Chanting Book

Morning and Evening Chanting (Pūjā), Reflections, and Suttas, as Used by Buddhist Monasteries and Groups Associated with the Western Forest Sangha in the Lineage of Venerable Ajahn Chah

Abhayagiri Monastic Foundation
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DEDICATION OF OFFERINGS

(Yo so) bhagava ḍharaḥ sammāsambuddho
 Svākkhāto yena bhagavātā dhammo
 Supatipanno yassa bhagavāto sāvakasaṅgho
 Tammāyaṃ bhagavantaṃ śadhamaṃ sārāṃghaṃ
 Imēhi sakkārehi yathārahamaṃ āropitehi abhipujyāma
 Sādhū no bhante bhagavā sūcira-parinibbuto pi
 Pacchimā-janatānukampā-mānasā
 Imē sakkāre duggata-panṅkārā-bhūte paṭiggānaḥatu
 Amhakaṃ digharattama hiṭaya sukhāya
 Arahamaṃ sammāsambuddho bhagavā
 Buddhamaṃ bhagavantaṃ ābhīvādemi

(Bow.)

(Svākkhāto) bhagavatā dhammo
 Dhammaṃ namassāmi

(Bow.)

(Supatipanno) bhagavato sāvakasaṅgho
 Sāṅghamaṃ nāmāmi

(Bow.)

PRELIMINARY HOMAGE

(Handa mayaṃ buddhassā bhagavato pubbabhāga-namakaṛam karomase)
[Namo tassa] bhagavato arahato sammāsambuddhassa (Three times.)

RECOLLECTION OF THE BUDDHA

(Handa mayaṃ buddhānussātiṇayaṃ karomase)
[Taṃ khō] pana bhagavantaṃ evaṃ kalyāṇo kittiśaddo abbhuggato
Itīpi so bhagavā araham sammāsambuddho
Vijjācaraṇa-sampanno sugato lokāvīdū
Anuttaro purisaḍamma-sārathi satthā deva-mañussānaṃ buddho bhagavā ti
DEDICATION OF OFFERINGS

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

(Bow.)

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

(Bow.)

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

(Bow.)

PRELIMINARY HOMAGE

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

RECOLLECTION OF THE BUDDHA

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

(Handa mayaṃ buddhābhigītiṃ karomase)
[Buddhavārāhānta] varatādiguṇābhīyutto
Suddhābhīṇāṇa-karunāhi samāgaṭatto
Bodhesi yo suṇānataṃ kamalaṃ vā sūro
Vandāmaham tamaraṇaṃ sūrasā jñendraṃ
Buddho yo sabbapāṇinaṃ saṇāṇaṃ khemamuttaṃ
Paṭhamānussattaṭṭhānaṃ vandāmi taṃ sīrenaḥaṃ
Buddhassāhāsi dāso vṛt buddho me sāmikīsaro
Buddho dukkhasa ghatā ca vidhātā ca hitassa me
Buddhassāhāṃ niyyādemi sāriraṃjivitaṃcidam
Vandantohāṃ cāriśāmi buddhassevā subodhītaṃ
Natthi me sārāṇaṃ aṇāṇaṃ buddho me sārāṇaṃ varam
Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
Buddhaṃ me vandāmānena yaṃ puṇhaṃ pāṭutam ādhā
Sabbepi antārayā me māhesuṃ tassā tejasā

(Bowing:)
Kāyena vācaya va cetasā vā
Buddhe kūkhammaṃ pākataṃ māya yaṃ
Buddho paṭiggaṇhātu accayantaṃ
Kālantare saṃvarītuṃ vā buddhe

RECOLLECTION OF THE DHAMMA

(Handa mayaṃ dhammānussaṭṭhinayaṃ karomase)
[Svākkhāto] bhagavatā dhammo
Saṇdiṭṭhiko akāliko ehīpassiko
Opanayiko paccattāṃ vedīṭabbo viṇṇūhi ti

SUPREME PRAISE OF THE DHAMMA

(Handa mayaṃ dhammābhigītiṃ karomase)
[Svākkhātata] diguṇa-yogā-vāsenā seyyo
Yo maggaṇa-paṇiyanti-vimokkha-bheda
Dhammo kuloka-pātāna ṭāda-ḥāri-ḥāri
Vandāmahāṃ taṃhaṃraṃ varaḥāmmatamaṃ
Dhammo yo sabbapāṇinaṃ saṇāṇaṃ khemamuttaṃ
Duṭṭhiyāussatāṭṭhānaṃ vandāmi taṃ sīrenaḥaṃ

1 Women chant dāsi.
2 Women chant vandantīhaṃ.
3 Women chant vandamānāya.
**SUPREME PRAISE OF THE BUDDHA**

(Now let us chant the supreme praise of the Buddha.)

[The Buddha,] the truly worthy one, endowed with such excellent qualities,
Whose being is composed of purity, transcendental wisdom, and compassion,
Who has enlightened the wise like the sun awakening the lotus—
I bow my head to that peaceful chief of conquerors.

The Buddha, who is the safe, secure refuge of all beings—
As the First Object of Recollection, I venerate him with bowed head.
I am indeed the Buddha’s servant, the Buddha is my Lord and Guide.
The Buddha is sorrow’s destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life,
And in devotion I will walk the Buddha’s path of awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this truth, may I grow in the Master’s Way.
By my devotion to the Buddha, and the blessing of this practice—
By its power, may all obstacles be overcome.

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

**RECOLLECTION OF THE DHAMMA**

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

[The Dhamma] is well expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

**SUPREME PRAISE OF THE DHAMMA**

(Now let us chant the supreme praise of the Dhamma.)

[It is excellent] because it is “well expounded,”
And it can be divided into Path and Fruit, Practice and Liberation.
The Dhamma holds those who uphold it from falling into delusion.
I revere the excellent teaching, that which removes darkness—
The Dhamma, which is the supreme, secure refuge of all beings—
As the Second Object of Recollection, I venerate it with bowed head.
Dhammassāhaṃ dāso¹ va dhammo me sāmikissaro
Dhammo dukkhasaṃ ghātā ca vidhātā ca hitassā me
Dhammassāhaṃ niyyādemi saṁrañjīvitāñciḍamā
Vandantohāṃ² caṛissāmi dhammasseva sūdharmāṇaṃ
Natthi me saraṇaṃ aṅñaṃ dhammo me saraṇaṃ varaṃ
Etena saṁcāvajjena vaḍheyyaṃ saṭṭhussāsane
Dhammaṃ me vandamāṇena³ yaṃ puññaṃ paśūtaṃ idha
Sabbepi antarāyā maṃ māhesuṃ tassā tejasā

(Bowing:)
Kāyena vācāya va cetassā vā
Dhamme kuṇkammaṃ pakataṃ mayaṃ yaṃ
dhammo paṭigganḥātu accāyantaṃ
Kālantare saṁvaritoṃ va dhamme

RECOLLECTION OF THE SANGHA

(Handa mayaṃ saṅghānussatīnayaṃ karomase)
[Supaṭipunnol bhagavato sāvakaśāṅgho
Ujupaṭipanno bhagavato sāvakaśāṅgho
Nyāyaṭipanno bhagavato sāvakaśāṅgho
Sāmīciṭipanno bhagavato sāvakaśāṅgho
Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakaśāṅgho
Āhuṇeyyo pahuṇeyyo dakkhiṇeyyo aṅjali-kaṇḍiyo
Anuttaraṃ puññakkheṭtaṃ lokassā ti

SUPREME PRAISE OF THE SANGHA

(Handa mayaṃ saṅghābhigītiṃ karomase)
[Saddhammajo supaṭipattiṃguṇābhīyutto
Yoṭṭhabbidho ariyapuggalā-saṅghaśeṭṭho
Silādidhamma-pavarāsaya-kāya-citto
Vandāmahāṃ taṃariyāṇā gaṇaṃ susuddhamā
Saṅgho yo sabbapāṇināṃ saraṇaṃ khemamuttamaṃ
tatiyānussatīṭhānaṃ vandāmi taṃ sīrenāham
Saṅghassāhaṃ dāso⁴ va saṅgho me sāmikīssaro
Saṅgho dukkhasaṃ ghātā ca vidhātā ca hitassā me

¹ Women chant dāsi.
² Women chant vandantihām.
³ Women chant vandamāṇiya.
⁴ Women chant dāsi.
I am indeed the Dhamma’s servant, the Dhamma is my Lord and Guide. The Dhamma is sorrow’s destroyer, and it bestows blessings on me. To the Dhamma I dedicate this body and life, And in devotion I will walk this excellent way of Truth. For me there is no other refuge, the Dhamma is my excellent refuge. By the utterance of this truth, may I grow in the Master’s Way. By my devotion to the Dhamma, and the blessing of this practice— By its power, may all obstacles be overcome.

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

RECOLLECTION OF THE SANGHA

(Now let us chant the recollection of the Sangha.) [They are the Blessed One’s disciples,] who have practiced well, Who have practiced directly, Who have practiced insightfully, Those who practice with integrity— That is the four pairs, the eight kinds of noble beings— These are the Blessed One’s disciples. Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect; They give occasion for incomparable goodness to arise in the world.

SUPREME PRAISE OF THE SANGHA

(Now let us chant the supreme praise of the Sangha.) [Born of the Dhamma,] that Sangha which has practiced well, The field of the Sangha formed of eight kinds of noble beings, Guided in body and mind by excellent morality and virtue. I revere that assembly of noble beings perfected in purity. The Sangha, which is the supreme, secure refuge of all beings— As the Third Object of Recollection, I venerate it with bowed head. I am indeed the Sangha’s servant, the Sangha is my Lord and Guide. The Sangha is sorrow’s destroyer and it bestows blessings on me.
Saṅghassāhām niyyādemi saṅiraṅjīvitaṇḍaṁ
Vandantoḥaṁ¹ caṛissāmi saṅghasso-pañāpannaṁ
Natthi me saṅrāṇām aṅṇāṁ saṅgho me saṅrāṇāṁ vāraṁ
Etena saccavajjena vaḍḍheyyaṁ saṭṭhu-śāsane
Saṅghaṁ me vandamānena² yaṁ puṇṇām paśūtaṁ ādhā
Saṃbepi antarāyā me māheṣuṁ tassā tejasā

(Bowing:)
Kāyena vācāya va cetassā vā
Saṅghe kukkammaṁ paṭkatamā mayā yaṁ
Saṅgho paṭiggaṇhātu accayantaṁ
Kālantare saṃvarituṁ va saṅghe

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, and ending with the following:)

CLOSING HOMAGE

(Arahaṁ) sammāsambuddho bhūgaṁva
Buddhaṁ bhūgaṁvantaṁ aṭṭhivādeṁi

(Bow.)

(Svākkhāto) bhūgaṁvato dhammo
Dhammaṁ namassāmi

(Bow.)

(Supaṭipanno) bhūgaṁvato sāvakasaṅghe
Saṅghe naṁāmi

(Bow.)

¹ Women chant vandantōhāṁ.
² Women chant vandamānāya.
To the Sangha I dedicate this body and life,
And in devotion I will walk the well-practiced way of the Sangha.
For me there is no other refuge, the Sangha is my excellent refuge.
By the utterance of this truth, may I grow in the Master's Way.
By my devotion to the Sangha, and the blessing of this practice—
By its power, may all obstacles be overcome.

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

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, and ending with the following:)

CLOSING HOMAGE

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

(Bow.)

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

(Bow.)

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

(Bow.)
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DEDICATION OF OFFERINGS

(Yo so) bhāgavā āraham sammāsambuddho
   To the Blessed One, the Lord, who fully attained perfect enlightenment,
Svākkhāto yena bhāgavatā dhammo
   To the Teaching, which be expounded so well,
Supatīpanno yassa bhāgavāto sāvakāsaṅgho
   And to the Blessed One’s disciples who have practiced well,
Tammapāṇi bhāgavantaḥ sadhammaḥ sasaṅgham
   To these—the Buddha, the Dhamma, and the Sāṅgha—
Imēhi sakkārehi yathārahaṁ āropitehi abhipujyāma
   We render with offerings our rightful homage.
Sādhū no bhante bhāgavā sūcira-parinibbutopī
dīdhi yathārahaṁ āropitehi abhipujyāma
   It is well for us that the Blessed One, having attained liberation,
Pacchīma-jānātānukampa-mānasā
   Still bad compassion for later generations.
Imē sakkāre duggata-paññākāra-bhūte pāṭiggaṇhātu
May these simple offerings be accepted
Amhākaṁ digharatam hīyā sukkhāya
   For our long-lasting benefit and for the happiness it gives us.
Aramma sammāsambuddho bhāgavā
   The Lord, the Perfectly Enlightened and Blessed One—
Buddhamaḥ bhāgavantaḥ abhivādemi
   I render homage to the Buddha, the Blessed One.
   (Bow.)

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

(Supatīpanno) bhāgavāto sāvakāsaṅgho
   The Blessed One’s disciples, who have practiced well—
Sāṅgham nāmāmi
   I bow to the Sāṅgha.
   (Bow.)

PRELIMINARY HOMAGE

(Handa mayāṁ buddhassa bhāgavatoubbabhāga-namakkāram karomase)
   [Now let us pay preliminary homage to the Buddha.]
(Namo tassa) bhāgavato araḥato sammāsambuddhassa
   Homage to the Blessed, Noble, and Perfectly Enlightened One. (Three times.)
HOMAGE TO THE BUDDHA

(Handa mayaṃ buddhābhiṣṭhitum karomase)
[Now let us chant in praise of the Buddha.]
(Yo so) tathāgato arahatā sammāsambuddho
The Tathāgata is the Pure One, the Perfectly Enlightened One.
Vijjācarita-sampanno
He is impeccable in conduct and understanding,
Sugato
The Accomplished One,
Lokāv Siddū
The Knower of the Worlds.
Autto ro purisādhamma-sārathi
He trains perfectly those who wish to be trained.
Satthā deva-maṇussanam
He is Teacher of gods and humans.
Buddho bhagava
He is Awake and Holy.
Yo imaṃ lokam sadevakam samārakam sabrahmakan
In this world with its gods, demons, and kind spirits,
Sassamaṇa-brāhmaṇam pajam saideva-maṇussanam sayaṃ abhiññā sacchikatvā paṇedesī
Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.
Yo dhammaṃ desesī ādi-kalyanam majjhake-kalyanam pariyośana-kalyanam
He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.
Sāththam sabyaṇjanam kevala-pариṇṇaṃ pariyoḍhama brahma-çariyam pakāsesi
He has explained the Spiritual Life of complete purity in its essence and conventions.
Tamaham bhagavantaṃ abhipujyāmī tamaham bhagavantaṃ siraṣa namāmi
I chant my praise to the Blessed One, I bow my head to the Blessed One.
(Bow.)

HOMAGE TO THE DHAMMA

(Handa mayaṃ dhammābhiṣṭhitum karomase)
[Now let us chant in praise of the Dhamma.]
(Yo so) svākkhato bhagavata dhammo
The Dhamma is well expounded by the Blessed One,
Sānditiko
Apparent here and now,
Akaliko
Timeless,
Ehipassiko
Encouraging investigation,
Opanayiko
   Leading inwards,
Paṭcattām vedīabbo viṅñūhi
   To be experienced individually by the wise.
Tamahāṃ dhammaṃ ābhipūjayāmi tamahāṃ dhammaṃ sīrasā nāmāmi
   I chant my praise to this Teaching, I bow my head to this Truth.
   (Bow.)

HOMAGE TO THE SANGHA

(Handa mayaṃ saṅghābhīṭṭhutiṃ karomase)
   [Now let us chant in praise of the Sangha.]
(Yo so) supaṭipannon bhagavato sāvakāsaṅgho
   They are the Blessed One's disciples, who have practiced well,
Ujupaṭipannon bhagavato sāvakā saṅgho
   Who have practiced directly,
Ñāyapatipannon bhagavato sāvakā saṅgho
   Who have practiced insightfully,
Sāmicipatipannon bhagavato sāvakā saṅgho
   Those who practice with integrity—
Yadidaṃ cattāri purisayūgāṇī aṭṭhā purisāpuggalā
   That is the four pairs, the eight kinds of noble beings—
Esa bhagavato sāvakā saṅgho
   These are the Blessed One's disciples.
Āhūneyyo
   Such ones are worthy of gifts,
Pāhūneyyo
   Worthy of hospitality,
Dakkhineyyo
   Worthy of offerings,
Añjali-karāṇiyo
   Worthy of respect;
Anuttaraṃ puṇṇakkhettam lokassa
   They give occasion for incomparable goodness to arise in the world.
Tamahāṃ saṅgham ābhipūjayāmi tamahāṃ saṅgham sīrasā nāmāmi
   I chant my praise to this Sangha, I bow my head to this Sangha.
   (Bow.)
[Now let us chant our salutation to the Triple Gem and a passage of encouragement.]

The Buddha, absolutely pure, with ocean-like compassion,
Possessing the clear sight of wisdom,
Destroyer of worldly self-corruption—
Devotedly indeed, that Buddha I revere.

The Teaching of the Lord, like a lamp,
Illuminating the Path and its Fruit: the Deathless,
That which is beyond the conditioned world—
Devotedly indeed, that Dhamma I revere.

The Sangha, the most fertile ground for cultivation,
Those who have realized Peace, awakened after the Accomplished One,
Noble and wise, all longing abandoned—
Devotedly indeed, that Sangha I revere.

This salutation should be made
To that which is worthy.
Through the power of such good action,
May all obstacles disappear.

One who knows things as they are has come into this world; and he is an Arahant, a perfectly awakened being.
Dhammo cā desaṭo niyyānīko upaśamīko paśinibbānīko sambodhāgāmi sugatappavēdito

Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment—this Way he has made known.

Mayantām dhammaṃ sutvā evam jānāma

Having heard the Teaching, we know this:

Jātipī dukkha

Birth is dukkha,

Jarāpi dukkha

Aging is dukkha,

Marāṇampī dukkhaṃ

And death is dukkha;

Soka-parideva-dukkhā-domanassupāyāsāpi dukkha

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

Appiyehī sampayogo dukkho

Association with the disliked is dukkha;

Piyehī vippayogo dukkho

Separation from the liked is dukkha;

Yampicchāṃ na labhati tampī dukkhaṃ

Not attaining one’s wishes is dukkha.

Sānkhitteṇa pañcpupaddānakkhandha dukkha

In brief, the five focuses of the grasping mind are dukkha.

Seyyathidaṃ

These are as follows:

Rūpupādānakkhandha

Identification with the body,

Vedanupādānakkhandha

Identification with feeling,

Sāññupādānakkhandha

Identification with perception,

Sāñkhārupādānakkhandha

Identification with mental formations,

Viññāṇupādānakkhandha

Identification with consciousness.

Yesamaṃ paśīnāyāya

For the complete understanding of this,

Dharamāno sō bhāgavā

The Blessed One in his lifetime

Evaṃ bāhulaṃ sāvake viśeti

Frequently instructed his disciiples in just this way.

Evaṃ bhāgā cā panassa bhāgavato sāvakasu ānusāsani bāhulā pāvattati

In addition, he further instructed:
Rūpaṃ aniccam
The body is impermanent,
Vedanā aniccā
Feeling is impermanent,
Sāññā aniccaṃ
Perception is impermanent,
Sāñkhāra aniccaṃ
Mental formations are impermanent,
Viññāṇaṃ aniccam
Consciousness is impermanent;
Rūpaṃ añattā
The body is not-self,
Vedanā añattā
Feeling is not-self,
Sāññā añattā
Perception is not-self,
Sāñkhāra añattā
Mental formations are not-self,
Viññāṇaṃ añattā
Consciousness is not-self;
Sābbe sāñkhāra añiccā
All conditions are impermanent,
Sābbe dhammā añattā ti
There is no self in the created or the uncreated.
Te mayaṃ
All of us
Otiññāmha-jātiyā jāramaraṇena
Are bound by birth, ageing, and death,
Sōkehi paṇidevehi dukkhehi domanassehi upāyāsehi
By sorrow, lamentation, pain, grief, and despair,
Dukkhōtiṁṇṇa dukkhāpāretā
Bound by dukkha and obstructed by dukkha.
Appevanāmīmassā kevalassā dukkhakkhāndhassā antākiriyā paññāyethā ti
Let us all aspire to complete freedom from suffering.

Cīrāparinibbutampītāṁ bhagavāntaṁ saraṇaṁ gatā
The Blessed One, who long ago attained Parinibbāna, is our refuge.
Dhammaṁca Sāṅghaṁca
So too are the Dhamma and the Sangha.
Tassa bhagavato sāsanaṁ yathāsati yathābalaṁ manasikāroma ānupatipajjāma
Attentively we follow the pathway of that Blessed One, with all of our mindfulness and strength.
Sā sā no paṭipatti

May then the cultivation of this practice
Imassā kevalassā dukkhakkhandhassā antākiriyyāya sāṃvattātu

Lead us to the end of every kind of suffering.

(An alternative version of the preceding section, chanted only by monks and nuns:)
Cirāparinibbutampi taṃ bhagavantaṃ uddissā arahantaṃ sammāsambuddhaṃ

Remembering the Blessed One, the Noble Lord, and Perfectly Enlightened One, who long ago attained Parinibbāna,
Saddhā-agārasmā-anagāriyaṃ-pabbajitā

We have gone forth with faith from home to homelessness,
Tasmī bhagavati brahma-cariyaṃ-carāma

And like the Blessed One, we practice the Holy Life,
Bhikkhunāṃ sikkhāsājīva-samāpānna

Being fully equipped with the bhikkhus’ system of training.
Taṃ no brahma-cariyaṃ imassā kevalassā dukkhakkhandhassā antākiriyyāya sāṃvattātu

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

(After a period of silent meditation, additional reflections may be chanted [see pages 25–41]. Then end with the chant below.)

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One—
Buddhaṃ bhagavantaṃ abhivādemi

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

(Svākkhāto) bhagavatā dhammo

The Teaching, so completely explained by him—
Dhammaṃ naṃsāmi

I bow to the Dhamma.
(Bow.)

(Supāṭipanno) bhagavato sāvakasaṅgho

The Blessed One’s disciples, who have practiced well—
Saṅgham naṃsāmi

I bow to the Saṅgha.
(Bow.)

---

1 Nuns chant: Siladhārīnaṃ
2 nuns’
PART TWO: REFLECTIONS AND RECOLLECTIONS

Reflections on Sharing Blessings ................................................. 26
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REFLECTIONS ON SHARING BLESSINGS

(Hānda mayaṁ uddissanādhiṭṭhāna-gāthāyo bhaṇāmase)

[Iminā puṁnakammena] upajhayā gūṇuttārā
Ācariyāpakaṛā ṣa māṭāpiṭā ṣa ṇāṭākā
Suriyo candīmā rājā gūṇavantā nārāpi ṣa
Brahma-mārā ṣa iṇḍā ṣa lokapāḷa ṣa devaṭā
Yamo mitta mānussā ṣa majjhattā verīkāpi ṣa
Ṣabbe sattā sukhi hontu puṁnāni pakaṭāni me
Sukhaṁca tividham ṣeṃ khippaṁ pāpethā vomaṭam
Iminā puṁnakammena iminā uddissenā ṣa
Khippaṁ sūlabhe ceva taṇhūpādāṇa-chedanaṁ
Ye santāne hīnā dhammā yāva nibbānato mamaṁ
Nassantu saṃbāḍā yeva yatthā jāto bhāve bhāve
Ujucittaṁ saṭipaññā sallekho viriyamhinā
Mārā labhantu nokasam kātuṇca viṛyesuḥ me
Buddhādhipāvaro nātho dhammo nātho vaṭutamam
Nātho paccekabuddho ṣa saṅgho nāthottarō mamaṁ
Tesottamānubhāvena mārokāsaṃ labhantu mā
(Now let us chant the verses of sharing and aspiration.)

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

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

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

(Handa mayaµ caturappamañña obhāsanaµ karomase)

[Mettā-sāhagatena] cetasā ekaµ disaµ phārityā vihārati
Tāthā dutiyaµ tathā tatiyaµ tathā cūtthanaµ
Iti uddhamadho tiriyaµ sabbādhī sabbattatāya
Sabbavantaµ lokaµ mettā-sāhagatena cetasā
Vipulena mahaggatena appamāñena averena abyāpajjhena phārityā vihārati

Karunā-sāhagatena cetasā ekaµ disaµ phārityā vihārati
Tāthā dutiyaµ tathā tatiyaµ tathā cūtthanaµ
Iti uddhamadho tiriyaµ sabbādhī sabbattatāya
Sabbavantaµ lokaµ karunā-sāhagatena cetasā
Vipulena mahaggatena appamāñena averena abyāpajjhena phārityā vihārati

Muditā-sāhagatena cetasā ekaµ disaµ phārityā vihārati
Tāthā dutiyaµ tathā tatiyaµ tathā cūtthanaµ
Iti uddhamadho tiriyaµ sabbādhī sabbattatāya
Sabbavantaµ lokaµ muditā-sāhagatena cetasā
Vipulena mahaggatena appamāñena averena abyāpajjhena phārityā vihārati

Upekkhā-sahagatena cetasā ekaµ disaµ phārityā vihārati
Tāthā dutiyaµ tathā tatiyaµ tathā cūtthanaµ
Iti uddhamadho tiriyaµ sabbādhī sabbattatāya
Sabbavantaµ lokaµ upekkhā-sahagatena cetasā
Vipulena mahaggatena appamāñena averena abyāpajjhena phārityā vihārati ti
(Now let us make the Four Boundless Qualities shine forth.)

I will abide pervading one quarter with a mind imbued with loving-kindness; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with loving-kindness; abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with compassion; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with compassion; abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with gladness; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with gladness; abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with equanimity; likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.

I will abide pervading the all-encompassing world with a mind imbued with equanimity; abundant, exalted, immeasurable, without hostility, and without ill-will.
THE HIGHEST BLESSINGS
(Maṅgala Sutta)

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

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

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

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

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

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

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

“Steadfast in restraint, and shunning evil ways,
Avoiding intoxicants that dull the mind,
And heedfulness in all things that arise.
These are the highest blessings.
“Respectfulness and of humble ways,
Contentment and gratitude,
And hearing the Dhamma frequently taught.
These are the highest blessings.

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

“Ardent, committed to the Holy Life,
Seeing for oneself the Noble Truths
And the realization of Nibbāna.
These are the highest blessings.

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

“They who live by following this path
Know victory wherever they go,
And every place for them is safe.
These are the highest blessings.”
REFLECTIONS ON UNIVERSAL WELL-BEING

(Hānda mayam brahmavighārapharaṇam karomase)

[Aham sukhito homi], niddukkho homi, avero homi, abyāpajjho homi, anigho homi, sukhī attanaṃ pariharāmi.

Sabbe satta sukhitā hontu, sabbe satta averā hontu, sabbe satta abyāpajjhā hontu, sabbe satta anighā hontu, sabbe satta sukhī attanaṃ pariharantu.

Sabbe satta sabbadukkhā pamuccantu.

Sabbe satta mā laddha-sāmpattīto vigacchantu.

Sabbe satta kammassakā kammādāyādā kammāyonī kammābandhū kammapaṭṭisārāṇā, yaṃ kammaṃ karissanti kalyāṇam vā pāpakam vā tassā dāyādā bhāvissanti.
(Now let us chant the reflections on universal well-being.)

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

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

May all beings be released from all suffering.

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

When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their home. All actions with intention, be they skillful or harmful, of such acts they will be the heirs.
REFLECTION ON THE FOUR REQUISITES

(Handa mayaṁ taṅkhāṇika-paccavekkhāṇa-pāṭhaṁ bhānāmase)

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

Paṭisaṅkhā yoniso piṇḍapātaṁ paṭīsevāmi, neva dāvāya, na mādāya, na maṅganāya, nā vibhūsanāya, yāvadeva īmāsā kāyassā thiṭiyā, yāpañāya, vīhiṁsūparātiyā, bramhacāryānuṅgagāhāya, iti purāṇaṁ vedānaṁ paṭihaṅkhāmi, navaṁ vedānaṁ na uppādessāmi, yātrā cā me bhavissati ānavaṁjātā cā phāsuvihāro cā ti.
Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, “I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

Paṭisaṅkhā yoniso senāṇaṁ paṭīsevāmi, yāvadeva sitassā paṭighātāya, uṇhassa paṭighātāya, dāṁsa-makāsa-vātātpa-sīrīṁsapa-samphassānaṁ paṭighātāya, yāvadeva utupaṁissaya vinodanāṁ paṭisallānārāmatthāṁ.
Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Paṭisaṅkhā yoniso gīlāna-paccaye-bhesajja-paṅkhāram paṭīsevāmi, yāvadeva uppannānāṁ veyyābhādhikānaṁ vedānaṁ paṭighātāya, ābyāpajjha-paṁmatāyā ti.
Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.
REFLECTION ON THE THIRTY-TWO PARTS

(Haṅga mayaṁ dvattiṃsākāra-pāṭham bhaṅamase)

[ayaṁ kho] me kāyo uddhaṁ pādaṭalā adho kesamatthakā tācaṇaīyanto pūro nānappākārassā aṣucino

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

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<th>Atthi imasmiṁ kāye</th>
<th>In this body there are:</th>
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<td>lomā</td>
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<td>maṭṭhāluṅgan ti</td>
<td>brain.</td>
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</tbody>
</table>
Evam ayaṁ me kāyo uddhāṁ pādaṭālā adho kesamathakā taçaṣaṇiyanto pūro nānappakārasa asucīno

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

(Hānda mayaṁ abhiṅha-paccavekkhaṇa-pāṭhaṁ bhaṇāmase)

[Jaraṁ-dhammomhi] jaraṁ añātīto
*I am of the nature to age, I have not gone beyond ageing.*

Byādhī-dhammomhi byādhīṁ añātīto
*I am of the nature to sicken, I have not gone beyond sickness.*

Maraṇaṁ-dhammomhi maraṇaṁ añātīto
*I am of the nature to die, I have not gone beyond dying.*

Sābbehi me pīye hi mānāpehi nānābhāvo viṁābhāvo
*All that is mine, beloved and pleasing, will become otherwise, will become separated from me.*

Kammassākamhi kammādāyado kammāyoni kammābandhu kamma-pāṭisārano.
*Yaṁ kammaṁ karissāmī kalyāṇaṁ vā pāṇḍakaṁ vā tassā dāyādo bhavissāmi
I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, for good or for ill, of that I will be the heir.*

Evam amhehi abhiṅhaṁ paccavekkhītabbaṁ
*Thus we should frequently recollect.*

---

1 *Women chant* añātītā.
2 *Women chant* añātītā.
3 *Women chant* añātītā.
4 *Women chant* Kammassākamhi.
5 *Women chant* kammādāyado.
6 *Women chant* pāṭisārano.
7 *Women chant* dāyādā.
TEN SUBJECTS FOR FREQUENT RECOLLECTION
BY ONE WHO HAS GONE FORTH

(Hānda mayaṃ pabbajita-ābhīñha-paccavekkhāna-pañhaṃ bhānāmase)

[Dasa ēµe bhikkhuven dhammā pabbajitena ābhīñham paccavekkhitabbā. Kaṭāme dasa?
Bhikkhus, there are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?

‘Veṇaṇṇiyamhi ajjhūpagato’ ti pabbajitena ābhīñham paccavekkhitabbam.
“I am no longer living according to worldly aims and values.” This should be reflected upon again and again by one who has gone forth.

‘Praṇapatiśadhana me jīvikā’ ti pabbajitena ābhīñham paccavekkhitabbam.
“My very life is sustained through the gifts of others.” This should be reflected upon again and again by one who has gone forth.

‘Aṇṇo me ākappa karaṇiyo’ ti pabbajitena ābhīñham paccavekkhitabbam.
“I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.

‘Kacci nū kho me attā sīlāto na upavadatā’ ti pabbajitena ābhīñham paccavekkhitabbam.
“Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.

‘Kacci nū kho maṃ aṇuvicca viṇṇū sabrahmacāri sīlāto na upavadanti’ ti pabbajitena abhīñham paccavekkhitabbam.
“Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.

‘Sābbehi me piyehi maṇāpehi nānābhāvo viṇābhāvo’ ti pabbajitena abhīñham paccavekkhitabbam.
“All that is mine, beloved and pleasing, will become otherwise, will become separated from me.” This should be reflected upon again and again by one who has gone forth.

‘Kammassākomhi kammādāyādo kammāyoni kammābadhhu kammāpatissārano, yaṃ kammam karissāmi kalyāṇaṃ vā pāpakāṃ vā, tassā dāyādo bhāvissāmi’ ti pabbajitena abhīñham paccavekkhitabbam.
“I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.” This should be reflected upon again and again by one who has gone forth.
`Kathambhūtassā me rattindiyā vitipatanti` ti pabbajitena ābhinham paccavakkhitabbam.

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

`Kacci nu khoam suññāgāre abhirāmāmi` ti pabbajitena ābhinham paccavakkhitabbam.

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

`Atthi nu kho me uttari-maṇussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, soham pacchime kāle saṁbrahmacārihi puttho na maṅku bhavissāmi` ti pabbajitena ābhinham paccavakkhitabbam.

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

Ime kho bhikkhāve dasā dhammā pabbajitena ābhinham paccavakkhitabbā ti.

Bhikkhus, these are the ten dhammas to be reflected upon again and again by one who has gone forth.
PART THREE: SUTTAS

The Discourse on Setting in Motion the Wheel of Dhamma/
   Dhammacakkappavattana Sutta 44
The Discourse on the Characteristic of Not-Self/
   Anattalakkhaṇa Sutta 52
The Fire Sermon/Ādittapariyāya Sutta 58
The Twenty-Eight Buddhas’ Protection/Āṭanāṭiya Paritta 62
THE DISCOURSE ON SETTING IN MOTION
THE WHEEL OF DHAMMA

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

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

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

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

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

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

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

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

“It is just this Noble Eightfold Path, namely:

“Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

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

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

“Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.
DHAMMACAKKAPPAVATTANA SUTTA

(Solo Introduction:)
Anuttaraµ abhisambodhiµ sambujhitvæ Tathægato
Pathamaµ yaµ adesesi Dhammacakkaµ anuttaraµ

Sammadeva pavattento loke appativattiyaµ
Yatthäkkhatä ubho antã patïpatti ca majjhïmä

Catúsväriyasaccesu visuddhaµ ñañadassanaµ
Desitaµ dhammaråjena sammäsambodhikittanaµ

Nämena vissutaµ suttaµ Dhammacakkappavattanaµ
Veyyäkarañapåthena sañgitantam bhañåma se.

(Evaµ me sutam:)
Ekaµ samayaµ Bhagavå Båråñasiyaµ vihаратì Isipatane Migadäye. Tatra kho Bhagavå
pañçavaggiye bhikkhiä ämantesi:

Dve me, bhikkhave, antã pabbajitena na sevitabbä: yo cäyaµ kèmesu
kàmasukhallikànuyogo; hino, gammo, pothujjaniko, anariyo, anatthasañhitö; yo cäyaµ
attakilam-athànuyogo; dukkho, anariyo, anatthasañhito.

Ete te, bhikkhave, ubho ante anupagamma majjhïmä pañtipadå Tathågatena
abhisambuddha cakkhuñkarañi, ñañakarañi, upasamäya, abhiññäya, sambodhïya,
nibbånäya sañvattati.

Katamä ca sä, bhikkhave, majjhïmä pañtipadå Tathågatena abhisambuddhå
cakkhuñkarañi ñañakarañi, upasamäya, abhiññäya, sambodhïya, nibbånäya sañvattati?

Ayaµeva ariyo aṭṭhañgiko maggo seyyathäidäm:

Sammã-diṭṭhi, sammã-sañkappo, sammã-våcå, sammã-kammanto, sammã-ãjivo,
sammã-våyåmo, sammã-sati, sammã-samãdhi.

Ayaµ kho sä, bhikkhave, majjhïmä pañtipadå Tathågatena abhisambuddhå
cakkhuñkarañi ñañakarañi, upasamäya, abhiññäya, sambodhïya, nibbånäya sañvattati.

Idaµ kho pana, bhikkhave, dukkhañ arîyasaccåm:

Jåtipi dukkhaì, jåripi dukkhaì, marañampi dukkhaì, soka-parideva-dukkha-
domanassupåyasåpi dukkhaì, appiyehi sampayogo dukkho, piyehi vippayogo dukkho,
yampicchaì na labhatì tampaì dukkhaì, sañkhïttena pañcupådånakkhandå dukkhaì.
“This, bhikkhus, is the Noble Truth of the cause of dukkha:
“The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.
“This, bhikkhus, is the Noble Truth of the cessation of dukkha:
“The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.
“This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:
“Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“With the thought, ‘This is the Noble Truth of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of dukkha, and this dukkha has to be understood,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of dukkha, and this dukkha has been understood,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of the cause of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of the cessation of dukkha,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realized,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.
“With the thought, ‘This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realized,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.
Idaṁ kho pana, bhikkhave, dukkhasamudayo ariyasaccanti:
Yāyaṁ taṁhā ponobbhavikā nandirāgasahagatā tatra tatrabhinandini seyyathidaṁ: kāmataṁhaṁ, bhavataṁhaṁ, vibhavataṁhaṁ.
Idaṁ kho pana, bhikkhave, dukkhanirodho ariyasaccanti:
Yo tassā yeva taṁhāya asesavirāganirodho, câgo, paṭinissaggo, mutti, anālayo.
Idaṁ kho pana, bhikkhave, dukkhanirodhāgamini paṭipadā ariyasaccanti:

(Idaṁ dukkhaṁ) ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Taṁ kho panidaṁ dukkhaṁ ariyasaccanti pariṁneyanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Taṁ kho panidaṁ dukkhaṁ ariyasaccanti pariṁñātanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Idaṁ dukkhasamudayo ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Taṁ kho panidaṁ dukkhasamudayo, ariyasaccanti pahātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Taṁ kho panidaṁ dukkhasamudayo, ariyasaccanti pahinanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Idaṁ dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Taṁ kho panidaṁ dukkhanirodho ariyasaccanti sacchikātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
Taṁ kho panidaṁ dukkhanirodho ariyasaccanti sacchikatanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ūnaṁ udapādi, paṁñā udapādi, vijjā udapādi, āloko udapādi.
“With the thought, ‘This is the Noble Truth of the way leading to the cessation of dukkha,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

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

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

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

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

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

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

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

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

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

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

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

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

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice. . .
Idañ dukkhanirodhagāminī patipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṇḍ udapādi, nāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho panidañ dukkhanirodhagāminī patipadā ariyasaccaṁ bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṇḍ udapādi, nāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho panidañ dukkhanirodhagāminī patipadā ariyasaccaṁ bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṇḍ udapādi, nāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(Yāva kīvañca me), bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ nāṇadassanaṁ na suvisuddhaṁ ahosi, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassaṁaṇabrāhmaṇiyā pājāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho paccaṁnāsīṁ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ nāṇadassanaṁ suvisuddham ahosi, athāham, bhikkhave, sadevake loke samārake sabrahmake sassaṁaṇabrāhmaṇiyā pājāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho paccaṁnāsīṁ.

Nāṇaṁca pana me dassanaṁ udapādi, “Akkūpā me vimutti ayamantimā jāti, natthidāni punabbhavo” ti.

Idam avoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhāgavato bhāsitaṁ abhinanduṁ.

Imasmiñca pana veyyakaraṇasmiṁ bhaṅgamāne āyasmato Koṇḍaññassa virajaṁ vitamalaṁ Dhammacakkuṇḍa udapādi: “Yaṅkincī samudayadhammaṁ sabbantaṁ nirodhaṁ” ti.


Bhummānaṁ devānaṁ saddaṁ sutvā, Cātummahārājikā devā saddamanussāvesuṁ. . .

Cātummahārājikānaṁ devānaṁ saddaṁ sutvā, Tāvatiṁsā devā saddamanussāvesuṁ. . .

Tāvatiṁsānaṁ devānaṁ saddaṁ sutvā, Yāmā devā saddamanussāvesuṁ. . .

Yāmānaṁ devānaṁ saddaṁ sutvā, Tūsiṭā devā saddamanussāvesuṁ. . .

Tūsiṭānaṁ devānaṁ saddaṁ sutvā, Nimmānarati devā saddamanussāvesuṁ. . .
Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice.

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

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

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

Thus it was that the Venerable Koñañña got the name Aññakoñañña: “Koñañña Who Understands.”

**Thus Ends the Discourse on Setting in Motion the Wheel of Dhamma.**
Nimmānaratīnapo devañāḥ padaṁ sutvā, Paramimmitavasavatti padaṁ s سدادamanussāvesuµ. . .

Paramimmitavasavattinaµ devañāḥ padaṁ sutvā, Brahmacāyikā padaṁ s سدادamanussāvesuµ: “Etha Bhagavatā Bārāṇasiyaµ Isipatane Migadāye anuttaraµ Dhammacakkampavattam apattaµ sattvaµ samañena vā bhāmañena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Itiha tena khaṇena, tena mūttena, yāva brahmaṇalokā saddo abbhuggacchi. Ayañca dasasaḥasass charityok kā samākampi sampakampi saptvedhi, appamāṇo ca oḷāro obhāso loke pāṭurahosi atikkammavato devaṃ padaṇubhāvaµ.

Atha kho Bhagavā udānaµ udānesi: “Aṇṇāsi vata bho Koṇḍaṭañño, aṇṇāsi vata bho Koṇḍaṭañño” ti.

Itihādaµ āyasmato Koṇḍaṭaññassa Aṇṇākoṇḍaṭañño tveva nāmaµ aho ni ti.

**Dhammacakkappavattana Suttaṁ niṭṭhitam**

51
THE DISCOURSE ON THE CHARACTERISTIC OF NOT-SELF

(Solo Introduction:)

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

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

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

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

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

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

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

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

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

(Solo Introduction:)
Yantasatthi dukkhena ñeyyaµ anattalakkhaṇaµ
Attavādattasaññāñaµ sammadeva vimocanaµ

Sambuddho taµ pakāsesi diṭṭhasaccāna yoginam
Uttarīṁ paṭivedhāya bhāvetuṁ ñañamuttamaµ

Yantesaµ diṭṭhadhammānaṁ ñañenupaparikkhataµ
Sabbāsavehi cittāni vimuccīṁsu asesato

Tathā ñañānussārena sāsanaṁ kūṭumichchataµ
Sādhūnaṁ atthisiddhatthaṁ taṁ suttantaṁ bhaṅāma se

(Evaµ me sutaµ:)
Ekaµ samayam Bhagavā Bārāṇasiyaṁ viharati Isipatane Migadāye. Tatra kho Bhagavā
pañcavaggiye bhikkhū āmantesi:

Rūpaµ bhikkhave anattā, rūpañca hidaµ bhikkhave attā abhavissa, nayidaµ rūpaµ
ābhādāya saṃvattaya, labbheta ca rūpe, "Evaµ me rūpaµ hotu, evaµ me rūpaµ mā
ahosi" ti. Yasmā ca kho bhikkhave rūpaµ anattā, tasmā rūpaµ ābhādāya saṃvattati, na
cā labbhati rūpe, "Evaµ me rūpaµ hotu, evaµ me rūpaµ mā ahosi" ti.

Vedanā anattā, vedanā ca hidaµ bhikkhave attā abhavissa, nayidaµ vedanā saṃvattaya,labbheta ca vedanāya, “Evaµ me vedanā hotu, evaµ me vedanā mā
ahosi” ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābhādāya saṃvattati,
na ca labbhati vedanāya, “Evaµ me vedanā hotu, evaµ me vedanā mā ahosi” ti.

Saññā anattā, saññā ca hidaµ bhikkhave attā abhavissa, nayidaµ saññā ābhādāya
saṃvattaya, labbheta ca saññāya, “Evaµ me saññā hotu, evaµ me saññā mā ahosi” ti.
Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābhādāya saṃvattati, na ca labbhati
saññāya, “Evaµ me saññā hotu, evaµ me saññā mā ahosi” ti.

Saṅkhārā anattā, saṅkhārā ca hidaµ bhikkhave attā abhavissamṣu, nayidaµ saṅkhārā
ābhādāya saṃvatteyuyum, labbheta ca saṅkhāresu, “Evaµ me saṅkhārā hontu, evaµ
me saṅkhārā mā ahesun” ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā
ābhādāya saṃvattanti, na ca labbhati saṅkhāresu “Evaµ me saṅkhārā hontu, evaµ me
saṅkhārā mā ahesun” ti.
“Consciousness is not-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’ But since, bhikkhus, consciousness is not-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’

“What do you think about this, bhikkhus? Is form permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”

“It is not, Lord.”

“What do you think about this, bhikkhus? Is feeling permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”

“It is not, Lord.”

“What do you think about this, bhikkhus? Is perception permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”

“It is not, Lord.”

“What do you think about this, bhikkhus? Are mental formations permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”

“It is not, Lord.”

“What do you think about this, bhikkhus? Is consciousness permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self’?”

“It is not, Lord.”
Viññāṇaṁ anattā, viññāṇaṅca hidaṁ bhikkhave attā abhavissa, nayidaṁ viññāṇam ābādhāya saṅvatteyya, labbhettha ca viññāṇe “Evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosi” ti. Yasmā ca kho bhikkhave viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṅvattati, na ca labbhati viññāṇe, “Evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosi” ti.

(Taṁ kiṁ maññatha bhikkhave), rūpaṁ niccāṁ vā aniccāṁ vāti?
   Aniccā bhante.
   Yam panāniccāṁ, dukkhaṁ vā taṁ sukhāṁ vāti?
   Dukkhaṁ bhante.
   Yam panāniccāṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassitum
“Etaṁ mama, esoḥamasmī, eso me attā” ti?
   No hetam bhante.
   Taṁ kiṁ maññatha bhikkhave, vedānaṁ niccā vā aniccā vāti?
   Aniccā bhante.
   Yam panāniccāṁ, dukkhaṁ vā taṁ sukhāṁ vāti?
   Dukkhaṁ bhante.
   Yam panāniccāṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassitum

“Etaṁ mama, esoḥamasmī, eso me attā” ti?
   No hetam bhante.
   Taṁ kiṁ maññatha bhikkhave, saṅkhāraṁ niccā vā aniccā vāti?
   Aniccā bhante.
   Yam panāniccāṁ, dukkhaṁ vā taṁ sukhāṁ vāti?
   Dukkhaṁ bhante.
   Yam panāniccāṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassitum

“Etaṁ mama, esoḥamasmī, eso me attā” ti?
   No hetam bhante.
   Taṁ kiṁ maññatha bhikkhave, viññāṇaṁ niccāṁ vā aniccāṁ vāti?
   Aniccā bhante.
   Yam panāniccāṁ, dukkhaṁ vā taṁ sukhāṁ vāti?
   Dukkhaṁ bhante.
“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’
“It is not, Lord.”

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

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

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

Thus Ends the Discourse on the Characteristic of Not-Self.
Yam panâniccaµ dukkhaµ viparinâma-dhammaµ, kallaµ nu taµ samanupassituµ “Etaµ mama, eso hamasi, eso me atta” ti?
No hetaµ bhante.

(Tasmâ tiha bhikkhave) yaâkiñci rûpaµ atitânâgata-paccuppannamâ ajhattanâ vâ bahiddhâ vâ olârikaµ vâ sukhumaµ vâ hînaµ vâ paññitaµ vâ yandûre santike vâ, sabbaµ rûpaµ “Netaµ mama, neso hamasi, na me so atta” ti evametaµ yathabhûtaµ sammappaññâya daññhabbaµ.

Yâ kâci vedanâ atitânâgata-paccuppannâ ajhâtaµ vâ bahiddhâ vâ olârikâ vâ sukhumâ vâ hînâ vâ paññitaµ vâ yâ dûre santike vâ, sabbâ vedenâ “Netaµ mama, neso hamasi, na me so atta” ti evametaµ yathabhûtaµ sammappaññâya daññhabbaµ.

Ye keci saññâ atitânâgata-paccuppannâ ajhâtaµ vâ bahiddhâ vâ olârikâ vâ sukhumâ vâ hînâ vâ paññitaµ vâ ye dûre santike vâ, sabbe saññâ “Netaµ mama, neso hamasi, na me so atta” ti evametaµ yathabhûtaµ sammappaññâya daññhabbaµ.

Yaâkiñci viññânaµ atitânâgata-paccuppannâ ajhâtaµ vâ bahiddhâ vâ olârikaµ vâ sukhumaµ vâ hînaµ vâ paññitaµ vâ yandûre santike vâ, sabbaµ viññânâma “Netaµ mama, neso hamasi, na me so atta” ti evametaµ yathabhûtaµ sammappaññâya daññhabbaµ.

(Evaµ passaµ) bhikkhave sutvâ ariyasâvako rûpasimâ pi nibbindati, vedanâya pi nibbindati, saññâya pi nibbindati, saññhâresa pi nibbindati, viññânasmim pi nibbindati, nibindaµ virajjati, virâgâ vimuccati, vimuttasimâ “Vimuttam” iti ñaµratâ hoti, “Khînâ jâtì, vusitaµ brahmacariyaµ, kataµ karâniyaµ, nâparaµ itthattâyâ” ti pañjânâti ti.


Anattalakkhâna Suttaµ niññhitaµ
THE FIRE SERMON

(Solo Introduction:)
With his skill in training the trainable,
The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,
He who expounds to the people the Dhamma and Vinaya that is fitting and worthy,
Teaching with this wonderful parable about fire, meditators of the highest skill,
He has liberated those who listen with the liberation that is utterly complete,
Through true investigation, with wisdom and attention.

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

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

“Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?

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

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

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

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

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

(Solo Introduction:)
Veneyyadamanopāye sabbaso pāramiṅ gato
Amoghavacano Buddho abhiṅnāyānusāsako

Cīṇṇānurūpato cāpi dhhammena vinayaṃ pajaṃ
Cīṇṇāgqpāricariyānaṃ sambojhārahayogināṃ

Yamādittaparīyāyaṃ desayanto manoḥaraṃ
Te sotāro vimocesi asekkhāya vimuttiyā

Tathevopaparikkhāya viṁnūṇaṃ sotumicchataṃ
Dukkhatālakkhṇopāyaṃ taṃ suttantaṃ bhanāma se.

(Evaṃ me sutam:)
Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ bhikkhusahassena.
Tatra kho Bhagavā bhikkhuṃ āṃantesi:

Sabbas bhikkhave ādittam. Kiṃcā bhikkhave sabbas ādittam?


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

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

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

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

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

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

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

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

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

Thus Ends the Fire Sermon.

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako cakkhusāmi pī nibbindati, rūpesu pī nibbindati, cakkhuviññāṇe pī nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppaḷajjati vedayitaṃ sūkhaṃ vā dukkhaṃ vā adukkhhasukhaṃ vā tasmiṃ pī nibbindati.

Sotassāmi pī nibbindati, saddesu pī nibbindati, sotaviññāṇe pī nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppaḷajjati vedayitaṃ sūkhaṃ vā dukkhaṃ vā adukkhhasukhaṃ vā tasmiṃ pī nibbindati.

Ghānasāmi pī nibbindati, gandhesu pī nibbindati, ghānaviññāṇe pī nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppaḷajjati vedayitaṃ sūkhaṃ vā dukkhaṃ vā adukkhhasukhaṃ vā tasmiṃ pī nibbindati.

Jīvāya pī nibbindati, rasesu pī nibbindati, jīvāviññāṇe pī nibbindati, jīvāsamphassepi nibbindati, yampidaṃ jīvāsamphassapaccayā uppaḷajjati vedayitaṃ sūkhaṃ vā dukkhaṃ vā adukkhhasukhaṃ vā tasmiṃ pī nibbindati.

Kāyasāmi pī nibbindati, phoṭṭhabbesu pī nibbindati, kāyaviññāṇe pī nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppaḷajjati vedayitaṃ sūkhaṃ vā dukkhaṃ vā adukkhhasukhaṃ vā tasmiṃ pī nibbindati.

Manasāmi pī nibbindati, dhammesu pī nibbindati, manoviññāṇe pī nibbindati, manosamphasse pī nibbindati, yampidaṃ manosamphassapaccayā uppaḷajjati vedayitaṃ sūkhaṃ vā dukkhaṃ vā adukkhhasukhaṃ vā tasmiṃ pī nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttaśaṃ ‘Vimuttaṃ’ iti ṇāṇaṃ hoti, ‘Khiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ ti pajānātiti.

Idamavoca Bhagavā. Attamanā te bhikkhuḥ Bhagavato bhāsitaṃ abhinandūṃ. Imasmiṃca pana veyyākaraṇasāmi bhaṇṇamaṇe tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucchiṃsūti.

ᐁdittapariyāya Suttaṃ niṭṭhitam
THE TWENTY-EIGHT BUDDHAS’ PROTECTION

(Solo Introduction:)
We will now recite the discourse given by the Great Hero (the Buddha)
As a protection for virtue-loving human beings
Against harm from all evil-doing, malevolent nonhumans
Who are displeased with the Buddha’s Teachings.

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

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

(Solo Introduction:)
Appasannehi nāthassa sāsane sādhusammate
Amanussehi caṇḍehi sādā kibbisakāribhi

Parisānāṇca-tassannam-ahiṃsāya ca guttiyā,
Yandesesi mahāviro parittantam bhaṇāma se.

(Namo me sabbabuddhānaṃ), uppanānaṃ Mahesinaṃ,
Taṇṭharikaro mahāviro, Medhaṅkarō mahāyaso,
Saraṇaṅkarō lokahito, Dīpaṅkarō jutindharo,
Koṇḍañño janapāmokkho, Maṅgalo purisāsabho,
Sumano sumano dhīro, Revato rativaḍḍhano,
Sobhito guṇasampanno, Anomadassī januttamo,
Padumo lokapajjoto, Nārādo varasārathi,
Padumuttaro sattasāro, Sumedho appatipuggalo,
Sujāto sabbalokaggo, Piyadassī nārāsabho,
Atthadassī kāruṇiko, Dhammadassī tamonudo,
Siddhatho asamo loke, Tisso ca vadatam varo,
Phusso ca varado Buddho, Vipassi ca anūpamo,
Sikhī sabbatho satthā, Vessabhū sukhadāyako,
Kakusandhī satthavāhī, Koṇāgamano raṇāñjaho,
Kassapo sirisampanno, Gotamo sakyapuṅgavo.

Ete caṇṇe ca sambuddhā anekasatakoṭayo
Sabbe Buddhā asamasamā, sabbe Buddhā mahiddhikā
Sabbe dasabalūpetā vesārajehupāgatā
Sabbe te paṭijānanti āsabhaṇṭhānamuttamam
Sihanādo naṇantete parissāsu visāradā
Brahmacakkamā pavattenti loke appaṭivattiyaṃ
Upetā Buddhathammahi attāhrasahi nāyakā
Dvattiṃsa-lakkhaṇupetā-sītyānubayaṇjanadharā
Byāmappabhāya supphā sabbe te muṇikuṇjarā
Buddhā sabbannūno ete sabbe kihāsavā jinā
Mahappabhā mahātejā mahāpaṇṇā mahabbalā
Mahākāruṇikā dhīrā sabbesānaṃ sukhāvahā
Dīpā nāṭhā paṭiṭṭhā ca tāṇā leṇā ca pāṇīnaṃ
gati bandhū mahassāsā saraṇā ca hitesino
Sadevakassa lokassa sabbe ete parāyanā
With my head at their feet I salute these greatest of humans.
With both speech and thought I venerate those Tathāgatas,
Whether lying down, seated or standing, or walking anywhere.
May they ever guard your happiness, the Buddhas, bringers of peace,
And may you, guarded by them, at peace, freed from all fear,
Released from all illness, safe from all torments,
Having transcended hatred, may you gain cessation.

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

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

Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Buddha, therefore may you be blessed.
Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Dhamma, therefore may you be blessed.
Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Sangha, therefore may you be blessed.
Tesāhaṃ sirasā pāde vandāmi purisuttame
Vacasa manasā ceva vandāmēte Tathāgate
Sayana āsane ṭhāne gamane cāpi sabbadā
Sadā sukhenā rakkhantu Buddhā santikarā tuvaṃ
tehi tvam rakkhiito santo mutto sabbabhayena ca
Sabba-rogavinimutto sabba-santāpavajjito
Sabba-veramatikkanto nibbuto ca tuvaṃ bhava

Tesamā saccena silena khantimettābalena ca
tepi tumhe¹ anurakkhantu ārogyena sukhena ca
purattīhmasmiṃ disābhāge santi bhūtā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhena ca
dakkhīnasmiṃ disābhāge santi devā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhena ca
Pacchimasmīṃ disābhāge santi nāgā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhena ca
Utтарasmīṃ disābhāge santi yakkhā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhena ca
purimadisaṃ Dhata-raṭṭho, dakkhiṇena Virūhako
Pacchimena Virūpakkho, Kuvero uttaraṃ disaṃ
cattāro te mahārājā lokapālā yasassino
tepi tumhe anurakkhantu ārogyena sukhena ca
ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā
tepi tumhe anurakkhantu ārogyena sukhena ca

natthi me saraṇam aṇṇam Buddho me saraṇam varaṃ
etena saccavajjena hotu te jayamaṅgalaṃ
natthi me saraṇam aṇṇam Dhammo me saraṇam varaṃ
etena saccavajjena hotu te jayamaṅgalaṃ
natthi me saraṇam aṇṇam Saṅgho me saraṇam varaṃ
etena saccavajjena hotu te jayamaṅgalaṃ

Yaṅkiñci ratanaṃ loka vijjati vividhaṃ puthu
ratanaṃ Buddhhasamaṃ natthi tasmā sothi bhavantu te
Yaṅkiñci ratanaṃ loka vijjati vividhaṃ puthu
ratanaṃ Dhammasamaṃ natthi tasmā sothi bhavantu te
Yaṅkiñci ratanaṃ loka vijjati vividhaṃ puthu
ratanaṃ Saṅghhasamaṃ natthi tasmā sothi bhavantu te

¹ If chanting for oneself, change tumhe to amhe here and in the lines below.
If you venerate the Buddha jewel, the supreme, excellent protection, 
Which benefits gods and humans, then in safety, by the Buddha’s power, 
All dangers will be prevented, your sorrows will pass away.
If you venerate the Dhamma jewel, the supreme, excellent protection, 
Which calms all fevered states, then in safety, by the Dhamma’s power, 
All dangers will be prevented, your fears will pass away.
If you venerate the Sangha jewel, the supreme, excellent protection, 
Worthy of gifts and hospitality, then in safety, by the Sangha’s power, 
All dangers will be prevented, your sicknesses will pass away.

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

Thus Ends the Twenty-Eight Buddhas’ Protection.
Sakkatvā Buddharañanaṁ osathaṁ uttamaṁ varaṁ
Hitaṁ devamanussānaṁ Buddharajena sotthinā
Nassantupaddavā sabbe dukkhā vūpasamentu te
Sakkatvā Dhammaratanaṁ osathaṁ uttamaṁ varaṁ
Pariḷāhūpasamanaṁ Dhammatejena sotthinā
Nassantupaddavā sabbe bhayā vūpasamentu te
Sakkatvā Saṅgharatanaṁ osathaṁ uttamaṁ varaṁ
Āhuneyyaṁ pāhuneyyaṁ Saṅghatejena sotthinā
Nassantupaddavā sabbe rogaṁ vūpasamentu te

Sabbiṭiya vivajjantu sabbarogo vinassatu
Mā te bhavat-vantarayo sukhi dighāyuko bhava
Abhivādanaśilissa niccaṁ vuḍḍhāpaccayino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṁ balaṁ

Āṭānāṭiya Parittāṁ niṭṭhitaṁ
PART FOUR: FORMAL REQUESTS

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Requesting the Three Refuges and the Five Precepts 72
Requesting the Three Refuges and the Eight Precepts 74
REQUESTING A DHAMMA TALK

(After bowing three times, with hands joined in añjali, recite the following:)
Brahmā ca lokādhipati sahampati
Kaññjali anādhivāram ayācātha
Sāntādha saṭṭāpparaṇajakkha-ājītikā
desetu dhammaṃ anukampīmaṃ pajāṃ

(Bow three times again.)

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

ACKNOWLEDGING THE TEACHING

One person: Ḥanda mayaṃ dhammakathāya sādhukāraṃ dadāmase.
Now let us express our approval of this Dhamma Teaching.

Response: Sādhu, sādhu, sādhu, anumodāmi.
It is well, I appreciate it.
REQUESTING PARITTA CHANTING

(After bowing three times, with hands joined in añjali, recite the following:)
Vipatti-paññāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittaṃ brūthā maṅgalaṃ
tVipatti-paññāhāya sabba-sampatti-siddhiyā
Sabbañhaya-vināsāya
Parittaṃ brūthā maṅgalaṃ
tVipatti-paññāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṃ brūthā maṅgalaṃ

For warding off misfortune, for the arising of good fortunes,
For the dispelling of all dukkha,
May you chant a blessing and protection.
For warding off misfortune, for the arising of good fortunes,
For the dispelling of all fear,
May you chant a blessing and protection.
For warding off misfortune, for the arising of good fortunes,
For the dispelling of all sickness,
May you chant a blessing and protection.
(Bow three times.)
REQUESTING THE THREE REFUGES AND THE FIVE PRECEPTS

(After bowing three times, with hands joined in añjali, recite as a group:)
Mayaṃ¹ bhante² tisaraṇena saṅha pañca sīlāni yācāma³
Dutiyampi mayaṃ bhante tisaraṇena saṅha pañca sīlāni yācāma
Tatiyampi mayaṃ bhante tisaraṇena saṅha pañca sīlāni yācāma
We, Venerable Sir, request the Three Refuges and the Five Precepts.
For the second time, we, Venerable Sir, request the Three Refuges and the Five Precepts.
For the third time, we, Venerable Sir, request the Three Refuges and the Five Precepts.

TAKING THE THREE REFUGES

(Repeat, after the leader has chanted three times:)
Namo tassa bhagavato arāhato sammāsambuddhassa
Namo tassa bhagavato arāhato sammāsambuddhassa
Namo tassa bhagavato arāhato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Buddhaṃ saraṇam gacchāmi
Dhammaṃ saraṇam gacchāmi
Sāṅghaṃ saraṇam gacchāmi
To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.
Dutiyampi Buddhaṃ saraṇam gacchāmi
Dutiyampi Dhammaṃ saraṇam gacchāmi
Dutiyampi Sāṅghaṃ saraṇam gacchāmi
For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

¹ When one person is chanting as an individual, Mayaṃ becomes Ahaṃ; if one person is requesting on behalf of a group, Mayaṃ is used.
² When requesting from a nun, bhante becomes ayye. When requesting from a lay person, bhante becomes mitta.
³ When one person is chanting as an individual, yācāma becomes yācāmi; if one person is requesting on behalf of a group, yācāma is used.
Tatiyampi Buddham saranañgam gacchami
Tatiyampi Dhammam saranañgam gacchami
Tatiyampi Sangham saranañgam gacchami
For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Leader: Tisarana-gamanam niithitañ
This completes the going to the Three Refuges.

Response: Æma bhante/ayye/mita
Yes, Venerable Sir/Sister/Friend.

THE FIVE PRECEPTS

(To undertake the precepts, repeat each precept after the leader.)
1. Panñatipatà veramañini sikkhàpadañ samàdhiyàmi.
I undertake the precept to refrain from taking the life of any living creature.

2. Adinnàdànañ veramañini sikkhàpadañ samàdhiyàmi.
I undertake the precept to refrain from taking that which is not given.

I undertake the precept to refrain from sexual misconduct.

I undertake the precept to refrain from false and harmful speech.

5. Suràmeraya-majja-pamàdatthànañ veramañini sikkhàpadañ samàdhiyàmi.
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader: Imàni pañca sikkhàpadàni
Silàna sugàtinà yanti
Silàna bhogàsàmpadà
Silàna nibbutinà yanti
Tasmà silàna visodhaye
These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness.
Therefore let virtue be purified.

Response: Sàdhu, sàdhu, sàdhu
(Bow three times.)
REQUESTING THE THREE REFUGES AND THE EIGHT PRECEPTS

(After bowing three times, with hands joined in añjali, recite as a group:)
Mayaṃ¹ bhante² tisaraṇena sāha aṭṭha sīlāni yācāma³
Dutiyampi mayaṃ bhante tisaraṇena sāha aṭṭha sīlāni yācāma
Tatiyampi mayaṃ bhante tisaraṇena sāha aṭṭha sīlāni yācāma
We, Venerable Sir, request the Three Refuges and the Eight Precepts.
For the second time, we, Venerable Sir, request the Three Refuges and the Eight Precepts.
For the third time, we, Venerable Sir, request the Three Refuges and the Eight Precepts.

TAKING THE THREE REFUGES

(Repeat, after the leader has chanted three times:)
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Sāghaṃ saraṇaṃ gacchāmi
To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Sāghaṃ saraṇaṃ gacchāmi
For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

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¹ When one person is chanting as an individual, Mayaṃ becomes Ahaṃ; if one person is requesting on behalf of a group, Mayaṃ is used.
² When requesting from a nun, bhante becomes ayye. When requesting from a lay person, bhante becomes mitta.
³ When one person is chanting as an individual, yācāma becomes yācāmi; if one person is requesting on behalf of a group, yācāma is used.
Tatiyampi Buddha saraṇaṁ gacchāmi
Tatiyampi Dharmma saraṇaṁ gacchāmi
Tatiyampi Saṅgha saraṇaṁ gacchāmi
For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Leader: Tisaraṇa-gamanā niṭṭhitam
This completes the going to the Three Refuges.

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

THE EIGHT PRECEPTS

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

1. Paṇātipātā veramaṇi sikkhāpadaṁ sāmādhyāmi.
   I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā veramaṇi sikkhāpadaṁ sāmādhyāmi.
   I undertake the precept to refrain from taking that which is not given.

3. Abhmacariyā veramaṇi sikkhāpadaṁ sāmādhyāmi.
   I undertake the precept to refrain from any kind of sexual activity.

   I undertake the precept to refrain from false and harmful speech.

5. Surāmeraya-majja-pamādaṭṭhānā veramaṇi sikkhāpadaṁ sāmādhyāmi.
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. Vikālabhojanā veramaṇi sikkhāpadaṁ sāmādhyāmi.
   I undertake the precept to refrain from eating at inappropriate times.

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

8. Uccāsayana-mahāsayanā veramaṇi sikkhāpadaṁ sāmādhyāmi.
   I undertake the precept to refrain from lying on a high or luxurious sleeping place.
Leader: Imāni attha sikkhāpadāni sāmādiyāmi

Response: Imāni attha sikkhāpadāni sāmādiyāmi
Imāni attha sikkhāpadāni sāmādiyāmi
Imāni attha sikkhāpadāni sāmādiyāmi
I undertake these Eight Precepts.
I undertake these Eight Precepts.
I undertake these Eight Precepts.

Leader: Imāni attha sikkhāpadāni
Silena sugātim yanti
Silena bhogasāmpadā
Silena nibbutim yanti
Tasmā silāṃ visodhaye
These are the Eight Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness.
Therefore let virtue be purified.

Response: Sādhu, sādhu, sādhu
(Bow three times.)
APPENDIX

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PĀLI PHONETICS AND PRONUNCIATION

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

Vowels are of two types:

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>a as in about</td>
<td>å as in father</td>
</tr>
<tr>
<td>i as in hit</td>
<td>i as in machine</td>
</tr>
<tr>
<td>u as in putt</td>
<td>û as in rule</td>
</tr>
<tr>
<td>e as in grey</td>
<td>o as in more</td>
</tr>
</tbody>
</table>

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

Consonants are mostly as one would expect, with a few additional rules:
- c as in ancient (like cb but unaspirated)
- m, ŋ as ng in sang
- ñ as ny in canyon
- v rather softer than the English v; near w

bh, ch, dh, ðh, gh, jh, kh, ph, th, ðh
These two-lettered notations with b denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with b, i.e., lb, mb, ñb, and vb, do count as two consonants.

Examples:
- th as t in tongue. Never pronounced as in the.
- ph as p in palate. Never pronounced as in photo.

ɖ, ðh, l, ŋ, t, ðh
These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Full-length syllables contain long vowels (å, i, û, e, o) or end with m or having ended in a consonant, are followed by a syllable beginning with a consonant (e.g., mag·ga, hon·ti, Bud·dha).

Remember that bh, dh, etc. count as single consonants. (Therefore am·hā·kaṃ, but sa·dham·maṃ, not sad·ham·maṃ.)

Half-length syllables end in short vowels.
CHANTING TECHNIQUE

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

Punctuation and Tonal Marks
(Round Brackets) indicate words chanted only by the leader; words in [square brackets] are chanted only by the responder.

The triangular tonal marks indicate changes in pitch. Longer marks also indicate a lengthening of the syllable.

- high tone  noble
- low tone   blessed
- long low tone homage
- long mid tone these

Añjali
Chanting, and making formal requests, is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

A Note on Hyphenation in the Text
As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.
GLOSSARY OF PĀLI TERMS

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

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

araham/arahan
t  
Literally, “worthy one.” A term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

ariyapuggalā  
“Noble beings.” There are eight kinds: those who are working on or have achieved the four different stages of realization.

bhagavā  
Bountiful, with good fortune. When used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

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

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

Buddha  
The Understanding One, the One Who Is Awake, who knows things as they are; a potential in every human being. The historical Buddha, Siddhatta Gotama, lived and taught between 563 and 483 B.C.

deva  
A celestial being. Less refined than a brahmā, as a deva is still in a sensual realm, albeit a very refined one.

Dhamma (Sanskrit: Dharma.)  
The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts, or intellectual understanding.
**dukkha**
Literally, “hard to bear.” Dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, suffering. One of the three characteristics of conditioned phenomena.

**kamma** (Sanskrit: karma.)
Cause; actions created or recreated by habitual impulse, intention, volition, natural energies.

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

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

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

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

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

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

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

**Saṅgha**
The community of those who practice the Buddha’s Way. More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The “four pairs, the eight kinds of noble beings” are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream entry, once return, nonreturn, and arahantship.
sāṅkhāra
Mental formations. All mental states apart from feeling and perception that color one’s thoughts and make them either good, bad, or neutral.

saññā
Perception, the mental function of recognition.

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

threefold bliss
Mundane bliss, celestial bliss, and Nibbānic bliss.

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

viññāṇa
Sense consciousness; the mental process that sees, hears, smells, tastes, touches, and thinks.