu sabbadā.**

By the saying of this truth,  
May you always be well.

**Ekadā dhamma-rājāpi**

**Gelaññenābhipīlito**

Once, when the Dhamma King  
Was afflicted with fever,

**Cundattherena taññeva**

**Bhaṇāpetvāna sādaraṃ**

He had the Elder Cunda  
Recite that very teaching with devotion.

**Sammoditvā ca ābādhā**

**Tamhā vuṭṭhāsi ṭhānaso**

And as he approved,  
He rose up from that disease.

**Etena sacca-vajjena Sotthi te hotu sabbadā.**

By the saying of this truth,  
May you always be well.

**Pahīnā te ca ābādhā**

**Tiṇṇannam-pi mahesinaṃ**

Those diseases were abandoned  
By the three Great Seers,

**Maggāhata-kilesā va**

**Pattānuppatti-dhammataṃ**

Just as defilements are demolished by the Path  
In accordance with step-by-step attainment.

**Etena sacca-vajjena Sotthi te hotu sabbadā.**

By the saying of this truth,  
May you always be well.

## **Abhaya-paritta**

**The Fearlessness Protection**

**Yan-dunnimittaṃ avamaṅgalañca**

**Yo cāmanāpo sakuṇassa saddo**

Whatever unlucky portents and ill omens,  
And whatever distressing bird calls,

**Pāpaggaho dussupinaṃ akantaṃ  
Buddhānubhāvena vināsamentu.**

Evil planets, upsetting nightmares: By the  
Buddha's power may they be destroyed.

**Yan-dunnimittaṃ avamaṅgalañca  
Yo cāmanāpo sakuṇassa saddo**

Whatever unlucky portents and ill omens,  
And whatever distressing bird calls,

**Pāpaggaho dussupinaṃ akantaṃ  
Dhammānubhāvena vināsamentu.**

Evil planets, upsetting nightmares: By the  
Dhamma's power may they be destroyed.

**Yan-dunnimittaṃ avamaṅgalañca  
Yo cāmanāpo sakuṇassa saddo**

Whatever unlucky portents and ill omens,  
And whatever distressing bird calls,

**Pāpaggaho dussupinaṃ akantaṃ  
Saṅghānubhāvena vināsamentu.**

Evil planets, upsetting nightmares: By the  
Saṅgha's power may they be destroyed.

## Pakiṇṇaka-gāthā

Having Revered the Jewel of the Buddha

**Sakkatvā buddha-ratanam**

**Osatham uttamaṃ varam**

Having revered the Buddha-treasure,  
Truly the best of medicines,

**Hitam deva-manussānam**

**Buddha-tejena sotthinā**

**Nassant'upaddavā sabbe**

**Dukkhā vūpasamentu te.**

Welfare for gods and men:  
By the Buddha's might may safety be,  
May all distress be destroyed  
and all your suffering be stilled.

**Sakkatvā dhamma-ratanam**

**Osatham uttamaṃ varam**

Having revered the Dhamma-treasure,  
Truly the best of medicines,

**Pariḷāhūpasamanam Dhamma-tejena sotthinā**

**Nassant'upaddavā sabbe**

**Bhayā vūpasamentu te.**

Calmer of fevered passions:  
By the Dhamma's might may safety be,  
May all distress be destroyed,  
and all your fears be stilled.

**Sakkatvā saṅgha-ratanam**

**Osatham uttamam varam**

Having revered the Sangha-treasure,

Truly the best of medicines,

**Āhuneyyam pāhuneyyam**

**Saṅgha-tejena sotthinā**

**Nassant'upaddavā sabbe Rogā vūpasamentu te.**

Worthy of gifts and hospitality:

By the Sangha's might may safety be,

May all distress be destroyed,

and all your ills be stilled.

**N'atthi me saraṇam aññaṃ**

**Buddho me saraṇam varam**

For me there is no other refuge,

The Buddha truly is my refuge.

**Etena sacca-vajjena Hotu te jaya-maṅgalam.**

By the speaking of this truth,

May you be blessed with victory.

**N'atthi me saraṇam aññaṃ**

**Dhammo me saraṇam varam**

For me there is no other refuge,

The Dhamma truly is my refuge.

**Etena sacca-vajjena Hotu te jaya-maṅgalam.**

By the speaking of this truth,

May you be blessed with victory.



**N'atthi me saraṇaṃ aññaṃ**

**Saṅgho me saraṇaṃ varam**

For me there is no other refuge,  
The Sangha truly is my refuge.

**Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.**

By the speaking of this truth,  
May you be blessed with victory.

**Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu**

**Ratanaṃ buddha-samaṃ natthi**

**Tasmā sotthī bhavantu te.**

Whatever treasure there is in the world,  
Diverse kinds found here and there,  
No treasure is equal to the Buddha,  
Therefore may there be safety for you.

**Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu**

**Ratanaṃ dhamma-samaṃ natthi**

**Tasmā sotthī bhavantu te.**

Whatever treasure there is in the world  
Diverse kinds found here and there,  
No treasure is equal to the Dhamma,  
Therefore may there be safety for you.

**Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu**

**Ratanaṃ saṅgha-samaṃ natthi**

**Tasmā sotthī bhavantu te.**

Whatever treasure there is in the world

Diverse kinds found here and there,  
 No treasure is equal to the Sangha,  
 Therefore may there be safety for you.

## **Devatā-uyyojana-gāthā**

Verses on Sending Off the Deities

**Dukkhappattā ca niddukkhā**

**Bhayappattā ca nibbhayā**

**Sokappattā ca nissokā     Hontu sabbe'pi pāṇino**

May the suffering be free from suffering,  
 May the fear-struck be free from fear,  
 May the grieving be free from grief,  
 So too may all beings be.

**Ettāvatā ca amhehi**

**Sambhataṃ puñña-sampadaṃ**

**Sabbe devānumodantu**

**Sabba-sampatti-siddhiyā**

For the sake of all attainment and success  
 May all heavenly beings rejoice  
 In the extent to which we have gathered a  
 Consummation of merit.

**Dānaṃ dadantu saddhāya**

**Sīlaṃ rakkhantu sabbadā**

**Bhāvanābhiratā hontu**

**Gacchantu devatā gatā.**

May they give gifts with conviction,  
 May they always maintain virtue,  
 May they delight in meditation,  
 May they go to a heavenly destination.

**Sabbe buddhā balappattā**

**Paccekānañca yaṃ balaṃ**

**Arahantānañca tejena**

**Rakkhaṃ bandhāmi sabbaso.**

By the power of all the Supreme Buddhas,  
 By the power of all the Silent Buddhas,  
 And by the power of the Noble Arahants,  
 I bind this protection all around.

## Qualities of the Triple Gem\*

**Itipi so bhagavā**

He, the Blessed One,

**Arahaṃ**

Is indeed the Pure One,

**Sammāsambuddho**

The Perfectly Enlightened  
 One;

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(\**) The Buddha recommends recollecting the qualities of the Triple Gem in the Dhajagga Sutta (Saṃyutta Nikāya XI.3) as a protection against fear.*

**Vijjācaraṇa-sampanno**

He is impeccable in conduct and understanding,

**Sugato**

The Accomplished One,

**Lokavidū**

The Knower of the Worlds;

**Anuttaro purisadamma-sārathi**

He trains perfectly those who wish to be trained;

**Satthā deva-manussānaṃ**

He is Teacher of gods and humans;

**Buddho**

He is Awake

**Bhagavā'ti.**

And Holy.

**Svākkhāto bhagavatā dhammo**

The Dhamma is well-expounded by the Blessed  
One,

**Sandiṭṭhiko**

Apparent here and now

**Akāliko**

Timeless

**Ehipassiko**

Encouraging investigation,

**Opanayiko**

Leading onwards

**Paccattaṃ veditabbo viññūhī'ti.**

To be experienced individually by the wise.



# Buddha-jaya-maṅgala-gāthā

Verses on the Buddha's Auspicious Victories

**Bāhuṃ saḥassam-abhinimmita-sāvudhantaṃ  
Grīmekhalaṃ udita-ghora-sasena-māraṃ  
Dānādi-dhamma-vidhinā jitavā munindo  
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Mārātirekam-abhiyujjhita-sabba-rattiṃ  
Ghorampanāḷavaka-makkham-athaddha-yakkhaṃ  
Khantī-sudanta-vidhinā jitavā munindo  
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

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

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

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

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

**Katvāna kaṭṭham-udaraṃ iva gabbhinīyā  
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe  
Santena soma-vidhinā jitavā munindo  
Tan-tejasā bhavatu te jaya-maṅgalāni.**

Having made a wooden belly to appear pregnant, Ciñca made a lewd accusation in the midst of the gathering. The Lord of Sages defeated her with peaceful, gracious means: by the power of this, may you have victory blessings.

**Saccam vihāya mati-saccaka-vāda-ketum  
Vādābhiropita-manam ati-andhabhūtam  
Paññā-padīpa-jalito jitavā munindo  
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ  
Puttena thera-bhujagena damāpayanto  
Iddhūpadesa-vidhinā jitavā munindo  
Tan-tejasā bhavatu te jaya-maṅgalāni.**

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



**Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham  
 Brahmaṃ visuddhi-jutim-iddhi-bakābhīdhānam  
 Ñāṇāgadena vidhinā jitavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgalāni.**

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

**Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā  
 Yo vācano dinadine sarate matandī  
 Hitvān'aneka-vividhāni c'upaddavāni  
 Mokkaṃ sukhaṃ adhigameyya naro sapañño.**

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



# Jaya-paritta

## The Victory Protection

**Mahā-kāruṇiko nātho  
Hitāya sabba-pāṇinaṃ  
Pūretvā pāramī sabbā**

**Patto sambodhim-uttamaṃ**

Our protector (the Buddha), with great  
compassion,  
For the welfare of all beings,  
Having fulfilled all the perfections,  
Attained the highest self-awakening.

**Etena sacca-vajjena Hotu te jaya-maṅgalaṃ.**

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

**Jayanto bodhiyā mūle**

**Sakyānaṃ nandi-vaḍḍhano**

**Evaṃ tvaṃ vijayo hohi**

**Jayassu jaya-maṅgale**

Victorious at the foot of the Bodhi tree,  
Was he who increased the Sakyans' delight.  
May you have the same sort of victory,  
May you win victory blessings.

**Aparājita-pallaṅke Sīse paṭhavi-pokkhare  
Abhiseke sabba-buddhānaṃ**

**Aggappatto pamodati.**

At the head of the lotus leaf of the world,  
On the undefeated seat,  
Consecrated by all the Buddhas,  
He rejoiced in the utmost attainment.

**Sunakkhattaṃ sumaṅgalaṃ**

**Supabhātaṃ suhuṭṭhitaṃ**

**Sukhaṇo sumuhutto ca**

**Suyiṭṭhaṃ brahmacārisu**

**Padakkhiṇaṃ kāya-kammaṃ**

**Vācā-kammaṃ padakkhiṇaṃ**

**Padakkhiṇaṃ mano-kammaṃ**

**Paṇidhī te padakkhiṇā**

**Padakkhiṇāni katvāna**

**Labhantatthe padakkhiṇe.**

A lucky star it is, a lucky blessing,  
A lucky dawn, a lucky sacrifice,  
A lucky instant, a lucky moment,  
A lucky offering: (i.e.) a rightful bodily act,  
A rightful verbal act, a rightful mental act,  
Your rightful intentions  
With regard to those who lead the chaste life.  
Doing these rightful things,

your rightful aims are achieved.

**Bhavatu sabba-maṅgalaṃ**

**Rakkhantu sabba-devatā**

**Sabba-buddhānubhāvena**

**Sadā sotthī bhavantu te.**

May there be every blessing.

May all heavenly beings protect you.

Through the power of all the Buddhas, may  
you always be well.

**Bhavatu sabba-maṅgalaṃ**

**Rakkhantu sabba-devatā**

**Sabba-dhammānubhāvena**

**Sadā sotthī bhavantu te.**

May there be every blessing.

May all heavenly beings protect you.

Through the power of all the Dhammas, may  
you always be well.

**Bhavatu sabba-maṅgalaṃ**

**Rakkhantu sabba-devatā**

**Sabba-saṅghānubhāvena**

**Sadā sotthī bhavantu te.**

May there be every blessing.

May all heavenly beings protect you.

Through the power of all the Sanghas, may  
you always be well.

# Jinapañjara-gāthā

The Victor's Armor

(of Somdet Dto Brahmaramsī)

(Recite "Namo tassa..." 3x)

(LEADER:)

Puttakāmo labhe puttam  
 Dhanakāmo labhe dhanam  
 Atthi kāye kāyañāya  
 Devānam piyatam sutvā  
 Itipi so bhagavā yamarājāno tau-vessuvanṇo  
 Maraṇam sukham araham sugato  
 Namo buddhāya

(ALL:)

Jayāsanākatā buddhā  
 Jetvā maram savāhanam  
 Catu-saccāsabham rasam  
 Ye pivimsu narāsabhā

The Buddhas, those who are bulls of men, having established the victory seat, having defeated Māra together with his mount, drank of the ambrosia of the Four Truths.

Taṇhaṅkarādayo buddhā  
 Aṭṭhavīsati nāyakā  
 Sabbe patiṭṭhitā mayham  
 Matthake te munissarā

Those twenty eight leaders, Buddhas, beginning with Tañhankara, are all resting on the crown of my head; they are lords and sages.

**Sīse patiṭṭhito mayhaṃ**

**Buddho dhammo dvilocane**

**Saṅgho patiṭṭhito mayhaṃ**

**Ure sabba-guṇākaro**

The Buddhas are resting on my head, and the Dhamma on my eyes; the Sangha, the fount of all good qualities, is resting on my chest.

**Hadaye me anuruddho**

**Sārīputto ca dakkhiṇe**

**Koṇḍañño piṭṭhi-bhāgasmim**

**Moggallāno ca vāmake**

On my heart is Anuruddha, Sārīputta is on my right, Koṇḍañña is on my back, and Moggallāna on my left.

**Dakkhiṇe savane mayhaṃ**

**Āsum ānanda-rāhulo**

**Kassapo ca mahānāmo**

**Ubhāsum vāma-sotake**

On my right ear are resting these two: Ānanda and Rāhula; Kassapa and Mahānāma, these two are resting on my left ear.

**Kesato piṭṭhi-bhāgasmim  
Suriyo va pabhaṅkaro  
Nisinno siri-sampanno  
Sobhito muni-puṅgavo**

At the end of my hair at the back—like the Sun,  
the light maker—is seated the glorious Sobhita,  
who is a bull of a sage.

**Kumāra-kassapo thero  
Mahesī citta-vādako  
So mayhaṃ vadane niccaṃ  
Patiṭṭhāsi guṇākaro**

The elder Kumāra-kassapa, great sage and  
beautiful speaker, that fount of good qualities,  
is constantly resting on my mouth.

**Puṇṇo aṅgulimālo ca Upālī nanda-sīvalī  
Therā pañca ime jātā Nalāṭe tilakā mama**

Puṇṇa, Aṅgulimāla, Upāli, Nanda, and Sīvalī—  
these five true elders are resting like auspicious  
signs on my forehead.

**Sesāsīti mahātherā Vijitā jina-sāvakā  
Etesīti mahāthera Jitavanto jinorasā  
Jalantā sīla-tejena Aṅgamaṅgesu saṅṭhitā**

The remaining eighty great elders, victors,  
disciples of the Victor, shining with the power  
of virtue, are established on my limbs.

**Ratanaṃ purato āsi**

**Dakkhiṇe metta-suttakaṃ**

**Dhajaggaṃ pacchato āsi**

**Vāme aṅgulimālakam**

To the front is the Ratana Sutta, on the right the Metta Sutta, the Dhajagga Sutta is at the back, and the Aṅgulimāla Paritta is on the left.

**Khandha-mora-parittañca**

**Āṭānāṭiya-suttakaṃ**

**Ākāse chadanaṃ āsi**

**Sesā pākāra-saṅḥitā**

The Khandha and Mora Parittas, and the Āṭānāṭiya Sutta cover the space around me; the remainder are a fence, so to speak.

**Jināṇāvara-saṃyuttā Sattappākāra-laṅkatā**

**Vāta-pitt'ādi-saṅjātā Bāhir'ajjhatt'upaddavā**

**Asesā vinayaṃ yantu Ananta-jina-tejasā**

Bound by the power of the Victors' realm, with seven fortress walls arrayed against them, may all adversities within and without—beginning with those caused by wind and bile—come to a complete end through the Victor's endless majesty.



**Vasato me sakiccena  
 Sadā sambuddha-pañjare  
 Jina-pañjara-majjhamhi  
 Viharantaṃ mahītale  
 Sadā pārentu maṃ sabbe  
 Te mahā-purisāsabhā**

In all my affairs, always in the armor of the Fully Awakened Ones, standing in the center of the Victor's armor, may all of those great bulls of men watch over me forever.

**Icevamanto sugutto surakkho  
 Jinānubhāvena jitūpaddavo  
 Dhammānubhāvena jitārisaṅgho  
 Saṅghānubhāvena jitantarāyo  
 Saddhammānubhāva-pālito  
 Carāmi jina-pañjare'ti.**

Thus being continuously well protected, with adversity defeated through the Victor's power, with the crowd of foes vanquished through the Dhamma's power, with dangers vanquished through the Sangha's power, guarded by the might of the True Dhamma, I go about in the Victor's Armor.

# Buddhānussati in Sarabhañña

## Verses in Recollection of the Buddha

Iti'pi so bhagavā arahaṃ sammā-sambuddho,  
vijjā-caraṇa-sampanno sugato lokavidū,  
anuttaro purisa-damma-sārathi satthā  
deva-manussānaṃ buddho bhagavā'ti.

(LEADER:) **Ong dai prá sǎm pút**

The Noble Lord of Sages,

(ALL:) **Sù-wí-sùt-tá sǎn-daan / Dtàt moon gà-lày-sa  
maan / Bor mí mòn mí mǒng mua**

Perfectly Enlightened, uproots and destroys all  
evils, and completely purified he is.

**Nèung nai prá-tai tâan / Gôr bèrk baan keu dòk  
bua / Raa-kee bor pan pua / Sù-wá-kon-tá-gam-  
jon**

In his heart, there is a blooming lotus, untainted  
and virtuous, with sweet fragrances spread.

**Ong dai bprà-gòp dûay / Prá gà-rú-naa dang sǎa-  
kon / Bpròht mòo bprà-chaa-gon / Má-lá-oh-ká-  
gan-daan**

The Noble Lord of Sages his compassion like  
rivers, delivers all beings, gives life to the barren.

**Chée taang ban-tao túk / Láo chée sùk ga-săym  
săan / Chée taang prá ná-réu-paan / An pón sòhk  
wí yôhk pai**

He shows the way to ease pain, and the way to true happiness. He shows the way to Nibbāna, the cessation of all suffering.

**Próm bayn-jà pít-a-jàk / Sù jà-ràt wí-mon sǎi /  
Hěn hàyt têe glâi glai / Gôr jayn jòp bprà-jàk jing**

With his omniscient five eyes, he sees all far and near, the truth from the beginning, the truth to the end,

**Gam-jàt nám jai yàap / Săn-daan bàap hàeng  
chaai yǐng / Sàt lôhk dâai pêng ping / Má-lá  
bàap bam-pen bun**

Liberates men and women from all their harmful ways, redeems worldly beings from bad ways, and sets them on the path of good deeds.

**Kâa kôr bprà-nót-nóm / Sî-rá glâo bang kom kun  
/ Săm-pút-ta gaa-run / Yá-pâap nán ní-ran-don**

The Noble Lord of Sages, with my head I venerate him, to his supreme sublime wisdom and compassion always.

(bow)

# Dhammānussati in Sarabhañña

Verses in Recollection of the Dhamma

**Svākkhāto bhagavatā dhammo, sandiṭṭhiko  
akāliko ehipassiko, opanayiko paccattaṃ  
veditabbo viññūhī'ti.**

(LEADER:) **Tam-má keu kú-naa gon**

The Dhamma is the source of virtues,

(ALL:) **Sùn chòp sǎa-ton / Dùt duang bprà-têep  
chá-chá-waan**

The supreme sublime wisdom, the bright  
burning lamp

**Hàeng ong prá sàa-sà-daa-jaan / Sòng sàt sǎn-  
daan / Sà-wàang grà-jàang jai mon**

Lit by the supreme Lord of Sages, illuminating  
the living, destroying all darkness.

**Tam dai náp doi mák pǎn / Bpen bpàet peung  
yon / Lée gào gáp táng ná-réu-paan**

The Dhamma is numbered eight by Magga and  
Phala, numbered nine including Nibbāna,

**Sǎm-yaa lôhk-u-don pí-sà-daan / An léuk oh-  
laan / P**

**í-sùt pí-sàyt sùk sǎi**

Named the astounding supramundane, the  
deepest of the depths, the brightest of the  
brilliant.

**Èek tam dtôn taang kan-lai / Naam kà-năan  
kăan-kăi / Bpà-dtì-bàt bpà-rí-yát bpen sǝng**

But the beginning of the path is dubbed twofold:  
the study and the practice.

**Keu taang dam-nern dù-jà klong / Hâi lûang lú  
bpong / Yang lôhk-u-don doi dtrong**

And this twofold way leads directly to the  
Deathless beyond the world.

**Kâa kǝr ohn òn u-dtà-mong / Nóp tam jam-  
nong / Dùay jìt lée gai waa-jaa**

To the supreme sublime Dhamma, with my  
body, speech and mind, I humbly offer my  
reverence always.

(bow)

## **Saṅghānussati in Sarabhañña**

Verses in Recollection of the Saṅgha

**Supaṭipanno bhagavato sāvaka-saṅgho,  
ujupaṭipanno bhagavato sāvaka-saṅgho,  
ñāyapaṭipanno bhagavato sāvaka-saṅgho,  
sāmīcipaṭipanno bhagavato sāvaka-saṅgho,  
yadidaṃ cattāri purisayugāni aṭṭha purisa-  
puggalā, esa bhagavato sāvaka-saṅgho  
āhuneyyo pāhuneyyo dakkhiṇeyyo**

**añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ  
lokassā'ti.**

*(LEADER:)* **Sōng dai sǎa-wók sǎa-sà-daa**

The disciples of the Blessed One

*(ALL:)* **Ráp bpà-dtì-bàt maa / Dtàe ong sǒm-dèt  
pá-ká-wan**

Inherit the upright practice, from the Perfectly  
Enlightened One.

**Hěrn jâeng jà-dtù-sàt sèt ban / Lú taang têe an  
/ Rá-ngáp lée dàp túk pai**

Seeing the Four Noble Truths, they reach the  
final goal, the cessation of all suffering.

**Doi sà-dèt prá pòu dtràt dtrai / Bpan-yaa  
pòng sǎi / Sà-àat lée bpràat mua mǒng**

By the Lord of Sages' teaching, their wisdom is  
realized, their minds are cleansed and purified.

**Hěrn hàang taang kâa-sèuk bpong / Bor mí  
lam-pong / Dûay gaai lée waa-jaa jai**

Beyond the reach of evils, the disciples with  
perfect peace of body, speech and mind

**Bpen néua naa bun an pai / Sǎan dàe loh-gai  
/ Lée gèrt pí-boon poon pǒn**

Are like immense fertile land that yields  
abundant fruits, the great benefactors of the  
world.

**Sõm-yaa ao-rót tó-sà-pon / Mee koon a-non /  
A-nàyk jà náp lëua dtraa**

Named sons of the Buddha, worthy beyond  
boundary, worthy beyond compare.

**Kâa kõi nóp mòo prá sà-raa / Pók song kú-naa  
/ Nú kun bprà-dùt-jà ram-pan**

The disciples of the Blessed One, I pay reverence  
to those, so valuable beyond any words.

**Dûay dàyt bun kâa a-pí wan / Prá dtraai-rát an  
/ U-dom dì-ràyk ní-rát-săi**

By the power of this merit of highest reverence I  
pay, to the supreme sublime Triple Gem,

**Jong chûay kà-jàt poi pai / An-dtà-raai dai dai  
/ Jong dáp lée glàp sèuam sõn**

May all obstacles, all harm and all dangers,  
forever be destroyed and forever disappear.

(bow)

## **Buddhajayasiddhi-gāthā**

Verses of the Buddha's Auspicious Victories

**Bāhuṃ sahasamabhinimmita-sāvudhantaṃ  
Grīmekhalaṃ uḍita-ghora-sasena-māraṃ  
Dānādi-dhamma-vidhinā jitavā munindo  
Tan-tejasā bhavatu te jaya-siddhi niccaṃ.**

(LEADER:) **Bpaang mêua prá ong bpà-rá-má pút**

When the Lord of Sages,

(ALL:) **Tá wí-sùt-tá sàa-sà-daa / Dtràt-sà-róo**

**a-nú-dtà-rá sà-maa / Tí ná poh-tí-ban-lang**

By himself purified, attained Perfect

Enlightenment under the Bodhi tree,

**Kũn maan sà-hàt sà-pá-hù paa / Hù wí-chaa**

**wí chít klǎng / Kèe kee-rí-may-ka-lá bprà-tang**

**/ Ká-chá hîam grà hěrm hăan**

King Mara of thousand arms, ever so ferocious  
and powerful, seated atop his trumpeting fierce  
elephant Girimekhala,

**Sâeng sàyk-sà-răa wú-tá bprà-dìt / Gà-là kít ja**

**ron raan / Room pon pá-hõn pá-yú-hà bpaan /**

**Prá-sà-mùt-tá-nong-maa**

Bearing horrendous weapons, ready for the  
war, assembled all his countless troops, like the  
wind of ocean storm.

**Wǎng pêua pà-jon wa-ra mú-nin / Tá-sù chí-ná**

**raa-chaa / Prá bpràap pá-hõn pá-yú-hà maa /**

**Rá má leuang má-laai sõn**

His intention was to destroy the Great Sage of  
ten perfections. Conquered by the Lord,  
Soon all vicious evils disappeared.



**Dûay day-chá ong prá tó-sà-pon / Sù-wí-mon-  
lá pai-boon / Taa-naa-tí tam-má wí-tí-noon /  
Chá ná nóm má-noh dtaam**

By means of the Lord's most excellent virtues,  
he delivered his Dhamma to their hearts and  
cleansed the hatred.

**Dûay day-chá sàt-jà wá jà naa / Lée ná-maa  
mí ong sãam / Kõr jong ní gon pá-lá sà-yãam  
/ Chá-yá sít-tí túk waan**

By the power of this truth, and reverence  
to the Sublime Three, may all people of this  
kingdom enjoy victory always.

**Těung máe jà mee a-rí wí-sàyt / Pá-lá day-  
chá tiam maan / Kõr tai pà-jon pí chí dtà  
plãan / A-rí máen mú-ní ná-ton**

Even should there be enemies as great  
and powerful as King Mara, may they be  
conquered and defeated, just as the Lord has  
succeeded.

(bow)





TO BAHN KHAI

# WAT MARP JAN



3138

PATTAYA - RAYONG EXPRESSWAY

HIGHWAY NO.

36

RAYONG HOSPITAL



TO SATTAPHIP

10 KM

HIGHWAY NO.

3

TO TAPONG

TO MAE RAMPUNG BEACH

TO BAHN PHE BEACH

TO SUAN SON

TO CHANTABURI

TO WAT DHAMMASATIT

1.7 KM

3 KM

2 KM

KM #240

