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The Cardinal Suttas
Setting in Motion the Wheel of Dhamma

[Solo Introduction]

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment. Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world. Disclosed here are the two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision pointed out by the Lord of Dhamma. Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as ‘The Turning of the Wheel of the Dhamma.’

Thus have I heard.

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

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

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

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

[Solo Introduction]

Anuttaraṃ abhisambodhiṃ sambujjhitvā tathāgato
Pathamam yaṃ adesesi dhammacakkam anuttaram
Sammadeva paṭavattento loke appativattiyaṃ
Yatthākkhātā ubho antā paṭipatti ca majjhimaṃ
Catūsvāriyasaccesu visuddhaṃ ṇāṇadassanaṃ
Desitaṃ dhammarājena sammāsambodhikittanaṃ
Nāmena vissutaṃ suttaṃ dhammacakkappavattanaṃ
Veyyākarāṇapāṭhena saṅgitantam bhaṇāma se

[Evāṃ me sutam]

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

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

Ete te, bhikkhave, ubho ante anupagamma majjhima paṭipadā
tathāgatena abhisambuddhā cakkhurāṇi, ṇāṇakaraṇi, upasamāya,
abhīññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhima paṭipadā tathāgatena
abhisambuddhā cakkhurāṇi ṇāṇakaraṇi, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvattati.
‘It is just this Noble Eightfold Path, namely:

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

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

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

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

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

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

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

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

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

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathidam:
Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto,
sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Ayaṁ kho să, bhikkhave, majjhima paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇi ṇāṇakaraṇi, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṁvattati.

Idaṁ kho pana, bhikkhave, dukkhaṁ ariya-saccām:
Jātipi dukkhā, jarāpi dukkhā, maranampi dukkhaṁ,
soka-parideva-dukkha-domanass’upāyāsāpi dukkhā, appiyehi
sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṁ na labhati
tampi dukkhaṁ, saṅkhittena pañcupādānakkhandā dukkhā.

Idaṁ kho pana, bhikkhave, dukkha-samudayo ariya-saccām:
Yā’yaṁ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra-tatrābhinnandinī seyyathidam: kāma-taṇhā, bhava-taṇhā,
vibhava-taṇhā.

Idaṁ kho pana, bhikkhave, dukkha-nirodho ariya-saccām:
Yo tassā yeva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo, mutti,
anālayo.

Idaṁ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā
ariya-saccām:
Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathidam: sammā-diṭṭhi,
sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo,
sammā-vāyāmo, sammā-sati, sammā-samādhi.

[ Idaṁ dukkhaṁ ] ariya-saccan’ti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṁ udapādi, ṇāṇaṁ udapādi, pañña udapādi, vijjā
udapādi, āloko udapādi.
‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has to be understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

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

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

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

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

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

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

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

Taṃ kho pan’idaṃ dukkhaṃ ariya-saccam pariññeyyan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dukkhaṃ ariya-saccam pariññātan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha-samudayo ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dukkha-samudayo ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dukkha-samudayo ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha-nirodho ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dukkha-nirodho ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dukkha-nirodho ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dukkha-nirodho ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, āloko udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.
‘With the thought, “This is the Noble Truth of the way leading to the cessation of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

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

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

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

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

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

Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One.
Idam dikkha-nirodha-giminī paṭipadā ariya-saccaṃ’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dikkha-nirodha-giminī paṭipadā ariya-saccaṃ bhāvetabban’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan’idaṃ dikkha-nirodha-giminī paṭipadā ariya-saccaṃ bhāvetan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[Yāva kīvañca me bhikkhave,] imesu catūsu ariya-saccesu evan-ti-parivaṭṭan’i dvādas’ākaraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddham ahosi, n’eva tāv’āham bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaram sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu evan-ti-parivaṭṭan’i dvādas’ākaraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddham ahosi, ath’āham bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaram sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

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

Idam-avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum.
As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew: ‘Everything that has the nature to arise has the nature to cease.’

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

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

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

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

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

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

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

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

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

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’
Imasmiñca pana veyyākaranaśmiṁ bhaññamāne āyasmato koṇḍaññassa virajaṁ vitamalaṁ dhammacakkhuṁ udapādi: yaṁ kiñci samudaya-dhammaṁ sabban-таṁ nirodha-dhamman’ti.

[Pavattite ca bhagavatā] dhammacakke bhummā devā saddamanussāvesum:

Etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhammacakkaṁ pavattitaṁ appaṭivattiyaṁ samāñena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin’ti.

Bhummānaṁ devānaṁ saddaṁ sutvā, cātummahārājikā devā saddamanussāvesum...

Cātummahārājikānaṁ devānaṁ saddaṁ sutvā, tāvatiṁsā devā saddamanussāvesum...

Tāvatiṁsānaṁ devānaṁ saddaṁ sutvā, yāṁ devā saddamanussāvesum...

Yāmānaṁ devānaṁ saddaṁ sutvā, tusitā devā saddamanussāvesum...

Tusitānaṁ devānaṁ saddaṁ sutvā, nimmānarati devā saddamanussāvesum...

Nimmānaratiṁaṁ devānaṁ saddaṁ sutvā, paranīmitavasavattī devā saddamanussāvesum...

Paranīmitavasavattīnaṁ devānaṁ saddaṁ sutvā, brahmakāyikā devā saddamanussāvesum:

Etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaram dhammacakkaṁ pavattitaṁ appaṭivattiyaṁ samāñena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin’ti.
Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world, and the ten-thousandfold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth.

Then the Blessed One made the utterance,

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

Thus ends the discourse on Setting in Motion the Wheel of Dhamma.
Iti’ha tena khaṇena, tena muhuttena, yāva brahmalokā saddo abbhuggacchi. Ayañca dasa-sahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca oḷāro obhāso loke pāturahosi atikkamma eva devānaṃ devānubhāvaṃ.

Atha kho bhagavā udānaṃ udānesi:
Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño ti. Iti hidaṃ āyasmato koṇḍaññassa aññā-koṇḍañño tveva nāmaṃ ahosī ti.
Dhammacakkappavattana-suttaṃ niṭṭhitam.
The Characteristic of Not-Self

[SOLO INTRODUCTION]

All beings should take pains to understand the characteristic of not-self, which provides matchless deliverance from self-view and self-perception, as taught by the supreme Buddha. This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension; it is for the development of perfect understanding of these phenomena, and for the investigation of all defiled mind-moments. The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

Thus have I heard.

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

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

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

[ SOLO INTRODUCTION ]

Yantaṃ sattehi dukkhena
Attavādattasaññāṇam
Sambuddho taṃ pakāsesi
Uttariṃ paṭivedhāya
Yantesaṃ diṭṭhadhammānam
Sabbāsavehi cittāni
Sādhūnaṃ atthasiddhatthaṃ

Yeyyaṃ anattalakkhaṇaṃ
sammadeva vimocanaṃ
dīṭhasaccāna yoginaṃ
bhāvetum ānāmantamaṃ
ānānupaparikkhataṃ
vimuccimṣu asesato
sāsanaṃ kātumichchataṃ
taṃ suttantaṃ bhaṇāma se

[ Evaṃ me sutaṃ ]

Ekaṃ samayaṃ bhagavā bārāṇasiyam viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpaṇca hidaṃ bhikkhave attā abhavissa,
nayidaṃ rūpaṃ ābādhāya samvatteyya, labbhetā ca rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya samvattati, na ca labbhati rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ vedanā ābādhāya samvatteyya, labbhetā ca vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya samvattati, na ca labbhati vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī ti.
'Perception is not-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, “Let my perception be thus, let my perception not be thus.” But since, bhikkhus, perception is not-self, perception therefore leads to affliction, and one is not able to say in regard to perception, “Let my perception be thus, let my perception not be thus.”

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

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

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’
Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidam saññā ābādhāya saṃvatteyya, labbhetha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahosi ti.

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

Saṅkhārā anattā, saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha 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.

Viññāṇaṃ anattā, viññāṇañca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇam ābādhāya saṃvatteyya, labbhetha ca viññāne evaṃ me viññāṇam hotu, evaṃ me viññāṇam mā ahosi ti.

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

[ Taṃ kim maññatha bhikkhave, ] rūpam niccaṃ vā aniccaṃ vā ti.

Aniccaṃ bhante.

Yam pañāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam pañāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassitum, etaṃ mama, eso haṃ’asmi, eso me attā ti.

No hetam bhante.

THE CARDINAL SUTTAS

ANATTA-LAKKHAṆA SUTTA

17
‘What do you think about this, bhikkhus? Is feeling permanent or impermanent?’

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’
Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā ti.
Aniccā bhante.
Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.
Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham’asmi, eso me attā ti.
No hetaṃ bhante.
Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā ti.
Aniccā bhante.
Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.
Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham’asmi, eso me attā ti.
No hetaṃ bhante.
Taṃ kiṃ maññatha bhikkhave, sañkhārā niccā vā aniccā vā ti.
Aniccā bhante.
Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.
Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham’asmi, eso me attā ti.
No hetaṃ bhante.
‘What do you think about this, bhikkhus? Is consciousness permanent or impermanent?’

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

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

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

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

Yam panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā ti.
Dukkhaṁ bhante.

Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ ātām mama, esoham’asmī, eso me attā ti.
No hetaṁ bhante.

[Tasmā tiha bhikkhave] yaṁ kiñci rūpaṁ atītānāgata-paccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumāṁ vā hīnāṁ vā paṇītam vā yandūre santike vā, sabbāṁ rūpaṁ netaṁ mama, nesoham’asmī, na me so attā ti, evamaṁ yathābhūtaṁ sammappāṇāya daṭṭhabbaṁ.

Yā kāci vedanā atītānāgata-paccuppannā ājhattā vā bahiddhā vā oḷārika vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā netaṁ mama, nesoham’asmī, na me so attā ti, evamaṁ yathābhūtaṁ sammappāṇāya daṭṭhabbaṁ.

Yā kāci saññā atītānāgata-paccuppannā ājhattā vā bahiddhā vā oḷārika vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā netaṁ mama, nesoham’asmī, na me so attā ti, evamaṁ yathābhūtaṁ sammappāṇāya daṭṭhabbaṁ.

Ye keci saṅkhārā atītānāgata-paccuppannā ājhattā vā bahiddhā vā oḷārika vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā netaṁ mama, nesoham’asmī, na me so attā ti, evamaṁ yathābhūtaṁ sammappāṇāya daṭṭhabbaṁ.
‘Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

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

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

Thus ends the discourse on The Characteristic of Not-self.
Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā
bahiddhā vā olārikaṃ vā sukhumā vā hīnaṃ vā pañītaṃ vā yandūre
santike vā, sabbaṃ viññāṇaṃ netaṃ mama, nesoham’asmi, na me so
attā ti, evametaṃ yathābhūtaṃ sammapaṭṭhāya datṭhabbaṃ.

[ Evaṃ passaṃ bhikkhave ] sutvā ariyasāvako rūpasim pi nibbindati,
vedanāya pi nibbindati, saññāya pi nibbindati, sañkhāresu pi
nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā
vimuccati, vimuttasim pi vimuttattāṃ niṭṭhabbaṃ.

[ Idam-avoca bhagavā. ] Attamanā pañcavaggigā bhikkhū bhagavato
bhāsitaṃ abhinandum. Īmasmiṃca pana veyyākaraṇasimpi
bhaññamāne pañcavaggigā naṃ bhikkhūnaṃ anupaṭdāya āsavehi
cittāni vimmuccīṃsū ti.

Anattalakkhaṇa-suttaṃ niṭṭhitam.
The Fire Sermon

[S O L O   I N T R O D U C T I O N ]

With his skill in training the trainable, the All-transcendent Buddha, lucid speaker, teacher of the highest knowledge, He who expounds to the people the Dhamma and Vinaya that is fitting and worthy, teaching with this wonderful parable about fire, meditators of the highest skill; He has liberated those who listen with the liberation that is utterly complete, through true investigation, with wisdom and attention.

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

Thus have I heard.

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

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

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

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

Aditta-pariyāya Sutta

[SOLO INTRODUCTION]

Veneyyadamanopāye sabbaso pāramiṃ gato
Amoghavacano buddho abhiṅṅāyānusāsako
Ciṇṇānurūpato cāpi dharmena vinayaṃ pajaṃ
Ciṇṇāggiṃpi rācariyānaṃ sambojjhārahayogināṃ
Yamādittapariyāyaṃ desayanto manoharamā
te sotāro vimocesi asekkhāya vimuttīyā
Tathevoparikkhāya viṇṇūṇaṃ sotuminchatamā
Dukkhātālakkapānopāyaṃ tāṃ suttantaṃ bhānāma se

[Evaṃ me sutam]

Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhu-sahassena. Tatra kho bhagavā bhikkhū āmantesi:
Sabbaṃ bhikkhave ādittam. Kiṃca bhikkhave sabbaṃ ādittam.
Cakkhuṃ bhikkhave ādittam, rūpā ādittā, cakkhuviṃśāṇaṃ ādittam, cakkhusamphasso ādittto, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam. Kena ādittam. Ādittam rāgaginā dosagginā mohagginā, ādittam jātiyā jarāmaraṇena sokehi paridevhi dukkhehi domanassehi upāyasehi ādittan’ti vadāmi.
Sotaṃ ādittam, saddā ādittā, sotaviṃśāṇaṃ ādittam, sotasamphasso ādittto, yampidāṃ sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam. Kena ādittam. Ādittam rāgaginā dosagginā mohagginā, ādittam jātiyā jarāmaraṇena sokehi paridevhi dukkhehi domanassehi upāyasehi ādittan’ti vadāmi.
‘The nose is burning, odours are burning, nose consciousness is burning, nose contact is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

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

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

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

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

Ghānaṃ ādittā, gandhā ādittā, ghānaviññāṇam ādittām, ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam. Ādittaṃ rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇam ādittam, jivhāsamphasso āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam, kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

[Evam passaṃ bhikkhave] sutvā ariyasāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāne pi nibbindati, cakkhusamphassespi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.
‘They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

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

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

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

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

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

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

Thus ends The Fire Sermon.
Sotasmiṃ pi nibbindati, saddesu pi nibbindati, sotaviññāne pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.

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

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

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

Manasmiṃ pi nibbindati, dhammesu pi nibbindati, manaviññāne pi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmiṃ pi nibbindati.

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

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum. Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimucciṃsū ti. Ādittapariyāya-suttaṃ niṭṭhitam.
Parittas
PARITTAS

Invitation to the Devas

A. Pharitvāna mettaṃ samettā bhadantā
   Avikkhitta-cittā parittaṃ bhaṇantu

B. Samantā cakka-vāḷesu
   Atr’āgacchantu devatā
   Sagge kāme ca rūpe
   Giri-sikhara-taṭe c’antalikkhe vimāne
   Dipe raṭṭhe ca gāme
   Taru-vana-gahane geha-vatthumhi khette
   Bhummā c’āyantu devā
   Jala-thala-visame yakkha-gandhabba-nāgā
   Tiṭṭhantā santike yaṃ
   Muni-vara-vacanaṃ sādhavo me suṇantu
   Dhammassavana-kālo ayam-bhadantā

   [THREE TIMES, OR]

   Buddha-dassana-kālo ayam-bhadantā
   Dhammassavana-kālo ayam-bhadantā
   Saṅgha-payirūpāsana-kālo ayam-bhadantā
Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa
Namo tassa bhagavato arahato sammā-sambuddhassa
Namo tassa bhagavato arahato sammā-sambuddhassa

Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi
Dutiyam pi dhammaṃ saraṇaṃ gacchāmi
Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

Tatiyam pi buddhaṃ saraṇaṃ gacchāmi
Tatiyam pi dhammaṃ saraṇaṃ gacchāmi
Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi
Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṇṭ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṇṭ janataṭ vineyyaṃ
Buddhaṇṭ varan-taṇṭ sirasā namāmi
Lokassa nāthaṇ-ca vināyakaṇ-ca
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu
Dassesi lokassa visuddhi-maggaṃ
Niyyāniko dhamma-dharassa dhārī
d'āvaho santi-karo sucinṇo
Dhammaṇṭ varan-taṇṭ sirasā namāmi
Mohappadālaṇṭ upasanta-dāhaṃ
tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

Saddhamma-senā sugatāṅugo yo
Lokassa pāpūpakileṣa-jetā
Santo sayāṃ santi-niyojako ca
Svākkhāta-dhammaṇṭ viditaṭ karoti
Saṅghaṇṭ varan-taṇṭ sirasā namāmi
Buddhānubuddhaṇṭ sama-sīla-diṭṭhiṃ
tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu
Namo-kāra-aṭṭhaka

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

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

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad-ajjhagā sakyā-muni samāhito
Na tena dhammena sam’atthi kiṇci
Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Yam buddha-seṭṭho parivaṇṇayi sucīṃ
Samādhim-ānantarikaññam-āhu
Samādhinā tena samo na vijjati
Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Ye puggalā aṭṭha sataṃ pasaṭṭhā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu
Ye suppayuttā manasā dalhena
Nikkāmino gotama-sāsanamhi
Te patti-pattā amataṃ vigayha
Laddhā mudhā nibbutim bhuñjamānā
Idam-pi saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu

Khīṇaṃ purāṇaṃ navaṃ n’atthi sambhavaṃ
Viratta-citt’āyatike bhavasmiṃ
Te khīṇa-bijā avirulhi-chandā
Nibbanti dhīrā yathā’yam padīpo
Idam-pi saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu
Maṅgala-sutta

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

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

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

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

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

Āratī viratī pāpā
Majja-pānā ca saññamo
Appamādo ca dhammesu
Etam maṅgalam-uttamaṃ
Gāravo ca nivāto ca
Santuṭṭhi ca katanṇutā
Kālena dhammassavānaṃ
tam maṅgalam-uttamaṃ
Khantī ca sovacassatā
Samaṇānaṅ-ca dassanaṃ
tālena dhamma-sākacchā
tam maṅgalam-uttamaṃ
tapo ca brahma-cariyaṅ-ca
Ariya-saccāna-dassanaṃ	nibbāna-sacchikirīyā ca
tam maṅgalam-uttamaṃ
tphuṭṭhassa loka-dhammehi
cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
tam maṅgalam-uttamaṃ
etādisāni katvāna
Sabbattham aparājitā
Sabbattha sotthīṃ gacchanti
tan-tesaṃ maṅgalam-uttaman’ti
Karaṇīya-metta-sutta

Karaṇīyam-attha-kusalena
Yan-taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca
Suvaco c’assa mudu anatimānī
Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Sant’indriyo ca nipako ca
Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiṃci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbo sattā bhavantu sukhit’attā

Ye keci pāṇa-bhūt’atthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakā añuka-thūlā
diṭṭhā vā ye ca adiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbo sattā bhavantu sukhit’attā

Na paro paraṃ nikubbetha
Nāṭimaññetha katthaci naṃ kiṃci
Byārosanā paṭighasaññā
Nāṇāṃ-aṇñassa dukkham-iccheyya
Mātā yathā niyam puttam
Āyusā eka-puttam-anurakkhe
Evam’pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇaṃ
Mettañ-ca sabba-lokasmim
Mānasam-bhāvaye aparimāṇaṃ
Uddham adho ca tiriyañ-ca
Asambādhaṃ averaṃ asapattaṃ
Tiṭṭhañ-caraṃ nisinno vā
Sayāno vā yāvat’assa vigata-middho
Etaṃ satiṃ adhiṭṭhheyya
Brahmam-etam vihāram idham-āhu
Diṭṭhiñca anupagamma
Sīlavā dassanena sampanno
Kāmesu vineyya gedham
Na hi jātu gabbha-seyyaṃ punaretī’ti

Yaṃkhiṃci ratanaṃ loke

<table>
<thead>
<tr>
<th>Yaṃkhiṃci ratanaṃ loke</th>
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<td>tasmā sotthī bhavantu te/me</td>
</tr>
</tbody>
</table>
Sambuddhe

Sambuddhe aṭṭhavīsaṅca dvādasaṅca sahassake
Pañca-sata-sahassāni namāmi sirasā ahaṃ
Tesaṃ dhammaṅca saṅghaṅca ādarena namāmihaṃ
Namakārānubhāvena hantvā sabbe upaddave
Anekā antarāyāpi vinassantu asesato
Sambuddhe pañca-paññāsaṅca catuvīsati sahassake
Dasa-sata-sahassāni namāmi sirasā ahaṃ
tesaṃ dhammaṅca saṅghaṅca ādarena namāmihaṃ
Namakārānubhāvena hantvā sabbe upaddave
Anekā antarāyāpi vinassantu asesato
Sambuddhe navuttarasate aṭṭhacattāḷīsa sahassake
Visati-sata-sahassāni namāmi sirasā ahaṃ
tesaṃ dhammaṅca saṅghaṅca ādarena namāmihaṃ
Namakārānubhāvena hantvā sabbe upaddave
Anekā antarāyāpi vinassantu asesato
Khandha-parittām

Virūpakkhehi me mettaṃ mettaṃ erāpathehi me
Chabyā-puttehi me mettaṃ mettaṃ kaṇhā-gotamakehi ca
Apādakehi me mettaṃ mettaṃ dipādakehi me
Catuppadehi me mettaṃ mettaṃ bahuppadehi me
Mā maṃ apādako hiṃsi mā maṃ hiṃsi dipādako
Mā maṃ catuppado hiṃsi mā maṃ hiṃsi bahuppado
Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
Sabbe bhadraṇi passantu mā kiñci pāpam-āgamā
Appamāṇo buddho appamāṇo dhammo
Appamāṇo saṅgho pamāṇavantāni siriṃsapāni
Ahi-vicchikā satā-pādi uṇṇā-nābhī sarabhū músikā
Katā me rakkhā katā me parittā paṭikkamantu bhūtāni
So’haṃ namo bhagavato namo sattanaṃ
Sammā-sambuddhānaṃ
PARITTAS

44

Buddha-dhamma-saṅgha-guṇā

Iti pi so bhagavā arahaṃ sammā-sambuddho
Vijjā-caraṇa-sampanno sugato loka-vidū
Anuttaro purisa-damma-sārathi
Satthā devamanussānaṃ buddho bhagavā’ti

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehi-passiko
Opanayiko paccattaṃ veditabbo viññūhi’ti

Supaṭipanno bhagavato sāvaka-saṅgho
Uju-paṭipanno bhagavato sāvaka-saṅgho
Ñāya-paṭipanno bhagavato sāvaka-saṅgho
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho
Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā
Esa bhagavato sāvaka-saṅgho
Āhuneyyo pāhuneyyo dakkhineyyo añjali-karaṇīyo
Anuttaraṃ puññakkhettaṃ lokassā’ti
Mora-parittham

Udet’ayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Taṁ taṁ namassāmi
Harissa-vaṇṇaṁ paṭhavippabhāsaṁ
Taṭ’ajja guttā viharemu divasaṁ
Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu
Nam’atthu buddhānaṁ nam’atthu bodhiyā
Namo vimuttānaṁ namo vimuttiyā
Imaṁ so parittham katvā moro carati esanā ti
Apet’ayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Taṁ taṁ namassāmi
Harissa-vaṇṇaṁ paṭhavippabhāsaṁ
Taṭ’ajja guttā viharemu rattiṁ
Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu
Nam’atthu buddhānaṁ nam’atthu bodhiyā
Namo vimuttānaṁ namo vimuttiyā
Imaṁ so parittham katvā moro vāsam-akappayī ti
**Parittas**

**Vaṭṭaka-paritthaṃ**

Atthi loke sīla-guṇo
Tena saccena kāhāmi
Āvajjitvā dhamma-balaṃ
dacca-balam-avassāya
Santi pakkhā apattanā
damā pitā ca nikkhantā
daha sacce kate mayhaṃ
dvajjesi sōlaśa karīsāni
daccena me samo n’atthi

saccaṃ soceyy’anuddayā
sacca-kiriyam-anuttaram
saritvā pubbake jine
sacca-kiriyam-akās’ahaṃ
danti pādā avaṇcanā
dāta-veda paṭikkama
dmahā-pajjalito sikhī
dudakaṃ patvā yathā sikhī
esā me sacca-pāramī ti

**Abhaya-paritthaṃ**

Yan-dunnimittaṃ avamaṅgalañ-ca
Yo cămanāpo sakuncassa saddo
Pāpaggaho dussupinm akantaṃ
Buddhānubhāvena vināsamentu

Yan-dunnimittaṃ avamaṅgalañ-ca
Yo cămanāpo sakuncassa saddo
Pāpaggaho dussupinm akantaṃ
dharmānubhāvena vināsamentu

Yan-dunnimittaṃ avamaṅgalañ-ca
Yo cămanāpo sakuncassa saddo
Pāpaggaho dussupinm akantaṃ
dānghānubhāvena vināsamentu
Āṭānāṭiya-parittām

Vipassissa nam’atthu cakkhumantassa sirīmato
Sikhissa pi nam’atthu sabba-bhūtānukampino
Vessabhussa nam’atthu nhātakassa tapassino
Nam’atthu kakusandhassa māra-senappamaddino
Konāgamanassa nam’atthu brāhmaṇassa vusimato
Kassapassa nam’atthu vippamuttassa sabbadhi
Aṅgirāsassa nam’atthu sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi sabba-dukkhāpanūdanaṃ
Ye cāpi nibbutā loke yathā-bhūtaṃ vipassisuṃ
Te janā apisuṇā mahantā vīta-sāradā
Hitam deva-manussānaṃ yaṃ namassanti gotamaṃ
Vijjā-caraṇa-sampannaṃ mahantam vīta-sāradam
Vijjā-caraṇa-sampannaṃ buddham vandāma gotamaṇṭi

Aṅguli-māla-parittām

Yato’haṃ bhagini ariyāya jātiyā jāto
Nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā
Tena saccena sotthi te hotu sotthi gabbhassa

[THREE TIMES]
PARITTAS

48

N’atthi me saraṇaṃ aññaṃ

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

Sakkatvā

Sakkatvā buddha-ratanaṃ  osathaṃ uttamaṃ varaṃ
Hitam deva-manussanaṃ  buddha-tejena sotthinā
Nassant’upaddava sabbe  dukkhā vūpasamentu te/me
Sakkatvā dhamma-ratanaṃ  osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamananām  dhamma-tejena sotthinā
Nassant’upaddava sabbe  bhaya vūpasamentu te/me
Sakkatvā saṅgha-ratanaṃ  osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ  saṅgha-tejena sotthinā
Nassant’upaddava sabbe  rogā vūpasamentu te/me
Bojjh’aṅga-parittaṃ

Bojjh’aṅgo sati-saṅkhāto  dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi  bojjh’aṅgā ca tathā’pare
Samādh’upekkha-bojjh’aṅgā  satt’ete sabba-dassinā
Muninā sammad-akkhātā  bhāvitā bahulikatā
Saṃvattanti abhiññāya  nibbānāya ca bodhiyā
Etena sacca-vajjena  sotthi te hotu sabbadā
Ekasmiṃ samaye nātho  moggallānañ-ca kassapaṃ
gīlāne dukkhite disvā  bojjh’aṅge satta desayi
Te ca taṃ abhinanditvā  rogā mucciṃsu taṅ-khaṇe
Etena sacca-vajjena  sotthi te hotu sabbadā
Ekadā dhamma-rājā pi  gelaññenābhipīlito
Cundattherena tañ-ñeva  bhaṅpetvāna sādaraṃ
Sammoditvā ca ābādhā  tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena  sotthi te hotu sabbadā
Pahinā te ca ābādhā  tiṇṭham-pi mahesinaṃ
Magg’āhata-kilesā va  pattānuppatti-dhammataṃ
Etena sacca-vajjena  sotthi te hotu sabbadā
Jaya-maṅgala-aṭṭha-gāthā

Bāhuṃ sahassam-abhinimmita sāvudhan-taṃ
Grīmekhalaṃ udita-ghora-sasena-māraṃ
Dāṇ’ādi-dhamma-vidhinā jitavā mun’indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Mārātirekam-abhiyujjhita-sabba-rattim
Ghoram-pan’ālavakam-akkhama-thaddha-yakkhaṃ
Khantī-sudanta-vidhinā jitavā mun’indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
Dāv’aggi-cakkam-asanīva sudāruṇan-taṃ
Mett’ambu-seka-vidhinā jitavā mun’indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Ukkhitta-khaggam-atihatta-sudāruṇan-taṃ
Dhāvan-ti-yojana-path’aṅguli- mālavantaṃ
Iddhi’bhisaṅkhata-mano jitavā mun’indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Saccamī vihāya-mati-saccaka-vāda-ketuṃ
Vādābhīropita-manaṃ ati-andha-bhūtaṃ
Paññā-padīpa-jalito jitavā mun’indo
Tan-tejasā bhavatu te jaya-maṅgalāni
Nandopananda-bhujagam vibudham mah‘iddhim
Puttena thera-bhujagena damapayanto
Iddhupadesa-vidhinā fitava mun‘indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ
Ñāṇāgadena vidhinā fitavā mun‘indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Etā pi buddha-jaya-maṅgala-āṭṭha-gāthā
Yo vācano dina-dine saratem-ataṇi
Hitvān‘aneka-vividhāni c‘upaddavāni
Mokkhaṁ sukhaṁ adhigameyya naro sapañño

Devatā-uyyojana-gāthā

Dukkhappattā ca niddukkhā bhayappattā ca nibbhayā
Sokappattā ca nissokā hontu sabbe pi pāṇino
Ettāvatā ca amhehi sambhatam puñña-sampadaṁ
Sabbe devānumodantu sabba-sampatti-siddhiyā
Dānaṁ dadantu saddhāya sīlaṁ rakkhantu sabbadā
Bhāvanābhiratā hontu gacchantu devatā-gatā
[ Sabbe buddhā ] balappattā paccekānaṁ ca yaṁ balaṁ
Arahantānaṁ-ca tejena rakkhaṁ bandhāmi sabbaso
Jaya-parittam

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

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

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

Bhavatu sabba-mañgalaṃ
Rakkhantu sabba-devatā
Sabba-saṅghānubhāvena
Sadā sotthī bhavantu te/me
The Twenty-Eight Buddhas’ Protection

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

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

[SOLO INTRODUCTION]

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

[Namo me sabbabuddhānaṃ] uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito dipaṅkaro jutindharo
Koṇḍaṅño janapāmokkho maṅgalo purisāsabho
Sumano sumano dhīro revato rativaḍṭhano
Sobhito guṇasampanno anomadassi januttamo
Padumo lokapajjoto nārado varasārathī
Padumuttaro sattasāro sumedho appaṭipuggalo
Sujāto sabbalokaggo piyaddassī narāsabbo
Atthadassī kāruṇiko dhammadassī tamonudo
Siddhattho asamo loke tisso ca vadatam varo
Phusso ca varado buddho vipassī ca anūpamo
Sikhī sabbahito satthā vessabhū sukhadāyako
Kakusandho satthavāho koṇāgamano raṇaṇjaho
Kassapo sirisampanno gotamo sakyapuṅgavo
These and all self-enlightened Buddhas are also peerless ones,
All the Buddhas together, all of mighty power,
All endowed with the Ten Powers, attained to highest knowledge,
All of these are accorded the supreme place of leadership.
They roar the lion’s roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being,
Shining with fathom-wide haloes, all these elephant-like sages,
All these omniscient Buddhas, conquerors free of corruption,
Of mighty brilliance, mighty power, of mighty wisdom, mighty strength,
Of mighty compassion and wisdom, bearing bliss to all,
Islands, guardians and supports, shelters and caves for all beings,
Resorts, kinsmen and comforters, benevolent givers of refuge,
These are all the final resting place for the world with its deities.
With my head at their feet I salute these greatest of humans.
With both speech and thought I venerate those Tathāgatas,
Whether lying down, seated or standing, or walking anywhere.
May they ever guard your happiness, the Buddhas, bringers of peace,
And may you, guarded by them, at peace, freed from all fear,
Released from all illness, safe from all torments,
Having transcended hatred, may you gain cessation.
Ete caññe ca sambuddhā anekasatakoṭayo
Sabbe buddhā asamasamā sabbe buddhā mahiddhikā
Sabbe dasabalūpetā vesārajjehupāgatā
Sabbe te paṭijānanti ḍasabaṇṭhānamuttamaṃ
Sīhanādaṃ nadantete parisāsu visāradā
Brahmacakkaṃ pavattenti loke appaṭivattiyaṃ
dvattiṃsa-lakkhaṇūpetā sītyānuyaṇjanādharā
Byāmappabhāya suppabhā sabbe te munikuñjarā
Buddhā sabbaṅṇuno ete sabbe khīṇāsavā jinā
Mahappabhā mahātejā mahāpaṇṇā mahabbalā
Mahākāruṇikā dhīrā sabbesānaṃ sukhāvahā
dipā nāthā patiṭṭhā ca tāṇā leṇā ca pāṇinaṃ
gati bandhū mahassāsā saraṇā ca hitsesino
Sadevakassa lokassa sabbe ete parāyanā
tesāhaṃ sirasā pāde vandāmi purisuttame
vacasā manasā ceva vandāmete tathāgate
sayane āsane ṭhāne gamane cāpi sabbadā
dadā sukhena rakkhantu buddhā santikarā tuvaṃ
tehi tvam rakkhito santo mutto sabbabhayena ca
sabba-rogavinimutto sabba-santāpavajjito
sabba-veramatikkanto nibbuto ca tuvaṃ bhava
PARITTAS

By the power of their truth, their virtue and love,
May they protect and guard you in health and happiness.

In the Eastern quarter are beings of great power,
May they protect and guard you in health and happiness.

In the Southern quarter are deities of great power,
May they protect and guard you in health and happiness.

In the Western quarter are dragons of great power,
May they protect and guard you in health and happiness.

In the Northern quarter are spirits of great power,
May they protect and guard you in health and happiness.

In the East is Dhataraṭṭha, in the South is Viruḷhaka,
In the West is Virūpakkha, Kuvera rules the North.

These Four Mighty Kings, far-famed guardians of the world,
May they all be your protectors in health and happiness.

Sky-dwelling and earth-dwelling gods and dragons of great power,
May they all be your protectors in health and happiness.

For me there is no other refuge, the Buddha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.

For me there is no other refuge, the Dhamma is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.

For me there is no other refuge, the Saṅgha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
1If chanting for oneself, change tumhe to amhe here and in the lines below.
2If chanting for oneself, change te to me here and in the lines below.
PARITTAS

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

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

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

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

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

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

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

May four things accrue to you: long life, beauty, bliss, and strength.
<table>
<thead>
<tr>
<th>Sutta</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yañkiñci ratanaṁ loke</td>
<td>vijjati vividham puṭhu</td>
</tr>
<tr>
<td>Ratanaṁ buddhasamaṁ</td>
<td>natthi tasmā sotthi bhavantu te</td>
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<tr>
<td>Sakkatvā buddharatanaṁ</td>
<td>osatham uttamaṃ varaṃ</td>
</tr>
<tr>
<td>Hitam devamanussānaṁ</td>
<td>buddhatejena soṭthinā</td>
</tr>
<tr>
<td>Nassantupaddavā sabbe</td>
<td>dukkhā vūpasamenu te</td>
</tr>
<tr>
<td>Sakkatvā dhammaratanaṁ</td>
<td>osatham uttamaṃ varaṃ</td>
</tr>
<tr>
<td>Parilāhūpasamanāṁ</td>
<td>dharmatejena soṭthinā</td>
</tr>
<tr>
<td>Nassantupaddavā sabbe</td>
<td>bhayā vūpasamenu te</td>
</tr>
<tr>
<td>Sakkatvā saṅgharatanaṁ</td>
<td>osatham uttamaṃ varaṃ</td>
</tr>
<tr>
<td>Āhuneyyaṃ pāhuneyyaṃ</td>
<td>saṅghatejena soṭthinā</td>
</tr>
<tr>
<td>Nassantupaddavā sabbe</td>
<td>rogā vūpasamenu te</td>
</tr>
<tr>
<td>Sabbitiyo vivajjantu</td>
<td>sabbaro go vinassatu</td>
</tr>
<tr>
<td>Mā te bhavatvantarāyo</td>
<td>sukhi dighāyuko bhava</td>
</tr>
<tr>
<td>Abhivādanasilissa</td>
<td>niccaṃ vuḍḍhāpaçaṇeyino</td>
</tr>
<tr>
<td>Cattāro dhammā vaḍḍhanti</td>
<td>āyu vaṇṇo sukhaṃ balaṃ</td>
</tr>
</tbody>
</table>
Funeral Chanting
Dhamma-sāṅgaṇī-ṃātikā

Kusalā dhammā
Akusalā dhammā
Abyākatā dhammā

Sukhāya vedanāya sampayuttā dhammā
Dukkhāya vedanāya sampayuttā dhammā
Adukkhamasukhāya vedanāya sampayuttā dhammā

Vipākā dhammā
Vipāka-dhamma-dhammā
N’eva vipāka na vipāka-dhamma-dhammā

Upādinn’upādāniyā dhammā
Anupādinn’upādāniyā dhammā
Anupādinnānupādāniyā dhammā

Saṅkiliṭṭha-saṅkilesikā dhammā
Asaṅkiliṭṭha-saṅkilesikā dhammā
Asaṅkiliṭṭhāsaṅkilesikā dhammā

Savitakka-savicārā dhammā
Avitakka-vicāra-mattā dhammā
Avitakkāvicārā dhammā

Pīti-saha-gatā dhammā
Sukha-saha-gatā dhammā
Upekkhā-saha-gatā dhammā

Dassanena pahātabbā dhammā
Bhāvanāya pahātabbā dhammā
N’eva dassanena na bhāvanāya pahātabbā dhammā
Dassanena pahātabba-hetukā dhammā
Bhāvanāya pahātabba-hetukā dhammā
N’eva dassanena na bhāvanāya pahātabba-hetukā dhammā
Ācaya-gāmino dhammā
Apacaya-gāmino dhammā
N’evācaya-gāmino nāpacaya-gāmino dhammā
Sekkhā dhammā
Asekkhā dhammā
N’eva sekkhā nāsekkhā dhammā
Parittā dhammā
Mahaggatā dhammā
Appamāṇā dhammā
Paritt’ārammaṇā dhammā
Mahaggat’ārammaṇā dhammā
Appamān’ārammaṇā dhammā
Hīnā dhammā
Majjhima dhammā
Paṇītā dhammā
Micchatta-niyatā dhammā
Sammatta-niyatā dhammā
Aniyatā dhammā
Magg’ārammaṇā dhammā
Maggha-hetukā dhammā
Maggādhipatino dhammā
FUNERAL CHANTING

Uppannā dhammā
Anuppannā dhammā
Uppādino dhammā
Atītā dhammā
Anāgatā dhammā
Paccuppannā dhammā
Atīt'ārammaṇā dhammā
Anāgat'ārammaṇā dhammā
Paccuppann'ārammaṇā dhammā
Ajjhattā dhammā
Bahiddhā dhammā
Ajjhatta-bahiddhā dhammā
Ajjhatt'ārammaṇā dhammā
Bahiddh'ārammaṇā dhammā
Ajjhatta-bahiddh'ārammaṇā dhammā
Sanidassana-sappaṭighā dhammā
Anidassana-sappaṭighā dhammā
Anidassanāppaṭighā dhammā

Paṭṭhāna-mātikā-pāṭho

Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo,
anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo,
aṇñam-aṇñā-paccayo, nissaya-paccayo, upanissaya-paccayo,
pure-jāta-paccayo, pacchā-jāta-paccayo, āsevana-paccayo,
kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo,
funeral chanting

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

**Vipassanā-bhūmi-pāṭho**

Pañcakkhandhā:

Rūpakkhandho, vedanākkhandho, saññākkhandho,
sañkhārakkhandho, viññāṇakkhandho

Dvā-das’āyatanañī:

Cakkhā-āyatanaṃ rūp’āyatanaṃ, sot’āyatanaṃ sadd’āyatanaṃ,
ghāna-āyatanaṃ gandh’āyatanaṃ, jivha-āyatanaṃ ras’āyatanaṃ,
kāya-āyatanaṃ phoṭṭhabba-āyatanaṃ, man’āyatanaṃ
dhamm’āyatanaṃ

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu, sot’ādhātu
sadda-dhātu sota-viññāṇa-dhātu, ghāna-dhātu gandha-dhātu
ghāna-viññāṇa-dhātu, jivha-dhātu rasa-dhātu
jivha-viññāṇa-dhātu, kāya-dhātu phoṭṭhabba-dhātu
kāya-viññāṇa-dhātu, mano-dhātu dhamma-dhātu
mano-viññāṇa-dhātu

Bā-vīsat’indriyāni:

Cakkhu’ndriyam sot’indriyam ghān’indriyam jivh’indriyam
kāya’indriyam man’indriyam, itth’indriyam puris’indriyam
jivit’indriyam, sukh’indriyam dukkh’indriyam somanass’indriyam
FUNERAL CHANTING

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

Cattāri ariya-saccāni:
Dukkhām ariya-saccaṃ, dukkha-samudayo ariya-saccaṃ,
dukkha-nirodho ariya-saccaṃ, dukkha-nirodho-gāmini paṭipadā
ariya-saccaṃ

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

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti

Avijjāya tv-eva asesa-virāga-nirodhā saṅkhāra-nirodho,
saṅkhāra-nirodho viññāṇa-nirodho, viññāṇa-nirodha
nāma-rūpa-nirodho, nāma-rūpa-nirodha saḷ-āyatana-nirodho,
saḷ-āyatana-nirodha phassa-nirodho, phassa-nirodha
vedanā-nirodho, vedanā-nirodha taṇhā-nirodho, taṇhā-nirodha
upādāna-nirodho, upādāna-nirodha bhava-nirodho,
bhava-nirodha jāti-nirodho, jāti-nirodha jarā-maranaṃ
soka-parideva-dukkha-domanass’upāyāsā nirujjhanti

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti
Paṃsu-kūla for the dead

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

Sabbe sattā maranti ca
Mariṃsu ca marissare
Tath’evāhaṃ marissāmi
N’atthi me ettha saṃsayo

Paṃsu-kūla for the living

Aciraṃ vat’ayaṃ kāyo
Paṭhaviṃ adhisessati
Chuddho apeta-viññāno
Niratthaṃ va kaliṅgaraṃ
Appendix
Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications:

Vowels

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a as in about</td>
<td>ā as in father</td>
<td></td>
</tr>
<tr>
<td>i as in hit</td>
<td>ī as in machine</td>
<td></td>
</tr>
<tr>
<td>u as in put</td>
<td>ū as in rule</td>
<td></td>
</tr>
<tr>
<td>e as in grey</td>
<td>o as in more</td>
<td></td>
</tr>
</tbody>
</table>

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

Consonants

c as in ancient (like ch but unaspirated)

m, ŋ as ng in sang

ñ as ny in canyon

v rather softer than the English y; near w

Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

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

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

PĀLI PHONETICS AND PRONUNCIATION

Examples

th as ð in tongue. (Never pronounced as in ‘the’.)

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

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

Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

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

Chanting technique

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

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

BUD · DHO · SU · SUD · DHO · KA · RU · ṇĀ · MA · HAṆ · ṇA · VO

1 1 ½ 1 1 ½ ½ 1 ½ 1 ½ 1

Two details that are important when separating the syllables:

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

A · NIC · CA       PUG · GA · LĀ

½ 1 ½       1 ½ 1

(not A · NI · CCA)       (not PU · GGA · LĀ)

½ ½ ½       ½ ½ 1

They are always enunciated separately, e.g. dd in ‘uddeso’ as in ‘mad dog’, or gg in ‘maggo’ as in ‘big gun’.
2. Aspirated consonants like bh, dh etc. count as single consonant and don’t get divided (Therefore am-hā-kāṃ, but sa-dham-māṃ, not sa-dham-maṃ or, another example: Bud-dho and not Bud-dho).

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

An example to illustrate this:

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

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

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

Punctuation, tonal marks and pauses in this edition

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

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

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

- High tone: noble
- Long low tone: homage
- Low tone: blessed
- Long mid tone: guides

A note on hyphenation in the text

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Paritta** Verses chanted particularly for blessing and protection.

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

GLOSSARY OF PĀLI TERMS

Peaceful Sage (muni) An epithet of the Buddha.

Planes of Birth (bhūmi) The three planes where rebirth takes place:
   kāmāvacara-bhūmi: the sensuous plane; rūpāvacara-bhūmi: form plane;
   arūpāvacara-bhūmi: formless plane.

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

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

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

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

Saññā Perception, the mental function of recognition.

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

Threefold bliss Mundane bliss, celestial bliss and Nibbānic bliss.

Triple Gem Buddha, Dhamma and Saṅgha.

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

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