



# CHANTING BOOK

## - RETREAT VERSION -

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**For Free distribution to non-Muslims only.**

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## 1.0 REQUESTING FOR THREE REFUGES AND FIVE / EIGHT PRECEPTS

**Arahaṃ sammāsambuddho bhagavā  
Buddhaṃ bhagavantaṃ abhivādemī**  
(Bow)

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

**Svākkhāto bhagavatā dhammo  
Dhammaṃ namassāmi**  
(Bow)

*The teaching, so completely  
explained by Him – I bow to the  
Dhamma  
(Bow)*

**Supaṭipanno bhagavato sāvakaśaṅho  
Saṅghaṃ namāmi**  
(Bow)

*The Blessed One's disciples, who  
have practised well – I bow to the  
Saṅgha.  
(Bow)*

(After bowing three times, with hands joined in añjali, recite as a group)

**Mayaṃ bhante/ayye/mitta  
tisaraṇena saha pañca/aṭṭha silāni  
yācāma**

*We, Venerable Sir, request the  
Three Refuges and the Five/Eight  
Precepts.*

**Dutiyampi  
Mayaṃ bhante/ayye/mitta tisaraṇena  
saha pañca/aṭṭha silāni yācāma**

*For the second time,  
We, Venerable Sir, request the  
Three Refuges and the Five/Eight  
Precepts.*

**Tatīyampi  
Mayaṃ bhante/ayye/mitta tisaraṇena  
saha pañca/aṭṭha silāni yācāma**

*For the third time,  
We, Venerable Sir, request the  
Three Refuges and the Five/Eight  
Precepts.*

1. When one person is chanting as an individual. Mayaṃ becomes Ahaṃ; if one person is requesting on behalf of a group, Mayaṃ is used.
2. When requesting from a nun, bhante becomes ayye. When requesting from a lay person bhante becomes mitta.
3. When a person is chanting as an individual, yācāma becomes yācāmi; if one person is requesting on behalf of a group, yācāma is used.

## 1.1 TAKING THE THREE REFUGES

(REPEAT AFTER THE LEADER HAS CHANTED THREE TIMES)

### VANDANĀ

**Namo Tassa Bhagavato Arahato  
Sammāsaṃbuddhassa** (Repeat 3X)

### TISARAṆA

**Buddhaṃ saraṇaṃ gacchāmi  
Dhammaṃ saraṇaṃ gacchāmi  
Saṅghaṃ saraṇaṃ gacchāmi**

**Dutiyampi  
Buddhaṃ saraṇaṃ gacchāmi  
Dutiyampi  
Dhammaṃ saraṇaṃ gacchāmi  
Dutiyampi  
Saṅghaṃ saraṇaṃ gacchāmi**

**Tatīyampi  
Buddhaṃ saraṇaṃ gacchāmi  
Tatīyampi  
Dhammaṃ saraṇaṃ gacchāmi  
Tatīyampi  
Saṅghaṃ saraṇaṃ gacchāmi**

**Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ**

*This completes the going to the Three Refuges.*

**Response: Āma bhante / ayye / mitta**

*Yes, Venerable Sir / Sister / Friend.*

### HOMAGE

*Homage to Him, the Blessed One,  
the Worthy One,  
the Fully Enlightened One.*

### THREE REFUGES

*I go to the Buddha for my refuge.  
I go to the Dhamma for my refuge.  
I go to the Saṅgha for my refuge.*

*For the second time,  
I go to the Buddha for my refuge.*

*For the second time,  
I go to the Dhamma for my refuge.*

*For the second time,  
I go to the Saṅgha for my refuge.*

*For the third time,  
I go to the Buddha for my refuge.*

*For the third time,  
I go to the Dhamma for my refuge.*

*For the third time,  
I go to the Saṅgha for my refuge.*

## 1.2 PAÑCA SĪLA - FIVE PRECEPTS

1. **Pāṇātipātā  
veramaṇī sikkhāpadaṃ samādiyāmi**

*I undertake the training rule to  
refrain from taking the life of any  
living creature.*

2. **Adinnādānā  
veramaṇī sikkhāpadaṃ samādiyāmi**

*I undertake the training rule to  
refrain from taking that which is  
not given.*

3. **Kāmesu micchācārā  
veramaṇī sikkhāpadaṃ samādiyāmi**

*I undertake the training rule to  
refrain from sexual misconduct.*

4. **Musāvādā  
veramaṇī sikkhāpadaṃ samādiyāmi**

*I undertake the training rule to  
refrain from false and harmful  
speech.*

5. **Surā-meraya-majja-pamā-datṭhānā  
veramaṇī sikkhāpadaṃ samādiyāmi**

*I undertake the training rule to  
refrain from consuming  
intoxicating drink and drugs which  
lead to heedlessness.*

**Leader:**

**Imāni pañca sikkhāpadāni  
Sīlena sugatiṃ yanti  
Sīlena bhogasampadā  
Sīlena nibbutiṃ yanti  
Tasmā sīlaṃ visodhaye**

*These are the five precepts  
Virtue is the source of happiness  
Virtue is the source of true wealth  
Virtue is the source of peacefulness  
Therefore let virtue be purified*

**Leader:**

**Imāni pañca sikkhāpadani samādiyāmi  
Response: (Repeat after leader - 3X)**

*I undertake these Five Precepts  
(Repeat after leader - 3X)*

**Response: Sādhu, Sādhu, Sādhu**

*Excellent, Excellent, Excellent*

*(Bow three times)*

### 1.3 AṬṬHAṄGA SĪLA - EIGHT PRECEPTS

1. **Pāṇātipātā  
veramaṇī sikkhāpadaṃ samādiyāmi**
2. **Adinnādānā  
veramaṇī sikkhāpadaṃ samādiyāmi**
3. **Abrahma cariyā  
veramaṇī sikkhāpadaṃ samādiyāmi**
4. **Musāvādā  
veramaṇī sikkhāpadaṃ samādiyāmi**
5. **Surā-meraya-majja-pamā-daṭṭhānā  
veramaṇī sikkhāpadaṃ samādiyāmi**
6. **Vikāla-bhojanā veramaṇī  
sikkhāpadaṃ samādiyāmi**
7. **Nacca-gīta-vādita visūka dassanā  
mālā gandha vilepana dhāraṇa  
maṇḍana-vibhūsanatṭhānā  
veramaṇī sikkhāpadaṃ  
samādiyāmi**
8. **Uccā sayana-mahā sayanā  
veramaṇī sikkhāpadaṃ  
samādiyāmi**

*I undertake the training rule to refrain from taking the life of any living creature.*

*I undertake the training rule to refrain from taking that which is not given.*

*I undertake the training rule to refrain from any kind of sexual activities.*

*I undertake the training rule to refrain from false and harmful speech.*

*I undertake the training rule to refrain from consuming intoxicating drink and drugs which lead to heedlessness.*

*I undertake the training rules to refrain from eating at inappropriate times.*

*I undertake the training rules to refrain from entertainment, beautification and adornment.*

*I undertake the training rule to refrain from lying on a high or luxurious sleeping place.*

**Leader:**

**Imāni aṭṭha sikkhāpadani  
Sīlena sugatiṃ yanti  
Sīlena bhogasampadā  
Sīlena nibbutiṃ yanti  
Tasmā sīlaṃ visodhaye**

**Leader:**

**Imāni aṭṭha sikkhāpadani samādiyāmi  
Response: (Repeat after leader - 3X)**

*These are the eight precepts  
Virtue is the source of happiness  
Virtue is the source of true wealth  
Virtue is the source of peacefulness  
Therefore let virtue be purified*

*I undertake these Eight Precepts  
(Repeat after leader - 3X)*

**Response: Sādhu, Sādhu, Sādhu**

*Excellent, Excellent, Excellent*

*(Bow three times)*



## 2.0 MORNING CHANTING

### 2.1 DEDICATION OF OFFERINGS

**(Yo so) bhagavā arahaṃ  
sammāsambuddho**

*To the Blessed One, the Lord, who fully  
attained perfect enlightenment,*

**Svākkhāto yena bhagavatā  
dhammo**

*To the Teaching, which He expounded  
so well,*

**Supaṭipanno yassa bhagavato  
sāvakaśaṅgho**

*And to the Blessed One's disciples who  
have practised well,*

**Tammayaṃ bhagavantaṃ  
sadhamaṃ sasaṅghaṃ**

*To these - the Buddha, the Dhamma,  
and the Saṅgha,*

**Imehi sakkārehi yathārahaṃ  
āropitehi abhipūjayāma**

*We render with offerings our rightful  
homage.*

**Sādhu no bhante bhagavā  
sucira-parinibbutopi**

*It is well for us that the Blessed One,  
having attained liberation,*

**Pacchimā-janatānukampa-  
mānasā**

*Still had compassion for later  
generations.*

**Ime sakkāre duggata-  
paṇṇākāra-bhūte paṭiggaṇhātu**

*May these simple offerings be accepted*

**Amhākaṃ dīgharattaṃ hitāya  
sukhāya**

*For our long-lasting benefit and for the  
happiness it gives us.*

**Arahaṃ sammāsambuddho  
bhagavā  
Buddhaṃ bhagavantaṃ  
abhivādemī**

*The Lord, the Perfectly  
Enlightened and Blessed One, I  
render homage to the Buddha,  
the Blessed One.*

(Bow)

(Bow)

**Svākkhāto bhagavatā dhammo  
Dhammaṃ namassāmi**

*The teaching, so completely explained  
by Him - I bow to the Dhamma*

(Bow)

(Bow)

**Supaṭipanno bhagavato  
sāvakaśaṅgho  
Saṅghaṃ namāmi**

*The Blessed One's disciples, who have  
practised well - I bow to the Saṅgha.*

(Bow)

(Bow)

## 2.2 PRELIMINARY HOMAGE

**Handa mayaṃ buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase**

*Now let us pay preliminary homage  
to the Buddha.*

### VANDANĀ

**Namo Tassa Bhagavato Arahato  
Sammāsaṃbuddhassa** (Repeat 3X)

### HOMAGE

*Homage to Him, the Blessed One,  
the Worthy One,  
the Fully Enlightened One.  
(Repeat 3X)*

## 2.3 HOMAGE TO THE BUDDHA

**(Handa mayaṃ buddhābhittuṭṭiṃ  
karomase)**

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

**(Yo so) tathāgato arahaṃ  
sammāsambuddho**

*The Tathāgata is the Pure One, the  
Perfectly Enlightened One.*

**Vijjācaraṇa-sampanno**

*He is impeccable in conduct and  
understanding,*

**Sugato**

*The Accomplished One,*

**Lokavidū**

*The Knower of the Worlds.*

**Anuttaro purisadamma-sārathi**

*He trains perfectly those who wish to  
be trained.*

**Satthā deva-manussānaṃ**

*He is Teacher of gods and humans.*

**Buddho bhagavā**

*He is Awake and Holy.*

**Yo imaṃ lokaṃ sadevakaṃ  
samārakaṃ sabrahmakaṃ**

*In this world with its gods, demons,  
and kind spirits,*

**Sassamaṇa-brāhmaṇiṃ pajaṃ  
sadeva-manussaṃ sayamaṃ abhiññā  
sacchikatvā pavedesi**

*Its seekers and sages, celestial and  
human beings, he has by deep  
insight revealed the Truth.*

**Yo dhammaṃ desesi ādi-kalyāṇaṃ  
majjhe-kalyāṇaṃ pariyosāna-  
kalyāṇaṃ**

**Satthaṃ sabyañjanaṃ kevala-  
paripuṇṇaṃ parisuddhaṃ brahma-  
cariyaṃ pakāsesi**

**Tamaḥaṃ bhagavantaṃ  
abhipūjayāmi tamaḥaṃ  
bhagavantaṃ sirasā namāmi**  
(Bow)

*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.*

*I chant my praise to the Blessed  
One, I bow my head to the Blessed  
One.*

*(Bow)*

## 2.4 HOMAGE TO THE DHAMMA

**(Handa mayaṃ dhammābhittuṭṭiṃ  
karomase)**

**(Yo so) svākkhāto bhagavatā  
dhammo**

**Sandiṭṭhiko**

**Akāliko**

**Ehipassiko**

**Opanayiko**

**Paccattaṃ veditabbo viññūhi**

**Tamaḥaṃ dhammaṃ abhipūjayāmi  
tamaḥaṃ dhammaṃ sirasā namāmi**  
(Bow)

*[Now let us chant in praise of the  
Dhamma]*

*Well expounded is the Dhamma of  
the Blessed One,*

*Can be realised in the here and the  
now,*

*Beyond time, beyond thought,*

*Inviting investigation,*

*Leading inwards to the  
heart/Nibbāna,*

*Can be understood by the wise each  
for themselves.*

*I chant my praise to this Teaching; I  
bow my head to this Truth.*

*(Bow)*

## 2.5 HOMAGE TO THE SAṄGHA

**(Handa mayaṃ saṅhābhitthutiṃ  
karomase)**

*[Now let us chant in praise of the  
Saṅgha.]*

**(Yo so) supaṭipanno bhagavato  
sāvakaṅgho**

*They are the Blessed One's disciples,  
who have good conduct,*

**Ujupaṭipanno bhagavato sāvaka  
saṅgho**

*Who have upright conduct,*

**Ñāyapaṭipanno bhagavato sāvaka  
saṅgho**

*Who have wise conduct,*

**Sāmicipaṭipanno bhagavato sāvaka  
saṅgho**

*Who have dutiful conduct,*

**Yadidaṃ cattāri purisayugāni aṭṭha  
purisapuggalā**

*That is the four pairs, the eight kinds  
of noble beings,*

**Esa bhagavato sāvaka saṅgho**

*These are the Blessed One's disciples.*

**Āhuṇeyyo**

*Such ones are worthy of gifts,*

**Pāhuṇeyyo**

*Worthy of hospitality,*

**Dakkiṇeyyo**

*Worthy of offerings,*

**Añjali-karaṇīyo**

*Worthy of respect;*

**Anuttaraṃ puññakkhettaṃ lokassa**

*They give occasion for incomparable  
goodness to arise in the world.*

**Tamaḥaṃ saṅghaṃ abhipūjayāmi  
tamaḥaṃ saṅghaṃ sirasā namāmi**

(Bow)

*I chant my praise to this Saṅgha, I  
bow my head to this Saṅgha.*

(Bow)

## 2.6 SALUTATION TO THE TRIPLE GEM

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

(Buddho susuddho)  
karuṇāmahaṇṇavo

Yoccanta-suddhabbara-ñāṇa-locano

Lokassa pāpūpakilesa-ghātako

Vandāmi buddhaṃ ahamādarena  
taṃ

Dhammo padīpo viya tassa satthuno

Yo maggapākāmata-bheda-bhinnako

Lokuttaro yo ca tadattha-dīpano

Vandāmi dhammaṃ ahamādarena  
taṃ

Saṅgho sukhettābhyati-khetta-  
saññito

Yo diṭṭhasanto sugatānubodhako

Lolappahīno ariyo sumedhaso

Vandāmi saṅghaṃ ahamādarena  
taṃ

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

*The Buddha, absolutely pure, with  
ocean-like compassion,*

*Possessing the clear sight of wisdom,*

*Destroyer of worldly self-corruption.*

*Devotedly indeed, that Buddha I  
revere.*

*The Teaching of the Lord, like a  
lamp,*

*Illuminating the Path and its Fruit:  
the Deathless,*

*That which is beyond the conditioned  
world,*

*Devotedly indeed, that Dhamma I  
revere.*

*The Saṅgha, 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 Saṅgha I  
revere.*

**Icevam-ekantabhipūja-neyyakam**

*This salutation should be made*

**Vatthuttayam  
vandayatābhisaṅkhatam**

*To that which is worthy.*

**Puññaṃ mayā yaṃ mama  
sabbupaddavā**

*Through the power of such good  
action,*

**Mā hontu ve tassa pabhāvasiddhiyā**

*May all obstacles disappear.*

**Idha tathāgato loka uppanno  
arahaṃ sammāsambuddho**

*One who knows things as they are  
has come into this world; and he is  
an Arahant, a perfectly awakened  
being.*

**Dhammo ca desito niyyāniko  
upasamiko parinibbāniko  
sambodhagāmi sugatappavedito**

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

**Mayantaṃ dhammaṃ sutvā evaṃ  
jānāma**

*Having heard the Teaching, we know  
this:*

**Jātipi dukkhā**

*Birth is suffering,*

**Jarāpi dukkhā**

*Ageing is suffering,*

**Vyādhipi dukkho**

*Sickness/disease is suffering*

**Maraṇampi dukkham**

*And death is suffering;*

**Soka-parideva-dukkha-  
domanassupāyāsāpi dukkhā**

*Sorrow, lamentation, pain, grief, and  
despair are suffering;*

**Appiyehi sampayogo dukkho**

*Association with the disliked is  
suffering;*

**Piyehi vippayogo dukkho**

*Separation from one's loved ones  
and our prized possession is  
suffering;*

**Yaṃpiccham na labhati tampi  
dukkham**

*Not attaining one's wishes is  
suffering.*

**Saṅkhittena pañcupādānakkhandhā dukkhā**

*In brief, the five aggregates of the grasping are suffering.*

**Seyyathidaṃ**

*These are as follows:*

**Rūpūpādānakkhandho**

*Identification with the body,*

**Vedanūpādānakkhandho**

*Identification with feeling,*

**Saññūpādānakkhandho**

*Identification with perception,*

**Saṅkhārūpādānakkhandho**

*Identification with mental formations,*

**Viññāṇūpādānakkhandho**

*Identification with consciousness.*

**Yesaṃ pariññāya**

*For the complete understanding of this,*

**Dharamāno so bhagavā**

*The Blessed One in his lifetime*

**Evaṃ bahulaṃ sāvake vineti**

*Frequently instructed his disciples in just this way.*

**Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati**

*In addition, he further instructed:*

**Rūpaṃ aniccaṃ**

*The body is impermanent,*

**Vedanā aniccā**

*Feeling is impermanent,*

**Saññā aniccā**

*Perception is impermanent,*

**Saṅkhārā aniccā**

*Mental formations are impermanent,*

**Viññāṇaṃ aniccaṃ**

*Consciousness is impermanent;*

**Rūpaṃ anattā**

*The body is non-self,*

**Vedanā anattā**

*Feeling is non-self,*

**Saññā anattā**

*Perception is non-self,*

**Saṅkhārā anattā**

*Mental formations are non-self,*

**Viññāṇaṃ anattā**

*Consciousness is non-self;*

**Sabbe saṅkhārā aniccā**

*All condition phenomena are  
impermanent,*

**Sabbe dhammā anattā ti**

*There is no self in the conditioned  
and in the unconditioned.*

**Te mayaṃ**

*All of us*

**Otiṇṇāma-jātiyā jarāmarañena**

*Are bound by birth, ageing, sickness  
and death,*

**Sokehi paridevehi dukkhehi  
domanassehi upāyāsehi**

*By sorrow, lamentation, pain, grief,  
and despair,*

**Dukkhotiṇṇā dukkhaparetā**

*Bound by suffering and obstructed  
by suffering.*

**Appewanānimassa kevalassa  
dukkhakkhandhassa antakiriya  
paññāyethā ti**

*Let us all aspire to complete freedom  
from suffering.*

**Ciraparinibbutaṃ pitā  
bhagavantaṃ saraṇaṃ gatā**

*The Blessed One, who long ago  
attained Parinibbāna, is our refuge.*

**Dhammañca Saṅghañca**

*So too are the Dhamma and the  
Saṅgha.*

**Tassa bhagavato sāsanaṃ yathāsati  
yathābalaṃ manasikaroma  
anupaṭipajjāma**

*Attentively we follow the pathway of  
that Blessed One, with all of our  
mindfulness and strength.*

**Sā sā no paṭipatti**

*May then the cultivation of this  
practice*

**Imassa kevalassa  
dukkhakkhandhassa antakiriya  
saṃvattatu**

*Lead us to the end of every kind of  
suffering.*



## 2.7 CLOSING HOMAGE

**Arahaṃ sammāsambuddho bhagavā  
Buddhaṃ bhagavantaṃ ābhivādemi**

(Bow)

*The Lord, the Perfectly  
Enlightened and Blessed One, I  
render homage to the Buddha,  
the Blessed One.*

(Bow)

**Svākkhāto bhagavatā dhammo  
Dhammaṃ namassāmi**

(Bow)

*The teaching, so completely  
explained by Him - I bow to the  
Dhamma*

(Bow)

**Supaṭipanno bhagavato  
sāvakaśaṅgho  
Saṅghaṃ namāmi**

(Bow)

*The Blessed One's disciples, who  
have practised well - I bow to the  
Saṅgha.*

(Bow)

## 3.0 EVENING CHANTING

### 3.1 DEDICATION OF OFFERINGS

**(Yo so) bhagavā arahaṃ  
sammāsambuddho**

*To the Blessed One, the Lord, who  
fully attained perfect  
enlightenment,*

**Svākkhāto yena bhagavatā dhammo**

*To the Teaching, which he  
expounded so well,*

**Supaṭipanno yassa bhagavato  
sāvakaśaṅgho**

*And to the Blessed One's disciples  
who have practiced well,*

**Tammayaṃ bhagavantaṃ  
sadhammaṃ sasaṅghaṃ**

*To these - the Buddha, the  
Dhamma, and the Saṅgha,*

**Imehi sakkārehi yathārahaṃ āropitehi  
abhipūjayāma**

*We render with offerings our  
rightful homage.*

**Sādhu no bhante bhagavā sucira-  
parinibbutopi**

*It is well for us that the Blessed  
One, having attained liberation,*

**Pacchimā-janatānukampa-mānasā**

*Still had compassion for later  
generations.*

**Ime sakkāre duggata-paṇṇākāra-  
bhūte paṭiggaṇhātu**

*May these simple offerings be  
accepted*

**Amhākaṃ dīgharattaṃ hitāya sukhāya**

*For our long-lasting benefit and for  
the happiness it gives us.*

**Arahaṃ sammāsambuddho bhagavā  
Buddhaṃ bhagavantaṃ ābhivādemī**  
(Bow)

*The Lord, the Perfectly Enlightened  
and Blessed One, I render  
homage to the Buddha, the  
Blessed One.*

(Bow)

**Svākkhāto bhagavatā dhammo  
Dhammaṃ namassāmi**  
(Bow)

*The teaching, so completely  
explained by Him - I bow to the  
Dhamma.*  
(Bow)

**Supaṭipanno bhagavato sāvakaśaṅgho  
Saṅghaṃ namāmi**  
(Bow)

*The Blessed One's disciples, who  
have practised well - I bow to the  
Saṅgha.*  
(Bow)

### 3.2 PRELIMINARY HOMAGE

**Handa mayaṃ buddhassa  
bhagavato pubbhāga-  
namakāraṃ karomase**

*Now let us pay preliminary  
homage to the Buddha.*

**VANDANĀ**

**Namo Tassa Bhagavato Arahato  
Sammāsaṃbuddhassa**

(Repeat 3X)

**HOMAGE**

*Homage to Him, the Blessed One,  
the Worthy One,  
the Fully Enlightened One.*

(Repeat 3X)

### 3.3 RECOLLECTION OF THE BUDDHA

**(Handa mayaṃ  
buddhānussatinayaṃ karomase)**

*(Now let us chant the recollection of the  
Buddha.)*

**[Taṃ kho] pana bhagavantam  
evaṃ kalyāṇo kittisaddo  
abbhuggato**

*[A good word] of the Blessed One's  
reputation has spread as follows:*

**Itipi so bhagavā arahaṃ**

*Such indeed is the Blessed One, the  
Worthy One,*

**sammāsaṃbuddho**

*The Perfectly Enlightened One;*

**Vijjācaraṇa-sampanno**

*Endowed with wisdom and virtue,*

**sugato**

*The Accomplished One,*

**lokavidū**

*The Knower of the Worlds;*

**Anuttaro purisadamma-sārathi**

*The incomparable Master or guide of those  
to be trained;*

**sathā deva-manussānaṃ**

*Teacher of gods and men;*

**buddho bhagavā ti**

*The Enlightened One, the Blessed One.*

### 3.4 SUPREME PRAISE OF THE BUDDHA

(Handa mayaṃ buddhābhigītiṃ  
karomase)  
[Buddhavārahanta]  
varatādiguṇābhiyutto  
Suddhābhiñña-karuṇāhi  
samāgatatto  
Bodhesi yo sujanataṃ kamalaṃ  
va sūro  
Vandāmahaṃ tamaraṇaṃ sirasā  
jīnendaṃ  
Buddho yo sabbapāṇinaṃ  
saraṇaṃ khemamuttamaṃ  
Paṭhamānussatiṭṭhānaṃ vandāmi  
taṃ sirenaṃ  
Buddhassāhasmi dāso/dāsi va  
buddho me sāmikissaro  
Buddho dukkhassa ghātā ca  
vidhātā ca hitassa me  
Buddhassāhaṃ niyyādemī  
sarīrañjivitañcidaṃ  
Vandantoḥaṃ / Vandantiḥaṃ  
carissāmi buddhasseva  
subodhiṃ  
Natthi me saraṇaṃ aññaṃ  
buddho me saraṇaṃ vamaṃ  
Etena saccavajjena vaddheyyaṃ  
satthu-sāsane  
Buddhaṃ me vandamānena /  
vandamānāya yaṃ puññaṃ  
pasutaṃ idha  
Sabbepi antarāyā me māhesuṃ  
tassa tejasā

(Bowing:)  
Kāyena vācāya va cetasā vā  
Buddhe kukammaṃ pakataṃ  
mayā yaṃ  
Buddho paṭiggaṇhātu accayantaṃ  
Kālantare saṃvarituṃ va buddhe

(Now let us chant the supreme praise of  
the Buddha.)  
[The Buddha,] the truly worthy one,  
endowed with such excellent qualities,  
Whose being is composed of purity,  
transcendental wisdom, and compassion,  
Who has enlightened the wise like the sun  
awakening the lotus  
I bow my head to that peaceful chief of  
conquerors.  
The Buddha, who is the safe, secure  
refuge of all beings  
As the First Object of Recollection, I  
venerate him with bowed head.  
I am indeed the Buddha's servant, the  
Buddha is my Lord and Guide.  
The Buddha is sorrow's destroyer, who  
bestows blessings on me.  
To the Buddha I dedicate this body and  
life,  
And in devotion I will walk the Buddha's  
path of awakening.

For me there is no other refuge, the  
Buddha is my excellent refuge.  
By the utterance of this truth, may I grow  
in the Master's Way.  
By my devotion to the Buddha, and the  
blessing of this practice

By its power, may all obstacles be  
overcome.

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

### 3.5 RECOLLECTION OF THE DHAMMA

(Handa mayaṃ  
dhammānussatinayaṃ karomase)  
Svākkhāto bhagavatā dhammo

Sandiṭṭhiko

Akāliko  
Ehipassiko  
Opanayiko  
Paccattaṃ veditabbo viññūhi ti

*[Now let us chant in praise of the  
Dhamma]  
Well expounded is the Dhamma of the  
Blessed One,  
Can be realised in the here and the  
now,  
Beyond timeless, beyond thought,  
inviting investigation,  
Onward leading to the heart/Nibbana,  
Can be understood by the wise each  
for themselves.*

### 3.6 SUPREME PRAISE OF THE DHAMMA

(Handa mayaṃ dhammābhigītiṃ  
karomase)  
[Svākkhātata] diguṇa-yoga-vasena  
seyyo  
Yo maggapāka-pariyatti-vimokkha-  
bhedo  
Dhammo kuloka-patanā tada-dhāri-  
dhāri  
Vandāmaṃ tamaharaṃ  
varadhammametaṃ  
Dhammo yo sabbapāṇīnaṃ saraṇaṃ  
khemamuttamaṃ  
Dutiyaṇussatiṭṭhānaṃ vandāmi taṃ  
sirenaṃ  
Dhammassāhasmi dāso/dāsi va  
dhammo me sāmikissaro  
Dhammo dukkhassa ghātā ca  
vidhātā ca hitassa me  
Dhammassāhaṃ niyyādemi  
sarīrañjivitañcidaṃ  
Vandantoṃ/vandantiṃ  
carissāmi dhammasseva  
sudhammataṃ  
Natthi me saraṇaṃ aññaṃ dhammo  
me saraṇaṃ varaṃ  
Etena saccavajjena vaddheyyaṃ  
satthu-sāsane

*(Now let us chant the supreme praise of  
the Dhamma.)  
[It is excellent] because it is "well  
expounded,"  
And it can be divided into Path and Fruit,  
Practise and Liberation.  
The Dhamma holds those who uphold it  
from falling into delusion.  
I revere the excellent teaching, that  
which removes darkness.  
The Dhamma, which is the supreme,  
secure refuge of all beings.  
As the Second Object of Recollection, I  
venerate it with bowed head.  
I am indeed the Dhamma's servant, the  
Dhamma is my Lord and Guide.  
The Dhamma is sorrow's destroyer, and  
it bestows blessings on me.  
To the Dhamma I dedicate this body and  
life,  
And in devotion I will walk this excellent  
way of Truth.  
For me there is no other refuge, the  
Dhamma is my excellent refuge.  
By the utterance of this truth, may I  
grow in the Master's Way.*

**Dhammaṃ me  
vandamānena/vandamānāya yaṃ  
puññaṃ pasutaṃ idha  
Sabbepi antarāyā me mahesuṃ  
tassa tejasā**

**(Bowling:)  
Kāyena vācāya va cetasā vā  
Dhamme kukammaṃ pakataṃ  
mayā yaṃ  
Dhammo paṭiggaṇhātu accayaṃtaṃ  
Kālantare saṃvarituṃ va dhamme**

*By my devotion to the Dhamma, and the  
blessing of this practice -*

*By its power, may all obstacles be  
overcome.*

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

### **3.7 RECOLLECTION OF THE SAṄGHA**

**(Handa mayaṃ  
saṅghānussatinayaṃ karomase)**

**[Supaṭipanno] bhagavato  
sāvakaṣaṅgho  
Ujupaṭipanno bhagavato  
sāvakaṣaṅgho  
Ñāyapaṭipanno bhagavato  
sāvakaṣaṅgho  
Sāmicipaṭipanno bhagavato  
sāvakaṣaṅgho  
Yadidaṃ cattāri purisayugāni aṭṭha  
purisapuggalā  
Esa bhagavato sāvakaṣaṅgho  
Āhuñeyyo  
pāhuñeyyo  
dakkhiñeyyo  
añjali-karaṇīyo  
Anuttaraṃ punnakkhettaṃ  
lokassā ti**

*(Now let us chant the recollection of the  
Saṅgha.)*

*Of good conduct is the Order of the  
disciples of the Blessed One,  
Of Upright conduct is the Order of the  
disciples of the Blessed One,  
Of Wise conduct is the Order of the  
disciples of the Blessed One,  
Of Dutiful conduct is the Order of the  
disciples of the Blessed One,  
This Order of the Blessed One's disciples  
namely: the Four pairs of persons, the  
Eight types of individuals,*

*is worthy of offerings,  
is worthy of hospitality,  
is worthy of gifts,  
is worthy of reverential salutation;  
is an Incomparable field of merits to the  
world.*

### 3.8 SUPREME PRAISE OF THE SAṄGHA

(Handa mayaṃ saṅghābhigītiṃ  
karomase)  
[Saddhammajo]  
supaṭipattiḡuṅābhiyutto  
Yoṭṭhabbidho ariyapuggala-  
saṅghaseṭṭho  
Silādidhamma-pavarāsaya-kāya-  
citto  
Vandāmaḡ tamariyāna gaṇaṃ  
susuddhaṃ  
Saṅho yo sabbapāṇīnaṃ  
saraṇaṃ khemamuttamaṃ  
Tatiyānussatiṭṭhānaṃ vandāmi  
taṃ sirenaḡ  
Saṅhassāhasmi dāso/dāsī va  
saṅho me sāmikissaro  
Saṅho dukkhassa ghātā ca  
vidhātā ca hitassa me  
Saṅhassāhaṃ niyyādemī  
sarīraṅjivitaṅcīdaṃ  
Vandantoḡ carissāmi  
saṅghasso-paṭipannaṃ  
Natthi me saraṇaṃ aññaṃ saṅho  
me saraṇaṃ varaṃ  
Etena saccavajjena vaddheyyaṃ  
satthu-sāsane  
Saṅhaṃ me vandamānenayaṃ  
puṅṅaṃ pasutaṃ idha  
Sabbepī antarāyā me māhesuṃ  
tassa tejasā

(Bowinḡ:)  
Kāyena vācāya va cetasā vā  
Saṅhe kukammaṃ pakataṃ  
mayā yaṃ  
Saṅho paṭiggaṅhātu accayantaṃ  
Kālantare saṃvarituṃ va saṅhe

(Now let us chant the supreme praise of  
the Saṅgha)  
[Born of the Dhamma,] that Saṅgha which  
has practised well,  
The field of the Saṅgha formed of eight  
kinds of noble beings,  
Guided in body and mind by excellent  
morality and virtue.  
I revere that assembly of noble beings  
perfected in purity.  
The Saṅgha, which is the supreme, secure  
refuge of all beings.  
As the Third Object of Recollection, I  
venerate it with bowed head.  
I am indeed the Saṅgha's servant, the  
Saṅgha is my Lord and Guide.  
The Saṅgha is sorrow's destroyer and it  
bestows blessings on me.  
To the Saṅgha I dedicate this body and  
life,  
And in devotion I will walk the well-  
practised way of the Saṅgha.  
For me there is no other refuge, the  
Saṅgha is my excellent refuge.  
By the utterance of this truth, may I grow  
in the Master's Way.  
By my devotion to the Saṅgha, and the  
blessing of this practice.  
By its power, may all obstacles be  
overcome.

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

### 3.9 CLOSING HOMAGE

**Arahaṃ sammāsambuddho bhagavā  
Buddhaṃ bhagavantaṃ ābhivādehi**

(Bow)

*The Lord, the Perfectly Enlightened  
and Blessed One, I render homage to  
the Buddha, the Blessed One.*

(Bow)

**Svākkhāto bhagavatā dhammo  
Dhammaṃ namassāmi**

(Bow)

*The teaching, so completely  
explained by Him - I bow to the  
Dhamma*

(Bow)

**Supaṭipanno bhagavato  
sāvakaśaṅho  
Saṅghaṃ namāmi**

(Bow)

*The Blessed One's disciples, who  
have practised well - I bow to the  
Saṅgha.*

(Bow)



## 4.0 REFLECTIONS AND RECOLLECTIONS

### 4.1 REFLECTIONS ON SHARING BLESSINGS

(Handa mayam  
uddissanādhīṭṭhāna-gāthāyo  
bhaṇāmase)  
[Iminā puññakammena]  
upajjhāyā guṇuttarā  
Ācariyūpakārā ca mātāpitā ca  
ñātakā

Suriyo candimā rājā guṇavantā  
narāpi ca  
Brahma-mārā ca indā ca lokapālā  
ca devatā

Yamo mittā manussā ca majjhattā  
verikāpi ca  
Sabbe sattā sukhī hontu puññāni  
pakatāni me  
Sukhañca tividham dentu khippam  
pāpetha vomatam  
Iminā puññakammena iminā  
uddissena ca  
Khippāham sulabhe ceva  
Taṇhūpādāna-chedanam  
Ye santāne hīnā dhammā yāva  
nibbānato mamaṃ  
Nassantu sabbadā yeva yattha  
jāto bhava bhava  
Ujucittam satipaññā sallekha  
viriyamhinā  
Mārā labhantu nokāsam kātuṇca  
viriyesu me  
Buddhādhipavaro nātho  
dhammo nātho varuttamo

Nātho paccekabuddho ca saṅgho  
nāthottaro mamaṃ

Tesottamānubhāvena mārokāsam  
labhantu mā

(Now let us chant the verses of sharing  
and aspiration.)

*Through the goodness that arises from my  
practice,*

*May my spiritual teachers and guides of  
great virtue, my mother, my father, and  
my relatives,*

*The Sun and the Moon, and all virtuous  
leaders of the world,*

*May the highest gods and evil forces,  
Celestial beings, guardian spirits of the  
Earth, and the Lord of Death,*

*May those who are friendly, indifferent, or  
hostile,*

*May all beings receive the blessings of my  
life.*

*May they soon attain the threefold bliss  
and realise the Deathless.*

*Through the goodness that arises from my  
practice,*

*And through this act of sharing,*

*May all desires and attachments and all  
harmful states of mind quickly cease.*

*Until I realise Nibbāna,*

*In every kind of birth, may I have an  
upright mind,*

*With mindfulness and wisdom, austerity  
and vigor.*

*May the forces of delusion not take hold  
nor weaken my resolve.*

*The Buddha is my excellent refuge,  
Unsurpassed is the protection of the  
Dhamma,*

*The Solitary Buddha is my noble Lord,  
The Saṅgha is my supreme support.*

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

## 4.2 REFLECTIONS ON UNIVERSAL WELL-BEING

**(Handa mayam  
brahmavihārapharaṇaṃ  
karomase)**

**[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 sattā mā laddha-sampattito  
vigacchantu.**

**Sabbe sattā kammaṣakā  
kammadāyādā kammayonī  
kammabandhū kammaṇṇisaraṇā,  
yaṃ kammaṃ karissanti kalyāṇaṃ  
vā pāpakaṃ vā tassa dāyādā  
bhavissanti.**

*(Now let us chant the reflections on  
universal well-being.)*

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

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

*May all beings be released from all  
suffering.*

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

*When they act upon intention, all beings  
are the owners of their action and inherit  
its results.*

*Their future is born from such action,  
companion to such action, and its results  
will be their home.*

*All actions with intention, be they skillful or  
harmful, of such acts they will be the  
heirs.*

### 4.3 SUFFUSION WITH THE DIVINE ABIDINGS

**(Handa mayaṃ caturappamaññā  
obhasanaṃ karomase)**

**[Mettā-sahagatena] cetasā ekaṃ  
disaṃ pharivā viharati**

**Tathā dutiyaṃ tathā tatiyaṃ**

**tathā catutthaṃ**

**pharivā viharati**

**Iti uddhamadho 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 uddhamadho tiriyaṃ sabbadhi**

**sabbattatāya**

**Sabbāvantaṃ lokaṃ karuṇā-**

**sahagatena cetasā**

**Vipulena mahaggatena**

**appamāṇena averena**

**abyāpajjhena pharivā viharati**

*(Now let us make the Four Boundless  
Qualities shine forth.)*

*[I will abide] pervading one quarter with  
a mind imbued with loving-kindness;  
likewise the second,*

*likewise the third,*

*likewise the fourth;*

*so above and below,*

*around and everywhere;*

*and to all as to myself.*

*I will abide pervading the all-*

*encompassing world with a mind imbued  
with loving-kindness; abundant, exalted,*

*immeasurable, without hostility, and*

*without ill-will.*

*I will abide pervading one quarter with a  
mind imbued with compassion;*

*likewise the second,*

*likewise the third,*

*likewise the fourth;*

*so above and below,*

*around and everywhere;*

*and to all as to myself.*

*I will abide pervading the all -*

*encompassing world with a mind imbued  
with compassion; abundant, exalted,*

*immeasurable, without hostility, and*

*without ill-will.*

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

*I will abide pervading one quarter with a  
mind imbued with gladness;  
likewise the second,  
likewise the third,  
likewise the fourth;  
so above and below,  
around and everywhere;  
and to all as to myself.  
I will abide pervading the all-  
encompassing world with a mind imbued  
with gladness; abundant, exalted,  
immeasurable, without hostility, and  
without ill-will.*

**Upekkhā-sahagatena cetasā ekaṃ  
disaṃ pharivā viharati  
Tathā dutiyaṃ tathā tatiyaṃ  
tathā catutthaṃ  
Iti uddhamadho tiriyaṃ sabbadhi  
sabbattatāya  
Sabbāvantam lokaṃ upekkhā-  
sahagatena cetasā  
Vipulena mahaggatena  
appamāṇena averena  
abyāpajjhena pharivā viharati ti**

*I will abide pervading one quarter with a  
mind imbued with equanimity;  
likewise the second,  
likewise the third,  
likewise the fourth;  
so above and below,  
around and everywhere;  
and to all as to myself.  
I will abide pervading the all-  
encompassing world with a mind imbued  
with equanimity; abundant, exalted,  
immeasurable, without hostility, and  
without ill-will.*

## 4.4 REFLECTION ON THE FOUR REQUISITES

(Handa mayam taṅkhañika-  
paccavekkhaña-pāṭham  
bhañāmase)  
[Paṭisaṅkhā] yoniso cīvaram  
paṭisevāmi, yāvadeva sītassa  
paṭighātāya, uñhassa  
paṭighātāya, daṃsa-makasa-  
vātātapa-siriṃsapa-samphassanam  
paṭighātāya, yāvadeva  
hirikopīna-paṭicchādanattham

Paṭisaṅkhā yoniso piṇḍāpātam  
paṭisevāmi, neva davāya, na  
madāya, na maṇḍanāya, na  
vibhūsanāya, yāvadeva imassa  
kāyassa ṭhitiyā, yāpanāya,  
vihimsuparatiyā,  
brahmacariyānuggahāya, iti  
purāṇamca vedanam paṭihaṅkhāmi,  
navañca vedanam na  
uppādessāmi, yātrā ca me  
bhavissati anavajjatā ca  
phāsuvihāro cā ti

Paṭisaṅkhā yoniso senāsanam  
paṭisevāmi, yāvadeva sītassa  
paṭighātāya, uñhassa  
paṭighātāya, daṃsa-makasa-  
vātātapa-siriṃsapa-samphassanam  
paṭighātāya, yāvadeva  
utuparissaya vinodanam  
paṭisallānārāmattham

Paṭisaṅkhā yoniso gilāna-paccaya-  
bhesajja-parikkhāram paṭisevāmi,  
yāvadeva  
uppannānam veyyābādhikānam  
vedanānam paṭighātāya,  
abyāpajjha-paramatāyā ti

*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 alms food:  
not for developing craving, 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  
over eating, 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,  
mosquitoes, 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.*

Remark: To be worthy of such offering the monk must cultivate sincerely.

## 4.5 REFLECTION ON THE THIRTY-TWO PARTS

(Handa mayaṃ dvattiṃsākāra-  
pāṭhaṃ bhaṇāse)

[Ayaṃ kho] me kāyo uddhaṃ  
pādatalā adho kesamatthakā

tacapariyanto pūro

nānappakārassa asucino

Atthi imasmiṃ kāye

kesā -----

lomā -----

nakhā -----

dantā -----

taco -----

maṃsaṃ -----

nahārū -----

aṭṭhī -----

aṭṭhimiñjaṃ -----

vakkaṃ -----

hadayaṃ -----

yakanā -----

kilomakaṃ -----

pihakaṃ -----

papphāsaṃ -----

antaṃ -----

antaguṇaṃ -----

udariyaṃ -----

karisaṃ -----

pittaṃ -----

semhaṃ -----

pubbo -----

lohitaṃ -----

sedo -----

medo -----

assu -----

vasā -----

khelo -----

siṅghāṇikā -----

lasikā -----

muttaṃ -----

matthaluṅgaṃ ti -----

Evaṃ ayaṃ me kāyo uddhaṃ

pādatalā adho kesamatthakā

tacapariyanto pūro

nānappakārassa asucino

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

*In this body there are:*

*hair of the head*

*hair of the body*

*nails*

*teeth*

*skin*

*flesh*

*sinews*

*bones*

*bone marrow*

*kidneys*

*heart*

*liver*

*membranes*

*spleen*

*lungs*

*bowels*

*entrails*

*undigested food*

*excrement*

*bile*

*phlegm*

*pus*

*blood*

*sweat*

*fat*

*tears*

*grease*

*spittle*

*mucus*

*oil of the joints*

*urine*

*brain.*

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

## 4.6 FIVE SUBJECTS FOR FREQUENT RECOLLECTION

**(Handa mayaṃ abhiṅha-  
paccavekkhaṇa-pāṭhaṃ  
bhaṇāmaṣe)  
[Jarā-dhammomhi] jaraṃ  
anātito/anatitā.**

*This body of mine is of the nature to  
age, I have not gone beyond ageing.*

**Byādhi-dhammomhi byādhiṃ  
anātito/anatitā.**

*This body of mine is of the nature to  
sicken, I have not gone beyond  
sickness.*

**Maraṇa-dhammomhi maraṇaṃ  
anātito/anatitā.**

*This body of mine is of the nature to  
die, I have not gone beyond death.*

**Sabbehi me piyehi manāpehi  
nānābhāvo vinābhāvo**

*All that is mine, beloved and pleasing,  
will become otherwise, will become  
separated from me.*

**Kammassakomhi  
Kammassakāmi  
Kammadāyādo  
Kammadāyādā  
Kammayoni  
Kammabandhu kamma-  
paṭisarano/paṭisaranā.  
Yaṃ kammaṃ karissāmi  
kalyāṇaṃ vā pāpakaṃ vā tassa  
dāyādo/dāyādā bhavissāmi**

*I am the owner of my kamma,  
heir to my kamma,  
born of my kamma,  
related to my kamma,  
abide and supported by my kamma.  
Whatever kamma I shall do,  
for good or for ill,  
of that I will be the heir.*

**Evaṃ amhehi abhiṅhaṃ  
paccavekkhitabbaṃ**

*Thus we should frequently recollect  
daily.*

## 4.7 TEN SUBJECTS FOR FREQUENT RECOLLECTION BY ONE WHO HAS GONE FORTH

(Handa mayaṃ pabbajita-  
abhiṅha-paccavekkhaṇa-pāṭhaṃ  
bhaṇāmaṣe)

[Dasa ime bhikkhave] dhammā  
pabbajitena abhiṅhaṃ  
paccavekkhitabbā. Katame dasa?

'Vevaṇṇiyamhi ajjhūpagato' ti  
pabbajitena abhiṅhaṃ  
paccavekkhitabbaṃ.

'Parapaṭibaddhā me jīvikā' ti  
pabbajitena abhiṅhaṃ  
paccavekkhitabbaṃ.

'Añño me ākappo karaṇīyo' ti  
pabbajitena abhiṅhaṃ  
paccavekkhitabbaṃ.

'Kacci nu kho me attā sīlato na  
upavadatī' ti pabbajitena  
abhiṅhaṃ paccavekkhitabbaṃ.

'Kacci nu kho maṃ anuvicca  
viññū sabrahmacārī sīlato na  
upavadantī' ti  
pabbajitena abhiṅhaṃ  
paccavekkhitabbaṃ.

'Sabbehi me piyehi manāpehi  
nānābhāvo vinābhāvo' ti  
pabbajitena abhiṅhaṃ  
paccavekkhitabbaṃ.

*Monks, 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.*



**‘Kammassakomhi kammadāyādo  
kammayoni kammabandhu  
kammaṭṭisaraṇo,  
yaṃ kammaṃ karissāmi  
kalyāṇaṃ vā pāpakaṃ vā, tassa  
dāyādo bhavissāmi’ ti  
pabbajitena abhiṇhaṃ  
paccavekkhitabbaṃ.**

**‘Kathambhūtassa me rattindivā  
vītipatanti’ ti pabbajitena  
abhiṇhaṃ paccavekkhitabbaṃ.**

**‘Kacci nu khoṃ suññāgāre  
abhiraṃāmi’ ti pabbajitena  
abhiṇhaṃ paccavekkhitabbaṃ.**

**‘Atthi nu kho me uttari-manussa-  
dhammā alamariya-ñāṇa-  
dassana-viseso adhigato, sohaṃ  
pacchime kāle sabrahmacārihi  
puṭṭho na maṅku bhavissāmi’ ti  
pabbajitena abhiṇhaṃ  
paccavekkhitabbaṃ.**

**Ime kho bhikkhave dasa  
dhammā pabbajitena abhiṇhaṃ  
paccavekkhitabbā ti.**

*"I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide and 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.*

*"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.*

*Monks, these are the ten dhammas to be reflected upon again and again by one who has gone forth.*

## 4.8 PARAMI - 30 PARAMATTHA (PERFECTION – 30 ASPECTS)

**Dāna pārami sampanno**  
**Dāna upapārami sampanno**  
**Dāna paramattha pārami sampanno**  
**Mettā maitri karunā muditā upekkhā**  
**pārami sampanno**  
**Itipi so Bhagavā**

*The perfection of generosity is fully developed, the superior perfection of generosity is fully developed, the supreme perfection of generosity is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.  
He, the Noble and Blessed One.*

**Sīla pārami sampanno**  
**Sīla upapārami sampanno**  
**Sīla paramattha pārami sampanno**  
**Mettā maitri karunā muditā upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

*The perfection of virtue is fully developed, the superior perfection of virtue is fully developed, the supreme perfection of virtue is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.  
He, the Noble and Blessed One.*

**Nekkhamma pārami sampanno**  
**Nekkhamma upapārami sampanno**  
**Nekkhamma paramattha pārami sampanno**  
**Mettā maitri karunā muditā upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

*The perfection of renunciation is fully developed, the superior perfection of renunciation is fully developed, the supreme perfection of renunciation is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.  
He, the Noble and Blessed One.*

**Paññā pārami sampanno**  
**Paññā upapārami sampanno**  
**Paññā paramattha pārami sampanno**  
**Mettā maitri karunā muditā upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

*The perfection of wisdom is fully developed, the superior perfection of wisdom is fully developed, the supreme perfection of wisdom is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.  
He, the Noble and Blessed One.*

**Viriya pārami sampanno**  
**Viriya upapārami sampanno**  
**Viriya paramattha pārami**  
**sampanno**  
**Mettā maitri karunā muditā**  
**upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

**Khanti pārami sampanno**  
**Khanti upapārami sampanno**  
**Khanti paramattha pārami**  
**sampanno**  
**Mettā maitri karunā muditā**  
**upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

**Sacca pārami sampanno**  
**Sacca upapārami sampanno**  
**Sacca paramattha pārami**  
**sampanno**  
**Mettā maitri karunā muditā**  
**upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

**Adhitthāna pārami sampanno**  
**Adhitthāna upapārami sampanno**  
**Adhitthāna paramattha pārami**  
**sampanno**  
**Mettā maitri karunā muditā**  
**upekkhā**  
**pārami sampanno**  
**Itipi so Bhagavā**

**Mettā pārami sampanno**  
**Mettā upapārami sampanno**  
**Mettā paramattha pārami**  
**sampanno**  
**Mettā maitri karunā muditā**  
**upekkhā**  
**pārami sampanno**  
**Itipiso Bhagavā**

*The perfection of spiritual zeal is fully developed, the superior perfection of spiritual zeal is fully developed, the supreme perfection of spiritual zeal is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.*

*He, the Noble and Blessed One.*

*The perfection of patience is fully developed, the superior perfection of patience is fully developed, the supreme perfection of patience is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.*

*He, the Noble and Blessed One.*

*The perfection of truthfulness is fully developed, the superior perfection of truthfulness is fully developed, the supreme perfection of truthfulness is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.*

*He, the Noble and Blessed One.*

*The perfection of determination is fully developed, the superior perfection of determination is fully developed, the supreme perfection of determination is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.*

*He, the Noble and Blessed One.*

*The perfection of loving-kindness is fully developed, the superior perfection of loving-kindness is fully developed, the supreme perfection of loving-kindness is fully developed.*

*The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.*

*He, the Noble and Blessed One.*

**Upekkhā pārami sampanno  
Upekkhā upapārami sampanno  
Upekkhā paramattha pārami  
sampanno  
Mettā maitri karunā muditā upekkhā  
pārami sampanno  
Itipiso Bhagavā**

*The perfection of equanimity is fully developed, the superior perfection of equanimity is fully developed, the supreme perfection of equanimity is fully developed.  
The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.  
He, the Noble and Blessed One.*

**Dasa pārami sampanno  
Dasa upapārami sampanno  
Dasa paramattha pārami sampanno  
Mettā maitri karunā muditā upekkhā  
pārami sampanno  
Itipiso Bhagavā**

*These ten perfections are fully developed, these ten superior perfections are fully developed, these ten supreme perfections are fully developed.  
The perfection of loving-kindness, friendship, altruistic joy and equanimity is fully developed.  
He, the Noble and Blessed One.*

**Buddhaṃ saraṇaṃ gacchāmi  
Dhammaṃ saraṇaṃ gacchāmi  
Saṅghaṃ saraṇaṃ gacchāmi  
Namamihaṃ**

*I go to the Buddha for my refuge,  
I go to the Dhamma for my refuge,  
I go to the Saṅgha for my refuge.*

**SUTTA  
AND  
MANTRA**

## 5.0 SUTTA

### 5.1 DHAMMACAKKAPPAVATTANA SUTTA (FIRST SERMON)

(Solo Introduction:)

Anuttaraṃ abhisambodhiṃ sambujjhivā Tathāgato  
Pathamaṃ yaṃ adeseṣi Dhammacakkaṃ anuttaraṃ

Sammadeva pavattento loke appativattiyaṃ  
Yatthākkhātā ubho antā patipatti ca majjhimā

Catūsvāriyasaccesu visuddhaṃ ñāṇadassanaṃ  
Desitaṃ dhammarājena sammāsambodhikittanaṃ

Nāmena vissutaṃ suttaṃ Dhammacakkappavattanaṃ  
Veyyākaraṇapāthena saṅgītantam bhaṇāma se.

(Evaṃ me suttaṃ:)

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.  
Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me, bhikkhave, antā pabbajitena na sevitaḥ: yo cāyaṃ  
kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo,  
anattasaṅghito; yo cāyaṃ attakilam-athānuyogo; dukkho, anariyo,  
anattasaṅghito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā  
Tathāgatena abhisambuddhā cakkhukaraṇi, ñāṇakaraṇi, upasamāya,  
abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena  
abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasamāya, abhiññāya,  
sambodhāya, nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ:

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

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena  
abhisambuddhā cakkhukaraṇi ñāṇakaraṇi, upasamāya, abhiññāya,  
sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

Jātipi dukkhā, jarāpi dukkhā, vyādhipi dukkho, maraṇampi  
dukkhaṃ, soka-parideva-dukkha-domanassupāyāsāpi dukkhā,  
appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ  
na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

## 5.2 THE DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA (FIRST SERMON)

*(Solo Introduction:)*

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

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

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

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

1. *Thus have I heard. Once the Blessed One was sojourning near Benares, at Isipatana, in the Deer Park. Then the Blessed One addressed the Company of five Bhikkhus: 'Bhikkhus, these two extremes should not be followed by one who has gone out from home to homeless life.'*

*The giving up to the **pleasures of sense**, which is low, vulgar, worldly, unworthy and harmful, and the giving up to **self-mortification** which is painful, unworthy and harmful. O Bhikkhus, by **avoiding** these **two extremes** the Tathāgata has found out the **middle path** which gives the vision, gives the knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna.*

2. *And what, O Bhikkhus, is that middle path which is found out by the Tathāgata, which gives the vision, which gives the knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna? It is this very **Noble Eightfold Path**, namely: right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This, O Bhikkhus, is that middle path, which is found out by the Tathāgata, which gives vision, which gives knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna.*

### 3. **The First Turning of the Four Noble Truths: -**

*Now this, O Bhikkhus, is the **1<sup>st</sup> Ariya (noble) truth of Suffering**: Birth is suffering, decay is suffering, sickness is suffering, death is suffering, to be conjoined with things/people that we dislike is suffering, to be separated from things which we like or our Loved ones is suffering, not to get what one desires, that is also suffering. In short, these **five aggregates**, which are the **objects of grasping, are suffering**.*

*They are **Rūpa (matter), Vedanā (feeling), Saññā (perception), Saṅkhāra (mental activities/states/intentions/tendencies and mental formations etc.), and Viññāṇa (consciousness)**. These five aggregates of an Arahant are simply pure Khandha and of people they are known as **Upādāna khandha** as they are based on grasping (upādāna).*

**Idaṃ kho pana, bhikkhave, dukkhasamudayo ariyasaccaṃ:**

**Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra  
tatrābhinandini seyyathīdaṃ:**

**kāmatanḥā, bhavatanḥā, vibhavatanḥā.**

**Idaṃ kho pana, bhikkhave, dukkhanirodho ariyasaccaṃ:**

**Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti,  
anālayo.**

**Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ:**

**Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam: Sammā-diṭṭhi, sammā-  
saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-  
vāyāmo, sammā-sati, sammā-samādhi.**

**(Idaṃ dukkhaṃ) ariyasaccanti me bhikkhave, pubbe ananussutesu  
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā  
udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me,  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me,  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Idaṃ dukkhasamudayo ariyasaccanti me bhikkhave, pubbe  
ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā  
udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahātabbanti  
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,  
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahīnanti me,  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Idaṃ dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu  
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā  
udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti  
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,  
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me,  
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**



Now this, O Bhikkhus, is the **2<sup>nd</sup> Ariya truth of the Origin Suffering**: It is this craving that leads back to birth, along with the lure and the lust that finds pleasure now here, now there, namely, the **craving for sensual pleasure, the craving to be or for existence, the craving for non-existence or not to be**.

Now this, O Bhikkhus, is the **3<sup>rd</sup> Ariya truth of the Cessation of Suffering**. Verily it is the forsaking, the release from, and the detachment from this craving. Now this, O Bhikkhus, is the **4<sup>th</sup> Ariya truth of the Path leading to the Cessation of Sufferings**: Verily it is the Ariya Eightfold Path, namely: right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

4. This is the Ariya truth of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 1<sup>st</sup> Ariya truth of Suffering **is to be understood** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 1<sup>st</sup> Ariya truth of Suffering **has already been understood** (3<sup>rd</sup> turning), thus O Bhikkhu, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, there arose in me light.
5. This is the 2<sup>nd</sup> Ariya truth of the origin Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 2<sup>nd</sup> Ariya truth of the origin suffering **should be abandoned** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 2<sup>nd</sup> Ariya truth of the origin suffering has already **been abandoned** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.
6. This is the 3<sup>rd</sup> Ariya truth of the cessation of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 3<sup>rd</sup> Ariya truth of the cessation suffering **should be realized** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 3<sup>rd</sup> Ariya truth of the cessation of suffering **has already been realized** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.

**Idaṃ dukkhanirodhagāminī patipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**Taṃ kho panidaṃ dukkhanirodhagāminī patipadā ariyasaccaṃ bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**(Yāva kīvañca me), bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.**

**Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddham ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.**

**Ñāṇaṇca pana me dassanaṃ udapādi, “Akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo” ti.**

**Idaṃ avoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhāgavato bhāsitaṃ abhinandaṃ.**

**Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍañña virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi: “Yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhammaṃ” 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.**

7. This is the 4<sup>th</sup> Ariya truth of the path leading to the cessation of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 4<sup>th</sup> Ariya truth of the path leading to the cessation suffering **should be cultivated** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 4<sup>th</sup> Ariya truth of the path leading to the cessation of suffering **has already been cultivated** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.
8. Now O Bhikkhus, as long as my knowledge and insight of these Four Noble Truths, under the three turnings or aspects and twelve modes, in their **essential nature**, was not perfectly clear to me, so long, O Bhikkhus, I did not profess in this world among the Devas, Maras, Brahmas, among the host of recluses and Brahmins including gods and mankind, that I have gained the incomparable supreme Enlightenment.

*When O Bhikkhus, my knowledge and insight of these Four Noble Truths, under the three turnings or aspects and twelve modes, in their **essential nature**, was quite clear to me, then only, O Bhikkhus, I did profess in this world among the Devas, including Maras, Brahmas, among the hosts of recluses and Brahmins including gods and mankind, that I have gained the incomparable supreme Enlightenment. There arose in me knowledge and insight. Sure is my heart's release. This is my last birth. There is no more becoming for me.*

*Thus spoke the Blessed One and the companies of the five Bhikkhus were glad and rejoiced at the words of the Blessed One. When this discourse was being expounded, there arose in the venerable Kondanna the pure and stainless Eye of Truth: Whatsoever is of an originating nature is subjected to cessation.*

9. When the foundation of the Kingdom of Righteousness has been thus established by the Blessed One, the Devas of the earth raised the cry: "Near Benares at Isipatana, in the Deer Park has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samaṇa, a Brahmin, a Deva, a Mara, a Brahma or by anyone whatsoever in the world".

**Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā  
saddamanussāvesuṃ. . . .**

**Cātummāhārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā  
saddamanussāvesuṃ. . . .**

**Tāvatiṃsānaṃ 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.**

**Itiha tena khaṇena, tena muhuttana, yāva brahmalokā saddo  
abhuggacchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi  
sampavedhi, appamaṇo ca olāro obhāso loke pāturahosi atikkammeva  
devānaṃ devānubhavaṃ.**

**Atha kho Bhagavā udānaṃ udānesi: "Aññāsi vata bho Koṇḍañño,  
aññāsi vata bho Koṇḍañño" ti.**

**Itihidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva namaṃ  
ahosī ti.**

**Dhammacakkappavattana Suttaṃ niṭṭhitaṃ**

10. *Hearing the cry of the earth inhabiting devas, hearing the cry of the deva from Cātummahārājikā, Tāvatisā, Yāmā, Tusitā, Nimmānarati, Paranimmitavasavatti and the Devas of the Brahma-parisajjā, Brahmapurohitā, Mahābrahmā, Parittābhā, Appamānabhā, Abbhasarā, Parittasubhā, Appamānasubhā, Subhakinhaka, Vehapphalā, Avihā, Attapā, Sudassā, Sudassī, Akaniṭṭhaka also raised the cry " Near Benares City at Isipatana, in the Deer Park, has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samāna, a Brahmin, A Deva, a Mara, a Brahma or by anyone whatsoever in the world".*
11. *Thus at the very hour, at that very moment in an instant of the time the cry reached even to the Brahma realm. And these whole systems of ten thousand world systems, quaked and quaked again, it was shaken to and fro, and immeasurable, mighty radiance shone forth, surpassing even the Refulgence of the Devas.*
12. *Thereupon the Exalted One uttered this solemn saying: 'Koṇḍañña indeed has understood, Koṇḍañña indeed has understood'. Thus it was the Venerable Koṇḍañña won his name of Anna Koṇḍañña, the one who has understood. (Koṇḍañña became a Sotāpan after that.)*

**Thus Ends the Discourse on Setting in Motion the Wheel of Dhamma.**

### 5.3 ANATTALAKKHAṆA SUTTA

(Solo Introduction:)

Yantaṃ sattehi dukkhena ñeyyaṃ anattalakkhaṇaṃ  
Attavādattasaññānaṃ sammadeva vimocanaṃ

Sambuddho taṃ pakāsesi diṭṭhasaccāna yoginaṃ  
Uttariṃ paṭivedhāya bhāvetuṃ ñāṇamuttamaṃ

Yantesaṃ diṭṭhadhammānaṃ ñāṇenupaparikkhataṃ  
Sabbāsavehi cittāni vimuccim̐su asesato

Tathā ñāṇānussārena sasaṇaṃ kātumicchataṃ  
Sadhūnaṃ atthasiddhatthaṃ taṃ suttantaṃ bhaṇāma se

(Evaṃ me suttaṃ:)

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.  
Tatra kho Bhagavā Pañca vaggiye 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.

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.

## 5.4 THE DISCOURSE ON THE CHARACTERISTIC OF NON-SELF

*(Solo Introduction:)*

*All beings should take pains to understand the characteristic of anattā, non-self, which provides matchless deliverance from self-belief and self-perception,*

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

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

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

*Thus have I heard: At one time the Blessed One was dwelling near Benares at Isipatana in the Deer Park. There he addressed the group of five bhikkhus:*

*"Form, bhikkhus, is non-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 non-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 non-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 non-self, feeling therefore leads to affliction, and one is not able to say in regard to feeling, 'Let my feeling be thus, let my feeling not be thus.'*

*"Perception is non-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 non-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 non-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 non-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.'*

**Viññāṇaṃ anattā, viññāṇaṃca hidaṃ bhikkhave attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha 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 vāti?**

**Aniccaṃ bhante.**

**Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?**

**Dukkhaṃ bhante.**

**Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ**

**“Etaṃ mama, esohamasmi, eso me attā” ti?**

**No hetaṃ bhante.**

**Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vāti?**

**Aniccā bhante.**

**Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?**

**Dukkhaṃ bhante.**

**Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ**

**“Etaṃ mama, esohamasmi, eso me attā” ti?**

**No hetaṃ bhante.**

**Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti?**

**Aniccā bhante.**

**Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?**

**Dukkhaṃ bhante.**

**Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ**

**“Etaṃ mama, esohamasmi, eso me attā” ti?**

**No hetaṃ bhante.**

**Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti?**

**Aniccā bhante.**

**Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?**

**Dukkhaṃ bhante.**

**Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ**

**“Etaṃ mama, esohamasmi, eso me attā” ti?**

**No hetaṃ bhante.**

**Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vāti?**

**Aniccaṃ bhante.**

**Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?**

**Dukkhaṃ bhante.**



*"Consciousness is non-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 non-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, 'Let my consciousness be thus, let my consciousness not be thus.'*

*"What do you think about this, bhikkhus? Is form permanent or impermanent?"*

*"Impermanent, Lord."*

*"But is that which is impermanent painful or pleasurable?"*

*"Painful, Lord."*

*"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"*

*"It is not, Lord."*

*"What do you think about this, bhikkhus? Is feeling permanent or impermanent?"*

*"Impermanent, Lord."*

*"But is that which is impermanent painful or pleasurable?"*

*"Painful, Lord."*

*"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"*

*"It is not, Lord."*

*"What do you think about this, bhikkhus? Is perception permanent or impermanent?"*

*"Impermanent, Lord."*

*"But is that which is impermanent painful or pleasurable?"*

*"Painful, Lord."*

*"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"*

*"It is not, Lord."*

*"What do you think about this, bhikkhus? Are mental formations permanent or impermanent?"*

*"Impermanent, Lord."*

*"But is that which is impermanent painful or pleasurable?"*

*"Painful, Lord."*

*"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self'?"*

*"It is not, Lord."*

*"What do you think about this, bhikkhus? Is consciousness permanent or impermanent?"*

*"Impermanent, Lord."*

*"But is that which is impermanent painful or pleasurable?"*

*"Painful, Lord."*

**Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “Etaṃ mama, esohamasmi, eso me attā” ti? No hettaṃ bhante.**

**(Tasmā tiha bhikkhave) yañkiñci rūpaṃ atitānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ rūpaṃ “Nettaṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

**Yā kāci vedanā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbā vedanā “Nettaṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

**Yā kāci saññā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, sabbā saññā “Nettaṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

**Ye keci saṅkhārā atitānāgata-paccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā ye dūre santike vā, sabbe saṅkhārā “Nettaṃ mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

**Yañkiñci viññāṇaṃ atitānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ viññāṇaṃ “Nettaṃ mama, nesohamasmi, na me so attā” ti evametaṃ 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 karaṇiyaṃ, naparaṃ itthattāyā” ti pajānāti ti.**

**Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhasitaṃ abhinandaṃ. Imasmiṃca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṇi vimuccimṣutti.**

**Anattalakkaṇa Suttaṃ niṭṭhitaṃ**

*"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, I am this, this is my self?'"*  
*"It is not, Lord."*

*"Therefore, 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 myself.'*

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

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

*"Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether 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.'*

*"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 myself.'*

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

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

**Thus Ends the Discourse on the Characteristic of Non-Self.**

## 5.5 ĀDITTAPARIYĀYA SUTTA

(Solo Introduction:)

Veneyyadamanopāye sabbaso pāramiṃ gato  
Amoghavacano Buddho abhiññāyānusāsako

Ciṇṇānurūpato cāpi dhammena vinayaṃ pajama  
Ciṇṇāggipāricariyānaṃ sambojjhārahayoginaṃ

Yamāditpariyāyaṃ desayanto manoharaṃ  
Te sotāro vimocesi asekkhāya vimuttiyā

Tathevopaparikkhāya viññūnaṃ sotumicchataṃ  
Dukkhatālakkhaṇopāyaṃ taṃ suttantaṃ bhaṇāma se.

(Evaṃ me sutama:)

Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsise saddhiṃ  
bhikkhusahassena. Tatra kho Bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ?

Cakkuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuviññānaṃ ādittaṃ,  
cakkhusamphasso āditto, yampidaṃ cakkhusamphassapaccayā  
upparjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā  
tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā  
mohagginā, ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi  
domanassehi upāyāsehi ādittanti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññānaṃ ādittaṃ,  
sotasamphasso āditto, yampidaṃ sotasamphassapaccayā upparjati  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,  
ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittanti vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññānaṃ ādittaṃ,  
ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā upparjati  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,  
ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññānaṃ ādittaṃ, jivhāsamphasso  
āditto, yampidaṃ jivhāsamphassapaccayā upparjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena  
ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā  
jarāmaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi  
ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññānaṃ ādittaṃ,  
kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā upparjati  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,  
ādittaṃ jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittanti vadāmi.

## 5.6 THE FIRE SERMON

*(Solo Introduction:)*

*With his skill in training the trainable,*

*The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,*

*He who expounds to the people the Dhamma and Vinaya that is fitting and worthy, Teaching with this wonderful parable about fire, meditators of the highest skill,*

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

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

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

*"Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?"*

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

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

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

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

*"The body is burning, tangible objects are burning, tactile 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.*

**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 jarāmaṇeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti 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 tasmiṃ pi nibbindati.**

**Sotasmīṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.**

**Ghānasmiṃ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.**

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

**Kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.**

**Manasmīṃ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.**

**Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmīṃ 'Vimuttam' iti ñāṇaṃ hoti, 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā' ti pajānātīti.**

**Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiñca pana veyyākaraṇasmīṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccisūti.**

**Ādittapariyāya Suttaṃ niṭṭhitaṃ**

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

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

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

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

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

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

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

*"Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: 'It is liberated,' and they know:*

*'Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.'"*

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

**Thus Ends the Fire Sermon.**

## 5.7 KARANĪYA METTA SUTTA

### DISCOURSE ON LOVING-KINDNESS

**Karaṇīya mattha kusalena**

**Yantaṃ santaṃ padaṃ abhisamecca**

**Sakko ujū ca sūjū ca**

**Suvaco cassa mudu anati mānī**

*He who is skilled in doing good,  
and who wishes to attain the state of  
calm (Nibbāna) should act thus:  
He should be able, upright, sincere,  
obedient, gentle in speech and  
humble.*

**Santussako ca subhara ca**

**Appakicco ca sallahukavutti**

**Santindriyo ca nipako ca**

**Appagabbho kulesu ananu giddho**

*Contented, easily supportable,  
(not a burden to others)  
with few duties, simple in livelihood.  
Controlled in senses, discreet, not  
impudent;  
Not be greedily attached to families.*

**Na ca khuddaṃ samācare kiñci**

**Yena viññū pare upavadeyyuṃ**

**Sukhino vā khemino hontu**

**Sabbe sattā bhavantu sukhitattā**

*He should not commit any slight  
wrong, so that other wise men might  
censure him.  
May all beings be happy and safe,  
may their hearts be happy.*

**Ye keci pāṇa bhūtatthi**

**Tasāvā thāvarā vā anava sesā**

**Dīghā vā ye mahantā vā**

**Majjhimā rassa kāṇuka thūlā**

*Whatsoever living beings there are,  
weak or strong, without exception,  
long or large,  
medium, short, minute or massive;*

**Diṭṭhā vā yeva addiṭṭhā**

**Ye ca dūre vasanti avidūre**

**Bhūtā vā sambhavesī vā**

**Sabbe sattā bhavantu sukhitattā**

*Those seen or unseen,  
those dwelling near or far,  
and those born or yet to be born,  
May all beings without exception, be  
happy.*

**Na paro paraṃ nikubbetha**

**Nāti maññetha katthaci naṃ kañci**

**Byāro sanā paṭigha saññā**

**Nāñña maññassa dukkha miccheyya**

*Let not one deceive another nor  
despise any person whatsoever  
anywhere.  
Either in anger or ill-will,  
let him not wish each other harm.*



**Mātā yathā niyaṃ puttaṃ  
Āyusā eka putta manu rakkhe  
Evampi sabba bhūtesu  
Mānasaṃ bhāvaye aparimāṇaṃ**

*Just as a mother would guard  
her only child  
at the risk of her own life,  
even so towards all beings,  
let him cultivate a boundless heart.*

**Mettañ ca sabba lokasmiṃ  
Mānasaṃ bhāvaye aparimāṇaṃ  
Uddhaṃ adho ca tiriyañ ca  
Asaṃbādhaṃ averaṃ asapattaṃ**

*Let thoughts of boundless love  
pervade the whole world,  
above, below and across  
without any obstruction,  
without any hatred,  
without any enmity.*

**Tiṭṭhaṃ caraṃ nisinno vā  
Sayāno vā yāva tassa vigata middho  
Etaṃ satiṃ addiṭṭheyya  
Brahmametaṃ vihāraṃ idha-māhu**

*Whether he stands, walks, sits  
or lies down, as long as he is awake,  
let him develop this mindfulness.  
This, they say is the Highest conduct.*

**Diṭṭhiñ ca anupa gamma sīlavā  
Dassanena sampanno  
Kāmesu vineyya gedhaṃ  
Nahi jātu gabbha seyyaṃ punaretī ti**

*Not falling into (wrong) views,  
virtuous and endowed with true  
seeing (insight),  
he discards attachment to sensual  
desires.  
Truly, he does not come again  
to be conceived in a womb.*

## 5.8 MAHĀ MAṄGALA SUTTA

### DISCOURSE ON THE HIGHEST BLESSINGS

**Evaṃ me sutam:  
Ekaṃ samayaṃ Bhagavā  
Sāvattthiyaṃ viharatī Jetavane,  
Anātha-piṇḍikassa ārāme.  
Atha kho aññatarā devatā  
abhikkantāya rattiyā, abhikkanta-vaṇṇā  
kevala-kappam Jetavanaṃ obhāsetvā  
yena Bhagavā ten'upasaṅkami,  
upasaṅkamtivā  
Bhagavantaṃ abhivādetvā,  
ekamantaṃ atthāsi.  
Ekamantaṃ thitā kho, sā devatā  
Bhagavantaṃ gāthāya ajjhabhāsi:**

**Bahū devā manussā ca  
Maṅgalāni acintayum  
Ākaṅkha-mānā sotthānaṃ  
Brūhi maṅgala muttamaṃ.**

**Asevanā ca bālānaṃ  
Paṇḍitānañ ca sēvanā  
Pūjā ca pūja-niyānaṃ  
Etaṃ maṅgala muttamaṃ.**

**Patirūpa-desa vāso ca  
Pubbe ca kata-puññatā  
Attasammā paṇidhi ca  
Etaṃ maṅgala muttamaṃ.**

**Bāhusaccañ ca sippañ ca  
Vinayo ca susikkhito  
Subhāsītā ca yā vācā  
Etaṃ maṅgala muttamaṃ.**

**Mātāpitū upaṭṭhānaṃ  
Putta-dārassa saṅgaho  
Anākulā ca kammantā  
Etaṃ maṅgala muttamaṃ.**

*Thus have I heard:  
The Blessed One was staying at  
Sāvattthī, 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.  
He bowed down low before the  
Blessed One  
Then standing to one side he 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.*

**Dānañ ca dhamma cariyā ca  
Ñātakānañ ca saṅgho  
Anavajjāni kammāni  
Etaṃ maṅgala muttamaṃ.**

**Ārati virati pāpā  
Majjapānā ca saññamo  
Appamādo ca dhammesu  
Etaṃ maṅgala muttamaṃ.**

**Gāravo ca nivāto ca  
Santuṭṭhī ca kataññutā  
Kālena dhamma savanaṃ  
Etaṃ maṅgala muttamaṃ.**

**Khantī ca sovacassatā  
Samaṇā nañca dassanaṃ  
Kālena dhamma sākacchā  
Etaṃ maṅgala muttamaṃ.**

**Tapo ca brahmacariyañ ca  
Ariya saccāna dassanaṃ  
Nibbāna-sacchi-kiriya ca  
Etaṃ maṅgala muttamaṃ.**

**Puṭṭhassa lōka dhammehi  
Cittaṃ yassa na kampati  
Asokaṃ virajaṃ khemaṃ  
Etaṃ maṅgala muttamaṃ.**

**Etādisāni katvāna  
Sabbattha-maparājitā  
Sabbattha sotthiṃ gacchanti  
Taṃ tesam maṅgala-muttaman'ti.**

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

*"Steadfast in restraint, and shunning  
evil ways, Avoiding intoxicants that  
dull the mind, And heedfulness in all  
things that arise. These are the  
highest blessings.*

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

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

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

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

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

## 5.9 RATANA SUTTA - DISCOURSE ON THE JEWELS

**Yānīdha bhūtāni samāgatāni  
Bhummāni vā yā niva antaḷikkhe  
Sabb'eva bhūtā sumanā bhavantu  
Ath'opi sakkacca sunantu bhāsitaṃ.**

*Whatsoever beings are here assembled,  
whether terrestrial or celestial,  
may every being be happy!  
Moreover, may they attentively listen to my  
words!*

**Tasmā hi bhūtā nisāmetha sabbe  
Mettam karotha mānusiya pajāya  
Divā ca rattoca haranti ye baliṃ  
Tasmā hi ne rakkhatha appamattā.**

*Accordingly give good heed, all ye beings!  
Show your loving kindness to humans who,  
day and night, bring offerings to you,  
therefore guard them zealously.*

**Yan kiñci vittaṃ idha vā huraṃ vā**

**Saggēsu vā yaṃ ratanaṃ paṇītaṃ  
Na no samaṃ atthi Tathāgatena**

**Idam'pi Buddhē ratanaṃ paṇītaṃ**

**Etena saccena suvatthi hotu.**

*Whatever treasure there be, either here or  
in the world beyond,  
or whatever precious jewel in the heavens;  
Yet there is none comparable to the  
Accomplished One.  
Truly, in the Buddha is this precious jewel  
found.  
By this Truth, may there be happiness.*

**Khayaṃ virāgaṃ amataṃ paṇītaṃ**

**Yadajjhagā Sakyamunī samāhito**

**Na tena Dhammena sam'atthi kiñci**

**Idam'pi Dhamme ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*That cessation, passion free, immortality  
Supreme,  
through concentration, the tranquil Sage of  
the Sakyas realised.  
There is nought comparable with that  
Dhamma.  
Truly, in the Dhamma is this precious jewel.  
By this Truth, may there be happiness!*

**Yaṃ Buddha seṭṭho parivaṇṇayī  
sucim  
Samādhi-mānantari-kañña-māhu**

**Samādhinā tena samo na vijjati**

**Idam'pi Dhamme ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*That sanctity praised by the Buddha  
Supreme,  
is described as 'concentration without  
interruption'.  
There is nought like that concentration.  
Truly, in the Dhamma is this precious jewel.  
By this Truth, may there be happiness!*

**Ye puggalā aṭṭha satam pasatthā**

**Cattāri etāni yugāni honti  
Te dakkhineyyā Sugatassa sāvakā**

**Etesu dinnāni mahapphalāni  
Idam'pi Saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.**

*Those Eight Individuals, praised by the  
virtuous,  
they constitute four pairs.  
They, worthy of offerings, are the disciples  
of the Welcome One,  
to these gifts given yield abundant fruit.  
Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Ye suppayuttā manasā dalhena  
Nikkāmino Gotama sāsanaṃhi  
Te pattipattā amataṃ vigayha**

**Laddhā mudhā nibbutiṃ  
bhuñjamānā  
Idam'pi Saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.**

*With steadfast mind, applying themselves  
thoroughly in the Dispensation of Gotama,  
exempt from passion, they have attained to  
that which should be attained.  
And plunging into the Deathless, they enjoy  
the peace obtained without price.  
Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Yathinda-khīlo paṭhaviṃ sito siyā  
Catubbi vātehi asampa-kampiyo  
Tathūpamaṃ sappurisaṃ vadāmi**

**Yo ariya-saccāni avecca passati  
Idam'pi Saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.**

*Just as a firm post sunk in the earth,  
cannot be shaken by the four winds;  
Even so do I declare him to be a righteous  
person  
who thoroughly perceives the Noble Truths.  
Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Ye ariya-saccāni vibhāva-yanti**

**Gambhīra-paññena sudesitāni  
Kiñcāpi te honti bhusappa-mattā  
Na te bhavaṃm aṭṭhamam ādiyanti  
Idam'pi Saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.**

*Those who comprehend clearly the Noble  
Truths,  
well taught by Him of wisdom deep,  
although they may be mightily neglectful,  
they can never undergo an eighth birth.  
Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Sahā vassa dassana sampadāya  
Tayassu dhammā jahitā bhavanti  
Sakkāya-diṭṭhi vici-kicchi-taṅca  
Sīlabbatam vāpi yadatthi kiñci**

**Catūh'apāyehi ca vippamutto**

*For him with acquisition of Insight,  
three things are abandoned, namely,  
self-illusion, doubts and  
indulgence in wrongful rites and  
ceremonies, whatever there are.  
From the four states of misery, he is  
absolutely freed,*

**Cha cābhi-ṭhānāni abhabbo kātuṃ**

*and is incapable of committing the six  
heinous crimes.*

**Idam'pi Saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Kiñcāpi so kammaṃ karoti pāpakaṃ  
Kāyena vācā uda cetasā vā  
Abhabbo so tassa paticchā-dāya  
Abhabbatā dittha padassa vuttā**

*Whatever evil actions he does,  
whether by body, speech or mind,  
he is not capable of hiding it;  
for it has been said that such an act is  
impossible for one who has seen the Path.*

**Idam'pi Saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Vanappa gumbe yathā phussitagge**

*Like unto the woodland groves with  
blossomed tree tops*

**Gimhāna-māse paṭhamasmin gimhe  
Tathūpamaṃ Dhamma varaṃ  
adesayi**

*in the first heat of the summer season,  
has the Sublime Doctrine,*

**Nibbāna-gāmiṃ paramaṃ hitāya**

*that leads to Nibbāna, been taught for the  
Highest Good.*

**Idam'pi Buddhhe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*Truly, in the Buddha is this precious jewel.  
By this Truth, may there be happiness!*

**Varō varaññū varado varāharo**

*The unrivalled Excellent One, the Knower,  
the Giver, and the Bringer of the Excellent  
has expounded the excellent Doctrine.*

**Anuttaro Dhamma varaṃ adesayi  
Idam'pi Buddhhe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*Truly, in the Buddha is this precious jewel.  
By this Truth, may there be happiness!*

**Khīṇaṃ purānaṃ navamaṃ natthi  
sambhavaṃ  
Viratta-cittā āyatike bhavasmin**

*Their past is extinct, a fresh becoming there  
is not,  
their minds are not attached to a future  
birth.*

**Te khīṇa-bijā avirūḷ-ḥicchandā  
Nibbanti dhīrā yathāyaṃ padīpo**

*their desires grow not;  
those wise ones go out even as this lamp.*

**Idam'pi Saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.**

*Truly, in the Saṅgha is this precious jewel.  
By this Truth, may there be happiness!*

**Yānīdha bhūtāni samāgatāni**

**Bhummā-nivā yānī'va antalikkhe  
Tathāgatam deva-manussa-pūjitaṃ**

**Buddhaṃ namassāma suvatthi  
hotu.**

*Sakka's exultation: "Whatsoever beings are  
here assembled,  
whether terrestrial or celestial,  
salute the Buddha, the Tathāgata honoured  
by gods and men.  
May there be happiness!"*

**Yānīdha bhūtāni samāgatāni**

**Bhummā-nivā yānī'va antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ**

**Dhammaṃ namassāma suvatthi  
hotu.**

*Whatsoever beings are here assembled,  
whether terrestrial or celestial,  
salute the Dhamma, of the Tathāgata  
honoured by gods and men.  
May there be happiness!"*

**Yānīdha bhūtāni samāgatāni**

**Bhummā-nivā yānī'va antalikkhe  
Tathāgatam deva-manussa-pūjitaṃ**

**Saṅghaṃ namassāma suvatthi  
hotu.**

*Whatsoever beings are here assembled.  
whether terrestrial or celestial,  
salute the Saṅgha, of the Tathāgata  
honoured by gods and men.  
May there be happiness!"*

## 6.0 大 悲 咒

Da Bei Zhou

南 无 大 悲 观 世 音 普 萨 (三称)  
Na mo da bei guan shi yin pu sa (3X)

南 无 喝 啰 怛 那 哆 啰 夜 耶。(1)  
Na mo he la dan na duo la ya ye.

南 无 阿 唎 耶。(2) 婆 卢 羯 帝 烁 钵 啰 耶。(3)  
Na mo a li ye. Po lu jie di shuo bo la ye

菩 提 萨 埵 婆 耶。(4) 摩 诃 萨 埵 婆 耶 (5)  
Pu di sa duo po ye. Mo he sa duo po ye

摩 诃 迦 卢 尼 迦 耶。(6) 唵。(7)  
Mo he jia lu ni jia ye an

萨 皤 啰 罚 曳。(8) 数 怛 那 怛 写。(9)  
Sa po la fa yi shu dan na dan xie

南 无 悉 吉 利 埵 伊 蒙 阿 唎 耶。(10)  
Na mo xi ji li duo yi meng a li ye.

婆 卢 吉 帝 室 佛 啰 楞 驮 婆。(11)  
Po lu ji di shi fo la leng tuo po.

南 无 那 啰 谨 墀。(12) 醯 唎 摩 诃 皤 哆 沙 咩。(13)  
Na mo na la jin chi. Xi li mo he pan duo sha mie.

萨 婆 阿 他 豆 输 朋。(14) 阿 逝 孕。(15)  
Sa po a tuo duo shu peng. A shi yun

萨 婆 萨 哆 那 摩 婆 萨 多 那 摩 婆 伽。(16)  
Sa po sa duo na mo po sa duo na mo po qie

摩 罚 特 豆。(17) 怛 侄 他。(18) 唵 阿 婆 卢 醯。(19)  
Mo fa te dou dan zhi ta an a po lu xi

卢 迦 帝。(20) 迦 罗 帝。(21) 夷 醯 唎。(22)  
Lu jia di jia lu di yi xi li

摩 诃 菩 提 萨 埵。(23)  
Mo he pu di sa duo



萨 婆 萨 婆。(24) 摩 啰 摩 啰。(25)

Sa po sa po mo la mo la

摩 醯 摩 醯 唎 驮 孕。(26) 俱 卢 俱 卢 羯 蒙。(27)

Mo xi mo xi li tuo yun ju lu ju lu jie meng

度 卢 度 卢 罚 阇 耶 帝。(28) 摩 诃 罚 阇 耶 帝。(29)

Du lu du lu fa she ye di mo he fa she ye di

陀 啰 陀 啰。(30) 地 唎 尼。(31) 室 佛 啰 耶。(32)

Tuo la tuo la di li ni shi fo la ye

遮 啰 遮 啰。(33) 么 么 罚 摩 啰。(34) 穆 帝 隶。(35)

Zhe la zhe la mo mo fa mo la mu di li

伊 醯 伊 醯。(36) 室 那 室 那。(37)

Yi xi yi xi shi na shi na

阿 啰 唵 佛 啰 舍 利。(38) 罚 娑 罚 唵。(39)

A la shen fo la she li fa suo fa shen

佛 啰 舍 耶。(40) 呼 卢 呼 卢 摩 啰。(41)

Fo la she ye hu lu hu lu mo la

呼 卢 呼 卢 醯 利。(42) 娑 啰 娑 啰。(43) 悉 唎 悉 唎。(44)

Hu lu hu lu xi li suo la suo la xi li xi li

苏 嚧 苏 嚧。(45) 菩 提 夜 菩 提 夜。(46)

Su lu su lu pu di ye pu di ye

菩 驮 夜 菩 驮 夜。(47) 弥 帝 利 夜。(48)

Pu tuo ye pu tuo ye mi di li ye

那 啰 谨 墀。(49) 地 利 瑟 尼 那。(50)

Na la jin chi di li she ni na

婆 夜 摩 那。(51) 娑 婆 诃。(52)

Po ye mo na suo po he

悉 陀 夜。(53) 娑 婆 诃。(54)

Xi tuo ye suo po he

摩 诃 悉 陀 夜。(55) 娑 婆 诃。(56)

Mo he xi tuo ye suo po he

悉陀喻艺。(57) 室幡啰耶。(58) 娑婆诃。(59)  
Xi tuo yu yi shi pan la ye suo po he

那啰谨墀。(60) 娑婆诃。(61)  
Na la jin chi suo po he

摩啰那啰。(62) 娑婆诃。(63)  
Mo la na la suo po he

悉啰僧阿穆佉耶。(64) 娑婆诃。(65)  
Xi la seng a mu que ye suo po he

娑婆摩诃阿悉陀夜。(66) 娑婆诃。(67)  
Sa po mo he a xi tuo ye sa po he

者吉啰阿悉陀夜。(68) 娑婆诃。(69)  
Zhe ji la a xi tuo ye suo po he

波陀摩羯悉陀夜。(70) 娑婆诃。(71)  
Bo tuo mo jie xi tuo ye suo po he

那啰谨墀幡伽啰耶。(72) 娑婆诃。(73)  
Na la jin chi pan que la ye suo po he

摩婆利胜羯啰夜。(74) 娑婆诃。(75)  
Mo po li sheng jie la ye suo po he

南无喝啰怛那哆啰夜耶。(76)  
Na mo he la dan na duo la ye ye

南无阿利耶。(77) 婆嚧吉帝。(78)  
Na mo a li ye po lu ji di

烁幡啰夜。(79) 娑婆诃。(80)  
Shuo pan la ye suo po he

唵悉殿都。(81) 漫多啰。(82)  
An xi dian du man duo la

跋陀耶。(83) 娑婆诃。(84)  
Ba tuo ye suo po he

7.0 般若波罗蜜多心经  
bo re bo luo mi duo xin jing

观自在菩萨，行深般若波罗蜜多时，  
Guan zi zai pu sa, xing shen bo re bo luo mi duo shi,

照见五蕴皆空，度一切苦厄。  
Zhao jian wu yun jie kong, du yi qie ku e.

舍利子，色不异空，空不异色，  
She li zi, se bu yi kong, kong bu yi se,

色即是空，空即是色，  
Se ji shi kong, kong ji shi se,

受想行识，亦复如是。  
Shou xiang xing shi, yi fu ru shi

舍利子，是诸法空相，  
She li zi, shi zhu fa kong xiang

不生不灭，不垢不净，不增不减。  
Bu sheng bu mian, bu gou bu jing, bu zheng bu jian.

是故空中无色，无受想行识，  
Shi gu kong zhong wu se, wu shou xiang xing shi

无眼耳鼻舌身意，无色声香味触法，  
Wu yan er bi she shen yi, wu se sheng xiang wei chu fa,

无眼界，乃至无意识界。  
Wu yan jie, nai zhi wu yi shi jie.

无无明，亦无无明尽，  
Wu wu ming, yi wu wu ming jing,

乃至无老死，亦无老死尽。  
Nai zhi wu lao si, yi wu lao si jing.

无苦集灭道，无智亦无得。  
Wu ku ji mei dao, wu zhi yi wu de

以无所得故，菩提萨埵，  
Yi wu suo de gu, pu di sa duo,

依般若波罗蜜多故，  
Yi bo re bo luo mi duo gu

心无挂碍，无挂碍故，无有恐怖，  
Xin wu gua ai, wu gua ai gu, wu you kong bu,

远离颠倒梦想，究竟涅槃。  
Yuan li dian dao meng xiang, jiu jing nie pan.

三世诸佛，依般若波罗蜜多故，  
San shi zhu fo, yi bo re bo luo mi duo gu,

得阿耨多罗三藐三菩提。  
De a nuo duo luo san miao san pu di.

故知般若波罗蜜多，是大神咒，  
Gu zhi bo re bo luo mi duo, shi da shen zhou,

是大明咒，是无上咒，是无等等咒，  
Shi da ming zhou, shi wu shang zhou, shi wu deng deng zhou

能除一切苦，真实不虚。  
Neng chu yi qie ku, zhen shi bu xu.

故说般若波罗蜜多咒，即说咒曰：  
Gu shuo bo re bo luo mi duo zhou, ji shuo zhou yue:

揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。  
Jie di jie di, bo luo jie di, bo lou sheng jie di, pu di sa po he. (3X)

# The Heart of Prajna Pāramitā Sutra

**When Avalokiteshvara Bodhisattva was cultivating the profound Prajna Pāramitā, he illuminated the five skandhas and saw that they are all empty and he crossed beyond all suffering and difficulty.**

**Sāriputta, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness.**

**Sāriputta, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor decrease.**

Therefore, **in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death.**

There is **no suffering, no accumulation, no cessation, no Path. And no understanding and no attaining because nothing is attained, the Bodhisattva, through reliance on Prajna paramita, is unimpeded in his mind because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately he attains Nirvana!**

All Buddhas of the **three periods of time** attain **Anuttara Samyak Sambodhi** through **reliance on Prajna Paramita**. Therefore, know that Prajna Paramita is **a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false.** That is why the mantra of **Prajna Pāramitā** was spoken.

**Recite** it like this:

**Gate, gate, paragate, parasamgate, bodhi svaha!**

## **8.0 MAHAKARUNA DHARANI SUTTA**

Namo Ratna Trayaya,

Namo Arya Jhana

Sagara, Vairochana,

Byuhu Radzaya Tathagataya,

Arahate, Samyaksam Buddhaya,

Namo Sarwa Tathagate Byay,

Arhate Bhyah,

Samyaksam Buddhhe Bhyah,

Namo Arya Avalokite

Shoraya Bodhisattvaya,

Maha Sattvaya,

Maha Karunikaya,

Tadyata, Om Dara Dara,

Diri Diri, Duru Duru

Itte Watte Tsale Tsale,

Partsale, Partsale,

Kusuma Kusume Wa Re,

Illi Milli, Tsite Dzola, Apanaye Shoha

## 9.0 忏悔偈

Chan Hui Ji

往昔所造诸恶业，

Wang xi suo zhao zhu e ye

皆由无始贪瞋痴

Jie you wu shi tan chen chi

从身语意之所生，

Cong shen yu yi zhi suo sheng

今对佛前求忏悔。

Jin dui fo qian qiu chan hui

### Verses Of Repentance

**All the unwholesome karma created by me,  
Arising from beginningless greed, hatred and delusion;  
Expressed through my body, speech and mind;  
I hereby regret and repent in front of the Buddha.**

## 10.0 Dhammapada verse 21, 22, 23 and 183

### Dhammapada Verse 21

Heedfulness is the path to the deathless;  
Heedlessness is the path to the dead.  
The heedful do not die;  
the heedless are as if dead.

### Dhammapada Verse 22

Distinctly understanding this difference,  
The wise intent on heedfulness  
and rejoices in the realm of the Ariyas  
or the enlightened ones.

### Dhammapada Verse 23

The constantly meditative,  
the ever mindful  
and the steadfast one  
realizes the bond-free Nibbāna.

### Dhammapada Verse 183

All evils are to be avoided.  
Cultivate whatever good when there are conditions  
and purify the mind.  
This is the advice of all Buddhas.



