

Okāsa

Okāsa, okāsa, okāsa; ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi anukampaṃ katvā, sīlaṃ detha me bhante.

Dutiyampi ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi anukampaṃ katvā, sīlaṃ detha me bhante.

Tatīyampi ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi anukampaṃ katvā, sīlaṃ detha me bhante.

Requesting the Precepts

With your permission, venerable sir, I ask for the five precepts together with the three refuges. Out of compassion, venerable sir, please give me the precepts.

A second time venerable sir, I ask for the five precepts together with the three refuges. Out of compassion, venerable sir, please give me the precepts.

A third time venerable sir, I ask for the five precepts together with the three refuges. Out of compassion, venerable sir, please give me the precepts.

Vandanā

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Homage

Honour to the Blessed One, the Exalted One, the Fully Enlightened One!

Honour to the Blessed One, the Exalted One, the fully Enlightened One!

Honour to the Blessed One, the Exalted One, the Fully Enlightened One!

Tisarana

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

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

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

The Three Refuges

I go to the Buddha as my Refuge.
I go to the Dhamma as my Refuge.
I go to the Sangha as my Refuge.

For the second time, I go to the Buddha as my Refuge.
For the second time, I go to the dhamma as my Refuge.
For the second time, I go to the Sangha as my Refuge.

For the third time, I go to the Buddha as my Refuge.
For the third time, I go to the Dhamma as my Refuge.
For the third time, I go to the Sangha as my Refuge.

Pañca Sila

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Monk

Sādhu Sādhu Sādhu tisaraṇena saha pañca-sīlaṃ dhammaṃ
sādhukaṃ surakkhitaṃ katvā appamādena sampādetha.

Upāsakas/Upāsikās : Āma Bhante.

The Five Precepts

1. I undertake the rule of training to refrain from killing any living beings.
2. I undertake the rule of training to refrain from taking what is not given.
3. I undertake the rule of training to refrain from misuse of the senses.
4. I undertake the rule of training to refrain from wrong speech.
5. I undertake the rule of training to refrain from taking drugs or drinks which tend to cloud the mind.

Monk :

Good good good observing carefully these five precepts together with the three refuges, strive earnestly and diligently.

Lay person : Yes, Venerable sir.

Atthangika Uposatha Sila

Okāsa, okāsa, okāsa; ahaṃ bhante tisaraṇena saha aṭṭahaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anukampaṃ katvā, sīlaṃ detha me bhante.

Dutiyampi / Tatiyampi ahaṃ bhante tisaraṇena saha aṭṭahaṅga, samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anukampaṃ katvā, sīlaṃ detha me bhante.

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī
sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surā-meraya-majja-pamādaṭṭhānā
veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikālabhojanā veramaṇī
sikkhāpadaṃ samādiyāmi.
7. Nacca-gīta-vādita-visūka-dassana-mālā
gandhavilepana-dhāraṇa
maṇḍana- vibhūsaṇaṭṭhānā
veramaṇī sikkhāpadaṃ samādiyāmi.
8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ
samādiyāmi.

Monk

Sādhū (3) : Tisaraṇena saha aṭṭhaṅga- samannāgataṃ uposathasīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādettha.

Lay person

Āma bhante.

The Eight Precepts

With your permission, venerable sir, I ask for the eightfold sabbath-day (uposatha) precepts together with the three refuges. Out of compassion, please give me the precepts.

A second time A third time venerable sir ...

1. I undertake the rule of training to refrain from killing living beings.
2. I undertake the rule of training to refrain from taking what is not given.
3. I undertake the rule of training to refrain from unchaste conduct.
4. I undertake the rule of training to refrain from wrong speech.

5. I undertake the rule of training to refrain from taking drugs and drinks which tend to cloud the mind.
6. I undertake the rule of training to refrain from taking food after the midday meal (lunch).¹
7. I undertake the rule of training to refrain from dancing, singing, music, and unseemly shows; from the use of garlands, perfumes, and unguents; and from things that tend to beautify and adorn (the person).
8. I undertake the rule of training to refrain from (using) high and luxurious seats (and beds).

Monks

Observing carefully these eight sabbath-day (uposatha) precepts together with the three refuges, strive earnestly.

Lay person

Yes, venerable sir.

(The Aṭṭhaṅgika Sīla or the Eight precepts are normally observed on Uposatha days, i.e., Buddhist Sabbath days which fall on the full moon day, black moon day, eighth days of the dark half and the bright half of each month and are celebrated at vihāras (monasteries / temples) throughout the day.)

Buddha-Vandanā

Iti pi so bhagavā, araham, sammāsambuddho,
vijjācaraṇasampanno, sugato, lokavidū, anuttaro
purisadammasārathī, satthā devamanussānaṃ,
Buddho, bhagavā ti.

Ye ca Buddhā atītā ca
ye ca Buddhā anāgatā
Paccuppanā ca ye Buddhā
aham vandāmi sabbadā
Natthi me saraṇaṃ aññaṃ
Buddho me saraṇaṃ varaṃ
Etena saccavajjena -- hotu me jayamaṅgalaṃ
Uttamaṅgena vande'ham
pāda-paṃsu' varuttamaṃ
Buddhe yo khalito doso
buddho khamatu taṃ mamaṃ

Salutation to the Buddha

Such, indeed, is that Blessed One; Worthy, omniscient,
Endowed with knowledge and virtue, Well-gone, Knower
of worlds, an Incomparable Charioteer for the training of
persons, Teacher of gods and men, Enlightened and
Blessed.

The Buddhas of the ages past,
The Buddhas that are yet to come,
The Buddhas of the present age,
(To them) I always bow my head in salutation !
No other Refuge do I seek
Buddha is my matchless Refuge;
By might of Truth in these my words
May joyous victory be mine !
With my head I humbly worship,
The blessed dust of His Holy Feet;
If Buddha I have wronged in aught,
May the Enlightened forgive me !

Dhammavandanā

Svākkhāto bhagavatā dhammo, sandiṭṭhiko,
akāliko, ehipassiko, opanayiko paccattaṃ veditabbo
viññūhī ti.

Ye ca dhammā atitā ca
ye ca dhammā anāgatā
Paccuppannā ca ye dhammā
ahaṃ vandāmi sabbadā
Natthi me saranaṃ aññaṃ
dhammo me saraṇaṃ varaṃ
Etena saccavajjena
hotu me jayamaṅgalaṃ
Uttamaṅgena vande'haṃ
dhammañ ca tividhaṃ varaṃ
Dhamme yo khalito doso
dhammo khamatu taṃ mamaṃ

Salutation to the Dhamma

Well-expounded is the Dhamma (Doctrine) by the Lord; to be self-realised; with immediate fruit; inviting investigation; leading on to nibbana; to be comprehended by the wise, each for himself.

The Dhammas of the ages past,
The Dhammas that are yet to come,
The Dhammas of the present age,
(To Those) I always bow my head in salutation !

No other Refuge do I seek,
Dhamma is my matchless Refuge;
By might of Truth in these my words,
May joyous victory be mine !

With my head, I humbly worship
The Dhamma best of the three
If Dhamma I have wronged in aught
May Dhamma forgive me that ill !

Sanghavandanā

Supaṭipanno bhagavato sāvakaśaṅho,
ujupaṭipanno bhagavato sāvakaśaṅho, ñāyapaṭipanno
bhagavato sāvakaśaṅho, sāmīcipaṭipanno bhagavato
sāvakaśaṅho, yadidaṃ cattāri purisayugāni, aṭṭha
purisapuggalā, esa bhagavato sāvakaśaṅho; āhuneyyo,
pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo, anuttaraṃ
puññakkhettaṃ lokassā'ti.

Ye ca saṅghā atitā ca
ye ca saṅghā anāgatā
Paccuppannā ca ye saṅghā
ahaṃ vandāmi sabbadā
Natthi me saraṇaṃ aññaṃ
saṅgho me saraṇaṃ varaṃ
Etena saccavajjena
hotu me jayamaṅgalaṃ
Uttamaṅgena vande'haṃ
saṅghaṃ ca tividhuttamaṃ
Saṅghe yo khalito doso
saṅgho khamatu taṃ mamaṃ

Salutation to the Sangha

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 - namely, the Four Pairs of Persons, the Eight Kinds of Individuals forming the order of the disciples of the Blessed one - is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit to the world.

The Sanghas of the ages past,
The Sanghas that are yet to come,
The Sanghas of the present age,
(To them) I always bow my head in salutation !
No other Refuge do I seek,
Sangha is my matchless Refuge;
By might of Truth in these my words,
May joyous victory be mine !
With my head, I humbly worship
The Sangha triply unrivalled,
If Sangha I have wronged in aught -
May the Sangha forgive me that ill !

Pupphapuja

Vaṇṇagandha-guṇopetaṃ
etaṃ kusuma-santatiṃ
Pūjayāmi munindassa
sirīpāda-saroruhe.
Pūjemi buddhaṃ! dhammaṃ! saṅghaṃ
kusumena'tena
Puññaena, metena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ me
Kāyo tathā yāti vināsabhāvaṃ

Offering of Flowers

This mass of flowers, fresh-hued, odorous and choice, I offer at the sacred lotus-like Feet of the Noble Sage. With diverse flowers, the Buddha/ Dhamma/ Sangha I adore; and through this merit may there be release. Even as these flowers must fade, so does my body march to a state of destruction.

To the Blessed One, the Worthy One, the Perfectly-Awakened One, - seated as if arisen from the Supreme Ecstasy, - with these flowers, reverentially I make offering, reverentially I make offering, reverentially I make offering. This reverential flower-offering was a virtuous practice of the Buddhas, the Pacceka Buddhas, the Chief Disciples, the Great Disciples, and the Arahats. Nevertheless, even I am hereby following their Path.

Padipapuja

Ghanasārappadittena-dīpena tamodaṃsinā
Tiloka-dīpaṃ sambuddhaṃ-pūjayāmi tamonudaṃ

Offering of Light

With camphor light brightly shining, abolishing this gloom,
I adore the Enlightened One, the Light of the three worlds,
who dispels the darkness (of ignorance) !

Dhupa Puja

Sugandhikāya vadaṇaṃ
anantaḡuṇa-gandhinā
Sugandhinā'haṃ gandhena
pūjayāmi tathāgataṃ
Gandhasambhāra-yuttena
dhūpenāhaṃ sugandhinā
Pūjaye pūjaneyyaṃ taṃ
pūjābhājanam uttamaṃ

Offering of Incense

The Tathagata, well-favoured of face and form redolent
with infinite excellence - I adore with fragrant perfume.

With perfumed incense, compounded from odorous
substance, I revere the Exalted One, worthy of reverence, a
receptacle for offerings.

Buddha Pūjā

Adhivāsetu no bhante - bhojanaṃ upanāmitaṃ
Anukampaṃ upādāya - paṭigaṇhātu uttamam

Offering of Food, etc., to the Buddha

Take pity on us, O Master, and accept, O Highest, for compassion's sake, the food presented.

Instead of “bhojanaṃ” one may say “vyañjanaṃ” (curry), “khajjakaṃ” (sweets), “pāniyaṃ” (water), “Pānakaṃ” (beverage), “Bhesajjaṃ” (medicine), etc.”

Cetiya Vandanā

Vandāmi cetiyaṃ sabbaṃ
sabbatṭhānesu patitṭhitaṃ sārīrika
dhātumahābodhiṃ-Buddharūpaṃ sakalaṃ sadā

Salutation of Relics

I salute every Cetiya that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

Upajjhaya Vandanā

Namāmi satthuno vād'appamāda-vacanantimaṃ
Sabbe pi cetiye vande upajjhācariye mamaṃ
Mayhaṃ paṇāmatejena cittaṃ pāpehi muñcitaṃ!

Salutation to Teacher

I reverence the words of the Teacher, and the last exhortation to earnestness. Every shrine, too, I salute, my preceptor and teachers. By virtue of this salutation, may my mind be freed from evil!

Triratna-Pujā-Gathā

Imāya dhammānudhammāpaṭipattiyā buddhaṃ pūjemi
Imāya dhammānudhammāpaṭipattiyā dhammaṃ pūjemi
Imāya dhammānudhamnāpaṭipattiyā saṅghaṃ pūjemi
Addhā imāya dhammanudhammapaṭipattiya
jāti-jarā-vyādhi maraṇamaha parimuñcissāmi

Worshipping the Triple-Gem

Taking the Dhamma (teachings) as a symbol,

I worship the Buddha

Taking the Dhamma (teachings) as a symbol,

I worship the Dhamma

Taking the Dhamma (teachings) as a symbol,

I worship the Sangha

I pray that through this worship may I be freed from the cycle of birth, sickness, old-age and death.

Nava Guna Gāthā

1. Arahaṃ arahoti nāmena
Araham pāpaṃ nakāraye
Arahatta phalaṃ patto
Arahaṃ nāma te namo
2. Sammā sambuddha ñānena
Sammā sambuddha desanā
Sammā sambuddha lokasmim
Sammā sambuddha te namo
3. Vijjācaranasampanno
Tassa vijjā pakāsītā
Atītā nāgā tупpanno
Vijjācarana te namo
4. Sugato sugatattānam
Sugato sundaram pi ca
Nibbānam sugatim yanti
Sugato nāma te namo
5. Lokavidūti nāmena
Atītānāgate vidū
Sankhāra satta mokāse
Lokavidū nāma te namo

6. Anuttaro ñāṇa'silena
Yo lokassa anuttaro
Anuttarapūja lokasmim
Tam namassāmi anuttaro
7. Sārathi sārathī devā
Yo lokassa susārathī
Sārathīpūja lokasmim
Tam namassāmi sārathī
8. Deva-yakkha-manussānam
Loke aggaphalam dadam
Dadantam damayantānam
Purisājañña te namo
9. Bhagavā bhagavā yutto
Bhaggam kilesavāhato
Bhaggam samsāramuttāro
Bhagavā nāma te namo

Nine Great Virtues of the Buddha

1. By name He is Arahant as He is worthy.
Even in secret He does no evil.
He attained the fruit of Arahantship.
To Thee, the Worthy One, my homage be.
2. By name He is Samma Sambuddha.
The teaching is of the Samma Sambuddha.
A fully Enlightened One is He in the world.
To Thee, the Fully Enlightened One, my homage be.
3. He is endowed with wisdom and knowledge.
His wisdom is made known.
The past and the future He knows.
To Thee who is endowed with wisdom
and courage, my homage be.
4. He is Sugata, being self-disciplined.
Being good He is Sugata.
He has gone to the good state of Nibbana.
To Thee the Sugata, my homage be.
5. By name He is Lokavidu.
He knows the past and the future.
Things, beings and space He knows.
To Thee the knower of worlds, my homage be.

6. By wisdom and conduct He is unrivalled.
An unrivalled One is He in the world.
In this world He is revered as
an Incomparable One.
That Incomparable One, I salute.

7. A charioteer, a charioteer is He of devas.
He is charioteer to the world.
He is a respectful charioteer in this world.
That charioteer I salute.

8. To devas, yakkhas and men in this world,
He gives the highest fruits,
And they subdue (their defilements).
To the knower of men, my homage be.

9. The Bhagava is replete with fortune.
He has destroyed all passions.
He has crossed the ocean of samsara.
To that Bhagava, my homage be.

Atthavisati Buddha Vandanā

1. Vande Taṅhaṃkaraṃ Buddhaṃ
Vande Medhaṃkaraṃ muniṃ
Saraṅhaṃkaraṃ muniṃ vande
Dīpaṃkaraṃ jinaṃ name
2. Vande Koṇḍaññasatthāraṃ
Vande Maṅgalaṇāyakam
Vande Sumanasambuddhaṃ
Vande Revataṇāyakam
3. Vande Sobhitasambuddhaṃ
Anomadassimuniṃ name
Vande Padumasambuddhaṃ
Vande Nāradanāyakam
4. Padumuttaraṃ muniṃ vande
Vande Sumedhanāyakam
Vande Sujātasambuddham
Piyadassimuniṃ name
5. Atthadassimuniṃ vande
Dhammadassijinaṃ name
Vande Siddhatthasatthāraṃ
Vande Tissamahāmunīṃ

6. Vande Phussamahāviraṃ
Vande Vipassināyakam
Sikhimahāmuniraṃ vande
Vande Vessabhunāyakam
7. Kakusandhaṃ muniraṃ vande
Vande Konāgamanāyakam
Kassapaṃ sugataṃ vande
Vande Gotamanāyakam
8. Aṭṭhavisati me Buddhā
Nibbānamatadāyakā
Namāmi sirasā niccaṃ
Te maṃ rakkhantu sabbadā

Salutation to the twenty-eight Buddhas

1. I respect Tanhamkara, the wise.
I respect Medhamkara, the sage,
Saranamkara the sage, I respect.
Dipamkara the conqueror, I respect.
2. I respect Kondanna, the teacher.
I respect Mangala, the leader.
I respect Sumana, the Fully Enlightened.
I respect Revata, the leader.

3. I respect Sobhita, the Fully Enlightened.
Anomadassi the sage, I respect.
I respect Paduma, the Fully Enlightened.
I respect Narada, the leader.
4. Padumuttara the sage, I respect.
I respect Sumedha the leader.
I respect Sujata, the Fully Enlightened.
Piyadassi the sage, I respect.
5. Atthadassi the sage, I respect.
Dhammadassi the conqueror, I respect.
I respect Siddhattha, the teacher.
I respect Tissa, the great sage.
6. I respect Phussa the great hero.
I respect Vipassi, the leader.
Sikkhi, the great sage, I respect.
I respect Vessabhu, the leader.
7. Kakusandha the sage, I respect.
I respect Konagamana, the leader.
Kassapa the Welcome One, I respect.
I respect Gotama, the leader.
8. These twenty-eight Buddhas,
The givers of Deathless Nibbana.
Ever I salute with my head.
May they ever protect me.

Suttas for Daily Recitations

There are certain discourses of the Buddha which have assumed special significance and are regarded as possessing a psychic and spiritual effect of their own. These suttas have acquired immense belief from the devout Buddhists that if they are recited and heard with deep devotion they help a person attain a higher degree of contemplation. The following suttas and gathas are the most renowned and are traditionally supposed to protect one from various misfortunes. They are, in fact, not only recited on special occasions but even chanted daily by devout Buddhists.

Parittānurodha

Vipatti-paṭibāhāya - sabbasampatti-siddhiyā
sabbadukkhavināsāya - parittaṃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya - sabbasampatti-siddhiyā
sabbabhayavināsāya - parittaṃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya - sabbasampatti-siddhiyā
sabbarogavināsāya - parittaṃ brūtha maṅgalaṃ.

Request to Recite the Paritta

That from misfortune I may be free
That all good luck come to me
And also from anguish may I be free
Therefore to chant the 'Protection', I invite thee.
That from misfortune I may be free
That all good luck come to me
And also from fear may I be free
Therefore to chant the 'Protection', I invite thee.
That from misfortune I may be free
That all good luck come to me
And also from ailments may I be free
Therefore to chant the 'Protection', I invite thee.

Devatāmantanā

Samantā cakkavāḷesu atrāgacchantu devatā
saddhammaṃ munirājassa saṇantu
saggamokkhadaṃ.

Dhammassavanakālo ayaṃ bhadantā
Dhammassavanakālo ayaṃ bhadantā
Dhammassavanakālo ayaṃ bhadantā

Invitation to the Deities

May the deities of all the world systems assemble here and listen to the sublime Dhamma of the Great Sage (*the Buddha*) which confers the bliss of heaven and deliverance (*nibbāna*).

Good friends, now it is time to listen to the Dhamma.
Good friends, now it is time to listen to the Dhamma.
Good friends, now it is time to listen to the Dhamma.

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa

Honour to the Blessed One, the Exalted One, the Fully
Enlightened One!

Honour to the Blessed One, the Exalted One, the Fully
Enlightened One!

Honour to the Blessed One, the Exalted One, the Fully
Enlightened One!

MANGALA SUTTA

Evam me sutam. Ekam samayam Bhagava Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā yena bhagavā ten'upasaṅkami, upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi :

1. Bahū devā manussā ca,
Maṅgalāni acintayum
Ākaṅkhamānā sotthānam,
Brūhi maṅgalamuttamaṃ
2. Asevanā ca bālānam,
Paṇḍitānañ ca sevanā
Pūjā ca pūjanīyānam,
Etaṃ maṅgalamuttamaṃ
3. Patirūpadesavāso ca
Pubbe ca katapuññatā
Attasammāpaṇidhi ca
Etaṃ maṅgalamuttamaṃ
4. Bāhusaccañ ca sippañ ca
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etaṃ maṅgalamuttamaṃ

5. Mātāpitu upatṭhānaṃ
Puttadārassa saṅgaho
Anākulā ca kammantā
Etaṃ maṅgalamuttamaṃ
6. Dānañ ca dhammacariyā ca
ñātakānañ ca saṅgaho
Anavajjāni kammāni
Etaṃ maṅgalamuttamaṃ
7. Āratī viratī pāpā
Majjapānā ca saññaṃ
Appamādo ca dhammesu
Etaṃ maṅgalamuttamaṃ
8. Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena dhammasavaṇaṃ
Etaṃ maṅgalamuttamaṃ
9. Khanti ca sovacassatā
Samaṇānañ ca dassanaṃ
Kālena dhammasākacchā
Etaṃ maṅgalamuttamaṃ

10. Tapo ca brahmacariyañ ca
Ariyasaccāna dassanaṃ
Nibbāna-sacchikiriyā ca
Etaṃ maṅgalamuttamaṃ
11. Phuṭṭhassa lokadhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
Etaṃ maṅgalamuttamaṃ
12. Etādisāni katvāna
Sabbattha-m-aparājitā
Sabbattha sotthiṃ gacchanti
Taṃ tesaṃ maṅgalamuttamaṃ'ti.

AUSPICIOUS THINGS

Thus have I heard : Once the Blessed One was dwelling near Savatthi in the Jetavana monastery of Anathapitika, (a wealthy merchant of Savatthi). Then a certain deity at midnight, having illuminated the whole Jeta-grove with surpassing splendour, came to the presence of the Blessed One. Having worshipped the Blessed One, he very respectfully stood aside and then addressed the Blessed One in verse :

1. Many gods and men
have pondered on auspicious signs
Wishing for blessings
Please tell us the most auspicious things.
2. Not to associate with fools
But to associate with the wise
And to honour those worthy of honour,
This is the most auspicious thing.
3. Living in a suitable locality
And good deeds done in the past,
To set oneself in the right course,
This is the most auspicious thing.
4. Great learning and skill in work
A highly trained discipline
And well-spoken speech,
This is the most auspicious thing.
5. Looking after one's mother and father
Caring for one's wife and children
And unconfused actions,
This is the most auspicious thing.
6. Generosity and a righteous life,
Caring for one's relatives
And blameless actions,
This is the most auspicious thing.

7. Giving up and avoiding wrong-doing,
Not drinking intoxicants
And diligence in righteousness,
This is the most auspicious thing.
8. Reverence, humility,
Contentment and gratitude.
Hearing the Dhamma at the right time,
This is the most auspicious thing.
9. Patience, obedience
And meeting the monks
Opportune discussion of the Dhamma,
This is the most auspicious thing.
10. Self-restraint and a holy life,
Seeing the Four Noble Truths
And realising *nibbana*,
This is the most auspicious thing
11. When affected by worldly conditions,
If one's mind remains unshaken;
Sorrowless, stainless and secure,
This is the most auspicious thing.
12. Those who perform such auspicious deeds
Are undefeated everywhere
And gain happiness everywhere,
These are the most auspicious things.

PARABHAVASUTTAM

Evaṃ me sutam : Ekaṃ samayaṃ Bhagavā
Sāvattiyam viharati Jetavane Anāthapiṇḍikassa
ārāme. Atha kho aññatarā devatā abhikkantāya
rattiyā, abhikkantavaṇṇā, kevalakappaṃ Jetavanaṃ
obhāsetvā, yena Bhagavā ten'upasaṅkami,
upasaṅkamtvā bhagavantam abhivā-detvā
ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā
Bhagavantam gāthāya ajjhabhāsi :

1. “Parābhavantam purisam
Mayam pucchāma, Gotamaṃ,
Bhagavantam puṭṭhum-āgamma
Kiṃ parābhavato mukhaṃ ?”
2. “Suvijāno bhavaṃ hoti,
Suvijano parābhavo;
Dhammakāmo bhavaṃ hoti-
Dhamma-d-essī parābhavo.”
3. “Asant'assa piyā honti;
Sante na kurute piyaṃ;
Asataṃ dhammaṃ roceti-
Taṃ parābhavato mukhaṃ.”

4. “Niddāsīlī, sabhāsīlī,
Anuṭṭhātā ca yo naro,
Alaso, kodhapaññāṇo-
Taṃ parābhavato mukhaṃ.”
5. “Yo, mātaraṃ vā pītaraṃ vā,
Jiṇṇakaṃ, gatayobbanāṃ,
Pahusanto, na bharati -
Taṃ parābhavato mukhaṃ.”
6. “Yo, brāhmaṇaṃ vā samaṇaṃ vā,
Aññaṃ vā’pi vaṇibbakaṃ,
Musāvādena vañceti -
Taṃ parābhavato mukhaṃ.
7. “Pahūtavitto, puriso,
Sahirañño, sabhojano,
Eko bhuñjati sādūni-
Taṃ parābhavato mukhaṃ.”
8. “Jātitthaddho, dhanatthaddho,
Gottatthaddho ca yo naro,
Saññātiṃ atimaññeti -
Taṃ parābhavato mukhaṃ.”
9. “Itthidhutto, surādhutto,
Akkhadhutto ca yo naro,
Laddhaṃ laddhaṃ vīnāseti-
Taṃ parābhavato mukhaṃ.”

10. “Sehi dārehi’santuṭṭho
Vesiyāsu padīssati;
Dissati paradāresu-
Taṃ parābhavato mukhaṃ.”
11. “Atītayobbano poso,
Āneti timbarutthaniṃ,
Tassā issā na supati -
Taṃ parābhavato mukhaṃ.”
12. “Itthiṃ, soṇḍiṃ, vikiraṇiṃ,
Purisaṃ vā’pi tādisaṃ,
Issariyasmīṃ thapāpeti-
Taṃ parābhavato mukhaṃ.”
13. “Appabhogo mahātaṇho,
Khattiye jāyate kule,
So ca rajjaṃ patthayati-
Taṃ parābhavato mukhaṃ.”
14. “Ete Parābhave, loke,
Paṇḍito, samavekkhiya,
Atiyo dassanasampanno,
Sa lokaṃ bhajate sivaṇ”ti.

SUTTA ON DOWNFALL

Thus have I heard : Once the Buddha was living near Sāvattthi in the Jeta Grove at Anāthpindika's monastery. Then, one beautiful night, a certain devatā, having illuminated the whole Jeta Grove with surpassing splendour came to the Buddha and, making salutations, stood on one side and uttered these words:

1. I wish to ask you, Gotama, about a person who suffers downfall. I have approached you in order to inquire as to the causes of downfall.

The Buddha :

2. Easily known is the progressive one, easily known the one who declines. He who loves the Dhamma progresses, he who hates it declines.

3. One who loves the company of the vicious finds no delight with the virtuous; he prefers the doctrine of the vicious - this is a cause of one's downfall.

4. Being fond of sleep, talkative, lethargic, lazy and irritable - this is a cause of one's downfall.

5. He who being sufficiently affluent does not support his father and mother who are old and infirm - this is a cause of one's downfall.

6. He who deceives by falsehood a priest, monk or any other spiritual preceptor - this is the cause of one's downfall.
7. Having ample wealth, assets and property, enjoying them alone - this is a cause of one's downfall.
8. If a man is conceited through his birth, wealth or community and looks down on his own kith and kin - this is a cause of one's downfall.
9. To be a womaniser, a drunkard, a gambler, and to squander all one earns - this is a cause of one's downfall.
10. Not to be contented with one's wife but to be seen with a prostitute or the wives of others - this is a cause of one's downfall.
11. Being past one's youth, to take a young wife and to be unable to sleep for jealousy of her - this is a cause of one's downfall.
12. To place in authority a woman given to drink and squandering, or a man of like behaviour - this is a cause of one's downfall.
13. If a member of an influential family (or social or other grouping), with vast ambition and of slender means, seeks power or control over others - this is a cause of one's downfall.
14. Reflecting thoroughly on these causes of downfall in the world, the wise one, endowed with insight enjoys bliss in a happy state.

4 Sn vv. 91-115. Though the Parabhava Sutta is not often recited its translation is included here as it is the antithesis to the very popular Mangala Sutta.

RATANA SUTTA

1. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca suṇantu bhāsitaṃ.
2. Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā.
3. Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena
Idam pi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu .
4. Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā Sākyamunī samāhito
Na tena Dhammena samatthi kiñci
Idam pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
5. Yaṃ Buddha seṭṭho parivaṇṇayī suciṃ
Samādhi-m-ānantarikaññamāhu
Samādhinā tena samo na vijjati
Idam pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

6. Ye puggalā aṭṭha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.
7. Ye suppayuttā manasā daḷhena
Nikkāmino Gotamasāsanamhi
Te pattipattā amatam vigayha
Laddhā mudhā nibbutim bhujjāmanā
Idam pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.
8. Yathindakhīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamam sappurisaṃ vadāmi
Yo ariyasaccāni avecca passati
Idam pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.
9. Ye ariyasaccāni vibhāvayanti
Gambhīrapaññena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavam aṭṭhamam ādiyanti
Idam pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu.

10. Sahāva 'ssa dassanasampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañ ca
Silabbataṃ vāpi yadatthi kiñci,
Catūh' apāyehi ca vippamutto
Chacābhiṭṭhānāni abhabbo kātum
Idam pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
11. Kiñcā pi so kammaṃ karoti pāpakaṃ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭhapadassa vuttā
Idam pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
12. Vanappagumbe yathā phussitagge
Gimhāna māse paṭhamasmiṃ gimhe
Tathūpamaṃ Dhammavaraṃ adesayī
Nibbānagāmiṃ paramaṃ hitāya
Idam pi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
13. Varo varaññū varado varāharo
Anuttaro dhammavaraṃ adesayī
Idam pi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
Virattacittā āyatike bhavasmiṃ
Te khīṇabījā avirulhicchandā
Nibbanti dhīrā yathāyaṃ padīpo
Idam pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.
15. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ devamanussapūjitaṃ
Buddhaṃ namassāma suvatthi hotu.
16. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ devamanussapūjitaṃ
Dhammaṃ namassāma suvatthi hotu.
17. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ devamanussapūjitaṃ
Saṅghaṃ namassāma suvatthi hotu.

JEWELS

1. Whatever beings are assembled here, whether terrestrial or celestial, let all such beings be happy; let them, moreover, attentively listen to what is said.
2. Therefore, O beings, do you all pay attention; diffuse loving-kindness towards mankind who day and night bring offerings to you. Protect them, therefore, with earnestness.
3. Whatever treasure there be either here or in the other world, or whatever precious jewel is in the heavenly worlds, yet there is none comparable with the *Tathagata*. This precious jewel is in the Buddha. By this truth may there be peace.
4. The sage of the *Sakyas* of a tranquil mind, realised that cessation which is passionless, immortal and excellent. There is nothing equal to that state. This precious jewel is in the Dhamma. By this truth may there be peace.
5. The supreme Buddha praised pure meditation which gives instantaneous results. There is nothing equal to that meditation. This precious jewel is in the Dhamma. By this truth may there be peace.
6. Eight individuals are praised by good people. They constitute the four pairs. They are the disciples of the Buddha, worthy of offerings. Whatever is offered to them yields abundant fruit. This precious jewel, is in the Sangha. By this truth may there be peace.

7. Those who are freed from desires are well established in the teaching of Gotama with firm mind. They have attained to that which should be attained, having plunged into immortal Nibba na. They enjoy the Peace obtained without price. This precious jewel is in the Sangha. By this truth may there be peace.
8. Just as a city gate fixed in the earth is not shaken by the winds from the four directions, even so, do I declare to be a good man he who thoroughly perceives the noble truths. This precious jewel is in the Sangha. By this truth may there be peace.
9. Those who comprehend clearly the noble truths well taught by him who is endowed with profound wisdom, however exceedingly heedless they may be, do not take birth for the eighth time. This precious jewel is in the Sangha. By this truth may there be peace.
10. Three conditions are forsaken by him at the instant of acquisition of Insight, namely (i) self-delusion, (ii) uncertainty and (iii) the indulgence in rites and ceremonies should there be any. He is also absolutely freed from the four states of misery and is incapable of committing the six crimes. This precious jewel is in the Sangha. By this truth may there be peace.

11. Whatever evil deed he commits, either by his body, speech or thought, he is incapable of concealing it. For it has been said that such an act is impossible for one who has seen the Path. This precious jewel is in the Sangha. By this truth may there be peace.
12. As a clump of trees whose tops are blossoming during the first heat of the summer months, so the sublime doctrine leading to *Nibbana* was taught for the highest goal. This precious jewel is in the Sangha. By this truth may there be peace.
13. The excellent one, the knower of the excellent, the giver of the excellent and bringer of the excellent has expounded the excellent doctrine. This precious jewel is in the Buddha. By this truth may there be peace.
14. With the old (kamma) extinct, nothing new (kamma) to be reproduced, the mind detached from future birth - they have destroyed the seeds of existence. Their desires do not spring up again and those wise ones go out even as this lamp. This precious jewel is in the Sangha. By this truth may there be peace.
15. Whatever beings are assembled here, whether terrestrial or celestial, let us salute the Buddha. The Tathâgata is honoured by gods and men. May there be peace.

16. Whatever beings are assembled here, whether terrestrial or celestial, let us salute the Dhamma. The Tathagata is honoured by gods and men. May there be peace.
17. Whatever beings are assembled here, whether terrestrial or celestial, let us salute the Sangha. The Tathagata is honoured by gods and men. May there be peace.

KARANIYA METTA SUTTA

1. Karaṇīyam atthakusalena,
yaṃ taṃ santaṃ padaṃ abhisamecca.
Sakko uju ca sūju ca,
suvaco ca'ssa mudu anatiṃāni.
2. Santussako ca subharo ca,
Appakicco ca sallahukavutti,
Santindriyo ca nipako ca,
Appagabbho kulesu ananugiddho.
3. Na ca khuddaṃ samācare kiñci,
Yena viññū pare upavedeyyūṃ,
Sukhino vā khemino hontu,
Sabbe sattā bhavantu sukhittā.
4. Ye keci pāṇabhutatthi,
tasā vā thāvāra vā anavasesā
Dīghā vā ye mahantā vā,
Majjhimā rassakānukathūlā.
5. Diṭṭhā vā yeva adiṭṭhā ,
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhittā.

6. Na paro paraṃ nikubbetha,
nātimaññetha katthacinaṃ kañci
Byārosanā paṭighasaññā,
Nāññamaññassa dukkham iccheyya.
7. Mātā yathā niyaṃ puttāṃ,
āyusā ekaputtam anurakkhe
Evam pi sabbabhūtesu,
mānasā bhāvaye aparimānaṃ.
8. Mettañ ca sabba-lokasmim,
manasaṃ bhāvaye aparimānaṃ
Uddhaṃ adho ca tiriyañ ca,
Asambādhaṃ, averaṃ asapattaṃ.
9. Tiṭṭhaṃ caraṃ nisinno vā,
Sayāno vā yāvat'assa vigatamiddho
Etaṃ satim adhiṭṭheya,
Brahmam etaṃ vihāraṃ idha māhu.
10. Diṭṭhiñ ca anupagamma sīlavā,
Dassanena sampanno
Kāmesu vineyya gedhaṃ,
Na hi jātu gabbhaseyyaṃ punar eti' ti.

DISCOURSE ON LOVING KINDNESS

1. He who is skilled in welfare, who wishes to attain that calm state (Nibbana), should act thus: he should be able, upright, perfectly upright, of noble speech, gentle and humble.

2. Contented, easily supportable with few duties, of light livelihood, with senses calmed, discreet, not impudent, not greedily attached to families.

3. He should not pursue the slightest thing for which other wise men might censure him. May all beings be happy and secure, may their hearts be wholesome.

4-5. Whatever living beings there be: feeble or strong, tall, stout or medium, short/small or large, without exception; seen or unseen, those dwelling far or near, those who are born or those who are yet to be born, may all beings be happy.

6. Let none deceive another, nor despise any person whatsoever in any place. Let him not wish any harm to another out of anger or ill-will.

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

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

9. Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This they say is the noblest living here.

10. Not falling into wrong views, being virtuous and endowed with insight, by discarding attachment to sense desires, never again is he reborn.

The Paritta Suttas, or ‘Protection Discourses’ are recited to protect one from various dangers. The major suttas like Mangala, Ratana and Metta Suttas are especially valuable as moral protection to prevent one from falling into wrong views and negligence of the practice of the Dhamma. Other discourses are more specifically for physical dangers. For protection against snakes, wild animals and biting insects the Khandha Paritta is recited.

KHANDHA PARITTA

1. Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi
me;
Chabyāputtehi me mettaṃ,
mettaṃ Kaṇhāgotamakehi ca.
2. Apādakehi me mettaṃ, mettaṃ dvipādakehi me;
Catuppadehi me mettaṃ, mettaṃ bahuppadehi
me.
3. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi
dvipādako;
Mā maṃ catuppado hiṃsi,
mā maṃ hiṃsi bahuppado.
4. Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu; mā kiñci pāpa-
māgamā.
5. Appamāṇo Buddho, appamāṇo Dhammo;
Appamāṇo Saṅgho, pamāṇavantāni
sarīsapāni;
Ahi vicchikā satapadī, uṇṇanābhī sarabhū
mūsikā.
6. Katā me rakkhā kataṃ me parittaṃ,
Paṭikkamantu bhūtāni;
So ‘haṃ namo bhagavato,
Namo sattannaṃ sammāsambuddhānaṃ.

THE BODY PROTECTION

1. My love to the lordly cobras (Virupakkhas)
And to the pythons my love too, (Erapathas)
My love to vipers, adders (Chabyaputtas)
And to the black gotamas too (Kanhagotamakass)
2. My love to those with no feet,
To those with two feet my love too.
My love to those with four feet,
To those with many feet my love too.
3. Let the footless harm me not,
Nor the two-footed do me harm.
Let the four-footed harm me not,
Nor the many-footed do me harm.
4. All creatures and all breathing things,
All beings in their entirety none excepted,
Good fortune may they see
And may no harm come near to anyone.
5. Infinite is the Buddha! Infinite the Dhamma!
Infinite the Order!* But finite are creeping things:
Snakes, scorpions and centipedes, spiders, lizards, rats.
6. Now I have made this warding and protection
So may those beings go away!
Him, I revere, the Blessed One,
Seven Samma-Sambuddhas I revere.

* This means “Infinite (are the virtues of) the Buddha, Dhamma and Sangha”.

MORA PARITTA

1. Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo Paṭhavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ
paṭhavippabhāsaṃ
Tayājjaguttā viharemu divasaṃ
2. Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu Buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
moro caratī esanaṃ.
3. Apetayaṃ cakkumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ
paṭhavippabhāsaṃ
Tayājja guttā viharemu rattiṃ.
4. Ye brāhmaṇā vedagū sabbadhamme
Te me namo te ca maṃ pālayantu;
Namatthu Buddānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā
Moro vāsam akappayi.

THE PEACOCK'S PROTECTION

1. There rises the golden one, the one who has sight, the sole monarch, who illuminates the earth. I adore you, golden one who illuminates the earth. Protected by you we live today safe and secure.
2. Honour to those Brahmanas who comprehend all Dhammas. May they protect me. Honour to the Buddhas, to their enlightenment. Honour to those released from bondage and to their deliverance. Having made this protection, the peacock goes about seeking food.
3. There descends the golden one, the one who has sight, the sole monarch, who illuminates the earth. I adore you, golden one who illuminates the earth. Protected by you we live tonight safe and secure.
4. Honour to those Brahmanas who comprehend all Dhammas. May they protect me. Honour to the Buddhas, to their enlightenment. Honour to those supremely secured from bondage and to their deliverance. Having made this protection the peacock dwells happily.

Vatta Paritta

1. Atthi loke sīlaguno, saccaṃ soceyya ’nuddayā
Tena saccena kāhāmi, saccakiriyam uttamaṃ
2. Āvajjētvā dhammabalaṃ, saritvā pubbake jine
Saccabalama vassāya, saccakiriyam akāsa ’haṃ.
3. Santi pakkhā apattanā, santi pādā avañcanā
Mātā pitā ca nikkhantā, jātaveda, paṭikkama.
4. Saha sacce kate mayhaṃ, mahāpajjalito sikhī
Vajjesi soḷasa karisāni, udakaṃ patvā yathā sikhī
Saccena me samo natthi, esā me saccapārami.

THE QUAIL PROTECTION

1. There’s saving grace in Goodness in this world;
There’s truth, compassion, purity of life.
Thereby, I’ll work a matchless Act of Truth
2. Remembering Faith’s might, and taking thought
On those who triumphed in the days gone by,
Strong in the truth, an Act of Truth I wrought
3. With wings that fly not, feet that walk not yet,
Forsaken by my parents, here I lie!
Wherefore I conjure thee, dread Lord of Fire, turn! go back!
4. I wrought my Act of Truth, and therewithal
The sheet of blazing fire left sixteen lengths
Unscathed - like flames by water met and quenched.

The Quail Protection is recited for protection against the danger from fire.

ANGULIMALA PARITTA

Parittaṃ yam bhaṇantassa nisinnaṭṭhāna-dhovaṇaṃ
Udakam pi vināseti sabbam eva parissayaṃ
Sotthinā gabbhavuṭṭhānaṃ yañ ca sādheti taṅkhaṇe
Therass’ Aṅgulimālassa lokanāthena bhāsitaṃ
Kappaṭṭhāyiṃ mahātejaṃ parittaṃ taṃ bhaṇāmahe.
“Yato’haṃ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvita voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.”

The Angulimala Protection

The very water that washed the seat of him who recited this paritta has put an end to all danger. At that very moment this paritta effected a safe delivery of the infant.

Now we shall recite that very efficacious paritta uttered by the Protector of the world (the Buddha) which holds good for an aeon and which was recited by thera Angulimala (for the safe delivery of the child of a suffering mother).

“Sister, since I was born with the Ariyan birth i.e. I became an Arahant, I have not knowingly and deliberately taken the life of any living being, by this truth may you be well and may your child be well.

The Aṅgulimāla paritta is recited for the protection of a woman and her baby during child-birth. Angulimala was a notorious murderer who, after meeting the Buddha, became a monk and an Arahant.

BOJJHANGA PARITTA

1. Saṃsāre saṃsarantānaṃ,
Sabbadukkhavināsane;
Satta dhamme ca bojjhange,
Mārasenāpamaddane.
2. Bujjhitvā ye c' ime sattā,
Tibhavā muttakuttamā;
Ajātimajarābyādhiṃ,
Amataṃ nibbhayaṃ gatā.
3. Evamādi guṇūpetam,
Anekaguṇasaṅgahaṃ;
Osadhañ ca imaṃ mantam,
bojjhaṅgaṃ tam bhaṅāmahe.
4. Bojjhaṅgo satisaṅkhāto,
Dhammānaṃ vicayo tathā
Viriyam pīti passaddhi,
Bojjhaṅgā ca tathāpare.
5. Samādhupekkhā bojjhaṅgā,
Satte te sabbadassinā,
Muninā sammadakkhātā,
Bhāvitā bahulikatā.

6. Saṃvattanti abhiññāya,
Nibbānāya ca bodhiyā,
Etena saccavajjena,
Sotthi te hotu sabbadā.
7. Ekasmiṃ samaye Nātho,
Moggallānañca Kassapaṃ,
Gilāne dukkhite disvā,
Bojjhaṅge satta desayi.
8. Te ca taṃ abhinanditvā,
Rogā muccimṣu taṅkhaṇe,
Etena saccavajjena,
Sotthi te hotu sabbadā
9. Ekadā Dhammarājāpi,
Gelaññenābhipīlito,
Cundattherena taṃ yeva,
Bhaṇāpetvāna sādaraṃ.
10. Samboditvāna ābādhā,
Tamhā vuṭṭhāsi ṭhānaso,
Etena saccavajjena,
Sotthi te hotu sabbadā

11. Pahinā te ca ābādhā,
Tiṇṇannampi mahesinaṃ,
Maggahatā kilesāva,
Pattā ‘nuppattidhammatāṃ,
Etena saccavajjena,
Sotthi te hotu sabbadā.

FACTORS OF ENLIGHTENMENT

1. These seven dhammas are the factors of enlightenment, which eradicate all the sufferings of the creatures who are transmigrating in the universal flux, and which suppress the army of Death.
2. Having realised these seven dhammas, beings attain immortality, fearlessness, birthlessness, ageless and disease-free stage; they become transcendental and liberated from three existences.
3. Oh thou! Let us recite this doctrine of Factors of Enlightenment. Endowed with such and other qualifications together with innumerable qualities, this is a medicinal spell.
4. The factors of enlightenment are mindfulness, investigation of the dhammas and also effort, rapture, tranquillity, and other factors of enlightenment;

5. The factors of concentration and equanimity. All these seven are well expounded by the All-seer; cultivated and amplified repeatedly by the sage -
6. In order to discern profoundly, to realise the wisdom, and to attain Nibbana; by the asseveration of this truth, may happiness ever be yours.
7. At one time, the Master saw Venerable Moggallāna and Venerable Kassapa suffering and sick, and he expounded the seven factors of enlightenment.
8. The two theras also were delighted ; and at that very moment were liberated from the sickness. By this asseveration of truth, may happiness ever be yours.
9. Once even the King of Dhamma, the Buddha himself, was afflicted by sickness; then the Elder Cunda was requested to recite that very doctrine with due reverence.
10. Having delighted the Master rose up thereupon from that sickness. By this asseveration of truth, may happiness ever be yours.
11. Just as the defilements, annihilated by Path consciousness, can arise again no more, in like manner these ailments were eradicated from the three great sages. By this asseveration of truth, may happiness ever be yours.

The Bojjhanga Paritta is recited at times of sickness.

MAHAJAYAMANGALA GATHA

1. Mahākāruṇiko nātho
hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā
patto sambodhimuttamaṃ.
Etena saccavajjena
hotu me jayamaṅgalaṃ.
2. Jayanto bodhiyā mūle
sakyānaṃ nandivaddhano
Evaṃ tuyhaṃ jayo hotu
jayassu jayamaṅgalaṃ
3. Sakkatvā Buddha-ratanaṃ
osadhaṃ uttamaṃ varaṃ
Hitamaṃ deva-manussānaṃ
Buddha-tejena sotthinā.
Nassant' upaddavā sabbe
dukkhā vūpasamentu me.
4. Sakkatvā Dhamma-ratanaṃ
osadhaṃ uttamaṃ varaṃ
Parilāhupasamanaṃ
Dhamma-tejena sotthinā.
Nassant' upaddavā sabbe
bhayā vūpasamentu me.

5. Sakkatvā Saṅgha-ratanam
osadham uttamam varam
Āhuneyyam pāhuneyyam
Saṅgha-tejena sotthinā.
Nassant' upaddavā sabbe
rogā vūpasamentu me.
6. Yam kiñci ratanam loke
vijjati vividhā puthū
Ratanam Buddha-samam natthi
tasmā sotthi bhavantu me.
7. Yam kiñci ratanam loke
vijjati vividhā puthū
Ratanam Dhamma-samam natthi
tasmā sotthi bhavantu me.
8. Yamkiñci ratanam loke
vijjati vividhā puthū
Ratanam Saṅgha-samam natthi
tasmā sotthi bhavantu me.
9. Natthi me saraṇam aññaṃ
Buddho me saraṇam varam
Etena saccavajjena
hotu me jayamaṅgalaṃ.

10. Natthi me saraṇaṃ aṅṅaṃ
Dhammo me saraṇaṃ varaṃ
Etena saccavajjena
hotu me jayamaṅgalaṃ.
11. Natthi me saraṇaṃ aṅṅaṃ
Saṅgho me saraṇaṃ varaṃ
Etena saccavajjena
hotu me jayamaṅgalaṃ.
12. Sabbītiyo vivajjantu
sabbarogo vinassatu
Mā te bhavatvantarāyo
sukhī dīghāyukhobhava.
13. Bhavatu sabbamaṅgalaṃ
rakkhantu sabbadevatā
Sabbabuddhānubhāvena
sadā sotthi bhavantu te.
14. Bhavatu sabbamaṅgalaṃ
rakkhantu sabbadevatā
Sabbadhammānubhāvena
sadā sotthi bhavantu te.

15. Bhavatu sabbamaṅgalaṃ
rakkhantu sabbadevatā
Sabbasaṅghānubhāvena
sadā sotthi bhavantu te.
16. Nakkhatta - yakkha
bhūtānaṃ pāpaggaha-nivāraṇā
Parittassānubhāvena
Hontu tesaṃ upaddave.
17. Devo vassatu kālena
sassasampattihetu ca
Phīto bhavatu loko ca
rājā bhavatu dhammiko.
18. Sabbe Buddhā balappattā
paccekānaṃ ca yaṃ balaṃ
Arahantānaṃ ca tejena
rakkhaṃ bandhāmi sabbaso.
19. Sabbe Dhammā balappattā
paccekānaṃ ca yaṃ balaṃ
Arahantānaṃ ca tejena
rakkhaṃ bandhāmi sabbaso.

20. Sabbe Saṅghā balappattā
paccekānañ ca yaṃ balaṃ
Arahantānañ ca tejena
rakkhaṃ bandhāmi sabbaso.

STANZAS OF SUPREME BLESSINGS

1. The Great Merciful Master, for the good of all living beings, practised all Perfections and attained supreme Enlightenment. By these true words may joyous victory be mine!
2. He who enhanced the happiness of the Sakyas was victorious at the foot of the Bodhi-tree, likewise may there be victory to me, and may I ever be blessed!
3. I revere the Buddha jewel, highest remedy and best, ever beneficial to gods and men. By the Buddha's glory safely may all obstacles and sufferings cease!
4. I revere the Dhamma jewel, highest remedy and best, that cools down the fire of passions. By the power of that Dhamma safely may all obstacles and fears cease!
5. I revere the Sangha jewel, highest remedy and best, worthy of offerings, worthy of hospitality. By the power of that Sangha safely may all obstacles and diseases cease!

6. Whatever diverse precious jewels there be in this universe - there is no jewel equal to the Buddha. By this truth let me be prosperous!
7. Whatever diverse precious jewels there be in this universe - there is no jewel equal to be Dhamma. By this truth let me be prosperous!
8. Whatever diverse precious jewels there be in this universe - there is no jewel equal to be Sangha. By this truth let me be prosperous!
9. There is no other refuge for me. The Buddha is my matchless refuge. By these true words may joyous victory be mine!
10. There is no other refuge for me. The Dhamma is my matchless refuge. By these true words may joyous victory be mine!
11. There is no other refuge for me. The Sangha is my matchless refuge. By these true words may joyous victory be mine!
12. May all misfortunes be warded off, may all diseases be cured, may no danger befall me, may I live long in peace!
13. May all blessings be to me. May all gods protect me. By the power of all the Buddhas may happiness ever be mine!

14. May all blessings me to be. May all gods protect me. By the power of all the Dhammas may happiness ever be mine!

15. May all blessings me to be. May all gods protect me. By the power of all the Sanghas may happiness ever be mine!

16. By the power of this protection may no misfortune result through stars, demons, evil spirits, and evil planets. May my troubles come to nought!

17. May there be rain in due time! May there be a rich harvest! May the world be contented! May the king (government) be righteous!

18. By the power of all mighty Buddhas, Private Buddhas, and all Arahants I secure my (your) protection in every way.

19. By the power of all mighty Dhammas, Private Buddhas, and all Arahants I secure my (your) protection in every way.

20. By the power of all mighty Sanghas, Private Buddhas, and all Arahants I secure my (your) protection in every way.

Jayamangala Gatha

1. Bāhuṃ sahasam - abhinimmita sāyudhantaṃ
Girimekhalaṃ udiva ghora sasenamāraṃ
Dānādidhammavidhinā jitavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni.
2. Mārāṭirekam-abhiyujjhita-sabbarattim
Ghorampanālavakamakamathaddayakkham
Khantī sudantavidhinā jitavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni.
3. Nālāgiriṃ gajavaraṃ atimattabhūtaṃ
Dāvaggicakkamasanīva sudāruṇantaṃ
Mettambusekavidhinā jitavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni
4. Ukkhittakhagga-m-atihatthasudāruṇantaṃ
Dhāvaṃ tiyojanapathaṃ 'gulimālavantaṃ
Iddhībhisaṅkhatamano jitavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni
5. Katvāna kaṭṭhamudaraṃ iva gabbhinīyā
Ciñcāya duṭṭhavacanaṃ janakāyamajjhe
Santena somavidhinā jitavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni.

6. Saccam vihāya-m-atisaccakavādaketuṃ
Vādābhiropitamaṇaṃ atiandhabhūtaṃ
Paññāpadīpajalito jītavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni
7. Nandopanandabhujagaṃ vibudhaṃ mahiddhiṃ
Puttena therabhujagena damāpayanto
Iddhūpadesavidhinā jītavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni.
8. Duggāhaditṭhibhujagena sudaṭṭhahatthaṃ
Brahmaṃ visuddhijutimiddhibakābhīdhānaṃ
Ñāṇāgadena vidhinā jītavā munindo
Taṃ tejasā bhavatu te jayamaṅgalāni.
9. Etāpi Buddhajayamaṅgala-aṭṭhagāthā
Yo vācako dīnedīne sarate-matandī
Hītvāna 'nekavīdhāni cupaddavāni
Mokkhaṃ sukhaṃ adhigameyya nara sapaṇṇo.

STANZAS OF VICTORY

1. Creating a thousand hands, with weapons armed was Mara seated on the trumpeting ferocious elephant, Girimekhala. Him, together with his army, did the Lord of Sages subdue by means of generosity and other virtues. By its grace may joyous victory be yours!
2. More violent than Mara was the indocile obstinate demon Alavaka, who battled with the Buddha throughout the whole night. Him, did the Lord of Sages subdue by means of his patience and self control. By its grace may joyous victory be yours !
3. Nalagiri, the mighty elephant, highly intoxicated, was raging like a forest fire and was terrible as a thunderbolt. Sprinkling the water of loving-kindness, this ferocious beast did the Lord of Sages subdue. By its grace may joyous victory be yours!
4. With uplifted sword for a distance of three leagues, did wicked *Angulimala* run. Him, did the Lord of Sages subdue by his psychic powers. By its grace may joyous victory be yours!
5. Her belly bound with faggots to simulate the bigness of pregnancy, *Cinca*, with harsh words made foul accusation in the midst of an assembly. Her, did the Lord of Sages subdue by his serene and peaceful bearing. By its grace may joyous victory be yours!

6. Haughty Saccaka, who ignored truth, was like a banner in controversy, and his vision was blinded by his own disputations. Lighting the lamp of wisdom, him, did the Lord of Sages subdue. By its grace may joyous victory be yours!
7. The wise and powerful serpent Nandopananda, the Lord of Sages subdued by psychic powers through his disciple son - Thera Moggallana. By its grace may joyous victory be yours!
8. The pure, radiant, majestic Brahma, named Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with the medicine of wisdom. By its grace may joyous victory be yours!
9. The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of diverse misfortunes and gain the bliss of *Nibbana*.

Pubbanha Sutta

Yaṃ dunnimittaṃ avamaṅgalaṃ ca
Yo cāmaṇāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ
Buddhānubhāvena vināsamentu.

Yaṃ dunnimittaṃ avamaṅgalaṃ ca
Yo cāmaṇāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ
Dhammānubhāvena vināsamentu.

Yaṃ dunnimittaṃ avamaṅgalaṃ ca
yo cāmaṇāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ
Saṅghānubhāvena vināsamentu.

Dukkhappattā ca niddukkhā
bhayappattā ca nibbhayā
sokappattā ca nissokā
hontu sabbepi paṇino

Ākāsaṭṭhā ca bhumaṭṭhā -
devā nāgā mahiddhikā,
puññaṃ taṃ anumoditvā -
ciraṃ rakkhantu sāsanaṃ.

Ettāvatā ca amhehi sambhataṃ puññasampadaṃ
Sabbe devānumodantu sabbasampattisiddhiyā.

Dānaṃ dadantu saddhāya sīlaṃ rakkhantu sabbadā
Bhāvanābhiratā hontu gacchantu devatāgatā.

Sabbe Buddhā balappattā paccekānañca yaṃ balaṃ
Arahantānañ ca tejena rakkhaṃ bandhāmi sabbaso.

Sabbe Dhammā balappattā paccekānañca yaṃ balaṃ
Arahantānañ ca tejena rakkhaṃ bandhāmi sabbaso.

Sabbe Saṅghā balappattā paccekānañca yaṃ balaṃ
Arahantānañ ca tejena rakkhaṃ bandhāmi sabbaso.

MORNING DISCOURSE

By the power of the Buddha may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered ineffective.

By the power of the Dhamma may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered ineffective.

By the power of the Sangha may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered ineffective.

May those beings who suffer be free from suffering.
May those beings who are in fear be free from fear.
May those beings who are grieving be free from grief.

May beings, celestial and terrestrial, *Devas* and
Nagas or mighty power, share this merit of ours.
May they long protect the Dispensation

May all beings share this merit which we have thus
acquired. May it redound to their happiness.

Give charity with confidence, always observe morality,
take delight in meditation, please come, O heavenly
beings.

By the (protective) power of all the Buddhas, Pacceka
Buddhas and Arhants I secure your protection in every
way.

By the (protective) power of all the Dhammas, Pacceka
Buddhas and Arhants I secure your protection in every
way.

By the (protective) power of all the Sanghas, Pacceka
Buddhas and Arhants I secure your protection in every
way.

ANEKAJATI GATHA

Anekajāṭisaṃsāraṃ, sandhāvissaṃ anibbisāṃ;
gahakāraṃ gavesanto, dukkhā jāti panappunaṃ.
Gahakāraṃ diṭṭhosi, puna geḥaṃ na kāhasi; sabbā
te phāsukā bhaggā, gahakūṭaṃ visaṅkhatāṃ;
visaṅkhā-ragatā cittaṃ, taṇhānaṃ khayamajjhagā

VICTORY STANZA

Through many births I wandered in *samsara*; seeking, but not finding the builder of this house, painful is repeated existence! Housebuilder! you are seen now, you shall build no house again. Your rafters (the mental defilements) are broken! Your ridge-pole (ignorance) is shattered. To dissolution goes my mind. Achieved is the destruction of craving.

PATICCASAMUPPADA

Anuloma (*in direct order*)

Avijjā-paccayā Saṅkhārā
Saṅkhāra-paccayā Viññāṇaṃ
Viññāṇa-paccayā Nāma-rūpaṃ
Nāma-rūpa-paccayā Saḷāyatanaṃ
Saḷāyatana-paccayā Phassa
Phassa-paccayā Vedanā
Vedanā-paccayā Taṇhā
Taṇhā-paccayā Upādānaṃ
Upādāna-paccayā Bhavo
Bhava-paccayā Jāti

Jāti-paccayā Jarā-maraṇa-soka-parideva-dukkha-
domanassupāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkandhassa
samudayo hotī'ti.

Patiloma (*in reverse order*)

Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-
nirodho
Saṅkhāra-nirodhā Viññāṇa-nirodho
Viññāṇa nirodhā Nāma-rūpa-nirodho
Nāma-rūpa-nirodhā Saḷāyatana-nirodho
Saḷāyatana-nirodhā Phassa-nirodho

Phassa-nirodhā Vedanā-nirodho
 Vedanā-nirodhā Taṇhā-nirodho
 Taṇha-nirodhā Upādāna-nirodho
 Upādāna-nirodhā Bhava-nirodho
 Bhava-nirodhā Jāti-nirodho
 Jāti-nirodha Jarā-maraṇaṃ-soka-parideva-
 dukkhadomanassupāyāssā nirujjhanti.
 Evam etassa kevalassa dukkhakkhandhassa
 nirodho hotī'ti.

DEPENDENT ORIGINATION

Because the following lines occurred to the Buddha during his experience of enlightenment they are recited on the morning of the Vesakha festival that commemorates this event, as well as on other significant occasions.

In order of arising :

- 1-2 Conditioned by Ignorance, Intentional activities arise;
- 2-3 Conditioned by Intentional activities, re-linking
 Consciousness arises;
- 3-4 Conditioned by Re-linking Consciousness, Mind and
 Matter arise;
- 4-5 Conditioned by Mind and Matter, the Six-fold base
 arises;
- 5-6 Conditioned by the Sixfold base, Contact arises;
- 6-7 Conditioned by Contact, Feeling arises;
- 7-8 Conditioned by Feeling, Craving arises;
- 8-9 Conditioned by Craving, Grasping arises;

- 9-10 Conditioned by Grasping, Becoming arises;
- 10-11 Conditioned by Becoming, Birth arises;
- 11-12 Conditioned by Birth, Ageing, Death,

Sorrow, Lamentation, Pain, Grief, and Despair arise
Thus does this entire aggregation of suffering arise.

In order of cessation :

- 1-2 With the entire cessation of this Ignorance,
Intentional activities cease;
- 2-3 With the cessation of Intentional activities,
Relinking Consciousness ceases;
- 3-4 With the cessation of Re-linking consciousness,
Mind and Matter cease;
- 4-5 With the cessation of mind and matter, the Six fold
base ceases;
- 5-6 With the cessation of the Sixfold base, contact ceases;
- 6-7 With the cessation of contact, Feeling ceases;
- 7-8 With the cessation of Feeling, Craving ceases;
- 8-9 With the cessation of Craving, Grasping ceases;
- 9-10 With the cessation of Grasping, Becoming ceases;
- 10-11 With the cessation of Becoming, Birth ceases;
- 11-12 With the cessation of Birth, Ageing, Death, Sorrow,
Lamentation, Pain, Grief and Despair cease.
Thus does the cessation of this entire aggregation
of suffering result.*

* *B.D. iv. p.2 Vinaya Mahavagga, PTS.*

PATTHANAPACCAYUDDESA

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo'ti.

CAUSAL RELATIONS

1. Root condition, 2. object condition, 3. predominance condition, 4. proximity condition, 5. contiguity condition, 6. conascence condition 7. mutuality condition, 8. dependence condition, 9. strong-dependence condition, 10. prenascent condition, 11. postnascence condition, 12. repetition condition, 13. kamma condition, 14. resultant condition, 15. nutriment condition, 16. faculty condition, 17. jhāna condition, 18. path condition, 19. association condition, 20. dissociation condition, 21. presence condition, 22. absence condition, 23. disappearance condition, 24. non-disappearance condition

PACCAVEKKHANA (Cívara)

Paṭisaṅkhā yoniso cívaram paṭisevāmi, yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya, dāmsa-makasa-vātātapa-siriṃsap-samphassānaṃ paṭighātāya, yāvad-eva hiri-kopīnapaṭicchāda-nattham.

THE REFLECTIONS ON ROBE

Carefully, with proper care (or intention) I use my robes, only for the purpose of warding off cold, warding off heat, warding off the contact with gadflies and mosquitoes, wind and sunshine and reptiles, and also only for the purpose of covering the private parts.

Paccavekkhana (Ahara)

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, n'eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvad-eva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyā-nuggahāya. Iti purānañ ca vedanaṃ paṭihaṅkhāmi, navañ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihārocāti.

REFLECTIONS ON FOOD

Carefully with proper care (or intention) I use my food, not for sport, not for manly vigour, not for ornamentation, not for adornment, but only for the purpose of sustenance of this body, to take non-delight in hurting, to help me to live the holy life (i.e. celibacy). Thus I destroy the past (uncomfortable) sensations and I shall not generate new sensation (due to overfilling), (and) the continuation of my life will carry on without fault and comfortable living will continue.

PACCAVEKKHANA (Senasanam)

Paṭisaṅkhā yoniso senāsanam paṭisevāmi, yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya, daṃsamakasa-vātātapa-siriṃsapasamphassānam paṭighātāya, yāvad-eva utuparissyavinodanam paṭisallānārā-mattham.

REFLECTION ON DWELLING

Carefully, with proper care (or intention) I use my living place only for the purpose of warding off cold, warding off heat, warding off the contact with gadflies and mosquitoes, wind and sunshine and reptiles, in order to avoid the rigours of seasons and other dangers and in order to feel joy in retirement.

Paccavekkhana (Gilanapaccaya)

Paṭisaṅkhā yoniso gilānapaccaya-bhesajja-parikkhāram paṭisevāmi, yāvad-eva uppannānam veyyābādhikānam vedanānam paṭighātāya abyāpajjha-paramatāyā-ti.

REFLECTIONS ON MEDICINE

Carefully, with proper care (or intention) I use requisites for the sick and offerings of medicaments only for the purpose of warding off the sufferings which arise when the body is ill and because freedom from disease is given priority.

Dhammacakkappavattana Sutta

Evam me Sutam:

Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati
Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye
bhikkhū āmantesi-

Dve'me, bhikkhave, antā pabbajitena na sevitabbā :

i. Yo c'āyaṃ kāmesu kāmasukhallikānuyogo -hīno,
gammo, pothujaniko, anariyo, anatthasaṃhito;

ii. Yo c'āyaṃ attakilamathānuyogo - dukkho,
anariyo, anatthasaṃhito;

ete te, bhikkhave, ubho ante anupagamma
majjhimā paṭipadā Tathāgatena abhisambuddhā -
cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā
Tathāgatena abhisambuddhā - cakkukaraṇī
ñāṇakaraṇī, upasamāya abhiññāya, sambodhāya,
nibbānāya saṃvattati?

Ayam'eva 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 - cakkhukaraṇī,
ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya,
nibbānāya saṃvattati.

Idaṃ ko pana, bhikkhave, dukkhaṃ ariyasaccaṃ :

Jāti'pi dukkhā, jarā'pi dukkhā, vyādhi'pi dukkho,
maraṇam'pi dukkhaṃ, appiyehi sampayogo dukkho,
piyehi vippayogo dukkho, yamp'icchaṃ na labhati
tam'pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā
dukkhā.

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ
ariyasaccaṃ :

Yāyaṃ taṇhā ponobbhavikā nandirāga-sahagatā
tatra tatr' ābhinandanī - seyyathīdaṃ: - kāmataṇhā,
bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ
ariyasaccaṃ :

Yo tassā y'eva taṇhāya asesa-virāganirodho, cāgo,
paṭinissaggo, mutti, anālayo.

Idaṃ kho pana, bhikkhave, dukkh-anirodha-
gāmini paṭipadā ariyasaccaṃ :

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

1.

- (i) Idaṃ dukkhaṃ ariyasaccan'ti me bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.
- (ii) Taṃ kho pan'idaṃ dukkhaṃ ariyasaccaṃ
pariññeyyan'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.
- (iii) Tam kho pan'idaṃ dukkhaṃ ariyasaccaṃ
pariññātan'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi,
nāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

2.

- (i) Idaṃ dukkhasamudayaṃ ariyasaccan'ti me,
bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.

(ii) Taṃ kho paṇ'idaṃ dukkhasamudayaṃ, ariyasaccaṃ pahātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(iii) Taṃ kho paṇ'idaṃ dukkhasamudayaṃ, ariyasaccaṃ pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

3.

(i) Idaṃ dukkhanirodhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(ii) Tam kho paṇ'idaṃ dukkhanirodhaṃ, ariyasaccam sacchikātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(iii) Taṃ kho paṇ'idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yato ca kho me, bhikkhave, imesu catusu, ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, tāv’ahaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho ti paccaññāsiṃ.

ñāṇaṃ ca pana me dassanaṃ udapādi, akuppā me cetovimutti ayam antimā jāti, natthi ‘dāni punabbhavo’ti.

Idam avocca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkaṃ udapādi - yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhamman’ti.

Pavattite ca pana Bhagavatā dhammacakke bhummā devā saddaṃanussāvesuṃ - Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyam samaṇena vā brāhmaṇena vā devena va mārena vā brahmunā vā kenaci vā lokasmin’ti. Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā saddaṃanussāvesuṃ ...

4.

- (i) Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
- (ii) Taṃ kho pan'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
- (iii) Taṃ kho pan'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvañ ca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, n'eva tāv'āhaṃ, bhikkhave, sadevake loke, samāraṇe, sabrahmaṇe, sassamaṇabrāhmaṇiyā pajāya, sadevamanussāya anuttaraṃ sammā-sambodhiṃ abhisambuddhoti na paccaññāsiṃ.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā
Tāvatiṃsā devā... Yāmā devā... Tusitā devā ...
Nimmānarati devā .. Paranimmitavasavattīnaṃ devā
... Brahmakāyikā devā saddamanussāvesum : Etaṃ
Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ dhammacakkaṃ pavattitam
appaṭivattiyam samanena vā brāhamaṇena vā devena
vā mārena va brahmunā vā kenaci vā lokasmin'ti.

Itiha tena khaṇena, tena muhuttena yāva
brahmalokā saddo abbhuggaṅchi. Ayaṅ ca
dasasahassī lokadhātu saṅkampi, sampakampi,
sampavedhi. Appamāṇo cā uḷāro obhāso loke
pāturahosi atikkamma devānaṃ devānubhāvaṃ.

Atha kho Bhagavā imaṃ udānaṃ udānesi : Aññāsi
vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño'ti. Iti
h'idaṃ āyasmato Koṇḍaññassa apññāta Koṇḍañño
t'v'eva nāmaṃ aho'si'ti.

SETTING IN MOTION THE WHEEL OF DHAMMA

Thus have I heard,

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

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

Monks, the Middle Way, understood by the Tathagata, after he had avoided the extremes, produces vision, produces knowledge and leads to calm, penetration, enlightenment, *Nibbana*.

What Middle Way, monks, understood by the Tathagata, produces vision, produces knowledge and leads to calm, penetration, enlightenment, *nibbana*?

Only this eightfold path, namely :-

Sammā Ditṭhi	-	Right Understanding
Sammā Saṅkappa	-	Right Thought
Samma vaca	-	Right Speech
Sammā Kammanta	-	Right Action
Sammā Ājīva	-	Right Livelihood
Sammā Vāyāma	-	Right Effort
Sammā Sati	-	Right Mindfulness
Sammā Samādhi	-	Right Concentration

Truly, monks, this Middle Way understood by the Tathagata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, *Nibbana*.

This, monks, is the noble truth of ill: birth is ill, decay is ill, disease is ill, death is ill, association with the unloved is ill, separation from the loved is ill, not to get what one wants is ill, in short the five aggregates of grasping are ill.

This, monks, is the noble truth of the source of ill: the craving which causes rebirth and is accompanied by passionate pleasure, and takes delight in this and that object; namely, sensuous craving, craving for existence and craving for annihilation.

This, monks, is the noble truth of the cessation of ill: the complete cessation, giving up, abandonment of that craving, complete release from that craving and complete detachment from it.

This, monks, is the noble truth of the way leading to the cessation of ill; only this noble eightfold path; namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

1. With the thought, ‘This is the noble truth of ill’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, ‘This is the noble truth of ill, and this ill *has to be understood*’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, ‘This is the noble truth of ill, and this ill *has been understood*’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

2. With the thought, ‘This is the noble truth of the source of ill’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, ‘this is the noble truth of the source of ill, and this source of ill *has to be abandoned*’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought ‘this is the noble truth of the source of ill, and this source of ill *has been abandoned*, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

3. With the thought, ‘This is the noble truth of the cessation of ill’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, ‘This is the noble truth of the cessation of ill, and this cessation of ill *has to be realised*’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, ‘This is the noble truth of the cessation of ill, and this cessation of ill *has been realised*’, there arose in me, monks, vision, knowledge, insight, wisdom, light concerning things unknown before.

4. With the thought, ‘This is the noble truth of the way leading to the cessation of ill’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought ‘this is the noble truth of the way leading to the cessation of ill, and this way *has been developed*, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, ‘This is the noble truth of the way leading to the cessation of ill, and this way *has been developed*’, there arose in me, monks, vision, knowledge, insight, wisdom, light, concerning things unknown before.

So long, monks, my knowledge and vision of reality regarding these four noble truths, in three phases and twelve ways, was not fully clear to me, I did not declare to the world with its *brahmas* and *maras*, to the mass of beings

with its *devas* and humans, that I understood incomparable, perfect enlightenment.

But when, monks, my knowledge, and vision of reality regarding these four noble truths, in three phases and twelve ways, was fully clear to me, I declared to the world with its *brahmas* and *maras*, to the mass of beings with its *devas* and humans, that I understood incomparable, perfect enlightenment.

Knowledge and vision arose in me; ‘Unshakable is the deliverance of my mind; this is the last birth, now there will be no birth again.’

Thus spoke the Blessed One and the group of five monks glad at heart approved of the words of the Blessed One.

As this exposition was proceeding the passion-free stainless view of truth appeared to the Venerable Kondañña and he knew ‘Everything that has the nature of arising has the nature of ceasing’.

When the Blessed One set in motion the Wheel of Dhamma, the Bhummattha devas proclaimed with one voice, ‘The incomparable Wheel of dhamma is set in motion by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmin, deva, mara, brahma, or other being in the world can stop it.’

The Catummaharajika devas having heard what the Bhummattha devas said, proclaimed with one voice, ‘The incomparable Wheel of Dhamma is set in motion by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmin, deva, mara, brahma, or other being in the world can stop it’.

This utterance was echoed and re-echoed in the upper realms and from Catummaharajika it was proclaimed in Tavatimsa, in Yama, then to Tusita, Nimmānarati and to Paranimmitavasavatti. The Brahmakayika devas having heard what the Paranimmitavasatti devas said proclaimed in one voice, ‘The incomparable Wheel of Dhamma is set in motion by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmin, deva, mara, brahma, or other being in the world can stop it.’

Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the World of Brahma and the system of ten thousand worlds trembled and quaked and shook.

A boundless, sublime radiance surpassing the power of devas appeared on earth.

Then the Blessed One made the utterance, ‘Truly, Kondañña has understood, Kondañña has understood.’

Thus it was the Venerable Kondañña got the name Aññata-Kondañña the wise.

Anatta Lakkhana Sutta

Ekam samayaṃ bhagavā Bāraṇasiyaṃ viharati Isipatane Migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi, ‘bhikkhavoti’, ‘Bhadante’ti te bhikkhū bhagavato paccassossum. Bhagavā etadavoca:-

1. Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe, ‘Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣi’ ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe, ‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi’ ti.

2. Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya, ‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi’ ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya, ‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi’ ti.

3-4. Saññā anattā ... pe ... sañkhārā anattā, sañkhārā ca hidaṃ bhikkhave attā abhaviṣṣaṃsu, nayidaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca

saṅkhāresu, ‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu ‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ ti.

5. Viññāṇaṃ anattā, viññāṇaṅca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe ‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣi’ ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe, ‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣi’ ti.

Taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā ti. Aniccaṃ bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti? Dukkhaṃ bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘Etaṃ mama, eso ‘hamasmi, eso me attā’ ti. No hetuṃ bhante.

Vedanā ... pe ... Saññā ... pe ... Saṅkhārā ... pe ... viññāṇaṃ niccaṃ vā aniccaṃ vāti. Aniccaṃ bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti?
Dukkhaṃ bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-
dhammaṃ, kallaṃ nu taṃ samanupassituṃ ‘Etaṃ
mama, eso ‘hamasmi, eso me attā’ ti? No hetaṃ
bhante.

Tasmā tiha bhikkhave yaṃ kiñci rūpaṃ
atitānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā
oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ
dūre santike vā, sabbaṃ rūpaṃ ‘Netam mama, neso
‘hamasmi, na me so attā, ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atitānāgata-paccuppannā
ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā
vā paṇītā vā yā dūre santike vā, sabbā vedanā ‘Netam
mama, neso ‘hamasmi, na meso attā’ ti evametaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā ... pe ... Ye keci sañkhārā
atitānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre
santike vā, sabbe sañkhārā ‘Netam mama, neso
‘hamasmi, na me so attā’ ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

Yaṃ kinci viññānaṃ atitānāgatapaccuppa-
nnaṃ⁹⁷ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā
hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ
viññānaṃ ‘Netam mama, neso, hamasmi, na me so
attā’ ti evametaṃ yathābhūtaṃ sammappaññāya

Perception is non self ... and one is not able to say in regard to feeling. ‘Let feeling become thus for me, let feeling not become thus for me’.

Horbital tendencies are non self ... and one is not able to say in regard to feeling. ‘Let feeling become thus for me, let feeling not become thus for me’.

“Consciousness is non self ... In as much, monks, as consciousness is not self, therefore consciousness tends to sickness, and one is not able to say in regard to consciousness, ‘Let consciousness become thus for me, let consciousness not become thus for me.’

“What do you think about this, monks? Is body permanent or impermanent?”

“Impermanent, Reverend Sir.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Reverend Sir”

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

“It is not, Reverend Sir”

“Is feeling ... perception ... the habitual tendencies ... consciousness permanent or impermanent?”

virāgā vimuccati, vimuttasmiṃ ‘Vimuttam’ iti ñāṇaṃ hoti, ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānātīti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ.

Imasmiñ ca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccīṃsū ti.

DISCOURSE ON NON-SELF

At one time the Blessed One was dwelling at Isipatana, the deer sanctuary near Benaras. Then he addressed the group of five monks, “Monks.” “Yes venerable sir”, the monk replied in assent. The Blessed One sa

“Body, monks, is non self. Now were this body self, monks, this body would not tend to sickness, and one might be able to say in regard to body, ‘Let the body become thus for me, let the body not become thus for me’. But in as much, monks, as body is not self, therefore body tends to sickness, and one is not able to say in regard to body, ‘Let the body become thus for me, let the body not become thus for me’.

“Feeling is non self ... and one is not able to say in regard to feeling. ‘Let feeling become thus for me, let feeling not become thus for me’.

“Impermanent, Reverend Sir.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Reverend Sir”

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

“It is not, Reverend Sir.”

“Wherefore, monks, whatever is body, past, future, present; internal or external; gross or subtle; low or excellent, whether it is far or near - all body 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 is feeling ... whatever is perception ... whatever are the habitual tendencies ... whatever is consciousness, past, future, present; internal or external; gross or subtle; low or excellent; whether far or near - all should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Seeing in this way, monks, the instructed disciple of the ariyans disregards body feeling perception, habitual tendencies and consciousness; disregarding he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be: ‘I am freed’, and he knows:

‘Destroyed is birth, lived is the Brahma-faring, done is what to be done, there is no more of being such or such’.”

Thus spoke the Lord; delighted, the group of five monks rejoiced in what the Buddha had said. Moreover, while this discourse was being uttered, the minds of the group of five monks were freed from the cankers without grasping.

(It was after the Buddha delivered this second and very important sermon Isipatana that the group of the first five *bhikkhus* all attained Arahantship).

ADITTAPARIYAYA SUTTA

Ekam samayaṃ bhagavā Gayāyaṃ viharati
Gayāsīse saddhiṃ bhikkhusahassena. Tatra kho
Bhagavā bhikkhū āmantesi ...

Sabbaṃ bhikkhave ādittaṃ, kiñca bhikkhave
sabbaṃ ādittaṃ, cakkhu ādittaṃ, rūpā ādittā,
cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto,
yam idaṃ cakkhusamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā, dukkhaṃ vā
adukkhamasukhaṃ vā tam pi ādittaṃ, jātiyā jarāya
maraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittan'ti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ
ādittaṃ, sotasamphasso āditto, yam idaṃ
sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.
Kena ādittaṃ, rāgagginā ... pe...upāyāsehi ādittan'ti
vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ
ādittaṃ, ghānasamphasso āditto, yam idaṃ
ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.
Kena ādittaṃ, rāgagginā ... pe ... upāyāsehi ādittan'ti
vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ
jivhā samphasso āditto, yam idaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ va tam pi ādittaṃ.
Kena ādittaṃ, rāgagginā ... pe ... upāyāsehi ādittan' ti
vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ
ādittaṃ, kāyasamphasso āditto, yam idaṃ
kāyasamphassapaccayā uppajjati vedayitaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.
Kena ādittaṃ, rāgagginā ... pe ... upāyāsehi ādittan'ti
vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ
ādittaṃ, manosamphasso āditto, yam idaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ rāgagginā dosagginā mohagginā ādittaṃ,
jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti vadāmi.

Evam passam bhikkhave sutavā ariyasāvako
cakkhusim pi nibbindati, rūpesu pi nibbindati,
cakkhuviññāṇe pi nibbindati, cakkhusamphassepi
nibbindati, yamidaṃ cakkhusamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmim pi nibbindati.

Sotasmim pi nibbindati, saddesu pi nibbinadati... pe ...
ghānasmim pi nibbindati, gandhesu pi nibbindati ... pe ...
... jivhāya pi nibbindati, rasesu pi nibbindati ... pe ...
kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati.
Manasmim nibbindati, dhamme nibbindati,
monoviññāṇe pi nibbindati, monosamphasse pi
nibbindati, yam idaṃ manosamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmim pi nibbindati.
Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ
'Vimuttam'iti ñāṇaṃ hoti, 'khīṇā jāti, vusitaṃ
brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ
itthattāyā'ti pajānātīti.

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne
tassa bhikkhusahassassa anupādāya āsavehi cittāni
vimuccisū'ti.

THE FIRE SERMON

At one time the Lord was staying near Gaya at Gaya Hill Head (Sīse) together with a thousand monks.

And there the Lord addressed the monks, saying :
“Monks, everything is burning. And what, monks, is everything that is burning? The eye, monks, is burning, material shapes are burning, consciousness through the eye is burning, impingement on the eye is burning, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of delusion; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.

“The ear is burning, sounds are burning ... the nose is burning, odours are burning ... the tongue is burning, tastes are burning ... the body is burning, tangible objects are burning ... the mind is burning, mental states are burning, consciousness through the mind is burning, impingement on the mind is burning, in other words the feeling which arises through impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of delusion; it is

burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.”

“Seeing this, monks, the instructed disciple of the ariyans disregards the eye and disregards material shapes and he disregards consciousness through the eyes, and he disregards impingement on the eye, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too he disregards. And he disregards the ear and he disregards sounds, and he disregards the nose and he disregards odours, and he disregards the tongue and he disregards tastes, and he disregards the body and he disregards tangible objects, and he disregards the mind and he disregards mental states and he disregards consciousness through the mind and he disregards impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too he disregards; disregarding, he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be, ‘I am freed’, and he comprehends: ‘Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.’”

And while this discourse was being uttered, the minds of those thousand monks were freed from the cankers without grasping.

SALLA SUTTA

1. Animittam anaññātaṃ maccānaṃ idha jīvitam
Kasirañ ca parittañ ca, tañ ca dukkhena saññutaṃ.
2. Na hi so upakkamo atthi, yena jātā na miyyare,
jaram pi patvā maraṇaṃ, evaṃ dhammo hi
pāṇinaṃ.
3. Phalānaṃ iva pakkānaṃ pāto papatanā bhayaṃ
evaṃ jātānaṃ maccānaṃ niccaṃ maraṇato
bhayaṃ.
4. Yathā pi kumbhakārassa kataṃ mattikabhājanaṃ
sabbaṃ bhedanapariyantaṃ evaṃ maccāna
jīvitam
5. Daharā ca mahantā ca ye bālā ye ca paṇḍitā
sabbe maccuvasaṃ yanti, sabbe maccuparāyaṇā.
6. Tesaṃ maccuparetānaṃ gacchatam paralokato
na pitā tāyate puttaṃ ñātī vā pana ñātake.
7. Pekkhatam yeva ñātinaṃ passa lālapataṃ puthu
ekameko va maccānaṃ go vajjho viya niyyati.
8. Evaṃ abbhāhato loko maccunā ca jarāya ca
tasmā dhīrā na socanti veditvā lokapariyāyaṃ.
9. Yassa maggaṃ na jānāsi āgatassa gatassa vā,
ubho ante asampassaṃ niratthaṃ paridevasi.

10. Paridevayamāno ce kañcid atthaṃ udabbahe
sammūlho hiṃsaṃ attānaṃ kayirā c'enaṃ
vicakkhaṇo.
11. Na hi ruṇṇena sokena santiṃ pappoti cetaso,
bhiyy' ass' uppajjate dukkhaṃ, sarṭṭraṃ
upahaññati,
12. Kiso vivaṇṇo bhavati hiṃsaṃ attānaṃ attanā,
na tena petā pāleṇti, niratthā paridevanā.
13. Sokam appajahaṃ jantu bhiyyo dukkhaṃ
nigacchati,
anutthuṇato kālakaṭaṃ sokassa vasamanvagū.
14. Aññe pi passa gamine yathākammūpage nare
maccuno vasam āgamma phandante v'idha
pāṇino.
15. Yena yena hi maññanti, tato taṃ hoti aññathā,
etādiso vinābhāvo, passa lokassa pariyāyaṃ.
16. Api ce vassasataṃ jīve bhiyyo vā pana mānava,
ñātisaṅghā vinā hoti, jahāti idha jīvitaṃ.
17. Tasmā arahato sutvā vineyya paridevitaṃ
petāṃ kālakaṭaṃ disvā 'na so labbhā mayā'iti.

18. Yathā saraṇam ādittaṃ vārinā parinibbaye,
evaṃ pi dhīro sappañño paṇḍito kusalo naro
khippam uppatitaṃ sokaṃ vāto tulaṃ va
dhaṃsaye.
19. Paridevaṃ pajappañ ca domanassañ ca attano,
attano sukhaṃ esāno abbahe sallaṃ attano.
20. Abbhūlhasallo asito santiṃ pappuyya cetaso,
sabbasokaṃ atikkanto asoko hoti nibbuto ti.

THE DART

1. Life is unpredictable and uncertain in this world.
Life here is difficult, short and bound up with suffering
2. A being, once born, is going to die, and there is no way
out of this. When old age arrives, or some other cause,
then there is death. This is the way it is with living
beings.
3. When fruits become ripe, they may fall very soon. In
just the same way a being once born, may die at any
moment.
4. Just as the clay pots made by the potter tend to end up
being shattered, so is it with the life of mortals.

5. Both the young and the old, whether they are foolish or wise, are going to be trapped by death. So also all beings move towards death.
6. They are overcome by death. They go to the other world. And then not even a father can save his son, or a family their relatives.
7. Look : while relatives are watching, tearful and groaning, men are carried off one by one like cattle being led to the slaughter.
8. So death and ageing are endemic to the world. Therefore the wise do not grieve seeing the nature of the world.
9. You cannot know his path as to where he has come from, or where he is going to. So it makes no sense to grieve for him.
10. The man who grieves gains nothing. He is doing no more than a foolish man who is trying to hurt himself. If a wise man does it, it is the same for him.
11. Peace of mind cannot come from weeping and wailing. On the contrary, it will lead to more suffering and greater pain.

12. The mourner will become pale and thin. He is doing violence to himself, and still he cannot keep the dead alive; his mourning is useless.
13. The man who cannot leave his sorrow behind him only travels further into pain. His mourning makes him a slave to sorrow.
14. Look at beings who are facing death, who are living out the results of their previous deeds; people are terrified when they see that they are trapped by death.
15. What people expect to happen is always different from what actually happens. From this comes great disappointment; this is the way the world works.
16. A man may live for a hundred years, or even more, but in the end he is separated from his relatives, and he too leaves life in this world.
17. So we can listen and learn from the noble man as he gives up his grief. When he sees that someone has passed away and lived out their life, he says “He will not be seen by me again”.
18. When a house is burning, the fire is put out by water. In the same way the wise man, skilful, learned and self-reliant, extinguishes sorrow as soon as it arises in him. It is like the wind blowing away a tuft of cotton.

19. The person who is searching for his own happiness should pull out the dart that he has stuck in himself, the arrow-head of grieving, of desiring, of despair.
20. The man who has taken out the dart, who has no clinging, who has obtained peace of mind, passed beyond all grief, this man, free from grief, has obtained Nibbanic bliss.

This sutta is on the recollection of death

Ātānātiya Sutta

Appasannehi āthassa, sāsane sādhusammate;
amanussehi caṇḍehi, sadā kibbisakāribhi.

Parisānaṃ catassannaṃ, ahimsāya ca guttiyā;
yam desesi ahavīro, parittam tam bhanamahe.

1. Vipassissa ca namathu,
cakkhumantassa sirimato;
Sikkhissapī ca namatthu,
sabbabhūtānukampino.
2. Vessabhussa ca namatthu,
Ñhatakassa tapassino;
Namatthu kakusandhassa
mārasenappamaddino.
3. Koṇāgamanassa namatthu,
brāhmaṇassa vusimato;
Kassapassa ca namatthu,
vippamuttassa sabbadhi.

4. Angirassassa namatthu,
sakyaputtassa sirimato;
yo imaṃ dhammaṃ desesi,
sabbadukkhāpanūdanaṃ.
5. Ye cāpi nibbutā loke,
yathābhūtaṃ vipassisuṃ;
te janā api suṇātha,
mahantā vītasāradā.
6. Hitāṃ devamanussānaṃ
yaṃ namassanti Gotamaṃ;
vijjācaranasampannaṃ,
mahantaṃ vītasāradaṃ.
7. Ete caññe ca sambuddhā,
anekasatakotiyo;
sabbe Buddhā samasamā, s
abbe Buddhā mahidhikā.
8. Sabbe dasabalūpeta,
vesārajehupāgatā;
sabbe te paṭijānanti,
āsabhaṭṭhānamuttamaṃ.

9. Sihanādaṃ andante-te,
parisāsu visāradā;
brahmacakkaṃ pavattenti,
loke appaṭivattiyaṃ.
10. Upetā buddhadhammehi,
aṭṭhārasahi nāyakā;
battiṃsalakkhanūpetā,
sītānubyanjanādharā.
11. Byamappabhāya suppabhā,
sabbe te munikuñjarā;
buddhā sabbaññūno ete,
sabbe khināsavā jinā.
12. Mahāpabhā mahātejā,
mahāpaññā mahabbalā;
mahākāruṇikā dhīrā,
sabbesānaṃ sukhāvahā.
13. Dīpā nāthā patiṭṭhā ca,
tānā lenā ca paṇinaṃ;
gati bandhu mahessāsā,
saraṇā ca hitesino.

14. Sadevakassa lokassa,
sabbe ete parāyaṇā;
tesa’haṃ sirasā pāde,
vandāmi purisuttame.
15. Vacasā manasā ceva,
vandām-ete Tathāgate;
sayane āsane ṭhāne,
gamane cāpi sabbadā.
16. Sadā sukkhena rakkhantu,
Buddhā santikarā tuvaṃ;
tehi tvaṃ rakkhito santo,
muto sabbabhayehi ca.
17. Sabbarogā vinimutto,
sabbasantāpa vajjito;
sabbaveram-atikkanto,
nibbuto ca tuvaṃ bhava.
18. Tesam saccena silena,
khantimetta balena ca;
tepi tumhe anurakkhantu,
ārogena sukhena ca.

19. Puratthimasmiṃ disābhāge,
santi bhūta mahiddhikā;
tepi tumhe anurakkhantu,
ārogena sukhena ca.
20. Dakkhinasmiṃ disābhāge,
santi deva mahiddhikā;
tepi tumhe anurakkhantu,
arogena sukhena ca.
21. Pacchimasmiṃ disābhāge,
santi nāgā mahiddhikā;
tepi tumhe anurakkhantu,
arogena sukhena ca.
22. Uttarasmiṃ disābhāge,
santi yakkhā mahiddhikā;
tepi tumhe anurakkhantu,
arogena sukhena ca.
23. Puratthimena dhataratṭho,
dakkhiṇena viruḷhako;
Pacchimena virūpakkho,
kuvero uttaraṃ disaṃ

24. Cattaro te mahārājā,
lokapala yasassino;
tepi tumhe anurakkhantu,
arogena sukkena ca.
25. Ākāsaṭṭha ca bhūmaṭṭha,
devā nāgā mahiddhikā;
tepi tumhe anurakkhantu,
arogena sukkena ca.
26. Iddhimanto ca ye devā,
vasantā idha sāsane;
tepi tumhe anurakkhantu,
arogena sukkena ca.
27. Sabbītiyo vivajjantu,
soko rogo vinassatu;
ma te bhavantu-antarayo,
sukhī dīghāyuko bhava.
28. Abhivādanasīlassa,
niccaṃ vuddhāpacāyino;
cattāro dhammā vaddhanti,
āyu vaṇṇo sukhaṃ balaṃ.

1. In order that the hostile non-human beings, who are always evil-doers and fierceful and who do not have faith in this well esteemed Dhamma of the Lord (Buddha)
2. May not enjure the four-fold community (of monks, nuns and lay followers male and female) and may protect the society from dangers. For the protection of those Lord expounded this discourse of protection, the same is recited now.
3. Homage to Vipassi Buddha, possessed of the eyes of enlightenment and of glory. And Homage to Sikhi Buddha, the most compassionate towards all beings.
4. Homage also to Vessabhu Buddha, washed clean from all defilements and endowed with ascetic spirit. Homage to Kakusandha Buddha too, the conqueror of the ofrces of Death (Mara).
5. Homage to Konagamana Buddha, who had abandoned all evils and lived the holy life. Homage also to Kassapa Buddha, who had been emancipated from all impurities.

6. Homage to Buddha Gotama, whose body shined with radiating halo, the son of Sakyan and with splendourous glory, who expounded this Dhamma which eradicates all sufferings.

7. Whosoever have extinguished the flames of passion in this world, as they have experienced the truth as it is with the practice of Vipassana, may also listen. These persons never slander; but they are noble, and free from fear.

8. They worship Gotama Buddha, the benefactor of gods and men, endowed with knowkedge and good conduct, noble and fearless.

9. These seven and other hundred crores of self-enlightened Buddhas are all equally peerless ones. All Buddhas are powerful ones.

10. All are endowed with ten strength; they are equipped with courage. All these Buddhas admitted to be the knowers of supreme state of Enlightenment.

11. These Buddhas expound bravely to the audience like the Lion-roar; they propagate the Noble Wheel of Law in the world which cannot be un-done by ordinary worldlings.

12. These Patrons are equipped with eighteen virtues of the Buddha's Dhamma, They are born with thirty-two major characteristics and eighty minor characteristics of the great man.

13. All these Buddhas, are noble sages, who shine with the surrounding halo of about the length of one stretched-are. These Buddhas are all Omniscient Ones; and are Conquerors of Death (Mara) who have uprooted the defilements.

14. They all are endowed with immense radiation of light, of great power, of infinite wisdom, and of immutable strength. They are most compassionate and industrious benefactors of all beings.

15. They all are the Islands, the Lords, the Foot-holds, the Protectors, and the Secured Haven of the creatures. The Transcendental Goals, the Relatives, the Glorious Saviours, the Refuges, and the Well-wishers.

16. They all are revered by the world of gods and men.
I worship from head to feet to these Supreme Ones.

17. I worship these Tathagatas by means of words and thought even when I am lying, sitting, standing or walking, always.

18. The Buddhas, the peace-makers may always protect and make you happy.

By these Buddhas, may you be protected so that you may be liberated from all calamities.

19. May you be emancipated from all diseases. May you be free from all scorching worries. May you overcome all the enemies. And may you be blissful.

20. By the power of their truth, virtue, patience, loving kindness and might, may they also protect you to be healthy and happy.

21. In the eastern region there are powerful great deities (bhutas). May they also protect you to be healthy and happy.

22. In the southern region, there are great powerful gods (devas). May they also protect you to be healthy and happy.

23. In the western region there are great powerful dragon snakes (nagas) May they also protect you to be healthy and happy.

24. In the northern region there are great powerful ogres (genii yakkhas). May they also protect you to be healthy and happy.
25. King Dhatarattha in the east, King Virulhaka in the south, King Virupakkha in the west, King Kuvera in the north.
26. These four great kings are famous gurdian spirits of the world. May they also protect you to be healthy and happy.
28. There are some powerful deities residing within the present jurisdiction. May they also protect you to be healthy and happy.
29. May all the dangers be eradicated. May worry and illness be dispelled. May the calamities do not occur to you. May you live long and happily.
30. To those who are endowed with the nature of peity and who always revere to the elders, these four boons shall prosper; namely longevity, beauty, happiness and strength.

PERSONAL CEREMONIES IN BUDDHISM

1. Marriage

Although wedding ceremonies have always been regarded as secular affairs in Buddhist countries, the parties concerned nevertheless obtain the blessing from *bhikkhus* at the local *vihāra* after the civil registration formalities have been completed.

In view of the traditional importance that the marriage ceremony has in the West, moreover, local, and especially isolated Buddhists without access to a *vihara* or a *bhikkhu* might well adopt the following service that could be performed by relatives and friends of the bride and groom:-

(i) Before a shrine specially erected, complete with a *Buddharupa* (image), candles and flowers, the bridal couple and assembly should recite the *Vandana*, *Tisarana* and *Pañcasila*.

(ii) The couple should light the candles and joss sticks and offer the flowers placing them on and around the table on which stands the image.

(iii) The bride and groom should then, in turn, recite the traditional undertakings expected of them as found in the *Sigalovada Sutta*, (*Digha Nikaya Sutta* 31).

The Bridegroom:

Towards my wife I undertake to :- love and respect her, be kind and considerate, be faithful, delegate domestic management, provide gifts to please her.

The Bride :

Towards my husband I undertake to :- perform my household duties effectively, be hospitable to my in-laws and friends of my husband, be faithful, protect and invest our earnings, discharge my responsibilities lovingly and conscientiously.

(iv) Finally, the assembly or perhaps the parents only should recite the *Mangala Sutta* as a benediction.

2. Last Rites

Mindful of the need to ensure that a dying person should remain calm and collected, the next of kin, or whoever happens to be present at the last moments, should bring to mind some relevant text that will induce equanimity and fortitude. Traditionally the *Satipatthana Sutta* is recited or the *Ratana* or *Metta Sutta*. Sometimes the dying person is reminded of his/her special meritorious deed(s) performed by his/her during lifetime.

3. Funerals

If a *bhikkhu* is not available then it is suggested that the closest friend of the deceased conducts the following proposed service at the cemetery or crematorium chapel:-

(i) As the coffin is brought in, the friend should recite this verse :

*Anicca vata sankhara
Uppada-vaya-dhammino
Uppajjitva nirujjhanti
Tesay'vúpasamo sukho.*

All that arises, Oh how unlasting, Increase and swift decay, such is life. All that has arisen, all that must pass away. No more to rise or fall, that peace (Nibbana) is best.

(ii) The friend could then deliver a suitable oration and read the following appropriate *sutta* or a similar one.

SHARING OF MERITS

(iii) The next of kin should pour water from a jug into an empty receptacle until it overflows into a dish below (to symbolise the transference of merit or good wishes to the departed), and recite the following line three times:

Idam me ñatinam hotu - sukhita hontu ñatayo

Let this (merit) accrue to my relatives and may they be happy !

(iv) To conclude, the assembly should then recite the following stanzas :

1. Unname udakaṃ vaṭṭaṃ yathā ninnāṃ pavattatī,
evam eva ito dinnāṃ petānaṃ upakappati.
2. Yathā vārivahā pūrā paripūrenti sāgaram,
evam eva ito dinnāṃ petānaṃ upakappati.
3. Adāsi me, akāsi me, ñātimittā sakhā ca me
petānaṃ dakkhiṇaṃ dajjā pubbe kataṃ anussaraṃ
4. Na hi ruṇṇaṃ vā soko vā yā c' aññā paridevanā,
na taṃ petānaṃ atthāya: evaṃ tiṭṭhanti
ñātayo.
5. Ayañ ca kho dakkhinā dinnā saṅghamhi
suppatiṭṭhitā
dīgharattaṃ hitāy' assa ṭhānaso upakappati.
6. So ñātidhammo ca ayaṃ nidassito,
petānaṃ pūjā ca katā uḷārā,
balañ ca bhikkhūnaṃ anuppadinnaṃ,
tumhehi puññaṃ pasutaṃ anappakaṃ
7. Icchitaṃ patthitaṃ tuyaṃ
Khippaṃ eva samijjhatu
Sabbe pūrentu cittaṃ samkappā
Cando paṇṇaraso yathā.

1. As water fallen upon a hilly place flows down to the valley, so surely charity practised here benefits the departed kin.
2. As rivers brimmed with water fill the ocean, so charity practised here benefits the departed kin.
3. Let the living ones transfer merit recalling what the departed ones did for them thus : “He gave it for me, he worked for me; they were my kinsmen, my friends, my associates”. Let the living ones transfer merit recalling what they did for the departed ones.
4. No weeping, nor sorrowing nor any kind of mourning benefits the departed ones whose kinsmen remain thus sorrowing.
5. But when this offering is given which is well placed in the Sangha, then it can benefit them at once and long in the future.
6. Thus the real duty of the living relatives has been shown: how high honour has been performed for the departed ones; how the monks can be given strength as well; how great merit can be stored by you.
7. May what you wish and desire very soon be fulfilled. May all your aspirations be fulfilled like the moon on the full-moon day.

MEMORIAL SERVICE

It is customary to remember ones relatives, especially one's parents, by means of special services performed at the local *vihara* or in one's home.

However, these could be held anywhere and can take much the same form as for the preceding observances. In other words, the following stanzas can be recited by the assembly : *Vandana*, *Tisarana*, *Pañcasila*, and *Pupphapujā*

A talk on *anicca* (impermanence) can be given or an appropriate *sutta* recited. Meditation on the same theme can then be practised and the water-pouring ceremony performed as in the funeral service together with the recitation of the concluding stanzas.

DVATTIMSAKARA

Imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyaṃtaṃ, pūrannāna-ppakārassa asucino; atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco; maṃsaṃ, nahāru, aṭṭhī, aṭṭhimiñjaṃ, vakkāṃ; hadayaṃ yakanaṃ kilomakāṃ, pihakāṃ, papphāsaṃ; antaṃ antagunaṃ, udariyaṃ, karisaṃ, matthaluṅgaṃ; pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo; assu, vasā, khelo, siṅghānika, lasikā, muttaṃ.

THE 32 PARTS OF THE BODY

In this very body, from the soles of the feet up, from the crown of the head down, surrounded by skin, full of these various foul impurities; there are in this body; hair of the head, hair of the body, nails, teeth, skin; flesh, sinews, bones, bonemarrow, kidneys; heart, liver, membranes, spleen, lung, large gut, small gut, gorge, dung, brains; bile, phlegm, pus, blood, sweat, fat; tears, skin-grease, spittle, snot, oil of the joints and urine.

TO MEDITATE ON METTA

(METHOD I)

1. Attūpamāya sabbesaṃ - sattānaṃ
sukhakāmetaṃ.
Passitvā kamato mettaṃ - sabba-sattesu
bhāvaye
2. Sukhī bhaveyyaṃ niddukkho -
ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhī hontu - majjhataṅgā ca
verino
3. Imamhi gāmakkhettamhi - sattā hontu sukhī
sadā
Tato parañ ca rajjesu - cakkavāḷesu jantuno
4. Samantā cakkavāḷesu - sattānantesu pāṇino
Sukhino puggalā bhūtā - attabhāvagatā siyumaṃ
5. Tathā itthi pumā c'eva - ariyā anariyā pi ca
Devā narā apāyaṭṭhā - tathā dasadisāsu cā'ti.

1. From self's own illusory quest -
One sees what all beings long for best;
'Tis surely happiness we seek -
Then extend love to strong and weak.
2. May happiness at all time be
Mine truly - from all sorrows free,
May friends - and those indifferent -
Hating ones too - find contentment!
3. In sooth, may joy at all times come
To beings within my land and home;
Likewise to beings that live not here
Those others dwelling on this sphere!
4. May all that live in every world
Each 'self' that may be there unfurled
Each element of life there is -
Be glad - achieving highest bliss.
5. In female, male, - the wise, unwise,
In every being, in every guise,
Gods, men, and those in woeful state -
Thro' ten points, thus, may bliss awake!

(METHOD II)

Ahaṃ avero homi! abyāpajjho homi! anīgho homi!
sukhī attānaṃ pariharāmi! ahaṃ viya mayhaṃ
ācariyupajjhāya mātāpitaro hita-satta majjhattikasattā
verī-sattā averā hontu! abyā-pajjhā hontu! anīghā
hontu! sukhī attānaṃ pariharantu! dukkhā muñcantu!
yathā-laddha-sampattito mā vigacchantu!
kammassakā.

May I be free from enmity, ill-will and grief, and may I guard myself happily! As I am, so also may my teachers, preceptors, parents, intimate, indifferent, and inimical beings, be free from enmity, ill-will and grief, and may they guard themselves happily! May they not be deprived of their fortune, duly acquired! All have *kamma* as their own.

(METHOD III)

Sabbe sattā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu!

Sabbe paṇā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu!

Sabbe bhutā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu!

Sabbe puggalā averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharantu!

Sabbe attabhāvapariyāpannā averā hontu,
abyāpajjhā hontu, anīghā hontu, sukhi attānaṃ
pariharantu!

May all beings be void of enmity, ill-will and grief, and
may they take care of themselves happily!

May all living things ... all creatures ... all persons ... all
those who have arrived at a state of individuality be void of
enmity, ill-will and grief, and may they guard themselves
happily!

May I be happy! May I be free from hatred! May I be free
from ill-will! May I be free from grief!

May I be free from envy! May I be free from jealousy!
May I be free from malice!

May all beings be happy! May all beings be free from
hatred! May all beings be free from disease! May all beings
be free from grief!

May my beloved parents be well and happy!

May my loving brothers and sisters be well and happy!

May my kind teachers be well and happy!

May my dear friends and relatives be well and happy!

May my dutiful servants be well and happy!

May all the non-friendly be well and happy!