

Buddhist Chanting Book

In Pāli and English

Dakkhina Dhammatthala
Southern Oasis of Dhamma
Nuns' Vihara



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Saku and Bandula sponsor the printing of 100 copies of this book as Sangha Dana on celebration of Vassa, with Metta , to pass on merit to late parents , invoke blessings on her mother and for the benefit of every one delighted by Dhamma.

Prasad, Charitha and Malinda, sponsors of this Vassa for the Nuns, also support the printing of 50 copies of this book as Sangha Dana on celebration of Vassa, and for the benefit of every one delighted by Dhamma.

Vandana

Buddhabhivandana

Namo tassa bhagavato
arahato sammā-sambuddhassa [x3]

Buddha Vandana

itipi so
bhagavā
arahaṃ
sammāsambuddho
vijjācaraṇasampanno
sugato
lokavidū
anuttaro purisadammasārathi
satthā devamanussānaṃ
buddho
bhagavā'ti.

Dhamma Vandana

svākkhāto bhagavatā dhammo
sandiṭṭhiko
akāliko
ehiṇṇasiko
opanayiko
paccattaṃ veditaṃ viññūhī'ti

Sangha Vandana

supaṭipanno bhagavato sāvakaśaṅho,
ujupaṭipanno bhagavato sāvakaśaṅho,
ñāyapaṭipanno bhagavato sāvakaśaṅho,
sāmīcipaṭipanno bhagavato sāvakaśaṅho
yadidaṃ cattāri
purisayugāni
aṭṭhapurisapuggalā.
Esa bhagavato sāvakaśaṅho
āhuneyyo
pāhuneyyo
dakkhiṇeyyo
añjalikaraṇīyo
anuttaraṃ puññakkhettaṃ lokassā'ti.

Paying Respect



Preliminary Reverence for the Buddha

Homage to the Blessed,
Noble and perfectly self-awakened one [x3]

Paying Respect to the Buddha

Indeed,
the Blessed One
is worthy and
rightly self-awakened,
perfect in knowledge & conduct,
well-gone,
knower of worlds,
unexcelled as a trainer for those people fit to be tamed,
Teacher of devas & humans,
he is Awake and
Blessed.

Paying Respect to his Teaching

The Dhamma is well-explained by the Blessed One,
to be seen here & now,
timeless,
inviting investigation,
leading onwards,
to be realized by the wise for themselves.

Paying Respect to the Community

The Sangha of the Blessed One's disciples
who have practiced well
who have practiced straightforwardly
who have practiced methodically
who have practiced masterfully
in other words, the four types
when taken as pairs,
the eight when taken as individual types
they are the Sangha of the Blessed One's disciples:
worthy of gifts,
worthy of hospitality,
worthy of offerings,
worthy of respect,
the incomparable field of merit for the world.

Tiratana Pancasila

Three Refuges and Five Trainings



Buddhabhivandana

Namo tassa bhagavato
arahato sammā-sambuddhassa [x3]

Tiratana

Buddhaṃ saranaṃ gacchāmi
Dhammaṃ saranaṃ gacchāmi
Sanghaṃ saranaṃ gacchāmi

Dutiyaṃpi Buddhaṃ saranaṃ gacchāmi
Dutiyaṃpi Dhammaṃ saranaṃ gacchāmi
Dutiyaṃpi Sanghaṃ saranaṃ gacchāmi

Tatiyaṃpi Buddhaṃ saranaṃ gacchāmi
Tatiyaṃpi Dhammaṃ saranaṃ gacchāmi
Tatiyaṃpi Sanghaṃ saranaṃ gacchāmi

Pancasila

1. Pāṇātipātā
veramaṇī sikkhāpadaṃ sāmādiyāmi
2. Adinnādānā
veramaṇī sikkhāpadaṃ sāmādiyāmi
3. Kāmesu micchacara
veramaṇī sikkhāpadaṃ sāmādiyāmi
4. Musāvādā
veramaṇī sikkhāpadaṃ sāmādiyāmi
5. Surāmeraya-majja-pamādaṭṭhānā
veramaṇī sikkhāpadaṃ sāmādiyāmi

Silena sugatim yanti
Silena bhoga sampada
Silena Nibbutim yanti
Tasma silaṃ visodhaye

Preliminary Reverence for the Buddha

Homage to the Blessed,
Noble and perfectly self-awakened one [x3]

The Three Refuges

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

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

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

The Five Trainings

1. I undertake the training to refrain from harming living beings.
2. I undertake the training to refrain from taking that which is not given.
3. I undertake the training to refrain from sexual misconduct.
4. I undertake the training to refrain from harsh or false speech.
5. I undertake the training to refrain from intoxicating drinks and drugs which cloud the mind and lead to carelessness.

With virtue, true happiness is gained;
With virtue, real wealth is achieved;
With virtue, Nibbana is attained.
Therefore let your virtue be purified.

Buddha Puja Dana

Okasa

Kayena vaca cittena
pamadena maya kataṃ
accayaṃ khama me bhante
bhuripanna tathagata.

Kayena vaca cittena
pamadena maya kataṃ
Accayaṃ khama me dhamma
Sanditthika akalika

Kayena vaca cittena
pamadena maya kataṃ
Accayaṃ khama me sangha
supatipanna anuttara

Puja

Ghana sārappa dittena
dīpenā tama damsina
tiloka dīpaṃ sambuddhaṃ
pūjayāmi tamo nudaṃ.

Vaṇṇagandhaguṇopetaṃ
etaṃ kusumasantaṃ
pūjayāmi munindassa
sirīpadāsaroruhe.

Pūjemi Buddhaṃ kusumena 'nena
puññaena etena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ me
kāyo tathā yāti vināsbhāvaṃ.

Adhivāsetu no bhante
bhojanaṃ parikappitaṃ
Anukampam upādayā
patiganhātu muttama.

Adhivāsetu no bhante
paniyam parikappitam
Anukampam upādayā
patiganhātu muttama.

Adhivāsetu no bhante
Sabbam saddhāya pūjitam
Anukampam upādayā
patiganhātu muttama

Offerings to the Buddha at Lunch



Purify

If, by body, speech, or mind,
due to carelessness, I have done some wrong
pardon me that offence, O Bhante,
Tathagata of vast wisdom.

If, by body, speech, or mind,
due to carelessness, I have done some wrong
pardon me that offence, O Dhamma,
visible and immediately effective.

If, by body, speech, or mind,
due to carelessness, I have done some wrong
pardon me that offence, O Sangha,
practicing well and supreme.

Offering

With this lamp that dispels all darkness,
I honour the Perfectly Enlightened One
who is a lamp unto the three worlds
and is the dispeller of darkness.

This mass of flowers
endowed with colour,
fragrance, and quality
I offer at the lotus-like feet of the King of Sages.

I honour the Buddha with these flowers:
by the merit of this may I attain freedom.
Even as these flowers do fade,
so does my body come to ruin.

Reverend teacher, please consent
To accept with favour
this food which has been carefully prepared.
out of compassion for us.

Reverend teacher, please consent
To accept with favour
These drinks which have been carefully prepared.
out of compassion for us.

Reverend teacher, please consent
To accept with favour
all of this, offered with faith
out of compassion for us

Metta

Caturappamañña Obhāsana

Mettā-sahagatena cetasā
ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddham adho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ
mettā-sahagatena cetasā
Vipulena mahaggatena
appamāṇena averena abyāpajjhena
pharivā viharati

Karuṇā-sahagatena cetasā
ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddham adho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ
karuṇā-sahagatena cetasā
Vipulena mahaggatena
appamāṇena averena abyāpajjhena
pharivā viharati

Muditā-sahagatena cetasā
ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddham adho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ
muditā-sahagatena cetasā
Vipulena mahaggatena
appamāṇena averena abyāpajjhena
pharivā viharati

Upekkhā-sahagatena cetasā
ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddham adho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantaṃ lokaṃ
upekkhā-sahagatena cetasā
Vipulena mahaggatena
appamāṇena averena abyāpajjhena
pharivā viharatī ti

Loving Kindness



The Four Boundless Qualities

I will abide pervading one quarter
with a mind filled 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 filled with **loving-kindness**:
Abundant, exalted, immeasurable,
without hostility, and without ill-will.

I will abide pervading one quarter
with a mind filled 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 filled with **compassion**:
Abundant, exalted, immeasurable,
without hostility, and without ill-will.

I will abide pervading one quarter
with a mind filled 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 filled with **gladness**:
Abundant, exalted, immeasurable,
without hostility, and without ill-will.

I will abide pervading one quarter
with a mind filled 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 filled with **equanimity**:
Abundant, exalted, immeasurable,
without hostility, and without ill-will.



Karaniya Metta Sutta

Karanīyam-attha-kusalēna
yantam santam padam abhisamecca,
Sakko ujū ca sūjū ca
suvaco cassa mudu anati māni.

Santussako ca subharo ca
appakicco ca salla-huka vutti,
Santindriyo ca nipako ca
appagabbho kulēsu ananugiddho.

Na ca khuddam samācarē kinci
yēna viññu parē upavadeyyum
Sukhino vā khemino hontu
Sabbē sattā bhavantu sukhitattā.

Yēkēci pāna bhūtatthi
tasā vā thāvarā vā anava, sēsā,
Dīghā vā yē mahantā vā -
majjhimā rassakā nuka thūlā.

Ditthā vā yēva additthā
yēca dūrē vasanti avidūrē,
Bhūta vā sambhavēsi vā
sabbē sattā bhavantu sukhitattā.

Na paro param nikubbētha
nāti maññētha katthaci nam kanci,
Byārosanā patigha saññā
nāñña maññassa dukkha miccheyya.

Mātā yathā niyam puttam
āyusā ēka putta manu rakkhe,
Ēvampi sabba bhūtēsu
mānasam bhāvayē aparimānam.

Mettam ca sabba lokasmin
mānasam bhāvayē aparimānam,
Uddham adho ca tiriyam ca
asambādham avēram asapattam.

Tittham caram nisinno vā
sayāno vā yāva tassa vigata middho,
Ētam satim adhittheyya
brahmam ētam vihāram idhamāhu.

Ditthin ca anupa gamma sīlavā
dassanēna sampanno,
Kāmēsu vineyya gēdham
nahi jātu gabbhaseyyam punarētiti.

Chant of 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,
Not busy 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 happy.

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 happy.

Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,

Radiating kindness over the entire world:
Spreading upwards to the skies
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.
Whether standing or walking, seated or lying down,
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
Is not born again into this world.



Khandha-paritta

Virūpakkhehi me mettaṃ
Mettaṃ Erāpathehi me,
Chabyāputtehi me mettaṃ
Mettaṃ Kaṇhāgotamakehi ca.

Apādahehi me mettaṃ
Mettaṃ dvipādahehi me,
Catuppadehi me mettaṃ
mettaṃ bahuppadehi me.

Mā maṃ apādako hiṃsi
Mā maṃ hiṃsi dvipādako,
Mā maṃ catuppado hiṃsi
Mā maṃ hiṃsi bahuppado.

Sabbe sattā sabbe pāṇā
Sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu
Mā kañci pāpam āgamā.

Appamāṇo Buddho.
Appamāṇo Dhammo.
Appamāṇo Saṅgho.
Pamāṇavantāni siriṃsapāni
Ahi vicchikā satapadī
Uṇṇānābhi sarabū mūsikā.

Katā me rakkhā.
Katā me parittā.
Paṭikkamantu bhūtāni.
So'haṃ namo Bhagavato.
Namo sattannaṃ sammā-sambuddhānaṃ.

Protection of Groups with Love

I have love for land vipers;*
For water vipers, I have love;
I have love for land pythons;
For water pythons, I have love.

I have love for those with no feet;
For those with two feet, I have love;
I have love for those with four feet;
For those with many feet, I have love.

May those with no feet not hurt me;
May those with two feet not hurt me;
May those with four feet not hurt me;
May those with many feet not hurt me.

May all beings, all those with life;
May all who have become, all in their entirety;
May all see what is good;
May suffering not come to anyone.

Infinite is the Buddha;
Infinite is the Dhamma;
Infinite is the Sangha.
Finite are creeping things:
Snakes, scorpions, centipedes,
Spiders, lizards and rats.

I have made the protection;
I have made the safeguard;
May the (harmful) beings depart.
I pay homage to the Sublime One,
I pay homage to the seven Buddhas.

* here I use modern groupings of snakes instead of the ancient 4 tribes of snakes.
It is unlikely that the two ways of naming snakes are similar.



Brahmavihāra-Pharanam

Ahaṃ sukhito homi,
niddukkho homi,
avero homi,
abyāpajjho homi,
anīgho homi,
sukhī attānaṃ pariharāmi

Sabbe sattā sukhitā honu,
sabbe sattāverā honu,
sabbe sattā abyāpajjhā honu,
sabbe sattā anīghā honu,
sabbe sattā sukhī attānaṃ pariharantu

Sabbe sattā sabbadukkhā pamuccantu Sabbe
satta ma laddha-sampattito mavigacchantu

(Men chant shaded text)

Sabbe sattā kammassaka
kammadāyādā (-dāyādo)
kammayonī
kammabandhu
kammaṭṭisāraṇā (-sāraṇo)
yaṃ kammaṃ karissanti
kalāyānaṃ vā pāpakaṃ vā
tassa dāyādā bhavissanti

Kammassākāmi (-komhi)
kammādāyādā (-dāyādo)
kammāyoni
kammābandhu
kamma-pāṭisāraṇā (-sāraṇo)
yaṃ kammaṃ kāriṣāmi
kalāyānaṃ vā pāpakaṃ vā tassā dāyādā (dāyādo)
bhāvissāmi ti

Etena sacca vajjena

Etena sacca vajjena, sotti te hotu sabbada
Etena sacca vajjena, Sabba rogo vinassatu
Etena sacca vajjena, hotu te jaya mangalm

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 skilful or harmful,
of such acts they will be the heirs.

“I am the owner of my choices,
heir to my choices,
born of my choices,
related to my choices,
abide supported by my choices;
whatever choices I do make,
for good or for ill,
of such acts I will be the heir.”

Dedication of blessings

By the power of this truth, may you always be well
By the power of this truth, may you be healthy
By the power of this truth, may you be victorious



Sukhitā hontu (Chant of Metta) With extra Metta

Imāya dammanu dhamma patipattiya
Buddhaṃ pujemi
Imāya dammanu dhamma patipattiya
Dhammaṃ pujemi
Imāya dammanu dhamma patipattiya
Sanghaṃ pujemi

Ahaṃ sukhito homi,
avero homi
abyapajjho homi
anigho homi
sukhī attānaṃ pariharami

Mama mātāpitu
ācariya ca ñātimitta ca
sabrahma carino ca
sukhitā hontu
averā hontu,
abyāpajjhā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu

Imasmimṃ arame sabbe yogino
sukhitā hontu
averā hontu,
abyāpajjhā hontu
anīghā hontu,
sukhī attānaṃ pariharantu

Imasmimṃ arame sabbe bhikkhu
sabba bhikkhunī
samanera ca
samanerī ca
upāsaka upāsikā ya ca
sukhitā hontu
averā hontu,
abyāpajjhā hontu
anīghā hontu,
sukhī attānaṃ pariharantu

Amhakaṃ catupaccaya dāyaka
sukhitā hontu
averā hontu,
abyāpajjhā hontu
anīghā hontu,
sukhī attānaṃ pariharantu

Chant of Love and Kindness

By this practice, in line with the Dhamma
I honour the Buddha
By this practice, in line with the Dhamma
I honour the Dhamma
By this practice, in line with the Dhamma
I honour the Sangha

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

May my parents and teachers
relatives and friends
and all good people,
abide in wellbeing,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety,
and may they maintain well-being in themselves.

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

May all monks
and all nuns
all novice monks
all novice nuns
all laymen and laywomen disciples
abide in wellbeing,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety,
and may they maintain well-being in themselves.

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

Sukhitā hontu (Chant of Metta)
With extra Metta

Amhakam ārakkhā devatā
Ismasmim vihārā
Ismasmim avāsā
Ismasmim arāmā
ārakkhā devatā
sukhitā hontu
averā hontu,
abyāpajjhā hontu
anīghā hontu,
sukhī attānaṃ pariharantu

Sabbe satta
sabbe pāṇa
sabbe bhūta
sabbe puggala
sabbe attabhava pariyāpanna
sabba itthi yo
sabbe purisa
sabbe ariya
sabbe anariya
sabbe devā
sabbe manussā
sabbe vinipātikā

sukhitā hontu
averā hontu,
abyāpajjhā hontu
anīghā hontu,
sukhī attānaṃ pariharantu
Dukkha muccantu
Yattha-laddha-sampāttito
mavigacchantu
Kammāssakā

puratthimaya disaya
pacchimaya disaya
uttaraya disaya
dakkhiṇāya disaya
purathimaya anudisaya
pacchimaya anudisaya
uttaraya anudisaya
dakkhinaya anudisaya
hetthāmaya disaya
uparimaya disaya

Chant of Love and Kindness cont



May our guardian angels
in this monastery
in this dwelling
in this compound
May the guardian angels
abide in wellbeing,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety,
and may they maintain well-being in themselves.

May all beings
all breathing things
all creatures
all individuals
all personalities
all females
all males
all noble ones
all worldlings
all deities
all humans
all those in the four woeful planes

abide in wellbeing,
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 free from all suffering
May whatever they have gained not be lost
All beings are the owners of their choices
and inherit their results

in the eastern direction
in the western direction
in the northern direction
in the southern direction
in the southeast direction
in the northwest direction
in the northeast direction
in the southwest direction
in the direction below
in the direction above



Sukhitā hontu (Chant of Metta)
With extra Metta

Sabba satta
sabba pāṇa
sabba bhūta
sabba puggala
sabba attabhava pariyāpanna
sabba itthi yo
sabbe purisa
sabba ariya
sabba anariya
sabba devā
sabba manussā
sabba vinipātikā

sukhitā hontu
averā hontu,
abyāpajjhā hontu
anīghā hontu,
sukhī attānaṃ pariharantu
Dukkha mucchantu
Yattha-laddha-sampāttito
mavigacchantu
Kammāssakā

Uddham yāva bhavagga ca
adho yāva avīcīto
samanta cakkavālesu
ye satta pathavīcāra
abyāpajjhā nivera ca
nidukkha ca nupaddava

Uddham yāva bhavagga ca
adho yāva avīcīto
samanta cakkavālesu
ye satta udayakecāra
abyāpajjhā nivera ca
nidukkha ca nupaddava

Uddham yāva bhavagga ca
adho yāva avīcīto
samanta cakkavālesu
ye satta akāsecāra
abyāpajjhā nivera ca
nidukkha ca nupaddava

Idaṃ no punnā bhagaṃ
Sabba sattanaṃ denta
Sadhu sadhu sadhu

Chant of Love and Kindness cont

May all beings
all breathing things
all creatures
all individuals
all personalities
all females
all males
all noble ones
all worldlings
all deities
all humans
all those in the 4 woeful planes

abide in wellbeing,
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 free from all suffering
May whatever they have gained not be lost
All beings are the owners of their actions
and inherit their results.

Up to the highest heaven
down to the lowest realm
around the entire universe
whatever beings that move on earth
may they be free from mental suffering and hatred
from physical suffering and danger

Up to the highest heaven
down to the lowest realm
around the entire universe
whatever beings that move on water
may they be free from mental suffering and hatred
from physical suffering and danger

Up to the highest heaven
down to the lowest realm
around the entire universe
whatever beings that move in air
may they be free from mental suffering and hatred
from physical suffering and danger.

May this merit of ours
be shared with all beings
Awesome, awesome, awesome.



Uddissanā Adhiṭṭhāna

Iminā puñña-kammena
Upajjhāyā guṇuttarā
Ācariyūpakārā ca
Mātā pitā ca ñātakā

Suriyo candimā rājā
Guṇavantā narā-pi ca
Brahma-Mārā ca Indā ca
Loka-pālā ca devatā

Yamo mittā manussā ca
Majjhataṭṭha verikā-pi ca:
Sabbe sattā sukhī hontu
Puññāni pakatāni me

Sukhañca tividham dentu
Khippam pāpetha vomatam.

Iminā puñña-kammena
Iminā uddisena ca
Khippāham sulabhe ceva
Taṇhupādāna-chedanam.

Ye santāne hinā dhammā
Yāva nibbānato mamarā
Nassantu sabbadā yeva
Yattha jāto bhava bhava.

Uju-cittam sati-paññā
Sallekkho viriyamhinā
Mārā labhantu nokāsām
Kātuñ-ca viriyesu me.

Buddhādi-pavaro nātho
Dhammo nātho varuttamo,
Nātho pacceka-buddho ca
Saṅgho nāthottaro mamarā.

Tesottamānubhāvena
Mārokāsam labhantu mā.

Reflections on Sharing Blessings

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 guide,
The Sangha is my supreme support.

Through the supreme power of all these,
May darkness and delusion be dispelled.

Paritta Blessing Chants



Maṅgala Sutta

Evaṃ me suttaṃ:
ekaṃ samayaṃ bhagavā sāvatthiyaṃ
viharaṭi jetavana
anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhikkantāya rattiya
abhikkantavaṇṇā kevalakappaṃ jetavanaṃ
obhāsetvā yena bhagavā tenupasaṅkami.
Upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā
devatā bhagavantaṃ gāthāya ajjhabhāsi.

Bahū devā manussā ca
maṅgalāni acintayum,
Ākaṅkhamānā sotthānaṃ
brūhi maṅgalamuttamaṃ

Asevanā ca bālānaṃ
paṇḍitānaṃ ca sevānā,
Pūjā ca pūjaniyānaṃ
etaṃ maṅgalamuttamaṃ.

Patirūpadesavāso ca
pubbe ca katapuññatā
Atta sammā paṇīdhi ca
etaṃ maṅgalamuttamaṃ.

Bāhusaccañca sippañca
vinayo ca susikkhito
Subhāsītā ca yā vācā
etaṃ maṅgalamuttamaṃ.

Mātā pitu upaṭṭhānaṃ
putta dārassa saṅgaho
Anākūlā ca kammantā
etaṃ maṅgalamuttamaṃ.

Dānaṃ ca dhammacariyā ca
ñātakānañca saṅgaho
Anavajjāni kammāni
etaṃ maṅgalamuttamaṃ.

Ārati virati pāpā
majjapānā ca saññāmo
Appamādo ca dhammesū
etaṃ maṅgalamuttamaṃ.

Discourse on Blessings

Thus have I heard that the Blessed One
Was staying at Sāvattihī,
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 rightfūl 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.



Maṅgala Sutta

Gāravo ca nivāto ca
santuṭṭhī ca kataññutā
Kālena dhammasavaṇaṃ
etaṃ maṅgalamuttamaṃ.

Khantī ca sovacassatā
samaṇānañca dassanaṃ
Kālena dhamma sākacchā
etaṃ maṅgalamuttamaṃ.

Tapo ca brahmacariyañca
ariya saccāna dassanaṃ
Nibbāṇa sacchikiriyā ca
etaṃ maṅgalamuttamaṃ.

Puṭṭhasa lokadhammehi
cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
etaṃ maṅgalamuttamaṃ.

Etādisāni katvāna
sabbattha maparājitā
Sabbattha sotthiṃ gacchanti
taṃ tesaṃ maṅgalamuttamanti.

Etena sacca vajjena

Etena sacca vajjena, sotti te hotu sabbada
Etena sacca vajjena, Sabba rogo vinassatu
Etena sacca vajjena, hotu te jaya mangalm

Discourse on Blessings cont

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

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

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

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

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

Dedication of blessings

By the power of this truth, may you always be well
By the power of this truth, may you be healthy
By the power of this truth, may you be victorious [in
your spiritual practice]



Aggasāvikā Bhikkhunī

Rattaññūnaṃ bhikkhunīnaṃ
Gotamī jīnamātuchā
Ṭhapitā aggaṭṭhānamhi
sadā sotthiṃ karotu no

Mahā paññānam-aggatṭhā
Khemātherī ti pākaṭā
Sāvikā Buddhaseṭṭhassa
sadā sotthiṃ karotu no

Therī Uppalavaṇṇā ca
iddhimantīnam-uttamā
Sāvikā Buddhaseṭṭhassa
sadā sotthiṃ karotu no

Vinayaddhārīnam-aggā
Paṭācārā-ti vissutā
Ṭhapitā aggaṭṭhānamhi
sadā sotthiṃ karotu no

Dhammakathikānaṃ pavarā
Dhammadinnā-ti nāmikā
Ṭhapitā aggaṭṭhānamhi sadā
sotthiṃ karotu no

Jhāyikānaṃ bhikkhunīnaṃ
Nandā Therī ti nāma sā
Aggaṭṭhānāthitā āhu
sadā sotthiṃ karotu no

Āraddhaviriyānaṃ aggā
Soṇā Therī ti nāmikā
Ṭhapitā tattha ṭhānamhi
sadā sotthiṃ karotu no

Dibbacakkūkam-aggā
Sakulā iti vissutā
Visuddhanayanā sā pi
sadā sotthiṃ karotu no

Kuṇḍalakesī Bhikkhunī
khippābhiññānam-uttamā
Ṭhapitā yeva ṭhānamhi
sadā sotthiṃ karotu no

13 Foremost Arahant Bhikkhunis

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

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

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

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

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

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

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

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

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



Aggasāvīkā Bhikkhunī

Therī Bhaddā Kapilānī
pubbajātīnam-anussarī
Tāsaṃ yeva bhikkhunīnaṃ
sadā sotthiṃ karotu no

Therī tu Bhaddā Kaccānā
mahābhiññānam-uttamā
Jinena sukhadukkhāṃ sā
sadā sotthiṃ karotu no

Lūkhacīvaradhārīnaṃ
aggā Kisā pi Gotamī
Ṭhapitā aggaṭṭhānamhi
sadā sotthiṃ karotu no

Sigālamātā Bhikkhunī
saddhādhimuttānam-uttamā
Karotu no mahāsantiṃ
ārogyañ-ca sukhaṃ sadā

Aññā bhikkhuniyo
sabbā nānāguṇadharā bahū
Pārentu no sabbabhayā
sokarogādisambhavā

Sotapannādayo sekkhā s
Addhāpaññāsīlādikā
Bhāgaso kilesadahanā
sadā sotthiṃ karotu no.

13 Foremost Arahant Bhikkhunis

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

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

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

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

May these and all the other
qualities of the bhikkhunis
protect and guard us,
Dispel all fear, sorrow, and illness.

Those who are stream-enterers and all others in
training, endowed with faith, wisdom, and virtue,
With impurities partially burnt away, may the power
of their qualities always be a blessing to us.



Ratana Suta

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbēva bhūtā sumanā bhavantu
Athōpi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmētha sabbe
Mettaṃ karōtha mānusiya pajāya,
Divā ca rattō ca haranti yē baliṃ
Tasmā hi ne rakkhatha appamattā.

Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggēsu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatēna.
Idampi Buddhē ratanaṃ paṇītaṃ,
Etēna saccēna suvatthi hōtu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā Sakyamunī samāhito,
Na tēna Dhammēna samatthi kiñci.
Idampi Dhamme ratanaṃ paṇītaṃ,
Etēna saccēna suvatthi hōtu.

Yaṃ Buddha seṭṭho parivaṇṇayī sucim
Samādhimānantarikaññamāhu,
Samādhinā tēna samo na vijjati.
Idampi Dhamme ratanaṃ paṇītaṃ,
Etēna saccēna suvatthi hōtu.

Yē puggalā aṭṭha sataṃ pasatthā
Cattāri ētāni yugāni honti,
Tē dakkhiṇeyyā sugatassa sāvakā,
Ātēsu dinnāni mahapphalāni.
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etēna saccēna suvatthi hōtu.

Yē suppayuttā manasā daḷhena
Nikkāmino Gotamasāsanamhi
Tē pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā.
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etēna saccēna suvatthi hōtu.

Yathinda khīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariya saccāni avecca passati.
Idampi Saṅghe ratanaṃ paṇītaṃ
Etēna saccēna suvatthi hōtu.

The Jewel Discourse

Whatever beings are here assembled,
Whether terrestrial or celestial,
May all these beings be happy,
And listen closely to my words.

Pay attention, all you beings,
Show kindness to the humans.
Day and night they bring you offerings;
Therefore guard them diligently.

Whatever treasure is here or beyond,
Or precious jewel in the heavens
None is equal to the Perfect One.
In the Buddha is this precious jewel.
By this truth may there be well-being.

The calm Sakyan sage found cessation,
Dispersion, the deathless, the sublime
There is nothing equal to that state.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

That purity praised by the supreme Buddha,
Called concentration with immediate result
That concentration has no equal.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

The eight persons, praised by the good
These four pairs are the gift-worthy
Disciples of the Well-Gone One.
Gifts to them yield abundant fruit.
In the Sangha is this precious jewel.
By this truth may there be well-being.

With mind well established,
Free from sense pleasures, firm in Gotama's teaching,
On attaining their goal they plunge into the deathless,
Freely enjoying the perfect peace they've gained.
In the Sangha is this precious jewel.
By this truth may there be well-being.

As a post firmly grounded in the earth
Cannot be shaken by the four winds,
So is the superior person, I say,
Who definitely sees the Noble Truths.
In the Sangha is this precious jewel.
By this truth may there be well-being.



Yē ariya saccāni vibhāvayanti
 Gambhīra paññēna sudēsītāni
 Kiñcāpi tē honti bhusappamattā
 Na tē bhavaṃ aṭṭhamam ādiyanti.
 Idampi Saṅghe ratanaṃ paṇītaṃ
 Etēna saccēna suvatthi hōtu.

Those who comprehend the Noble Truths
 Well taught by him of deep wisdom,
 Even if they were slightly negligent
 Would not take an eighth existence.
 In the Sangha is this precious jewel.
 By this truth may there be well-being.

Sahāvassa dassana sampadāya
 Tayassu dhammā jahitā bhavanti
 Sakkāya diṭṭhi vicikicchitañ ca
 Sīlabbatam vāpi yadatthi kiñci,
 Catūhapāyehi ca vippamutto
 Cha cābhiṭhānāni abhabbo kātuṃ.
 Idampi Saṅghe ratanaṃ paṇītaṃ,
 Etēna saccēna suvatthi hōtu.

For one who has attained to vision,
 Three states are at once abandoned:
 View of self, doubt, and clinging
 To needless rules and rituals.
 Freed from the four states of misery,
 He cannot do six kinds of evil deeds.
 In the Sangha is this precious jewel.
 By this truth may there be well-being.

Kiñcāpi so kammaṃ karōti pāpakaṃ
 Kāyēna vācā uda cētasā vā
 Abhabbo so tassa paṭicchādāya,
 Abhabbatā diṭṭhapadassa vuttā.
 Idampi Saṅghe ratanaṃ paṇītaṃ,
 Etēna saccēna suvatthi hōtu.

Though one might do some evil deed
 By body, speech, or mind,
 He cannot hide it; such is impossible
 For one who has seen the path.
 In the Sangha is this precious jewel.
 By this truth may there be well-being.

Vanappagumbe yathā phussitagge
 Gimhānamāse paṭhamasmiṃ gimhe
 Tathūpamaṃ Dhammavaraṃ adēsaya
 Nibbānagāmiṃ paramaṃ hitāya
 Idam pi Buddhē ratanaṃ paṇītaṃ
 Etēna saccēna suvatthi hōtu

Like woodland groves in blossom
 In the first heat of summer,
 So is the most excellent Dhamma that he taught,
 Leading to Nibbana, the highest good.
 In the Buddha is this precious jewel.
 By this truth may there be well-being.

Varo varaññū
 varado varāharo
 Anuttaro Dhammavaraṃ adēsaya
 Idampi Buddhē ratanaṃ paṇītaṃ
 Etēna saccēna suvatthi hōtu

The best one, beyond compare,
 knower, giver and bringer of the best,
 Taught the most excellent Dhamma.
 In the Buddha is this precious jewel.
 By this truth may there be well-being.

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
 Virattacittā āyatike bhavasmim
 Tē khīṇabījā avirūhicchandā

Their past is extinct with no new arising,
 Their minds not drawn to future birth.
 Their old seeds destroyed, their desires no more
 growing,

Nibbanti dhīrā yathā yaṃpadīpo
 Idampi Saṅghe ratanaṃ paṇītaṃ
 Etēna saccēna suvatthi hōtu

The wise go out just like this lamp.
 In the Sangha is this precious jewel.
 By this truth may there be well-being.

Ratana Suta

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Tathāgataṃ dēva manussa pūjitaṃ
Buddhaṃ namassāma suvatthi hōtu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Tathāgataṃ dēvamanussa pūjitaṃ
Dhammaṃ namassāma suvatthi hōtu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe,
Tathāgataṃ dēvamanussa pūjitaṃ
Saṅghaṃ namassāma suvatthi hōtu

Etena sacca vajjena

Etena sacca vajjena, sotti te hotu sabbada
Etena sacca vajjena, Sabba rogo vinassatu
Etena sacca vajjena, hotu te jaya mangalm

The Jewel Discourse cont



Whatever beings are here assembled,
Whether terrestrial or celestial,
Gods and humans revere the Perfect One.
Let us bow to the Buddha, may there be well-being.

Whatever beings are here assembled,
Whether terrestrial or celestial,
Gods and humans revere the Perfect One.
Let us bow to the Dhamma, may there be wellbeing

Whatever beings are here assembled,
Whether terrestrial or celestial,
Gods and humans revere the Perfect One.
Let us bow to the Sangha, may there be well-being.

Dedication of blessings

By the power of this truth, may you always be well
By the power of this truth, may you be healthy
By the power of this truth, may you be victorious [in
your spiritual practice]



Atthavīsati Paritta

(Solo Introduction:)

Appasannehi nāthassa
sāsane sādhusammate
Amanussehi caṇḍehi sadā kibbisakāribhi

Parisānañca-tassannam-ahiṃsāya ca guttiyā,
Yandesesi mahāvīro parittantam bhaṇāma se.
Namo me sabbabuddhānaṃ,
uppannānaṃ Mahesinaṃ,
Tanhankaro mahāvīro
Mēdhankaro mahāyaso
Saranankaro lokahito
Dīpankaro jutindharo

Kondañña janapāmokkho
Mangalo purisāsabho
Sumano Sumano dhīro
Rēvato rati vaddhano.

Sōbhito gunasampanno
Anōmadassī januttamo
Padumo lōka pajjōto
Nārado vara sārathī.

Padumuttaro sattasāro
Sumēdho agga puggalo
Sujāto sabba lōkaggo
Piyadassī narāsabho.

Atthadassī kāruniko
Dhammadassī tamōnudo
Siddhattho asamo lōke
Tisso varada samvaro.

Phusso varada sambuddho
Vipassī ca anūpamo
Sikhī sabba hito satthā
Vessabhū sukhadāyako.

Kakusandho satthavāho
Kōnāgamano ranañjaho
Kassapo sirisampanno
Gōtamo sakya pungavo.

Ete caññe ca sambuddhā
anekasatakoṭayo

Protective Chant Of 28 Buddhas

(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:
Tanhankara, the great hero
Medhankara, of great honour;
Saranankara, abode of love
Dīpankara, the lustrous light.

Kondañña, the people's lord
Mangala, the Man Supreme;
Sumana, the good-hearted sage
Revata, who enhanced joy.

Sobhita, with virtue crowned
Anomadassī, chief of men;
Paduma, a guiding lamp to all worlds
Nārada, the charioteer unsurpassed.

Pudamuttara, peerless being
Sumedha, the paramount;
Sujāta, chief of all the worlds
Piyadassī, mankind's lord.

Atthadassī, compassion-grained
Dhammadassī, who dispelled gloom;
Siddhattha, matchless in the world
Tissa, restrained giver of the best.

Phussa, all-seeing donor of the goal
Vipassī, the unrivalled one;
Sikhī, leader of boundless love
Vessabhū, dispenser of bliss.

Kakusandha, caravan-guide of sentient beings
Konāgamana, done with strife;
Kassapa, of perfect radiance
Gotama, the sakya's glory.

These and all self-enlightened Buddhas
are also peerless ones,

Atthavīsati Paritta

Sabbe Buddhā asamasamā,
sabbe Buddhā mahiddhikā

Sabbe dasabalūpetā
vesārajjuhupāgatā
Sabbe te paṭijānanti
āsabhaṅṭhānamuttamaṃ

Sīhanādaṃ nadantete
parisāsu visāradā
Brahmacakkaṃ pavattenti
loke appaṭivattiyaṃ
Upetā Buddhadhammehi
aṭṭhārasahi nāyaka

Dvattimsa-lakkhaṇūpetā-
sītyānubyañjanādharā
Byāmapabhāya supphā
sabbe te muṇikuñjarā

Buddhā sabbañño ete
sabbe khīṇāsavā jinā
Mahappabhā mahāteja
mahāpaññā mahabbalā

Mahākāruṇikā dhīrā
sabbesānaṃ sukhāvahā
Dīpā nāthā patiṭṭhā ca
tāṇā leṇā ca paṇiṇaṃ

Gatī bandhū
mahassāsā saraṇā ca hitesino
Sadevakassa lokassa
sabbe ete parāyaṇā

Tēsam saccēna sīlēna
Khanti metta balēna ca
Tēpi tvam anurakkhantu
Ārogyēna sukhēna ca

Attha vīsatiṃ Buddhā
Pāretvā dasa pāramī
Jetvā mārāri sangāmaṃ
Buddhattam samupāgamum
Ētēna sacca vajjēna
Hōtu tē jayamangalam

Protective Chant Of 28 Buddhas cont

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.

By the power of their Truthfulness and Virtues
Patience Loving-Kindness and strength
May it be a shield around you,
May health and happiness be yours!

These twenty-eight Buddhas
having fulfilled the Ten Perfections,
defeated the hosts of the Evil One,
And attained Enlightenment.
By the power of this truth,
May joyous victory be yours!





Maha Jaya Mangalam

Mahākāruṇiko nātho
Hitāya sabbapāṇinaṃ,
Pūretvā pāramī sabbā
Patto sambōdhimuttamaṃ
Ātēna sacca vajjēna
Hōtu tē jayamangalaṣ

Jayanto bōdhiyā mūle
Sakyānaṃ nandi vaḍḍhano.
Āvaṃ mayhaṃ jayo hōtu
Jayassu jaya maṅgalaṃ.

Sakkatvā Buddha ratanaṃ
Ōsadhaṃ uttamaṃ varaṃ
Hitamaṃ dēva manussānaṃ.
Buddha tējēna sotthinā
Nassantu paddavā sabbe
Dukkhā vūpasamentu te

Sakkatvā Dhamma ratanaṃ
Ōsadhaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ.
Dhamma tējēna sotthinā
Nassantu paddavā sabbe
Bhayā vūpasamentu te

Sakkatvā Saṅgha ratanaṃ
Ōsadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ
Saṅgha tējēna sotthinā
Nassantu paddavā sabbe
Rōgā vūpasamentu te

Yaṅkiñci ratanaṃ lōke
Vijjati vividhā puthū
Ratanaṃ Buddha samaṃ natthi
Tasmā sotthi bhavantu te

Yaṅkiñci ratanaṃ lōke
Vijjati vividhā puthū
Ratanaṃ Dhamma samaṃ natthi
Tasmā sotthi bhavantu te

Great Fortunate Victory

For the welfare of all living beings
The great compassionate protector
Fulfilled all the perfections,
And attained supreme enlightenment.
By the power of this truth
May joyous victory be ours.

Victorious beneath the Bodhi tree
He brought delight to the Sakya clan.
May we too triumph in such a way,
May we achieve joyous victory.

I revere the jewel of the Buddha,
The highest and most excellent balm,
Beneficial to gods and human beings.
By the power of the Buddha
May all misfortune be destroyed,
May all suffering cease for us.

I revere the jewel of the Dhamma,
The highest and most excellent balm,
Cooling down the fever of defilements.
By the power of the Dhamma
May all misfortune be destroyed,
May all fears cease for us.

I revere the jewel of the Sangha,
The highest and most excellent balm,
Worthy of offerings and hospitality.
By the power of the Sangha
May all misfortune be destroyed,
May all illness cease for us.

Whatever jewels may exist in the world,
Numerous and diversified,
There is no jewel equal to the Buddha;
By this truth may we be secure.

Whatever jewels may exist in the world,
Numerous and diversified,
There is no jewel equal to the Dhamma;
By this truth may we be secure.



Maha Jaya Mangalam

Yaṅkiñci ratanaṃ lōke
Vijjati vividhā puthū
Ratanaṃ Saṅgha samaṃ natthi
Tasmā sotthi bhavantu te

Natthi me saraṇaṃ aññaṃ
Buddho me saraṇaṃ varaṃ
Ētēna saccavajjēna
Hōtu te jaya maṅgalaṃ

Natthi me saraṇaṃ aññaṃ
Dhammo me saraṇaṃ varaṃ,
Ētēna saccavajjēna
Hōtu te jaya maṅgalaṃ

Natthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ,
Ētēna saccavajjēna
Hōtu tē jaya maṅgalaṃ.

Etena sacca vajjena

Etena sacca vajjena, sotthi te hotu sabbada
Etena sacca vajjena, Sabba rogo vinassatu
Etena sacca vajjena, hotu te jaya mangalam

Great Fortunate Victory cont

Whatever jewels may exist in the world,
Numerous and diversified,
There is no jewel equal to the Sangha;
By this truth may we be secure.

For me there is no other refuge,
The Buddha is my matchless refuge;
By the power of this truth,
May joyous victory be ours.

For me there is no other refuge,
The Dhamma is my matchless refuge;
By the power of this truth,
May joyous victory be ours.

For me there is no other refuge,
The Sangha is my matchless refuge;
By the power of this truth,
May joyous victory be ours.

Dedication of blessings

By the power of this truth, may you always be well
By the power of this truth, may you be healthy
By the power of this truth, may you be victorious



Mangala

Sabba-roga-vinimutto
sabba-santāpa-vajjito
Sabba-veramatik-kanto
nibbuto ca tuvaṃ bhava

Sabbītiyo vivajjantu
Sabba rōgo vinassatu
Mā tē bhavatvantarāyo
Sukhī dīghāyuko bhava

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba dēvatā
Sabba Buddhānubhāvēna
Sadā sotthi bhavantu te

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba dēvatā
Sabba Dhammānubhāvēna
Sadā sotthi bhavantu te

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba dēvatā
Sabba Saṅghānubhāvena
Sadā sotthi bhavantu te

Araham

(Ārahaṃ)
sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī
(Bow)

(Svākkhāto)
bhagavatā dhammo
Dhammaṃ namassāmi
(Bow)

(Supaṭipanno)
bhagavato sāvakaśaṅho
Saṅghaṃ namāmi
(Bow)

Blessings

Released from all illness,
safe from all torments,
Having transcended hatred,
may you gain cessation.

May all distress be avoided
may all disease be destroyed
may long life lie before us
May these good deeds bring us joy strength and
beauty.

May you have every good blessing
May all the devas protect you.
By the protective power of all The Buddhas
may you ever be well.

May you have every good blessing
May all the devas protect us.
By the protective power of all The Dhammas
may you ever be well.

May you have every good blessing
May all the devas protect us.
By the protective power of all The Sanghas
may you ever be well.

Closing Homage

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

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

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



Paritta

Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇaṃ
Parittassānubhāvēna
Hantu tēsaṃ uppaddave [x 3]

Sabbe buddhā balappattā
Paccēkānañ ca yaṃ balaṃ
Arahantānañ ca tējēna
Rakkhaṃ bandhāmi sabbaso [x 3]

Rājatō vā
cōratō vā
manussatō vā
amanussatō vā
aggitō vā
udakatō vā
pisācatō vā
khānukatō vā
kantakatō vā
nakkhattatō vā
janapada rōgatō vā
asaddhammatō vā
asanditthitō vā
asappurisetō vā
caṇḍa hasthi
assa miga
gōna
kukkura
ahivicchika
mani
sappa
dīpi
acca
taracca
sākara
mahisa
yakkha
rakkhasādīhi
nānā bhayatō vā
nānā rōgatōvā
nānā upaddavatō vā
ārakkhaṃ ganhantu.

Protection

By the power of this Protection
May you be free from all dangers
From bad planets, demons and spirits.
May all of your troubles vanish. [x 3]

By the protective power of all the Buddhas,
the strength of Pacceka Buddhas
and all bright shining Arahants
You secure your protection in every way. [x 3]

May you be protected from kings,
from thieves,
from humans,
from non-humans,
from fire,
from water,
from evil spirits,
from spikes,
from thorns,
from bad stars,
from epidemic diseases,
from injustice,
from misconduct,
from misbeliefs,
from wicked people,
from ferocious elephants,
horses,
bulls,
beasts,
dogs,
serpents,
scorpions,
from blue snakes,
from black bears,
white bears,
from boars,
from wild buffaloes,
demons,
from devils,
from all kinds of menaces,
from various diseases, and
from various dangers.



Puñña Kamma

Patthana

Iminā puñña-kamma
Ma me bala samagamo
Satam samagamo hotu
Ya va nibbanna pattiya

Ākāsaṭṭhā ca bhumaṭṭhā
Deva-nāgā mahiddhikā
Puññan-taṃ anumodantu
Cīraṃ rakkhantu sāsanaṃ

Ākāsaṭṭhā ca bhumaṭṭhā
Deva-nāgā mahiddhikā
Puññan-taṃ anumodantu
Cīraṃ rakkhantu desanam

Ākāsaṭṭhā ca bhumaṭṭhā
Deva-nāgā mahiddhikā
Puññan-taṃ anumodantu
Cīraṃ rakkhantu mam param

Ettavata ca amhehi
Sambhataṃ puna sampadam
Sabbe Deva anumodantu
Sabba sampatti siddhiya

Ettavata ca amhehi
Sambhataṃ punna-sampadam
sabbe bhuta anumodantu
sabba sampatti siddhiya.

Ettavata ca amhehi
Sambhataṃ punna-sampadam
sabbe sattanumodantu
sabba sampatti siddhiya.

Idam me ñatinam hotu
Sukhita hontu ñatayo [x3]

Sharing Merit

Aspiration

By the grace of this merit,
May I never follow the foolish;
But only the wise
Until I attain Nibbana.

May all beings inhabiting space and earth
Devas and Nagas of mighty power
Share in this merit and
Long protect the Buddha's teachings

May all beings inhabiting space and earth
Devas and Nagas of mighty power
rejoice in this merit of ours and
long protect the teaching of the Dhamma.

May all beings inhabiting space and earth
Devas and Nagas of mighty power
rejoice in this merit of ours and
long protect meself and others.

May all beings share this merit
Which we have gained
May the Devas rejoice in this merit
May they be enormously delighted

May all beings share in this goodness
Which we have gained,
So that they may all experience
Happiness and increase.

May all creatures share in this merit
Which we have gained,
So that they may all experience
Happiness and increase.

May I share with my relatives
Happiness for all my relations [x 3]



Uddissanā Adhiṭṭhāna

Iminā puñña-kammena
Upajjhāyā guṇuttarā
Ācariyūpakārā ca
Mātā pitā ca ñātakā

Suriyo candimā rājā
Guṇavantā narā-pi ca
Brahma-Mārā ca Indā ca
Loka-pālā ca devatā

Yamo mittā manussā ca
Majjhattā verikā-pi ca:
Sabbe sattā sukhī hontu
Puññāni pakatāni me

Sukhañca tividhaṃ dentu
Khippaṃ pāpetha vomataṃ.

Iminā puñña-kammena
Iminā uddisena ca
Khippāhaṃ sulabhe ceva
Taṇhupādāna-chedanāṃ.

Ye santāne hinā dhammā
Yāva nibbānato mamaṃ
Nassantu sabbadā yeva
Yattha jāto bhava bhava.

Uju-cittaṃ sati-paññā
Sallekkho viriyamhinā
Mārā labhantu nokāsāṃ
Kātuñ-ca viriyesu me.

Buddhādi-pavaro nātho
Dhammo nātho varuttamo,
Nātho pacceka-buddho ca
Saṅgho nāthottaro mamaṃ.

Tesottamānubhāvena
Mārokāsāṃ labhantu mā.

Reflections on Sharing Blessings

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 guide,
The Sangha is my supreme support.

Through the supreme power of all these,
May darkness and delusion be dispelled.

Maha Gata

Dhammacakkappavattanasutta

Ekam samayaṃ bhagavā
bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū
āmantesi:

“Dveme, bhikkhave, antā pabbajitena na
sevitabbā. Katame dve? Yo cāyaṃ kāmesu
kāmasukhallikānuyogo hīno gammo pothujjaniko
anariyo anattasaṃhito, yo cāyaṃ

attakilamathānuyogo dukkho anariyo
anattasaṃhito. Ete kho, bhikkhave, ubho ante
anupagamma majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī
upasaṃyā abhiññāya sambodhāya nibbānāya
saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā
tathāgatena abhisambuddhā cakkhukaraṇī
ñāṇakaraṇī upasaṃyā abhiññāya
sambodhāya nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—
sammādiṭṭhi sammāsaṅkappo sammāvācā
sammākammanto sammāājīvo sammāvāyāmo
sammāsati sammāsamādhi.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā
tathāgatena abhisambuddhā cakkhukaraṇī
ñāṇakaraṇī upasaṃyā abhiññāya sambodhāya
nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ
ariyasaccaṃ—jātipi dukkhā, jarāpi dukkhā,
byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi
sampayogo dukkho, piyehi vippayogo dukkho,
yampicchaṃ na labhati tampi dukkhaṃ—
saṃkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ
ariyasaccaṃ—
yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā
tatratatrābhinandinī, seyyathidaṃ—
kāmatāṇhā, bhavataṇhā, vibhavataṇhā.

Special Chants



Setting in Motion the Wheel of Dhamma

[Thus have I heard that the Blessed One]
was staying at Baranasi,
residing in the deer park at Isipatana.
There he spoke to the five bhikkhus thus:

These two extremes should not be followed
by one who has gone forth:
sensual indulgence which is low,
vulgar, ignoble and unprofitable;

and self torture which is painful, ignoble and
unprofitable. By avoiding these two extremes, the
Tathagata has realized the Middle
Way which gives rise to vision and knowledge, which
leads to calm, insight, enlightenment and to Nibbana.

And what is the Middle Way realized by the Tathagata
which gives rise to vision and
knowledge which leads to calm, insight,
enlightenment and to Nibbana?

It is just this Noble Eightfold Path; namely,
right view, right intention, right speech, right action,
right livelihood, right effort, right mindfulness,
right concentration.

This is the Middle Way
seen by the Tathagata which gives rise to vision and
knowledge, which leads to calm,
insight, enlightenment and to Nibbana.

This is the Noble Truth of Dukkha:
birth is dukkha, aging is dukkha, and death is dukkha,
sorrow, lamentation, pain, grief and despair are
dukkha, association with the disliked is dukkha,
separation from the liked is dukkha, not attaining one
wishes is dukkha. In brief, the five focuses of the
grasping mind are dukkha.

This is the Noble Truth of the cause of dukkha:
craving leads to new birth 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 non-existence.



Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ
ariyasaccaṃ—
yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo
paṭinissaggo mutti anālayo.

This is the Noble Truth of the cessation of Dukkha:
the complete fading away and
cessation of craving, the giving up, abandonment,
release and detachment from craving.

Idaṃ kho pana, bhikkhave,
dukkhanirodhagāminī paṭipadā ariyasaccaṃ—
ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—
sammādiṭṭhi sammāsaṅkappo sammāvācā
sammākammanto sammāājīvo sammāvāyāmo
sammāsati sammāsamādhī.

This is the Noble Truth of
the way leading to the cessation of dukkha:
the Noble Eightfold Path; namely,
right view, right intention,
right speech, right action, right livelihood,
right effort, right mindfulness, right concentration.

‘Idaṃ dukkhaṃ ariyasaccaṃ’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of dukkha,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ
pariññeyyan’ti me, bhikkhave,
Pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of dukkha
is to be understood,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ
pariññātan’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of dukkha
has been understood,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Idaṃ dukkhasamudayaṃ ariyasaccaṃ’ti me,
bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.’

Seeing the Noble Truth of the cause of dukkha,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhasamudayaṃ
ariyasaccaṃ pahātabban’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of the cause of dukkha
is to be abandoned,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhasamudayaṃ
ariyasaccaṃ pahīnan’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of the cause of dukkha
has been abandoned,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.



‘Idaṃ dukkhanirodhaṃ ariyasaccaṃ’ti me,
bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of the cessation of dukkha,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ
sacchikātabban’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of the cessation of dukkha
is to be realized,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ
sacchikatan’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of the cessation of dukkha
has been realized,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Idaṃ dukkhanirodhagāminī paṭipadā
ariyasaccaṃ’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi. ‘

Seeing the Noble Truth of
the way leading to the cessation of dukkha,
there arose in me vision and knowledge,
insight, wisdom and light,
concerning things unknown before.

Taṃ kho panidaṃ dukkhanirodhagāminī
paṭipadā ariyasaccaṃ
bhāvetabban’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of
the way leading to the cessation of dukkha
is to be developed,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

‘Taṃ kho panidaṃ dukkhanirodhagāminī
paṭipadā ariyasaccaṃ
bhāvitān’ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Seeing the Noble Truth of
the way leading to the cessation of dukkha
has been developed,
there arose in me vision and knowledge,
insight, wisdom and light
concerning things unknown before.

Yāvākivañca me, bhikkhave, imesu catūsu
ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ
ahosi, neva tāvāhaṃ, bhikkhave,
sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya ‘anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti
paccaññāsiṃ.

So long as my knowledge and vision
of these four Noble Truths,
in their three phases and twelve aspects,
was not fully clear to me,
I did not claim to have awakened to this
incomparable, perfect enlightenment
in this world with its devas, demons, and kind spirits,
its seekers and sages,
celestial and human beings.

Yato ca kho me, bhikkhave,
imesu catūsu ariyasaccesu
evaṃ tiparivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ ñāṇadassanaṃ
suvisuddhaṃ ahosi,
athāhaṃ, bhikkhave,
sadevake loke samāraḷe sabrahmaḷe
sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya ‘anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti
paccaññāsiṃ.

Ñāṇaṅca pana me dassanaṃ udapādi:
‘akuppā me vimutti,
ayamantimā jāti,
natthi dāni punabbhavo’”ti.

Idamavoca bhagavā.
Attamaṇā pañcavaggiyā bhikkhū
bhagavato bhāsiṃ abhinandunti.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāṇe
āyasmato koṇḍañassa virajaṃ vītamalaṃ
dhammacakkaṃ udapādi: “yaṃ kiñci
samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ”ti.

Pavattite ca pana
bhagavatā dhammacakke
bhummaḷe devā saddamanussāvesuṃ:
“etaṃ bhagavatā bārāṇasiyaṃ isipatane
migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ
appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmuṇā vā
kenaci vā lokasmiṃ”ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā
cātumahārājikā devā saddamanussāvesuṃ:
“etaṃ bhagavatā bārāṇasiyaṃ isipatane
migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ, appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmuṇā
vā kenaci vā lokasmiṃ”ti.



But when my knowledge and vision of
these four Noble Truths
in their three phases
and twelve aspects,
became clear to me,
then I claimed to have awakened
to this incomparable, perfect enlightenment
in this world with its devas,
demons and kind spirits,
its seekers and sages,
celestial and human beings.

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

Thus spoke the Blessed One
and glad at heart, the group of five bhikkhus
approved of his words.

While this discourse was being spoken,
the spotless, immaculate vision of the
Dhamma arose in the Venerable Kondanna.
Thus he knew: “Everything that has the
nature to arise, has the nature to cease.”

When the wheel of Dhamma
had been set in motion by the Blessed One,
the earth-dwelling devas raised a cry:
At Baranasi, in the deer park at Isipatana,
The incomparable wheel of Dhamma
has been set in motion by the Blessed One.
No seekers or sages,
celestial or human beings
in this world or any other can stop it.

Having heard what the earth-dwelling devas
proclaimed, the devas of the Four Great Kings raised a
cry...

Having heard what the devas of the Four Great Kings
proclaimed, the devas of great merit raised a cry...



Dhammacakkappavattanasutta

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā

tāvatiṃsā devā ... pe ...

yāmā devā ... pe ...

tusitā devā ... pe ...

nimmānaratī devā ... pe ...

paranimmitavasavattī devā ... pe ...

brahmakāyikā devā saddamanussāvesuṃ:

“etaṃ bhagavatā bārāṇasiyaṃ isipātane
miḡadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā
kenaci vā lokasmin”ti.
Itiha tena khaṇena tena layena tena
muhuttena yāva brahmalokā saddo
abbhuggacchi.

Ayañca dasasahassilokadhātu saṅkampi
sampakampi sampavedhi, appamāṇo ca uḷāro
obhāso loke pāturaḥosi atikkamma devānaṃ
devānubhāvanti.

Atha kho bhagavā imaṃ udānaṃ udānesi:
“aññāsi vata bho, koṇḍañño, aññāsi vata bho,
koṇḍañño”ti.

Iti hidaṃ āyasmato koṇḍaññaṃ
“aññāsikoṇḍañño” tveva nāmaṃ ahoṣīti.

Paṭhamaṃ.

Setting in Motion the Wheel of Dhamma cont.

Having heard what the devas of great merit
proclaimed, the devas of destruction raised a cry...

Having heard what the devas of destruction
proclaimed, the devas of delight raised a cry...

Having heard what the devas of delight proclaimed,
the devas of creation raised a cry...

Having heard what the devas of creation proclaimed,
the devas of great power raised a cry...

Having heard what the devas of great power
proclaimed, the devas of supreme being raised a cry:
“The incomparable wheel of Dhamma has been set in
motion by the Blessed One, at Baranasi,
in the deer park at Isipātana.
No seekers or sages,
celestial or human beings
in this world or any other can stop it.
Thus, in a moment, in a flash,
the news spread into the highest realms.

This enormously vast universal system did shake,
tremble and quake as a boundless,
unsurpassed radiance, appeared on the Earth.

Then the Blessed One affirmed:
Kondanna has understood.
Yes, Kondanna has understood.
Thus, Venerable Kondanna got the name
“Annakondanna: Kondanna who Understands”

Thus ends the Discourse on
Setting in Motion the Wheel of Dhamma.



Pabbajita-abhiṇha sutta

[Dasa ime dhammā]
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbā
kātāme dasa

Vevaṇṇiyamhi
ajjhūpāgāto ti
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

Parapaṭibaddhā me jīvikā ti
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

Añño me ākappo kārāṇīyo ti
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

Kacci nū kho me attā sīlāto na ùpavadatī ti
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

Kacci nū kho maṃ ānuvicca viññū
sabrahmācārī sīlāto na ùpavadantī ti
Pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

Sābbehi me
piyehi mānāpehi
nānābhāvo
vinābhāvo ti
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

(Men chant shaded text)

Kammasākāmhī (-komhi)
kammādāyādā (-dāyādo)
kammāyoni
kammābandhu
kamma-pāṭisāranā (-sārano)
yaṃ kammaṃ kāriṣṣāmi
kalāyaṇaṃ vā pāpākaṃ vā tassā dāyādā (dāyādo)
bhāvissāmī ti
pabbājiteṇa
ābhiṇhaṃ paccāvekkhitabbam

Ten Subjects for Frequent Reflection

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

“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.

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

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

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

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

“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.

“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
rattindivā vītipātantī ti
pabbājitenā
ābhiñhaṃ paccāvekkhitabbaṃ

Kacci nū khoṃ suññāgāre abhirāmāmī ti
pabbājitenā
ābhiñhaṃ paccāvekkhitabbaṃ

Atthi nū kho me uttari-mānussa-dhammā
alamariyā-ñāṇa-dassana-viseso adhigāto soṃ
pacchime kāle sābrahmacārīhi puṭṭho na maṅku
bhāvissāmī ti pabbājitenā
ābhiñhaṃ paccāvekkhitabbaṃ

Ime kho dāsā dhammā pabbājitenā ābhiñhaṃ
paccāvekkhitabbā ti

Taṅkhaṇika paccavekkhaṇa pāṭhaṃ

[Paṭisaṅkhā] yoniso cīvaraṃ paṭisevāmi,
yāvadeva sītassa paṭighātāya, uñhassa
paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-
samphassānaṃ paṭighātāya, yāvadeva
hirikopina-paṭicchādanatthaṃ

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,
neva davāya, na madāya, na maṇḍanāya,
na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā,
yāpanāya, vihiṃsūparatiyā,
brahmācariyānuggahāya,
iti purāṇaṇca vedanaṃ paṭihaṅkhāmi,
navaṇca vedanaṃ na uppādessāmi,
yātrā ca me bhavissati anavajjatā ca phāsuvihāro
cā ti

Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi,
yāvadeva sītassa paṭighātāya,
uñhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-
siriṃsapa-samphassānaṃ paṭighātāya,
yāvadeva utuparissaya vinodanaṃ
paṭisallānārāmatthaṃ

Paṭisaṅkhā yoniso gilāna-paccaya-
bhesajja-parikkhāraṃ paṭisevāmi,
yāvadeva uppānānaṃ veyyābhādhikānaṃ
vedanānaṃ paṭighātāya, abyāpajjha-paramatāyā ti

“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.

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

“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.

These are the ten dhammas to be reflected upon
again and again by one who has gone forth.

Reflection on the Four Requisites

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.

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.”

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

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.