

# Buddhist Chanting Book

In Pāli and English

Dakkhina Dhammatthala  
Southern Oasis of Dhamma  
Nuns' Vihara



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for the benefit of every one delighted by Dhamma



# Contents

Tiratana Pancasila	Three Refuges and Five Trainings..... 4
Buddhabhivandana	Preliminary Reverence for the Buddha..... 4
Tiratana	The Three Refuges..... 4
Pancasila	The Five Trainings..... 4
Vandana	Paying Respect ..... 5
Buddhabhivandana	Preliminary Reverence for the Buddha..... 5
Buddha Vandana	Paying Respect to the Buddha..... 5
Dhamma Vandana	Paying Respect to his Teaching..... 5
Sangha Vandana	Paying Respect to the Community..... 5
Buddha Puja Dana	Offerings to the Buddha at Lunch ..... 6
Cetiya Vandana	Paying Respect to the Stupas..... 6
Bodhi Vandana	Paying Respect to the Bodhi Tree..... 7
Puja	Offering..... 6
Paritta Pirrit	Protective Blessing Chants..... 8
Ratana Suta	The Jewel Discourse Protection from Plague..... 8
Maha Jaya Mangalam	Great Fortunate Victory..... 11
Atthavisati Paritta	Protective Chant Of 28 Buddhas..... 13
Paritta	Various Protections..... 17
Mangala	Blessings..... 18
Vaṭṭaka Paritta	The Baby Quail's Protection from Wild Fire..... 19
Vassa Paritta	Thwart the Crow Protection from Drought..... 19
Angulimala Paritta	The Mother Protection Protection for Childbirth..... 20
Mangala Sutta	Discourse on Blessings Generate your own blessings..... 21
Aggasāvika Bhikkhunī	13 Foremost Arahant Bhikkhunis..... 23
Anumodana	Sharing Merit..... 25
Patthana	Aspiration..... 25
Uddissanā Adhiṭṭhāna	Reflections on Sharing Blessings..... 26
Petānaṃ Upakappatī	For the benefit of the Departed..... 27
Mangala	Blessings..... 27
Maraṇānussati	Meditation on Death..... 28
Metta	Loving Kindness ..... 29
Caturappamaññā Obhāsana	The Four Boundless Qualities..... 29
Karaniya Metta Sutta	Chant of Loving-Kindness..... 30
Khandha-paritta	Protection of Groups with Love..... 31
Brahmavihāra-Pharanam	Reflections on Universal Well-Being..... 32
Sukhitā hontu (Chant of Metta)	Chant of Love and Kindness With extra Metta..... 33
Maha Gata	Special Chants..... 37
Dhammacakkappavattanasutta	Setting in Motion the Wheel of Dhamma..... 37
Pabbajita-abhiṇṇa sutta	Ten Subjects for Frequent Reflection..... 42
Paritta-parikammaṃ	Invitation to the Devas..... 43
Taṅkhaṇika paccavekkhaṇa pāṭhaṃ	Reflection on the Four Requisites..... 44
Araham	Closing Homage..... 44

# 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.

# 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.

# Buddha Puja

## Puja

Saddhāya sampa dittēna  
dīpēna tamadhāsinā  
Tilōka dīpaṃ sambuddhaṃ  
pājayāmi tamōnudaṃ

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

Vaṇṇa gandha guṇopetaṃ  
etaṃ kusumasantaṃ  
pūjayāmi munindassa  
sirīpadāsaroruhe.

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

Ghandha Sambhara yuttena  
Dhupenaham sugandhina  
Pujaye pujaniyam tam  
Puja bhajana muttamam

Adhivāsetu no bhante  
paniyam parikappitaṃ  
Anukampam upādayā  
patiganhātu muttama.

Adhivāsetu no bhante  
bhojanaṃ parikappitaṃ  
Anukampam upādayā  
patiganhātu muttama.

Adhivāsetu no bhante  
Kajjakham parikappitaṃ  
Anukampam upādayā  
patiganhātu muttama.

Adhivasetu no bhante  
Gilena paccayam imam  
Anukampam upadaya  
Patiganhatu muttamam

# Offerings to the Buddha

## Offering

With faith now my view  
I honour the Perfectly Enlightened One  
who is a lamp unto the three worlds  
and is the dispeller of darkness.

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.

With perfumed things  
Made from fragrant substances  
I honour that one worthy of respect  
Who dispels the darkness out of compassion for us.

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

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 deserts which have been carefully prepared.  
out of compassion for us.

Reverend teacher, please consent  
To accept with favour this medicine,  
As an offering to you  
out of compassion for us





## Cetiyam Vandana

Vandāmi cetiyaṃ sabbaṃ  
Sabba · ṭhānesu patiṭṭhitam  
Sārīrika · dhātu · mahā · bodhiṃ  
Buddha · rūpaṃ sakalaṃ sadā.

## Bodhi Vandana

Yassa mūle nisinnowa  
Sabbāri vijayaṃ akā  
Pattho sabbaññutam sattā  
Vande tam bōdhi pādapam

Icevam accanta namassaneyyaṃ,  
Namassamaāno ratanattayaṃ yaṃ;  
Puññaābhisandaṃ vipulaṃ alatthaṃ,  
Tassaānubhaāvena hatantaraāyo.

Imē ētē mahā Bodhi  
Lōka nātena pujitā  
Aham pi te namassāmi  
Bōdhirājā namattu te

Pathamam Bodhi Pallankam  
Dutiyam ca animmisam  
Tatiyam cankamanam settham  
Catuttam ratanāgaram  
Pancamam Ajapālan ca  
Mucalindena cattamam  
Sattamam raja yathanam  
Vandetam bōdhi pādapam

Jayo munindassa subodhi mūle,  
Ahoṣi māraṣṣa parājayohi,  
Ugghosayurṃ deva-gaṇā pasannā.  
Etena saccena jayatu mayhaṃ.  
Etena saccena jayatu tuyhaṃ.  
Etena saccena sukhī hotu.

## Paying Respect to the Stupas

I pay reverence to every shrine  
That may stand in any place,  
The bodily relics, the Bodhi Tree,  
And all images of the Buddha.

## Paying Respect to the Bodhi Tree

I worship this Bodhi tree  
Seated under which  
the Teacher attained omniscience  
by overcoming all darkness.

I have gained a vast mass of merit,  
Honouring the most honourable Triple Gem;  
By the spiritual power of that merit,  
May my obstacles be destroyed.

I too worship this great Bodhi tree,  
which was honoured  
by the Leader of the World.  
My homage to thee, O King Bodhi.

First the Bodhi Tree  
Second the Animissa Cetiya  
Third the cloister  
Fourth the jeweled chamber  
Fifth the Ajapala tree and  
Mucalinda King of Cobras,  
Seventh the Rajayatana tree  
I pay homage to bodhi

The crowd of devas is proclaiming,  
The victory of the Lord of Sages at the root of the  
good Bodhi tree. Indeed, it was the defeat of Mara.  
By this truth may I be victorious.  
By this truth may you be victorious.  
By this truth may you be happy.



## Paritta Pirrit

### Ratana Suta

### The Jewel Discourse

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 daḥhena  
Nikkāmino Gotamasāsanamhi  
Tē pattipattā amataṃ vigayha  
Laddhā mudhā nibbutiṃ bhūñjamānā.  
Idampi Saṅghe ratanaṃ paṇītaṃ,  
Etēna saccēna suvatthi hōtu.

Yathinda khīlo paṭhaviṃ sito siyā  
Catubbhi vātebhi asampakampiyo

## Protective Blessing Chants

### Protection from Plague

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,



Tathūpamaṃ sappurisaṃ vadāmi  
Yo ariya saccāni avecca passati.  
Idampi Saṅghe ratanaṃ paṇītaṃ  
Etēna saccēna suvatthi hōtu.

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

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

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.

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

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

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ  
Virattacittā āyatike bhavasmim  
Tē khīṇabijā avirūhicchanda

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

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.

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.

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.

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.

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.

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.

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

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



## Ratana

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]



## 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

Yaṅkiñci ratanaṃ lōke  
Vijjati vividhā puthū  
Ratanaṃ Saṅgha 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.

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.



## Maha Jaya Mangalam

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

## Great Fortunate Victory cont

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



## Atthavīsati Paritta

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

Kondañño 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

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  
āsabhaṇṭhānamuttamaṃ

Sīhanādaṃ nadantete  
parisāsu visārādā  
Brahmacakkaṃ pavattenti  
loke appaṭivattiyam  
Upetā Buddhadhammehi  
aṭṭhārasahi nāyakā

Dvattiṃsa-lakkhaṇūpetā-  
sītyānubyañjanādharā  
Byāmapabbhāya suppabhā  
sabbe te muṇikuñjarā

Buddhā sabbañño ete  
sabbe khīṇāsavā jinā  
Mahappabhā mahātejā  
mahāpaññā mahabbalā

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

Gatī bandhū  
mahassāsā saraṇā ca hitesino  
Sadevakassa lokassa  
sabbe ete parāyanā

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

Attha vīsatime Buddhā  
Pāretvā dasa pāramī  
Jetvā mārāri sangāmam  
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



## 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.

## Various Protections

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.



## 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

Dukkhappattā ca niddukkhā  
 bhayappattā ca nibbhayā  
 sokappattā ca nisokā  
 hontu sabbe pi pānino.

## Okasa Purify

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

## 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 power of all The Buddhas  
 may you ever be well.

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

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

May those who suffer be free from suffering;  
 may those who fear be free from fear;  
 may those who sorrow be free from sorrow.  
 May all living beings also be thus.

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.



### **Vaṭṭaka Paritta**

Atthi loke sīla-guṇo  
Saccaṃ soceyy'anuddayā  
Tena saccena kāhāmi  
Sacca-kiriyam-anuttaraṃ

Āvajjitvā dhamma-balaṃ  
Saritvā pubbake jine  
Sacca-balam-avassāya  
Sacca-kiriyam-akāsa'haṃ

Santi pakkhā apattanā  
Santi pādā avañcanā  
Mātā pitā ca nikkhantā  
Jāta-veda paṭikkama

Saha sacce kate mayhaṃ  
Mahāpajjalito sikhī  
Vajjesi soḷasa karīsāni  
Udakaṃ patvā yathā sikhī  
Saccena me samo n'atthi  
Esā me sacca-pāramīti.

### **Vassa Paritta**

Subhūtō ca mahāthērō  
Mahākāyō mahōdarō  
Nilavanno mahā tējo  
Pavassantu valāhakā

Abhitthanaya pajjunna,  
nidhim kākassa nāsaya;  
Kākaṃ sokāya randhehi,  
mañca sokā pamocayā"ti.

Etena sacca vajjena, Sammā dēvō pavassatu

### **The Baby Quail's Protection from Wild Fire**

There is in this world the quality of virtue,  
Truth, purity, tenderness.  
In accordance with this truth I will make  
An unsurpassed vow of truth.

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

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

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

### **Thwart the Crow Protection from Drought**

Noble Subuthi Mahathero  
Great man burning brightly,  
Called on the Deva Pajjuna  
To make it rain from fat rain clouds

Pajjunna, thunder!  
Baffle, thwart, the crow!  
Breed sorrow's pangs in him;  
ease me of woe!

By the power of this truth, good Deva, make it rain!



## **Angulimala Paritta    The Mother Protection    Protection for Childbirth**

parittam yam bhanantassa,  
nisinnatthanadhovanam;  
udakampi vinaseti,  
sabbameva parissayam.

sotthina gabbhavuthanam,  
yanca sadheti tankhane;  
therassa Angulimalassa,  
Lokanathena bhasitam;  
kappatthayim mahatejam,  
parittam tam bhanama he.

yato' ham bhagini ariyaya jatiya jato,  
nabhijanami sancicca panam jivita voropeta;  
tena saccena sotthi te hotu sotthi gabbhassa.

Even the water that rinsed  
the seat of the Elder who  
recited this discourse of protection  
did eradicate all the dangerous difficulties.

That very paritta discourse has the power  
to accomplish the labour of child-birth healthily.  
Explained to Venerable Angulimala,  
the great spiritual power of this  
will last long for the entire aeon.  
Let us recite this discourse of protection.

Oh sister, since I was born of the Ariyan birth.  
I have not intentionally deprived any living thing of life  
By this truth may there be well-being for you, and the  
baby".



## Maṅgala Sutta

## Discourse on Blessings

## Generate your own blessings

Evaṃ me sutam:  
ekaṃ samayaṃ bhagavā sāvatthiyaṃ  
viharati jetavane  
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 sevanā,  
Pūjā ca pūjanīyānaṃ  
etaṃ maṅgalamuttamaṃ.

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

Bāhusaccaṅca sippaṅca  
vinayo ca susikkhito  
Subhāsītā ca yā vācā  
etaṃ maṅgalamuttamaṃ.

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

Dānaṃ ca dhammacariyā ca  
ñātakānaṅca saṅgaho  
Anavajjāni kammāni  
etaṃ maṅgalamuttamaṃ.

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 goddess of radiant beauty,  
arrived and came close  
lighting up the Jeta's grove  
she moved towards the Blessed One.

Having approached the Blessed One  
she bowed down low and stood to one side.  
Standing thus the goddess  
Addressed the Sublime One in poetry:

“Deities 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.

## Maṅgala Sutta

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

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.

Puṭṭhassa lokadhammehi  
cittaṃ yassa na kampaṭi  
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



“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.

“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]



## Aggasāvīkā Bhikkhunī

Rattaññūnaṃ bhikkhunīnaṃ  
Gotamī jinamātuchā  
Ṭhapitā aggaṭṭhānamhi  
sadā sotthiṃ karotu no

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

Therī Uppalavaṇṇā ca  
iddhimantīnam-uttamā  
Sāvīkā 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 very 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 that 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 sukhadukkhaṃ 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  
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 be a blessing to us.



## Anumodana

Ākāsaṭṭhā ca bhummaṭṭhā  
Deva-nāgā mahiddhikā  
Puññān-taṃ anumoditva  
Cīraṃ rakkhantu sāsanaṃ

Ākāsaṭṭhā ca bhummaṭṭhā  
Deva-nāgā mahiddhikā  
Puññān-taṃ anumoditva  
Cīraṃ rakkhantu desanam

Ākāsaṭṭhā ca bhummaṭṭhā  
Deva-nāgā mahiddhikā  
Puññān-taṃ anumoditva  
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 satta anumodantu  
sabba sampatti siddhiya.

Idam me ñatinam hotu  
Sukhita hontu ñatayo [ x3 ]

### Patthana

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

Āyūrarogya sampatti  
Sagga sampattim eva ca  
Atho Nibbāna sampatti  
Iminā te samijjhatu.

## Sharing Merit

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

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

May all beings inhabiting space and earth  
Angels and Dragons of mighty power  
rejoice in this merit of ours and  
long protect myself and others.

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

May all beings share in this merit  
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 ]

### Aspiration

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

By this may you achieve  
Longevity, good health,  
A rebirth in the heavens,  
And the attainment of Nibbāna.



## Uddissanā Adhiṭṭhāna

Iminā puñña-kamma  
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-kamma  
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.

## Petānaṃ Upakappatī

Yathā vāri • vahā pūrā,  
Paripūrenti sāgaraṃ  
Evameva ito dinnāṃ  
Petānaṃ upakappatī.  
Icchitaṃ patthitaṃ tuyhaṃ  
Khippam eva samijjhatu  
Sabbe pūrentu saṅkappā  
Maṇi • jotiraso yathā.  
Cando paṇṇaraso yathā.

### 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

Dukkhappattā ca niddukkhā  
bhayappattā ca nibbhayā  
sokappattā ca nisokā  
hontu sabbe pi pānino.

## For the benefit of the Departed



As the rivers full of water  
Go to make the ocean full,  
So may that which is given here  
Go to the benefit of the departed.  
May all your hopes and wishes  
quickly succeed,  
May all your desires be completely fulfilled  
As if by the wish-fulfilling gem.  
Like the moon on the full-moon day.

### Blessings

Released from all illness,  
safe from all torments,  
Having transcended hatred,  
may they 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 power of all The Buddhas  
may you ever be well.

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

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

May those who suffer be free from suffering;  
may those who fear be free from fear;  
may those who sorrow be free from sorrow.  
May all living beings be this way.



## Maraṇānussati

Pavāta dīpa tulyāya  
Sāyu santatiyākkhayaṃ  
Parūpamāya sampassaṃ  
Bhāvaye maraṇassatiṃ.

Mahā • sampatti sampattā  
Yathā sattā matā idha  
Tathā ahaṃ marissāmi.  
Maraṇaṃ mama hessati.

Uppattiyā sah'evedaṃ  
Maraṇaṃ āgataṃ sadā  
Māraṇatthāya okāsaṃ  
Vadhako viya esati.

Īsakaṃ anivattaṃ taṃ  
Satataṃ gaman'ussukaṃ  
jīvitaṃ udayā atthaṃ  
Suriyo viya dhāvati.

Vijju bubbula ussāva  
Jala • rājī parikkhayaṃ  
Ghātako'va ripū tassa  
Sabbatthā pi avāriyo.

Suyasatthāma • puññ'iddhi  
Buddhi vuddhi jinadvayaṃ  
Ghātesī maraṇaṃ khippaṃ  
Kātu mādisake kathā.

Paccayānañ ca vekalyā  
Bāhir'ajjhatt'upaddavā  
Marāmorāṃ nimesā pi,  
Maramāno anukkhaṇan'ti

## Meditation on Death

Like a flame blown out by the wind,  
This life-continuum goes to destruction;  
Recognizing one's similarities to others,  
One should develop mindfulness of death.

Just as people who have achieved  
Great success in the world have died,  
So too I must certainly die.  
Death is harassing me.

Death always comes along  
Together with birth,  
Searching for an opportunity,  
Like a murderer out to kill.

Not the least bit stoppable,  
Always going forward,  
Life rushes towards its end,  
Like the rising sun to its setting.

Like lightning, a bubble, dew drops,  
Or a line drawn in the water, life cannot last;  
Death is like a murderer after his foe,  
Completely unrestrainable.

Death slays those great in glory,  
In strength, merit, powers, and wisdom,  
And even the two kinds of conquerors;  
No need to speak about one like me.

Due to a lack of the necessities of life,  
To some inner or outer misfortune,  
I who am dying moment after moment  
Can die in the blink of an eye.

# 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 bhūtatti  
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 tiriya 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.

Apādakehi me mettaṃ  
Mettaṃ dvipādakehi 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 hontu,  
 sabbe sattā averā hontu,  
 sabbe sattā abyāpajjhā hontu,  
 sabbe sattā anīghā hontu,  
 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  
 kamma-pāṭisāraṇā (-sāraṇo)  
 yaṃ kammaṃ karissanti  
 kalyāṇaṃ vā pāpakaṃ vā  
 tassa dāyādā bhavissanti

Kammassākāmhi (-komhi)  
 kammādāyādā (-dāyādo)  
 kammāyoni  
 kammābandhu  
 kamma-pāṭisāraṇā (-sāraṇo)  
 yaṃ kammaṃ kārissāmi  
 kalyāṇaṃ vā pāpakaṃ vā tassā dāyādā (dāyādo)  
 bhāvissāmī 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

Chant of Love and Kindness cont



Amhakam ārakkhā devatā  
Ismasmim vihāre  
Ismasmim avāse  
Ismasmim arāme  
ārakkhā devatā  
sukhitā hontu  
averā hontu,  
abyāpajjhā hontu  
anīghā hontu,  
sukhī attānaṃ pariharantu

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.

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

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

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

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

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

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

Sabbe satta  
sabbe pāṇa  
sabbe bhūta  
sabbe puggala  
sabbe attabhava pariyaṇa  
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 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 udayakāra  
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.



# 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 sammājīvo 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 asesavirāganirodho 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 sammājīvo 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  
bhāvitan’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.

Yāvakīvañca 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 ahoṣi,  
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 bhāṣitaṃ abhinandunti.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāṇe  
āyasmato koṇḍaññaṣsa 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  
migadāye 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 nu kho me attā sīlāto na upavadatī ti  
pabbājiteṇa  
ābhiṇhaṃ paccāvekkhitabbam

Kacci nu kho maṃ ānuvicca viññū  
sabrahmācārī sīlāto na upavadantī ti  
Pabbājiteṇa  
ābhiṇhaṃ paccāvekkhitabbam

Sābbehi me  
piyehi mānāpehi  
nānābhāvo  
vinābhāvo ti  
pabbājiteṇa  
ābhiṇhaṃ paccāvekkhitabbam

(Men chant shaded text )

Kammasākāmi (-komhi)  
kammādāyādā (-dāyādo)  
kammāyoni  
kammābandhu  
kamma-pāṭisāranā (-sāranā)  
yaṃ kammaṃ kāriṣāmi  
kalyāṇaṃ 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  
ābhiṇhaṃ paccāvekkhitabbaṃ

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

Kacci nu khoṃ suññāgāre abhirāmāmī ti  
pabbājitenā  
ābhiṇhaṃ paccāvekkhitabbaṃ

“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-mānussa-dhammā  
alamariyā-ñāṇa-dassana-viseso adhiḡāto soḡaṃ  
pacchime kāle sābrahmacārīhi puṭṭho na maṅku  
bhāvissāmī ti pabbājitenā  
ābhiṇhaṃ paccāvekkhitabbaṃ

“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 dāsā dhammā pabbājitenā ābhiṇhaṃ  
paccāvekkhitabbā ti

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

### **Paritta-parikammaṃ**

Pharivāna mettaṃ samettā bhadantā,  
Avikkhitta-cittā parittaṃ bhaṇantu.

Sagge kāme ca rūpe  
Giri-sikharataṭṭe c’antalikkhe vimāne,  
Dīpe raṭṭhe ca gāme  
Taruvana-gahane geha-vatthumhi khette,

Bhummā c’āyantu devā  
Jala-thala-visame yakkha-gandhabba-nāgā,  
Tiṭṭhantā santike yaṃ:  
Muni-vara-vacanaṃ sādhave me suṇantu.

Buddha-dassana-kālo ayam-bhadantā.  
Dhammassavana-kālo ayam-bhadantā.  
Sangha-payirupāsana-kālo ayam-bhadantā.

### **Invitation to the Devas**

Venerable-Ones spreading loving-kindness equally  
preaching protection to glad hearts

Those in the heavens of sensuality & form  
on peaks & mountain precipices, in palaces floating in the  
sky, in islands, countries, & towns, in groves of trees &  
thickets, around homesites & fields.

And the earth-devas, spirits, heavenly minstrels, & nagas  
in water, on land, in badlands, & nearby: May they come  
& listen with approval as I recite the word of the excellent  
sage.

This is the time to see to the Buddha, Venerable Ones.  
This is the time to listen to the Dhamma, Venerable Ones.  
This is the time to attend to the Saogha, Venerable Ones.

## Taṅkhaṇika paccavekkhaṇa pāṭham

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

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

Paṭisaṅkhā yoniso senāsaṇaṃ paṭisevāmi,  
yāvadeva sītassa paṭighātāya,  
uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-  
siriṃsapa-samphassānaṃ paṭighātāya,  
yāvadeva utuparissaya vinodanaṃ  
paṭisallānārāmattham

Paṭisaṅkhā yoniso gilāna-paccaya-  
bhesajja-parikkhāraṃ paṭisevāmi,  
yāvadeva uppanānaṃ veyyābādhikānaṃ  
vedanānaṃ paṭighātāya, abyāpajjha-paramatāyā ti

## Araham

(Ārahaṃ)  
sammāsambuddho bhagavā  
Buddhaṃ bhagavantaṃ abhivādemi  
(Bow)

(Svākkhāto)  
bhagavatā dhammo  
Dhammaṃ namassāmi  
(Bow)

(Supaṭipanno)  
bhagavato sāvakaṅgho  
Saṅghaṃ namāmi  
(Bow)

## 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.

## 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)

