



Chanting

VOLUME TWO

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The Cardinal Suttas

Setting in Motion the Wheel of Dhamma

[SOLO INTRODUCTION]

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.

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

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

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

Thus have I heard.

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

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

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

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

Dhammacakkappavattana Sutta

[SOLO INTRODUCTION]

Anuttaraṃ abhisambodhiṃ	sambujjhitvā tathāgato
Pathamaṃ yaṃ adesesi	dhammacakkaṃ anuttaraṃ
Sammadeva pavattento	loke appativattiyaṃ
Yatthākkhātā ubho antā	paṭipatti ca majjhimā
Catūsvāriyasaccesu	visuddhaṃ ñāṇadassanaṃ
Desitaṃ dhammarājena	sammāsambodhikittanaṃ
Nāmena vissutaṃ suttaṃ	dhammacakkappavattanaṃ
Veyyākaraṇapāthena	saṅgītantam bhaṇāma se

[Evaṃ me suttaṃ]

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipātane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Dve’me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyaṃ kāmesu
kāma-sukh’allikānuyogo; hīno, gammo, pothujjaniko, anariyo,
anatta-sāñhito; yo cāyaṃ atta-kilamathānuyogo; dukkho, anariyo,
anatta-sāñhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya,
abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvattati.

‘It is just this Noble Eightfold Path, namely:

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

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

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

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

‘This, bhikkhus, is the Noble Truth of the cause of dukkha:

‘The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.

‘This, bhikkhus, is the Noble Truth of the cessation of dukkha:

‘The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.

‘This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:

‘Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

‘With the thought, “This is the Noble Truth of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto,
sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.

Ayaṃ kho sā, bhikkhave, majjhīmā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ:

Jātipi dukkhā, jarāpi dukkhā, maranampi dukkhaṃ,
soka-parideva-dukkha-domanass'upāyāsāpi dukkhā, appiyehi
sampayogo dukkho, piyehi vippayogo dukkho, yamp'icchaṃ na labhati
tampi dukkhaṃ, saṅkhittena pañcupādānakkhandā dukkhā.

Idaṃ kho pana, bhikkhave, dukkha-samudayo ariya-saccaṃ:

Yā'yaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra-tatrābhinandini seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā,
vibhava-taṇhā.

Idaṃ kho pana, bhikkhave, dukkha-nirodho ariya-saccaṃ:

Yo tassā yeva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo, mutti,
anālayo.

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā
ariya-saccaṃ:

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdam: sammā-diṭṭhi,
sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo,
sammā-vāyāmo, sammā-sati, sammā-samādhī.

[Idaṃ dukkhaṃ] ariya-saccan'ti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has to be understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has been understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realized,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realized,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

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

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

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

Taṃ kho pan'idaṃ dukkhasamudayo ariyasaccaṃ pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

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

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā, udapādi āloko udapādi.

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

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

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

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

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

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

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

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

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

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

[Yāva kīvañca me bhikkhave,] imesu catūsu ariya-saccesu
evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na
suvisuddhaṃ ahosi, n'eva tāv'āhaṃ bhikkhave, sadevake loke samārake
sabrahmaṇe sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu
evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ
suvisuddham ahosi, ath'āhaṃ bhikkhave, sadevake loke samārake
sabrahmaṇe sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

Ñāṇaṇca pana me dassanaṃ udapādi, akuppā me vimutti ayam-antimā
jāti, natthi dāni punabbhavo'ti.

Idam-avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato
bhāsitaṃ abhinandaṃ.

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

When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice,

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’

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

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

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

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

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice...

Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice...

Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice,

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’

Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne āyasmato
koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: yaṃ kiñci
samudaya-dhammaṃ sabban-taṃ nirodha-dhamman'ti.

[Pavattite ca bhagavatā] dhammacakke bhummā devā
saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Bhummānaṃ devānaṃ saddaṃ sutvā, cātummahārājikā devā
saddamanussāvesuṃ...

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatimsā devā
saddamanussāvesuṃ...

Tāvatimsānaṃ devānaṃ saddaṃ sutvā, yāmā devā
saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā
saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, paranimmitavasavattī devā
saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, brahmakāyikā devā
saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

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

Then the Blessed One made the utterance,

‘Truly, Koṇḍañña has understood, Koṇḍañña has understood!’ Thus it was that the Venerable Koṇḍañña got the name Aññā-Koṇḍañña: ‘Koṇḍañña Who Understands.’

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

Iti'ha tena khaṇena, tena muhuttana, yāva brahmalokā saddo
 abbhuggacchi. Ayañca dasa-sahassī lokadhātu saṅkampi sampakampi
 sampavedhi, appamāṇo ca oḷāro obhāso loke pāturahosi atikkammeva
 devānaṃ devānubhāvaṃ.

Atha kho bhagavā udānaṃ udānesi:

Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño ti. Iti hidaṃ
 āyasmato koṇḍaññassa aññā-koṇḍañño tveva nāmaṃ ahoṣi ti.

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

The Characteristic of Not-Self

[SOLO INTRODUCTION]

All beings should take pains to understand the characteristic of not-self, which provides matchless deliverance from self-view and self-perception, as taught by the supreme Buddha.

This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension; It is for the development of perfect understanding of these phenomena, and for the investigation of all defiled mind-moments.

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

Thus have I heard.

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

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

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

Anatta-lakkhaṇa Sutta

15

[SOLO INTRODUCTION]

Yantaṃ sattehi dukkhena	ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññānaṃ	sammadeva vimocanaṃ
Sambuddho taṃ pakāsesi	diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya	bhāvetuṃ ñāṇamuttamaṃ
Yantesaṃ diṭṭhadhammānam	ñāṇenupaparikkhataṃ
Sabbāsavehi cittāni	vimuccim̐su asesato
Tathā ñāṇānussārena	sāsaṇaṃ kātumicchataṃ
Sādhūnaṃ atthasiddhatthaṃ	taṃ suttantaṃ bhaṇāma se

[Evaṃ me suttaṃ]

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha 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 abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha 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.

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

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

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

‘What do you think about this, bhikkhus? Is form permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā, saññā ābādhāya saṃvattati, na ca labbhati saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī ti.

Sañkhārā anattā, sañkhārā ca hidaṃ bhikkhave attā abhavissaṃsu, nayidaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca sañkhāresu, evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesun ti.

Yasmā ca kho bhikkhave sañkhārā anattā, tasmā sañkhārā ābādhāya saṃvattanti, na ca labbhati sañkhāresu, evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesun ti.

Viññāṇaṃ anattā, viññāṇaṃ ca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe, evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

[Taṃ kiṃ maññatha bhikkhave,] rūpaṃ niccaṃ vā aniccaṃ vā ti.

Aniccaṃ bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoṃham'asmi, eso me attā ti.

No hetuṃ bhante.

‘What do you think about this, bhikkhus? Is feeling permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Is perception permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Are mental formations permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham'asmi, eso me attā ti.

No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham'asmi, eso me attā ti.

No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham'asmi, eso me attā ti.

No hetam bhante.

‘What do you think about this, bhikkhus? Is consciousness permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

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

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

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā ti.

Aniccaṃ bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yaṃ panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, esoham’asmi, eso me attā ti.

No hetuṃ bhante.

[Tasmā tiha bhikkhave] yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbāṃ rūpaṃ netuṃ mama, nesoham’asmi, na me so attā ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā netuṃ mama, nesoham’asmi, na me so attā ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā netuṃ mama, nesoham’asmi, na me so attā ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā netuṃ mama, nesoham’asmi, na me so attā ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

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

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

Thus ends the discourse on The Characteristic of Not-self.

Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā
 bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yandūre
 santike vā, sabbāṃ viññāṇaṃ netāṃ mama, nesohaṃ'asmi, na me so
 attā ti, evametāṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmim pi nibbindati,
 vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi
 nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā
 vimuccati, vimuttasmim vimuttam iti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ
 brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāti ti.

[Idam-avoca bhagavā.] Attamanā pañcavaggiyā bhikkhū bhagavato
 bhāsitaṃ abhinandaṃ. Imasmiñca pana veyyākaraṇasmim
 bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi
 cittāni vimuccimṣū ti.

Anattalakkhaṇa-suttaṃ niṭṭhitaṃ.

The Fire Sermon

[SOLO INTRODUCTION]

With his skill in training the trainable, the All-transcendent Buddha, lucid speaker, teacher of the highest knowledge, He who expounds to the people the Dhamma and Vinaya that is fitting and worthy, teaching with this wonderful parable about fire, meditators of the highest skill;

He has liberated those who listen with the liberation that is utterly complete, through true investigation, with wisdom and attention.

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

Thus have I heard.

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

‘Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?’

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

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

Āditta-pariyāya Sutta

[SOLO INTRODUCTION]

Veneyyadamanopāye	sabbaso pāramiṃ gato
Amoghavacano buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajaṃ
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamādittapariyāyaṃ	desayanto manoharaṃ
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūṇaṃ sotumicchataṃ
Dukkhatālakkhaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se

[Evaṃ me suttaṃ]

Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsise saddhiṃ bhikkhu-sahassena. Tatra kho bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ.

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ, cakkhusamphasso āditto, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

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

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

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

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

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

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ,
 ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati
 vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
 ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā mohagginā,
 ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi
 upāyāsehi ādittan'ti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso
 āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ
 vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ.
 Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena
 sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ,
 kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati
 vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
 ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā mohagginā,
 ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi
 upāyāsehi ādittan'ti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ,
 manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati
 vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
 ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā mohagginā,
 ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi
 upāyāsehi ādittan'ti vadāmi.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako cakkhusmiṃ pi
 nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati,
 cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā
 uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
 tasmim̐ pi nibbindati.

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

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

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

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

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

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

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

Thus ends The Fire Sermon.

Sotasmim̐ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Ghānasmim̐ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Kāyasmim̐ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Manasmim̐ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim̐, vimuttam iti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāti ti.

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandaṃ. Imasmiṅca pana veyyākaraṇasmim̐ bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccim̐sū ti.

Ādittapariyāya-suttaṃ niṭṭhitaṃ.

Parittas

Invitation to the Devas

A. Pharitvāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu

B. Samantā cakka-vāḷesu
Atr'āgacchantu devatā

Sagge kāme ca rūpe
Giri-sikhara-taṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geha-vatthumhi khette
Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ sādhave me suṇantu
Dhammassavana-kālo ayam-bhadantā

[THREE TIMES, OR]

Buddha-dassana-kālo ayam-bhadantā
Dhammassavana-kālo ayam-bhadantā
Saṅgha-payirūpāsana-kālo ayam-bhadantā

Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

Tatiam pi buddhaṃ saraṇaṃ gacchāmi

Tatiam pi dhammaṃ saraṇaṃ gacchāmi

Tatiam pi saṅghaṃ saraṇaṃ gacchāmi

Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho
 Sāmaṃ va buddho sugato vimutto
 Mārassa pāsā vinimocayanto
 Pāpesi khemaṃ janataṃ vineyyaṃ
 Buddhaṃ varan-taṃ sirasā namāmi
 Lokassa nāthañ-ca vināyakañ-ca
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu
 Dassei lokassa visuddhi-maggaṃ
 Niyyāniko dhamma-dharassa dhārī
 Sāt'āvaho santi-karo suciṇṇo
 Dhammaṃ varan-taṃ sirasā namāmi
 Mohappadālaṃ upasanta-dāhaṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Saddhamma-senā sugatānugo yo
 Lokassa pāpūpakilesa-jetā
 Santo sayamaṃ santi-niyojako ca
 Svākkhāta-dhammaṃ viditaṃ karoti
 Saṅghaṃ varan-taṃ sirasā namāmi
 Buddhānubuddhaṃ sama-sīla-diṭṭhiṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Namo-kāra-aṭṭhaka

Namo arahato sammā
 Sambuddhassa mahesino
 Namo uttama-dhammassa
 Svākkhātass'eva ten'idha
 Namo mahā-saṅghassāpi
 Visuddha-sīla-diṭṭhino
 Namo omāty-āraddhassa
 Ratanattayassa sādhukaṃ
 Namo omakātītassa
 Tassa vatthuttayassa-pi
 Namo-kārappabhāvena
 Vigacchantu upaddavā
 Namo-kārānubhāvena
 Suvatthi hotu sabbadā
 Namo-kārassa tejena
 Vidhimhi homi tejavā

Ratana-sutta

Yaṅkiñci vittaṃ idha vā huraṃ vā
 Saggesu vā yaṃ ratanaṃ paṇītaṃ
 Na no samaṃ atthi tathāgatena
 Idam-pi buddhe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Khayaṃ virāgaṃ amataṃ paṇītaṃ
 Yad-ajjhagā sakya-munī samāhito
 Na tena dhammena sam'atthi kiñci
 Idam-pi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Yaṃ buddha-seṭṭho parivaṇṇayī suciṃ
 Samādhim-ānantarikaññaṃ-āhu
 Samādhinā tena samo na vijjati
 Idam-pi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Ye puggalā aṭṭha satam pasatṭhā
 Cattāri etāni yugāni honti
 Te dakkhiṇeyyā sugatassa sāvakā
 Etesu dinnāni mahapphalāni
 Idam-pi saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Ye suppayuttā manasā daḷhena
 Nikkāmino gotama-sāsanamhi
 Te patti-pattā amatam vigayha
 Laddhā mudhā nibbutim bhuñjamānā
 Idam-pi saṅghe ratanam paṇitam
 Etena saccena suvatthi hotu

Khīṇam purāṇam navam n'atthi sambhavam
 Viratta-citt'āyatike bhavasmiṃ
 Te khīṇa-bijā aviruḷhi-chandā
 Nibbanti dhīrā yathā'yam padīpo
 Idam-pi saṅghe ratanam paṇitam
 Etena saccena suvatthi hotu

Maṅgala-sutta

Asevanā ca bālānaṃ
 Paṇḍitānañ-ca sevanā
 Pūjā ca pūjanīyānaṃ
 Etam maṅgalam-uttamaṃ

 Paṭirūpa-desa-vāso ca
 Pubbe ca kata-puññatā
 Atta-sammā-paṇidhi ca
 Etam maṅgalam-uttamaṃ

 Bāhu-saccañ-ca sippañ-ca,
 Vinayo ca susikkhito
 Subhāsītā ca yā vācā
 Etam maṅgalam-uttamaṃ

 Mātā-pitu-upaṭṭhānaṃ
 Putta-dārassa saṅgaho
 Anākulā ca kammantā
 Etam maṅgalam-uttamaṃ

 Dānañ-ca dhamma-cariyā ca
 Ñātakānañ-ca saṅgaho
 Anavajjāni kammāni
 Etam maṅgalam-uttamaṃ

 Āratī viratī pāpā
 Majja-pānā ca saññamo
 Appamādo ca dhammesu
 Etam maṅgalam-uttamaṃ

Gāravo ca nivāto ca
 Santuṭṭhī ca kataññutā
 Kālena dhammassavaṇaṃ
 Etam maṅgalam-uttamaṃ

 Khantī ca sovacassatā
 Samaṇānañ-ca dassanaṃ
 Kālena dhamma-sākacchā
 Etam maṅgalam-uttamaṃ

 Tapo ca brahma-cariyañ-ca
 Ariya-saccāna-dassanaṃ
 Nibbāna-sacchikiriyā ca
 Etam maṅgalam-uttamaṃ

 Phuṭṭhassa loka-dhammehi
 Cittaṃ yassa na kampaṭi
 Asokaṃ virajaṃ khemaṃ
 Etam maṅgalam-uttamaṃ

 Etādisāni katvāna
 Sabbattham-aparājitā
 Sabbattha sotthiṃ gacchanti
 Tan-tesaṃ maṅgalam-uttaman'ti

Karaṇīya-metta-sutta

Karaṇīyam-attha-kusalena
 Yan-taṃ santaṃ padaṃ abhisamecca
 Sakko ujū ca suhujū ca
 Suvaco c'assa mudu anatimānī

 Santussako ca subharo ca
 Appakicco ca sallahuka-vutti
 Sant'indriyo ca nipako ca
 Appagabbho kulesu ananugiddho

 Na ca khuddaṃ samācare kiñci
 Yena viññū pare upavadeyyuṃ
 Sukhino vā khemino hontu
 Sabbe sattā bhavantu sukhit'attā

 Ye keci pāṇa-bhūt'atthi
 Tasā vā thāvarā vā anavasesā
 Dīghā vā ye mahantā vā
 Majjhimā rassakā aṇuka-thūlā

 Diṭṭhā vā ye ca adiṭṭhā
 Ye ca dūre vasanti avidūre
 Bhūtā vā sambhavesī vā
 Sabbe sattā bhavantu sukhit'attā

 Na paro paraṃ nikubbetha
 Nātimaññetha katthaci naṃ kiñci
 Byārosanā paṭighasaññā
 Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttāṃ
 Āyusā eka-puttān-anurakkhe
 Evam'pi sabba-bhūtesu
 Mānasam-bhāvaye aparimāṇaṃ

 Mettañ-ca sabba-lokasmiṃ
 Mānasam-bhāvaye aparimāṇaṃ
 Uddhaṃ adho ca tiriyañ-ca
 Asambādhaṃ averaṃ asapattaṃ

 Tiṭṭhañ-caraṃ nisinno vā
 Sayāno vā yāvat'assa vigata-middho
 Etaṃ satiyaṃ adhiṭṭheyya
 Brahmaṃ-etaṃ vihāraṃ idham-āhu

 Diṭṭhiñca anupagamma
 Sīlavā dassanena sampanno
 Kāmesu vineyya gedhaṃ
 Na hi jātu gabbha-seyyaṃ punareti'ti

Yaṅkiñci ratanaṃ loke

Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ buddha-samaṃ n'atthi	tasmā sothi bhavantu te/me
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ dhamma-samaṃ n'atthi	tasmā sothi bhavantu te/me
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ saṅgha-samaṃ n'atthi	tasmā sothi bhavantu te/me

Sambuddhe

Sambuddhe aṭṭhavīsañca	dvādasañca saḥassake
Pañca-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato
Sambuddhe pañca-paññāsañca	catuvīsati saḥassake
Dasa-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato
Sambuddhe navuttarasate	aṭṭhacattālīsa saḥassake
Vīsati-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato

Khandha-parittaṃ

Virūpakkhehi me mettaṃ	mettaṃ erāpathehi me
Chabyā-puttehi me mettaṃ	mettaṃ kaṇhā-gotamakehi ca
Apādadehi me mettaṃ	mettaṃ dipādadehi me
Catuppadehi me mettaṃ	mettaṃ bahuppadehi me
Mā maṃ apādako hiṃsi	mā maṃ hiṃsi dipādako
Mā maṃ catuppado hiṃsi	mā maṃ hiṃsi bahuppado
Sabbe sattā sabbe pāṇā	sabbe bhūtā ca kevalā
Sabbe bhadrāni passantu	mā kiñci pāpam-āgamā
Appamāṇo buddho	appamāṇo dhammo
Appamāṇo saṅgho	pamāṇavantāni siriṃsapāni
Ahi-vicchikā sata-padī	uṇṇā-nābhī sarabhū mūsikā
Katā me rakkhā katā me parittā	paṭikkamantu bhūtāni
So'haṃ namo bhagavato	namo sattannaṃ
Sammā-sambuddhānaṃ	

Buddha-dhamma-saṅgha-guṇā

Iti pi so bhagavā arahaṃ sammā-sambuddho

Vijjā-caraṇa-sampanno sugato loka-vidū

Anuttaro purisa-damma-sārathi

Satthā devamanussānaṃ buddho bhagavā'ti

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehi-passiko

Opanayiko paccattaṃ veditabbo viññūhī'ti

Supaṭipanno bhagavato sāvaka-saṅgho

Uju-paṭipanno bhagavato sāvaka-saṅgho

Ñāya-paṭipanno bhagavato sāvaka-saṅgho

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā

Esa bhagavato sāvaka-saṅgho

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo

Anuttaraṃ puññakkhettaṃ lokassā'ti

Mora-parittaṃ

Udet'ayañ-cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavippabhāso
 Taṃ taṃ namassāmi
 Harissa-vaṇṇaṃ paṭhavippabhāsaṃ
 Tay'ajja guttā viharemu divasaṃ
 Ye brāhmaṇā vedagu sabba-dhamme

Te me namo	te ca maṃ pālayantu
Nam'atthu buddhānaṃ	nam'atthu bodhiyā
Namo vimuttānaṃ	namo vimuttiyā
Imaṃ so parittaṃ katvā	moro carati esanā ti

Apet'ayañ-cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavippabhāso
 Taṃ taṃ namassāmi
 Harissa-vaṇṇaṃ paṭhavippabhāsaṃ
 Tay'ajja guttā viharemu rattiṃ
 Ye brāhmaṇā vedagu sabba-dhamme

Te me namo	te ca maṃ pālayantu
Nam'atthu buddhānaṃ	nam'atthu bodhiyā
Namo vimuttānaṃ	namo vimuttiyā
Imaṃ so parittaṃ katvā	moro vāsam-akappayī ti

Vaṭṭaka-parittaṃ

Atthi loke sīla-guṇo	saccaṃ soceyy’anuḍḍayā
Tena saccena kāhāmi	sacca-kiriyam-anuttaraṃ
Āvajjitvā dhamma-balaṃ	sarivvā pubbake jine
Sacca-balam-avassāya	sacca-kiriyam-akās’ahaṃ
Santi pakkhā apattanā	santi pādā avañcanā
Mātā pitā ca nikkhantā	jāta-veda paṭikkama
Saha sacce kate mayhaṃ	mahā-pajjalito sikhī
Vajjesi soḷasa karīsāni	udakaṃ patvā yathā sikhī
Saccena me samo n’atthi	esā me sacca-pāramī ti

Abhaya-parittaṃ

Yan-dunnimittaṃ avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ
 Buddhānubhāvena vināsamentu

 Yan-dunnimittaṃ avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ
 Dhammānubhāvena vināsamentu

 Yan-dunnimittaṃ avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ
 Saṅghānubhāvena vināsamentu

Āṭānāṭiya-parittaṃ

Vipassissa nam'atthu	cakkhumantassa sirīmato
Sikhissa pi nam'atthu	sabba-bhūtānukampino
Vessabhussa nam'atthu	nhātakassa tapassino
Nam'atthu kakusandhassa	māra-senappamaddino
Konāgamanassa nam'atthu	brāhmaṇassa vusīmato
Kassapassa nam'atthu	vippamuttassa sabbadhi
Āṅgīrasassa nam'atthu	sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisum
Te janā apisuṇā	mahantā vīta-sāradā
Hitam deva-manussānam	yaṃ namassanti gotamaṃ
Vijjā-caraṇa-sampannam	mahantaṃ vīta-sāradam
Vijjā-caraṇa-sampannam	buddham vandāma gotaman'ti

Āṅguli-māla-parittaṃ

Yato'ham bhagini ariyāya jātiyā jāto
 Nābhijānāmi sañcicca paṇam jīvitā voropetā
 Tena saccena sotthi te hotu sotthi gabbhassa

[THREE TIMES]

N'atthi me saraṇaṃ aññaṃ

N'atthi me saraṇaṃ aññaṃ
 Buddho me saraṇaṃ varaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ
 N'atthi me saraṇaṃ aññaṃ
 Dhammo me saraṇaṃ varaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ
 N'atthi me saraṇaṃ aññaṃ
 Saṅgho me saraṇaṃ varaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ

Sakkatvā

Sakkatvā buddha-ratanaṃ	osathaṃ uttamaṃ varaṃ
Hitam deva-manussānaṃ	buddha-tejena sotthinā
Nassant'upaddavā sabbe	dukkhā vūpasamentu te/me
Sakkatvā dhamma-ratanaṃ	osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ	dhamma-tejena sotthinā
Nassant'upaddavā sabbe	bhayā vūpasamentu te/me
Sakkatvā saṅgha-ratanaṃ	osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	saṅgha-tejena sotthinā
Nassant'upaddavā sabbe	rogā vūpasamentu te/me

Bojjh'aṅga-parittaṃ

Bojjh'aṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi	bojjh'aṅgā ca tathā'pare
Samādh'upekkha-bojjh'aṅgā	satt'ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahulikātā
Samvattanti abhiññāya	nibbānāya ca bodhiyā
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekasmiṃ samaye nātho	moggallānañ-ca kassapaṃ
Gilāne dukkhite disvā	bojjh'aṅge satta desayi
Te ca taṃ abhinanditvā	rogā mucciṃsu tañ-khaṇe
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekadā dhamma-rājā pi	gelaññenābhipīlito
Cundattherena tañ-ñeva	bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā
Pahinā te ca ābādhā	tiṇṇannam-pi mahesinaṃ
Magga'āhata-kilesā va	pattānuppatti-dhammataṃ
Etena sacca-vajjena	sotthi te hotu sabbadā

Jaya-maṅgala-aṭṭha-gāthā

Bāhuṃ saḥassam-abhinimmita sāvudhan-taṃ
 Grīmekhalaṃ uḍita-ghora-sasena-māraṃ
 Dān'ādi-dhamma-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

 Mārātirekam-abhiyujjhita-sabba-rattiṃ
 Ghoram-pan'āḷavakam-akkhama-thaddha-yakkhaṃ
 Khantī-sudanta-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

 Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
 Dāv'aggi-cakkam-asanīva sudāruṇaṃ-taṃ
 Mett'ambu-seka-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

 Ukkhitta-khaggam-atihattha-sudāruṇaṃ-taṃ
 Dhāvan-ti-yojana-path'aṅguli- mālavantaṃ
 Iddhī'bhisāṅkhata-mano jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

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

 Saccam vihāya-mati-saccaka-vāda-ketuṃ
 Vādābhiropita-manaṃ ati-andha-bhūtaṃ
 Paññā-padīpa-jalito jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ

Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jitavā mun'indo

Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ

Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ

Ñāṇāgadena vidhinā jitavā mun'indo

Tan-tejasā bhavatu te jaya-maṅgalāni

Etā pi buddha-jaya-maṅgala-aṭṭha-gāthā

Yo vācano dina-dine saratem-atandī

Hitvān'aneka-vividhāni c'upaddavāni

Mokkhaṃ sukhaṃ adhigameyya naro sapañño

Devatā-uyyojana-gāthā

Dukkhaṃ pappatā ca niddukkā	bhayaṃ pappatā ca nibbhayā
Sokappattā ca nissokā	hontu sabbe pi pāṇino
Ettāvatā ca amhehi	sambhataṃ puñña-sampadaṃ
Sabbe devānumodantu	sabba-sampatti-siddhiyā
Dānaṃ dadantu saddhāya	sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu	gacchantu devatā-gatā
[Sabbe buddhā] balappattā	paccekānañ-ca yaṃ balaṃ
Arahantānañ-ca tejena	rakkhāṃ bandhāmi sabbaso

Jaya-parittaṃ

Mahā-kāruṇiko nātho
 Hitāya sabba-pāṇinaṃ
 Pūretvā pāramī sabbā
 Patto sambodhim-uttamaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ
 Jayanto bodhiyā mūle
 Sakyānaṃ nandi-vaḍḍhano
 Evaṃ tvaṃ vijayo hohi
 Jayassu jaya-maṅgale
 Aparājita-pallaṅke
 Sīse paṭhavi-pokkhare
 Abhiseke sabba-buddhānaṃ
 Aggappatto pamodati
 Sunakkhattaṃ sumaṅgalaṃ
 Supabhātaṃ suhuṭṭhitaṃ
 Sukhaṇo sumuhutto ca
 Suyiṭṭhaṃ brahma-cārisu
 Padakkhiṇaṃ kāya-kammaṃ
 Vācā-kammaṃ padakkhiṇaṃ
 Padakkhiṇaṃ mano-kammaṃ
 Paṇidhi te padakkhiṇā
 Padakkhiṇāni katvāna
 Labhant'atthe padakkhiṇe

Bhavatu sabba-maṅgalaṃ

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā
 Sabba-buddhānubhāvena
 Sadā sotthī bhavantu te/me

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā
 Sabba-dhammānubhāvena
 Sadā sotthī bhavantu te/me

Bhavatu sabba-maṅgalaṃ
 Rakkhantu sabba-devatā
 Sabba-saṅghānubhāvena
 Sadā sotthī bhavantu te/me

The Twenty-Eight Buddhas' Protection

[SOLO INTRODUCTION]

We will now recite the discourse given by the Great Hero (the Buddha), as a protection for virtue-loving human beings, Against harm from all evil-doing, malevolent non-humans who are displeased with the Buddha's Teachings.

Homage to all Buddhas, the mighty who have arisen:

Taṇhaṅkara, the great hero, Medhaṅkara, the renowned,
 Saraṇaṅkara, who guarded the world, Dīpaṅkara, the light-bearer,
 Koṇḍañña, liberator of people, Maṅgala, great leader of people,
 Sumana, kindly and wise, Revata, increaser of joy,
 Sobhita, perfected in virtues, Anomadassī, greatest of beings,
 Paduma, illuminer of the world, Nārada, true charioteer,
 Padumuttara, most excellent of beings, Sumedha, the unequalled one,
 Sujāta, summit of the world, Piyadassī, great leader of men,
 Atthadassī, the compassionate, Dhammadassī, destroyer of darkness,
 Siddhattha, unequalled in the world, and Tissa, speaker of Truth,
 Phussa, bestower of blessings, Vipassī, the incomparable,
 Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness,
 Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,
 Kassapa, perfect in glory, Gotama, chief of the Sakyans.

Āṭānāṭiya Paritta (long version)

[SOLO INTRODUCTION]

Appasannehi nāthassa	sāsane sādhusammate
Amanussehi caṇḍehi	sadā kibbisakāribhi
Parisānañca-tassannam	ahiṃsāya ca guttiyā
Yandesesi mahāvīro	parittan-tam bhaṇāma se.

[Namō me sabbabuddhānaṃ]	uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro	medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito	dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho	maṅgalo purisāsabho
Sumano sumano dhīro	revato rativaḍḍhano
Sobhito guṇasampanno	anomadassī januttamo
Padumo lokapajjoto	nārado varasārathī
Padumuttaro sattasāro	sumedho appaṭṭipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruṇiko	dhammadassī tamonudo
Siddhattho asamo loke	tisso ca vadatāṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako
Kakusandho satthavāho	koṇāgamano raṇaṅjaho
Kassapo sirisampanno	gotamo sakyapuṅgavo

These and all self-enlightened Buddhas are also peerless ones,
All the Buddhas together, all of mighty power,
All endowed with the Ten Powers, attained to highest knowledge,
All of these are accorded the supreme place of leadership.
They roar the lion's roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being,
Shining with fathom-wide haloes, all these elephant-like sages,
All these omniscient Buddhas, conquerors free of corruption,
Of mighty brilliance, mighty power, of mighty wisdom, mighty strength,
Of mighty compassion and wisdom, bearing bliss to all,
Islands, guardians and supports, shelters and caves for all beings,
Resorts, kinsmen and comforters, benevolent givers of refuge,
These are all the final resting place for the world with its deities.
With my head at their feet I salute these greatest of humans.
With both speech and thought I venerate those Tathāgatas,
Whether lying down, seated or standing, or walking anywhere.
May they ever guard your happiness, the Buddhas, bringers of peace,
And may you, guarded by them, at peace, freed from all fear,
Released from all illness, safe from all torments,
Having transcended hatred, may you gain cessation.

Ete caññe ca sambuddhā	anekasatakoṭṭayo
Sabbe buddhā asamasamā	sabbe buddhā mahiddhikā
Sabbe dasabalūpetā	vesārajjuhupāgatā
Sabbe te paṭijānanti	āsabhaṅṭhānamuttamaṃ
Sīhanādaṃ nadantete	parisāsu visāradā
Brahmacakkaṃ pavattenti	loke appaṭivattiyaṃ
Upetā buddhadhammehi	aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṇūpetā	sītyānubyañjanādharā
Byāmappabhāya suppbhā	sabbe te munikuñjarā
Buddhā sabbañño ete	sabbe khiṇāsavā jinā
Mahappabhā mahātejā	mahāpaññā mahabbalā
Mahākāruṇikā dhīrā	sabbesānaṃ sukhāvahā
Dīpā nāthā paṭiṭṭhā	ca tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mahassāsā	saraṇā ca hitesino
Sadevakassa lokassa	sabbe ete parāyanā
Tesāhaṃ sirasā pāde	vandāmi purisuttame
Vacasā manasā ceva	vandāmete tathāgate
Sayane āsane ṭhāne	gamane cāpi sabbadā
Sadā sukkena rakkhantu	buddhā santikarā tuvaṃ
Tehi tvaṃ rakkhito santo	mutto sabbabhayena ca
Sabba-rogavinimutto	sabba-santāpavajjito
Sabba-veramatikkanto	nibbuto ca tuvaṃ bhava

By the power of their truth, their virtue and love,
 May they protect and guard you in health and happiness.
 In the Eastern quarter are beings of great power,
 May they protect and guard you in health and happiness.
 In the Southern quarter are deities of great power,
 May they protect and guard you in health and happiness.
 In the Western quarter are dragons of great power,
 May they protect and guard you in health and happiness.
 In the Northern quarter are spirits of great power,
 May they protect and guard you in health and happiness.
 In the East is Dhatarat̥ṭha, in the South is Viruḷhaka,
 In the West is Virūpakkha, Kuvera rules the North.
 These Four Mighty Kings, far-famed guardians of the world,
 May they all be your protectors in health and happiness.
 Sky-dwelling and earth-dwelling gods and dragons of great power,
 May they all be your protectors in health and happiness.
 For me there is no other refuge, the Buddha is my excellent refuge:
 By this declaration of truth may the blessings of victory be yours.
 For me there is no other refuge, the Dhamma is my excellent refuge:
 By this declaration of truth may the blessings of victory be yours.
 For me there is no other refuge, the Saṅgha is my excellent refuge:
 By this declaration of truth may the blessings of victory be yours.

Tesaṃ saccena silena	khantimettābalena ca
Tepi tumhe ¹ anurakkhantu	ārogyena sukkena ca
Puratthimasmiṃ disābhāge	santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukkena ca
Dakkhiṇasmiṃ disābhāge	santi devā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukkena ca
Pacchimasmiṃ disābhāge	santi nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukkena ca
Uttarasmiṃ disābhāge	santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukkena ca
Purimadisam̐ dhatarattho	dakkhiṇena viruḥhako
Pacchimena virūpakkho	kuvero uttaram̐ disam̐
Cattāro te mahārājā	lokapālā yasassino
Tepi tumhe anurakkhantu	ārogyena sukkena ca
Ākāsaṭṭhā ca bhummaṭṭhā	devā nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukkena ca
Natthi me saraṇam̐ aññaṃ	buddho me saraṇam̐ varam̐
Etena saccavajjena	hotu te ² jayamaṅgalaṃ
Natthi me saraṇam̐ aññaṃ	dhammo me saraṇam̐ varam̐
Etena saccavajjena	hotu te jayamaṅgalaṃ
Natthi me saraṇam̐ aññaṃ	saṅgho me saraṇam̐ varam̐
Etena saccavajjena	hotu te jayamaṅgalaṃ

¹If chanting for oneself, change *tumhe* to *amhe* here and in the lines below.

²If chanting for oneself, change *te* to *me* here and in the lines below.

Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Buddha, therefore may you be blessed.

Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Dhamma, therefore may you be blessed.

Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Saṅgha, therefore may you be blessed.

If you venerate the Buddha jewel, the supreme, excellent protection,
Which benefits gods and humans, then in safety, by the Buddha's power,
All dangers will be prevented, your sorrows will pass away.

If you venerate the Dhamma jewel, the supreme, excellent protection,
Which calms all fevered states, then in safety, by the Dhamma's power,
All dangers will be prevented, your fears will pass away.

If you venerate the Saṅgha jewel, the supreme, excellent protection,
Worthy of gifts and hospitality, then in safety, by the Saṅgha's power,
All dangers will be prevented, your sicknesses will pass away.

May all calamities be avoided, may all illness pass away,
May no dangers threaten you, may you be happy and long-lived,
Greeted kindly and welcome everywhere.

May four things accrue to you: long life, beauty, bliss, and strength.

Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ buddhasamaṃ	natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ dhammasamaṃ	natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ saṅghasamaṃ	natthi tasmā sotthī bhavantu te
Sakkatvā buddharatanaṃ	osathaṃ uttamaṃ varaṃ
Hitamaṃ devamanussānaṃ	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanaṃ	osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā saṅgharatanaṃ	osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	saṅghatejena sotthinā
Nassantupaddavā sabbe	rogā vūpasamentu te
Sabbītiyo vivajjantu	sabbarogo vinassatu
Mā te bhavatvantarāyo	sukhī dīghāyuko bhava
Abhivādanasīlissa	niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukhaṃ balaṃ

Funeral Chanting

Dhamma-saṅgaṇī-mātikā

Kusalā dhammā

Akusalā dhammā

Abyākatā dhammā

Sukhāya vedanāya sampayuttā dhammā

Dukkhāya vedanāya sampayuttā dhammā

Adukkhamasukhāya vedanāya sampayuttā dhammā

Vipākā dhammā

Vipāka-dhamma-dhammā

N'eva vipāka na vipāka-dhamma-dhammā

Upādinn'upādāniyā dhammā

Anupādinn'upādāniyā dhammā

Anupādinnānupādāniyā dhammā

Saṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭha-saṅkilesikā dhammā

Asaṅkiliṭṭhāsaṅkilesikā dhammā

Savitakka-savicārā dhammā

Avitakka-vicāra-mattā dhammā

Avitakkāvicārā dhammā

Pīti-saha-gatā dhammā

Sukha-saha-gatā dhammā

Upekkhā-saha-gatā dhammā

Dassanena pahātabbā dhammā

Bhāvanāya pahātabbā dhammā

N'eva dassanena na bhāvanāya pahātabbā dhammā

Dassanena pahātabba-hetukā dhammā
 Bhāvanāya pahātabba-hetukā dhammā
 N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā

 Ācaya-gāmino dhammā
 Apacaya-gāmino dhammā
 N'evācaya-gāmino nāpacaya-gāmino dhammā

 Sekkhā dhammā
 Asekkhā dhammā
 N'eva sekkhā nāsekkhā dhammā

 Parittā dhammā
 Mahaggatā dhammā
 Appamāṇā dhammā

 Paritt'ārammaṇā dhammā
 Mahaggat'ārammaṇā dhammā
 Appamāṇ'ārammaṇā dhammā

 Hīnā dhammā
 Majjhimā dhammā
 Paṇītā dhammā

 Micchatta-niyatā dhammā
 Sammatta-niyatā dhammā
 Aniyatā dhammā

 Magg'ārammaṇā dhammā
 Magga-hetukā dhammā
 Maggādhipatino dhammā

Uppannā dhammā

Anuppannā dhammā

Uppādino dhammā

Atitā dhammā

Anāgatā dhammā

Paccuppannā dhammā

Atit'ārammaṇā dhammā

Anāgat'ārammaṇā dhammā

Paccuppann'ārammaṇā dhammā

Ajjhattā dhammā

Bahiddhā dhammā

Ajjhatta-bahiddhā dhammā

Ajjhatt'ārammaṇā dhammā

Bahiddh'ārammaṇā dhammā

Ajjhatta-bahiddh'ārammaṇā dhammā

Sanidassana-sappaṭighā dhammā

Anidassana-sappaṭighā dhammā

Anidassanāppaṭighā dhammā

Paṭṭhāna-mātikā-pāṭho

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo,
 anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo,
 aññam-añña-paccayo, nissaya-paccayo, upanissaya-paccayo,
 pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo,
 kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo,

jhāna-paccayo, magga-paccayo, sampayutta-paccayo,
vippayutta-paccayo, atthi-paccayo, n'atthi-paccayo,
vigata-paccayo, avigata-paccayo.

Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,
sañkhārakkhandho, viññāṇakkhandho

Dvā-das'āyatanāni:

Cakkhv-āyatanam rūp'āyatanam, sot'āyatanam sadd'āyatanam,
ghān'āyatanam gandh'āyatanam, jivh'āyatanam ras'āyatanam,
kāy'āyatanam phoṭṭhabb'āyatanam, man'āyatanam
dhamm'āyatanam

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu, sota-dhātu
sadda-dhātu sota-viññāṇa-dhātu, ghāna-dhātu gandha-dhātu
ghāna-viññāṇa-dhātu, jivhā-dhātu rasa-dhātu
jivhā-viññāṇa-dhātu, kāya-dhātu phoṭṭhabba-dhātu
kāya-viññāṇa-dhātu, mano-dhātu dhamma-dhātu
mano-viññāṇa-dhātu

Bā-vīsat'indriyāni:

Cakkhu'ndriyam sot'indriyam ghān'indriyam jivh'indriyam
kāy'indriyam man'indriyam, itth'indriyam puris'indriyam
jīvit'indriyam, sukh'indriyam dukkh'indriyam somanass'indriyam

domanass'indriyaṃ upekkh'indriyaṃ, saddh'indriyaṃ
viriy'indriyaṃ sat'indriyaṃ samādh'indriyaṃ paññ'indriyaṃ,
anaññātañ-ñassāmī-t'indriyaṃ aññ'indriyaṃ aññātāv'indriyaṃ

Cattāri ariya-saccāni:

Dukkhaṃ ariya-saccaṃ, dukkha-samudayo ariya-saccaṃ,
dukkha-nirodho ariya-saccaṃ, dukkha-nirodha-gāminī paṭipadā
ariya-saccaṃ

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ,
viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷ-āyatanaṃ,
saḷ-āyatana-paccayā phassa, phassa-paccayā vedanā,
vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ,
upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā
jarā-maraṇaṃ soka-parideva-dukkha-domanass'upāyāsā
sambhavanti

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti

Avijjāya tv-eva asesā virāga-nirodhā saṅkhāra-nirodho,
saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā
nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷ-āyatana-nirodho,
saḷ-āyatana-nirodhā phassa-nirodho, phassa-nirodhā
vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā
upādāna-nirodho, upādāna-nirodhā bhava-nirodho,
bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ
soka-parideva-dukkha-domanass'upāyāsā nirujjhanti

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti

Paṃsu-kūla for the dead

Aniccā vata saṅkhārā
 Uppāda-vaya-dhammino
 Uppajjitvā nirujjhanti
 Tesam vūpasamo sukho

 Sabbe sattā maranti ca
 Marimṣu ca marissare
 Tath'evāhaṃ marissāmi
 N'atthi me ettha saṃsayo

Paṃsu-kūla for the living

Aciraṃ vat'ayaṃ kāyo
 Paṭhaviṃ adhisessati
 Chuddho apeta-viññāṇo
 Niratthaṃ va kaliṅgaram

Appendix

Pāli Phonetics and Pronunciation

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

Vowels

Short

a as in about

i as in hit

u as in put

Long

ā as in father

ī as in machine

ū as in rule

e as in grey

o as in more

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.

Consonants

c as in ancient (like ch but unaspirated)

ṃ, ṅ as ng in sang

ṅ as ny in canyon

v rather softer than the English v; near w

Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ṅh**, and **vh**, do count as two consonants (for example in the Pāli words ‘**jivhā**’ or ‘**mulho**’).

Examples

th as t in tongue. (Never pronounced as in ‘the’.)

ph as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in ‘Thomas’ (not as in ‘thin’) or **ph** as in ‘puff’ (not as in ‘phone’).

Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

Unstressed syllables end in a short **a, i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO	SU · SUD · DHO	KA · RU · ṆĀ	MA · HAṆ · ṆA · VO
1 1	½ 1 1	½ ½ 1	½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½ 1 ½	1 ½ 1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½ ½ ½	½ ½ 1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

2. **Aspirated consonants** like **bh, dh** etc. count as single consonant and don't get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **Bud·dho** and not **Bu·ddho**).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this:

The Pāli word '**sukka**' means 'bright'; '**sukkha**' means 'dry'; '**sukha**' — 'happiness'; '**suka**' — 'parrot' and '**sūka**' — 'bristles on an ear of barley'.

So if you chant '**sukha**' with a '**k**' instead of a '**kh**', you would chant 'parrot' instead of 'happiness'.

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

Punctuation, tonal marks and pauses in this edition

[Square brackets] indicate parts usually chanted only by the leader, but chanting customs differ in the various monasteries.

The slash / indicates variations of male of female forms according to the person chanting them, or singular and plural forms when chanting alone or in a group.

The cantillation marks indicate changes in pitch, usually a full tone up or down:

High tone:	n [^] oble	Long low tone:	h _o mage
Low tone:	b _l essed	Long mid tone:	g _u ides

A note on hyphenation in the text

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

Glossary of Pāli Terms

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

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

Añjali A gesture of respect. The palms of both hands join together directly in front of the chest, with the fingers aligned and pointing upwards.

Arahaṃ/Arahant Literally, ‘worthy one’ — a term applied to all enlightened beings. As an epithet of the Buddha alone, ‘Lord’ is used.

Ariyapuggalā ‘Noble Beings’ or ‘Noble Disciples’ — there are eight kinds: those who are working on or who have achieved the four different stages of realization.

Bhagavā Bountiful, with good fortune — when used as an epithet of the Buddha, ‘the Fortunate One,’ ‘the Blessed One.’

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

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

Buddha The Understanding One, the Awakened One, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

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

Dhamma (Sanskrit: Dharma) The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding. When written as ‘*dhamma*’, i.e. with lower case ‘d’, this refers to an ‘item’ or ‘thing’.

Dukkha Literally, ‘hard to bear’ — dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, stress, suffering. One of the three characteristics of conditioned phenomena.

Factors of Awakening (bojjhaṅga) 1. mindfulness, 2. investigation of truth, 3. effort, 4. rapture, 5. tranquility, 6. concentration, 7. equanimity.

Foundations of Mindfulness (satipaṭṭhāna) Mindfulness of 1. *kāya* (body), 2. *vedanā* (feelings), 3. *citta* (mind), 4. *dhmma* (mind-objects).

Grounds of Birth (yoni) The four modes of generation by which beings take birth: womb-born, egg-born, moisture-born and spontaneously born.

Holy Life (brahmacariya) Literally: the Brahma-conduct; usually referring to the monastic life. Using this term emphasizes the vow of celibacy.

Jhāna Mental absorption. A state of strong concentration focused on a single physical or sensation or mental notion.

Kamma (Sanskrit: karma) Action, deed; actions created by habitual impulse, intention, volition.

Khandhā The five aggregates, physical or mental — that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as, ‘This is mine’, ‘I am this’ or, ‘This is my self’ is *upādāna* — clinging or grasping.

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

Nibbāna (Sanskrit: Nirvāṇa) Literally, ‘coolness’ — the state of liberation from all suffering and defilements, the goal of the Buddhist path.

Paccekabuddha Solitary Buddha — someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

Paritta Verses chanted particularly for blessing and protection.

Parinibbāna The Buddha’s final passing away, i.e. final entering Nibbāna.

Peaceful Sage (muni) An epithet of the Buddha.

Planes of Birth (bhūmi) The three planes where rebirth takes place:

kāmāvacara-bhūmi: the sensuous plane; *rūpāvacara-bhūmi*: form plane;
arūpāvacara-bhūmi: formless plane.

Puñña Merit, the accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

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

Saṅgha The community of those who practise the Buddha's Way.

More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The 'four pairs, the eight kinds of noble beings' are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream-entry, once-return, non-return and arahantship.

Saṅkhārā Formations, constructions, all conditioned things, or volitional impulses, that is all mental states apart from feeling and perception that colour one's thoughts and make them either good, bad or neutral.

Saññā Perception, the mental function of recognition.

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

Threefold bliss Mundane bliss, celestial bliss and Nibbānic bliss.

Triple Gem Buddha, Dhamma and Saṅgha.

Vedanā Feeling — physical and mental feelings that may be either pleasant, unpleasant or neutral.

Viññāṇa Sense consciousness — the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.

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