



Samatha

C*hanting Book*



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Samatha Trust*

*With thanks to all those from the various traditions of Pali chanting
from whom we have learned chanting in the past, or will do so in the future.*

Sādhu sādhu sādhu



Chanting Book

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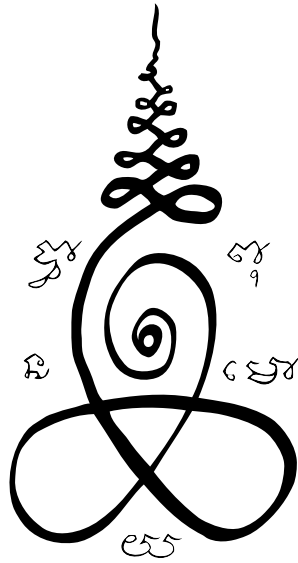
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HOMAGE TO THE TRIPLE GEM

Arahaṃ sammā-sambuddho Bhagavā
Buddhaṃ Bhagavantaṃ abhivādemī

Svākkhāto Bhagavatā dhammo
Dhammaṃ namassāmi

Supaṭipanno Bhagavato sāvaka-saṅgho
Saṅghaṃ namāmi

1 BEGINNINGS

THREE REFUGES AND FIVE PRECEPTS

NAMAKKĀRA

Homage

Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.

SARAṄAGAMANA

The Three Refuges

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

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyam pi dhammaṃ saraṇaṃ gacchāmi.
Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam pi Buddhaṃ saraṇaṃ gacchāmi.
Tatīyam pi dhammaṃ saraṇaṃ gacchāmi.
Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi.

*I go to the Buddha as a refuge, the Dhamma as a refuge, the Sangha as a refuge.
For the second time... For the third time...*

PAÑCA SĪLA

The Five Precepts

Pāṇātipātā veramaṇī-sikkhā-padaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Kāmesu micchā-cārā veramaṇī-sikkhā-padaṃ samādiyāmi.
Musā-vādā veramaṇī-sikkhā-padaṃ samādiyāmi.
Surā-meraya-majja-pamāda-tṭhānā veramaṇī-sikkhā-padaṃ samādiyāmi.

*I undertake the training rule of refraining from killing living beings.
I undertake the training rule of refraining from taking what is not given.
I undertake the training rule of refraining from sexual misconduct.
I undertake the training rule of refraining from false speech.
I undertake the training rule of refraining from intoxicants which cause heedlessness
(or refraining from states of heedlessness caused by intoxicants).*

RECOLLECTION OF THE TRIPLE GEM

NAMAKKĀRA

Homage

Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.

BUDDHĀNUSSATI

Recollection of the Qualities of the Buddha

Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-
caraṇa-sampanno sugato loka-vidū anuttaro purisa-
damma-sārathi satthā deva-manussānaṃ Buddho
Bhagavā ti.

DHAMMĀNUSSATI

Recollection of the Qualities of the Dhamma

Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehi-
passiko opanayiko paccattaṃ veditabbo viññūhī ti.

SAṄGHĀNUSSATI

Recollection of the Qualities of the Sangha

Supaṭipanno Bhagavato sāvaka-saṅgho uju-paṭipanno
Bhagavato sāvaka-saṅgho ñāya-paṭipanno Bhagavato
sāvaka-saṅgho sāmīci-paṭipanno Bhagavato sāvaka-
saṅgho yad idaṃ cattāri purisa-yugāni aṭṭha purisa-
puggalā. Esa Bhagavato sāvaka-saṅgho āhuneyyo
pāhuneyyo dakkhiṇeyyo añjali-karaṇeyyo anuttaraṃ
puñña-kkhettaṃ lokassā ti.

2 PŪJĀ

OFFERING VERSES

SALUTATION TO THE THREE CETIYAS

Vandāmi cetiyaṃ sabbaṃ sabba-tṭhānesu patitṭhitaṃ
Sārīrika-dhātu mahā-bodhiṃ buddha-rūpaṃ sakalaṃ sadā.

Saluting all cetiyas, wheresoever established: the Relics, the Bodhi Tree and all images of the Buddha.

PADĪPAPŪJĀ Offering of Lights

Ghana-sāra-ppadittena dīpena tama-dhaṃsinā
Tiloka-dīpaṃ sambuddhaṃ pūjayāmi tamo-nudaṃ.

Brightly shining lights removing darkness as a pūjā to the Enlightened One who dispels the darkness of the Three Worlds.

DHŪPAPŪJĀ Offering of Incense

Gandha-sambhāra-yuttēna dhūpenāhaṃ sugandhinā
Pūjaye pūjaneyyaṃ taṃ pūjā-bhājanam uttamaṃ.

Incense, compounded of aromatic substances, pleasingly scented — a pūjā to the Buddha as the true vessel of honour. (The vessel for incense, filled with fragrances, is compared to the Buddha who is a supreme vessel for pūjā i.e. filled with Dhamma qualities.)

PUPPHAPŪJĀ Offering of Flowers

Vaṇṇa-gandha-guṇopetaṃ etaṃ kusuma-santatiṃ
Pūjayāmi munindassa sirī-pāda-saroruhe.

Colourful and scented flowers as a pūjā to the Enlightened Lord.



Pūjemi Buddhamaṃ kusumen' anena
Puññaena-m-etena ca hotu mokkhaṃ.
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa-bhāvaṃ.

Pūjemi dhammaṃ kusumen' anena
Puññaena-m-etena ca hotu mokkhaṃ.
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa-bhāvaṃ.

Pūjemi saṅghaṃ kusumen' anena
Puññaena-m-etena ca hotu mokkhaṃ.
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa-bhāvaṃ.

Through the merit of honouring the Triple Gem may there be Freedom. As these flowers are fading away, so this body of mine is moving towards dissolution.

PĀNĪYAPŪJĀ Offering of Drink

Sugandhaṃ sītalaṃ kappaṃ pasanna-madhuraṃ subhaṃ
Pānīyam etaṃ Bhagavā paṭigaṇhātu-m-uttamaṃ.

Pure, cool liquid, clear and sweet: may the Lord accept this reverent offering.

ĀHĀRAPŪJĀ Offering of Food

Adhivāsetu no Bhante bhojanaṃ upanāmitaṃ.
Anukampaṃ upādāya paṭigaṇhātu-m-uttama.

Let the Lord in his compassion receive our offering of food.

ACKNOWLEDGEMENT OF INATTENTION

Kāyena vācā cittena pamādena mayā kataṃ.
Accayaṃ khama me Bhante bhūri-pañña Tathāgata.

This is an acknowledgement to the Tathāgata of actions done negligently with body, speech and mind.

WISH — FOR GOOD FRIENDS, NIBBĀNA

Iminā puñña-kammena mā me bāla-samāgamo.
Sataṃ samāgamo hotu yāva nibbāna-pattiyā.
Imaṃ me puññaṃ āsava-kkhayāvahaṃ hotu.

Through this skilful action, may we have the companionship of good friends until reaching Nibbāna and may we be freed from defilements.

TRANSFERENCE OF MERIT

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu sabba-sampatti-siddhiyā.

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ
Sabbe sattānumodantu sabba-sampatti-siddhiyā.¹

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ
Sabbe bhūtānumodantu sabba-sampatti-siddhiyā.¹

A wish for all devas, humans and other beings to take joy in this good fortune of ours and thereby gain merit to bring them goodness and good fortune.

Idaṃ me ñātinaṃ hotu. Sukhitā hontu ñātayo.

Let this merit be of benefit to my relatives and may they be happy.

Sādhu sādhu sādhu

¹ The order of the second and third verses is often reversed, putting 'bhūtā' before 'sattā'.



3 PARITTA, AND OTHER CHANTS OF BLESSING AND PROTECTION



INVITATION TO THE DEVAS

Samantā cakka-vāḷesu atrāgacchantu devatā.
Sad-dhammaṃ muni-rājassa suṇantu sagga-mokkha-dam.¹

Sagge kāme ca rūpe giri-sikhara-taṭe c' antalikkhe vimāne,
Dīpe raṭṭhe ca gāme taru-vana-gahane geha-vatthumhi khetto
Bhummā c' āyantu devā jala-thala-visame yakkha-gandhabba-nāgā.
Tiṭṭhantā santike yaṃ muni-vara-vacanaṃ sādhave me suṇantu.

Dhamma-ssavanakālo ayam bhadantā.
Dhamma-ssavanakālo ayam bhadantā.
Dhamma-ssavanakālo ayam bhadantā.

¹ An alternative version of the first two lines:
Pharivāna mettaṃ samettā bhadantā
Avikkhittacittā parittaṃ bhaṇantu.

BUDDHAMANĠALAGĀTHĀ



Handa mayam Buddha-maṅgala-gāthāyo bhaṇāmasē.

Sambuddho dipadam setṭho	nisinno c' eva majjhime
Koṇḍañño pubba-bhāge ca	āgaṇeyye ca Kassapo
Sāriputto ca dakkhiṇe	haratiye Upāli ca
Pacchime pi ca Ānando	bāyabbe ca Gavampati
Moggallāno ca uttare	īsāne pi ca Rāhulo:
Ime kho maṅgalā buddhā	sabbe idha patiṭṭhitā
Vanditā te ca amhehi	sakkārehi ca pūjitā.
Etesam ānubhāvena	sabba-sotthī bhavantu no.

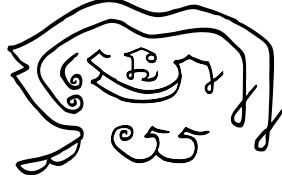
Icc evam accanta-namassaneyyam
Namassamāno ratana-ttayam yaṃ
Puññābhisandam vipulam alattham,
Tassānubhāvena hatantarāyo.

... May all obstacles be dispelled.

ATṬHAVĪSATITATHĀGATAVANDANĀ

Homage to the Twenty Eight Buddhas

Vande Taṇhāṅkaram Buddham	vande Medhāṅkaram munim
Saraṅāṅkaram munim vande	Dīpaṅkaram jinaṃ name
Vande Koṇḍañña-satthāram	vande Maṅgala-nāyakam
Vande Sumana-sambuddham	vande Revata-nāyakam
Vande Sobhita-sambuddham	Anomadassim munim name
Vande Paduma-sambuddham	vande Nārada-nāyakam
Padumuttaram munim vande	vande Sumedha-nāyakam
Vande Sujāta-sambuddham	Piyadassim munim name
Atthadassim munim vande	Dhammadassim jinaṃ name
Vande Siddhattha-satthāram	vande Tissa-mahā-munim
Vande Phussa-mahā-vīram	vande Vipassi-nāyakam
Sikhim mahā-munim vande	vande Vessabhu-nāyakam
Kakusandham munim vande	vande Konāgamanam jinaṃ
Kassapam Sugatam vande	vande Gotama-nāyakam
Atṭhavīsati' ime Buddhā	nibbānāmata-dāyakā
Name te sirasā niccam	te maṃ rakkhantu sabbadā.



METTASUTTA

Yassānubhāvato yakkhā n' eva dassenti bhimsanam
Yamhi c' evānuyuñjanto rattin-divam atandito
Sukhaṃ supati sutto ca pāpaṃ kiñci na passati,
Evam-ādi-guṇopetaṃ parittan taṃ bhaṇāma he.

Karaṇīyam attha-kusalena

Sakko ujū ca su-h-ujū ca
Santussako ca subharo ca
Sant' indriyo ca nipako ca
Na ca khuddaṃ samācare kiñci
Sukhino vā khemino hontu
Ye keci pāṇa-bhūt' atthi
Dīghā vā ye mahantā vā
Ditṭhā vā ye ca aditṭhā
Bhūtā vā sambhavesī vā:
Na paro paraṃ nikubbetha
Byārosanā paṭigha-saññā
Mātā yathā niyaṃ puttaṃ
Evam pi sabba-bhūtesu
Mettañ ca sabba-lokasmim
Uddhaṃ adho ca tiriyañ ca
Tiṭṭhañ caraṃ nisinno vā
Etaṃ satim adhitṭheyya:
Ditṭhiñ ca anupagamma
Kāmesu vineyya gedhaṃ

yan taṃ santaṃ padaṃ abhisamecca
suvaco c' assa mudu anatimānī
appa-kicco ca sallahuka-vutti
appagabbho kulesu ananugiddho;
yena viññū pare upavadeyyuṃ:
sabbe sattā bhavantu sukhit'attā.
tasā vā thāvarā vā anavasesā
majjhimā rassakā aṇuka-thulā
ye ca dūre vasanti avidūre
sabbe sattā bhavantu sukhit'attā.
nātimaññetha katthaci naṃ kiñci,
nāñña-m-aññassa dukkham iccheyya.
āyusā eka-puttam anurakkhe
mānasam bhāvaye aparimāṇaṃ.
mānasam bhāvaye aparimāṇaṃ
asambādhaṃ averaṃ asapattaṃ
sayāno vā yāvat' assa vigata-middho.
brahmam etaṃ vihāraṃ idha-m-āhu.
sīlavā dassanena sampanno
na hi jātu gabbha-seyyaṃ punar-etī ti.

MAṄGALASUTTA

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattھیyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaṃ Jeta-vanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ aṭṭhāsi. Ekam antaṃ ʈhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

Bahū devā manussā ca Ākaṅkhamānā sotthānaṃ.	maṅgalāni acintayum Brūhi maṅgalam uttamaṃ.
Asevanā ca bālānaṃ Pūjā ca pūjanīyānaṃ,	paṇḍitānañ ca sevana etam maṅgalam uttamaṃ.
Paṭirūpa-desa-vāso ca Atta-sammā-paṇidhi ca,	pubbe ca kata-puññatā etam maṅgalam uttamaṃ.
Bāhu-saccañ ca sippañ ca Subhāsītā ca yā vācā,	vinayo ca susikkhito etam maṅgalam uttamaṃ.
Mātā-pitu-upaṭṭhānaṃ Anākulā ca kammantā,	putta-dārassa saṅgaho etam maṅgalam uttamaṃ.
Dānañ ca dhamma-cariyā ca Anavajjāni kammāni,	ñātakānañ ca saṅgaho etam maṅgalam uttamaṃ.
Āratī viratī pāpā Appamādo ca dhammesu,	majja-pānā ca saññamo etam maṅgalam uttamaṃ.
Gāravo ca nivāto ca Kālena dhamma-ssavanaṃ,	santuṭṭhī ca kataññutā etam maṅgalam uttamaṃ.
Khantī ca sovacassatā Kālena dhamma-sācakchā,	samaṇānañ ca dassanaṃ etam maṅgalam uttamaṃ.
Tapo ca brahma-cariyañ ca Nibbāna-sacchi-kiriyā ca,	ariya-saccāna dassanaṃ etam maṅgalam uttamaṃ.
Phuṭṭhassa loka-dhammehi Asokaṃ virajaṃ khemaṃ,	cittaṃ yassa na kampati etam maṅgalam uttamaṃ.
Etādisāni katvāna Sabbattha sotthiṃ gacchanti,	sabbattha-m-aparājītā tan tesam maṅgalam uttaman ti.



RATANASUTTA

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabbe va bhūtā sumanā bhavantu;
Atho pi sakkacca suṇantu bhāsitaṃ:

Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye baliṃ
Tasmā hi ne rakkhatha appamattā.

Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena.
Idam pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā Sakyamunī samāhito
Na tena dhammena sam' atthi kiñci.
Idam pi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yam Buddha-seṭṭho parivaṇṇayī suciṃ
Samādhim ānantarikañ ñam āhu,
Samādhinā tena samo na vijjati.
Idam pi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye puggalā aṭṭha satam pasatthā,
Cattāri etāni yugāni honti.
Te dakkhiṇeyyā sugatassa sāvakā.
Etesu dinnāni maha-pphalāni.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye suppayuttā manasā dalhena
Nikkāmino Gotama-sāsanamhi,
Te patti-pattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yath' inda-khīlo paṭhavim sito siyā
Catubbhi vātehi asampakampiyo,
Tath' ūpamaṃ sap-purisaṃ vadāmi,
Yo ariya-saccāni avecca passati.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti
Gambhīra-paññena sudesitāni,
Kiñcāpi te honti bhusa-ppamattā,
Na te bhavaṃ aṭṭhamam ādiyanti.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Sahā va assa dassana-sampadāya
Tay' assu dhammā jahitā bhavanti:
Sakkāya-ditṭhi vicikicchitañ ca
Sīla-bbataṃ vā pi yad atthi kiñci
Catūh' apāyehi ca vipparamutto
Cha cābhiṭṭhānāni abhabbo kātuṃ.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Kiñcāpi so kammaṃ karoti pāpakam
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchadāya.
Abhabbatā ditṭha-padassa vuttā.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Vana-ppagumbe yathā phussitagge
Gimhāna-māse paṭhamasmi gimhe,



Tath' ūpamaṃ dhamma-varaṃ adesayī
Nibbāna-gāmiṃ paramaṃ hitāya.
Idam pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

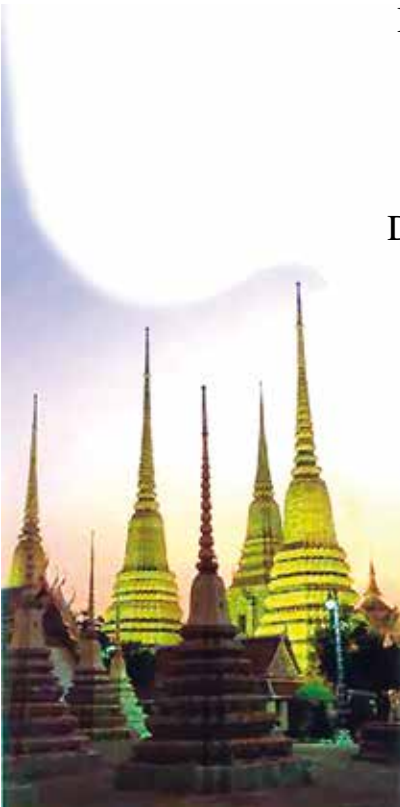
Varo varaññū vara-do varāharo
Anuttaro dhamma-varaṃ adesayī.
Idam pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Khīṇaṃ purāṇaṃ; navamaṃ n' atthi sambhavaṃ.
Viratta-cittā āyatike bhava-smiṃ
Te khīṇa-bījā avirūḷhi-chandā
Nibbanti dhīrā yathāyam padīpo.
Idam pi saṅghe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Buddhaṃ namassāma. Suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Dhammaṃ namassāma. Suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Saṅghaṃ namassāma. Suvatthi hotu.



MAHĀJAYAMAṄGALAGĀTHĀ

An invocation of blessings

Each section in this may be chanted on its own, or in any combination with others.

Mahā-kāruṇiko nātho

Pūretvā pāramī sabbā
Etena sacca-vajjena

hitāya sabba-pāṇinaṃ
patto sambodhim uttamaṃ.
hotu me¹ jaya-maṅgalaṃ.

Jayanto bodhiyā mūle
Evaṃ mayhaṃ² jayo hotu,

Sakyānaṃ nandi-vaḍḍhano,
jayassu jaya-maṅgalaṃ.

Sakkatvā Buddha-ratanaṃ
Hitamaṃ deva-manussānaṃ
Nassant' upaddavā sabbe
Sakkatvā dhamma-ratanaṃ
Pariḷāhūpasamanaṃ
Nassant' upaddavā sabbe
Sakkatvā saṅgha-ratanaṃ
Āhuneyyaṃ pāhuneyyaṃ
Nassant' upaddavā sabbe

osadhaṃ uttamaṃ varaṃ
Buddha-tejena sotthinā,
dukkhā vūpasamentu me.¹
osadhaṃ uttamaṃ varaṃ
dhamma-tejena sotthinā,
bhayā vūpasamentu me.¹
osadhaṃ uttamaṃ varaṃ
saṅgha-tejena sotthinā,
rogā vūpasamentu me.¹

Yaṃ kiñci ratanaṃ loke
Ratanaṃ Buddha-samaṃ n' atthi,
Yaṃ kiñci ratanaṃ loke
Ratanaṃ dhamma-samaṃ n' atthi,
Yaṃ kiñci ratanaṃ loke
Ratanaṃ saṅgha-samaṃ n' atthi,

vijjati vividhā puthu,
tasmā sotthī bhavantu me.¹
vijjati vividhā puthu,
tasmā sotthī bhavantu me.¹
vijjati vividhā puthu,
tasmā sotthī bhavantu me.¹

N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena
N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena
N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena

Buddho me saraṇaṃ varaṃ.
hotu me¹ jaya-maṅgalaṃ.
dhammo me saraṇaṃ varaṃ.
hotu me¹ jaya-maṅgalaṃ.
saṅgho me saraṇaṃ varaṃ.
hotu me¹ jaya-maṅgalaṃ.

Sabb' itiyō vivajjantu,
Mā me¹ bhavatvantarāyo,
Bhavatu sabba-maṅgalaṃ.

sabba-rogo vinassatu,
sukhī dīghāyuko ahaṃ³.
Rakkhantu sabba-devatā.

1 'me' for self; or 'te' for others.

2 'mayhaṃ' for self; 'tuyhaṃ' for others.

3 'ahaṃ' for self; 'bhava' for others.

Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalaṃ.
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalaṃ.
Sabba-saṅghānubhāvena

sadā sotthī bhavantu me¹.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu me¹.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu me¹.

Nakkhatta-yakkha-bhūtānaṃ
Parittassānubhāvena

pāpa-ggaha-nivāraṇā
hantu mayham² upaddave.

Devo vassatu kālena
Phīto bhavatu loko ca

sassa-sampatti hotu ca
rājā bhavatu dhammiko.

Sabbe Buddhā bala-ppattā
Arahantānañ ca tejena

paccekānañ ca yaṃ balaṃ
rakkhaṃ bandhāmi sabbaso.



JAYAPARITTA The Victory Protection

Mahā-kāruṇiko nātho
Pūretvā pāramī sabbā
Etena sacca-vajjena

hitāya sabba-pāṇinaṃ
patto sambodhim uttamaṃ.
hotu me¹ jaya-maṅgalaṃ.

Jayanto bodhiyā mūle
Evaṃ tvaṃ vijayo hohi.
Aparājita-pallaṅke
Abhiseke sabba-buddhānaṃ
Sunakkhattaṃ sumaṅgalaṃ
Sukhaṇo sumuhutto ca
Padakkhiṇaṃ kāya-kammaṃ
Padakkhiṇaṃ mano-kammaṃ
Padakkhiṇāni katvāna

Sakyānaṃ nandi-vaḍḍhano,
Jayassu jaya-maṅgale.
sīse paṭhavi-pokkhare
agga-ppatto pamodati.
supabhātaṃ suhuṭṭhitaṃ
suyiṭṭhaṃ brahma-cārisu.
vācā-kammaṃ padakkhiṇaṃ
paṇidhī te padakkhiṇā.
labhant' atthe padakkhiṇe.

1 'me' for self; or 'te' for others.

JINAPAÑJARAGĀTHĀ (Thai version)

Handa mayam jina-pañjara-gāthāyo bhaṇāmase.

Jayāsanāgatā buddhā

Catu-saccāsabham rasam
Taṇhaṅkarādayo buddhā
Sabbe patitthitā mayham
Sīse patitthito mayham
Saṅgho patitthito mayham
Hadaye me Anuruddho
Koṇḍañño pitthi-bhāgasmim
Dakkhiṇe savane mayham
Kassapo ca Mahānāmo
Kesante pitthi-bhāgasmim
Nisinno siri-sampanno
Kumārakassapo thero
So mayham vadane niccam
Puṇṇo Aṅgulimālo ca
Therā pañca ime jātā
Sesāsīti mahā-therā
Ete 'sīti mahā-therā
Jalantā sīla-tejena
Ratanam purato āsi
Dhajaggaṃ pacchato āsi
Khandha-mora-parittaṅ ca
Ākāse chadanaṃ āsi
Jinā nānā vara-samyuttā
Vāta-pittādi-sañjātā
Asesā vinayaṃ yantu
Vasato me sakiccena
Jina-pañjara-majjh' amhi
Sadā pārentu maṃ sabbe

jetvā Māraṃ savāhanam
ye pivimsu narāsabhā.
atthā-vīsati nāyakā
matthake te munissarā.
Buddho dhammo dvi-locane
ure sabba-guṇākaro.
Sāriputto ca dakkhiṇe
Moggallāno ca vāmake,
āsuṃ Ānanda-Rāhulo
ubh' āsuṃ vāma-sotake.
suriyo va pabhaṅkaro
Sobhito muni-puṅgavo.
mahesī citta-vādako
patitthāsi guṇākaro.
Upālī Nanda-Sīvalī
nalāṭe tilakā mama.
vijitā jina-sāvakā,
jitavanto jinorasā
aṅgam-aṅgesu saṅghitā.
dakkhiṇe Metta-suttakaṃ
vāme Aṅgulimālakaṃ.
Āṭānāṭiya-suttakaṃ
sesā pākāra-saṅghitā.
sattappākāra-laṅkatā
bāhirajjhatt' upaddavā
ananta-jina-tejasā.
sadā sambuddha-pañjare.
viharantaṃ mahī-tale.
te mahā-purisāsabhā.

Icc eva manto sugutto surakkho

Jinānubhāvena jitūpaddavo

Dhammānubhāvena jitārisaṅgho

Saṅghānubhāvena jitantarāyo

Sad-dhammānubhāva-pālito

carāmi jina-pañjare ti.

JINAPAÑJARAGĀTHĀ (Sinhalese version)

Jayāsanāgatā vīrā
Cātu-saccāmata-rasaṃ
Taṇhaṅkarādayo buddhā
Sabbe paṭiṭṭhitā mayhaṃ
Sire paṭiṭṭhitā buddhā
Saṅgho paṭiṭṭhito mayhaṃ
Hadaye Anuruddho ca
Koṇḍañño piṭṭhi-bhāgasmim
Dakkhine savane mayhaṃ
Kassapo ca Mahānāmo
Kesante piṭṭhi-bhāgasmim
Nisinno siri-sampanno
Kumārakassapo nāma
So mayhaṃ vadane niccaṃ
Puṇṇo Aṅgulimālo ca
Therā pañca ime jātā
Sesāsīti mahā-therā
Jalantā sīla-tejena
Ratanaṃ purato āsi
Dhajaggaṃ pacchato āsi
Khandha-Mora-parittaṅ ca
Ākāsa-cchadanaṃ āsi
Jinānā bala-saṃyutte
Vasato me catu-kiccena
Vāta-pittādi-sañjātā
Asesā vilayaṃ yantu
Jina-pañjara-majjhataṭṭhaṃ
Sadā pārentu maṃ sabbe

jetvā Māraṃ savāhinim
ye pivimsu narāsabhā.
aṭṭha-vīsati nāyakā
matthake me munissarā.
dhammo ca mama locane
ure sabba-guṇākaro.
Sāriputto ca dakkhiṇe
Moggallāno 'si vāmake.
āhuṃ Ānanda-Rāhulā
ubhosuṃ vāma-sotake.
suriyo viya pabhaṅkaro
Sobhito muni-puṅgavo.
mahesī citra-vādako
paṭiṭṭhāsi guṇākaro.
Upālī Nanda-Sīvalī
lalāṭe tilakā mama.
vijitā jina-sāvakā
aṅga-m-aṅgesu saṅṭhitā.
dakkhiṇe Metta-suttakaṃ
vāme Aṅgulimālakaṃ.
Āṭānāṭiya-suttakaṃ
sesā pākāra-saññitā.
dhamma-pākāra-laṅkate
sadā sambuddha-pañjare.
bāhirajjhataṭṭhaṃ
ananta-guṇa-tejasā.
viharaṅgaṃ mahī-tale
te mahā-purisāsabhā.

Icc evam accanta-kato surakkho

Jinānubhāvena jitūpapaddavo

Buddhānubhāvena hatārisaṅgho
Carāmi sad-dhammānubhāva-pālito.
Icc evam accanta-kato surakkho
Jinānubhāvena jitūpapaddavo
Dhammānubhāvena hatārisaṅgho
Carāmi sad-dhammānubhāva-pālito.
Icc evam accanta-kato surakkho
Jinānubhāvena jitūpapaddavo
Saṅghānubhāvena hatārisaṅgho
Carāmi sad-dhammānubhāva-pālito.
Saddhamma-pākāra-parikkhito 'smi
Aṭṭhāriyā aṭṭha-disāsu honti
Etthantare aṭṭha-nāthā bhavanti
Uddhaṃ vitānaṃ va jinā ṭhitā me.

Bhindanto māra-senaṃ mama sirasi ṭhito bodhim āruyha satthā
Moggallāno 'si vāme vasati bhujā-taṭṭe dakkhiṇe Sāriputto
Dhammo majjhe urasmiṃ viharati bhavato mokkhato mora-yoniṃ
Sampatto bodhi-satto caraṇa-yuga-gato bhānu lokeka-nātho.

Sabbāvamaṅgala-m-upaddava-dunnimittaṃ
Sabbīti-roga-gaha-dosa-m-asesa-nindā
Sabbantarāya-bhaya-dussupinaṃ akantaṃ
Buddhānubhāva-pavarena payātu nāsaṃ.
Sabbāvamaṅgala-m-upaddava-dunnimittaṃ
Sabbīti-roga-gaha-dosa-m-asesa-nindā
Sabbantarāya-bhaya-dussupinaṃ akantaṃ
Dhammānubhāva-pavarena payātu nāsaṃ.
Sabbāvamaṅgala-m-upaddava-dunnimittaṃ
Sabbīti-roga-gaha-dosa-m-asesa-nindā
Sabbantarāya-bhaya-dussupinaṃ akantaṃ
Saṅghānubhāva-pavarena payātu nāsaṃ.

SAMBUDDHE AṬṬHAVĪSAÑCĀDIGĀTHĀ

Sambuddhe aṭṭhavīsañ ca Pañca-sata-sahassāni Tesaṃ dhammañ ca saṅghañ ca Nama-kārānubhāvena Anekā antarāyā pi Sambuddhe pañca-paññāsañ ca Dasa-sata-sahassāni Tesaṃ dhammañ ca saṅghañ ca Nama-kārānubhāvena Anekā antarāyā pi Sambuddhe navuttarasate Vīsati-sata-sahassāni Tesaṃ dhammañ ca saṅghañ ca Nama-kārānubhāvena Anekā antarāyā pi	dvādasañ ca saḥassake namāmi sirasā ahaṃ. ādarena namāmi 'haṃ. hantvā sabbe upaddave vinassantu asesato. catu-vīsati-saḥassake namāmi sirasā ahaṃ. ādarena namāmi 'haṃ. hantvā sabbe upaddave vinassantu asesato. aṭṭha-cattālīsa-saḥassake namāmi sirasā ahaṃ. ādarena namāmi 'haṃ. hantvā sabbe upaddave vinassantu asesato.
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NAMOKĀRAṬṬHAKAGĀTHĀ

Eight Verses of Homage

Namo arahato sammā- Namo uttama-dhammassa Namo mahā-saṅghassā pi Namo omātyāraddhassa Namo omakātītassa Namo-kāra-ppabhāvena Namo-kārānubhāvena Namo-kārassa tejena	sambuddhassa mahesino. svākkhātass' eva ten' idha. visuddha-sīla-diṭṭhino. ratana-ttayassa sādhukaṃ. tassa vatthu-ttayassa pi. vigacchantu upaddavā. suvatthi hotu sabbadā. vidhimhi homi tejavā.
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ĀṬĀNĀṬIYAPARITTA

Appasannehi nāthassa sāsane sādhu-sammate
Amanussehi caṇḍehi sadā kibbisa-kāribhi
Parisānañ catassannam ahiṃsāya ca guttiyā
Yan desesi mahā-vīro parittan tam bhaṇāma se.

Vipassissa nam' atthu	cakkhumantassa sirīmato.
Sikhissa pi nam' atthu	sabba-bhūtānukampino.
Vessabhussa nam' atthu	nhātakassa tapassino.
Nam' atthu Kakusandhassa	Māra-sena-ppamaddino.
Konāgamanassa nam' atthu	brāhmaṇassa vusīmato.
Kassapassa nam' atthu	vippamuttassa sabbadhi.
Aṅgīrasassa nam' atthu	Sakya-puttassa sirīmato,
Yo imaṃ dhammam adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisuṃ,
Te janā apisuṇā	mahantā vīta-sāradā
Hitam deva-manussānam	yam namassanti Gotamam
Vijjā-caraṇa-sampannam	mahantaṃ vīta-sāradaṃ.
¹ Vijjā-caraṇa-sampannam	Buddham vandāma Gotaman ti.

Namo me sabba-buddhānam	uppannānam mahesinaṃ:
Taṇhaṅkaro mahā-vīro	Medhaṅkaro mahā-yaso
Saraṇaṅkaro loka-hito	Dīpaṅkaro jutin-dharo
Koṇḍañño jana-pānokho	Maṅgalo purisāsabho
Sumano sumano dhīro	Revato rati-vaḍḍhano
Sobhito guṇa-sampanno	Anomadassī-januttamo
Padumo loka-pajjoto	Nārado vara-sārathī
Padumuttaro satta-sāro	Sumedho appaṭipuggalo
Sujāto sabba-lok'aggo	Piyadassī narāsabho
Atthadassī kāruṇiko	Dhammadassī tamo-nudo
Siddhattho asamo loke	Tisso ca vadataṃ varo
Phusso ca vara-do buddho	Vipassī ca anūpamo
Sikhī sabba-hito satthā	Vessabhū sukha-dāyako
Kakusandho sattha-vāho	Konāgamano raṇaṅjaho
Kassapo siri-sampanno	Gotamo Sakya-puṅgavo.

Ete c' aññe ca sambuddhā	aneka-sata-koṭayo,
Sabbe buddhā asama-samā,	sabbe buddhā mahiddhikā,

¹ This line is chanted if the chant is to end here.

Sabbe dasa-balūpetā
 Sabbe te paṭijānanti
 Sīha-nādaṃ nadant' ete
 Brahma-cakkaṃ pavattenti
 Upetā buddha-dhammehi
 Dvattiṃsa-lakkhaṇūpetā-
 Byāma-ppabhāya suppbhā
 Buddhā sabbañño ete
 Maha-ppabhā mahā-tejā
 Mahā-kāruṇikā dhīrā
 Dīpā nāthā patitṭhā ca
 Gatī bandhū mah'-assāsā
 Sadevakassa lokassa
 Tesāhaṃ sirasā pāde
 Vacasā manasā c' eva
 Sayane āsane ṭhāne
 Sadā sukkena rakkhantu
 Tehi tvaṃ rakkhito santo
 Sabba-roga-vinimutto
 Sabba-veram atikkanto

Tesam saccena sīlena
 Te pi tumhe anurakkhantu
 Puratthimasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Dakkhiṇasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Pacchimasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Uttarasmim disā-bhāge
 Te pi tumhe anurakkhantu
 Purima-disaṃ Dhataratṭho,
 Pacchimena Virūpakkho,
 Cattāro te mahā-rājā
 Te pi tumhe anurakkhantu
 Ākāsaṭṭhā ca bhummatṭhā
 Te pi tumhe anurakkhantu

N' atthi me saraṇaṃ aññaṃ:
 Etena sacca-vajjena

vesārajeh' upāgatā:
 āsabhaṇ ṭhānam uttamaṃ.
 parisāsu visāradā.
 loke appaṭivattiyam.
 aṭṭhārasahi nāyakā
 sītyānubyañjanā-dharā,
 sabbe te muni-kuñjarā
 sabbe khīṇāsavā jinā
 mahā-paññā maha-bbalā
 sabbesānaṃ sukhāvahā
 tāṇā leṇā ca pāṇinaṃ
 saraṇā ca hitesino
 sabbe ete parāyanā.
 vandāmi puris'uttame,
 vandāmi' ete tathāgate
 gamane cāpi sabbadā.
 buddhā santi-karā tuvaṃ.
 mutto sabba-bhayena ca
 sabba-santāpa-vajjito
 nibbuto ca tuvaṃ bhava.

khanti-mettā-balena ca.
 ārogyena sukkena ca.
 santi bhūtā mahiddhikā:
 ārogyena sukkena ca.
 santi devā mahiddhikā:
 ārogyena sukkena ca.
 santi nāgā mahiddhikā:
 ārogyena sukkena ca.
 santi yakkhā mahiddhikā:
 ārogyena sukkena ca.
 dakkhiṇena Virūlhako,
 Kuvero uttaraṃ disaṃ.
 loka-pālā yasassino:
 ārogyena sukkena ca.
 devā nāgā mahiddhikā:
 ārogyena sukkena ca.

Buddho me saraṇaṃ vamaṃ.
 hotu te jaya-maṅgalaṃ.

N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena
N' atthi me saraṇaṃ aññaṃ:
Etena sacca-vajjena

dhammo me saraṇaṃ varaṃ.
hotu te jaya-maṅgalaṃ.
saṅgho me saraṇaṃ varaṃ.
hotu te jaya-maṅgalaṃ.

Yaṅ kiñci ratanaṃ loke
Ratanaṃ Buddha-samaṃ n' atthi:
Yaṅ kiñci ratanaṃ loke
Ratanaṃ dhamma-samaṃ n' atthi:
Yaṅ kiñci ratanaṃ loke
Ratanaṃ saṅgha-samaṃ n' atthi:

vijjati vividhā puthu,
tasmā sotthī bhavantu te.
vijjati vividhā puthu,
tasmā sotthī bhavantu te.
vijjati vividhā puthu,
tasmā sotthī bhavantu te.

Sakkatvā Buddha-ratanaṃ
Hitam deva-manussānaṃ
Nassant' upaddavā sabbe
Sakkatvā dhamma-ratanaṃ
Parilāhūpasamanaṃ
Nassant' upaddavā sabbe
Sakkatvā saṅgha-ratanaṃ
Āhuneyyaṃ pāhuneyyaṃ
Nassant' upaddavā sabbe

osadham uttamaṃ varaṃ
Buddha-tejena sotthinā,
dukkhā vūpasamentu te.
osadham uttamaṃ varaṃ
dhamma-tejena sotthinā,
bhayā vūpasamentu te.
osadham uttamaṃ varaṃ
saṅgha-tejena sotthinā,
rogā vūpasamentu te.

Sabb' itiyō vivajjantu.
Mā te bhavatv antarāyo.
Abhivādana-sīlissa
Cattāro dhammā vaḍḍhanti:

Sabba-rogo vinassatu.
Sukhī dīghāyuko bhava.
niccaṃ vuḍḍhāpacāyino
āyu vaṇṇo sukhaṃ balaṃ.





KHANDHAPARITTA

Sabbāsīvisa-jātīnaṃ dibba-mantāgadaṃ viya
Yan nāseti viṣaṃ ghoraṃ sesañ cāpi parissayaṃ
Āṇa-kkhettaṃhi sabbattha sabbadā sabba-pāṇinaṃ
Sabbaso pi nivāreti parittan tam bhaṇāma se.

Virūpakkhehi me mettaṃ.
Chabyāputtehi me mettaṃ.
Apādekehi me mettaṃ.
Catu-ppadehi me mettaṃ.
Mā maṃ apādako hiṃsi.
Mā maṃ catu-ppado hiṃsi.
Sabbe sattā sabbe pāṇā
Sabbe bhadrāni passantu.

Mettaṃ Erāpathehi me.
Mettaṃ Kaṇhāgotamakehi ca.
Mettaṃ di-pādekehi me.
Mettaṃ bahu-ppadehi me.
Mā maṃ hiṃsi dipādako.
Mā maṃ hiṃsi bahu-ppado.
sabbe bhūtā ca kevalā
Mā kiñci pāpam-āgamā.

Appamāṇo Buddho. Appamāṇo dhammo. Appamāṇo saṅgho. Pamāṇavantāni sirimṣapāni
— ahi-vicchikā sata-padī uṇṇā-nābhī sarabū mūsikā. Katā me rakkhā. Katā me parittā.
Paṭikkamantu bhūtāni. So 'haṃ namo Bhagavato, namo sattannaṃ sammā-sambuddhānaṃ.

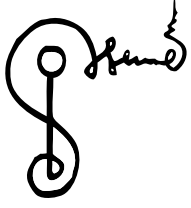


MORAPARITTA

Pūrentam bodhi-sambhāre nibbattaṃ mora-yoniyam
Yena saṃvihitārakkham mahā-sattaṃ vane-carā
Cirassaṃ vāyamantā pi n'eva sakkhiṃsu gaṇhitam
Brahma-mantan ti akkhātaṃ parittan tam bhaṇāma se.

Udet' ayañ cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavi-ppabhāso:
Taṃ taṃ namassāmi harissa-vaṇṇam paṭhavi-ppabhāsam.
Ta-y-ajja guttā viharemu divasaṃ.
Ye brāhmaṇā veda-gu sabba-dhamme
Te me namo te ca maṃ pālayantu.
Nam' atthu Buddhānaṃ, nam' atthu bodhiyā,
Namo vimuttānaṃ, namo vimuttiyā.
Imaṃ so parittaṃ katvā moro carati esanā.
Apet' ayañ cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavi-ppabhāso:
Taṃ taṃ namassāmi harissa-vaṇṇam paṭhavi-ppabhāsam.
Ta-y-ajja guttā viharemu rattiṃ.
Ye brāhmaṇā veda-gu sabba-dhamme
Te me namo te ca maṃ pālayantu.
Nam' atthu Buddhānaṃ, nam' atthu bodhiyā,
Namo vimuttānaṃ, namo vimuttiyā,
Imaṃ so parittaṃ katvā moro vāsam akappayī ti.

JAYAMAṄGALAGĀTHĀ



Bāhuṃ sahaṣṣam abhinimmita-sāvudhan taṃ
Grīmekhalaṃ udita-ghora-sasena-Māraṃ
Dānādi-dhamma-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Mārātirekam abhiyujjhita-sabba-rattiṃ
Ghoram pan' Āḷavakam akkhama-thaddha-yakkhaṃ
Khaṅtī-sudanta-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
Dāvaggi-cakkam asanīva sudāruṇaṃ taṃ
Mettambu-seka-vidhinā jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

Ukkhitta-khaggam atihattha-sudāruṇaṃ taṃ
Dhāvan ti-yojana-path' Aṅgulimālavantaṃ
Iddhībhisaṅkhata-mano jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

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

Saccaṃ vihāya mati-Saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andha-bhūtaṃ
Paññā-padīpa-jalito jitavā munindo.
Tan-tejasā bhavatu te jaya-maṅgalāni.

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

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

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvānaneka-vividhāni c' upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

CULLAMAṄGALACAKKAVĀḶA

The Lesser Sphere of Blessings

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena - Buddha-ratanam Dhamma-ratanam Saṅgha-ratanam - tiṅṅam ratanānam ānubhāvena caturāsīti-sahassa-dhamma-kkhandhānubhāvena piṭaka-ttayānubhāvena jina-sāvakanubhāvena sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu. Āyu-vaḍḍhako¹ dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.

Dukkha-roga-bhayā verā
Anekā antarāyā pi
Jaya-siddhi dhanam lābham
Siri āyu ca vaṇṇo ca
Sata-vassā ca āyū ca
Bhavatu sabba-maṅgalam.
Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalam.
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalam.
Sabba-saṅghānubhāvena

sokā sattu c' upaddavā
vinassantu ca tejasā.
sotthi bhāgyam sukham balam
bhogam vuḍḍhī ca yasavā
jīva-siddhī bhavantu te.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.

RATANATTAYĀNUBHĀVĀDIGĀTHĀ

By the Power of the Triple Gem ...

Ratana-ttayānubhāvena
Dukkha-roga-bhayā verā
Anekā antarāyā pi
Jaya-siddhi dhanam lābham
Siri āyu ca vaṇṇo ca
Sata-vassā ca āyū ca
Bhavatu sabba-maṅgalam.
Sabba-buddhānubhāvena
Bhavatu sabba-maṅgalam.
Sabba-dhammānubhāvena
Bhavatu sabba-maṅgalam.
Sabba-saṅghānubhāvena

ratana-ttaya-tejasā
sokā sattu c' upaddavā
vinassantu asesato.
sotthi bhāgyam sukham balam
bhogam vuḍḍhī ca yasavā
jīva-siddhī bhavantu te.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.
Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.



¹ Change 'o' ending to 'ā' if addressed to a woman here and on all the words up to 'hotu'.

SĀMAṆERAPAÑHĀ

Ekan nāma kiṃ?	Sabbe sattā āhāra-tt̥hitikā.
Dve nāma kiṃ?	Nāmañ ca rūpañ ca.
Tīni nāma kiṃ?	Tisso vedanā.
Cattāri nāma kiṃ?	Cattāri ariya-saccāni.
Pañca nāma kiṃ?	Pañc' upādāna-kkhandhā.
Cha nāma kiṃ?	Ajjhattikāni āyatanāni.
Satta nāma kiṃ?	Satta bojjhaṅgā.
Aṭṭha nāma kiṃ?	Ariyo aṭṭhaṅgiko maggo.
Nava nāma kiṃ?	Nava sattāvāsā.
Dasa nāma kiṃ?	Dasah' aṅgehi samannāgato 'arahā' ti vuccatī ti.

THE THIRTY TWO PARTS OF THE BODY

Handa mayam dvattimsākāra-pāṭham bhaṇāmase.

Ayam kho me kāyo uddham pāda-talā adho kesa-matthakā taca-pariyanto pūro nāna-ppakārassa asucino. Atthi imasmim kāye:

ANULOMA - forward order

Kesā lomā nakhā dantā taco
Mamsam nahārū aṭṭhī aṭṭhi-miñjam vakkam
Hadayam yakanam kilomakam pihakam papphāsam
Antam anta-guṇam udariyam karīsam mattha-luṅgam
Pittam semham pubbo lohitaṃ sedo medo
Assu vasā kheḷo siṅghānikā lasikā muttam.

PAṬILOMA - reverse order

Muttam lasikā siṅghānikā kheḷo vasā assu
Medo sedo lohitaṃ pubbo semham pittaṃ
Mattha-luṅgam karīsam udariyam anta-guṇam antam
Papphāsam pihakam kilomakam yakanam hadayam
Vakkam aṭṭhi-miñjam aṭṭhī nahārū mamsam
Taco dantā nakhā lomā kesā.

Evam ayam me kāyo uddham pāda-talā adho kesa-matthakā taca-pariyanto pūro nāna-ppakārassa asucino.

BODHIPĀDAGĀTHĀ

Imasmiṃ rāja-semānā khetto samantā
Satayo-jana-sata-sahassāni
Buddha-jāla-parikkhetto
Rakkhantu surakkhantu.

Repeat, substituting the following for 'Buddha' each time:

dhamma, pacceka-buddha, saṅgha

DHAJAGGAPARITTA

Araññe rukkha-mūle vā Anussaretha sambuddhaṃ No ce Buddhaṃ sareyyātha Atha dhammaṃ sareyyātha No ce dhammaṃ sareyyātha Atha saṅghaṃ sareyyātha Evaṃ Buddhaṃ sarantānaṃ Bhayaṃ vā chambhitattaṃ vā	suññāgāre va bhikkhavo bhayaṃ tumhāka no siyā. loka-jetṭhaṃ narāsabhaṃ niyyānikaṃ sudesitaṃ. niyyānikaṃ sudesitaṃ puñña-kkhettaṃ anuttaraṃ. dhammaṃ saṅghaṃ ca bhikkhavo loma-haṃso na hessatī ti.
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ABHAYAPARITTA

Verses of Protection from Fear
and from nightmares of the sleeping or waking mind

Yan dunnimittaṃ avamaṅgalaṃ ca Pāpa-ggaho dussupinaṃ akantaṃ	yo cāmaṇāpo sakuṇassa saddo Buddhānubhāvena vināsam entu.
Yan dunnimittaṃ avamaṅgalaṃ ca Pāpa-ggaho dussupinaṃ akantaṃ	yo cāmaṇāpo sakuṇassa saddo dhammānubhāvena vināsam entu.
Yan dunnimittaṃ avamaṅgalaṃ ca Pāpa-ggaho dussupinaṃ akantaṃ	yo cāmaṇāpo sakuṇassa saddo saṅghānubhāvena vināsam entu.



DEVATĀUYYOJANAGĀTHĀ

Verses for Bidding the Devas Depart

Dukkha-ppattā ca niddukkhā	bhaya-ppattā ca nibbhayā
Soka-ppattā ca nissokā	hontu sabbe pi paṇino.
Ettāvatā ca amhehi	sambhatam puñña-sampadam
Sabbe devānumodantu	sabba-sampatti-siddhiyā.
Dānam dadantu saddhāya,	sīlam rakkhantu sabbadā,
Bhāvanābhiratā hontu,	gacchantu devatāgatā.

*May those in pain be free from pain, those in fear be free from fear,
Those in grief be free from grief, so may it be for all beings...*

BOJJHAṄGAPARITTA

Samsāre saṃsarantānam sabba-dukkha-vināsane
Satta dhamme ca bojjhaṅge māra-sena-ppamaddino
Bujjhivā ye p' ime sattā ti-bhavāmuttak' uttamā
Ajātim ajarābyādhim amatam nibbhayam gatā
Evam-ādi-guṇūpetam aneka-guṇa-saṅgham
Osadhañ ca imam mantam bojjhaṅgam tam bhaṇāma he.

Bojjhaṅgo sati-saṅkhāto	dhammānam vicayo tathā
Viriyam pīti passaddhi	bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā	satt' ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahulī-katā
Samvattanti abhiññāya	nibbānāya ca bodhiyā.
Etena sacca-vajjena	sotthi te hotu sabbadā.
Ekasmim samaye nātho	Moggallānañ ca Kassapam
Gilāne dukkhite disvā	bojjhaṅge satta desayi
Te ca tam abhinanditvā	rogā muccimsu tañ-khaṇe.
Etena sacca-vajjena	sotthi te hotu sabbadā.
Ekadā dhamma-rājā pi	gelaññenābhipīlito
Cunda-ttherena taññeva	bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena	sotthi te hotu sabbadā.
Pahīnā te ca ābādhā	tiṇṇannam pi mahesinam
Maggāhata-kilesā va	pattānuppatti-dhammatam.
Etena sacca-vajjena	sotthi te hotu sabbadā.

A BLESSING



Bhavatu sabba-maṅgalaṃ.
Sabba-buddhānubhāvena

Rakkhantu sabba-devatā.
sadā sotthī bhavantu te¹.

Bhavatu sabba-maṅgalaṃ.
Sabba-dhammānubhāvena

Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalaṃ.
Sabba-saṅghānubhāvena

Rakkhantu sabba-devatā.
sadā sotthī bhavantu te.

ANUMODANĀ

Yathā vāri-vahā pūrā
Evam eva ito dinnaṃ
Icchitaṃ patthitaṃ tumhaṃ
Sabbe pūrentu saṅkappā

paripūrenti sāgaram,
petānaṃ upakappati.
khippam eva samijjhatu.
cando paṇṇaraso yathā.

Maṇi joti-raso yathā.

(The above is chanted by the most senior person alone.)

*Just as the rivers full of water fill the ocean full,
even so does what is given here benefit the dead (petas).
May whatever you want or wish for quickly come to be.*

*May all your wishes be fulfilled as the moon comes to fullness upon the fifteenth day,
or as the radiant wish-fulfilling gem.*

Sabb' itiyō vivajjantu.
Mā te bhavatu antarāyo.
Abhivādāna-sīlissa
Cattāro dhammā vaḍḍhanti:

Sabba-rogo vinassatu.
Sukhī dīghāyuko bhava.
niccaṃ vuḍḍhāpacāyino
āyu vaṇṇo sukhaṃ balaṃ.

*May all distress be averted. May all diseases be destroyed.
May nothing hinder you. May you be happy, living long.
Four qualities increase for one of respectful nature who honours elders:
life and beauty, happiness and strength.*

¹ 'Me' can be substituted for 'te' to invoke blessings on oneself, or 'no' (i.e. 'on us') if chanted by a group.



4 CHANTS FOR RECOLLECTION

SPREADING THE BRAHMAVIHĀRAS

Handa mayaṃ brahma-vihāra-pharaṇaṃ karomase.

Loving kindness

Ahaṃ sukhito homi.

Niddukkho homi.

Avero homi.

Abyāpajjho homi.

Anīgho homi.

Sukhī attānaṃ pariharāmi.

*May I be happy, free from suffering, free from enmity, free from ill will,
free from trouble and stress. May I be happy and preserve myself.*

Sabbe sattā sukhitā hontu.

Sabbe sattā averā hontu.

Sabbe sattā abyāpajjhā hontu.

Sabbe sattā anīghā hontu.

Sabbe sattā sukhī attānaṃ pariharantu.

*May all beings be happy, free from enmity, free from ill will,
free from trouble and stress. May all beings be happy and preserve themselves.*

Compassion

Sabbe sattā sabba-dukkhā pamuccantu.

May all beings be freed from all suffering.

Joy in the joy of others

Sabbe sattā laddha-sampattito mā vigacchantu.

May all beings not be parted from the good they have gained.

Equanimity

Sabbe sattā kamma-ssakā / kamma-dāyādā kamma-yonī / kamma-bandhū kamma-
paṭisaraṇā. / Yaṃ kammaṃ karissanti / kalyāṇaṃ vā pāpakaṃ vā / tassa dāyādā
bhavissanti.

*All beings are owners of their kamma, heirs of their kamma, born of their kamma, kin to their kamma,
have kamma as their refuge. Whatever kamma they do, whether good or bad, to that they will be heirs.*



THE TEN PERFECTIONS

Honouring the Buddha's possession of the ten or thirty perfections (*pāramī*)

(Sampanno iti pi so Bhagavā)

Dāna-pāramī-sampanno

Dāna-upapāramī-sampanno

Dāna-paramatthapāramī-sampanno

Mettā mairī karuṇā muditā upekkhā pāramī-sampanno iti pi so Bhagavā

and so on for

sīla
nekkhamma
paññā
virīya
khantī
sacca
adhiṭṭhāna
mettā
upekkhā
dasa

... iti pi so Bhagavā
Buddhaṃ saraṇaṃ gacchāmi
(Namāmi 'haṃ)

The perfections of dāna/giving, sīla/harmless conduct, freedom from desire, wisdom, strength, patience, truth, resolve, mettā/lovingkindness, equanimity and all ten together.

PAṬICCASAMUPPĀDA
Conditioned Arising

Avijjā-paccayā saṅkhārā
saṅkhāra-paccayā viññāṇaṃ
viññāṇa-paccayā nāma-rūpaṃ
nāma-rūpa-paccayā saḷāyatanaṃ
saḷāyatana-paccayā phassa
phassa-paccayā vedanā
vedanā-paccayā taṇhā
taṇhā-paccayā upādānaṃ
upādāna-paccayā bhavo
bhava-paccayā jāti

jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti.
Evam etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho
saṅkhāra-nirodhā viññāṇa-nirodho
viññāṇa-nirodhā nāma-rūpa-nirodho
nāma-rūpa-nirodhā saḷāyatana-nirodho
saḷāyatana-nirodhā phassa-nirodho
phassa-nirodhā vedanā-nirodho
vedanā-nirodhā taṇhā-nirodho
taṇhā-nirodhā upādāna-nirodho
upādāna-nirodhā bhava-nirodho
bhava-nirodhā jāti-nirodho

jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti.
Evam etassa kevalassa dukkha-kkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā
Ath' assa kaṅkhā vapayanti sabbā

ātāpino jhāyato brāhmaṇassa,
yato pajānāti sahetu-dhammaṃ.

Yadā have pātubhavanti dhammā
Ath' assa kaṅkhā vapayanti sabbā

ātāpino jhāyato brāhmaṇassa,
yato khayamaṃ paccayānaṃ avedi.

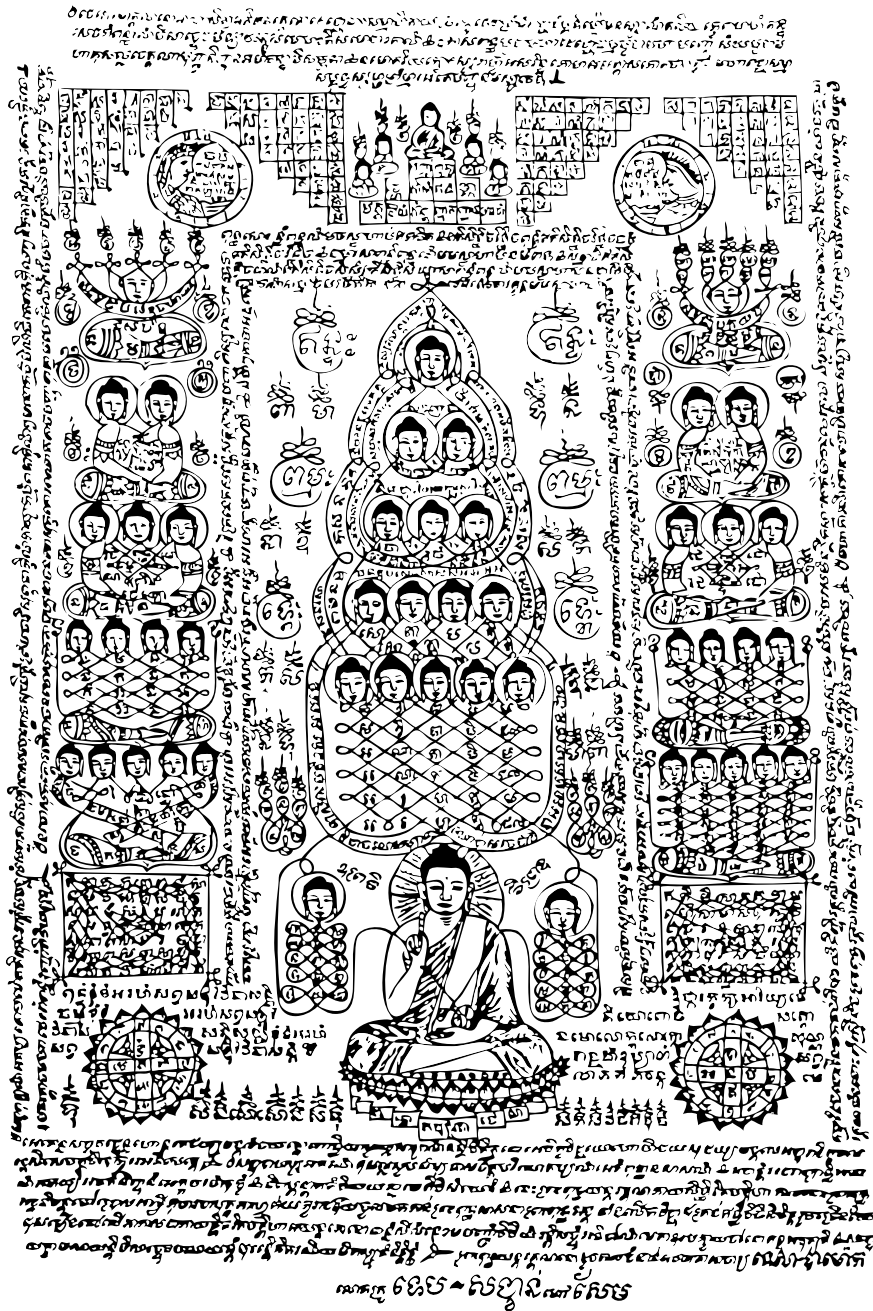
Yadā have pātubhavanti dhammā
Vidhūpayamaṃ tiṭṭhati māra-senaṃ

ātāpino jhāyato brāhmaṇassa,
sūro 'va obhāsayamaṃ antalikkhamaṃ ti.

PAMSUKŪLA

Aniccā vata saṅkhārā
Uppajjitvā nirujjhanti.

uppāda-vaya-dhammino.
Tesaṃ vūpasamo sukho.



ABHIDHAMMASAṄKHEPA

The Abhidhamma in Brief

DHAMMASAṄGAṆĪ

Kusalā dhammā akusalā dhammā abyākatā dhammā. Katame dhammā kusalā? Yasmim̐ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ ñāṇa-sampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmim̐ samaye phasso hoti ... avikkhepo hoti ye vā pana tasmim̐ samaye aññe pi atthi paṭicca-samuppannā arūpino dhammā: ime dhammā kusalā.

VIBHAṄGA

Pañca-kkhandā: rūpa-kkhando vedanā-kkhando saññā-kkhando saṅkhāra-kkhando viññāṇa-kkhando. Tattha katamo rūpa-kkhando? Yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā tad ekajjhaṃ abhisaññūhitvā abhisañkhipitvā: ayaṃ vuccati rūpa-kkhando.

DHĀTUKATHĀ

Saṅgaho asaṅgaho saṅgahitena asaṅgahitaṃ asaṅgahitena saṅgahitaṃ saṅgahitena saṅgahitaṃ asaṅgahitena asaṅgahitaṃ sampayogo vippayogo sampayuttena vippayuttaṃ vippayuttena sampayuttaṃ asaṅgahitaṃ.

PUGGALAPAÑÑATTI

Cha paññattiyo: khanda-paññatti āyatana-paññatti dhātu-paññatti sacca-paññatti indriya-paññatti puggala-paññatti. Kittāvatā puggalānaṃ puggala-paññatti? Samaya-vimutto asamaya-vimutto kuppā-dhammo akuppā-dhammo parihāna-dhammo aparihāna-dhammo cetanābhabbo anurakkhaṇābhabbo puthujjano gotrabhū bhayūparato abhayūparato bhābāgamano abhābāgamano niyato aniyato paṭipannako phale ṭhito arahā arahattāya paṭipanno.

KATHĀVATTHU

Puggalo upalabbhati saccik'aṭṭha-paramatthenā ti? Āmantā. Yo saccik'aṭṭho paramattho tato so puggalo upalabbhati saccik'aṭṭha-paramatthenā ti? Na h' evaṃ vattabbe. Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccik'aṭṭha-paramatthena tena vata re vattabbe yo saccik'aṭṭho paramattho tato so puggalo upalabbhati saccik'aṭṭha-paramatthenā ti micchā.

YAMAKA

Ye keci kusalā dhammā sabbe te kusala-mūlā ye vā pana kusala-mūlā sabbe te dhammā kusalā. Ye keci kusalā dhammā sabbe te kusala-mūlena eka-mūlā ye vā pana kusala-mūlena eka-mūlā sabbe te dhammā kusalā.

MAHĀPAṬṬHĀNA

Hetu-paccayo ārammaṇa-paccayo adhipati-paccayo anantara-paccayo samanantara-paccayo sahajāta-paccayo añña-m-añña-paccayo nissaya-paccayo upanissaya-paccayo purejāta-paccayo pacchājāta-paccayo āsevana-paccayo kamma-paccayo vipāka-paccayo āhāra-paccayo indriya-paccayo jhāna-paccayo magga-paccayo sampayutta-paccayo vippayutta-paccayo atthi-paccayo n'atthi-paccayo vigata-paccayo avigata-paccayo.



MĀTIKĀ (DHAMMASAṄGANĪMĀTIKĀPĀṬHĀ)

The Abhidhamma Triplet Mātikā

Kusalā dhammā akusalā dhammā abyākatā dhammā

Sukhāya vedanāya sampayuttā dhammā dukkhāya vedanāya sampayuttā dhammā
adukkha-m-asukhāya vedanāya sampayuttā dhammā

Vipākā dhammā vipāka-dhamma-dhammā n' eva vipāka-na-vipāka-dhamma-
dhammā

Upādinn'upādāniyā dhammā anupādinn'upādāniyā dhammā anupādinānupādāniyā
dhammā

Saṅkhiliṭṭha-saṅkilesikā dhammā asaṅkhiliṭṭha-saṅkilesikā dhammā
asaṅkhiliṭṭhāsaṅkilesikā dhammā

Savitakka-savicārā dhammā avitakka-vicāra-mattā dhammā avitakkāvicārā dhammā

Pīti-sahagatā dhammā sukha-sahagatā dhammā upekkhā-sahagatā dhammā

Dassanena pahātabbā dhammā bhāvanāya pahātabbā dhammā n' eva dassanena na
bhāvanāya pahātabbā dhammā

Dassanena pahātabba-hetukā dhammā bhāvanāya pahātabba-hetukā dhammā n' eva
dassanena na bhāvanāya pahātabba-hetukā dhammā

Ācaya-gāmino dhammā apacaya-gāmino dhammā n' evācaya-gāmino nāpacaya-
gāmino dhammā

Sekkhā dhammā asekkhā dhammā n' eva sekkhā nāsekkhā dhammā

Parittā dhammā mahaggatā dhammā appamāṇā dhammā

Parittārammaṇā dhammā mahaggatārammaṇā dhammā appamāṇārammaṇā
dhammā

Hīnā dhammā majjhimā dhammā paṇītā dhammā

Micchatta-niyatā dhammā sammatta-niyatā dhammā aniyatā dhammā

Maggārammaṇā dhammā magga-hetukā dhammā maggādhipatino dhammā

Uppannā dhammā anuppannā dhammā uppādinā dhammā

Atītā dhammā anāgatā dhammā paccuppannā dhammā

Atītārammaṇā dhammā anāgatārammaṇā dhammā paccuppannārammaṇā dhammā

Ajjhattā dhammā bahiddhā dhammā ajjhatta-bahiddhā dhammā

Ajjhattārammaṇā dhammā bahiddhārammaṇā dhammā ajjhatta-bahiddhārammaṇā
dhammā

Sanidassana-sappaṭighā dhammā anidassana-sappaṭighā dhammā
anidassanāppaṭighā dhammā.

LOKUTTARAJHĀNAPĀṬHA

Transcendent Jhāna

The Four Ways

Kusalā dhammā, akusalā dhammā, abyākatā dhammā. Katame dhammā kusalā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc’ eva kāmehi *pe...* paṭhamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ
dukkhā-paṭipadaṃ khippābhiññaṃ
sukhā-paṭipadaṃ dandhābhiññaṃ
sukhā-paṭipadaṃ khippābhiññaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyaṃ jhānaṃ *pe...* tatiyaṃ jhānaṃ *pe...* catuttham jhānaṃ *pe...* paṭhamam jhānaṃ *pe...* pañcamaṃ jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ *pe...*
dukkhā-paṭipadaṃ khippābhiññaṃ *pe...*
sukhā-paṭipadaṃ dandhābhiññaṃ *pe...*
sukhā-paṭipadaṃ khippābhiññaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Emptiness

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc’ eva kāmehi *pe...* paṭhamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ suññataṃ
dukkhā-paṭipadaṃ khippābhiññaṃ suññataṃ
sukhā-paṭipadaṃ dandhābhiññaṃ suññataṃ
sukhā-paṭipadaṃ khippābhiññaṃ suññataṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.



Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyaṃ jhānaṃ *pe...* tatiyaṃ jhānaṃ *pe...* catutthaṃ jhānaṃ *pe...* paṭhamaṃ jhānaṃ *pe...* pañcamaṃ jhānaṃ upasaṃpajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ suññataṃ *pe...*

dukkhā-paṭipadaṃ khippābhiññaṃ suññataṃ *pe...*

sukhā-paṭipadaṃ dandhābhiññaṃ suññataṃ *pe...*

sukhā-paṭipadaṃ khippābhiññaṃ suññataṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Without Goal

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc' eva kāmehi *pe...* paṭhamaṃ jhānaṃ upasaṃpajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ

dukkhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ

sukhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ

sukhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyaṃ jhānaṃ *pe...* tatiyaṃ jhānaṃ *pe...* catutthaṃ jhānaṃ *pe...* paṭhamaṃ jhānaṃ *pe...* pañcamaṃ jhānaṃ upasaṃpajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ *pe...*

dukkhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ *pe...*

sukhā-paṭipadaṃ dandhābhiññaṃ appaṇihitaṃ *pe...*

sukhā-paṭipadaṃ khippābhiññaṃ appaṇihitaṃ:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ ditṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vivicc' eva kāmehi *pe...* paṭhamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ chandāhipateyyam

viriyāhipateyyam cittaḍhipateyyam vimamsāhipateyyam

dukkhā-paṭipadaṃ khippābhiññaṃ chandāhipateyyam

viriyāhipateyyam cittaḍhipateyyam vimamsāhipateyyam

sukhā-paṭipadaṃ dandhābhiññaṃ chandāhipateyyam viriyāhipateyyam

cittaḍhipateyyam vimamsāhipateyyam

sukhā-paṭipadaṃ khippābhiññaṃ chandāhipateyyam viriyāhipateyyam

cittaḍhipateyyam vimamsāhipateyyam:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ ditṭhi-gatānaṃ pahānāya paṭhamāya bhūmiyā-pattiyā vitakka-vicārānaṃ vūpasamā *pe...* dutiyaṃ jhānaṃ *pe...* tatiyaṃ jhānaṃ *pe...* catutthaṃ jhānaṃ *pe...* paṭhamam jhānaṃ *pe...* pañcamam jhānaṃ upasampajja viharati

dukkhā-paṭipadaṃ dandhābhiññaṃ chandāhipateyyam

viriyāhipateyyam cittaḍhipateyyam vimamsāhipateyyam *pe...*

dukkhā-paṭipadaṃ khippābhiññaṃ chandāhipateyyam

viriyāhipateyyam cittaḍhipateyyam vimamsāhipateyyam *pe...*

sukhā-paṭipadaṃ dandhābhiññaṃ chandāhipateyyam viriyāhipateyyam

cittaḍhipateyyam vimamsāhipateyyam *pe...*

sukhā-paṭipadaṃ khippābhiññaṃ chandāhipateyyam viriyāhipateyyam

cittaḍhipateyyam vimamsāhipateyyam *pe...*

adukkha-m-asukhā-paṭipadaṃ dandhābhiññaṃ chandāhipateyyam

viriyāhipateyyam cittaḍhipateyyam vimamsāhipateyyam *pe...*

adukkha-m-asukhā-paṭipadaṃ khippābhiññaṃ chandāhipateyyam

viriyāhipateyyam cittaḍhipateyyam vimamsāhipateyyam:

tasmiṃ samaye phasso hoti *pe...* avikkhepo hoti *pe...* Ime dhammā kusalā.



THE MEANINGS OF SAMĀDHI

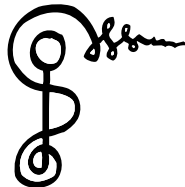
Api ca pañcavīsati samādhissa samādhiṭṭhā

Pariggahaṭṭhena samādhi	parivāraṭṭhena samādhi
Pariṭṭhānaṭṭhena samādhi	ekaggaṭṭhena samādhi
Avikkhepaṭṭhena samādhi	anāvilaṭṭhena samādhi
Aniñjanaṭṭhena samādhi	vimuttaṭṭhena samādhi

Ekatt' upaṭṭhāna-vasena cittassa ṭhitattā samādhi

Samaṃ esaṭī ti samādhi visamaṃ n' esaṭī ti samādhi
Samaṃ esitattā samādhi visamaṃ n' esitattā samādhi
Samaṃ ādiyati ti samādhi visamaṃ n' ādiyati ti samādhi
Samaṃ ādiṇṇattā samādhi visamaṃ anādiṇṇattā samādhi
Samaṃ paṭipajjati ti samādhi visamaṃ na paṭipajjati ti samādhi
Samaṃ paṭipannattā samādhi visamaṃ na paṭipannattā samādhi
Samaṃ jhāyati ti samādhi visamaṃ jhāpeti ti samādhi
Samaṃ jhātattā samādhi visamaṃ jhāpitattā samādhi

Samo ca hito ca sukho cā ti samādhi





5 SUTTAS

DHAMMACAKKAPPAVATTANASUTTA

Anuttaram abhisambodhim	sambujjhitvā Tathāgato
Paṭhamam yam adesesi	dhamma-cakkaṃ anuttaram
Sammad eva pavattento	loke appatīvattiyam
Yatthākkhātā ubho antā	paṭi-patti ca majjhimā
Catūsv āriya-saccesu	visuddham nāṇa-dassanam
Desitam dhamma-rājena	sammā-sambodhi-kittanam
Nāmena vissutam suttaṃ	dhamma-cakka-ppavattanam
Veyyākaraṇa-pāṭhena	saṅgītan tam bhaṇāma se.

Evam me sutam. Ekam samayaṃ Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

“Dve me bhikkhave antā pabbajitena na sevittabbā. Yo c’ āyam kāmesu kāma-sukhallikānuyogo hīno gammo pothujjaniko anariyo anatta-saṃhito, yo c’ āyam attakilamathānuyogo dukkho anariyo anatta-saṃhito, ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?
Ayam eva ariyo aṭṭhaṅgiko maggo seyyathīdam: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.
Ayam kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Idam kho pana bhikkhave dukkham ariya-saccam:
jāti pi dukkhā jarā pi dukkhā maraṇam pi dukkham soka-parideva-dukkha-domanass’upāyāsā pi dukkhā, appiyehi sampayogo dukkho piyehi vippayogo dukkho, yam p’ iccham na labhati tam pi dukkham, saṅkhittena pañc’upādāna-kkhandhā dukkhā.

“Idam kho pana bhikkhave dukkha-samudayo ariya-saccam:
yāyam taṇhā pono-bhavikā nandi-rāga-sahagatā tatra tatrābhinandinī seyyathīdam: kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

“Idam kho pana bhikkhave dukkha-nirodho ariya-saccam:
yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

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

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

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

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

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

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

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

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

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

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

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

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

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



“Yāvakīvañ ca me bhikkhave imesu catūsu ariya-saccesu evan ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n’ eva tāvāhaṃ bhikkhave sadevake loke samāraḷe sabrahmaḷe sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu evan ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ bhikkhave sadevake loke samāraḷe sabrahmaḷe sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ. Nāṇaṃ ca pana me dassanaṃ uḷapādi: Akuppā me vimutti, ayaṃ antiṃā jāti, n’ atthi dāni punabhavo” ti.

Idaṃ avoca Bhagavā attamaṇā pañca-vaggiyā bhikkhū Bhagavato bhāṣitaṃ abhinandaṃ.

Imasmiñ ca pana veyyākaraṇasmiṃ bhaññamaṇe āyasmato Koṇḍaññaṣṣa virajaṃ vītamaḷaṃ dhamma-cakkaṃ uḷapādi:

Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhammaṃ ti.

Pavattite ca Bhagavatā dhamma-cakke Bhumā devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ” ti.

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahā-rājikā devā saddaṃ anussāvesuṃ, Cātummahā-rājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā saddaṃ anussāvesuṃ, Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddaṃ anussāvesuṃ, Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddaṃ anussāvesuṃ, Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇa-ratī devā saddaṃ anussāvesuṃ, Nimmāṇa-ratīnaṃ devānaṃ saddaṃ sutvā Paranimmita-vasa-vattī devā saddaṃ anussāvesuṃ, Paranimmita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā *Brahma-kāyikā devā saddaṃ anussāvesuṃ*: “Etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Itiha tena khaṇena tena muhuttana yāva brahma-lokā saddo abbhuggacchi. Ayañ ca dasa-sahassī loka-dhātu saṅkampi sampakampi sampavedhi. Appamaṇo ca oḷāro obhāso loke pāturaḥosi atikkamṃ¹ eva devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi:

“Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti.

Itiḥ¹ idaṃ āyasmato Koṇḍaññassa Aññā-koṇḍañño tveva nāmaṃ ahoṣī ti.



* When the 16 additional heaven realms are included the text below replaces the phrase between the two asterisks above.

Brahma-pārisajjā devā saddaṃ anussāvesuṃ, Brahma-pārisajjānaṃ devānaṃ saddaṃ sutvā Brahma-purohitā devā saddaṃ anussāvesuṃ, Brahma-purohitānaṃ devānaṃ saddaṃ sutvā Mahā-brahmā devā saddaṃ anussāvesuṃ, Mahā-brahmānaṃ devānaṃ saddaṃ sutvā Parittābhā devā saddaṃ anussāvesuṃ, Parittābhānaṃ devānaṃ saddaṃ sutvā Appamaṇābhā devā saddaṃ anussāvesuṃ, Appamaṇābhānaṃ devānaṃ saddaṃ sutvā Ābhassarā devā saddaṃ anussāvesuṃ, Ābhassarānaṃ devānaṃ saddaṃ sutvā Paritta-subhā devā saddaṃ anussāvesuṃ, Paritta-subhānaṃ devānaṃ saddaṃ sutvā Appamaṇa-subhā devā saddaṃ anussāvesuṃ, Appamaṇa-subhānaṃ devānaṃ saddaṃ sutvā Subha-kiṅhakā devā saddaṃ anussāvesuṃ, Subha-kiṅhakānaṃ devānaṃ saddaṃ sutvā [Asaññi-sattā devā saddaṃ anussāvesuṃ, Asaññi-sattānaṃ devānaṃ saddaṃ sutvā¹] Vehapphalā devā saddaṃ anussāvesuṃ, Vehapphalānaṃ devānaṃ saddaṃ sutvā Avihā devā saddaṃ anussāvesuṃ, Avihānaṃ devānaṃ saddaṃ sutvā Atappā devā saddaṃ anussāvesuṃ, Atappānaṃ devānaṃ saddaṃ sutvā Sudassā devā saddaṃ anussāvesuṃ, Sudassānaṃ devānaṃ saddaṃ sutvā Sudassī devā saddaṃ anussāvesuṃ, Sudassīnaṃ devānaṃ saddaṃ sutvā Akaṇiṭṭhakā devā saddaṃ anussāvesuṃ:

¹ The Asaññisattā devas are included only in the Thai version.

ANATTALAKKHAṄASUTTA

Yan taṃ sattehi dukkhena	ñeyyaṃ anattalakkhaṇaṃ
Atta-vādātta-saññānaṃ	sammaḍ eva vimocanaṃ
Sambuddho taṃ pakāsesi	diṭṭha-saccāna yoginaṃ
Uttariṃ paṭivedhāya	bhāvetuṃ ñāṇaṃ uttamaṃ.
Yan tesam diṭṭha-dhammānaṃ	ñāṇen' upaparikkhataṃ
Sabbāsavehi cittāni	vimuccim̐su asesato
Tathā ñāṇānusārena	sāsaṇaṃ kātum icchataṃ
Sādhūnaṃ attha-siddhatthaṃ	taṃ suttantaṃ bhaṇāma se.

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

“Rūpaṃ bhikkhave anattā. Rūpañ ca h' idaṃ bhikkhave attā abhavissa na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭha ca rūpe 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī' ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī' ti.

“Vedanā anattā. Vedanā ca h' idaṃ bhikkhave attā abhavissa na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbheṭha ca vedanāya 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī' ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati. Na ca labbhati vedanāya 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī' ti.

“Saññā anattā. Saññā ca h' idaṃ bhikkhave attā abhavissa na-y-idaṃ saññā ābādhāya saṃvatteyya, labbheṭha ca saññāya 'evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī' ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya 'evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī' ti.

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

“Viññāṇaṃ anattā. Viññāṇañ ca h' idaṃ bhikkhave attā abhavissa na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭha ca viññāṇe 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī' ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā

viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti.

“Taṃ kiṃ maññatha bhikkhave: rūpaṃ niccaṃ vā aniccaṃ vā?” ti. “Aniccaṃ Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: vedanā niccā vā aniccā vā?” ti. “Aniccā Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: saññā niccā vā aniccā vā?” ti. “Aniccā Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: saṅkhārā niccā vā aniccā vā?” ti. “Aniccā Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Taṃ kiṃ maññatha bhikkhave: viññāṇaṃ niccaṃ vā aniccaṃ vā?” ti. “Aniccaṃ Bhante.” “Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?” ti. “Dukkhaṃ Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘etaṃ mama, eso ’ham asmi, eso me attā’?” ti. “No h’ etaṃ Bhante.”

“Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evaṃ etaṃ yathābhūtaṃ samma-ppaññāya datṭhabbaṃ.

“Yā kāci vedanā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā sabbā vedanā ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evaṃ etaṃ yathābhūtaṃ samma-ppaññāya datṭhabbaṃ.

“Yā kāci saññā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā



vā hīnā vā paṇītā vā yā dūre santike vā sabbā saññā ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evaṃ etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbaṃ.

“Ye keci saṅkhārā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā sabbe saṅkhārā ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evaṃ etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbaṃ.

“Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ ‘n’ etaṃ mama, n’ eso ’ham asmi, na me so attā’ ti: evaṃ etaṃ yathābhūtaṃ samma-ppaññāya daṭṭhabbaṃ.

“Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmiṃ pi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ ‘vimuttaṃ’ iti ñāṇaṃ hoti; ‘khīṇā jāti vusitaṃ brahma-cariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā’ ti pajānāti” ti.

Idam avoca Bhagavā. Attamaṇā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣū ti.

ĀDITTAPARIYĀYASUTTA

Veneyya-damanopāye	sabbaso pāramiṃ gato
Amogha-vacano Buddho	abhiññāyānusāsako
Ciññānurūpato cāpi	dhammena vinayaṃ pajāṃ
Ciññāggi-pāricariyānaṃ	sambojjhāraha-yoginaṃ
Yam āditta-pariyāyaṃ	desayanto mano-haraṃ
Te sotāro vimocesi	asekkhāya vimuttiyā.
Tath' evopaparikkhāya	viññūṇaṃ sotum icchatāṃ
Dukkhatā-lakkhaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ bhikkhu-sahassena, tatra kho Bhagavā bhikkhū āmantesi:

“Sabbāṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbāṃ ādittaṃ?”

“Cakkhuṃ bhikkhave ādittaṃ rūpā ādittā cakkhu-viññānaṃ ādittaṃ cakkhu-samphasso āditto, yam p' idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Sotaṃ ādittaṃ saddā ādittā sota-viññānaṃ ādittaṃ sota-samphasso āditto, yam p' idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Ghānaṃ ādittaṃ gandhā ādittā ghāna-viññānaṃ ādittaṃ ghāna-samphasso āditto, yam p' idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Jivhā ādittā rasā ādittā jivhā-viññānaṃ ādittaṃ jivhā-samphasso āditto, yam p' idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Kāyo āditto phoṭṭhabbā ādittā kāya-viññānaṃ ādittaṃ kāya-samphasso āditto,

yam p' idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“Mano āditto dhammā ādittā mano-viññāṇaṃ ādittaṃ mano-samphasso āditto, yam p' idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

“**Evam passam bhikkhave** sutavā ariya-sāvako cakkhusmiṃ pi nibbindati rūpesu pi nibbindati cakkhu-viññāṇe pi nibbindati cakkhu-samphasse pi nibbindati, yam p' idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Sotasmim pi nibbindati saddesu pi nibbindati sota-viññāṇe pi nibbindati sota-samphasse pi nibbindati, yam p' idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Ghānasmim pi nibbindati gandhesu pi nibbindati ghāna-viññāṇe pi nibbindati ghāna-samphasse pi nibbindati, yam p' idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Jivhāya pi nibbindati rasesu pi nibbindati jivhā-viññāṇe pi nibbindati jivhā-samphasse pi nibbindati, yam p' idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Kāyasmim pi nibbindati phoṭṭhabbesu pi nibbindati kāya-viññāṇe pi nibbindati kāya-samphasse pi nibbindati, yam p' idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati.

“Manasmim pi nibbindati dhammesu pi nibbindati mano-viññāṇe pi nibbindati mano-samphasse pi nibbindati, yam p' idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-m-asukhaṃ vā tasmim pi nibbindati. Nibbindaṃ virajjati virāgā vimuccati vimuttasmim ‘vimuttam’ iti ñāṇaṃ hoti; ‘khīṇā jāti vusitaṃ brahma-cariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā’ ti pajānāti” ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimṣū ti.

FROM THE SATIPAṬṬHĀNA SUTTA

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekāyano ayam maggo sammad-akkhāto sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya, dukkha-domanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchi-kiriyaṃ, yad idaṃ cattāro sati-paṭṭhānā.

Katame cattāro? Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Cित्ते cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ.

Contemplation of body

Kathaṅ ca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati. Samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati. Atthi kayo ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu kāye kāyānupassī viharati.

Contemplation of feelings

Kathaṅ ca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata-bahiddhā vā vedanāsu vedanānupassī viharati. Samudaya-dhammānupassī vā vedanāsu viharati, vaya-dhammānupassī vā vedanāsu viharati, samudaya-vaya-dhammānupassī vā vedanāsu viharati. Atthi vedanā ti vā pan' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

Contemplation of mind

Kathañ ca bhikkhu citte cittānupassī viharati? Idha bhikkhu ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata-bahiddhā vā citte cittānupassī viharati. Samudaya-dhammānupassī vā cittasmiṃ viharati, vaya-dhammānupassī vā cittasmiṃ viharati, samudaya-vaya-dhammānupassī vā cittasmiṃ viharati. Atthi cittaṃ ti vā paṇ' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu citte cittānupassī viharati.

Contemplation of dhammā

Kathañ ca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati. Atthi dhammā ti vā paṇ' assa sati paccupaṭṭhitā hoti, yāvad-eva ñāṇa-mattāya paṭissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhu dhammesu dhammānupassī viharati.

Ayaṃ kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena, ekāyano maggo sammad-akkhāto, sattānaṃ visuddhiyā, soka-paridevānaṃ samatikkamāya, dukkha-domanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yad idaṃ cattāro sati-paṭṭhānā ti.





METTĀNISAMSA SUTTAPĀṬHA

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccasosum. Bhagavā etad avoca:

“**Mettāya** bhikkhave ceto-vimuttiyā āsevitāya bhāvitāya bahulī-katāya yānī-katāya vatthu-katāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikaṅkhā. Katame ekādasā? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā viṣaṃ vā satthaṃ vā kamati, tuvaṭṭhaṃ cittaṃ samādhīyati, mukha-vaṇṇo vipasīdati, asammulho kālaṃ karoti, uttarim appaṭivijjhanto brahma-lokūpago hoti. Mettāya bhikkhave ceto-vimuttiyā āsevitāya bhāvitāya bahulī-katāya yānī-katāya vatthu-katāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisamsā pāṭikaṅkhā” ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

MAHĀSAMAYASUTTA

Dullabham dassanam yassa	sambuddhassa abhiṅhaso
Lokamhi andhabhūtasmiṃ	dullabhuppādasatthuno
Sakkesu Kapilavatthusmiṃ	viharantaṃ mahāvane
Tan dassanāya sambuddham	bhikkhusaṅghaṃ ca nimmalaṃ
Dasadā saṅgaṇeyyāsu	lokadhātūsu devatā
Anekā appameyyā va	modamānā samāgatā
Tāsaṃ piyaṃ manāpaṃ ca	cittassodaggiyāvahaṃ
Yaṃ so desesi sambuddho	hāsayanto ti me suttaṃ
Devakāyappahāsatthaṃ	taṃ suttantaṃ bhaṅāmase.

Evaṃ me suttaṃ:

Ekam samayaṃ Bhagavā

Sakkesu viharati Kapilavatthusmiṃ Mahā-vane

mahatā bhikkhu-saṅghena saddhiṃ pañca-mattehi bhikkhu-satehi sabbeh’eva arahantehi.

Dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantaṃ dassanāya
bhikkhu-saṅghaṃ ca.

Atha kho catunnaṃ Suddhāvāsa-kāyikānaṃ devānaṃ etad ahoṣi:

“Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmiṃ Mahā-vane

mahatā bhikkhu-saṅghena saddhiṃ pañca-mattehi bhikkhu-satehi sabbeh’eva arahantehi

dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantaṃ dassanāya
bhikkhu-saṅghaṃ ca.

Yan nūna mayam pi yena Bhagavā ten’ upasaṅkameyyāma.

Upasaṅkamitvā Bhagavato santike pacceka-gāthā bhāseyyāma”ti.

Atha kho tā devatā

seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,

pasāritaṃ vā bāhaṃ sammiñjeyya,

evam eva Suddhāvāsesu devesu antarahitā Bhagavato purato pāturaṃsu.

Atha kho tā devatā Bhagavantaṃ abhivādetvā ekam antaṃ aṭṭhaṃsu.

Ekam antaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:

“Mahā samayo pavanasmim.
‘Āgatamha imaṃ dhamma-samayaṃ

Deva-kāyā samāgatā:
dakkhitāye va aparājita-saṅghan”ti.

Atha kho aparā devatā Bhagavato santike imaṃ gātham abhāsi:

“Tatra bhikkhavo samādahaṃsu, cittaṃ attano ujukam akaṃsu.
Sārathīva nettāni gahetvā indriyāni rakkhanti paṇḍitā”ti.

Atha kho aparā devatā Bhagavato santike imaṃ gātham abhāsi:

“Chetvā khīlaṃ chetvā palīghaṃ inda-khīlaṃ ohacca-m-anejā,
Te caranti suddhā vimalā cakkhumatā sudantā susu nāgā”ti.

Atha kho aparā devatā Bhagavato santike imaṃ gātham abhāsi:

“Ye keci Buddham saraṇaṃ gatāse na te gamissanti apāyabhūmiṃ.
Pahāya mānusaṃ dehaṃ deva-kāyaṃ paripūressanti”ti.

Atha kho Bhagavā bhikkhu āmantesi,

“yebhuyyena bhikkhave dasasu loka-dhātūsu devatā sannipatitā Tathā-gataṃ dassanāya
bhikkhu-saṅhañ ca.

Ye pi te bhikkhave ahesuṃ atīta-m-addhānaṃ arahanto sammā-sambuddhā,
tesam pi Bhagavantānaṃ eta-paramā yeva devatā sannipatitā ahesuṃ,
seyyathā pi mayhaṃ etarahi.

Ye pi te bhikkhave bhavissanti anāgata-m-addhānaṃ arahanto sammā-sambuddhā, tesam
pi Bhagavantānaṃ eta-paramā yeva devatā sannipatitā bhavissanti,
seyyathā pi mayhaṃ etarahi.

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni.

Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni.

Desissāmi bhikkhave deva-kāyānaṃ nāmāni.

Taṃ suṇātha. Sādhukaṃ manasikarotha. Bhāsissāmī”ti.

“Evam Bhante”ti kho te bhikkhū bhagavato paccassosuṃ.

Bhagavā etad avoca:

“**Silokam anukassāmi**
Ye sitā giri-gabbharam

Puthū sīhā’va sallīnā
Odāta-manasā suddhā

Bhiyyo pañca-sate ñatvā
Tato āmantayi Satthā

“Deva-kāyā abhikkantā.
Te ca ātappam akarum

Tesaṃ pāturahu ñāṇaṃ
App’eke satam addakkhum,
Sataṃ eke sahasānaṃ
App’eke ‘nantam addakkhum:

Tañ ca sabbaṃ abhiññāya
Tato āmantayi Satthā

“Deva-kāyā abhikkantā.
Ye vo’haṃ kittayissāmi

Satta sahasā va yakkhā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Cha-sahasā Hemavatā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Sātāgirā ti-sahasā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Icc’ete soḷasa sahasā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

yattha bhumā tad assitā,
pahitattā samāhitā.

loma-hamsābhisambhuno,
vipprasanna-m-anāvilā”.

vane Kāpilavatthave,
sāvake sāsane rate:

Te vijānātha bhikkhavo”.
sutvā Buddhassa sāsanaṃ.

amanussāna dassanaṃ.
sahassaṃ atha sattariṃ.
amanussānaṃ addasaṃ,
disā sabbā phuṭā ahuṃ.

vavakkhitvāna Cakkhumā,
sāvake sāsane rate:

Te vijānātha bhikkhavo,
girāhi anupubbaso.

bhumā Kāpilavatthavā,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.

yakkhā nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.

yakkhā nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.

yakkhā nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.

Vessāmittā pañca-satā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

yakkhā nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanāṃ.

Kumbhīro Rājagahiko —
Bhiyyo naṃ sata-sahassam
Kumbhīro Rājagahiko

Vepull'assa nivesanaṃ
yakkhānaṃ payirupāsati —
so p'āga samitiṃ vanāṃ.



Purimañ ca disaṃ rājā
Gandhabbānaṃ ādhipati

Dhataratṭho pasāsati,
mahā-rājā yasassi so.

Puttā pi tassa bahavo
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Inda-nāmā maha-bbalā,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanāṃ.

Dakkiṇaṃ ca disaṃ rājā
Kumbhaṇḍānaṃ ādhipati

Virulho tap pasāsati.
mahā-rājā yasassi so.

Puttā pi tassa bahavo
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Inda-nāmā maha-bbalā,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanāṃ.

Pacchimañ ca disaṃ rājā
Nāgānaṃ ādhipati

Virūpakkho pasāsati.
mahā-rājā yasassi so.

Puttā pi tassa bahavo
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Inda-nāmā maha-bbalā,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanāṃ.

Uttarañ ca disaṃ rājā
Yakkhānaṃ ādhipati

Kuvero tap pasāsati.
mahā-rājā yasassi so.

Puttā pi tassa bahavo
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

Inda-nāmā maha-bbalā,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanāṃ.

Purima-disaṃ Dhataratṭho,
Pacchimena Virūpakkho,

dakkiṇena Virulhako,
Kuvero uttaraṃ disaṃ.

Cattāro te mahā-rājā
Daddallamānā aṭṭhamṣu

samantā caturo disā.
vane Kāpilavatthave.

Tesaṃ māyāvino dāsā
Māyā Kuṭeṇḍu Veṭeṇḍu

āgū vañcanikā saṭhā
Viṭū ca Viṭuṭo saha

Candano Kāmaseṭṭho ca
Panādo Opamañño ca

Kinnughaṇḍu Nighaṇḍu ca,
deva-sūto ca Mātali,

Cittaseno ca gandhabbo
Āgū Pañcasikho c'eva

Naḷo Rājā Janosabho
Timbarū Suriyavaccasā.

Ete c'aññe ca rājāno
Modamānā abhikkāmuṃ

gandhabbā saha rājubhi
bhikkhūnaṃ samitiṃ vanaṃ.

Ath'āgū Nābhasā nāgā
Kambalassatarā āgū

Vesālā saha Tacchakā.
Pāyāgā saha ñātibhi.

Yāmūnā Dhataratṭhā ca
Erāvaṇṇo mahā-nāgo

āgū nāgā yasassino.
so p'āga samitiṃ vanaṃ.



Ye nāgarāje sahasā haranti

Dibbā dijā pakkhi visuddha-cakkhū,

Vehāyasā te vana-majjha-pattā.

Citrā Supaṇṇā iti tesa nāmaṃ.

Abhayan tadā nāga-rājānam āsi.

Supaṇṇato khemam akāsi Buddho.

Saṅhāhi vācāhi upavhayantā,

Nāgā Supaṇṇā saraṇam aḡaṃsu Buddham.



Jitā Vajira-hatthena
Bhātaro Vāsavass’ete

samuddaṃ asurā sitā.
iddhimanto yasassino.

Kālakañchā mahābhismā
Vepacitti Sucitti ca

asurā Dānaveghasā:
Pahārādo Namucī saha

Satañ ca Bali-puttānaṃ
Sannayhitvā baliṃ senaṃ
‘Samayo ‘dāni bhaddan te

sabbe Veroca-nāmakā.
Rāhubhaddam upāgamuṃ:
bhikkhūnaṃ samitiṃ vanaṃ.’

Āpo ca devā Paṭhavī ca
Varuṇā Vāruṇā devā
Mettā-karuṇā-kāyikā

Tejo Vāyo tad āgamuṃ.
Somo ca Yasasā saha.
āgū devā yasassino.

Das’ete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

sabbe nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanam.

Veṇḍū ca devā Sahalī ca
Candassūpanisā devā

Asamā ca duve Yamā.
candam āgū purakkhitā.

Suriyassūpanisā devā
Nakkhattāni purakkhitvā

suriyam āgū purakkhitā.
āgū Mandabalāhakā.

Vasūnaṃ vāsavo seṭṭho

Sakko p’āga purindado.

Das’ete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

sabbe nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanam.

Ath’āgū Sahabhū devā
Ariṭṭhakā ca Rojā ca

jalam aggi-sikhā-r-iva,
ummā-puppha-nibhāsino.

Varuṇā Sahadhammā ca
Sūleyya-rucirā āgū.

Accutā ca Anejakā.
Āgū Vāsavanesino.

Das’ete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

sabbe nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanam.

Samānā Mahā-samānā
Khiḍḍā-padūsikā āgū.

mānūsā mānūsuttamā.
Āgū Mano-padūsikā.

Ath'āgū Harayo devā
Pāragā Mahā-pāragā

ye ca lohita-vāsino.
āgū devā yasassino.

Das'ete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

sabbe nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.

Sukkā Karumhā Aruṇā
Odāta-gayhā pāmokkhā

āgū Veghanasā saha.
āgū devā Vicakkhaṇā.

Sadāmattā Hāragajā
Thanayaṃ āgā Pajunno,

Missakā ca yasassino.
yo disā abhivassati.

Das'ete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

sabbe nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.

Khemiyā Tusitā Yāmā
Lambitakā Lāma-seṭṭhā
Nimmāṇa-ratino āgū.

Kaṭṭhakā ca yasassino
Joti-nāmā ca Āsavā.
Ath'āgū Para-nimmitā.

Das'ete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmuṃ

sabbe nānatta-vaṇṇino,
vaṇṇavanto yasassino.
bhikkhūnaṃ samitiṃ vanaṃ.



Saṭṭh'ete deva-nikāyā
Nāmanvayena āgañchuṃ

sabbe nānatta-vaṇṇino,
ye c'aññe sadisā saha:

'Pavuttha-jātim akkhīlaṃ
Dakkhem'ogha-taraṃ nāgaṃ

ogha-tiṇṇam an-āsavaṃ,
candaṃ va asitātitaṃ.'

Subrahmā Paramatto ca
Sanaṅkumāro Tisso ca

puttā iddhimato saha,
so p'āga samitiṃ vanaṃ.

Sahassa-Brahma-lokānaṃ
Upapanno jutimanto

Mahā-brahmābhitiṭṭhati.
bhismā-kāyo yasassi so.

Das'ettha issarā āgū
Tesañ ca majjhato āgā

pacceka-vasavattino,
Hārīto parivārīto.

Te ca sabbe abhikkante
Māra-senā abhikkāmi —

s'Inde deve sa-Brahmake,
passa Kaṇhassa mandiyaṃ.

'Etha. Gaṇhatha. Bandhatha.
Samantā parivāretha.

Rāgena bandhamatthu vo.
Mā vo muñcittha koci naṃ.'

Iti tattha mahā-seno
Pāṇinā talam āhacca

kaṇha-senaṃ apesayi,
saraṃ katvāna bheravaṃ,

Yathā pāvussako megho
Tadā so paccudāvatti,

thanayanto sa-vijjuko.
saṅkuddho asayaṃvase."

Taṅ ca sabbaṃ abhiññāya
Tato āmantayī Satthā

vavakkhitvāna Cakkhumā
sāvake sāsane rate:

"Māra-senā abhikkantā.
Te ca ātappam akarūṃ

Te vijānātha bhikkhavo".
sutvā Buddhassa sāsanaṃ.

Vīta-rāgehi pakkāmuṃ.
"Sabbe vijita-saṅgāmā
Modanti saha bhūtehi

N'esam lomam pi iñjayaṃ.
bhayātītā yasassino
sāvakā te jane sutā"ti.



6 PRECEPTS AND REQUESTS

ATTHAṄGA SĪLA The Eight Precepts

Pāṇātipātā veramaṇī-sikkhā-padaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Abrahma-cariyā veramaṇī-sikkhā-padaṃ samādiyāmi.
Musā-vādā veramaṇī-sikkhā-padaṃ samādiyāmi.
Surā-meraya-majja-pamāda-tthānā veramaṇī-sikkhā-padaṃ samādiyāmi.
Vikāla-bhojanā veramaṇī-sikkhā-padaṃ samādiyāmi.
Nacca-gīta-vādita-visūka-dassana-mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsaṇa-tthānā
veramaṇī-sikkhā-padaṃ samādiyāmi.
Uccā-sayana-mahā-sayanā veramaṇī-sikkhā-padaṃ samādiyāmi.

I undertake the training rule of refraining from killing living beings.

I undertake the training rule of refraining from taking what is not given.

I undertake the training rule of refraining from sexual activity.

I undertake the training rule of refraining from false speech.

I undertake the training rule of refraining from intoxicants which cause heedlessness.

I undertake the training rule of refraining from eating at the wrong time.

I undertake the training rule of refraining from watching improper dancing, singing and music, and from adornment by wearing garlands, or decorating with perfumes and cosmetics. [This includes jewellery and the like, but not anything medicinal.]

I undertake the training rule of refraining from sleeping on a high or great bed.

ĀJĪVATTHAMAKA SĪLA

The Eight Precepts ending with Right Livelihood

Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
Kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.
Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
Pisuṇa-vācā veramaṇī-sikkhāpadaṃ samādiyāmi.
Pharusa-vācā veramaṇī-sikkhāpadaṃ samādiyāmi.
Samphalāpā veramaṇī-sikkhāpadaṃ samādiyāmi.
Micchā-ājīvā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake the training rule of refraining from killing living beings.

I undertake the training rule of refraining from taking what is not given.

I undertake the training rule of refraining from sexual misconduct.

I undertake the training rule of refraining from false speech.

I undertake the training rule of refraining from engaging in speech intended to divide.

I undertake the training rule of refraining from engaging in speech intended to harm.

I undertake the training rule of refraining from pointless speech.

I undertake the training rule of refraining from wrong means of livelihood.

REQUESTING THE FIVE (OR EIGHT) PRECEPTS

Lay person or people: Mayam̐ Bhante visum̐ visum̐ rakkhanatthāya ti-saraṇena saha pañca sīlāni yācāma.

Dutiyam pi mayam̐ Bhante visum̐ visum̐ rakkhanatthāya ti-saraṇena saha pañca sīlāni yācāma.

Tatīyam pi mayam̐ Bhante visum̐ visum̐ rakkhanatthāya ti-saraṇena saha pañca sīlāni yācāma.

(Anuggahaṃ katvā sīlam̐ detha no Bhante.)

The monk recites the Homage to the Buddha all three times together or one line at a time, then the lay people do likewise. The lay people repeat each refuge after the monk.

Monk: Ti-saraṇa-gamaṇam̐ nitṭhitam̐.

Lay people: Āma Bhante.

The lay people repeat each precept after the monk.

Monk: Imāni pañca sikkhā-padāni sīlena sugatim̐ yanti, sīlena bhoga-sampadā sīlena nibbutim̐ yanti. Tasmā sīlam̐ visodhaye.

Lay people: Sādhu, sādhu, sādhu.¹

REQUESTING PARITTA CHANTING

Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā
Sabba-dukkha-vināsāya	parittam̐ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā
Sabba-bhaya-vināsāya	parittam̐ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā
Sabba-roga-vināsāya	parittam̐ brūtha maṅgalaṃ.

REQUESTING A DHAMMA TALK

Brahmā ca lokādhīpatī Sahampatī
Katañjalī an-adhivaram̐ ayācatha:
“Santīdha sattāppa-rajakkha-jātikā;
Desetu dhammam̐ anukamp’ imam̐ pajam̐.”

¹ The eight precepts can be requested in the same way as the five precepts, substituting ‘atṭha’ ‘eight’ for ‘pañca’ ‘five’ in the request, and omitting the words ‘visum̐ visum̐’. After the repetition of the precepts after the monk, the monk says: ‘Imāni atṭha sikkhā-padāni samādiyāmi’ and the lay people repeat this three times. The rest follows in the same way as for the five precepts.

7 MORNING AND EVENING CHANTING

MORNING CHANTING

This more or less follows the usual current practice at Thai temples. The Mahānikāy sect generally start with the following Ratanattayavandanā. The Thammayut omit it but have a longer chant by the leader following the three prostrations.

RATANATTAYAVANDANĀ Salutation to the Triple Gem

Yo so Bhagavā araham sammā-sambuddho / svākkhāto yena
Bhagavatā dhammo / supaṭipanno yassa Bhagavato sāvaka-
saṅgho: / taṃ mayam Bhagavantam sadhammam sasaṅgham /
imehi sakkārehi yathāraham āropitehi abhipūjayāma. / Sādhu no,
Bhante, Bhagavā sucira-parinibbuto pi / pacchimā-janatānukampa-
mānasā / ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu /
amhākaṃ dīgharattam hitāya sukhāya.

RATANATTAYANAMAKKĀRAPĀṬHA Homage to the Triple Gem

Araham sammā-sambuddho Bhagavā.
Buddham Bhagavantam abhivādemī. (*Bow once.*)

Svākkhāto Bhagavatā dhammo.
Dhammam namassāmi. (*Bow once.*)

Supaṭipanno Bhagavato sāvaka-saṅgho.
Saṅgham namāmi. (*Bow once.*)

PUBBABHĀGANAMAKKĀRAPĀṬHA Preliminary Homage to the Buddha

**Handa dāni mayam taṃ Bhagavantam vācāya abhithutim
pubba-bhāga-namakkāram karomase.**

Namo tassa Bhagavato arahato sammā-sambuddhassa. / Namō
tassa Bhagavato arahato sammā-sambuddhassa. / Namō tassa
Bhagavato arahato sammā-sambuddhassa.

BUDDHĀBHITHUTI

Supreme Praise of the Buddha

Handa mayam Buddhābhithutiṃ karomase.

Yo so Tathāgato araham sammā-sambuddho / vijjā-caraṇa-sampanno sugato loka-vidū / anuttaro purisa-damma-sārathi satthā deva-manussānam Buddhō Bhagavā, / yo imam lokam sadevakam samārakam sabrahmakam / sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā sacchikatvā pavesi, / yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam pariyosāna-kalyāṇam / sāttham sabyañjanam kevala-paripuṇṇam parisuddham brahma-cariyam pakāsesi: / tam aham Bhagavantam abhipūjayāmi, tam aham Bhagavantam sirasā namāmi. (*Bow once.*)

DHAMMĀBHITHUTI

Supreme Praise of the Dhamma

Handa mayam dhammābhithutiṃ karomase.

Yo so svakkhāto Bhagavatā dhammo / sanditthiko akāliko ehipassiko / opanayiko paccattam veditabbo viññūhi: / tam aham dhammam abhipūjayāmi, tam aham dhammam sirasā namāmi. (*Bow once.*)

SAṄGHĀBHITHUTI

Supreme Praise of the Sangha

Handa mayam saṅghābhithutiṃ karomase.

Yo so supatipanno Bhagavato sāvaka-saṅgho, / uju-patipanno Bhagavato sāvaka-saṅgho, / ñāya-patipanno Bhagavato sāvaka-saṅgho, / sāmīci-patipanno Bhagavato sāvaka-saṅgho, / yad idam cattāri purisa-yugāni aṭṭha-purisa-puggalā. / Esa Bhagavato sāvaka-saṅgho / āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo / anuttaram puñña-kkhetam lokassa: / tam aham saṅgham abhipūjayāmi, tam aham saṅgham sirasā namāmi. (*Bow once.*)

AROUSING SAMVEGA
preceded by **VERSES HONOURING THE TRIPLE GEM**

**Handa mayam ratana-ttaya-ppanāma-gāthāyo c' eva
samvega-vatthu-paridīpaka-pāṭhañ ca bhaṇāmase.**

Buddho susuddho karuṇā-mahaṇṇavo
Yo 'ccanta-suddha-bbara-ñāṇa-locano
Lokassa pāpūpakilesa-ghātako,
Vandāmi Buddhaṃ aham ādarena taṃ.

Dhammo padīpo viya tassa satthuno
Yo magga-pākāmata-bheda-bhinnako
Lokuttaro yo ca tad-attha-dīpano,
Vandāmi dhammaṃ aham ādarena taṃ.

Saṅgho sukhetṭābhyatikhetta-saññito
Yo diṭṭha-santo sugatānubodhako
Lola-ppahīno ariyo sumedhaso,
Vandāmi saṅghaṃ aham ādarena taṃ.

Icc evam ekantabhipūjaneyyakam
Vatthu-ttayaṃ vandayatābhisaṅkhatam
Puññaṃ mayā yaṃ mama sabb' upaddavā
Mā hontu ve tassa pabhāva-siddhiyā.

Idha Tathāgato loke uppanno araham sammā-sambuddho
/ dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodha-gāmī sugata-ppavedito. / Mayan taṃ dhammaṃ
sutvā evaṃ jānāma:

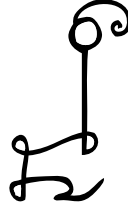
Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṃ, / soka-
parideva-dukkha-domanassupāyāsā pi dukkhā, / appiyehi
sampayogo dukkho, piyehi vippayogo dukkho, yam p' icchaṃ
na labhati tam pi dukkhaṃ, / saṅkhittena pañc' upādāna-
kkhandhā dukkhā, / seyyathīdam:

rūpūpādāna-kkhandho
vedanūpādāna-kkhandho
saññūpādāna-kkhandho
sañkhārūpādāna-kkhandho
viññāṇūpādāna-kkhandho,
yesaṃ pariññāya / dharamāno so Bhagavā / evaṃ bahulaṃ sāvake
vīneti. / Evam bhāgā ca paṇ' assa Bhagavato sāvakesu anusāsani /
bahulā pavattati:

Rūpaṃ aniccaṃ.
Vedanā aniccā.
Saññā aniccā.
Sañkhārā aniccā.
Viññāṇaṃ aniccaṃ.
Rūpaṃ anattā.
Vedanā anattā.
Saññā anattā.
Sañkhārā anattā.
Viññāṇaṃ anattā.
Sabbe sañkhārā aniccā.
Sabbe dhammā anattā ti.

Te mayaṃ / otiṇṇāma jātiyā jarā-maraṇena / sokehi paridevehi
dukkhehi domanassehi upāyāsehi / dukkhotiṇṇā dukkha-paretā: /
appa' eva nāma' imassa kevalassa dukkha-kkhandhassa antakiriya
paññāyethā ti. / Cirapariniibbutam pi taṃ Bhagavantaṃ saraṇaṃ
gatā / dhammañ ca bhikkhu-saṅghaṃ ca. / Tassa Bhagavato
sāsanaṃ / yathā-satti yathā-balaṃ manasikaroma / anupaṭipajjāma.
/ Sā sā no paṭipatti. / Imassa kevalassa dukkha-kkhandhassa
antakiriyaṃ saṃvattatu.





PATTIDĀNAGĀTHĀ

Transference of what has been Gained

Handa mayam patti-dāna-gāthāyo bhaṇāmase.

Yā devatā santi vihāra-vāsinī
Thūpe ghare bodhi-ghare tahiṃ tahiṃ,
Tā dhamma-dānena bhavantu pūjitā
Sothhiṃ karonte 'dha vihāra-maṇḍale.
Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dāna-patī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇa-bhūtā sukhitā bhavantu te.
Jalābujā ye pi ca aṇḍa-sambhavā
Samseda-jātā atha vopapātikā
Niyyanikaṃ dhamma-varam paṭicca, te
Sabbe pi dukkhassa karontu saṅkhayaṃ.

Ṭhātu ciraṃ sataṃ dhammo
Saṅgho hotu samaggo va
Amhe rakkhatu sad-dhammo
Vuḍḍhiṃ sampāpuṇeyyāma
Pasannā hontu sabbe pi
Sammādhāraṃ pavecchanto
Vuḍḍhi-bhāvāya sattānaṃ
Mātā pitā ca atrajaṃ
Evaṃ dhammena rājāno

dhamma-ddharā ca puggalā.
atthāya ca hitāya ca
sabbe pi dhamma-cārino
dhamme ariya-ppavedite.
pāṇino Buddha-sāsane
kāle devo pavassatu.
samiddhaṃ netu medaniṃ.
niccaṃ rakkhanti puttakaṃ.
pajaṃ rakkhantu sabbadā.

EVENING CHANTING

This more or less follows the usual current practice at Thai temples. The Mahānikāy sect generally start with the following Ratanattayavandana. The Thammayut omit it but have a longer chant by the leader following the three prostrations.

RATANATTAYAVANDANĀ

Salutation to the Triple Gem

Yo so Bhagavā araham sammā-sambuddho, / svākkhāto yena
Bhagavatā dhammo, / supaṭipanno yassa Bhagavato sāvaka-
saṅgho: / taṃ mayaṃ Bhagavantam sadhammaṃ sasaṅgham /
imehi sakkārehi yathāraham āropitehi abhipūjayāma. / Sādhu no
Bhante, Bhagavā sucira-parinibbuto pi / pacchimā-janatānukampa-
mānasā / ime sakkāre duggata-panṇākāra-bhūte paṭiggaṇhātu /
amhākaṃ dīgharattam hitāya sukhāya.

RATANATTAYANAMAKKĀRAPĀṬHA

Homage to the Triple Gem

Araham sammā-sambuddho Bhagavā.
Buddham Bhagavantam abhivādemi. (*Bow once.*)

Svākkhāto Bhagavatā dhammo.
Dhammam namassāmi. (*Bow once.*)

Supaṭipanno Bhagavato sāvaka-saṅgho.
Saṅgham namāmi. (*Bow once.*)

PUBBABHĀGANAMAKKĀRAPĀṬHA

Preliminary Homage to the Buddha

Handa dāni mayaṃ taṃ Bhagavantam vācāya abhigāyituṃ
pubba-bhāga-nama-kkārāṇ c' eva Buddhānussati-nayaṇ ca
karomase.

Namo tassa Bhagavato arahato sammā-sambuddhassa. / Namō
tassa Bhagavato arahato sammā-sambuddhassa. / Namō tassa
Bhagavato arahato sammā-sambuddhassa.

BUDDHĀNUSSATI Recollection of the Buddha

Taṃ kho pana Bhagavantam evaṃ kalyāṇo kitti-saddo
abbhuggato: / iti pi so Bhagavā arahaṃ sammā-sambuddho /
vijjā-caraṇa-sampanno sugato loka-vidū / anuttaro purisa-damma-
sārathi sathā deva-manussānaṃ Buddho Bhagavā ti.

BUDDHĀBHIGĪTI Supreme Praise of the Buddha

Handa mayaṃ Buddhābhigītiṃ karomase.

Buddhvārahanta-varatādi-guṇābhuyutto
Suddhābhiñña-karuṇāhi samāgatatto
Bodhesi yo sujanataṃ kamalaṃ va sūro,
Vandām' ahaṃ tam araṇaṃ sirasā jinendaṃ.

Buddho yo sabba-pāṇīnaṃ	saraṇaṃ khemaṃ uttamaṃ
Paṭhamānussati-tṭhānaṃ	vandāmi taṃ sirenaṃ.
Buddhassāh' asmi dāso ¹ va,	Buddho me sāmik'issaro
Buddho dukkhassa ghātā ca	vidhātā ca hitassa me.
Buddhassāhaṃ niyyādemi	saṛīraṇ' jīvitaṇ' c' idaṃ.
Vandanto 'haṃ ² carissāmi	Buddhass' eva subodhitam.
N' atthi me saraṇaṃ aññaṃ:	Buddho me saraṇaṃ varam.
Etena sacca-vajjena	vaḍḍheyyaṃ satthu sāsane.
Buddhaṃ me vandamānena ³	yaṃ puññaṃ pasutaṃ idha,
Sabbe pi antarāyā me	māhesuṃ tassa tejasā.

(*bowing*)

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ mayā yaṃ,
Buddho paṭiggaṇhatu accayan taṃ
Kālantare saṃvaritum va Buddhe.

1 *Wonen chant* “dāsī”.

2 *Wonen chant* “vandaṇī 'haṃ”.

3 *Wonen chant* “vandaṇī 'haṃ”.

DHAMMĀNUSSATI
Recollection of the Dhamma

Handa mayaṃ dhammānussatinayaṃ karomase.

Svākkhāto Bhagavatā dhammo / sandiṭṭhiko akāliko
ehi-passiko / opanayiko paccattaṃ veditabbo viññūhī ti.

DHAMMĀBHIGĪTI
Supreme Praise of the Dhamma

Handa mayaṃ dhammābhigītiṃ karomase.

Svākkhātātādi-guṇa-yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tadadhāri-dhārī,
Vandāmaṃ ahaṃ tama-haraṃ vara-dhammam etaṃ.

Dhammo yo sabba-pāṇīnaṃ	saraṇaṃ khemaṃ uttamaṃ
Dutiyānussati-tṭhānaṃ,	vandāmi taṃ sirenaṃ.
Dhammassāhaṃ ¹ asmi dāso ¹ va,	dhammo me sāmik'issaro.
Dhammo dukkhassa ghātā ca	vidhātā ca hitassa me.
Dhammassāhaṃ niyyādemi	sarīraṃ jīvitaṃ c' idaṃ.
Vandanto 'haṃ ² carissāmi	dhammass' eva sudhammataṃ.
N' atthi me saraṇaṃ aññaṃ:	dhammo me saraṇaṃ varaṃ.
Etena sacca-vajjena	vaḍḍheyyaṃ satthu sāsane.
Dhammaṃ me vandamānena ³	yaṃ puññaṃ pasutaṃ idha
Sabbe pi antarāyā me	māhesuṃ tassa tejasā.

(*bowing*) Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakataṃ mayā yaṃ,
Dhammo paṭiggaṇhatu accayan taṃ
Kālantare saṃvarituṃ va dhamme.

1 *Women chant:* dāsī

2 *Women chant:* vandantīhaṃ

3 *Women chant:* vandamānāya

SAṄGHĀNUSSATI

Recollection of the Sangha

Handa mayam saṅghānussatinayam karomase.

Supaṭipanno Bhagavato sāvaka-saṅgho, / uju-paṭipanno
Bhagavato sāvaka-saṅgho, / ñāya-paṭipanno Bhagavato
sāvaka-saṅgho, / sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,
/ yad idaṃ cattāri purisa-yugāni aṭṭha-purisa-puggalā. / Esa
Bhagavato sāvaka-saṅgho / āhuneyyo pāhuneyyo dakkhiṇeyyo
añjalī-karaṇīyo / anuttaram puñña-kkhettaṃ lokassā ti.

SAṄGHĀBHIGĪTI

Supreme Praise of the Sangha

Handa mayam saṅghābhigītiṃ karomase.

Sad-dhamma-jo supaṭipatti-guṇādi-yutto
Yo 'ṭṭha-bbidho ariya-puggala-saṅgha-setṭho
Sīlādi-dhamma-pavarāsaya-kāya-citto,
Vandām' aham tam ariyāna gaṇam susuddham.

Saṅgho yo sabba-pāṇīnam Tatīyānussati-tṭhānam, Saṅghassāh' asmi dāso ¹ va, Saṅgho dukkhassa ghātā ca Saṅghassāham niyyādemī Vandanto 'ham ² carissāmi N' atthi me saraṇam aññam: Etena saccavajjena Saṅgham me vandamānena ³ Sabbe pi antarāyā me	saraṇam khemam uttamam vandāmi tam sirenaḥam. saṅgho me sāmik'issaro. vidhātā ca hitassa me. sarīraṇ jīvitaṇ c' idaṃ. saṅghass' opaṭipannatam. saṅgho me saraṇam varam. vaḍḍheyyam satthu sāsane. yam puññaṃ pasutam idha, māhesum tassa tejasā.
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(bowing)

Kāyena vācāya va cetasā vā
Saṅghe kukammaṃ pakatam mayā yam,
Saṅgho paṭiggaṇhatu accayan tam
Kālantare samvaritum va saṅghe.

1 Women chant: dāsī

2 Women chant: vandantīham

3 Women chant: vandamānāya

UDDISSANĀDHITṬHĀNAGĀTHĀ
Verses of Dedication of Merit and Aspiration

Handa mayaṃ uddissanādhitṭhāna-gāthāyo bhaṇāmaṣe.

Iminā puñña-kammena
Ācariyūpakārā ca
Suriyo candimā rājā
Brahma-Mārā ca Indā ca
Yamo mittā manussā ca
Sabbe sattā sukhī hontu
Sukhañ ca ti-vidhaṃ dentu

upajjhāyā guṇuttarā
mātā-pitā ca ñātakā
guṇavantā narā pi ca
loka-pālā ca devatā
majjhattā verikā pi ca:
puññāni pakatāni me
khippaṃ pāpetha vo'mataṃ.

Iminā puñña-kammena
Khipp'āhaṃ sulabhe c'eva
Ye santāne hīnā dhammā
Nassantu sabbadā yeva
Uju-cittaṃ sati-pañña
Mārā labhantu n'okāsaṃ
Buddhādhipavaro nātho,
Nātho pacceka-buddho ca
Tes'ottamānubhāvena

iminā uddissena ca
taṇhūpādāna-chedanāṃ.
yāva nibbānato mamaṃ
yattha jāto bhava bhava.
sallekho viriyamhinā
kātuñ ca viriyesu me.
dhammo nātho varuttamo,
saṅgho nāthottaro mamaṃ:
Mār'okāsaṃ labhantu mā.



8 TRANSLATIONS, SUMMARIES, SOURCES AND COMMENTS

Pali texts are traditionally learnt by ear and then explained briefly by word of mouth before any detailed translation is seen. Until modern times very few people (East or West) read texts with the eyes i.e. without verbalizing them either aloud or to themselves. The effect of reading them with the eyes can often be very different to that intended. Their purpose is to arouse joy and faith or to provide material for contemplation and wisdom, not to be a subject for thinking and mental proliferation or for views and judgement.

The translations here and throughout the book are no more than attempts to give some sense of a meaning which is often many-layered and untranslatable. For this reason alternative translations, where known, are listed below. References to the sources of texts give the page numbers of the Pali Text Society editions, which are also indicated in some of the translations.

Abbreviations:

A	<i>Aṅguttaranikāya</i>
BD	<i>Book of the Discipline</i>
D	<i>Dīghanikāya</i>
Dhs	<i>Dhammasaṅgaṇī</i>
Kh	<i>Khuddakapāṭha</i>
M	<i>Majjhimanikāya</i>
Paṭis	<i>Paṭisambhidāmagga</i>
S	<i>Saṃyuttanikāya</i>
Sn	<i>Suttanipāta</i>
Vin	<i>Vinayaṭīkā</i>
Vism	<i>Visuddhimagga</i>

Recollection of the qualities of the Buddha

The Lord is indeed thus:

An Arahāt;

Completely self-awakened;

Perfect in knowing and doing (i.e. in understanding and ‘skill in means’ (compassion); in other words, in *vipassanā* and *samatha* — seeing what is needed and knowing how to do it);

Going along well (or ‘well-gone’);

One who can see all worlds;

An incomparable trainer of those ready for training;

Teacher of gods and men;

Awake;

The Lord.

This is found in many places in the Suttas, including M I 37 and A III 285. Vism Ch.7 (1) gives a detailed commentary.

Recollection of the Qualities of the Dhamma

Wonderfully taught is the Lord's teaching:

Visible here and now (*Nibbāna* is timeless, or it is all around, here and now — no need to wait for some other time or place!);

Instantaneous (i.e. there is no gap between attainment and the resulting transformation);

Inviting (its quality everywhere is 'come, see!');

Leading onwards (the whole path leads onwards, and Stream-entry is irreversible, and leads ultimately to Arahatsip);

To be seen by the wise, each for himself (i.e. no-one, not even a Buddha, can *make* you attain: you must do it for yourself).

This occurs at M I 38, A III 286 and elsewhere. *Vism* Ch.7 (2) gives a detailed commentary.

Recollection of the qualities of the Sangha

Of good conduct is the Community of Hearers of the Lord;

Of straight conduct is the Community of Hearers of the Lord;

Of conduct conforming with the Path is the Community of Hearers of the Lord;

Of right conduct is the Community of Hearers of the Lord;

That is to say, the four pairs of men, the eight kinds of noble individuals (in other words, as four pairs, those attaining both Path and Fruit of Stream Entry, Once Return, Never Return, and Arahatsip; or, as eight kinds of individual, those attaining the Path of Stream Entry and those attaining the Fruit of Stream Entry taken separately, and similarly for the other three Paths and Fruits);

This, indeed, is the Community of Hearers of the Lord: worthy of veneration with offerings, worthy of hospitality, worthy of gifts, worthy of respectful greeting — an incomparable field in which merit grows for the whole world.

This occurs at M I 38, A III 286 and elsewhere. *Vism* Ch.7 (3) gives a detailed commentary. All three Recollections are translated in *Buddhist Meditation: an Anthology of Texts from the Pali Canon* by Sarah Shaw, p.112.

Pūjā

The last line is from the *Tirokuḍḍasutta*, Kh VII.

Invitation to the Devas

An invitation to listen to the teaching of the Buddha addressed firstly to the devas in world systems all around and then to those in the various levels of this one as well as those in various places on earth. It concludes with the repetition three times of the declaration: this is the time to hear the Dhamma.

Homage to the Twenty-eight Buddhas

This chant pays homage to the twenty-eight Buddhas that preceded, and include, Gotama; and wishes for their protection.

Mettasutta

He who is skilled in welfare, who wishes to attain that calm state (*nibbāna*), should act in this way: he should be able, upright, perfectly upright, of noble speech, gentle and humble.

Contented, easily supported, with few duties, of simple livelihood, with senses calmed, discreet, not impudent, he should not be greedily attached to families.

He should not pursue the slightest thing for which other wise men might blame him. May all beings be happy and secure, may their hearts be wholesome!

Whatever living beings there be: feeble or strong, tall, stout or medium, short, small or large, without exception; seen or unseen, those dwelling far or near, those who are born or those who are yet to be born, may all beings be happy!

Let one not deceive another, nor despise any person, whatsoever, in any place. Let him not wish any harm to another out of anger or ill-will.

Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings.

Let his thoughts of boundless love pervade the whole world: above, below and across without any obstruction, without any hatred, without any enmity.

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This they say is the noblest living here in this world.

Not falling into wrong views, endowed with *sīla* and insight, by discarding attachment to sense desires, he never again knows rebirth.

Sn 143 - 152, Kh IX. There are very many translations of this, for example in *Being Nobody, Going Nowhere* by Ayya Khema, *What the Buddha said* by Walpola Rahula, the *Amaravati Chanting Book ...*; and *Buddhist Meditation* by Sarah Shaw discusses it further, p.166ff.

Maṅgalasutta

Thus have I heard. On one occasion the Lord was staying at Sāvatti, in Jeta's Grove, at Anāthapiṇḍika's monastery. And then, late on a beautiful night, a certain minor deva of surpassing beauty, after making Jeta's grove shine with radiance, approached the Lord, and, having paid respect to the Lord, stood at one side. Having stood at one side, the deva addressed the Lord in verses:

Many gods and men have tried to find *maṅgalas*,
Which bring safety. Tell, then, the supreme *maṅgala*.

Not associating with fools, associating with the wise,
Honouring those worthy of honour: this is the supreme *maṅgala*.

Living in a suitable place, having made merit in the past,
Directing oneself aright: this is the supreme *maṅgala*.

Great learning, a craft, well-learnt discipline,
Any well-spoken speech: this is the supreme *maṅgala*.

Looking after one's parents, kindness towards one's wife and children,
An occupation that causes no disturbance: this is the supreme *maṅgala*.

Generosity, living according to Dhamma, kindness to one's relatives,
Faultless actions: this is the supreme *maṅgala*.

Not delighting in, abstaining from, wrongdoing; abstaining from intoxicating drink;
Not careless about practice: this is the supreme *maṅgala*.

Respect, humility, contentment, gratefulness,
Hearing Dhamma at the right time: this is the supreme *maṅgala*.

Acceptance, being easily spoken to, seeing monks,
Discussing Dhamma at the right time: this is the supreme *maṅgala*.

Self control, the Brahmafaring, seeing the Noble Truths,
Seeing *Nibbāna* directly: this is the supreme *maṅgala*.

When he experiences worldly ups and downs, his mind does not waver.
It is sorrowless, stainless, safe: this is the supreme *maṅgala*.

By performing suchlike deeds, they go everywhere unconquered,
Everywhere in safety: that is their supreme *maṅgala*.

Sn 258 - 269; Kh V. The latter is translated by Ñāṇamoli Bhikkhu as *The Minor Readings and Illustrator*: the sutta is on p.2, the commentary, which explains the occasion of the sutta, on p.95.

The occasion of the Maṅgalasutta:

It seems that people in India used to meet to listen to story-tellers, and to talk afterwards. At one such gathering, a discussion arose about what brings good fortune. All sorts of things were favoured by one person or another, such as seeing a black cat, overhearing a particular word, a conjunction of the planets, or a host of other things seen, heard, smelt, tasted or touched. This discussion got heated, and was carried out into the town and beyond. So, a tremendous debate started up, and factions formed, and wherever you went people would be speculating and arguing about good omens.

The devas of the Realm of the Four Kings overheard all this, and they, too, took to speculating about good omens. From there, the debate spread like wild fire through the heavenly realms, upwards to the highest heaven and outwards to ten thousand world systems; and thus a great tumult arose about good omens, with divisions and factions everywhere.

Investigations and debate went on among gods and men for twelve years, without reaching any agreement about what brings good fortune. At last the devas of the Thirty-Three assembled and, taking counsel together, decided to consult Sakka, their wise ruler.

So they formally entered his presence, and paid homage before his throne, where he sat resplendent with raiment and regalia befitting the occasion, surrounded by thousands of beautiful attendants. They told him of the tumultuous debate about good omens, and that neither they nor others had come to any conclusion; and they respectfully asked him to give his verdict.

But wise Sakka asked where the debate had started. They said they had heard it from the devas of the Realm of the Four Kings; and the devas of the Realm of the Four Kings told where they had heard it, and so on until it was clear that the argument had started in the human world. Sakka asked, “Where is the Fully Enlightened One living?”, and they replied, “In the human world, sire”. Sakka gently enquired, “Has anyone asked the Lord?” They shook their heads, and Sakka said, “Good sirs, why do you make light with a glow worm, rejecting a fire? You are passing over the Lord who is the teacher of every kind of good omen, and imagine that I should be asked instead. Let us ask the Lord, and we will surely get a splendid answer.”

So he commanded a minor deva, “Go, ask the Lord”. And that deva decorated himself as befits such an occasion, and then, flaring like a lightning flash, vanished from the Heaven of the Thirty-Three, and appeared in Jeta’s Grove, making it shine with radiance. He approached the Lord, and, having paid respect to the Lord, stood at one side. Having stood at one side, the deva addressed the Lord in verses...

The discussion preceding the sutta concerns external omens whereas the things which lead to good fortune as identified by the Buddha are things done by oneself.

Ratanasutta

The two introductory verses invite all beings 'of earth or sky' to be happy and kind and listen well to what is said in the following verses. They are asked to practise metta towards the human beings who constantly bring offerings and to protect them carefully.

There follow nine verses on the Buddha, Dhamma and Sangha. Each ends with the two lines:

This sublime wealth is found in the Buddha/Dhamma/Sangha.
By this truth may there be happiness and good fortune.

The first of these verses concerns the Buddha, declaring that whatever precious things there are here or in the heavens, the *Tathāgata* is more precious and without an equal. Here and throughout the word '*ratana*' which means literally 'jewel' and more generally 'wealth' or 'riches', is extended to mean anything precious or valuable — heavenly riches or spiritual wealth, as it were.

The next two verses are in praise of the Dhamma. It is that ceasing of defilements, dispassion, deathlessness, subtleness which the Sage of the Sakyas attained in concentration. Nothing at all is the equal of that Dhamma. That concentration which the Buddha praised as pure is said to give direct results. No other concentration is the equal of that concentration.

Then come six verses praising the Sangha. The first indicates that what is meant by Sangha here is all those on the eight stages from stream-entry to arahat. They are the disciples of the Buddha, worthy of offerings and whatever is offered them bears great fruit. They are described as devoting themselves with a firm mind to the Buddha's teaching and as reaching their goal, free from sense objects, plunging into the Deathless and enjoying a bliss without cost. Such persons who have penetrated and seen the Noble Truths are as unshakable as a locking post (Indra's pillar) with its base sunk deep into the ground. Even if they are very heedless, they will not take an eighth rebirth. From the moment of vision they have abandoned three things: seeing aggregates as real, doubt, and attachment to doing right. Very bad acts are impossible for them and if they do something wrong, they never conceal it.

Then come three more verses as a kind of climax. Two concern both the Buddha and Dhamma. 'Like a forest with treetops in flower in the heat of the first month of summer is the most excellent Dhamma which he taught' and 'the most excellent one, knower of the most excellent, giver of the most excellent, bringer of the most excellent, unsurpassed has taught the most excellent Dhamma.' ('*Vara*' means both excellent and also a gift or boon.) The last of the three refers again to the Sangha, but now specifically to those who have achieved the goal — 'the old has perished; the new is not produced. Detached as to future rebirth, with seeds destroyed, without desire to proliferate, those heroes enter *nibbāna* just as this lamp blows out (*nibbanti*)'.

Sn 222 - 238, Kh VI. This sutta was recited by the Buddha at Vesāli to remove the distress caused by cholera. The three concluding verses ask all beings 'of earth or sky' to revere the Buddha, the Dhamma and the Sangha respectively and each concludes with a wish for happiness and good fortune.

Mahājayamaṅgalagāthā

The last two lines are traditionally used when tying blessing thread.

Jayaparitta

These verses can repeat until an auspicious time has been reached. The first three lines are optional, and are not included in the repetition if the chant is repeated.

Jinapañjaragāthā

The Jinapañjara establishes a protective enclosure. This is made up of Buddhas and Arahats called Conquerors (as they have conquered defilements) linked to various parts of the body of the person and protective chants placed around, above and below. At the end of the chanting, blessing is invoked to destroy all misfortunes, inimical qualities and obstacles by the power of the Buddha, Dhamma and Sangha. It can be chanted for oneself or for others.

Sambuddhe Aṭṭhavāsañcādigāthā

Homage is offered to 512,028 Buddhas together with their Dhamma and Sangha. By the power of this homage (*namo*) all troubles are destroyed and all obstacles completely perish. Similarly for 1,024,055 Buddhas and a third time with 2,048,109 Buddhas.

Eight Verses of Homage (*Namo*)

This is a play on AUM and OM and NAMO and OMAKA.
The chant was composed by King Mongkut (Rāma IV) of Thailand.

Āṭānāṭiyaparitta

This is an extract of some of the verses from the Āṭānāṭiyasutta of the *Dīghanikāya* together with some added blessings.

Khandhaparitta

This is the final portion of the Ahirājasutta (A V 342f.) and Ahi(metta)sutta (A II 72), also given at Vin II 110 and as the Khaṇḍajātaka (or Khandhajātaka) at Ja II 144-148.

This is one of the oldest protective chants, as such, specifically given by the Buddha for protection against the bite of snakes and other such creatures. It refers to spreading loving-kindness to the four clans of serpent and to other beings whether legless or going on two, four or many feet. It concludes with homage to the seven Buddhas.

Moraparitta

This is the text of the verses of the Morajātaka (Ja II 33-36), the story of the Golden Peacock.

A brahminical mantra (*brahmamanta*) addressed to the rising and setting sun for protection by day and by night respectively is combined with a more Buddhist one offered to the true brahmins i.e. the Buddhas, giving homage and seeking protection.

Jayamaṅgalagāthā

These nine verses declare that through various good qualities the Buddha overcame eight opponents:

through giving, Māra, with a thousand arms and a thousand weapons, and his terrible army;
through patience and discipline, the terrible, impatient yakkha Āḷavaka;
through metta, Nālāgiri, the crazed elephant, cruel as a thunderbolt;
through psychic powers, cruel-handed Angulimāla with raised sword;
through his serene and peaceful bearing, Ciñcā, who faked pregnancy and made false allegations against him;
with the lamp of wisdom, Saccaka, bent on dispute, who had abandoned truth and was completely blinded;
through psychic powers, the powerful serpent Nandopananda, whom he sent Moggallāna to tame;
through the medicine of true knowledge, the mighty Brahma Baka, bitten by the serpent of misconceived views.

Each verse ends: by the power of this deed may victory and blessings be yours.

Cullamaṅgalacakkavāḷa The Lesser Sphere of Blessings

This chant invokes the power of all Buddhas, all their Dhammas, all their Sanghas; that of the Three Jewels — Buddha, Dhamma and Sangha; that of the 84,000 Dhamma teachings; that of the Threefold Scripture and that of the Arahāt disciples of the Buddha to destroy all kinds of troubles, fears and dangers and to bring about many kinds of blessing and good fortune.
This is a blessing to be chanted for a single individual.

Ratanattayānubhāvādigāthā Verses beginning ‘by the Power of the Triple Gem’

By the power of the Triple Gem, by the might of the Triple Gem, may *dukkha*, disease, danger, enmity and distress be destroyed.
May success, prosperity, security, happiness, strength, long life and beauty increase.
May you have all blessings, may devas guard you well, by the power of all the Buddhas and Dhammas and Sanghas may you always have well-being.

Sāmaṇerapañha

Kh IV. A numerically ordered catechism for a novice.

The Thirty Two Parts of the Body

Satipaṭṭhānasutta, M I 57 and Mahāsatipaṭṭhānasutta, D II 293 and elsewhere. These only give 31 parts; the full 32 are found in the Canon only at Paṭis I 6f. See also *Buddhist Meditation* by Sarah Shaw, p.142f.

Dhajaggaparitta The Banner Safeguard

In the forest or at the root of the tree or an empty place, bhikkhus, if you call to mind the Buddha, you will have no fear; if not the Buddha, then the Dhamma; if not the Dhamma, then the Sangha. For those who recollect the Triple Gem, fear and terror will not arise.

S I 220. These verses close the Dhajaggasutta, in which the Buddha compares the recollection of the Triple Gem to a banner carried in battle by the devas to sustain the courage of their troops.

Devatāuyyojanagāthā

This can be chanted towards the end of a session of chanting to let the devas depart after inviting them with the Invitation to the Devas.

Bojjhaṅgaparitta

The Enlightenment factor called mindfulness, investigation of *dhammas* too, and the Enlightenment factors vigour, joy and tranquillity, also the two remaining Enlightenment factors of concentration and equanimity — these seven were taught perfectly by the all-seeing Sage and, when developed and frequently practised, bring about higher knowledge, *Nibbāna* and Enlightenment — by the speaking of this truth, may you ever have safety.

On one occasion, when the Lord saw that Moggallāna and Kassapa were ill and in pain, he taught to them the seven Enlightenment factors. They felt delight in that and were at that moment freed from their sickness — by the speaking of this truth, may you ever have safety.

Once when the King of Dhamma himself was afflicted by an illness he got the Elder Cunda to chant the same seven factors with devotion. He rejoiced and immediately arose from that disease — by the speaking of this truth, may you ever have safety.

Those diseases were abandoned by those three Great Sages, just as defilements destroyed by the Path can arise no more — by the speaking of this truth, may you ever have safety.

This is sometimes chanted for people who are ill.

Anumodanā

The first two lines are from the Tirokuḍḍasutta, Kh VII.

The following four chants (*Paṭiccasamuppāda*, *Paṃsukūla*, *Abhidhammasaṅkhepa* and *Mātikā*) are often used at funerals and memorials.

Paṭiccasamuppāda Conditioned Arising

The Buddha spent the first seven days after the enlightenment seated in a single cross-legged posture, enjoying the happiness of liberation. He emerged from ‘that *samādhi*’, as the *Udāna* mentions, to contemplate conditioned arising. He spent the three watches of the night contemplating conditioned arising as processes of arising, as processes of cessation and both together. The three verses here are those he uttered at the end of each of the three watches respectively. They are found at the beginning of BD Vol IV and in the *Udāna* at the very beginning. (Cf. also Vin I (Mahāvagga).)

(End of the first watch)

Truly when *dhammas* appear to the brahmin who is energetic and meditating,
then all his doubts depart because he understands *dhamma(s)* as having cause(s);

(End of the second watch)

Truly when *dhammas* appear to the brahmin who is energetic and meditating,
then all his doubts depart because he has known the destruction of conditions;

(End of the third watch, i.e. at dawn)

Truly when *dhammas* appear to the brahmin who is energetic and meditating,
he abides dispersing Māra’s army, as the sun lights up the sky.

The exposition of *paṭicca-samuppāda* - ‘dependent origination’ or ‘conditioned arising’ - is found in many places in the suttas, for example D II 55, M I 261, S II 1.

Paṃsukūla Cast-off Rags

Compounded things are indeed impermanent
After arising they cease

Of nature to arise and decay.
And the calming of them is happiness.

D II 157 (*Mahāparinibbānasutta*) and II 199 (*Mahāsudassanasutta*) and elsewhere.

Each of these is a key extract from one of the seven books of the Abhidamma.

The Abhidhamma Triplet Mātikā

Dhs 1 - 2.

Lokuttarajhānapāṭha Transcendent Jhāna

This is a chant based on the section of the first book of the Abhidhamma which describes the transcendent *jhāna* of the path of stream-entry. It is this which leads out of the round of rebirths and abandons fixed views. It can be of any of the four or five *jhānas*, but always refers to the combination of 60 states beginning with contact and ending with non-distraction (i.e. concentration) and must always be reached by one of four ways, depending on whether the way which suppresses hindrances is pleasant or painful and whether the direct experience which follows occurs swiftly or slowly.

The chant is subsequently repeated three times. The first time the transcendent *jhāna* is described as empty because it is produced by the experience of emptiness and retains that quality. The second time it is described as without goal because it is reached without any deliberate directing of the mind. Finally it is accompanied also with one of the four rulerships — purpose, strength, mind and investigation. One or other of these has generated the *jhāna* and continues to flavour it.

Dhs 72ff.

The Meanings of Samādhi

Twenty-five ways of looking at the nature of *samādhi* (concentration/mental unification). The first three are shared with the other four faculties: each faculty embraces the others, supports the others and helps bring them to fulfilment. Then come the one-pointed, undistracted, purified, stable and liberated aspects of *samādhi*, culminating in the statement that it is the fixing of the mind due to the establishment of unity.

Then follow eight pairs, involving plays on the meaning of the first part of the word *samādhi* — taking that as *sama* ‘peace’ or ‘even’ and its opposite *visama*. In four of these *samādhi* is so-called (in the weakest level of access concentration) because it seeks the peace (of absorption) but does not seek absence of peace. (In the middle level of access) it takes hold of the peace (of absorption) but does not take hold of the absence of peace. (In the highest level of access) it progresses towards the peace (of absorption) but does not progress towards the absence of peace. Lastly there is also a play on the meanings of the verb *jhāyati* ‘to meditate’ or ‘to burn’: *samādhi* is so-called (at the moment of reaching absorption) because it meditates peacefully/evenly and because it brings about the burning up of the hindrances. etc. Each of these four pairs is followed by a second pair indicating that *samādhi* in absorption comes because of previously seeking peace and not its absence, or taking hold of peace not its absence, or progressing towards peace not towards its absence, or because it meditates evenly and burns up the hindrances.

After the twenty-five ways it concludes with the simple statement that *samādhi* is peaceful and beneficial and happy.

Paṭis I 269.

Dhammacakkappavattanasutta

The Sutta on Setting Turning the Wheel of the Dhamma

Vin I 10 - 12 (Mahāvagga), S V 420 - 424. There are many translations of this sutta, eg in *The Life of the Buddha* by Ñāṇamoli, *The First Discourse of the Buddha* by Dr. Rewata Dhamma, *What the Buddha Taught* by Walpola Rahula, and *Pain and its Ending: the Four Noble Truths in the Theravāda Buddhist Canon* by Carol S. Anderson, pp.64 - 67.

Anattalakkhaṇasutta

Discourse on the Mark/Sign of *Anatta*

After the Buddha had given the First Sermon on the last day of the month (the Full Moon day) to the first five disciples in the Animal Park at Benares and Koṇḍañña understood, he continued to teach and on the following four days the 'stainless eye of Dhamma' arose to the remaining four disciples. So they had now all seen the truths. On the fifth day of the month the Discourse on the Mark of *Anatta* was taught to them and as this explanation was being given, their minds were completely freed from distorting tendencies.

The discourse applies the mark of *anatta* to each of the five aggregates — if they were not *anatta*, they would not lead to distress and they would be subject to our control. Since they are not permanent, each is unsatisfactory and subject to change and each should be understood as 'that is not mine, that am I not, that is not my self'. Whoever sees that is disenchanted with the five aggregates and becomes detached from them. As a result of detachment, he becomes free and knows 'I am free' in regard to what has been freed. He understands that 'birth is destroyed, the religious life has been lived, what needed doing has been done, there is no more of existence like this'.

S III 66f. See also Vin I 13f. i.e. BD IV 20f.

Ādittapariyāyasutta

The Fire Sermon

This discourse was given to the three Kassapa brothers and their thousand disciples who had been recently won over by the Buddha and joined the Sangha. They had previously been fire-worshippers and as this explanation was being given, their minds were completely freed from distorting tendencies.

The Buddha declares that each of the six senses, their objects, the corresponding consciousnesses and consequential contacts and feelings are on fire. They are on fire with the three fires of greed, hate and delusion. They are on fire with birth, old age and death, with sorrows, lamentations, sufferings, miseries and despairs. Seeing that, the noble disciple who has heard the teaching is disenchanted with the world of the senses and becomes detached from that. As a result of detachment, he becomes free and knows 'I am free' in regard to what has been freed. He understands that 'birth is destroyed, the religious life has been lived, what needed doing has been done, there is no more of existence like this'.

S IV 19. See also Vin I 34f. (The Ādittapariyāyasutta at S IV 168 is different.)

From the Satipaṭṭhānasutta The Foundations of Mindfulness Sutta

Knowing and seeing, the Exalted One, attained to Truth, perfectly enlightened by himself, rightly expounded this path that leads in one direction, for the purification of beings, for the surmounting of grief and lamentation, for the disappearance of suffering and pain, for the attainment of the way, for the realization of *nibbāna*: that is, the four foundations of mindfulness.

What four?

Here a monk practises contemplating the body in the body, ardent, mindful and clearly comprehending, having put away longing and discontent with the world. He practises contemplating feeling in feelings, ardent, mindful and clearly comprehending, having put away longing and discontent with the world. He contemplates mind in the mind, ardent, mindful and clearly comprehending, having put away longing and discontent with the world. He contemplates *dhamma* in *dhammas*, ardent, mindful and clearly comprehending, having put away longing and discontent with the world.

And how does a monk practise contemplating the body in the body?

Here a monk practises contemplating the body in the body, internally; or he practises contemplating the body in the body, externally; or he practises contemplating the body in the body both internally and externally. He practises contemplating the arising of *dhammas* in the body, or the ceasing of *dhammas* in the body or he practises contemplating the arising and ceasing of *dhammas* in the body. Or else mindfulness that ‘there is a body’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating the body in the body.

And how does a monk practise contemplating feeling in feelings?

Here a monk practises contemplating feeling among feelings internally, externally and both internally and externally. He practises contemplating the arising of *dhammas* in feelings, or the ceasing of *dhammas* in feelings or he practises contemplating the arising and ceasing of *dhammas* in feelings. Or else mindfulness that ‘there is a feeling’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating feeling among feelings.

And how does a monk practise contemplating the mind in the mind?

Here a monk practises contemplating mind in the mind internally, externally and both internally and externally. He practises contemplating the arising of *dhammas* in the mind, or the ceasing of *dhammas* in the mind or he practises contemplating the arising and ceasing of *dhammas* in the mind. Or else mindfulness that ‘there is mind’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating the mind in the mind.

And how does a monk practise contemplating *dhamma* in *dhammas*?

Here a monk practises contemplating *dhamma* in *dhammas* internally, externally and both internally and externally. He practises contemplating the arising of *dhamma* in *dhammas*, the ceasing of *dhamma* in *dhammas* or he practises contemplating the arising and ceasing of *dhamma* in *dhammas*. Or else mindfulness that ‘there are *dhammas*’ is established in him, just enough to know and remember. And he practises independent, clinging to nothing in the world. In this way a monk practises contemplating *dhamma* in *dhammas*.

This is the path that leads in one direction rightly expounded by the Exalted One, attained to Truth, perfectly enlightened by himself, knowing and seeing: for the purification of beings, for the surmounting of grief and lamentation, for the disappearance of suffering and pain, for the attainment of the way, for the realization of *nibbāna*: that is, the four foundations of mindfulness. Satipaṭṭhānasutta, M I 57 and Mahāsatipaṭṭhānasutta, D II 293. Translations are found in many places.

Mettānisamsasuttapāṭha Sutta on the Benefits of Metta

Thus have I heard. Once the Lord was staying at Savatthi in the Jeta Grove, Anathapindika's Park. There the Lord addressed the monks, "Monks." "Venerable sir", the monks replied. The Lord said:

"Monks, when the mind-deliverance of loving-kindness is cultivated, developed, made much of, made the vehicle, made the foundation, regularly and repeatedly practised, and properly undertaken, eleven blessings can be expected. What are the eleven? One sleeps at ease, wakes at ease, dreams no bad dreams, one is dear to human beings, one is dear to non-human beings, devas protect one, fire, poison and weapons do not affect one, the mind quickly enters concentration, the appearance of one's face is serene and bright, one dies unconfused, if one penetrates no higher one will be reborn in the Brahma world. Monks, when the mind-deliverance of loving-kindness is cultivated, developed, much practised, made the vehicle, made the foundation, regularly and repeatedly practised, and properly undertaken, these eleven blessings can be expected." Thus spoke the Lord. The monks were pleased and delighted in the Lord's words.

A V 342. Also translated in *Buddhist Meditation* by Sarah Shaw, p.171.

The Mahasamaya-sutta

The word mahasamaya means both a 'great occasion' and a 'great gathering' – and the Mahasamaya-sutta includes both of these.

On one occasion the Buddha was staying in the great wood at Kapilavatthu with some 500 monks, all of them arahats. Devas from the ten world-systems had gathered round to see the Buddha and the sangha. Seeing this, four devas – in their final existence before attaining arahatship - came from the Pure Abodes to appear before the Buddha and each recited a verse, marvelling at the great assembly. Then the Buddha, acknowledging that all Buddhas of the past and of the future would also experience such a gathering, describes the different kinds of devas in the assembly.

There are those from spirit realms, dwelling in caves, who become visible in huge numbers to the monks in all directions. Many thousands of yakkhas have come, from different mountain ranges. The kings of the four directions are there, accompanied by their great retinues, musicians and other attendants of all kinds. The nāga (serpent) kings from the great lakes and rivers are all present, as are the garuda kings from above who would normally swoop down upon the nāgas – but not now: for both take refuge in the Buddha and are at peace with one another. Fallen deities

of the ghostly realms with powerful armies have also approached, together with devas of the four elements rejoicing at the gathering of monks. Devas from all the ascending realms are there and furthermore the brahmas from all the brahma realms, culminating in Great Brahma himself.

When all these devas have gathered, the tempter Māra appears with his army, urging them to surround the gathering and bind them, letting none escape. But, seeing that none have been distracted, Māra retreats. The Buddha enjoins the arahats to be aware of Māra (as, previously, of the different groups of devas) and not a hair on their bodies is raised. The monks rejoice with all the other beings.

Requesting a Dhamma talk

A request for Dhamma teaching, based on Brahma Sahampati's request to the Buddha: "There are beings here with little dust in their eyes: teach the dhamma; show mercy to these people."

Arousing Saṃvega

The chant begins with a declaration that a Buddha has appeared and Dhamma is known. Now a *Tathāgata* has appeared in the world, one far from defilements, perfectly enlightened by his own efforts and Dhamma has been taught, which leads out of *samsāra*, gives tranquillity, tends towards final *nibbāna*, leads to full awakening, and is proclaimed by the Well-Gone. Having heard this Teaching, we know:

Birth is *dukkha*, old age is *dukkha*, death is *dukkha*; sorrow, lamentation, pain, grief and despair are *dukkha*; association with what is disliked is *dukkha*, separation from what is liked is *dukkha*, not getting what one wants is *dukkha*; in short, the five aggregates of grasping are *dukkha*.

While he lived, the Lord frequently trained his followers to thoroughly comprehend the five aggregates and this instruction occurred frequently among his followers: materiality is *anicca* and so for the other aggregates; then again materiality is *anatta*, all things constructing or constructed are *anicca*; all *dhammas* are *anatta*.

Aspirations follow:

May we, beset by old age, sickness and death, overcome by *dukkha*, experience the end of this whole mass of *dukkha*. We have gone for refuge to the Lord who long ago entered *parinibbāna* and to the Dhamma and to the Sangha of Bhikkhus and we attend to the teaching of the Lord to the best of our ability. We practise as did the followers of old. Just exactly that is our practice. May it lead to the end of this whole mass of *dukkha*.



APPENDIX: TIPS ON CHANTING

Over the years we have been fortunate to learn chants from a range of sources and it has been our custom to learn the chant in the style as taught rather than to reduce everything to a uniform style. So, for example, some of our chants derive from Cambodia (Iti pi so, Mettasutta, 28 Buddhas), from Thailand (Buddhamāṅgalagāthā, Maṅgalasutta, and many others), from Sri Lanka (the Offering Verses) and from Burma (24 Paccayas). Needless to say, despite our efforts to follow the sources as closely as possible, the results have a discernibly English quality to them! Nevertheless, this approach has helped to preserve a sense of the subtlety and diversity both between and within the different traditions of Pali chanting.

These tips are intended as a guide for those who would like to sharpen up their chanting technique as a form of mindfulness practice, although what really matters in chanting is the heart and not the technique. The tips are presented here roughly in the order in which it might be most helpful to work with them.

Pali Pronunciation

Pali written in Roman letters is pronounced largely as one would expect from English, with the following clarifications:

Vowels are of two lengths:

Short

a as in ‘cat’

or, at the end of words, as in ‘about’

i as in ‘hit’

u as in ‘put’

Long

ā as in ‘father’

ī as in ‘machine’

ū as in ‘rule’

e as in ‘gain’

o as in ‘more’, or French ‘au’

Consonants are mostly as in English, except:

c like English *ch*

m̐ and **n̐** like *ng* in ‘sang’

ñ like *ny* in ‘canyon’

v rather softer than English *v*; near *w*

ṭ, ṭh, ḍ, ḍh, ḷ, ṇ

These retroflex consonants have no English equivalent. They are sounded by curling the tip of the tongue back against the palate. But an English pronunciation will do fine.

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

Each of these combinations with **h** represents a single consonant, one with a marked puff of air after it. For example, Pali **t** is ideally pronounced like the *t* at the end of the English word ‘at’, or like a French *t*, and Pali **th** like the *t* at the beginning of ‘tea’, emphasising the puff of air.

th as *t* in ‘tongue’. It is never pronounced as in English ‘the’.

ph as *p* in ‘palate’. It is never pronounced as in English ‘photo’.

All other combinations with **h**, as for instance **lh**, **mh**, **vh** and **yh** are two separate consonants, with the **h** pronounced separately. Double consonants are pronounced double, for example **tt** is pronounced like the two *ts* in English ‘hot tea’, **ss** like the *c* and *s* in ‘lettuce soup’.

Chanting as Group Practice

The following principles are helpful in developing chanting as a group practice — as well as improving the quality of the chanting.

Breathing

Some chants, like English songs, have natural breaks at the end of and sometimes in the middle of lines, where it is appropriate to take a breath. In many chants, however, the sound of the chanting is continuous and unbroken, except in some cases at specific stop points near the beginning or end. In these chants each chanter needs to breathe at a different time from others so that no silent gaps occur between words or at the ends of lines. To breathe, stop chanting for one or more syllables, and take as long an in-breath as you wish — don't snatch a breath between words or lines; but be mindful of the people on each side of you and try to take your in-breaths while they are continuing to chant. This is mindfulness of breathing internally, externally and internally and externally together.

Most of the chants that we do in Samatha are in this continuous style, apart from a few like the refuges and precepts and the Offering Verses. Chants like the *Iti pi so*, the *Mettasutta*, the *Maṅgalasutta* and the *Mahājayamaṅgalagāthā* and indeed most *paritta* chants are chanted continuously.

Volume

Always chant more quietly than the loudest chanter in the group and more loudly than the quietest.

Follow the leader

Always listen carefully to the group, and in particular to the leader. Follow the leader in speed, volume, pitch and style. The leader is always right. (This is particularly important as variations develop in Samatha modes of chanting particular chants, so different leaders lead differently.) Conversely, the leader needs to give a clear lead throughout the chant, not only in the 'lead-ins' (indicated in bold in the text of the chants). This is particularly important in the trickier parts of chants.

Internalisation

The better you know the chant, the more effectively you can use it as a practice. Learning by heart makes a big difference, and gets easier the more you do.

Rhythm and Syllables

Pali poetry takes its rhythm from the pattern of long and short syllables. In chanting poetry, and in many prose chants too, a long syllable is chanted twice the length of a short one, i.e. two beats as opposed to one, which brings this rhythm out clearly.

To work out for yourself which syllables are short and which long:

First divide the chant into syllables. Ignore spaces between words. All syllables start with a single consonant where possible, taking it from the end of the previous word if necessary. Double consonants are pronounced double, and where two consonants occur together, the first finishes the previous syllable and the second starts the next one. So **icc evaṃ** is broken into syllables: **ic - ce - vaṃ**, and chanted that way. Remember that **kh, gh** etc. are single consonants (see p.84). (**br**, and sometimes **tr** and **dr**, are generally treated as a single consonants too.)

Short syllables are ones ending in a short vowel (**a, i, u**).

Long syllables are all others, i.e. they contain: a long vowel (**ā, ī, ū, e, o**),
or a vowel plus **ṃ** (**ṃ** cannot begin a syllable)
or they end in a consonant.

Here is the beginning of the Mettasutta, with hyphens between the syllables. Spaces between words and even between lines must be ignored. Long syllables are in bold.

Yas-sā-nu-bhā-va-to -yak-khā	-n' e-va das-sen-ti -bhim-sa-naṃ
-Yam-hi -c' e-vā-nu-yuñ-jaṅ-to	-rat-tin-di-va-m a-tan-di-to
-Su-khaṃ -su-pa-ti -sut-to -ca	-pā-paṃ -kiñ-ci -na -pas-sa-ti,
-E-va-mā-di-gu-ṇo-pe-taṃ	-pa-rit-tan -taṃ -bha-ṇā-ma -he.
Ka-ra-ṇī-ya-m at-tha-ku-sa-le-na	-yan -taṃ -san-taṃ -pa-daṃ -a-bhi-sa-mec-ca
-Sak-ko -u-jū -ca -su-hu-jū -ca	-su-va-co -c' as-sa -mu-du -a-na-ti-mā-nī
-San-tus-sa-ko -ca -su-bha-ro -ca	-ap-pa-kic-co -ca -sal-la-hu-ka-vut-ti
-San-t'in-dri-yo -ca -ni-pa-ko -ca	-ap-pa-gab-bho -ku-le-su -a-na-nu-gid-dho;

Double consonants and nasals in Thai chanting style

Especially in slow chanting of verse, for example in the style in which we usually chant the Buddhamaṅgalagāthā and the Bojjhaṅgaparitta, double consonants often have a nasal sound (**n, ṇ, ñ, m** or **ṅ** (*ng*)) between them which is 'hummed', for example: **sab^mbe** with the **m** hummed between the two **bs**. So while English is always sung on vowels, punctuated by consonants, Thai chanting allows for some humming too. (This kind of humming also occurs in Sri Lankan and other kinds of Pali chanting but not necessarily in the same places as it would in Thai.)

A good place to start learning to make these nasals (which we often produce in English without necessarily noticing) is to say *bmbmbmbmb* keeping the lips closed throughout. Notice what you are doing with the back of the tongue to make the *b* sounds. Now try **sab^mbe** also without opening the lips between the two **bs**.

The same can be done with **tt**: try *tnntntntntnt*, this time keeping the front of the tongue in the same position throughout: the back of the tongue moves up and down in the same way as with *bmb*. Then try it in **satⁿtā**.

In each case the nasal used will be formed in the same way as the consonants on each side of it, just with the air expelled through the nose instead of being blocked off completely. So the following combinations occur:

kk(h)	can be chanted	<i>k̄k(h)</i>	gg(h)	can be chanted	<i>ḡg(h)</i>
cc(h)		<i>t̄ñc(h)</i>	jj(h)		<i>d̄ñj(h)</i>
ṭṭ(h)		<i>t̄ṇṭ(h)</i>	ḍḍ(h)		<i>d̄ṇḍ(h)</i>
tt(h)		<i>tnt(h)</i>	dd(h)		<i>dnd(h)</i>
pp(h)		<i>pmp(h)</i>	bb(h)		<i>bmb(h)</i>
ss		<i>tns</i>			
tr		<i>tntr</i>			

This is never applied to **yy** or **ll**. On the other hand, a nasal before a consonant is sometimes ‘hummed’ in the same way. As an example, here are the nasals in the Buddhamaṅgalagāthā as Ven. Silananda chanted it, hummed either on one or two notes as indicated by the hyphens. A superscript nasal instead of a nasal already there indicates that the nasal is hummed on a different note from the vowel before it.

Sambuddho dipadaṃ seṭṭho	nisinno ceva ma ^{dn-n} jhime
Koṇḍañño pubbabhāge ca	āgaṇeyye ca Ka ^{tn-n} sapo
Sāriput ^{to} ca dak ⁿ khīṇe	haratiye Upāli ca
pa ^{tn} chime pi ca Āna ⁿ⁻ⁿ do	bāyabbe ca Gava ^{m-m} pati
Moggallāno ca uttare	īsāne pi ca Rāhulo
ime kho maṅgalā bud ⁿ dhā	sab ^m be idha patit ⁿ⁻ⁿ ṭhitā
vanditā te ca amhehi	sakkārehi ca pūjitā
etesaṃ ānubhāvena	sab ^m basotthī bhava ⁿ⁻ⁿ tu no

i^{tn}c evaṃ a^{tn}caⁿtanama^{tn-n}saneyyaṃ
 nama^msamāno ratanaⁿ⁻ⁿtaya^m yaṃ
 puññābhisaⁿda^m vipulaṃ alatⁿthaṃ
 ta^msānubhāvena hatantarāyo

Sub-appendix for the really keen

The Thai tone system and its effect on chanting

The Thai style of chanting often shows some influence of the tone system of the Thai language in the rise and fall of the pitch. The patterns described here are what you would expect if you applied the Thai tone rules systematically to Pali chanting as written in the Thai alphabet. In practice they represent tendencies or potentials, and whether they are applied or not varies sometimes even for the same chanter chanting the same chant on different occasions. So to get the feel of these principles would enable you to vary your tune in some Thai style chants (for example the Mātikā, Spreading the Brahmaviharas, the Dhammacakkappavattanasutta) in the way that Thai monks do, and to pick up the ups and downs of some Thai chants very quickly.

For each syllable there is one tone. (Syllables are as described above.) The ‘base pitch’ is the pitch from which the tones deviate as described below, and could be considered a ‘mid tone’. In the examples below, the syllable in bold is the one with the tone that is described in the rule, so for example in rule 1. the bold syllables have a rising tone.

The rules work with groups of consonants. The grouping is systematic, and understanding the system may help to remember the groups. One division is between voiced and voiceless consonants. Voiced ones involve vibration of the vocal chords and voiceless ones do not. Try saying ‘sssss’ and ‘zzzzz’ with a hand on your throat and feel the difference. ‘z’ is voiced, ‘s’ is not. A second division is between aspirates - the ones with a slight puff of air after them - and others. Aspirates are the ones represented with an ‘h’: ‘kh’, ‘gh’, ‘ch’, etc. There is also a separate group of nasals, where the mouth is blocked off and the air goes out through the nose: ṃ/ñ, ñ, ṇ, n, m. (The groups are listed in Pali alphabetical order, which goes from the back of the mouth to the front.)

1. Rising tone: (this is a good one to start to get the feel of first)

starts on the base pitch and rises to the pitch above it half-way through the syllable. In some chants it seems to go the other way round: starts above the base pitch and drops down to it half-way through the syllable.

e.g. **hoti**, **hetu**, **sam-**, **sam-**, **so**, **sukhaṃ**

Syllable

type: syllables beginning with kh, ch, ṭh, th, ph, s, h (i.e. voiceless aspirates + s + h) and ending in a long vowel or a nasal (ṃ, ñ, ṇ, n, m) have a rising tone.

2. Low tone:

the whole syllable is below the base pitch.

e.g. **bahiddhā**, **ajjhataṅkā**, **sabbe**, **sattā**, **paccuppannā**, **pahātabbā**, **upekkhā**

Syllable

type: syllables beginning with any of the consonants in 1. or k, c, ṭ, t, p or a vowel (i.e. any voiceless consonant, or a vowel) and ending in a consonant other than a nasal, or in a short vowel

3. High tone:

the whole syllable is above the base pitch.

e.g. **v**ippasanna, **v**ipākā, upādā**n**iyā, **n**a

Syllable

type: syllables beginning with any consonant other than those mentioned so far (i.e. any voiced consonant), ending in either just a short vowel or a short vowel plus a non-nasal consonant

4. Falling tone: (this is not very common)

starts on the base pitch and falls to the pitch below half-way through the syllable.

e.g. **m**ettā, **n**ekkhamma

Syllable

type: syllables beginning with voiced consonants as in 3. with a long vowel and a final consonant
- not common in Pali

5. Mid tone:

the base pitch.

Syllable

type: all other syllable types: syllables starting with voiced consonants or voiceless non-aspirated consonants or with vowels, and ending in a long vowel or a nasal.

<u>Summary:</u>	<u>Initial consonant</u>	<u>Rest of syllable</u>
1. Rising tone:	kh, ch, ṭh, th, ph, s, h (voiceless aspirates + s + h)	VV or VN
2. Low tone:	kh, ch, ṭh, th, ph, s, h k, c, ṭ, t, p or no C (voiceless Cs or no C)	VC
3. High tone:	any other consonant (voiced Cs)	V or VC
4. Falling tone:	any other consonant (voiced Cs)	VVC

V = short vowel; VV = long vowel; N = nasal; C = non-nasal consonant



