

Buddhist Chanting Book

In Pali and English

v3.1

Dakkhina Dhammatthala
Southern Oasis of Dhamma
Nuns' Vihara

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for the benefit of every one delighted by Dhamma

Sponsored by

Saku and Bandula
Iresha and Ravi
Cornelius and Mei
Padma in memory of Matt Hawkins

Contents

Tīratana Pancasila	Three Refuges and Five Trainings.....	4
Buddhabhivandana	Preliminary Reverence for the Buddha.....	4
Tīratana	The Three Refuges.....	4
Pancasila	The Five Trainings (5 Precepts).....	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	Offerings to the Buddha.....	6
Puja	Offering.....	6
Cetiya Vandana	Paying Respect to the Stupas.....	7
Bodhi Vandana	Paying Respect to the Bodhi Tree.....	7
Anumodana	Sharing Merit.....	8
Patthana	Aspiration.....	8
Uddissanā Adhiṭṭhāna	Reflections on Sharing Blessings.....	9
Paritta Pirrit	Protective Blessing Chants.....	10
Ratana Suta	The Jewel Discourse Protection from Plague.....	10
Maha Jaya Mangalam	Great Fortunate Victory.....	13
Atthavīsati Paritta	Protective Chant Of 28 Buddhas.....	15
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
Maṅgala Sutta	Discourse on Blessings (Generate your own blessings).....	21
Aggasāvikā Bhikkhunī	13 Foremost Arahant Bhikkhunis.....	23
Petānaṃ Upakappatī	For the benefit of the Departed.....	25
Mangala	Blessings.....	25
Maraṇānussati	Meditation on Death.....	26
Pubbabhāga-namakāraṃ	Morning Chanting.....	27
Araham	Opening Homage.....	27
pubbabhāga-namakāraṃ	Praise for the Buddha Dhamma Sangha.....	27
ratanattaya-pañāma-gāthāyo	Salutation to the Triple Gem.....	28
Metta	Loving Kindness.....	31
Caturappamaññā Obhāsana	The Four Boundless Qualities.....	31
Karaniya Metta Sutta	Chant of Loving-Kindness.....	32
Khandha-paritta	Protection of Groups with Love.....	33
Brahmavihāra-Pharanam	Reflections on Universal Well-Being.....	34
Sukhitā hontu (Chant of Metta)	Chant of Love and Kindness With extra Metta.....	35
Maha Gata	Special Chants.....	39
Paritta-parikammaṃ	Invitation to the Devas.....	39
Dhammacakkappavattanasutta	Setting in Motion the Wheel of Dhamma.....	40
Anattalakkhaṇasutta	The Characteristic of Not-Self.....	45
Pabbajita-abhiṇṇa sutta	Ten Subjects for Frequent Reflection.....	48
Taṅkhaṇika paccavekkhaṇa pāṭhaṃ	Reflection on the Four Requisites.....	49
Araham	Closing Homage.....	50

Tiratana Pancasila

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

Three Refuges and Five Trainings

Preliminary Reverence for the Buddha

Homage to the Blessed,
Noble and perfectly 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 (5 Precepts)

1. I undertake the training/precept to refrain from harming living beings.
2. I undertake the training/precept to refrain from taking that which is not given.
3. I undertake the training/precept to refrain from sexual misconduct.
4. I undertake the training/precept to refrain from lying or harmful speech.
5. I undertake the training/precept to refrain from intoxicating drinks and drugs which 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
araham
sammāsambuddho
vijjācaraṇasampanno
sugato
lokavidū
anuttaro purisadammasārathi
satthā devamanussānam
buddho
bhagavā'ti.

Dhamma Vandana

svākkhāto bhagavatā dhammo
sandiṭṭhiko
akāliko
ehipassiko
opanayiko
paccattaṃ veditabbo viññūhī'ti

Sangha Vandana

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

Paying Respect

Preliminary Reverence for the Buddha

Homage to the Blessed,
Noble and perfectly 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 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 dittena
dīpena tama-dhamṣinā
Tiloka dīpaṃ sambuddhaṃ
pūjayāmi tamo-nudaṃ

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

Vaṇṇa gandha guṇopetaṃ
etaṃ kusumasantaṃ
pūjayāmi munindassa
sirīpadā-saroruhe.

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

Ghandha Sambhāra yuttena
Dhupenāham sugandhinā
Pujaye pujaniyam tam
Pujā bhājanamuttamam

Adhivāsetu no bhante
paniyam parikappitaṃ
Anukampam upādāya
patiganhātu muttamaṃ.

Adhivāsetu no bhante
bhojanaṃ parikappitaṃ
Anukampam upādāya
patiganhātu muttamaṃ.

Adhivāsetu no bhante
Kajjakham parikappitaṃ
Anukampam upādāya
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 nisinno va
Sabbāri vijayam akā
Pattho sabbaññutam satthā
Vande tam bodhi pādapam

Icevam accanta namassaneyyaṃ,
Namassamāno ratanattayaṃ yaṃ;
Puññābhisandaṃ vipulaṃ alatthaṃ,
Tassānubhāvena hatantarāyo.

Ime ete mahā Bodhi
Loka nātena pujitā
Ahampi te namassāmi
Bodhirājā namattu te

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

Jayo munindassa subodhi mūle,
Ahosi mārassa parājayohi,
Ugghosayum 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.

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
Sataṃ 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-kammaena
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
Majjhataṭṭhā verikā-pi ca:
Sabbe sattā sukhī hontu
Puññāni pakatāni me

Sukhañca tividham dentu
Khippam pāpetha vomatam.

Iminā puñña-kammaena
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 Pīrīt

Ratana Suta

The Jewel Discourse

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca suṇantu bhāsitaṃ.

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

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

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā Sakyamunī samāhito,
Na tena Dhammena samatthi kiñci.
Idampi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yaṃ Buddha seṭṭho parivaṇṇayī suciṃ
Samādhimānantarikaññamāhu,
Samādhinā tena samo na vijjati.
Idampi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti,
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye suppayuttā manasā daḷhena
Nikkāmino Gotamasāsanamhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhūñjamānā.
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yathinda khīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariya saccāni avecca passati.

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,
Dispassion, 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.

Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

Ye ariya saccāni vibhāvayanti
Gambhīra paññena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamaṃ ādiyanti.
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

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,
Etena saccena suvatthi hotu.

Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya,
Abhabbatā diṭṭhapadassa vuttā.
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmiṃ gimhe
Tathūpamaṃ Dhammavaram adesaṃ
Nibbānagāmiṃ paramaṃ hitāya
Idam pi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Varo varaññū
varado varāharo
Anuttaro Dhammavaram adesaṃ
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
Virattacittā āyatike bhavasmiṃ
Te khīṇabijā avirūhicchanda

Nibbanti dhīrā yathā yaṃpadīpo
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

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 deva manussa pūjitaṃ
Buddhaṃ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Tathāgataṃ deva manussa pūjitaṃ
Dhammaṃ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe,
Tathāgataṃ deva manussa pūjitaṃ
Saṅghaṃ namassāma suvatthi hotu

Etena sacca vajjena

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

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 Mangalaṃ

Mahākāruṅiko nātho
Hitāya sabbapāṇinaṃ,
Pūretvā pāramī sabbā
Patto sambodhimuttamaṃ
Etena sacca vajjena
Hotu te jayamangalaṃ

Jayanto bodhiyā mūle
Sakyānaṃ nandi vaḍḍhano.
Evaṃ mayhaṃ jayo hotu
Jayassu jaya maṅgalaṃ.

Sakkatvā Buddha ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Hitāṃ deva manussānaṃ.
Buddha tejena sotthinā
Nassantu paddavā sabbe
Dukkhā vūpasamentu te

Sakkatvā Dhamma ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ.
Dhamma tejena sotthinā
Nassantu paddavā sabbe
Bhayā vūpasamentu te

Sakkatvā Saṅgha ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ
Saṅgha tejena sotthinā
Nassantu paddavā sabbe
Rogā vūpasamentu te

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

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

Yaṅkiñci ratanaṃ loke
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
Etena saccavajjena
Hotu te jaya maṅgalaṃ

Natthi me saraṇaṃ aññaṃ
Dhammo me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu te jaya maṅgalaṃ

Natthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu te 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 parittantaṃ
bhaṇāma se.

Namo me sabbabuddhānaṃ,
uppannānaṃ Mahesinaṃ,

Tanhankaro mahāvīro
Medhankaro mahāyaso
Saranankaro lokahito
Dīpankaro jutindharo

Kondañño janapāmokkho
Mangalo purisāsabho
Sumano Sumano dhīro
Revato rati vaddhano.

Sobhito gunasampanno
Anomadassī januttamo
Padumo loka pajjoto
Nārado vara sārathī.

Padumuttaro sattasāro
Sumedho agga puggalo
Sujāto sabba lokaggo
Piyadassī narāsabho.

Atthadassī kāruniko
Dhammadassī tamonudo
Siddhattho asamo loke
Tisso varada samvaro.

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

Kakusandho satthavāho
Konāgamano ranañjaho
Kassapo sirisampanno
Gotamo 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
āsabhaṅṭhānamuttamaṃ

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

Tesam saccene sīlena
Khanti metta balena ca
Tepi tvam anurakkhantu
Ārogyena sukkena ca

Attha vīsatime Buddhā
Pāretvā dasa pāramī
Jetvā mārāri sangāmam
Buddhattam samupāgamum
Etena sacca vajjena
Hotu te 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!

Paritta

Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇaṃ
Parittassānu bhāvena
Hantu tesāṃ uppaddave [x 3]

Sabbe buddhā balappattā
Paccekañā ca yaṃ balaṃ
Arahantānañ ca tejena
Rakkhaṃ bandhāmi sabbaso [x 3]

Rājato vā
corato vā
manussato vā
amanussato vā
aggito vā
udakato vā
pisācato vā
khānukato vā
katakato vā
nakkhattato vā
janapada rogato vā
asaddhammato vā
asanditthito vā
asappurisato vā
caṇḍa hasthi
assa miga
gona
kukkura
ahivicchika
mani
sappa
dīpi
acca
taracca
sākara
mahisa
yakkha
rakkhasādīhi
nānā bhayato vā
nānā rogotovā
nānā upaddavato 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 rogo vinassatu
Mā te bhavatvantarāyo
Sukhī dīghāyuko bhava

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Buddhānubhāvena
Sadā sotthi bhavantu te

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Dhammānubhāvena
Sadā sotthi bhavantu te

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

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

Okasa

Kayena vaca cittena
pamadena maya kataṃ
accayaṃ khama me bhante
bhuripaṇṇa tathāgata.

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

Kayena vaca cittena
pamadena maya kataṃ
Accayaṃ khama me sangha
supaṭipanna 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.

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.

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

Subhūto ca mahāthero
Mahākāyo mahodaro
Nilavanno mahā tejo
Pavassantu valāhakā

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

Etena sacca vajjena, Sammā devo 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.

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

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".

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".

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 suttaṃ:
ekaṃ samayaṃ bhagavā sāvatthiyaṃ
viharaṭi jetavana
anāthapiṇḍikaṃsā 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 manussa ca
maṅgalāni acintayaṃ,
Ākaṅkhamānā sotthānaṃ
brūhi maṅgalamuttamaṃ

Asevanā ca bālānaṃ
paṇḍitānaṃ ca sevanā,
Pūjā ca pūjanīyānaṃ
etaṃ maṅgalamuttamaṃ.

Patirūpadesavāso ca
pubbe ca katapuññatā
Atta sammā paṇḍhi 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 radiant Deva
Illuminated all Jeta's grove.
She bowed down low before the Blessed One
Then standing to one side she said:

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

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

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

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

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

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

Ārati virati pāpā
majjapānā ca saññamo
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 sacchikiriyaṃ ca
etaṃ maṅgalamuttamaṃ.

Puṭṭhassa lokadhammehi
cittaṃ yassa na kampaṭi
Asokaṃ virajaṃ khemaṃ
etaṃ maṅgalamuttamaṃ.

Etādisāni katvāna
sabbattha maparājītā
Sabbattha sotthiṃ gacchanti
taṃ tesam maṅgalamuttamanti.

“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.”

* more detailed translation:

Then, in the middle of the night,
a certain deva of astounding beauty,
lighting up the entire Jeta’s grove,
approached the Blessed One.

Drawing near,
she bowed down low before the Blessed one.
Then standing to one side the deva
addressed the Sublime One in verse:

Etena sacca vajjena

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

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 jinamātuchā
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 that 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 that supreme state,
may the power of her qualities be a blessing to us.

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

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

As the foremost of energetic ones,
Soṇā Therī is her name.
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 that 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.

Petānaṃ Upakappatī

Yathā vāri • vahā pūrā,
Paripūrenti sāgaram
Evameva ito dinnam
Petānaṃ upakappatī.
Icchitam patthitam tuyham
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 rogo vinassatu
Mā te bhavatvantarāyo
Sukhī dīghāyuko bhava

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Buddhānubhāvena
Sadā sotthi bhavantu te

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Dhammānubhāvena
Sadā sotthi bhavantu te

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

Dukkhapattā 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 santatīyākkhayaṃ
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'ajjhataṃ upaddavā
Marāmorāṃ nimesā pi,
Maramāno anukkhaṇati

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.

Pubbabhāga-namakāraṃ

Araham

(Arahaṃ)
sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī
(Bow)

(Svākkhāto)
bhagavatā dhammo
Dhammaṃ namassāmi
(Bow)

(Supaṭipanno)
bhagavato sāvakaśaṅgho
Saṅghaṃ namāmi
(Bow)

pubbabhāga-namakāraṃ

(Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase)

(Namo tassa) bhagavato arahato
sammāsambuddhassa (Three times)

(Handa mayaṃ buddhābhitthutiṃ karomase)

(Yo so) tathāgato araham
sammāsambuddho
Vijjācaraṇa-sampanno
Sugato Lokavidū
Anuttaro purisadamma-sārathi
Satthā deva-manussānaṃ
Buddho bhagavā

Yo imaṃ lokaṃ sadevakaṃ
samārakaṃ sabrahmakaṃ
Sassamaṇa-brāhmaṇiṃ
pajaṃ sadeva-manussaṃ sayamaṃ
abhiññā sacchikatvā pavedesi

Yo dhammaṃ desesi
ādi-kalyāṇaṃ majjhe-kalyāṇaṃ
pariyosāna-kalyāṇaṃ
Sātthaṃ sabyañjaṇaṃ
kevala-paripuṇṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi

Morning Chanting

Opening 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)

Praise for the Buddha Dhamma Sangha

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

Homage to the Blessed, Noble, and Perfectly
Enlightened One. (Three times)

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

The Tathāgata is the Pure One,
the Perfectly Awakened One.
He is perfect in conduct and understanding,
The Accomplished One,
The Knower of the Worlds.
He trains perfectly those who wish to be trained.
He is Teacher of devas and humans.
He is Awake and Holy.

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

He has pointed out the Dhamma:
beautiful in the beginning, beautiful in the middle,
beautiful in the end.
He has explained the Spiritual Life
of complete purity in
its essence and conventions.

Tamahaṃ bhagavantaṃ abhipūjayāmi
tamahaṃ bhagavantaṃ sirasā namāmi

I chant my praise to the Blessed One,
I bow my head to the Blessed One. (Bow)

(Handa mayaṃ dhammābhitthutiṃ karomase)
(Yo so) svākkhāto bhagavatā dhammo
Sandiṭṭhiko
Akāliko
Ehipassiko
Opanayiko
Paccattaṃ veditabbo viññūhi

[Now let us chant in praise of the Dhamma.]
The Dhamma is well explained by the Blessed One,
Apparent here and now,
Timeless,
Encouraging investigation,
Leading inwards,
To be experienced individually by the wise.

Tamahaṃ dhammaṃ abhipūjayāmi
tamahaṃ dhammaṃ sirasā namāmi

I chant my praise to this Teaching,
I bow my head to this Truth. (Bow)

(Handa mayaṃ saṅghābhitthutiṃ karomase)

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

(Yo so) supaṭipanno
bhagavato sāvakaśaṅgho
Ujupaṭipanno bhagavato sāvakaśaṅgho
Ñāyapaṭipanno bhagavato sāvakaśaṅgho
Sāmicipaṭipanno bhagavato sāvakaśaṅgho
Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakaśaṅgho
Āhuṇeyyo
Pāhuṇeyyo
Dakkiṇeyyo
Añjali-karaṇīyo
Anuttaraṃ puññakkhattaṃ
lokassa

They are the Blessed One's disciples,
who have practiced well,
Who have practiced directly,
Who have practiced insightfully,
Those who practice with integrity
That is the four pairs, the eight kinds of noble beings
These are the Blessed One's disciples.
Such ones are worthy of gifts,
Worthy of hospitality,
Worthy of offerings,
Worthy of respect;
They give occasion for incomparable goodness to arise
in the world.

Tamahaṃ saṅghaṃ abhipūjayāmi
tamahaṃ saṅghaṃ sirasā namāmi

I chant my praise to this Sangha,
I bow my head to this Sangha. (Bow)

ratanattaya-paṇāma-gāthāyo

(Handa mayaṃ ratanattaya-paṇāma-gāthāyo
ceva saṃvega-parikittana-pāṭhañca bhaṇāmaṃ)

(Buddho susuddho)
karuṇāmahaṇṇavo
Yoccanta-suddhabbara-ñāṇa-locano
Lokassa pāp-ūpakilesa-gḥātako
Vandāmi buddhaṃ ahamādarena taṃ

Salutation to the Triple Gem

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

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

Dhammo padīpo viya tassa satthuno
Yo magga-pākāmata-bheda-bhinnako
Lokuttaro yo ca tadattha-dīpano
Vandāmi dhammaṃ ahamādarena taṃ

Saṅgho sukhattā-bhyati-khetta-saññito
Yo diṭṭhasanto
sugat-ānu-bodhako
Lolappahīno ariyo sumedhaso
Vandāmi saṅghaṃ ahamādarena taṃ

Icevam-ekanta-bhipūja-neyyakam
Vatthuttayaṃ vandayat-ābhi-saṅkhataṃ
Puññaṃ mayā yaṃ mama sabbupaddavā
Mā hontu ve tassa pabhāvasiddhiyā

Idha tathāgato loke
uppanno araham
sammāsambuddho
Dhammo ca desito niyyāniko
upasamiko
parinibbāniko sambodhagāmī
sugatappavedito

Mayantaṃ dhammaṃ sutvā evaṃ jānāma
Jātipi dukkhā
Jarāpi dukkhā
Maraṇampi dukkhaṃ
Soka-parideva-dukkha-
Domanass-upāyāsāpi dukkhā
Appiyehi sampayogo dukkho
Piyehi vippayogo dukkho
Yampicchaṃ na labhati tampi dukkhaṃ
Saṅkhittena
pañcupādānakkhandhā dukkhā

Seyyathīdaṃ
Rūp-ūpādāna-kkhandho
Vedan-ūpādāna-kkhandho
Saññ-ūpādāna-kkhandho
Saṅkhār-ūpādāna-kkhandho
Viññāṇ-ūpādāna-kkhandho

Yesam pariññāya
Dharamāno so bhagavā
Evaṃ bahulaṃ sāvake vineti
Evaṃ bhāgā ca panassa bhagavato sāvakesu
anusāsani bahulā pavattati

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

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

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

One who knows things as they are has come into this
world, and he is an arahant,
a perfectly awakened being.
Purifying the way leading out of delusion,
calming and directing to perfect peace,
and leading to enlightenment
this Way he has made known.

Having heard the Teaching, we know this:
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's wishes is dukkha.
In brief, the five focuses of
the grasping mind are dukkha.

These are as follows:
Identification with the body,
Identification with feeling,
Identification with perception,
Identification with mental formations,
Identification with consciousness.

For the complete understanding of this,
The Blessed One in his lifetime
Frequently instructed
his disciples in just this way.
In addition, he further instructed:

Rūpaṃ aniccaṃ
Vedanā aniccā
Saññā aniccā
Saṅkhārā aniccā
Viññāṇaṃ aniccaṃ

The body is impermanent,
Feeling is impermanent,
Perception is impermanent,
Mental formations are impermanent,
Consciousness is impermanent;

Rūpaṃ anattā
Vedanā anattā
Saññā anattā
Saṅkhārā anattā
Viññāṇaṃ anattā
Sabbe saṅkhārā aniccā
Sabbe dhammā anattā ti

The body is not-self,
Feeling is not-self,
Perception is not-self,
Mental formations are not-self,
Consciousness is not-self;
All conditions are impermanent,
There is no self in the created or the uncreated.

Te mayaṃ
Otiṇṇāma-jātiyā jarāmaṇa
Sokehi paridevehi dukkhehi
domanassehi upāyāsehi

All of us
Are bound by birth, aging, and death,
By sorrow, lamentation,
pain, grief, and despair,

Dukkhotiṇṇā dukkhaparetā
Appevanāmissa kevalassa
Dukkha-kkhandhassa antakiriya paññāyethā ti
Ciraparinibbutampi taṃ bhagavantaṃ
saraṇaṃ gatā

Bound by dukkha and obstructed by dukkha.
Let us all aspire to
complete freedom from suffering.
The Blessed One, who long ago attained Parinibbāna,
is our refuge.

Dhammañca Saṅghañca
Tassa bhagavato sāsaṇaṃ yathāsati yathābalaṃ
manasikaroma anupaṭipajjāma
Sā sā no paṭipatti
Imassa kevalassa dukkha-kkhandhassa
antakiriyaṃ saṃvattatu

So too are the Dhamma and the Sangha.
Attentively we follow the pathway of that Blessed
One, with all of our
mindfulness and strength.
May then the cultivation of this practice
Lead us to the end of every kind of suffering.

(An alternative version of the preceding section,
chanted only by bhikkhunis:)
Ciraparinibbutampi taṃ
bhagavantaṃ uddissa arahantaṃ
sammāsambuddhaṃ
Saddhā agārasmā
anagāriyaṃ pabbajitā
Tasmiṃ bhagavati brahma-cariyaṃ carāma
Bhikkhuniṃ sikkhāsājīva-samāpannā
Taṃ no brahma-cariyaṃ imassa kevalassa
dukkhakkhandhassa antakiriyaṃ saṃvattatu

Remembering the Blessed One,
the Noble and Perfectly Enlightened One,
who long ago attained Parinibbāna,
We have gone forth with faith from home to
homelessness,
And like the Blessed One, we practice the Holy Life,
Being fully equipped with
the bhikkhuni system of training.
May this Holy Life lead us to
the end of every kind of suffering.

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-kusalena
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 kulesu ananugiddho.

Na ca khuddam samācare kinci
yena viññu pare upavadeyyum
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā.

Ye keci pāna bhūtatthi
tasā vā thāvarā vā anava, sesā,
Dīghā vā ye mahantā vā -
majjhimā rassakā nuka thūlā.

Ditthā vā yeva additthā
ye ca dūre vasanti avidūre,
Bhūta vā sambhavesi vā
sabbe sattā bhavantu sukhittā.

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

Mātā yathā niyam puttam
āyusā eka putta manu rakkhe,
Evampi sabba bhūtesu
mānasam bhāvaye aparimānam.

Mettam ca sabba lokasmin
mānasam bhāvaye aparimānam,
Uddham adho ca tiriyaṃ ca
asambādham averam asapattam.

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

Ditthin ca anupa gamma sīlavā
dassanena sampanno,
Kāmesu vineyya gedham
nahi jātu gabbhaseyyam punaretiti.

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

Kammassākāmi (-komhi)
kammādāyādā (-dāyādo)
kammāyoni
kammābandhu
kamma-pāṭisāraṇā (-sāraṇo)
yaṃ kammaṃ kāriṣāmi
kalyāṇaṃ 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) Chant of Love and Kindness With extra Metta

	Burmese style	adaption in the Western Sangha style
Imāya dammanu dhamma patipattiya Buddhaṃ pujemi Imāya dammanu dhamma patipattiya Dhammaṃ pujemi Imāya dammanu dhamma patipattiya Sanghaṃ pujemi	By this practice, in accord with the Dhamma I honour the Buddha By this practice, in accord with the Dhamma I honour the Dhamma By this practice, in accord with the Dhamma I honour the Sangha	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
Ahaṃ sukhito homi, avero homi abyapajjho homi anigho homi sukhī attānaṃ pariharami	May I be well and happy be free from enmity and danger be free from mental suffering be free from physical suffering May I take care of myself happily	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.
Mama mātāpitu ācariya ca ñātimitta ca sabrahma carino ca sukhitā hontu averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu	May my parents, teachers relatives and friends fellow Dhamma farers be well and happy be free from enmity and danger be free from mental suffering be free from physical suffering may they take care of themselves happily	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.
Imasmiṃ arame sabbe yogino sukhitā hontu averā hontu, abyāpajjhā hontu anīghā hontu, sukhī attānaṃ pariharantu	May all meditators in this compound be well and happy be free from enmity and danger be free from mental suffering be free from physical suffering May they take care of themselves happily	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.
Imasmiṃ arame sabbe bhikkhu sabba bhikkhunī samanera ca samanerī ca upāsaka upāsikā ya ca sukhitā hontu averā hontu, abyāpajjhā hontu anīghā hontu, sukhī attānaṃ pariharantu	May all monks in this compound all nuns all novice monks all novice nuns laymen and laywomen disciples be well and happy be free from enmity and danger be free from mental suffering be free from physical suffering May they take care of themselves happily	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.

<p>Amhakaṃ catupaccaya dāyaka sukhitā hontu averā hontu, abyāpajjhā hontu anīghā hontu, sukhī attānaṃ pariharantu</p>	<p>May our donors of the four supports: clothing, food, medicine and lodging be well and happy be free from enmity and danger be free from mental suffering be free from physical suffering May they take care of themselves happily</p>	<p>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.</p>
<p>Amhakam ārakkhā devatā Ismasmiṃ vihāre Ismasmiṃ avāse Ismasmiṃ arāme ārakkhā devatā sukhitā hontu averā hontu, abyāpajjhā hontu anīghā hontu, sukhī attānaṃ pariharantu</p>	<p>May our guardian devas in this monastery in this dwelling in this compound May the guardian devas be well and happy be free from enmity and danger be free from mental suffering be free from physical suffering may they take care of themselves happily</p>	<p>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.</p>
<p>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</p>	<p>May all beings all breathing things all creatures all individuals all personalities may all females all males all noble ones all worldlings all devas all humans all those in the four woeful planes be well and happy</p>	<p>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</p>
<p>sukhitā hontu averā hontu, abyāpajjhā hontu anīghā hontu, sukhī attānaṃ pariharantu Dukkha muccantu Yattha-laddha-sampāttito navigacchantu Kammāssakā</p>	<p>be free from enmity and dangers be free from mental suffering be free from physical suffering may they take care of themselves happily May all being be free from suffering May whatever they have gained not be lost All beings own their Kamma</p>	<p>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</p>

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	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
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 may all females all males all noble ones all worldlings all devas all humans all those in the four woeful planes	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
sukhitā hontu averā hontu, abyāpajjhā hontu anīghā hontu, sukhī attānaṃ pariharantu	be well and happy be free from enmity and dangers be free from mental suffering be free from physical suffering may they take care of themselves happily May all being be free from suffering May whatever they have gained not be lost All beings own their Kamma	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.
Dukkha muccantu Yattha-laddha-sampāttito mavigacchantu Kammāssakā	As far as the highest plane of existence to as far down as the lowest plane in the entire universe whatever beings that move on earth may they be free of mental suffering and enmity and from physical suffering and danger	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
Uddham yāva bhavagga ca adho yāva avīcīto samanta cakkavālesu ye satta pathavīcāra abyāpajjhā nivera ca nidukkha ca nupaddava		

Uddham yāva bhavagga ca
adho yāva avīcito
samanta cakkavālesu
ye satta udukecara
abyapajjha nivera ca
nidukkha ca nupaddava

Uddham yāva bhavagga ca
adho yāva avīcito
samanta cakkavālesu
ye satta akasecara
abyapajjha nivera ca
nidukkha ca nupaddava

Idaṃ no punnā bhagaṃ
Sabba sattanaṃ denta
Sadhu sadhu sadhu

As far as the highest plane of
existence
to as far down as the lowest plane
in the entire universe
whatever beings that move on water
may they be free of mental suffering
and enmity
and from physical suffering and
danger

As far as the highest plane of
existence
to as far down as the lowest plane
in the entire universe
whatever beings that move in air
may they be free of mental suffering
and enmity
and from physical suffering and
danger.

May this merit of ours be shared
with all beings
Well spoken, well spoken, well
spoken

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

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 sādhavo me suṇantu.

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

Special Chants

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.

Dhammacakkappavattanasutta

[Ekaṃ 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.

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
Tathāgata 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.

Dhammacakkappavattanasutta

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

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

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

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

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

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

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

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

Setting in Motion the Wheel of Dhamma cont.

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.

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.

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

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.

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

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

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.

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.

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

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

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

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

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

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.

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

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.

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.

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.

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.

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.

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.

Dhammacakkappavattanasutta

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 bhāsiṃ 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.

Setting in Motion the Wheel of Dhamma cont.

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 pāturahosi 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.

Anattalakkhaṇasutta

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati
isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:
“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosurū.

Bhagavā etadavoca:

“Rūpaṃ, bhikkhave, anattā.

Rūpaṇca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ
rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe:

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ
ābādhāya saṃvattati, na ca labbhati rūpe:

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Vedanā anattā.

Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ
vedanā ābādhāya saṃvatteyya, labbheṭṭha ca

vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, vedanā anattā, tasmā

vedanā ābādhāya saṃvattati, na ca labbhati

vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Saññā anattā ...pe...

Saññā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ
Saññā ābādhāya saṃvatteyya, labbheṭṭha ca Saññesu:

‘evaṃ me Saññā hotu, evaṃ me Saññā mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, Saññā anattā, tasmā Saññā
ābādhāya saṃvattati, na ca labbhati Saññesu:

‘evaṃ me Saññā hotu, evaṃ me Saññā mā ahoṣī’ti.

saṅkhārā anattā.

Saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣṣaṃsu,
nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ,

labbheṭṭha ca saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā
ahesuṇ’ti.

Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā
saṅkhārā ābādhāya saṃvattanti, na ca labbhati

saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā
ahesuṇ’ti.

Viññāṇaṃ anattā.

Viññāṇaṇca hidaṃ, bhikkhave, attā abhaviṣṣa,
nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha
ca viññāṇe:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā
ahoṣī’ti.

The Characteristic of Not-Self

At one time the Buddha was staying near Varanasi, in the
deer park at Isipatana.

There the Buddha addressed the group of five mendicants:
“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

“Mendicants, form is not-self.

For if form were self, it wouldn’t lead to affliction.

And you could compel form:

‘May my form be like this! May it not be like that!’

But because form is not-self, it leads to affliction.

And you can’t compel form:

‘May my form be like this! May it not be like that!’

Feeling is not-self ...

For if feeling were self, it wouldn’t lead to affliction.

And you could compel feeling:

‘May my feeling be like this!

May it not be like that!’

But because feeling is not-self, it leads to affliction.

And you can’t compel feeling:

‘May my feeling be like this!

May it not be like that!’

Perception is not-self ...

For if perception were self, it wouldn’t lead to affliction.

And you could compel perception :

‘May my perception be like this! May it not be like that!’

But because perception is not-self, it leads to affliction.

And you can’t compel perception :

‘May my perception be like this! May it not be like that!’

Choices are not-self ...

For if choices were self,

it wouldn’t lead to affliction.

And you could compel choices :

‘May my choices be like this!

May it not be like that!’

But because choices is not-self,

it leads to affliction.

And you can’t compel choices :

‘May my choices be like this!

May it not be like that!’

Consciousness is not-self.

For if consciousness were self,

it wouldn’t lead to affliction.

And you could compel consciousness :

‘May my consciousness be like this!

May it not be like that!’

Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe:
'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā aho'sī'ti.

Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā"ti?

"Aniccaṃ, bhante".

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā"ti?

"Dukkhaṃ, bhante".

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:
'etaṃ mama, esohamasmi, eso me attā'"ti?

"No hetāṃ, bhante".

"Vedanā ...

saññā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā"ti?

"Aniccaṃ, bhante".

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā"ti?

"Dukkhaṃ, bhante".

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:
'etaṃ mama, esohamasmi, eso me attā'"ti?

"No hetāṃ, bhante".

"Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumanā vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgatapaccuppannā ajjhata vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā:
'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

But because consciousness is not-self, it leads to affliction.

And you can't compel consciousness :
'May my consciousness be like this!
May it not be like that!'

What do you think, mendicants?
Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:
'This is mine, I am this, this is my self'?"

"No, sir."

"Is feeling permanent or impermanent?" ...

"Is perception permanent or impermanent?" ...

"Is consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:
'This is mine, I am this, this is my self'?"

"No, sir."

"So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.'

"So you should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all feeling—with right understanding: 'This is not mine, I am not this, this is not my self.'

Yā kāci saññā ...pe...

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Evam passam, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti’ ti.

Idamavoca bhagavā.

Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

Any kind of perception at all ...

Any kind of choices at all ...

“So you should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said.

Satisfied, the group of five mendicants approved what the Buddha said.

And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

Pabbajita-abhiṇha sutta

[Dasa ime dhammā]
pabbājītena
ābhiṇhaṃ paccāvekkhitabbā
kātāme dasa

Vevaṇṇiyamhi
ajjhūpāgāto ti
pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

Parapaṭibaddhā me jīvikā ti
pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

Añño me ākappo kārāṇīyo ti
pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

Kacci nu kho me attā sīlāto na upavadatī ti
pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

Kacci nu kho maṃ ānuvicca viññū
sabrahmācārī sīlāto na upavadantī ti
Pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

Sābbehi me
piyehi mānāpehi
nānābhāvo
vinābhāvo ti
pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

(Men chant shaded text)

Kammasākāmhī (-komhi)
kammādāyādā (-dāyādo)
kammāyoni
kammābandhu
kamma-pāṭisāranā (-sārano)
yaṃ kammaṃ kāriṣṣāmi
kalyāṇaṃ vā pāpākaṃ vā tassā dāyādā (dāyādo)
bhāvissāmī ti
pabbājītena
ābhiṇhaṃ paccāvekkhitabbāṃ

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
pabbājitena
ābhiñhaṃ paccāvekkhitabbaṃ

Kacci nu khoṃ suññāgāre abhirāmāmī ti
pabbājitena
ābhiñhaṃ paccāvekkhitabbaṃ

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

Ime kho dāsā dhammā pabbājitena 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 purāṇaṅca vedanaṃ paṭihaṅkhāmi,
navaṅca 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 uppanānaṃ 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 which should 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.

Araham

(Araham)
sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī
(Bow)

(Svākkhāto)
bhagavatā dhammo
Dhammaṃ namassāmi
(Bow)

(Supaṭipanno)
bhagavato sāvakaśaṅgho
Saṅghaṃ namāmi
(Bow)

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)

